

ORGANIC ALCHEMY

Discerning God's Great Plan

Serial No. 215

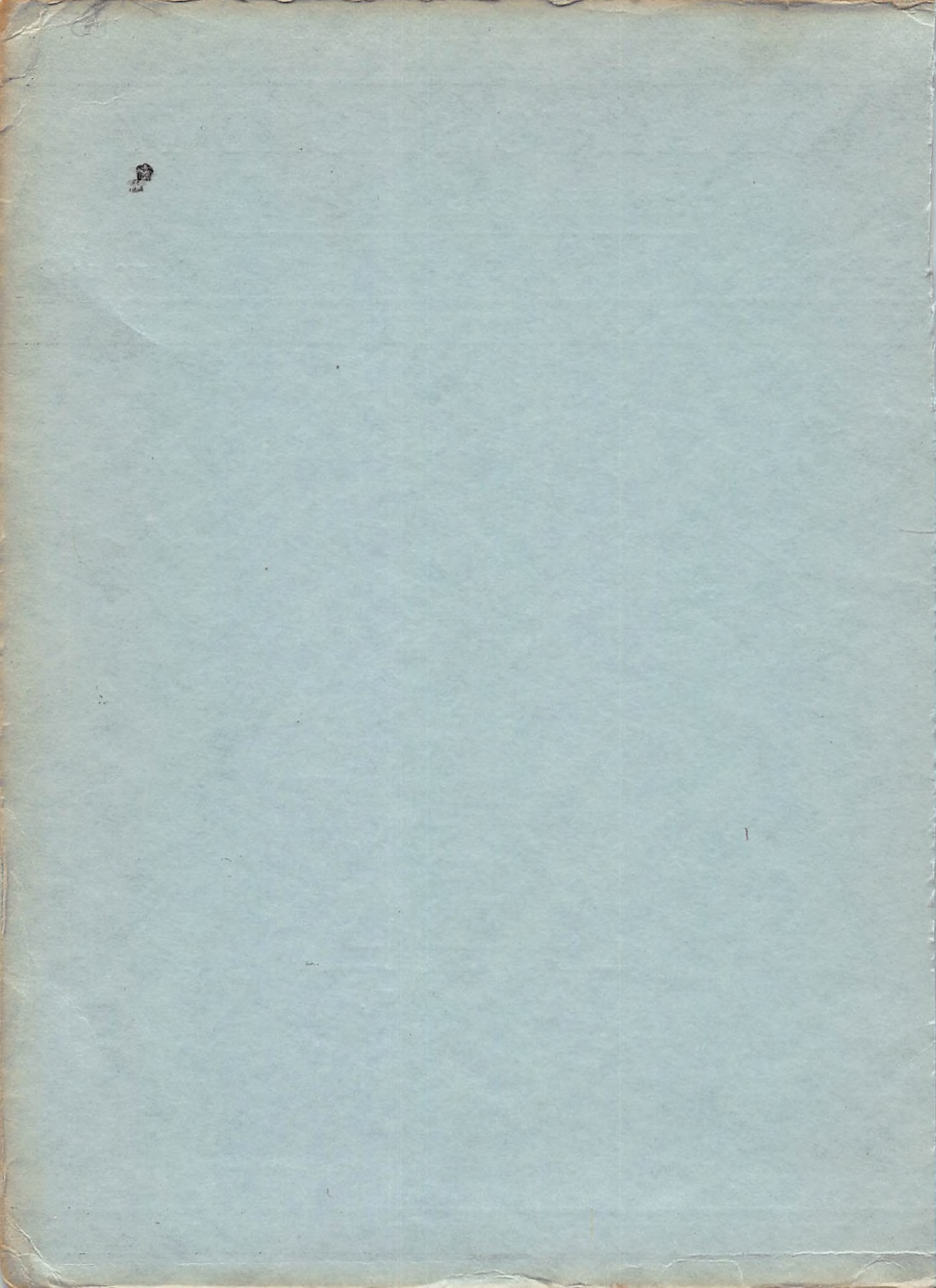
C. C. ZAIN

Course 19-G

STACY-JUDD
E. W. M. S.

