

Personal Alchemy

C.C. ZAIN

Personal Alchemy

Course 21

Personal Alchemy

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, Personal Alchemy is the 7th of seven in The Brotherhood of Light series on Alchemy. In it you will find the serial lessons originally referred to as Serial Numbers 216-225.

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 10 lessons. At the back of the book beginning on page 155, 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 person's 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.

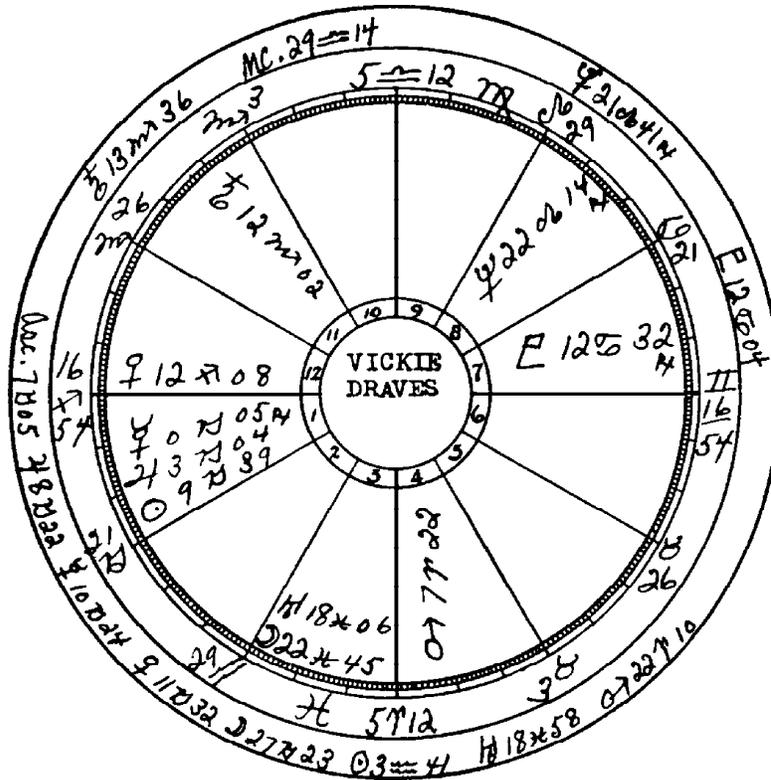
While he is still on this earth he will do all in his power to acquire new significant facts and revise The Brotherhood of Light lessons to include them. When he has passed to the next plane, undoubtedly new significant facts will be discovered that should be included in The Religion of the Stars. However, 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.

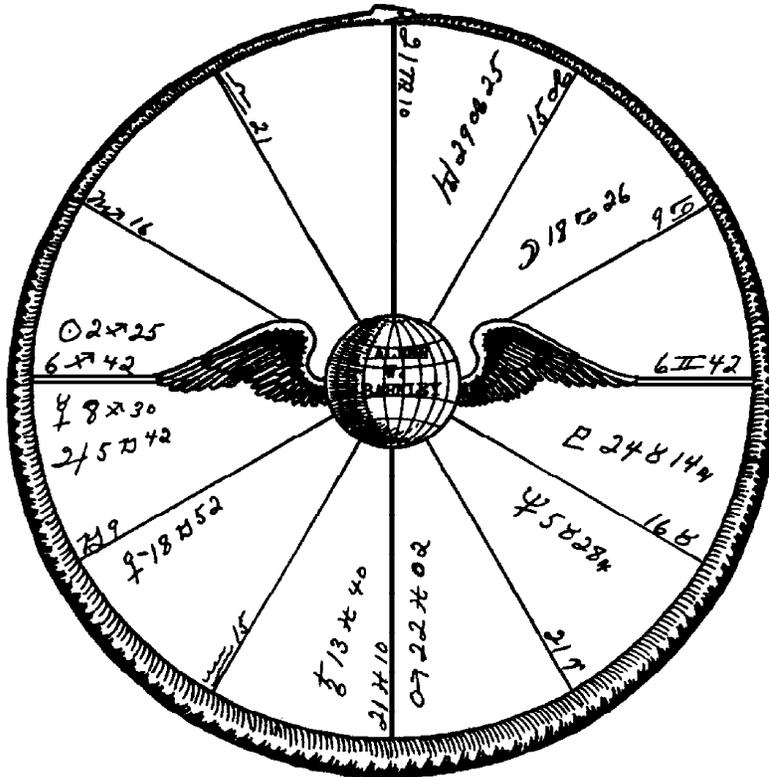
C.C. Zain (Elbert Benjamine)
August, 1951



VICKY DRAVES

December 31, 1924, 5:40 a.m. PST. 122:26W. 37:47N.
 Data from birth certificate

- 1940, interested in diving: Mars trine Asc. r.
- 1941, first A.A.U. try: Sun semi-square Venus r.
- 1942, won diving title: Mercury conjunction Jupiter r.
- 1943, entered "big time": Mercury conjunction Venus p.
- 1945, second place A.A.U. Mercury conjunction Jupiter r.
- 1946, married her coach Venus conjunction Sun r.
- 1947, won National A.A.U. high tower meet: Mercury conjunction Sun r.
- 1948, Aug. 3, as progressed, won spring-board diving at Olympics, and Aug. 6, won high platform diving championship; first woman in Olympic history to win both diving crowns: Mars trine Neptune r.



ALBEN W. BARKLEY

November 24, 1877. 88:45W 36:45N.

Time as rectified by W. M. A Drake 7:13 a.m. LMT.

1897, received A.B: Mercury semi-sextile Mercury r.

1901, admitted to bar Mercury sextile Sun p.

1905, prosecuting attorney: Asc. trine Uranus r.

1913, elected U.S. Representative: Sun semi-sextile Mercury r.

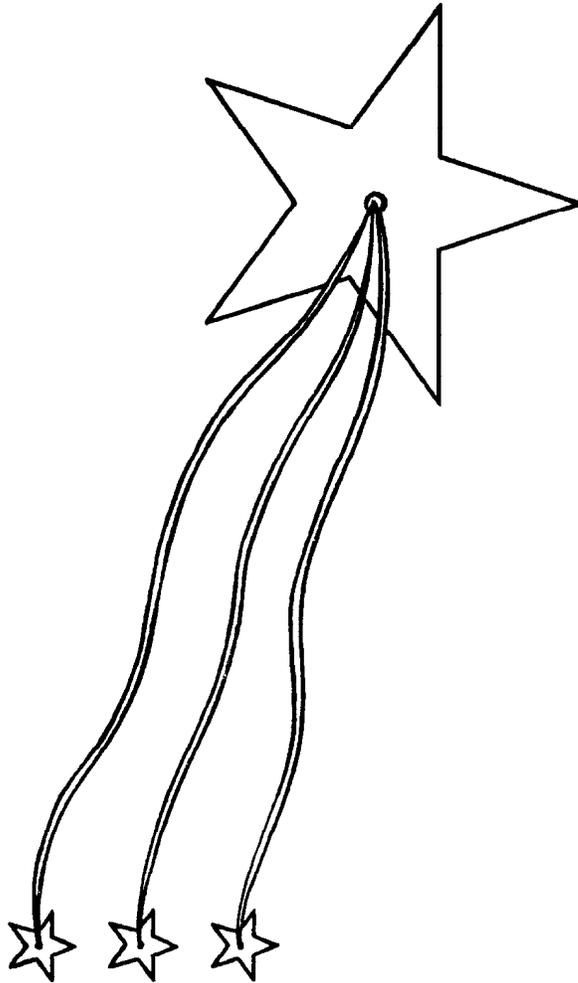
1923, defeated for governor: Sun opposition Moon r.

1927, U.S. Senator: Mercury conjunction Jupiter p.

1937, majority leader of Senate Sun sextile Sun r.

1947, minority leader of Senate: Mercury sextile Saturn, p.

1948, elected vice president of U.S.: M C conjunction Sun r.



Chapter 1

Three Things Every Neophyte Should Know

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 the spiral ladder in his effort to become that crowning glory of earth, the perfect man, or adept.

The most important function of a religion is to instruct people how best to live. Such instruction as is given must necessarily be based upon the kind and amount of information possessed by the religion. And its ability actually to help those who embrace it depends even to a greater extent upon the reliability of the information upon which its doctrines are founded. If the information it possesses is largely false, to that extent, instead of being helpful to its devotees, it is a hindrance to their true adjustment to life and its problems.

A vast amount of research has indicated that inner-plane energies have as much influence over human life as do outer-plane energies. Thus in The Religion of the Stars in addition to facts relating to the material plane, and teaching each individual and each group how to live to the maximum of co-operative helpfulness, to the most certain happiness, and to the utmost spirituality, important facts are taught about the inner-plane and its energies. The history, nature and future possibilities of the human soul are explained. The power of thought as a factor in human and other types of life is emphasized over and over again. The vibratory emanations of objects are classified. And the effect, use and cultivation of the emotions are given detailed consideration.

Yet not one of these things, nor any other factor of human life, can be completely understood in all its significance unless it is linked, either by correspondence or by its relation to a given birth-chart, with astrological energies. Therefore, even though we avail ourselves of every important finding of material science, go far deeper into psychology than the most erudite materialists, and leave no stone unturned to gather information in this world and from the realms of the after life; because the adequate interpretation of any of it, in so far as the human soul is concerned, is impossible without the aid of astrology, and because astrology affords the best possible road-map for guidance to the most effective and highest type of life, we call our religion The Religion of the Stars.

It is a popular conception, and one still held by backward astrologers, that astrology is mere fortune-telling.

According to this popular conception of fortune-telling by means of astrology, by the psychic faculties, or by some method of divination, a properly

qualified individual is able to discern what will take place in the future. This future he reveals to his client, who then knows what is going to happen, but is powerless to do anything about it.

This conception is both erroneous and inadequate. It fails to take into consideration either the nature of astrological energies or the power of the individual. In Chapter 8, Course 12-2, *Natural Alchemy: Evolution of Religion*, it is explained in detail that astrology only maps inner-plane weather conditions, that with our present knowledge we are powerless to change either the outer-plane weather or this inner-plane weather, but that with equal facility we can take precautionary actions, when the impending weather is foreknown, that usually will enable us to escape disaster from bad weather and which will enable us to take greater advantage of favorable weather.

Once at Johnstown, Pennsylvania, and once in San Francisquito Canyon near Los Angeles, due to unusually heavy rains the dam of a huge reservoir broke and brought loss of life and huge property damage. In either case it was quite impossible for those living in the path of the surging flood to prevent its approach, or to cause the rain which was responsible to cease before the dam broke, or even to prevent their homes being washed away. Yet those who received warning in time were able to make their way to safety before the water reached them, and were able to induce their friends also to seek proper refuge. Those not so warned met an ugly death.

