

Natural Alchemy Evolution of Religion

C.C. ZAIN

12-2

Natural Alchemy
Evolution of Religion

Course 12-2

**Natural Alchemy
Evolution of Religion**

Student Manual

C.C. Zain

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

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



Emblem of The Religion of the Stars

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

Instructions for Using This Manual

This course, Natural Alchemy, Evolution of Religion is the 3rd of seven in The Brotherhood of Light series on Alchemy. In it you will find the serial lessons originally referred to as Serial Numbers 133-140.

Who Can Submit Final Exams:

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

Studying:

This course consists of 8 lessons. At the back of the book beginning on page 125, are Study Questions which may be used as a guide in preparing for the open book final exam.

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

Taking the Final Exam:

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

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

Time Limits:

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

Suggestions:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



Hopi Indian snake dance.



Drawing Mildred Schuler



Slaying an evil spirit in ancient Mesopotamia

Chapter 1 _____

The Foundation of Religion

PRIMARILY the drive of all life is to attain significance. Attached to each life form through psychokinesis is a soul moving through its Cycle of Necessity. To attain significance it must express its potentialities. To express its potentialities through a physical form it must secure nutrition and protection for that form. And to provide opportunity for other souls to express their potentialities through a physical form, it must exercise the drive for reproduction.

Every step in evolution on this earth has been in response to one or more of these drives: the drive for nutrition, the drive for reproduction, or the drive for significance. And every step in evolution has been in the direction of attaining greater success in the fulfillment of one or more of these three drives.

In response to these drives the protozoa developed from some simpler form of life, then the sponges developed, then the jelly-fishes, then the flat-worms, then the round-worms, then the wheel-worms, then the bryozoa, then the star-fishes, then the worms, then the crayfish, then the oysters, then the vertebrate animals, and finally man. It took over 1,700 million years of struggle to move thus upward and develop the form of man, but every step on the way was in the direction of significance through greater freedom of expression.

Furthermore, every step of progress made by man also has been in response to these three drives, and has found more ample expression for one or more of them. The adaptations made by man, instead of being modifications of his body, have been through the use of intelligence. Since he developed from an early type of Propliopithecus, the ancestor he had in common with the anthropoids some 30 million years ago, he has directed his intelligence to solving the problem of survival and providing for his offspring, and of more ample expression. And he has moved forward extraordinarily in the successful expression of all three drives in so far as the physical span of life is concerned.

But even as now university scientists have demonstrated that man possesses extrasensory perception by which he can gain information of the past, present and future not accessible to the physical senses and reason, so by this faculty primitive man sensed Deity. And by this faculty he also sensed the inner-plane environment and recognized that it, as well as the outer-plane environment, exercised a profound influence over his life.

And even as now university scientists have demonstrated that man possesses the faculty of psychokinesis, by which physical objects can be moved

by the nonphysical power of the mind, so primitive man also recognized this faculty, and tried to employ it for his own benefit. The use of what is now recognized as psychokinesis in the past has been called magic.

Scientists experimenting with psychic phenomena, and collecting data on their spontaneous occurrence, have during the past 67 years produced ample evidence that the personality of man lives beyond the tomb, and that those who have died sometimes appear to those yet in physical bodies, and on other occasions communicate with those still in the flesh. And primitive man, clairvoyantly seeing a relative or a friend who had died, or telepathically getting some warning or other message from someone long dead, quite logically concluded that some part of man lived after the dissolution of his physical body.

Anyone today who will learn to erect a birth-chart and work progressed aspects can demonstrate to himself that the inner-plane weather mapped by astrology profoundly influences his life. And, while he did not possess the ability to erect a birth-chart, primitive man sensed, and quite correctly, that the positions of the heavenly bodies have an influence over humanity and its affairs.

As all life is struggling for survival so that it can continue to express, and for the means of more ample expression, and primitive man was convinced through his deceased relatives visiting him that there was some kind of survival beyond the physical, it was quite natural that he should try to find the way to live on earth which would assure him continued life after he had left the physical. And that he should seek means by which in that after-life he could realize the drive for nutrition, the drive for reproduction and the drive for significance which have been the moving power behind all progress of life on earth. The effort more adequately to adapt himself to life on earth through understanding and employing inner-plane energies, and to continue to find satisfaction for the three irrepressible drives after physical dissolution, came in later times to be called his religion.

Instead of some foggy notion as to what religion is, all should recognize that today and at all times in the past it consists of the effort to employ non-physical means to find on earth more ample satisfaction for the drive for nutrition, the drive for reproduction and the drive for significance, and to continue to find satisfaction for these three drives for as long a period as possible on the inner plane. In their expanded form, the drive for nutrition embraces all means of survival, the drive for reproduction embraces mental creation as well as physical progeny, and the drive for significance embraces the various means of expression.

Primitive man had little understanding of either the physical world or the inner-plane world. Knowledge is derived from experience. And to be of much value experience must be correctly interpreted. Primitive man gradually acquired information about both the outer-plane environment and the inner-plane environment, and this information was handed down from one generation to another by word of mouth. But not only was the interpretation often erroneous, but the amount of information that could be handed down from generation to generation orally was limited. It was limited by the experiences and interpretations of individuals who sought to make it the property of the tribe; and it was limited by the ability of members of the tribe to remember what they had been told.

When through the accumulation and application of knowledge gradually gained over milleniums ancient civilizations finally came into existence, the crude pictographs by which more primitive people had sought to convey ideas

and refresh their memories gradually were developed into writing by which records could be permanently made.

This tremendously aided man in the acquisition of knowledge; for he was no longer dependent upon anyone's memory to give him access to information based upon the experiences of generations upon generations of the past. To the extent these were recorded, those having access to the records could greatly expand what they knew.

But what was thus recorded often was sadly limited and frequently distorted, even when the experiences and the opinions were highly valuable and quite sound. Often it has been the case that if the people were given the facts, these facts would cause them to interfere with the plans and ambitions of certain powerful persons. These individuals then, as now, therefore, did all in their power either to suppress the facts, or to distort them in a way favorable to themselves, and thus information that otherwise would have been recorded and made available to others was never at their disposal.

This has been true relative to information about the physical plane; and scientists—as explained in Chapter 1, Course 12-1, *Natural Alchemy, Evolution of Life*—often have been unable to get discoveries before the public because it would deprive some powerful individual or group of means of gaining additional power or wealth. In our own day, for example, there are many known instances in which great monopolies have purchased some invention and withheld it from the public because if it were used it would outmode and make unsaleable their products, for the production and promotion of which they had spent vast sums of money, and on which they depended to gain great wealth.

And throughout the past new and valuable information about the inner plane often has been suppressed or distorted because it would discredit the medicine man, or priest, or other religious authority, and deprive him either of his livelihood or his significance as the mouthpiece of God.

Yet, as man must depend not upon new mutations of his body, but upon additional knowledge for all further progress toward greater nutrition, greater benefits for offspring, and greater significance through more ample expression, both relative to the physical plane and the inner plane his only hope of bettering his condition either here or hereafter is through increasing and using knowledge of these two environments and the laws operating in each.

Thus to increase his knowledge, not only must the experiences of people be collected and analyzed and given sound interpretation, but there at all times must be additional research. And this applies with equal force to both planes; for man desires to find expression for the three irrepressible drives not merely during his physical life, but also after life on earth is done.

But in addition to acquiring new information relative to both planes, and giving it sound interpretation, if mankind is to benefit by this knowledge it must have ready access to it, and the facilities for using the knowledge thus acquired. This means that ways must be devised by which those with whose special privileges it would interfere to have people know the facts of both planes, whatever they may be, cannot suppress or distort the facts.

All should be made to recognize that neither science nor religion should remain static. Each should continue to develop and progress indefinitely. The aim of religion, whether so recognized by those who embrace it or not, is to afford optimum living for those who adhere to it. And to attain optimum living, effort must be made energetically and persistently to acquire as many new and significant facts as possible about the physical world and about the

**The Truth Alone
Can Make Men Free**

inner-plane world. As fast as such new and significant facts are discovered they should be included in religion in their proper relation to all facts about both planes already known.

It is not because it possesses all knowledge now, but because it strives energetically thus to gain new and important facts relative to both planes, and to incorporate them properly into its teachings as soon as they are adequately verified, and thus moves progressively ever in the direction of more perfectly teaching mankind optimum living, that The Religion of the Stars is the world religion of the future.

While experience and extrasensory perception taught types of life lower in the scale of evolution than man methods of solving the problems with which they were faced, frequently the only avenue for the survival of their progeny lay in some quite drastic change of form. Scales had to be changed into fur or feather when the climate became icy; and herbivorous animals had to change the structure of their teeth when forced to graze on the tough grass of the plains instead of the tender browse of succulent shrubs and trees to which they had become accustomed before increasing aridity eliminated such food. But with the advent of man, whatever adaptation is necessary, not only to realize the drive for nutrition and reproduction, but also to realize the drive for significance, can far better be accomplished through the use of knowledge. Whatever man seeks to accomplish, in this life or the next, can be done to better advantage if he guides his efforts by adequate information.

Creatures lower in the scale of life than man, not having had the experience of their ancestors, or of other living members of the species, accessible to them through oral or written language, have had to rely largely upon instinct to guide their behavior. Instinct derives from the information perceived by the unconscious mind. In the case of animals lower than man, as reason has not been developed, the exercise of instinct is largely confined to such conditions as have habitually confronted the race. Under usual conditions instinct is quite efficient; but as the unconscious of animals has had little experience meeting other than certain kinds of problems, when unusual problems are presented instinct often leads the animal astray. In spite of extrasensory perception which may prompt different behavior, the habitual method of meeting conditions is so strong that other promptings are overruled.

The instinctive method of meeting a particular situation is brought about through the habitual emotional reaction to the situation. In regions inhabited by man, deer have learned that the sound of a breaking stick often indicates the presence of a hunter. In such regions, whether a man is or is not present, the sound of a breaking stick arouses the emotion of fear in deer, and as a result the habitual reaction is to run from the sound of a breaking stick without investigating its cause.

The ancestors of the best known European lemming (*Lemmus lemmus*), a rodent about six inches long which inhabits the mountainous regions of Sweden and Norway, had found it advantageous at certain periods at the approach of winter to migrate in great number. At some ancient date the persistence and determination with which such migration was carried out probably prevented their extinction by taking them to a region where new food and other conditions were highly favorable. And thus also the religious instinct which impels people today to follow with equal persistence and determination the way to salvation believed in by their forefathers may have benefited their ancestors.

But conditions in the world have now changed, and that which served the ancestors of the lemmings so well, and that which served the ancestors of man the best that religion could then afford, now lead both to disaster. The lemmings still migrate in vast multitudes, and people still follow the doctrine of vicarious atonement in great hoards. Both move in a straight line. The lemmings move in parallel columns, and nothing will induce them to deviate from the direct course they are taking. As a consequence of their stubborn resistance to new conditions that have arisen since their ancestors developed the emotional reaction to which they continue to respond, the vast migration when it reaches the last of the land—and it is inevitable that moving far enough in a straight line it must reach the last of the land—moves into the sea and all are drowned.

There is no intention here to disparage the usefulness of emotions. It is the way men feel, as well as the way the lemmings feel, that determines their behavior. Emotions are merely the release of tensions created by desires that are strong enough to develop a profound and widespread disturbance of the nerve currents. Desire is energy in a potential state, straining to be released and given activity. And both desire and emotion are due to the conditioning of certain thought-cell groups within the soul, or unconscious mind. Every activity of the mind and body, great or small, is due to the discharge of the energy which while stored and straining is called desire. Therefore, whatever the behavior of a man or an animal may be, it is due to desire; and as emotion is the release of a desire so powerful that it liberates hormones from the endocrine glands into the blood stream and thus affects the nervous system, including the brain, and often various physical functions, emotion is one of the most useful tools any man can employ.

It is the tool which he must use to get what he wants; for it directs his actions. And it must be employed in gaining spirituality, as spirituality depends upon the dominant vibratory rate, and this is chiefly determined by the individual's habitual emotional states. But if he is to use it to get what he wants, instead of permitting it to impel him to march across the mountains and into the sea to be drowned, he must guide it by that which makes man superior to other animals. Instead of permitting it to drive him blindly into unreasonable courses of conduct, or into unreasonable beliefs, he must condition his emotions to conform to knowledge.

Within us all are stored the desires of our animal ancestors. Civilization, in great extent, may be measured by the degree in which certain of these bestial desires have been sublimated, have been channeled to express in behavior beneficial to society. And within us all are stored other desires which we acquired from our parents and associates during the highly impressionable years of our childhood. But if the desires thus acquired, which express as emotional reaction, tend to prejudice us toward facts and make us unwilling, or unable, to give a fair and logical appraisal of the significance of facts which are brought to our attention, we are reacting to emotion in the manner the lemmings do. And if we continue such unreasonable reaction our ultimate fate will parallel theirs.

The success of every undertaking in which man engages depends upon two things; the extent of his knowledge and the extent to which he follows the actions indicated by knowledge instead of those dictated by blind belief or prompted by irrational emotion. This applies to his health, his business career, his family life, his social success, his happiness, his spirituality, and to all other departments of his physical life. And it applies with equal validity to

gaining what he wants in the life beyond the tomb. It is no more sensible for him to think that blind belief in some ancient or modern propaganda will give him happiness in the next life than it is for him to believe that blind belief in some present-day non-factual propaganda will get him what he wants here. And most have had experience enough to have learned that if they put their trust in non-factual sales talks here, they will lose their shirts. Those who rely on such propaganda in business are known in the vernacular as suckers.

Those in politics and those in religion, however, who want to make converts to some belief not based on logic and facts, commonly use one or all of three methods. As explained in Chapter 1, Course 12-1, *Natural Alchemy, Evolution of Life*, they employ fear—fear of persecution in this life or of torture or misery in the life to come, whether that life is on another plane or reincarnated on earth—and other means to prevent the prospective convert from gaining the facts. Or they give an inversive twist to the facts and disseminate lies. Or they use the habitual emotional reactions of the prospective convert to override his reason and cause him to believe and act as the propagandist desires. Just how this is accomplished is explained in detail in Chapter 6, Course 18, *Imponderable Forces*.

Here it is enough to point out that early in life most people have been so conditioned that they respond emotionally in a specific manner to certain phrases, certain words, and certain ideas. And the clever propagandist associates the ideas which he wants his prospective convert to believe with phrases, words and ideas which commonly bring a strong and favorable emotional reaction; and he associates the ideas he wishes to disparage with phrases, words and ideas which commonly bring a strong emotional revulsion.

We must realize in our effort to establish a sound religion and a higher civilization that the vast majority of people have not as yet evolved sufficiently above other animals not to be more powerfully influenced by their habitual emotional reactions—which have been thus conditioned early in life before reasoning powers were much developed—than by facts and logic. Therefore it is a major part of the task of all Stellarians to educate those they contact to consider facts, whatever they may be, unemotionally, and to weigh all facts without emotional prejudice, and to arrive at conclusions through logical consideration of all available facts. When the evidence is all in and a just and reasonable verdict reached is when emotion should be released to insure actions based upon that verdict.

Truth is the conformity of cognition to reality. Only if we are aware of reality can we act in the proper manner. And this applies to politics, to religion, to business and to every department of life. But we cannot learn the truth if facts are suppressed, if facts are distorted, if we believe in falsehoods, or if through early conditioning our emotions will not permit us to consider facts which are presented to us, or if these emotions censor or distort logical conclusions arrived at from a consideration of all the available facts.

It is a sad commentary on the evolutionary level of our civilization when public opinion condemns certain people for presenting facts that seem favorable to any political or religious movement. Anything conceivable warrants having all the facts about it known and given thorough discussion. If it is something inimical, the facts logically handled will prove it inimical. If it is something beneficial, the facts logically handled will prove it beneficial. But if, as most things have, it has some good points and some bad points, when all the facts are brought out and given full public discussion, each will be

revealed, and thus people will be able to reject the detrimental factors and adopt those beneficial.

There is only one logical reason why those in political authority or those in religious authority should try to prevent all the facts being made available and given thorough public discussion. That reason is that they fear the facts and the logical conclusions drawn from them will interfere with their own special privileges.

People can only be free from want when they have the truth and act upon it; they can only be free from fear when they have the truth and act upon it; and they can only have freedom of expression when they have the truth and act upon it. It is the truth alone which can make men free. And people can learn the truth, and thus be able to act upon it, only when there is freedom of information, and freedom to discuss before the public the logical conclusions to be derived from such information.

Such freedom of information, and freedom publicly to discuss the logical implications derived from all available facts, is even more important where religion is concerned; for religion should consider freedom from want, freedom from fear and freedom of expression not merely on the physical plane, but how best they can be acquired also when life on earth is done.

To this end religion should acquire as many significant facts as possible about both planes, and advocate the type of life that in greatest measure will insure these freedoms both here and hereafter. It is because this is what The Religion of the Stars does that it is the world religion of the future.

Now that we have discussed just what religion is, and exactly what an adequate religion should do, let us consider the various steps by which religion has reached the stage of its development common in the world today. To do this we should start with the belief called Naturism, which as man developed from his non-human ancestors it is assumed was his first religion. It is the belief that various things usually considered by us as having no life are alive and act much as living creatures do. As man developed self consciousness and moved to a state slightly higher than the more intelligent nonhuman animals, it is assumed he came gradually, and at first dimly, to distinguish the difference between himself and other objects.

At this stage it is assumed that if a tree moved in the wind, or a rock rolled down a mountain, or a log floated down a stream, he had the vague notion that it moved by its own self-power even as he moved by his. At this time, which is considered as that of transition to the human stage, he is supposed to have had no conception that his body and mind were different, no ideas about an after life, or that things were either natural or supernatural, and no thoughts concerning spirits. Like other animals he was supposed to be conscious of forces which he did not understand, and regarded these forces as other entities not wholly unlike himself. And because he did not understand, he feared them.

The classical example of the process by which Naturism, a religion so primitive that no people in the world today have not advanced above it, is an experiment by Mr. Romanes with one of his Skye terriers (*Evolutional Ethics and Animal Psychology*, p. 355):

He used to play with dry bones by tossing them in the air, throwing them to a distance, and generally giving them an appearance

Naturism

of animation, in order to give himself the ideal pleasure of worrying them. On one occasion I tied a long and fine thread to a dry bone and gave him the latter to play with. After he had tossed it about for a short time, I took the opportunity, when it had fallen at a distance from him and while he was following it up, of gently drawing it away from him by means of the long, invisible thread. Instantly his whole demeanor changed. The bone, which he had previously pretended to be alive, began to look as if it were really alive, and his astonishment knew no bounds. He first approached it with nervous caution, but, as the slow receding motion continued and he became quite certain that the movement could not be accounted for by any residuum of forces which he had himself communicated, his astonishment developed into dread, and he ran to conceal himself under some articles of furniture, there to behold at a distance the 'uncanny' spectacle of a dry bone coming to life.

While Naturism is a hypothetical stage which is assumed to bridge the gap between the intelligence of higher non-human animals and the religion termed Animism, we are not compelled to observe the savages to find behavior which in many respects parallels that of the Skye terrier. Many people today in the presence of extrasensory perception or witnessing psychokinetic phenomena, or called upon to examine either, or to test out astrology for themselves, like the Skye terrier, retreat to what they believe to be a place of safety. Instead of boldly investigating the inner-plane faculties and conditions, including astrology, and trying to find out how they occur and how they can be made to operate for human benefit, they fearfully state that all such things should be left alone, or if they are religiously inclined they piously state that all such things are the work of the devil.

Yet even in the hypothetical religion of Naturism there is, as in all religions, an element of truth. Professor Chunder Bose, D.Sc., a native of India educated in England, some years ago conducted a long line of experiments which he published in a book, *Response in the Living and the Non-Living*, that prove conclusively that any form of matter may be alive, intelligent and sensitive, and that the difference between a man and a metal, or a man and a vegetable is more one of degree than of kind. He demonstrated the results of his investigations before the leading scientists of London, and they were accepted as correct. The startling fact derived from these experiments is that all metals, and to an extent all substances, exhibit in some degree, the same kind of sensitiveness observed in the human nervous system.

The Skye terrier overestimated the power of life in the bone, and no doubt the savage overestimates the power of life in various other things. For such exaggerated views we are warranted in calling either the Skye terrier or the savage superstitious. But what are we to call the citizens of civilized society who equally underestimate the life and sensitivity of minerals, plants and animals, and who ignorantly refuse to recognize phenomena which are manifestations of inner-plane forces?

Animism

From Naturism to Animism is but a step. In Naturism there is no notion of spirit. But in animism man has arrived at the conception that he is a spirit occupying a body. Having arrived at the belief that man has a spirit he takes

another step and concludes that birds and beasts and plants and insects and even stones also have invisible doubles. And the fact that they actually do is being verified by scientific psychical researchers today. If the ghosts of dogs and horses manifest to civilized people, instances of which are given in Chapter 7, Course 12-1, *Natural Alchemy, Evolution of Life*, why should not the ghosts of other animals be seen by uncivilized people?

Animism is the religion that behind the various material and visible objects are invisible and perhaps intelligent forces that use these objects for expression. Furthermore, as usually believed in, it peoples the world with spirits of various kinds that, though unseen, nevertheless, under certain circumstances, may exert an influence upon human life.

It is ranked as the lowest religion of known savages today. And Mr. Risley in 1901 reported his belief that Animism existed in its lowest form as the religion of the jungle dwellers in Chota Nagpur, India. He reported that the various spirits which are there believed in and propitiated are indeterminate in nature and represented by no symbol. All over Chota Nagpur, he reported, there were sacred groves where these spirits, which have not yet been given individual attributes, are supposed to dwell. He concludes that this hazy belief represents a transition from an impersonal religion toward well defined Animism.

Undoubtedly savages draw wrong inferences from what they see, as does more civilized man. But there is a vast amount of carefully collected documentary evidence proving that the spirits of the dead return and are seen and communicate with those yet living. There is also a large amount of carefully collected documentary evidence that there are spirits other than human beings that cause material objects to move and various other violent phenomena to take place. Instances of both human and non-human hauntings are given in detail in *Haunted Houses*, by Camille Flammarion, and the whole subject is thoroughly discussed in Chapters 5-7, Course 1, *Laws of Occultism*.

Non-human spirits (astral entities) are at the present day called "poltergeists." They are also called "elementals." There is no reason to believe that materializations, etherealizations, table-tipping, and such phenomena are confined to present-day civilization. On the contrary, the evidence indicates that all manner of supernormal phenomena take place more frequently among primitive peoples than among those who have been educated to believe such things are impossible. Nevertheless, thousands of people, many of whom are educated and highly cultured, are at the present day willing to swear that they have talked to loved ones who have passed from the physical body. Among these are some of the world's greatest scientists who have taken every precaution not to be deluded.

Primitive man believed not only in the existence of the spirits of his ancestors, but also in elemental spirits. If, as related in *Haunted Houses*, Chapter XI, noises like a thunderclap are produced on the roof of the house, stones are dropped through the roof without there being an opening in it, stones are thrown from a distance through windowpanes with unbelievable marksmanship, chairs and tables overthrown, and other manifestations take place without any discoverable human agency, why should not the savage believe in elemental spirits?

Among his people there would be some, just as there are clairvoyants at the present time, who would be able to see these elemental spirits. No doubt the savage would at times overestimate the importance of the part played in

natural phenomena by these elementals. But as to this we cannot be certain, because modern man has not investigated how little or how great a part is played by elementals in wind and lightning and such physical forces.

But as to the efficacy of prayer to invoke psychokinetic power that influences such forces of nature considerable evidence has been collected. Mr. Rawson, a man of considerable attainment in commercial and scientific lines, wrote a booklet, "Protection for Garden and Farm," through prayer. And I have been told by three witnesses of the event—two witnesses being encountered a dozen years later than the other and in widely separated districts, and one at least having no incentive for prevarication as he was antagonistic to the Mormon faith—of a time of great drought that was broken by a venerable Mormon Bishop through prayer. The Bishop, who was a very old and holy man, went with the people of the town to a nearby hill and commenced to pray in an earnest and quavering voice. In a little while a cloud no bigger in appearance than one's hand formed overhead and began to grow in size. Before long it began to sprinkle and then the people disbanded and went home in the rain, the drought completely broken.

The American Hopi Indian snake dance (picture page xiv) described in the reference book, *Astrological Lore of All Ages*, is to enable the Indians to contact their friends on the inner plane, and procure help, among other things, in warding off drought. Frequently the spectators of this impressive ceremony of an arid region are drenched with rain before they reach home.

Just how psychokinesis operates to produce or protect from natural phenomena, or to what extent it has power over them, awaits further investigation. But it explains why those believing in Animism propitiate elemental powers which some of their members see, and which they witness bring events of consequence to pass.

The conditions governing poltergeist phenomena are so little understood today that it is probable savages also fail to grasp fully the means by which elementals are able to produce physical results. No doubt their prayers and oblations to the elemental spirits, which they conceive to be behind natural happenings, often fail to bring about results. But also it is quite possible, especially when persons are involved who have considerable natural psychokinetic ability, that occasionally actual results follow the propitiation of elemental spirits. There are plenty of people today who believe that through earnest prayer they can be protected from injury by storm or flood. Some of these people cite very convincing instances to support their belief. Therefore, until evidence is collected about the power of psychokinesis to render such protection, we must not accuse the savage of having an altogether vicious superstition.

To give a list of the peoples of the world whose religion is largely that of Animism would be to name most of the uncivilized tribes, and many of the people who possess a civilized culture. Let us then take the next step, which is to consider fetishism.

Fetishism

Fetishism is the belief that certain material objects, either in their natural state, or when prepared according to a special ritual by a priest, have the power of bringing the fulfillment of a hope.

In World War II innumerable soldiers wore St. Christopher medals in the belief the medal would protect them from danger and deliver them from death. The person who hangs a horseshoe over his door to bring luck is practicing fetishism. To pick up a pin, as some people do, instigated by the adage, "See a pin and pick it up, all the day you will have good luck," is

fetishism. Wearing a rabbit's foot to keep evil influences at a distance is fetishism. The belief that good luck will follow looking at the New Moon over the right shoulder is fetishism.

Professor E. Washburn Hopkins, of Yale, in his *History of Religion*, states in regard to the word fetish that:

Many writers use the word loosely to indicate any material object from which, like a mascot, the savage expects good luck; but properly a fetish is portable and is unlike a mascot in that it possesses power and will to bless. Hence it is coddled, abused, prayed to and stormed at, exactly as one would treat a recalcitrant spirit who may or may not aid.

He also says that a fetish is a spiritual power; and does not contain a spirit.

In those places where fetishism is most prevalent, it seems to me very difficult to draw the line between true fetishism, as Professor Hopkins defines it, and allied beliefs. Thus it is a common belief, not merely among savages, but among some civilized peoples, that a curse, placed by a person dying a violent death, upon some coveted object, has an evil spirit thus attached to it that will bring bad luck to all possessors of the object afterwards. At the present day we would not call it an evil spirit, but a thought-force of evil psychokinetic power thus attached to the object.

One who will look carefully into the history of famous jewels, such as the Hope Diamond, will find a strange verification of the belief that evil befalls the owner of certain gems. Certain mummies taken from Egyptian tombs, and now in the British Museum, also have had an uncanny history of tragedy overtaking anyone possessing or handling them. These influences, by those who believe in them, are thought to be caused by elemental spirits that were attached to the objects by curses.

In *The Jungle Folk of Africa*, Robert H. Milligan, who lived among them as a missionary says of the Fang tribe of West Africa:

Ancestor worship is the highest form of African fetishism, and it is only called fetishism because the ancestor's skull or other part of the body is the medium of communication.

The usual fetish of ancestor worship is the skull of the father, which the son keeps in a box. The father occasionally speaks to the son in dreams and frequently communicates with him by omens. He helps him in all his enterprises, good and evil, and secures his success in hunting and in war.

Side by side with fetishism, though not dependent upon it, is to be found another belief called totemism. Totemism is a widespread belief among the dark-skinned races of the world, throughout aboriginal America, Polynesia, Australia, India, and Africa except the northern part. A totem is a class of material objects which a savage regards with superstitious respect, believing there exists between him and every member of the class an intimate and altogether special relationship. It differs from a fetish in that it embraces a whole class of objects. Thus to the Alaskan Indian of the Raven clan, all ravens are subject to the same veneration and esteem.

Believers in totemism claim that there is a bond of friendship and kinship between the clan or the individual (totems may be clan totems, or they may be individual totems) and the totem, that mutual advantages result from this

Toteism

relationship, and that the totem is actually in some sense the ancestor of the clan or individual to whom it belongs.

It is found that a clan or individual expresses the characteristics of its totem. The human group, or individual, vibrates to the same key that its totem does. The decave is different, but the key is the same; for the totem may be an animal, a plant, or other object. To state it in astrological terms, the totem is of the same astrological rulership as the person or clan claiming it as a totem.

This natural sympathetic relation is taken advantage of by the savage. He enters into rapport with the astral double of the totem. He does his utmost to protect and otherwise benefit the totem, and in return expects the astral double of the totem to warn him in time of danger, to afford him premonitions of important approaching events, and otherwise recompense him for his devotion to its welfare.

Through his friendship he attempts to use its double to attain certain advantages for himself. Although he does not hypnotize his totem, he talks to it, giving it suggestions, much as a hypnotist may suggest to his subject that the latter's astral shall go to a distant place and obtain certain information, or that it shall direct him to a lost article. Through the natural vibratory similarity between them, the savage is in rapport with his totem in a manner not widely dissimilar to the rapport between the hypnotist and his subject, or the rapport between the controlling entity at a seance and its medium. The totem is a medium somewhat controlled by its human friend.

This all seems to the average individual pure nonsense and deep-dyed superstition. But before final judgment is pronounced, an investigation should be made as to how often a clan is actually warned—probably through the extrasensory perception of the totem or the clan—of danger by the uncommon actions of some member of its totem. It might be well to know, for instance, how often a clan in search of game following the direction taken by the first of its totem met actually found abundant game in that direction. And bearing the power of psychokinesis in mind, and how little is known about how it works, it might be well to investigate the fortune in warfare of a clan holding a dance in honor of its totem before entering battle, and what effect it had upon their endurance, their keenness of faculties, and the sudden impressions by which they took advantage of an opponent or escaped danger.

Hero Cult

Next above totemism on the religions genealogical tree is the worship of heroes. We need not go back to olden times to witness how certain individuals with superior talents in some direction are endowed by their followers with perfections they in no wise possess. Multitudes of young people adore certain movie heroes. A statesman who has accomplished some outstanding service to his nation is raised on a pedestal which permits him never to be wrong. It has been proved that the George Washington cherry tree incident is a hero-worship fantasy.

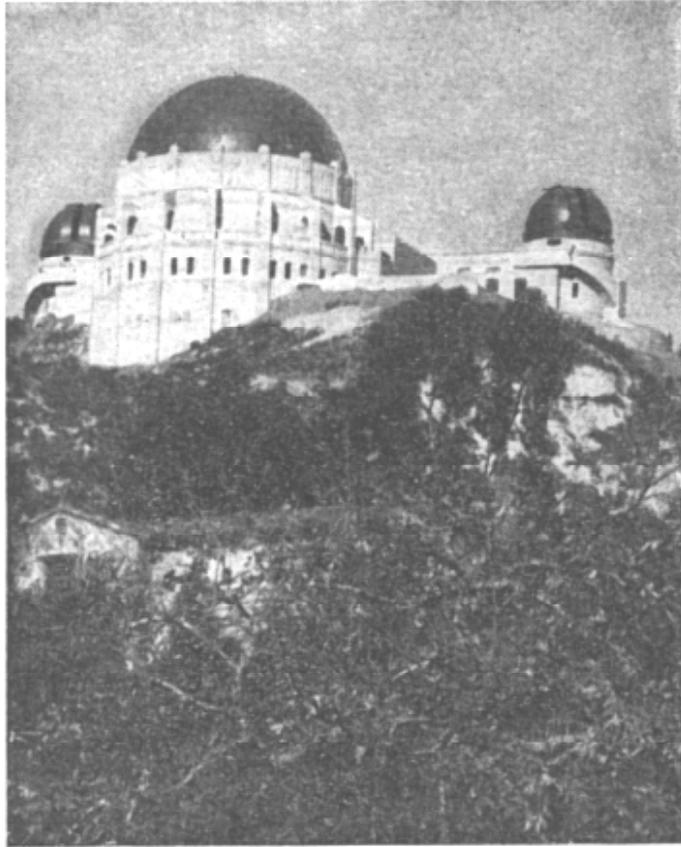
Had Hitler won World War II he would have been acclaimed a god, as were certain Roman emperors. After they have been dead a hundred years or more certain individuals are proclaimed to be saints, and to them are directed the prayers of the devout.

Phallic Worship

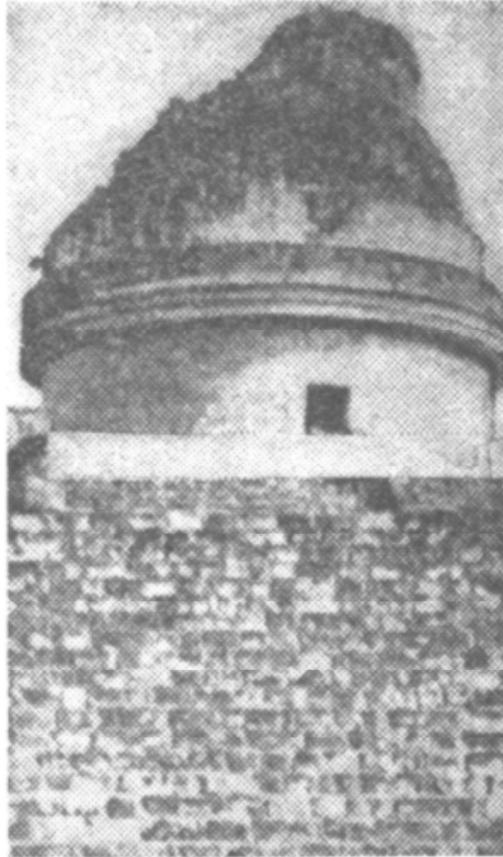
Because of the taboos of our society we cannot give this subject the discussion it warrants. While in its grosser aspect it is something quite repugnant, nevertheless it seems to be founded upon something that in its finer aspects is

both constructive and beneficial; the use of the higher emotions of love between husband and wife.

Actual results need to be checked to give us anything conclusive, but the ancients made great claims for the finer relations between married couples, claims that in the light of modern psychological knowledge, and knowledge of the action of the endocrine glands, may be founded on fact. To what extent husband and wife may contribute, through the stimulation in each other of high ideals and emotions, through exchange of magnetism, and through the psychokinetic influence of their minds upon each other, should be investigated by competent scientists; for many have claimed to have been rejuvenated and given health, as well as the inspiration for high accomplishment, through marital love.



Photograph of Griffith Observatory,
Los Angeles, California



Photograph of ruined observatory built by the Mayans at Chichen-Itza, called El Caracol



Chapter 2 _____

Early Religions of the World

DESPITE the assumption that religion developed from pre-human Naturism, there are no extant proofs as to what man's earliest belief may have been. When he first came upon the scene of prehistory he already had developed quite complex religious ideas and observances. Even the cavemen, the Neanderthals, who belonged to a different species of humanity than any that survived, believed in magic, that man survived death, and, as attested by his burying a suitable outfit with the dead, he believed that the dead after passing to the next life instead of playing a harp before a great white throne in a city paved with gold, would follow much the same pursuits that he followed here.