THE BROTHERHOOD OF LIGHT





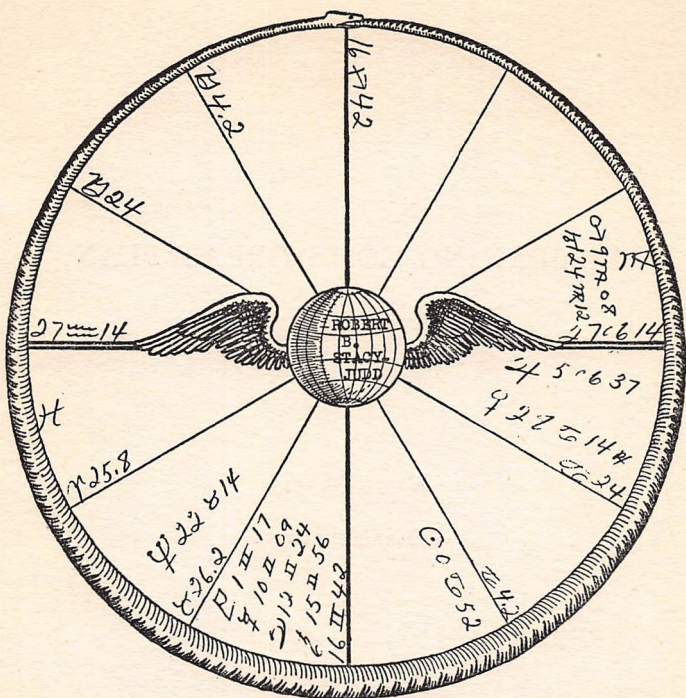
Clara E. Huffman

DISCERNING GOD'S GREAT PLAN

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ELBERT BENJAMINE

Serial No. 215

THE CHURCH OF LIGHT
Box 1525, Los Angeles 53, California



ROBERT B. STACY-JUDD, June 21, 1884, 11:00 p.m. oW.
51:32N. Data furnished by his mother.

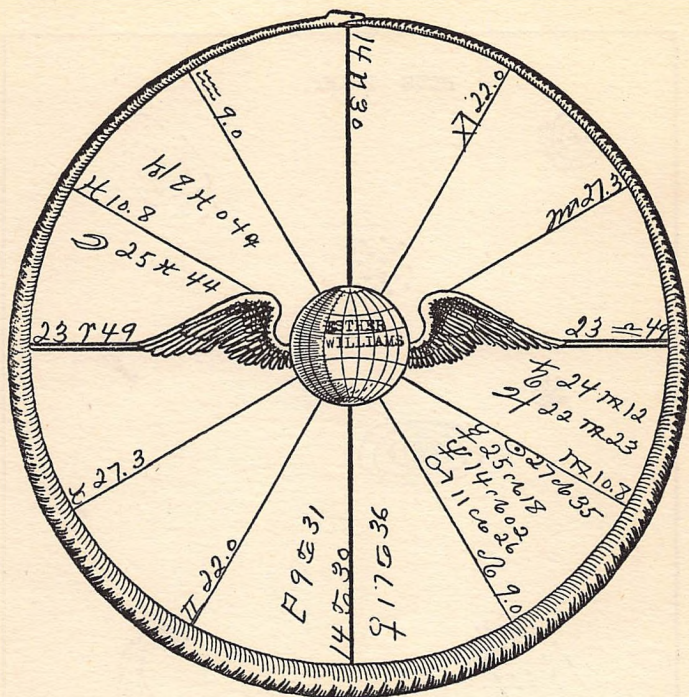
By profession an architect; has designed many fine buildings. A keen student of archaeology (Uranus prominent), he had long desired to investigate personally the high culture indicated by Maya ruins.

1930, was finally able to conduct an expedition into the jungle country and investigate Maya art and architecture: Sun conjunction Jupiter r, Mars sextile Jupiter r.

1934-1936, wrote and lectured on Maya: Venus semi-sextile Moon r.

1937, printing started on pretentious book: Sun sextile Saturn p.

1939, book—Atlantis; Mother of Empire—finally published: Mars, ruler of house of publishing (ninth), trine Moon r.



ESTHER WILLIAMS, August 20, 1921, 9:00 p.m. 118:15W. 34N. Data furnished by her father.

1939, June, skyrocketed into sport fame by winning 100 meter free style swimming contest at Des Moines, Iowa; Saturn in prominence (conjunction) aspect with Jupiter *p*, Sun in luck (trine) aspect with M. C. r.

1941, fame and popularity as swimming champion led to receiving a five-year movie contract at \$600 per month: Sun sextile Venus *r*, ruler of the house of money (second); Venus conjunction Mars *r* in house of entertainment (fifth).

1944, first featured as star in moving picture: Mars in prominence (conjunction) aspect with Mercury *r* in house of entertainment (fifth).

BLUE PRINT



DISCERNING GOD'S GREAT PLAN



WE have become familiar with the Hermetic Axiom, "As it is below, so it is above," as witnessed in the construction of the material universe and in the relation of man to the stars, but few are familiar with the operation of this axiom as applied to all those intelligences which we designate as souls.

We recognize that the Solar System consists of planets revolving around a central nucleus, or Sun. Chemists offer proof that an atom of matter is built on a similar plan; due allowance being made for the vibratory level of the atom. It consists of a central nucleus of protons, around which revolve one or more electrons. That is, an atom is a miniature solar system. As is the large so is the small. And a galaxy, like the Milky Way, composed of perhaps two billion suns, also revolves.

There are more members in a galaxy than in a solar system or in an atom, yet these suns apparently move around a common center. Other such galaxies, seen at a distance, are known as spiral nebulae. Due allowance being made for plane of action, in this case rapidity of motion, a galaxy, or universe, performs much as does a solar system. And, no doubt,

due allowance being made for the vibratory level, or speed, the universes, galaxies, or spiral nebulae, also revolve about some unknown center, comprising a stupendous atom in the cosmic anatomy.

