

*Chapter 7* 

---

**The Wholesome Pathway**

**I**T should be plain to any individual that an energy is capable of being diverted to a wide variety of uses, and that some of these possible applications are destructive in character and that other possible applications are constructive in their work. Even dynamite must be used to blast the building occupied by public officials, and thus destroy their lives; in addition to being used to secure the gold which is locked in dense rock in the course of mining operations. And thus it is with imponderable forces. They may be used to add life or to bring death; and it is the object of this lesson to indicate how they may be applied for constructive purposes.

But before we begin to indicate their constructive operation, as distinct from that destructive, we must form some conclusion as to the things in man's life which are truly desirable. We must know what it is that is worth while building before we enlist any energy in constructive work, so that what is built will be of real value and not a liability.

From the Hermetic viewpoint we can state the matter quite concisely; that there are three mutually dependent and highly desirable things in life which are worth supreme effort to obtain. These three are usefulness, happiness and spirituality.

Usefulness implies that one is doing something which helps along the tide of cosmic progression. and adds something of value to society. Man has no excuse for existence unless ultimately he can be of some use to other entities. Otherwise he is constantly a recipient of help without being able to render compensation in return. He is indigent and a burden upon others.

But man can not arrive at his highest efficiency in any line if he is unhappy. Unhappiness contracts the muscles and the thoughts and hampers movement. Pain is restrictive. Nor can man be of highest use unless he is also spiritual; for only when spiritual can he perceive what he should do to be of real service. And only when spiritual does he operate from a plane of frequency high enough to do the best class of work.

Yet an individual who is idle, or an individual who is destructive, or an individual who is a burden upon others can not have any high degree of happiness; for any high degree of happiness implies a consciousness of self-esteem and a feeling of kindly helpfulness toward others. Nor can an individual have a high degree of happiness unless he is also spiritual. For unspirituality coincides with grossness, and grossness is incapable

**The Three Highly  
Desirable Things  
of Life**

of experiencing the fine feelings and intense consciousness that alone yield great happiness.

Furthermore, because spirituality rests upon tuning up the dominant vibratory rates of the individual to permanent high-frequency through cultivating certain thoughts and emotional states, there can be no spirituality not based upon constructive work and happiness. That is, the unselfish desire to be helpful to others which inspires and accompanies the better class of constructive work, builds up the spiritual vibratory rates. And real happiness, also, through intensifying the vibratory rates, conduces in a similar way to building up the spiritual body. Happiness and effort to benefit others both yield spiritual vibrations.

**Control Must Be  
Commensurate  
With Energy Volume**

Not only should it be apparent that an energy is capable of being diverted into either destructive or constructive channels, but it should be equally apparent that when an energy is tapped in too great volume, irrespective of desire to use it constructively, it breaks away from control and usually brings disaster.

Driving a car around a curve in the highway, if the speed is too great, in spite of the good intentions of the driver, it escapes from the road and piles up in the ditch. Even on a straight course under the most favorable conditions, as exemplified by the attempts to break auto speed records at Miami Beach, if too great speed is attained it results in ruin.

It used to be said of the White Steamer Auto that it could go much faster than anyone could hold it to the road. That is, there was more energy than the driver could properly control. And I might go on to show that too heavy an electric current burns out a lighting system, that too much water in a canyon tears out or overflows the dam built to gather its power, that too much wind destroys the windmill, and that too much of any kind of energy becomes destructive because it cannot adequately be controlled.

And having said this, I may take another step and say, as the result of observing people for more than half a century, and of contact with occult aspirants for over forty years, that most people generate normally about all the mental and psychical energy they can properly handle. When an individual is well poised enough so that he never loses his temper, never becomes irritated, never permits himself to feel fear, anxiety, or any other disagreeable emotion, he proves that he has the energy at his command well under control.

But the most touchy people I have ever contacted, those irritated at the least, and who fly into a tantrum when things do not go just right, have been some who live what they believe to be unusually spiritual lives. One man, living near Los Angeles—just to give a concrete illustration—who is so holy that he never wears shoes, does not cut his hair, never wears a hat, and is looked upon by many as a saint, flies into a rage at the smallest provocation and curses his burros and beats them unmercifully. Another similar saint whose hobby is breathing, diet and few clothes, when others do not agree with his beliefs, gets red in the face and shouts and storms around asserting that the others have no sense.

If you are desirous of meeting people who are easily upset emotionally, quickly thrown off balance by unexpected events, and who become unduly excited when slightly opposed in anything, just visit almost any occult colony. Not that colonial life is to blame; but commonly those who reside in such colonies have gone there to develop their spiritual qualities, and are undergoing some sort of training.

I am not condemning colonies. I am merely stating that I know many people who belong to these colonies, and have acquaintances who have lived in practically all of them. And I find that the average man of the street is much better poised than the average individual who lives in an occult colony. For the person who lives in such a colony usually strives either to develop new energy-sources, or places himself under some kind of nervous strain.

Again I must say that I have no fault to find with colonies. I only draw attention to their membership because there you can more readily find, and study the conduct of, numerous individuals who are living unnatural lives.

Because, as I have already pointed out, so few people have trained themselves to control and direct the thoughts and nerve currents they normally have, when these individuals begin to turn on new and unaccustomed energies through arousing the kundalini, through stimulating the chakras, through rhythmic breathing, or through any one of the dozen methods commonly advocated by those following Oriental procedure, they quickly get into a lot of trouble.

I do not say that these methods as used in the Orient get those there into such difficulties; for there the teacher may train his disciple for years in the art of thought control before permitting him to start playing with new energies. And here in the West, when we are thoroughly established in the habit-system of at all times directing our thoughts and controlling our emotions, no harm can come from taking on, through breathing, for instance, an additional energy supply. But the energy supply should never be developed, as it so often is among those mentioned, to a volume too great for continuous and perfect control.

