

Chapter 7

Just How to Give Absent Treatments

NOW that the principles underlying radio broadcasting and reception are so well understood, it is not so difficult as once it was, to perceive that any thought process which the individual might himself inaugurate, can, with equal force, and effectiveness of change within his astral form be imparted to his astral body by some other person at a distance. Thought-elements of any kind, and Conditioning Energy of any quality, when the tuning-in is adequate, can be conveyed from one individual to another.

Thus in giving absent treatments, because the thoughts used for a specific difficulty are the same in Family and in Conditioning Energy as the individual would use if he had the ability mentally to treat himself, that which specially needs to be understood and used, is the tuning-in process, which when completed commonly is called rapport.

Two objects or two persons are said to be in rapport when their vibrations are synchronous and of similar frequencies; that is, when they both impart to a common medium vibrations that have the same rate of motion in such a manner that the crest of a wave-motion in one corresponds, in point of time, to the crest of a similar wave-motion in the other. In the transmission of thought over short spaces, the common medium may be the ether, but in giving absent treatments at a distance, the medium which carries the energies from the healer to the patient usually is astral substance.

This condition of rapport between people may be only partial, or it may be very complete. When the same tones are sounded on two musical instruments, the rapport between them is very complete. But when an orchestra is playing, the same tones are sounded simultaneously only on some of the various instruments, and other tones that do not have the same frequencies are sounded on different instruments. Therefore, the rapports between instruments is complete only in so far as the tones sounded are the same; and between other instruments and tones the rapport may be partial, or not at all. Thus also, the rapport between the healer and the patient may, be confined to a very limited section of the patients astral body, or it may be so complete that the two personalities, for the time, seem identical.

When two objects are in rapport they may impart energies from one to another, even at a great distance, with facility. The general principle can be demonstrated by striking a tone on a musical instrument in the same room with a piano. The tone will be responded to by a similar tone from the piano, showing that energy has been imparted to it. In radio, the electric frequencies

set up in one aerial impart motions to the ether which sets up similar motions in any other terminal which is within the radius of its vibratory waves. But only a receiving set which is in rapport with the sending set, which is tuned to about the same number of kilocycles, can receive the message.

And in a similar way, in order that the person to whom the absent treatment is sent shall intercept it, and through this means have energies applied to the thought-cell structure of his astral body, it is necessary that more or less rapport be establish between the healer and the patient. As a rule this rapport is only partial; but the more complete it is, the greater will be the facility for the thoughts sent by the healer to reach and influence the patient.

Inducing the Rapport

Therefore, in giving absent treatments, the first essential is, in so far as possible, to establish a condition of complete rapport between the healer and the patient. To do this it becomes necessary for the healer to contact the patient astrally, that is, through the medium of astral substance, and then to raise or lower his own vibrations until they vibrate in unison with the patient he is to treat.

To contact the patient, if he has previously seen him, or has his picture, he may visualize him; that is, make a picture of the patient in his imagination. But if he has never seen the patient or his picture, he then should hold some object in his hand that the patient at some time has touched, such as a handkerchief, or a letter he has written. And even more potent as a means of focusing the attention on the patient than his picture or an object he has carried, is his astrological birth-chart; for it is an accurate map, not merely of his physical body, but also of his character, including those very thought-groups which the healer wishes to manipulate in the process of healing.

Looking at the picture of the patient, or his horoscope, or touching some article he has had in his possession, the healer then should relax physically, as much as possible, but at the same time keep his attention alert and keen. His nervous system should be passive, for the time being, to pick up, radio fashion, the vibrations it intercepts coming from the patient; but the brain should retain tension enough to be able to recognize when the rapport has been effected, and also to direct the thoughts afterwards.

In this state of receptivity, the healer should endeavor to FEEL his patient; permitting the article he holds, or the chart or picture, to give him the vibratory rate which he is to tune in on. When he FEELS this vibratory rate, and that he thus has made astral contact with the patient, he then should raise or lower his own vibrations, and adjust them as completely as possible to the FEEL of his patient, until he senses that there is a complete sympathy with him.

Not everyone is sensitive enough to recognize when they have inwardly made contact with another person, or even when they are in rapport with him. But those in whose birth-charts either Neptune or Pluto is prominent, with practice, can acquire this ability.

Maintaining Control

When rapport is established, which is felt as an inward identity between the healer and the patient, while maintaining an attitude of sympathy which may be permitted to go so far as to enable the healer to FEEL the discords within the patient, and from them to diagnose the difficulty to be treated, the healer, nevertheless, through alertness of brain, should keep the situation well in hand. He must not permit himself to be swayed by the thoughts and feelings of the patient whom now he has inwardly contacted. Instead, he must have a

reserve of power, of the kind especially given by a prominent birth-chart Uranus or Sun, with which he can vitalize the healing thoughts he now should send the patient.

Electrical Potential, or voltage, is something different from the wave length of electromagnetic energies radiated. Some radio stations, for instance, are powerful enough to drown out other broadcasts which are operating on nearly the same kilocycles. Yet for long distance transmission, the high-frequency, short waves commonly are used.

Chapter 9, Course 5, *Esoteric Psychology*, explains in detail how the electrical energies which become nerve currents and are used in objective thinking are generated by the protoplasmic cells of organic life, each of which is a miniature electric battery. And there is explained also how man, through his thoughts and feelings, has the ability to increase or decrease his mental and nervous tension, which means the rapidity with which the nitrogen compounds release radiant energy, and so control the comparative shortness of the wave lengths emitted, and thus tune in on various levels. And that as the etheric energies of the nervous system are ready conductors and transformers of corresponding astral broadcasts, he can tune in not merely on broadcasts through the ether, but on astral broadcasts from the planets and from minds that no longer are of earth.