We who study astrology have proof from day to day that the movements of the heavenly bodies correspond accurately to the movements of mental factors within the finer body of man. The whole science of astrology is based upon the correspondence between factors in the Grand Man and similar factors in the life of individual man.

Most occult students have recognized the foregoing; but all too few have recognized that intelligences of lesser magnitude, due allowance being made for plane of action, have a correspondence to intelligences of greater magnitude. But this is revealed through a study of organic alchemy.

Within the body of man are a wide variety of intelligences, all performing their individual functions, all evolving along the lines of their own development, and yet at the same time all contributing more or less to the welfare of the human form of which they are a part.

The single cells of the human body are not all alike in structure, nor do they all have the same type of intelligence, nor perform the same functions. They are specialists, some performing one work and some another. But they all belong to the intelligence-level, or vibratory rate, of single-cell life. That is, while there is specialization for the purpose of division of labor, there is great similarity between them.

But the intelligence which has dominion over some organ of the human body is not on the same intelligence-level. It had traveled a long way in its education, as compared with any single cell, before it gained the ability to move in from the astral and take charge of a developing organ. Pleasure and pain in connection with its experiences with obstacles to be overcome gradually developed it to a degree where it now governs some organ. It is a specialist. It knows how to govern some particular organ and knows very little about certain other organs.

Yet, due allowance being made for intelligence-level, it corresponds in its activities to the intelligences occupying single cells. I do not mean that the intelligence directing the activity of an organ operates in exactly the same way that the intelligence does occupying a single cell; but that the correspondence is quite as close between these two types of intelligences as it is between the organization of an atom and the organization of a solar system.

Now all solar systems are not alike in size, in activity, nor in function. Within our galaxy they perform functions based upon the plan of division of labor. And the organs of the human body, and the intelligences occupying them, likewise are different, and perform various functions, all of which are essential to physical man. Yet the intelligences of these organs occupy a certain intelligence-level, which we might term the organ intelligence-level. And it is very easy, when the function of an organ is known, to perceive its correspondence to a certain

group of people. The heart, for instance, corresponds to the dominant political groups, the brain to the scientists and thinkers, the stomach to the grocers and restaurant keepers, etc.

Of course, because people occupy a very different intelligence-level than do organs, they do not behave just the same as organs do. The ruling intelligence is not so superior in intelligence-level to the lesser intelligences ruled over or directed. But for that matter a galaxy does not perform in just the same way a solar system does; yet its behavior is of a similar pattern, due allowance being made for the speed of movement. And groups of people who perform a given function in the social economy, due allowance being made for intelligence-level, behave in a manner which corresponds to the actions of the organs of the human body.

People, in time, and usually on a higher plane than earth, evolve to a point where they unite with their soul-mate, as explained in detail in lesson No. 182, in a definite soul-mate system. By virtue of forming such a system, they have powers far surpassing any they could have hoped to reach as individuals. And each such soul-mate system becomes a part of a larger system, taking charge of its own department by virtue of the function it has been evolved to perform. At the intelligence-level which I am now considering, the soul-mate system can no longer be termed human, but has a right to be called Angel.

These Angels band together, upon the plan of specialization and division of labor, for the bringing

forth of new universes. How this is done I have not the intelligence to hazard even a good guess. But I am confident that each Angel (highly evolved soul-mate system) constitutes the directing authority of lesser intelligences banded together in a manner corresponding somewhat to the intelligences that are embraced within a single human organ. Yet even as the body of man has the soul of man in charge of the intelligence directing each organ; so in this larger Man, all the Angels, corresponding to organs, are under the leadership of an intelligence still higher than the Angels.

Such Angels do not perform exactly as do the groups in human society, but due allowance being made for vibratory level, their behavior corresponds as closely to social groups on earth as the performance of a galaxy corresponds to the performance of the larger organism of which it forms a part.

Beyond this I cannot go in detail, because my mind is too puny. But I do sense that there is a still larger organization of these exalted ones who direct the activities of a universe through Angels.

There are many types of intelligences within the cosmos of which as yet we have not the slightest notion, and there are intelligences, and physical functions too, for that matter, within our own bodies, about which as yet we have no information. But if we are to judge what is as yet unknown by what everywhere is apparent we must conclude that the cosmos is an interlocking organism, system within system, intelligence within the domain of intelligence;

and that the whole scheme functions on the plan of specialization of parts and division of labor.

How the Cosmos is Managed.—Having discerned that the Hermetic Axiom, "As it is above, so it is below," is as applicable to organizations of souls as it is to organizations of a more mechanical nature, we are in a position to learn considerable about the way the universe is directed by a study of the way man directs the activities of his body.

The intelligence, or soul, of man envisions some activity through which something is to be accomplished. The necessary orders are passed along to the various organs which should take part in these activities. These, in turn, direct activities of the cell-life within their dominion toward the end in view. And as a result the whole body of the man moves toward the accomplishment of the desired thing.

