

# Organic Alchemy

C.C. ZAIN



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**Organic  
Alchemy**

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Course 19

# Organic Alchemy

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Student Manual

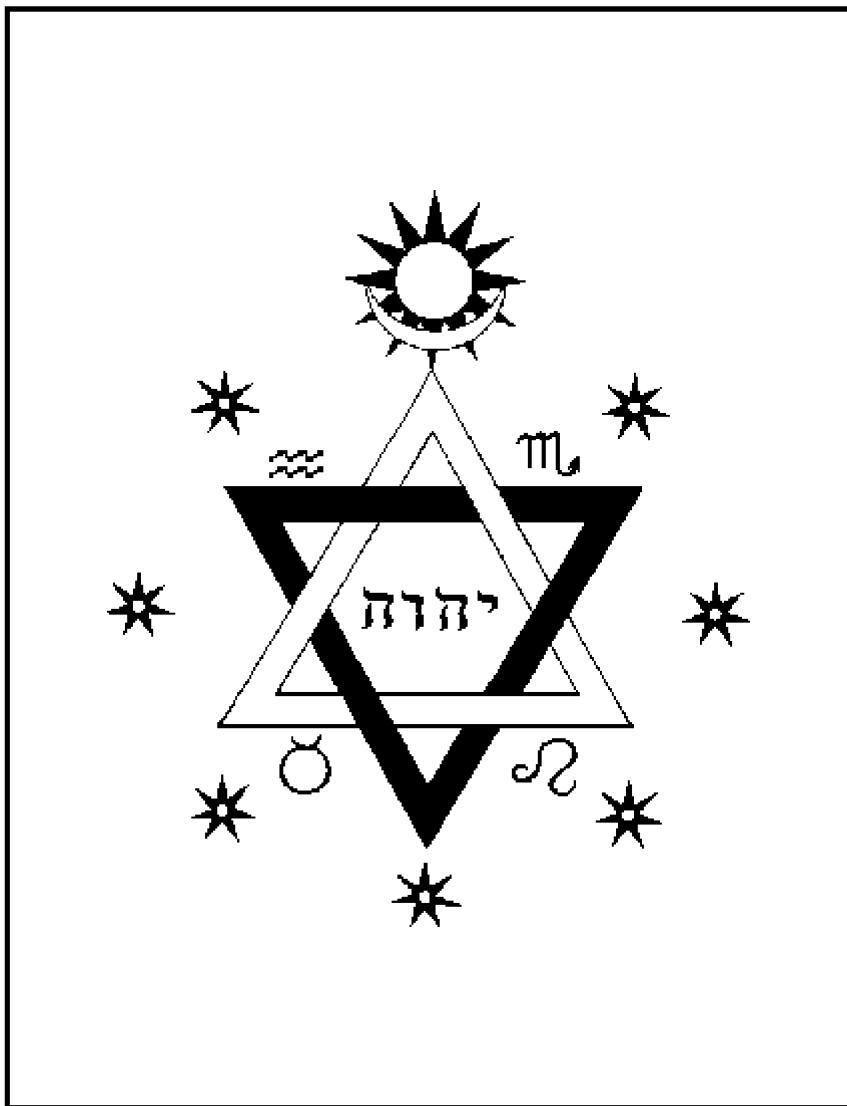
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C.C. Zain



The material contained in this book was originally published as a set of serial lessons. They are part of the 210 lessons written by C. C. Zain and published under the auspices of the Brotherhood of Light. Together they represent the complete spiritual and occult teachings which comprise the Religion of the Stars. The 210 lessons are currently published as 21 volumes or courses of study covering all three branches of occultism; Astrology, Alchemy and Magic.

See the back of this book for more information on the 21 Brotherhood of Light courses by C. C. Zain.



## **Emblem of The Religion of the Stars**

The emblem on the facing page symbolizes the philosophy and aspirations of all seekers of Divine Inspiration. The two interlaced trines signify the involution and evolution of the soul through the Cycle of Necessity. The downward pointing trine, dark in color, indicates the descent of the soul into material conditions for the purpose of gaining necessary experience. The upward pointing trine, light in color, indicates the ascent, or evolution of the soul, back to the realm of spirit after gaining experience in matter. Inside the interlaced trines is the word of Deity, JodHeVauHe, written in square formed Chaldean letters. Thus written, it signifies the belief that there is a Super Intelligence Who interpenetrates and exercises a guiding power over the whole universe. It sets forth the four universal principles through which this Super Intelligence always operates. The joined sun and moon at the top of the symbol indicate that spirituality may best be reached, and still further evolution in spiritual realms accomplished, through the marriage of a male and a female soul. The seven stars and the astrological symbols around the outside of the interlaced trines indicate the belief that astrological energies powerfully influence all life. Knowledge of these forces will enable the aspirant to avoid many misfortunes, as well as guide the development of personal talents, thereby successfully advancing spirituality while, at the same time, enabling the individual to contribute his or her utmost to universal welfare. See Course 12, Volume 2, *Natural Alchemy: Evolution of Religion*, by C. C. Zain, for an explanation of the origin and historical development of this symbol.

# **Instructions for Using This Manual**

This course, Organic Alchemy is the 6th of seven in The Brotherhood of Light series on Alchemy. In it you will find the serial lessons originally referred to as Serial Numbers 209-215.

## **Who Can Submit Final Exams:**

All seekers may submit a final exam for this course. If you do not have the final exam please request one from The Light of Egypt website.

## **Studying:**

This course consists of 7 lessons. We suggest that you carefully read the study questions so you can identify the most important topic areas. Next read the lesson, concentrating on the study questions. Recording the answer to each study question is optional, depending on each persons study techniques. Please do not submit the study question answers for grading.

## **Taking the Final Exam:**

The Final Exam consists of 25 essay questions. Each answer is worth 4 points. Please limit your answers to 25 words or less.

Be sure to neatly print all the information requested on the first page of your answer sheet(s). Include your name, and email address. After the final exam is graded by a Hermetician your graded exam will be returned to you along with your Award Manuscript. This is an open book examination.

## **Time Limits:**

There are no time limits. The Light of Egypt suggests that you pass no more than one exam per month.

## **Suggestions:**

Some of our students have brought to our attention that they like to 3 hole punch their courses, along with the study questions and final exams, and keep them in a notebook for easy reference.



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**R**ELIGION should give instructions in optimum living. Optimum living embraces more than a few hilarious days, a few enjoyable weeks, or a few years of health and material prosperity which are followed by a long period of illness and misery. Optimum living gets the best out of life relative to its entire span. Considering the tremendous accumulation of scientific evidence that life persists after the dissolution of the physical, religion must embrace both life on earth and life beyond the tomb.

For living to best advantage after life on earth is done, man must know as much as possible about the innerplane realm, about its energies and properties. And, it is becoming increasingly evident that for him to live to best advantage while still in the physical form, he must know as much as possible about these innerplane energies.

University scientists have demonstrated extrasensory perception. Man's soul often acquires information, usually unknown to himself, upon which he acts successfully to adapt himself to future conditions he could not have perceived through his reason and physical senses. This extrasensory perception, through which all information must be acquired after he loses his physical body, is equally valuable during and after physical life.

University scientists have also demonstrated psychokinesis. As man will have no physical muscles, and as objects of the innerplane do not respond to gravitation or physical pressure of any kind; after leaving the physical, to move or build anything, or to go anywhere, man must exercise psychokinesis. While still on earth he often is able to bring psychokinesis into play to heal the sick and amazingly demonstrate other desirable physical conditions. Because of this, the use of psychokinesis on earth is equally as valuable as its use after earthly life is done.

On the innerplane there is no air, no moisture and no molecular vibrations which constitute heat. Thus after he leaves the physical he is not influenced by physical weather. He is markedly influenced by astrological vibrations, which constitute the innerplane weather. Though he may not be aware of it while on earth, the innerplane weather has as much or more influence over his life as the outerplane weather. Therefore, knowledge of how to forecast these astrological conditions and what precautionary actions should be taken relative to them, is equally important to man in the afterearth life as it is while he still occupies a physical form.

It seems inevitable that the Religion of the Stars shall become the world religion of the future because it includes all significant demonstrated facts of both the outerplane and the innerplane. Not that these are as yet all known, or that we expect a day to come when all of them will be known. But as fast as they are discovered and properly verified, if they are sufficiently important facts, they will be integrated into The Religion of the Stars.

Mankind is becoming too well educated to be guided either in religion or in its political views by blind belief in propaganda. More and more it is demanding demonstrated facts from those who advocate some economic or political system. And in due time it will demand demonstrated facts on which to base its religion. In 210 Brotherhood of Light lessons the writer has striven to set forth as many of such significant outerplane and innerplane facts, and

the logical inferences to be derived from them, as possible.

The writer believes The Religion of the Stars will be the world religion of the future not merely from the facts and logical inferences presented in these 210 lessons, but because these facts will be supplemented by additional facts as fast as they are discovered and verified. The Religion of the Stars is not a static religion. It will progress as fast as there is progress in demonstrable knowledge.

This writer is not so foolish to believe that what has already been published in the 210 Brotherhood of Light lessons is the last word, or that no errors have been made in them, or that new demonstrated facts may not make necessary some revision of the ideas there presented. He all too well remembers that when he went to college, the atom of each of the many chemical elements was indivisible, unchangeable and indestructible. Einstein had not yet published his Theory of Relativity. And four things, which since his youth have so greatly changed civilization, as yet had no existence: automobiles, airplanes, the cinema and the radio.

While he is still on this earth he will do all in his power to acquire new significant facts and revise The Brotherhood of Light lessons to include them. When he has passed to the next plane, undoubtedly new significant facts will be discovered that should be included in The Religion of the Stars. However, as orthodoxy will certainly try to get sufficient control to slant them into conformity with orthodox opinion, he believes the Brotherhood of Light lessons as he leaves them should remain unchanged.

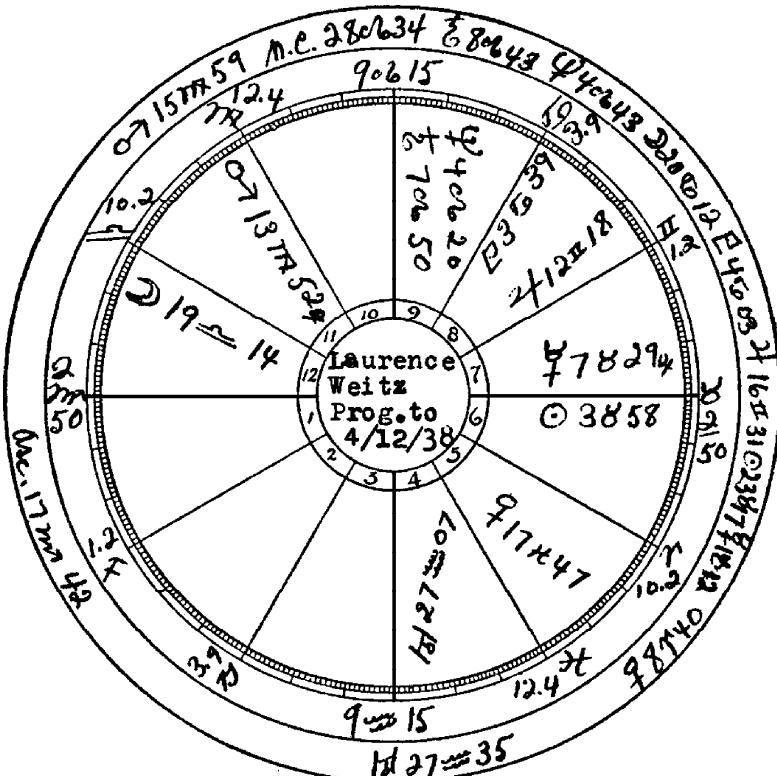
It would be unethical for someone to insert opinions or discoveries in these lessons and not take both the credit and the blame for them. The writer does not want the credit for the ideas or the errors of some other person. He asks that the printed pages of each lesson be left as he has last revised it.

However, in reprinting, it is easy to increase any lesson to 36 or 40 or any multiple of four pages. He suggests, therefore, that any errors he has made, or new discoveries, or logical opinions derived from these discoveries, be set forth and elaborated in an appendix following the 32 pages of the lesson which it is thought should be thus amended. Before this is done, the writer of the appendix should submit what he has thus written to Light of Egypt and secure their approval. And his name should appear in the appendix as the author of such commentary.

The author of the 210 Brotherhood of Light lessons desires that they be permanently retained as the Stellarian Beliefs as he has written them up to the date of his physical demise, and that subsequent amendments should be credited to the persons who make them.

C.C. Zain (Elbert Benjamine)  
August, 1951



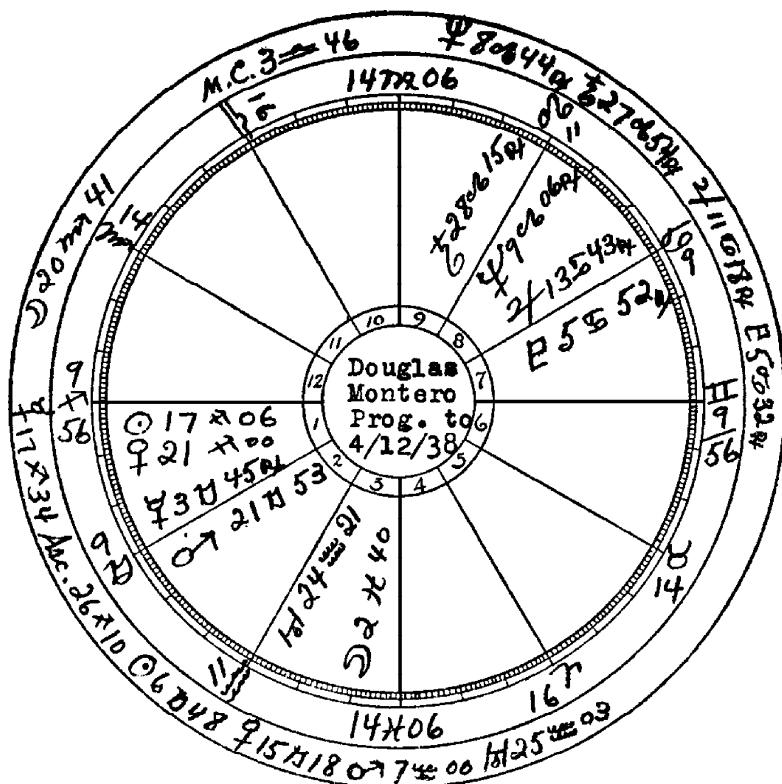


LAURENCE LEOPOLD WEITZ

April 24, 1918, 7:00 p.m., Daylight Saving Time. 80:15W. 41:10N.  
Data furnished by his mother.

1927, May, left for journey through Europe: Neptune square Sun r, Mars square Jupiter p.

1938, talked with Douglas Montero and another youth of the unsatisfactory condition of the world (economic depression had made securing employment difficult) and how much fun it would be to go in a boat to the South Sea Islands. On April 12, 1938, the three left Balboa, near Los Angeles, in a small sail boat, never to be heard from again. Parents believe they met foul play: Asc. sesquisquare Pluto r, Mercury sesqui-square Mars p, Venus trine Saturn p, Mars square Jupiter p in eighth house.



DOUGLAS MONTERO  
December 10, 1918, 5:55 a.m. 96:15E. 17N.  
Data furnished by his mother.

1919, came from Burma to U.S.A.: Mercury sextile Moon r.

1923, tonsils removed: Sun semi-sextile Mars r.

1928, appendix removed: Mars inconjunct Saturn r.

1930, trip to Peru: Sun trine Saturn r. 1931, sinus operation: Mercury semi-sextile Mars r. 1935, trip to Peru: Sun conjunction Mercury r. 1937, graduated Los Angeles High School: Mercury conjunction Sun r. 1938, April 12, with Douglas Montero and another youth left Balboa, near Los Angeles, in a small sail boat, never to be heard from again: Sun opposition Pluto r, Sun semi-sextile Mars p, Saturn semi-square Jupiter r in eighth house.



*Chapter 1* \_\_\_\_\_

## The Ceasless Surge of Life

**T**he tide of life surges ceaselessly upon the shore of our tiny planet. And the line between the organic and the inorganic is so thin that even the clairvoyant gaze is often unable to differentiate it clearly. For life abounds on every hand, in forms commonly considered insensate as well as in more complex structures, and in regions where our dull physical senses can perceive only a void. It permeates all existence, throbbing and pulsating; as diffusive and pervading as sunlight on a cloudless day. And this abounding life, of which we each constitute a single moving spark, has a meaning which is well worth our effort trying to discern.

But the endeavor to encompass the significance of life by considering man as some special creation, as do the orthodox, or even by considering him as differing in kind from the other struggling entities, visible and invisible, by which he is surrounded, is like attempting to perceive the meaning of a tadpole while ignoring the egg from which it came and the frog which it later will become. And because the physical is but one velocity realm on which life exists, we cannot comprehend it by considering one plane of existence alone. No more so than we can perceive the meaning of the tadpole if we consider solely the water in which he now swims and ignore the land over which the frog will hop.

The expanse of life is so illimitable, and the forms it assumes are so infinitely diverse, that the puny human brain can at best perceive only a minute section of it. What can come directly under our observation is but a drop in the ocean of life. Yet, even from a drop of ocean water, by careful analysis, we can get a very good idea of the nature of the substance which covers three-quarters of the surface of the earth. Let us, therefore, bring under observation of both the physical senses and the psychic senses the drop of the ocean of life by which we are intimately surrounded.

The first impression one gets when thus viewing life, is of the infinite number of separate life entities. We know, for instance, that our sun and billions of other luminous bodies in the firmament, radiate light. Each tiny photon of light has its own individuality. How many such photons are sent out from our sun each second? Too many for human comprehension. Yet in so far as science has been able to determine, a photon of light thus sent out from our sun, unless it meets with some obstacle, travels on and on, without ceasing; and has the same energy and velocity a million years after it started that it had at first.

The giant telescope on Mt. Wilson receives light from distant nebulae that started on its journey at the time the Trinal Ape Man hunted through the jungle of Java, while elephants and sabre toothed tigers roamed the plains about Los Angeles, and before the age of ice came down on Europe and North America with its grip of rigid cold.

Life has its parallels with light. The number of its individual entities is beyond calculation or comprehension. But once a little photon of it is radiated from the Infinite Mind, it travels on and on, without loss of momentum, in the direction it is sent; nor time nor space diminishes its energy. On and on it travels, and never reaches the end of its glorious journey.

### **Abundance of Life-Forms**

The abundance of life, like the number of photons of sunshine, staggers the imagination. How quickly a slice of bread or a piece of cheese, left in a moist place, accumulates a coating of mold! This mold, like rust on wheat and smut on corn, is vegetable life. It is a fungi, the spores of which, too small to be visible to the naked eye, float about in the air. The moisture assists millions of such minute plants to grow. Food isolated from such spores is not thus affected.

A still lower form of life is responsible for the decomposition of both animal and vegetable forms that have died. This is a valuable function, too; for if a leaf never decayed, a tree remained just as it fell, and flesh retained its form except when devoured by other animals, the food elements of earth would soon all be stored in the carcasses of the dead, and none left to support succeeding generations. But the bacteria attend to this. And how numerous they must be that so soon animal and vegetable matter, from which the dominant entities have departed, should undergo decay!

A small sample of air, from almost anywhere, when placed under a microscope, reveals a host of minute living forms. And a drop of water likewise examined may reveal a swarm of animacules.

Think of the extent of the ocean, and that on and near its surface, live an infinite number of minute entities. These free-floating organisms of the sea are called plankton. I shall here speak of but two types of them. One embraces the diatoms, which are microscopic vegetables having a glass shell. It is to these diatoms, chiefly, each in life secreting its minute quantity of oil, that geologists attribute the formation of the oil deposits of the Pacific Coast. The oil manufactured a few million of years ago by these tiny plants floating about on the water, so small as to be invisible to the naked eye, now drives a car along the streets of the city, over the very spot where, when their physical span of life was over, they sank to rest.

Of the little animals embraced within the plankton, the Foraminifera are like the diatoms in having a shell-like covering. One genus of them, the Globigerina, are particularly abundant; and these, together with the diatoms, fall in immense numbers to the bottom of the sea and form either diatomaceous ooze or Globigerina ooze. And it is interesting to learn that telegraph cables raised from the depth of two miles show that the bottom of the ocean at that depth is composed almost entirely of the chalky shells of the little animals, Foraminifera.

This ooze, in time, becomes fossilized into rock; and the stone of which the city of Paris is built consists of the fossilized shells of such Foraminifers.

Then again, the pyramids of Egypt are built of nummalties, which is another genus of Foraminifera. As in one ounce of this stone it is estimated there are four million of these once-living animals, the number which is contained in these massive monuments alone is inconceivable.

I might go on to explain how certain limestone mountains have been formed by the secretions of single-celled algae, how certain iron-ores of vast extent are the residue of bacteria, mention the extent of coral formation, and otherwise draw your attention to the incomprehensible number of life entities that both in past and present have made the earth their abode. But any further enumeration of examples could not expand the grasp of the mind in its conception of the number of living entities. Like the separate photons of sunlight that beat upon the surface of our planet, the number of surging life-forms is beyond computation.

Like the photons of solar energy, a new innumerable host of living entities continually arrives.

From an inner-plane viewpoint, they are already adjacent to the earth, awaiting opportunity to manifest in form. But this does not mean that they are in three-dimensional proximity to the earth. Instead, it means that the astral world, which is a high-velocity realm, and consequently has different properties than the physical world, is crowded with these life-forms. And they are adjacent to the earth only in the sense that they have a vibratory rate not dissimilar to the vibratory-levels of this physical planet.

Things in the astral world which have a similar vibratory rate are in close proximity to each other in much the same way that when you tune your radio to the frequency used by a certain broadcasting station the individual who is then speaking into the microphone is in close proximity to you. Although his physical body is perhaps across the continent, you can plainly hear what he is saying. In the astral world, however, either entity can become the broadcasting station and cause the other to feel its influence.

Thus when I say that untold myriads of life-forms are in the proximity of the earth, I do not refer to three-dimensional proximity, but to vibratory proximity. Yet when the vibratory-rate proximity of any two astral things is close, no matter how distant they may be in the three-dimensional sense, it takes but a slight desire, or attractive force, to permit them to influence each other physically.

By reason of its high-velocity, the properties of the astral world often seem to contradict all our experiences. And this property by which an individual can transport himself instantly to a distant spot—as witnessed by an individual on earth who in sleep appears and manifests to others on the other side of the earth, and the next instant is awakened by someone and is again in his physical body—is one which is contrary to more common experience. Yet in the astral world if one thinks intently of a spot, and desires strongly to be there, no matter how distant, if its basic vibratory rate is not too different, he almost instantly finds himself in that spot.

It is something that, due to our experience with low-velocity existence, is a little hard for most of us to realize, but it is nevertheless a fact, that the real distances which separates things are not those of space, but are those of vibratory-rate level. The mind can travel a billion miles almost instantly; but to traverse from a habitually slow vibratory rate to a rate of intensity habitual to the angels may take aeons of time.

When, therefore, I say that seen by clairvoyant sight the proximity of the earth is crowded with an infinite number of life-forms, I wish it to be understood that this proximity is in the vibratory-rate sense. These entities have a vibratory-rate level very similar to the dominant vibratory level of the astral bodies that occupy physical bodies on the earth. How far from the earth, or how close, in the three-dimensional sense is unimportant.

### **The Influx of Life To The Earth**

I have already spoken of nebulae so distant that it takes light, traveling 186,300 miles a second, a million years to reach the earth. But in thought you can travel to such a nebula almost instantly. And if, while out of your physical body in the astral form, you could tune in on it perfectly, you would almost as instantly find yourself there. As a matter of trial, however, you would find such a journey not so speedy as this. But this would be due to the difficulty of tuning in exactly on the vibration necessary, rather than to the three-dimensional distance to be traversed.

It is true that three-dimensional distances have a meaning in the astral world, just as two-dimensional and one-dimensional terms have a meaning on earth. But due to high-velocity properties of the inner plane, three-dimensional distances entirely lose the importance they have here.

That three-dimensional distances have a meaning, but lose their importance on the inner plane can be illustrated in this way: Mentally you can perceive two objects, each having on the physical plane three dimensions, and mentally you can perceive these objects at a given distance from each other. Or you can visualize some road you have traveled, or even some road which has no physical existence, and mentally see the trees, fence posts, telegraph poles and houses along this road. These are stationed, according to three-dimensional experience, at certain distances from each other. Therefore these dimensions have a meaning. But if you, or some other person in mental sympathy enough with you to perceive what you thus visualize, try to measure the distance between these mental (astral) objects, you will find the distances between them cannot be measured with a three-dimensional instrument. How high, for instance, in three dimensional space, is a tree which has no physical existence? Or how high is the image in your mind of a tree which has a physical existence?

Because distance on the inner plane is of a different order, when I say that all astral space is literally crowded with life-forms in all conceivable states of development, I am placing no three-dimensional limits on the space included. And however distant, in the three-dimensional sense, these life-forms may be from the earth, whenever the astral substance associated with a physical form has the same vibratory rate as some astral entity, this vibratory sympathy constitutes a proximity of the two in the real sense. And if the physical form is not already dominated by some entity, and is such that life can express through it, the astral entity, through this rapport, can instantly take control of the physical form. So far as being a hindrance to forming a contact with a physical form, three-dimensional space is negligible.

Camille Flammarion was one of the first great experimenters with psychical phenomena to note that whenever physical conditions were such as to permit the expression of a given type of intelligence, that intelligence was always present to make itself known. Other scientists who have studied psychical phenomena have noted the same thing. The difficulty of producing any of the startling types of supernormal phenomena is not in attracting some entity to manage their production, but always in preparing the suitable physical conditions by which the manifestation can take place. If the conditions on earth are right for a given manifestation, there is always an intelligence present to direct it.

This is because, irrespective of three-dimensional distance, entities of similar vibratory rate are already in close proximity. And when the physical conditions become such that an astral intelligence can manipulate them, there is always an astral entity of similar vibratory rate somewhere in space—but in

the vibratory sense in close proximity—which responds to the desire of those seeking the phenomena. Or it may handle the phenomena irrespective of the desires of those on earth, merely because the conditions are such that it can do so, and of its own desire.

I am not here going into the various phases of mediumship; as they are discussed fully in Course 1, *Laws of Occultism*. But I do wish to point out the intimate and vibratory relation between the physical and the astral plane, because without an understanding of this no proper comprehension of the processes of life can be had.

For instance, physical life propagates itself through cell-division. When an amoebae divides there are two cells instead of one; and there are two intelligences, one for each cell, instead of one. Where did the second intelligence come from?

The materialist would say that the intelligence is merely the manner in which chemical substances are arranged. I have shown in Chapter 1, Course 5, *Eoteric Psychology*, however, that the intelligence resides in the astral substance associated with a living thing. And when a cell divides, the intelligence it originally had remains to dominate one of the resulting cells, and an intelligence of similar vibratory rate moves in from the astral, to take charge of the other cell. Whenever the physical conditions will permit, there is always a life-entity from the astral plane eager to take charge of a physical form.

The bodies of living things are composed of cells, and each of these cells is dominated and directed by an evolving soul. The growth of the body of an organism takes place through the multiplication of its cells through cell-division. And as fast as new cells are thus formed, through the division of old cells, new souls having a development of intelligence sufficiently advanced to take charge of a single cell move in. For every living cell there is an intelligence directing its functions. And the human body is composed of billions of such cells.

Single-celled plants and single-celled animals perform all the necessary functions of living, such as nutrition, secretion, excretion and reproduction. But the experiences such a life-form can have, and the work it can accomplish, are rather simple. Yet a colony of such cells, grouped as a single organism, often has better opportunity of survival, and a wider range of possible experiences.

Such plants and animals as we are more familiar with are colonies of cells, some of which more completely perform one function, and others of which more completely perform another function. That is, there is division of labor. Some cells grow resistant, to form the outer protective covering of the group, other cells become even more plastic, the better to perform the function of assimilation, and still other cells specialize in the function of reproduction. We speak of such a cooperative group of cells as an organism.

An organism affords the opportunity for an intelligence which is superior to that of any single cell to manifest itself. Furthermore, because the physical conditions are thus present for a particular type of manifestation, an astral entity is always there to take charge. As a matter of fact, through the operation of vibratory affinity, as soon as the physical conditions are present by which an intelligence more complex than that of a single cell can express itself, such an intelligence moves in.

More commonly an organism thus has in charge of its growth and other activities a single dominating intelligence, or soul. This soul, because of its

### How Higher Intelligences Move In

past experiences, knows how to direct the development and functions of the particular organism. Within certain limits it is able to command obedience from the single-celled intelligences within its domain. It directs them in their activities.

The reproduction of an organism, either plant or animal, is commonly either through simple cell division, or through specially developed cells or groups of cells, such as seeds, spores, bulbs, runners and offsets.

A cutting from a geranium, or a limb from a willow tree, when placed in the earth under favorable circumstances will grow. It will develop into a mature plant which will bear leaves and flowers. If the soul which directed the growth of the parent plant remained with the present plant, from whence came the intelligence to direct the growth and development of the new one?

The material conditions being present for the expression of a given kind of intelligence, vibratory affinity causes such an intelligence to move in from the astral. An astral intelligence with experience enough to be able to handle the development of such a plant, and needing the new experiences for which this afforded opportunity, in each case was attracted to, and occupied, the plant which was separated from its parent. Just as soon as the conditions for a life apart from the parent stem was presented, there was an intelligence ready to grasp the opportunity and direct the activities of the newly independent life processes.

So also with seed and spore. These are cells which have specialized in the propagation of the race. Under certain conditions, as when the seed is fertilized, they afford the material requisites for the development of a physical life-form after the parent pattern. And whenever the material requirements are present, vibratory affinity attracts an intelligence of the necessary experience to take charge.

Life as it occurs on the earth signifies that, for the time being, an intelligence has found the opportunity by which it can undergo experiences in a physical form. When, for any reason, the intelligence occupying form and directing its processes is unable longer to handle these processes successfully, the organism begins to break up, and the entity is compelled to move out into the astral again. This is known as death.

Within the body of man, as within the body of complex plants and other complex animals, there is a constant outflow of cell-intelligences as cell structure is consumed in the life processes, and a constant influx of new cell-intelligences as new cells are formed to take the place of outworn tissue. The life of an organism, to the clairvoyant vision, is a process of lesser intelligences moving in, doing more or less as they are directed by the soul of the organism and, as their vehicle is destroyed, again moving out into the astral. They have rendered somewhat of service, and have gained somewhat in experience.

The kind of an organism occupied by any evolving intelligence depends upon the ability of that evolving intelligence to gain the allegiance of lesser evolving intelligences, such as those occupying single cells, and to direct their activities into building a form of a suitable type and functions. And its ability to gain such allegiance and direct such activities depends entirely upon its own past experiences.

Where it gained the experiences is not essential; but before it can be attracted to the physical conditions that will permit it to occupy a form of a particular type, it must have had experiences of sufficient complexity to afford it a preliminary training in handling such a form. Such preliminary training gives it a dominant vibratory rate of a particular type of life-form. As a

result of this dominant frequency-rate, whenever the physical conditions are present for the manifestations of a form of this life-type, there is opportunity for it to move in and take charge. That is, there is opportunity for it to express itself in some physical life-form.

Throughout space there are other intelligences also which have developed a similar dominant vibratory rate. The physical conditions also present an opportunity for them to express, or be born, into earthly experience. But the one of these various intelligences, or souls, which actually takes charge of the growth and development of the new physical form is the one whose vibratory rates in their complex details—that is, the one whose past experiences—most perfectly coincide with the vibratory rates of the cutting, the bulblet, or fertilized seed which affords the opportunity for physical development. This law of vibratory affinity holds true alike for plants, for animals, and for man.

A walnut tree, for instance, is a particular type of life-form belonging to the vegetable kingdom. A fertilized walnut which has fallen to the ground, when the rains of spring cause it to germinate, affords the opportunity for an intelligence of a certain dominant vibratory-rate to take charge of the growth and development of a sprouting walnut tree. This intelligence has never previously had any experience with walnut trees. It may have never had any experience with any kind of a tree. But it has had experience with some lower form of vegetable life. It has occupied the form of some growing plant in the past. When it no longer could hold the allegiance and direct the activities of the still lesser intelligence of this plant, the plant died and it passed to the astral world.

On the astral plane it also existed as a plant, the counterpart of the physical one. And during this period of existence on the astral plane it acquired many additional experiences. And these, as well as those resulting from its experiences on earth, built the thought-cells of its astral form; the sum total of the states of consciousness thus acquired through all its experiences constituting its soul.