The first truly human men, in the sense that they belonged to the same species as existing peoples, the Cro-Magnons, were great believers in magic—which is what is now recognized as psychokinesis—and also believed in life after death. Far back in the underground grottoes of France have been found the chambers in which their magic was practiced. Clay effigies of various beasts had been made, and then pierced with spears and arrows, and cut with knives. As similar practices exist among aboriginal people in certain regions today, we may assume that these magical ceremonies were performed to enable the hunters more easily to find and overcome the very formidable game which they hunted. It is believed also that the paintings of animals on the walls and ceilings of their caves had a religious significance. So little is known about these first men that the extent of their religion cannot be determined, but their ceremonial chambers, paintings, carvings on bone and ivory, and elaborate burial practices, lead to the conclusion that it was quite complex.

These Cro-Magnons belonged to the culture of the Old Stone Age. The next people known in Europe arrived about 12,000 years ago. They, and other people of the Polynesian-European group found elsewhere, had already arrived at the stage of culture where they used polished stone. It is often assumed that they passed through the stages of religious development starting with animism, in which there was propitiation of elemental powers, then fetishism, totemism, hero cult, phallic worship, stellar cult, lunar cult, and thus finally arrived at solar cult. And some such gradual development may have taken place; but there are no records or monuments of any kind known at the present time to prove it.

These people of the New Stone Age when they first arrived in Africa, Europe, Asia and America, in so far as at present known, already had practi-

cally all the mentioned forms of religious practices. Not all of these were practiced in any one spot at any one time, but all seem to have been practiced at a very early date in adjacent regions at times so far back that we cannot be certain which was practiced first.

It is not to be assumed that heliolithic culture—the culture and religion associated with erecting stone monuments to the Sun, who was looked upon as the source of all Life, Light and Love on earth—in all its complex associations existed from the advent of Neolithic man in Europe and farther east. Many of the practices associated with it in later times were highly artificial, and the dates when some of them began have been determined. Yet heliolithic religion, in its essential elements of venerating the sun and erecting monuments in its honor, goes back so far that it seems likely to have been possessed by man as early as there are records—not including the indications left by Neanderthal and Cro-Magnon—of any kind of his religious beliefs.

The best recognized authority on heliolithic culture seems to be G. Elliot Smith, Professor of Anatomy in the Victoria University of Manchester. Because it is so important a link in the evolution of religious ideas I feel justified in quoting at some length from his monograph, *The Influence of Ancient Egyptian Civilization in the East and in America*. It should be understood, however, that the heliolithic culture referred to in this quotation is not the earlier type, but perhaps the most complex dated by him as about 700 B.C.

When one considers the enormous extent of the journey, and the multitude and variety of vicissitudes encountered upon the way, it is a most remarkable circumstance that practically the whole of the complex structure of the megalithic culture should have reached the shores of America. Hardly any of the items in the large series of customs and beliefs enumerated at the commencement of this lecture failed to get to America in pre-Columbian times.

The practice of mummification, with modifications due to Polynesian and other oriental influences; the characteristically Egyptian elements of its associated ritual, such as the use of incense and libations; the beliefs concerning the soul's wanderings in the underworld, where it undergoes the same vicissitudes as it was supposed to encounter in Pharoanic times (New Empire)—all were found in Mexico and elsewhere in America, with a multitude of corroborative detail to indicate the influence exerted by Ethiopia, Babylonia, India, Indonesia, China, Japan, and Oceania, during the progress of their oriental migration.

The general conception, no less than the details of their construction and associated beliefs, make it equally certain that the megalithic monuments of America were inspired by those of the ancient East; and while the influences which are most obtrusively displayed in them are clearly Egyptian and Babylonian, the effects of the accretions from the Algean, India, Cambodia, and Eastern Asia are equally unmistakable.

The use of idols and stone seats, beliefs in the possibility of men and animals dwelling in stones, and the complementary supposition that men and animals may become petrified, the story of the deluge, of the divine origin of kings, who are regarded as children of the sun or sky, and the incestuous origin of a chosen

people—the whole of this complex interwoven series of characteristically Egypto-Babylonian practices and beliefs reappeared in America in pre-Columbian times, as also did the worship of the sun and the beliefs regarding serpents, including a great part of the remarkably complex and wholly artificial symbolism associated with this sun and serpent worship.

Circumcision, tattooing, piercing and distending the ear-lobes, artificial deforming of the head, trephining, weaving linen, the use of Tyrian purple, conch-shells, trumpets, a special appreciation of pearls, precious stones, and metals, certain definite methods of mining and extraction of metals, terraced irrigation, the use of the swastika symbol, beliefs regarding thunder-bolts and thunder-teeth, certain phallic practices, the boomerang, the beliefs regarding the 'heavenly twins,' the practice of couvade, the custom of building special men's houses and the institution of secret societies, the art of writing, certain astronomical ideas, the entirely arbitrary notions concerning the calendrical system, the subdivisions of time, and the constitution of the state all of these and many other features of pre-Columbian civilization are each and all distinctive tokens of influence of the culture of the Old World upon that of the New. Not the least striking demonstration of this borrowing from the Old World is afforded by games.

When in addition it is considered that most, if not all, of this variegated assortment of customs and beliefs are linked one to the other in a definite and artificial civilization, which agrees with that which is known to have grown up somewhere in the neighborhood of the Eastern Mediterranean, there can no longer be any reasonable doubt as to the derivation of the early American civilization from the latter source."

Indeed, such identity of complex beliefs and practices extending around the world proves positively that all were derived from a common source. But as at least the fundamental ideas which thus became elaborated into an intricate and complex system arrived with the white population who entered the Mediterranean region around 12,000 years ago, there is no more evidence where it first developed than there is evidence where the higher culture, as shown by their first records, of Egypt, India, Crete, Peru, Mexico, China and Mesopotamia developed, which was contemporaneous with and exercised an influence upon, the less advanced heliolithic culture elsewhere. But Professor Smith's description gives us a good picture of the religion of considerable of the world outside the seven ancient centers of civilization as it existed around 700 B.C.

The Indians of the two American continents embrace many hundreds of tribes speaking different dialects. It is not wholly justifiable, therefore, in view of their different cultures, to group them as a unit and speak of their religion as a whole. Yet in spite of the long period during which there has been little intercourse between some of them, as shown by their language springing from different linguistic roots, there is a remarkable similarity between the religious beliefs of primitive Americans.

There is no more evidence where the American Indian came from, or how he reached America, than there is to indicate where the Cro-Magnon came from and how he reached Europe. But in Virginia and North Carolina has

Religion of the American Indians

been discovered evidence within the past two years that seems to indicate an eastern phase of the famous Folsom culture which flourished in the Western Plains during the last of the Ice Age more than 30,000 years ago.

When the white man first came to America he found a virgin wilderness. From this he assumed that the continent had a widely scattered and quite sparse population. But intensive archeological digging during the past few years has demonstrated that in ancient times there were numerous diverse tribes occupying almost every region on the continent.

At least we now know that the Amerindian appeared in America before the Cro-Magnon appeared in Europe. And there is considerable mystery about where he received some of his ideas. For instance, the Doheny Expedition of 1924, found some interesting wall carvings. Samuel Hubbard, Director of the Expedition, and Curator of Archaeology of the Oakland, California, Museum, reported the finding of a wall-carving of a dinosaur. The quite perfect wall-carving by prehistoric man was found in Hava Supai Canyon, Arizona, within a hundred miles of where fossil tracks of these monsters also were found. There were also carvings showing man chasing ibex, and one showing man being attacked by an elephant. It seems certain that man was in America contemporaneous with mountain goats, mountain sheep and the Imperial Elephant. But according to all knowledge we have at present the dinosaurs had disappeared from the earth 50 million years before the advent of man. Did some early artist use his extrasensory perception accurately to reconstruct and picture on the canyon wall the monster which millions of years earlier had left its huge footprint in the mud which had hardened into rock?

To the Indian of North America or of South America, both past and present, in so far as there is evidence to consult, religion is not merely for special occasions, but is the very essence of his daily life. He believes in a Great Spirit, Creator of the Universe, Who is not to be represented by any object nor to be circumscribed by the walls of any temple. He believes also in a devil, called by some tribes Hobamoco, to whom, in the effort to attain his good will, or to keep from offending, devotion by some may be paid. And residing in objects, such as the sun, moon, rain, and earth, as well as in minor things, he discerns an animating spirit to which in reverence he may address himself.

The typical Indian is reverent under all circumstances. On rising in the morning he breathes a prayer to each of the four cardinal points, and to the "here," which is the place where he stands. Or if a Navajo, for instance, he addresses a prayer not merely to the spirits of the East, North, West, South, and "Here," but also to the spirit of the Heavens above, and to the spirit of the Earth below. When the sun rises he offers a prayer to it, and often makes a secret prayer to the powers above and around him before partaking of food.

On more momentous occasions, such as planting grain, preparing the harvest, going on a protracted hunt, or initiating a war, he first prepares to merit success by an elaborate religious ceremony. There are war dances, ghost dances, snake dances, harvest dances, and a great many other solemn religious rites and festivals for the purpose of gaining the assistance of invisible powers in the Indian's undertakings.

Civilized man is all too prone to scoff at the Indian's belief that his ceremonies and prayers tend to cause his corn to grow thriftily, tend to protect him in time of battle, or tend to bring rain when needed. Yet Roman History records that in the time of Nero a Cynic laughed at the folly of the Aqualieium, but that the pontiffs solemnly carried the sacred stone to the Capotiline and prayed to Jupiter until, in response, the people were drenched like rats by

rain that fell in bucketfuls. Or if you wish a more modern instance, here is a clipping from the *Los Angeles Examiner* (1925):

Atlanta, Ga., Sept. 13—(By Associated Press)—A break in the drouth which has held most of the South many weeks, came today.

The Governors of Georgia, Alabama, North Carolina and Virginia had issued proclamations calling on the people to pray for rain.

Whether it is admitted that the rain in the above instance was influenced by prayer or not, at least when the governors of four states issue solemn proclamations calling on the people to pray for rain, it indicates a belief in the efficacy of such prayers. And if civilized people believe their prayers will be answered, but that the prayers of primitive people will not, it is because they are under the illusion that they are the favored or chosen people of God. But all the evidence indicates that God works His will, not through whim and prejudice, but through undeviating natural laws, and that psychokinesis is just as likely to bring the realization of the prayer of a devout savage as to bring the realization of the prayer of the most pious Christian.

In addition to believing in a host of spirits both kindly and malicious the American Indian is a firm believer in magic. The Medicine Man is the chief magician of the tribe, and is supposed to be the repository of secret wisdom and uncanny powers. Totemism is widely prevalent, and so sure is the Indian of a life after death, in which usually it is believed good deeds will find a reward and evil deeds will be punished, that he faces death without fear or hesitancy. The Indian about to die has no misgivings. It is only those who are left to miss him who bewail his departure.

This life after death is conceived to be very similar to the life on earth, except less sordid and harsh. Therefore, that he may have them (their astral counterparts) for his use in the Happy Hunting Grounds, it is not uncommon for the Indian's most cherished possessions to be buried with him, and that he may not be compelled to go afoot, his favorite horse may be slain on his grave.

The Indian is cruel in war, as are most modern people; the mass murders and cruel concentration camps of Nazi Germany, for example. Yet the Indian has a deep sense of honor, and a keen feeling of responsibility toward the other members of his tribe. Those who receive the highest praise and are the most esteemed are those who do most for the common welfare.

Indians believe the positions of the heavenly bodies have an influence on mundane undertakings. Thus the religious ceremonies more frequently begin under some special astronomical configuration. This may be merely according to some phase of the moon, or it may, as in the case of the Snake Dance of the Hopi Indians—details of which are given in the reference book, *Astrological Lore of All Ages*, and a picture of which is given on page xiv—be determined by a special relation of the moon to the sun when the sun is in a particular part of the zodiac. To what extent astrological considerations enter into the life depends largely upon the culture of the particular tribe. As a general thing, the higher the degree of culture the more attention they pay to astrological factors.

The Indians of the larger part of Canada, except where there are towns, groups of white settlers, or trading posts, may be classed as animistic. They believe in a Great Spirit, in a Happy Hunting Ground to which they go after

death, in spirit communion, and in the power of their medicine men to perform wonders. Totemism is in particular evidence along the Northwest Coast and the coast regions of Alaska. Sweat chambers are common, initiation ceremonies are considered important, there are religious dances and festivals differing with differing tribes, and also a number of methods of disposing of the dead; all of which to them has religious significance.

The Aleuts between Kamchatka and Alaska believe in ghosts; but they go somewhat further than primitive animism, for they believe certain priests, or ghost controllers, have the power to control and influence ghosts. They thus belong to an advanced kind of animism, such as is to be found also in Siberia, where a special priest is thought to have supernatural powers. This belief is called Shamanism.

Along the narrow sea-coast strips of Greenland which are inhabitable, we find Eskimos. They may also be found around the Bering Sea and on the northeast coast of Siberia. Wherever found their religion is the same, except that in some localities it has come to a greater extent than in others under the influence of Christianity. The Eskimo believes in a Great Spirit, or supreme god, called Tornarsuk, to whom all go after death if they have lived good, honorable lives. The after-death lives of such good people are happy and filled with joy. The after-death life of evil persons is a miserable sort of existence. The Eskimo is a firm believer in spirit communion? and in witchcraft. Their priest, called Shaman, is both a magician and one who converses with the dead. In some regions Eskimos are regarded as Christians, but where uninfluenced by Christianity their religion is pure Shamanism.

At the opposite extreme of the Americas we find the big Patagonians, who believe that after death they will live in a pleasant grove. They also believe in evil spirits. In Tierra del Fuego there is a belief in a Great Spirit who knows man's actions and words, and has an influence upon the weather.

Indians of both Americas, even in the outlying wilderness, have traditions concerning some of the constellations. But the nomadic tribes, lying outside the region where squashes and maize are raised, including the mentioned Canadian Indians, were so much on the move, and had so little time to devote to anything except procuring their daily food, that their culture was small and found little room for astronomical notions. Those Indians, on the other hand that lived in the maize raising belt, had time to develop a high degree of civilization, and the nearer we approach the highest centers of civilization the more prominence is given to astrological ideas.

Thus near the City of Mexico is a pyramid temple to the sun, and not far from it a pyramid temple to the moon, each rivaling in size the Great Pyramid of Egypt. And farther south in more ancient times the Maya had quite effective observatories (picture on page 15 of chapter 1). In such vicinities, until suppressed by the Spanish conquerors, the religious ceremonies and also the important affairs of life in general, were regulated by a careful observance of astrological positions.

Religion in Oceana

The native Australians may roughly be divided into two great divisions, the Eagle-hawk group, and the Crow group. The former are a much taller and stronger people. They are all quite convinced that the soul is able to leave the body and visit celestial spirits in sleep. They also believe it is dangerous suddenly to awaken a person from a sound sleep, as the shock may sever the connection, and the soul will then be unable to return to the body. They further believe that following death the dead often return to earth and linger for

a time. In periods of great danger they call upon the departed for assistance. They believe in gods, who are supposed to live in a region above the earth. After his initiation is completed, it is customary for the Australian youth's father to lead him out into the bush and point up to a star, reverently telling him, "Now you can kill all kinds of animals but remember, He can see all that you do down here."

The most important religious rite of this whole region is that of initiation. The initiatory ceremony varies somewhat with different tribes. In some only the young men undergo initiation, which is usually accompanied by circumcision, and perhaps knocking out two front teeth, or other mutilation. In other tribes women have initiation ceremonies which, of course, are carefully guarded from the men. These initiatory ceremonies are quite protracted and very harsh. In them, communion with spirits plays a part, and information is imparted by the older men. There are also Gomerias, or wizards, resembling the Indian Medicine Man.

Of course, among the different groups of islands customs and beliefs vary somewhat, but animism and totemism are the dominant features. Thus the Maoris of New Zealand have large piles of stones, of phallic import, upon which sacrifices are offered, the entrails being inspected to obtain omens of the future. In time of peril human prisoners have been sacrificed on these phallic altars. On Gilbert Island, midway between New Guinea and South America, such sacrifices, which date back to the heliolithic culture, are made to a single stone set within a circle of stones. On the Haides, east of Australia, the natives believe in two gods, both of rather beneficent character. One is the ruler of the upper world, and the other the ruler of the lower world. Once they quarreled, and the one threw the other out of heaven, and heaven became filled with a host of other gods, who still remain there, and who must be propitiated to prevent misfortune. They consider the worst sin to be disregard of the wish of their priest. The latter, they believe, has the power to condemn a man's soul to hell.

The Fiji Islanders, like the balance of Polynesia, were once of heliolithic culture. There are remnants of this belief, as well as strong influences from animism and totemism among them at the present time. They formerly worshipped sacred stones and sacred trees. But at the present time the dominant influence is Protestant Christianity. In Samoa, still farther east, there is a belief that gods incarnate in various beasts, birds, fishes, and shells.

Farther east than Samoa, and considerably north, are the Hawaiian Islands. The religion before civilized man arrived was animism, arising out of and associated with, the old heliolithic culture. As in Australia, the priests, called kahunas, at times, in addition to other magic feats, used psychokinesis to bring about the death of their enemies, or those they had been paid thus to kill. In Australia the magician makes use of a "pointing bone," a bone which he either holds while he points it at his victim, or which he fixes near where his victim sleeps so it will point in that direction. He keeps repeating an incantation while the bone is thus pointed, and the victim gradually becomes paralyzed and finally dies. The Hawaiian kahuna uses a "death prayer" to send his spirit slaves to enter the intended victim's body and remove the vital energy. The vital force is first removed from the feet, which become numb, then from the knees, hips and solar plexus. In the course of a few days the numbness gets as high as the heart and the victim dies.

Among the Polynesian priests there is a secret philosophy, not given to others, relative to what we call the astral double, and methods of performing

various feats of magic. In Hawaii this is known as the Huna philosophy. But at present there is a strong Protestant Christian influence, which has converted a large part of the native population. And in addition, there is the Buddhism and Confucianism which is the belief of the quite considerable Mongolian population who are immigrants to the Islands.

In New Guinea, and such adjacent islands as Ladrone Islands, Yap, Caroline Islands, Lelew Islands and Guam, the earlier heliolithic religion is heavily overlaid with animism, in which charms and magic are prominent features.

Early Religion in Asia

In south and east Asia, including the Malay Peninsula, Sumatra, Borneo, and the Philippine Islands, we find a people who in earlier times were essentially of the old heliolithic culture. Overlying this there later developed a less cultured form of animism, there being a strong belief in charms, in the power of certain idols, and the presence of altars and sacred groves. At the present day, however, while the Dyaks of Borneo still have wizards who perform rites, throughout the Malay Peninsula, Sumatra, Borneo and Java, another influence has become dominant. These regions are now strongly Mohammedan. Indo-China, on the mainland, however, including Siam, is predominantly Buddhist.

Off the north coast of Asia lie the islands of Japan. The primitive people here seem to have been the hairy Ainus. Their religion was on a par with that of the natives of Chota Nagpur, India, in being a quite nebulous form of animism. The present Japanese are supposed to be an invading race, in part racially allied to the Chinese. The religion that developed among them is called by them *Kami no michi*, meaning, *The Way of the Gods*, but is customarily referred to by the Chinese designation, *Shinto*, meaning, *The Way of the Spirits*.

The chief Shinto god is the Sun-deity, *Amaterasu*. There are a great many other deities, but the only other ranking close to the Sun deity is the Food-goddess. In the earliest traditional-times, beyond the exaltation of the sun to the station of chief and most powerful goddess, the religion seems to be little more than animism. The moon, fire, lightning, three watergods, volcanoes, trees, and animals were subjects of special veneration. There were also a host of other spirits. It was held that the soul persisted after death, at least for a time, although this belief was not clearly defined; and the abode of the dead was hazily considered as some subterranean region in which the departed persist for a time in an unenviable state, thus greatly resembling the belief of the early Sumerians. The chief Shinto ceremony is the Great Offering of the first fruits at the commencement of each new reign.

There was no special moral code associated with Shinto; but courage and kindness were endorsed because they were regarded as characteristic of the Sun-goddess. Magic was believed in, but was considered an offense. The four distinctive emblems of the religion are the mirror, the rope, the torii, and the gohei. The torii consists of two stones, or two barked unpainted tree trunks planted upright in the ground, on the top of which rests another trunk or stone, and below this is another horizontal beam. In effect, it is the dolmen structure so frequently encountered in the prehistoric stone monuments of the West. The gohei is a slim wand of wood, with two pieces of paper, each notched alternately on opposite sides, hanging from it. These are supposed to attract the attention of the gods to the worshipers.

In the course of time, no doubt so his political supremacy might remain secure, it came to be taught that the Mikado is always a direct descendant

from the sun. This being a god because he was the Son of God, is a regular feature of the Hero Cult as it developed in various sections of the world. It is the main doctrine back of Christianity. And the Mikado (chart of the last Mikado in Chapter 3, Course 21, *Personal Alchemy*) thus held his subjects under complete domination until recently, when, as a result of losing World War II, he was compelled publicly to announce to his previous subjects that after all he was not a god, but merely a human being as were they. This was a terrible shock to the people of Japan, but it emancipated them from a previous form of slavery.

It was taught that because of the mischievous tricks of the violent god of the underworld, the Sungoddess once shut herself in a cave. The violent god thereupon by dancing attracted her attention, and showing her her own reflection in a mirror told her she had a rival, upon which she reappeared and all was bright in the world again. The violent god was then banished by the other gods, and the grandson of the sun came down to earth, and by slaying all who opposed him, secured peace on earth. This grandson of the sun was Ninigi, the great grandfather of Jimmu, the latter being the Mikado that tradition claims reigned 660 B.C. It is also related that the empress Jingo, who lived a hundred years and conquered Korea, lived about 200 A.D., but there is no certain date in Japanese history before 401 A.D.

Up to the time of the Japanese defeat in World War II, the chief doctrine of Shintoism was unswerving loyalty to the nation. Patriotism was looked upon as the highest virtue. The implication was that any act, regardless of its effect upon other peoples, and regardless of justice, that benefited the empire was commendable. There was no consideration for members of society other than the Japanese.

Early Shintoism had no organized priesthood. It is said there are 37,000 Shinto Shrines at present in Japan, but at many of these shrines the Buddhist influence is practically as strong as that of Shinto. The service at these shrines is hand-clapping and bowing. The center of the Shinto religion today is at the shrine of Ise, to which pilgrimages are made from all parts of the country. At Ise there are two temples. It is here the custom for pilgrims to throw down their copper coins upon a white cloth in front of the gateway which is within a torii, bow a few times, and then depart in contentment.

In every Japanese household there is a "shelf for gods." This seems to be a development due to Buddhist influence, which only began to infiltrate Japan after 600 A.D. On this shelf it is the custom to have a little shrine containing paper tickets on which are written the names of the various gods. One of these tickets is supposed to contain in its makeup some shavings from the wands used by the priests of Ise at the two annual festivals, and is supposed to protect its possessor from misfortune for six months, at the end of which time it should be changed for a new one. These tickets and the priests, as well as the doctrine of the infallibility of the head of the government because of his divine descent, however, are no part of the original Shintoism. Even the mirror, symbol of the sun, which is shown in the present-day Shinto temples, together with the jewel and the sword associated with the sun's struggle with her violent brother, is an importation from the Buddhist cult, and the real mirror is kept secretly concealed.

The Dravidian people of primitive India were of the heliolithic culture. Later animism developed the worshipers of Siva, which is one of the two great divisions of Hinduism to this day. Siva is the destroyer. A standard authority on the subject writes:

But whenever one finds a true Sivaite devotee that is, a man that will not worship Vishnu but holds fast to Siva as the only manifestation of the supreme divinity, he will notice that such a one quickly becomes obscene, brutal, prone to bloodshed, apt for any disgusting practice, intellectually void, morally beneath contempt. If the Sivaite be an ascetic his asceticism will be the result either of his lack of intelligence, or of his cunning, for he knows that there are plenty of people who will save him the trouble of earning a living.

But we must now give an account of the low sectaries, the miracle-mongers, jugglers, and ascetic whimsicalities, which together stand under the phallic standard of Sivaism. Ancient and recent observers enumerate a sad list of them.

The devotees of the 'Highest bird' are a low sect of ascetics who live on voluntary alms, the result of their affectation of extreme penance. The Urhvabhus, 'Up-arms,' raise their arms until they are unable to lower them again. The Akacamukkas, 'Sky-facers,' hold their faces toward the sky till the muscles stiffen, and they live thus always. The Nakhis, 'Nail' ascetics, allow their nails to grow through their clenched hands, which unfits them for work (but they are all too religiously lazy to work), and makes it necessary for the credulous faithful to support them.

Some of these, like the Kanaphates, 'Earsplitters,' who pierce their ears with heavy rings, have been respectable Yogis in the past, but most of them have lost what sense their philosophic founders attached to the sign, and keep only the latter as their religion. Some, such as the Ukharas and Sukharas, appear to have no distinctive features, all of them being 'refuse of beggars' (Wilson). Others claim virtue on the strength of nudity, and subdue their passions literally with lock and key.

The 'Potmen,' and the 'Skull-men,' Gударas and Kapalikas, are the remnant of a once thoughtful sect known by name since the sixth century, and Kanaphats and Kapalikas show that very likely among others these wretches are but the residue of ancient Sivaite sects, who began as philosophers (perhaps Buddhists), and became only ascetics and thus degraded; for Siva apparently has no power to make his worshipers better than himself, and he is a dirty monster, now and then galvanized into the semblance of a decent god.

But none of the Sivaite sects that have been mentioned, imbecile as seem to be the imposters that represent them, are equal in despicable traits to the Shaktas. These worshipers of the androgynous Siva (or of Shakti, the female principle alone) do, indeed, include some Vishnuites among themselves, but they are originally and prevailingly Sivaite. Blood offerings and human sacrifices are a modern and ancient trait of Siva worship; and the hill tribes of the Vindhya and the classical drama show that the cult of Aghoris is a Sivaite manifestation which is at once old and derived from un-Aryan sources. Aghori and all female monsters naturally associate with Siva, who is their intellectual and moral counterpart."

To give in details the worship of Mehadevi, Durga, Kali, Uma, etc., the names by which Siva's wife is known is not desirable, and non-permissible,

because of the indecencies. Nor is it desirable to more than mention the rite-book called the Tantras, which enjoins indulgence in "wine and women."

The wild tribes of India hold to still other religious beliefs. These tribes may be divided into two great groups, the dark-white Dravidians, and the yellow Kolarians, the latter being sometimes called Indo-Chinese. The general religion of the Dravidians is essentially heliolithic, and for that matter the sun is venerated and worshiped in nearly all parts of India. I shall have space to mention but two of the larger divisions of the Dravidian population, the Gonds and the Khonds.

The pure Gonds are junglemen, and are noteworthy for honesty, truthfulness, and courage. Those that have intermarried with the Hindus, however, are noted for their treachery and dishonesty. They venerate the sun, moon, and stars, and have stone idols, or symbols, which they venerate, and believe in magic. More anciently the sun was the great object of their veneration, to which they offered human sacrifices, a man of straw now being substituted as the victim of the rite. The chief ceremonies are the sun-feast and the snake-feast, in which worship is combined with drinking and licentiousness.

The Khonds make a human sacrifice to the earth-goddess their principal rite; but they also worship the sun as the supreme deity. The human victim whom they sacrifice is placed in a cleft of a tree to be crushed, or he is placed in the fire. Human sacrifices are also used to mark boundary lines. The victim is captured while quite young, and treated with kindness until he is grown; then he is sacrificed in a mud-bath and bits of his flesh are cut out and strewn along the boundary lines. This people are aborigines of the Eastern Ghats.

Of the yellow Kolarians, the Sunthals have immigrated into the West Bengal region. Their highest deity is the sun; and their religion is strictly animism. The Koles (pig-stickers) also worship the sun; and in addition worship the moon as his wife, and the stars as his children. Then there are the Garos, who live between Assam and Bengal; and the Kaaos, the Savaras, and many others whose worship is chiefly sun worship, totemism and animism.

To the north of India lies the mysterious region of Tibet. The religion of this country is Lamaism. This Lamaism has for foundation Mongolian Shamanism. This Shamanism still is the dominant religion of Northern Asia. The Shaman is the wizard priest, closely resembling the Medicine Man of the North American Indians. He is primarily a magician who holds communication with both good spirits and bad spirits, as well as with people's ancestors.

Tradition relates that the Mongolian Shamans of Tibet were among the world's most powerful magicians, exceptionally well versed in necromancy. Later, Buddhism gained a foothold in Tibet as it did in Mongolia and China. In the course of time, however, the Buddhist doctrines in these regions underwent a gradual but radical change. Then, in the seventh century, the ruler of Tibet, Sorong Tsan Gampo, entered into negotiations with the Emperor of China, and founded Lhasa, the present capital of Tibet.

He was supported in his enthusiasm for Buddhism by two queens, who are now worshiped as being incarnations of the wife of Siva. The king also became a saint, and is looked upon as an incarnation of a divine being. From then on, as Rome became a holy city under Catholicism and strove for temporal power, so Lhasa became the Holy City of the Far East, and its religion began to take on an aspect of temporal power. In the West, in the fourteenth century came the reformation of Christianity led by Martin Luther, and in the fifteenth century in the East there was a so-called reformation which finally resulted in the Emperor of China recognizing two leaders, the Dalai Lama

and the Pantshen Lama. These two had previously been abbots of the great monasteries at Geduu Dupa, near Lhasa, and the one at Krashis Lunpo, in Further Tibet. They each strove for complete dominance, and to prevent a long and bloody war the Emperor of China effected a compromise. Since then these two Lamas have been the temporal and religious rulers of Tibet; being supported in this by Mongolia and China.

These Lamas are supposed to be incarnations of divine beings, the Dalai Lama being an incarnation of the same divinity as Buddha. When either of them die it is necessary for the other to ascertain in whose body the celestial being will next incarnate himself. He, therefore, has collected all the names of the male children born soon after the demise of the other Lama. Out of these names he chooses three. These three names are placed in a casket provided by a former emperor of China. The abbots of the great monasteries then assemble after a week of prayer, lots are drawn while they, the remaining Lama, and the Chinese political resident, are present. The child whose name is thus drawn is the future Grand Lama.

The abbots correspond closely to the Roman Catholic Cardinals; but there are Chubil Khans who fill the post of abbots to lesser monasteries. These abbots are all incarnations of celestial beings. Below them are other ranks in a descending scale, corresponding to deacon, full priest, dean, and doctor of divinity, according to the standards of Christianity.

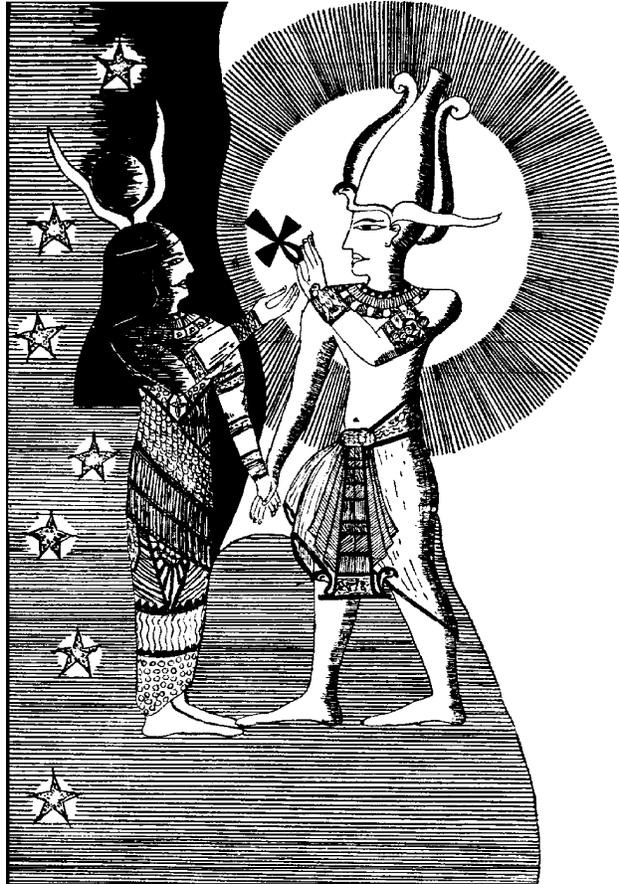
The Dalai Lama is the head of the Buddhist Church throughout Mongolia and China; and while his political authority has been confined to Tibet, and while there are Buddhists both in China and in Japan who do not recognize his authority—as the Greek Catholic church does not recognize the authority of the Pope—he is the head of a hierarchy that has sought, and still seeks, world dominion; using religion as a means of gaining temporal power. The parallel between the Buddhist Church of Tibet and the Catholic Church with headquarters at Rome, is amazingly close, both in the manner in which they manage their affairs, and in the ultimate ends sought.

But Buddhism is not the dominant religion in China proper. The strongest elements are Taoism and Confucianism. These have been slightly influenced by Buddhism, but in most respects retain their original elements. Temples are numerous, ancestor worship is prevalent, and while moral precepts are taught, a great amount of attention is paid to driving out evil spirits. Animism, therefore, enters largely into their present religion.

Religion in Africa

It is true that some African peoples have advanced beyond fetishism. Thus the Bushmen, while still fetish worshipers, look upon the sun and moon as spirits to be venerated. The Guinea Negroes have also totem worship, religious cannibalism, and a moon-cult. The Wakamba Bantus in addition to fetishism have phallic cults, and the Hottentots have a benevolent god and a malignant devil resembling those of the Christian faith. But Africa as a whole is closely wedded to fetishism. This is particularly true of the West Coast.

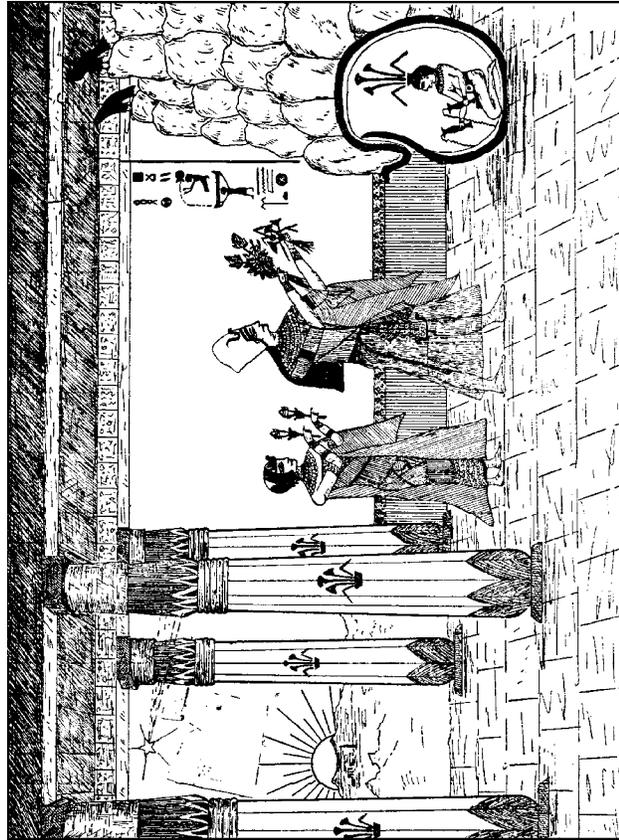
Voodooism as practiced by the Negroes of the Southern United States and Haiti, and Obeah and Wanga, came from the West Coast Negroes. Voodoo means fearful, and as originally practiced by the Dahomy Negroes required a priest, a priestess, and a snake. The Wanga, which is still practiced by Voodoo Doctors in the Southern United States, shows the action of poison but does not require the spilling of blood. The White Voodoo requires the sacrifice of a rooster or a goat. The Red Voodoo, which has caused the authorities much trouble in Haiti, requires in its ritual the sacrifice of a human victim.



