

*Chapter 5* 

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## Higher Consciousness

**T**he transmuted gold of the spiritual alchemist is nothing less than a complete spiritual body, built by proper states of consciousness toward the various experiences of life. These experiences are the ores, or unpurified metals. To build a perfect spiritual body, in which the soul can function immortally, all seven types of metals, or experiences must be collected. They must be thoroughly purified by discarding the dross of appearances and retaining for use only the effect upon the character. Then they are properly fluxed, one against another, and each treated with an adequate heat for the reverberatory furnace of their relation to cosmic welfare. In all these processes the mental attitude toward the things which happen is the important factor, and if at each state it is properly maintained, there results a body imperishable, a form of spiritual gold.

Because, therefore, this factor of consciousness is so all-essential in the work of the spiritual alchemist, it warrants a discussion of its various details.

At start we must get rid of the notion that inanimate objects are wholly devoid of consciousness. Consciousness is everywhere present in degree, as are also motion and substance. The universe consists of this trinity, and where all three are not present there is no existence.

Wherever there is substance there is also motion, in fact, a last analysis shows that a given substance is a particular kind of motion. A solid has one kind of molecular motion, a liquid has another molecular motion, and a gas has still a third molecular motion. Also the atoms within the molecules of one type of matter have motions that differ from those of atoms of a different type of matter; and the electrons and protons of one kind of atom move relative to each other in different combinations than do the electrons and protons in another kind of atom. Going still further, astral substance in one kind of motion is a particular kind of thought; in another kind of motion it gives the appearance of an object. Spiritual substance, also, has motion, and may through its motion express either thought, or such conditions as are more related to form.

Yet form itself, whether expressed in spiritual substance, in astral substance, or in dense matter, also has some intelligence. That is, unless intelligence is inherent in substance it springs from nothing. But as we have had no experience of anything springing into existence from nothing we can not accept this. The other alternative is that intelligence inheres in substance and

**Intelligence,  
Substance,  
Motion**

expresses itself only when substance moves in a particular way, just as form is such a particular movement of substance. But after all, while one particular form or one particular type of intelligence expresses substance moving in some particular way, we have had no experience of substance without some kind of form, and experiments carried out by scientific men warrant us in inferring that there is intelligence in some degree present also.

Bearing this out, the experiments of Professor Bose prove that <minerals are alive> and may be poisoned, or put to sleep, or even killed. A degree of intelligence below the mineral may be too faint for us to discern at present. But just as finer instruments have detected substances smaller than the atom, so finer instruments have detected intelligence in some degree in substances long considered non-intelligent. At present the instruments of material science are not delicate enough to detect substances finer than field or intelligences simpler than those of the mineral. Yet this does not indicate that the limit of refinement of substance or simplification of intelligence has been reached. It merely indicates the present boundary of man's skill in making instruments of great delicacy.

We are unable to say of something that this is motion and not substance; or of something else that this is substance and not motion; for we have no experience of the two apart. Likewise, while the intelligence of a thing may be more difficult to discover, such investigations as have been made show that as more delicate apparatus is devised the frontier of intelligence recedes. That which was once considered dead matter now is shown to exhibit all the responses of life. Where does intelligence start, and where does it leave off? The line of demarcation can not be pointed out. However obscure it may appear, our experience indicates that some degree of intelligence is present in all substance; for given the right conditions it expresses itself.

If we observe nature closely we are soon convinced of an orderly procession of changes that lead by gradual steps to more complex expressions of life and mentality. Such a system could not result by chance. And we can trace intelligence from such cosmic expression down to a feather-edge, even as we can trace the substance of the universe to atoms, and these to positrons and electrons sheared out of field. Here we lose sight of matter, nor do we perceive it again until its electrical components join out in abysmal space and give rise to the cosmic ray. Yet before so joining to produce the star-dust of which the material universe is composed, our logic convinces us there was for form and motion of some kind. Thus also, experiments with psychical phenomena must soon convince any open-minded investigator that there is some degree of intelligence always ready to express itself whenever there is an organism capable of permitting such expression.

This intelligence displays itself through the activities of the minerals of which the earth is composed. They possess a discernable discrimination. Their chemical changes are not fortuitous, but governed by the same broad law that determines the alliances between members of the human race. Man is drawn to certain companions, and repelled from others. The atoms of matter exhibit similar preferences. And as a man, when he meets someone toward whom there is an unusually vigorous attraction forsakes previous companions to join forces with the new ardor, so also does an atom forsake the group to which it has been attached and form a more durable partnership with another atom that especially entices it.

Invariably, man's actions are in the direction of his strongest desires. These

### Chemical Consciousness

desires in man are more complex than those of an atom; but an atom also moves in response to the same general law, and its actions are always in the direction of the strongest attraction. Man has had wide experience with different forms and conditions of life through which he has developed an extensive range of consciousness; and he has a brain, or specialized instrument, through which he can express his consciousness, utilizing mental pictures and symbols as thought. The atom has had very limited experience, and it possesses no specialized instrument of consciousness. Such consciousness as it has is retained as modes of motion, resulting from its experiences, in the astral substance associated with it. Nevertheless, its movements, such as they are, result from the feeling, which in higher life we call pleasure and pain, that is experienced when in proximity to various other atoms.