It is a mistake to think of the astral world as static. Things on that plane develop and progress much as they do on earth. People who pass to the next life continue with their education and development. And likewise, the lower forms of life, when they pass from physical expression, continue to develop on the inner plane. Not only the experiences of physical life, but these additional experiences of astral life, at intervals are assimilated and reorganized.

The most obvious thing about life is its constant struggle and effort. And this struggle and effort, which we see in every living thing about us, does not cease when it passes to the next plane. Even as on earth, it is still eager for experience. And in this restless desire to advance it is assisted by cosmic forces, by tides of astral energy which have come to be known as life-waves.

Therefore, the astral form of the plant which we have been considering, by the time it is attracted to another physical form—incarnated in another plant—has made appreciable strides in its abilities. Its intense struggles to advance have brought it experiences which give it the dominant vibratory-rates of a germinating walnut.

It may never have lived as a tree. This, perhaps, is a long step physically from the simpler vegetable form it previously occupied on earth. But it has been carried forward by the tides of cosmic energy to a point where its desires for still further experience and development give it not merely the domi-

### **Competition For A Physical Form**

### **Life Also Develops On the Astral Plane**

nant vibratory-rates of the walnut tree type of life, but the detailed vibratory-rate of a certain germinating walnut. And it is attracted to, and becomes associated with, this germinating walnut, because its vibrations more nearly correspond to those of this walnut than do the vibrations of other astral plants having the walnut tree type of vibration.

The genes of the chromosomes of the germinating walnut are associated with the astral vibratory rates that carry the racial characteristics. The incoming astral intelligence which takes charge, now acquires these vibratory rates as a part of its own organization. And the latitude of its power to mold the developing form is limited by these racial vibrations which it thus acquires. These rates determine that the tree shall be a walnut and not an elm. And soil and wind and rain and the prevalence of insect pests and various other physical factors place still other limits upon its expression. But, nevertheless, the form which develops under the direction of this soul is an expression of its own powers and capacities.

During the lifetime of this tree the intelligence occupying it brings under command a myriad of simpler intelligences, such as those which occupy the cells of its structures. It directs that certain cells shall take on coarseness and become the protecting bark, that other cells shall perform the delicate and complex function of the Cambrian layer, that still other cells shall develop into sapwood. How much energy shall be devoted to leaves and how much to root structure, to background image flowers, and to fruit are under the jurisdiction of its thought-cells. It does not reason about these things, no more so than our own intelligence reasons about how much tissue shall develop here, and how much there, in our own anatomy. These are functions of the thought-cells and thought structures of the unconscious mind, or soul. And the soul knows, because of past experiences, how to direct them.

But when the walnut tree dies it does not cease to exist. It may still be seen upon the astral plane, where it continues to live and develop. The astral plane is quite as real as the physical, and quite as capable of imparting experiences, although experiences of a different kind. The walnut tree gains new experiences as a tree on the astral plane. These experiences build in it new thought-cells. And in time it is carried forward, its experiences assimilated and reorganized, to a point where its dominant vibratory rates correspond to the dominant vibratory rates of some other and more complex life-form.

But you may be sure of this, having had experience as a walnut tree, it never has the detailed vibratory rates which are simple enough again to attract it to a germinating walnut. Its thought-cell structure, even at the time the tree it occupied died, is so complex as the result of its experiences as a mature tree, that it has no affinity for the simpler rates of a new walnut shoot. And, for that matter, as soon as any degree of assimilation and reorganization has been made, the thought-cell structure is too complex for the walnut tree type. It still belongs to the walnut tree type so long as it exists on the astral as a walnut tree. But as it develops on the astral plane still further, and has new experiences, its dominant vibratory rates become of a character quite different, and in time are those belonging to some still higher form of life on the physical plane.

## Assimilation and Reorganization

This principle of the assimilation and reorganization of experiences, which is a function of astral life, takes place on a small scale, and has come to be well recognized, in the physical life of man.

An individual who has been applying himself to some task requiring great

dexterity or unusual mental ability, and seems to have reached his best performance, often finds that additional practice leads to no greater perfection. When the individual has reached such a stage, for instance, in playing golf, in rendering musical compositions, in literary production, or any other art, those having his training in charge, if wise, advise him to take a vacation from it. It is better for a time that he does not even think about it, but that he should become interested in something entirely different. Then, at the end of his vacation, he is usually amazed to find that he not merely commences to improve where he left off, but that somehow, during the vacation, he has moved forward a marked step, and that he takes up his practice again at a point far in advance of anything he had attained during the previous period.

This well known psychological law, which is applied practically in many fields of endeavor, is based upon the principle that, unhindered for a time by other physical experiences of a like nature, experiences already acquired, under the urge already given them for greater perfection of performance, undergo assimilation and reorganization within the astral form. And as a result of this assimilation and reorganization, abilities of far greater perfection come into existence than any which had ever previously found physical expression. There is a decided gap between what the individual could do when last he tried, and what he now finds he can do. It has not been just a gradual progress, but he has moved forward by a clear-cut step.

Business men are advised by psychologists, and many of them follow this advice, that when they have worked hard to solve some perplexity, or to devise some method of overcoming a difficulty, and have not arrived at anything satisfactory, to put the thing from their mind and take a drive in the country with a friend, go to a baseball game, or otherwise spend the balance of the day in recreation. Business psychologists tell them to let the problem "stew in its own juice" without thinking about it. Then the unconscious mind, or soul, takes the various thoughts about the problem, and such information as it can reach concerning it derived from both the physical and astral planes, and assimilates and reorganizes this knowledge. And when, after the individual has forgotten all about it in some interesting sport, it pops into his mind, it has been worked out in detail, and is ready to be given physical expression.

The finer body of any life-form is composed primarily of psychoplasm, even as its physical body is composed of protoplasm and its secretions. Psychoplasm, in turn, is composed of thought-elements in various proportions. Thought-elements belong to ten different families. Whenever a state of consciousness registers on the soul it adds thought-elements belonging to one or more of these ten families to the soul. These thought-elements which are added by experience tend to build up definite thought-cells, even as assimilated physical food tends to build up the cells of the physical body. These thought-cells and the thought structures they form constitute the astral body, and their organization, embracing all previous states of consciousness, is the soul.

This astral organization is changed not merely by experiences coming from the outer plane, but also by experiences coming from the inner plane. Every objective thought adds its energy to the thought-cells, giving those of similar type more power. And in addition, through the feeling energy accompanying it, the thought cells thus given more energy become more harmonious or more discordant. Also, through the association of this type of thought with thoughts of a different type, it tends to cause the thought-cells thus given energy to have an influence upon other thought-cells.

Not only does later objective thinking about experiences tend to link together in the unconscious mind the thought-cells in which the energy of these experiences have been stored, but the thinking about them below the threshold of objective consciousness also tends to link them together. A strong desire will set in motion trains of unconscious thought which tend to bring together the various factors relating to the desire. Not only are past experiences relating to the desire assimilated, but the soul exercises extra-sensory perception to gain new information and assimilate it. Thus, after a time, the individual is able clearly to grasp a problem, or is aware of just what he should do.

Here we have an instance in which there has been some assimilation and reorganization of thought. But probably there has been no pronounced change in the thought-cell organization; for such a change is soon apparent in the change of fortune and in the change of character. Nor is there probably any pronounced change in the thought-cell organization of the individual who takes a definite step in skill at the end of a vacation. Other than possessing the desired skill, he is much the same as before where his character is concerned.

Something has occurred, however, relative to the ability of his thought-cells to direct the activities of the intelligences occupying the physical cells and physical structures of his body. His thought-cells, impelled by the desire to acquire the given skill, have gone to work to get cooperation from the intelligences occupying the cells of certain muscles and nerves. These were given new orders and brought into such alignment that they would work for the accomplishment of the desired act of skill. It is true that certain thought-cells have been reorganized. But in addition, a myriad of astral intelligences constituting the souls of the physical cells and organs of his body were given instructions and brought into greater obedience, that they might the more effectively assist in the performance of new tasks.

### How An Organism Operates

An organism is not just one intelligence, but in addition to the thought-cells of the dominating soul embraces many minor intelligences which have come under the dominion of the mind, or soul, of the intelligence ruling the organism. And in addition to the various intelligences guiding the physical cells, there are still others of higher complexity within the body of man, such as those which have charge of certain organs.

That organs have an intelligence of their own, and are not merely occupied by the thought-cells of the human soul, is demonstrated by their ability to carry out their function in some degree after being removed from the physical body. The intelligence associated with the organ has learned how to do certain things, and to the extent it is provided with proper conditions—perhaps a nutrient solution—it continues to carry out this work, as explained in Chapter 1, Course 9, *Mental Alchemy*, after the organ is no longer a part of the original physical organism.

To the clairvoyant vision, man is not merely a superintendent directing in person a host of laborers of the intelligence and ability of cell-life. Instead, there are bosses which more or less take instructions from his thought-cells and thought structures and direct the work of certain organs and certain functions. His own thought-cells and thought structures know how each job should be done, and give the orders to the intelligence associated with the physical cell or organ or function. Each of these intelligences which is not an integral part of his soul has its own domain and, if of greater advancement than a single cell, has its own laborers, or cell intelligences, which take instructions

from it. In turn, it is given directions by a certain group of thought-cells which are an integral part of the individual's soul.

Life-forms are not simple. Even a molecule of matter is composed of rapidly moving atoms, each with its field of energy; and these atoms in turn embrace moving electrons, each with its energy field. Some of the energy fields tend to hold the electrons from departing, some of the energy fields hold the atoms together by what is called gravitation, and other energy fields keep the atoms themselves from collapsing, and hold each other at a distance.

And even as there are energy fields and still other energy fields embraced within each molecule of matter, so are higher forms of life very complex, not merely in the division of the labor performed, but in the number and variety and types of intelligences, which like the energy fields of the molecule are interdependent in giving the whole its proper integrity.

But whether the intelligence is merely that expressing in a single cell, or even still less as the intelligence of an atom of mineral matter taken into the cell, or still greater as the intelligence governing such an organ as the heart, for instance, these intelligences do not constitute the soul of the organism. They each and all make use of the organism where they temporarily sojourn to express themselves and gain desired experiences. They each and all are performing their own evolution, and except for the time they are associated with the organism, are as independent of it as its soul is independent of them.

It is common, in occult circles, to refer to all the various intelligences within the organism of man, whether thought-cell intelligences, or those intelligences which supervise functions and direct organs and otherwise take charge of affairs, as sub-mundane atoms of life. Sub-mundane means below the earth, and strictly speaking these intelligences, many of them, are as closely associated with physical life as is man, himself. But if we were to use the word subhuman, it would embrace intelligences, such as animals and plants, which are not so closely associated with man. These so-called sub-mundane entities, which also include thought-cells, are the lesser members of an organization over which man is rightfully the ruler.

Few of us ever stop to consider just how interdependent, even in the physical sense, life is upon life. The handling of food within the digestive tract requires bacterial life of certain kinds. The pollination of many flowers, without which no seed is produced, depends upon insects. Earth-worms, passing soil through their digestive tracts, give it a texture and fertility that favors vegetable growth. And in a thousand other ways life-form depends upon life-form.

But when we consider an organism in reference to the intelligent entities it embraces, we find even a far greater interdependence. Such an organism is like some great industrial organization, with departments presided over by foremen, and more or less under the control of the soul which is manifesting through the body. The soul of an organism, whether it be the soul of a plant, an animal, or a man, is an intelligence which by virtue of its past experiences has acquired thought-cell structure ability to attract to itself and direct the efforts of a host of lesser intelligences. These lesser intelligences are of various grades and functions.

Of course, it is not the objective mind which controls and directs these lesser intelligences. What does your objective mind, or mine, know about the proper handling of the digestive ferments, about the proper number of red corpuscles that should be given birth to under certain circumstances, about directing those soldiers of the blood stream, the phagocytes, so as best to pro-

tect the body from invading bacterial and protozoan foes? It is the thought-cells of the unconscious mind, or soul, which attend to all these things.

The soul of the organism is the dominant intelligence which has attracted to itself such other intelligences as it has need of. But these other intelligences are merely workmen, they are not the soul. They are paid for their work through the education they get, just as the soul is paid for its endeavors in the wages of expanding character.

When the soul, or intelligence, which has built and lived in an organism no longer can hold that organism together as a living form, the physical form dies and the soul of the organism moves out into the astral world. This astral form is not dependent upon the various intelligences which were embraced within the physical form. I do not wish to say that the astral form and its functions are completely independent of other intelligences than the soul dominating it. But it is no longer dependent upon the various intelligences which were embraced within its physical form.

As the physical form disintegrates not only the cell-life, but the other intelligences associated with man's physical form during physical life, separate from it and travel on their own independent paths of development.

And the soul, or intelligence, which had directed the building of the physical form, and undergone experiences in it, then undergoes a shorter or longer period of life and development in the astral world. At the end of this period of development on the astral, in which still other experiences are added to its thought-cell organization, a process of assimilation and reorganization sets in. This, only on a vastly larger scale, is similar to the assimilation and reorganization of experiences which enable an artist in any line to take a marked step after a vacation, or a business man to solve difficult problems during recreation.

At the end of this assimilation and reorganization process, the soul is not merely ready to build a form on the physical plane just a shade higher than the one built previously. Instead, it has taken a pronounced step forward, and has the ability, when attracted to the physical plane by conditions corresponding in basic vibratory-rates to its new stage of development, of animating and building a form of quite different character and of far greater complexity.

### **The Evolution of the Soul is Through Long Physical Steps**

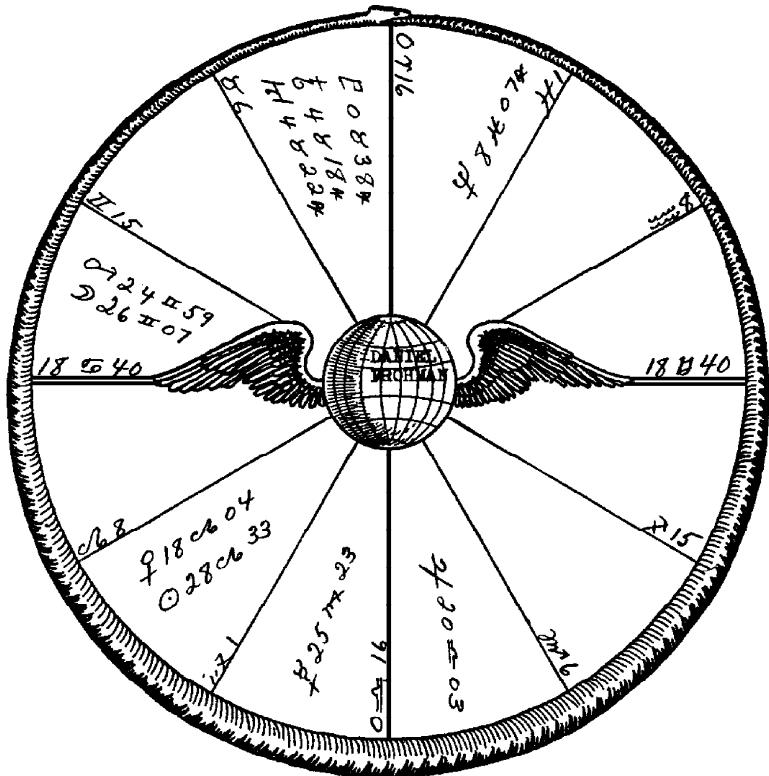
Yet if we consider the physical the only place where life-forms can develop and function, we have a sadly limited conception of the universe. The physical is merely the cellar of a vast skyscraper, and the best that can be grown here are mushrooms and similar fungi. The physical is the place where such life-forms as we are most familiar with start their upward development. And, taking the upward trip step at a time, each experience in a physical form meaning that the next form is considerably advanced in complexity, life develops alternately on the physical and in the astral realm.

Yet the highest to which it ever reaches on earth is the puny stature of man, whose intellect and functions are infinitely small in comparison with the intellect and functions of beings still higher in the scale of existence.

But man's form is, nevertheless, the highest that can be developed in this cellar called the physical world. It is only one step, although the last step on the physical plane, in the upward journey.

The ascending soul animates the form of any species but once, and it does not occupy the forms of all species, for it ascends the physical by rather long strides. It does, however, commonly occupy the form of the species man once, although only once. But, because what it has acquired requires properties

that cannot be found on the physical plane for complete expression, after once being man, it does not again take any form on the physical plane. Instead, the law of vibratory affinity attracts it to a region of higher velocity, where it can find expression for its rapidly expanding acquired abilities.



DANIEL FROHMAN  
August 22, 1851, 2:00 a.m. 82°45W. 41°27N.  
Data from him personally.

1880, business manager Madison Square Theatre: Jupiter trine Mars r and Moon r long time aspect, Venus square Mars r.

1885, leased Old Lyceum Theatre in N. Y. and for years maintained here a "stock" company of great excellence: Jupiter trine Moon r, Mercury square Mars r and conjunction Mercury r.

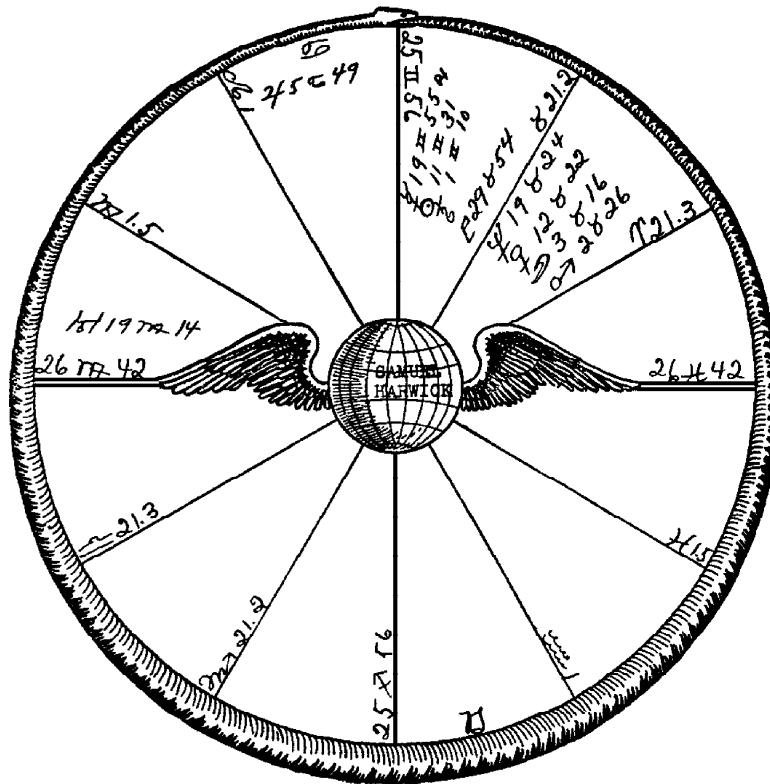
1902, last performance in Old Lyceum: Mars semi-sextile Mars r.

1903, opened New Lyceum Theatre, near Broadway: Sun conjunction Jupiter r.

1915, brother drowned on Lusitania: Mars square Saturn r.

1915, appointed joint-manager Charles Frohman, Inc.: Venus trine Neptune r.

1933, produced "Yoshe Kalb" at the National, N. Y.: Sun semi-sextile Jupiter r.



SAMUEL HARWICK

June 2, 1883, 1:00 p.m. LMT. 28:40E. 47:10N.

Data from him personally.

1905, mechanical engineer: Sun sextile Mars r.

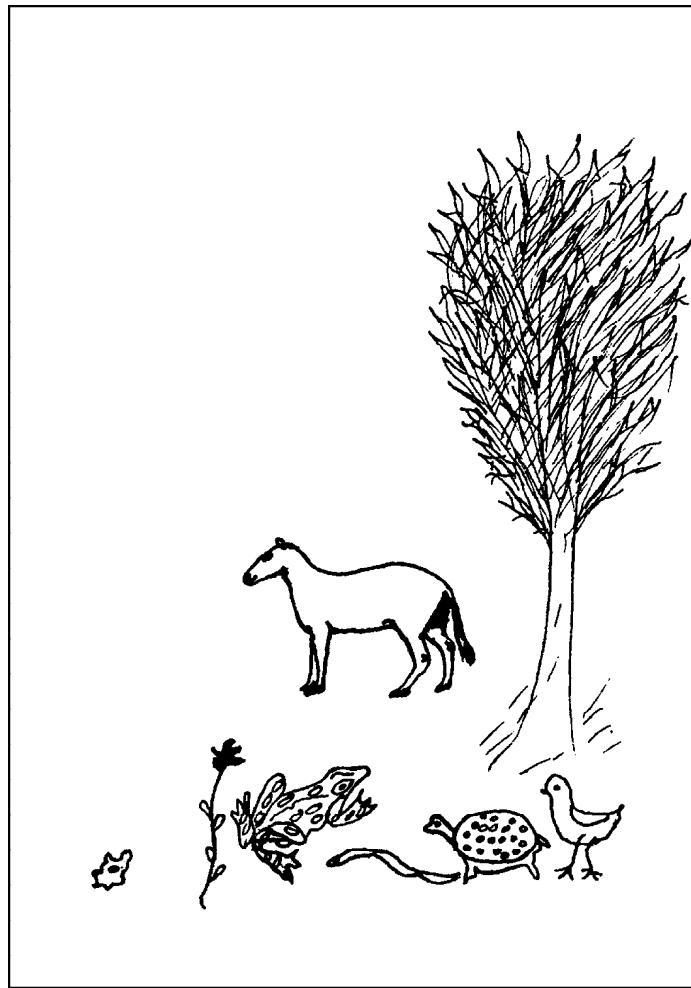
1912, taught mechanical drawing and mathematics: Mercury conjunction Venus p, Venus semi-square Mars r.

1917, Sept., Capt. Engineers U.S. Army: Sun conjunction Jupiter p

1924, built various Fox West Coast theatres: Sun sextile Uranus p, sextile Neptune p.

1926, built post offices and theatres: Mars semi-sextile Moon r.

1933, Dist. Engineer Bldg. Dept. L. A. Co.: Sun sextile Pluto r. 1941, Dec., U.S. war construction: Sun sextile Saturn p.



*Chapter 2* \_\_\_\_\_

## Every Life-Form Manifests a Soul

To expand man's conception of the universe has been accomplished with the utmost difficulty. It has even been accomplished at great peril to those audacious enough to question the accuracy of prevalent opinion. Galileo, Copernicus, and their followers had a rather rough time of it when they endeavored to induce people to abandon the idea that the earth was flat and the center of the universe.

That the earth is merely a revolving planet moving about the sun attacked man's most cherished asset, his colossal egotism. It is this same colossal egotism which makes it impossible for a certain type of spirit medium to receive messages from just ordinary people who have passed to the next life. The messages, to satisfy the inflated ego, must come from some historically important individual, and with some mediums with delusions of grandeur, the sense of importance requires that the messages must come from no less than Jesus Christ, Himself.

Analytical psychology proves that man will relinquish the requirements of any other urge sooner than the urge of self-esteem. His egotism holds fast to the last. He clings tenaciously to the idea that the earth is the center about which cosmic life revolves, and that the physical plane is the one place where anything of value can be learned or expressed; because this makes him feel of consequence. He lives on the physical plane, and on the earth; therefore, to prevent a collapse of his sense of superiority, he likes to believe that this material planet is the one place of supreme importance in existence.

To tell him that astronomers now recognize a million other universes, that our universe embraces some two billion suns, and that our earth is a second-rate planet revolving about a second-rate sun may dazzle, but makes no deep impress upon him. This is hearsay evidence. What he actually sees and contacts is a portion of the surface of the earth, and these vaster conceptions, while interesting enough in a vague sort of way, have no concrete meaning in his life. He knows, from actual experience, something about a portion of the earth; and anything beyond this seems nebulous and unreal.

The radio, furthermore, illustrates how vibratory levels become real to those who are tuned in on such levels; and carefully conducted experiments in physical research by men of great accomplishment in other lines prove that life, thought and personality exists, not merely upon the low-velocity physical plane, but also upon many vibratory levels of the high-velocity inner planes. Chapter 2, Course 20, *The Next Life*, goes into the details of this, and the bal-

ance of Course 20, describes existence on some of these next-life levels. But the ordinary man finds it just as hard to think of any other place than the physical for life to function, as he does to comprehend how really insignificant the planet earth is in the astronomical scheme. His egotism, in spite of the evidence of other realms, insists because he lives here, that the physical plane must be tremendously important.

And so we find an orthodox conception in the Occident, and an orthodox conception in the Orient, both springing into existence from the narrow view of life that earth is the one place of tremendous importance in the general scheme of things. And because of the limited knowledge of Nature at the command of those propounding these conceptions, they are essentially static.

Everything we observe in Nature is in a state of change, even the dissolution of one body being but the prelude to its materials being used in some other body. All is moving forward from the less complex to the more complex. Yet those of the Far East who formulated the doctrine of Nirvana, and those of the Near East who propounded the doctrine of Heaven and Hell, conceived of things as soon reaching a point where they were stationary.

In either version, the earth is the place of tremendous significance. According to the orthodox Occident, one lives on earth according to the demands of convention and the Church and on passing to the next life exists eternally in a harp-playing heaven; or one transgresses the demands of convention and the Church and on passing to the next life blisters in hell, forever and forever.

According to the orthodox Orient, one lives on earth according to the demands of convention and the Church, and again returns to earth to enjoy wealth and position; or one transgresses the demands of convention and the Church, and again returns to earth, this time to undergo suffering. By and by, after enough births in human form, according to this conception, and enough living according to priestly dictates, one is liberated from the wheel of rebirth.

In such narrowed conceptions of existence there is no place where one sins, or where one can perform meritorious deeds, other than the earth. The physical plane is so important—egotism censors any less myopic view—that deeds of kindness or deeds of vileness are limited to it. We need a new Galileo, this time not to show us the true place of the earth in the firmament, but to demonstrate the insignificance of the whole material universe in comparison with the unlimited number of vibratory-levels of the high-velocity realms, on each of which life can function, and on most of which it can function in a manner far superior to that possible in matter, where opportunities are hampered and curtailed by low velocity, which is the chief characteristic of that which is physical.

Such a new Galileo, however, would meet with just as much intolerance, and with just as vigorous efforts at suppression, as did the Galileo who in 1616 was haled before the tribunal of Rome and made to deny that the earth moves, and commanded:

That you should neither teach it to others, defend it, nor say anything concerning it; and that if you should not submit to this order, you should be put in jail.

Today, even as in that time, there are two powerful groups of people who hold positions of special privilege because they are looked up to as the final

authority in their particular domain. Many in both of these groups are willing to resort to almost any unfair practice to prevent people being presented with facts which, by proving those in these groups are in error in the doctrines they teach, would destroy their prestige and, in the long run, tend to deprive them of the financial, social and other special privileges which they enjoy.

One of these groups embraces certain academic individuals who pose before the world as the final and infallible authority on everything scientific. They realize that proof that there is an inner-plane on which personality functions after the dissolution of the material body, or proof that there are inner-plane energies that affect human life and destiny such as those which astrology implies, destroys the materialistic scheme of the universe which they have so painstakingly constructed, and upon which all the doctrines they teach, as well as their own prestige, rest.

The other of these groups embraces certain leaders of the orthodox churches. By them, it has been held to be the exclusive province of church dignitaries to report on that which is not physical. As these dignitaries are ignorant of inner-plane energies which influence human life, they are unwilling to jeopardize their reputation for infallibility by admitting such energies exist as those emanating from the planets. Furthermore, they have taught that life is of a certain kind and amid conditions determined by adherence or non-adherence to the code of their particular church. But extra-sensory perception, while confirming their teaching that conscious life persists after physical death, fails to confirm the conditions of that life as taught for many hundreds of years by such church dignitaries. And the fact that almost anyone who takes the pains can develop enough extra-sensory perception to learn first hand something, at least, of after-death conditions, attacks their Drive for Significance.

These two intolerant groups, whose position of supreme authority either in the field of science or in the field of religion, is attacked by the facts of astrology and the facts of extra-sensory perception, have at the present time succeeded in getting laws passed in some communities not merely prohibiting the practice of astrology but, in spite of our vaunted freedom of speech, prohibiting the teaching of astrology.

Also, they have succeeded in some communities, in spite of our supposed freedom of worship, in getting laws passed prohibiting any demonstration that those who have passed from the physical still persist and can communicate with those yet in the flesh.

Not only do the two mentioned intolerant groups strive cunningly to maintain their prestige, but the desire of others to seem important denied to Mohammedan women the possession of souls. And in the slavery days of the United States it was debated from the pulpit whether or not Negroes had souls. His ego causes man to wish to be unique. Your good churchman, right now, will claim to have a soul, but will deny his horse or his cow has one. He thinks, because he is ignorant of biology, that he is different in kind from the animals about him; when in truth he differs only in degree.

It is true that he possesses a type of intelligence—self-consciousness—not possessed in any measure by other physical creatures. It is true that he is the most highly developed creature occupying material form on the earth. But the soul is not a matter of brain power, for the brain disintegrates at death. The soul is the sum total of intelligence which resides in the finer bodies; that which is known to modern psychology as the unconscious mind.

## Lesser Creatures Have Souls

All life-forms possess an unconscious mind. The unconscious mind, or soul, directs all the activities and life processes not consciously determined by reason. And even where man is concerned, only a minute number of his total activities are determined by reason. Reason, however, does not comprise the soul, character, or unconscious mind. Reason is merely one type of intelligence displayed by the soul when it has reached a stage of development where it is able to build about it, and function through, the form of man. Souls lower in the scale of evolution display less developed forms of intelligence; but intelligence, nevertheless.

And such an intelligence, no matter what the level of its expression, is derived from the experiences of an entity. This entity, whether of the astral plane solely, or occupying and functioning through a physical form, because it expresses intelligence, is a soul. In fact, the sum total of the experiences it has had, which are retained as states of consciousness within its finer forms, not only constitutes the source of whatever intelligence it expresses, but constitutes its soul.

It will be a great shock to the colossal egotism of some to learn that even an amoebae has a soul. If it did not have a soul it could not move over, ingest and assimilate the bacteria which are its prey. I am not suggesting that the soul of an amoebae is as important as the soul of a man. But I am pointing out that biologically, psychologically, and as watched by clairvoyant vision, the difference is that of complexity and degree of development, rather than of kind.

Where intelligence finds expression, there you may find a soul; for intelligence is the manifestation of those states of consciousness which, whether numerous or few, nevertheless, constitute a soul.

## The Ego

Furthermore, once radiated from the Divine Mind, the scintillating sparks of potentiality, numerous as photons of light, which collect experiences and thus develop souls, never come to rest, never are blotted out, never cease their endeavors. Such a potentiality, that ever moves on collecting experiences, we term the ego.

Back of even the lowly soul of a single-celled amoebae is an ego. Back of the soul of every living cell in your body is a spark of Divinity, an ego. And these egos, like your own, are collecting experiences. They are moving forward in their own development paths, as you are moving in yours. They use your body for certain experiences they need, as you use their bodies to help you gain the experiences you need. But except for this temporary association of mutual advantage, you are independent of them and they of you.

I am not trying to convey the idea that souls are the same; for as a matter of fact, two souls not having had just the same experiences, cannot be just alike. Because the states of consciousness which constitute souls have been derived from widely diversified experiences, the souls themselves are widely different. The soul of an amoebae is a very simple one compared to the soul of a man. Yet they possess much in common: They express some degree of intelligence. This intelligence, which even on earth really resides in the astral counterpart, continues to live in the astral form after the dissolution of the physical. And whether on the physical or in the astral, the impulse of the Divine Mind which we call the ego continues to impel the soul to struggle for new experiences and greater perfection.

When man deflates himself enough to recognize that every life-form is an expression of intelligence, and that this intelligence implies a soul, which like

his own may ultimately arrive at a state where it is immortal, he will have taken a long step in his mental liberation from conceptions forced upon the race by those completely ignorant of biology. After which, to complete his enfranchisement, he needs to realize, what accumulating evidence proves, that the physical realm is the bottom, and except as a starting point the least important region, of a universe which extends, inner-plane level upon inner-plane level even higher than the gaze of seer has seen.

When he has thus freed himself from traditional authority—a traditional authority which came into existence among those who believed the earth to be flat and the center of the universe, and who knew nothing of the processes of life within the human body, and looked upon other forms of life than man as insensate—let him look about him with the eyes of one interested in other than human creatures.

He will find that their lives differ in degree, but not in kind, from his own. He will find the same variations in prosperity, the same variations in suffering, the same struggles, obstacles, problems, and vicissitudes which cause men's lives to differ one from another, in almost every species of plant and animal with which he becomes familiar.