Isis and Osiris



Princess Isis with sistrum



Shrine of the Nile



Chapter 3

Religions in Historic Times

OUR knowledge of the beliefs of the early Nordic (light-white) people of Scandinavia and the Germanic tribes is largely derived from the so-called Norse Mythology as presented in the Edda. The principle of polarity is everywhere evident; for spirit and matter are considered eternal, fire and water are the two chief elements, and heat and cold the two chief conditions. There are two kinds of gods, the Vanir and Aesir, and two kinds of evil powers, the Thursar and the Jotnar. The Jotnar were giants. The first born of the gods was Wodan, who became the father of the other gods.

These Nordics believed in elves, dwarfs, and other spirits; the swarthy dwarfs being skillful workers in metal, and often friendly to man. The gods increased in number until there were twelve, and of course, following the principle of polarity there were also twelve goddesses. Wodan, who in astrology corresponds to Mercury and after whom Wednesday was named, as father of the gods implies that Mind is back of all orderly manifestation. Wodan desired to drink from the spring of wisdom, guarded by Miner, and to accomplish this was compelled to sacrifice one of his eyes. He was married three times.

His first wife was Jorth, the Earth, who became the mother of his eldest son, Thor, the strongest inhabitant of Asgarth, the middle region of the earth, which was the abode of the Scandinavian gods. Thor, after whom Thursday was named, and who corresponds astrologically to Jupiter, was famed for his hammer, essentially a phallic symbol. He was continually engaged in a struggle with the giants, and his hammer, which was used as an unerring missile, was the cause of lightning and thunder. He was thus, as was Jupiter always, the god of storm, to whom tillers of the soil prayed for rain.

The second wife of Wodan was Frigg, after whom Friday was named, corresponding astrologically to Venus. She was the goddess of mother love, the guardian of women and domestic life, and the protector of marriage. In one aspect, even as astrologically Venus rules Taurus, the sign of fertility, Frigg seems to represent the earth in a state of fertility.

Rindr, the third wife of Wodan, seems to represent earth in a frozen and barren condition.

Another son of Wodan was Tyr, after whom Tuesday was named, corresponding astrologically to the planet Mars. He was the god of war, the personification of courage and bravery.

To the gods, and also to other spirits, it was customary to offer sacrifices. On official occasions horses were offered, and in times of great stress there

The Religion of Classical Greece

were even human sacrifices. Temples were built, images of the gods constructed, and in time a well-defined priesthood came into being to look after them. Magic and sorcery were practiced, and in their mythology their gods also employed such means. The earliest conception of the life after death was in Helheim, a cold, misty region, much like the early Sumerians believed in. At a later date a more cheerful abode for the dead came into recognition. This region, Valhall, was a most gorgeous hall where Wodan received his heroes who had lived noble lives and fallen bravely in battle. Here they lived a life of great happiness, every morning marching out to battle, yet at meal time those who had been slain rose in perfect health to partake of the wonderful feast, where they were served the beer, Saehrimmir, and copious draughts of mead.

Although the Nordic peoples had three annual festivals that correspond to well-defined astrological positions, and although their mythology is most successfully interpreted in astrological terms, there seems to be no record of their possessing astronomical or astrological information of much importance.

Between Greece and Asia Minor is the Aegean Sea. On the islands of this sea, and on the adjacent mainland were the dark-white Iberians. Their religious beliefs developed from a simple heliolithic culture. Among their deities was a mother-goddess, with whom was associated a less important male deity, Velchanos.

When the fair-skinned Hellenes, those heroes of whom Homer sings, invaded the region, this Velchanos was identified by them as their Zeus, and certain myths about the former were thus attached to Zeus. The early Aegeans, however, followed the general practice of heliolithic peoples. They believed in spirits, nymphs, dryads, satyrs, fauns, spirits of the wood and mountain, and looked with reverence upon the sun, moon, stars, sky and earth. There were sacred stones and pillars, symbols of the creative principle, and the eternal belief in magic and in a life after death.

When the Nordic robber kings from Central Europe invaded the region, they brought with them the big turbulent northern gods, given to excess and violence, who later became the Olympians. The religion of Homer's time then, about the ninth century B.C., was a blend of the old Aegean beliefs—considerably modified through commerce with Egypt and the Orient—with ideas brought in by successive waves of big, rangy, fair-haired, blue-eyed Nordics.

Greece is divided by mountains and other topographical features into numerous sections, and each section, city, and valley had its own patron deity. The Olympian System of deities, with whose mythology nearly everyone is familiar, seems to have been a reformation brought about through the efforts of the Homeric poems to replace the aboriginal devotion to the mother principle and the sanction of polygamy, which were Aegean features, as well as those of the Hittites to the east, with devotion to the paternal principle and the endorsement of monogamy.

The old robber gods were gathered on Mount Olympus. These were pictured merely as supermen, who instead of looking after government or agriculture, spent their time feasting, fighting, and in love-making and intrigue. While immortal, Zeus, Apollo, Hera, Hermes, Athena, and all the rest were very human in that they required food, drink, and sleep. In fact, their devotees sought to gain their favor by offerings of meat and wine. To these gods altars and temples were erected, images were made, and there was even the beginning of a priesthood.

These mighty Olympian gods did not entirely displace the local deities

and those of earlier times. Some of the older gods, such as those of the wind, the nymphs and fauns, Hesta, Helios the Sun, Selene the Moon, and Gaea the Earth, found their way into the Olympian System. Others did not, but continued to receive homage locally; for there was the utmost freedom in regard to religious beliefs and practices at all times in Greece. The only restriction, even in later times, in regard to religion, was that no one should be allowed to ridicule the gods in public. This, however, was rather to preserve the state than to preserve the religion; for at that time it was thought that a common religion, with its pomp and pageants and artistic displays, was a strong bond for political unity.

With the development of scientific methods of thought, and commerce with the Babylonians, the Greeks became interested in astrology. After about 600 B.C. their influence toward greater scientific precision is noticeable in the astronomy of Babylon, and from that time on the astrological knowledge of the Babylonians began to percolate into Greece. And as this Chaldean astrology came to be understood in Greece, more and more it came to have an influence on Greek religion. Even though the Olympian gods were described by the bards before there is record of astrology getting a foothold in the country, yet the characteristic actions of the deities leave no doubt in the mind of one conversant with astrology that the chief deities each acted in strict conformity to the characteristics of the astrological orb which later came to be associated with it.

The official Greek religion, in early times, concerned itself very little with death and after death life. These things, however, were fully revealed in the Mysteries. The greatest gods of the Mystery cult, Dionysus and Demeter, were not even given a seat among the Olympians. These Mystery cults were secret societies where initiations took place. There were mysteries in honor of Gaea, Aglaurus, the Graces, Hecate, Themis, and more important still, Orphic mysteries and Elusinian mysteries, and later those of Samothrace. In these mysteries, which had large memberships and which markedly influenced the later trend of religious thought, were taught the Ancient Hermetic Doctrines.

In reference to classical Greece, although he founded no religion, but because he refused to believe the orthodox doctrines of his times, and opened a new era of philosophy which called on men to seek self-knowledge, and thus started a movement which, instead of the prevalent blind belief, depended upon intellect, some mention of Socrates should be made. Born in 469 B.C., near the end of his life those upholding the orthodoxy of his day charged him with not believing in the gods which the state worshiped, with introducing new divinities, and with corrupting the youth.

As a result of these charges he was sentenced to death. Between the imposition and the execution of this sentence thirty days elapsed, during which his friends were permitted to visit the old philosopher and carry on conversation as usual. His last conversation with them was about the immortality of the soul. His friends offered to devise means for his escape, but he refused. Obeying the command of the state, in 399 B.C., with perfect composure he drank the poison hemlock and died.

He had a phase of extrasensory perception in remarkable degree. He was sensitive to what he considered a divine voice, his Daemon, even as many at the present day receive information thus from their unconscious minds. But instead of admonishing what to do, whenever he, or some of his friends, were about to make a wrong decision, or to do something that was unwise, the voice warned him against it. By experience he found it invariably right. He

was one of the great teachers of the world, and his influence produced first Platonism, then the Aristotelian logic, and following this various system of philosophy which had much influence during a thousand years after his death.

Not, however, until after the founding of the Alexandrian School in Egypt, 332 B.C., and the conquest of the world by Alexander, did Chaldean astrology play its important part in Greek religion. The wisdom of Babylonia then moved to Alexandria and to Greece. About 280 B.C., Berosus, a priest from Babylon, established himself in the island of Cos. He taught astrology, and made known the contents of cuneiform writings which he had collected. Soudines, another Chaldean, about the year 238 B.C., was invited to the court of Attalus I, king of Pergamus, to practice the methods of divination of his native country. In due time many Greek savants of high repute, including Epigenes of Byzantium, Appolonius of Mydnus, Artemidorus of Parium, and Hipparchus, boasted of having been instructed by the Chaldeans.

Gradually thus the knowledge of magic, astrology, divination, mathematics and religion held by the Chaldeans came to have a dominant influence over the religious life of Greece. Babylon, sacked and burned in 125 B.C. never recovered. The last astronomical tablet in cuneiform characters, so far as is known, is dated 8 B.C. Babylon and her written language disappeared; but whatever of knowledge was hers became the property of the Greeks, and by them was perpetuated.

The Religion of Early Rome

The old Iberian peoples who in Greece were overrun by certain Nordics, in Italy met a similar fate at the hands of other fair-skinned Nordics migrating from the Danube Valley and from North Italy. This northern people were at the time in the animistic stage of belief in which objects were venerated, magic was prominent, and the world was filled by various orders of spirits. By 1,000 B.C. the northern people had become well established, mingling their beliefs with those of the primitive Iberians, and with those of the more civilized Iberians of the old Aegean Culture who had also settled in certain parts. These, by the Latins, were called Etruscans. Although the founding of Rome dates 753 B.C., beneath the Roman Forum are Etruscan tombs of a much earlier date. Not until the founding of Rome and the work of pious King Numa toward unifying religion was there any unity of religious belief.

Somewhat later Rome fell into the hands of the Etruscans, who built the Temple of Jupiter on the Capitoline hill. Although the Etruscan kings were expelled from Rome in the sixth century B.C., the statues of their gods, and the elaborate rituals which they inaugurated became a permanent fixture of the Roman religion.

The chief religion of the more primitive inhabitants was the veneration for the spirits that lived in the trees, fields, stones, springs and other objects. These were called numina, and some of them came to be recognized as guardian deities. Propitiation of these numina existed down to the Christian period. And the gods received from the Etruscans, such as Jupiter and Mars, were conceived to be very powerful numina, each ruling over certain things.

Thus Jupiter's province was to govern rain and sunshine, his aid being sought for success with the field and vineyard. For the purpose of obtaining the good will and favors of these deified spiritual powers, the state built elaborate and precise rituals presided over by a priesthood. This state worship was conducted in sacred groves and holy places and at altars, by the Arvan brotherhood, the Salii, the Luperci, pontiffs, vestals, flamens, augurs, Fetal priests, and others. Rome has been the stronghold of Western orthodoxy's priesthood

since 700 B.C., even as Lhasa has been the stronghold of Eastern orthodoxy's priesthood since the fifteenth century A.D.

Between the years 500 B.C. and 200 B.C. there were many national crises. Confidence was shaken in the power of the older gods, and to afford national religious support gods were imported from Egypt, from Babylon, and more particularly from Greece. The whole Olympian System thus found its way to Rome, and even previous to this period the worship of Castor came from Tusculum, the Hercules cult from Tibur, the goddess Minerva from Falorii, and Diana from Africa. In 399 B.C., at the direction of the Sibylline Books, for the purpose of ending a pestilence, Greek ceremonies for the first time were conducted at Rome. Then these famous books of Divination, after Rome despaired of driving an enemy from her midst, directed in 204 B.C. that the Phrygian goddess, the Great Mother, should receive worship. The result was as predicted, Hannibal and his Carthaginian hosts were expelled; but the worship of the Great Mother, as well as that of a host of other gods from Greece, Egypt, and Babylonia remained.

Yet even before this time, imported with the various deities from Babylon and Egypt, the astrological religion began to gain a foothold. No doubt, from the founding of Alexandria, 332 B.C., its impetus increased. After 200 B.C. the state religion of Rome was rich in ritual and sacrificial offerings, in pomp and show, and in variety of gods worshiped, but sadly lacking in the emotional element that popularizes a religion. The result was that various cults gained sway, chief among them being the Mysteries of Mithra, in which the old Hermetic Teachings were perpetuated. That these mysteries were largely based on astrology is shown by the bas-reliefs, mosaics, and paintings of their subterranean temples, on which the emblems of the elements, the signs of the zodiac, and the symbols of the planets commonly appear.

Astrology had become so popular, and so widely accepted, by the time of the emperors that it was adopted by them as a matter of course. Official astrologers were quite the thing in the time of Augustus and Tiberius, and Nero's teacher, Chaeremon, a priest of Alexandria, brought to his attention the religion of the stars as taught and practiced in Egypt. The sun came to be looked upon as the symbol of the Universal Creator, and in the temples three times daily—at dawn, at noon, and at dusk—a prayer was offered to the source of Life, Light and Love; a custom which survived in the early Christian Church as three daily services. Then, when it became expedient for political reasons, the priests, with whom Rome seems always to have been well stocked, suggested that the Emperor was the representative of the sun on earth. Thus in later days—even as in Japan until after World War II—it came about that men were deified and emperors worshiped as gods.

Through all these importations of deities the Roman people still held tenaciously to their belief in sympathetic magic, and to their belief in the worship of ancestral, household, tutelary, nature, and other spirits. Although Christianity was adopted as the state religion in 325 under Constantine, nevertheless the venerable temple of Vesta, where these various spirits were worshiped, remained open until 394 A.D., when it was closed by Theodorus, and all such worship forbidden.

The state religion of Rome gave to the world an impressive ritual that in a modified form persists in the Roman Catholic religion of today. It also gave to Europe the idea of the divine right of kings.

Certain customs of the common people also have come down to European peasants even from the old Aegean beliefs. Such is the custom of swing-

ing magically to help the growth of the grain. The higher one swings the higher the grain will grow. Likewise the custom of hoop-rolling before the shortest day of the year to help the sun make this hard part of his annual circle. After the winter solstice this is no longer tolerated and there is then the commencement of top whipping for the purpose of helping the sun to come back to his former heat and power. (The Hopi Indians of America, as set forth in the reference book, *Astrological Lore of All Ages*, at this time also have a ceremony for calling back the sun.) After Good Friday, of course, the top whipping must cease, otherwise the heat of the sun might be too intense. And as a further instance of the tenacity of old customs it may be noted that the temple of Vesta, above mentioned, which endured in Rome some twelve hundred years, retained its ancient Aegean architecture, being covered with the primitive thatch and wattle to the last.

Religion of Early Britain

In the British Isles and on the west coast of Europe, during the development of the religions of Greece and Rome, was another religion very similar to that of the old Aegeans. This was Druidism. The Druids had an aphorism, God can not be matter and what is not matter must be God."

They worshiped one Supreme Spirit, whose symbol is the sun. Like the Greeks and Romans, they believed in unseen spirits, and that objects were the vehicles of other spirits, or subordinate deities, to whom they must render homage. They believed in the evolution of the soul through the various lower forms of life before becoming man, and were confident man, after death, lived in a spiritual realm very similar to this world. So strong was this belief that money was borrowed in this world to be paid back in the next, and except for animals inimical to man and those used in sacrifices, they refrained from killing.

In writing, the Druids used two methods, one common and one sacred, the characters being very similar to those used by the Etruscans. Their religious ceremonies and other events of importance were commenced at definite astronomical configurations. Midday and midnight were two important times, and New Moon and Full Moon were observed for some purposes. They venerated the sun, moon and stars, and gave astronomical dances in their honor on religious occasions. Many such services began and ended with the ceremony of going around thrice in the direction of the sun, commencing in the East. This signified a willingness to obey the will of Deity. To go around in the opposite direction at such a ceremony signified rebellion against deific law, therefore devotion to witchcraft and black magic, which was severely punished. Human sacrifices were offered in times of national crisis, and at five-year intervals, criminals being used for this purpose. One day out of every seven was held sacred.

As in nearly all countries at that time, information of value was imparted during the process of initiation. The chief method among the Druids was by means of oral verse. Before a candidate could enroll for the priesthood his moral qualities and intellectual powers were thoroughly investigated. When he was admitted as a candidate he was called Anewydd. After a time, if successful in passing the degree, he became a Bard, and later on might become an Ovate.

The final degree was that of Druid. It usually took about 20 years, largely spent in the forest, to become a Druid. In this initiation, in addition to religious and astrological matters, he was fully instructed in magic. He became skilled in the use of the magic wand, which is still known as the Rod of Dru-

idism. He became a proficient healer, developed clairvoyance and prophecy, and practiced various forms of divination. Tradition relates that the Druids competed with the early saints in working miracles. The old Celtic Laws, revised 449 A.D. by St. Patrick, were the work of the Druids. In their social relations they believed in and practiced a high moral code. (For further information, refer to, *Druidism, the Ancient Faith of Britain*, by Dudley.)

This doctrine derived from the teachings of a Persian of the third century A.D., called Mani, Manes or Manichaeus, who taught a dualism derived from Zoroastrianism. Manes, born 216 A.D., either claimed to be, or was regarded by his followers as the Paraclete promised by Jesus (John 14:16-17). Following Zoroaster, he postulated two beings, Light (God) and Darkness. From the latter Satan and his angels were born. Adam owed his being to Satan. Continued conflict exists between the two kingdoms, and when the Kingdom of Light becomes victorious the world will be destroyed by fire and God will thenceforth reign.

This sect, in its time considered a Christian heresy, endeavored to reconcile Christianity, Buddhism and Mazdaism into a world religion much as present-day Bahaim (see chapter 4), which is a Mohammedan heresy, now seeks to reconcile Mohammedanism, Buddhism and Christianity.

The Old Testament was rejected and only so much of the New Testament was accepted as served their purpose. They had a kind of hierarchy, fasting was practiced, and among the later Manichaeans rites existed analogous to baptism and the Eucharist. The ethics of the sect were severely ascetic. Their members were divided into two classes, the "elect" and the "hearers."

The "elect" were bound to observe three seals: (1) of the mouth, forbidding animal food, the use of wine and milk, and impure speech; (2) of the hands, forbidding the destruction of life, whether animal or vegetable; and (3) of the bosom, forbidding marriage and offspring, since woman was supposed to have been the gift of demons. The "hearers" were less severely bound.

This sect rapidly spread in the East and to North Africa. But it was drastically persecuted, and in the fifth century was completely stamped out, although some of its tenets reappeared later in the doctrines of the Paulicians and later on in those of the Albigenese.

Nestorius, Bishop of Constantinople from 428 to 431, taught that there were two persons as well as two natures in Jesus Christ, and that the Virgin Mary was in no sense Mother of God; she was the mother of Jesus, but not the mother of the Word. Cyril of Alexandria, at the Council of Ephesus in 431, procured the condemnation of the Nestorian doctrines, and the deposition of Nestorius. The latter was banished to the deserts of Egypt, where he underwent much suffering, and died in 440.

Nestorianism made rapid strides in the East, and together with the Monophysites, also called Jacobites—who believed there was only one nature in Christ, namely that of the Word, who became incarnate, and that the divine and human elements in that one nature were blended as the body and soul in man—in the eleventh century outnumbered those of the Orthodox and the Roman Catholic churches together. After 1553 some of the Nestorians were in communion with Rome, and were known as Chaldeans.

Another sect, this time arising in Syria where it has its strongest hold today—about 100,000 followers endeavored to unite Christians, Moslems, Jews, Bud-

Manichaeism

Nestorianism

Druses

dhists and Mazdeans. According to their religion, dating from the beginning of the eleventh century, Hakim, the sixth of the Fatimite caliphs was the tenth and last incarnation of God. Hakim, who thus proclaimed himself, when walking in the vicinity of Cairo, his capital, disappeared. His followers believe he will return to earth to reign over it and propagate their faith.

Two Persians spread this doctrine with great zeal Hamzeh and Mohammed ben Ismailed or Durzi. The latter became known so widely that instead of calling its followers Hakimites they came to be known as Druses.

They believe in the unity of God, who they think was manifest in the persons of several individuals, the last being Hakim. They believe in the constant existence of five superior spiritual ministers, the greatest being Hamzeh and Jesus. They firmly believe in the transmigration of souls. Their day of worship is Thursday. They adhere to seven commandments given by Hamzeh, who succeeded the original founder of the sect. These are: (1) Truthful speech among themselves; (2) care of their brethren; (3) renunciation of all other religions; (4) separation from heretics; (5) confession of the unity of God in all ages; (6) resignation to His will, and (7) obedience to His commands. They believe also that to profess belief in another religion for the purpose of gaining the confidence of others whom they hope to proselyte is meritorious.

The Mormons

Space does not permit me even to list all the Christian sects, let alone explaining their tenets. But they have sprung up, one after another since the dawn of Christianity. In addition to the few previously mentioned, for instance, in the first century there were the Ebionites, who held that Jesus was only a man, upon whom the spirit of God descended at His Baptism, and whom the spirit of God deserted at the time of the crucifixion.

Then there were the Adamites, an early Christian sect who held, as did another sect, the Nikolartans, that wives, like everything else should be held in common by true Christians. They celebrated certain rites in caves where all assembled naked and gave themselves up to promiscuous indulgences.

Of quite opposite character were the Christian Gnostics of the third century. These, for the most part, were learned philosophers who sought to reconcile Christianity and Greek philosophy.

Space does not permit discussing even the outstanding present-day Christian sects, but as throwing some light upon the manner in which a religion gets a foothold, and may at least temporarily be sidetracked, I believe I should speak of The Church of Jesus Christ of the Latter Day Saints, often spoken of as the Mormon religion, which has among its members many intelligent, capable, and conscientious people.

On September 23, 1823, the angel Moroni appeared to Joseph Smith thrice and commanded him to find in the forest a supplement to the Bible. Smith claimed later that an angel gave him the book, consisting of gold leaves in a stone box. This book was in the Reformed Egyptian" writing, in size octave, 8x7 inches, and 6 inches thick, fastened with three gold rings. With it were a pair of spectacles with crystal lenses by means of which Smith could understand the writing. The contents of this book he dictated from behind a curtain to Oliver Cowdry; and Cowdry and Farmer Harris were induced to pay for its publication as the Book of Mormon. On this book The Church of Jesus Christ of the Latter Day Saints was founded.

This early book of Mormon forbade polygamy. But later Joseph Smith became enamoured with a woman other than his wife, and about that time, July 1843, the prophet received a new revelation on the subject, and estab-

lished "Sealed Wives" in addition to the legitimate wife. Then the religion became subject to relentless persecution, and its followers, after making several moves, finally went to the desert region of the Great Basin and made their headquarters at Salt Lake City, Utah, which is the present stronghold of the faith.

The doctrine of polygamy, however, gave them a great amount of trouble, being particularly used against them politically. Some in the church, even from the first, were opposed to it. This resulted finally in the establishment of the "Reorganized Latter Day Saints." This organization holds plurality of wives to be an abomination. They hold that the Book of Mormon is an authentic history of America between 2,000 B.C. and 400 A.D. They are convinced that Jesus Christ is the Savior, that Mohammed is the second great prophet, and that Joseph Smith came to crown and complete the work of these other two, being the third and last great prophet. In their acceptance of the Bible and the Book of Mormon on faith, regardless of logical contradictions, they greatly resemble the Christian Fundamentalists.

Instead of viewing religion as teaching how the ordinary life should be modeled, some in each of the more important religions viewed it as an end in itself. They became religious devotees to the exclusion of all other matters. Thus did monastic life spring into being.

Among the Hindus the fakir with his begging bowl, and perhaps his bag of tricks, is a common sight. The Buddhists have great monasteries where those who have turned from the world and adopted religion as their sole interest dwell. Among the Mohammedans there are dervishes. These correspond to the monks of Christianity, there being numerous orders of them. Some are on the plane of the low Hindu fakir, living by begging and a few tricks of legerdemain. Many of the orders of dervishes have no settled abode, but wander from place to place. Some are of a rather high order and possess pronounced occult powers. Among these are accomplished magicians and healers.

Of the Christians, there are several hundred orders of monks that have come into existence since the religion was founded. All have heard of the Wandering Friars, of the Franciscan monks, and of the Jesuits. Some of the orders that once had a membership, however, no longer are in existence. And if we were to take the pains to examine the requirements of membership of these monastic orders of different religions, and if we were to inquire the objective which they hope to attain, and if we were to learn how they live, and who supports them, we should find in essential matters all are remarkably the same.

Monastic life, however, is not the only by-product of the great religions of the world. Among all the great religions there have been groups of mystics, groups of those who believe they reach Deity by retiring within themselves.

I presume no one need be told that the Yogis of Hinduism, through meditation, breathing, fasting, posture, etc., enter into higher states of consciousness in which they claim to receive illumination. There are likewise mystics among the Buddhists, and among the Taoists. Mazdism, which was a modified form of Zoroastrianism, once had many notable mystics. Among the Mohammedans the mystics are called Sufi, and the Sufi movement is alive today, and in the past profoundly influenced literature. Christian mysticism also produced a very extensive literature. I need but mention Jacob Boehme, Emanuel Swedenborg, Von Eckartshausen and Louis Claude de St. Martin to bring to mind a few of the later Christian mystics and their writings.

Mystics and Monastic Life

Modern Fetishism

Egypt and the region bordering the Mediterranean are Mohammedan. But the balance of Africa is the present-day stronghold of Animism, Totemism and Fetishism. These beliefs and the practices arising from them vary with districts, and somewhat with different peoples, but almost everywhere in Africa these three forms are apparent. The native African, North, South, East and West, in spite of any later modifying influence, is a firm believer in various orders of spirits, that the dead have the ability to return, and that they have an influence over the lives of those yet living. He is also a firm believer in magic, and ardently seeks to have it used for his personal gain. Oje men (witch doctors) of various kinds are sought upon all unusual occasions, and their offices are secured in attempts to gain whatever is desired. Among many tribes almost every ill is thought to be the result of sorcery. Totem restrictions are scrupulously observed, and fetishes are secured to assist its possessor, and also for the purpose of injuring his enemy.

In chapter 1, under the heading, Fetishism, a quotation was given from Robert H. Milligan's, *The Jungle Folk of Africa*, among whom he lived as a Christian missionary. It was about the skull of the father which the son kept in a box. Later he says, "They believe that the skull of the father or other ancestor when it has been properly prepared becomes the resident of the ancestor, who, however, is not confined to it, but wanders about returning to it as to his home."

Here we see not merely a high development of fetishism, but also the origin and significance of ancestor worship. The skull fetish is never abused, for it is believed abuse would cause it to become angry and bring evil upon its possessor. Being the home of the spirit of the ancestor, the skull is kept comfortable, warm and dry, rubbed occasionally with oil and red-wood powder, and well fed. Before going hunting the box in which the skull is kept is opened and the son addresses the skull as he might if it were still alive, asking his father to help him, and promising he will share the game killed with him. On returning from the hunt the son opens the box and places a portion of the game before the skull, himself leaving the house and locking it against intrusion while his father eats. The father is supposed to eat only the invisible double of the food. After giving the father ample time to do this, the son returns to the house and himself eats the food that was before the skull.

Before turning from these tribes of West Coast Africa, another quotation from Mr. Milligan may prove interesting. It reports the case of a native who believed in just such hauntings as the numerous instances cited in *Haunted Houses*, by Camile Flammarion. He says:

On Corsica Island there lives a man who had been in contact with civilization all his lifetime and is fairly educated though he is not a Christian. His wife died, and shortly afterward she began playing pranks in his town and even in his house. She broke nearly all his dishes. Then, one night she struck him in the neck, and he instantly recognized her. His neck was stiff in the morning. That proved it! Not being able to strike back in the unequal warfare and preferring an enemy whom he could kick (for this individual wore shoes and scarcely anything else) he lost spirit and finally pulled down the entire town and built in another place.

The more common fetishes are not treated with the great respect accorded to the ancestor's skull. More often they are talked to and treated as if hu-

man. If a fetish fails to obtain the desired end it is either placated or punished. In Africa fetishes are sometimes sprinkled with oil, rum, or blood to gain their favor, and they are maligned, beaten and abused when they fail in their performance.

A large number of fetish practices are to be found among those above savages, such as the general belief of the American trapper that if he sells all his fur he will have difficulty in catching more. He therefore keeps one piece of fur, even though the poorest pelt, that it may draw other fur to him when he starts trapping the next season. The relic of some saint, a piece of the cross, or a portion of the Koran, when believed to possess supernatural power is a fetish. Nor is the abusing of fetishes confined to savages. I quote from Professor Hopkin's *History of Religion*:

It is exactly the attitude taken by the Egyptians and Greeks toward their gods. Even later Romans destroyed the temples to punish the gods on the death of Germanicus. So also in the seventeenth century a crew of becalmed Portuguese sailors tied their patron, St. Anthony, to the bowsprit till he sent a breeze. A Spanish captain once tied the Virgin to the mast with the same intent. There is, however, another element to be considered, which looks somewhat like simple abuse, but is not. Thus St. Peter's image was once immersed, in the sixteenth century, to cure a drought in France. This may have been a case of sympathetic magic, wetting the saint to cause him to wet the earth. But there are cases enough to show that abuse is reckoned a proper way to control a spiritual power. Russian peasants beat their holy pictures with no other idea.

Fetishism may very easily lead to idolatry. The reverence for a fetish may lead to its worship. The desire to propitiate and gain the help of ancestors may lead to the worship of the images of such ancestors. In China pictures of ancestors are preferred to images. In India and New Zealand images of stone or wood are preferred. The Hindu Rajput occasionally wears an amulet to keep away evil spirits.

It will be seen that to the indiscriminating mind the image of the Virgin Mary, or of Jesus on the cross, or even the cross, from being a symbol of spiritual power to be venerated might easily by gradual steps degenerate into an idol to be worshiped.

Among the more notable philosophic religions of India are the Sankhya and the Vedanta. The Sankhya is essentially dualistic, emphasizing the difference between spirit and matter. There is, however, a theistic form of Sankhya, which in its other forms is commonly atheistic, called the Puranic Sankhya; and Patanjali's Yoga is thoroughly theistic. Cankara was a great Vedanta leader in the ninth century, but in the twelfth century Ramanuja arose to dispute his interpretations.

The sectarian pantheism of the present time arose from Ramanuja's doctrines. The religion split into two sects, one numerically stronger, holding that the All-spirit, Vishnu, incarnated through Krishna, and the other that Vishnu incarnated through Rama. Thus we have the Krishnaites and the Ramaites. Then the Krishnaites split into numerous sects, and these into sub-sects; and the Ramaites split into numerous sects and sub-sects, these smaller

Sankhya and Vedanta

sub-sects mutually hating each other even more than they do their common adversaries of the larger division.

Panthia

One of the most distinguished Vedantists of the fifteenth century was Kabir, who founded the sect known as Kabir Panthia. Their belief is an unsectarian unitarianism. That is, they have no rites, renounce idolatry, ridicule the scriptures, and broke with both the Mohammedans and the orthodox Hindus There are twelve divisions of these Panthia, mostly in the South, near Benares in the East, and near Bombay in the West.

Sikhs

In the fifteenth century was born Nanak, who about the year 1500 in the Punjab region started a religious reform movement. He claimed to be a follower of Kabir. The sect has a sacred work, the Granth, compiled by pontiff Arjun and others. The Sikh pontiff was Guru Govind, and under his rule in the eighteenth century the church became aggressive and developed into a powerful military organization.

Its followers believe in one god, prohibit idolatry, pilgrimages, the use of charms, belief in witchcraft, and in the caste system, and they refuse to recognize Brahmanical supremacy. They are renowned fighters, and take a vow to hate both Hindus and Mohammedans. Their early leader's orders were, "If you meet a Mohammedan, kill him; if you meet a Hindu beat and plunder him." Their chief stronghold still is in the Punjab region. There are seven well-defined sub-sects at present.

Jainism

About the sixth century B.C. Mahavira Jnatriputra founded a religion in the Southern and Western provinces of Hindustan which attempted to reconcile Hinduism and Buddhism, embracing features of both. It is the religion of the Jains, with about a million and a half followers in India.

Its chief difference from Hinduism is that (1) it denies that the Veda is of divine origin, (2) it worships certain holy mortals who, by living exemplary lives here and by self-mortification had raised themselves above humanity to the station of gods, (3) it teaches extreme tenderness toward all animal life. In all of these three points it tends toward Buddhism.

Its moral code, or "great duties" consists of (1) refraining from injury to life, (2) truth, (3) honesty, (4) chastity, and (5) freedom from worldly desires.

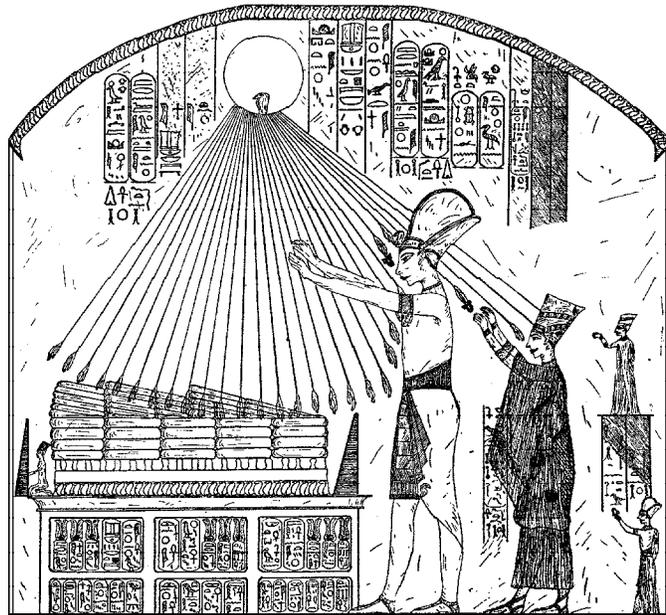
Its four other teachings, or "merits" are, (1) liberality, (2) gentleness, (3) piety, and (4) penances.

Zenism

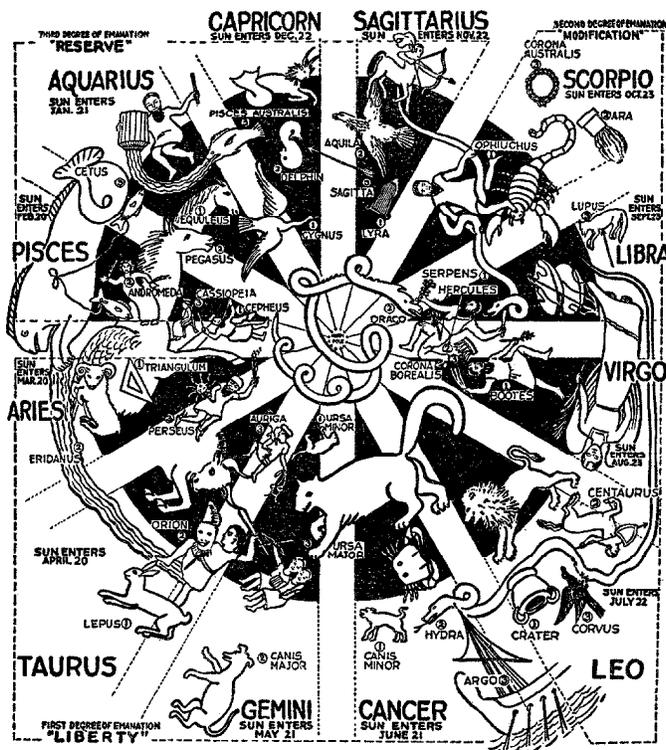
In Japan, a sect revolted against the idolatry of the Buddhism as there practiced, and hold that book knowledge is in vain and that one must look within. Not long after the Zen sect came into existence in the twelfth century, two other popular sects arose sometimes called the Happy Land sects, because they teach that salvation may be attained not through knowledge of illumination, but through faith. The Jodo sect, one of the Happy Land sects, later branched and one section is called the Jodo-Shin-shu. At present this sect has ten sub-sects and not less than 20 thousand temples in Japan. The Zen sect is almost as strong.