And in that lesson also is explained that the lately discovered electrical properties of protein, prove that the nervous system is not merely a radio receiving set, but that its phenomena are reversible, so that it can be made, at will, either a receiving or a broadcasting set. During use as a receiving set, if through properly Directed Thinking, or even through the process of more spontaneous thinking and feeling, the brain-cells are given considerable activity, they generate high electrical charges which reverses the process, and the nervous system then becomes a broadcasting instrument.

Electrical processes are both positive and negative. Laboratory experiments prove that the brain is the most positive region of the body and the liver is the most negative region. But in sleep, as explained in Chapter 9, Course 5, *Esoteric Psychology*, the most effective electric batteries of the body, the cells of the gray matter of the brain, become recharged. And even while retaining consciousness they may be permitted to lose so much tension, to so relax, that they no longer generate electrical charges of much potential.

The rapidity with which the protein fraction of the cells of the brain and nervous system release the short wave-lengths which lightning or nitrifying bacteria have stored in their molecules is largely governed by the hormones secreted by the endocrine glands. And those individuals in whose birth-charts the planet Uranus is prominent, probably through its influence upon the parathyroid glands, develop a higher, even though often unstable and not persistent, electrical potential than do any other people. That is, temporarily, at least, they have at their command more electrical power. But while greater in voltage, it seems that the wave-lengths radiated are not so short, nor have they long distance carrying power, of those developed in the brains and nervous systems of people in whose charts either Neptune or Pluto is prominent.

The high nervous tension of those with Uranus prominent in their birth-charts is coincident with the development of electrical charges which radiate, especially through the ether, with great force. Orators and those who sway people through the spoken word or personal influence, to be successful, as

The Etheric Radiations Given by Each of the Three Upper-Octave Planets

ascertained from a statistical study of their charts, must have Uranus prominent in their birth-charts.

Personal magnetism is the etheric radiations of an individual; and nothing gives the compelling force to the personal magnetism that Uranus does. Others, with a lower electrical potential, are unable to resist its power because, after all, we must depend upon electrical currents, or nerve impulses, to control our behavior. At all times there is competition between various nerve currents, which are electrical discharges, for control of the actions; and the one which, at the time, is strongest, that is, has the highest potential, overcomes its rivals, and determines what is done.

The brain is able to exercise such control as it has over the thoughts and actions due to its cells generating higher electrical potentials than those generated by the nerves of the organs, or by stimuli coming in over the nerves from the outside world. Each person has an electromagnetic field of force, or aura, which when it contacts the nerves and brain of another person tends to generate electrical conditions there, through a process of electromagnetic induction, which are in all respects similar.

Thus if at the time there is a marked difference in potential between the two individuals, the nerve currents, and thus the feelings, and for the time being even the thoughts, of the person of lower potential will be established by the person of higher potential; because in the competition between nerve currents, the currents induced by the electromagnetic, or etheric, radiations of the person of higher potential, have a higher voltage than those generated by the person thus influenced.

Volume of electrical energy generated also has a bearing upon the ability of the individual to control himself and to control others. This volume, and the persistence with which it is generated, determine the vitality and the ability to recuperate from disease; for the vital force of all physical life now has been proved to be electricity generated by the miniature batteries which are the protoplasmic cells.

It is the Sun, operating chiefly through a secretion of the front pituitary gland, whose vibrations rule electricity of the vital sort. To the extent the Sun is prominent in the birth-chart are the Power thought-cells active and such vital energies generated. And these, in turn, give the power to exercise authority over others who, not having the Sun so prominent in their charts of birth, do not generate vital electricity in the same volume. Thus we find in the statistical analysis of the charts of those who occupy positions where they direct the activities of others, that such individuals invariably have the Sun prominent in their charts of birth.

This, however, is a less intense, a far more stable, and a much less erratic, influence than that exercised by Uranus. The Sun type of personal magnetism holds steady to a purpose, and gives a feeling of reliability and solid strength; while the temporarily more powerful magnetic influence of Uranus, with its shorter wave-length radiations, sweeps others off their feet and carries them into actions which, perhaps, they would not dream of doing if not thus influenced by electrical forces of a potential sufficiently high that they can not be resisted.

Electricity, however, is both positive and negative; and the wave-lengths radiated by the nervous systems of those with planet Neptune prominent seem to be shorter and of higher frequency than those ruled by Uranus, but they seem to operate on the negative phase. The Neptune nervous system is far more sensitive than the Uranus nervous system, but the potential gener-

ated is much less, and instead of being a positive, controlling force, it is a negative and receptive one.

It is specifically adapted to bringing up into objective consciousness, through the electrical charges generated, whatever is seen, heard, tasted, smelled or felt, by the senses of the astral body, or unconscious mind. That is, the wave-lengths ruled by Neptune, when its influence is strongly imparted to the individual, seem specifically adapted to sensing happenings from the four-dimensional plane. They are of the frequency that most readily permits that which the unconscious mind records to float up, through using them to impart vibrations to the nerves and brain, into objective recognition. And they seem to be of the frequency also which enables the nervous system most readily to get in rapport with things most diverse in their vibratory rates.

Pluto, the other upper-octave planet, operating through the Universal-Welfare thought-cells upon the endocrine glands, generates electrical charges which have a higher potential than those of Neptune, but which are of shorter wave-length and greater carrying power. Apparently they can operate upon either the positive or the negative phase, but more commonly do so on the negative. They are less potent than those generated by Uranus to influence through the spoken word or personal contact, but are the most potent of all to influence through the method of thought transmission.

Through collecting the birth-charts of those in some manner closely associated with radio, and observing the aspects in the cycle charts when news relating to the radio came prominently before the notice of the public, we have demonstrated that radio is ruled by the planet Pluto. We find also that when people most readily get telepathic messages, and especially when they recognize thoughts sent to influence them, getting the thoughts clearly and becoming aware of the sender, is when there is a progressed aspect to Pluto operative in their charts of birth.