Every species or individual of life upon the earth has its problems and its difficulties. The problem of securing adequate nourishment, of securing protection from enemies and protection from the inclemencies of the environment, the problem of finding a suitable mate, or suitable conditions for the propagation of the species, the problem of providing for the needs of the offspring, and all the other vital problems are shared alike by man, by beast, by insect, and by plant, and by every one of the multitudinous species of these. The problems which the various forms of life upon the earth must face vary in their details, but in their essentials they are the same for all. Man is not some vastly different creature.

Consider the microscopic diatoms, for instance, which in chapter 1 I mentioned as the source of the oil deposits in California. They are single-celled vegetables, floating on the water. But the food supply where one of them may live, due to salt water currents and the of a river, may be vastly superior to the food supply where another one floats about. One diatom spends its life surrounded by wealth, and another is so poverty stricken that it dies from mal-nourishment long before the common span of diatomic life has been encompassed.

Chemical elements in the water, and other environmental circumstances, may hasten, may retard, or even prevent, the propagation of its race. One diatom is successful, due to favorable conditions about it, in perpetuating its kind; while another diatom, differently situated, is compelled to be sterile. In its family relations one of these minute vegetables is a marked success and another is a dismal failure; and between these two extremes are other individual diatoms who have various degrees of success and various degrees of failure, where family life is concerned.

Diatoms, like other plants and like animals, may be healthy or may suffer illness. One may be robust and strong, and another sickly and weak. The names for the various types of illness may not number so many as in the human race, but there is similar latitude in the gradation of their complaints.

One diatom, through no effort of his own, lives to a hearty old age. His neighbor diatom, who seems to be quite as moral in his conduct, at least in so far as the present life is concerned, is gulped down by a minute passing crus-

### Problems Common to All Life-Forms

tacean. These diatoms form the basic food supply of the fishes in the sea, tiny fish eating the minute crustaceans which feed upon the diatoms, and larger fish preying upon the tiny ones.

Soon after birth some diatoms meet a tragic end, others live to middle life, and still others are devoured in old age. Yet, as the oil supply suggests, myriads of them here in California met no tragic end; and in the past of Virginia untold other millions died a natural death, as attested by the fact that the city of Richmond is built upon a fossiliferous bed of them which measures some twenty to eighty feet in depth and several miles in length.

Fish also are known to die of starvation. The waters where some abound have an abundant supply of smaller fry upon which they feed. But in other localities such smaller fry become exterminated through the over demand for them, or through many other causes. Some fish spend their lives amid abundance, some alternately are rich and poor, and others eke out a poverty stricken existence for a time and then die of starvation.

Watch the salmon at spawning time, or any other species of fish, and you will soon become convinced that some meet the problem of perpetuating the race successfully and that others do not. Of the hordes of salmon which fight their way upstream toward the gravelly shallows in the high mountains where they lay their eggs, and where the male must fertilize them, only a portion reach their destination. And of these, the eggs of one may be fertilized and nearly all bring forth young, while the eggs of another, except perhaps half a dozen, are devoured by hungry trout before they have opportunity to hatch. Some fish are successful in family life, and others are a failure.

Some fish live in good health and some suffer prolonged illness. Any angler will tell you of catching fish covered with sores, of fish that evidently were unhealthy, of those the prey of parasites. Were these ills the result of moral transgressions?

And the large trout that lives in the deep hole, where the shadow of the over-hanging ledge falls, and year after year has refused to take the angler's fly! Why has he so long outlived his tragic-fated brethren? Fish seem to continue growing as long as they live. But some come to an untimely end as food for the larger fishes, and others reach the frying pan before their prime, due to a vestigial trait of present-day man.

## Man's Atavism

For thousands of years, in order to survive, man strove for skill in fishing and in the chase. In a bygone day he either caught fish and killed game or went without food. And it was thus quite natural that he should develop a delight in the capture of that which kept him alive.

In a day still further gone, migratory birds took circuitous routes south to avoid mountains, and in other parts of their semi-annual journey followed the courses of streams. These ancient mountains have long since been worn to level plains, and these ancient water courses have long since dried up. But, although the need no longer exists, so strong is the force of a habit which has become instinctive, that present-day birds follow, greatly to their detriment, the path from north to south and from south to north that their ancestors did. They continue to dodge mountain ranges and to follow streams that have an existence only in their racial memory.

And the man now, who finds delight in fishing, in hunting, or in killing anything, is just as surely getting his pleasure through the exercises of tastes which no longer necessary, are an inheritance from savage ancestors. To delight in the suffering of any living thing is foreign to the tastes of true civiliza-

tion. It is an atavistic trait, an instinct which throws back to stark savagery. And he who indulges it, even though his relation to his human associates seems kind and gentle, in this respect is expressing the bestiality of the tiger.

Birds sometimes die of starvation; although when food becomes so scarce that they are greatly weakened, and unable to preserve their usual alertness, they usually fall prey to other creatures before this slower process can bring about their demise. Some birds, due to the locality in which they live, even though they keep alive, must labor early and late for a mere subsistence. Yet in my back yard I keep a bird table, where other birds of the same species feed to repletion without effort, every day. That is, in the material things of life, some birds are poverty stricken and others are prosperous.

Most birds are successful in finding mates, but some fail in this and, perforce, must go through the breeding season without the joys of connubial association.

One year, two pairs of jays nested in my back yard. One pair nested in an arbor vitae and the other pair in a pepper tree. A prowling cat found and devoured all the young from the nest in the arbor vitae, and a few mornings later I found the feathers where this cat, or some other, had also killed one of the parent birds.

The pair which nested in the pepper tree raised three lusty youngsters; and became a great nuisance with their early morning ranting at stray cats, and the bawling out they customarily gave any human whom they spied. They fought other birds from the feeding table, and stuffed their babies with food. And ultimately, as the season advanced, the whole five flew away to some spot less adjacent to suspicious acting humans; much to the relief of the towhees, linnets and mocking birds.

In my wanderings through woods and field I have picked up birds which have died of disease, and in the marshes of Playa del Rey one can any day find sickly shore birds, which droop, and are not permitted to associate with others of their kind.

That some birds meet tragic ends early, and some at an advanced age, and that some do not, needs no illustration. But birds also, as well as many species of mammals, are sometimes subject to the persecution of their kind. I have witnessed, for instance, a willet which had a slight injury to its wing, try to join a flock of its fellows. But because it acted slightly different from them, they set upon it with wing and beak and mauled it almost into insensibility. In fact, among most gregarious birds it fares ill with any individual who departs markedly from the conventional standard of conduct.

One summer I spent my vacation in Lassen Volcanic National Park. During the days I wandered about the volcano, and at night slept on the ground amid the friendly yellow pines. I wanted no tent over me, because I wished to awaken at times and look up at the white stars and feel their nearness to me.

A little creek flowed down from the mountain past the spot where I camped. The underbrush on both sides of this little creek was chiefly a species of ceanothus, commonly called wild lilac. To the north of the creek this ceanothus was healthy and strong, and the little capsules containing the seeds were filled to plumpness. But, except for here and there a shrub which miraculously had escaped, the bushes to the south of the creek had almost completely been defoliated by a black caterpillar. Among acres and acres of it, hardly a dozen shrubs could be seen which had not been devastated. Whether these shrubs whose leaves had all provided forage for hungry caterpillars

### The Morals of a Lilac

would die I do not know; but I do know, from investigation, that they were able to produce no seeds that year.

As I walked amid these wand-like branches bare of leaves, I speculated on why these should have been punished, and their brethren to the north of the little creek permitted to flourish. And I thought how like the time of Pharaoh, when he thwarted Moses and was visited by a plague of locusts; only I could not imagine just how the shrubs to the north of the creek had come into God's favor and how those to the south had gained his displeasure. But for that matter, after reading their history I never could perceive either, why God should have been so partial to the bloodthirsty Jews.

And I thought also of the dozen righteous bushes, still standing with full foliage of green-varnished leaves, amid the multitude of those in desolation. What had this dozen done, that they, of all the thousands of their fellows to the south of the little creek, should have been saved? I couldn't help thinking of the one-hundred and forty-four thousand who, according to Revelation and certain men of gospel knowledge, are to be saved, while the rest of us must perish. I couldn't see, from my shortsighted station of human life, that they had lived in greater righteousness than their fellows. Perhaps, however, they had lived exemplary lives in a previous incarnation. But whatever the explanation, luck was certainly with them.

Butterflies, reddish above with black markings, and like black velvet beneath, were everywhere. They had fed as caterpillars on the ceanothus leaves; had passed through the chrysalis stage, and now were migrating from the brush patch up the side of the mountain. There were countless thousands of them, and as I watched, a western chipping sparrow dropped from a low branch of a pine, captured one, daintily plucked off its wings and legs, and carried it off, no doubt to feed its young in a nest nearby.

But what sin had this particular butterfly committed, either in this life or in a past one, to merit having its limbs plucked from its body so ruthlessly? Why, of the countless thousands in sight, was it singled out to suffer such a terrible death?

Pondering this, I returned to the healthy shrubs to the north of the little stream, to observe their life more closely. And as I moved among them I found that some grew on loose and fertile ground, in a soil rich and nourishing; while in other spots the ground gave way to rock, and the little shrubs growing here had a terrific struggle against that universal foe of life, poverty.

Next day I climbed the mountain. And as I ascended, the vegetation grew smaller, hugging the ground. Up here, a great part of the year there were icy blasts of a ferocity to tear from its moorings any tree or shrub which dared to rear its head from the mountain slope. And for nine months, or more, a blanket of snow, yards in depth, bore down upon every growing thing. And I wondered why those struggling forms of life must put up with almost unendurable hardships, while members of the same species two thousand feet below live a life of comparative ease and luxury. And I compared them, in the meagerness of their advantages and the bleakness of their surroundings, to some of the fisher folk of New Newfoundland.

And right at the edge of the timberline I found a hemlock of greater size than his fellows. His trunk, hugging the ground to keep from being swept away, was some eight inches in diameter. At no point was any branch or twig more than three feet from the sloping ground. A rough estimate, judged by counting the rings of a smaller one lower down, where it had been cut by those who built the trail, placed its age at around a hundred years.

Down below, at the mountain's base, I could see its fellow hemlocks standing straight and proud, each protected by the others, and all a thriving prosperous colony, the finest hemlock forest in the United States, according to John Muir. But this fellow was a pioneer. Not only had he taken root higher than any of his compatriots, but he had held on for perhaps a hundred years. He had battled with the poverty of the soil. Valiantly he had resisted terrific winds. The long imprisonment by snow had not broken his spirit.

On almost every mountain high enough, such pioneers will be found. But in addition to these tremendous afflictions, time and again he had been scorched by the blasts of the volcano in eruption. He held fast on a patch of southern slope which in recent years had not been a crater and had not been blanketed with erupted material. Just around the corner to the left, so recently that no trees, but only shrubs have as yet taken root there, the west side of the mountain had been inundated by molten lava. And just around the corner to the right, in 1915, the whole east side of the mountain blew out, and the hot blast devastated a wide area, leaving acres of charred brush and trees along the edge of its complete destruction.

But this pioneer hemlock had persisted through this and other eruptions. Suffering greatly, it had escaped a killing heat. And I wondered why it should have been compelled to pass through travail such as other trees know nothing of.

And around that corner to the right, where hot blasts were followed by the mud formed by powdered rock mixing with almost instantly melting snow, there is a completely devastated area, some miles long and a few hundred yards to a mile in width, in which every living thing perished. Trees three feet in diameter were broken off like matches, or uprooted, and the country scoured as by a mighty sand blast.

When thousands of other trees perished, what karma, or what favoritism of Jehovah, prevented this hemlock, whose tribulations were far in excess of those experienced by Job, from passing to the next life?

Still pondering this, my inspection of the mountain's top completed I descended through the hemlocks to a lower elevation where dwell the lodgepole pines. And I observed that most of these were healthy, but that here and there one had become sickly, through an attack of borers. What sin, in this life or some other, had these borer-infested pines committed to deserve such punishment?

Back at camp, I sat upon a log eating my evening meal. And at this particular spot, Manzanita Camp, there is an unusual abundance both of the little striped chipmunks and the larger golden-mantled ground squirrels. As many as seven or eight at a time, as a result of a few day's feeding, scampered about, expecting their customary bits of bread. The few days I had been there had permitted me to make good friends of all these little chaps. No longer were they afraid.

There was one golden-mantled ground squirrel, I always recognized him because of his pot-belly, I called my alderman. But he might better have represented a mayor, for he bossed the whole lot. When he wanted a certain bit of bread, no one disputed his right. When he came along, all the others stepped to one side. Plainly, he was the king-pin of the rodent community.

Then there was another of almost equal size, but lacking the pot-belly, who gave obeisance to the alderman, but who chased any of the others away from a coveted bit of food. I called him the lieutenant. Then there were other ground squirrels, sometimes more and sometimes fewer being present, but each well understanding he could boss some and had to be bossed by others.

### The Ways of Chipmunks

Any chipmunk had to yield way to any ground squirrel, because the ground squirrels were almost twice as large. But one chipmunk was the major among them. He made the other chipmunks stand to one side, while they in turn drove weaker chipmunks from their path. And finally, there was a little mangy runt of a chipmunk that everyone picked on and browbeat. The only way he could retain a mouthful of food, even when I threw it directly beneath his nose, was to grab and flee for his life; for there was sure to be some larger fellow trying to make him drop it.

If you have ever been in a mining camp, a logging camp, or associated with a construction crew, you will recognize the type. There is always some poor devil, lacking in wit or backbone, who becomes the butt of all jokes, who is picked on by every bully, and who furnishes boisterous amusement for the others. His inferiority gives them, who resent being ordered about by their superiors, a certain feeling of compensation. Their self-esteem is somewhat raised by being able to compare themselves with this poor fellow.

And the big pot-bellied ground squirrel is another type we have with us in human form. Not only did he collect all the food he could eat, but after he was full he would drive the others off, to the extent he could, and gather up more, and hoard it away in a secret retreat. It is not likely that bread, due to its perishable nature when dampened, would keep even if stored in a better place than the hole he dug amid the pine needles. But, irrespective of its value to him, he was bound and determined that as little of it as possible should come into the possession of chipmunks and other ground squirrels.

In 1929 the world entered a period of great economic depression, brought about by humans who had the same conception of life as did this potbellied ground squirrel. Not content to accumulate what they can make use of, such people try their utmost to monopolize as much wealth as possible. They grab it and store it away. Such surplus is of no value to them, but it does deprive the other people of the world of that which is necessary for them to live. And the same spirit of greed which I observed in this big ground squirrel has been the cause of other depressions, and of many other human calamities.

Watching these chipmunks and these ground squirrels, and their attitude toward each other, the stronger always oppressing the weaker, gave me much to think about in reference to humanity.

That I recount, even in brief outline rather than in detail, my observations of Nature during one day, may seem strange to those anxious to gain occult knowledge. But I must impress upon you that no one can get any correct knowledge of occultism in its application to life, who so narrows his mind as to shut out the rest of Nature.

You cannot become a naturalist, which means one who studies Nature, without becoming convinced that man is simply a somewhat more complex expression of the same intelligence to be observed in plants and birds and mammals. To understand occult law, and at the same time to place mankind in some special air-tight compartment, is as impossible as it is to understand the nature of heat without some knowledge of chemistry. The same things, due allowance being made for degree, happen to plants, to animals, and to man. And the same occult laws, due allowance being made for degree, are applicable to plants, to animals, and to man.

If you continue to believe that God took up a handful of clay and breathed the breath of life into it, and thus man was a special creation, you are wasting your energy in trying to comprehend occultism. But if you perceive that all

life has a basic similarity, that it does not remain just as it now is, but is moving forward to greater and greater perfection, you have a sound foundation for spiritual studies.

With such a conception of things you cannot set man off from the rest of Nature. To any naturalist he is just a higher animal. But every type of animal has capacities that other animals do not have. And man possesses self-consciousness as his distinguishing trait.

Yet man is similar to all other physical organisms on earth in that they all have the same fundamental problems to meet: the problem of resisting illness and external foes, the problem of providing protection from the inclemencies of the environment, the problem of making a living, the problem of a successful family life, etc. Why, then, should we presume that man's success or failure to solve any one or all of these problems common to other life-forms on earth, is due to any other causes than those that determine the success or failure of these other kindred creatures to meet the same kind of problems?

The same kind of reasoning that denied the Mohammedan women any place in paradise, which in slavery days denied the Black Man a soul, and which causes men of one nation to consider men of another nation atrocious criminals when they do the things that their own nation sanctions, may draw the conclusion that creatures other than men do not suffer as he does.

No one who has entered into rapport with a robin or a meadowlark singing in the spring can deny that birds, for instance, feel joys and experience raptures keener than those that come to most men. No one who has felt with a mother quail, as she trailed her wing along the ground and feigned to be mortally wounded, while her young sought the cover of some leaf or clump of grass, will claim that the feeling of anxiety is alone the attribute of man. And the dog which starves on his master's grave, as a token of mourning for his loss, is the very exemplification of sorrow.

Birds and beasts, insects and fishes, fight to the death in the attempt to win and hold a mate. Are we to think, because they are not human, that those terrific combats are meaningless to them? Are we to believe that the failure to gain the object loved is less important to them than it is to some man who every two or three years sends a different wife to Reno to make legal their separation?

As for loyalty, either to mate or to young, the examples that can be taken from the lives of creatures other than man are so numerous that whole volumes might be filled with interesting accounts of them. It is the rule, rather than the exception, that the mother shall defend her young against great odds, that the male shall defend the female, and that the members of the gregarious species shall protect the common life and interests. Give a hornet's nest a poke, or try to invade the home of a swarm of bees, and of this you will immediately suffer conviction.

Many male birds bring the female food during the period the eggs are incubating. And many mammals, such as the kit fox of our California deserts, bring food to the mother while the young are helpless and she must nurse them. Such a fox, though gaunt with hunger, will carry the game he has caught, for miles to place it at the foot of the nursing mother.

Certain scorpion mothers, to provide a sure supply of food for the young, permit them to cling to her and suck the juices from her body. The young actually, though slowly, devour her, and in her devotion to their welfare she encourages this cannibalistic practice.

But why go on with other illustrations? To watch the creatures about us is to become convinced, not only that they feel the same basic emotions—anger, fear, joy, hope, and sorrow—that are common to the human race, but that they also live as rigidly close to the code of morals adopted by their race as does man.

The various types of men each have their own code of morals. The morals of a Hottentot, those of a Chinese farmer, those of a Negrito headhunter, those of an Eskimo, those of a native of Bengal, and those of a Caucasian of the Manhattan area of New York, vary as widely as the code of morals do which is observed among animals lower in the scale of life than man.

Those morals, while the priests may have led their followers to believe they were handed down from above, are mostly erected by the needs of a particular people, but given a twist by the most powerful among them, so that these would in some manner receive certain advantages and otherwise be unduly favored. They take their roots in survival needs. How much truth they contain depends upon the enlightenment of the people, and their freedom from powerful individuals who warp that truth to give them a selfish advantage.

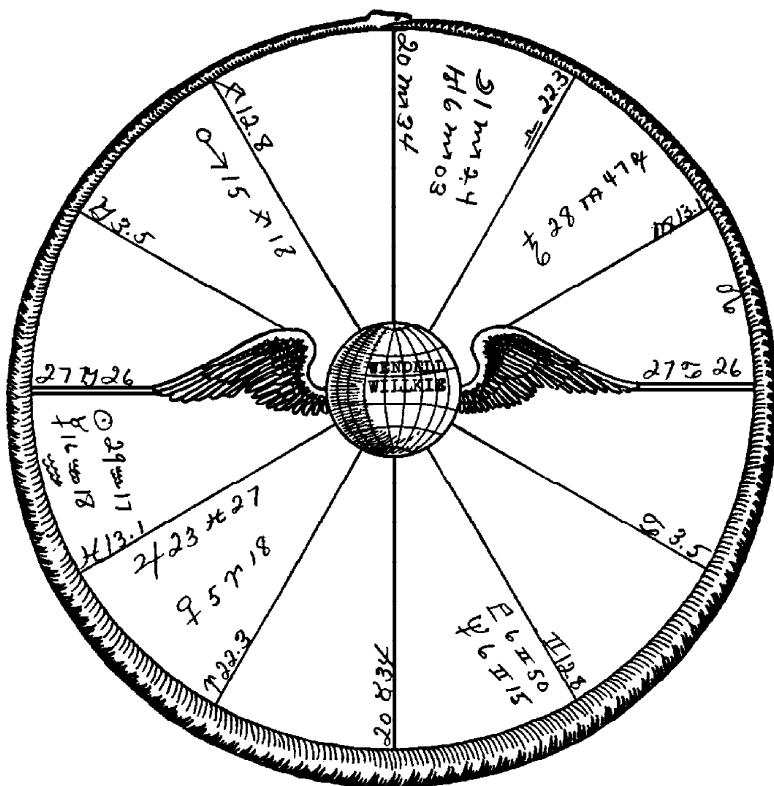
And the morals of lesser creatures are likewise based upon survival needs. They may, or may not, be successful in providing for the survival of the race; but they sprang into existence in this attempt. Just so, the morals of certain people, based upon false assumptions, often hinder, rather than aid, survival. But the aim is to benefit the race.

As to suffering, if you will observe the frantic efforts of any creature to live, you cannot doubt that it suffers. I grant that a sensitive nervous system, such as man possesses, may bring to the mind more acute reports of pain than the blunt perceptions of many lower creatures will permit. Yet one who can enter into sympathetic rapport with one of the red-blooded animals, especially a bird or a mammal when it is being killed, or while it is in terror, or is being mistreated, or while it is ill, can have no illusions that man suffers supremely more than they.

And even where plants and more simply organized animals are concerned, the difference in suffering is that of degree and not that of kind. Other creatures suffer physical pain and experience mental anguish. They have joys and sorrows, hopes and fears, successes and failures. Man is like them, except he is at the top of the scale of complexity.

If, therefore, we believe that the sufferings of man are due to punishment by Jehovah for transgressions of moral laws, we must believe also that the sufferings of plants and animals must be due to their transgressions of their moral laws, and the offense they have thus given Jehovah. And if we are to believe the successes and joys of this life which man experiences are due to his conformity in a past life to whatever moral code his tribe holds, we must believe that the plants and animals which have success and joy in this life have lived in conformity to a plant or animal code of some kind in a past life. If we believe the suffering of man in this life is due to sins in a previous life, then we must believe that the suffering of animals and plants in this life is due to their transgressions in a previous life.





WENDELL L. WILLKIE  
 February 18, 1892, 5:00 a.m. 85:50W, 40:15N.  
 Data from a member of his family.

1917, April 6, enlisted on day U. S. declared war on Germany, saw overseas service: Mars sextile Sun r and Moon r.

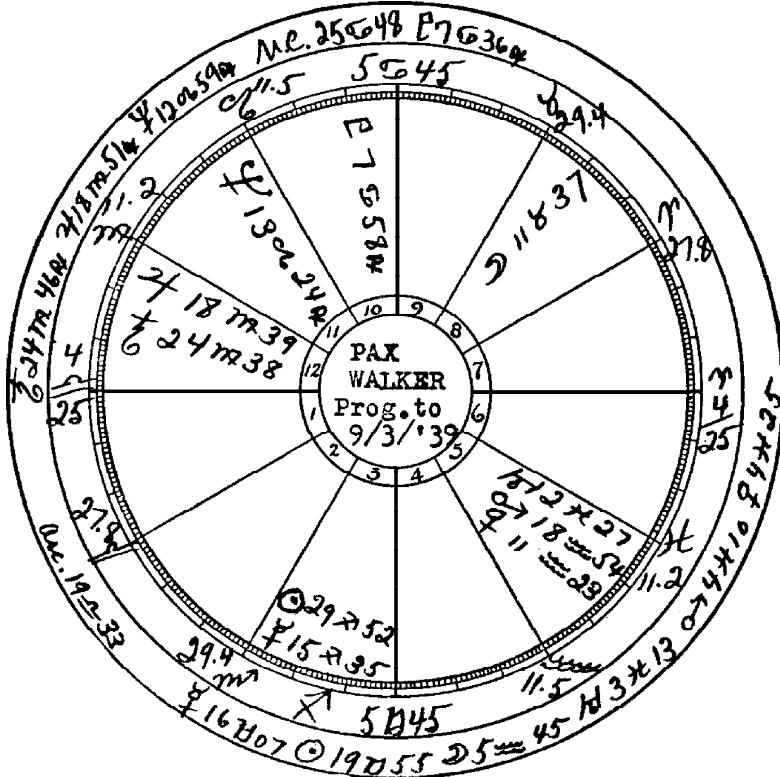
1921, joined law firm handling affairs of public utilities: Sun semi-sextile Sun r, Sun P Jupiter p.

1933, president of big corporation, brought long drawn out and successful suit against Government: Sun square Mars p.

1940, nominated for President on Republican ticket; defeated by Democratic candidate Roosevelt: Sun sextile Mercury r.

1942, as Presidential Envoy was flown around world visiting in 49 days world leaders in Egypt, Turkey, Iran, Russia and China: Jupiter conjunction Venus r.

1944, influential proponent of international co-operation; died during election campaign; Sun semi-square Neptune r and Pluto r.



PAX WALKER  
December 22, 1920, 12:24 a.m. OW. 51:32N.  
Data from her personally.

1939, September 3, was on ship Athenia 275 miles off west coast of Scotland when, at 7:15 p.m. a Nazi torpedo struck the ship. Some of the 1,418 people aboard were killed by the first explosion, many were drowned. Pax Walker and her mother- born June 19, 1882, hour unknown-were among the survivors picked up later. Progressed positions of the planets around chart are for date of torpedoing: Mars (planet of accident) semi-square Sun p, conjunction Venus p (ruler of ninth), conjunction Uranus p (sudden and unexpected).

At the time, her mother had progressed Sun and progressed Mercury both conjunction Mars r.

General Formula

$\left. \begin{array}{l} \text{Energy} \times \text{Polarity} \\ + \text{Pain } (\square \angle \#) \\ + \text{Pleasure } (\Delta * \times) \\ = \text{Soul Progression} \end{array} \right\} \begin{array}{l} \text{(Ego)} \\ \text{(astro-signature)} \end{array}$

*Chapter 3* \_\_\_\_\_

## The Universal Law of Soul Progress

**I**t was the limit of his vision, and the misinterpretation of what he did see, that caused man a few short centuries ago to consider each inanimate object to be a unique thing, specially created, and subject to a special law, applicable to it but inapplicable to other things. Newton released the mind of man from this orthodox conception when he demonstrated his law of gravitation, and proved that the same uniform and universal law operates alike upon every physical object in the cosmos. Then came Kepler, with his three laws of motion, and demonstrated how this law of gravitation operates in governing the movements of the planets and other bodies of our solar system.

What now must be done to release the minds of men from similar orthodox notions regarding the soul, is to prove and demonstrate that the intelligences manifesting through living organisms are not unique, not each specially created, and not subject to special laws which are different with different individuals. Instead, every intelligence in the universe, large or small, simple or complex, is subject to the same universal and uniform law, which we term the Law of Soul Progression.

In chemistry, the advance of science has made it certain that substances in their chemical reactions to each other are not governed by special laws applicable to each, but that all chemical action in the universe comes under the same uniform and universal chemical law.

Furthermore, in the realm of force where light, radiant heat and electricity are active, these various energies do not perform differently in different places, but are governed by uniform and universal laws. The application of these laws reveals to us what metals are present, for instance, in the gases about a distant star, how hot the interior of the sun must be, and the almost certain source of the cosmic rays which are now known to beat upon the earth.

Another great stride in freeing the human mind from bondage has been taken by Professor Albert Einstein. His work is not concerned with biology, and does not embrace the laws governing intellect. But observing there are laws governing gravitation, laws governing light, laws governing magnetism, and laws governing electricity, he set about finding the uniform and universal law which governs all these, until now, special performances of energy. And he expresses this single law to which light, gravitation and electricity conform in his Unified Field Theory as a single mathematical equation of eight characters.

Much experimental work has been done to confirm the conception that mass and energy are equivalent, and that what impresses our senses as matter is truly a great concentration of energy into a comparatively small space. Thus those regions in space where the field is extremely strong can be considered as matter, and those regions in space where the field is comparatively weak can be considered merely as field. Mass and energy are closely connected; for mass is energy and energy has mass; and instead of the old laws of the indestructibility of matter and the conservation of energy, only one law is now needed, the conservation law of mass-energy.

As at present mathematically formulated, Einstein's Unified Field Theory has not been entirely satisfactory, due to the Principle of Indeterminacy where the Quantum of Action of particles is involved. The reason of this, no doubt, is that these particles are too close to the border-line where they partake of astral properties. But Einstein's Special Theory of Relativity has now become almost universally accepted by physicists the world over, and has become the foundation of the physics as taught at present in our universities. And while it would seem there are factors yet to be discovered and included in the Unified Field Theory equation, it marks a long stride toward a clearer conception of existence. Experiments conducted relative to it, and relative to the Special Theory of Relativity, have contributed much to the advancement of knowledge; for they have demonstrated there are not fundamentally different kinds of inorganic energy.

Naturalists also have carried out a comprehensive line of research, which they sum up in the theory of organic evolution, showing that organic forms of the present day were developed—as explained in Course 12-1, *Natural Alchemy: Evolution of Life*—through uniform and universal laws, from very simple forms of life that existed on the earth some billion years ago.

But orthodoxy, both east and west, is bitterly opposed to the idea that there is any such universal law governing the development of life-forms. The self-importance of the orthodox demands that for themselves there must be a special dispensation. And the power of inflated egos to bias judgment and ignore evidence was well demonstrated in 1925 at the Scopes Trial in Tennessee. There the court decided that it was illegal to teach the doctrine of evolution in public schools.

I trust by now I have made it clear, without going into further detail, that each important step which science has made has been accompanied by the perception that Nature operates uniformly and not according to special dispensations. And I hope quite as clearly to indicate, in this course, that intelligence is no exception to this rule, and that, instead of souls being subject to different dispensations, all the intelligences in the universe, from the amoebae to an archangel, likewise operate in conformity to a single uniform and universal law, known as the Law of Soul Progression.

Einstein has rather successfully, although as yet perhaps not perfectly, brought the various kinds of inorganic energy into a single formula. To do this he has had radically to change the orthodox conception of space. And in this course I hope to bring the intelligences occupying plants, animals, man and angels into a single formula. But to do this successfully I must depart from the orthodox conception of what constitutes an environment suitable to the expression of a living form.

chic phenomena, various planes, on any one of which a life-form can function as actually and as vividly as it functions on earth.

It must be taken into consideration, of course, that the properties of these different planes are not the same. The properties of the physical plane, where velocities are low, are widely different than those of the astral plane where velocities are greater than that of light, and these, in turn, are quite at variance with the still more remarkable properties of the spiritual world, where velocities are tremendously higher than those of the astral world.

Within these inner worlds, for instance, there are innumerable levels of existence, on each of which life functions. But in general the properties of all the levels of each plane are similar, even as the properties of various regions in the sea are similar, the properties of various sections of the land surface of the earth are similar, and the properties of the air in various regions above the earth are similar. Not that the same conditions exist in diverse regions of the globe in any one of these three realms, but in general the properties of one of these is similar anywhere on the earth.

The properties of the sea where some animals live, however, and the properties of the land over which other creatures walk or crawl, and the properties of the air, through which other types of life fly, are not the same. In any of these three realms of the physical world a life-form is limited by the properties of its environment. And in a similar manner, creatures in any of the three realms—physical, astral and spiritual—are limited in their expression by the properties of that particular plane. But it is possible for life to live and function on any one of them, and on the various levels of the inner planes, just as it is possible for life to move in the water, over the land, and through the air, in various sections of the globe where the other environmental conditions are quite different.

The greatest obstacle to the wide acceptance of a uniform and universal law of soul progression, applicable alike to every intelligence in the universe, is the orthodox tendency to consider any intelligence, outside a very narrow circle of intimates, as being vastly different, not merely in degree, but also in kind.

As society evolved, the family was at one time the social unit. And those within a family group considered themselves vastly different from the people belonging to other families. People outside their family were aliens, to be looked upon with suspicion. It was considered that these other families had different thoughts, were not subject to the same kinds of pleasure and pain, and were not under the protection of the same deities. The member of another family group was considered to be subject to different natural laws, and as different in soul from the members of the one family as nowadays most people conceive the soul of some lower animal to be.

Moral responsibility, consequently, was restricted to the family group. How an individual performed the family religious rituals, observed the family taboos, and treated the other members of the family, constituted his morality. A hen with a family of young has the same type of morality, so far as the treatment of other families are concerned.