It is quite unlikely that the intelligence of a single cell within an organ is sufficiently developed to be able to discern that the man, for instance, is constructing a mechanical contrivance called a watch. Even the organs which take part in the work can hardly be expected to know how the mechanism works that goes into the construction of an intricate time-piece. Yet both the cell-life and the intelligence of the organs have sufficient intelligence to be able to discern, at least in a general way, what is required of them. That is, they are sufficiently aware of how the human body is run to feel that certain actions on their part are in the direction which the superior intelligence of the man is desirous of moving.

Not only so, but a single cell, or group of single cells, can become convincingly aware that some unusual activity on their part is needed. A man can talk to a certain group of cells within his body, and tell them just what to do. By repeatedly talking to them thus they are made to understand the kind of activity required. We say, commonly, that in this manner the unconscious mind of man is able to direct the activities of any group of cells, or any organ, within the body.

But in order to elicit the desired activity from the single cells, or from the organ which customarily directs them, it is necessary, through suggestion, affirmation, or talking to them, that the unconscious mind of the individual tune in on the unconscious mind of the cells or the unconscious mind of the organ. The unconscious mind of the individual is not the unconscious mind of the cells, nor the unconscious mind of the organ concerned. Each cell, and each organ, has its own unconscious mind, or intelligence; as much so as that each individual in the United States has a mind, and each city has a mayor, but all together they do not comprise the mind of the President of the country.

To arouse the activity of a cell or organ, in some manner its consciousness must be reached. But it is not to be supposed that because a cell or an organ responds to the thought or desire of the individual inhabiting the body, that it knows all about what the individual is trying to do. It can only perceive what the desire of the superior intelligence directing

the body is in relation to its own activity and the activities of its associates. It does not know the exact meaning of the words given it by suggestion or affirmation, but it feels their general import, and as a result endeavors to carry out the activities that thus have penetrated into its consciousness.

Nor can we expect man, with the modicum of intelligence which he can attain on earth, to have any very comprehensive idea of what is to be accomplished by the universe in its movements. Our scientific men have now concluded that our cosmos is expanding, and that the outer spiral nebulae, or universes, are moving away from us at the rate of 12,500 miles a second. This is supposed to be a part of the expansion set up within the universe about ten billion years ago, that is, at about the time, according to Einstein, our earth was born.

They say also, that within the blood-stream of an average man there are 25 trillion red blood cells, which is a number probably greater than all the suns within our own galaxy, dark ones included.

Those blood cells, when a watchmaker moves his arms about, might be convinced by the way they feel, that there is an activity of magnitude going on about them in the larger structure which constitutes their universe. But they would be unable to comprehend the nature of the watchmaker's work, and would be as ignorant of the mechanical thing being devised as our scientists are of the ultimate object to be accomplished by the apparent expansion of the cosmos.

Yet these blood cells, being tuned in somewhat on

the consciousness of the man thus working, would be conscious that something is required of them. They would feel that they should carry all the oxygen possible from the lungs to the tissues, as they journey about, and should carry as much carbon dioxide from the tissues to the lungs as possible. They would not know just what it is all about, in the larger scale of being, but they would be convinced of the nature of the work required of them to help it along.

Man on earth cannot be expected to know all about the ultimate purpose of the cosmos. But, through observation, the exercise of intelligence, and through tuning in on the consciousness of superior beings, he can get a very clear idea of just what is required in his own little corner of the universe, and how best he can aid in bringing to pass what is there required. After all, if he can clearly discern the direction in which action should be taken to aid the Plan of the Supreme Mind he has taken a decided step in the unfoldment of his own possibilities; for such intelligences as co-operate with the Divine Plan are cherished by still higher intelligences, and helped by them, because of their willingness and usefulness.

There are higher intelligences, existing on the inner planes, whose work it is to direct certain types of activities. Often times these are banded together as an organization on the inner plane that, because it performs a definite function in the scheme of things, may be compared to an organ in the human body. That is, there are intelligences of a degree vastly superior to man on earth, who band together, under

a still higher head, to perform needed work on the inner planes. Some of these groups are composed of those who once lived on earth but who have developed far beyond what can be attained on the physical plane. They are cosmic workmen of a definite order, co-operating to bring some needful thing about. For the cosmos does not just advance without effort. Its eternal progress depends upon the initiative and effort of the various individuals and groups who comprise it.

While we cannot know the details of how certain work on higher planes is performed, and while the ultimates of cosmic progression are too vast for our puny comprehension yet, if we will but depart from orthodox notions sufficiently to try to learn for ourselves something of universal law and purpose, it will not be difficult to discern, at least in a general way, the direction in which the cosmos is moving. And having discerned this, we can join our efforts to those of others, and become co-operative workmen in the Universal Plan.

How Perceptions Are Warped.—This universal plan, as I have taken some pains to make clear, requires the development of specialists to perform given functions. It contemplates the development, also, of initiative in a high degree. It has in view no stopping point, no place where of any individual shall it be said, thus far and no farther. What an individual does, and how far he travels, depend upon his own intelligence and developing ability.