All the evidence points to the conclusion that for establishing rapport between two individuals, whether one has left the physical plane or both are still in physical bodies, and exchanging thoughts, that the wave-lengths generated when Pluto is prominent in the birth-chart are the most effective. Apparently they are not so conducive to tuning in on objects, or to perceiving astral scenes, as are the wave-lengths of Neptune; but as the means by which one intelligence, whether of the three-dimensional plane or the four-dimensional plane, can impress its thoughts upon another at a distance, they rank first. And people with Pluto prominent in their birth-charts are specially adapted to giving or receiving absent treatments.

When the healer is as sensitive as he should be for the highest efficiency in such work, as soon as the rapport is established he begins to feel in his own body the same discords from which the patient suffers. But he must not permit these sensations to become pronounced enough to cause him much discomfort, or to be more than distinctly perceived. This he can prevent by holding a positive and assertive attitude of mind, provided of course, his brain generates electrical charges of sufficient volume and potential to maintain control of his thoughts and feelings. If one has the habit of being negative, or if one is exhausted, the potential that can be developed may be lower than that generated in the nervous system by the astral energies received from the patient, in which case one acquires the aches and pains of the patient, and retains them so long as the rapport lasts. For this reason one should never treat when tired or ill. To treat successfully, and without ill results to oneself,

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one should be rested and have a surplus of vital, which means electrical, energy on hand.

When he has sufficient electrical potential at his command, he can permit himself to FEEL his patient to the extent desirable, and yet have the ability instantly to reverse the process, and to any extent he desires, and instead of being a receiving set, to broadcast over the rapport thus established, to his patient. This enables him to make a quite complete psychic diagnosis of the patient without difficulty to himself.

If the patient's heart is affected, the healer will feel distress in the region of the heart. If the feet are the region of the trouble, then the healer's feet will cause him discomfort. And likewise with any other afflicted region of the patient's body. Even when the distress is financial, social, or domestic, the sensitive healer will FEEL the nature of the discord. And by noting the thoughts that come into his mind while he is thus in rapport with his patient, he can trace the trouble to its Thought Cause.

When he becomes sensitive enough, by following the thoughts that come into his mind while he is relaxed and in complete rapport with the patient, he can apply the method of FREE ASSOCIATION to determine what repressions and complexes are present in the unconscious mind of the patient, and the nature of the disagreeable experiences in the patient's past which have been responsible for their formation. He will feel these conditions within himself—though he must not, for a moment, let them dominate him—and thus will he recognize the inner cause of the patient's trouble, even though the latter be on the further side of the globe.

Basic Inharmonies Between Healer and Patient

The astral constitution, that is, the thought-cells and thought structures of the unconscious mind, of some people belong largely to one polarity while that of other people belong largely to the opposite polarity. It is this polarity of the thought-cells which determines whether a person is electric, magnetic, or electromagnetic in temperament. Although these terms more commonly are used to designate the polarity, and thus the type of radiations from, the etheric body, its polarity and thus the temperament, is determined by that of the astral body, to which in this particular it most closely corresponds. And the polarities of people's astral bodies are such as to cause them to radiate astral vibrations that are either wholly positive, commanding and assertive; wholly negative, receptive and yielding; or a combination of the two extremes.

If a healer is electric in temperament, it is easy for him to raise or lower his vibrations the slight degree that becomes necessary to give them the same frequencies, and synchronous with, the vibrations of any other person who likewise is of the electric temperament. But it may be quite impossible for him to change the whole polarity of his vibratory rate to such an extent that he will vibrate at the same rate, and in synchronism with, the vibrations of another person whose temperament is entirely magnetic. As a consequence, he will find it easy to come in rapport with electrical patients and difficult, or at times quite impossible, to come in rapport with magnetic patients. Or if the healer is entirely of the magnetic quality of vibration, he will find it easy to come in rapport with magnetic patients, and difficult, or impossible, to get in rapport with those entirely electric.

As a matter of experience, however, only the very extreme types of people are exclusively electric in temperament, or exclusively magnetic. But in most people, one of the two temperaments predominates, and when such is the case they will find it easier to get in rapport with those of the same predomi-

nant vibration. Also, there are some very evenly balanced between the two extremes. They are electromagnetic, and thus will find it more difficult to come in rapport with either of the extreme temperaments, and much easier to form the sympathetic contact with those in whom neither electric nor magnetic qualities are too pronounced.

The relations between birth-charts that show sufficient similarity of vibratory rates to make rapport easy, as well as those which tend to prohibit a satisfactory exchange of energies, are set forth in Chapter 7, Course 10-1, *Delineating the Horoscope*, under the heading, PHYSICAL HARMONY. But the healer who has developed any degree of sensitiveness to vibration will need no other index to a person's temperament than his own feelings. Furthermore, some healers, especially those with Neptune prominent in their birth-charts, have the ability to alter their own vibratory rate to a remarkable degree, so that hard and fast rules based on birth-chart positions should not be attempted.

If, however, when the healer attempts to form the rapport between himself and the patient, he feels a Sinking Sensation in his Solar Plexus, or if, when attempting to treat he feels a sickening or faint condition which remains during the treatment, he may know that the proper rapport has not been established. This inward realization that all is not right, and that he is not blending with the patient will, with a little practice, be very easy to distinguish from any feeling caused by the patient's diseased condition. It is a peculiar sensation that arises when the etheric or astral emanations of two people, between whom there is no similarity of vibrations, meet.

This peculiar sinking sensation is due to the recoil of the healer's vibrations and thoughts from the astral body of the patient. This is the special Devil which Christian Science has brought to notice, and which it calls Malicious Animal Magnetism. In some cases, to be sure, it is actuated by malicious forethought; for any inimical thought sent against one may be felt as this peculiar sinking sensation, as a peculiar confusing vibration in the head, or as a discomforting vibration of the nerves elsewhere in the body. Commonly, however, the solar plexus is more sensitive than the brain, and thus the condition is more frequently felt in that region. But either a recoil from an unsuccessful treatment, or the presence of an inimical thought may affect the head instead, or even nerves elsewhere in the body; which once experienced is easy again to recognize.