A man or woman who flies into a temper, who worries, who becomes sad, who experiences fear, who is irritated by what husband or wife does or says, who cries, who becomes despondent, or who permits himself or herself to have any disagreeable emotion under even the most trying circumstances, has all the energy already present that can be handled with safety. And the individual who cannot keep his thoughts from wandering to some particular object or particular subject, should better avoid psychic experiences until he can learn to focus his thoughts, like the beam from a spot light, on the region he chooses, to the exclusion of everything else.

This is not merely the opinion of the Western School of occultism, but also that of the Oriental School; for the Yoga System emphasizes the same thing over and over again. But Western students, in a hurry, and hoping to find a short cut and avoid arduous work, too often ignore it.

Furthermore, these bodies we possess are inherited from ten thousand generations of ancestors; in fact, they are inherited from a time when the only life on earth was single-celled in form. A minute portion of that single cell has come down to us without suffering extinction on the way, and as it came it subdivided, developing organs that through division of labor have constructed a very complex organism. And this complex physical organism we now have has very gradually developed many distinctive traits.

Not all of these traits, these ways it has of doing things, or the things it does, are the best that can be thought of; but they are the ones that, through countless repetition, have become firmly fixed in our inheritance.

Now there can be no question but that certain improvements in the way this physical body performs are desirable. It is desirable that it shall live on certain foods instead of those on which its ancestors mostly lived. It is desirable that certain fundamental urges be diverted into channels that are more

acceptable to the present status of society. It is highly desirable that this organism become sensitive enough that it can be tuned in on messages and programs from the inner planes. It is desirable that psychic (astral) energies be developed in volume, so that they may perform work at a distance, and that nerve currents become more intense, to the end of using electromagnetic energy to produce wonderful phenomena.

These, and many more that might be mentioned, are all within the possibilities of what can be done with the human body under control of a highly developed mind.

But this body has not been accustomed to these things, and its ancestors have not been accustomed to them. Therefore, if the desired condition is forced, if a very delicate process of development is not observed, the balance of the whole organism is disturbed. It is possible to cure virulent germ diseases by saturating the body with mercury. If enough mercury is given the patient it kills the disease, certainly. But it may also kill the patient. And even when it permits the patient to live, it is a long, and often impossible process to get the mercury out of his system.

By far, too many occult schools adopt a policy toward their neophytes which is comparable to saturating the body with mercury to cure its ailments. With a completely distorted view of what is meant by spirituality, they have decided that the animal propensities in man are all different, but malignant, types of spiritual diseases. And they set about the task, with great vigor, of killing them out, regardless of how the patient is weakened, or even destroyed, in the process.

## Animal Propensities

Yet, in truth, these animal propensities, which nature has been ten thousand generations building, are the only source of energy which can be utilized for spiritual purposes. If one has never acquired the desire for self-preservation, how is he to acquire the more complex desire for race-preservation? If one has never developed the ability to benefit himself, how shall he learn the technique, which is still more difficult, of effectively helping many others? If he has had no experience with loving one individual, how shall he learn to love all mankind? If a man has no capacity for being happy, how does he know what will most conduce to the happiness of others?

The fundamental desires of the animal are transmitted by inheritance to man. And should he succeed, through some artificial method, in destroying them, he would have nothing of any worth left. He would be a negative, listless individual, who would have that greatly heralded quality of "detachment." He would be so "detached" that nothing would matter to him, and he would do nothing, and his spirituality would be about on the level with that of a piece of driftwood floating down the river.

"Detachment" is the opposite of love. We attract things or conditions when we think about them, or when there are thought-cells within ourselves that have been organized by consciousness, of a similar vibratory rate. To visualize a thing, and then to feel intently about it, tends to attract it. But when we feel intently about something we certainly are not "detached" from it; we are, on the contrary, attached to it. But unless we are, either consciously or unconsciously, able to feel about a thing, we are unable to affect it in any significant way.

It is certainly not through becoming "detached" that we become spiritual, but through becoming attached, just as strongly as possible, to those things which are spiritual in quality. The more intense the desire for a quality, the quicker that quality is developed.

Energy, under the direction of the soul, is directed by feeling. A “detached” individual implies lack of feeling about things. But the stronger the feeling is to perform spiritual acts, and the stronger the feeling is to refine the thoughts and inclinations, the more will spiritual acts be performed, and the more will the thoughts and inclinations be refined toward truly spiritual vibrations. Which all means that if we are to become spiritual we must determine what things and qualities are spiritual, and then cultivate as great a joy in these things, as great an attachment to them, as it is possible for us to form.

In truth, however—although many occult schools have so failed to keep abreast of modern experimental psychology that they are unaware of it—those who attempt to deprive their fundamental animal propensities and think they have risen above them, merely suffer an illusion; for the propensities manage to find a substitute outlet elsewhere. It may be set forth as a general rule that the suppression of any fundamental urge or function merely drives the energy of that urge or function into some less obvious, and less beneficial, channel of expression. Those who attempt such suppression unbalance their nervous systems, or otherwise disorganize their faculties; which explains why those who follow prevalent methods of occult training so often are flighty, unreliable, and easily aroused to uncontrolled emotions.

Yet it is true that so long as the animal propensities express in animal-like channels there is always an absence of spirituality.

What must be done by the neophyte seeking the healthful and normal highway to spiritual attainment, is gradually to lead all his fundamental animal desires and propensities, as well as those not so fundamental, into methods of expression which will give them full satisfaction and at the same time build spirituality.

There is not one of the fundamental urges—love of the opposite sex, desire to live, desire for self-esteem, desire for self-expression, etc.—which cannot find satisfaction in a manner which will conduce to all the three most highly desirable things in life: service to society, happiness, and spirituality. That is, each can express in a manner which refines the emotions, gives pleasure, and aids in some manner to give the ability for useful work.

How these desires may thus be led to find satisfaction and enjoyment in the channels of expression which have been selected as more befitting the spiritual man has already been set forth in Chapters 5 & 6, Course 14, *Occultism Applied to Daily Life*, in connection with the formation of new habit-systems. Through the gradual formation of new habit-systems the animal is not killed, but is deliberately transformed into the spiritual man.