Drawing by Mildred Schuler



Stellar Healing of Akhenaten



Decanate chart drawn and published by Mildred Schuler in 1932

Chapter 4 _____

Tao, Confucianism, Zoroastrianism, and Mohammedanism

TO understand the religion of China as set forth in their literature as far back as there are records of the Chinese people, is to understand their religion today. It is true that today in China there are three chief religions: Taoism, Confucianism, and Buddhism. Taoism is the older form of belief. Confucianism is merely a classical and orthodox interpretation of Taoism. And Buddhism in China is a belief grafted on the older stock without impairing the latter.

It seems to me there has never been a more scientific approach to religion than the fundamental tenets of Taoism. The weakness of the religion lies not in its fundamentals, but in the fact that as time elapsed everything connected with it was based on ancient authority. The Chinese came to assume that everything of value was already known about the universe and its manifestations. This led to crystallization and prevented growth. Instead of critical investigation, blind belief in the statements of those more ancient were accepted without question.

Taoism, even as does The Religion of the Stars, holds that the universe has intelligence, and that this cosmic intelligence is expressed through the movements that take place in the universe. If mankind acts against the will of the universe he meets disaster, but if he conforms his actions to the universal will he prospers and is happy. Man is considered a microcosm, a miniature universe; and the various movements of the macrocosm, including the planets in their orbits, have an influence upon man. Man, therefore, should intently study all the phenomena of nature, that he may by his actions co-operate with the intent of the universal consciousness.

Tao means Road, or Way, signifying the way the universe moves, Jen Tao being the manner of life man should live to conform with such movements. Tao is divided into T'ien Tao, the Tao of Heaven, and T'i Tao, the Tao of Earth. In fact, the whole system is based upon the thought which in Egypt was formulated, "As it is below, so it is above; as on the earth, so in the sky." Thus does the doctrine of correspondences lie at the base of Chinese religion.

Furthermore, the occult doctrine of polarity is clearly set forth: Heaven, or Yang, being positive to Earth, or Yin; there being souls having affinity with each. The soul of man is dual, consisting of a shen, or heavenly soul, and a kwei, or earthly soul. At the death of the body only the shen, or as we would call it the divine soul, returns to its heavenly source. Other spirits that have an affinity for the spiritual side of the universe also are called shen, and those

that have an affinity for the grosser side of nature, or as we would call them the animal souls, are called kwei. The universe is supposed to be crowded with shen and kwei, gods and demons, which are antagonistic to each other, the former to be propitiated that they may prevent the action of the latter.

We are apt thus to render as “gods and demons,” whatever helpful and harmful spirits are believed in by other people without considering that they would place our saints, angels, and evil spirits in the same classification. In *Cosmopolitan Magazine* for February, 1926, Henry Ford, the first great automobile magnate, is quoted as follows:

I believe that there are entities or little auxiliary life atoms, or whatever you want to call them, flying about and when a person is doing something to help people—doing something for people and not for himself—that these entities fly to him and help him. The vital stuff we need is all about us—it feeds and strengthens our spirit. All we need is to keep our lives pointed in the right direction and what we need will come to us.

I am sure no religious Chinese would find fault with such a statement, nor would the educated occultist of any land. The terminology is somewhat unique, but the facts coincide with observation in all lands and ages. And in China the belief, which I consider well founded, that evil actions attract evil unseen influences—what really happens is that through extrasensory perception one tunes in on intelligences of propensities similar to one’s thoughts—has been one of the strongest forces in behalf of morality.

The Chinese believe in a life of strict honesty, virtue, and beneficence, because they conceive the universal intelligence to possess these qualities. To be more specific, the four cardinal virtues are: Benevolence, righteousness, laws and rites of social life, and correctness, or knowledge.

The doctrine of Tao is held to have been handed down from the earliest ancestors, who were perfect or holy men and knew better than any other creatures what Tao is because they lived while it was being established among mankind. All that has been done subsequently, therefore, has been to transcribe and interpret this ancient doctrine. In this work four names stand out: Confucius, Lao, Chwang, and Kwan.

The best known of the Taoist works to Western students is the *Tao teh king*, by Lao-Tse. Lao admitted that information gained through the use of the five senses can be useful, and that reason can be employed to solve the less important problems, but that neither can lead man to spiritual knowledge. He held, more than 500 years B.C.—and people may well heed his advice today—that the first step in spiritual progress requires the unlearning of much that civilization holds to be true, otherwise the mind is unable to act as a mirror of Tao.

This old philosopher who wrote the *Bible of Tao* understood very well the technique of extrasensory perception as employed today; for in contemplation as advised by him, he taught that in its practice all preconceived opinions should be dismissed, and that there should be a deliberate inhibition of cerebral activity.

Confucianism

With the coming of the Han dynasty, two centuries B.C., the interpretation of Tao given by Confucius was declared the official religion of China. His works became the orthodox Bible, while the works of the other three constituted the Bibles of the other Taoists who did not hold to Confucianism.

Confucius lived 551-478 B.C. His code of morals, based upon Tao, has only been surpassed in that he gave the Golden Rule a less positive turn than it was later formulated by Jesus. He taught, "Do not unto others what you would not have them do unto you." To give his code, and his doctrine of "The Perfect Man," more in detail would be merely to state what is at present among all civilized people regarded as of highest virtue. Both the Taoists and Confucius taught the necessity of virtue and right action; but Confucius held rather to the opinion that the rules of right conduct may be learned through intellectual effort, while the Taoists held to the more mystical view that information comes from within when the intellect is Wu-Wei (quiet).

So thoroughly is it believed in China that death does not sever affectional ties, and that those who have passed to the next sphere may advise and assist those yet on earth, that it gave rise to ancestor worship. And so thoroughly are the Chinese convinced of the truth of astrology that its study and practice are deemed essential as an official part of the government. Almanacs were published officially as far back as the 24th century before our era. Magic, both white and black, is believed in, and various forms of divination are practiced. The most prevalent form of divination is called fung shui. It is a mixture of geomancy, symbol interpretation, and astrology, applied to selecting the proper location in every respect for the construction of houses, graves, and temples. (For further information consult especially, *Religion in China*, by Professor J. J. de Groot).

That man should study the universe that he might conform his actions to the universal will is as solid a foundation for religion as can be found. But when the state took over the religion, as it did in the age of Han, and declared that what had been taught about the universe in the past must be true, and from thence on permitted no new ideas to be taught, and vigorously and cruelly persecuted any infringement of this law, China crystallized. Then, as now, when any people become convinced they know all that can be known about the operation of nature, progress ceases and decay sets in. Considering Confucianism and Taoism as one religion—and they are really the orthodox and less orthodox conception of essentially the same religion—with its 310 million followers, it is second only to Christianity in having the most numerous adherents of any religion in the world.

Somewhere in Persia about 1,000 B.C. was born Zarathustra, later known as Zoroaster. In type he was much like the old Jewish prophets, although he probably was an Aryan, and most certainly propounded a religion which, aside from his visions, was derived from older Aryan sources and modified to suit his needs.

When he was thirty years of age he had a series of seven visions. The first vision was of Mazdah (the supreme Being) at the Last Judgment, and the second was of Mazdah at the Creation. The other five visions were of the archangel Good Thought, asking if he belonged to good or evil, teaching him the ways of Mazdah, observing his zeal in the cause of good, and finally sending him on his mission as a preacher.

Henceforth, in the face of relentless persecution and in spite of many obstacles, he taught his doctrines both by word of mouth and in writing. These sacred writings of Zoroaster were reputed to have contained over two million verses, written in golden letters on twelve thousand cow hides tied together with golden bands. At the age of 77 Zoroaster was slain by his enemies as he stood by the Sacred Fire in ministrations.

Zoroastrianism

When Alexander invaded Persia it is said that about 333 B.C., he destroyed the official copy of the Avesta, as the writings of Zoroaster are known. The religion then sank almost into oblivion for nearly 600 years. But at the end of this period the first of the Sassanian kings—226-240 A.D.—ordered whatever fragments had been preserved, and such portions as were remembered by the priests, to be collected. This was finally accomplished and constitutes the five books of the Avesta of today, although, of course, this is but a small portion of the original work.

The first book, the Yasna, contains the metrical hymns of Zoroaster and gives the main tenets of his teachings. The other books contain the litany, the priestly code, accounts of creation, accounts of the golden age, accounts of the first destructive winter, or age of horrors, songs, invocations to different angels, etc. Because the language spoken in the time of the restoration of the Avesta was so different from the language in which it was originally written, the latter was intelligible only to the priests who had preserved its significance in oral tradition. It was therefore translated into Pahlavi, and this came to be known as the Zend translation, also erroneously termed Zendavesta.

Zoroastrianism flourished in Persia from the time of the Sassanian kings until the country was conquered in 652 by Mohammedan invaders. From that time to the present, although there are supposed to be some ten thousand surreptitious believers yet in Persia, its adherents have been frightfully persecuted. Most of them fled, and after some wandering gained a foothold in India, where about 100,000 of them, known as Parsis, today are much respected. The Avesta is the sacred book of the Parsis. But Persia (Iran) remains a Mohammedan country.

According to Zoroaster, Mazdah, later called Ahuramazda, also Ormuzd, is the creator of the universe. Mazdah, however, has an enemy, and Evil Spirit, almost as powerful as himself, but who eventually, with the help of man, he will overcome. Perhaps the most characteristic teaching of Zoroaster is that every good has its evil counterpart, and that in all realms and conditions there is a struggle between the two influences. There are good spirits that inspire man toward righteousness and evil spirits that impress him to acts of iniquity, and throughout there is warfare between these two. Both strive for man's soul; for after death the soul is judged by Mazdah and if the good predominates it goes to a region of bliss and enjoyment, but if the evil predominates it goes to a region of eternal torment. Here we have, about a thousand years before the commencement of Christianity, a very clear picture of the Calvinistic heaven and hell. In the final judgment, if there is an equal balance between the good and evil, there is a middle realm—the prototype of purgatory—somewhere between heaven and hell, to which the soul goes.

Zoroaster, whose birth was announced by miraculous happenings, by the mercy of Mazdah was sent as a Savior to convert men from a life of wickedness to a life of doing good. And at the time of judgment in the after life he stands with the soul, that no good deed may be overlooked. In this judgment good thoughts, good words, and good deeds are the three kinds of merit, and these three are continually emphasized in the Zoroastrian teachings. It is also taught, and looked forward to, that a time will come when the Evil One will be completely overthrown and the world purged of sin. This latter will be accomplished by a flood of molten metal which will be but a pleasant bath to the righteous, but will destroy the wicked.

Ranged about the Supreme Creator, Mazdah, are seven archangels, called Amshaspands, or Cpenta Mainu. Each of these archangels has well defined

attributes, and assists in the government of the universe. There are also seven archdemons surrounding the Evil One.

The main theme of Zoroaster's teachings is a zealous endeavor to convert people to right thought, right speech and right action. He continually holds before them the bliss of paradise for those who follow his precepts, and the torments of hell for those who permit evil to influence them. His followers, however, have added some important features to the faith. This is after the manner of followers; for more often than not the things that form the conspicuous phases of a religion were not taught by its first leader, and may even have been denounced by him. Thus did Zoroaster heartily and repeatedly denounce the ritual of haoma, which today is the most conspicuous feature of the Parsi ritual.

This haoma, or hom-juice, is the same as the Soma of the Veda, and the religious ceremony accompanying its preparation and its drinking probably dates back to a time before the Aryans had reached either Persia or India. Zoroaster tried to discourage the practice (it survives in an altered state in the wine of communion of Christian sects), but in spite of his efforts the old Aryan ritual is at present a dominant factor in Zoroastrianism.

Another conspicuous part of the modern Parsi practice certainly was not derived from Zoroaster's teachings, but from an earlier religion. This is their method of disposing of the dead. They build Towers of Silence, open to the sky, with a metal grating near the top on which the dead are placed. The vultures devour the flesh, and the bones drop through the grating to be caught by a special receptacle beneath. The Parsis hold that earth, water, and fire are holy and that bodies, which would pollute these elements should not be buried, left in the water, or cremated.

The third unique religious practice of the Parsis is the so-called fire-worship. The fire is really not worshipped, at least no more so than the cross is worshipped by Christians, but is venerated as the symbol of Mazda. This important ritual is performed privately by the priests in special Fire-temples. The sacred fire in these temples is fed with holy fuel, such as aromatic sandalwood, and is never permitted to be extinguished. The priests who attend to this must be sons of priests, although such sons may reject the priesthood if they so elect.

Jesus did not deny the value of the religion of the Jews, but added to it a message of hope and a teaching of love. Neither did Mohammed deny, or try to destroy, the teachings of the Bible or those of Jesus. He brought to his people a doctrine of life. Mohammed believed in the Jewish prophets of old, and that they were inspired, particularly stressing the doctrine that Moses, Abraham and Jesus were divine teachers.

Mohammed was an Arab, bringing his message to the Arabian people. This people, as well as the Jews, were a Semitic race. Their traditions, extending into the dim vistas of the past, tend to a belief in wise patriarchs and inspired prophets. Mohammed believed his mission was to crown and complete the teachings of Jesus and the older Jewish prophets.

He was born 570 A.D., at the age of twenty-five married a rich widow, and later raised a family. He did not receive his call to act as the messenger of God until he was forty years old. At that time the angel Gabriel appeared to him and gave him instructions, and he spent the remainder of his life in preaching and spreading his gospel.

At that time, in addition to other forms of Animism, there were worshipped

Mohammedanism

throughout Arabia something over 300 tribal gods. Of even greater power than these tribal deities, and acting as a protector over them, was a black stone at Mecca. This was a meteor which, some hundreds of years before Mohammed's time, had been used as a corner stone about which a small square temple of black stones had been built. Certain months of truce had been established among the warring Arabian tribes, in which they made pilgrimage to this Kaaba, marched about it, bowed themselves, kissed the stone, and then went their way.

Mohammed, living in Mecca, observed this; and also that idolatry was prevalent. Mecca, as a religious center, was making much money from its various gods. But Mohammed's first revelation convinced him that there is but One God, and that the worship of various forces and objects is sinful. He began to talk about this, and of course the inhabitants of the town, with whose money making he was interfering, began to persecute him. He made converts slowly, and on June 16, 622—a date which fixes the commencement of the Mohammedan era—when he was fifty-two years old, he was forced to flee from Mecca and take shelter in the neighboring town of Medina. This flight, called the Hegira, marks also the beginning of Mohammed's success. The inhabitants of Mecca attacked Medina, where Mohammed was sheltered, but were unsuccessful; and at a later date Mohammed returned in triumph to Mecca as its master, and finally became the master of all Arabia. He died at the age of sixty-two.

Whatever other mistakes Mohammed may have made, he was not insincere and not dishonest. He claimed no infallibility, and on occasions admitted that he had made mistakes, and took pains to rectify them. Christianity at this time was particularly corrupt, which explains why so many of its followers were converted to the faith of Islam. Mazdaism, the cult of the Zoroastrian Magi of that day, also had fallen into a state of decay, and its followers readily adopted the more vital religion of Mohammed. Thus the Moslem Empire, under Mohammed and his successors, carried forward by successful warfare, by 750 extended along the south Mediterranean coast to the Atlantic Ocean and into Spain, and from the Mediterranean eastward to beyond the Indus in India. Had it not been for family quarrels over who was Mohammed's rightful successor, which split the Empire into warring factions, it is probable the whole world would have been conquered.

Now let us see what these doctrines are which have such a hold on 230 million people and give Mohammedanism the third largest following of any religion in the world.

In the first place to Mohammed the idea of three gods reigning over the world seemed illogical. His intellect demanded the worship of One Supreme Deity termed in Arabian, Allah. The Christians, according to Mohammed's idea, worshipped three gods—the Father, Jesus, and Mary—and certainly in his day the Christians were endlessly wrangling about trinities and various other obscure points. But Mohammed insisted, as the basis of his doctrine, that there was only One God. He did not believe in godlings, and while he believed in angels and jinns, these were not to be worshipped. Furthermore, the Jews claimed to be the special favorites of their god, Jehovah. But the One God, Allah, was alike and impartially the God of all the people of the world.

In the beginning Mohammed and his followers faced Jerusalem to pray. But meeting with great rebuffs from Christians and Jews whom he tried to convert, he finally permitted his followers their ancient custom of looking to Mecca for religious inspiration. The Kaaba had been a place of worship and

religious pilgrimage for centuries, and Mohammed compromised enough in his denunciation of images to permit his people to use the venerable meteor stone at Mecca as a symbol of their faith, in the same sense that Christians adore the cross.

But while he permitted and encouraged the holy pilgrimages to Mecca, he strictly forbade mysterious symbolism, rites, chants, and such outward forms as encumber so many religions. And, moreover, there were to be no priests. To the devout Mohammedan Allah is near and hears his prayers without need of intercession on the part of any other.

The picture of a hell of torture for the wicked was made vivid. And for the faithful, who had lived charitable lives, he did not build a picture of heaven in which there would be saints, and priests, and kings, and ceaseless praise and worship and devotional music. A great city like heavenly Jerusalem, paved with gold, adorned with precious stones, and a great white throne occupied by a splendid ruler, about whom angels played on harps, with the elect close at hand to share the pomp, power, and glory, were well calculated to enthuse the Jews of those days. But to Mohammed's people such an environment offered little attraction.

They were a desert people, to whom a city paved with gold made no appeal. But after their hot dusty treks across the desert they longed for shade, and rest, and cooling drink, and the company of fair women. Therefore, in the heaven of Mohammed, all are brothers on equal footing, and the surroundings are just as these children of the desert crave.

In the Moslem paradise, the faithful are led to a garden of bliss, dressed in fine clothes, and permitted to repose on green cushioned couches, facing others similarly fortunate and enjoying "fruit and forgiveness. They eat fruit without indigestion, drink milk and honey and wine without headache; these draughts seasoned with various spices being carried about in silver goblets by comely youths. There are also present well-grown, chaste, large-eyed maids of the same age as the faithful. No deceit or folly comes into this blessed place. According to the Koran, which is the collected utterances of Mohammed and thus constitutes the Mohammedan Bible, these maids of paradise are very modest and well behaved, and the wine does not intoxicate. The picture is one that while appealing to the senses, has a refined and elegant turn rather than being of grosser mold.

As to hell, the condemned are said to be neither dead nor alive in hell fire, but greatly yet vainly desiring to end their eternal suffering.

In Mohammed's day, and for a long time afterward, women were believed to have no place in paradise. But in more recent times the women, now feeling less servile than then, also had need of a heaven to reward them for goodly lives. So it has come to pass that Mohammedan women have a paradise also, in which they rest at ease, and are waited on by comely young men, who bring them cooling draughts and provide for their comfort.

It would seem that expediency forced Mohammed, against his convictions, to modify his doctrines sufficiently to allow homage to be paid to the ancient Kaaba stone at Mecca; for there seems little doubt in view of his earlier denunciations, that he looked upon this veneration of the Kaaba as something evil. But so strong was the custom that it seems evident that he felt that to continue to oppose it would weaken his power. It would seem that he came to believe that the pilgrimage to the Kaaba at Mecca was a unifying element among his people, and was to be endured as a necessary evil. And with the passing of Mohammed, and the rise of other Caliphs, one after another of the

customs and ceremonies that had been in use before the advent of Mohammedanism crept back and became a part of the religion.

But Mohammed himself taught against offering sacrifices, and continually stressed the importance of good deeds. To quote passages from the Koran:

Paradise is prepared for those who expend alms, for those who repress their rage and pardon men; God loves the kind." "Free the captive, feed the orphan and poor, believe, encourage others in patience and mercy." "Righteousness is not that one turns his face to East or West, but that one believes in God and the last day and the angels and the Book and the prophets and gives one's wealth for the love of God to kindred and the orphans and the poor and the sons of the road and beggars and captives, that one is steadfast in prayer and gives alms, and abides by one's covenant and is patient in poverty and distress and in times of violence; these are they who are faithful believers.

One of the outstanding features of Mohammedanism is the strong insistence on kindness and consideration for others in everyday life.

Originally the profession of faith was: "There is no God but Allah." Later this was modified into, "There is no God but Allah and Mohammed is his apostle." The faithful are also expected five times a day to repeat a formula of prayer while bowing and facing Mecca.

After the time of Mohammed, in the eighth century, the Christian church split into the Eastern Church and the Western Church, the latter holding to the old title "Catholic," borrowed from the New Testament, and the Eastern Church being content with the title "Orthodox." They are sometimes called the Roman Catholic Church and the Greek Catholic Church, the latter being the dominant one in Russia before the revolution in 1917. Then in the sixteenth century, led by Martin Luther, the Protestants separated from the Roman Catholic Church. Thus in America the most influential religions are those of the (Roman) Catholics, Protestants and Jews.

These at this time, however, are divided into 259 different creeds, each of which bases its religion on the Bible, but gives the writings there found a somewhat different interpretation. And a leader of any of these 259 creeds usually will hold that only his interpretation is correct. And each demands that the view of his creed shall be accepted, not because it coincides with observed facts in nature, but on faith. Yet if people are educated to take the word of such leaders without question, and to refrain from demanding any proof that what the leader says is correct, not only do they become conditioned to accept erroneous religious ideas—for if one of these creeds is correct the other 258 must embrace some error—but they become conditioned to accept the ideas of their leaders without proof, and thus become easily exploited politically and economically.

The Christian religion is here mentioned because parallel conditions developed in the Mohammedan religion. The Sunnites hold that the Omayyads were the rightful successors to Mohammed, while the Shiites hold that his successor should have been Ali. The Sunnites are more numerous in and dominate Turkey and Arabia, while the Shiites prevail in Iran (Persia) and India, although like Protestants and Catholics they frequently live in the same country side by side. The Sunnites believe not only in the Koran, but also in the very extensive orthodox tradition (Sunna) surrounding Mohammed, as the

word of God. The Shiites accept the Koran implicitly, but reject the tradition, and hold as an article of faith that Ali is the vicegerent of Deity.

Other disputes arose, such as whether the Koran was and always had been co-exist with God. The question of free will and predestination was also a source of argument. In the course of time, also apparently following the invariable rule in such matters, Mohammed, who undoubtedly had both good qualities and grievous faults, was made by his followers into a sinless being who performed miracles. The old Hero Cult trend, both then and at the present day, is difficult to avoid. But even more strange, for Mohammed denounced all such practices, a host of saints has risen, patron saints of villages to whom the Mohammedan prays for protection or for other boons. Nor, at the present day, is the religion which was to have no priests entirely free from them in some of its sects.

Mohammed apparently accepted the teachings of the Bible with one exception. He refused to believe in the work of creation, as related in Genesis, that God had rested on the Seventh day. Instead of Saturday, as with the Jews, the Mohammedan day of congregation is Friday. Preceding prayer, ablutions are customary; for it is strongly emphasized that godliness and cleanliness are closely akin.

Mohammedanism came to be called Islam, an Arabic word signifying "entire submission to the will of God." From this word also came the words Moslem and Musselman, meaning those who profess the religion of Mohammed. But due to incorporating various elements of older and adjacent religions, the Islam of today is as little like the religion of Mohammed as most Buddhism today is like the religion of Buddha, or for that matter, as the teachings in many present-day Christian Churches are like the humble teachings of Jesus.

This is a heresy of Mohammedanism which endeavors to reconcile all religions, and especially Buddhism, Christianity and Mohammedanism. It had its origin in Persia (Iran) and is based upon divine revelations. The first of the Bahai revealators, Ali Muhammad, announced himself on May 23, 1844. He declared himself to be the Bab, or forerunner, of a still greater prophet. He suffered martyrdom at the hands of the Mohammedans. In fact, as late as 1901 there were at one time 170 persons martyred rather than deny the faith.

After the martyrdom of Ali Muhammad, an enthusiast, born in 1817, by the name of Baha Ullah, became the leader and revealator of the movement. He was imprisoned, due to his effort to spread his religion in Bagdad, Constantinople, Adrianople and Acre. He died in 1892, but his son, Sir Abdul Baha Bahai, born on the same day Ali Muhammad made his first announcement, then took over the movement and became its inspired leader. Founding Bahaism, he taught that heaven and hell are conditions of the soul. He died in 1921.

The Bahaists during the past decade have finished a large temple of remarkable architecture at Wilmette, Illinois, on the spot which they claim is the center of the world. They hold that tolerance for the ideas of other people is to be cultivated, and certain special reforms are to be inaugurated, one of which embraces the adoption of a universal language Monogamy is taught, asceticism discouraged, drugs and intoxicating liquors are prohibited, and love rather than harshness is emphasized. There are temples and teachers, but no clergy apart from the laity. The movement stands for liberal education for both men and women, and emphasizes the importance of securing world peace.

Bahaism

The Two Great Weaknesses of Mohammedanism

The greatest weakness of Mohammedanism is also the greatest weakness of the Christian Fundamentalists. The Koran and the voluminous orthodox tradition, as does the Bible, frequently makes contradictory and irreconcilable statements. But the devout Moslem is not permitted to inquire how or why. He must take everything on faith.

Islam, as well as orthodox Christianity, has had its iron curtain by which it has succeeded in hiding any information inconsistent with the Koran. It has successfully stifled thought; for numerous things are taught which are contrary to things proved by modern science. But education has been entirely in the hands of the ulema. The ulema corresponds to our clergy. They do not stand between the worshiper and Deity, but they act in the capacity of spiritual advisers; and a devout Mohammedan takes no important action of any kind without consulting his ulema.

Thus is it that the education of the people, or even the education of those who make a profession of scholastic attainment, cannot go beyond that which is compatible with the Koran. Christianity in the United States, at the present time, has succeeded in three states in passing laws making it illegal to teach evolution in public schools. And a few hundred years ago Christianity made teaching that the world was round punishable by death. In a similar manner, in the Moslem world, to teach anything that seems to be at variance with the ideas set forth in the Koran is punishable.

Yet any religious, political or economic doctrine that limits investigation of the facts, and prevents those facts from being given public discussion, by such actions confesses its fear that the doctrine thus protected is unsound; for if it is sound, investigation and unbiased discussion will only strengthen its acceptance.

To the devout Mohammedan, or to the Christian Fundamentalist, a thing may be entirely black and entirely white at the same time. Sacred writings must be believed, in spite of the logical impossibility of some of their statements. Thus the Koran affirms that there is reward and punishment in another life such as presumes moral responsibility and free will in man. Yet it also affirms predestination, a common Moslem teaching being that man from the very beginning is predestined by the will of Allah to live just such a life in every particular as he does live. Yet in spite of this teaching that he cannot change his life in the smallest degree from that which Allah decreed, he is asked to believe that he will be judged upon his merits, and sentenced to everlasting joy in heaven, or everlasting torment in hell.

This is parallel to the belief of Christian sects that only those will be saved who embrace the beliefs of the particular sect, but that God is responsible for the environment into which each person is born. As the environment commonly is responsible for the individual's belief, and millions of people never even hear of the particular sect in whose creed there must be belief to be saved, the reward of heaven or hell is entirely beyond their responsibility. As in the Mohammedan belief, God alone is responsible for the suffering of those in hell.

Aside from the absurdity of such ideas, the fatalism believed in by the Mohammedans is psychologically detrimental. And this Mohammedan fatalism is paralleled by the fatalism of astrologers of certain schools. These astrologers hold that instead of being the energies of the inner-plane weather, astrology fixes a pattern for the individual to follow from which he cannot deviate. Instead of teaching that astrology maps energies the impact of which enables the thought-cells to exercise their psychokinetic power to bring events

into the life, and that it is possible to recondition these thought-cells and thus get them to work not for the things otherwise indicated, they teach that whatever is indicated by astrology is bound to come to pass, and there is nothing the individual can do to prevent it.

Yet experience refutes this view. Intelligence and initiative are, within reasonable limits, limits which will expand with more knowledge, able to overcome the influence of planetary energies and other forces of nature. The history of the human race is a record of difficulties that seemed to be the obstructing hand of fate that were surmounted and pushed aside. And any doctrine of predestination or of the fatality of astrology not only is unsound, but it is detrimental to humanity because it discourages the use of initiative and intelligently directed effort.

While it must be admitted that those converted at religious revivals by emotional evangelists in quite a large percentage of cases backslide within a few weeks to much the same kind of lives they lived before, yet the experience of conversion is a valid, and often useful, psychological experience. It is not confined to those who become converted to any particular religion. Mohammedanism and Buddhism, as well as the various Christian sects, have devotees who have had this experience, as also have some who follow The Religion of the Stars.

For a further study of religious conversion, *Variety of Religious Experiences*, by Wm. James is a useful book. There are many cases on record, and not confined to any one or two religions, in which the life after conversion has taken on a radically different and markedly more constructive quality dating from the time of conversion. Furthermore, confession, when it is believed the sins are thus absolved, has often served a useful purpose.

From ample data collected on this subject, it would seem that people can be divided into two broad psychological types. One of them has few repressions, few conflicts between different sections of the unconscious, a general feeling that all is well with the world and that in the end everything will work out satisfactorily. A person of this type has few violent struggles with himself, and such adjustments to life as must be made are taken in well ordered steps. In the course of time he may join some church, Christian, Stellarian, or what-not. Or if he is a freethinker he may merely enter into a state of consciousness in which, like Walt Whitman, he feels all is well.

But though such a person joins a church or religious organization as a natural step in the development of his ideas and feelings, he never experiences the sudden psychological change which overtakes those who experience conversion. His psychology is such that he does not feel the need of being saved, does not feel inadequate to meet the requirements of life here and hereafter, does not require a revolutionary psychological process in which he is spiritually born again. And he is inclined to regard those who experience the more violent emotional form of conversion as nervously unstable and somewhat hysterical.

The other type has repressions and violent inner conflicts. Such a person has been taught in his early years that the feeling of animal desire is sinful, and he has crowded back down into his unconscious and refused to recognize these natural biological impulses. Or he has been given such a vivid picture of hell in his childhood that it has resulted in an inner chronic state of anxiety. Or he has tried to live up to certain high standards of conduct, and as a result of failing to live his ideals he has built into himself a guilt complex.

Conversion and Confession

Still others of this type develop a fear complex because they feel so helpless in the midst of environmental forces over which apparently they have no control. They feel unable to meet and cope with the future. There is constantly present in the back ground of their minds a stratum of worry and anxiety. The teaching that man is conceived in sin, is born in sin, and lives in sin, when accepted, develops an inferiority complex closely linked with fear.

There are many factors which may contribute to this type of personality, but whatever they may be there is a split in his unconscious that causes him to feel that there are two lives; that the life he is leading is evil, or is unsatisfactory, and that there is another type of life which would bring him happiness and spiritual satisfaction.

What this type of person needs, unless he learns to employ mental alchemy (Course 9, *Mental Alchemy*) is psychoanalytical treatment. He needs to have his repressions released through recognizing them for what they are, and he needs to have his conflicts reconciled. And that is what conversion does. It reconciles the conflicts and releases the repressions, giving a harmonious unity to the previously conflicting factors within the unconscious mind.

The devout church member who strives to live according to the tenets of his religion, whatever they may be, when he does something contrary to the teaching of his religion, feels guilty. He feels he has done wrong, and this sets up an inner conflict. And if he fears he will be punished for the deed in the hereafter, or lose some advantage in the life after death because of it, he develops anxiety. But if he is convinced a priest has the power to absolve him, and he makes a confession and fully believes his transgression has been completely forgiven by God, the inward anxiety is banished. He has had a very effective psychoanalytical treatment.

To many people who have few repressions and no inward sense of guilt, there is an intense desire to know the meaning of life so they can make something out of it. Yet to them the mad scramble for material wealth and position seems unattractive. They feel that life should have some better purpose, and that if material possessions and belief in some illogical creed is all it holds, that it is not worth while.

On many, many occasions those who have for the first time contacted Brotherhood of Light lessons and read some of them have said that the Stellarian teachings were just what they had been looking for all their lives. Furthermore, such conversion to the Stellarian Religion, and the release of the feeling of uncertainty as to the purpose of life, perhaps with a reconciliation of other inner factors, has often resulted in the convert permanently giving up the habit of becoming intoxicated, or the habit of sharp practice in business, or other bad habits, thenceforth to the end of his physical life living happier than ever before, and contributing far more than previously to universal welfare.



Drawing Mildred Schuler



Drawing Mildred Schuler



*"Code of Hammurabi" 2,200 B.C.,
now in British Museum*

Chapter 5

Hinduism and Buddhism

IN ancient India, coming from no one knows where, there was a dark-white population, called the Dravidians. They settled in the valley of the Ganges and there possessed a civilization. They had at this time already progressed above the older heliolithic culture. They knew considerable about astrology, practiced magic (psychokinesis), and believed in life after death.

Historians assert that these people never rose to the height of culture possessed by ancient Sumeria and ancient Egypt. Certain it is that they did not possess any form of writing, hence the assertions of the Brahman priests as to the high antiquity of the sacred writings of India must be discounted. If they existed, they existed elsewhere than in India.

Writing was brought into India at the time of the Aryan invasion, which was not earlier than the time of the great king Hammurabi, 2,200 B.C., who conquered the Sumerian-Akkadian empire and founded the first Babylonian empire. About the time the Semitic Amorites, under Hammurabi, made this conquest—the second time the land of the Euphrates and the Tigris had been conquered by a great Semitic leader, the first time being by Sargon I, in 2,750 B.C.—history tells us that an Aryan-speaking people who then occupied North Persia and Afghanistan came down through the passes to the northwest and conquered India.

Previous to this time India, as already mentioned, had a civilization springing from heliolithic culture, as heliolithic monuments still standing in India attest. But this Aryan people brought the art of writing, the Sanskrit, for instance, being an Aryan language. Thus it is, in spite of frequent assertions to the contrary, that the first sacred writings developed in India are several thousand years later in point of time than the first sacred writings known either in Sumeria or in Egypt. (See, for instance, *The Outline of History*, by H. G. Wells, page 147).

This invasion of the dominant and aggressive Aryan-speaking people also had another, and far less beneficial, result. The invading people constituted themselves rulers of the aboriginal population. They became priests as well as rulers, and to maintain their ascendancy and to discourage intermarrying with the natives at least encouraged, and probably founded, the caste system. Certain of themselves they established as the highest caste. This caste, the Brahmans, constituted themselves the exclusive teachers of the people, and the history of India is the history of the success of this caste, through sword and through the dissemination of cunningly devised religious dogmas, in

keeping the rest of the population servile to them. The Aryan invaders of about 2,200 B.C. brought with them not only the art of writing, but also traditional ideas about religion and magic (psychokinesis) and sacrificial rites and propitiation, that when written became a literature of vast and indefinite extent, known as the Veda. To latter Brahmans and to other Hindu castes of like belief, this most ancient literature of India came to be regarded not as the work of man, but as revelations in fabulously ancient times, made through semi-divine holy ones, called Rishis.

The composition of the Veda extended over hundreds of years and probably dates back to about 2,200 B.C. The oldest collection of sacred utterances are (1) the Samhitas, including the Rig Veda, embracing hymns of praise and prayer for use at sacrifices to the various gods; (2) the Atharva Veda, embracing the incantations used in connection with magic rites; (3) the Yajur Veda, embracing sacrificial formulas and litanies; and (4) the Sama Veda, embracing chants and rituals.

The priesthood later wrote extensive commentaries on the older Samhitas, and these were included in the Veda as the Brahmanas. Then as appendices to the Brahmanas, the Aranyakas and the Upanishads were written. These Upanishads, containing as they do the first extensive speculative philosophy, rose to very high esteem, and became the foundation upon which rests the varied and highly meritorious philosophies of India.

In some of the higher philosophies it is taught that deliverance may be had by mystical union with the Super-Intelligence of the universe. This mystical union is through extension of consciousness to high levels, a phase of what is now called extrasensory perception Yoga explains the practices which lead to such union.