It is unlikely that those in authority would have paid any heed to an astrologer, or to a seer, who had told them the dam would break. In fact, it would have been unusually difficult to have brought sufficient pressure upon those in authority to have caused them to take the steps necessary to prevent either disaster. Neither the astrologer nor the individual living below the dam could have altered the situation that the dam would break, even though they foresaw that it would do so, and had ascertained about the date when the flood would occur. But those living below the dam who were convinced that the astrologer, or the seer, had accurate information about it, could have moved their personal belongings and themselves from the path of the water to come, and could have warned their acquaintances to do likewise.

In regard to the San Francisquito disaster I do not need merely to suppose such a case, because there were families who believed in such warnings, and who as a result of them moved out a few days before the dam broke.

But I am not relating this to cite an instance in which astrology, through its warning, saved the lives of those who believed in it. I use this actual instance to illustrate something that every Stellarian should make a part of his religion. It is that, so far as the individual is concerned, his reaction to a condition is never irrevocably predetermined. Perceiving a condition approaching, no matter whether it is presignified by astrology, by extrasensory perception, or by some method of divination, he always retains the power, up to the moment he acts, of acting differently. Even though clairvoyantly he is seen acting in a certain way in the future, up to the time he acts he has the power within himself to act differently than was perceived in the clairvoyant vision.

There are both outer-plane and inner-plane weather conditions that are so drastic that in spite of forewarning the individual cannot escape disaster. In early 1949 there were blizzards with cold and such snow over the Great Plains area of the United States that even though they had known how severe the weather would be, many people would have perished and thousands of their cattle would have starved and frozen. Other people so warned could

have found refuge, could have driven their cattle to more sheltered areas adjacent to food, and thus been spared disaster. And in like manner, under most conditions, if the individual is aware in advance what the astrological weather will be during a certain period he can take steps which will enable him to escape what otherwise would be disaster, and to take greater advantage of favorable conditions when they arrive.

The neophyte striving for adeptship can never hope to attain that exalted state, or even to make much progress toward it, so long as he supinely waits for the misfortunes shown by the stars to overtake him, or languorously looks forward to such benefits as are shown to be showered into his lap. There is not one misfortune that comes into his life that, foreseen, cannot be made less severe in its effect upon him, and not one blessing that cannot in some measure be made more bounteous by the proper use of intelligence and initiative.

Chief among the objectives of The Religion of the Stars is to enable the individual to attain optimum living. And to attain optimum living, to the greatest extent possible he must enfranchise his soul. Astrology and the various other arts and sciences explained in Brotherhood of Light lessons are not to be studied merely to learn what is going to happen to the individual, but chiefly to give him information as to what he can and should do about every condition that arises or is foreshown. His interest in what is going to happen should be, to the extent of his power, to make it happen in the way he desires, or at least so to adjust his life that it will not affect him adversely.

Every one of the 210 lessons in the 21 courses contains information which can be used in some manner to give the individual a surer mastery of his own destiny. The soul, hampered with a physical body here on earth, must function in an environment which constantly influences its physical form and its astral form. It cannot be free from the actions of people, it cannot be free from the impacts of physical objects, nor the influence of the foods it eats, and it cannot be free from the influence of heat, cold, wind and moisture. Nor can it be free from the equally powerful influence of people's thoughts, the character vibrations of objects, and the inner-plane weather which crowds against its finer form.

Nevertheless, with an understanding of both the outer-plane and the inner-plane environmental forces and how they work, it can bring its own energies to bear in a manner which will enable it to expand its own possibilities and move persistently in the direction of spiritual unfoldment.

What is seen in the future, whether by astrology, or by some psychic means, is the relation of the physical environment or the inner-plane environment, or both, to the individual. It cannot be foreseen what the individual will do when so environed or influenced. From a knowledge of the individual's character, and a knowledge of the type and power of the energies influencing him, it can be foretold with reasonable accuracy what he is likely to do. But the final decision is up to him. If, foreseeing the condition before it arrives he decides to act differently, he has the power to do so. Initiative and intelligence form the lever and the fulcrum by which the soul can lift itself from its slavery to any force or condition.

The birth-chart, mapping as it does the organization of the individual's experiences up to the moment of birth in human form, does indicate both the natural aptitudes and the predispositions. But it does not irrevocably determine an individual's thoughts, emotions, or his reactions to environment. The

**The First Thing a
Neophyte Should
Know is that He Has
the Power to Direct
His Own Destiny**

predispositions, if he uses initiative guided by intelligence, may never develop into the events or conditions indicated.

You may be sure that a person with Mars conjunction the Asc. has a predisposition to be fiery, combative, and easily aroused to antagonism. Yet I know people with this position who are calm, mild spoken, and almost never show anger.

They invariably admit that in early life they had a violent temper. This temper and undue aggressiveness may have brought them serious trouble. Then they may have taken up occult studies which revealed how unwise permitting outbreaks of temper is, or the change may have been merely because they realized how disagreeable they were in the sight of others. But for some reason these individuals had determined to overcome a tendency with which they were born, and which an astrologer would immediately recognize in their birth-charts. They had resolved not to pass through life with the character with which they were born. And by dint of persistently cultivating other habits they had actually, and beneficially, changed the personality shown by their birth-chart.

I could tell of other acquaintances I have made during the almost fifty years of looking at birthcharts who were born with Saturn so prominent and afflicted that they were personifications of grasping selfishness. And I could speak of their coming into a higher conception of life, perhaps embracing The Religion of the Stars, and from thence on gradually changing the personality so that they came to be recognized far and wide for their charitable impulses and generosity in helping philanthropic enterprises.

But I do not need to draw my personal acquaintances into this discussion to illustrate the truth that the individual has it within his power to change the character with which he was born, and which the birth-chart indicates. For history is replete with the lives of great men who, in spite of early character defects and blemishes, changed their lives gradually until they were more noble, more powerful, and more useful to mankind than this early character and birthchart might commonly indicate.

Therefore, the neophyte endeavoring to realize the power of his soul to direct its own destiny should recognize that character and ability undergo a process of continuous change. They are not static, not something poured into an unchanging mold; but moving forward or retrogressing from day to day, from week to week, and from year to year. You do not possess the same character, the same abilities, the same power to attract opportunities, that you had a year ago, or that you will have a year hence. You do not possess the same character with which you were born, or which you had in astral life a few years before you were ushered into human form.

The birth-chart does very accurately map your character, opportunities, harmonies and discords as they existed at birth. You may have lived up to the expectations there shown, or have fallen far behind what ordinarily should be expected. But that is not too significant for the future. What you want to do now is to start at your present stage of development and move forward in the development of knowledge, ability, inner-plane organization and spirituality as fast as possible.

To do this you must really know yourself. You should become thoroughly familiar with your own birth-chart and what it indicates. From it you should find out what particular aptitudes you possess, and then decide how these best can be developed into abilities which will benefit society. You should ascertain within what kind of an environment such abilities as you expect to

develop can be used with most good fortune, as indicated by your chart. And then you should develop these abilities, and use them to the advantage of universal welfare.

From your chart you should find out toward what diseases and unfortunate events you are predisposed, and then take the necessary precautionary actions to prevent them developing or coming to pass.

You should get a good perspective of the fortune or misfortune your chart indicates for each of the twelve departments of life, and should take advantage of those which tend toward good fortune, and take precautionary action relative to those that indicate misfortune.

And you should cultivate the type of thinking which is the natural antidote of the planetary energies in your chart which are discordant and thus tend to attract misfortune. One of the biggest jobs you have, and one which you should work at daily, is to reorganize more harmoniously the thought-cell organization of your finer form. Not only the events you attract in this life, but those you will attract in the next life, are due to the psychokinetic activity of these thought-cells. If you are to have better fortune, either here or hereafter, you must recondition these thought-cells so they will desire, and work for, more harmonious events.

But such a knowledge of your inner-plane organization, or character, as mapped by the chart of birth is not enough. You must also be aware in advance of the inner-plane weather conditions which will influence you and tend to attract into your life events of a certain type at indicated periods. Unless you know when a certain type of inner-plane weather is going to arrive, and what kind of events it commonly brings with it, you are almost sure to experience these events. But if you know what the inner-plane weather will be before it arrives, and take the proper precautionary actions, the events will be more favorable, and often you will be able entirely to avoid those which are unfortunate.

In order thus to take advantage of foreknowledge of inner-plane weather conditions you must know in advance the progressed aspects which map the inner-plane weather. And you should learn, from a study of Course 9, *Mental Alchemy*, Course 10-1, *Natal Astrology: Delineating the Horoscope*, Course 10-2, *Natal Astrology: Progressing the Horoscope* and Course 16, *Stellar Healing*, just what precautionary actions to take to handle any given set of inner-plane weather conditions to best advantage.

The neophyte should calculate and set down in chronological order all his major progressed aspects for several years ahead. He should at all times have them thus calculated several years ahead and set down where he can conveniently consult them, and he should thus keep aware of the kind of inner-plane weather and what it is likely to bring several years in advance. He should know just when each such major progressed aspect gets within the one degree of effective orb, and just when it gets past the one degree of effective orb. And he should keep aware several months in advance when each sub-major progressed aspect gets within its one degree of effective orb, and when it moves beyond the one-degree of effective orb. Thus will he know when a certain kind of inner-plane weather will start and when it will cease.

To keep thus informed by being able to see all of the major progressed aspects at a glance, and to discern the period during which each is within the effective one degree of perfect, there is nothing better than to have a Church of Light Aspectograph hanging on a wall, with the lines drawn showing all the major progressed aspects covering 12 years.

During the period when each important major progressed aspect is within the one degree of effective orb—which can be ascertained by a glance at the Aspectograph—the neophyte should also keep informed a month or two ahead of just when minor progressed aspects forming to one of the four terminals of the major progressed aspect will reinforce its power and make it more likely at that time to attract an event of the character of the major progressed aspect.

To keep thus informed by being able to see both the major progressed aspects and the minor progressed aspects reinforcing them, nothing is better than to have a Church of Light Aspectograph hanging on a wall, with the lines drawn on it showing all the major progressed aspects and the minor progressed aspects for 12 months in advance.

The Aspectograph not only shows when each aspect is perfect, but shows at a glance when each minor progressed aspect, which may have reinforcing power, is within the effective one degree of orb to any birth-chart or major progressed position.

However, it is not important whether the neophyte draws his progressed aspects on an Aspectograph, or whether he merely tabulates them in a note book which he keeps handy and consults at frequent intervals. The important thing is that at all times he should keep aware of major progressed aspects and when they will be reinforced by minor progressed aspects before they are actually present, and that he take the proper precautionary actions relative to each. If he does this, he will have much better fortune in all departments of his life, and will be able to make progress twice as fast as if he had ignored them. And if he ignores them he may meet obstacles that are too difficult for him to overcome.