Such character development may be accompanied by practices which tend to make more active the psychic senses. These psychic senses are the organs by which we are made aware of what is taking place through inner-plane perception.

There is nothing unnatural about using the faculty of clairvoyance, the faculty of psychometry, the faculty of clairaudience, the faculty of thought-transference, or any other psychic faculty. They are the use of the sense organs which, in less than one hundred years when we no longer have a physical body, we will commonly use. Nor does their use necessitate negativeness.

Feeling Extra-Sensory Perception is present when the nervous system becomes sensitive enough that the electromagnetic currents flowing over it are able to pick up, and the nerves interpret, the inner-plane radiations of objects and events. Yet what is said about the danger of developing new sources

## Psychic Development

of energy faster than they can be controlled likewise is applicable to the development of such sensitivity. Sensitiveness should never be developed faster than the ability to determine what vibrations will be received is developed. This insures that one is not subject to the call on the phone connecting with the invisible world except when one wants to listen, and that one does not have to listen to someone whom one does not care to hear.

The most valuable faculty anyone can possess who becomes somewhat sensitive to imponderable forces, is the ability to hang up the receiver and cut the connection whenever it is desired.

I have already, at some length, explained how this may be accomplished, and that when the connection is thus cut no invisible entity can have any influence on the individual. Yet merely turning the objective thoughts in a concentrated manner to some other subject often is not sufficient, unless the habit-system has become well established also to direct the full attention of the unconscious mind into the same channel. This is because feeling may be able to keep a part of the attention on the sensation felt, and this keeps the unconscious mind tuned in on the source of the feeling.

Under such circumstances, something must arouse some other feeling to an intensity greater than that induced by the invisible energy in order to turn the unconscious attention, as well as the conscious attention, from the invisible connection. In cases, therefore, when such an invisible influence once contacted tends to become obsessive in character, it may be necessary to have some quite exciting event happen, something that gives the person so afflicted an emotional shock, to break such an undesirable connection with an entity or thought-form. This is applying Induced Emotion.

Many people have nervous systems so sensitive that they exercise Feeling ESP without training or effort. But so far as training for psychic development is concerned, it is much better to direct the efforts toward developing Intellectual Extra-Sensory Perception. This depends not on picking up inner-plane vibrations with the nervous system, but on extending the consciousness to the inner-plane information to be apprehended. While either intuition or inspiration may be experienced through Feeling ESP, more commonly it is the exercise of Intellectual ESP. When without any pronounced feeling, one has the conviction, apart from reason and the reports of the physical senses, that something is true or that some event will take place, such intuition is derived from Intellectual ESP. And when, without any pronounced feeling, ideas beyond the normal capacity seep into objective consciousness, such inspiration also is derived from Intellectual ESP.

Intellectual ESP derives from the Intellectual activity of the soul on the inner plane. The soul on the inner plane can either feel the radiations of objects and events and interpret these feelings, or it can apprehend them intellectually. Thus also, on the physical plane, one may feel the distress of some person in ill health, or one may investigate the symptoms intellectually without feeling any of the distress. And those who learn how not to feel the suffering of their patients make the most successful healers. Likewise, those who learn how to acquire inner-plane information through Intellectual ESP in which feeling is not a prominent factor, can use this ability without the annoyance of feeling disagreeable or perhaps even dangerous influences.

Consciousness can move out or it can move in. The necessity of keeping aware of outer-plane conditions, and reasoning about them correctly, in order to survive in the physical world has developed the habit of keeping the consciousness out. This is termed objective consciousness. But if cerebral thinking cease, except to retain sufficient awareness to keep from going to sleep, the

consciousness can be thrust down and back to function on the inner-plane and become aware of the objects and thought-forms of this high-velocity region.

Of course, merely ceasing cerebral thinking does not insure that the soul becomes active gaining information on the inner plane, no more than the fact that an individual is objectively conscious implies that because of being thus conscious he is gathering and reasoning about outer-plane information. Inhibiting cerebral activity merely withdraws the attention from outer-plane activities and gives it the opportunity to focus on inner-plane conditions. Whether or not it takes advantage of this opportunity depends on the electromagnetic energy with which it is directed. What is it on the outer-plane that permits one person to gain and remember information of value while another person in the same environment learns almost nothing? It is chiefly the difference in habit-systems. One has developed not merely the desire for information, but the habit-system of becoming cerebrally active in the determined effort to realize this desire. The other perhaps has just as good brain-cells, but either has a less strong desire for information, or has not developed the habit-system of becoming resolutely active in realizing his desires. He does not mobilize electromagnetic energy to produce the required kind and intensity of cerebral activity.

With training, an individual can learn how to inhibit cerebral activity and shove his consciousness out on the inner plane to acquire knowledge not possible to acquire through reason and the physical senses. But information thus contacted does not necessarily reach his objective awareness. To impress his brain and thus become perceived by objective consciousness, the information sought and gained by the soul on the inner plane must be able to mobilize and use enough electromagnetic energy successfully to compete with the electromagnetic energy mobilized and used by other thoughts and impressions derived from either the physical plane or the inner plane. Whatever is perceived on the inner plane resides within the soul, or unconscious mind, even as a physical experience which has been forgotten resides thus also within the unconscious mind.

In either case, to affect objective awareness this memory must be able successfully to compete for attention with other thoughts and impressions. Therefore if there are imperative unconscious desires struggling for attention, these may either prevent what was perceived on the inner plane by the soul from getting recognition, or they may warp and distort it as it impresses objective consciousness. And if cerebral activity of any kind, such as common objective thinking, is taking place it may be, and usually is, impossible for the ESP information to mobilize enough electromagnetic energy to compete for attention with these images and thoughts. In this case, even when the soul on the inner plane has sifted the desired information from other inner-plane images it has contacted-and such discrimination requires practice to exercise at will-the information continues to reside within the unconscious mind as a memory of which the individual perhaps never becomes objectively aware.

Even as accomplishing work on the outer plane and acquiring information on the outer plane become possible through training, so doing work on the inner plane and gaining knowledge on the inner plane also become possible through proper and persistent training.