But there is a great abyss between such philosophies and the religion of the vast population of India. Animism abounds, and the masses commonly are ignorant idolators, worshipping objects that once were symbols of some principle to be venerated, but whose inner significance to them now is lost. Yet any and all of these devotees of Hinduism, so long as they obey the rules of caste and ritual demanded by the Brahmans, are not otherwise subject to religious coercion.

It seems that in the beginning any person was qualified to practice magic, to control the lower spirits, and to make sacrifices to propitiate the gods. But as the rites became more complicated and more traditional a special class of Aryans developed whose exclusive duty it was to attend to these things. Among these a special cult devoted itself to the offering of the sacred drink, soma; and these elaborated a ritual in which three sacred fires were used. The Rig Veda is largely a hymn-book for use at these three fire ceremonies, and so elaborate were the rites that only royalty and wealthy men could afford them.

As time passed, so important became the ceremonies, that instead of the gods being besought for favors, in the Brahmanas we find the thought that the sacrifice is able to compel the gods, and finally that the ritual and sacrifice is the power that grants the desired boon. Also, by the time the Brahmanas were written the caste system was well developed and the priests were called "gods on earth." That is, they were to be considered the equal of gods.

Thus the priestly Brahmans came to occupy the highest caste. Next to these were the nobles and warriors. Then all the free Aryan people not included in the two upper classes were included in a third caste. The fourth caste embraced the dark-skinned aboriginal population who had been enslaved and subdued. These became the untouchables, 60 million of whom in

1947, by proclamation of the new free nation of Hindustan, legally were relieved of their caste restrictions.

As time passed, the four original castes were split up into other castes and sub-castes. All the while the Brahman caste imposed on the people ironbound domination to ceremony and ritual. This state of affairs, which up to the present has made of India a backward nation, however, cannot be laid at the door of the early Veda. It was cunningly devised by a priesthood seeking selfish advantages. Throughout the Veda are many high ideals and noble sentiments, and in the later works fine philosophic conceptions.

Because the Rig Veda was devoted to the ritual for the wealthy, the Atharva Veda furnished the material for the popular religion. There was a belief in various orders of spiritual beings, a belief that the planets influence human life, a belief in magic, and a belief that the soul of man exists in some other realm after death. But Hinduism, the dominant religion of India (the 60 million of Pakistan are Mohammedans), is not a religion of set beliefs; it is a religion of caste and ritual instituted by the priestly Brahmans.

Hinduism, which has the fourth largest following of any religion today—about 215 million people—as does Christianity, which has the largest following—about 600 million people embraces a large variety of cults and practices. It is the outgrowth, branching in various directions, of the old Vedic religion. While its adherents may give utmost precedence to this or that deity, they believe in the various gods of the Brahman priests. At least up to the present time they have believed in the rules of caste and the various rituals imposed upon them by the priests, and in all essential rites, such as those associated with marriage, birth, and death, they seek the aid of the Brahmans.

It should be understood that in India there are innumerable gods. Anything and everything may be deified. Philosophic progress, however, gradually brought about the recognition of one supreme Creator called the Power (Brahma). Brahma, the Creator, also became identified with the old Father-god, and as such is recognized as the most important god of the orthodox Brahmans. But there was still another god who had a powerful following. This was the kindly Sun-god Vishnu who, at least before the time of the Bhagavad Gita, was not a war god, but a god especially worshipped by philosophers and agriculturists. In addition to these two Aryan gods, the original Dravidian population had yet another god to whom they clung tenaciously. He is the terrifying deity whose worship was explained in chapter 2, a deity of wars and pestilence and destruction, the cruel god Siva who is particularly attractive to the wild tribes of India.

The religious textbooks of the Brahmans give instructions for offerings to be made to the spirits and gods of all the various sects and cults. Therefore, when the worshipers of Vishnu became numerous, and the worshipers of Siva also grew in number, to hold all under their dominion at least in matters of caste and ritual, the Brahmans joined these three gods—Brahma, the creator, Vishnu, the preserver, and Siva, the destroyer. These from that time on were taught to be the three forms of the one all-powerful god, even as Christians also worship a Trinity.

But while these three are the powerful gods, the matter did not stop there, for whatever god was brought to the Brahmans, instead of denying it, they said that it was merely a form taken by one of the three powerful aspects of the one god. Thus Vishnu, who bears the symbol of the Sun, was revered by the philosophers as Lord Ishvara. Next he was worshipped as a clan god under the name Krishna or Vasueda. Later, again as a clan god he was revered as

Rama. Thus Vishnuism, which is popular in India today, has branched into the Rama sects, those who worship Rama, and the Krishnaites, those who worship Krishna, as well as into numerous lesser sects which each has a special deity to whom it gives chief homage. But this the Vishnu sects have in common, they are pantheistic, believing that the universe as a whole, embracing the seen and the unseen, is God.

While the various branches and sects embraced within Hinduism have been accepted by the Brahmans, it should not be thought that the Sankya and Vedanta religions, and many other philosophic sects, were also the offspring of expediency. On the contrary, they were the result of a deep longing to know the truth and concentrated intelligent application to finding it. These philosophical religions of India have much that is fine and true in them. They result from the strong pressure of intelligence being brought to bear upon the old beliefs.

But while under Hinduism almost anything could be believed and anything worshipped, the Brahmans saw to it that on one matter there was unanimous belief, that was the matter of the caste system.

This belief naturally arises from the dogma of karma and human reincarnation. If the station in life into which an individual is born is the just effect of his actions in past lives, whatever the environment and circumstances, they are merited.

If one is born into luxury and power, it is something to be proud of, a well merited reward for worthy effort in past lives. If one is born into poverty and servility, it is something about which no complaint should be made, for it is merited punishment for unworthy deeds in past lives. There is, therefore, no escape from poverty, misery, disease, and oppression to be had by endeavoring to alter these obnoxious conditions through initiative and enterprise. The way of escape from them lies in enduring them, and in such meritorious acts as are supposed to create good karma. The escape is not in this life, but in some future life when sufficient good karma has been accumulated. Just what actions create good karma is a matter for the priest to decide, and his decision is based on the personal advantages he will derive from the actions he advocates.

The people are divided into numerous castes, between which there is little in common. Each caste has its iron-bound rules of conduct. Castes do not intermarry, may not eat together, nor touch each other. Even the shadow of a low caste man, according to the doctrines of Hinduism, defiles a high caste man if it touches him, and if it falls on his food makes it unfit to eat.

Those of the higher caste feel little sympathy for those of low caste, as they consider the latter are paying with their misery the just penalty for the sins of former lives. Nor are they inclined in any manner to alleviate that suffering, as they believe that only through great misery will the low caste person be taught to create enough good karma that in the next life he may be born into a better caste. Should the lower caste feel inclined to resent the oppression of their high caste neighbors, they are refrained from aggressive action by the belief that it is their lot to endure, and if they do not submit, it merely means greater misery and sorrow in the next life. Initiative and enterprise are thus effectively discouraged.

I shall not here discuss the unsound features of the doctrine of human reincarnation which results in the doctrine of caste, as I have devoted Chapters 7 & 8, Course 2, *Astrological Signatures* to discussing these factors. But the best way to approach the subject is to become familiar with the manner in which nature actually operates, and the laws that may be observed which

give this information. These are given detailed discussion in Course 19, *Organic Alchemy*.

It is to be hoped that the political freedom recently given the 60 million inhabitants of India who belong to the lowest caste, the "untouchables," will in not too long a time abolish the whole caste system; for its doctrines hold the population in a straight jacket of iron from which there is no hope of escape to better things. The life of those belonging to each caste is bounded by unchanging rules. It is hedged in by innumerable restrictions. Not only is vast energy consumed in observing the particular rituals and observances of the caste, but a tremendous amount of it is spent in avoiding those things which the caste may not, in propriety, do. It hampers and restricts the life of the people as effectively as once did the hobble skirt of the Mohammedan women, or as once did the dwarfed feet of the Chinese women.

Where life is made to conform to fixed standards in so many ways there is no opportunity for progress. The people of a caste are forced to be, in all particulars, just what their ancestors have been. Furthermore, the system promotes the despoilation of the lower castes by those higher. The Brahmans in particular, who as priests are the highest caste, are given privileges by their caste which they grossly abuse. It enables them to live a life of ease and luxury, free from the toil of the lower castes, at the same time keeping the latter in dense ignorance, abject poverty, and unutterable misery. The caste system successfully thwarts progress, conduces to squalor and misery, promotes ignorance among the masses, and in general imposes obstacles in the path of all worth while effort. It is a doctrine opposed to human welfare.

The hopeless misery that has been the lot of the people of India from a very early date may very well be responsible for the Four Noble Truths propounded by Buddha. The idea had already been evolved by the Vishnuites that Vishnu at different times descended to earth in the form of an avatar, various notable persons in the past having been such manifestations.

Even in the Upanishads we find the Buddhistic idea that birth is sorrow" and the hope held forth that insight and communion with the Soul of All may lead the philosopher to become "Awakened," as later on was Buddha. And as far back as the Rig Veda we find the faint beginning of the doctrine of karma, for one is told to "join his good works" in heaven, and the implication that by good works merit may be so stored up that one can get "beyond the sun and so escape recurrent birth and death." Then in its later and more popular presentation it came to be recognized that between two successive physical lives there is an existence on a nonphysical plane where, as the case may be, there is an adequate taste of heaven or hell.

Siddhartha Guatama, supposed to be a prince of a Sakya clan living to the north of Benares, according to tradition was born about 562 B.C. Little is known about his birth and early life, for as falls the lot of great reformers his enthusiastic followers, under the impulse that earlier gave rise to the Hero Cult, have clothed this part of his life with miraculous happenings. Apparently he accepted the host of gods, godlings, spirits and demons generally believed in by his contemporaries. In this he may be compared with Jesus, who did not contradict or overthrow the teachings of Judaism, but accepted them, and used them as a basis for a still higher teaching. Both came not to destroy, but to fulfill the law. In many respects the lives of the three Saviours having the greatest following, Jesus, Mohammed and Buddha, run parallel.

This is particularly true in that their followers made claims for each that

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they had themselves taken pains to deny, and that in the course of time a great mass of custom, ritual, and doctrine from still older beliefs were adopted as if they also had been a part of the Saviour's teachings. Jesus puts to one side the imputation he is a god, stating plainly, so it seems to me, that he is a man. Buddha rejected the notion of some of his followers that he was the Lord of the Universe, stating plainly that he is "only a teacher." We now hear of an Esoteric Buddhism, yet Buddha himself repeatedly denied having any esoteric doctrine, stating that "his hand was not the closed fist of the teacher who keeps some things back."

The various sects of Christianity today have added a great amount of custom, ritual, and doctrine to the simple utterances of Jesus. So also, though in each case the great underlying doctrine of the teacher is preserved, Buddhism has split into sects and factions, and a vast amount of ritual, custom and doctrine has been added to it. So, if we are to get the original doctrine in its purity — either that propounded by Jesus or that propounded by Buddha — we must get as close as possible to the original source.

In neither case, so it seems, did anyone who heard the discourses write them down. One person told another, and this one handed it on to the next generation, and so on. It was probably even longer before any of Buddha's discourses were placed in writing than the time that elapsed after the crucifixion of Jesus before any of the Four Gospels were written.

The first proof of written scriptures in Buddhism is the edict of King Asoka in 242 B.C. — 240 years after Buddha's death — that the sacred books of the Law of Buddha should be collected. In the Pitkas, or baskets of the Laws, we have the earliest and most authoritative account of the actual teachings of Buddha, as distinct from the teachings of later sects. Of these earlier teachings the Dhammapada undoubtedly was compiled to give a summary of the essential principles of Buddha's doctrines to those who were incapable of committing to memory the complete contents of the three Pitkas. Excellent translations of some of these early works may be found in *The Sacred Books of the East*.

While there are parallels in the development of Buddhism and Christianity, in doctrine there is a constant contrast. Buddha dispenses entirely with psychokinetic proofs, while miracles take an important part at the beginning of Christianity. Buddha has no concern for superhuman authority, while Jesus looks constantly to the Father in Heaven. Christianity seeks some saving grace, or blood of the Lamb, or other form of vicarious atonement, but — which all observation of nature indicates to be correct — Buddhism insists that each must redeem himself.

Christianity adopted the old Hebrew idea of the creation of the world, and the manner sin came into the world; but Buddha attempted no explanation either of creation or of sin. Christianity teaches that pain and suffering may be alleviated by prayer — and observation shows they often are; and that the Saviour takes upon himself the burden of his follower's sins. Buddha does not teach that pain may thus be alleviated, and states that each must bear the burden of his own sin, declaring that no god even, can do for any man that work of self-emancipation and self-conquest that leads to salvation. In the Dhammapada, 163, he says:

By oneself the evil is done, by oneself one suffers. By oneself evil is left undone, by oneself one is purified. Purity and impurity belong to oneself; no man can purify another.

The goal of Buddhism is Nirvana. To many western scholars this amounts to annihilation. Yet there is a finer interpretation, which is the view of many Buddhists, that Nirvana is a tranquil and perfect mind, thus promising security from all attacks of the senses and lower passions in an intellectual and spiritual life. But in whatever state of life man finds himself, Buddhism admonishes him to trust no one but himself, to rely only on himself, and to look to no other. "Not even a god can change into defeat the victory of a man who has vanquished himself." Dhammapada, 105.

Tradition states that Prince Guatama, driven by a sense of the vanity and misery of human life left the palace of his father to seek enlightenment. The Brahmans he interviewed advised him, as was their doctrine, to seek it through self-macerations in the heart of a savage forest. After weary years of ascetic practices he found that he could not gain enlightenment in this manner. After adopting a more moderate way of life—the middle way—however, enlightenment dawned on him and he became the Buddha. He then immediately set forth teaching his gospel. He lived to be eighty years of age, and during his forty-five years of preaching made many converts.

The foundation of his teachings is contained in the Four Noble Truths concerning suffering, and the Noble Eightfold Path that leads to freedom from suffering. Other discourses and teachings of Buddha are merely an elaboration and a commentary on these.

To understand Buddha's viewpoint, we must recognize that along with the gods and demons of the Brahmans he had also been indoctrinated with the conception that the world of the senses is but an illusion, called *maya*. He held, then, that men are subject to pain and evil because they are dominated by the senses, by passions, and by selfish desires. And he taught that it is possible for man to transmute his interests from selfishness and carnal motives to the plane of pure intellect and spirit, and thus freed from the bonds of the senses to enter into the kingdom of Nirvana.

The view of many Buddhists, that life on earth is not worth while, that it is a painful experience to be avoided if possible, is the view quite generally held in India and not original with Buddha. He did, however, concretely formulate a related thought in his Four Noble Truths somewhat thus:

1. Birth and death are grief.
2. This grief of existence is caused by desire.
3. It ends when desire ends.
4. Desire may be extinguished by following the Noble Eightfold Path.

The Noble Eightfold Path by which Nirvana is gained is as follows:

1. Right Views (free from superstition or delusion).
2. Right Aims (worthy of intelligent man).
3. Right Speech (kindly, open, truthful).
4. Right Conduct (peaceful, honest, pure).
5. Right Livelihood (bringing hurt and danger to no living thing).
6. Right Effort (self-control).
7. Right Mindfulness (the active watchful mind)
8. Right Contemplation (on the deep mysteries of life).

Thus did Buddha teach that all the miseries and discontent of life are due to selfishness, that suffering is due to individual craving and greedy desire. These cravings are of three kinds; the craving to gratify the senses, the desire for personal immortality, and the desire for prosperity.

To attain Nirvana all these cravings must be overcome, there must be detachment from them, and the extinction of all personal aims. One must completely forget Self. He apparently accepted along with the opinion of his times certain ideas regarding karma, but he repeatedly condemned the prevalent belief in reincarnation. In fact, in one of the early well-known dialogues there is a destructive analysis of the belief in or desire for an enduring individual soul. Having tried it fruitlessly himself, his doctrines are firmly opposed to any form of asceticism, holding that it is merely an attempt to win personal power by personal pain. To sum the matter up in a single clause, Buddha taught Salvation from Oneself.

Buddha preached a very simple doctrine, and lived a very simple life; but his followers—as did the followers of both Jesus and Mohammed—immediately after his death began to weave a network of legend about his life. And because he took no pains to accept or deny most of the forms of worship by which he was surrounded, these began to creep into Buddhism as an integral part of it even as the pomp and ritual of pagan Rome infiltrated Christianity and became an integral part of the Christian religion. Nor is it confined to the church before the Martin Luther reformation; for nowhere in the Bible can be found sanction for Santa Claus, a Christmas tree, or eggs and rabbits at Easter.

Buddha did, however, deny the pernicious human reincarnation supported doctrine of caste. This took courage. "As the four streams that flow into the Ganges lose their names as soon as they mingle their waters in the holy river, so all who believe in Buddha cease to be Brahmans, Kahatriyas, Vaisyas, and Sudras."

This attitude, of course, brought Buddhism eventually into conflict with the Brahmans, even as politically removing the caste restrictions from the 60 million "untouchables" in 1947 will bring opposition from the Brahmans, who then and now clung tenaciously to the caste system and to the prerogative of acting as the sole teachers of religious ritual and practice, and as the sole officials practicing sacrificial rites. Early Buddhists were not vegetarians, but this later became part of the Buddhist doctrine. They did, however, ignore caste, and needed no sacrificial offerings.

Under the patronage and wise leadership of King Asoka, about the middle of the third century B.C., Buddhism spread far beyond India. Eventually it reached China, Japan, Tibet, Burma, Manchuria and Turkestan; being the religion today of a large following in these countries.

But in India, due to its denial of the caste system, it became the target of relentless persecution by the Brahmans. Eventually they were successful in driving it from India, and even while it remained there the early converts from Hinduism were successful in introducing into it much of the Brahmanic ideas and rituals.

Buddha taught a simple doctrine and simplicity of living. But the Buddhist church in India and elsewhere at a very early date began to adopt customs, rituals, and metaphysics from a wide variety of sources. The simple huts in which Buddha and his disciples lived gave place to pretentious monasteries, and later still there were temples. In fact, the practices and worldly show that Buddha held most in contempt came to dominate the Buddhist church, and following the old Brahmanic doctrine of avatars, Gautama was proclaimed as one of the numerous incarnations of the superhuman Buddha.

To indicate how far Buddhism of today in most countries is from the simple and spiritual doctrines taught by Buddha I can do no better than quote two paragraphs from *The Outline of History*, by H. G. Wells:

Tibet today is a Buddhist country, yet Gautama. could he return to earth, might go from end to end of Tibet seeking his own teaching in vain. He would find that most ancient type of human ruler, a god king, enthroned, the Dalai Lama, the 'Living Buddha.' At Lhasa he would find a huge temple filled with priests, abbots, lamas—he whose only buildings were huts and who made no priests—and above a high altar he would behold a huge golden idol, which he would learn was called 'Gautama Buddha.' He would hear services intoned before this divinity, and certain precepts, which would be dimly familiar to him, murmured as responses. Bells, incense, prostrations, would play their part in these amazing proceedings. At one point in the service a bell would be rung and a mirror lifted up, while the whole congregation, in an access of reverence, bowed low.

About this Buddhist countryside he would discover a number of curious little mechanisms, little wind-wheels and water wheels spinning, on which brief prayers were inscribed. Every time these things spin, he would learn, it counts as a prayer. 'To whom?' he would ask. Moreover there would be a number of flagstaves in the land carrying beautiful flags, silk flags which bore the perplexing inscription, 'Om Mani padme hum,' 'the jewel in the lotus.' Whenever the flag flaps he would learn, it was a prayer also, very beneficial to the gentleman who paid for the flag and to the land generally. Gangs of workmen, employed by pious persons, would be going about the country cutting this precious formula on cliff and stone. And this, he would realize at last, was what the world had made of his religion! Beneath this gaudy glitter was buried the Aryan Way to serenity of soul.

In Buddhism today—which with about 140 million adherents has the fifth largest following of any religion, although the total who believe in Animism is about the same number—there are about as many sects as there are in Christianity. One of the early divisions was the breaking away from the old faith about 200 B.C. of the School of the Great Vehicle. This school adopted the idea that Buddha was a superhuman, and promulgated the doctrine of avatars, and taught that Buddha's mother was a virgin—as a few hundred years later it was taught that the mother of Jesus was a virgin—that his birth was accompanied by flowers falling from heaven, and that at his death the earth quaked—as a few hundred years later it was believed that there were earthquakes when Jesus was crucified.

The Church of the Little Vehicle and the Church of the Great Vehicle are somewhat analogous to the Greek Church and the Roman Church of Catholic Christianity. The primitive church had three articles of faith that its members confessed: "I believe in Buddha as a sure guide; in the law of Buddha (Dharma); and in the Church (Sangha)."

About 200 B.C. Buddhism found its way to China, and eventually through Korea to Japan. We find in China alternating periods in which Buddhism flourished, and then, due to new political regimes, was suppressed by persecutions. It influenced Taoism, as for instance when in the fourth century it adopted the doctrine of future punishment. But even to a greater extent Taoism and Confucianism influenced Buddhism as found in China.

As early as 583 A.D. an image of Buddha was sent to Japan from Korea,

and in 593 A.D. Prince Shotoku Taishi learned from a Korean priest the Buddhist moral code; not to lie, not to steal, not to get drunk, not to commit adultery, and not to kill. This prince, who was virtually the ruler of the country, used all his power in behalf of Buddhism. He built 46 Buddhist temples, erected many Buddhist images, and housed 1,385 Buddhist monks and nuns.

The Buddhist priests taught the barbaric Japanese that the Sun-deity that they worshipped was none other than the Buddha who was worshipped under the name of the Sun of Righteousness. The Japanese before this had largely been converted by the Koreans to ancestor worship, but the Buddhists discouraged this. They encouraged cremation instead of burial, advised that sacrifices be confined to vegetables rather than embrace slaughtered animals, identified the various Buddhistic gods with those of Shintoism, taught their moral code, introduced their figures, saints and incarnations. They effectively took over and transmuted the Shintoism and the Taoism and the Confucianism that had by this time permeated it, so that it all came to conform with the Buddhist doctrine. Thus from 673 to 686 Emperor Temmu made the Buddhist ceremony obligatory in every home and strictly prohibited the eating of meat.

Space does not permit going into the details of the belief of each Buddhist sect. Some of these sects have much in common with Christianity. Among most of them there has been much tolerance of the gods of their neighbors. And in many instances the gods and customs of their neighbors have been incorporated into Buddhism.

The Weakness of Buddhism

From the viewpoint of The Religion of the Stars the basic premise of Buddhism and some other Oriental doctrines— that life is not worth while and should be escaped as early as possible, or that it is chiefly grief to be avoided— is erroneous. The urge behind life is to attain significance, more and more significance, through developing more and more ability, and thus instead of seeking either oblivion or some static condition in which effort is no longer necessary, the individual should seek to co-operate with other constructive intelligences in building a worthwhile civilization, and a worthwhile universe in which to live and function as a Self-Conscious Immortal soul.

As explained in Course 19, *Organic Alchemy*, to develop the qualities necessary to become a co-operative and valuable workman in the realization of God's Evolutionary Plan, the soul must undergo experiences. Only through learning to overcome difficulties can it acquire ability. Only through experience can consciousness be widened. And self-conscious immortality is possible only as the fruition of some such struggle with environment as that which man undergoes in physical life. Human life, therefore, instead of being a curse, as Orientals frequently imagine, is the doorway to better things, is, in fact, the one known doorway through which man attains the highest imaginable good.

Furthermore, now that the very initiative and enterprise that so systematically have been suppressed in India have improved living conditions in the West, the majority of Western people, I believe, enjoy living. That is, they glory in the struggle to accomplish something; and the pleasure of living more than compensates for its hardships. And the more people view life as a glorious opportunity, as something to be thankful for, and as something to make the best of, the happier they become, and the more they accomplish.

If we hate and despise the work we do, in this case life itself not only does the work cause us grief, but by our discordant attitude we build inharmonies into our thought-cells that cause them to use their psychokinetic power to bring misfortune into our lives. Furthermore, as explained in Chapter 4, Course

5, *Esoteric Psychology*, all action and accomplishment is due to the release of energy which while under tension is called desire. If we kill out desire, we kill out all power of accomplishment. Instead of killing out desire, we should recondition it so that it will give us the power to get what we want. And we should want, as all life does, greater satisfaction for the drive for significance, the drive for nutrition and the drive for reproduction. Instead of relinquishing life and effort, we should strive to realize these three drives not only on earth, but progressively after life on earth is done by assisting in the work of evolution, assisting in it by CONTRIBUTING OUR UTMOST TO UNIVERSAL WELFARE.

As far back as there are records certain individuals have sought power and special privileges through being the interpreters of the will of Deity. In the West the priestly group cunningly created an imaginary heaven and an imaginary hell, and formulated other beliefs and usages to their own advantage. They made people believe that anyone who used facts and reason to reach conclusions about religious matters would be tortured, not for just a brief period, but everlastingly in hell. But those who confessed to the beliefs held by the priesthood would forever be happy in the imaginary heaven the priests had created.

Thus in the West the people were kept behind an iron curtain of ignorance relative to all inner-plane matters (see Chapter 1, Course 12-1, *Natural Alchemy, Evolution of Life*), and held by orthodoxy in complete mental slavery.

More is said about this in chapter 6, but it is brought to attention here to show both the contrast and the similarity between the methods used by the priests of the East and the priests of the West to attain the same end; the end of retaining authority and material advantages not possessed by most. In the West much freedom of action is permitted; but there is slavery of thought. In the East, on the other hand, there is the utmost freedom of thought, but iron-clad slavery of action.

The soul in its Cycle of Necessity, through the experiences it acquires in one form, is able after the death of this body psychokinetically to attach itself to the fertilized seed of another and more complex form and live in it during its life. But the steps, as explained in Course 19, *Organic Alchemy*, are always progressive, always toward forms higher in the scale of evolution. And when the form of man is reached, the universe in miniature, the soul's evolution requires that it shall not return to occupy any other life-form on earth, but shall continue its development and progress in the high-velocity inner-plane regions.

This evolution of the soul through progressive forms was recognized by the initiates of each of the ancient centers of civilization. And the conception was brought to India by the early Aryan invaders, and may have been in India before they came. But to keep their position secure, they gave it an inverse twist. To keep the people servile they remodeled it into the doctrine of karma and human reincarnation.

The Brahman caste not only retained the position of highest social importance and influence, but it held to itself the prerogative of teaching others precisely how they must behave, and the prerogative of performing the rituals. But it did not attempt to stifle thought. Nowhere has there been greater liberty in thinking than in India. It has been the general custom there to permit people to think as they please, so long as they do not depart in the slightest degree from the actions which eons ago were established by the Brahmans, the priestly caste.

**The Means Orthodoxy
Has Employed to
Enslave the People
of the East**

Mentally, the individual is free. But in his actions he is bound as in a vice, and hedged around by a multitude of useless observances. Should he neglect any one of these he loses caste, which is not merely a forfeiture of previous associations, but may mean starvation.

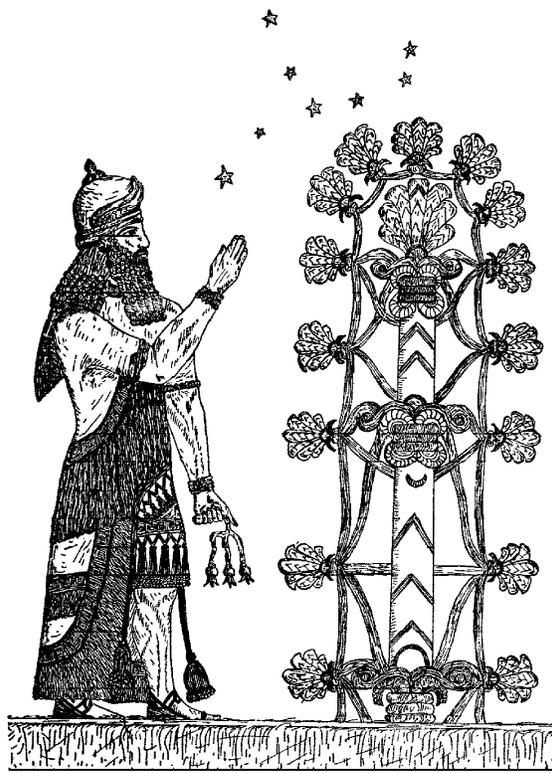
To enforce the rules they had made, and to maintain themselves in opulence and power, the old-time Aryan priests taught the transmigration of the soul. They taught the people that being born into the highly favored Brahman caste was the reward of good karma. These priests had been born into the favored position as a just reward for living exceptionally holy lives in lower castes. Those undergoing the hardships and suffering common to low castes, if they endured their lot with fortitude, and lived holy lives, might look forward, not to heaven, as in western lands, but in time to being born Brahmans. But if they transgressed the moral precepts laid down by the priests, they might look forward to being born in the next life as some loathsome animal.

However, the priests, the Brahman caste, were not strict and specific that the next birth of the evil doer would be in some creature lower than man. All they insisted on was that the person who made good karma would have a better time in the next life, and the one who made bad karma would suffer in the next life. And to make good karma the individual could think as he pleased, but he must behave according to the orthodox precepts laid down by the Brahmans.

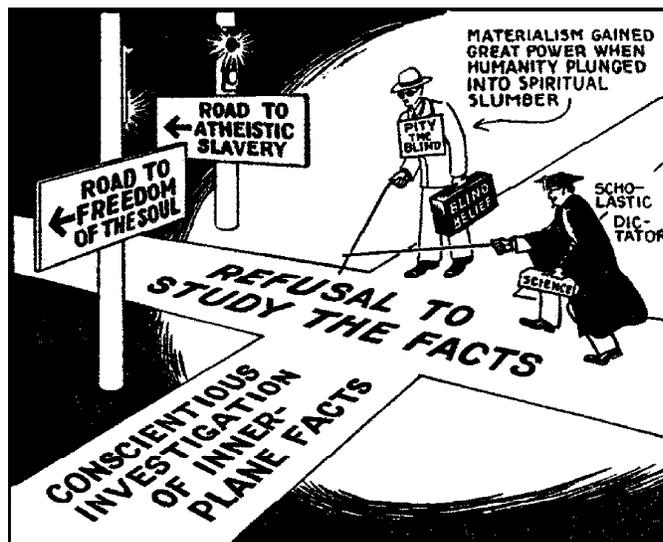
As the Brahmans permitted freedom of belief, one after another they tended to absorb all the multitude of sects that developed in India. The moral code of Hinduism is that the evil received in this life is due to evil done others in a past life. Therefore, it behooves one to act kindly and justly—provided rules of action laid down by the Brahmans are not overstepped in such benevolent conduct—in this life, making good karma, that one may be born to a happier lot in the next physical incarnation.

While some of the higher philosophies of India teach that deliverance may be attained through a mystical union with Brahma (deity), that is, through attaining divine consciousness, and some teach that the wheel of rebirth may be escaped and nirvana attained by one who continues to live one holy life after another, and others teach various exalted ideas, the Brahmans are content with any philosophy that embraces karma and human reincarnation; for mostly transmigration into the bodies of animals has now been replaced by the doctrine of repeated births in human form. And the Brahmans, retaining as much as possible the privilege of being the teacher caste, see to it that each and every philosophy embraces this orthodox tenet.

As the orthodoxies of the West hold their followers in slavery by fear of hell and the promise of heaven, so the orthodoxies of the East hold their followers in slavery by fear of being born in future lives to greater suffering, and by the promise of being born to opulence and happiness in lives yet to come. The only real difference in the cunning and deceptive psychology used, is that in the West the punishment threatened or the reward promised is to be on the inner plane, while in the East the punishment threatened or the reward promised is to be realized on earth.







Drawing by Mildred Schuler

Chapter 6

Judaism and Christianity

AT a very early date the Hebrew religion was developing in the north-west corner of Arabia. As told in the Bible, the founders of the Hebrew nation, Abraham, Isaac, and Jacob, lived the typical life of patriarchal Bedouin chiefs. They were nomadic shepherds in the country between Babylon and Egypt. Canaan, later called Palestine, was at that time inhabited by another Semitic people, called the Canaanites. The country is about one-fourth the size of Pennsylvania.

Before the Hebrews contacted the higher culture of Babylon to the north or Egypt to the west, they were no doubt at the stage of heliolithic religion. Gen. 28 :18—"And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it." Gen. 28 :22—"And this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee."

Before the Hebrews finally attempted to conquer Canaan, it had been invaded by the dark-white Ibereans from Italy and Greece, who brought with them the old Aegean culture. Such were the Philistines, with whom the Hebrews waged long warfare. Pressing Palestine from the far north were extensions of the Aryan-speaking Hittite Empire. Closer, to the north along the seaboard, were the sea-faring commercial Phoenicians, another Semitic people.

Through Palestine was the natural trade route, and also the war route, between the Hittites, Syrians, Assyrians, and Babylonians to the north and east, and the Egyptians to the south. And in the time of Solomon, Hiram, a Phoenician trader-king, opened a trade route across Palestine linking the Mediterranean and the Orient by way of the Red Sea. All of these nations had some influence upon the religious views of the Hebrews.

If we are to credit the Bible narrative—there is no Egyptian record of the career of Moses, of the plagues of Egypt, or any Pharaoh drowned in the Red Sea—the Hebrews were slaves in Egypt for some time. The Bible gives an account of their forty years of wandering in the desert country after leaving Egypt before they successfully invaded Canaan. Later, Israel was overcome and at least ten of its tribes were lost to history and one was absorbed by its conquerors. The remaining tribe of Judah, in 578 B.C., except for a few common people, was taken captive into Babylon and held there until Cyrus of Persia overthrew the last Chaldean ruler in 539 B.C.

During this captivity their hitherto divergent and bickering groups be-

came welded by national consciousness into a common aim and toward a common destiny. They went to Babylon a barbaric people, as the Bible plainly shows, probably at the heliolithic level. But they came out of captivity a nation. This, perhaps, was not entirely due to what they had appropriated from the Babylonians, for they held stubbornly to certain ideas of their own. But they had both time and energy that need not be consumed in politics and warfare; and residing, as they did, in the seat of the world's highest culture at that period, they had opportunity to adopt ideas from others, to develop ideas of their own, and to climb well above the level of heliolithic religion.

There may have been secret records in their possession before the captivity, but they certainly had no commonly recognized literature. Yet at the end of the Babylonian captivity the Pentateuch was in existence as a sacred book, and other books of the Bible were extant as separate histories. From the Babylonians they had appropriated the two interlaced trines—which with the name of Deity in the center and astrological symbols around the outside was the emblem of The Religion of the Stars—and later called it Solomon's Seal, or the Star of David. And the square formed letters of the alphabet which they use, along with this symbol, also were appropriated from the Babylonians.

The two interlaced trines were used by the initiates of the older centers of civilization to signify, among other things, the involution and evolution of the soul through the Cycle of Necessity. The down-pointing trine, which often was dark in color, indicated the descent of the soul into material conditions for the purpose of gaining necessary experience. The up-pointing trine, which often was light in color, indicated the ascent, or evolution of the soul, back to the realm of spirit after gaining experience in matter.

The descendants of the tribe of Judah had, and still have, a perfect right to use this symbol which had been handed down from times far more ancient than that of their Babylonian captivity. But they have no exclusive claim on it merely because they appropriated it; no more than they have an exclusive claim on the money of the world because they have succeeded in various areas in appropriating it.

Two other religions also use it, and with equal right. These interlaced trines were used in ancient India; and today the Theosophical Society, with headquarters at Adyar, Madras, India, uses it as their symbol. As they use it, in the center is the phallic symbol—the symbol of life—around the outside is the serpent of wisdom, and at the top is a swastika in a small circle. Above this circle are some Sanskrit characters. Because the Theosophists use this so-called Star of David as part of the symbol indicating their philosophy and aspirations does not mean they took it from the Jews. India had it long before the Jews used it.