Animal magnetism may be inimical, whether so intended or not. And its elevation to the prominence of a super-power for Evil by the founder of Christian Science was not the outcome of mere speculation, but the result of actual experience. For when two persons come into close contact astrally, as they must do when a treatment is to prove successful, they either form a condition of more or less complete rapport, or else the emanations from one fails to vibrate in synchronism with the vibrations of the other. And as a consequence they form an astral discord. Neither may be evilly inclined, and neither may send malicious thoughts toward the other, but both will feel discord, and both suffer from the contact.

Two musical instruments may both be very perfect, each in its own way; but if they are playing the same piece of music in different keys, or if they have the same key and are playing different selections of music, there results a terrible turmoil. Thus also, two people may both be very good, each in his own way; but if one is keyed to an electric polarity, and the other is keyed to a

Malicious Animal Magnetism

magnetic polarity, no matter how much one may endeavor to benefit the other by mental treatment, there will be only adverse results. In fact, to give a successful treatment in such a case the vibratory key of one or the other must be, for the time being, changed so completely that they will vibrate to similar frequencies.

Furthermore, if both are of the same temperament, and one is vibrating at the time entirely to one set of thoughts and the other entirely to another set of thoughts, the result will be unsatisfactory; for they are not in rapport. And whenever this lack of rapport is present, whatever its cause, the healer will feel internally the lack of the conditions which are essential to his success. Whenever he feels this, he should not attempt treatment. And if on repeated trials he gets only such conditions, he should refuse to treat the patient at all, for no good will result. In such cases it is better to turn the patient over to some other healer of as near the opposite polarity to himself as possible. Where he has failed, due to his peculiar temperament, another healer of opposite qualities should have little difficulty in securing a quick cure.

It will now be seen that malicious animal magnetism far more frequently is unintentionally malicious. It is merely the natural discord produced by the meeting vibrations of two persons who are not harmoniously keyed to each other. Thus a healer in attempting to treat a patient visualizes or thinks strongly about him. And because his astral emanations, and the thoughts he sends the patient, recoil upon himself, he is apt to think someone is sending him inimical thoughts.

There is but one way to cure such malicious animal magnetism, and that is mentally and physically to keep away from such persons as temporarily or intentionally are discordant to one's own nature. Yet while malicious animal magnetism is quite as much of a bugbear as witchcraft, also of New England fame, that at one time was considered so serious, and afterwards was thought not even worthy of recognition; in another light it has great significance. For the thoughts and other astral vibrations we contact, through our physical and mental associates, can not but have a powerful influence upon our lives.

Unconsciously, and subtly, those with whom we associate are giving us thought and vibratory treatments, either to produce sickness and sorrow, or to promote health and success. And often there come those into our lives, attracted by the discords within ourselves, who, though good people, nevertheless, due to their temperaments and habits of thought, feed us astral poison. But whenever this is the case, if we will but heed our feelings we will recognize the fact, and we will then no longer associate physically with, or think about, such persons.

Psychic Persecution

Having mentioned deliberately used malicious animal magnetism, it may be well to relegate this new bugaboo, along with witchcraft, voodooism, black magic, and sorcery, to the position of insignificance each rightfully should occupy. Not one of these instruments for evil, when recognized for what it truly is, has any power worthy of important consideration in the life of the average normal person. They only have important power over those who fear them, or over those who, either naturally, or through deliberate cultivation, have little power to control their own thoughts and physical forms.

If one systematically cultivates the condition of being negative to unseen influences and intelligences, if one develops irresponsible mediumship, so as to permit any strong thought-force that comes along to control the actions; then there is serious danger from these sources. But if one culti-

vates the ability at all times to dominate and control his own thoughts and actions, to permit only such thoughts and perceptions as are desired to be held before the consciousness, then there is no danger from any one of these things. In fact, their power chiefly is derived from the circumstance that people give them energy and vitality and force by picturing them in their minds as things to be dreaded.

The Brethren of the Shadow, Voodooism, and Malicious Animal Magnetism, all have a very real existence. So do thugs, robbers, and murderers. And if you go into some low dive where you know criminals of the worst kind abound, and go unarmed and in fear and trembling, the chances are in favor of harm coming to you. But if you stay away from such places, or if you must go there, you go adequately armed for the occasion, then there is little chance of damage.

Therefore, just remember that whenever you think about Inversive Brethren strongly, that astrally you are coming in contact with them. You are entering into mental association with them, just as much so as when you go among wolves on the physical plane you are associating yourself with dangerous animals. And if, when you think of inversive forces, you are negative and weak and have fear, they will attack you just as quickly as will wolves when you run from them and exhibit cowardice. But there is little necessity for coming in contact either with wolves or with unseen intelligences of evil. And should such contact seem advisable, or unavoidable, firearms in the case of wolves, and a calm, confident positive mental attitude in the case of inversive forces, will cause the danger to be insignificant.

And where some person on the physical plane succeeds in using mental power to injure another, whether called by witchcraft, voodooism, *agi*, black magic, or any other name, it is due to the fact that the person influenced, through his ignorance of psychic phenomena, has failed entirely to recognize the source of his trouble; or, recognizing its source, has, through fear and natural negativeness, been specially receptive to it. Those who cultivate the disintegrative forms of mediumship, and those who naturally are negative to everything and everybody, and who have little mental or physical vigor, those who are swayed by every wind that blows; these are subject to injury by magic under any one of its various names.

But any person who has cultivated a reasonable control of his physical body and of his thoughts need not be injured by any form of inimical mental influence. He can recognize it when it is present by the sinking in the solar plexus, or the peculiar vibrations in his head or other part of his body. And when he recognizes such a condition he should turn his attention resolutely to some active employment of mind and body, keeping a firm, unbending, cold and positive frame of mind, and a serene confidence that he is master of himself and director of his own destiny. To think about and attempt to fight any such inimical force is to give it additional energy. But anyone who can resolutely turn his attention to some active work, and keep his mind positive and interested in the work he is doing, is quite immune from injury from any magical source.