As the subject of inner-plane work has been brought up, it may be well here to mention certain organizations which are always accusing other organizations and people of different belief of using black magic.

As a matter of fact, there are very few organizations in existence on the

physical plane which do very much in the way of black magic. Nearly all the various occult schools, and the colonies which I mentioned earlier, are composed of earnest, well-meaning people who have no real desire to injure others, and who really aspire so make the world better, and themselves to become more perfect.

Some of the members of such organizations, however, become unduly sensitive. Also they are violently intolerant of any belief other than that which at the time they entertain. Thus they connect up with those on the inner plane of similar intolerance of belief, and become accustomed very thoroughly to the vibratory rates and thought-form vibrations of the particular school or organization to which they belong.

While they are in a region permeated with these thought-vibrations to which they have become accustomed, and in contact only with people of belief similar to their own, they feel quite at peace with the world. But, because they are so sensitive, when they come in contact with some individual who has positive beliefs which are quite at variance with theirs, they at once intensely feel the clash of incompatible thoughts. When they come into contact with some organization which holds to ideas displeasing to them they are quite upset by the clash of vibrations. And because they feel this discord, which really arises from psychic instability, they think, and say, that others are black magicians.

What I mean by psychic instability is the condition that arises when people have undergone training which so places their feelings on edge that any slight inharmony is exaggerated by them to feel like an overwhelming force. In the world of affairs a certain amount of give and take is essential to getting along with others. It is not to be expected that all people shall agree in detail. Two people should not, and under normal circumstances do not, feel distress because they do not completely agree. But under forced development of psychic sensitivity, even a slight jarring of thoughts that are not compatible is sufficient to give the individual so afflicted the "jitters" and cause him to think he is being attacked by "black magic."

Discerning the cause of such reactions to be the unbalanced psychism of the individual, I always look askance at the methods of those groups which make much of black magic persecution, or which seem to think that every group which does not agree with them must be black magicians. There must be something wrong with the method of training they use or their students would not get into such an abnormal condition.

## Invisible Brotherhoods

All mental practices which are grounded in the desire to injure others or to gain a selfish advantage over others are virulent diseases of the soul. But it is never wise for a doctor to think too protractedly about any disease; for in so doing he is apt to develop the disease in himself. Cancer specialists, for instance, with unusual frequency die of cancer. And it is even more dangerous, because more contagious, to let the mind dwell too much on the "brethren of the shadow" (really invisible racketeers and gangsters), or on inversive forces.

I believe every occult student should be informed in detail just how these malicious and destructive intelligences and forces operate, so that he can distinguish their activities when present, and so that he knows just how to avoid contact with them and how to protect himself and others from their cunning. But as soon as he has accomplished this, the less thought he gives to such matters the better; for thinking about them much tends to ring them up on the invisible telephone.



With such a comprehension of processes, he will certainly not use magical symbols with whose import he is unfamiliar in the effort to arouse energy, accomplish work through invisible forces, or in attracting Invisible assistance. In fact, unless he has completely lost his common sense, he will avoid both black magic and ceremonial gray magic completely, and will no more think of trying to use elementals to get something done than he would of taking a trip to the arctic with the purpose of trapping a pack of wolves to make them serve him.

It is permissible to use rituals of a spiritual character such as are used in many religions. And it is permissible to use the rituals of lodges and organizations which are known to work consistently for human betterment. The Masonic ritual, for instance, when understood, may not only intensify the emotions, but tends to connect the individuals with those of the lodge on the inner plane. And if one is a member of some organization which works energetically to help and enlighten people, there can be no objection to asking the invisible brethren of that organization for assistance. And in making the contact, the ritual, or the symbols, of the organization may be employed ceremonially.

But in asking help from the invisible brethren of such an organization, or in taking part in the ritual and worship of any group with which you have sympathy, it should be remembered that the general attitude of the invisible members tends to be shadowed in the attitude of the membership on the physical plane. If the physical membership seem unbalanced, morbid, nervously irritable, and not useful citizens, you may be sure that the membership on the inner plane have similar characteristics; for those on the inner plane who yet belong to it have not changed greatly since passing over.

If you find the membership of an organization on this plane to be narrow in their views, intolerant of any ideas but their own, with a tendency to keep others from thinking, reading about, or getting acquainted with, anything that does not confirm the beliefs they hold, you may be sure that the invisible membership also, in so far as they are contacted, and in so far as they can make their influence felt during the ceremonial gatherings of those on earth, will make strenuous efforts to blind anyone taking part in the ritual, or who is present, to everything but the creed which they advocate. Therefore, in taking part in such ceremonials, even when the general trend of aspirations of those present is high and helpful, bear in mind that those who are ignorant, but well-intentioned, often are violently opposed to truth and progress; and that under such circumstances there is often present a strong psychic influence that discourages the acquisition of information and strives to dominate the beliefs.

Other than this influence of religious and other organizations to bind the individual to their views, which may be determined from a knowledge of the membership, the spiritual benefit, or otherwise, to be derived from attending such a gathering can be determined quite accurately from the feelings. If, upon leaving such a gathering, ceremony, or place of worship, there develops a feeling of dejection, of discouragement, or worry and discord, or other low-vibration feeling, you may be sure that the imponderable forces thus contacted are detrimental. But if the feelings that follow, and which are sustained, are those that give buoyancy, which encourage the desire to perform some good deed, which engender tenderness and unselfishness and a high aspiration for a noble life, you may be sure that the imponderable forces contacted have been constructive and—other than possibly limiting intelligence—quite spiritual.

**Sex Magic**

The same criterion may be applied to almost all the circumstances of life in determining whether they are beneficial from a spiritual standpoint or not. It is applicable as a test of the spiritual value of music, of other entertainment, or of social relations.