The Religion of the Stars also uses this so-called Solomon's Seal as part of the symbolism expressing its philosophy and the aspirations of Stellarians. Inside the interlaced trines, however, is the word of Deity, Jod-He-Vau-He, written in the square formed Chaldean letters, letters which were in use before the Jews started using them. Thus written, it not only signifies the belief that there is a Super-Intelligence Who interpenetrates and exercises a guiding power over, the whole universe, but sets forth the four universal principles through which this Super-Intelligence, instead of being moved by whim or prejudice, always operates. The joined sun and moon at the top of the symbol indicate that spirituality may best be reached, and still further evolution in spiritual realms accomplished, through the marriage of a male and a female soul. The seven stars and the astrological symbols around the outside of

the interlaced trines indicate the belief that astrological energies powerfully influence all life, and that a knowledge of them will enable the aspirant to avoid many misfortunes he otherwise would encounter, and permit him to best advantage to develop his talents and so conduct his life that he can most successfully advance his own spirituality and at the same time contribute his utmost to universal welfare.

After the Babylonian captivity other works, such as the Songs of Solomon, the Psalms, Proverbs, etc., came into existence from time to time, and at last it became necessary to decide how much of this literature should be considered sacred. Not all that made claim to sacredness was retained. The Old Testament, venerated by both Christian and Jew, is a group of such books as most strongly impressed the priesthood as being of value and less self-contradictory in character than other similar books which they discarded.

One unique feature of the Hebrew religion is the stubbornness with which its devotees cling to the worship of Jehovah. Another unique feature is the exceedingly personal relation between Jehovah and his worshipers. He walks in the garden and converses with Adam, speaks directly with some of the prophets, who even see his face, and intervenes frequently in the affairs of his chosen people.

He is at first represented as a tribal god, early considered the most powerful god, next considered as a god above all other gods, then as the only true god, and finally with his evolution completed, as the god of the whole world. The Jews considered that Jehovah had promised to make the Jewish race the dominant people on earth, that they were the chosen people of the one God, and that to accomplish this a Messiah would arise.

Familiar as the Bible is to nearly everyone, I shall not detail its teachings. In it, as in other sacred books, may be found many astrological references and in its symbolism a complete exposition of the Ancient Secret Doctrine. But here we are concerned with its prevalent interpretation. To be sure, instances of divination are mentioned, and instances in which lying spirits deceive, and mediumship between the living and the dead, such as that of the so-called witch of Endor, to be mentioned later.

But as the story of the Bible develops we are struck by the influence of certain men who possessed extrasensory perception in considerable degree, and some of whom were able also to employ psychokinesis to perform greater feats of magic than the magicians pitted against them. These prophets, rather than being scientists, such as were some of the Babylonian priests, depended upon extrasensory perception implicitly. They thus became the avenues through whom Jehovah spoke to his chosen people, even as later Zoroaster became the avenue through whom Mazdah spoke to the Persians.

These prophets demanded that the people should accept without question that which they claimed Jehovah said to them. Jehovah laid down laws for the guidance of human conduct, and the Hebrew religion is based on implicit obedience to such laws instituted by Jehovah in personal interviews with the prophets, and on unwavering devoted worship of him.

These prophets undoubtedly did contact, on the level of their intelligence and vibratory rate, through extrasensory perception, the all-pervading Super-Intelligence of the universe. But the scope of their contact was limited by their own mental conceptions, and what they did contact, of necessity, when it reached objective consciousness was limited and slanted by their intelligence and preconceptions. But the most significant thing about the Hebrew religion — now the Jewish religion — is not that it convinced the Jewish people

Early Christianity

that they would in Jehovah's appointed time rule the earth; but that it brought into such prominence the institution of prophecy. It thus paved the way for Jesus, for Mohammed, and for numerous lesser prophets, who from time to time, similar to Joseph Smith, the founder of the Church of Jesus Christ of the Latter Day Saints, became leaders of religious movements.

We will by-pass scholastic criticism which, having made historical research, claims there is no authentic record that such a person as Jesus ever lived. Instead of entering this controversy we will consider the Bible account as the valid basis on which early Christianity rests, and consider Jesus as one of the great religious teachers of the world.

He lived at a time when it was common to follow the Hero Cult practice of making a god of any highly endowed individual. Some of the pharaohs of Egypt were considered divine beings, some of the emperors of Rome were by their subjects considered gods. Up to the end of World War II the emperor of Japan was considered a god. And even today the Roman Catholic Pope is considered to be Gods' representative on earth, whose pronouncements must be obeyed as orders given from a divine source, and certain men and women after their death are made saints and prayed to in the effort to get them to intercede with God to bring the asked for boon.

When Jesus said that my father and I are one, he indicated that he had attained divine consciousness; had entered into rapport with the Super-Intelligence which guides the destiny of the universe. When any person attains this consciousness, quoting from Chapter 5, Course 3, *Spiritual Alchemy*, "He becomes conscious of Divine Intention. and clearly perceives his own function in the Divine Plan, and just what he can do at any time to further cosmic construction."

This is a very different thing than being the boss of the millions of galaxies, of which our earth is but a speck revolving about one of the hundreds of millions of stars embraced in each galaxy. Yet when Jesus is referred to as the Son of God that is quite correct; for the potential spark, or ego, which actuates and gives each soul its drive for significance is an emanation, or child, of Deity.

At the time Christianity began, God in various regions was worshipped as a Holy Trinity. In India, for instance, there was Brahma, Vishnu and Siva. In Egypt, Osiris the Father, Isis the Mother, and Horus the Issue, were popularly worshipped; and in addition there was a fourth deity which included the three others, and overshadowed them, as do the thoughts of a family, called the Holy Ghost.

Just what were, and just what were not, Christian doctrines was a matter of violent controversy during the first three hundred years of Christianity's existence. Furthermore, the Christians were hated and persecuted. Diocletian in the latter part of his reign was induced by his colleague, Galerius, to sanction a particularly determined and sanguinary persecution of them.

Diocletian was proclaimed Emperor of Rome by the army in 284 A.D., but because of the dangers threatening Rome was compelled to share the government with M. Aurelius Valerius Maximian. In 292 A.D., Gaius Galerius and Constantinus Chlorus were also raised to share the empire, which thus became divided into four parts. As a result of the reconstruction they accomplished the barbarians were driven back on all frontiers and once again Roman power extended from Britain to Egypt.

The one later to be called Constantine the Great was the son of Emperor

Constantinus Chlorus and his wife Helena. While Constantine's father was associated in the government with Diocletian, the son was held at the court as a hostage. But after Diocletian and Maximian resigned, to escape the machinations of Galerius, Constantine escaped and went to his father who was in Britain. After his father died the soldiers chose him emperor in 306, and he took possession of the countries ruled by his father.

After defeating the Franks he directed his armies against Maxentius, who had joined Maximian against him. This required a campaign in Italy. During this campaign it is reported that he saw a flaming cross in heaven, beneath the sun, bearing the inscription, "In hoc signo vinces." (By this sign thou shalt conquer). And that the following night Christ appeared to him and commanded him to take for his standard an imitation of the fiery cross he had seen. Therefore, he had a standard made in this shape, which was called *labarium*. Not many days after this, on Oct. 27, 312, he defeated the army of Maxentius under the walls of Rome, drove it into the Tiber, entered the city in triumph, and liberated the political prisoners. He was proclaimed by the senate, chief, Augustus, and pontifex maximus.

In co-operation with Licinius, in the year 313, he published an edict of toleration, not only favoring the previously persecuted Christians, but permitting any person to embrace the religion of his choice. Thus for a very short time was there freedom of religion.

But Licinius, jealous of Constantine who had married his daughter, soon resumed persecuting the Christians. Their armies met in battle in Pannonia in 314. Not only was it a battle of armies, but a battle of psychokinetic power; for Constantine was surrounded by bishops and priests, who prayed for his victory, while Licinius was surrounded by soothsayers and magicians who called upon their gods to make him victorious. Constantine was victorious, but in later years Licinius was again able to gain enough power to renew hostilities. But in this engagement he was not only defeated but was taken prisoner and put to death. Thus in 325 A.D. Constantine now called the Great, became the sole head of both the Eastern and the Western Roman Empires.

He not only gave the Christians permission to erect churches, but the cost of these churches was met by the government. As had the Greeks and Romans of previous periods, he decided that one of the surest ways of consolidating an empire was to have its people believe in a single religion. Thus Christianity became the state religion of Rome. But if it was to be an instrument to unite the Empire the squabbling over its doctrines must cease. Therefore, in the year 325 A.D. he called what is known as the Council of Nice. He attended it in person to see to it that there should be an end of its schisms.

Nice, or Nicaea, as it was then called, was a city of Bithynia, in Asia Minor, on the east shore of Lake Ascania. It had been called Ancore, also Helicore, but Lysimachus, having conquered this part of Asia, changed its name to Nicaea, in honor of his wife who had that name. It was here that Constantine called together some 250 bishops, many of whom came from the East, along with numerous presbyters, deacons and other church dignitaries from all parts of the world. While other matters were decided, such as which books should be embraced in the Bible and which should be discarded, the chief controversy was over the so-called Arian heresy.

Alexandria for over six centuries had been the great seat of learning of the world. At Alexandria resided Arius, a Christian Presbyter. Earlier, Sabellius had held that there was only one god, as against the view that in the Godhead there are three distinct persons. But in 317 A.D. Alexander, Bishop of Alexan-

dria, had publicly expressed the view that the Son of God is not only of the same dignity as the Father, but of the same essence. Arius did not agree either with Sabellius or Alexander, but declared that the Son of God was only the first and noblest of created beings, and though the universe had been brought into existence through his instrumentality by the Eternal Father, yet the Son was inferior to that Father, not merely in dignity, but also in essence. Some of the Christians of that day held with Alexander and some held with Arius. The conflict threatened to cause the whole Christian world to take sides and engage in violent conflict. And this would bring disruption within Constantine's empire.

Having failed to bring peace by private means, Constantine called the Council of Nice. At that council, at which all church tenets were decided, was Bishop Athanasius who came from Alexandria, Egypt, particularly to help settle this matter of the orthodox trinity. It was he who insisted upon the Holy Ghost. Most contemporaneous nations, other than the Egyptians, held merely to the Trinity of Father, Mother and Issue. But the Holy Ghost came to Christianity at an opportune time; for due to the teachings of Paul, and the fanatic asceticism that was developing, it was becoming quite certain that woman could have no part in anything divine. The monks who retired to monastic life looked upon woman as an instrument of evil, a tempting agent of the devil strictly to be avoided. They characteristically shifted the blame for all the ills of humanity to her shoulders by teaching that the fall of Adam was due to the guile of Eve.

At the Council of Nice Athanasius, with his doctrine of Father, Son and Holy Ghost prevailed. The Council voted that Christ was of the same essence as the Father, and Arius was deposed and exiled.

**Jesus Had
Extraordinary
Extrasensory
Ability and
Psychokinetic
Power**

Jesus in an amazing degree was able to use extrasensory perception. With it he contacted the all-pervading Super-Intelligence of the universe on a high level. And apparently he was able to get information telepathically: St. Luke 22 :47-48—"And while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him. But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?"

He also used extrasensory perception in what is now called precognition, as indicated by this incident involving Peter: St. Luke 22 :33-31—"And he [Peter] said unto him, Lord, I am ready to go with thee, both into prison, and to death. And he [Jesus] said, I tell thee Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me.

He not only had psychokinetic power in an amazing degree, using it to heal the sick, to feed the multitude, to walk on water, and to get a coin with which to pay taxes, but his disciples also employed psychokinesis. St. Luke 9:1-2—"Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases. And he sent them to preach the kingdom of God, and to heal the sick."

At the time Jesus lived there was almost no scientific knowledge, little was known about nature, and the people to whom he talked were quite illiterate. He had to speak to them in terms they understood, telling them stories (parables) to illustrate his points.

He lived at a time when materialism and greed for material possessions were dominant, and when gross brutality stalked the earth. The tooth for a tooth, eye for an eye doctrine, and the belief in a cruel god, were orthodox

tenets of his day. He was a great world teacher not because the religion which was derived from his life and teachings is the most powerful one on earth today, but because he brought three messages, which are as valid now as then, with which to combat the orthodoxies of his time. Each assists man to realize his drive for nutrition, his drive for reproduction, and his drive for significance.

1. Instead of a god of vengeance, he gave to the world the conception that the Heavenly Father desires the welfare of all creatures, even the sparrow.
2. Instead of the greed and ruthlessness which is still the great plague of the world, he taught that people should do unto others as they would be done by, and that they should treat their neighbors as themselves. And if people would thus be as helpful and sympathetic toward others as they would like others to be toward them, the ensuing co-operation would lead by way of specialization of parts and division of labor to freedom from want, freedom from fear, freedom of expression and freedom of religion.
3. He not only taught, but he demonstrated in a manner that the world has not been able to forget, that the personality survives the tomb and lives after physical dissolution on the inner plane. He said that in his Father's house were many mansions, implying that there was room for all to continue their lives and progress there.

Some of the things he taught which were sound enough in his day are not sound now; and some of them, if they are given the literal interpretation that is common from present-day pulpits, are decidedly erroneous. It may have been well enough in his day to sell all one had and give to the poor and then spend the life in disseminating his teachings, but it would not work today. To wander about the country completely broke is not the present-day efficient way to get a religious message to the public. At least, various ministers of The Religion of the Stars have found it more effective to have some income, and to use that income for a living while donating their time and energy to spreading the Stellarian religion.

It is quite proper for those where a missionary teacher or a minister of The Religion of the Stars goes to donate sufficient for his expenses. But there are many places where the teachings are needed that could not be induced to give sufficient donations for the one disseminating the religion to live on. Therefore, only if the missionary or minister has some independent income, or those in another region will foot his living expenses while he is teaching or lecturing in such a needy place, can the teachings be carried there.

Jesus did not try to destroy the Jewish religion, he merely added certain teachings that importantly, and for the better, modified it. Christianity still retains the Bible of the Jews, but accepts also the teachings of Jesus and of Paul.

The doctrines propounded by Jesus: return good for evil, love your enemies, and do good to those who spitefully use you, profoundly modified the older Jewish doctrine of an eye for an eye and a tooth for a tooth. But the doctrines of Jesus shortly underwent important modifications at the hands of Paul.

Paul taught—I Corinthians, 12—that woman should look up to man even as man should look up to Christ, that a man should pray with his head uncov-

ered, but that it dishonored a woman to pray with her head uncovered, and that woman was created for man, but that man was not created for woman. He also taught, I Corinthians, 14—that woman should be obedient and should keep silent, and if she wished to know anything she should ask her husband at home, for “it is a shame for woman to speak in the church.” And Ephesians 5:22-23— “Wives submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is head of the church; and he is the savior of the body.”

As the old Hero Cult still had such a powerful grip on the people, it was to be expected that any extraordinary person would be considered a god. And it was the custom to weave legends about gods and heroes that corresponded to astrological positions. Thus was there incorporated into the Christian religion a large variety of customs that had been part of the astrological religion practiced in Chaldea and Egypt. These had been adopted in Greece, and by Christian times in Rome. No one made any enquiry as to the date of birth of Jesus until 580 years after the approximate year he was born.

Mithraism had become the dominant religion in Rome about 60 B.C. And Mithra, god of light, was, according to this religion, born in a cave on Christmas day. Mithraism not only celebrated Christmas as the day on which its god was born, but just before the Christian era haoma, the alcoholic drink of the early Aryan Persians and some of the Aryan invaders of India, had been abandoned in favor of partaking of wine and cakes at the ceremonies sacred to Mithra. Therefore, when Paul advised that this ceremony should be adopted by the early Christian churches, he but appropriated a ceremony that was already customary among the Roman people.

With the adoption of Christianity by Constantine as the state religion of Rome, a great many other modifications were made. The pomp and show and rituals, chants, incense, figures of saints, and other church accessories and ceremonies were, from motives of expediency—to gain a following and secure for the priests a position of influence and power through making the masses dependent upon them for entertainment and for everything pertaining to religion—adopted directly from the customs and ritualistic ceremonies as conducted by the priesthood of the Roman Empire previous to the advent of Christianity.

The Church also set the day celebrated in honor of John the Baptist and the day celebrated in honor of John the evangelist, according to the old Religion of the Stars. And Christianity has, one after another, adopted a dozen other days and usages of the old Religion of the Stars. These are explained in the reference book, *Astrological Lore of All Ages*. No doubt if Jesus came to earth today he would marvel at church customs.

Modern Christianity

We should appraise any religion, including modern Christianity, as to its true value by the extent to which its teachings increase the ability of man while on earth, and after earthly life is done, to attain in their extended sense, satisfaction for the drive for nutrition, the drive for reproduction, and the drive for significance.

Let us first consider the teachings of the Old Testament which largely revolve around the Ten Commandments. Deuteronomy 5:

Thou shalt not make thee any graven image, or any likeness of any thing that is in the heaven above, or that is in the earth beneath, or that is in the water under the earth:

Thou shalt not bow thyself down to them, nor serve them; for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me.

Here we have the Old Testament deity injected into modern life; a deity with the attributes of fierce jealousy, and given to revenge. Not merely given to revenge upon those who transgress his arbitrary commandments, but extending that revenge to innocent children, and their children. Furthermore, if we are to interpret this commandment literally, all statues, all carvings, being graven images, are sinful. If we interpret it more liberally to mean only such images as are bowed down before, the cross, the Virgin Mary, and the images of the saints, before which some bow down, are still transgressions of this commandment.

We no longer thresh grain by beating it with a flail, we no longer use a crooked stick for a plow, we no longer use the ox or the donkey with which to plow, nor do we commonly go to the city well with an earthen vessel to get the necessary supply of household water. Why, then, should we permit orthodoxy to cause us to fear an invisible and all-powerful monster which was conjured up by the imagination of priests in the primitive days when the mentioned outmoded methods were used?

But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy manservant and thy maidservant may rest as well as thou.

Today the observance of this command would mean no electric lights on Sabbath evening, no street cars running on the Sabbath, and a great loss to our larger industries where fires must be kept burning that men may again work after their day of rest, and the flooding of many mines with water which must keep their pumps going continuously if they are to be maintained in working condition. Happily this command is no longer taken seriously by most people.

Even the command, "Thou shalt not kill," needs to be interpreted according to the concept of universal welfare. Human slaughter is abhorrent. But it is less abhorrent than permitting some brutal and ruthless totalitarian regime to conquer the world and impose on it physical, intellectual and moral slavery.

The commandment, "Thou shalt not steal," should be broadened to include any method of unfairly exploiting, or taking unfair advantage of, another. Legally to acquire a monopoly on some natural resource or public commodity, and thus squeeze the public into paying an exorbitant price for it, is merely a legally unpunishable theft.

The commandment, "Thou shalt not bear false witness against thy neighbor," also needs expansion. It should be interpreted to include such reticence and silence as permits another to form misleading conclusions in matters where more complete information would be advantageous.

But let us now move from the doctrines of the Old Testament which were formulated by a people only recently evolved one step above the old heliolithic religion, to the New Testament, the gist of whose teachings are to be found in The Sermon on the Mount:

Blessed are the poor in spirit; for theirs is the kingdom of heaven.
 Blessed are the meek; for they shall inherit the earth.

This is a good doctrine only for tyrants who wish to keep people in subjection; for it is certainly destructive to human progress. Initiative and reasonable self-esteem, as well as confidence, are necessary for success in any worthwhile undertaking. The attitude of meekness tends to servitude, and to discourage effort. The progress of society is built upon accomplishment, and accomplishment is thwarted by poorness in spirit and meekness. This doctrine, if adopted, not only would hinder the progress of the race, but it would thwart the drive for significance. It is thus an erroneous religious tenet.

Blessed are those that mourn; for they shall be comforted.

Sorrow, next to fear, is the most destructive human emotion. Through its effect upon the endocrine glands, it poisons the body, inhibits effort, weakens the mind, and confers no benefit of any nature. Mourning never helped the condition occasioning it. It is one of the most pernicious of mental states, without a redeeming quality, unfitting the individual for constructive work, and building discords into his thought-cells that will cause them to use their psychokinetic power to attract misfortune into his life. As it thus hampers the drive for nutrition and the drive for significance, this also is an erroneous religious doctrine.

But I say unto you, That ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also.

Such a doctrine may be practiced by one who has attained so high a spiritual state, and developed so much psychokinetic power, that he can compel others through inner-plane energies to respect his person and his rights. But there are few spiritually and psychokinetically powerful enough to enforce respect for their rights by such means. The fallacy of this doctrine was demonstrated in the persecution and crucifixion of Jesus.

Although taught for nineteen and a half centuries, almost no Christian follows this doctrine. It is highly impractical, and teaching it in church and Sunday school is base hypocrisy. Those who in the past practiced this doctrine perished. Christianity did not persist because this doctrine was practiced, but because those who taught it carried it into various lands throughout the earth with the sword, and often violently crammed it down the throats of those who were less powerful. Had Christian nations practiced this basic Christian doctrine, today there would be no Christian nations, for many centuries ago they would have been vanquished by the warlike Mohammedans, and had they survived until recently they would have succumbed to Hitlerism, to prevent which World War II was fought.

The drive for nutrition expands into the first law of life on the physical plane, the law of survival, which implies resisting evil, resisting destruction. The organism, or group, that during the 1,750 million years life has existed upon the earth, has not protected itself from invasion—resisted evil—has invariably perished and been supplanted by a hardier stock.

The “sucker” who permits another to take his property, even lawfully, does not need to give away his cloak also; for other confidence men, appraising him as an easy mark, quickly relieve him of it.

Humanity should devise means by which war and violence can be avoided; but the history of biology and the history of mankind, show that higher forms of life can survive only so long as they can repel the attacks of lower forms of life. A civilized people can retain its culture, as history has repeatedly proved, only so long as it can, and does, repel the attacks of other people less civilized. Warlike aggression on the part of advanced people is intolerable; but if they are to remain advanced they must possess the ability—preferably through a United Nations military force having the duty of policing the world—to repel warlike aggression from others.

As far back as there are records certain individuals have sought power and special privileges through being the interpreters of the will of Deity. Before there were kings there were priest rulers. Then there were, in Egypt and elsewhere, priest-kings. Later priests and kings divided their power.

To keep their people servile and obedient has been a prime objective of both kings and priests since they came into existence. How to do this was the big problem confronting them.

In the East the priests solved it by the doctrine of reincarnation and karma, in the West they solved it by the doctrine of heaven and hell. Certainly not from anything in the Old Testament, and certainly not from anything Jesus taught, they created a heaven and a hell, a static condition in the after-life in which those who followed the rules the priests laid down, whatever they might be, would reside for all eternity in a land of happiness and bliss; but those who did not live in the manner the priests prescribed—and the priests made the rules so the priests would have both material power and material abundance, even if it brought poverty and misery on their followers—would live for all eternity in the torments of hell.

Both in the Old Testament and in the New Testament are given accounts of those who once lived on earth and returned to converse with those still in physical form. And in each instance they retained their earthly personality, had no wings, and gave no evidence they had come either from heaven or hell. Such conceptions were foreign to those who related these incidents.

Saul consulted a medium, and talked with Samuel who previously had died. I Samuel, 28:14. "And he said unto her, What form is he of? And she said, An old man cometh up; and he is covered with a mantle. And Saul perceived that it was Samuel, and he stooped with his face to the ground, and bowed himself."

Jesus took with him Peter, and James, and John to a high mountain. St. Mark, 9:4. "And there appeared unto them Elias with Moses: and they were talking with Jesus."

The orthodox heaven and hell were created by the priesthood in times long past to make the people do just what the priests wished. The priests could lay down any rules they chose, and make people obey them by the promise of a spurious heaven, and the threat of a spurious hell. It was a most cunning device to keep people their slaves. How it hampered scientific progress is set forth in Chapter 1, Course 12-1, *Natural Alchemy, Evolution of Life* and chapter 7 of this course.

Intelligence was developed by life-forms for use in adapting themselves to the conditions with which they were faced. And man moved higher than other animals because he developed greater intelligence and drew logical conclusions from his observations and experiences. But as such logical conclusions about religion might interfere with priestly authority and privilege,

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Has Employed to
Enslave the People
of the West**

the priests used their cunningly created hell to force people through fear of burning, not for a day or a year, but forever, to relinquish intelligence and logic and rely entirely on belief; the belief which was to save them thus from eternal suffering, of course, being belief in whatever the priests wanted them to think.

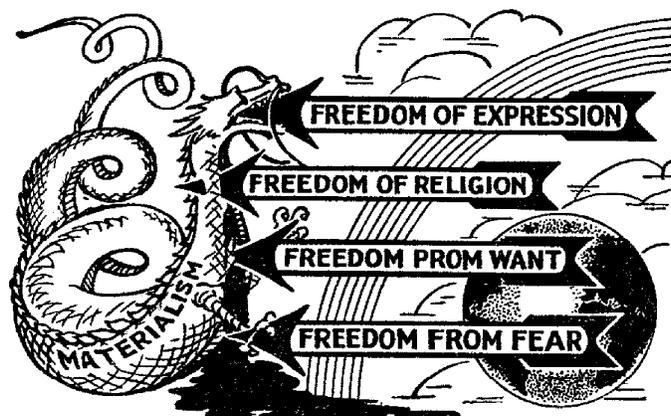
It was intelligent and logical to think that even as man's acquisition of knowledge and character on earth are the result of his own individual effort, and that neither knowledge nor ability can be acquired by one person for another, that an individual's condition in the life to come would be determined by his own initiative and effort while on earth and after he had crossed to the inner plane.

But any such reliance on his own powers would release the individual from intellectual slavery to the priests. If the priests could offer an easy way, a plan of getting something for nothing, to the devotee, it would be more easy for the priests to retain their prestige. The doctrine of vicarious atonement thus appeals to the get-something-for-nothing desire which most people possess. The encouragement of this desire is highly detrimental to the individual; for the universal law of compensation is that the reward of effort is greater ability. Thus to discourage effort, and encourage the individual to believe someone else can atone for his sins, or someone else can without adequate effort on his own part, procure for him in the life to come a satisfactory environment, is highly pernicious.

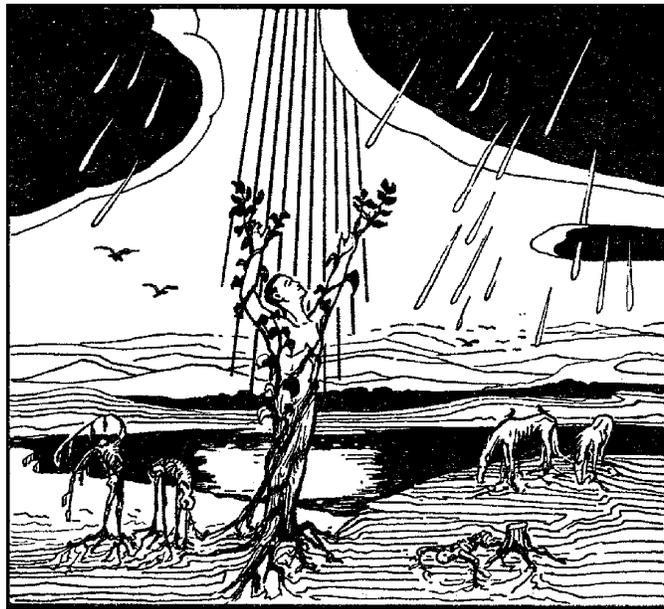
The only things people can take into the next life are the knowledge they have acquired, the thought-cell organization of their finer form, the ability they have developed, and the dominant vibratory rate which determines their spirituality and the level to which they are attracted, this level having a similar vibratory rate. And none of these four things, which determine the condition of the individual on the inner plane after life on earth has been finished, can be provided by another. The most that anyone else can do to help the individual in this direction is to furnish guidance through supplying him with outer-plane and inner-plane facts.

Therefore, it behooves all persons who wish to assist in the progress of the race, and enable people more fully to find satisfaction in this life and- the next for their expanded drive for nutrition, drive for reproduction and drive for significance, which all life-forms endeavor to find, to do all they can toward correcting the following four widespread erroneous orthodox beliefs:

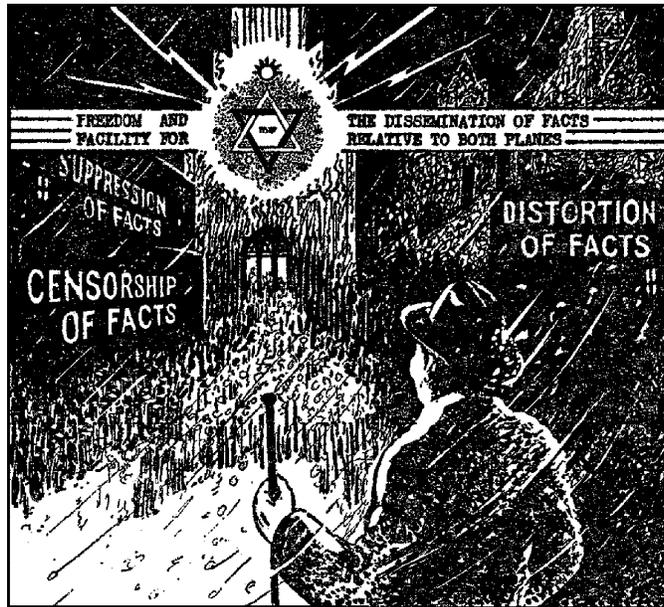
1. The teaching that reliance should be placed upon blind belief, instead of upon demonstrated facts.
2. The teaching of vicarious atonement, instead of teaching that the individual's progress depends upon his own motives and efforts.
3. The teaching of a static heaven or hell, instead of the teaching that life after death is somewhat parallel to life on earth, and that there is always opportunity for progress.
4. The teaching of a personal and patriarchal God—a glorified and supernatural person of whim and prejudice—instead of an all-pervading intelligence Who works toward the realization of His cosmic plan through undeviating laws.



Drawing Mildred Schuler



Drawing Mildred Schuler



Drawing Mildred Schuler

Chapter 7 _____

The Stellar Religion

THOSE who adhere to The Religion of the Stars are known as Stellarians. Stellarians endeavor to handle every situation in conformity to, and measure their success in life by, The Church of Light slogan, **CONTRIBUTE YOUR UTMOST TO UNIVERSAL WELFARE.**

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

Man can cope with life successfully, here or hereafter, only to the extent he has knowledge of the forces influencing him. While on earth his thoughts, behavior and the events which enter his life, are influenced about equally by his physical environment and his inner-plane environment. It is because, as fast as they are discovered and properly verified, each new significant outer-plane fact and each new significant inner-plane fact is added to it in its proper relation to all facts already known, that The Religion of the Stars will become the world religion of the future.

It is inevitable it will in time become the world religion, as mankind is becoming too well educated to be guided either in religion or in its political views by blind belief in propaganda. More and more, it is demanding demonstrated facts from those who preach religion and from those who advocate some economic or political system. The Religion of the Stars includes only demonstrated facts and logical inferences derived from them, and it excludes no facts which have been or can be demonstrated.

Materialism is bound to crumble; for irrefutable evidence has been obtained by widespread university experimenters that man's mind does not operate in accordance with physical laws. Both telepathy and clairvoyance have been demonstrated to operate in the past and in the future as well as in the present. Neither time nor distance nor physical barriers has any appreciable influence on them.

And it has been demonstrated that the mind has a nonphysical force which can produce a physical effect upon objects. Within the limits of experiments thus far conducted in universities, this force is as effective when applied to a

**Materialism Is
On Its Way Out**

Orthodoxy Is On Its Way Out

large object as when applied to a small one, and as effective when applied to a dozen objects at once, as when applied to a single one. On the inner plane, where the mind resides while functioning through a physical body, and where it will continue to reside after the dissolution of the physical body, gravitation, distance and time are of quite a different order.

Orthodoxy also is bound to crumble; for evidence is accumulating, and at no distant date will be overwhelming, that man's life on the inner plane is not as orthodoxy has pictured it, but due allowance being made for the laws of that plane, parallel to his existence while on earth. If the public were aware of the evidence that has been collected relative to inner-plane existence, evidence which in time it will accept, and which orthodoxy will be powerless either to suppress or to refute, it could no longer believe in a static heaven and hell, nor in vicarious atonement. People would no longer swallow the illogical propaganda that belief is the one important factor in reaching salvation, or that any power other than their own efforts could determine their fortune after physical death.

They would realize that character, not the mercy of another, is the factor which determines an individual's station on the inner plane, and that even as it is impossible to acquire an education vicariously, it is impossible to acquire character vicariously. No one can gain ability for another. Ability, knowledge, character and spirituality—and these are the only four possessions an individual takes with him when he loses his physical body—are the result of the individual's own efforts. In acquiring any of these the most another can do is give guidance.

The majority are not yet aware of the evidence that refutes the orthodox belief in heaven and hell and that proves salvation by the blood of the lamb is impossible. But at no distant date the facts of inner-plane existence will be so widely demonstrated that it will be no more possible to believe in these superstitions than it is to believe the earth is the center of the universe and that the sun and stars revolve around it.

Material science has made tremendous strides during the past few hundred years, and particularly during the last few decades. So short a time ago as 350 years it was dangerous for any man to say the earth moves, and is not the center of the universe. Science that short time ago was almost non-existent. Giordano Bruno, a pioneer in science, wanted people to know the earth moved and orthodoxy was in error. Less than 350 years ago, in the year 1600, he was burned for his effort to give people scientific information. And in 1615 and again in 1633—only a little over 300 years ago—Galileo was persecuted for teaching that the earth moves. He had to abjure belief in the Copernican system of astronomy, since universally accepted, to save his life.

Where knowledge of the outer plane is concerned mankind has come a long way in the last 300 years. The public has become so familiar with the facts of the physical world as discovered and utilized by material science that orthodox religion no longer tries to suppress these facts or refute them.

But no systematic effort was made to gather facts relative to the inner plane until 67 years ago. A vast number of phenomena had been reported before that time indicating inner-plane existence, and some of them investigated by men of outstanding scientific rank, but no organized effort had been made to collect and investigate them. But since that time such vast strides have been made that now no unprejudiced individual who is brought face to face with these facts which have been repeatedly demonstrated can believe

in materialism. Materialism is now as outmoded, and on as valid proof, as the stationary world was outmoded somewhat after the time of Bruno and Galileo. To put it in the vernacular, although many are not yet aware of it, materialism is a dead duck.

And as soon as university men of science have time further to investigate conditions of life as they actually occur on the inner plane, orthodoxy also will be a dead duck. In fact, if the implications of what university scientists have already demonstrated relative to the powers of the mind were followed to their logical conclusions, and so presented that the public could grasp them, orthodoxy would almost at once be a dead duck.

Although the earliest records of mankind relate experiences in which certain individuals knew the unspoken thoughts of others, foretold the future, saw things at a distance beyond the reach of physical sight, and exerted non-physical influence to bring events they desired to pass, it has remained for the present generation of scientists to develop laboratory methods which have proved that people—all people in some degree—have such powers.

These university experiments and some of their amazing implications are set forth in the book, *The Reach of the Mind*, by Dr. J. B. Rhine of Duke University. In it he points out that it is fear, more than anything else, that blocks scientific acceptance of extrasensory perception and psychokinesis. One of these fears is that such acceptance will destroy the very foundations on which materialism has been built. The other fear is what Dr. Rhine calls a social one: "The fear of losing caste in one's profession."

On pages 179-180 he points out that many scientists have experimented with ESP and PK in secret. It is quite creditable to publish their findings if these do not support that which is now called psi phenomena. Psi phenomena include gaining information (ESP) through other means than reason and the reports of the physical senses, and they include the moving (PK) of physical objects or otherwise influencing physical conditions without physical contact through the power of the mind. But all too often, when the scientist through experimentation finds that psi phenomena actually take place, he decides for professional reasons not to publish his findings. He finds a variety of excuses for withholding the results of his experiments.