This consciousness of attraction and repulsion felt by atoms induces them to join in the formation of molecules. Then a colony of molecules may combine in a particular way to form the body through which an impersonal soul that has graduated from the stages of atomic consciousness can express itself. Such a colony dominated by a sovereign intelligence is called a crystal.

Crystals that are composed of a given kind of molecules tend always to assume the same shape. Just as some men are small and some are large, yet retain the human outline, so also crystals of a certain mineral may be small or large, but tend ever to the same form. Each is occupied by an impersonal soul with a consciousness far more extensive than that of an atom. Such a soul, if enough evolved through the mineral kingdom to do so, may attract about itself a body of singular brilliancy. This we call a gem.

The subjective intelligence of a gem has considerable scope; and is sensitive enough to be keenly alive to the personal magnetism of a person wearing it, to astral currents from the planets, and to approaching conditions that it sense from the astral plane before they manifest externally. Gems are not the only talismans, and the influence of some talismans is due rather to strong vibratory rates that they emanate, rather than to sensitive intelligence. Yet such a gem, when worn by a person whose most harmonious vibratory rates are of the same frequency as the vibratory rates of the gem, not only strengthens the power of the person to attract good fortune, but perceiving by its interior sensitiveness the approach of conditions beneficial or the reverse, it is able to impress the wearer to take actions that are of the utmost benefit. It thus exercises a power as a talismanic gem.

The possibilities of mineral life are restricted, but we find very definite things that there must be learned. Assimilation and secretion as found in organic life depend upon the power of discrimination as exercised by atoms. This selective action, which is commonly recognized in chemical changes and in the formative processes of crystallization, is the chief manifestation of life and intelligence in the mineral realm. And because of its importance to higher life, we are safe in saying the primary function of life in the mineral kingdom is to confer that form of intelligence known as SELECTIVITY.

Now the astral brain of man has a scope of consciousness of great breadth, and it is possible to raise or lower its frequencies to that it enters into rapport with the astral consciousness of other entities. When a point of contact is established between the entity and man's astral brain, the rates of motion in the consciousness of the entity communicate themselves to man and he becomes aware of such consciousness as is possessed by the entity. This awareness will commonly be entirely subjective, but through practice it can be brought up into the region of full objective consciousness. The proper rapport, or contact,

is formed by steadily focusing the attention upon the object, and through the imagination entering into its life and form. By the exercise of keen sensitiveness one can then become objectively aware of the feelings and experiences of the entity then contacted.

In this manner it is possible to select a gem or mineral and by focusing the attention on it to establish a point of contact. Of course it is necessary to shut out all thoughts and impressions except those that are received for the mineral. But when successful there will be an awareness of the full consciousness of the mineral, its attraction and repulsions will be felt, and it is possible to trace its history back through eons of time. This is called experiencing mineral consciousness.

Next above the mineral realm we have the vegetable kingdom. When the experiences in the mineral kingdom have been sufficiently extensive to organize an astral body of ample complexity the impersonal soul builds about itself a simple cell. Then, as the result of experiences in single cell life, its astral organization becomes still better organized, each experience adding its energy to the astral form, until it is capable of dominating a whole colony of cells. Thus to its own consciousness, in a measure it adds the consciousness of every atom, molecule, and cell of what is now a multi-celled plant. By virtue of the more highly organized activity of its astral form it exercises a controlling power over them, and has a distinct kind of consciousness not possessed by minerals.

This consciousness does not confine itself to feelings of attraction and repulsion, pleasure and pain, but extends itself to a type of perception which expresses itself as intelligent ability to adapt itself to changing environment. Thus a growing plant often deviates markedly from its common form and shape to be able to get the proper amount of sunlight. Nor do the tendrils of a vine reach out blindly in all directions, but possess a consciousness of the direction in which there is a crevice in which they can secure a firm hold; and they reach to the crevice instead of in the opposite direction. Some insectivorous varieties such as the sundew, butterwort and pitcher-plant even devise means to ensnare insects and prey upon them displaying an acute degree of sensitiveness and a certain subjective cunning to accomplish their ends. This quality of sensing the conditions present in the environment is the chief manifestation of intelligence in the vegetable world. Because of its importance in still higher forms of life we are warranted in the belief that the primary function of life in the vegetable kingdom is to develop that form of intelligence known as SENSITIVENESS.

As with a mineral, also with a plant, it is possible to direct the attention fixedly upon it and through pantomime, or imagining to be in its place, to enter into full possession of its subjective life and consciousness. All the various moods felt by the plant may be felt, and these moods may become so impressive that as they rise from the astral brain into objective consciousness they translate themselves by means of definite words and sentences as if the vegetable actually talked in the accustomed language of the human race. Of course, the speech really arises from the habit of the person's unconscious mind to express its feeling in thoughts. This is called experiencing organic consciousness.