Because passion associated with any selfish objective is a coarse and base emotion, it should be apparent that sex-magic is a delusion and a snare. That is, while it is true that the emotions can be aroused to a height of magical possibilities through sex, where love is not the dominant motive for sexual expression the element of selfishness is so strongly present that only energies of the lower astral region can thus be contacted. Those, therefore, who try to use sex magically to attain worldly prosperity, to injure others, or to gain some unfair advantage, connect up only with the scum of the invisible region. And such use of sex for magical purposes is destructive to the soul and detrimental to spirituality.

On the other hand, sex is the fountain from which springs true, unselfish love. Unselfish love is not concerned with benefiting self; it is concerned with tenderness, helpfulness and the welfare of another. And this unselfish attitude engenders an intense longing to be noble, to be of some vast service to the world, to be better in every way, and to help others to be better. And, in so far as the kind of imponderable forces contacted is concerned, and in so far as the spiritual effect is concerned, it is the type of emotions, and their intensity that count.

We can state it as a general rule, therefore, that whenever domestic or social relations—irrespective of what they may be—engender tenderness, loving solicitude, unselfish desire for greater service, a lifting of the mind to higher and nobler things; these things raise the dominant vibratory rate, and are spiritually beneficial.

Fear, on the other hand, is a destructive and unspiritual emotion. It tends to tune the individual in on the very thing feared. And the most potent avenue of any malignant invisible force is through the fear it engenders. But, as I trust I have shown in this course in detail, there is really nothing to fear from “black forces.” Astral gangsters do exist, and physical persons who try to gain an unfair advantage through psychic channels have not become extinct; but the individual who knows that they can only reach him when he tunes in on them through thinking intently about them, or through fear of them (which is one way of thinking intently about them), is quite fully protected by the application of this knowledge.

After all, destructive imponderable forces are merely the carrying to the astral plane of propensities that nature has been at extreme pains to develop on earth. They are merely a continuation of the animal nature. But none of this animal nature can exist above the astral. Even animals and plants continue to live in the astral; but their vibratory rates are not high enough, nor are the vibratory rates of the animal soul of man high enough, to in any way affect spiritual substance. Therefore, while the destructive intelligences and thought-forms we have been considering persist for a time on the astral plane, they never reach nor influence the true spiritual world. They have, thus, no immortality.

To build up positiveness and initiative, which in spiritual realms will be used exclusively for constructive purposes, Nature sent the soul through the lower kingdoms of life. Life on earth is a constant struggle for survival. One form of life exists only at the expense of another form. Big fish eat little fish,

and these eat those smaller, while the smallest fish feed on diatoms, which are single-celled plants; and even vegetarian man lives at the expense of the vegetable kingdom.

In addition to other enemies, nearly all types of life suffer also from some kind of parasitism. The chief diseases to which man is subject, for instance, are due to minute organisms endeavoring to live within his body at man's expense. Everywhere—from mineral up to the Wall Street banker who floats an international loan by which he takes advantage of the trust placed in him by the public to sell them foreign bonds that later turn out to be worthless, in the process of gaining a fat commission for himself—everywhere in the animal domain we find organisms trying to gain an unfair advantage over others. It is the law of the survival of the cunning and the strong. The racketeers, high-jackers, and criminal gangs of our cities, and the so-called inversive brethren of the inner plane, are merely yet living under this law of animal life.

But when evolution reaches the state of man, if it is to continue, the law of survival is broadened to embrace an universal scope. It cannot develop above the astral while dominated by so narrow a view as that the individual, or group, is the important survival unit. Evolution, to continue according to the Divine Plan, must be broadened to the conception that the Cosmic Whole is the thing which must survive at all costs.

Spiritual life is dependent upon the correlation of the individual to cosmic advancement. To survive in spiritual spheres he no longer must think first of himself, but he must think first of the welfare of universal society. In the animal kingdom he has developed his constructive powers; but to survive on any plane above the astral he must use these powers for universal service. This is the law of spiritual life and of Immortality.

But still existing in the lower astral regions, and still existing on earth, are many individuals who have developed a cunning intelligence, but who as yet have not attained to this cosmic viewpoint. They will have opportunity in the astral of the next life to develop it, but as yet they are essentially still animals; for the human form does not of necessity confer spirituality. And as I say, there are many human animals on both planes who have as yet developed no more spirituality than a tiger, or than the protozoa which, in the blood stream cause malaria and its chills and fever.

We who have acquired at least the rudiments of spirituality must continue for a time to live in a world which contains among its membership those who have spirituality in various degrees, and others who have cunning intelligence but who still live in that stage of evolution that ruthlessly destroys everything that stands in the way of its own selfish advantage. Thus living, we are privileged to lead such lives, at least to an extent, as those live who occupy the real spiritual world. For we can so order our lives as to make all our efforts constructive; and we have unusual opportunities for spiritual work in leading others into spiritual enlightenment.

But in addition to this more direct spiritual work, we cannot afford to forget that we still live on a plane, visible and invisible, that is largely dominated by the might-is-right, take-what-you-want-if-you-are-smart-enough motive of the animal kingdom. In order to preserve ourselves, and to secure opportunity by which others can have access to truth and spiritual knowledge, by which others shall live under such economic and educational conditions as will not stifle their spiritual aspirations and noble efforts, we must be constantly vigilant to prevent the unspiritual from dominating the situation.

And because the unspiritual of both worlds commonly resort to cer-

tain types of endeavor in order to accomplish their selfish ambitions, we should understand their methods thoroughly, and exercise a constant guard against them.

Let us remember, therefore, that the easiest way by which another can get what he wants at our expense is commonly through influencing our desires and opinions. If he can cause us to want something, no matter how untrue, how devoid of reason the method he employs, he has taken the longest step toward selling it to us.

Even if it is a lie, if he keeps shouting at us from bill-boards, from newspaper advertisements, from the radio, that something is a fact, unless we stop and analyze it, we become in our unconscious minds convinced that it is true. Not only so, but if it implies something else which is not really stated, we will tend to become convinced that the implication is true, and may act upon it. The habit of careful analysis of facts is the only safeguard against such methods.