Were it not for the power of the ideas already

strongly entrenched in the mind to dominate all information received, and either to suppress them completely or to warp them into conformity with themselves, the best way to discern what God wants would be to tune in on the Universal Mind and try to get the information directly from Headquarters. But unfortunately for the common application of this method each factor already in the mind exercises a force of its own. And the amount of force exerted by an idea is dependent upon the energy contained in it, which in the case of dominant ideas has been supplied by their emotional associations.

Very few people have minds so evenly balanced that no particular ideas have undue enthusiasm that tends somewhat to warp the soundness of the judgment. And other people have some one idea, or some one group of ideas, thus so firmly entrenched through the emotions imparted to them, that they dominate the whole mentality. What happens in the external world is reported correctly, and appraised soundly, so long as it does not run counter to the dominating, or fixed, idea. But no matter how obvious to other people a fact may be, if it runs counter to the fixed idea of such persons the fact is considered to be a falsity.

When the mind is thus dominated by some thought which has the power to warp all happenings out of true proportion to make them conform to it, the person is said to be suffering from paranoia. And if the paranoia is severe enough it becomes necessary to restrain the liberty of such a person. He is called crazy.

But between those who suffer from an obsession, or from paranoia, and those having a finely balanced and adjusted mind, there are all degrees of gradation. Emotional disturbances that thus warp the true appreciation of the individual's relations to society, emotional disturbances that usually transpire in youth, because then the mind is more plastic to such impressions, are thought to be the cause of most juvenile delinquencies. And the most successful method yet devised for correcting juvenile incorrigibility of various kinds is based upon the effort to find the cause of the emotional maladjustment, and divert the energy, which has become too greatly centered about some thought, into other and more constructive channels.

Those who are crazy, and those who are incorrigible are, of course, extreme examples of the condition of which I speak. But the early experiences of most people have brought them into contact with ideas under circumstances that imparted to these energy out of all proportion to their importance. The religious doctrines which have been absorbed at the mother's knee, which later have been reenergized through evangelical meetings and conversion, and which finally have been hammered into the unconscious mind through the suggestion offered by rituals and services each Sunday; such doctrines often are so fed with energy that the evidence of the senses, reason, or any possible external circumstance, could not change them. They are fixations as strong as are those of a paranoic; although, being based upon

ideas not anti-social, they may lead to actions that benefit rather than injure society.

Also we must recognize that there are three classes of special privilege many of whose members, to retain these special privileges, resort to every measure within their power to foster various popular fixations. These embrace: 1. Academic materialists, who wish to maintain the fiction that they are the one infallible source of knowledge. 2. Religious bigots, who wish to maintain the fiction that they alone should have the privilege of interpreting the will of God. 3. Those who exploit others for unjust political or financial advantages.

The leaders of intolerant religious groups realize that to maintain their special privilege their followers must keep convinced that they alone should be permitted to interpret the will of Deity. Their followers look up to them as superior to ordinary human beings. And not only do the leaders of these intolerant religious groups try to suppress the teachings of astrology and extra-sensory perception, which would reveal their pretenses to be without foundation, but they struggle for a political power that will enable them eventually to surpress all religions but their own.

Whenever opportunity offers, these intolerant religious leaders follow the method which resulted in the death of the first Christian martyr. If we are to believe the sixth chapter of Acts, Stephen had helped a great many people, and the priests were jealous of him. But he had broken no law. There-

fore, "they suborned men," and "set up false witnesses," and thus through lies they incited the populace to rush upon him and to kill him with stones.

Stephen threatened the special privileges of the priests of his time, and in so doing drew their wrath upon him. But today, in addition to intolerant religious authorities there are equally intolerant academic individuals. These atheistic materialists stand before the world as the final authority. Their special privilege is not that of wealth, but that of prestige. Whatever they say is true must not be disputed. If they say there is no inner plane, no one must produce proof that life survives after physical dissolution on such a plane. If they say the planets cannot influence people, no one must be permitted to present statistical studies proving they actually do influence human life. And these atheistic materialists will stop at nothing to discredit any who produce proof they are wrong. For to show them in error is to destroy their special privilege.

A correct appraisal of God's Great Plan shows that all the people of the world should have Freedom From Want. But the steps necessary to obtain such a desirable condition would deprive some of the means of profiteering, and others of their practice of exploiting backward peoples. Therefore those who thus would be deprived of their special privileges resort to many cunning devices, including the spreading of lies, to prevent people from learning facts which would lead to such economic freedom.

In early days the Christians thus threatened the profits of the traders and priests of the temple; for

they worshipped neither image nor shrine. And, horrors upon horrors, if we are to believe Acts 4:34-35, "Neither was there any among them that lacked: for as many as were in possession of lands or houses sold them, and brought the prices of the things that were sold. And laid them down at the apostles' feet: and distribution was made unto every man according as he had need."

As such contempt for current financial practices jeopardized the economic system that yielded to a special privileged class great wealth, something had to be done about these Christians. Laws were passed against them, and they were persecuted.