Such ability to enter into rapport with cell-life has a still more practical application in diagnosing the conditions that exist within the human body. Through the same method it is possible to form a point of contact with the consciousness of certain cells, or enter into the consciousness of a particular

organ of the human form. Such experiments are more easily performed upon oneself, although the same method may be employed to learn the conditions affecting another. Through the powers of the imagination, visualizing identity with the part, the vibratory rates are raised or lowered until there is felt that particular sympathetic relation that permits the feelings of the organ or part to be received by the astral brain and raised into objective cognition.

By entering into the consciousness of the various organs, the seats of physical inharmony quickly becomes painfully apparent. Often this inharmony is really the call of the cell-life in some particular region or some requisite element, or for the elimination of superfluous material. The desires of the cell-life, in such instances, indicate what is required to establish normal condition. The consciousness not only feels what is wrong, but prescribes the proper remedy. This is called CHEMICAL CONSCIOUSNESS.

Such a state of higher consciousness is not difficult to cultivate to a stage of great utility. Only the trained occultist, to be sure, is able to analyze conditions in detail; but almost anyone with a little practice can learn just what kind of food the system requires at a given time. But to do this, the habit of eating only certain foods at certain times must be discontinued. Hunger should actually be felt before eating. Then, for a few minutes, the body should be relaxed and the mind centered inwardly with the expectation that the astral brain will find out just what elements the system requires and what foods will supply them. Then the mind should be permitted to meander dreamily over various articles of diet; and those may confidently be selected toward which there is a strong spontaneous attraction arising from the inner consciousness.

In this manner it is not difficult to learn to select such foods as will supply the very elements the system requires for perfect health. If the system requires acids, the desire for certainly fruits will arise from the astral brain into the consciousness, and if the system requires alkali or protein there will be an inclination, or hunger for such articles of diet as contain it.

The consciousness of the cell-life or the needs of a given organ is perceived by the astral brain in proportion as its attention is centered on it; but the consciousness to the astral brain may not be able to impart more of this consciousness to the physical brain than merely impress it with the desire for the particular food. More detailed perceptions require greater training. But when the food enters the thoughts there is felt an assurance that it is the correct one.

If the astral brain is thus relied upon to furnish information, it soon develops the ability to direct the attention to the proper things. Even animals, as is well known, in the natural state, obeying their inner impressions, have the ability to search out remedies for many of their ailments. But if, instead of the following such impressions, people yield to artificial desires for food and drink these artificial desires gain dominion over those arising from the more interior consciousness and there is a conflict of impressions. Then, as ever, action follows the strongest desires. Yet it is not difficult for most people to acquire chemical consciousness to a very useful degree if they will but follow their inner impressions rather than the demands of habit, artificial pleasures, and convention.

As is well known, cut flowers when worn by some persons keep their vitality for a long time, but when worn by others they fade and almost immediately die. Such sensitiveness is also shown by pearls, which lose their luster when

**Vegitative  
Consciousness**

worn by people whose magnetism is unsympathetic to them. Because of this, those who possess valuable pearls often make it a practice periodically to turn them over to be worn by another whose temperament is especially harmonious to them. This keeps them alive, and restores their original brilliance.

Growing plants and flowers also thrive under the care of persons of certain temperaments. The aura of such persons imparts life-giving strength to them, while the same treatment given by a person of the opposite magnetic temperament causes them to transplant vegetables with very little care as to weather conditions; and if the plant shows signs of pining they talk to it kindly, telling it to brace up, and it responds and immediately begins to thrive. Yet others, taking every precaution and care, find it difficult to get plants to grow.

Vegetation is not only sympathetic to auric emanations, but readily responds to the suggestions of those in vibratory sympathy with it. A plant does not reason about the matter, but through the rapport established with it, feels the urge, and grows as this internal feeling prompts. Luther Burbank made constant application of this method in the improvement of plants; and such suggestions systematically applied by other gardeners who have the sympathy of their plants, are able to bring about pronounced changes in the nature and form of growing vegetation.

People also thrive more when in association with those of harmonious magnetic temperament. Some are more sensitive than others to such influences, and detect the quality and many salient facts about both people and objects merely through being brought within the sphere of their auras. This sensitiveness may be cultivated to a point of high accuracy and real utility by making it a practice to analyze the first impressions felt when for the first time in the presence of objects or persons, and later checking the accuracy of these impressions. Because sensitiveness to environmental conditions is first highly developed in the vegetable kingdom, the exercise of this ability to sense facts about things from their auras is called VEGETATIVE CONSCIOUSNESS.