Politicians, when they wish to put something over which is unscrupulous, often resort to the expedient of kicking up a big furor over something else which is of no real importance. While the public is heatedly debating this unimportant matter, the politician unnoticed slips in and gets what he wants, and goes his way. And this same method of creating confusion is employed by invisible gangsters also, to get ideas about the occult and about psychic matters accepted that will make such dupes on earth readily susceptible to their control. Amid a jumbled medley of notions, some of which are true, and others of which are heatedly debated, they slyly inject some pernicious doctrine which escapes analysis in the subsequent discussion, but which enables them to get certain less keen individuals within their power.

But whether such propaganda comes from those on the physical plane, or from "big-shots" in the astral slums who have lieutenants on the physical plane, it can be detected by those who take the trouble thoroughly to test it out. This method of testing is first to secure all the facts possible about the matter. Consult those who oppose as well as those who advocate. Then consider what the individual or group is trying to sell, why he is trying to sell, and what methods are open to him to create a favorable sentiment. And finally give facts and motives a very careful analysis.

Under such a rigid scrutiny your favorite breakfast food may not appear quite so attractive, you may not be so keen to walk a mile for a smoke, you may not be convinced your political party will be able to save the nation at once, and you may even find yourself relinquishing some religious belief or some pet doctrine. But for these various apparent losses you will be more than amply compensated by the satisfaction you will derive from the assurance that you are now, and without confusing detour, traveling in the proper direction, along the wholesome pathway.

*Appendix* 

---

**Study Questions****How To Act Under Adverse Progressed Aspects (Serial No. 183)**

1. What is superstition?
2. What is the best way to remove excessive reverence and fear?
3. When some mysterious force is truly inimical, what is the best attitude toward it?
4. What is the most powerful imponderable force to influence our lives?
5. What imponderable forces are next in their power to influence our lives?
6. To how many people is a so called horoscope based merely upon the month of birth equally applicable?
7. To how many people is a so-called horoscope based merely upon the day of the month of birth equally applicable?
8. How many people are subject to the influence of every aspect shown in the daily aspectarian?
9. Except for some exceptional aspect, can reliable predictions as to what will happen in any given locality be made from the aspects of the planets as given in the daily aspectarian?
10. What kind of charts give reliable day to day predictions as to the events which will occur in a given locality?
11. For what purpose is the daily aspectarian valuable?
12. Why do some people have very good luck, and other people very bad luck, on the same day?
13. Upon what type of astrological conditions should great reliance be placed?
14. Indicate by weather conditions how certain things can be done easily at one time, and not at all, or only with great difficulty at another time.
15. Just how should the Birth-chart be regarded?
16. Just how should major progressed aspects be regarded?
17. What is the problem always arising in connection with each major progressed aspect?
18. Should endeavors shown by adverse major progressed aspects always be avoided?
19. What is the best method to follow when there are signals of a severe astral storm in a certain department of life?
20. How thoroughly should you know your major progressed aspects?
21. Just how should the transits of the planets through a mundane house be regarded?

22. Just how should minor directions and transitting aspects be regarded?
23. What should particularly be considered in regard to the less important affairs of life?
24. When an affliction by major direction is operating does a harmonious minor direction of the same planets indicate a favorable short period?
25. Should progressed or other astrological conditions be interpreted in terms of events?

#### **Sympathies And Antipathies (Serial No. 184)**

1. Give an illustration showing that the same environment affects different people in entirely different ways.
2. What is the relative importance of his own thoughts to the total influence of all imponderable forces affecting a person's life?
3. What is the relative importance of astrological forces to the total influence of all imponderable forces affecting a person's life?
4. What is the relative importance of other people's thought to the total influence of all imponderable forces?
5. What is the relative importance of suitable objects and situations to the total of all imponderable forces as affecting a person's life.
6. What is a decave, and what is its use?
7. How many characters, or different tone symbols, are required to completely chart a complex train of thoughts?
8. How can the key of a train of thoughts be determined?
9. From what arises the power of names and numbers to affect people with whom they are constantly associated?
10. What is the most important name with which an individual is associated?
11. To what extent do nicknames have an influence over people?
12. What is a birth-stone?
13. Is a birth-stone fortunate for the individual wearing it?
14. If the birth-stone corresponds to the sign on the cusp of Second house in the birth-chart, how will it affect the wearer?
15. What is the really important factor in reference to wearing a gem or a name?
16. What determines the importance of the house number as affecting the individual?
17. How important usually is the license number of an automobile?
18. What is meant by a character-vibration as distinct from a thought-vibration?
19. What are the two different methods of protecting oneself from inharmonious vibrations or the inharmonious thoughts of others?
20. Which of these two techniques should be used when it is necessary or advisable to cooperate with discordant people?
21. What are the three distinct categories of imponderable forces which have an influence upon human life?
22. What two types of vibratory influences have domestic pets?
23. Is there usually some compensation for bringing call to plants and domestic pets?
24. In what way are we limited in the choice of our vibratory associates?
25. How can one know whether or not the cheerful, jolly, benevolent attitude has been a success in protecting one from surrounding discords?

**Ceremonial Magic (Serial No. 185)**

1. What distinguishes black magic from the other kinds?
2. What distinguishes white magic?
3. What distinguishes grey magic?
4. What are the three functions of ceremony in magic?
5. In what way does a symbol, name, or token connect the individual with invisible help?
6. Is innocence of their meaning a protection to those who make use of black magic symbols?
7. How is a call put through to get in touch with an astral gangster?
8. Is the time when such a call is attempted important?
9. How can the general significance of a seal be determined?
10. Illustrate by comparing criminal conditions on earth how efforts to compel astral entities by conjurations is highly dangerous.
11. What must be done to enlist the aid of a criminal on earth or a racketeer on the astral plane?
12. In what way alone is it possible for an individual to sell himself to the devil?
13. Do astral "big shots" always keep their end of the bargain?
14. Do those who use black magic prosper long even on the physical plane?
16. Is it more evil to take unfair advantage of another by magical than by physical means?
16. Why is the conscious use of elementals so dangerous?
17. Is it necessary to call in the help of elementals in any process of white magic?
18. What invisible intelligences may be called upon to aid in white magic?
19. Is either compulsion or flattery resorted to in gaining aid in white magic?
20. Of what value in magic is a long and arduous preparatory period?
21. In what way do the specially prepared articles aid in magic?
22. Why are special astrological conditions selected in the preparation of the instruments to be used in magic?
23. Of what value in magic are devotional exercises?
24. What effect upon the unconscious mind has every act performed according to strict ritual?
25. What discipline is it customary to follow in the work of white magic?