Her responsibility is for her own brood, just as at present the responsibility of each government in the world seems to be only for its people. She willingly deprives herself of food for her family, she risks her life in defense of her young, she endures misery while hovering over them in a rain storm to keep them dry and warm. Where her own family is concerned she has a fine standard of morals.

#### **Conceptions About Morals**

But her conception of morality ends at the margin of her own brood. She is not conscience stricken at depriving other chicks, of a size with her own, of food, even though they die that her own may wax fat. She does not hesitate to peck such a chick from another family on the head when it comes near her, and if it dies she suffers no grief.

Nor in the morals of the early human family group was it a matter of concern to its members that other families perished when they stole their food. Those other people were a different kind of creature, and the family traditions, with religious sanction, taught them that any advantage gained at the expense of such aliens was honorable. It merited praise and a reward to the member who brought it about. For that matter, the diplomacy exercised at international conferences during the last quarter century has been merely an extension of this idea to national proportions.

Later on, for various mutual advantages, certain families amalgamated as tribes. When this amalgamation became completed, the code of morals was broadened to embrace the members of a tribe. But it extended no further than tribal boundaries. What a Blackfoot Indian did to another Blackfoot Indian was a matter of serious moral significance. But what a Blackfoot Indian did to a Crow Indian had no moral significance other than such as derived from the treatment a Blackfoot Indian gave to some wild animal. If, by deceit, by bravery, or by any means he could think of, a Blackfoot Indian could gain an advantage over a Grizzly Bear or over a member of any other Indian tribe, he was considered a hero. Instead of having any compassion at the suffering caused the member of another tribe, he gloried in being able to devise means to make such suffering terrible. The members of other tribes were different from the members of his own tribe, just as the wild animals differed from the members of his tribe. His code of morals was bounded by responsibility to his own tribe.

As society advanced, to gain still other advantages, chiefly the protection from mutual foes, tribes united to become a nation. Such a nation, and the expanding moral conception to embrace its members, is familiar to all through the account the Bible gives us of the ideas and morals of the Twelve Tribes of Israel.

Jehovah, who became the national deity, through Moses and some of the later prophets, laid down a rigorous system of taboos. There should be no eating of pork, there should be no work done on the Sabbath, touching certain things caused defilement for which definite rules of purification were established. The transgression of any of these taboos was a sin, and apt to bring punishment from Jehovah on the individual or the nation.

And, of course, because any person not an Israelite must be a very different kind of being, the people of Israel considered themselves the chosen of God. They had been chosen by Jehovah to rule the world, because they were a superior type of people. The Gentiles, who embraced all the other people in the world, were as different from the Israelites as were the cattle in the field.

Consequently, the code of morals of the Israelites applied to their relation to one another and to their relation with their special deity. The Ten Commandments did not apply to their treatment of people outside their own nation. Not only did they lie, steal, murder, and commit rape upon the women of other nations, but sometimes, as related in I Kings 2:42, their God reprimanded them for not being more severe.

Desiring the land of Canaan, which was already the property of another people, they had no compunction in practicing any conceivable manner of deceit and violence to obtain it and deprive its former inhabitants. No more

so than during the year 1931 Japan, desiring Manchuria, had any conscientious scruples about moving in and taking it. Her only worry, like that of the Israelites, was as to her ability to keep the land she thus appropriated. But, of course, even as the Philistines were a different kind of people than the Israelites, and God had no interest in them, so the Japanese regard Manchurians.

Because all the other people in the world were so vastly different from the Israelites, God was always anxious that these other people should be destroyed if it would benefit the Israelites. And He helped the chosen people devise subterfuges, commanded that men and women be slain, ordered that women be violated, and helped in every conceivable crime. Only, because these other people were not Israelites no crime was involved, as what happened to these other people, who were so different, was of no consequence to Jehovah.

And even today I was handed a pamphlet, circulated by an orthodox organization, which pointed out that the various Swami's visiting Los Angeles have different skins and are totally unlike white men. This pamphlet pointed out that the Jews were once God's chosen, but that having disobeyed Him, the Gentiles of the White Race were now ordained to rule the world. It is therefore, according to the whole tenor of this pamphlet, the duty of White Men to keep all Swamis and those teaching other than Christian doctrines, from the shores of America, and to retain the White Man's God-ordained commercial and religious supremacy throughout the world.

In the town where I was reared there were three Christian denominations. And how well I remember, as a boy, hearing the discussions as to who would, and who would not, be saved. It seemed, from the various arguments, that the difference in whether a follower was plunged entirely under the water, or was merely sprinkled, was so vast that it determined whether he would sing hallelujah in heaven or roast in hell. Each of these denominations was positive that it alone was the favored one, and that the members of the other two denominations would have a terrible time of it shortly after death.

And right here I am led to wonder how large a percentage of my readers are willing to concede that a Negro in the Belgian Congo has a right to the same just consideration as does one's next door neighbor. How many of you think that a Chinese Coolie should be kept down, exploited, and given no chance to gain economic independence? Or do you think a Coolie is so different that God can have no such interest in him as He has in you?

Certainly the Pilgrim Fathers, burdened by the strictness and rigor of their piety as they were, felt that their moral responsibility did not extend to the Red Man. However honest they might be among themselves, they felt no twinge of remorse when they cheated an Indian out of pelts or land worth hundreds of dollars by trading him a tawdry string of beads. They were unable to expand their conception of the soul to include the aborigines, just as most men today cannot conceive that plants and animals, although possessing intelligence of a sort, can have souls.

Yet these same Pilgrim Fathers were convinced that both their present prosperity and their condition in the after-life, were determined by a strict adherence to the Word of God.

Whenever a calamity overtook the Jews, those Jews felt sure that it was due, in some manner, to disobeying the moral code set before them by Jehovah. This moral code called for the slaughter of many innocent animals. Bullocks must be slain on special occasions and offered as sacrifices. On other occasions a sheep must be killed. For lesser matters doves would do. But Jehovah demanded that animals be killed. The odor of reeking blood was pleas-

ing to Him, and the aroma of; scorching flesh. And it was a matter of morals that such killings be attended to without fail.

The god of the Aztecs, at a period of their history, demanded, instead of bullocks, sheep, asses and doves, human sacrifices. To please the God the victim must be placed upon the stone of sacrifice, and his quivering heart, after a quick incision of the knife, torn from his still living body. If this was not done the god became angry. It was a matter of morals that this rite should be performed.

In another part of the world Moloch must have his human victims; and even now, in spite of British soldiers stationed to prevent it, people in India throw themselves to be crushed beneath the wheels of the Car of Juggernaut. Widows in certain regions of the land feel that unless they burn alive upon their husband's funeral pyre that they have committed an unpardonable sin.

### **Right In One Locality Is Wrong In Another**

These things are related to show that morals, like everything else, are in a process of development. What is considered moral, whether it be considered child marriage in India or another marriage after divorce by a Protestant in America, is a matter of geography, of customs prescribed by racial needs, and the amount of information possessed regarding other creatures and people. And in most regions, the priests, or other religious teachers, dictate to all others what is, and what is not, moral.

When, then, we consider those doctrines held by the orthodox of the West that man's condition in the after-life is determined by his morality, and those doctrines held by the orthodox of the East that man's condition in this life is determined by his morality in past lives, the first thing we are called upon to do is to consider what is meant by morality. And we find that morality is held by the orthodoxies to be living in accordance with what one believes to be right. But what the individual believes to be right; among such orthodox people, is determined by what the priest, or other religious teacher, tells him is right.

Thus we might be led to the conclusion that what is right—such as an old man marrying a girl of three or four years of age—in one locality, is not right in another locality. To eat pork may seem moral for a Christian, but immoral for a Mohammedan or a Jew. To collect the heads of a dozen members of neighboring families may seem moral for a head-hunter, but immoral for an Eskimo. In India, to kill a cow which has been crippled, rather than to permit her to linger on for weeks infested by flesh-devouring insect larvae, is one of the greatest sins; but to kill such a cow in America, and thus end its suffering, is a moral act.

Following this doctrine to its logical conclusion, if I kill such a cow, I increase my chances of getting into heaven, or I establish good karma which will reward me in the next life. But if a Hindu kills such a cow he increases his chances of landing in hell, or he makes bad karma, and a fearful penalty awaits him when next he is born in the flesh. Into just such contradictory conceptions we are forced if we accept the orthodox view of things.

These contradictions, however, spring into being as the result of opposite conceptions of what is, and what is not, moral. And these opposite conceptions of what is, and what is not, moral, are derived from imperfect knowledge as to the nature of the soul, the processes of life, and the proper interrelations between entities. They are derived from a conception of things that considers one class or group or nation. It springs from a conception which is so narrow that it cannot perceive that all souls in the universe, including those of plants and animals, are governed by a single great law.

Man, in smaller or larger groups, has formulated standards to govern his relations with other members of his group. These standards constitute the yardstick of his morals. Other smaller or larger groups have each formulated standards to govern their relations; but because they live under different conditions, these yardsticks by which they measure their morals are vastly different.

As soon as a group has formulated certain standards of morals, by which it governs its relations, it immediately convinces itself, through its religious teachers, that God has decreed them. Whatever usages become established, whether torturing heretics, making slaves of other human beings, eating flesh in religious rituals, protecting a king who has oppressed his people, not working on Sunday, not eating certain things, taking a bath at prescribed times, and what not; such soon comes to be taught as divinely decreed institutions.

Furthermore, as soon as some practice comes to be believed to be commanded by divine law, the people believing this inevitably become convinced that the strict observance of the practice leads to reward, either in this life or in a future one, and that not to observe the practice is sure, sooner or later, in some life, to be followed by punishment.

Yet just as we have departed from the old orthodox notion that different groups of physical objects each perform according to a special dispensation, so also are we compelled, by an expanding knowledge of life, to depart from the orthodox notion that different groups of men are subject to special dispensations. In any country, and of any persuasion, a man may be given credit for doing what he believes to be right; but because he believes it to be right does not make it so. No more so than because he believes, as some people do, that a horsehair placed in water will in time become a worm, will actually make it so.

There are only two alternatives: Either all those acts, including all the bestial, hideous and cruel acts which are practiced by savage tribes and pagan peoples under the belief that they are being moral, are actually moral merely because those doing these things are convinced they are right; or there must be some universal standard of morality, which is independent of the limited needs and particular religious prejudices of some specific group of people.

Following in the footsteps of science, which has proved there is a single law which governs all falling bodies, whether on earth or in a distant globular starcluster; which has proved that chemical action, under the same conditions, must perform in a uniform manner anywhere in the universe; which shows conclusively that life-forms on earth have developed according to an orderly process; and that light, gravitation and electricity operate under one uniform law; I prefer to believe that in the real sense what is moral in America is moral in China. A principle which is right for one nation is right for all nations. All conditions being the same, an act which is honorable for one man is honorable for another man. In fact, I insist that there must be a code of morals uniformly applicable to every living thing in the universe.

But I admit that few of these living creatures on earth have sufficient information as yet even to approximately grasp this perfect moral code.

No man ignorant of how objects performed under different circumstances could have formulated the law of gravitation. No man without exhaustive experimentation with various chemicals could have formulated any one of the general laws of chemistry. No man who had not an intimate association

### **There Is A Universal Moral Code**

with mathematics and physics could have given the world Einstein's Unified Field Theory. How then, as morals define the relations which should exist between different life-forms, can some one who knows almost nothing about himself, who has even less knowledge about the real nature of other people, and who is abysmally ignorant of other life-forms than man; how can such a person formulate a satisfactory system of morals?

I am quite willing to grant that those who live according to the laws of God are rewarded, and that those who violate the laws of God are punished. But I am not willing to permit someone who has no knowledge of what God does, even in his own back yard or within his own body, to tell me what God wants me to do. The most ignorant man you meet in the streets is usually most sure he knows just what God wants you to do.

Instead of following after this person's notion, or that person's notion, I think a better plan is to make some study of God's actions. If you wanted to know where a man was going, you might ask the first stranger you met about it. Probably the stranger would know less about it than you did. A better plan would be to follow the man and watch where he went.

Taking a leaf from the note-book of the scientific man, who when he wants to know anything, watches closely and performs experiments, rather than asks some one for an opinion, I think the best way to find out what God wants is to watch His actions. The best way to determine His probable destination is to observe carefully the direction in which He now is moving.

Because the Jews were a vengeful people, they believed Jehovah to be a God of vengeance. Because they came to believe in justice, Jehovah was considered a just God. And Christians, because they believe in mercy, worship a merciful and forgiving God.

## What God Wants

It is hard to conceive of a Supreme Mind Who is different in His motives and actions from what few consider He should be. First, we theorize what God should be like. Of course, He should have all the human virtues and none of the human vices. And He should run the universe as we would run it if we were God. It never seems to enter the ordinary human consciousness that God probably knows more about how to run His affairs than we do. We cannot successfully run our own bodies, but we presume to know how a cosmos should be managed.

A much safer way to proceed is to presume that God knows what He is about, and that, after all, He may have a superior way of handling universal affairs than any we have as yet conceived. Instead of thinking that God wants certain things because we would want them if we were God, let us abandon our colossal egotism, and actually observe what God does. The whole manifested universe is His handiwork, is directed in its activities by Him. Let us, therefore, instead of giving Him the narrow outlook of some human moral code, actually observe what He does, actually try to perceive, in the multitudinous activities of Nature, toward what end the whole is moving; how the various parts coordinate to this purpose, and in what manner the individual can contribute toward the attainment of it.

As comprehensive observations of life should be made as possible. And to the extent possible, life should be observed not merely in its various activities on the low-velocity plane of earth, but on the numerous vibratory levels of the inner planes where the high velocities give different properties to the environment.

Now, if we were creating a cosmos, our human sense of justice would

d dictate that every individual in it should fare about the same. That some life-forms should suffer less pain injures our yen for impartiality, unless the more injured one deserved punishment by reason of its sins. That some life-forms are given functions to perform that to our narrow minds seem more desirable than the functions of other life-forms does violence to our sense of democracy, unless they are allocated on a basis of what we consider virtue and sin.

Yet, as in some localities on earth we find almost any act affecting others that we might mention considered sinful, and in some other localities the same act considered virtuous, it is just possible that the Divine Mind may have a still different idea of virtue and sin than any of those commonly held by men.

And as to that human virtue which we call justice, is it measured in the Divine Mind by the same standards which are applied by man?

This human idea of justice derives from a state of competitive existence, such as is common to all life on the physical plane. As administered by man it is supposed to prevent the energetic and more highly endowed individuals from depriving the less energetic and less highly endowed of the things all desire. These desirable things while numerous, chiefly come under four categories: The things which pertain to health and length of life, the things which pertain to the family and affections, the things which pertain to wealth, and the things which pertain to honor. Justice, as meted out by man, and as commonly considered by man, is in terms of these things.

Therefore, either in the orthodox belief of the West, or the orthodox belief of the East, because man metes out justice by rewards of wealth, by rewards of things which favor health, by rewards of things which appease the emotions and by rewards of things which feed the self-esteem; and punishment by means of pain, by means of affectional deprivation, by means of loss of wealth and by means of loss of position; it is believed that God, or Karmic Law, provides rewards and punishments in the same terms.

Either in this life or some other life, the rewards of the holy are in terms of length of life or health, in terms of wealth, successful affectional relations, and honor. And the punishment of the wicked, either in this life or in some future life, is in terms of pain, in loss where the affections are concerned, in deprivation of wealth, and in lack of station. The Western belief is that these rewards and punishment are administered in heaven or hell. The Eastern belief is that they are administered under the law of karma, in a future life on earth.

The orthodox notion of the punishment of crime is that anyone who transgresses the moral laws should be made to suffer. Our penal institutions are based upon this idea, an idea held by the orthodox of both Occident and Orient. When some other individual has done you an injury; justice demands that he should suffer, and it is the duty of society to see to it that he does suffer. It is the application of the doctrine of "an eye for an eye, a tooth for a tooth."

But there is another view, which in spite of orthodox opposition, is gaining ground. It holds that neither society nor the individual is warranted in demanding vengeance. Society is in error to feel antagonism and hatred of the criminal. An investigation of the lives of criminals shows that, due to a wide variety of circumstances, these individuals did not have a normal emotional development. They have weaknesses or kinks in character. What they need is such reeducation as will permit them to become, and to find high satisfaction in being, normal citizens.

### Civilized Punishment

Only a brutal society finds pleasure in the suffering of any individual. Only uncivilized people bring hardships upon others for the sake of getting even.

People are criminal, or do lesser wrongs, through weakness or ignorance, or both. No good end is served by causing them to suffer, unless that suffering conduces to their strength and wisdom. That is, the progressive view toward all criminals and all sinners, is not that they should pay a penalty, but that they should be reeducated. Society gains nothing and brutalizes itself in demanding that those who transgress shall pay a penalty. But it does gain when it is successful in reeducating a criminal to become a useful citizen.

If a criminal is dangerous to society, it may be necessary to restrain him in some institution. But such restraint should be to prevent him from injuring others, and not to cause him suffering for what has happened. To the extent that pain and misery actually assist in reeducating the criminal to become a useful citizen they may be employed. But those who know most about criminals find that brutal treatment causes them to become hard and vindictive. Pleasant rewards, also, to the extent they assist in the reeducation, are useful. But pain and pleasure should not be meted out as a matter of vengeance or favor, but only for the purpose, and to the extent necessary, to assist in establishing a healthy attitude toward others.

In spite of pain and hazard, the criminal is apt to remain a criminal until he perceives how he can be a respectable citizen, and comes to believe that being a respected citizen is a happier way to live than living a life of crime. If he is weak, either in health or character, it is the duty of society to afford him the means of gaining strength, rather than to cause him additional misery because it hates a weakling.

God should at least know as much about how a weak or ignorant person should be treated as the more progressive of our prison wardens. Yet these, along with a small, though growing, section of the public, are convinced that the whole conception of punishment should be replaced by a systematic study of the most effective way to reeducate those who sin against society, to the end, not merely of protecting society, but of permitting these misguided individuals to have happy and successful lives.

In the education of any living thing, pleasure and pain play an important part. As necessary to education they have a useful function. But aside from this educational function, to wish any creature pain indicates a lack of spirituality.

Pleasure is useful, not merely to man, but to all forms of life, as an attractive influence. That is, desire is in the direction of pleasure, and desire determines the line of action.

Pain is useful, not merely to man, but to all forms of life, as a repellent influence. That is, desire is in the direction away from pain, and desire determines the line of action.

Pleasure and pain, not merely to man, but to all forms of life on all planes, are thus the great avenues through which education is acquired. But neither in the Western orthodox conception that the wicked shall simmer in hell in the after-life, nor in the Eastern orthodox notion that the wicked shall suffer in a future incarnation, do I perceive that pain is used for education. Instead, it is used for the purpose of punishment; a use for pain that even man, as he becomes civilized, no longer employs.

According to the general orthodox conception of hell, the individual once there has no chance to get out. He is not being given pain to teach him how to live in a better manner, for he does not get another chance.

And according to the Eastern orthodox conception of karma, the indi-

vidual who has had a hard lot in one life, and undergoes privation and pain, is not undergoing education; because he has no idea what it is he is being punished for. Thus he is just as apt to do the same thing over and over again, because he is unaware that his suffering arises from specific acts. Karma is just a projection of the orthodox penal system to determine the condition of a future life on earth.

The orthodox individual of both West and East projects his own idea of justice into his conception of God or of Karmic Law. He never stops to think that God may dispense justice in a more superior way. If this individual were running the cosmos he would see to it that those who lived according to whatever code of morals had been adopted in his particular community were rewarded by wealth, successful family life, health and honor. And he would see to it that those who departed from this arbitrary and conventional code should be punished by being deprived of health, by loss of wealth, by misery in the affectional life, and by disgrace. As he would handle affairs in this manner, he assumes that God is equally intelligent.

Yet as he looks about him, he is forced to admit that in the present life those who transgress the codes society has established often have better health, more wealth, less family trouble and more honor than other individuals who live a life of strict conformity to them. If some misfortune does overtake a wicked person, according to the conventional standards, he is quite willing to believe that God has thus punished him for his wickedness. But the cases of wickedness which seem to go unpunished, and the cases in which the righteous suffer ills, are so common that it is difficult to reconcile them with his preconceived idea about how God should administer justice.

But he is sure God must be intelligent enough to reward the conventionally good and punish the conventionally wicked. So he concludes that the rewards and punishments are largely meted out in a future life, and not in the one in which the virtue or the transgression takes place. In the West, he believes this future life where rewards and punishments are administered embraces heaven and hell. In the East, he believes it to embrace still further lives upon the earth.

And by so considering the matter, he can reconcile his belief that God acts in the same manner he would act if he were God, to the obvious fact that so far as his observations of this life go, God does not live up to his expectations. As he actually knows nothing about heaven or hell, and as he actually knows nothing about any future or past human life on earth, observations of realities do not intrude to upset his good opinion of God's methods.

Yet there are men on earth today, in growing number, who have become civilized enough that, no matter what injury a criminal has done to society, no matter how vicious he is, they hope that he may become happy and prosperous. They believe that he is a criminal and vicious only because he is ignorant of the proper method of living to gain happiness. They find it quite laudable for any individual to seek happiness. But the vicious and criminal, because of lack of proper knowledge, think they can gain more joy through the course they follow than through living in a manner more beneficial to others. Therefore, because the malefactor's deeds are inspired by an erroneous conception of how to get happiness, these civilized men entertain no desire to punish him. They wish him every joy and happiness. If they restrain him, it is to protect others from his depredations, and not to cause him misery.

### **Projections By Man Of How He Would Run A Cosmos**

### **Civilized Treatment Of Transgressions**

Instead of any desire to punish him, they desire to help him. But to help him they must change his ideas of how to live. Therefore, instead of punishing him, they set about the work of educating him to a point where he no longer will find pleasures in acts against society, but will find pleasure in living a life which, instead, is beneficial to society. For whenever he becomes thoroughly convinced that a constructive life brings more joy than a criminal life, and is sufficiently helped to overcome his weaknesses, he is glad to become a useful citizen.

In the reeducation of a criminal, or in the education of any person, or in the education of a plant, amoebae, bird or mammal, pain plays a part. Pleasure plays a part also. All living things experience both pleasure and pain, as has amply been proved by the scientist in his laboratory. The difference between the pain experienced by a plant and the pain experienced by a man is that of degree only. All other life-forms also have desires which are parallel to man's desires for health, for affectional happiness, for wealth and for honor. The difference is in degree only. Logically, we cannot single man out in relation to his experiences with these things as unique; for after all, their attainment and loss are but types of pleasures and pain.

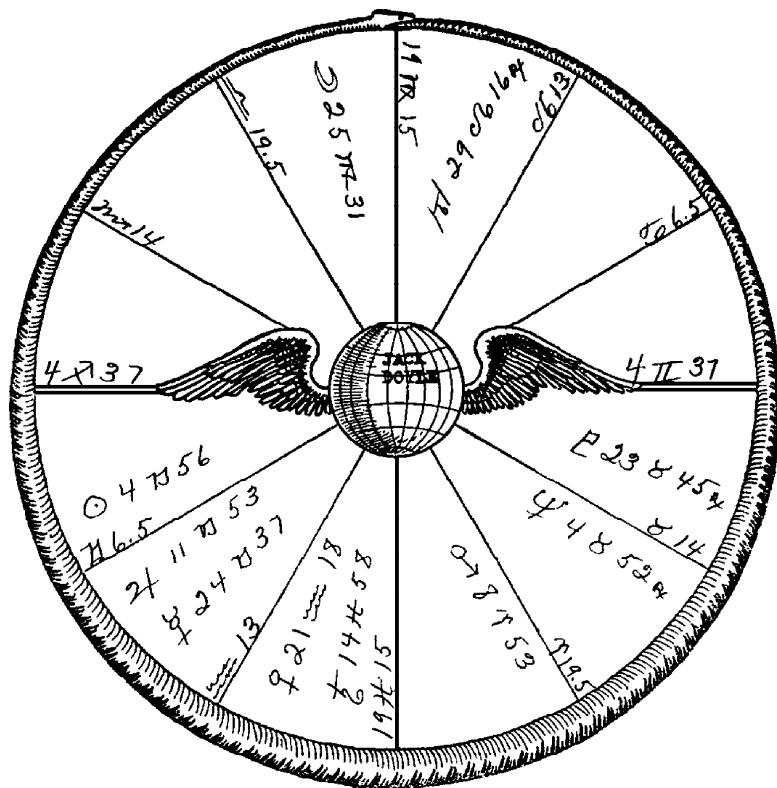
If the pain which man experiences is in the nature of punishment, as all other life-forms in the universe experience pleasure and pain, the illness, the poverty, the failure in family life, and the unfavorable environmental situation in comparison to other members of the same species, of a plant, for instance, must be due to its sins.

Yet in our search for the Uniform and Universal Principle which constitutes the Law of Soul Progression, we will find that, instead of inflicting pain as a matter of vengeance, Nature uses it as an aid to education. Nature works to bring joy and happiness to all. But such joy and happiness are only possible to those properly educated to appreciate them.

### **The Four Terms of Our Formula**

And thus we will find, as we proceed, that pleasure, pain, energy and polarity are the four terms of the formula—applicable alike to any intelligence in the universe—which expresses the Law of Soul Progression.





JACK DOYLE

December 26, 1877, 5:00 a.m. LMT., 121:20W., 38:05N.

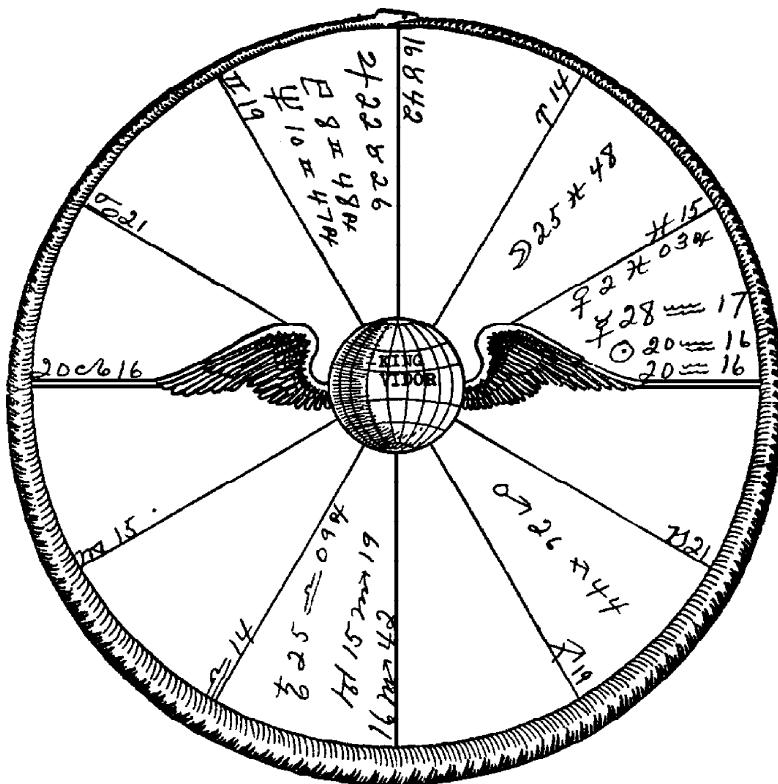
Data from him personally.

Commenced adult career as railroad engineer: Uranus, Mars and Saturn prominent, and active third house.

Organized first Los Angeles baseball club-the Vernon Tigers- and provided the first worthwhile baseball field in Los Angeles.

A few years later organized the Vernon Athletic Club. Promoted prize fights between Los Angeles talent and contenders from various parts of the U.S.: Moon in tenth gains easy publicity, but for promotion look to Neptune, here trine Sun from house of sports (fifth).

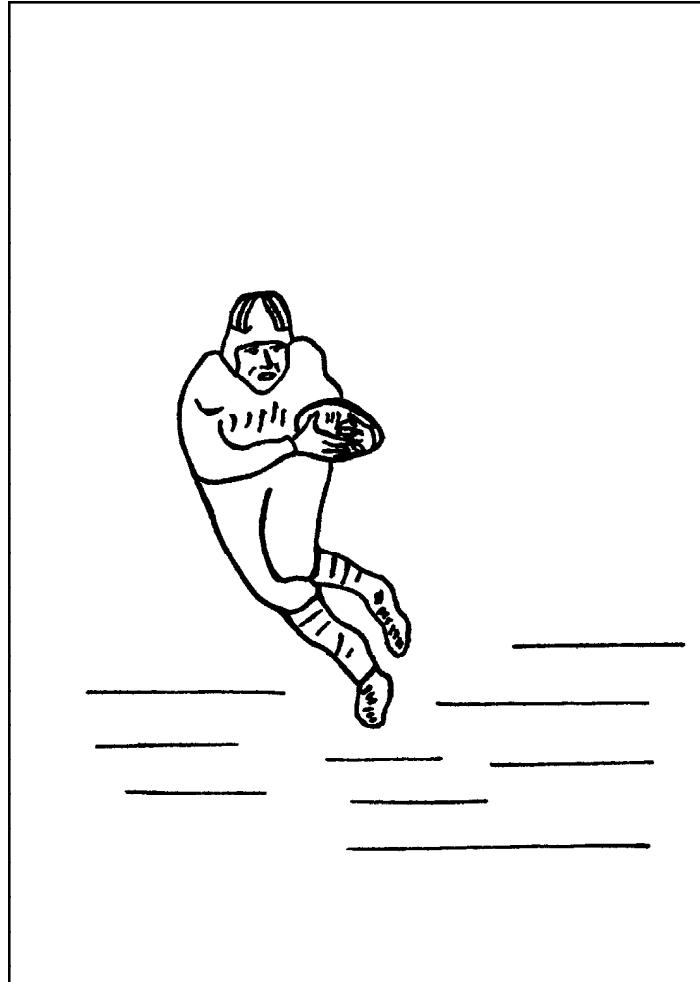
For twenty years ran a saloon and promoted fights unmolested by either police or underworld: Sun rules politicians; Pluto rules underworld.



KING VIDOR  
February 8, 1894, 6:00 p.m. 94:50W., 29:10N.  
Data from him personally through a friend.

1921, progressed Venus 19 Aquarius 53R, turned direct in 1923, but continued conjunction Sun r for the following ten years. Venus is ruler of honor and business (tenth). In 1921 he directed Three Wise Fools and The Sky Pilot, in 1922 The Jack Knife Man and Peg O' My Heart. Venus turning direct in 1923 seemed to cramp his efforts, but in 1924 he directed His Hour. Then in 1925, when progressed Sun was also sextile Jupiter r, he directed the most outstanding picture relative to World War I, The Big Parade. It was a tremendous success.

1926, married: progressed Venus in one minute of perfect conjunction with Sun r, and progressed Mars semi-sextile Sun r and Venus p. Directed various successful pictures during the next dozen years.



*Chapter 4* \_\_\_\_\_

## The Uses of Pleasure and Pain

**O**f all the motives, those arising from the power urges are the most persistent and the most insistent, as Chapter 9, Course 14, *Occultism Applied* explains in detail. These are the urges which ever impel intelligences to desire to be important, to be unique, to express individuality, and in man to gain and retain self-esteem. The power urges are at the base of all those human actions which have for object the attainment of honor. Honor heightens the self-esteem, because the individual feels important in having the admiration of others.

Within the present economic system the commonest rewards offered for excellence of service are money and honor. People exert themselves to the limit of their powers in the hope of increasing their earnings. But it is found that other people will exert themselves even more strenuously to obtain a position of honor than they will for the rewards of wealth. A public office, a name lettered on a company door followed by the word, President, is even more attractive than an increase in salary to many men. People like to feel important.

Self-esteem, however, may be heightened and maintained through other methods than gaining the approval of one's fellow man. Some men are far more interested in attaining self-approval than in gaining the approval of the multitude. They find satisfactory nourishment for their desire for importance through doing important things. Instead of being dependent upon what others think to gain satisfactory self-esteem, they depend upon what they do, regardless of the approval or disapproval of others. Many a man in public life does the thing which he knows will win the disapproval of the multitude in the assurance that what he does is really the right thing to do. He feels better doing the thing which wins his own self approval, than in doing the thing which loses his own self-approval even though it wins the acclaim of the crowd.

Recognizing the strength of the motive of self-approval, as well as that of the approval of others, certain economists have proposed a system of government in which people do not make greater effort for any material thing, but in which each individual contributes all he can to the common welfare for the same pay or physical reward. The theory is that people should work as hard for the good of others as they do for increased pay. These economists hold that the satisfaction men get from being important should weigh heavier than a fuller pay envelope.