As already indicated, volume and potential of the electric energy generated have a bearing upon the ability of the individual to control himself and to control others. If an individual develops a lower potential than that which is developed in some section of his nervous system, either through the impact of a thought sent to him, or through the impact of a sensory stimulus, such as

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hearing a sound, or feeling the jab of a needle; in the competition of electric currents, that developed under the impact, being the stronger, will gain attention from the brain, and if powerful enough also will exercise local control.

Furthermore, when an individual places himself in the mood, or state, to feel, either an external sound, or a thought-wave, he reduces the competition of electric currents, and tunes his nervous system, or some special section of it, to pick up the anticipated vibration. That is, mentally, he reverses the direction of electrical flow, giving predominance to the charges flowing to his brain from the sensory nerves or sympathetic nervous system. If his brain is alert and vigorous, and he retains the ability at any time to take control through generating a still higher electrical potential than those coming in, he is then said to be sensitive. But if his brain is not active enough to generate an electrical potential which enables him to prevent the electrical charges coming to it from registering, he is said to be negative to the external condition. And if this negativeness is sufficient, he loses the power to control his own thoughts and actions.

The organism of man is a bundle of habit system; and an individual, through practice, can greatly increase either his sensitiveness or his negativeness. And having established the habit of being sensitive or negative in a particular way, it requires but a thought, or slight impact from without, to induce the state again.

It will be seen, however, that if the brain, and sympathetic nervous system and efferent nerves under its influence, develop electrical currents of sufficient volume and potential successfully to compete with those generated by impacts against the afferent nerves and sympathetic nervous system, that the thoughts of the individual then will be the only thoughts or impressions recognized by the brain, and he will retain complete control of his actions. Such is the normal state of affairs, in which most people, because the electric energies moving outward from the brain are more powerful than those that their nervous systems generate due to the thoughts of others which reach them, are unconscious of thoughts other than their own.

Whether the thought thus reaching him comes from some person on the three-dimensional plane, or from some entity on the four-dimensional plane, the principle is the same: If the individual is broadcasting, that is, if the brain and nerves it can reach, carry a higher potential than that generated in the nerves by the impact of thoughts coming from without, he is unaware of these thoughts. We then say the individual is too positive to perceive such thoughts.

To keep such a positive attitude, not only must the brain be in a somewhat forceful state, in which it is active enough to generate the required electrical potential, but the whole nervous system will be placed under a just perceptible tension, in which there is a slight feeling as of pushing outward of the individual's forces, as if, which he is, he were radiating energy.

But in addition to being able to become positive at will, which is a great asset, both the healer and the person who is troubled with psychic forces, will find it of paramount importance to be able to select some line of thinking and hold it resolutely before the attention. The healer, while in the positive attitude, after establishing rapport with his patient, must be able to think the thoughts he wishes to send his patient, and thus because his potential is higher, convey them to the astral body of the one he treats. And the one troubled with psychic forces, must be able to hold in his consciousness, lines of thought of his own selection, and keep thinking about them with sufficient intensity that the electrical potential thus generated enables him to keep tuned to them,

and thus automatically shuts away those generated by the impact of thoughts from without. So long as he generates electrical potentials that are higher, his own thoughts, in the competition between electrical currents, will be the only ones acquiring any influence. And if he is absorbed by his own thoughts, no thought force coming from the outside can even gain recognition.

To keep the thoughts tuned to some dry subject requires the overcoming of various resistances, which consumes electricity rapidly and leads to exhaustion. But if there is some recreation or other interest which easily arouses enthusiasm and pleasure, it will be easy to hold the thoughts to it with a small expenditure of electrical energy. This whole matter of How To Direct The Thoughts is explained in Chapter 9, Course 5, *Esoteric Psychology*; so that here it only remains to point out that so long as the thoughts are rather completely occupied with one subject, this tunes the nervous system in on vibratory rates of a similar frequency, and, just as when one dials one station on a radio it cuts off the programs from other stations operating over a quite different frequency, so when one thoroughly tunes in on one train of thoughts, this effectually cuts off the reception of unrelated psychic forces and the thoughts of others, and they then have no influence. Therefore, to be free from any type of psychic persecution merely requires the development of the ability, as explained in Chapter 9, Course 5, *Esoteric Psychology*, positively to Direct one's thoughts.

This, it will be seen, is exactly the opposite training from that to become a disintegrative medium; for such a medium cultivates so low a brain potential that not only is he controlled by the electrical currents generated through the impact of the thought-forces of others against his nervous system, but under such training the brain potential becomes temporarily so low that it does not register what is happening upon objective consciousness.

When the healer feels that the condition of rapport has satisfactorily been established between himself and his patient, he may then, after himself becoming positive while holding to the vibratory rate of his patient, start sending him whatever thoughts he has decided upon as required for a cure. During this time he should visualize the patient in a perfect state of health.

It may be that he will decide what the patient most needs is not Mental Antidotes or Conversion, but the release of some Repression or the diversion of the energy of some Complex. He does not command, or coerce, or force the patient to any action or course of thinking. He merely talks to him in a positive manner, talks to the visualized image of the patient in perfect health, which means talking to him astrally, as if he were physically before him.

He explains to him, perhaps, that the events and conditions which built complexes into the astral body, have been exaggerated as to their importance, and that in reality they are rather insignificant. Or he talks to him about some repression, explaining it to the patient in precisely the same manner he would if he were physically present, telling him exactly through what channel to divert its energy so that it will no longer cause discord but will do some constructive work. The patient may not, and probably will not, be objectively aware of any part of this conversation, yet he will gradually begin consciously, as well as unconsciously, to view his past in a different way, and make the mental adjustments suggested by the healer.