**Sorcery And Witchcraft (Serial No. 186)**

1. What distinguishes sorcery?
2. What element is particularly emphasized in sorcery and witchcraft?
3. Why, in sorcery, are the most frightful rites encouraged?
4. What is meant when it is stated that emotions are ambivalent?
5. What kind of emotions are most effective in sorcery?
6. In the Salem outbreak of witchcraft, how many persons were executed?
7. What individual, more than any other, was responsible for the spread of witchcraft in the Salem outbreak?
8. Mention some witchcraft outbreaks in which hundreds of people were executed.
9. What were two standard characteristics of witchcraft?
10. Why were witches prevalent during the dark ages and so rare now?
11. When and where was the birth of modern spiritualism?

12. Previous to this how did the Church look upon anyone who had communication with spirits?
13. Who alone were responsible for the outbreak of witchcraft in Europe and America?
14. Why did the mediums of yesterday believe they were instruments of evil?
15. Why did witches come to believe they had entered into a compact with the devil?
16. Why did witches keep the place they held their seances secret?
17. How did witches visit their sabbat?
18. What is the probable truth of witches anointing their bodies with ointment so as to be able to visit their sabbat?
19. Why did witchcraft often become epidemic and sweep a whole village?
20. Why did sorcery find so fertile a field in convents and monasteries?
21. Even though a witch was not wickedly inclined to start with how did the attitude of the Church compel her to join with the forces of evil?
22. For what purposes were the debauches of the sabbat?
23. How do certain priests of oriental religions utilize the same principle, but not for destructive purposes?
24. What is the greatest aid black magic has ever had?
25. What is the best method of protection from black magic?

#### **Ritual And Religion (Serial No. 187)**

1. From whence is modern religious ritual derived?
2. What are the three essential functions of Ceremonial Magic?
3. Illustrate a modern ease of wide spread attempted white magic.
4. In what way is an enthusiastic revival meeting like the witches sabbath?
5. Mention a close approach to the witches sabbat at the present day, except that it is directed into constructive endeavors.
6. How do religious ceremonies tune the congregation in on the invisible congregation?
7. Is the invisible congregation likely to be more liberal in belief than the earthly congregation?
8. How do religious ceremonies often limit the possibility of gaining real information?
9. Why do religious leaders advocate the apostolic succession?
10. Can spiritual ability be conveyed by inheritance or gift as if it were money?
11. In what way is spiritual ability like education?
12. What is apt to be the effect upon the congregation of being led by a licentious and corrupt man?
13. Because of the thought-building power of the mind, do the members of the congregation who have passed to the astral plane have much additional knowledge?
14. What power have the vestments and other paraphernalia used in church ceremony?
15. What is the effect of beginning a religious ceremony with hymns of praise?
16. What power has the word Amen given as a response by the congregation?
17. What is the origin of the Eucharist?
18. What is the effect of participating in the ceremony of the Eucharist?
19. In what way do the invisible church brethren help, and in what way do they hinder the members of the congregation on earth?



20. What is the magical effect of baptism?
21. Explain the magical quality of holy water.
22. How do holy relics gain in power?
23. How much intelligence has a thought-form which is sent out to accomplish a given work?
24. What is the psychological effect of confession and absolution of sins?
25. Why do people who withdraw from a church so often complain of invisible persecution?

#### **Press, Radio And Billboard (Serial No. 188)**

1. How universal is the effort made to bias our judgment?
2. Indicate how history books commonly distort facts?
3. Indicate how prominent educators are sometimes paid secretly to influence public opinion in a way favorable to their employers?
4. To what extent are newspapers "slanted" in their interpretation of the news?
5. How extensive are the operations of press-agents?
6. How much fiction is published in magazines written purposely with a "slant"?
7. How is it possible to estimate the distortion of the news in the papers?
8. How is the radio used to influence public opinion?
9. Upon what do billboards depend chiefly for effectiveness?
10. What is meant by the inversive method of presenting a situation?
11. What are the three factors upon which inversion depends for effectiveness?
12. Why does inversion avoid a lie, plain and simple?
13. Why is an inversive doctrine commonly based chiefly upon widely accepted facts?
14. Indicate how, through inversion, the doctrine of poverty and celibacy gained a foothold?
15. Indicate how, through inversion, the idea became accepted that to have any kind of fun is sinful?
16. How are platitudes used to influence public opinion?
17. Why do people commonly fail to investigate the appropriateness of associating some person or doctrine with a platitude?
18. Indicate how the words "Red" and "Capitalistic Exploiter" commonly have been used to distort fact and build up sentiment?
19. Is the Sun-Sign alone a reliable guide to the vocation?
20. Why does repetition have so much power to convince?
21. According to politicians, how can people be made to believe a lie?
22. Indicate by current billboard advertisements how reason is lulled and people made to believe things are desirable through using a catch phrase.
23. How does thought-dissemination take place and gather force?
24. From what regions and what people does insidious thought-dissemination come?
25. What means can be taken to be sure we form our own opinions rather than accept them ready made from others who wish by them to gain an unfair advantage?

#### **The Wholesome Pathway (Serial No. 189)**

1. What are three highly desirable things of life?
2. In what way does happiness increase the ability to be useful?
3. Why is usefulness necessary to any high degree of happiness?