Among those pointed out by Dr. Rhine which have come to his attention are that the reputation, and therefore the financial income, of the scientist would be impaired, the institution for which he works would object to a report indicating psi phenomena to be true, he would be subject to the criticism of his fellow scientists, he would not get the promotion he anticipated, and, after all, he carried out the experiments merely for his own satisfaction, not to present them for publication. Says Dr. Rhine: "One could write a book, a sad book about these fear responses".

And it may be added that the writer of these lessons, while not able to write a book about them, is aware of other scientists, including astronomers, who have investigated astrology and found it true, but refuse to acknowledge it in writing, or to others than their friends, because of the same fears.

But the time will come when certain university scientists will investigate astrology, and have the courage to report their findings, even as already a large number of university scientists have refused to be coerced into silence about their experiments which have proved conclusively that psi phenomena do take place. Their work has enabled Dr. Rhine, at the commencement of chapter eleven of his book to say: "Henceforth I will assume that science will in time accept ESP and PK and that Psi is a normal human

capacity, nonphysical in nature." These psi phenomena, demonstrated in various university laboratories, lead to the inevitable conclusion that there is an inner plane which influences physical life, and on which the soul will function after the dissolution of the physical body.

No intelligent person who follows the scientific experiments with psi phenomena over the years can fail to be convinced that the soul continues to live beyond the tomb, and that its personality there is in essential respects that which it exhibited while on earth. And the time is not too distant when means will be developed by which it can be proved, by university scientists, that the thousands of seers who have reported what they have seen of the manner of life on the inner plane are in the main correct, and that the notions of orthodox religion about afterlife conditions are as erroneous as were their equally dogmatic notions about the physical universe which they held a few hundred years ago.

The Religion of the Stars is the world religion of the future because it embraces, correlates, and formulates a pattern of life from, the facts of both planes.

For living to best advantage after life on earth is done, man must know as much as possible about the inner-plane realm, about its energies and about its properties. Certainly we do not yet know all there is to learn about the conditions that there obtain. But neither do we yet know all the laws and properties of the physical world. Yet relative to both regions science has made many discoveries of importance. And it is no more sensible to ignore these scientific findings in preparing to live well after physical dissolution than it would be to ignore the scientific findings of the last 350 years in preparing to live well while still on earth.

There are backward peoples who try to adjust themselves to physical life according to the scientifically disproved notions of their forefathers. But they live in abject misery. And there is no valid reason to believe that those who reject the discoveries of science relative to the inner plane, and try there to adjust themselves according to the disproved notions of their forefathers, are there going to prosper. On the contrary, there is every reason to believe they will have to abandon disproved notions and accept the facts of after-death life before they can adjust to that life in a satisfactory manner.

As he will have no physical senses when he loses his physical body it is obvious that all information after leaving the physical, other than inferences derived from experiences prior to death, must be acquired through extrasensory perception. As there is neither air on the inner plane, nor physical vocal organs, all his communications with others there must be telepathic. But innumerable experiments carried out in various universities prove that man, even while still on earth, can thus acquire information and communicate with others.

As man while still on earth, usually without being aware of it, occasionally does thus gain valuable information through extrasensory perception, and as the ability to acquire extrasensory perception on certain subjects, and to understand the information so gained, is the source of all genius on earth, the use of extrasensory perception is equally valuable during and after physical life.

Science has been investigating the physical world since about the year 1600, but it has been investigating the more elusive inner plane only since 1882. Yet the attitude of university scientists who have been conducting experiments in extrasensory perception, which includes telepathy, was stated thus in 1942 by Professor Thouless of Cambridge University:

The reality of the phenomena must be regarded as proved.... Let us now give up the task of trying to prove again to the satisfaction of the skeptical that the psi effect really exists, and try instead to devote ourselves to the task of finding out all we can about it. With fuller knowledge of its nature, the difficulties of believing in its existence may appear less formidable than they do now.

Neither distance nor time nor physical barriers seems to interfere with extrasensory perception. So far as now known any possible information may, under favorable conditions, be acquired through such extension of consciousness, including, of course, information about the conditions under which people live on the inner plane after physical dissolution, and the laws there operative.

Extrasensory perception at the present day, however, is in a state comparable to that of the telescope in 1608 when Jan Lippershey, a spectacle maker in Zeeland, placed a concave and a convex spectacle lens at either end of a tube about a foot long and an inch and a half in aperture. That marked the discovery of an instrument that, improved step by step for 341 years, now is able to view in its 200-inch reflector on Palomar Mountain a sphere two billion light-years in diameter.

The year following its discovery Galileo made the first improvement on it, and in later years made a telescope that magnified 32 times. But not only was what he saw with it discredited, but the inference that he drew from what he saw—that the earth moves—being contrary to the teachings behind the orthodox iron curtain, he was, as already mentioned, persecuted, and to save his life had to renounce what to him was demonstrated fact.

Extrasensory perception at the present day is in a state comparable also to that of the compound microscope at the period in which Galileo lived. It, as well as the first telescope, was made in Holland. Their early magnifying power was small. But step by step they have been improved through the years until now not only can the single-celled bacteria which are responsible for many diseases be observed by utilizing rays of light, but microwaves are being used to learn new facts about the shape, size and arrangement of molecules, the orbits of electrons around atomic nuclei, and the spin of protons and neutrons within the nucleus of an atom.

In addition to the mentioned university experiments, there are authentic records of a vast number of instances in which individuals have acquired information spontaneously through extrasensory perception which otherwise they could not have acquired. In the spontaneous cases the individual commonly is aware that he has received the information through nonphysical channels. He has so strong a premonition about something, that nothing can shake his confidence it is true. He clairvoyantly sees the image of a relative or acquaintance in an air crash, and knows that person has been killed. Or he has a dream which impresses him emotionally so powerfully with its significance that nothing can convince him the event thus indicated will not actually take place. And later the information he is fully aware he has received through nonphysical sources is fully verified.

Sometimes in university experiments, and when people on their own try to get definite information through extrasensory perception, they are fully conscious that the extrasensory faculty is working. But in most of the university experiments, and in most of the efforts by others to use extrasensory

The Value of Extrasensory Perception

perception, there is no consciousness of whether it has worked or not. It is a process carried out on the inner plane by the soul which commonly registers no impression of its activity on objective consciousness. Both people and animals often act upon its promptings quite unaware of the source of the impulse. And it is only on rare occasions that those most successful in university experiments are aware, until the results of the experiments have been checked, whether or not they have succeeded in bringing extrasensory perception into play.

While it is true that proper training increases the individual's ability to use extrasensory perception, and the frequency with which he is aware when he has been successful in calling it into play, for even the most skillful it is as yet highly elusive. But neither was the telescope nor the microscope of much value to man in the year 1608.

The big problem at the present time where extrasensory perception is concerned is to find a technique by which an individual can know at the time he is trying to use it whether or not he is succeeding in employing this information-acquiring faculty of the soul. With this problem solved, ingenuity can be brought to bear to devise one method after another, and to test each through trial and error, until the best procedure to bring extrasensory perception into successful activity is understood.

Time, distance and physical obstacles seem to have no power to hinder it. Here we have a faculty from which apparently no secret of nature nor any information in the universe can be hidden. Any knowledge desired, whatever it may be, of past, present or future, seems to lie within the range of its acquirement. The implications are so great as to stagger the imagination.

By its use we may assume that both the cause and the best method to cure any disease might be learned. How to construct a mechanical device for doing any kind of work might be learned through it. Any discovery a scientist wanted to make would be available through this avenue. Crime could be detected before it happened, and criminals thwarted before they committed depredations. The war plans of any group or nations would be accessible to the whole world, and the United Nations could take steps to prevent aggression.

This is an amazing thought. But is it more amazing at this period of transition to the Aquarian Age, than the conception of the flying machine was at the period of transition to the Age of Pisces? At that time Greek mythology held that Daedalus and his son Icarus succeeded in propelling themselves through the air by means of wings secured to the body with wax. This experiment proved fatal to Icarus because in his exhilaration he flew too close to the sun and his wings melted off and he crash-landed in the sea. But more than two thousand years ago the Greeks did conceive the idea of flying.

Leonardo Da Vinci—1452-1519—went so far as to draw the plans of a flying machine. But in 1680 G. A. Borelli, also an Italian of great scientific authority, published a work deriding the possibility of aerial navigation, discussing it in connection with the strength of the human muscles, and concluding that flight was impossible.

But the idea persisted, and one after another people of inventive turn refusing to listen to authority, continued experiments in aviation. Before the turn of the century Sir Hiram Maxim of England, Professor Otto Lilienthal of Germany, and Professor S. P. Langley of the United States carried out experiments in aviation, as now other professors are carrying out experiments in extrasensory perception and psychokinesis.

In 1903 Langley and his assistant, Charles M. Manley, obtained an allotment of \$50,000 from the Board of Ordnance and Fortification of the United States War Department which was used to construct a gasoline-powered machine. Langley attempted two unsuccessful flights, in the second one of which he wrecked his machine. Then the government refused further financial aid, and Langley's venture became a failure, even though in 1914 Glenn H. Curtiss took the original model, installed a new radiator, carburetor, and floats, and flew it successfully.

Flying for centuries was subject to ridicule, and at the time of Langley's tests, as this writer well remembers, it was something of a fad to poke fun at aviation experiments by quoting verses from "Darius Green and his flying machine." But in spite of these derogatory verses which implied anyone was crazy who tried to fly, on December 17, 1903, the Wright brothers at Kitty Hawk, North Carolina, actually flew.

This was the first instance in which a person had been carried from the ground in actual flight by mechanical means and without artificial aids. And once the problem of always being conscious of when extrasensory perception is active has been solved — and Church of Light research is doing all it can to solve it — the ability of humanity to acquire information through this faculty will progress as fast and as far as aviation has progressed since 1903.

It may take years of research and experiment before extrasensory perception is brought under proper control and can be used at will to perceive events happening on the inner plane, in the distant past and in the distant future, and to acquire information from far distant areas of the visible and invisible universe. But even as after years of improvement the telescope now enables us to see happenings a billion years ago and a billion light-years distant, and the microscope brings us information about the unimaginably small, so improvements in knowledge of, and ability to use, extrasensory perception will in time enable us to employ this faculty reliably and at will to gain information from both the inner plane and the outer plane. And it is because it embraces the facts of both planes, as fast as these are discovered and reliably demonstrated, that The Religion of the Stars will be the world religion of the future.

Psi phenomena, which is mentioned in the quotation from Professor Thouless, embraces not merely extrasensory perception, but also psychokinesis. And psychokinesis also has been demonstrated by countless university experiments. It consists of moving physical objects, or otherwise affecting physical conditions, by the nonphysical power of the mind.

As when man has lost his physical body he will have no physical muscles, and as objects on the inner plane do not respond to gravitation or physical pressure of any kind, after death man will be compelled to employ psychokinesis to accomplish anything or to go anywhere.

Most have witnessed this power of the mind to produce miraculous cures, or to demonstrate some physical condition. But as yet this power of the mind to influence physical objects without contact and to bring about desired physical events cannot be called upon at will and used effectively whenever desired. As is the faculty of extrasensory perception, it is still very elusive. But so was atomic energy as late as 1939.

Early in 1939 the artificial fission of uranium was discovered, and on the fifth of May, 1940, Alfred O. C. Nier, of the University of Minnesota, announced a method of isolating U235. But it took the emergency of World War II to

The Value of Psychokinesis

concentrate scientific research and tremendous wealth on the problem of how to utilize the energy of fission. By August, 1945, this energy was used to destroy two great Japanese cities, and in 1948 the announcement was made that it was being used as the power to drive a new type of airplane. It is believed this atomic power eventually, if not used to exterminate too much of the population of the world, can be employed to run much of the machinery of civilization.

Although their existence has been demonstrated in university laboratories only since 1934, psychokinetic phenomena have been observed since 1882 by scientists who have conducted psychical research. But today psychokinesis is in about the same position atomic energy was in 1939. And no doubt if orthodoxy could continue to build a sufficiently impervious iron curtain, both it and extrasensory perception—which reveals its opinions on the conditions of life after death to be unsound—would receive no recognition, and little effort would be made to insure progress in their technique.

Yet here we have a power of far greater importance than atomic energy. To develop atomic energy from its position in 1939 to its practical employment in 1945 required a concentration of a large part of the world's most gifted scientists, and an expenditure of two billion dollars. What is most needed now is to get the attention of the world's greatest scientists concentrated on how to make psychokinesis available for practical use. And a government willing to spend two billion dollars to be able to manufacture bombs with which whole nations might be exterminated, should be willing to appropriate a like sum to carry out research on how psychokinesis, which is now meagerly used in psychosomatic medicine, and which could free humanity from want, can be made available for the use of mankind.

At least The Church of Light, through its research, will do all in its power to develop it to a point where it will be of incalculable benefit to the human race. And it is because it encourages acquiring such information, as well as that relating to the outer plane, and embraces all significant information as fast as it is acquired, that The Religion of the Stars will be the world religion of the future.

Man Is Influenced From Both Planes

Man has a physical body, and he has an astral body. The physical body, and through its nerve currents, which are electrical in nature, his mind, or soul, which resides on the inner plane and is attached to his brain and nervous system by psychokinetic power—the small emergent part of his mind being the Objective Mind and the submerged part the Unconscious Mind—are influenced by his outer-plane environment. His astral body and his mind, or soul, are influenced by his inner-plane environment; and the thought-cells so affected in turn influence his physical body.

Thus does man live in, and is influenced by, both an outer-plane world and an inner-plane world.

From the outer world he is influenced by the objects and people he contacts, by what people say either vocally or through screen portrayal or the printed page and by the weather.

Objects and people also influence him from the inner plane, but instead of through physical contact chiefly through their character vibrations. From the inner plane he is also influenced, not by what people say, but by their thoughts and the thoughts of other life-forms. From the inner plane he is also influenced by the weather; but this weather is not physical, it is the impact of astrological energies.

As to the degree in which man while still on earth is influenced by each of his two environments, there has been a vast amount of observation, carefully checked, which indicates that if we consider man to consist of his physical body, his mind or soul, and the thoughts which he thinks, the inner-plane environment—which includes objects, the thoughts and actions of intelligent entities, and astrological energies—has as much influence over his thoughts, feelings and behavior as do all outer-plane conditions and energies, including the influence of his associates.

As objects on the inner plane are not physical, they cannot influence him there through physical impact or through their chemical properties. But they can, and do, influence him by their character vibrations. And while still on earth, even though he is usually unaware of it, objects powerfully influence him by their character vibrations. The fact that he may be unaware of such influence is no more significant than that he may be unaware of the radiations of atomic energy that unless he moves beyond their range may destroy his body.

Objects and people influence the individual from the inner plane by stimulating into greater activity the thought-cell groups within his own finer form which have the same type of vibration as have the objects and people. Through the principle of resonance, the astral vibrations of people and objects with which closely associated give energy to specific thought-cell groups. Not that physical proximity of itself is important, but the individual tends to tune in by his thoughts on the objects and conditions of his environment. Thus their vibrations reach and give added energy to thought-cell groups having a similar vibration.

If the astrological rulership of an object is known, or the dominant astrological influence of a person is known, this indicates which group of thought-cells within the finer form of an individual associated with the object or person will be given greater activity. The thought-cell group thus chiefly influenced is the thought-cell group mapped in the birth-chart and by progression having the same astrological rulership.

If this thought-cell group in the finer form is harmonious, giving it additional activity increases its psychokinetic power to attract into the life fortunate events or conditions. If the thought-cell group in the finer form is discordant, giving it additional activity increases its psychokinetic power to attract into the life unfortunate events or conditions. The thought-cells use whatever psychokinetic power they acquire to bring into the life the type of events and conditions they at the time desire. The general characteristics of the event corresponds to the characteristics of the planet mapping the thought-cell group. The departments of life affected are determined by the houses of the birth-chart ruled by the planet mapping the thought-cell group.

As people on the inner plane have no physical bodies they cannot influence him there through physical methods. On the inner plane he is influenced by their thoughts. And while man is still on earth he is also influenced by thoughts from the inner plane. Thus learning how to handle the impact of thoughts is equally valuable during and after physical life.

From the inner plane people's thoughts influence the individual in two different ways. The thoughts of others carry psychokinetic power. To the extent this is true they exert coercive energy. Mass psychology, in which a group of people commit atrocities which none independently would commit, or are

The Inner-Plane Influence of Objects

The Influence of Thoughts

carried into unreasonable enthusiasm, is an example of this psychokinetic power; as is the influence of great orators who are said to have strong personal magnetism.

Some people are unusually sensitive to the thoughts of others. Doctors are beginning to recognize that such sensitivity to others' thoughts contributes to the development of certain kinds of diseases. Thus Dr. Jan Ehrenwald, a practicing psychiatrist of New York City, has written a book (1948), *Telepathy and Medical Psychology*, in which he points out that telepathic bombardment by the thoughts of others, to which the individual is unduly sensitive, is often a contributing factor to the development of schizophrenia.

All are more or less telepathically bombarded with the vibration of their name, or with the vibration of numbers with which they are so closely associated that other people while thinking of the numbers also commonly think of them. The name or number, through the thoughts telepathically reaching them, gives added psychokinetic power to the thought-cells within their finer form having the same astrological rulership as the name or number. And this psychokinetic activity contributes to the fortune or misfortune according to the harmony or discord of the thought-cells thus stimulated.

To prevent being influenced telepathically by the thoughts of others that have unusual psychokinetic power it is necessary to develop a mental attitude which repels or deflects such thoughts. But more commonly people are influenced not by any marked psychokinetic power of others' thoughts, but through tuning in on them.

When we think of a person, or a train of thoughts, we tend to synchronize our own vibrations temporarily with the vibrations of the person or train of thoughts. Distance on the inner plane is difference in vibratory rate. When we tune in on a vibration, whatever the physical distance, we have closed the gap and opened the way for an exchange of energies. Our thought-energies flow to that which is thought about, or from that which is thought about to us, according to which has the greatest potential. Thus the best way to prevent being influenced by another's thoughts is not to think about him or the thoughts he holds.

Of all the inner-plane energies, none is so powerful to influence the individual as his own thoughts. Under the impact of inner-plane weather, or the impact of the character vibrations of objects, or the impact of the thoughts of others, it is a serious problem to hold only the thoughts and emotions which we have decided are best under the circumstances.

But as his own thoughts and emotions are his inner-plane food, and properly selected and cultivated can control his destiny despite other influences, one of the greatest boons to humanity is for people to be made aware of what to think and how to develop the type of thinking needed to overcome discords reaching them from without and build into themselves the thought-cells which will enable them to be successful, happy, healthy and spiritual. And because The Religion of the Stars includes this information, as well as all other significant outer-plane and inner-plane information as soon as they are discovered and properly verified, it is the world religion of the future.

Moral Implications

As on the inner plane there is no air, no moisture, and no molecular vibrations which constitute heat, man there is not influenced by the physical weather. But on the inner plane he is influenced markedly by astrological vibrations, which constitute the inner-plane weather. And even while on earth, though he may not be aware of it, the inner-plane weather has as much or

more influence over his life as the outer-plane weather. Therefore, learning the characteristics of the inner-plane weather, how to forecast it, and what precautionary actions to take relative to it, are equally valuable during and after physical life. These matters are discussed in chapter 8.

Even relative to the span of physical life alone an individual ignorant of inner-plane energies is able to live up to only one-half his possibilities. Through knowledge of inner-plane energies an individual who will apply such knowledge should be able to increase his spirituality, success, happiness and health 100%. Whatever his objectives may be, he stands a far greater chance of reaching them if he understands how the inner-plane environment influences his life, and how to take advantage of its energies.

Such increase in an individual's ability to attain his objectives at once raises the question of what those objectives should be. They raise the question of what is, and what is not, truly moral.

In general, the teachings of orthodoxies regarding how man should treat his fellowman are sound. Do as you would be done by, and treat your neighbor as yourself, are valid. They assist all to survive, they assist all to prosper, and they assist all to be happy and spiritual. But these teachings are so interwoven with erroneous beliefs and commandments that they are too often ignored in the effort to live up to the other unsound teachings.

There are innumerable creeds which hold that only those who accept their particular belief, and follow strictly their prescribed ritual, are to be saved, and all others, including the vast majority of the people of the earth, will simmer for eternity in hell.

What an individual believes is chiefly determined by his environment. If he is raised in a pagan land, and has not been brought into contact with Christianity, he will be pagan in his beliefs. If he is raised in a Catholic community, and by Catholic parents, with little chance to contact other ideas, he is almost sure to be a Catholic in his beliefs. If he is raised in a Protestant community, and by Protestant parents, with little chance to contact other ideas, he is apt to embrace Protestant beliefs. If he is raised among Jews, without much opportunity to get other ideas, he will likely embrace the Jewish faith.

The individual certainly is not responsible for being born into a Pagan environment, a Catholic environment, a Protestant environment, or a Jewish environment. Yet with far the majority of people such environment determines the individual's beliefs, and what he considers right and wrong.

Now if God, as many orthodox believe, determines the environment into which the individual is born, and the individual's beliefs and ideas of morality are determined by his environment, God, not the individual, is responsible for these beliefs. Yet many orthodox would have us believe that God will punish the individual for beliefs and acts which the individual thinks are moral, but for which God, and not the individual, is responsible.

That is the old anthropomorphic conception of God, a God Who has human frailties, a God Who unjustly can be persuaded to favor some special nation, Who punishes those who strictly follow religious doctrines in which they believe, but do not conform to those of some other creed, and Who can be cajoled or bribed into granting special, and quite unjust favors to those who give Him praise and beseech Him in prayer.

That there is an all-pervading Divine Intelligence which can be contacted there is much extrasensory evidence to prove. But not a God of whim and cruelty, such as would condemn to eternal suffering those who had had no opportunity to embrace some special faith.

And there is ample proof that prayers often are answered, sometimes in a most miraculous way. But not due to the whim or prejudice or unjust favoritism of Deity, but through the operation of God's undeviating laws. They are answered through the psychokinetic power of those who pray. There is no more effective way to stimulate this nonphysical power of the mind into activity than through the prayers of a devout and righteous man.

In prayer, whether the words are uttered audibly or only mentally, the effort is not to reach Deity by physical means, but through the activities of the mind. It is, therefore—whether the devotee recognizes it or not—an inner-plane activity. Consequently, it is apt to be more effective if the devotee withdraws his attention from external things, ceases all irrelevant thinking, and causes his attention to be completely absorbed in the meaning and the feeling of the prayer.

But before this, there should be clearly formulated in the mind that the soul is one with the universe, that the spirit is an emanation of Deity, just what it is the prayer is expected to accomplish, and why the all-pervading intelligence and power of Deity should grant the prayer.

To get this realization clearly established it may be well for the devotee after withdrawing his consciousness from external things to repeat a few times: "My Soul is one with the universe, my Spirit an emanation from Deity."

When he feels this relationship has been firmly established in his consciousness, he is then ready to make more specific contact and appeal to Deity. If he is a Church of Light member he does this by starting his prayer thus: "O Thou Eternal Spirit, in Whom I live, move, breathe and have my being!" The mind should be lifted at this point in aspiration and devotion as high as possible.

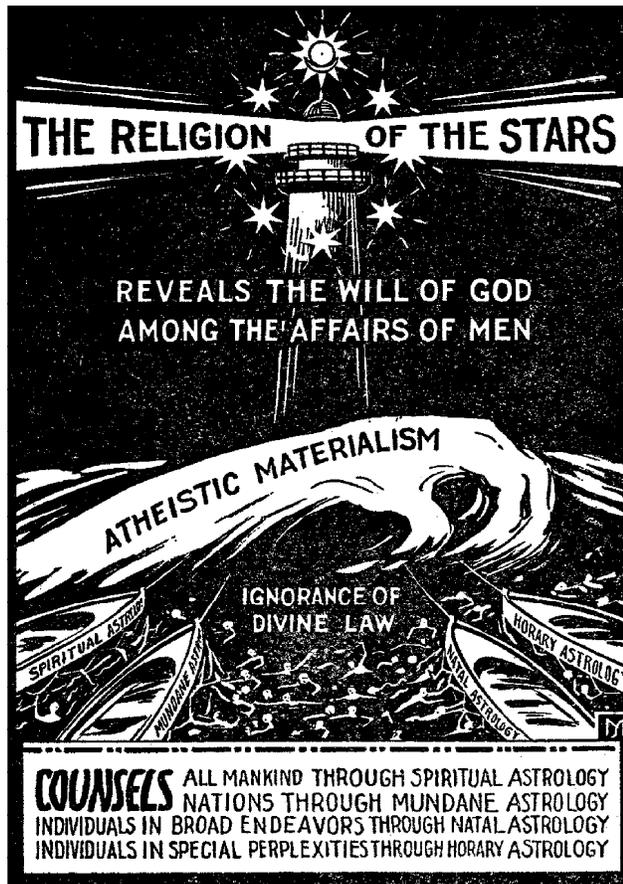
A worthy prayer, one that can be expected to contact the all-pervading intelligence and power of Deity on a benevolent level, not only must not be to gain some unfair advantage or to injure some other person, but must have within it elements the realization of which will, in some measure, also aid in the realization of God's great plan.

This means that if the individual prays for health, he should pray that he may gain it for the purpose of being of more assistance to others. If he prays for money, he should formulate the prayer in such a manner that it will be clear the money when obtained will not be used exclusively in selfish gratification. If he prays for happiness, he should formulate the prayer in such a manner that it is clear the happiness so attained will be employed to bring happiness or benefit to his associates.

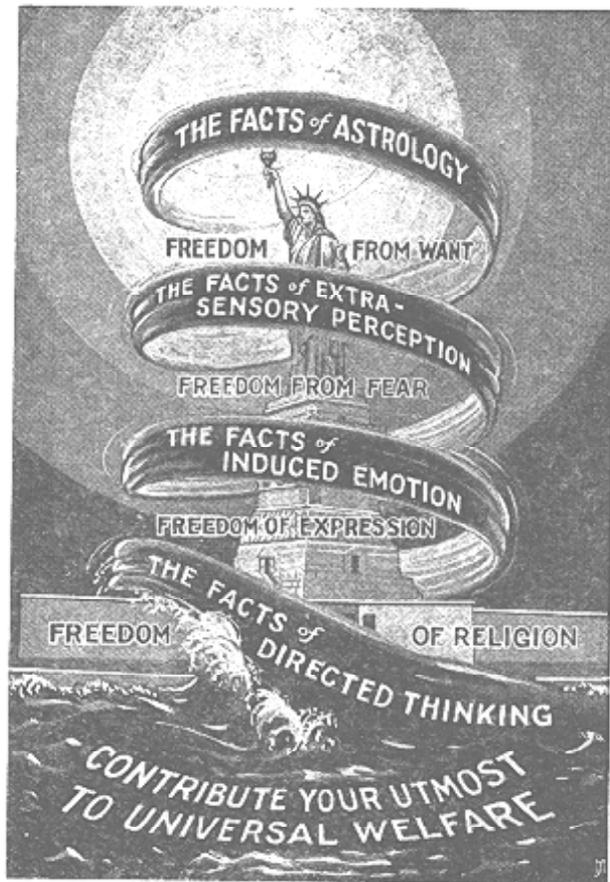
A devout prayer which thus conforms strictly to the universal moral code often has tremendous psychokinetic power to bring about its realization. For, as explained in Chapter 6, Course 19, *Organic Alchemy*, there is a Universal Moral Code, quite apart from any sect or creed. Against it can be measured the validity of any moral precepts advanced by any religion. It is that A SOUL IS COMPLETELY MORAL WHEN IT IS CONTRIBUTING ITS UTMOST TO UNIVERSAL WELFARE. This is also the moral code of The Religion of the Stars.



Drawing Mildred Schuler



Drawing Mildred Schuler



Drawing Mildred Schuler

Chapter 8

Astrology is Religion's Road Map

THE Stellarian religion is called The Religion of the Stars because astrology affords the best possible road-map for guidance to the most effective and highest type of life. It not only gives the most reliable instructions as to what the individual's religion should be, and what he should do to live his religion, but it also instructs him how best he can do the things which his religion indicates he should do.

If astrology and other inner-plane conditions are so important in religion, and if knowledge of them when applied will increase the individual's success, happiness, spirituality and freedom from illness 100%, why do so many academic intellects refuse to consider or investigate them?

Parapsychology includes investigation of extrasensory perception and psychokinesis. It embraces such work as has been done by Dr. Rhine and his associates at Duke University. Dr. Jule Eisenbud is a practicing psychoanalyst and Associate in Psychiatry at the Columbia College of Physicians and Surgeons. He should, therefore, be able to speak with both practical and academic authority on phobias and irrational censorship of ideas by the objective mind. He specializes in such matters. And in the June, 1948, *Journal of Parapsychology*, he says:

I should be loath to conclude without suggesting one other possible use for the psychoanalytical approach in a period so important to the development of parapsychology as the present; as a means of investigating more deeply the fundamental nature of the irrationally phobic (passing as critical) attitude of the world toward parapsychology and parapsychologists.

He implies, quite correctly, that the majority of people at present have, unconsciously, ideas on the subject of extrasensory perception and other inner-plane phenomena, which have so much energy that they exercise a censorship over the acceptance of any evidence, however conclusive, that inner-plane energies exist. He classes the attitude as phobia. And the phobia embraces any evidence of those inner-plane weather influences mapped by astrology. Just how to cure this phobia is one of the big problems now confronting Stellarians.

With time, distance and gravitation on the inner plane having properties so radically different than they have on earth, should we expect inner-plane weather to operate according to the same laws weather operates on earth?

Einstein's Special Theory of Relativity carried to its logical conclusion indicates that inner-plane weather affects the individual, not merely according to his inner constitution, but through certain time-space relationships. These time-space relationships that indicate the inner-plane weather affecting the individual are measured by progressed aspects.

Just how the inner-plane weather affects an individual, however, is not dependent upon any theory. For even as time, distance and gravitation properties on the inner plane have been determined experimentally by university scientists, so have the properties of inner-plane weather, and how it works to affect individuals, groups, cities, nations and world affairs been determined experimentally through statistical studies carried out in the process of astrological research.

Wind, rain, heat, fog, snow, ice and cold do not exist on the inner plane, because these are all properties of physical substances made possible by their low velocities. Instead, on the inner plane, where velocities are too great to permit such physical properties, there are planetary energies the impact of which constitutes the weather of that realm. As there are ten planets, on the inner plane there are ten distinct kinds of weather, entering into endless harmonious and discordant combinations with each other according to the relative volume of each and the angle at which the planetary energies join.

Observation indicates what people's reaction to certain kinds of physical weather will be, and how their lives are apt to be affected by it. And observation also has taught how people react in thought and behavior to each typical kind of inner-plane weather, and what their thought-cells reacting to each uses their psychokinetic power to bring into their lives. What occurs is not inevitable. But what will occur usually can be predicted with considerable certainty because it is the commonly observed reaction to the particular kind of inner-plane weather present.

It may seem amazing that the inner-plane weather affecting one person at a given time may be quite different than the inner-plane weather affecting some other person working daily right alongside of him. But that it does so is a demonstrated fact. And it is no more amazing that the future can be perceived, than what an individual is doing on the opposite side of the world can be observed, or that physical objects can be moved by the nonphysical power of the mind.

People dislike to believe they are the puppets of fate. And some oppose the dissemination of astrological knowledge on the ground that astrology implies fatality. It does imply fatality in the same sense that physical weather implies fatality. Other than to use particles of dry ice dropped through cumulus clouds to produce rain, man has made almost no progress up to the present time in determining what the weather shall be. The wind blows, the temperature falls, the temperature rises, it rains, hails or snows, and the fog drifts in from the ocean as determined not by man, but by Nature. Man at the present is unable to prevent the day from being cloudy or sunshiny. And in that sense physical weather is fatality.

Neither can man, with his present knowledge, prevent the inner-plane weather being mapped by a progressed aspect in his chart involving Mercury, or Sun, or Moon, or Mars, or any of the other planets; nor can he determine whether the inner-plane weather so designated shall be fine or stormy. If the progressed aspect is harmonious the inner-plane weather will be fine; if the progressed aspect is discordant, the inner-plane weather will be disagreeable.

Just what the inner-plane weather will be during a given period depends,

not on anything he can do, but on the planets that form progressed aspects during the period, and what aspects they form. However, through calculating the progressed aspects ahead he can know with much greater precision than our physical weather forecasters can predict physical weather, precisely the kind of inner-plane weather a given individual will encounter in his life during any specific period of the future.

Up to the present time man has been able to do almost nothing to regulate either the outer-plane weather or the inner-plane weather. But he has learned how to conduct himself so that he can prevent unfavorable physical weather causing him the damage it otherwise might, and how to conduct himself to take advantage of favorable physical weather. And he is learning—through knowledge of what to do under certain progressed aspects—how to conduct himself so that he can prevent unfavorable inner-plane weather causing him the damage it otherwise might, and how to conduct himself to take advantage of favorable inner-plane weather conditions. And it is just as important to him to know what to do under inner-plane weather conditions of a certain kind as it is for him to know what to do under physical weather conditions of a certain kind.

What would happen to much of the population of these United States if people did not know that crops would not grow over vast areas during the cold months? Unaware that crops would cease then to grow, people would not store up food for these months of frozen soil. The grocer, failing to take proper precautionary actions, would have no food to sell, and a majority of the people would starve.

What else would happen to much of the population of these United States if people did not know that over vast areas during the winter months it would be bitterly cold? They would not build cold-resisting homes, they would not lay in a supply of fuel. Many would freeze, and most would suffer.

What would happen if farmers did not know what to do when favorable weather arrives? Instead of planting crops when they would grow to best advantage, and when they would be ready to harvest before frost, they would pass these opportunities by and fail to gain food that otherwise they might have raised.

If man took no precautionary action against the physical weather he would not build a home in which to live, nor produce clothing to keep from his body the cold, the wind and the rain. And without knowledge of inner-plane weather, and what it is likely to bring, the individual is as helpless to prevent disaster and to take advantage of favorable conditions as is the individual equally ignorant of what physical weather is likely to bring, and what he should do under certain physical weather conditions.

The individual aware of the functions played by extrasensory perception and psychokinesis, who is conversant with his birth-chart—which maps his own inner-plane thought-cell organization—who is conversant with the inner-plane weather conditions mapped by progressed aspects in his chart, and who takes the precautionary actions advocated for these weather conditions before they arrive and during the time they are present, doubles his usefulness to himself, and doubles his usefulness to society. He can double the chance of remaining in good health, he can double his happiness, and if he so desires he can double his spirituality.

The individual who is wise will thus strive not only to benefit himself, but also to render greater usefulness to society. For by so doing, in addition to the satisfaction such spiritual activities bring, he will insure his further develop-

ment after life on earth is done, which if continued will lead to Self-Conscious Immortality.

All should learn the lesson taught by early life on earth, that for a better life there should be division of labor and specialization of parts. When protozoa cells joined to form a united co-operative colony, as explained in Chapter 3, Course 12-1, *Natural Alchemy, Evolution of Life*, they gained a distinct advantage. And when there was further specializing of parts and further division of labor, as in the vertebrates, other tremendous advantages were acquired. Thus also in the universal scheme of things, as explained in Chapter 1, Course 14, *Occultism Applied to Daily Life*, there is a cosmic organization. All the information at present available indicates that the universe is an organic whole depending for its progress upon the co-operation of its intelligent parts. If it will make sufficient effort to find it, each soul has its own important work to carry out in this universal organization. And those that do thus contribute their share to the progress of the whole become immortal.