As explained in chapter 1, both the physical cells and organs, and the thought-cells and thought structures, have an intelligence of their own. And the healer, in giving an absent treatment, can talk to any of them which are

Giving the Absent Treatment

not performing in the best manner, and tell them what they must do. If, for instance, through his diagnosis, he finds the stomach not behaving as it should, while in rapport with his patient he may visualize his stomach, and give it strong suggestion what results are desired from it.

But in thus interfering with the work of any organ, it is better to confine the suggestions given it, which may take the form of forcefully asking it to do certain things, to the result expected. The heart, or intestines, or spleen, or other organ thus appealed to, knows far more about how to get the asked for result than the healer does; and if the healer tries to give it detail instructions, these are apt to be such that when followed by the organ give results different from those required.

Whatever the patient could do in the way of giving himself mental treatment, had he the skill and energy, can be done by another at a distance, providing the condition of rapport can be established, and the patient is willing thus to receive the treatment.

The healer can use the method of Conversion to alter the manner in which some group of thought-cells perform by taking a keen delight as possible in the appropriate thoughts, while in rapport with the patient, and visualizing the result desired. Or he can use the method of Mental Antidotes, by selecting the appropriate train of thoughts and, while in rapport with the patient, thinking them vividly and harmoniously in association with the department of life to be affected. But in such work he must be conscious not merely of the thoughts and feelings, but also that he is imparting them to a certain region of the patient's astral body.

In such a manner, through changing the thought composition and thought structure of his patient's astral body, the healer can bring about a change also in the habitual thinking of his patient; for the condition of the physical health, the events which come into the life, and the type of thinking, all are expressions of the release of the desire energies of the thought-compounds which he has changed. And it is upon the changed habit of thinking the patient must depend to prevent a recurrence of the old affliction.

Such an absent treatment should last not less than five minutes after the condition of rapport has been attained. Usually twenty minutes will be long enough; and it is seldom advisable to continue the treatment over half an hour; for such work consumes much electric energy. One should never treat after beginning to feel exhausted. At the close of every treatment the mind should be polarized to an attitude of lofty, imperious, positive calm, breaking completely the rapport which during the whole time of treatment has been maintained with the patient. Then the healer, permitting no further thought of his patient, should immediately turn his attention positively to something else.

Appendix

Study Questions**Mental Alchemy The Inner Nature Of Poverty,
Failure And Disease (Serial No. 95)**

1. Why does each individual present a different problem to the healer?
2. What determines how the mind will react to a given thought treatment?
3. How are thought-elements, of which psychoplasm is composed, built?
4. What is meant when it is stated that the atomic number of a chemical element represents the number of revolving electrons?
5. Illustrate how both chemical elements and thought-elements are grouped in families.
6. What determines the series to which a thought-element belonging to any family corresponds?
7. What are the only foods the astral body can assimilate?
8. Do all life-forms possess a soul?
9. What determines to which compartment of the astral body assimilated thought-elements will move?
10. Do thought-elements when assimilated commonly remain uncombined with other thought-elements?
11. What is meant by conditioning?
12. What determines the kind of harmony or discord of a compound formed from the union of thought-elements?
13. Indicate examples by which it has been proved that physical cells and physical organs have an intelligence of their own apart from that of the body they occupy.
14. What type of intelligence do the thought-cells and thought structures of the astral body possess?
15. What happens when the white blood corpuscles, called leucocytes, become wrongly conditioned by the presence of certain viruses?
16. What happens when thought-cells become wrongly conditioned by discordant energy?
17. Indicate how stellar-cells and stellar structures operate on the three-dimensional plane through control of physical behavior.
18. Indicate how stellar-cells and stellar structures operate from the four-dimensional plane to attract events into the life.
19. What must happen to the thought-cells if either a person's habitual actions, or his fortune as affecting any department of life, are to be altered?

20. Thought compounds conditioned by what are responsible for disease -and misfortune.
21. Indicate how an unsatisfactory condition in life, as distinct from the active types of misfortune, may be due to insufficient desire energy relating to the department affected.
22. Show how when one organ or member of the body is destroyed the thought-cells compensate by transferring their energy, so far as they can, to some other organ or member.
23. How do the energies of the three Hereditary Drives compensate when they are blocked from normal expression?
24. In what manner did Theodore Roosevelt compensate for his early physical inferiority?
25. Why did Mark Twain compensate for an early feeling of inferiority in a markedly different way than did Roosevelt?

**Just How To Find The Thought
Cause Of Any Condition (Serial No. 96)**

1. What is responsible for whatever conditions exist in the life?
2. What do the house positions of the planets in a birth-chart show in relation to the thought-elements which have been built into the astral body?
3. Are the planets responsible for the events and conditions attracted?
4. Why is it easier for a child to be born just when streams of astral energy from the planets are such that they flow through the stellar cells and stellar structures of his astral body?
5. What structure in the astral body is mapped by each of the ten planets?
6. What do the aspects in the birth-chart reveal in reference to how thought-element compounds have been formed within the astral body?
7. In reference to a desire, what does the prominence or lack of prominence of a planet in the birth-chart indicate?
8. What relation to the amount of desire energy has the amount of work a thought group within the astral body is capable of accomplishing?
9. How, through observing the habitual type of thinking in reference to certain things, is it possible to estimate the discordant thought-elements within the astral body responsible for a given condition?
10. Why is it more convenient to use the birth-chart Constants and the Progressed Constants to determine the thought cause of any condition?
11. Only at what times are events apart from the normal trend of life attracted?
12. Indicate how the Power thought-elements were built into the astral body in forms of life lower in the scale than man.
13. Indicate how the Domestic thought-elements were built into the astral body in forms of life lower in the scale than man.
14. Indicate how the Intellectual thought-elements were built into the astral body in forms of life lower in the scale than man.
15. Indicate how the Social thought-elements were built into the astral body in forms of life lower in the scale than man.
16. Indicate how the Aggressive thought-elements were built into the astral body in forms of life lower in the scale than man.