**The Second Thing
Every Neophyte
Should Know is
that He Should Be
Cosmic Minded**

I do not mean that every person who believes in The Religion of the Stars, and who, perhaps, becomes somewhat proficient in some branch of occult science, will become cosmic minded. I refer here to the earnest neophyte who has determined to live The Religion of the Stars, as well as believe in it, and who is determined to approach as closely as possible the state of actual adeptship. Such a determination implies great devotion.

Real devotion to The Religion of the Stars, such as the neophyte will find absolutely essential before he reaches adeptship, requires a complete readjustment of the mind, and consequently of the life, from the conceptions and actions which are common to non-religious men. It requires an absolute and unconditional surrender of the life to a religious principle. But this surrender, and the actions which spring from it, are far different than those of any orthodox faith. The only resemblance to orthodox devotion is the completeness with which the devotee delivers his life into the keeping of the Divine Mind.

He is led to this surrender of his personal ambitions, not through blind faith, but because, in some manner he has become conscious that the cosmos is an organization of minor intelligences of various degrees, presided over, and permeated by, an Infinite Intelligence. Just how this conviction first will be borne home to him depends upon a variety of circumstances. He may at first become convinced merely by observing what goes on in nature, and thinking about it. Or he may become convinced through observing how accurately the Hermetic Axiom, 'As it is below, so it is above; as on the earth, so in the sky' works. Or he may gain this vision through a flash of illumination. Or, again, it may seep into his consciousness as gently as the frozen clods of earth are warmed and caressed by the northing sun at the first advance of spring.

The easiest way for the neophyte to gain cosmic mindedness is through

using The Church of Light Mantram. It should be repeated every night at least once after getting into bed and before going to sleep, and every morning after waking and before arising. It should be made as much a habit as undressing at night and dressing in the morning.

Such an ideal as this, based upon Truth, held in the mind and vivified by The Church of Light Mantram given below, will produce a mental and spiritual state in which the individual will tune in on the all-pervading Super-Intelligence of the universe at a high vibratory level. And, in the course of time, it will be spiritually assimilated and then will evolve outward and become the dominant idea of Truth, which will result in Spiritual Power.

1. My Soul is One with the Universe, and my Spirit is an emanation from Deity.
2. I am commissioned by the Infinite One to assist in the scheme of His Creation.
3. I am assisting in the progressive evolution of creation, and in so doing my soul and its infinite possibilities are progressing in proportion to my desire to use all my powers and possibilities in Spirit and in Truth.
4. My physical organism is my natural universe, over which I alone will rule. It is my material cloak, or garment, through which I will manifest the powers of my Divine Nature.
5. I am progressing rapidly toward the subjugation of matter and the complete lordship over all sub-mundane atoms of life, which exist only by my permission, as peaceful and obedient servants within the lower animal realms of my dominion.
6. They exist by virtue of their functions in the work of creation, which I am now assisting; but they are, and ever must be, subservient to the higher realms of Spirit to which I by right belong.
7. I am eternal Spirit. My Soul is Immortal. No power in this infinite universe can alter my immortal nature, nor control my Soul's glorious destiny of eternal progression; because My Soul is One with the Universe and My Spirit is an emanation from Deity.

Whether it comes from the use of this mantram, or through some other channel, you may be sure that long before any individual reaches real adeptship he will have adopted the cosmic method of life set forth in this Church of Light Mantram.

This method of life, at all times, and in all ways, subjugates the desires of the devotee, and the actions resulting therefrom, to the principle of cosmic welfare.

Every day problems arise. Sometimes these problems are not important, and at other times their proper solution may mean the difference between success and failure, or even between life and death. That is one of the chief functions of all life-forms, to try to handle the situations with which the life-form is confronted in the best possible manner. Only those life-forms which have successfully solved the problems with which they have been confronted have survived. The others became extinct. All progress depends upon learning how to handle conditions to better advantage, how to overcome difficulties.

The neophyte, therefore, should develop the habit of thinking carefully about his daily life, as well as about more important problems, to discern if he is handling all his affairs in the best possible manner. He should at all times

be on the alert to try to handle every situation with which he is confronted or to which he has already become accustomed, in the best possible manner.

And in thinking each problem through, little or large, he should base his decision as to the best manner of handling it on the premise that each should be handled in the manner that will contribute most to universal welfare.

Thus to the true devotee of The Religion of the Stars there is but one type of counterweight to be used in the scales when weighing any decision. That counterweight is the extent to which the thought, feeling or action being weighed will contribute something beneficial to universal society.

Some of us are fairly familiar with the idea of The Surrendered Life through the attitudes of devotees of other religions. Such devotees seek to submerge their individualities, to become automatons directed by the guiding force of some religious conception. Some, for instance, renounce material possessions, take no thought of their physical well being, and spend their time in prayer. Others, especially in the Orient, make a pronounced effort to suppress every desire and to destroy the individuality, or to bring about a blend of the individual with the principles of nature in such a way that physical effort and physical life hold no attraction. There is a subjugation of Self which leads to passive acceptance of things as they are, and spurs the devotee on to no greater effort to change conditions about him.

But the surrender of his life to the Divine Will, as made by the devotee of The Religion of the Stars, both in conception and in result, is almost the direct opposite of this.

The devotee of The Religion of the Stars—and every neophyte who seeks true adeptship must ultimately become such a devotee—recognizes, through his countless contacts with other life-forms, and through even more direct contact with the Super-Intelligence, that there is a Supreme Mind Whom most call God, Who permeates and actively directs the whole universal manifestations on all its planes. And because, through his observations and studies he has become convinced that this Supreme Mind is amply fit and capable of managing the cosmos, he accepts God as his highest superior in this universal organization of which he forms a minute, though essential part.

Having faith that God knows how to run the universe far better than does man, he looks to God for instructions regarding what he can do to benefit the universal organization. And his studies give him a good general idea of what God is trying to accomplish and how He is trying to accomplish it. Perceiving this, instead of doing the things his unenlightened desires would lead him to do, or doing things according to the narrow viewpoint of materialism or orthodoxy, he undertakes to do the things God would have him do. God is the General Manager of the cosmos, and he is a workman taking orders from the General Manager, or from those appointed over him by the General Manager.

Even in the industrial plants of earth, the workmen do not run about and do just as the impulse moves them. If they did, the organization would fail, and they would themselves shortly experience hardship. Instead, each individual finds something to do, or is directed to it, and works, not just as his inclinations move him, but with the single aim in view of furthering the chief objectives of the whole organization.

And the devotee of The Religion of the Stars, in a like manner, strives continuously, not to satisfy his own passing whims, but to do those things which he is convinced will aid the purposes of the whole cosmic organization. His study of the 21 courses of Brotherhood of Light lessons is for the

purpose of finding out what the General Manager of the cosmos is trying to do, and how he, a workman in the cosmic plant, can do that which will help most toward the realization of the Divine Plan.

He completely surrenders his own whims and passing desires to the furtherance of the Divine Plan. He realizes that the good of society as a whole is far more important than the good of any single individual, like himself. Consequently, in every action, every day of his life, he considers the effect upon cosmic society, and upon this Progressive Universal Plan which the Divine Mind has so competently formulated, and which he has somewhat discerned in his study of *The Religion of the Stars*.

But this surrender of his life to the fulfillment of the Divine Will is just the opposite of the negative attitude of those of certain orthodox faiths who surrender their lives to religion. These individuals, for the most part, strive to withdraw from the world and its affairs. They seek a holy life in which the active work of the world, and the active work of the after-life, are performed by less holy individuals. They fail to realize that if the universe is to advance to a better condition, intelligence and initiative must actively be used in making it better.

They are like a certain class of potential voters in our national life. These, because they do not like the way political conditions and economic affairs are handled, refuse to meddle in politics, and do not even take the trouble to cast a vote. They seem to believe that somehow things will get better due to the efforts of others. They might just as well think when their auto breaks down on the road all they need to do is to sit in the car until someone comes along and repairs it. It may be that, with no initiative or activity on their own part, no telephoning some repair garage, some kind-hearted person will come along, stop, and repair their car or call a repair garage. But they thus merely shift to others the work they should do.

Yet when a car stalls, instead of hoping someone will come along who will stop and fix it, the intelligent man does whatever he can to remedy the trouble. And if he cannot fix it himself he calls a repair man to come and do the work. And when those who do not like the way our government is run, who feel our economic system is unjust, exercise as much intelligence and initiative in remedying conditions as those do who now determine how these affairs are handled, we shall have a new and better political and economic era.

Likewise, when holy men, instead of merely dreaming of a more perfect type of life, either here or hereafter, in which everything will be provided for them without effort on their part, and in which they will escape distasteful contact with worldly turmoil; when these men realize that the condition of the world and the condition of the after-life depend upon the intelligent effort men make to change conditions for the better, then progress will become more swift, both below and above.

But the devotee of *The Religion of the Stars* recognizes that things are not just going to be done for him, and are not just going to be done for the universe. The progress of the cosmic organization depends upon the intelligence and initiative thrown into it by the various individuals who compose it. Do not think that God, the General Manager of the concern, is going to do all the work of the whole organization. The work to be done has been efficiently planned by Him, and the end to be accomplished through that work made apparent. He gives instructions as to the methods to be employed. But the actual work to be accomplished, the actual progress of the cosmos, is in the hands of subordinate intelligences.

Some of these subordinate intelligences have vast powers, enabling them to direct the construction and development of a universe. But they, in turn, are dependent for what is accomplished upon lesser intelligences working under them. And so on down the scale of organization, man on earth being a type of workman who has it within his power to grasp the overall scheme of things in a general way, to discern what he can do as a workman, and also possessing considerable power to direct the energies of intelligences less advanced than himself into proper channels.

The devotee of The Religion of the Stars thus arrives at a state where he perceives his responsibility to universal society. He realizes he is a factor in the scheme of things, and that he can at all times do something to help realize the Divine Plan. He does not expect the universe to run itself, any more than he expects an automobile to run itself. He is not afflicted with the idea that the whole organization would collapse if he should shirk on the job; but he does know that what he can do really helps things along. And because he recognizes these things he exerts his energies and his intelligence and his initiative to the utmost in furthering the realization of the Divine Plan.

And to do this with the utmost efficiency of which he is capable, he forgets himself except as this self is a factor in the furtherance of realizing the cosmic scheme. Yet this is not in the direction of destroying his individuality, his initiative, or his ingenuity. Instead of discouraging individual initiative and ingenuity, the good manager of any concern does all he can to encourage his employees to do independent thinking, to devise better ways of performing work, to suggest superior ways of handling departments, and to think of any and everything that will make for a more successful organization. To surrender the life to the Divine Mind as taught by The Religion of the Stars, requires that the individuality should be built and strengthened, that the intelligence should constantly be used, that abilities should be increased, and that knowledge should be accumulated, instead of any or all of these being subdued.

