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INC.
TAMPA-FLORIDA

Lesson 220



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Beloved Companion:

The lessons dealing with Cabalistic Doctrine which you have received recently contain so much material that is valuable and rather intricate that from time to time I am making a point of interrupting this series of technical discussions thru the insertion of talks on various allied subjects. There are so many aspects to Occult Truth, so many ideas, questions, and surmises which naturally occur to mind, and which both developed and elementary students contact in every-day living that I have welcomed this opportunity to touch upon these matters in something of detail.

So it is our objective to occasionally include in this higher series, informal discussions, such as were contained in, for instance, lecture 218.

Perhaps there is no more persistent question with which the Occultist is faced than that of "proving the existence of God." Especially does this question arise when one discusses Divine principles with those who have been influenced by atheistic or agnostic tendencies. We know it is not wise to argue Occultism to those not inclined to embrace its tenets, but neither is it always a wise thing to ignore references to Occult principles, and to deliberately refuse the challenge to discuss them.

Now there is nothing that anyone can do to prove to another person that God or that a Divine Energy guides and directs Humanity. There is nothing that will convince someone else that super-natural powers motivate earth-plane conditions, but there is much indicated in life which would be possible thru no other medium than thru the intervention of a force beyond the power of human mind to generate.

You are familiar of course with the well known principle -- the projection of the Logoidal Consciousness, that Self-realization might take place, a process automatically creating all forms of life. That principle is one of the first and rudimentary teachings of Occult Law. If that principle is untrue then Nature should be found to ignore any such guiding process. If there were no steadfast conditions superimposed upon life then we would expect life to be a churning mill of inconsistencies. But does Life and does Nature reflect chaos?

No, quite the contrary. Let us consider first those classes of Life Manifestation which cannot be considered as having any appreciable degree of mental acumen. Is the life of any animal or any plant inconsistent or illogical? Does their life seem to drift aimlessly, without guidance and without purpose? One need only observe the natural reactions of a plant to seasonal changes and the accurate repetition of quickening growth, stimulation, blossoming and withering to be convinced that order and harmony govern their species. The spider weaves its web, and the sparrow builds its nest - these things they do without confusion, and with an unerring sense of the fitness of all things. Is it possible that the restricted faculties

of mental understanding in the spider, for instance, would be of such a nature that they could deliberately devise these methods of self-preservation, protection and care? The minds of these lower creatures are hardly capable of mimicking even the simple reactions of their own species, to say nothing of originating a new procedure each generation. The impulse to follow in the natural bend of that classification must come from a higher stimuli. The spider will weave its web, not because thru experimentation it personally has decided that a web is more fitting for its environment than any other possible abode could be, but because it is reacting directly to a higher consciousness, the influence of which completely controls and motivates its actions. We never find a spider experimenting nor branching out of its classification; it is too much to expect that infinitesimal mentality to weigh and judge and profit thru past experience. There is no point in investing such powers of choice in the species of the Lower Kingdoms, inasmuch as although their mental reactions are capable of responding to a stimuli from a higher source, their faculties are not capable of discriminating, choosing and selecting a more progressive course of action.

Thus it would seem that thru the very responses instinctive within each Group Consciousness of the lower kingdoms ample proof is given of a higher motivating force.

However, when we reach the stage of Human Consciousness different elements are involved. Just as the lack of originality in the lower Kingdoms is indicative of the justness, the discipline, the sympathy and understanding of Divine Power in not investing in any species a responsibility greater than their power to control, so does the abundance of Creative Ability in the Human Race emphatically point to the deliberate intention of a Divine Providence. Man has not only been given the faculties for reflecting a consciousness higher than his own, but has also been encouraged in every possible way to utilize these faculties.

Consider for a moment the source of improvements which have made civilized life what it is today. There are those particularly of Scientific turn of mind, who will reply that all Civilization is but the product of natural selection, that Nature, unguided and unaided, thru a selection of the fittest, thru the elimination of the diseased, the mal-formed and the undeveloped, has produced the Man of the twentieth century out of the ape of prehistoric ages, that all life has been nothing more than an accident of Evolution.

If that is so, then how can one account for the inventive genius of Man? If man has developed since prehistoric ages from the ape type, what has prevented associated apes from continuing in this development, and producing a parallel species of higher ape-form? How is it that other species, the lion, the tiger, the horse, or the dog, have not developed during the past ages, and why is it that their talents do not also reflect the ingenuity of Man? Surely their species are just as old, the environments of life have been just as favorable for production, climatic conditions have been just as agreeable for them as for Man. No, we cannot justly say that

Evolution (in its commonly accepted definition of the ascent of Man from a lower form of life) has been the sole source of Human Intelligence. Thruout all the history of the world there has been no indication of any ape doing, nor attempting to do what the most unregenerate savage of the jungle does easily and freely. No flower, nor plant has developed into an animal during this stage, and no mineral has flourished and grown under the stimulating warmth of the Sun's rays. Each has been confined to its own species, developing if at all, a more perfect type of that species.

Nature has never either produced an airplane, nor has it ever designed an engine. Natural selection has never produced any of these resources which are present in human consciousness in either a rudimentary or perfected form.

So the Occultist can disprove the arguments of the Materialist on every front. Blind blundering thru the aeons of time since the creation of the world could not in itself have produced Man as Man is today; if so other creatures would show the potentialities which Man manifests. Instead, we observe that each Kingdom has its purpose, and fulfills that purpose unerringly, unceasingly, and infallibly. Man has been impelled by a Higher Source to do those things which are entirely out of the region of possibility for other Kingdoms. No other creature has so taken advantage of the environment and conditions existing as to completely change these, improve upon them, and facilitate the opportunities of Life as has Man. Nature, dispassionate and blundering, if we are to accept the theory of the Scientists, is alone responsible for conditions as they are. However, Man has progressed because the Laws of Nature exist, not because chaos and lack of guidance and adjustment have thrown him into a bewildering station. With the advent of Man in the Life Scheme a remarkable change takes place in the evolution of the Universe, for even though the Laws of the Universe hold their Eternal sway, Man is the only organism which has the power to delegate those Laws for his own particular purposes, not only for the present, but for the future also.

And so there could be no more clear indication of Divine Direction than the cognizance which is shown on every hand of the capacities for each Kingdom of Life and the opportunities offered for perfecting those capacities.

In all stages of Life we further see that existence is striving toward a higher form. Nature does not seek to destroy, Nature seeks to elevate. The bulb seeks to produce a perfect blossom, just as Man endeavors to outstrip his own accomplishments. These impulses toward a higher manifestation do not come primarily from within the consciousness of the organism; they are not purely materialistic, but indicate a Divine Incentive, the dictates of which cannot be denied.

In the Bonds of the Eternal Brotherhood.