Disregarding any discussion of whether mankind has evolved far enough to dispense with greater physical rewards for greater services rendered, it is undoubtedly true that the most important work in the world is accomplished by those who do it for the sake of self-satisfaction and not for the sake of wealth, domestic success, health, or the honors bestowed by others. The great discoveries, the great inventions, the great works of art, the great literary productions, the great examples of statesmanship, are not activated by the desire for any material gain, but by the joy the individual finds in his work and the satisfaction he feels in its superior performance.

### The Most Satisfying Reward

I am convinced that those who thus work for the joy of accomplishment and the self-importance derived from superior accomplishment find the satisfaction they thus experience as a result of such superior performance is a higher type of reward than any material thing could be. If, therefore, we were to judge even by human standards how God should reward those who live according to His Plan, and if we were to use the higher human standard, instead of the lower human standard, we would conceive such rewards to be in the nature of the joys of accomplishment and the subsequent self-satisfaction, rather than rewards in terms of health, money, position and domestic felicity.

I am sure that Michelangelo, who lay on his back through long day after long day painting the ceiling of St. Peter's, must have suffered terribly. Exacting work performed from such a position, almost incessant toil, being deprived in the meantime of the pleasures common to other men, must have induced many an ache and pain. Yet I am sure that Michelangelo, when his work was finished, counted all the unnumbered annoyances which hindered his work, and all the pain connected with its accomplishment, as naught in comparison with the satisfaction he experienced at the excellence of its completion.

Any accomplishment worth while, whether playing a piano, painting a picture, writing a book, or directing the policies of a nation, requires years of painful preparatory labor and training. It is common experience that to learn to do anything well enough to warrant a glow of self-satisfaction one must deprive oneself of the things one might enjoy during the time spent in training and go through an arduous education in which painful experiences are abundant. For, after all, grueling toil, forced application, and the emotional reaction to mistakes are painful.

### Nature's Educator

This brings us to a point where, instead of theorizing, we should observe life as it exists in its numerous forms on earth. For any place we observe any form of life we find it undergoing education at the hands of pleasure and pain. Pleasure and pain, in some degree, are common to all forms of life on all planes. And everywhere we observe their effect we find that they conduce to education.

Even to the child who is compelled by his parents to stay indoors and arduously practice some musical instrument while his playmates, free from such painful experiences, shout and frolic on a vacant lot close by, the pain he undergoes is not a punishment. It is a means to his education. And because his education, for his own ultimate satisfaction, requires more pain of this kind than his playmates get, does not signify that his parents are unjust, or that the society under which he lives is unjust. It simply signifies that the position he is ultimately to occupy requires in his education for it that he undergo this particular kind and quantity of pain.

Furthermore, if we observe the lives of plants and animals closely, we will

observe that the pain they undergo, as well as the pleasure, is a necessary part of their education. A tree, for instance, if it is to withstand a gale when mature, finds it advantageous to be beset by winds while it is growing. Through these painful experiences early in life, which nearly uproot it, it learns how to build a root system that will anchor it securely and permit it to perform the functions of an adult tree without being torn from its moorings.

If you will trace any pleasurable or painful experience undergone by any life-form, you will find that it contributes to the education of the intelligence occupying that form. Such a life-form might complain it was unjustly treated because it had more pain than a neighbor, in the same way that a child who must practice on some instrument while his fellows romp and play might complain of the injustice of his parents. Such a life-form might conceive that this pain came to it in the manner of punishment, and the child might consider that his music lesson was due to the parents, desire to get even with him for something. But unless we can trace the pain to its ultimate effect, and discern how it adds to, or detracts from, the ability of the individual ultimately to do something that gives self-satisfaction, any such conclusion is unwarranted.

On the contrary, any worth while accomplishment, whether of man, of animal, or of plant, is the result of overcoming great obstacles. If there were no difficulties to be surmounted it would be an easy thing to do, and not a worth while accomplishment. If you will notice the lives of men, you will find that only those who have had much practice in overcoming difficulties, thus getting a thorough training, ever rise to a point of superior accomplishment. Superior accomplishment means overcoming obstacles; and man and other forms of life only learn to surmount difficulties through encounters with them.

Disregarding, for the moment, the question of justice and injustice, anyone can learn from observation that education is only acquired through pleasurable and painful experiences, and that every painful experience and every pleasurable experience contributes to the education of the intelligence experiencing them. That is, by observing living things you can prove for yourself that they are being educated by success and failure, by gain and loss, by wealth and poverty, and by the various other forms of pleasure and pain.

Whether or not pleasure and pain are dispensed by God as favors and punishment to those who conform to or depart from some conventional standard of morals, anyone through observation can at least be sure that pleasure and pain, in their various forms, such as those mentioned, are used to educate souls, and are the only means by which any soul can be educated to accomplish anything.

Evidence of the response to pain by both plants and animals is given in Chapter 1, Course 9, *Mental Alchemy*. Here, I shall not again present this evidence, but shall instead endeavor to indicate that wherever life exists pleasure and pain are responsible for the education which enables it to gain its objective.

Already, in Chapter 5, Course 14, *Occultism Applied to Daily Life*, I have gone into the details of the development of the human personality under the influence of agreeable and disagreeable stimuli as demonstrated by the experimental work of Mandel Sherman and Irene Case Sherman. This work indicates that the human infant is born with a few reflex activities: ability to swallow, closing the eyes when the cornea is irritated; sneezing and response to deep pressure. These reflexes are inherited, which means that they are abilities already learned by the soul, either through experiences before birth

as a child, or through other experiences handed on to it by the heredity genes which transmit racial characteristics.

A new born infant is capable of random movements. When a disagreeable stimulus is applied, such as pricking it with a pin, it tenses and threshes about. When stroked or fed it relaxes. A plant or an amoebae performs similarly under the same conditions, except that a delicate instrument must be used to detect the magnetic shudder which the plant experiences when in pain, as it is incapable of violent physical movement. Any amoebae, or other animal, however, which possesses the power of movement, shrinks away from the painful object. But in the presence of pleasurable stimuli, both plants and animals relax.

As the child grows older, and has more experiences with painful stimuli, its activities grow more coordinated, and it gains in ability to move away from the painful thing. This withdrawing from a painful stimulus is accompanied by an emotion. And it soon learns to distinguish the thing which causes it pain and upon seeing it, or apprehending its presence through any of the other senses, to experience a disagreeable emotion. Such is the inception of the emotions which when further differentiated express as remorse, worry, sorrow, disappointment, fright, timidity and self-consciousness.

All other forms of life also learn to recognize painful conditions and respond to them by disagreeable emotions. Such disagreeable emotions vary in their complexity as the scale of life ascends. We can hardly say that a tree worries or expresses self consciousness, but we can say that a tree feels an unpleasant emotion, for such responses have been mechanically recorded. Yet we need not hesitate to say that a hen which has hatched ducklings and these take to the nearest pond, experiences worry. And we need not hesitate to say that certain dogs experience embarrassment.

According to the experiments cited, when an infant is restrained so it cannot move away from the disagreeable condition, it ceases to try to do so, and instead tries to push the disagreeable thing away. If the restraint is continued it stiffens the whole body, slashes about freely with hands, legs and arms, and then the breath is held until the face turns blue. The fear reaction has vanished, and there has developed in its place an aggressive response which is accompanied by an emotion that is the commencement of anger. From this anger response later develops the emotions of courage, initiativeness, combativeness, and destructiveness.

And we find the same kind of response developing, only in different degrees of complexity, in all forms of life. An oak tree unable to run away from the insects which deposit eggs in its twigs or leaves, secretes substances, in the endeavor to resist invasion, which grow into oak galls. Roses bear thorns, nettles have bristles, cacti grow spines, and the amanita mushroom secretes poison, because they cannot run away, and do not supinely submit to being destroyed. Almost any animal, when cornered, will fight, because it cannot get away.

## The Function of Change

The great fight, however, of all life is against changing conditions. When the ponds dried up, certain algae, which had hitherto lived only in the water, not being able to run away from this disagreeable condition, struggled aggressively to prevent being destroyed. And this courageous struggle resulted in the first little roots in the world being formed. These followed the water down into the drying mud, and gave rise to something similar to present-day liverworts. Thus the first land plants developed in the world.

Environment is ceaselessly changing. The forward pulse of cosmic cycles brings ever new conditions. Because they are not adapted to these new conditions, forms of life already developed have a difficult time of it. Regions that were once arid become flooded with water. Regions that once were well watered become burning deserts. Where plains have been, mountain chains arise. Glacier sheets move down from the north. Cold regions, by reason of shifting ocean currents, become warm. Winds develop where before was comparative calm. Food supplies are diminished by a too rapidly developing population. New enemies appear. Throughout the existence of the earth, as recorded in the rocks, such changes have been taking place and forms of life have had to meet the changing conditions or perish.

How the chief forms of life on earth have met these disagreeable stimuli, and have conquered them, although other forms have suffered defeat, is set forth in ample detail in Course 12-1, *Natural Alchemy: Evolution of Life*. The point I here wish to bring out is that, in order to survive, either individually or as a race, when conditions arise that would destroy it, a life-form must learn how to avoid or overcome the condition. It must run away or defeat the environmental menace, whatever it may be, or perish. Pain is the prod by which Nature compels life-forms to learn to accomplish tasks of greater and greater difficulty.

But we must not overlook pleasure. Instead of demanding the fight or flight reaction that is aroused by pain, the life-form learns to seek those things which are pleasurable and to relax in their companionship. At first the infant merely relaxes when petted or fed. Later this relaxation becomes a smile. And it soon learns to reach for those things which it has found give pleasure.

All the emotional reactions of an infant are conditioned by the pain or pleasure it experiences in association with various circumstances. What it likes and what it dislikes depends entirely upon its experiences with these things. Thus one person comes to like something that another person just as strongly dislikes. Because behavior is based upon such likes and dislikes, upon such emotional responses, the actions of people, as well as the actions of all other life-forms, depend upon their experiences with pleasure and pain as associated with definite things or situations.

In view of these considerations, instead of adopting the orthodox notion that pain has its origin in the desire of some deity or some law to punish the individual, let us ask the biologist what pain is and how it came to develop:

He reveals to us that the normal function of pain is to inform an organism that it is failing in some measure fully to adapt itself to environment. If a life-form had no perception that it was being destroyed, it would take no measure to prevent destruction. If it had no feeling akin to hunger, for instance, it would not eat, and would consequently die. If it had no sensation to inform it that heat was burning its tissues, that enemies were eating into its vitals, that it needed moisture, that it was being destroyed in any manner, its life would probably be short. Unless some method were present by which it could become aware of the destructive forces that were depriving it of life, it would have neither the fight nor the flight reaction; it would neither combat its enemies nor run away.

Women who worked in watch factories during World War I, and since, where the dials were painted with radioactive paint, felt no pain. They had no knowledge that the radioactive substances they used were slowly burning up the tissues in vital parts of their bodies. Not until years afterward were

### The Function of Pain

they aware of this, when the destruction then contacted caused the death of some, and made invalids of others. Had their nervous systems been sensitive enough to have registered pain when their internal tissues were attacked by the invisible rays, they could have reacted to this menace either by flight or fight. That is, they either could have secured other jobs, or could have continued the work unharmed by using proper insulation.

Biologists tell us that pain is not due to punishment, but was developed, little by little, as organisms became more complex, for the sole purpose of informing them that they were being destroyed. As an organism advances, its sensitivity to pain increases; and this increased sensitivity to pain is one of the most valuable acquisitions, because it keeps the life-form well posted as to its success or failure to meet the requirements of life. And, because hesitancy, or great delay, in fighting or running away from a destructive condition, is apt to result in death, it was most valuable to a life-form that the consciousness of the presence of something destructive should be so energetic and insistent that it would compel the necessary action to preserve the life.

Had the algae, which, I mentioned, not had some kind of consciousness that it was being destroyed by being deprived of moisture, a consciousness of discord such as in higher life-forms we call pain, it would not have struggled to overcome this menace, and there would have been no land plants on earth. A still more definite type of pain informed the dinosaurs that they were being frozen, when the climate where they resided changed from warm to cold. Of course, they did not analyze the cause of their discomfort; but they felt it. And some of the little ones, more aggressive than the rest, not being able to run away, in the course of some generations converted their scales into fur, and others converted their scales into feathers. And thus it came about, because of pain, that creatures with fur and creatures with feathers now inhabit the earth.

### The Function of Pleasure

As to pleasure, the biologists tells us that it likewise was developed, little by little, as life-forms became more complex, from the consciousness that the life-form was being successful.

The babies, in the experiments of the Shermans, when they were fed, when they were petted, and when they were given harmless objects that they reached for, relaxed, and later on, learned to smile. It is valuable for a tree or bush, for a fish or mammal, to know when it is being successful. While it is prospering in all ways if it were not conscious of this condition it probably would attempt the equivalent of the fight or flight reaction, and thus deprive itself of the very things which otherwise would bring it health, wealth (in terms of food supply), family success, and honor (in terms of prominence among its fellows).

The lack of this consciousness of when they were well off, in 1929, caused some twenty million people in the United States to become investors, many of them bold speculators. This lack of a proper consciousness of well-being caused them to take actions that brought them financial loss, with its mental agony, and in millions of cases actual physical deprivation.

If a creature does not feel pleasant when it has been properly fed, it may continue to eat until it feels pain. Furthermore, just as the child learned to reach for its bottle, because of the pleasure it had on previous occasions derived from it, life-forms move toward, or at least are attracted to, the things which give them pleasure. Thus pleasure is a sensation which has developed, little by little, to inform the organism what things it should seek, and what things it should tolerate. And as the sensation of pain, in order to be effective

in causing actions that would preserve the organism from destruction, became intense, so, in order to cause beneficial actions without too great delay, the sensation of pleasure also developed to a high degree of intensity.

One can take any living organism and show that the sensation of pain normally operates to inform it of those things which are discordant to it, of those things which are inimical to its welfare. Because the reaction of the organism either in terms of fight or flight was developed along with the sensation which informed it of the inimical condition, pain commonly results in such attempted activity. Also one can take any living organism and show that normally the sensation of pleasure operates to inform it of the things which are beneficial to it; and commonly pleasure is accompanied with an attempt to gain or retain this beneficial thing.

I say that pain normally discloses to the life-form the presence of discord, and that pleasure normally discloses the presence of harmony. Yet through the association of a beneficial thing with a painful experience, the organism may react to the beneficial thing as if it were a discord. And through the association of an inimical thing with a pleasant experience, the organism may react to the inimical thing as if it were beneficial.

This process, which is called conditioning a response, can be used to call out any type of emotion and action from a given condition. The method, and its use to enable the individual to learn to like something that he previously disliked, is explained in detail in Chapter 5, Course 14, *Occultism Applied to Daily Life*. It is merely the application of pleasure along with an experience that otherwise would be painful. And if this is repeated often enough, the mind associates the pleasure, which may not have been derived from the experience but from some association with it, with the experience. Thus the experience, itself, comes to be considered pleasant.

Then again, a lesser pain may be associated with a greater pleasure, and thus the whole experience seem pleasurable. The prize fighter, for instance, may suffer physical pain, but the pleasure he takes in trying to vanquish an opponent, or in the money he is to receive, may be so much greater than the physical pain, that he likes fighting. Or, to make a still more general application of this principle, work is painful. Yet, because of the things which become associated with work, such as honor, money and the satisfaction of accomplishment, people learn to love their work. So much so that it is the common thing for business men to work as strenuously at making money after all need of the money has ceased as they did in their younger days when money or the lack of it meant having or doing without both necessities and luxuries.

But these various results of associating painful and pleasurable experiences to build up a desired emotional response, and the occasional similar associations that take place in Nature, do not vitiate the general rule that pain warns of destruction and pleasure informs of well-being. On the contrary, all these conditioned responses depend upon this normal function of pleasure and pain.

According to biology, therefore, pain has just one function, and that is not punishment, but to inform the organism that something is present which is inimical to it. And according to biology, pleasure has just one function, and that is not to reward, but to inform the organism that something beneficial to it is present.

Furthermore, all sensations, in lesser or greater degree, are pleasurable or painful. That is, the organism has developed various sensations which in-

## Conditioning Processes

form it in different ways that things are harmful or beneficial. Some of these sensations are not very pronounced in yielding pleasure or pain, but every sensation is fundamentally a measure of harmony or discord in reference to the organism. Thus it will be seen that the soul is dependent for all its experiences upon the various gradations of pleasure and pain; all its knowledge is derived from contrasting and comparing different kinds of pleasure and pain which it has experienced.

### The Ego

Observation of living things will soon convince you that back of every organism is an energy which causes it to struggle for self-preservation. This energy, an emanation of the Divine Mind, it is customary to call the ego. Associated with every life-form is an intelligence, or soul, which is capable of recording pleasure and pain in certain gradations as experience. Yet back of the soul is the ego, which is a potentiality, or energy, that constantly drives the soul forward to gain and record experiences. Due to the energy imparted to it by the ego, the soul attracts about itself a form, molds this form as an expression of its present abilities, registers various gradations of pleasure and pain while associated with this form, and then repels the form; later to be attracted to and mold a more complex one.

Under those conditions which favor the life of the form it occupies, the reports received by the soul are those sensations and emotions which we call pleasure. The function of pleasure is to inform the soul that things are going well with the form it occupies. Health, wealth, domestic felicity and honor all favor the life-form, and normally register as pleasure.

When, however, as commonly happens, the environment changes in a manner which tends to destroy, or hamper the activities of, an organism, this condition is reported to the soul normally in terms of pain. Yet because the ego has given it the unquenchable impulse to live and press forward, the organism experiencing pain does not placidly permit the new condition to destroy it. Instead, the perception that discord is present is a signal for the life-form to run away from the destroying condition. But if it cannot run away, as illustrated by the baby experiments, and by the common observation that almost anything will fight when cornered, it does it utmost to overcome the destroying condition.

Pain has only one purpose; to inform the soul that a destructive condition is present. But the soul, thus informed, sets about, to the best of its ability, to avoid, destroy, or otherwise overcome, the menace to its organism.

Pleasure, likewise, has but one purpose; to inform the soul that a favorable condition is present. When, therefore, the soul has triumphed over the condition which threatened the life of its organism, it experiences pleasure.

### How Ability Develops

Now bear in mind that ability consists in the power to overcome difficulties. The man who performs some work that another person cannot is able to overcome the difficulties which the work presents, difficulties that block the other person's efforts. A man can reason, because he can exercise his mind in a particular way; but the difficulties of using the mind in this manner are too great to be overcome by a tree or a butterfly. A statesman is so considered because he can overcome difficulties that a savage cannot. Any accomplishment is merely the overcoming of certain difficulties; and the greater the difficulties overcome the greater the ability necessary.

Difficulties, however, are such conditions as normally occasion pain. When the water holes dried up, the fish that were in these water holes experienced

pain. The difficulty that confronted them was to obtain an oxygen supply adequate to support life. The pain experienced informed the soul that a destructive condition was present; and as the organism could not run away, it struggled to overcome the destructive condition. And this struggle, upon the part of generations of fishes, in time bred creatures which could obtain oxygen from the air. The gills of a fish require water flowing over them to supply oxygen; but the fight to get oxygen when water was no longer present converted the swimming bladder into lungs, and resulted in amphibians, such as the frog, which can live out of water.

Trees the world over are beset by insects and endangered by fire. Insects boring into a tree constitute a destructive condition, and the consciousness of this discord by the intelligence of the tree registers as pain. Fires that periodically sweep through forests also cause trees to register pain. As trees cannot run away from insects and forest fires, they must often suffer destruction from such forces, or through their struggle against such destructive agents learn how to overcome them. Very few trees have learned how successfully to combat these two conditions. But our California redwood trees have. They have developed a sap which is inimical to insect life, and thus they are almost entirely free from insect pests. And they have developed a very thick, felt-like bark, which does not catch fire. It is only under exceptional conditions that a redwood tree is seriously injured by fire.

Now in obedience to cyclic law, the environment occupied by a life-form is subject, from time to time, to considerable change. The life-form has, perhaps, met the difficulties presented by the old condition in a successful manner. Within the old environment it has lived mostly in comfort and pleasure. But the change that now takes place threatens to destroy it. This destructive influence registers as pain. Aware, because of pain, that a destructive condition is present, it struggles to overcome the difficulties presented. If it succeeds in triumphing over them, the sense of well being following the triumph is recorded as pleasure. And the pleasure thus becomes associated with the process of overcoming the difficulty.

The experimental psychologist would say that it has become so conditioned to the difficulty that it experiences joy in meeting it and triumphing over it. The pleasure experienced in the triumph is greater than the pain experienced during the overcoming process, and therefore, it finds enjoyment in the exercise of this ability.

A few years ago the Tenth Olympiad was held in Los Angeles. Athletes from all over the world gathered here to compete in a wide variety of contests. They did not compete for money; because only amateurs were eligible. Yet these competitions called for tremendous endurance, effort, stress and activity. Some contestants fell unconscious at the finish, some were injured, and all made terrific calls upon vital reserves. Such exertion of itself is decidedly painful. Yet these athletes felt joy in entering the competitions, because the pleasure they experienced in the effort to triumph over the difficulties offered by opponents was greater than the pain of physical exertion.

Furthermore, each of the hundreds of athletes who entered the competitions had back of him long periods of grueling and painful training. Day after day he had been called upon to perfect his technique and to exert himself to the utmost. Terrific work and strain, which in itself was painful, but which, because associated in his mind with the hope of excelling, the hope of overcoming difficulties, registered chiefly in his consciousness as pleasure. The ex-

**Ability is Developed  
Only Through Effort to  
Overcome Difficulties**

perimental psychologist would say that he had become conditioned to find joy in competition.

And whether in man or bird or plant, whenever there is ability to accomplish something you may be sure that ability has been developed through effort directed at overcoming difficulties. That is what ability consists of, the power to overcome difficulties. And only through experience in overcoming difficulties does ability develop.

A difficulty, however, is a painful condition. Even such a difficulty as successfully conducting an international conference is a painful condition; although the pain is mental rather than physical. When, however, a painful condition is overcome, either by destroying it or by running away from it, pleasure results. And through the association of the resulting pleasure with the process by which it was obtained it comes about that the activities which go into overcoming a difficulty in time themselves produce pleasure. Even though these activities at first are decidedly painful, because of the pleasure resulting from the triumph, or from the effort to triumph over them, they become pleasant.

Through this conditioning process people who engage in sports learn to enjoy them even when they are losers. Not merely conquering, but even the effort to beat an opponent, thus comes to afford greater pleasure than the pain occasioned. Although severely wounded in a fight, a dog usually shows in an unmistakable manner that he took pleasure in the fight. He feels pleased with himself that he had the courage to do battle. He feels exhilarated by the excitement of the struggle.

Due to the inevitability of changes in the environment, all life-forms at times are confronted by difficulties. These difficulties may threaten to destroy the life-form, or they may merely block the path to the realization of some desire. But in either case they are discords in the life of the organism; for the thwarting of a desire, as well as the destruction of the body, registers as pain.

Desire normally is in the direction of pleasure and away from pain. But due to the conditioning process, by which a thing painful of itself, through association with a thing which produces pleasure in time also produces pleasure, desire may be cultivated in any direction. But whatever desire is attracted to, that thing at the time registers as pleasure, and any blocking of its attainment registers as pain.

The blocking of desires gives rise to the emotions of anger, fear, worry, sadness, sorrow, grief and all other discordant emotions. And the attainment of desires or the hope of their attainment gives rise to the various harmonious emotions.

Difficulties, thus as threatening destruction, or as blocking the realization of desires, cause the soul to register pain; but when triumphed over and the threatened disaster averted, or the desire realized, they cause the soul to register pleasure. Or if the soul, through repeatedly overcoming difficulties has become conditioned to finding joy merely in the effort to triumph, as in the case of the sportsman who gets pleasure in competitions even when he loses, the mere attempt to overcome a difficulty causes the soul to register pleasure.

The only method by which any life-form learns to overcome difficulties is by encountering them and trying to triumph over them. That it frequently fails to overcome the obstacles in its path is to be expected. The athlete who finally makes a world record, in his early training fails, time after time, to give a remarkable performance. The child who becomes a good speller, at

start makes many mistakes. Even the most successful business men very frequently have had drastic failures early in their lives. People or lesser life-forms only learn through effort.

Even though the physical form occupied by the soul perishes in the effort to overcome some difficulty, the educational value of the experience is not lost; for it is retained in the finer form. Difficulties lead to the effort to overcome them, prompted either by pain or pleasure. Pain, which is the consciousness of discord, drives the soul to effort; and pleasure, which is the consciousness of harmony, attracts the soul to effort.

The various efforts which a life-form makes to overcome difficulties may mostly arise from the consciousness of discord. It may thus be driven by pain. Or, if it has been so conditioned, its efforts to overcome difficulties may mostly arise from the consciousness of harmony. It may mostly be led by pleasure. And as explained in Course 9, *Mental Alchemy*, and in Course 14, *Occultism Applied to Daily Life*, this pleasure technique can be employed by man greatly to his advantage.

The most important difficulty every individual is called upon to overcome is that of getting his thought-cells to work for the things he desires rather than for the things they desire as shown by the birth-chart and progressed aspects of the planets mapping these thought-cells. Within the finer form of every individual are thought-cells which have been conditioned by the experiences which built them to feel disagreeable and thus to work from the inner plane to bring unfortunate events into the life. And when discordant progressed aspects form to the planets mapping these discordant thought-cells, and they thus gain the energy to do so, and the increased desire, these thought-cells will bring unfortunate events into the life unless they have been reconditioned to find pleasure in working to bring into the life events of their particular planetary type which are beneficial to the individual.

The thought-cells mapped by each planet have types of desires, and express in activities, which are characteristic of that planet. But belonging to each planetary type there are desires and activities which are detrimental to the individual, and other desires and activities which are beneficial to the individual. What the desires are of each planetary type of thought-cells, both beneficial and detrimental, are set forth in Chapter 7, Course 14, *Occultism Applied to Daily Life*. And in relation to the thought-cells mapped by each planet it is indicated that instead of expressing through certain characteristic activities which are detrimental to the individual, the desires of the thought-cells should be led into other definite channels, and habit-systems of expression cultivated that will permit their energy to express in a manner characteristic of the planetary family to which the thought-cells belong, but at the same time in activities which are beneficial to the individual.

We find, for instance, that while the Saturn thought-cells may express through greed, self-centeredness, worry, fear, sorrow, despondency, or envy, that the habit system should be cultivated of taking pleasure in order, system, organization, efficiency, persistence and the carrying of responsibility.

Energy which is spent in some work beneficial to the individual leaves that much less energy of that planetary type to be used by the thought-cells in attracting events which are detrimental to the individual. This is clear enough. The problem is, how to induce the thought-cells which otherwise would find pleasure in attracting unfortunate events to change their desires and find pleasure in attracting fortunate events and conditions. This is perhaps the great-

### **The Most Important Obstacle to Be Surmounted**

est task confronting any person; for if he can induce his thought-cells to desire and work for what he wants, good fortune will be attracted.

The most effective method of changing the desires of the thought-cells is through employing the pleasure technique. The individual must cultivate and establish the habit-system of finding pleasure in the beneficial expression of the thought-cell energy. And he must provide ample opportunity that the energy of the thought-cells can express in the beneficial channel, and thus through being drained into this activity be afforded no opportunity to express through the old discordant activities.

But people cannot successfully simply will themselves to find so much pleasure in building something for instance, that their Mars thought-cells find no energy left to express as irritation, quarrelsomeness, anger, or in attracting accidents. Instead, they must make use of association, connecting up in their consciousness the activity to be cultivated with something else in which they already have conditioned themselves to find pleasure.

But whether in this most important of all accomplishments in so far as the personality is concerned, or in the accomplishments of a business, professional or public life, the ability to overcome difficulties can be gained only through experiences in overcoming them.

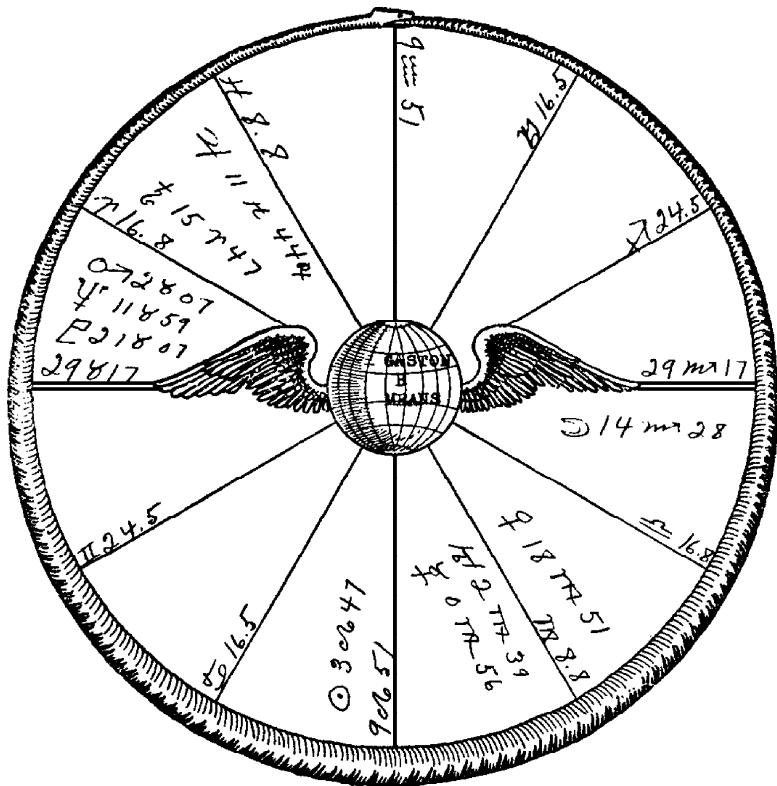
The people of the United States every four years are called upon to elect a president. In making the selection for so important an office they do not pick just any man. They pick an individual whom they believe has unusual ability. And they gauge this ability almost entirely upon the man's record in the past. If this record shows that he has successfully overcome many important difficulties in the past, it gives them confidence that he will be able to meet the even greater difficulties to be encountered in the presidential chair.

And the organic alchemist, observing that the cyclic changes inevitably place difficulties in the paths of all life-forms, observing that life-forms are educated by encountering these difficulties, and that ability is never developed anywhere except through practice in overcoming difficulties, concludes that the function of difficulties is to educate the soul and develop its abilities. And because to him man is not subject to some special dispensation, he concludes that all the obstacles which man encounter have this same function, the function of developing his abilities.

To the organic alchemist, who becomes familiar with as numerous types of life as possible, pain is not inflicted as punishment, but is the device which the soul has gradually developed to great perfection to inform it that a difficulty is present. Nor is pleasure a matter of reward, but the device which the soul has evolved to inform it that the difficulty has been surmounted. And if the soul, as it often does, can become so conditioned that the effort to overcome a difficulty gives greater pleasure than the pain occasioned by the difficulty, pleasure becomes more important in this education than pain.

Yet a soul, like an athlete, acquires ability not merely when it triumphs, but also when it fails to triumph. Life-forms learn by their mistakes as well as by their correctness. And unless we hold with the orthodox of both East and West that man is under some special dispensation, we are forced to the inevitable conclusion that the joys and sorrows, the triumphs and disasters, the gains and losses, the health and sickness, and all other events of life, serve the important purpose of developing the ability of the soul. Without such experiences it would never acquire the ability to do anything important in the realms of the future.





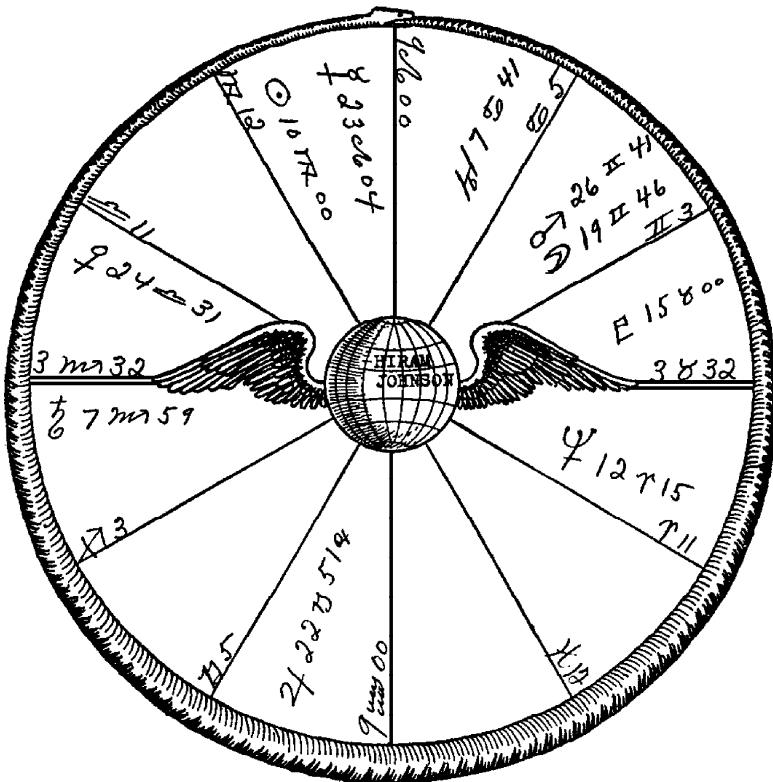
GASTON B. MEANS  
July 27, 1879, 0:31 a.m. 80W. 35N.  
Data secured by Norma Forest.