The methods used by special privilege include the subtle use of suggestion, by which certain doctrines are so made to appeal to the emotions that they build up, even in adult life, such a bulwark of energy that they defy both fact and reason to route them. And some doctrines are even launched in a manner deliberately designed to reach and dominate those who are somewhat negative, or who tune in on the thought-waves of those radiating these thoughts. That is, just as the press is used to influence public opinion, often to gain support for a given political candidate regardless of his lack of worth, and as the radio is openly or subtly often used for the same purpose, so also thought-radio is quite extensively used to force the public to accept certain ideas that are to the advantage of the special privileged few.

Because there are apt to be some of these factors in the mind which have a certain power to warp what

is received into conformity with them, it is not wise to place absolute reliance solely upon what is received when the attempt is made to tune in on the purpose of God. Nevertheless, with proper checks used, by which the accuracy of what is received can be tested, such tuning in is a valuable daily practice. If it is remembered that in the effort to tune in on the station radiating God's Plan that some other station may be tapped instead, much of value may be gained in this way.

It would be rather difficult, I presume, for an industrial magnate of the old school to bring anything through which would indicate that his wealth was held in trust for the use of all the people. Yet from our studies of the function of life-forms, and of the nature and attributes of the soul, it must be apparent to anyone that the cosmos is not being run for the benefit of just a limited few, but to give opportunity for the expression and development of all.

In this day and age of the world, when socialistic ideas have considerable popularity, it is not so difficult to cause the common man to believe that the world is not the property of a favored class, but that the development of God's Plan is in the direction of providing prosperity and the opportunity to develop his intellectual faculties and his spiritual attributes, by every man, woman and child in the world. Of course, to some such common men it is hard for them to realize that an Australian Bushman has a soul, and has need of the opportunity to develop his abilities and his spirituality. It is hard for such men

to realize that a Bushman is not quite different in his essential nature; but at least, as an abstract theory, they offer no great antagonism to the conception.

The Rights of Less Developed Souls.—But when the thought is presented that every life-form on earth, and every life-form in the cosmos, both great and small, has certain inalienable rights, there is apt to be a mental rejection. What right has a wild animal, say, even a ferocious beast of prey? Well, what right has man, who as a killer has no rival in the brute world. The tiger has not the same privileges as man, because man has advanced further, and consequently is more useful to society. But neither has man the same privileges as an angel; for the angel is of more use in the universal organism than the man. The foreman of a department is of greater importance, and has certain privileges that those working under him have not, because he is more essential to the success of the organization.

Yet even the tiger is a developing soul, gaining experiences which, in time, will lead it to a position where it will do constructive work in the great scheme of things. The tiger, the mosquito, the invisible elemental that answers the impulse of our thought, these all are life-forms occupied by evolving souls. But what their privileges are, in reference to other life-forms, must be determined by considering various factors.

Nevertheless, all the souls occupying the innumerable forms in the cosmos, have some right to consideration. What this consideration is must be de-

terminated by the circumstances. It may even be, as in the case of the anopheles mosquito, that it is for cosmic advancement that this life-form be eradicated from the earth, that man may not have malaria. Yet in the wider sense, in which the welfare of the whole organization is considered the one thing of paramount importance, the true prosperity of every soul in the universe is a matter which should be of concern to everyone. An organization depends upon the ability, health and prosperity of the various individuals composing it; and to the extent the true welfare of any individual in the organization can be advanced, to that extent the whole organization is benefitted. To the extent any soul in the cosmos is benefitted, to that extent God's Great Plan is forwarded.

How the Cosmos is Managed.—I believe the clearest and most accurate conception of the cosmos that can be had is to consider it analogous to a huge corporation which not merely manufactures many products, but also handles them all the way from producing the raw material until they are used by the ultimate consumer. It is thus an organization which embraces all the functions.

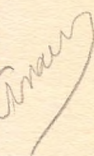
Every single life-form in the universe is doing something in this complex organization. Some may not be doing anything constructive; because in a corporation of this size and complexity there are sure to be some loafers on the pay-roll, and also sure to be some individuals who are malicious, and who do not wish the concern to succeed. Yet whether doing something constructive, or something destruc-

tive, whether doing something important, or merely some routine necessity, every intelligence that has an existence is doing something in this huge corporation.

Now I am sure that the General Manager of the corporation, being a wise manager, does not wish harm to come to any of His employees. He needs every one of them, and He needs them constructively employed, and not destructively occupied. Yet novices in any firm usually make mistakes. Sometimes these mistakes are costly, but they cannot be avoided. They are just charged up to the cost of educating new employees.

It may be that the new employee needs a severe lesson, and that he must pay for his mistakes. But we cannot imagine so just an employer becoming angry and taking vengeance upon the unfortunate who through clumsy effort breaks some machine. In order to educate this particular employee he may be required to pay for the machine, or otherwise make amends; but all such is merely as an aid to the education of the employee, and not in the spirit of punishing him.

No Soul is Lost.—While there are teachings to the contrary, and some of them quite venerable with age, that souls who do certain things—especially those who practice black magic—are on that account really lost souls, I cannot concur in this opinion. I do not believe there is an unpardonable sin. I do not believe that a soul is ever so far lost, even in the lowest hells of the astral world, that the possibility of redemption is gone.