In reference to the way to handle things in the manner best for universal welfare, the constructive attitude should be cultivated. This attitude is given detailed discussion in Chapter 2, Course 14, *Occultism Applied to Daily Life*. It means, among other things, that the character must be so changed that whatever situation arises, pleasure is felt in the attempt to meet it in the best possible way. Not that this attitude will always result in overcoming the difficulty. But viewing whatever transpires as a new problem which gives opportunity to devise the best way to meet it, and taking pleasure in meeting it in the manner devised, not only increases efficiency, but it permits no inharmonious vibrations to be built by the thoughts into the finer body.

This completely constructive life, based upon the problem attitude toward events, is one of the marks of adeptship; and any neophyte who succeeds in building it into his character as a permanent habit-system may be assured he is well along the path toward becoming an adept.

As to what will best assist in the furtherance of the realization of the Divine Plan, almost every thought and action can, through adopting the constructive attitude, be made, at least in some small degree, to operate in this direction. But for a general overall picture of those things which assist such progress, and which we should at all times work to see realized, this will become clear when we recognize from our observation of nature that all life-forms are striving to realize in greater degree the drive for significance, the drive for nutrition and the drive for reproduction. Nutrition in its expanded

form embraces all those things which give the life-form health and continued existence. And reproduction in its expanded form embraces not merely physical progeny, but also mental progeny. New and original ideas are offspring resulting from the reproductive desire.

If people are to have food, clothing, shelter and the comforts of life with which to satisfy the nutritive drive, they must have adequate information, and they must not be curtailed by the greed for power or material things by those of special privilege. Activities which assist people to have freedom from want further the realization of the Divine Plan. And as fear arises from anticipation of want or of injury, anticipation that the nutritive drive or the reproductive drive will not be realized, activities which assist people to be free from fear also further the realization of the Divine Plan. And freedom from fear can only be had when there is adequate information.

Religion merely strives to employ nonphysical means to continue to realize the drive for significance, the drive for nutrition and the drive for reproduction after the death of the physical body. And if it is to perform a sound service, people must have as much information as possible about both planes. Thus is it also dependent upon freedom of information.

Any activity, therefore, which will assist people to have freedom from want, freedom from fear, freedom of religion, and particularly that freedom of expression which constantly seeks and disseminates as widely as possible new information, is in the direction of assisting in the realization of the Divine Plan.

Merely from the moral point of view, it is no greater wrong to enslave another, to take money away from him unjustly, or to influence him to conduct detrimental to himself, through the use of occult powers and knowledge than it is to use a gun or a club to gain the same ends. The individual doing any of these things has not grounded his personality in The Religion of the Stars. He still belongs to the stratum of humanity which has evolved in intelligence above the brutes, but which as yet is moved and activated by the motives and impulses of the brute world.

Of course, whatever method is employed to gain an unjust advantage over another, reacts unfavorably upon the character. One builds into his character the mental states which correspond to his thoughts, feelings and actions; and when these are selfish and antisocial they lower the dominant vibratory rate of the individual. He sinks to a lower spiritual level.

But in the practice of the occult sciences and the application of occult knowledge, an additional factor is always present. This additional, and very important factor, which can be avoided by no one who makes extensive use of occult knowledge or occult powers, is that by the very nature of occultism its study and practice tunes the individual in on entities of a similar vibratory rate and similar desires in the unseen world.

Such tuning in may be, and often is unconscious. But the intelligences thus contacted, nevertheless, assist him in his investigations and in his endeavors. They are attracted by his desires, which are of similar quality and basic vibratory level as their own.

Thus the moment he begins to use his occult knowledge to take advantage of his fellow man, and the moment he begins to use occult powers to the detriment of others and the benefit of himself, this mental attitude tunes him in on and attracts to him a swarm of invisible life of the lower astral levels. Unknown to himself, perhaps, he has tuned in on a realm of iniquity; and the

The Third Thing Every Neophyte Should Know is that to Use Occult Knowledge or Psychic Power to Take Advantage of Another is Disastrous

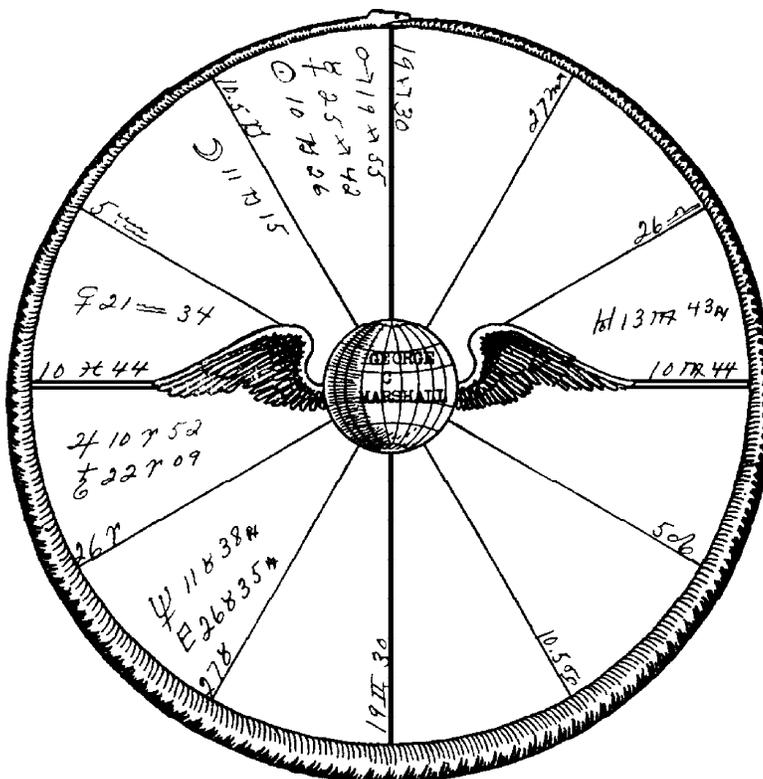
entities of these realms, some of which are of the racketeer and gangster type, and some of which are elementals, strive by every cunning means to get him under their power. And you may be sure, if he continues to use occultism as an unfair means to gain advantages, or to injure others, that every such operation on his part places him more and more in the power of invisible forces which delight in the slavery they force upon him.

That this is the case need deter no well-intentioned person from occult pursuits. Occultism is no more dangerous than other scientific knowledge. Hardly a discovery of material science—the latest important one at this writing being atomic energy—is made that does not open the way for the foolish to destroy themselves through it. Every step in human enlightenment opens up new fields for foolishness, new fields by which the greedy may exploit the unwary, and new hazards commensurate with its advantages.

To the individual who remains not on the plane of real humanity, but sinks back to the brute level in his morals, occultism offers tremendous dangers, both to himself and to his victims. It is not something for one less than human to meddle with. And if he does tamper with it, from the plane of brute life, he will come upon an awful reckoning. The life and suicide of Adolf Hitler (chart in Chapter 1, Course 2, *Astrological Signatures*, page xiv) is but one of numerous examples that might be cited.

Yet to such persons as have attained the normal vibratory level of humanity, the occult sciences, which merely explain inner-plane facts, offer no such dangers. Such individuals will not shoot a man in the back to rob him, and they will not use occult powers to rob him. Such individuals will not embezzle the money of widows and orphans behind the cloak of the law; neither will they use astrology to find the weaknesses of victims whom they can traduce. To the man of average morals, occultism offers no more perils than does material science.

But this the neophyte, seeking adeptship, should realize at start; that with every gain of knowledge and power comes the opportunity to use them either for selfish and unworthy advantage or for the benefit of cosmic welfare. And his own soul's weal depends upon his using such powers as he comes into possession of for the good of all. Yet, because his ability to help others in large measure depends upon his own welfare, in pursuing the practice of The Religion of the Stars, in which every decision, every thought, every action and every emotion is determined upon the basis of HOW MUCH IT CONTRIBUTES TO UNIVERSAL WELFARE, he will usually find that his own affairs prosper amazingly.



GEORGE C. MARSHALL

December 31, 1880, 10:32 a.m. LMT.

Time as rectified by W. M. A. Drake.

1897, entered V.M.I.: Venus sextile Moon r.

1917, to war in France: Sun semi-sextile Mars p.

1918, made colonel: Sun sextile M.C. r.

1939, Army Chief of Staff: Sun sextile Sun r.

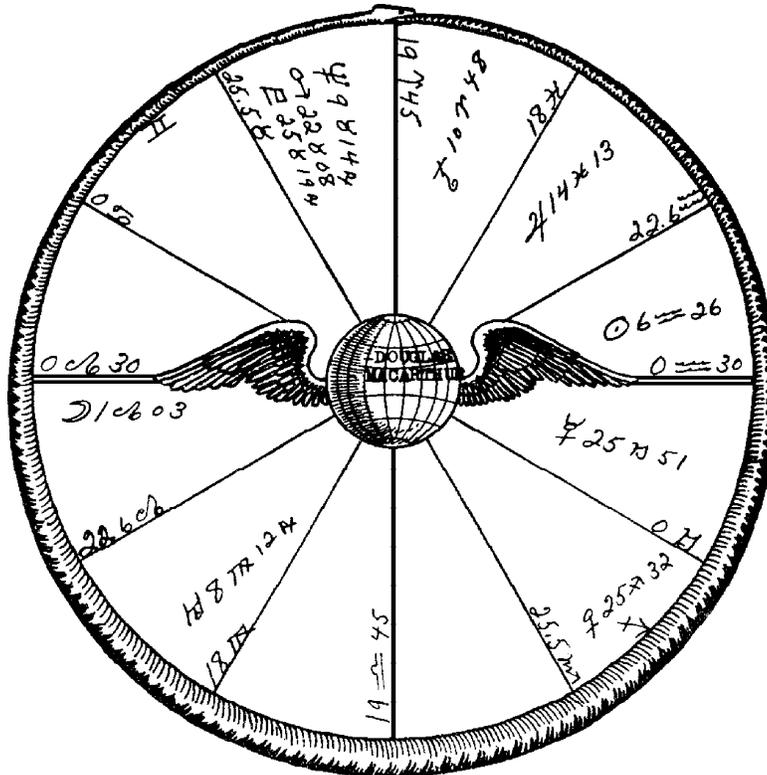
1941, Dec. 7, Japs attack Pearl Harbor: Sun opposition Uranus p.

1945, unsuccessful mission to China: Mercury square Mercury r.

1946, Secretary of State: Jupiter sextile Venus r.

1947 formulated European Recovery Plan: Mars sextile Jupiter, r.

1949 Jan. 20, retired: Sun square Mars r.



DOUGLAS MacARTHUR

January 26, 1880, 4:50 p.m. LMT. 92:16W. 34:43N.

Time as rectified by Norma Hammond.

1903 graduate West Point: Sun inconjunct Asc. r.

1917 Sept., Chief of Staff of Rainbow Division: Sun conjunction Jupiter r.

1918, June, wounded twice: Mars semi-sextile Neptune r.