University experiments in telepathy now show that the minds of people are not insulated from each other. They are no more insulated than the various experiences and conceptions which constitute the mind of an individual are insulated from each other. And under suitable conditions for the Law of Association to operate, what one person thinks enters the consciousness of other persons as readily as under the same Law of Association what you think may recall some incident of your life that happened ten years ago.

But while your mind contains innumerable thought-cells and structures, each under the Law of Association capable of communicating its states of consciousness to any others, all are, or should be, under the guidance of the over-all authority which is you. The organization as a whole has a purpose. All the various factors which enter into the organization should, irrespective of their individual desires, cooperate in realizing the objective you have set for yourself.

Thus also should we, to the best of our intelligence and ability, co-operate with other souls in assisting to realize the purpose of the universal over-all authority which we think of as Deity.

Each ego, or spirit, is a spark or emanation from Deity, and thus has the potential of developing and exercising deific powers. And each soul is a cell of consciousness within the universal consciousness, capable of extending itself to partake of the thoughts and feelings not only of other souls and groups, but in some measure on the vibratory level to which its aspirations raise it, to partake of the all-pervading intelligence and power of Deity.

The way the universe is observed to be managed, the function of pleasure and pain in evolving ability, the fact that there is a universal law for all souls—embracing those that as yet are able to find expression only through a single protoplasmic cell, those that express through various plants, and those that have evolved enough to be able to function through man—and why the universal moral code reads, CONTRIBUTE YOUR UTMOST TO UNIVERSAL WELFARE, are set forth in detail in Course 19, *Organic Alchemy*.

Let us, therefore, instead of dwelling on the universal laws explained in Course 19, *Organic Alchemy*, recapitulate some of the steps taken in the evolution of life as set forth in the first seven lessons of this Course 12-1, *Natural Alchemy, Evolution of Life*, and observe how each step toward greater ability to perform a valuable function in the cosmic scheme of things has been a step also in the direction of greater freedom.

**Every Step in
Evolution is Toward
Greater Freedom**

As indicated in previous lessons the soul is impelled to undertake its journey through the Cycle of Necessity in response to the Drive for Significance. This drive for significance which actuates all life-forms can find satisfaction only through expression. Through psychokinesis the soul attaches itself to one life-form after another, seeking more and more ample expression through developing, as the result of experience, the ability to manifest through successively more complex forms of life. Thus to continue to express itself it must provide nutrition for the form it occupies. And to provide means by which other souls can find expression, it must reproduce its organism. Thus from the primary drive for significance are derived the other two irrepressible drives, the Nutritive Drive and the Reproductive Drive. Every life-form is actuated by, and seeks to express, these three irrepressible drives. They are the motivation of every step in evolution.

All three are prompted by, and seek satisfaction of, the desire for more and more complete expression. In human life we strive, and rightly, for freedom from want. To the extent we attain it are we able to satisfy the nutritive drive; for we are then able to obtain food, shelter and clothing. We not only thus can provide for the continuance of our own life, but can provide for the necessary sustenance and maintenance of children, and in this way assist the reproductive drive to find satisfaction. And through the various gadgets, conveniences and luxuries freedom from want provides, we can find greater freedom of expression.

The nutritive drive, which is the drive for continued expression, does not find satisfaction solely in food. It seeks all means by which the organism can continue and keep healthy, including safety from inanimate things and from enemies. From the very first appearance of life on earth, therefore, we find each species not only seeking food and reproduction, but also seeking freedom from fear.

In religion man seeks to find guidance as to the type of expression while still on earth that will enable him to find satisfaction, and at the same time will insure that he will continue to find satisfactory expression after life on earth is done. He seeks freedom of religion because he wishes the liberty to decide what is best for him on earth, and best to insure continued satisfactory expression after the dissolution of the physical.

Thus in religion he is merely trying to find satisfaction for the same drives which are the motive force of every life-form on earth. All are seeking freedom from want, freedom from fear and freedom of expression. And the whole process of evolution is merely one step after another toward attaining in greater measure these three freedoms. Freedom of religion merely gives each person the opportunity to find for himself the best means for continuing these three freedoms after he has discarded his physical body.

Back at the commencement of life on earth, some 1,750 million years ago, there were iron secreting and sulphur secreting bacteria. They lived on inorganic material. They continue to live in great number to this day. They had a food supply and they had an adequate method of reproduction. But their field of expression was narrowly restricted. Some of them with the drive for significance unusually strong struggled for more freedom of expression, and as a result of using their psychokinetic power both single-celled plants and single-celled animals came into existence.

Both these primitive algae and primitive protozoa had a good food supply and multiplied by cell division. But some of them felt the need for greater freedom from fear. By developing colonial life, in which there was specializa-

tion of parts and division of labor, they could, and did, provide for more adequate nutrition and more adequate reproduction. But in addition to moving thus toward freedom from want, they also moved in the direction of freedom from fear; for the cells in the plant walls, and the cells surrounding the animal, provided for protection from enemies and environmental inclemencies.

Some plants, in their effort to secure freedom from want, moved from the water, in which previously all life had lived, onto the land. There they found a more adequate food supply. But thus to maintain themselves they had to develop roots. Driven by this desire to have freedom from fear, they brought their psychokinetic power into play and not only developed roots, but also stalks which would support them and protect them from the weather.

To insure that the reproductive drive might find more adequate satisfaction, the plants first developed spores, and later, so that their young might be nourished during the immature stage of life, they developed seeds. Striving for freedom from want for their young they devised innumerable cunning ways for the widespread distribution of their seeds. Also for means by which the seeds might be covered with soil and thus assisted to start their growth.

Here in California, for instance, one of the best wild forage plants is filaree, a member of the geranium family. It provides its seeds on one end with a gimlet-like point, and on the other with a long filamentous tail. When the seed dries, during the long season devoid of rain, this tail winds into a spiral resembling an auger, near the end away from the auger point making an abrupt right angle with the general direction of the spiral. This provides a lever with which to gain a purchase against the stem of grass or other vegetation close at hand.

The spiral catches in their hair or fur of any passing animal, which thus carries the seed to some distant point where it is knocked or scratched off. In this distribution it is not more clever than the cockle bur or the dandelion. The cockle bur also depends on animals to carry its young to distant parts; and the dandelion provides its young with parachutes so that the wind will waft them over a wide terrain.

But the filaree seed has an additional advantage. When the rain comes and softens the soil, in response to the moisture its spiral tail determinedly unwinds. The brace, the right-angled arm of the seed tail, by catching against a blade of grass or other vegetation, is prevented from following the unwinding spiral. Therefore, this unwinding, with the upper tail held stationary, gimlet-fashion, screws the seed point down into the moist soil. The filaree seeds not only are distributed widely—they have thus spread all over the California mountains—but they are effectively planted beneath the surface of the soil.

To insure reproduction, plants have made use of insects and devised numerous ingenious methods to make pollination certain.

We might survey each phylum of animal life from I to XII, and observe that each higher step taken has been in response to the desire for freedom from want, freedom from fear, or freedom of expression.

And in Phylum XII, the Chordata, there are numerous examples in which, guided by extrasensory perception, psychokinetic power was brought into play to adapt either the form or the habits to enable the vertebrate creature to move nearer one or more of these three freedoms.

Fish developed strong powers of locomotion that they might leave the sea and move up swift streams where life was not so crowded, the competition for food was less severe, and their dangerous enemies of the ocean could not follow.

When the ponds for a portion of the year dried up in which mud fish lived, they sought freedom from fear by developing their swimming bladder into a sac with which they could breathe air. And in time, in response to this desire to survive, which gives rise to fear, amphibians came into being.

Amphibians had to lay their eggs in water, and their young had to undergo the tadpole stage in the water, before being transformed into land inhabiting animals. But when the ponds dried up for the whole year round, and a desert-like condition took their place, amphibians no longer could lay their eggs in the water. But the soul striving for expression did not cease to struggle for survival and the perpetuation of its physical form. Thus bringing psychokinesis into play, no doubt under favorable inner-plane weather conditions, amphibians learned to lay eggs in which the young could develop to sufficient maturity that as soon as they were hatched they could forage for themselves.

When the cold shut down, in their determination to continue to find adequate expression for souls yet to be born, extrasensory perception, favored by astrological weather, guided psychokinesis into changing the reptile scales into fur and feathers. And it guided the development of the nesting habits of birds, and the development of a placenta and mammary glands in mammals.

In their desire to have freedom from want, freedom from fear, and freedom of expression, animals also developed intelligence, until in the form of man this intelligence became self consciousness, the power to use abstract symbols in thinking, and the ability to form judgments based on logic.

Man, no less than every lower form of life which preceded him on earth, is driven by the desire for freedom from want, freedom from fear, and freedom of expression. And he has found innumerable ways in which, through the use of the knowledge he has acquired, he can forward these freedoms.

His agricultural knowledge assists him in his effort to gain freedom from want. His knowledge of obstetrics and the infections to which babies are subject, assists him in his effort to continue his race so that other souls can attach themselves psychokinetically to the ovum at the time of fertilization, and undergo the experience of developing and functioning through a human form.

The automobile and the airplane have freed him from the old limitations which hindered travel. Books enable him to acquire more knowledge with which to combat the limitations still imposed by physical environment.

This writer does not assume to know to what extent private enterprise should manage economic affairs and how much should be turned over to the government. That must still be decided, not by arguing about some theory, but by actual experiment.

But the criterion on which the success of such experiment should be based is clear. It is the criterion by which we judge whether or not a life-form is a forward step in evolution. It is whether or not the method employed really adds to its three freedoms. And with the advent of man, freedom to decide the best means for continuing the other three freedoms in a future life—freedom of religion—is equally important.

But in human society we must not consider the freedom of one individual as of more importance than the freedom of another. Each should be permitted as much of the four freedoms as it is possible for him to have without restricting the similar freedoms of others. Nor must one freedom, such as freedom from want, take precedence over another. Freedom of expression, for instance, is quite as important as freedom from want. Survival—freedom from want and freedom from fear—is not an end in itself. It is a means by

**Astrology is the
Greatest Aid in
Gaining the
Four Freedoms**

which the soul gains experience. And to make that experience worth anything, as this brief survey of evolution indicates, there must be freedom of expression. But in our society the freedom of expression of some must not limit the freedom of expression of others.

To the extent they further the four freedoms for all, in a manner that limits the four freedoms of none, should the success of private enterprise and government ownership be judged.

With the techniques of their voluntary use properly developed, in the future both extrasensory perception and psychokinesis will tremendously advance man's progress toward the four freedoms. But at that time, because he should use it to guide him in their use, even as today, there will be nothing that will advance the individual or the race toward gaining the four freedoms in full measure as effectively as the knowledge, and the application of that knowledge, of the inner-plane weather conditions mapped by astrology.

From the standpoint of religion, nothing is more important than the development of character. The standards of morality differ with different religions, but all hold that certain actions are moral and that other actions are immoral. Thus, even as preceding each development in the evolution of life on earth, a problem is presented that needs solution. The problem in this instance is how the individual, and his offspring, shall not merely believe in a certain moral code, but can adapt their lives fully and successfully to the moral code in which they believe.

Merely a desire to adapt the life fully to the specific moral code is not sufficient to enable him to do it. No more than merely the expressed desire of an alcoholic is sufficient to make him consistently a sober citizen. To accomplish such adaptation the individual must know how to go about it to overcome tendencies which commonly defeat his intentions.

Within the unconscious of every individual there are thought-cell groups of great energy which, unless they are deliberately and intelligently reconditioned, will cause him to act in a manner that is the very opposite of his more considered conscious desires. These difficult to control trends of character, whatever they may be, are mapped in the chart of birth, along with the more desirable and morally acceptable trends. The individual is not born until the inner-plane weather is such as to indicate by the power, harmony and discords of the planets mapping them, the chief character trends, and the natural aptitudes of the one then born. Not that these trends — trends toward certain types of behavior, trends toward events of a particular kind — inevitably develop into the actions, abilities, diseases and events thus indicated. But unless such trends are perceived before they develop into the indicated factors, and proper precautionary actions are taken, they usually do in time thus externalize.

In the training of children, including the development of desirable moral attributes, it is a great advantage for parents to know just what each child's weaknesses are. If the child's chart shows a predisposition toward being dishonest, the parent can start in early to apply the factors which are most suited to condition the child toward being honest. If the child's chart shows a predisposition toward trying to dominate others, or toward ungovernable and dangerous fits of anger, the parents can start early, and with much better assurance of success, to apply the psychology which will overcome these weaknesses.

Few people live up to the standards of morality they have set for themselves. Within the unconscious of each individual are stored trends which are

derived from the soul's experiences before human birth. Psychoanalysis reveals that within the lower strata of the human mind lie primitive thoughts such as are common to the savage, and impulses that are common to lower forms of life. These primitive thoughts and animal impulses often have so much energy that an adult trying to the best of his ability to live a moral life—in spite of every effort on the part of his objective self—at times finds they take control of him and drive him to actions he later regrets.

Astrology not only reveals these primitive impulses, but it also indicates the best method the individual can employ to recondition them so that, instead of periodically conducting himself in a manner that later hurts his conscience, he can at all times act in the manner which his religion dictates. Astrology indicates just where and how induced emotion and directed thinking should be applied to enable the individual best to live the kind of life he has decided upon.

Under certain kinds of inner-plane weather the individual has both a stronger impulse, and unusual opportunity, to conduct himself contrary to his religious convictions. But a knowledge of progressed aspects, and the precise kind of inner-plane weather each brings, and what temptations are apt to be present during each period thus indicated, enables the individual to take specific and unusual precautionary actions to prevent himself from violating the moral principles in which he believes during any inner-plane weather thus foreshown.

Anyone who will become conversant with his birth-chart and the time and significance of each set of progressed aspects, and who will strive energetically to apply this knowledge, can insure his morality, double his spirituality, and thus in a personal sense attain a high degree of religious freedom.

A great amount of energy is lost through people entering some vocation for which they are unqualified either because they lack the particular kind of ability needed, or because in it they attract unusual misfortune. For the individual to have freedom from want, he should engage in the kind of enterprise in which he can make a success. And for the world to have freedom from want, its citizens should not dissipate their energies following occupations for which they are not qualified.

The birth-chart of a child does not show his abilities. Abilities must be developed through experience. But it does show the child's natural aptitudes, which are stored up experiences from his life previous to birth in human form. And, which in selecting a vocation is equally important, it shows his predisposition toward fortune or misfortune amid the conditions commonly encountered in following each vocation.

As it is a loss both to the individual and to the world for an individual to spend time and energy training for some occupation for which he has no talent, and which he either never follows or fails if he does, the earlier in life a child can begin to train his special aptitudes into definite abilities the better. And as from a chart of birth the natural aptitudes and the tendency to fortune and misfortune amid different surroundings can be ascertained, there need be no loss of time and energy in the training of a child; for in addition to his general education, his training may start at a very early age to channel the development of his natural aptitudes.

Astrological vocational guidance, however, is not confined to children. Adults often need to select a vocation, or to change from one vocation to another due to circumstances over which they have no control. In thus selecting the vocation to follow, the individual should always take into consider-

ation supply and demand and other current physical conditions. But within the limits indicated by these, he can select the vocation, or business, in which he will be most successful, by combining his abilities—for some natural aptitudes need a high degree of training to develop them to a point where they can be used in following some technical or professional vocation—with the predispositions for fortune or misfortune within the environmental conditions of the various vocations which require the special abilities he possesses. His birth-chart indicates the natural aptitudes which can most readily be developed into abilities.

And in following the vocation, profession, or business, if he will take the trouble, through calculating his progressed aspects, to know just what inner-plane weather is ahead, and when it will arrive, and in view of the weather to be encountered will take the proper precautionary actions before and after it arrives, he will make a far greater success than if he neglects such inner-plane weather conditions.

When an individual constructively employs the abilities developed from his natural aptitudes he finds greatest satisfaction in expression. And as following such astrological guidance he can best acquire worldly possessions, he furthers in marked degree not only freedom from want but also freedom of expression.

Not only does ill health prevent many people from keeping continuously employed, depriving them through the expense of medical care of other things they need or desire, but disease gives rise to fear.

The Church of Light through the statistical analysis of the charts of numerous people who have had the disease, has determined the birth-chart positions and aspects for a great many diseases. Not all people who have these birth-chart constants of a given disease develop the disease; but only those who have its constants ever develop it. Thus the birth-chart constants of a disease indicate, not that a person will have it, but that there is a predisposition toward it.

The Church of Light through the statistical analysis of the progressed aspects in these charts at the time a given disease develops also has determined the progressed constants that are invariably present at the time the disease develops. These progressed constants of the disease, mapping the inner-plane weather always present at the time it develops, do not indicate that the individual will of necessity encounter the disease during the period thus mapped. But they do indicate that the inner-plane weather at that time favors it, and that there is danger of it then developing.

The birth-chart and progressed constants of 160 different diseases are set forth in Course 16, *Stellar Healing*, and further studies of them are published from time to time in C. of L. Astrological Reports. Course 16, *Stellar Healing* also indicates the precautionary measures that should be taken when the predisposition toward a disease indicated by the birthchart is given activity by the progressed constants of the disease.

Relative to diet factors which in general are precautionary actions to prevent disease, these are set forth in Chapter 3, Course 14, *Occultism Applied to Daily Life* and Chapter 4, Course 21, *Personal Alchemy*. But the specific diet most suited as a precautionary action against the disease tendencies stimulated by the inner-plane weather mapped by an adverse aspect involving each of the ten different planets is given in Chapter 7-10, Course 21, *Personal Alchemy*.

In the prevention and cure of disease inner-plane diet is fully as impor-

tant as outer-plane diet. Thought and emotion are the two factors of inner-plane diet. Wisely chosen, they condition the thought-cells to resist and deflect adverse inner-plane weather which otherwise would cause these thought-cells to use their psychokinetic power to develop the disease indicated by the birth-chart and progressed constants.

Good health tends to greater efficiency and to banish the fear of disease, therefore where health is concerned knowledge of astrology and following its guidance markedly furthers progress toward freedom from want and freedom from fear.

The predisposition toward the events which are likely to occur affecting each of the twelve departments of life are mapped in the birth-chart. Such events have their birth-chart and progressed constants, those for 20 different events being set forth in the reference book, *When and What Events Will Happen*. These events, however, are not inevitable. By knowing there is a predisposition in their direction the environment may be selected which will favor those fortunate and hinder those unfortunate, and thus markedly improve the fortune.

An event of importance only occurs when the progressed aspects which are its constants are within one degree of perfect. The general type of event is indicated by the planets involved in the progressed aspect, and the departments of life that will be influenced are indicated by the houses ruled by these planets. With knowledge of how the inner-plane weather during a given period is apt to cause the thought-cells thus given new energy to use their psychokinetic power, and the type and departments of life apt thus to be influenced by an event, the individual is in a position to use precautionary actions to take the utmost advantage of favorable inner-plane weather conditions, and to forestall and avoid the influence of adverse inner-plane weather conditions.

As through giving him knowledge of just the precautionary actions to take to improve the events which occur in his life relative to each of its 12 departments, astrological guidance can improve the fortune of all departments of life, it thus can contribute markedly to freedom from want, freedom from fear, freedom of expression and freedom of religion.

Outer-plane weather conditions are pronouncedly influenced by inner-plane weather conditions. For long range weather prediction astrology is many times more accurate than the weather bureau. What the season will hold of outer-plane weather conditions is important in many ways. This knowledge is especially important for those who plant and harvest crops. If there is going to be a late cold spring, certain crops should be planted later. If there are going to be floods, it is wiser not to plant ground which is apt to be inundated. If there is going to be a wet fall, it may be advisable to start harvesting earlier than usual, so that it may be finished before the wet sets in. If there is going to be an early freeze, certain fruit should be picked before it is damaged by the cold.

Astrological weather predicting also is valuable in other matters. It enables the individual to pick a day for a picnic, or for some other venture when the weather will be favorable for it. If there are to be heavy storms during a given period, it benefits various groups to know this ahead of time, and to make proper preparations.

Through indicating what the physical weather will be during various periods, astrological guidance contributes to freedom from want and freedom from fear.

The inner-plane weather affects not only individuals, but various groups of people. Progressed aspects made in the charts of the birth of corporations, cities, and nations give a good picture of what the attitude of the group will be during the period covered by the progressed aspects, how they will react to proposals made by other groups, and what fortune or misfortune they are likely to have in the various departments of their lives.

The biggest problem facing humanity as a whole is how to get the various groups of people, and the various nations, to co-operate for the advancement of all and the avoidance of war. Astrology cannot solve this problem, but it can give guidance as to the best way it can be solved. It indicates by the progressed aspects of a country, for instance, the best approach to win its approval of some plan for cooperation. And it indicates by the progressed aspects in the charts of the leader of the country the best time to approach him for such co-operation.

When the birth-chart of a group is known, it gives a better understanding of the aims, motives and methods of the group. And the progressed aspects in the chart of the group warn of its aggressive action before that action is taken, and even before it is contemplated by the group.

Astrology through giving better understanding of people, makes it easier for nations to get along harmoniously. Thus through its guidance both freedom from want and freedom from fear may markedly be forwarded.

Evolution is observed to be moving constantly in the direction of greater freedom; and where man is concerned it is the greatest of all aids in attaining freedom from want, freedom from fear, freedom of expression and freedom of religion. But are such freedoms the will of God?

The Stellarian religion holds that instead of relying on the opinions of people of the past who were wrong about much of the phenomena of the material universe, man should rely on his own observation of nature to determine the will of God.

The universe is the expression of the all-pervading Super-Intelligence. And even as we judge a man's character and what he wants by his actions, and not by some ignorant person's opinion based on no knowledge of his actions, so it is logical not to judge the character of God, and what He wants by the ignorant opinion of someone who knows nothing of His actions, but to judge what God wants by His actions.

Those actions are observed to be the evolution of life toward the four freedoms, broadly guided by astrological energies climaxing on earth in that microcosm we call man. And toward a perfection of intelligence and love that enables the evolution to be carried on indefinitely in the realms of after-death life. Toward also immortality, and the development of an effective workman with special talents, capable and willing to assist God to realize, throughout immeasurable vistas of the future, His Great Program of Eternal Progression.

Appendix

Study Questions**The Foundation Of Religion (Serial No. 133)**

1. What is the primary drive of all life?
2. What purpose is served by the Drive for Nutrition?
3. What purpose is served by the Drive for Reproduction?
4. In their expanded form, what is included in the three irrepressible drives?
5. Every step of progress taken in evolution, and by man, is in response to what three drives?
6. The effort to realize what today, and at all times in the past, has been the object of religion?
7. Why in the past has new and valuable information about the inner planes been suppressed?
8. Why must ways be devised by which special privilege cannot prevent people from knowing and publicly discussing the facts of both planes?
9. Why does truth alone make men free?
10. Why are those who permit their emotions to govern their conduct and beliefs like the European Lemmings?
11. Why is emotion, when guided and conditioned by reason, such an important tool?
12. Upon what two things depends the success of every undertaking upon which man enters?
13. Have most people evolved far enough above the animals not to be more powerfully influenced by their habitual reactions than by facts and logic?
14. Just what is truth?
15. What is the one logical reason why those in authority either in politics or religion try to prevent facts being made available and given through public discussion.
16. Why should religion acquire as many relevant facts as possible to both planes, and advocate the type of life that will in greatest measure insure the four freedoms?
17. What is Naturism?
18. What is the difference between Naturism and Animism?
19. Are the beliefs of Animism as erroneous in all respects as academic individuals have led the public to believe?
20. Do the rain dances of primitive tribes often bring rain?
21. Through what now recognized power is the rain made to fall?
22. What is Fetishism?

23. How does Totemism differ from Fetishism?
24. Illustrate how modern adoration of screen stars and notable people is a step in the direction of the Hero Cult.
25. What is the finer aspect of that which is known as Phallic Worship?

Early Religions Of The World (Serial No 134)

1. Who were the first truly human men?
2. To what extent did these first human men believe in psychokinesis?
3. What type of religion had the people of the New Stone Age when they first arrived in Africa, Europe, Asia and America?
4. Mention some of the practices and observances of the Heliolithic religion
5. Where did the American Indians come from?
6. How long ago did the Amerindians appear in America?
7. To what extent did the Indians of North and South America believe in God?
8. Were the American Indians given to offering prayer?
9. Did the American Indians believe in what is now called psychokinesis?
10. Did the American Indians believe in the survival of the personality after physical dissolution?
11. Is the Eskimo a believer in spirit communion?
12. Did the Indians have traditions concerning some of the constellations?
13. What type of Indian became most proficient in astrology?
14. What is the most important rite of Oceania?
15. What psychokinetic ceremony is used in Australia to kill a victim?
16. What is the basis of the Huna philosophy of Hawaii?
17. What is the chief Shinto God?
18. What habits of life were encouraged in early Shintoism?
19. What is a torii?
20. Up to the time of the Japanese defeat in World War II, what was the chief Shinto doctrine?
21. From what type of religion was derived the belief that the Mikado of Japan was a god?
22. Who were the Dravidians?
23. What are the characteristics of the devotees of Siva?
24. What was the foundation of Lamaism as practiced in Tibet?
25. Who is the head of the Buddhist Church throughout Mongolia and China?

Religion In Historic Times (Serial No. 135)

1. From whence is our knowledge of the beliefs of the early Nordic people derived?
After what Nordic god(dess) were the following named, and to what planets do they correspond:
 2. Wednesday?
 3. Thursday?
 4. Friday?
 5. Tuesday?
6. Did the early Nordics believe in a life after the dissolution of the physical?
7. From whence came most of the Olympian gods of the Greeks?
8. About what date did the Greeks begin to influence the scientific trend of astrology?

9. What type of extrasensory perception did Socrates have?
10. About what date did the wisdom of Babylon, including knowledge of astrology, move to Alexandria and start having an influence over Greek and Roman religion?
11. What influence had the older Etruscans on the later religious beliefs of Rome?
12. Under what Roman emperors were there official astrologers?
13. From whence came the chants, rituals, pomp and show of Christianity when it was adopted as the state religion of Rome?
14. Who were the Druids?
15. How strong was the belief of the Druids in a life after physical death?
16. What three religions did Manichaeism endeavor to reconcile?
17. Did the Nestorians believe the Virgin Mary was the mother of God?
18. Where is the stronghold of the Druses?
18. Did the early book of Mormons condone polygamy?
20. What group of people among the Mohammedans correspond to the monks of Christianity?
21. What is the outstanding tenet of the Sankhya philosophy?
22. What are the two main Vedanta sects?
23. Who are the Sikhs?
24. What two religions did Jainism endeavor to reconcile?
25. What is the outstanding doctrine of Zenism?

**Tao, Confucianism, Zoroastrianism
And Mohammedanism (Serial No. 136)**

1. What are the three chief religions in China today?
2. What are the weaknesses of Taoism?
3. Does Taoism consider that the universe has intelligence?
4. What is the meaning of Tao?
5. Does Tao teach life after physical dissolution?
6. From what is derived Confucianism?
7. Do the Chinese believe in astrology?
8. Who was Zoroaster?
9. What is the Avesta?
10. What is the main theme of Zoroaster's teachings?
11. Who are the Parsis?
12. Did Mohammed try to destroy the teachings of the Bible, or those of Jesus?
13. What is the Hegira?
14. What prevented Mohammedanism sweeping the world?
15. What was Mohammed's opinion of three gods ruling over the world?
16. Was Allah, the One God, a god of partiality, dispensing special and unmerited favors?
17. What kind of a hell did Mohammed picture?
18. What kind of a paradise after death do the Mohammedans believe in?
19. In the U.S. about how many different creeds base their doctrines on the Bible?
20. Upon what evidence does each of these sects demand that its teachings shall be accepted?
21. Who are the Sunnites?
22. Who are the Shiites?
23. Bahaim is a heresy of what religion?

24. What weakness of Mohammedanism is also the weakness in the beliefs of certain astrologers?
25. Psychologically, just what does conversion accomplish?

Hinduism And Buddhism (Serial No. 137)

1. Who are the Dravidians?
2. About when was writing brought to India?
3. What kind of culture was prevalent in India previous to the Aryan invasion?
4. What was the origin of the Veda?
5. What section of the Veda contains the first extensive speculative philosophy of India, and is the foundation of the highly meritorious philosophies of India?
6. For what purpose was the Rig Veda used?
7. What were the four early outstanding castes of India?
8. Is Hinduism a religion of set beliefs?
9. Has there been freedom of belief in India?
10. Instead of denying any god brought to them, what explanation was given by the Brahmans?
11. On what one matter did the Brahmans insist and allow no freedom?
12. Why did those of high caste have little sympathy for those of a lower caste who lived in misery?
13. How does the caste system thwart progress and lead to the exploitation of the common people by those of special privilege?
14. Did Buddha denounce belief in the host of gods, godlings, spirits and demons generally believed in by his contemporaries?
15. Did Buddha reject the notion of some of his followers, as did Jesus, that he was Lord of the Universe?
16. About when is there first proof of written scriptures of Buddhism?
17. What is the big contrast between the doctrines of Buddhism and Christianity?
18. Do the Four Noble Truths of Buddha encourage belief that life on earth is worth while?
19. What is to be gained by following the Noble Eightfold Path?
20. To what did Buddha attribute all the miseries and discontent of life?
21. Is the Buddhism of today similar to the simple doctrines taught by Buddha?
22. Are there many Buddhist sects?
23. What is the fundamental weakness of Buddhism?
24. In retaining their authority over people, what is the contrast between the method used by the priests of the East and the priests of the West?
25. What means were employed both by the priests of the East and the priests of the West to enslave and make obedient their followers?

Judaism And Christianity (Serial No. 138)

1. What kind of religion had the Hebrews before they contacted the higher culture of Babylon or Egypt?
2. According to the Bible, where were the Hebrews during the 40 years after escaping from slavery in Egypt, and before invading Canaan?
3. What became of ten of the tribes of Israel?
4. What tribe was taken captive into Babylon in 578 B.C.?
5. How did the Babylonian captivity improve the Hebrew tribe?

6. Before the Babylonian captivity did the Hebrews have any commonly recognized literature?
7. What literature had the Hebrews at the end of the Babylonian captivity?
8. Do the descendants of the Hebrews have exclusive right to use the symbol of two interlaced trines?
9. What sacred literature came into existence for the Hebrews after the Babylonian captivity?
10. What are two unique features of the Hebrew Religion?
11. For what purpose in 325 A.D. did Emperor Constantine call the council of Nice?
12. Give an example of extrasensory perception employed by Jesus.
13. Give an example of psychokinetic power used by Jesus.
14. What were the three highly important messages Jesus gave the world?
15. Did Jesus try to destroy the Jewish religion?
16. What did Paul teach relative to a woman's complete submission to a man?
17. Why, in a day when the old Hero Cult still had such a powerful grip on the people, was it to be expected any extraordinary person would be considered a god?
18. How late a date was it before anyone made any inquiry as to the date of birth of Jesus?
19. From what did Christianity adopt the pomp, show, rituals chants, incense, figures of saints, and other church accessories and ceremonies?
20. Is the commandment relative to not making any graven image commonly obeyed?
21. To what extent should the commandment that man should not steal be extended?
22. Are most of the doctrines of the sermon on the mount sound?
23. What is the Old Testament account of the communication of one who had died with one who still lived on earth?
24. What is the New Testament account of the communication of those who had been dead hundreds of years without reincarnating talking to one who still lived on earth?
25. What means has orthodoxy employed to enslave the people of the

The Stellar Religion (Serial No. 139)

1. What instructions should a religion give?
2. Here or hereafter, what must man possess to be able to cope with life successfully?
3. Why is it inevitable The Religion of the Stars will become the world religion of the future?
4. Why is materialism on its way out?
5. Why is orthodoxy on its way out?
6. How long has it been since any systematic effort was commenced to gain facts relative to the inner plane?
7. What would happen to orthodoxy if the implications of facts already demonstrated by scientists relative to the powers of the mind were grasped by the public?
8. What, more than anything else, blocks scientific acceptance of inner-plane energies?
9. What is included in psi phenomena?
10. What prevents scientists investigating and giving a truthful report on the influence of inner-plane weather?

11. Does the vast amount of evidence that has been collected about life after death verify the notions relative to the hereafter taught
12. People who try to adjust themselves to life according to the notions of their forefathers usually live in what kind of condition?
13. In addition to the innumerable university experiments that have proved extrasensory perception, have many people proved it through spontaneous experiences?
14. What is the big problem at present where extrasensory perception is concerned?
15. What influence have time, distance and physical obstacles on extrasensory perception?
16. What are some of the valuable uses for which extrasensory perception will be employed when it is possible to bring it under control?
17. What is psychokinesis?
18. Give instances in which the use of psychokinesis has proved
19. When brought under proper control, what are some of the uses for which psychokinesis could be employed?
20. To what extent is man influenced from the inner plane?
21. Through what means do objects have an inner-plane influence over man?
22. What are the two ways in which people's thoughts exert an inner-plane influence over others?
23. Of all the inner-plane energies, which are most powerful to influence the individual's life?
24. By applying knowledge of inner-plane energies, how much should an individual be able to increase his spirituality, success, happiness and health?
25. What is the moral code against which can be measured the validity of any moral precepts advanced by any religion?

Astrology Is Religion's Road Map (Serial No. 140)

1. Why is the Stellarian religion called The Religion of the Stars?
2. What has the energy of the ideas most people hold relative to inner-plane phenomena to do with their refusal to investigate them, or to accept them when their existence has been demonstrated by competent persons?
3. Why should we not expect inner-plane weather to operate according to the same laws weather operates on earth?
4. How many distinct kinds of inner-plane weather are there?
5. How do we know what usually to expect in the life of an Individual who is under a certain type of inner-plane weather?
6. Is it more amazing that the inner-plane weather affecting one person in the same vicinity, that the future can be perceived, or that things can be seen on the opposite side of the earth by E.S.P?
7. Can man at present prevent most of the physical weather he experiences?
8. Can man, with his present knowledge, prevent the inner-space weather mapped by progressed aspects?
9. What can man do to his advantage when he foreknows either the outer-plane or inner-plane weather?
10. To what extent are the minds of people insulated from each other?
11. Man seeks to find guidance in religion for the satisfactory expression on earth and in the hereafter for what three drives?

12. What freedoms are all life-forms striving to gain, and what additional freedom does man seek?
13. What knowledge and its application will most advance the individual or the race toward gaining the four freedoms in full measure?
14. What is the most important progress from the standpoint of any religion?
15. In what way does a knowledge of astrology enable the individual to develop his character and live his religion more successfully?
16. In what way does knowledge of astrology aid parents in the moral training of their children?
17. In what way does astrology indicate the natural aptitudes of a child that should be given special training?
18. In what way does astrology assist adults to select the vocation in which they will be most successful?
19. In what way can astrology be used to promote better health for the individual?
20. What is meant by the birth-chart constants of an event or disease?
21. What is meant by the progressed constants of an event or disease?
22. How can knowledge of the birth-chart and progressed constants of events and diseases be used to improve every department of an individual's life?
23. To what extent can astrology successfully be used to predict outer-plane weather?
24. How can astrology be used to enable individuals and nations to get along together more harmoniously?
25. Toward what condition, guided by astrological energies, is the soul steadily evolving?

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 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 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**

Title	Serial Number
Astrology	
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
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
Cs. 19	Organic Alchemy 209-215
Cs. 21	Personal Alchemy 216-225
Magic	
Cs. 1	Laws of Occultism 39-45
Cs. 4	Ancient Masonry 6-18
Cs. 5	Esoteric Psychology 56-67
Cs. 6	The Sacred Tarot 22-33, & 48
Cs. 11	Divination & Character Reading 118-124
Cs. 18	Imponderable Forces 183-189
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4	How to Hold the Consciousness on the Selected Level of the Inner Plane 229
5	Breathing to Acquire Proper Electrification 54
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