March 1, 1932, the baby of Charles Lindbergh and Anne Morrow Lindbergh was kidnapped and murdered. (See B. of L. Lesson No. 109 for charts and progressed aspects of the Lindberghs.)

Before it was known the baby had been murdered, large sums of money were offered for information leading to its return.

1932, Detective Gaston B. Means entered the case: Mars conjunction Pluto (kidnaper); Mercury, ruler of house of money (second), trine Neptune r.

1933, May, newspapers alleged he was convicted of defrauding Mrs. McLean of \$104,000 in the Lindbergh baby case and sentenced to 15 years in prison and the payment of \$10,000 fine: Sun sesquisquare Neptune in house of prison, Mars conjunction Pluto in house of prison (twelfth).



HIRAM JOHNSON

September 2, 1866, 10:00 a.m. 121:30W. 38:35N.

Data given by his father.

1886, left University of California in junior year to marry: Venus opposition Pluto r, Sun semi-square Pluto r.

1886, shorthand reporter, studied law: Mercury trine Jupiter r.

1888, commenced practice of law: Mars conjunction Uranus p.

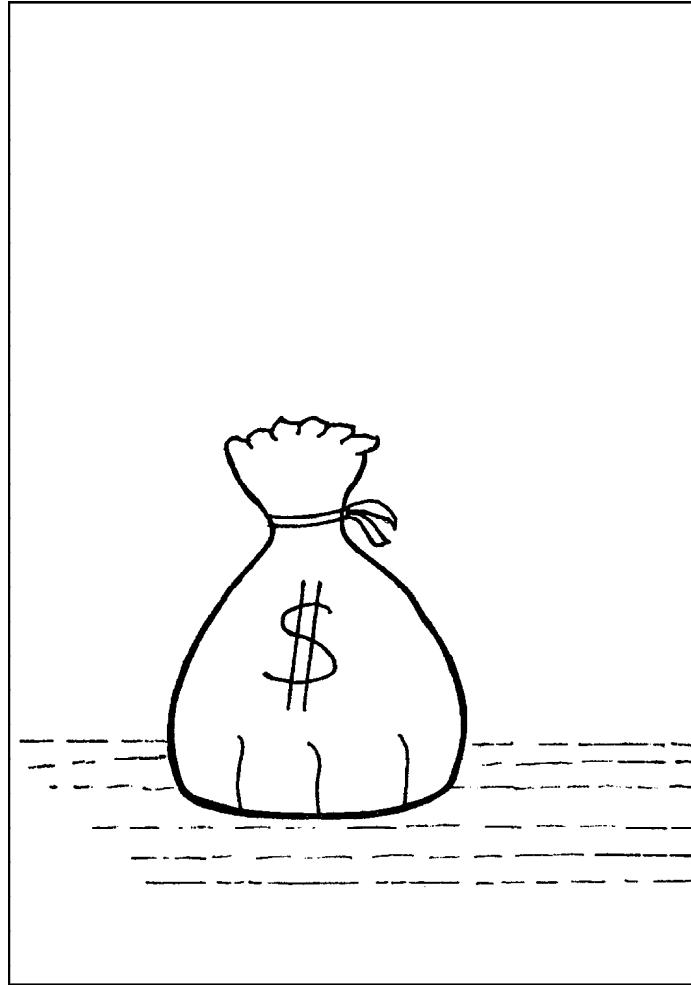
1902, started a long and dangerous fight (an associate was assassinated) to clean up ring of San Francisco grafters: Sun inconjunct Pluto r, Mars sextile Pluto r (racketeers).

1911, governor of California: Sun conjunction Venus r.

1917, U. S. senator: Mercury conjunction Saturn p.

1924, candidate for president of U. S., but defeated: Sun trine Uranus r, conjunction Saturn r.

Did not resign as U. S. senator; still holds that office in 1945.



*Chapter 5* \_\_\_\_\_

## The Universal Law of Compensation

In our quest for the meaning of life, and in our effort to formulate the Law of Soul Progression, we have now arrived at certain definite conclusions. We have decided that any manifestation of intelligence implies a soul, and that back of the soul there is always an ego supplying it with the urge to struggle on. We have found that such souls are so numerous that whenever the conditions on earth permit the expression of a given type of intelligence there is always a soul of such degree of intelligence at hand ready to take charge. And all souls, due to the urge supplied by their egos, express successively in more complex forms; those that take charge and develop physical forms moving from simpler to more complex bodies in rather long steps, and never occupying the body of the same species twice.

But whether on earth or in the astral realm, the desire for continued life and individuality, by which the ego energizes the soul, is recurrently thwarted by constantly changing environmental conditions. To continue its life and individuality, the soul cannot just passively drift; for the new conditions that come upon it tend to the destruction of the form it occupies. It, therefore, struggles to retain the form through which it is manifesting, and when it loses this form it struggles to occupy another form. And these struggles to retain a form develop the ability to overcome obstacles, and thus in time, to handle a still more complex body.

That it may be aware of conditions which threaten the destruction of its form, the soul has developed a sensation which we call pain. And that it may be aware of conditions which favor the life and prosperity of its form, the soul has developed a sensation which we call pleasure.

The only possible means by which any soul learns to overcome obstacles, which alone constitutes accomplishment, is through encountering obstacles. It does not immediately know how to handle the affairs of a solar system; no more so than a child knows how to walk as soon as it is born.

The child desires to reach certain objects which seem pleasant. In its struggles to do this it learns to crawl. This method of locomotion, however, has its disadvantages, and before long the child tries to walk. At first it supports itself more or less erect by whatever it can touch. When it falls and bumps itself, as it does, it experiences pain. This pain, however, is not a matter of vengeance meted out by its parents. The pain informs it that something has gone wrong. It struggles not to fall, so as to avoid pain.

When it is successful in keeping erect it crows with pleasure. This plea-

sure is still further heightened when it finally succeeds in walking across the room and gaining something it desires in this more satisfactory manner. And this pleasure is an added inducement to encourage it to walk in the future.

Unless there had been an obstacle to the attainment of some desire, it would have made no effort to walk. It had not experienced pain when it failed to walk, or had not experienced pleasure when it did make a successful upright trip, it would have made no effort to keep from falling. And the naturalist, analyzing the performance of various individuals of any species, and analyzing the past and present performances of as many types of life as he can contact, is forced to the conclusion that this performance of the child is characteristic of life everywhere. It does progress, but the progression is made through overcoming obstacles. Pleasure and pain are states of consciousness which keep it informed when it should struggle and whether or not the struggle has led to success.

### **How Would You Manage a Universe?**

Now if you or I were managing a universe, our narrow sense of justice might induce us to endow each soul in the cosmos with just the same amount of energy, just the same attributes, and just the same functions. Such a universe, however, would not be an organic structure, but merely a homogeneous mass.

If every cell in the human body were just the same as every other cell, it would not be a human body, but just an unorganized mass of protoplasm. An organism implies division of labor, and division of labor implies specialization of parts. Thus if every individual connected with an industry performed just the same kind and same amount of work, it could produce only the most simple of articles.

In an industry in which every individual performed the same amount and same kind of labor, it would be logical to give each individual connected with it just the same preliminary training. But if the industry were to be handled according to even human standards of efficiency, different individuals would be required to perform different kinds of tasks. There would be those who would specialize in mechanical work, those who would specialize in management, those who would specialize in accountancy and those who would specialize in salesmanship. And we would not expect the accountant to be as capable in handling mechanical tools as the mechanic. Nor would we demand that the mechanic be an expert accountant.

Yet to develop mechanical ability requires a kind of training that is entirely different from the training necessary to educate an accountant. Salesmanship requires special training of another sort. And in like manner each specialist should have had experience in work that other specialists do not require.

Because even the division of labor required in modern civilization is so diverse, and requires so many types of specialists, the heaviest indictment that can be brought against our public school system is that all the children are trained for too many years as if they were to follow the same occupations. Too long is the special training each requires to develop to the utmost its specific faculties deferred. And because the different needs for individual training are thus so long neglected, our social system loses much of value that better methods in education would bring to it. It loses the high accomplishment that individuals would bring if their specialization had started earlier in life.

It needs to take a leaf from Nature's book of management. It needs to assay the natural aptitudes of the child soon after birth, and decide just what

type of work it is best qualified to perform in the future. It is a decided loss to society for the child to spend years training to follow some occupation in which it will fail. Every failure is a loss to society; for the individual who fails could have been contributing something of value to the world. After failing in one type of work, he usually turns to something else. And if his natural aptitudes and the harmonies of his thought-cells, as revealed by his chart of birth, favor this something else, he probably will succeed in it. But both he and society have lost years in training and years, perhaps, in the effort to follow a calling for which he is unsuited.

Ultimately, when the function and value of astrology are widely enough recognized, no such waste of time and energy and materials will be tolerated. The planetary prominence which reveals each type of natural aptitude is now known through the statistical analysis of the birth-charts of 100 people who have followed each of 30 different vocations. And the tendency to attract fortune or misfortune within the environment customary to each vocation is known. These are set forth in detail in the reference book, *How To Select A Vocation*<sup>1</sup>, which contains the result of 18 years research relative to vocational selection by The Brotherhood of Light Astrological Research Department.

With this information the type of work for which the individual is best qualified may be known from birth. And for efficiency his training from infancy on should be such that it will enable him to develop his natural aptitudes into abilities which will permit him to perform some specialized work in the world. This does not preclude a liberal education; for a liberal education may increase his value to society. But the object from birth should be to fit the individual for some particular type of function in the world's economy.

Usually with each combination of natural aptitudes which are shown by the chart of birth, there are alternate vocations, or alternate functions within a selected vocation, which may be followed. The choice of one of these may well be left to the child when he grows older. There should be no effort upon the part of adults to force the youngster to follow a definite vocation. Instead, the parents or society should see to it that he is given the type of education and vocational training which will develop his natural aptitudes into abilities, leaving the final choice of the particular field in which these abilities are to be used to the individual and the guidance offered him by his chart of birth.

If the youngster has not been forced, and thus associated pain with the use of his abilities, he will find great pleasure in using those in which he shows most excellence. His power to perform some function better than the average individual can perform it will appeal to his Drive For Significance. And a little encouragement and praise—instead of driving him against his desires—will condition him to gain a high degree of pleasure from the exercise of his special abilities and this pleasure in feeling superior because of accomplishment will cause him to exert himself strenuously to give even better performance thus developing his abilities still more.

When such a youth reaches maturity, whatever natural talents he has will be developed into abilities ready to be put to work both to benefit himself and to contribute to the welfare of society. He is then a specialized part in the world's industry, able to contribute his maximum to the general economy.

By watching the lives of those who have a thorough knowledge of astrology, and who apply induced emotion and directed thinking based on this knowledge, I am convinced that through astrological guidance and such application of induced emotion and directed thinking, the effectiveness of hu-

man life can be doubled. Merely the guidance in training for the most suitable vocation as above indicated results in great human gain. But if they were managing a universe, those who insist all children should be given the same training, instead of educating different souls to perform different types of work, probably would give to all souls the same experiences, so that each could perform the same function as the other. Yet a universe inhabited by souls thus incapable of any high degree of specialized labor would be a totally inefficient organization.

## How the Divine Mind Runs the Universe

But instead of deciding how many people would manage the development of a universal organization, it is more profitable to look about and try to discern how the Divine Mind, which actually does run the universe, handles such things.

And the most obvious thing of all is that life-forms are unlike and that they actually are undergoing different training; that is, their experiences are different.

It is said that no two grains of sand on the beach are exactly the same, and certain it is that no two undergo just the same experiences. No two plants of a certain species are the same, and no two undergo the same training.

One stalk of wheat is devoured before maturity by ground squirrels, while its neighboring stalk acquires a full head of grain. One fox is caught in a steel trap before it is a year old, endures untold agony for a day or two, is found and killed by the trapper, and its fur goes to adorn some lady who prides herself on her kindness and gentility. Another fox of the same litter escapes the trap and roams the hills for years. But why give further examples, when observing the life of any living thing cannot but bring the conviction that its experiences are different from the experiences of any other living thing?

If we permit the evidence of our eyes to have weight, instead of the theories as to how a cosmos should be run, we must soon be convinced that equality and sameness are not found in Nature. And we must also quickly become convinced that each life-form is undergoing a somewhat different training than any other life-form. These experiences, as I have pointed out in the previous lesson, are the only means by which the soul occupying a life-form can acquire ability. And, as we recognize even in the training of children, different kinds of training, which means different experiences, develop different types of ability.

If we permit Nature to speak for herself, she tells us in no uncertain terms that her object, instead of being a monotonous sameness, is to produce the utmost diversity. For nowhere, in any kingdom of life, do we find exactly the same conditions, exactly the same opportunities, or exactly the same fortunes. Instead, we are always confronted with diversity of form, diversity of opportunity, diversity of fortune, and the consequent development of diverse characters which have the ability to perform different and diverse functions.

Such observations, which anyone can make for himself, make it impossible to believe—unless we think of man as under some special dispensation not shared by other life-forms—that in some realm, past or future, all human souls will have the same opportunities, all undergo similar training, and all achieve the same end and function. The divergency between the abilities, opportunities and fortunes of men are the same types of divergencies that obtain among the members of any species of life. For man is not unique. He is merely the highest type of life as yet developed on the earth, differing from other types only in degree, but not in kind.

Therefore, for the moment disregarding the probable purpose of it, what we see daily on every hand are life-forms each undergoing experiences that are different than the experiences of other life-forms. All life-forms, due to changing conditions, are confronted with obstacles. But the difficulties experienced by one life-form are slightly or greatly different from those experienced by another life-form. Furthermore, because of difference in ability, what one life-form does when confronted by a difficulty may be different from what another life-form does when confronted by a somewhat similar difficulty.

Yet the difficulties met, and the struggles to overcome them, are the only sources of training by which a soul can develop its abilities. They are the only means by which a soul can test and develop its power. Even when the life-form is destroyed in its struggle to overcome a difficulty, it has learned something, just as a marksman, even when he misses the mark, learns something about shooting. People and other life-forms learn by their failures as well as by their successes.

But as the difficulties met and the way they are handled differ with different life-forms, they inevitably also develop different kinds of ability. Just as a watchmaker undergoes one kind of training and a locomotive engineer another kind, so all life-forms, as actually observed, are undergoing different kinds of training. And these different kinds of training must inevitably develop in them different kinds of ability.

Therefore, because we observe in nature the greatest diversity of form and the greatest diversity of fortune used to train these forms, we are forced to the conviction that among all these life-forms, either on the physical plane, or those on the inner plane, in so far as we can observe them either by physical sight or clairvoyant vision, they are being trained in a manner to produce the greatest diversity of ability.

Whatever theory we might develop to account for it, actual observation on any plane proves that souls have not the same abilities, and that the training they are now undergoing is such as to develop in each certain abilities that are not being developed by other souls.

While only the clairvoyant vision of one highly trained can perceive it, yet even to those familiar only with some degree of efficiency in organization as found on the earth, it is not difficult to conclude that this great diversity in ability fits them for performing specialized functions in an intelligently planned organization. And the seer whose vision is not blockaded by either the orthodox notions of the Occident or the orthodox notions of the Orient can actually contact such larger organizations of souls. He can perceive somewhat of their workings, and become convinced by first hand knowledge that in these organizations of souls who have developed their abilities on earth, but have long since graduated from the need of earthly experiences, there is high specialization and division of labor.

Some of the souls in these after-life organizations have had far more pain in their training than others, some have had more pleasures, and while on earth some had greater worldly success, some had greater worldly loss, some have had more extensive experiences with affectional relations. In fact, their training called for just those inequalities of experience that we today observe all around us. Pleasure and pain, success and failure, all have contributed to their training.

And to the orthodox of either East or West, this seems decidedly unfair. It

### **Training For the Larger Organization**

seems like a misapplication of justice that one individual, except for moral turpitude, should experience more pain than another. Yet, as a matter of fact, just this does take place. And I am sure the exalted souls who now consciously perform important functions in a super-mundane organization, none of them feels he is unrepaid for the hardships of his training.

Lincoln, from the orthodox view, had a right to complain loudly, because few men of his time underwent the privations and handled the difficulties that he did. Had he not become, in early life, accustomed to painful burdens, he would not have been able to handle the still larger ones later in life. When Lincoln, as President of the United States, became the instrument through whom the slaves were freed, I imagine the joy and satisfaction of this accomplishment more than compensated him for all the disappointments and pains he had ever experienced. Even when he was assassinated I imagine he felt, not that he was an unfortunate creature, but that he was one highly favored that his life had been instrumental in accomplishing so much for his country and for the betterment of mankind.

The trials that most of us underwent while we were children in school, at that time seemed important. When we failed in a lesson, when we were punished, when we had conflicts with other children, when we were ridiculed for some mistake; all these things seemed momentous. But, even though there were real hardships, sicknesses, difficulties and pain, most of us now, looking back, have a healthy enough point of view to laugh at them.

From our present vantage point all the terrible vicissitudes which we then felt we were undergoing seem important only for one thing; they were experiences which contributed to our education. The thing that seems important now is not whether some other child was petted by the teacher, whether some other child had better health, won the class contests, or gave us a thrashing. These inequalities of that time now seem incidental. The thing that now looms large is, whether or not we developed such abilities as fitted us for adult life.

But because we refuse, in the face of observing how Nature does act, to accept the notions of orthodoxies which were formulated before anyone took the pains to observe what actually goes on about us, does not signify that there is not a still higher justice.

Not because it is a theory which coincides with how we think the cosmos should be run, but because actual observation of life-forms on earth and on other planes indicates it to be a fact, we must accept the belief that there is always compensation for effort. The effort of a life-form, whether on this plane or on some other plane, is never wasted. For effort expended, there is always adequate return.

## **The Law of Compensation**

But the rewards of effort are not necessarily in the direction of gaining pleasure and avoiding pain; nor in terms of health, wealth, affectional joys, or honor. The universal reward of effort is GREATER ABILITY.

There is the constant effort, upon the part of all life-forms, to triumph over the difficulties which inevitably confront them. The struggle that ensues may be accompanied by pain, or the life-form may become so conditioned that it is not conscious of pain, but experiences only pleasure in the struggle. And while the pain and pleasure experienced do influence the type of events attracted in the future, whether they shall be more severe or less severe, the pain and pleasure are not the important things connected with the struggle. The important thing about any effort to surmount an obstacle or weather a condition, in so far as the soul is concerned, is not whether

the obstacle is surmounted or the condition mastered, not the pain and not the pleasure, but that to the extent it has tried to overcome the difficulty it has learned something.

To the body which it temporarily occupies, the success or the failure to adapt itself to a situation may be a matter of life or death. But to the soul occupying the body, life and death are important only as they furnish the experiences which develop the ability and character of the soul. The supremely important thing to the soul is not whether the body has three square meals a day, whether its followers give it due esteem, whether its affections are satisfied. To the soul the one really important thing is the amount of its advancement in that training which is preparing it for its own particular function in the universal organization.

Biologists are most insistent in this, that associated with every bit of protoplasm is something which remembers, and thus possesses the fundamental quality which makes learning possible. And any seer of experience is equally emphatic that all the life-forms he has contacted on the inner planes have a similar quality. This property of learning through experience is an essential quality of every soul, however simple or however complex. And the most significant thing observed in the various life-forms around us is that through experience they learn to do things.

The amount of progress, however, depends upon the strength of the effort. When they struggle to accomplish, either physically or mentally, people and other creatures learn faster than when they make less effort. Such effort, of course, varies in quality as well as in volume, but other things being equal, life-forms gain in ability fastest when they make the most effort to be successful in overcoming whatever difficulties may be present. The principle of justice, therefore, which we can actually observe in operation, and which applies to all life-forms, from the simplest to the most complex, on all planes of existence, is that the soul advances in the development of its own special abilities in proportion to the effort it makes. In soul-progression, this is the LAW OF COMPENSATION.

Now, because of our familiarity with the class system of earth, in which one class, or one occupation, is considered to be more dignified, enjoyable, and yielding in material advantages, if you and I were to construct a universe, perhaps, we would permit each life-form in it ultimately to perform just the same work, in order that one life-form might not receive an unjust reward. From our viewpoint on earth, it is difficult to conceive of a society in which the reward for doing one kind of work is not superior to the reward for doing another kind of work; for we think of reward in terms of health, wealth, social success, and honor.

Yet even on earth, when the individual has found the particular work for which he is fitted, and consequently in which he excels, it is seldom he would relinquish it in favor of some other work which brings a higher reward in material things. Perhaps the athlete who wins a world record in the pole-vault is envious of the salary paid to some writer of fiction; but in terms of self satisfaction he feels that he has the superior reward. The painter may admire the orator, but if he has a real flair for painting, and makes an unusual success of it, he would far rather remain an artist than make speeches. And because being the president of a country is the place of highest material honor, it is usually spoken of as a position anyone would be glad to fill. Yet I doubt very much if the man who loves music, and is the best performer on some special

**Efficiency**

instrument, would trade places with the President, even if he felt sure he could manage the job.

There is no other reward that can compare with the abiding sense of satisfaction felt by the individual who has found his work, and who believes he performs it better than any other human being. Such superior accomplishment, and the sense of importance it brings, appeal directly to the power urges, than which there is no stronger appeal.

Then there is the matter of the great and the small, and the more important and the less important, to be considered. What is the great?

In comparison to ourselves the earth seems large; but it is small compared with the sun. The sun seems large, but its place dwindles to minimum importance compared to our stellar galaxy. And this galaxy is but a single life-cell, a cosmic amoeba, as it were, among the million other known universes performing their life processes within the body of our cosmos. What grander organizations of physical substance are there, of which such a cosmos is but a cell?

As to intelligence, that of man is important in comparison to the intelligence of a cell within his body. But there are other intelligences which dwarf his puny mental faculties as completely as he dwarfs those of a single cell. What, then, is important? What is large and what is small?

Then consider the human body. In one sense the heart may be more important than the stomach, and the hand may be more important than the feet. The eye may be superior to the ear, and the lungs superior to the liver. Yet all are essential to the proper functioning of the body, and each is important in a way that the other is not. I can hardly believe that one organ of the body should feel it unjustly treated because it is not performing the functions of some other organ. Each in its own way is important, in that it is called upon to do something which it can do better than any other organ.

And so, from observing how life-forms act on the inner, as well as on the outer plane, I have come to the conclusion that large and small, important and unimportant, are rather misleading conceptions when applied to a soul. For when a soul is performing a work in the universe that it can perform better than any other soul, a work which is essential to the proper functioning of the universal organism, that soul is important. And when it becomes conscious that it can do this particular thing better than any other, and that doing it is important to the rest of creation, like the workman on earth who excels, it then experiences a deep and abiding satisfaction.

As to the great and the small, the soul is limited in advancement along the line of its own type of accomplishment only by the amount of effort it makes. For effort leads to soul progression.

## Polarity

I have previously intimated that the universal and uniform law which is applicable alike to every intelligence in the universe, which I call the Law of Soul Progression, that explains the performance of all souls on all planes of existence, when fully formulated must embrace four terms: energy, polarity, pleasure and pain.

And I have gone somewhat into detail to explain that pleasure is not something developed as a reward for the righteous, but is a sense which the soul has developed to inform it when it is successful. I have somewhat fully also explained that pain is not something developed as a punishment for the wicked, but is a sense which the soul has developed to inform it when it is

being unsuccessful. And I have now indicated that energy devoted to the effort to overcome difficulties always brings a commensurate compensation. This compensation, however, which comes to the soul of a tuft of grass or to the soul occupying the body of a worm, as well as to the soul inhabiting the form of man, is not in terms of physical success or physical failure, nor in terms of pleasure and pain in some future life, but in terms of greater ability. All intelligences expand in their knowledge of how to accomplish things through making the effort to overcome difficulties. Nor does ability develop anywhere, to any soul, through any other means.

But I have not yet made any explanation of the part that polarity plays in the formula which expresses the way in which all souls perform. By polarity I mean the quality of exerting an attractive power in certain directions and of exerting a repellent power in other directions.

Now if all souls at the start of their differentiated existence had just the same polarity, just the same amount and type of attractive force, they would all tend to attract to themselves the same things, and would tend to have the same kinds of experiences; for experiences are attracted which correspond to the polarity of the soul. But as I have been at considerable pains to point out, so far as we can perceive, of all the life-forms in existence, no two seem to have just the same experiences. Observation of their lives forces us to conclude that, on the contrary, the experiences of life-forms, and therefore of the souls occupying them, are of the utmost diversity. And to account for this, unless we adopt the manifestly erroneous view that the only difference between one intelligence and another is that of age, we are compelled to believe that the attractive and repulsive force with which they were endowed when differentiated was different.

If we ask why one soul should be given one type of polarity, or attractive and repulsive power, and another soul a different type of polarity, it brings us back to what we observe. We observe that the universe is an organization in which, as in any efficient organization, there is specialization of parts and division of labor. Yet if all souls had the same polarity, and consequently underwent similar experiences, there could be no such efficient organization, because the abilities of all souls would be practically the same. Instead of being an organization capable of producing things of great complexity, it would be merely a homogeneous mass; as man's body would be if instead of there being cells and organs to perform the different functions, it was just a group of all-similar cells.

As the polarity of a soul accounts for the training it gets, through the type and amount of experiences it attracts, this polarity determines what kind of work it shall later be able to perform most effectively. That is, the kind of work that a soul shall be able to do in the cosmic scheme of things is determined at the moment of its differentiation. It is endowed, at the very start, with attractive and repellent qualities, and because of these, it attracts events that another soul does not attract, and it avoids types of events that another soul attracts.

It would be preposterous for any human being to assume what is in the Divine Mind, other than through turning in on as high an expression of it as possible and through observing its works. But judging from what we actually see, that souls are being fitted to do different things, and that even now, here on earth and in the astral spaces, souls do perform different functions which each add something to the welfare of universal society, we are justified in

concluding that the reason souls are given different polarity at start is because they will be given different functions to perform in the universal scheme of things.

Viewing the cosmos as a vast living organism, in which angelic intelligences are mere cells, and intelligences such as man's are still in the early stages of training, comparable to the electrons within an atom of matter performing their movements as less than microscopic portions of a cell; from this view, we are justified in believing that egos are differentiated by the Divine Mind to develop souls to perform a given function. Souls are not developed just haphazard, catch-as-catch-can. But under the law of a supply being provided to meet a specific demand, each ego with its two souls is brought into differentiated existence for a definite purpose. There is a future need forming in the ever-expanding, ever-progressing organism of Divinity for souls which can do certain things. And to perform this function, this particular work, even as our large corporations on earth train their executives and all their other help, starting them with simple tasks, so a soul from its beginning is given a polarity which will attract to it those experiences which will train it most effectively for the performance of the needed work.

If we take this view, which logically follows the observation of what is actually going on about us, it gives us a very different conception of life and its purpose than that held by the orthodoxies of the West or the orthodoxies of the East.

Instead of considering the multitudinous intelligences which are all about us, both in physical life-forms and in astral life-forms, as under different laws and actuated by different principles, this more inclusive perspective enables us to perceive that all intelligences come into existence and perform their functions according to a single great law. Numerous as they are, rivaling in number the photons of light that are radiated by sun and stars, each and every one is brought into existence in answer to a definite demand arising in the cosmic organism.

The cosmos, like all those parts of it which we can observe, is in a process of development. It moves ever forward, constantly expanding, constantly becoming more complex, constantly increasing its capacities; a never ending progression. And this ceaseless expansion and development of abilities creates a continuous demand for intelligences which have the ability to perform those functions which the development within the cosmos makes necessary.

It is as if there were an industrial organization, or a chain-store organization, which was not static, but which was constantly increasing in size and constantly taking upon itself the performance of new and more complex duties. Older members, to the extent they exhibit sufficient ability, would be promoted to stations of more importance. And to take their place new help would be hired. Yet even though this new help were given simple tasks to perform at start, these tasks would be of such a nature as to train them for definite positions higher up.

Some would be engaged to develop into accountants, some to become sales managers having charge of a given territory, and others to be developed into heads of departments. And if, as in the case with the cosmos, the organization should continue to expand, new help would be hired right along, and old help of ability would be advanced to fill still more important positions. The continuous demand for intelligences to perform more complex functions would have to be met if the organization was to continue to make progress.

From what we see of life-forms, their number, and the way they behave,

we are compelled to conclude that some such process as this is taking place in the cosmos. The expanding cosmic enterprise makes a demand for new intelligences. But these new intelligences are not just any kind of intelligences. The demands of the cosmic organization are for intelligences with ability to do specific needful things. Therefore, to meet this demand, new souls (for all intelligences are souls) are differentiated. But in their differentiation they are not given the same polarity. The polarity, which means attractive and repulsive power, with which each is endowed at the moment of its differentiation is such as to cause it to have a "flare" for the particular kind of work that the cosmic organization, in time, will have need of.

Just as the efficient president of a progressive corporation on earth looks ahead twenty years, and hires his new help with a view to their ability to develop talents which will enable them to perform complex duties at that future date, so cosmic intelligence brings souls into differentiated existence with a polarity determined by the future demand for special talent.

Even as people when born on earth have the ability to develop certain traits which fit them to perform specific kinds of work, and do not have the ability to develop into high grade workmen in other lines, so souls at their differentiation are given a polarity which enables them to develop certain talents and prevents them from developing other talents to any high degree. You may think this is unjust that all should not fare just alike in the distribution of talent; but from the broader point of view, it is a working of justice. For, after all, each soul is happiest and best satisfied when doing the things which it is fitted to do. A hand is a hand, and a foot is a foot, and neither should be envious of the other; for if it performs its own activities successfully it can gain as much satisfaction as can the other.

But when we think of souls which are brought into differentiated existence to perform a future function for which a demand is arising in the cosmic organization, we must not think merely of human souls, or even of those souls which will ultimately incarnate in human form, or which have in the past occupied a human form. We must consider that the intelligence occupying every cell of our body, the intelligence occupying every little plant, the intelligence of each elemental in the spaces, the intelligence of astral entities of all sorts which never incarnate in matter, spiritual intelligences, angelic intelligences, and those even greater, all have come into differentiated existence and developed in obedience to this law of cosmic demand and supply.

An intelligence implies a soul, and back of the soul an ego; and every soul in the universe, having come into differentiated existence in answer to cosmic demand, has a polarity which attracts to it events of one type and which repels from it events of another type. This attractive and repellent quality with which the soul is endowed at very start thus determines the kind of training it will receive.

The power which causes a soul ever to struggle onward, which does not permit it to cease its efforts and sink into oblivion, is furnished by its ego. In this sense the power urges, which developed in specific directions in human life become the most insistent of all mental factors, date back to the very beginning of the soul's existence. As yet it does not know the purpose of the struggle, for even arrived at the state of manhood few souls grasp the real significance of their existence, but the power urges, if we may call them this before consciousness has further developed, cause it to make an effort to move forward, to develop a form, and to have experiences. Like the newborn infant, it struggles without knowing why.

These struggles of the soul give it experience, and experience, recorded in its finer structure gives it added attractive and repulsive power by which it attracts a new form which is more complex. This process I have already considered in chapter 1, as applied to the evolution of souls through life-forms on earth. But the matter of polarity needs further attention. For each soul, at start having different attractive and repulsive powers, no two souls attract the same events, and thus no two have just the same training, and no two develop just the same abilities.

## Harmony and Discord

Due to the original polarity of a soul, some of the experiences it attracts are painful and some of them are pleasurable; which is just another way of stating that at times it is confronted with difficulties that tend to the destruction of its form or the blocking of its desires, and at other times it overcomes such difficulties as are present and gains satisfaction for its desires.