It is true that anything which can be built up can be torn down. And as the soul is something which has been built through experiences I have no doubt that a soul can be destroyed. Nor do I doubt that when the tides of astral life flow on, the soul which is unable to raise its vibration to a rate where it can function on the still higher-velocity spiritual plane is in a bad way. Survival, anywhere, anytime, depends upon the ability to adapt the form to the environment. And one who has never built a spiritual body, and has only an astral form, could scarcely be expected to survive after the astral forces had dissipated, and there was no longer an astral realm which was accessible to him in which to function.

Yet, as I perceive it, who have made some exploration in astral realms, the matter is not so different from the old orthodox conception of the ruined girl. Not so many years ago any girl who was known to have taken a single misstep was considered irrevocably lost to decent society. And it is true that so-called decent society shut its doors on such an unfortunate girl, and made it almost impossible for her ever to marry, ever to live any life except a life of prostitution. In those days, and even now in some localities, the mother of a child out of wedlock was not only considered forever lost, but every avenue toward regaining her self-esteem was closed upon her by an indignant society.

And it is true that, in those days at least, a girl who had taken a misstep, and it had been found out, was usually forced into a life of shame. It was the

usual thing that she died in not many years from the life of prostitution into which she was forced. It is true, in this sense, that often such a girl was lost to the redeeming influence of a self-righteous society. Yet, even in those days, and even among such people, an occasional woman was found who did manage to live an upright life after taking such a false step and being found out.

As a matter of fact, when a man has become hardened as a criminal, has been a drunkard for years, or a woman has steeped herself in wanton dissipation, it is usually a heartrending task for such to win his way back to a more constructive type of life. Yet while it is difficult, who can say that it is impossible? On the physical plane, who can say with certainty that an individual has sunk so low that he can not possibly regain control of himself and live a respectable life?

I believe on the physical plane the statement that a certain individual is lost to decent society is an unwarranted assertion. We are more and more learning the emotional reactions of such individuals, and how to set up emotions that will redeem them to normal and constructive lives. An individual who may be lost today may, because he contacts someone who has learned more about such problems, tomorrow become one who can be redeemed to normal avenues of endeavor.

And I believe the same principle holds true on the inner plane. Those who, through magic, entwine their lives with vicious elementals, sink very low in the

after life. They exist in surroundings created by themselves, and have a terrible form of existence. And, in time, unless they do make an effort, and extricate themselves from their situation, I must admit that the soul itself is dissolved. But who shall say that such a soul, before dissolution, is beyond redemption?

Observing the creatures of the slums of earth it is easy to believe that they are lost to all that is good. But the facts remain that many fine and useful citizens have been resurrected from the denizens of such places. Who can, and who cannot, be brought to constructive citizenship depends upon the skill and knowledge of those doing missionary work in such regions. There is more knowledge and skill today, and more rescues.

Likewise, of those who sink to the astral hells, after living fiendishly on earth. They do not go there because of the desire of any being to punish them, but because they have built the conditions into their own souls. The soul, after death, gravitates to the basic vibratory level corresponding to its own dominant rate, and to the environment on that basic level corresponding to the vibratory combinations within itself. The soul goes to the place where its vibratory affinity attracts it; and if it undergoes pain, that pain serves the function of an educator. If there were no pain in the horrible situation where it finds itself, there would be no incentive to leave the place.

Whether or not a soul can ever be delivered from the depths to which evil magicians sometimes sink is not something to generalize about. With increasing

knowledge on the part of the missionaries who visit these astral hells, new and better methods are being devised to stimulate these denizens to make the necessary effort by which they can escape to higher levels of existence, and gradually ascend the ladder of progress, down which, on earth, they slid.

Just as I do not believe there is a person on earth who has sunk so low that it can be said that he is irrevocably lost to decent endeavor, so also I believe that no soul in the after-life ever sinks so far that there is no hope left of his redemption. Probably souls are destroyed, just as we know that people on earth drink of life's dregs and destroy themselves. But while there is life on earth there is still hope. And while the soul still exists on the astral plane I believe also there is still hope of its redemption. In other words, I do not believe there is such a thing, in spite of much occult doctrine to the contrary, as a lost soul.

The Cosmic Plan.—The General Manager of a corporation, I am sure, would not be pleased to observe many of his workmen in sorrow and distress. If they could be educated only through experiences that brought these things, such suffering would not be done away with. But I am sure that the head of a huge corporation, such as we have been considering, would greatly prefer that his employees should get their education through the technique of joy and happiness rather than through the avenues of sorrow. And I am sure that the General Manager of the Universe does not want man to suffer grief and sorrow.

I am quite sure also that the intelligent manager of a corporation, starting an employee in running errands, and then advancing him, due to increasing ability, to a point where he was doing some more highly specialized work, would not then remove him from the higher type of work and start him running errands agains, and repeat this over and over again. And I am equally confident that God does not cause a human soul to be born as an infant, learn to walk and talk, pass through the kindergarten and grade schools, out into business for himself, where ability of some consequence is acquired; and then when the business man dies, start him in as an infant, to go through the kindergarten, grade school, etc. all over again. God has need of ability among His employees, and when that ability has been developed, the individual possessing it is placed in a capacity where it will accomplish something.