17. Indicate how the Religious thought-elements were built into the astral body in forms of life lower in the scale than man.
18. Indicate how the Safety thought-elements were built into the astral body in forms of life lower in the scale than man.
19. Indicate how the Individualistic thought-elements were built into the astral body in forms of life lower in the scale than man.
20. Indicate how the Utopian thought-elements were built into the astral body in forms of life lower in the scale than man.
21. Indicate how the Universal Welfare thought-elements were built into the astral body in forms of life lower in the scale than man.
22. Indicate by chemical combinations, how the type of thought compound formed depends upon the conditioning energy which is then present.
23. Upon what depends the severity of the affliction or the beneficence of the harmony resulting when thought-elements are united into a compound?
24. Briefly state the conditions present when a Growth compound, an Opportunity compound, and a Luck compound each are formed.
25. Briefly state the conditions present when an Obstacle compound, a Separation compound, a Friction compound, and an Agitation compound each are formed.

Just How To Find A Mental Antidote (Serial No. 97)

1. What two methods does the chemist use to get a compound more suited to his purpose?
2. What are the same two methods called when used to acquire a more suitable thought-element compound within the astral body?
3. What is the nature of mental antidotes as contrasted with mental antipathies?
4. Indicate in the case of monoxide poisoning how carbon monoxide acts as an antipathy when it combines with hemoglobin, and how oxygen acts as an antidote.
5. How can a mental antidote be applied to a selected compartment in the astral body?
6. How can a mental antidote be applied to a selected Dynamic Stellar Structure within the astral body?
7. Which of the three ways by which the Dynamic Stellar Structure responsible for a difficulty can be determined is the most convenient?
8. When the discord arises from the thought-compound in which the Power elements predominate, what antidote should be used?
9. Why is it always an advantage to have more of the Power thought-elements in the astral body?
10. Which thought-elements are the most positive and energetic of all?
11. Which thought-elements are the most negative?
12. What thought-compounds give the greatest courage and daring?
13. How should aggressive thought-elements be used as an antidote for discordant Domestic thought-element compounds?
14. Why is it so unusually important that the Intellectual thought-cells should be harmonious?
15. Cultivating what thoughts tends to give the proper antidote to discordant Intellectual thought-element compounds?

16. In addition to the Safety thought-elements, what other thought-elements should be applied to a discordant Social thought-element compound?
17. How should the antidote be added to the discordant Aggressive thought-element compounds?
18. In what way do discordant Religious thought-compounds affect the judgment?
19. What interests should be cultivated when the difficulty to be corrected arises from a discordant Safety thought-element compound?
20. What electrical condition makes it possible to die of fear, worry or grief?
21. What thought-elements within the astral body most powerfully affect the personal magnetism?
22. Through what agency is the life always affected when the Individualistic thought-cells are responsible?
23. In addition to Safety thought-elements, what other thought-elements are specially required when treating a discordant Utopian thought-compound?
24. Which thought-cells give the nerves greatest range in broadcasting and the most efficient type of receiving sets to pick up broadcasts from other minds?
25. What type of activities add the proper mental antidote to discordant Universal Welfare compounds?

Just How To Apply A Mental Antidote (Serial No. 98)

1. To releases of what kind of energies are all organic activities due?
2. What relation to desires has the chief work of mental alchemy?
3. Indicate, using hydrogen and oxygen as the example, how two elements can express quite different attributes when united in a compound, than they exhibit independent of such union.
4. Under what law do thought-elements combine to form compounds within the astral body?
5. How can any thoughts that have been built into the unconscious mind be made to enter into combination with any other family of thoughts?
6. Exclusively Upon what, when two thought-elements are united, depends the type of thought compound formed?
7. How many types of thought compounds are there; and what energy always is present when the compound formed is harmonious, and therefore tends to attract fortunate events into the life?
8. What must be changed in a thought compound if it is to attract more fortunate conditions into the life?
9. Does the individual who has misfortune relative to a department of life, habitually think about that department of life in the same manner an individual does who has marked good fortune in reference to it?
10. Planetary position in the birth-chart which give a predisposition toward discordant and contractive thoughts of fear, self-centeredness, worry and acquisition, also give a predisposition toward what disease?
11. Whenever any event of unusual importance to the individual is attracted into his life, what thought activity has always preceded it?
12. How can a discordant Safety thought-element compound be reconditioned so that its future releases of energy are harmonious?
13. How can it be determined, from the things thought about, in what

- compartment of the astral body the compound responsible for the thoughts is located?
14. To reach a thought compound with other thoughts, it is only necessary to think thoughts with what object in view?
 15. To think about the department of life affected by certain thought-elements is to add new thought-elements to what compartment of the astral body?
 16. Just what is implied in the process of Conversion?
 17. What relation has Conversion to that which psychologists call Sublimation?
 18. Why must the new expression be made more highly pleasurable than the old?
 19. How can one, through artificial association, cultivate a higher degree of pleasure in the new expression?
 20. What expression of the thought-elements always should be used in either Conversion or as a Mental Antidote?
 21. What kind of compounds can be beneficially changed only through Conversion?
 22. Why are Mental Antidotes more easily applied than Conversion?
 23. What has volume and intensity of pleasure to do with the successful application of Mental Antidotes?
 24. If disagreeable energy is placed in a thought compound, what kind of energy must that compound release when it finds opportunity for expression?
 25. What is the most important thing to be sought in either Conversion or in the application of Mental Antidotes?

Just How To Heal Yourself (Serial No. 99)

1. For the purposes of Mental Alchemy, what is meant by manipulating the physical environment?
2. Indicate that we can not improve the fortune of any department of life unless we contact the proper things.
3. When thought-cells have been reconditioned, what do they endeavor to do in reference to the physical environment?
4. In what way can the work of the reconditioned thought-cells be facilitated by using objective intelligence and effort?
5. Is it the function of reconditioned thought-cells to manufacture chemical elements out of thin air.
6. How can one learn just what kind of thinking is responsible for a given disease or misfortune?
7. How can one learn what environmental factors will facilitate the work of the reconditioned thought-cells in overcoming a given disease or misfortune?
8. If a person habitually indulges in fear, greed or worry what kind of foods in particular does he then need?
9. What is meant by a Rallying Force?
10. What determines the benefit or detriment of an event attracted at any given time?
11. How many aeriels and thought-cells are reached by any vibration picked up, radio fashion, through completely tuning the nervous system in on that vibration?
12. What effect has such thorough tuning in on a selected vibration upon other vibratory energies picked up at the time?