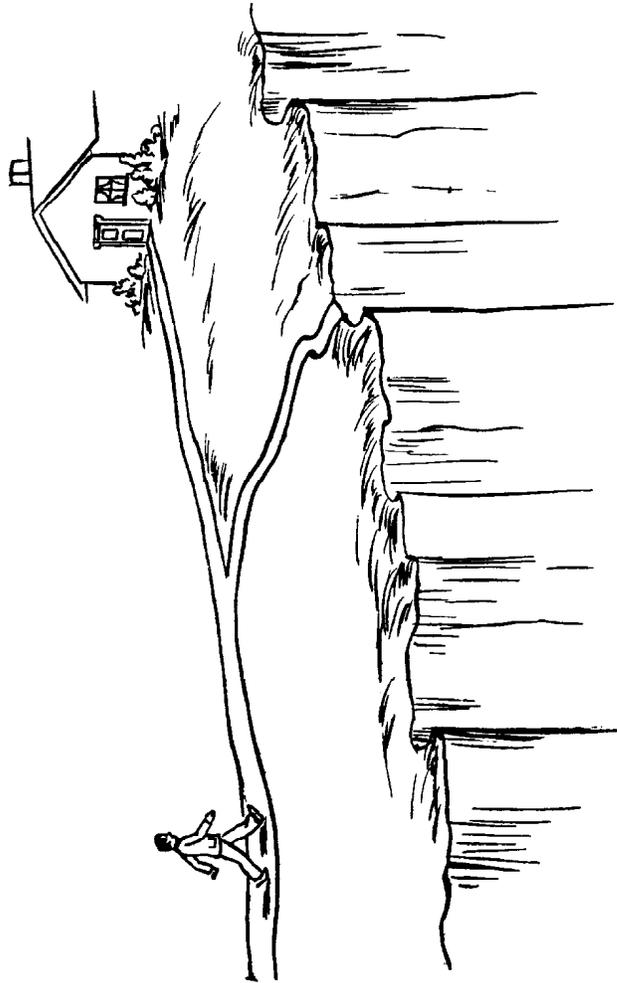
1930, Army Chief of Staff: Mars sextile Saturn p.

1937, retired: Venus opposition Uranus r.

1941, Dec., Japs attacked and drove him from Philippines: Sun inconjunct Uranus r, Mars sesqui-square Sun r.

1945, Jan. 28, recaptured Luzon: Venus conjunction Jupiter r.

1945, Aug. 15, Japs surrendered to him: Mercury sextile Sun r, Mars semi-sextile Pluto r.



Chapter 2

The First Three Habits A Neophyte Should Adopt

THROUGHOUT our studies of the occult the thing we find stressed most is the importance of character. The character and I the soul are assumed to be identical. And it is recognized that in the presence of a given inner-plane weather, in the presence of a certain influence radiated by an object, in the presence of a specific thought, or in the presence of the same external circumstances, an individual possessing one kind of character will behave in a very different manner than will an individual possessing another type of character. The effect either an outer-plane environment or an inner-plane environment will have upon an individual is determined by his character. And occult training as well as religious precepts mostly have for their aim the development of a superior type of character.

Now what is this thing we call character?

This question can be answered by stating that it is the sum total of all the states of consciousness the soul has experienced as these are organized within the finer form of the individual. But in addition to such a bare statement of fact, in order to make the matter clear, there should be added information both as to how the character was formed, and how it manifests.

It was formed, as is so often repeated in various B. of L. lessons, by the sum total of all the soul's experiences registering in consciousness and entering, according to the manner thus registered, into the mental organization, where such registered experiences persist, either as they were registered or as modified by later experience.

Thus persisting in the finer bodies as an organization of mental factors, the character determines all the acts of the individual in the presence of whatever environment he contacts. The character manifests as behavior, and the type of behavior depends upon the kind of character. In the same kind of environment, if the character is changed, the behavior also is changed. What we accomplish, therefore, and what we fail to accomplish, is determined by character. And if we wish to pursue the matter still further, taking into consideration the psychokinetic power of the internal harmonies and internal discords organized as thought-cells and thought structures, to bring conditions into the life, we find that not only is behavior in the presence of environment determined by character, but that the kind of environment attracted to the individual also is determined by his- type of character.

Character determines both the external conditions which call for decision and action, and the kind of decision and action resulting from the condition

thus attracted. Both to the individual, and to society which tolerates or benefits by the individual, character is the one thing of paramount importance.

In its manifestation, character is the manner in which we habitually think, feel and act. And whenever we arrive at a stage where we think, feel and act habitually in a manner different than we have previously thought, felt and acted, we have clear evidence that our character, by that much, has changed.

And this is the object of Personal Alchemy; to change the character in such a manner that the individual lives better than previously, and to keep making changes in the character, one after another, that will enable him to advance step by step up the ladder of spiritual attainment until the state of adeptship, the state of the perfect man, is reached.

As the manifestations of character are the habits of life, the proper method to follow in thus changing the character beneficially is resolutely to set about the elimination of such habits as are not conducive to the high spiritual state one wishes to attain, and as resolutely to set about forming all those habits which are in the direction of adeptship. For whenever the proper habits have been formed and have been exercised over a sufficient period of time, they prove that the internal character also has changed to a corresponding extent. In fact, not only are the habits of life an accurate index of the character within, but the habits of life also act as forces by which the internal character is altered.

It will thus be seen that the neophyte who, let us say, has lived much as the world about him, can hope to make a rapid ascent to a higher type of life only by markedly changing his habits. If his habits remain as they were, his life will make only such progress as is customarily made by other people who have similar habits. Yet he is not content just to drift along, just to gain a little intellectual comprehension of the truth. He is ambitious to make swift progress. And he can only do this through adopting a manner of living which, while not making him conspicuous in eccentricity, nevertheless is really markedly different from the life of the majority of those by whom he is surrounded.

There is no occasion that I can see for the one who aspires to the state of adeptship to withdraw from contact with his fellowman, to shirk the responsibility of making a living, or to refrain from taking an active part in the management of the affairs of the community in which he lives. An adept is not one who goes off alone and meditates, and thereby gains some wonderful power for himself which he never uses to benefit mankind. On the contrary, an adept is a man or woman who has developed a very high degree of spirituality, and who has gained both power and knowledge for the purpose of using them to benefit humanity, and who does so use them to benefit as many as possible.

In one's own home, or during the lunch hour of a business day, one can go into the silence, one can meditate, and one can do other things which are desirable in the matter of developing occult powers. Powers develop fastest when used. And among people there are always opportunities to use such abilities as develop for some constructive purpose. In reference to learning, as I have pointed out elsewhere, it is commonly recognized that quicker progress in knowledge of any subject is made in the effort to teach it. Undertake to explain something to another, and not only do you find out whether or not, and how much, you know, but in the process of explanation you tune in on the source of such knowledge and are surprised at the additional information, about which otherwise you never would have thought, which comes streaming into your consciousness. When teaching, especially in teaching any

occult subject, new examples and additional material customarily present themselves to the mind.

Of course, to do much studying and original research there must be time devoted to them; but adeptship, which we are now considering, is not merely a matter of intellectual attainment. It is even more the development of character, a progress from a less spiritual to a more spiritual state. And the circumstances of everyday life afford far more opportunity for the development of spirituality and real soul power than is afforded by a monastery or a wilderness. Everyday life affords just those obstacles by which we are able best to test whether or not, and how much, we are advancing.

If an individual is capable of living a perfectly spiritual life, such as an adept lives, he can live it in any environment where he finds himself. If he can only live the perfect spiritual life when apart from his family and friends and business associates, it is not a perfect spiritual life he is living, but merely an artificial life which, like a hot-house plant, seems beautiful only while under special care and protection.

Do not think the real adept lives apart in the mountain fastness. The real spiritual giants live and work among men, contributing their energies and powers to alleviate human ignorance and suffering, and in all ways possible aiding in the realization of God's Great Plan.

To become such a spiritual giant the neophyte must make a small beginning and gradually, one step at a time, change his habit-systems until, as a matter of steady growth he has those habits of life which distinguish the adept. The adept, or perfect man, must, of course, master all the 21 branches of occult science. He must be an individual marked for his wisdom. And in the course of his development he must attain to certain occult powers. Furthermore, his efforts lead him to a refinement of thoughts, emotions and actions, so that he is a being of superior appreciations and perceptions. But above all, and at all times, the mark of the adept is his strong adherence to the perfect moral code: A SOUL IS COMPLETELY MORAL WHEN IT IS CONTRIBUTING ITS UTMOST TO UNIVERSAL WELFARE.

The real adept has arrived at the state of adeptship, not through any selfish desire to be superior to other men, and not through a desire to exercise uncommon powers. Instead, he has arrived at this exalted goal because, as a neophyte, he has realized that in the attainment of a higher type of spirituality, by the attainment of unusual powers and abilities, and through the use of more comprehensive knowledge, he could do more to assist in the furtherance of God's Great Plan. He has arrived at adeptship not through any "holier than thou", motive, but through his earnest desire and endeavor to contribute the most possible to cosmic welfare, and perceiving that ability, wisdom and increasing power would lead him to this objective.

Therefore, the sooner the neophyte adopts this universal and perfect moral code as the one dominant motive and guiding power in his life the more speedily will he advance toward adeptship. And never, in this life or in any other, will he attain adeptship until he does thus become completely moral in this universal sense.

The neophyte should make a permanent habit of analyzing every habit and process of life as it now exists in the light of his present understanding with a view of perceiving how much each contributes, in the long run, toward assisting or hindering universal welfare. Then let him start making the changes in his life that will enable him to contribute more to, and hinder less, cosmic progress.

The First Habit to Adopt is to Make All Thoughts, Feelings and Actions Conform to the Universal Moral Code

Unless the neophyte has had wide experience, and has had the opportunity to observe the results obtained by many people in their application of theories, he will almost surely believe certain habits and practices are in the direction of contributing to universal welfare that his actual experience in time will cause him to abandon. The literature of the time is redundant with theories on gaining knowledge, with theories on how tremendous occult powers can be developed, and with theories on what constitutes spirituality. And it is hardly to be expected that the neophyte at start will escape being attracted to some of the many highly embellished theories that in practice do not work.

And the neophyte who expects to get actual results from some practice, and diligently follows instructions all to no avail, is apt to feel discouraged. He is led to expect something that does not happen, and thus feels there must be something wrong with himself because his expectations are not realized. But far more frequently than might be supposed he is on a sounder basis of fact and reality than those who propounded the theory; and the reason he does not get the expected results is really because he is so sound of nerve and brain that he does not readily yield to suggestion and suffer delusion.