Nor does God, as General Manager of cosmic affairs, seek blind obedience from those working under His directions. No workman is of the highest type who must be told everything that should be done, and who can do nothing without asking if it should be done, and how to do it. Any really good plant expects the more intelligent of its employees to do a lot of thinking on their own. A big corporation always needs men who can work out new and better ways of doing things. There must be, of course, the fullest co-operation with others, and all endeavors should be directed toward the ultimate advancement of the corporation. But ideas and initiative are the

most valuable assets an organization can have; and I am sure that the General Manager of the cosmos does not wish to discourage independent thought and action.

Those who work in an organization can never know too much about the organization, about the personnel, about the plans and method of operation. And I am sure that God has no desire to discourage His employees in making the effort to learn all they can about the universe, about other life-forms, and about everything they can. The more accurate information His workmen possess, the better fitted they become to co-operate in bringing about the aims of the organization.

But in this cosmic organization, the workmen operate from different floors, or vibratory levels. The work on one plane, or level, compares with that performed on a lower floor, or level, but each higher station requires greater skill in workmanship, and the performance of more complex work. The work is thus of a finer, more intricate, nature.

And because God needs employees who are skilled in the quality of work they can perform, as well as workmen on lower planes, I am sure He does nothing to discourage the refinement of the thoughts, emotions, and actions of His employees, as through such refinement they are able to move to higher planes, or levels of production. Such refinement is spoken of as spirituality.

If, in the industrial corporation we have been considering, the general manager and his superintendents

were known to exercise partiality and unjust favoritism, how do you think it would affect the morale of the various employees? And you may be sure, superficial appearances to the contrary, that God exercises no such favoritism.

Instead of such favoritism, the Cosmic Organization is run under the universal law of compensation. Under this law, every individual receives reward in proportion to the effort he makes. The reward is made in terms of increased ability, but implies also that, to the extent such increased abilities are used for the advancement of the whole organization, the individual is promoted to positions of increasing importance. To use whatever of energies and abilities one has for the advancement of the cosmic concern is always amply rewarded by the progress of the soul to new points of vantage. Real ability and effort are never overlooked in the cosmic organization.

Nor, in this cosmic industrial corporation, are there different codes of conduct laid down for various employees. The lowest in the line of production and ability cannot live up to the moral code, as can those of wider experience; but a single code of conduct, nevertheless, is a rule for all. This universal code, to which every life-form in the cosmos must subscribe is that **A SOUL IS COMPLETELY MORAL WHEN IT IS CONTRIBUTING ITS UTMOST TO COSMIC WELFARE.**

To the extent that you and I do not live up to this principle, we are violating the universal moral code, which is the one and, I believe, only important con-

sideration by which God as General Manager of this vast going concern, passes judgment upon His various workmen.

This organization is so vast that there are types of workmen of which we have never heard, and there are departments so far removed from where we labor that we are quite out of touch with them. With the intelligence we now possess, about all we can hope to do is to understand about our own department, the earth, and the realms immediately above it where we will perform more intricate work when we have gained enough refinement; that is, have gained enough spirituality that we are capable of working there.

But let us not forget that this cosmos is not just a mechanical contraption, not just an inanimate machine. Instead, it is an organization of intelligences, and the exercise of intelligence is the most important thing about it. For the performance of the best type of work it becomes necessary that the various intelligences co-operate, that they unify their aims and do not work in antagonism to each other. We hope that the time will come when the people of the earth will no longer make war upon each other, and instead will co-operate to the end of providing the necessities and luxuries for all. Want need not stalk the earth if people would only thus co-operate. The earth can easily be made to produce amply for all. But at present we have not arrived at that stage of co-operation.

In this cosmic organization the same principle

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holds. To produce the highest type of condition it becomes necessary that the various intelligences within each department co-operate with each other, and that the various department co-operate. As yet we have so little information about some of the distant departments that we hardly know how to start co-operating with them. And some of the life-forms right at hand are as yet mysterious to us. We do not yet know how to treat them for best results.

But in any large corporation just such difficulties arise, and year by year, studies are made how individuals and departments can better co-operate. And we, who are so far down the ladder of existence, yet at that are so far above others, we know so little. We can do this, however: We can study other life-forms, we can study our fellow-man, we can investigate other levels of existence, such as those of the astral and spiritual realms, and we can even work to gain some knowledge of departments far off in space and far off in their velocities.

Then, to the best of our knowledge, which we increase as we can, we can exert ourselves along the line of the universal moral code; which is to do that at all times which we believe will contribute most to the furtherance of God's Great Plan. And recognizing the universal law that all souls in the universe are in process of progression, we can feel sure that such effort, due to the universal law of compensation, will lead us, step by step, to the highest and best destiny which it is in the power of man to imagine he could attain.