13. How can this principle be utilized to change, in the direction desired, the effect produced by progressed aspects?
14. How can an individual utilize the best planet in his birth-chart as a source of beneficial Rallying Forces?
15. When present in the birth-chart, what are two most powerful sources of harmonious Rallying Forces?
16. How can the aerals mapped by progressed aspects be utilized as sources of beneficial Rallying Forces?
17. When there is nothing mapped in his birth-chart or by progression to show an easy supply of planetary energy of the family desired, how can the individual nevertheless, acquire that specific energy as a harmonious Rallying Force?
18. To deliberately substitute one kind of thinking for another relates the two kinds of thoughts in what way?
19. To think about a department of life, adds the thought-elements and Conditioning energy present at the time to what thought-cells?
20. What is the chief problem when Conversion seems to be the method best to employ?
21. In selecting some experience from the past as a source of pleasant Conditioning energy, how can it be determined what thought-elements it will chiefly add to the astral body?
22. In thus recalling affectional experiences, to what period should the reverie be confined?
23. Why is it good practice to have a classified list of reminiscences of happy experiences ready at hand?
24. What is the best of all sources of pleasant Conditioning energy?
25. In what manner should one talk to the thought-cells?

Just How To Attain Realization (Serial No. 100)

1. To get the utmost out of living, in addition to applying a Mental Antidote to some one or two groups of thought-cells, what is required?
2. To what does a tendency to over-emphasize the importance of anything point?
3. What should be done when such a tendency to over-emphasize is recognized?
4. Why are the stronger repressions usually revealed in the dreams?
5. When some repression is revealed through analyzing the dreams, how is it to be handled?
6. What is meant by the method of Free Association?
7. How are the repressions revealed by Free Association reconditioned?
8. Why is Self Psychoanalysis usually beneficial to normal people?
9. Why are early childhood impressions so important?
10. Why, looking back upon childhood, do people usually remember them as the Happy Days?
11. What effect upon a child may constantly hearing the word "Don't!" have?
12. When one can honestly laugh at one's past misfortunes, what happens to the thought-elements derived from them within the astral form?
13. Should a disagreeable experience be recalled in a manner to again feel the painful emotion associated with it?
14. What is the technic of applying Free Association to oneself?
15. Why should the notes one takes when applying Free Association to oneself be kept under lock and key?

16. What parts of a dream are most important and soonest forgotten?
17. Why, in using Conversion and Mental Alchemy, is it so important to have the precise mental images or thought-train to be employed ever ready at hand and easy to use?
18. Why may Reconditioning what already resides within the character be considered mere repair work?
19. In addition to such repair work, what can the individual do to benefit his character and fortune?
20. How, through Mental Alchemy, should an individual go about it to acquire positiveness and vitality?
21. How, through Mental Alchemy, should an individual go about it to acquire abundance?
22. In building new and harmonious compounds into the astral form by the power of thought, what determines the strength of the compound?
23. In building new and harmonious compounds into the astral form by the power of thought, what determines the kind of compound thus organized?
24. How, through Mental Alchemy, should an individual go about it to acquire good fortune with the populace and the opposite sex?
25. Why is it so important that the Intellectual thought-cells have abundant and harmonious desire energies?

Just How To Give Absent Treatments (Serial No. 101)

1. When are two persons said to be in rapport?
2. Illustrate by musical instruments how rapports may be partial, or quite complete.
3. Illustrate by musical instruments how things in rapport can transmit energy from one to the other at a distance.
4. How does the healer proceed to establish rapport with his distant patient?
5. How does the healer know when rapport has been established?
6. How does the healer at a distance diagnose the difficulty to be treated?
7. What is meant by electrical potential?
8. Which is the most positive region of the body and which the most negative?
9. What has the competition between various nerve currents, which are electrical discharges, to do with our behavior?
10. When two persons are near each other, especially if in rapport, and one has a much higher electrical potential, how do his thoughts and feelings influence the person of lower potential?
11. What is the difference between the Sun type of personal magnetism and that conferred by Uranus?
12. What particular ability is given to the individual when Neptune's wave-lengths are freely generated?
13. The wave-lengths generated when what planet is prominent in the birth-chart radiate through the ether with greatest force?
14. The wave-lengths generated when what planet is prominent in the birth-chart have the greatest carrying power?
15. Why is it easier for people of electrical temperament successfully to treat other people of electrical temperament?
16. What is an indication to the healer that he has not made the proper rapport with his patient?

17. Using musical instruments as an illustration, show how animal magnetism may be inimical whether so intended or not.
18. What is the only way to cure unintended malicious animal magnetism?
19. What happens when one thinks about Inversive Brethren, especially while filled with fear?
20. How can a psychic force trying to gain control, or trying to injure, be recognized?
21. Why, usually, is it poor technic to attempt to fight any inimical psychic force?
22. Instead of fighting it, or permitting thought of it to enter the mind, what should be done?
23. When the brain is not active enough to generate an electrical potential sufficient to prevent electrical charges coming to it from registering, or even taking control, what is this state called?
24. What kind of brain potential does the disintegrative medium strive to develop?
25. In addition to becoming positive at will, ability for what type of thinking should be cultivated both by the healer and by the person who is troubled with psychic forces?

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 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.

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 "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.

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 "Elixir of Life."

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.

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

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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
Alchemy	
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
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Cs. 21	Personal Alchemy 216-225
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Cs. 6	The Sacred Tarot 22-33, & 48
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