### **Psychic Consciousness**

In this vegetative consciousness the medium that carries the vibrations is electromagnetism, and as a rule such impressions are obtained only when within close physical proximity to the object. That is, the impressions are received chiefly from its electromagnetic body. But by carrying the experiments to a finer degree of sensitiveness the impressions perceived are those from the astral form of the person or thing. In this case distance plays no considerable part; for if the conditions of rapport are present between the astral bodies, or if the senses of the astral form are properly focused, accurate impressions may be received from a thousand miles as easily as from a few feet. Furthermore, the impressions are not confined to beings of the physical plane, but extend to entities that have no material form, but exist solely on the astral plane of life. In all such cases the awareness is first present in the astral brain, from whence, through the medium of electromagnetic motions, it is raised into the region of objective consciousness. The exercise of this ability to sense the quality and presence of astral beings is called PSYCHIC CONSCIOUSNESS.

### **Simple Consciousness**

The range of consciousness common to plants is greatly extended in animals. Animals are more conscious of their bodies, and in more or less degree have the ability to adapt means to an end. The higher forms of animals are just as aware of their bodies and the objects of their environment as is man. They see, hear, feel, taste and smell much as man does. They also possibly reason to a

limited extent. A dog or a horse seems to learn some things through observation. But the most pronounced characteristic of animal life is INSTINCT.

A carrier pigeon will wing its way home straightway from an immense distance with no perceptible guides as to the direction in which it should fly. A horse will find its way in a storm under conditions that render the five senses valueless, or on a desert will find water that baffles the efforts of man to locate. The oriole builds a hanging nest of woven fabric. The bee builds a cell so economically perfect that an error in higher mathematical tables was discovered through calculating the angle of a cell that would theoretically require the least material and finding that this theoretical angle was not exactly that used by the bee. The great German mathematician, Koenig, found the bee slightly wrong. But an eminent Scotch mathematician, MacLauren, working with different tables at a later date found the fee exactly right. Carrying his investigation further, he found that the work of Koenig was correct, but that the tables available to Koenig, which were commonly used in higher mathematical work, were imperfect. Thus did the bee correct the table of logarithms.

Bears and badgers fatten in the autumn and then self-hypnotize themselves and spend the long winter months, while food is scarce, in trace-like sleep. Waterfowl seek the reaches of the Arctic seas to rear their broods in summer, then wing their way unerringly to warmer climes at the approach of winter. Trackless unchartered regions are crossed, they fly much at night, and young birds often precede their parents, yet they do not lose their way.

The exercise of such instinct is made possible through the raising into objective consciousness of information perceived by the astral brain. The perceptive powers of the astral form have a much vaster range than those of the physical, and thus become a more competent guide to action. In the case of animals, because reason has not been developed, the exercise of instinct is largely confined to such conditions as have habitually confronted the race. Thus, because of its wider perceptive powers, under usual conditions instinct is more efficient than the reason of man. But, because the astral brain has had little experience meeting other than certain kinds of problems, when unusual problems are presented the instinct of the animal often leads it astray. In spite of the range of its perceptions, the habitual method of meeting conditions is too strong to be radically changed.

Men also receive the promptings of their astral brains. But their instincts need not be so restricted by habit as those of the animals, because man has become accustomed to using reason to adapt himself to new and strange conditions. The more vast scope of information afforded by the perceptions of the astral brain gives this astral brain superior material for a process analogous to reasoning. Usually man's instincts are atrophied, but they may be cultivated to a high degree of usefulness and accuracy by listening to their promptings. Properly cultivated they are a better guide to action than reason. Because they are frequently accompanied by thought processes which may intrude into the objective mind in the form of words and sentences, in man instinct is often called THE VOICE OF THE SILENCE. It is the most obvious factor associated with SIMPLE CONSCIOUSNESS.

It is also possible for man to place himself in rapport with some animal. In this state there is a temporary blending of the identities, and the astral form of the animal imparts its rates of motion to the astral form of the man in such a way that he experiences all its feelings, desires and instincts. He is conscious of its limbs and organs just as if, for the time being, they were his own.

When such a rapport is established with either a plant or an animal it is also possible, though the power of the imagination, to organize lines of electromagnetic communication through which the vital strength may be drawn. In this manner the physical vitality, called vegetable magnetism or animal magnetism, may be obtained from other forms of life. Hermits and recluses unconsciously often draw thus upon the life forms by which they are surrounded so that they require almost no food to live. People of abnormal temperaments also sometimes thus drain the vitality for other people, usually being unconscious of the process, except that they feel so much better after being in the society of others. The yogis understand this process and make use of it to draw electromagnetic energy from plants and trees, to be converted into higher modes of motion, which enable them to do the most amazing things.

Animals have a certain capacity for devising the means to attain an end, but in general seem incapable of considering the themselves as distinct creatures unique from the rest of the universe. It would seem that they are unable to consider their own mental states as object to be thought about; nor do they commonly make use of conceptions. Conceptions imply the use of symbols as counters of thought. The impressions animals receive no doubt are superimposed, and there is little doubt but that they recognize similar attributes in all trees, in all stones, and in all other animals. But they do not give this quality an abstract name and mentally refer to it by this collective symbol. The ability to do this, to analyze one's own mental processes, and to communicate the results of such introspection by means of language, indicate the presence of self-consciousness. Because all normal men possess this ability, we are safe in assuming that the chief function of life in the human form is to confer SELF-CONSCIOUSNESS.