In saying this I certainly do not wish to disparage the independent development of the psychic faculties; for their cultivation and the development of the higher states of consciousness are not abnormal. They are in the direction evolution is moving. They can be cultivated on as sound a basis as one can cultivate a taste for high class music. But the awakening of the kundalini, the amazing results to be had by certain postures and rhythmic breathing, and various types of psychic phenomena, other than the exercise of extrasensory perception and entering into the higher phases of consciousness, are not apt to yield the neophyte all that is claimed for them by their enthusiasts; and they have associated with them some very real dangers.

Unless the neophyte is over zealous and enthusiastic, he usually is aware when things are not going right for him; and thus is warned before meeting danger or actual difficulty. And, because the temperaments of people vary so widely, it is hardly wise to draw the rules too tightly as to what should and what should not be attempted, and as to what may or may not be expected from following a given practice. What is most helpful to one often is of no help to another, and what is dangerous to one may hold no peril to someone else.

About the best general rule that can be laid down is for the neophyte to be constantly alert and observing, and to note carefully the effect of his practices and his habits as affecting his life and usefulness. The thing that is best for him is the thing that works best in practice, whether or not it follows the rules laid down in someone's book. After trying something out conscientiously for a time, usually some result, either positive or negative, can be discerned; and this can be used as a gauge of the value of the exercise or habit which has been adopted.

I have more to say in the next lesson about the development of the psychic senses and the higher states of consciousness. I merely mention them here to point out that beginners often get discouraged through not obtaining the results they are led to expect. Perhaps they need to change the method they are using; perhaps they need to give the matter careful thought and analysis; but they should not permit themselves to be discouraged; for the feeling of discouragement is pernicious and a hindrance to the neophyte's main purpose.

As I have taken much pains to point out in Chapter 4, Course 19, *Organic Alchemy*, the soul is educated through pleasure and pain. The sensation of pain has been developed by the soul to enable it to become aware of those conditions which threaten the destruction of its organism or in other ways tend to thwart its desires. And pleasure has been developed by the soul to enable it to be aware when it has triumphed over the condition which threatened its form or its desires and thus is being successful.

Now, however, if we continue to register pain, in this instance the pain of discontent and discouragement, when we do the very best of which we are capable under the circumstances, the soul reacting in the normal manner from pain loses incentive to further similar effort. When one has done the very best he can under existing conditions, no amount of painful prodding will cause the soul to do more. When a horse is doing its best to pull a heavy load, further prodding will cause him to cease effort. Most balky horses at some time in their past have been educated, by some incompetent driver, in this manner to become balky. And the individual who continues to prod and annoy himself when in reality he is doing his utmost is quite as apt to become disheartened and cease making as much effort as he previously did.

If you beat a dog when he gives a good performance as well as when he makes a mistake, in a very short time the dog will no longer give a good performance. And the best animal trainers find that the less they use the whip on occasions of error, and the more they rely upon kindness and reward for good performance, the more success they have with their charges. This means that they have ceased to employ the pain technique and in its stead have adopted the more superior pleasure technique in the education of the creatures under their instruction.

If you have the narrow viewpoint that men have souls and that dogs have not, you may object to illustrating the education of the human soul by referring to the most successful practice of animal trainers. But in truth your soul and my soul are different than the souls of animals thus trained not in kind, but only in degree. And experimental psychology illustrates that the same basic principles of training are equally effective when applied to any living thing; plant, animal and man included.

Therefore in your effort to become a master, one of the first things you should do is to make a careful appraisal of yourself as to what, at any given time, you should expect of yourself. You may have either an inferiority or a superiority complex which will warp your judgment. Your contacts with life may be such as to cause you habitually to expect far more from yourself than you have ability to accomplish, or to expect far too little of yourself. Your temporary standards may be either too high or too low, and need readjusting.

I do not mean that the state of adeptship is too high for you. It is not too high for any earnest person; although those of marked deficiency may not be able to reach it completely until after they have passed to the next plane of existence. But it is very easy to expect to do more or less than is possible toward this ultimate end in a given interval of time. Failures there are bound to be. But a failure to accomplish as much as hoped for, so far as personal advancement is concerned, is infinitely better than not trying. We often learn as much by our failures as by our successes. Every failure should leave us in possession of greater ability for the next attempt.

Because pain, such as discontent and dissatisfaction with oneself, builds discordant thought-cells within the finer form, and these use their psychokinetic energy to bring into the life unfortunate events, I do not advo-

The Second Habit to Adopt is to Feel Pleased When You Have Done Your Best

cate that when one has not lived up to what he normally should expect of himself that he should permit any such discord to persist. Instead, the energies should be centered on the next attempt, and a confidence built up that the next attempt will be more successful. Instead of dwelling on the failure, it is far better to picture the success of the next attempt, and to picture with this success a glow of happiness, and as many other pleasant feelings and emotions in connection with it as possible.

In this manner, while not permitting the soul to lag in effort toward accomplishment; it is possible to build up a high degree of satisfaction in the consciousness that, regardless of temporary results, one is doing the very best he can. And this is the objective which early in the neophyte's training should earnestly be sought; to build as many, and as pleasurable, associations around the effort to do one's utmost regardless of apparent failure and adversity. This habit of feeling thus should become so ingrained in the essential nature that however difficult external environment becomes, there will be a finer and stronger satisfaction felt in meeting each situation and problem as it arises in the best manner, and that this satisfaction will outweigh in pleasure the pain and discomfort caused by the things which, in spite of these efforts, remain beyond control.

**The Third Habit to
Adopt is that of an
Invincible Will**

It goes without saying that to accomplish anything really worth while requires the exercise of considerable will-power. And because, in his endeavor to become an adept, the neophyte must master his own mental processes and a number of studies, as well as develop his character so that it is superior in nature to the characters of the mass of mankind by whom he is surrounded, it is essential, to be able to carry out such an ambitious program, that he should possess a strong and vigorous will.

Occult training in all lands and during all periods has stressed the importance of developing will-power. And in the Orient are to be found a large variety of artificial systems which have been devised through which the neophyte can thus gradually, though effectively, develop his will.

Although these Eastern systems of will culture undoubtedly do develop will-power, an analysis of what comprises will-power reveals that, to one who will take the trouble to avail himself of the opportunities offered, everyday life can be made to develop will-power quite as rapidly and quite as effectively as can any Oriental or Occidental artificial system of will culture. And the utilization of everyday life for this purpose has two additional advantages. It does not crush the soul or stun the finer emotions, and in the process of its development there is constantly something constructive accomplished for the benefit of society.

An invincible will, when reduced to its simplest terms, is merely the habit of carrying out to its completion whatever one sets out to do. And a vigorous will, when thus reduced to simple terms, is the ability to direct a strong volume of energy steadily into the accomplishment of predetermined purposes.

A strong and vigorous will implies the ability to direct the energies into some chosen channel of accomplishment, and the ability not to be deterred from accomplishing the purpose thus selected. And the only way by which any individual ever learns thus to direct energy and learns not to be swerved from his purpose is through the gradual development of a habit-system in which energy is directed strongly to accomplishment, and in which obstacles which might be permitted to swerve him from his purpose are battered down, overcome, or circumvented.

I repeat, the only way by which any life-form, man included, gains a powerful will is through its gradual development in overcoming obstacles and not being swerved from the predetermined course by difficulties. And I am sure that no one, with all the things that need to be accomplished in the world, is required to invent artificial obstacles, such as holding one's arm aloft until it shrivels, or sitting on sharp spikes, to find difficulties on which to practice. These devices, of course, are not employed by the more enlightened devotees even in the Orient. But everyday life affords even better opportunities for the culture of willpower than the other and less painful artificial devices offered either by East or West.

The essential thing in the culture of will is to make up your mind what you are going to do, then do it energetically, and let no difficulty nor obstacle deter you until it has been finished. Each and every time you do this you have increased your will-power. And if, one time after another, you thus accomplish what you set out to do, you will gradually develop a powerful will. Other life-forms than man develop their will-power in the same manner. Will-power is developed by accomplishing whatever has been determined upon, and it is developed in no other way.

But when man, or any other life-form, determines resolutely to accomplish something, to do something, and permits himself to be deflected from his objective, his will-power is weakened. And every time he determines to do something and fails to do it, or starts something which he expects to finish and fails to accomplish it, he weakens his will. And if he continues to make resolutions and breaks them, in time his will becomes so flabby that he is considered by others, and looks upon himself, as a person of weak character.

You will now perceive that the development of will is merely a conditioning process by which the habit is developed of reacting to a decision in a particular way. The powerful will has gradually conditioned itself to react to a decision by always accomplishing the thing decided upon, and the weak will has gradually conditioned itself to react to a decision by seldom accomplishing the thing decided upon. Will-power is merely a habit-system which has been strongly conditioned to act in a given way.

Additional information as to the conditioning process is contained in Chapter 5, Course 14, *Occultism Applied to Daily Life* and Chapter 4, Course 19, *Organic Alchemy*. Chiefly it consists of associating as many pleasurable elements as possible with the thing which is to determine the direction of desire and action in the future. In the matter of will culture, as many and as strong pleasurable thoughts and emotions as possible should be associated with the accomplishment of each thing which is attempted.

Perhaps the greatest obstacle to the proper development of will is the tendency of the neophyte, moved by the desire to accomplish great things, to undertake more at one time than he can reasonably expect to carry out. It is quite natural, suffused with enthusiasm, that he should wish to become a full fledged adept in the short space of twelve months. He outlines for himself a systematic course of study, certain hours to be devoted to concentration and other mental practices, and sets for himself high standards of conduct. The trouble is that for as many years as he has been alive in human form he has been cultivating different habits of thought and action. And mere resolution is insufficient to displace these old habits. They come in and in a short time he finds that he has fallen deplorably behind what he hoped to accomplish.

To develop the will from a none too vigorous state, the very first thing is to form a habit of not making a definite decision to do a thing until all its

possibilities and probable obstacles have been fully weighed. It is much better to decide to do less than later is actually accomplished than to decide to do much in a given space of time and then fall far below the mark. For every time you do the thing you set out to do your will is strengthened, and you have a right to have more confidence in yourself in the future. But every time you fall short of what you set out to accomplish your confidence in yourself is weakened. Therefore, at start, the greatest caution should be exercised not to make a definite decision to do something unless it is something you are sure you can do and are willing to make sufficient sacrifice to do.

Start in with the little things. Make no definite decision about other things, except that sometime, as soon as possible, you will master all the occult sciences, all the soul senses and states of consciousness, and arrive at the state of perfect man, the exalted adept. This you can safely do, because you have set no time limit. And it is good to have some ideal or objective toward which the whole life and energies are directed. It leads to the most effectual progress.

But whatever little thing you decide to do, place the decision in writing, state it publicly, or in some way set it apart from the various desires and wishes that are half decisions but have not yet reached a state in which you have decided irrevocably that you will do them. The thing of importance in this respect is always to have it clear in your own mind, and not subject to hedging, that you actually have decided to do the thing. And having decided, always keep faith with yourself and do it. That is really what it amounts to; it is keeping faith with yourself, it is keeping your own credit good.