But every experience which is recorded in the finer form as a discord, as painful, has a property of attracting a discordant, or painful, event in the future. And every experience which is recorded in the finer form as a harmony, as a pleasure, has a property of attracting a harmonious event in the future. There is thus a tendency for a soul which has developed considerable harmony to attract only harmonious conditions, and one which has had many hardships to continue to attract them. But if a soul were always confronted with difficulties it could not surmount, that is only by painful conditions, its training would be unduly severe, and through always being defeated in its struggle it might tend to lose the incentive to struggle. And if the difficulties presented were insignificant, and always easily triumphed over, giving rise only to pleasure, the greatest efforts would not be called upon and the soul might not progress as rapidly as otherwise.

But in Nature we find a force constantly at work which tends to bring to the soul difficulties which alternately are easy to overcome and difficult to surmount. This force is the impact of astrological energies. That is, in addition to the attraction for painful events and the attraction for pleasurable events, the attraction for great difficulties and for those easily resulting in success, which are derived from its past experiences with pain and pleasure, there are astrological forces which periodically accentuate certain of these harmonies within the finer form, so that events exclusively of one type are not attracted.

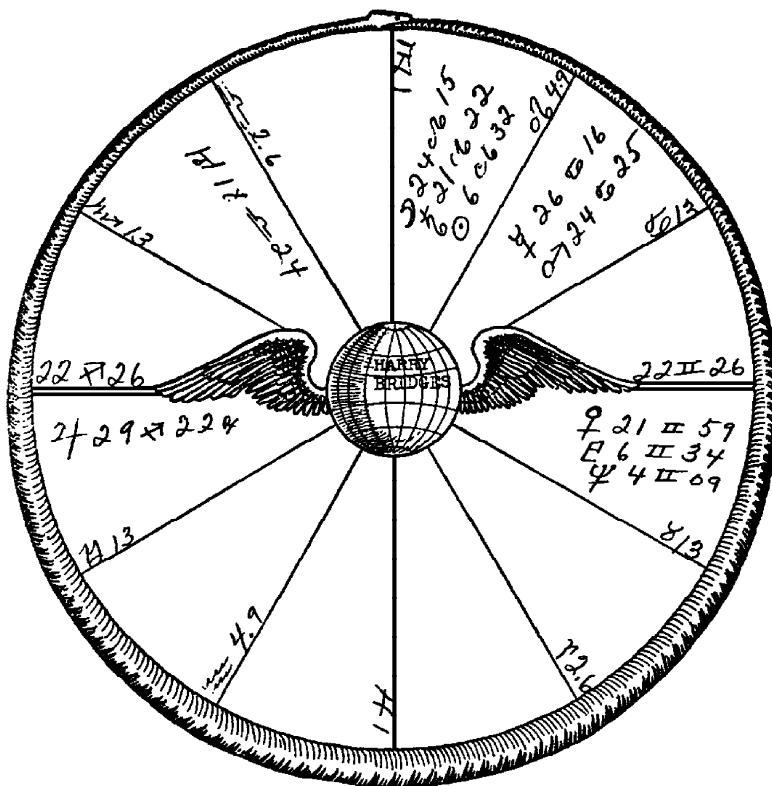
How these astrological forces operate in human life is well understood through the study of progressed aspects. And similar astrological conditions have an influence over life-forms of all kinds and on all planes.

The types of events attracted to a soul at a given time are those which correspond to its need for experiences which will give it the proper training to fit it for its functions in the universal organization. But in addition to painful experiences and pleasurable experiences attracted through the original polarity of the soul, there is an additional factor, that of the impact of astrological forces, such as trines and squares, which modify this, and at times bring conditions leading to success, which is the triumphing over conditions, and at other times bring loss, which is failure to overcome difficulties. Yet such successes and failures are comparative. For even under astrological impact, the difficulties encountered in comparison to the ability to overcome them is chiefly determined by past experiences. Yet it is found that, when a soul learns how, though not escaping severe difficulties, but going forth to meet them instead, it is able to avoid the pain and get its training henceforth quite as speedily through the attractive power of pleasure. That is, arrived at

a certain point of evolution, a soul can employ the pleasure technique instead of the pain technique in its further training, and advance even more rapidly and live even more effectively.

1. Out of print. see: *Astrology 30 Years Research*

**Notes**



HARRY BRIDGES

July 29, 1889, 1:11 p.m. 145E. 38N.

Time of day rectified through events by Norma Hammond.

1920, led men on ship in objecting to work on holiday, left ship at San Francisco: Sun square Pluto r.

1921, arrested for picketing: Sun square Pluto p.

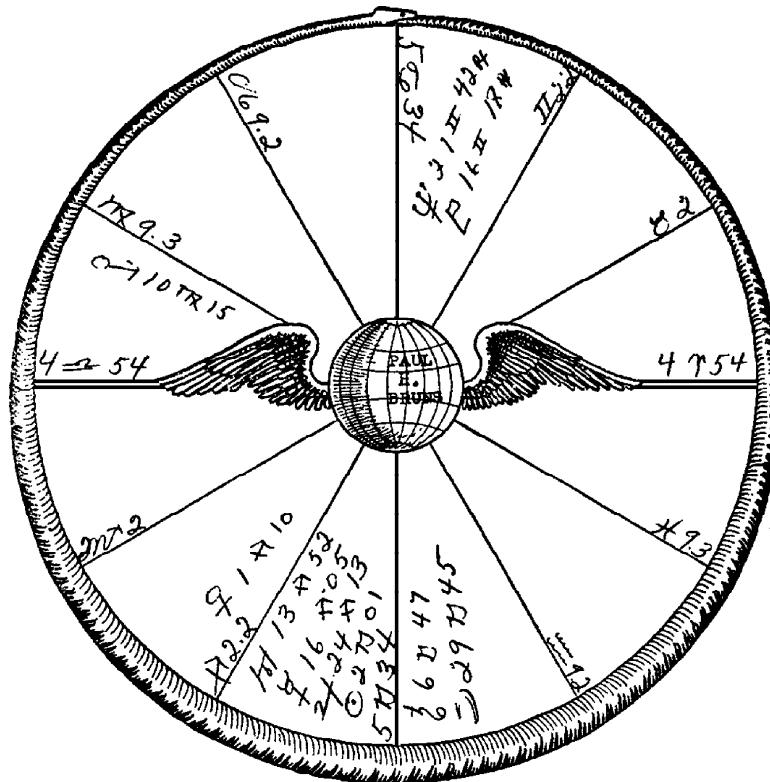
1924, tried to organize branch International Longshoremen's Association; it collapsed: Sun semi-square Mars r.

1933, successful in organizing longshoremen: Sun semi-sextile Uranus r.

1934, May, called strike which paralyzed West Coast shipping: Sun semi-sextile Uranus p.

1937, led most costly seaman's strike in history: Mercury conjunction Uranus r.

1939, legal effort to deport him failed: Mercury conjunction Uranus p.



PAUL H. BRUNS  
December 24, 1900, 00:05 a.m. 87:24W. 39:27N.  
Data from him personally.

1922, March 13, admitted to California bar: Sun semi-sextile Jupiter r, Venus opposition Neptune r in ninth (law).

1922, June 28, married: Sun sesqui-square Mars r.

1924, Professor of Law, Southwestern University: M. C. inconjunct Jupiter p, opposition Moon r.

1926, June 24, son born: Sun semi-square Uranus r.

1928, January 3, daughter born: Sun semi-square Uranus p.

1932, Chairman Los Angeles County Central Committee of Progressive Party: Sun (politics) trine Asc. r, Jupiter conjunction Sun r.

1933, organizer of Utopian Society: Sun trine Asc. r, Venus sextile Mars p.



*Chapter 6* \_\_\_\_\_

## The Universal Moral Code

**A**ccording to Einstein's Special Theory of Relativity, which has been sufficiently verified through observation and experiment that it is taught now in most universities, objects under the conditions which normally obtain on the earth behave in the manner commonly recognized, but if their speed is increased tremendously the commonly recognized properties vanish, and other properties are exhibited. If a bullet, for instance, could be made to travel 160,000 miles a second, by virtue of this speed alone it would shorten to about half its original length.

I mention this because in our attempt to bring all the intelligences in the universe, from bacteria to archangel, into a single formula, THE LAW OF SOUL PROGRESSION, we are confronted with something not entirely dissimilar. For up to a certain vibratory level life-forms perform in a certain way, but when their dominant vibratory rates are raised above this level they must perform in a different manner or sink back to the lower level of existence.

The most important factors thus changed when higher vibratory levels are reached are the moral code and the relation to pleasure and pain. But to avoid misconception, I must here affirm that a moral code and pleasure and pain exist on all levels of life, and influence all life-forms. It is not that they vanish when higher levels are reached, but that they there undergo a change of relations.

Below a certain vibratory level life-forms, in order to survive, not only must do constant battle with the inanimate environment, but are in constant conflict with other life-forms. It is not that they seek these conflicts, but that these conflicts are necessary to prevent their organisms being destroyed. I know of no life-forms on earth that are free from enemies. Either they must resist the encroachments of these enemies or die. And animal life, not having the power to live upon a mineral food supply, must use vegetables as food, either by eating vegetation, or by preying upon herbivorous creatures.

Organisms low in the scale of life have very limited intelligence, are conscious of pleasure and pain only in a minor degree, and have but a rudimentary moral code. But as the soul develops, gaining new experiences, it is able to contact the conditions that enable it to build about itself and function through a more complex organism. And this more complex organism is able to manifest the increased intelligence which the soul has gained through experience, the increased sensitiveness to pleasure and pain which the soul has developed through experience, and the more effective moral code, which also has

been derived from experience. In fact, the only way that a more comprehensive intelligence, greater sensitivity, and a more effective moral code can be developed, if we are to credit what we observe, is through the effort to overcome obstacles. And this effort to overcome obstacles is the gist of experiences wherever encountered.

To get an understanding of this process we need not go far afield. Our California deserts afford numerous examples that I can observe by a few hours drive any day.

Vegetation, for instance, living in the arid regions mentioned, are beset with the problems common to most life-forms: the securing of adequate food, protection from enemies, and insurance that a new generation shall be brought forth and be given favorable opportunities for development. And in addition, desert life has the ever-present problem of providing itself with a water supply under quite adverse conditions. Also the intense heat is an environmental problem which must be met.

Man has considered himself intelligent for a long time, and preens himself upon his scientific attainments during the past hundred years. But our desert creatures have solved many problems that man is only beginning to understand.

Take the problem of heat, for instance. Not only do the rays from the summer sun tend to evaporate the moisture from plants, but the temperature so engendered in connection with the drying process, tends to cause leaves to curl up and burn. Two methods commonly are employed by our desert plants in their effort to overcome this difficulty.

Sunlight which is absorbed tends to raise the temperature more than sunlight which is reflected. From a varnished surface comparatively few of the rays are absorbed. Most of them are reflected. And thus many plants, imperiled by the summer sun, like the Joshua tree and the creosote bush, give their leaves a hard glossy finish.

Of the colors, black absorbs the most light and heat, and white absorbs the least and reflects the most. Other plants of the desert, learning this in the practical school of experience, coat the surface of their leaves with white. The white sage and the salt bushes, including the so-called desert holly, make use of this device. They appear white instead of green.

About a dozen years ago I noticed that the huge iron tanks in which the oil is stored after it is pumped from the ground in the California oil fields were no longer being painted black, but white. I have never verified the accuracy of the amount of temperature reduction effected, but I learned from those doing the painting that by using aluminum paint, instead of the black paint previously employed, the inside temperature of the tanks was lowered about ten degrees. Oil reservoirs in the same region where grow the white sage and various white salt bushes were confronted with the same problems as these plants. Increased temperature increased evaporation and created a fire hazard. And man has learned to meet the problem in the same way; by a coating of white which would reflect more of the light and heat of the rays of the sun.

The solution of a water supply adequate to sustain life has been solved in various ways by the plants of our arid regions. Some, like the mesquites, have an abnormally developed root system. Mesquite roots the diameter of a pencil may be seen forty feet from a tree or shrub of no great size where the sand of the dune on which it lives has blown away leaving them exposed. The roots gather such moisture as does fall, over a very wide area.

Other desert vegetation, like the cacti and agaves, and the sedums, thicken their stems or their leaves into reservoirs in which they store water, gathering it rapidly on the occasions when it is present in the soil.

Nearly all the plants of these regions take some means to prevent the rapid evaporation of such water as they do secure. The most common method employed is to make the leaf thick, with a hard surface. Even the oaks and the rhus of the adjacent hillsides have adopted this device. Still others, however, such as the smoke tree and ocotillo, bear leaves only a very short time, and then shed them, leaving only bare stems, for the hot portion of the year, through which little moisture can depart.

These plants, living where green food is at a tremendous premium most of the year, are in great danger from herbivorous animals. And to meet this, most of them have developed a defense. Not only the cacti, but many of the shrubs, such as the palo verde, catclaw, desert ironwood and mesquite, have cultivated an effective armament of spines or thorns.

Successfully solving the problem of securing and retaining water, and fighting off enemies until maturity, a new problem arises affecting the race rather than the individual member. And a problem which concerns others than the individual called upon to solve it has moral significance. Such is the problem of reproduction.

Mostly this is solved by the use of insects, although the most successful group of plants in the world, the grasses, have abandoned insects and have devised a method of compelling the wind to work for them. The ingenious methods adopted by flowers to attract insects to them and secure cross fertilization are amazing in their cleverness and their number. And some of these, after using insects for untold centuries, are now in the transition stage, gradually abandoning these carriers of their pollen in favor of currents of air or water. But, of course, our desert plants for this purpose do not make use of water.

After the young have been nourished for a certain time, the final problem of the parent is to provide a method by which they shall get a favorable start in life for themselves. If the seeds, which are young plants whose development has been arrested at a certain point, were to be merely dropped by the parent, the competition for food, water and light, due to crowding, would prove unfavorable. Therefore, our desert plants have devised many ingenious devices for seed dispersal.

Sand-burs, like cockle-burs of the less arid regions, make use of passing animals to carry the seeds to distant places and drop them there. Desert dandelions like the more common species of the city lawn, construct a silken parachute for each of their children, to waft them to distant parts. And the tumble-weed, as the seeds become ripe, weakens its stem where it joins the ground until a passing gust breaks it off. Then, propelled by the wind, perhaps for a mile before it is stopped by some shrub or rock, it bounds along, rolling and tumbling, and every time it strikes the ground acting as a salt-shaker does, jolting the numerous seeds from their tiny pods. It has brought these plant children into the world, it has provided each with sustenance enough to give it a good start by surrounding it with a layer of food, and now it has ingeniously contrived that they shall not be unduly crowded in their endeavor to live lives of their own. Thus it has fulfilled its moral obligations.

These plants I have thus briefly mentioned have been confronted with specific problems, and as individuals or as species, were compelled to solve them or perish. The efforts thus engendered have developed initiative and

intelligence of a degree. The moral obligations of such life-forms are mostly confined to the preservation of themselves and their race although to do so many of them have been compelled to enter into a relationship with insects.

These insects do not work without pay. Unless they find nectar in the flower they refuse to visit it and proper fertilization is prevented. The insect has the selfish object of securing food for itself and its young, and the flower has the selfish object of providing for the perpetuation of its own species. Yet when some men desire certain work accomplished that benefits only themselves, and other men wish money with which to benefit only themselves and their families, a relation is established which may readily assume moral import. The whole question of Capital and Labor hinges on this relation; and according to common human standards each has a moral obligation to the other.

High degrees of cooperative effort by members of two species to secure a common advantage is not rare among creatures other than man. Lichen, for instance, such as are commonly seen growing on rocks and trees, are a long established and highly specialized partnership between algae and fungi. Fungi obtain food readily from organic matter, but have none of the green coloring material which enables green leaves to take food from the atmosphere. Fungi can attach roots and draw from soil or the bark of trees, and algae have abundant green leaves to feed upon the carbon in the atmosphere. Thus long ago these two species of life entered into a partnership that has become so close in the lichens of today that they are inseparable, and are considered as one organism.

Another type of cooperation is that of the tickbirds and the rhinoceroses in Africa. The tick-bird lives chiefly on the back of the mammal, getting its food supply from the insects with which his hide is infested. The rhino has poor eyes, and the tick-bird renders still another service by raising a commotion when some other creature seems to menace the big and truculent fellow with which it is associated.

Still another kind of cooperation is that to be observed in some of the ants here in California. From the scale insects with which citrus trees become infested the ant is able to get a drop of sweet fluid which he relishes. Consequently, when a tree has been cleansed of this pest, the ants carry new ones into the trees and establish them there. They use these insects, the scale, as men use cows. They treasure them and care for them, and see to it that they have a proper environment; much to the annoyance of the fruit men. Yet while the fruit man suffers through it, the partnership is beneficial to both ants and scales. Here we see the rudiments of a moral code as applied to a different species, in that the ants feel an obligation to secure the welfare of their domestic animals.

It is such a relationship as exists between man and various domestic animals such as the cow, horse, dog, sheep, pig, chickens and goat. Yet man, because these creatures are of a different species, and quite remote in attributes from himself, feels very little responsibility for them. His interest in these creatures is almost solely that of what he can gain from them. Because they are so different from him he feels no particular obligation to provide for their comfort. Only in very recent laws penalizing unnecessary cruelty to animals do we see even the beginning of a moral code which embraces other species of life than his own.

For that matter, mankind in the past has been so divided into classes that the responsibility of a favored class toward those less favored has been hardly

more clearly defined. There have been, it is true, laws passed in recent centuries in the West preventing a member of the favored class from wantonly and directly taking the life of a member of the less favored class. Murder has come to be frowned upon even when committed by aristocracy upon a peasant. But in indirect ways, such as forcing him into needless wars and monopolizing the resources of the earth in such a manner as to prevent him making a living, the less favored class has been slain by the million with no great pangs of conscience on the part of the more favored class.

I have no intention of delivering a diatribe against the economic conditions under which we live. I am interested here only on the moral side of the issue. And everyone who is familiar with conditions as they exist in most parts of the world knows that it has been the practice in the past for those possessing wealth to get as much from, and give as little to, those who labor for them as possible.

In many respects the sweat-shops of our cities, where child labor has been employed, have felt less responsibility for the human life employed by them than the farmer has felt for his horses. The farmer is too intelligent to stunt the growth of his colts by placing them in harness too young. And he is too intelligent also to give scant food or poor housing to any of his animals; for if they die of privation he has lost something of value. But those who have employed labor in mills and factories have felt no such responsibility for the comfort and health of those employed. If these died it was easy to get more. That society as a whole lost what these might have accomplished, or that there was a definite moral responsibility, seems to have seldom occurred to such employers.

In the past the moral responsibility of employer toward employee has been at least on no higher level than the responsibility of the ant toward his domestic insects. Those of wealth have looked upon those who labored as in some manner very different from themselves. The moral code adopted prevented an employer from killing an employee in an act of personal violence; but he could kill him through unsanitary conditions surrounding his work, kill him by subjecting him to unreasonable hazards of losing his life through accident, or kill him through depriving him of the necessities of life, without violating the then existing moral code.

These conditions are changing; and employers are more and more compelled by law—which is a reflection of the established moral code—to furnish sanitary conditions under which to work, and to be liable for the injury of those while so employed. And the moral code gradually is widening to embrace the responsibility of those of greater ability toward those of lesser ability. The living conditions of every man in a nation are coming to be recognized as a matter of concern to all, and the moral code gradually is moving to make it difficult for some to acquire so much of the resources of the world that others are unable to procure the bare necessities.

Already, in chapter 3, I have traced how the moral codes of different groups have developed, and why the moral conceptions of different people are so diverse. It was there shown that as more individuals and groups were embraced in a single larger unit that the moral code expanded to embrace these various members. People who at one time considered their moral obligation ended with the actions which insured the welfare of their family later, as the tribe was formed, broadened their views to embrace actions beneficial to the tribe. Later still actions beneficial to the nation entered into the moral code.

### **The Widening Moral Code**

That is, the moral code was not limited to members of a single tribe, but embraced the relations to all members of the nation.

The expansion of the moral code is merely an extension of the principle which enables the tick-bird and rhinoceros to live together for mutual advantage, which causes ants and insect scales to cooperate, which gives the farmer and his horse mutual interests, and which we now see at work bringing about a readjustment between the relation of employer and employee. The principle everywhere is that of specialization of parts and division of labor for greater benefits. Moral codes are built, as pointed out in chapter 3, upon advantages to be derived by individuals from belonging to a larger unit, to a group which by virtue of its complexity is able to function more effectively for the benefit of all, or at least of a majority.

Yet as we have seen, the moral codes commonly in use in the world are widely different in different localities, and even the more embracive are moving forward to include still other relations between life-forms. The proper relation between employer and employee, or if these types are done away with between manager and physical worker, is still poorly defined. In time it will be worked out upon the basis of specialization of parts and division of labor so that each of these at present distinct classes of people will contribute most toward the richness of life of the nation as a whole.

But the moral code in its progress cannot stop with national boundaries. In time, studying the specialization of races and countries it must define what, according to division of labor, each shall contribute and each receive in the economic structure of the world. Nor can it stop merely with the human race for specialization of parts and division of labor is not confined to the human species. It eventually will be called upon to define the proper relation of man to other types of life-forms.

The only way man can determine what an individual in an industrial organization can best do to benefit the organization as a whole, that is, what particular work he should follow, is to study the man's abilities and study the requirements of the organization. The only way the proper relation between employee and employer can be correctly defined, is through a comprehensive study of the requirements of both groups. And the only way that mankind can define the particular function each nation should assume in world affairs is to study the abilities and resources of each nation in connection with a worldwide organization which shall be able to engage each in its most efficient capacity. Such a scheme calls for world-wide planning. It is probably some distance in the future. But it will in time be seen that such a world-wide economic scheme is the only thing which will prevent nations from destroying each other due to useless forms of competition.

The engineering skill at this moment is available to appraise properly the resources of the world and organize them most effectively. Raw materials are available, machinery is available, and the unskilled and skilled manpower are available—as production and distribution for World War II has amply demonstrated—to provide the comforts of life, and even many of the luxuries, to every man, woman and child on the face of the globe. But it will take some time to realize such world-wide freedom from want because every step in that direction will be resisted by those whose special privileges would be eliminated by such change.

Until the proper relation of man to man was discerned, every family was considered the enemy of every other family. Every tribe later was the potential enemy of every other tribe. But when man learned to cooperate, on the

plan of specialization of parts and division of labor, destructive competition gave place to constructive competition in which the welfare of the larger group was considered paramount. And only when nations learn how to cooperate, each doing the thing for which it is best fitted in promoting the welfare of the whole world, will constructive competition such as is beneficial to world progress take the place of the destructive competition that now leads inevitably to war.

But when we have united all men in a moral code which defines the proper relation of nations as well as the relations of individuals, we have not yet arrived at a perfect moral code. A perfect moral code, of course, must be based upon a full comprehension of individual abilities and needs in relation to the needs of the larger organization of which the individual forms a part. And a perfect moral code which is applicable to all souls must embrace the abilities of these souls and the need for them in the cosmic organization. Such complete information is not at hand even in regard to the life of smaller groups. Yet as knowledge advances, it may be included in the moral code to make it progressively more perfect.

At least we know the basis upon which a perfect moral code must rest. It must rest upon specialization of parts and division of labor. And as it embraces all souls in the universe it must consider the universal organization, the cosmic organization, as a complete unit, the welfare of which as a whole must insure the highest welfare of its component parts, just as the true welfare of a nation secures the highest welfare to the individual embraced within the nation.

There are many individuals within our nation who do not comprehend, and do not live up to, the generally accepted standard of morals. And, of course, below the intelligence of man we cannot expect life-forms to understand the advantage, or the significance, of working for the advancement of the whole cosmic organization. Even among men, at present it is the few rather than the many who perceive that world progress is of greater importance than the welfare of their own nation, or that national progress is more important than their own individual bank account. But the inability of more than a few to perceive its advantages and its truth does not prevent there being a uniform and universal code of morals applicable alike to all souls.

This code is very simple and may be stated thus: **A SOUL IS COMPLETELY MORAL WHEN IT IS CONTRIBUTING ITS UTMOST TO COSMIC WELFARE.**

All life-forms lower in the scale of intelligence than man are gradually developing toward a point where this perfect moral code will be accepted. And all the various conflicts, the terrific competition of individuals with individuals and of species with species, are a necessary preparatory training. For only through the various obstacles presented to it does any soul learn to overcome difficulties. And only through developing ability to overcome difficulties, to perform work of a high degree of complexity, is any soul able to contribute much of consequence to cosmic welfare.

Below a certain state of intelligence, which man should be able to attain, the knowledge of a soul is so narrow that it can embrace proper relations only to its own family, its own herd, its own tribe, or its own nation. Below the intelligence of man the soul believes that its own welfare and the welfare of its limited group is unrelated to other groups except as such other groups afford it temporary advantages or temporarily endanger its existence. Consequently, arrived at the estate of highly developed man, the moral code under-

### The Basis of a Perfect Moral Code

## Not How Much I Can Receive but How Much I Can Give

goes a marked change. Instead of being chiefly concerned with the welfare of a limited few, the code, and the actions which spring from it, demand that the welfare of all other souls in the universe shall be given due consideration.

This new code of morals, which is sponsored by the spiritual side of the planet Pluto, reverses the motive and the response from it, so that behind all action is the thought, not how much I can receive, but how much I can give. The more that can be given, if it truly aids cosmic progression, the higher the satisfaction.

This brings us to the consideration of pleasure and pain as necessary factors upon the higher vibratory level of existence which we are now considering.

As I have repeatedly pointed out in these lessons, the soul has gradually developed an awareness to such conditions as blocked its desires or destroyed the form it occupied. This awareness is called pain. And another state of awareness was developed by the soul to keep it informed when its desires were being obtained and its form was thriving. Movement, therefore, tends to be away from pain, or in the direction of pleasure. And action in a given direction may be either due to the effort to escape from pain or the effort to attain pleasure. But when the soul has arrived at a certain level of intelligence, instead of being driven by pain to the performance of those acts which are necessary to preserve its form, to attain its desires, and to develop its abilities to the highest degree, it can substitute the attractive power of pleasure to impel it to such efforts.

As a matter of fact, we see this principle of conditioning, by which an action that at one time caused pain becomes an action that is accompanied by pleasure, at work among the various life-forms of lower degree by which man is surrounded. They do not, however, apply the principle deliberately, with a view of cultivating appropriate emotional states to accompany beneficial activities. But man has the power, by thus intelligently using the conditioning process, to develop a keen sense of pleasure in any condition or activity which reflection indicates is beneficial. Through this process he develops to a state of consciousness, or vibratory level, in which he finds great pleasures in all those activities which assist the development of his own special abilities, and in those which he believes to contribute to cosmic welfare.

Creatures which hunt for a living are driven to this activity originally by the pangs of hunger. Pain of starvation causes them to exert themselves to become expert in the catching of their prey. The patience of a cat watching for a mouse certainly would be most painful to another creature. Yet because cats have found pleasure in eating the food thus captured, this pleasure has become associated with the process of watching a mouse hole. The activity which at one time reported distress to the soul of the cat, no longer reports distress, but instead reports pleasure. And while cats still hunt when driven by the pangs of hunger, most cats will also hunt when there is no necessity, just for the fun of it.

A hound, originally driven by the pain of hunger which threatened the destruction of its body through weakness, learned he could catch a hare by chasing it. Such terrific running called upon every reserve of nerve and muscle. It was a painful process, an awful strain upon the whole organic system. But in the end the hound caught the hare. A difficulty had been overcome through a painful process, but the pleasure which resulted from the defeat of the difficulty registered strongly. And as the feat was repeated, the sense of pain ceased to register, and in its stead the whole activity of the chase became

strongly associated with the sensation of pleasure which its successful termination brought. Hounds do not feel it a hardship to run a hare; they feel it is an occasion for jubilation.

While it is true that cats and hunting dogs have thus become conditioned through generations, so that the joy of the chase has become instinctive, yet both dogs and cats can be thus conditioned, and have been so conditioned in laboratory experiments, to find pleasure in activities which were quite foreign to any that were habitual to their ancestors. And did the necessity warrant giving such detail, I could indicate in the life of any plant or animal with which I am familiar, how certain activities that in earlier times were painful, have been conditioned through pleasure brought by the success resulting from them, so that now they may be classed as pleasurable.

These creatures, in regard to certain classes of obstacles which confront them, no longer need to be prodded by pain in order to be aware that they are in danger. They recognize the condition before it begins to destroy them, and they take the initiative to overcome it, not because of pain, but because they have become conditioned to finding pleasure in such activities. We perceive thus even among lower life-forms when the soul gains the power to recognize the obstacles which confront it, and to make the effort to surmount them without the prodding of pain, that the particular awareness of the soul which we call pain no longer becomes necessary. In such things as the soul has thus learned to recognize the proper relation of to itself, its activities are prompted by pleasure instead.

And this pleasure technique of meeting difficulties has the great advantage of attracting events, or difficulties, in the future which are not too great to be surmounted. That is, experiences which we now have that enter our consciousness as painful, combine with mental factors already in our mind in a discordant manner and tend to attract other painful experiences in the future. But other experiences of a pleasurable nature, or even the same experiences if they are conditioned properly to be considered pleasurable, enter the consciousness in such a manner as to combine with other mental elements in a harmonious manner. And this additional harmony within our finer body tends to attract fortunate events in the future. This is explained in detail in Course 9, *Mental Alchemy*.

If, instead of considering pain and pleasure as punishment for sin or as reward for virtue, as do the orthodoxies of both East and West, we consider them as types of awareness gradually developed by the soul to keep it informed as to how its form is faring, it will enable us to perceive the value of developing the pleasure technique. We will perceive that as consciousness of pain has developed to make a life-form aware of discord, that if the life-form can develop some other method of becoming aware of the discord and acting upon this knowledge, the sensation of pain loses its value.

And man has the ability thus to become aware of the difficulties which threaten his destruction, and the difficulties which lie along the road of his progress. Reaching this new vibratory level, he no longer needs pain to spur him on. His intellect and his intuition, informed of what is going on about him, keeps him posted as to dangers and possible advantages. Furthermore, he deliberately and gradually becomes conditioned to finding pleasure in all the activities which his intellect and his intuition inform him are beneficial to himself and to cosmic welfare.

This does not mean that man, arrived at the vibratory level of cosmic con-

## Conditioning to Pleasure

sciousness lives a life of leisure. Nor does it mean that he no longer attracts difficulties. On the contrary he lives a life of intense activity. And when difficulties vanish he ceases quickly to progress. Wherever in Nature you observe a life of ease, you witness the commencement of deterioration.

But when man arrives at the vibratory level of cosmic consciousness, or even approaches this level close enough to perceive that there is a uniform and universal code of morals which is applicable to all souls in the cosmos, he no longer needs to be driven forward to the development of his abilities by pain. Instead, he endeavors to learn in what direction the cosmos is expanding, and what abilities he possesses which still more highly developed will be valuable in aiding the cosmic organization in its further progress.

Whether he will or not, changing environment is sure to bring to him, as to all life, obstacles and difficulties. But instead of sensing these difficulties as painful things, or waiting until they do produce pain, he views them as opportunities. That is what they actually are; opportunities to develop ability. But viewed as opportunities, even though they are painful in the sense that the grueling training of an athlete is painful, yet because of the glow of pleasure experienced in the knowledge of developing abilities each and every one of them may become conditioned so as to yield only pleasure.

By dwelling on the advantages that such training gives as developing ability, and by dwelling on the joy of triumph in the end, any circumstance of life, no matter how distressing a similar circumstance may be to another, can be made to yield a high degree of pleasure. The individual, through keeping his mind centered upon the spiritual end to be attained becomes almost oblivious of the discordant elements, and the event as a whole is largely registered as a pleasurable experience. Even when there is a failure to attain the desired physical end, by cultivating the sporting attitude toward life, more joy may be had from the consciousness of having made a splendid effort than another would get from having made a physical success of the same thing.

Furthermore, because the cosmic organization needs as much ability in the individual members as possible, when this high vibratory level of consciousness is reached, the person does not just sit back and wait for difficulties to be presented. He realizes two things: That the only way his abilities will expand is through encountering obstacles, and that there are always things of importance that need to be done in the interests of cosmic progression. Consequently, he seeks difficulties upon which to practice. When affairs begin to run along so smoothly that they do not call for his utmost exertion, he looks up something else to add to his responsibilities. And this something else must be of a nature to contribute, as much as possible, to the advancement of cosmic society.

Such a person becomes actuated by a single dominant motive; to contribute as much as possible to universal welfare. And to do this he realizes that he must not only do what lies now within his power to accomplish, but that his contribution to cosmic welfare must also be of a nature to call for his most strenuous exertions, for only then is anyone able to develop ability of a high degree.