### Rational Consciousness

Because they have self-consciousness, and thus the power to reason, most persons permit the other forms of consciousness to atrophy. They so thoroughly rely upon the reports of the five physical senses, that they neither heed nor recognize the reports of the various psychic senses. They so completely rely upon the bringing together in objective consciousness of the reports of the physical sense that they take no cognizance of the bringing together of these reports in a more perfect mental process by the astral brain. Already this process has been mentioned in relation to instinct of animals reinforced by the reason of man; but this reasoning draws its information from both planes of life, and because it takes place in the astral brain its processes are almost instantaneous. Such reasoning carried out by the astral brain and then brought up into the region of objective consciousness is a surer guide to action than the limited perceptions and ponderous process of the physical brain. It is called INTUITION.

Carrying intuition into the realms of the soul and ego, those religiously inclined often become enthused with the idea that they are saved. This inward conviction is so strongly realized that henceforth they can not doubt for a single instant that they are immortal. The experience usually follows deep meditation upon such matters accompanied by a state of mind that permits the astral brain to impart its convictions to the physical consciousness.

More often than not this deep unalterable conviction of immortality is covered by a cloak of sacerdotal rubbish. Whatever the religion of the individual, it has usually been so thoroughly impressed upon his astral brain by

suggestions during childhood that all information coming from the inner plane is colored and warped by it. The ideas impressed upon the astral brain by early religious training stand as censors at the gate of his objective consciousness, and will only permit such perceptions and knowledge to pass as clothe themselves in the garments of these earlier convictions.

But underneath all this there is a very sound reality. By turning the attention resolutely to the soul and ego, shutting out the sensations and thoughts of the external world, it is possible to train the intuition upon these things and gain knowledge of the preceding, and the after, life. The intuition, reasoning from an infinitely broader field of perceptions of both external and internal conditions, and being more efficient in its processes than conscious reasoning, is able, unless too greatly hampered by the power of images received in early religious training, to report accurately upon the truth of things.

The truth is realized within that the spirit is eternal and that the soul is a real and immortal entity. The conviction is so certain that not a grain of external evidence is required. In fact, the trained intuition can be relied upon in this as in other things; for if always whenever the intuition is active its reports and conclusions have proved on investigation to be true, we have every inducement to trust it also in this most important thing. This is not a very difficult state of consciousness to attain, and when once felt, and the assurance of the reality comes flooding in upon the soul, there is never afterwards any doubt concerning life after death or of the soul's perpetual progression. Because this state of consciousness comes only to rational beings, the inward realization and overwhelming conviction of the eternal nature of the spirit and the reality and immortality of the soul are called RATIONAL CONSCIOUSNESS.

Even as man is a conscious being, so also is the universe. It is not an automaton, but an organization guided by intelligence.

It is true that each cell in man's body has a consciousness all its own. So also the various entities comprising the cells, as it were, of the cosmos have an individual consciousness. But man's consciousness is not merely the collective consciousness of the cells comprising his body. On the other hand, these cells have been collected into a complex organism so that man can express the consciousness which is his soul. And we may be sure, likewise, that the soul of the universe is not merely a collection of all the separate individual souls of its parts, but that all these separate souls are organized into the vast and complex organism, a corner only of which we can see, to permit the expression of that deific consciousness which we call God.

There is, however, a relation between the consciousness of a cell in his body and the consciousness of a man, through which he influences the conduct of the cell. This interrelation by which man's astral intelligence guides the cell-life in the various processes and functions of the body is usually below the threshold of objective consciousness. Nevertheless, as is demonstrated by the effect of suggestion and emotion on these functions, the activities of assimilation, circulation, nutrition and secretion are thus directed by the unconscious mind.

Furthermore, there is also an interchange of consciousness between certain cells and organs and other cells and organs, as may be inferred from sympathetic symptoms. Through this interchange of consciousness a pressure or inflammation in one part of the body may set up a disturbance or

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inflammation in another and distant part of the body to which sympathetically related. Or, under more severe conditions, the whole body may respond adversely to a discord arising from the discomfort of a single organ.

Now let us consider man in relation to the cosmic whole. He is one particular kind of cell-life in the body of Deity. Other entities are cells of a different kind, or if still more complex in function, like our solar system, they may be deemed organs in the anatomy of the Cosmic Man.

Each cell, however, in the body of man has its own particular work to perform. No other cell can perform its function quite as well as it can. So, likewise, each person has some particular work in the cosmic scheme of things to do, and he can carry out this activity to better advantage than can any other soul. To be sure he is being educated for the performance of this special function, and every experience he has ever had has been attracted to him as an essential and needed part of this education.

Now no single step in this process of education advances the soul more than that in which it becomes aware of its proper relation to other entities, and aware of its real work in cosmic construction. This step may be taken by establishing a rapport with universal life and consciousness.