Your soul knows how many times you have promised to do something and then have failed of performance. Would your grocer, if you had as often failed to pay him as promised, still consider your credit good? Your decision is your promise to pay, given to your soul. Your soul, having trusted or mistrusted you since birth, has an opinion as to your ability to keep your pledges to it, and these opinions are based upon your past performances.

If your financial credit was poor at the various merchants in your community, how would you go about it to make that credit good? Would you do it by starting to pay cash for every purchase? If you always paid cash no one would ever know whether or not your credit is good. People who always pay cash for purchases seldom can borrow much without furnishing collateral. It is the man who borrows money or owes bills, and who always pays when he promises to pay, who has the highest credit rating. The fact that, over a number of years, he has always met every obligation squarely induces a confidence that he will meet all obligations squarely in the future. And your soul knows whether you have kept your promises to it or not.

To establish the confidence of your own soul that you will do what you decide to do, what virtually you promised it you will do, it is essential that your soul should have frequent experiences in which both you make promises, and at the appointed time and in the appointed manner, honor them. Just as you would establish credit in the purchase of merchandise, you start in with very small promises. The essential thing is that you do not make decisions, or promises, and then break them. For every decision not carried out decreases the faith of your soul that you will fulfill your obligations to it. Therefore, it is essential that matters of formal decision, matters which your soul regards as a compact with it, should be very easily carried out at first, so that there may be no slip in the matter of fulfillment.

Every time you make a bargain with your soul and that bargain is carried out to the letter the soul gains faith in you, that is, in its own power to do what

it sets out to do. But if you promise to do some big thing, something entirely beyond your power of accomplishment, the inevitable result is non-fulfillment and loss of faith, which means loss of willpower. Yet by beginning with small things, with promises to your soul that are easy of accomplishment, and gradually increasing the difficulties which you promise to overcome, being careful always not to take on something which you are not willing and able to carry through to the finish, your credit with yourself may be increased. And in time, because you have thus formed the habit of paying your bills to yourself, your soul will have faith that you can do anything that you, after analyzing its feasibility, decide upon doing. You will then be in possession of an invincible will.

And that you may be energetic, as well as inflexible, the habit-system should be formed of concentrating energy in volume and intensity upon the thing which is to be accomplished. When you have promised your own soul you will do something, made a formal decision to do it, instead of permitting the matter to drift along and drag in accomplishment, pour enough energy and intensity into it to do it with proper expedition. Even though it requires energy drawn from other important things, if you have formally decided to do something, marshal sufficient energy toward its accomplishment that it can be put through in a reasonable amount of time. Do this with everything, small or great, if there has been a formal decision regarding it. Make it a part of your payment, a part of what your soul always may expect of you when you have made a promise.

A powerful and energetic will is an essential to great accomplishment, and it should be the endeavor of every neophyte to cultivate such will-power. And anyone can develop a powerful and energetic will who will persist in conditioning himself through the processes just outlined.

Procrastination is a habit-system which may be developed from a number of different factors. It may be just the habit of not doing the thing that should be done because there is not energy enough, or because of inertia, or in other words laziness. But more often the habit-system is developed through deciding to do more things than can possibly be accomplished with the customary energy and time at the individual's command. It arises from lack of proper management of the time and energy factors available.

Therefore, the things that one desires to do should be analyzed to find out which are most important. And the decision should be made to do only those most important. With the will-power already strengthened through applying it to lesser matters, it should, after careful consideration of all factors, be decided also when the start will be made to do some important thing, and adequate time should be set aside in which to accomplish the important thing. Then, faithfully following the pattern of the decision thus made, the time that has thus been decided to use for the accomplishment of this particular thing should be so used until the job, whatever it is, is finished. This often requires setting aside some given period of each day in which to study, or work, or practice, until the desired end is reached.

Because there are so many things in life that seem to call for doing, some, of necessity must be neglected. But certainly you should not neglect the things which are really vital to you, merely that you may give attention to other things which are of little consequence. The first step, thus, in overcoming a habit-system of procrastination, is to form a habit of, at intervals, analyzing the things that seem to call for doing, with a view of finding out which are really the most important.

Procrastination Weakens and Defeats the Will

Then to start the new habit-system, select one of the most important things that needs doing, and for the time being neglect the other things. But be sure to do the one important thing at the time scheduled. Do not undertake too much at this initial attempt. Yet do it without fail..

After this select another important thing to be done — say, fifteen minutes, study of B. of L. lessons at a certain time each day — and do it on schedule. Permit nothing to block the performance of the job you have decided to do at the time decided on. You will find satisfaction in this, and the feeling of satisfaction experienced will aid you further in building the new habit-system. Do not, however, undertake to make too many changes in your life, or in your work, at one time. Make an easy start. Do the thing to be done at the time decided upon. Then step at a time add other important things.

Life should not be all work and no play. But if you will think about your friends you will, I am sure, agree with me that most people spend too much time and energy on trivial things, to the neglect of those things which are most important if they are to attain optimum living.

The Way to Form a Wanted Habit

Although in Chapters 5-7, Course 14, *Occultism Applied to Daily Life*, I have gone rather thoroughly into the details of how habits may be formed, just a few words on this vitally important subject will be said because every change in character which is contemplated in personal alchemy depends upon the elimination of certain habits and the adoption of new ones in their stead. In the first chapter of this course I outlined what I believe to be the three most important things every neophyte should know. And in this lesson I point out the three habits which I believe are most essential to any neophyte who sets his feet upon the pathway leading to adeptship.

The first of these is habitually to reflect upon your various thoughts, feelings and actions, day by day, with a view of determining whether or not they may be changed in some way that will increase your power to benefit society. That is, they are scanned to determine if you are living up to the perfect moral code, if you are Contributing Your Utmost, under the conditions and circumstances that obtain, toward the welfare and progress of society. And if not you should take such steps as are necessary thus to live up to that code. The second is the habit of feeling pleased and self-satisfied whenever such an analysis reveals that you have done your utmost, even though the results are different from those expected and desired. It is the habit of experiencing a high degree of pleasure in every thought, act and feeling which is prompted by the effort to aid cosmic welfare. The third is the habit of exercising an energetic and inflexible will; for without will-power nothing worth while can be accomplished, either for yourself or for others.

You will perceive that we first considered things a neophyte should know. This is the proper sequence. For action should be based upon knowledge. First we should know what to do; and then we should do it. And these habit-systems here advocated first to be adopted are based upon knowledge. But they are more than knowledge, for they require definite and predetermined actions. And to be sure that these actions are not neglected or postponed unduly, they should be built into the personality as permanent habits.

We have on the shelves of our class-room in Los Angeles, something over 2,000 occult books of different titles. And there are individuals who have read the greater part of these books, yet who have made practically no advancement in the practice of occultism, nor received appreciable benefit from such reading. They can tell what almost any book teaches; but they have never

made any of these teachings an integral part of their lives. For over a quarter of a century to my knowledge, they have been reading such books; but in that time there has been no change apparent in their characters. They possess a great mass of information, which can hardly be called knowledge because it has never been digested. But this information has merely meant entertainment to them. It has never influenced their conduct.

We must have knowledge, to be sure, and the more knowledge the better. But knowledge, valuable as it is, accomplishes nothing except when used in action. The mere studying of the 21 courses of occult science issued under the auspices of The Brotherhood of Light, or even the passing of examinations on all of them and becoming a Hermetician, results in no accomplishment unless this knowledge is put into practice. It is only when we build some great truth into our characters that the truth becomes of much benefit to us. The information supplied in these 21 courses is such that it can be, and should be, applied to the problems of life as they arise. And the way to be sure that the more vital attitudes and acts of life are not neglected in the hustle and bustle of competitive existence is firmly to establish them as habit-systems.

As the neophyte progresses, he will find there are many thoughts, feelings and actions, some of which will be mentioned later in this course which, to insure they are not neglected, should be made permanent habits. But it is a great mistake to undertake many such changes all at one time. You may be able, in a friendly contest, to throw any man in a village in a wrestling match. It is doubtful if you can throw any two men engaged at one time. And no matter if you are a champion wrestler, you cannot hope to throw all the men in a village if they are all engaged at once.

Any new habit adopted really means vanquishing some habit that has already been established, even if that habit is only the habit of inertia regarding the thing at hand. And you will do well to route the old habit by displacing it with the new one, if you take them on one at a time. But if you take on the whole crew of old habits at once you are vanquished even before you get well started.

Keep in mind that every new habit adopted routes some old habit, and that the one effective way to break some old habit is to adopt some other habit which, when entrenched, makes the old habit powerless to operate. The thinking about or paying attention to any old habit gives it additional energy and makes it that much harder to overcome.

When lapses occur, feelings of remorse, discouragement, sorrow, or other disagreeable emotions lend their energy to the very thing which is to be dispossessed. Therefore it is essential, no matter how much difficulty is caused by the lapse, that as little attention be paid to it as possible. It should be ignored, and the energies be mustered for, and the attention given to, the habit which it is desired should shoulder the old one out.

And right in line with this policy, be sure to give the new habit plenty of attention. When it is successful in manifesting in place of the old one be sure that you give as much play as possible to pleasant emotions. The new habit feeds upon attention, and upon pleasant feelings. Strengthen it through the pleasure technique.

By all means do not lightly decide to adopt a new habit. All that was said in regard to the development of will-power applies with full force here. Weigh the matter thoroughly to perceive if you really are prepared to undertake this particular struggle at this time. For the adoption of any new habit is always a struggle. It is a struggle between the old habit which resists displacement and

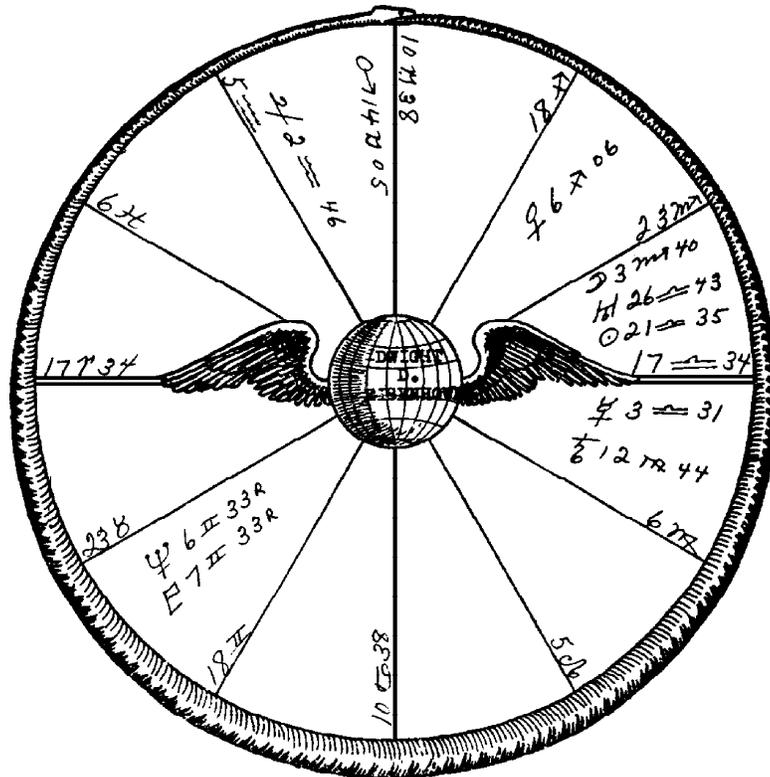
the new one which shoulders in. One who issues a challenge to a formidable antagonist while quite unprepared for such a contest is commonly considered lacking in wit. And I am sure one who, without weighing the chance for victory, enters upon the struggle to adopt some new, even though highly beneficial habit, is lacking in wisdom.