But in seeking work which will contribute to cosmic welfare as much as possible, and at the same time develop his power to overcome difficulties, he is cautious not to attempt more than he can do. Even though in attempting what it is impossible for him to accomplish he is developing his abilities, if he fails, especially if the failure is accompanied by his death, it may deprive society on the physical plane of what he otherwise could accomplish. And it is

probable that his services at the time are more needed on earth than on the inner plane.

To one possessing strong sympathies, to observe what goes on around him is horrifying. Most people are so absorbed in their own affairs, or feel that other life-forms are so different from themselves, that they spend no time in contemplating the cruel struggle everywhere present. Of wild creatures, only a few die of old age; for as their powers begin to wane it is the common lot for them to be devoured by their enemies. Little fish prey upon the plankton of the sea, are eaten by fish still larger, and these in turn fall the victim of other enemies. Even man, although the larger life-forms other than members of his own species no longer cause him alarm, usually succumbs sooner or later to one or more of the minute species of life which finds its way into his organism and destroys it.

Except within the family, or within the herd or flock, the moral code of tooth and claw prevails below the vibratory level of man. It is a matter of kill or be killed, destroy others or perish, usually referred to as the survival of the fittest.

Yet without the training the souls occupying these life-forms get through the merciless struggle in a world filled with enemies, initiative, courage, alertness, intelligence, and most of the other attributes which are the pride of man, would never have been developed. The whole process of evolution as observed on earth, below the vibratory level of man, is toward enabling the life-form to survive in a world of redoubtable antagonists. And survival under such conditions calls for great ability to do things; that is, to overcome whatever obstacles bar the path of desire.

The school which Nature keeps is more admirable for the purpose of developing ability than any method of which we can think. And results speak for themselves; for life-forms have developed, and continue to develop, ability in high degree, as I have taken pains to describe in some detail. But we must not conclude that Nature goes no further in her teaching than to develop powers which are used to destroy. Each ability she has cultivated in a life-form can be used constructively as well; and when a constructive level of consciousness is reached it will be used to perform a constructive function.

The estate of man is the vibratory level where the powers and qualifications which have been developed in lower life-forms should become redirected, or more properly, made more embractive. Instead of being used merely to sustain the individual, increased intelligence points out that they should be used for the benefit of all the family. A further increase of intelligence shows that they should be used for the benefit, not merely of the family-for the animals do this-but for the benefit of the community and the nation. And as intelligence becomes still more comprehensive it is perceived that the abilities should be employed for the benefit of the whole world; and as cosmic needs are perceived, for the benefit of the whole cosmos.

Even as Einstein's Special Theory of Relativity and much observation indicates that objects with low velocities have the properties and perform in the manner characteristic of physical things, but that when they acquire velocities greater than that of light they acquire new properties and perform in a quite different manner, so if the soul is to acquire the characteristics common to spiritual vibratory levels, and to function on such more desirable levels, it must raise its own dominant vibratory rate to the frequencies of such higher conditions. This it cannot do while its motives are no more embractive than

### The Higher Code

that of tooth and claw, of kill or be killed, destroy others or perish. Self-interest has so low a vibratory rate that to the extent an individual has that as his dominant motive he must be content to function on the levels where animal propensities are the chief characteristics.

But when he perceives the general outline of God's Great Plan, that each soul is being educated to perform a necessary work in the future, and that the progress of the whole depends upon such specialization and proper division of labor, this knowledge also should indicate to him that his own further advancement depends upon the redirection of his energies with the purpose of assisting as much as possible in the progress of the world.

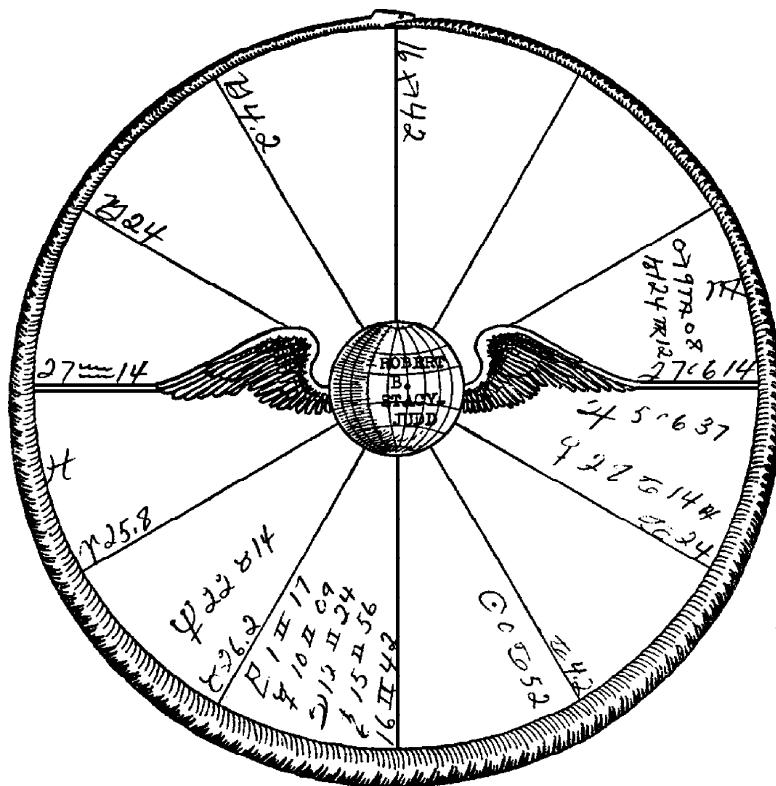
If the world is to make proper progress, not just a few of its people must have opportunity to gain knowledge and develop abilities, but all must have such opportunities. The development of a few souls only is a sad waste of material. Instead, all the people of the earth should be given the opportunity to learn as much about Nature's laws as they can assimilate, all should be given the opportunity to develop whatever natural aptitudes are shown in their charts of birth, and all should be encouraged to develop as much spirituality as possible. These opportunities require that all people should have Freedom From Want, Freedom From Fear, Freedom of Expression and Freedom of Worship.

Relative to developing spirituality, THE LAW OF COMPENSATION demands that effort must be made in the proper direction if it is to be acquired. And for acquiring spirituality the most effective effort is that directed toward living the completely moral life, toward, that is, CONTRIBUTING THE UTMOST TO UNIVERSAL WELFARE.

Up the ladder of developing abilities each soul climbs. And the souls of all life-forms, as well as that of man, are in the process of making this ascent. Each is in the throes of developing such special kinds of ability as the cosmos will need. But when the estate of man is reached the training no longer requires those destructive activities which are quite proper in the brute world. And the intelligence he now has developed no longer requires that he return to earth for the further development of brutish characteristics.

Having arrived at the vibratory level of a somewhat spiritual man, his activities are all directed by the perfect moral code. Behind all his activities at all times is an intense desire to contribute as much as possible to cosmic progression and welfare. And because, at this level he perceives the necessity of seeking difficulties to train him for still greater tasks, and because he can become intellectually aware of difficulties and view them as opportunities rather than as occasions for distress, he practices organic alchemy by transmuting experiences that otherwise would be painful into such as give him the thrill of conquest and the joy of noble effort.





ROBERT B. STACY-JUDD  
June 21, 1884, 11:00 p.m. 0W. 51:32N.  
Data furnished by his mother.

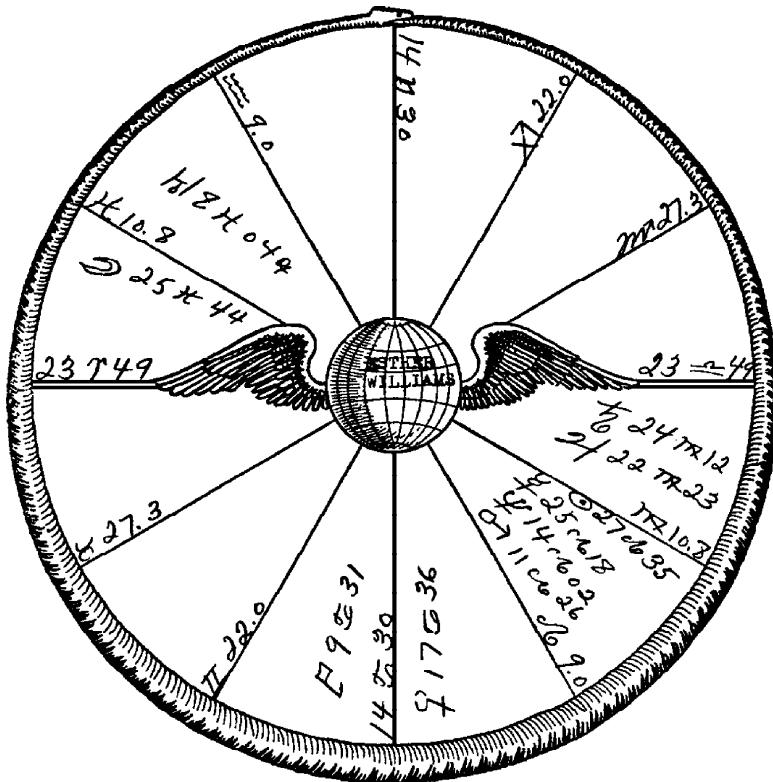
By profession an architect; has designed many fine buildings. A keen student of archaeology (Uranus prominent), he had long desired to investigate personally the high culture indicated by Maya ruins.

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.

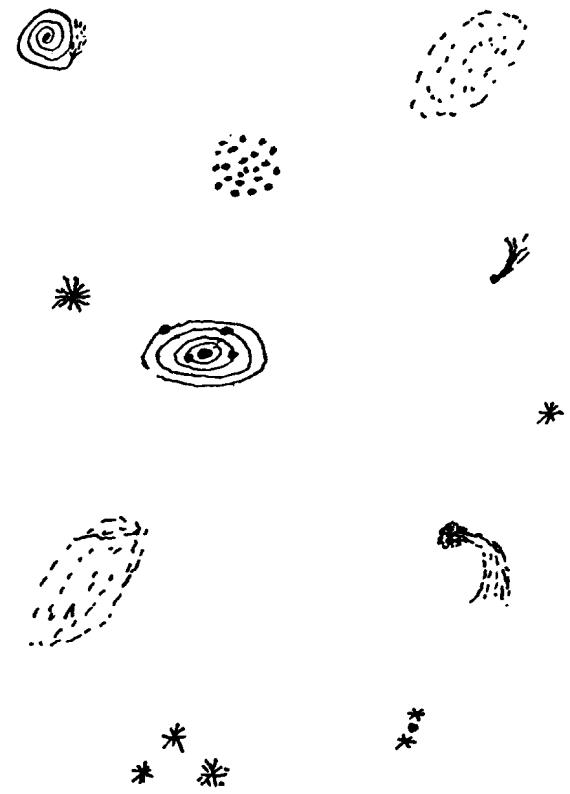
Data furnished by her father.

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



*Chapter 7* \_\_\_\_\_

## 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 Chapter 10, Course 20, *The Next Life*, 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.

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

## How the Cosmos is Managed

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 cooperate 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 background image 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, cooperating 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 cooperative workmen in the Universal Plan.

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

### How Perceptions Are Warped

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 paranoiac; 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 suppress 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. Therefore, "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 devises, 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 determined by the circumstances. It may even be, as in the case of the anophèles 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 benefited. To the extent any soul in the cosmos is benefited, 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 destructive, 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.

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 cannot 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

### No Soul is Lost

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 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

## The Cosmic Plan

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 again, 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 cooperation 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 cooperate 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 consideration 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 cooperate, that they unify their aims and do not work in antagonism to each other. We hope that the time will background image come when the people of the earth will no longer make war upon each other, and instead will cooperate to the end of providing the necessities and luxuries for all. Want need not stalk the earth if people would only thus cooperate. The earth can easily be made to produce amply for all. But at present we have not arrived at that stage of cooperation.

In this cosmic organization the same principle holds. To produce the highest type of condition it becomes necessary that the various intelligences within each department cooperate with each other, and that the various departments cooperate. As yet we have so little information about some of the distant departments that we hardly know how to start cooperating 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 cooperate. 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.

*Appendix* \_\_\_\_\_

## **History of The Brotherhood of Light**

To trace the origin of The Religion of the Stars, recourse must be made to tradition. Pseudo occultists and charlatans are only too ready to appropriate a name and use it to deceive the unwary. Hence a name and boasted lineage mean nothing in such matters. When genuine they rest upon secret tradition. And such documentary evidence as can be submitted for the genuine may easily be imitated by the spurious.

The only safe criterion of the genuineness of any esoteric teaching is the amount and accuracy of the information contained therein. The Brotherhood of Light lessons are now accessible to all. We welcome investigation with a view to proving their value. The lineage here given is not to claim infallibility or to prove authority, but to disclaim any originality in the ideas set forth beyond their method of presentation. Upon the *prima facie* evidence these lessons contain as expositors of THE RELIGION OF THE STARS, The Church of Light is well content to rest all its claims.

According to tradition, in the year 2,440 B.C., a group separated from the theocracy of Egypt, and through subsequent times, as a secret order, the name of which translated into English means The Brotherhood of Light, has been perpetuated, and has exerted a beneficial influence upon western civilization.

During only one period of Egyptian history did the teachings of The Religion of the Stars have a great influence on Egyptian civilization. This was during the reign of Akhenaten. This king was influenced by The Brotherhood of Light and broke completely with the corrupt priesthood of Amen. He moved to his City of the Horizon and spread stellar art and wisdom throughout Egypt. He died before the establishing of a new civilization could be completed; so the priests of Amen did the best they could to destroy his city and philosophy.

With the ascension of the Greek civilization, the influence of The Brotherhood of Light is seen in the astrology and mythology of Greece. Many of the Greek Mysteries take their basic rites from the ancient Egyptians.

The Greek philosophers, Thales, Pythagoras, Plato, Euxodus, and a score of others famed for learning that might be mentioned, received initiation directly at the hands of the Egyptian members of the fraternity.

At a later date this venerable order gave the impetus to learning in Alexandria, which made the city so justly famous. One of The Brotherhood of Light, the noble Hypatia, who, after the decline of the colleges in that city,

was the last to withstand the onslaughts of superstitious ignorance, and died endeavoring to spread the light of ancient wisdom.

It was The Brotherhood of Light that preserved the taper of learning from complete extinction during the dark ages, and that was responsible for kindling with it the fires of science and philosophy in Europe, even in the face of ruthless persecution.

The Brotherhood of Light not only has persisted as such on the innerplanes, but the line of succession has been kept alive, although at times it became exceedingly thin, also on the physical plane.

Much of our written history is lost in the mist of time. The thread of modern day existence on the physical plane picks up with the following.

M. Theon, for years, was the head of The Brotherhood of Light in Europe. The teachings came to America and were published in two books translated and edited by Emma Harding Britten, *Art Magic* and *Ghost Land*. The original edition of *Art Magic* bears this legend at the bottom of the title page, "Published by the author, at New York, America, 1876."

T.H. Burgoyne was the son of a physician in Scotland. He roamed the moors during his boyhood and became conversant with the birds and flowers. He was an amateur naturalist. He was also a natural seer. Through his seership he contacted The Brotherhood of Light on the innerplane, and later contacted M. Theon in person. Still later he came to America, where he taught and wrote on occult subjects. We find articles on the tarot, written by him, for instance, during 1887 and 1888, in *The Platonist*, published by Thomas M. Johnson at Osceola, Missouri. This was more than a dozen years before Genevieve Stebbins translated the work of P. Christian.

Captain Norman Astley, an officer in the British Army, had traveled extensively. In the performance of his duties he had lived in India and there had pursued occult studies. He also resided a short time in Australia. Later he returned to England to meet M. Theon, having previously contacted The Brotherhood of Light in his travels.

Astley was also a surveyor. Retired from the British Army he surveyed, among other places, what is now Carmel, California. It was such a beautiful region that when he married Genevieve Stebbins, a member of The Brotherhood of Light and a Delsarte teacher in New York, they decided to build their home in Carmel. That was in the 1860's.

As T.H. Burgoyne was a member of the same organization, it was natural he should pay them a visit. Captain and Mrs. Astley, who had contacted a number of earnest students suggested to Burgoyne that he write the basic Brotherhood of Light teachings as a series of lessons. This he agreed to do provided the students would enable him to live while he did this work. The Astleys made contact with students he knew and 12 were found who were willing to donate \$5 per month to this purpose.

Burgoyne lived in the home of the Astleys while he wrote *Light of Egypt*, Volume I. He wrote and issued as a manuscript lesson, which the 12 students were permitted to copy, one chapter each month. He had a white pony which would come at his whistle and follow him as if it were a dog. Each morning the weather was clement, he and his pony would leave the Astley domicile and go to a certain wild spot on Point Lobos to commune with the Monterey pines, to listen to the birds, to caress the flowers, and to hear the noisy surf boil into a little rocky cove above which in spring wild asters grew in profusion. Overlooking the charging and retreating waters, always sitting at the same spot, he wrote the whole of *Light of Egypt, Volume I*.

For reasons set forth in the preface to *Light of Egypt, Volume I*, it was later decided to publish these private lessons in book form. That this might be done it became necessary to finance the venture, and to have some kind of an organization which would resist the attacks it was anticipated would be made by those opposed to the purpose of the book.

Dr. Henry Wagner and Mrs. Belle M. Wagner (both with Jupiter in the tenth house of their birthcharts) agreed to finance the venture, and did so to the extent of \$100,000. And a branch of The Brotherhood of Light called the Hermetic Brotherhood of Luxor, was formed for the express purpose of seeing to it that the *Light of Egypt* and its teachings should receive wide distribution.

The Hermetic Brotherhood of Luxor was governed in all its affairs by a council of three members consisting of a scribe, or secretary, an astrologer and a seer. Burgoyne was the original secretary. He passed to the next plane in March 1894, while residing in Humboldt County, California. Belle Wagner, Sun in Pisces, Aquarius rising and the Moon in the first house in Aquarius, was elected to take his place on the council. Minnie Higgins, Sun in Gemini, was the astrologer. Mrs. Anderson, Sun in Sagittarius, Moon in Cancer, Libra rising, was the seer. Meetings to decide issues were held on the second floor of Mrs. Anderson's large home in Denver, Colorado.

The bylaws of The Hermetic Brotherhood of Luxor made it impossible for any person under 21 years of age to join; made it impossible for a married person to join unless the spouse also joined, and made membership possible only after the individual's record had been thoroughly investigated.

Early in 1909 Minnie Higgins passed to the next plane, and in the spring of that year Elbert Benjamine was called to Denver and elected to take her place on the Council as the astrologer. At this meeting on the second floor of Mrs. Anderson's home, the other two members of the Council did their utmost, as the official minutes of the meeting show, to convince Elbert Benjamine that he should undertake the job of preparing a complete system of education that would enable a wide public to become conversant with The Religion of the Stars. But it was not until April of the following year that he consented to do this work.

Meanwhile he had contacted personally and through correspondence not only members of the Hermetic Brotherhood of Luxor, but members of The Brotherhood of Light who had remained aloof from the organization with headquarters at Denver. But it was chiefly by his becoming more closely associated with The Brotherhood of Light on the innerplane that he overcame his reluctance to take over so imposing a task.

In 1913 the three members of the Council of The Hermetic Brotherhood of Luxor, after due deliberation, voted unanimously to close The Hermetic Brotherhood of Luxor, and since then no members have been accepted.

During the period, 1914 to 1934 that The Brotherhood of Light lessons were being written, there was never any spirit other than that of helpfulness shown toward this work by any member of The Brotherhood of Light or by any person who had been a member of The Brotherhood of Luxor. And, in particular, Captain and Mrs. Astley were helpful. Elbert Benjamine visited them in their home on various occasions, and some of the extensive and encouraging correspondence he received from them helped him in this work.

In 1918 classes were first opened to the public. In order to carry out its objective of reestablishing The Religion of the Stars on earth, The Brotherhood of Light was incorporated as The Church of Light, on November 2,

1932, 9:55 a.m. PST at Los Angeles. The three founders of The Church of Light were Elbert Benjamine (C.C. Zain), who served as President until his demise November 18, 1951; Elizabeth Benjamine, who served as Secretary Treasurer until her passing in 1942; and Fred Skinner, who served as Vice President until his demise in 1940. From the 1920's through the 1940's much astrological research was carried on which has become standard reference for many astrologers.

Much of the history of The Church of Light in years between 1915 and 1951 involve the history of Mr. Benjamine's efforts. His mission on earth being completed through the writing, rewriting and printing of The Brotherhood of Light lessons, he felt that his physical form was worn beyond repair and that he could better serve the cause of Universal Welfare by leaving that body behind and moving to the next phase of his work in God's Great Plan.

In accordance with Mr. Benjamine's instructions, there was no public funeral, and his body was cremated. Because of his desire to be free from thoughts and emotions of grief so he might make a speedy adjustment in his new life, the announcement of his passing was withheld until the Response Day dinner in Los Angeles on December 18, 1951.

He left a priceless heritage in The Brotherhood of Light lessons, which must be preserved and passed on unchanged to succeeding generations.

The Light of Egypt is a consortium of advanced students and Hermiticians who seek to carry on the high traditions of the Brotherhood of Light by contributing our utmost to Universal Welfare without thought of personal gain or recompense.

It continues to work toward fulfilling these purpose by meeting the needs of a new world order with its progressive philosophy of soul development. As always there is a determination that each individual should have the opportunity to Contribute his or her Utmost to Universal Welfare to the end that all people may live with freedom from fear; freedom from want; freedom of speech; freedom of religion, and to be enlightened to the extent they wish by the soul uplifting teachings of The Religion of the Stars.

*Appendix* \_\_\_\_\_

## Declaration of Principles

We are a Religious altruistic association. We consider all humanity as equal in the higher sense, and utilize our resources for the purpose of assisting each individual to fulfill their part in the Divine Plan. Our Hermetic Philosophy indicates that each soul is responsible for its spiritual progress; and our lessons provide the best information possible for the attainment of true spirituality and happiness on the physical plane and on each higher plane of progress.

There cannot be Two Orders of Truth in the Universe. Therefore, we deny that there is any antagonism between true Science and true Religion. We accept but one book as infallible in interpreting the Will of Deity. That is the Book of Nature. We worship but one Religion, which is also a Science: Nature's laws.

Students are under no obligation to accept our teachings. We encourage them to investigate all existing religious and occult organizations, and our course on *Evolution of Religion* gives details on how our philosophy relates to many of the religions of the world today.

We teach that the family and the marriage relationship are the most powerful aid in building the spiritual body. It is through the sacrifices of the parents for the children that they give up selfishness and then transfer that love to higher planes of work. Our course, *Ancient Masonry*, gives more detail about this process, as well as the course on Spiritual Alchemy and the one on *Occultism Applied to Daily Life*.

Our view of the reason for existence upon the earth is discussed in the book, *Astrological Signatures*, and the book *Organic Alchemy*. We know from tradition and scientific experiments that the soul and personality survive the transition called death and live on higher planes of existence. This is outlined in the book *The Next Life*. We also have lessons on healing and alchemy (psychology) both from the spiritual and physical plane.

Our philosophy is grounded in two basic studies: The Golden Key of Astrology and the Silver Key of the Sacred Tarot. Only with a thorough knowledge of these two keys may the sanctuary of Nature's Temple be opened. Astrology is the science of finding and utilizing the natural potentialities as indicated by the planetary chart of birth. It becomes a religion when it shows the individual how these natural tendencies can be utilized for the benefit of all humanity and furtherance of the purposes of Deity. This is why we are called The Religion of the Stars.

The *Sacred Tarot* is the pictorial form of the spiritual ideas of our world as viewed by the spiritual giants of the past and checked by subsequent illuminated ones as to accuracy. Initiates of all ages have added their contributions. It is the esoteric presentation of the Hermetic Philosophy, and provides each Neophyte with many sources of meditations and inspiration. Our courses on *The Sacred Tarot* and *Spiritual Astrology* give much insight on these two foundations of Knowledge.

The Religion of the Stars is dedicated to the unfoldment of the Universal Plan for this Aquarian Age. A Nine Point Plan provides the framework for this work. The Nine Point Plan is:

That everyone should have:

**Freedom from Want  
Freedom of Expression  
Freedom from Fear  
Freedom of Religion**

That to obtain these in proper measure, people must have the freedom to become familiar with:

**Facts of Astrology  
Facts of Induced Emotion  
Facts of Extrasensory Perception  
Facts of Directed Thinking**

And, that instead of working to take all that he can for himself, each must learn to find pleasure in

#### **Contributing His or Her Utmost to Universal Welfare**

The Brotherhood of Light teachings are presented in 21 courses covering 21 Branches of Occult Science. The courses have study questions in the back of each book for every lesson. If you request them, you will receive a final exam for each course. Upon passing the final exam, the Award Manuscript will be sent to you. These give information on the safest method of developing higher states of consciousness and other information of value to the neophyte.

*Appendix* \_\_\_\_\_

## Home Study Program

**About The Home Study Program...**

The Brotherhood of Light lessons offer the safest and most reliable information concerning occult studies found anywhere! Many are interested in investigating the occult sciences but cannot find a suitable teacher or are unable to find a practical approach to such matters. To meet this challenge the Home Study Program was designed.

Much information about the outerplane environment can be had in public schools and universities. Of equal importance is knowledge of the innerplane. Since this information is not yet available in our public institutions, The Brotherhood of Light lessons are published.

With the dawning Aquarian Age, our planet is undergoing a new dispensation of knowledge. Manifestations of this knowledge are evident in the scientific and technological growth experienced since 1881. So that development may be along the most constructive channels, it is important that we work to align personal and community intention to the Will of Deity. It is the role of religion to facilitate this alignment.

The Religion of the Stars teaches that the most reliable evidence of God's intention is obtained by observing Nature. To do this requires not only effort, but the process of trial and error. Sometimes standing on the shoulders of those who precede us can be helpful. May we suggest that you will find The Brotherhood of Light lessons to be a reliable guide, as well as some of the most uplifting material you will ever encounter.

**Who can enroll in the Home Study Program...**

Anyone can study the 21 Courses by reading the material contained therein, and may submit examinations for correction. Upon receiving a passing grade, members will receive the "Not Sold Manuscripts." They contain information which we believe to be safest and most reliable methods for psychic unfoldment.

While the reason for each person's study is highly personal, there can also be an organization goal. That is, to become a Hermetician. A Hermetician is a person who has passed final exams on all 21 Courses and thereby demonstrated physical knowledge of all branches of the Hermetic Sciences (Astrology, Alchemy and Magic). As a Hermetician one is eligible to participate more fully in the religious and educational aspects of the organization.

**How does the program work...**

Recognizing that each person begins his/her course of study with a particular area of interest we have structured the program so you may pass courses in any order you wish. We strongly encourage you to undertake the passing of examinations in sequence from Course 1 to 21.

You can request that we send you an a Course 1 (Laws of Occultism) examination.

After receiving a passing score (exams are open book) we will send you the "Not Sold Manuscript." This process is repeated until you reach the Hermetician level by passing exams for all 21 courses.

*Appendix* \_\_\_\_\_

## Other Brotherhood of Light Courses

### Other Brotherhood of Light Courses in the Alchemy Branch

#### *Course 3, Spiritual Alchemy*

Every person, as well as every object, has an astral body—but a truly 4, spiritual body is only built through living a spiritual life. The spiritual body is not attained vicariously; each must earn it for himself. Every event of life affords the opportunity for the creation of spiritual values, for building up the spiritual body. Making use of the opportunity requires the proper attitude toward the event. Spiritual Alchemy differs from material alchemy in that the metals used by the spiritual alchemist are the experiences of his life; in light of this, the “Seven Spiritual Metals” are explained so the reader may recognize his opportunities for spiritual growth. Also explained from the spiritual alchemist’s standpoint: Transmutation, the Philosopher’s Stone, the Great Work and the “Elixer of Life.”

#### *Course 9, Mental Alchemy*

What we have within us, we attract from without. To change a diseased condition of the body, or an undesirable condition in any department of life, including the financial, the discord within the astral body must be transformed to a harmonious center. A condition of our environment is but an external manifestation of a condition within our astral body. As “Esoteric Psychology” explains, no power to influence is greater than our own thoughts; thus, by reconditioning our thinking, we can recondition our astral body. The author elucidates, in simple terms, the scientifically accepted methods of Free Association and Self-Psychoanalysis as ways to fill your own life and others with health, success and happiness.

#### *Course 12-1, Natural Alchemy, Evolution of Life*

Though many orthodox religions are at odds with scientific discoveries concerning the Creation and evolution, the Religion of the Stars has ample room to incorporate the observations of biology, archaeology, et al., being fundamentally based on observable, proven laws of Nature. For those unfamiliar with the scientific history of evolution, a highly interesting and readable account of each important evolutionary step is included with an explanation of the important part played by inner-plane (astrological) influence, ESP and psychokinesis in adaptation and natural selection.

***Course 12-2, Natural Alchemy, Evolution of Religion***

This second part of Natural Alchemy provides an account of the evolution of those ideas which constitute man's many religions and the processes by which both primitive and modern religions have developed. A very logical and enlightening, step-by-step portrayal of the evolution from simple Naturism to Hero Worship is the basis of "The Foundations of Religion." In this course will also be found information concerning all significant religions throughout history, including the Religion of the Stars; an excellent groundwork for further study. This book provides a comparative thesis of information on the present-day Stellar Religion and is invaluable for those who desire to disseminate today's Religion of the Stars.

***Course 14, Occultism Applied***

This book is a distillation of the most practical aspects of the Religion of the Stars. All that physical science can contribute, that psychology can aid, and everything of an occult nature that may be used to make your practical endeavors more successful are here explained. All the knowledge you can acquire, including occult knowledge and even the information contained in the Religion of the Stars, won't help you nor anyone else if you don't apply it. This course doesn't require that the reader already possess any occult knowledge; it is a straightforward, common sense approach to overcoming life's practical, day-to-day problems, based on the author's intimate knowledge of Natural Law.

***Course 17, Cosmic Alchemy***

In the complex, ever-changing world in which we live, it's often difficult to discern right from wrong, true from false and what may be "spiritual" from what is not, especially in terms of national policy and world events. Cosmic Alchemy differs from other branches of alchemy in that it seeks to transform the energies of society as a whole into channels most beneficial for all and, as such, is an absolutely tremendous aid to anyone desiring to "get involved" and be of service to the community and the world. As timely today in this era of high technology and the danger of nuclear war as it was when first published in 1946 because it is not merely a treatise on being a citizen of a nation, but on being a citizen of the Cosmos.

***Course 21, Personal Alchemy***

Personal Alchemy embraces the various changes which the devotee of the Religion of the Stars must make in his manner of living as he ascends in his effort to become an adept. Just what steps to take, and in what order, are set forth in this final course to assist the adherent in developing his own powers and possibilities in the quickest and most effective manner, to the end that he can be of greatest benefit to others. The last five Lessons of this course are often of special concern to healers, health-seekers and astrologers, being devoted to a most effective method of illness prevention: Stellar Dietetics.

**21 volume Brotherhood of Light series  
on the occult sciences by C.C. Zain includes:  
3 Branches of Study**

| <b>Title</b>             | <b>Serial Number</b>   |
|--------------------------|--|
| <b>Astrology</b>         |  |
| Cs. 2                    | Astrological Signatures      1–5, 20, 21, 46 & 47  |
| Cs. 7                    | Spiritual Astrology      71–83   |
| Cs. 8                    | Horary Astrology      36, 86–92  |
| Cs. 10                   | Natal Astrology      19, 103–117   |
| Cs. 13                   | Mundane Astrology      141–150   |
| Cs. 15                   | Weather Predicting      190–196  |
| Cs. 16                   | Stellar Healing      197–208   |
| <b>Alchemy</b>           |  |
| Cs. 3                    | Spiritual Alchemy      49–54   |
| Cs. 9                    | Mental Alchemy      95–101   |
| Cs. 12                   | Natural Alchemy      125–140   |
| Cs. 14                   | Occultism Applied      151–162   |
| Cs. 17                   | Cosmic Alchemy      164–172  |
| Cs. 19                   | Organic Alchemy      209–215   |
| Cs. 21                   | Personal Alchemy      216–225  |
| <b>Magic</b>             |  |
| Cs. 1                    | Laws of Occultism      39–45   |
| Cs. 4                    | Ancient Masonry      6–18  |
| Cs. 5                    | Esoteric Psychology      56–67   |
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| 6                        | How to Become Objectively Aware<br>of Information Acquired from the Inner Plane      230 |

|    | <b>Title</b>                                   | <b>Serial Number</b> |
|----|--|----------------------|
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| 8  | How to Control Inner Plane Activities          | 232                  |
| 9  | How to Develop Soul Activity                   | 34                   |
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