It has already been explained how, by raising or lowering the vibratory rates through using the imagination to identify oneself with another entity, it is possible to enter into the consciousness of a mineral, a plant, or an animal. One may also, by a similar process, enter into the collective consciousness of an audience. This is what the inspirational speaker does. He stands before an audience, places himself in sympathetic vibration with it, and then gives back to the people not merely the thoughts of their conscious minds, but also the ideas held by their astral brains. Because he collects, in one consciousness, facts and conclusions drawn from many minds, he is sometimes able to give them facts and ideas not one of them had been aware of before. So too, in times of national stress, people in general, as well as those psychic, unwittingly enter somewhat into the wider consciousness of the nation, and feel the same things and think the same thoughts, as others from whom distantly separated. And this same principle of entering into the collective consciousness of a group, extended to the whole group of intelligences embraced in the universe, enables one to enter into the consciousness of the entities comprising the separate parts of the cosmos.

Such a rapport is usually attained through holding the thought, "My Soul is One with the Universe." This thought, if held persistently under deep concentration, and with the imagination used to "feel" the universal consciousness, leads the soul to the realization of its oneness with all other atoms of life, enables it to discern its work in the universal plan, and reveals to it many fundamental truths regarding the operation of nature's laws. These experiences are usually of very short duration and accompanied by an ecstatic state in which there is a feeling of great joy, happiness, peace, and contentment, for which reason is often spoken of as the peace that passeth understanding.

Plotius, speaking of this higher consciousness said: "Knowledge has three degrees; opinion, science, illumination. The means of instrument of the first is sense; of the second dialectic; of the third intuition. To the last I subordinate reason. It is absolute knowledge founded on the identity of the mind knowing with the object known."

Such consciousness is formed through the astral brain of man entering into a sympathetic relation with the collective astral consciousness of all other

entities. This state which brings to man the realization of the soul's oneness with the universe, and also the realization of the divine origin of the ego, is called COSMIC CONSCIOUSNESS.

Consciousness, however, is not limited in its extent to physical and astral planes. Thought organizations of the astral plane may be raised in vibratory rate sufficiently to transmit their energy to, and persist in, spiritual substance. The circumstances under which they do this have been thoroughly discussed in the preceding lessons of this course. Furthermore, if these thought organizations are to form the mentality of a soul functioning on the spiritual plane, they must attract about themselves a suitable body of spiritual substance. To gain the experiences of life in proper quantity and proportion, to purify, flux and transmute them, and thus build up an immortal spiritual body in which the consciousness can dwell and function, is the object of spiritual alchemy.

When thus the consciousness has been extended in range to embrace entities and thoughts existing on the spiritual plane there is a still more vast field of information and source of energy available to the soul. Such a spiritual source of information and such spiritual energy is only accessible to those of the highest true spirituality; for others have not yet advanced far enough in spiritual alchemy to have spiritual forms from which to draw. They as yet have only astral bodies, or only fragments of spiritual bodies built up; and will complete the building during their residence on the astral plane after physical death. But the most advanced of the race, although they may never have heard of spiritual alchemy, have nevertheless practiced it, and have well organized spiritual bodies. And to a certain extent they are able to bring the perceptions, energies, and consciousness of the spiritual plane of life, through the medium of astral vibrations, into the region of objective consciousness. This results in ILLUMINATION. It is sometimes called CHRIST CONSCIOUSNESS, but a more precise term is DIVINE CONSCIOUSNESS.

History records many instances of those who have attained this highest of all states of consciousness attainable by embodied man. Among them may be mentioned: Apollonius Tyanaeus, Guatama Buddha, Dante, Walt Whitman, Mohammed, Francis Bacon, Jacob Boehme, Las Casas, Jesus the Nazarene, Paul, Balzac, Wm. Blake, Edward Carpenter, John Yepes, Socrates, Swedenborg, Thoreau, Emerson and Plotinus.

Plotinus, who lived in the third century A.D. says of it:

You ask how we can know the infinite? I answer, not by reason, It is the office of reason to distinguish and define. The infinite, therefore, can not be ranked among its objects. You can only apprehend the infinite by a faculty superior to reason, by entering into a state in which the divine essence is communicated to you. This is ecstasy. It is the liberation of your mind from its finite consciousness. Like only can apprehend like; when you thus cease to be finite, you become one with the infinite. In the reduction of your soul to its simplest self, its divine essence, you realize this union, this identity.

But this sublime condition is not of permanent duration. It is only now and then we can enjoy this elevation (mercifully made possible for us) above the limits of the body and the world. I myself have but realized it three times as yet, and Porphyry hitherto not

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once. All that tends to purify and elevate the mind will assist you in this attainment, and facilitate the approach and recurrence of these happy intervals.