4. In what way does happiness aid spirituality?
5. In what way does usefulness aid spirituality?
6. In what way does spirituality increase the ability to be useful?
7. Do people normally generate about all the mental and nervous energy they can handle?
8. What happens when people generate more energy than they can handle.
9. What kind of conduct indicates that the individual can safely tap new sources of energy?
10. Of what value are the animal propensities?
11. What is the effect of becoming too "detached"?
12. Why are many occult students flighty unreliable and easily aroused to uncontrolled emotions?
13. Why do students of certain occult schools believe that other schools not agreeing with them are "black magicians"?
14. What is the cause of psychic instability among certain occult students?
15. What kind of rituals alone should be used?
16. How is it possible to gauge the influence of invisible brotherhoods?
17. Why is sex-magic a delusion and a snare?
18. In what way is fear an unspiritual emotion?
19. What qualities are built up in the lower kingdoms of physical life?
20. For life to develop above the astral how must its conceptions and motives be broadened?
21. Why must we be on guard against the unspiritual on both planes?
22. What is the strongest ally of insidious propaganda?
23. What is the easiest way another can cause you to do as he wishes?
24. How do politicians and others use confusion to get what they want?
25. How can insidious propaganda be detected?

*Appendix* 

---

## History of The Brotherhood of Light

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

## Appendix

---

# Declaration of Principles

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

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

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

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

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

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

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

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

That everyone should have:

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

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

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

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

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

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



*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 Magic Branch**

#### *Course 1, Laws of Occultism*

The word "occult" means hidden or unseen. The Laws of Occultism is the study of unseen energies and the subjugation of these energies to human control insofar as we are able. There are in existence undeviating natural laws that are yet unexplained by physical science. In this course various types of psychic phenomena are examined and explained. The nature of the inner plane and how it affects human life and activities is revealed.

#### *Course 4, Ancient Masonry*

In this course the rituals and symbols Ancient Masonry are revealed. For the modern Freemason this is an unprecedented work enabling him to perceive the esoteric and spiritual significance of the symbols and rituals of the lodge room. The astrological significance of the symbolism and their relationship to soul development are thoroughly discussed.

#### *Course 5, Esoteric Psychology*

Of all the energies that influence man none have a more powerful effect than his own thoughts. Directing one's thinking is the most potent of all forces to control one's life and destiny. Commonly, our efforts to exercise control are hindered due to faulty conceptions or repressions that result from environmental conditioning. Whether this conditioning expresses in a subtle way or one that is more obvious, the consequence is an obstacle to progress.

#### *Course 6, The Sacred Tarot*

With this book the student may readily determine the astrological correspondence of any number, name, color, gem or other object. In this course the "Religion of the Stars" system of numerology is set forth, and divination by means of numbers is explained. It is also considered to be one of the most complete, detailed syntheses of the Tarot archetypes as they manifest in different areas of occult science and spiritual truths. Each of the 78 cards is elucidated and 11 tarot card spreads are illustrated.

#### *Course 11, Divination & Character Reading*

Divination is a means to assist extension of consciousness on the inner plane

to acquire the information desired. It is then brought up into the region of objective consciousness. Clairvoyance, precognition, telepathy, the divining rod, teacup and coffee cup methods, among others are discussed in detail. The last four lessons are devoted to learning to read character based on physical characteristics.

### *Course 20, The Next Life*

Life on earth is but one phase of existence. Physical life constitutes necessary schooling so that the soul can function effectively on a higher plane where it will be less restricted. By understanding the nature of the life to come, the individual is better prepared to live this life and the next. Course 20 gives a great deal of information about the conditions to be met, and the activities of life after physical death. It tells about the various levels of the inner plane world, about the three methods of birth into the next life, about the influence of desires there, of the effect of sorrowing for those who have passed to the next life and how they may be helped, of the work to be done there, and how education is handled. The Next Life is not only interesting, but the information it contains will be a highly valuable guide to anyone when he/she passes from the physical.

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

	<b>Title</b>	<b>Serial Number</b>
<b>Astrology</b>		
Cs. 2	Astrological Signatures	1-5, 20, 21, 46 & 47
Cs. 7	Spiritual Astrology	71-83
Cs. 8	Horary Astrology	36, 86-92
Cs. 10	Natal Astrology	19, 103-117
Cs. 13	Mundane Astrology	141-150
Cs. 15	Weather Predicting	190-196
Cs. 16	Stellar Healing	197-208
<b>Alchemy</b>		
Cs. 3	Spiritual Alchemy	49-54
Cs. 9	Mental Alchemy	95-101
Cs. 12	Natural Alchemy	125-140
Cs. 14	Occultism Applied	151-162
Cs. 17	Cosmic Alchemy	164-172
Cs. 19	Organic Alchemy	209-215
Cs. 21	Personal Alchemy	216-225
<b>Magic</b>		
Cs. 1	Laws of Occultism	39-45
Cs. 4	Ancient Masonry	6-18
Cs. 5	Esoteric Psychology	56-67
Cs. 6	The Sacred Tarot	22-33, & 48

Cs. 11	Divination & Character Reading	118–124
Cs. 18	Imponderable Forces	183–189
Cs. 20	The Next Life	173–182

### Award Manuscripts

	<b>Title</b>	<b>Serial Number</b>
1	The Safest and Most Effective Method of Psychic Development	226
2	How to Become Conscious on the Inner Plane	227
3	How to Contact Desired Information on the Inner Plane	228
4	How to Hold the Consciousness on the Selected Level of the Inner Plane	229
5	Breathing to Acquire Proper Electrification	54
6	How to Become Objectively Aware of Information Acquired from the Inner Plane	230
7	How to Use the Transition Technique of ESP	231
8	How to Control Inner Plane Activities	232
9	How to Develop Soul Activity	34
10	How to Direct Soul Activity	35
11	How to Travel in the Astral	94
12	Soul Mates	69
13	How to Use Personal Cycles For Soul Unfoldment	93
14	How to Use Talismans For Special Purposes	84
15	Customs and Habits of Elementals	68
16	Value of Totems	85
17	Contacting the Masters	163
18	Great Pyramid Interpreted	55
19	Symbol Reading Made Easy	70
20	Initiation	38
21	Practice of White Magic	37