A certain degree of illumination also may accompany cosmic consciousness, and commonly does so, but it is an illumination springing from the astral rather than from the spiritual plane. But in the illumination of Divine Consciousness, the ego, occupying as it does the spiritual plane of life, is able to communicate the perceptions and conceptions of the spiritual brain to the brain of the physical body.

Only one who has, though the processes of spiritual alchemy, built up a sound and vigorous spiritual body can experience Divine Consciousness. This imperishable form functions on the same plane, and is occupied by, the ego; and because the ego is at all times connected, by the rays of vitality it sends them, with both its soul-monads, when either of them has evolved far enough to experience Divine Consciousness, it can become aware of the existence and whereabouts of the soul-mate. And because the substance of the spiritual and astral bodies contain, as modes of motion, a complete record of the experiences of the soul, in this state of consciousness it is possible to trace backwards and remember any and all of the experiences of the soul since its first differentiation.

Because the spiritual body is occupied by the ego, when the perceptions and conceptions of the spiritual brain are raised into the region of objective consciousness it is common to say that the ego is incarnated in the physical brain. Not that the consciousness is at all times flooded by the spiritual light in the ecstasy of intense illumination; but sufficient communication is maintained between the spiritual brain and the physical brain, so that the activities of life are directed from the spiritual plane. This perfect and continuous rapport between the soul and the ego is the object the adept strives to attain.

Because his information is derived from the spiritual plane, where the range of his perceptions is immensely extended, and where he contacts exalted intelligences of vast wisdom, he becomes conscious of Divine Intention, and clearly perceives his own function in the Divine Plan, and just what he can do at any given time to further cosmic construction.

The spiritual alchemist, therefore, who is able to attain a somewhat continuous Divine Consciousness, not only has built for himself on the inner plane of life an immortal spiritual body in which he will consciously function after the passing of both the physical and the astral body, but he also is so thoroughly in contact with the spiritual plane of life that his actions are at all times directed by Divine Guidance, and his efforts at all times are in the direction that provide the greatest benefit for all.

*Appendix* 

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**Study Questions****Chapter 1, Doctrine of Spiritual Alchemy (Serial No.49)**

1. What is the meaning of the word Alchemy?
2. Why in medieval times, was it necessary to use a secret code in conveying information about magic and alchemy?
3. In what language, plainly understood by initiates, did the alchemists write, talk, and think?
4. To what extent were the ends sought and the means employed by the different medieval alchemists identical?
5. Indicate how similar processes carried out on one plane give parallel results when carried out on another plane.
6. What is the original spiritual gold?
7. What is the transmuted gold?
8. What are the metals employed by the spiritual alchemist?
9. What does the spiritual alchemist gain by completing the spiritual transmutation?
10. What is the reverberatory furnace of the spiritual alchemist?
11. What is meant when it is said that, "All metallic seed is the seed of gold?"
12. What is the laboratory in which the spiritual alchemist works?
13. Does the spiritual alchemist depart from the methods of nature, or does he merely seek to accelerate natural processes?
14. What is the salt, mercury and sulphur to which reference is so often made in alchemical writings?
15. What is meant by the first matter?
16. Illustrate by mathematics how substances must be reduced to their first matter before they may be combined to produce gold?
17. What is the first matter of spiritual alchemy?
18. What are the four chief ends sought by alchemist?
19. What is the touchstone of alchemy?
20. Why is the Philosopher's Stone more than an intellectual process?
21. What is the Elixir Vitae?
22. Does the fruit of the Great Work come without much effort?
23. What kind of a task is usually accomplished before the fruit of the Great Work may be obtained?
24. What commonly inspires the belief that the soul-mate has been found?
25. Why, before the Great Work can be accomplished, must there be an unusual development of true spirituality?

### Seven Spiritual Metals (Serial No.50 )

1. Does the spiritual alchemist believe wealth, business, political station or other worldly affairs to be evil?
2. Explain the spiritual alchemist's conception of the Cosmic Man.
3. Upon what does the continued existence of disobedient cells in the Cosmic Man depend?
4. What results when the soul unites with Deity as an assistant in the work of universal progression?
5. In what way does the spiritual alchemist view events differently than does the ordinary man?
6. In addition to examining every act of his life for its influence in furthering his soul development, for what other factor does the spiritual alchemist examine it?
7. Why are we justified in concluding there are seven metals that must enter into the composition of gold?
8. To what metal does each of the seven planets correspond?
9. What are the experiences that come under the dominion of Lead?
10. What would happen to man if there were no lead in his constitution?
11. Why, from the alchemical standpoint, does selfishness always defeat its own ends?
12. Why are selfishness and unselfishness the synonyms for ignorance and wisdom?
13. What are the experiences that come under the dominion of Tin?
14. What would happen to man if there were no tin in his constitution?
15. What type of giving is unwise?
16. What foresight must the alchemist have to be able to properly apply the heat of the reverberatory furnace to tin?
17. In what way does too abundant tin manifest itself in the character?
18. What does iron represent in the character?
19. How does iron manifest in life?
20. Of what value to man is the temper of iron?
21. With what does copper furnish man?
22. What is the paris green of society?
23. What is verdigris in human nature?
24. What does calomel represent on the mental plane?
25. In what way do the experiences that are under the dominion of Silver furnish nutrition for the Soul?

### Purifying The Metals (Serial No. 51)

1. What is the real metal of each experience?
2. To what do the dross and the real metal relate?
3. Is it possible for one man to be really injured by another except by his own permission?
4. Is the inheritance of a fortune a good event?
5. For what things is a man responsible?
6. Should we accept the ores nature brings us without grumbling?
7. What are the tools with which the alchemist works?
8. Why do we have a certain birth chart that indicates certain abilities and a progressed chart that brings certain opportunities?
9. Do we have the power of improving the implements with which nature provided us?
10. When scarcity comes to us how should we act toward it?

11. How should we act when confronted with heavy responsibilities?
12. How should we act when illness overtakes our bodies?
13. In what way should we regard prosperity?
14. With what attitude should we sustain loss of money?
15. What should be our attitude when criticized?
16. In what regard should we hold danger?
17. In what manner should we treat those who disagree with us in their opinions?
18. What should be the attitude toward enemies?
19. What should be our attitude if the affections of a loved one turn away from us to another?
20. Is love retained by force, anxiety, or fault-finding?
21. What should be our attitude toward slips of memory and mistakes?
22. To what extent does our family belong to us?
23. How should we act when there is inharmony in the home?
24. When another gets the promotion that seemingly belongs to us, how should we act?
25. When a position of importance is offered us, in what manner should we regard it?

#### **Transmutation (Serial No. 52)**

1. When is an event considered a misfortune by the spiritual alchemist?
2. Upon what depends the ability to think?
3. Upon what does the force of a thought depend?
4. In what way does the spiritual alchemist hope to escape a , long period of schooling after death on the astral plane?
5. What is the difference between mental force and spiritual power?
6. How can the dross be distinguished from the real metal?
7. How can the dross, when separated from the real metal, be removed and discarded?
8. Why must all seven metals be present to enable the spiritual alchemist to complete his transmutation?
9. Are the wonderful results sometimes produced by holy men entirely the result of the use of tremendous will and mental intensity?
10. Why is a well-rounded life to be desired?
11. In what way are the spiritual metals balanced one against another to provide a suitable flux?
12. Illustrate how ores that would melt only at an extremely high temperature can be made to melt at a low temperature by combining with the proper flux. What are the common forms of the following, and what provides for each the best flux?
13. Lead.
14. Tin.
15. Iron.
16. Copper.
17. Mercury.
18. Silver.
19. Gold
20. Why are selfish thoughts unable to impart their motions to spiritual substance?
21. How is the reverberatory heat applied to tin in a manner to hasten and complete its transmutation?

22. Explain how, in any circumstances, it is possible to acquire additional spiritual silver.
23. What is the relation between love and life?
24. Of what value is a humorous story to the spiritual alchemist?
25. What still wider function does parenthood on earth foreshadow?

### **Higher Consciousness (Serial No.53 )**

1. What is the transmuted gold of the spiritual alchemist? how is it obtained?
2. What is the most important factor in spiritual alchemy?
3. Of what trinity does the universe consist?
4. How does a talismanic gem benefit its wearer?
5. What is the primary function of life in the mineral kingdom?
6. What is meant by experiencing mineral consciousness?
7. What is the primary function of life in the vegetable kingdom? Define the following types of consciousness:
8. Chemical.
9. Vegetative.
10. Psychic.
11. Simple.
12. Rational.
13. Cosmic.
14. What is the effect on plants by talking to them kindly and thus encouraging them?
15. In sensing any entity or condition of the astral plane through what medium do the impressions reach the objective consciousness?
16. What is instinct?
17. How did the instinct of the bee correct the table of logarithms?
18. What is the Voice of the Silence?
19. What is the chief function of the life in human form?
20. What is intuition?
21. What single step, more than any other in its education, advances a soul in its progression?
22. How may cosmic consciousness be attained?
23. How does divine consciousness differ from cosmic consciousness?
24. Explain the progress of illumination.
25. What advantage does the spiritual alchemist derive from attaining some degree of divine consciousness?

*Appendix* 

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## History of The Brotherhood of Light

**T**o 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 Benjamin 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 Benjamin 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 Benjamin 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.

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## Declaration of Principles

**W**e 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.

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## 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 "NotSold 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.

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## **Other Brotherhood of Light Courses**

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

#### *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 19, Organic Alchemy*

The author, recognized as a naturalist, having led Nature-study field trips for nearly twenty years, is in a unique position to describe the laws of Nature by which all souls progress. Humans are not unique in that they are set apart from other intelligences, be they animal, vegetable or mineral. All souls progress by the same general process and each is being fitted for a higher function in more active realms through the operation of cosmic forces that direct its special training. This course amply illustrates these laws through examples of their action in lower realms of nature and their correspondence in Human affairs.

#### *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.

**The 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
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