The entering of a contest should be preceded by a careful weighing of the factors both for and against possible victory. Then, having decided there is a reasonable hope of success, a plan of campaign should be outlined. Strategy should be developed and the various assets collected for the struggle.

One of the most powerful weapons of the antagonist in such a contest is neglect and forgetfulness. If the fact slips from the mind that such a struggle is in progress, the old habit easily gains the victory. Therefore, some method should be devised which, whenever the conditions are such that the new habit should manifest, will surely draw the attention to this fact. And a carefully thought out campaign will then insure that sufficient energy, particularly pleasurable feelings and emotions, is associated with the new habit to carry it over the top to success.

As I have pointed out, the finer details of developing habit-systems are set forth in Chapters 5-7, Course 14, *Occultism Applied to Daily Life*. Here I have merely attempted to show that the adoption of any new and desirable habit follows precisely the lines laid down for the successful culture of the will. For will-power is merely the habit of accomplishing what one sets out to do. And other habit-systems, a number of which the neophyte will adopt, one at a time, on the upward road to attainment, are merely thinking, feeling and acting customarily in a certain manner under certain circumstances. That is, they are the habitual accomplishment of definite thinking, feeling and acting which have been decided upon. They are thus, when decided upon, specific exercises of will-power, and as such come under the same general rule for cultivation as will-power itself.

And the sum total of such habit-systems, as they exist at a given time, is a clear index of how far the neophyte has then advanced; for they express his character as it is constituted at that time.



DWIGHT D. EISENHOWER

October 14, 1890, 5:19 p.m. LMT. 96:32W. 33:45N.

Time as rectified by W. M. A. Drake.

1910, Oct. 11, to West Point: Sun sextile M.C. r.

1920, July 2, major: Mars conjunction Jupiter i.

1933, Feb. 20, D.S. medal: Sun sextile Mercury r.

1935, Oct. 26, assistant military advisor to Philippines: Sun conjunction Mars r.

1936, lieutenant colonel: Sun conjunction Jupiter p.

1942, Nov. 7, landed his troops in African campaign: Sun semisextile Mars

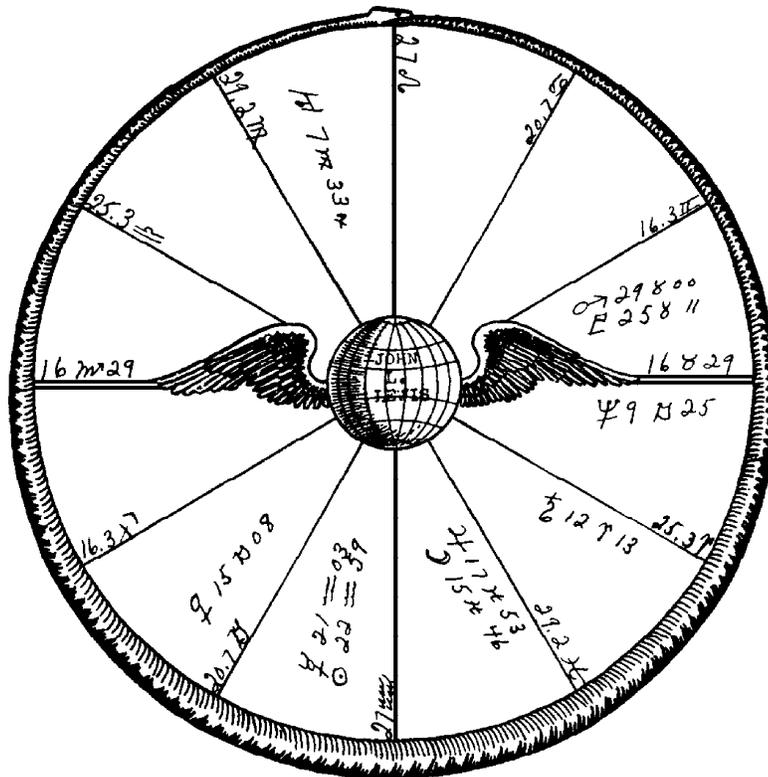
r.

1944, June 6, invaded Europe: Mercury sextile Uranus r.

1945, May 8, Germany surrendered: Venus sextile Jupiter p.

1948, president Columbia University: Mercury sextile Moon r.

1949, Feb. 12, Co-ordinator U. S. Defense: Mars trine Uranus r.



JOHN L. LEWIS

February 12, 1880, 00:30 a.m. LMT. 93:30W. 41:05N.

Data as given by his daughter.

1901, traveled studying labor: Sun semi-sextile Saturn p.

1906, delegate United Mine Workers: Mercury inconjunct Uranus r.

1917, vice-president U.M.W.A.: Venus semi-sextile Sun p.

1925, won anthracite strike: Venus sextile Neptune p.

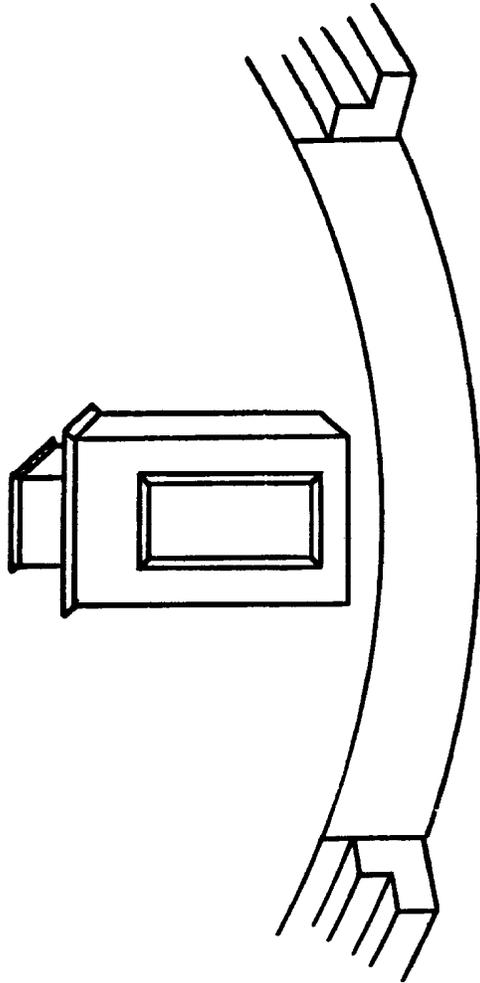
1935, organized C.I.O.: Sun conjunction Saturn p.

1937, called steel and auto strike: Sun sesqui-square Uranus r.

1940, resigned from C.I.O.: Sun sesqui-square Uranus p.

1941, called strike of 53,000 workers in defiance of U. S. President's appeal: Mercury square Mars p.

1948, miners voted to celebrate his birthday each year: Mars sextile Uranus p.



Chapter 3 _____

Avenues to Illumination

OCCULT and mystical literature of all ages abounds with references to a state of inner knowledge, often mentioned as a state of absolute knowledge, in which the soul seems to identify itself with the object on which the mind dwells, or with the information sought, and from this mystical blend an undeniable conviction floods the consciousness as to facts, conditions and relations. As actually experienced it varies in degree of intensity. But in true illumination there is a flooding of the consciousness with new information which the individual, without analyzing it or reasoning about it, is unalterably convinced is the truth.

Long ago I was struck by two things relative to the literature about this interior knowledge. I was struck by the almost unbelievable number of books that have been written about it, and equally struck by the poverty of concrete information contained in the whole of them. This is not said in criticism of the authors of these books; Christian mystics, writers on ancient alchemy, yogis and modern orientalists. The vast literature they have issued has been prompted by personal experience with a certain form of knowledge. And they have felt that such experiences were so vital in their lives, and if experienced by others might be so helpful that, often at great sacrifice to themselves, they have written-down, and tried to explain the reason of their experiences in the hope that others might through following their admonitions have and benefit by similar experiences.

Not only the mystical books of medieval times, and those early in the present century, have presented an account of this interior knowledge, but the latest and apparently most popular books among mystical students, as this is being written, are devoted to accounts of such higher states of consciousness and how they may be attained. And as is usual, while certain practices are advocated, and exaggerated claims are made as to the infallibility of the knowledge apprehended in this absolute identification with the essence of knowledge, these books are mostly words without much which is concrete and tangible for the student to grasp.

Nor should this be a source of wonder. All knowledge not gained through the physical senses or reason is now classified as extrasensory perception. And no one, thus far, has been able to employ extrasensory perception at will on all occasions when he desired to use it. It occurs spontaneously rather frequently. And there are methods of training which enable the individual to bring it into effective use much more frequently than had he not undergone

such training. The Church of Light ESP Research Department since it was established in 1937 (chart on page 197, Chapter 12, Course 4, *Ancient Masonry*), has learned considerable about how it operates, and is vigorously trying to find a way by which people can use it effectively on all desired occasions. But it is still quite elusive.

Extrasensory perception, as set forth in Chapter 13, Course 4, *Ancient Masonry*, operates in three distinct ways. One is through mediumship, in which there is partial or complete control of the medium by some intelligence other than his own. The Church of Light does not advocate that anyone shall become a medium. One is through feeling ESP in which there is hypersensitivity of the nervous system which enables the individual to tune in on the astral counterpart of the object, person or thought about which information is desired. The nervous system, or some part of it, becomes a receiving set through which the electrical energies and astral energies associated with it pick up, radio fashion, the astral vibrations radiated by whatever is tuned in on. The individual then feels the condition of that which is contacted.

While the use of feeling extrasensory perception has its dangers and should be approached with caution, it has frequently been used by mystics in various lands. There is no objective reasoning or thought about the thing. In fact, if reason intrudes its processes it effectively prevents the interior knowledge from being experienced. The recognition of any particular process is a distraction and hindrance to it; for it is a feeling. The individual FEELS that he has identified himself with the knowledge. He feels it within himself. When one's body comes in contact with a rough surface, one is not conscious of reasoning about it. One feels that the surface is rough. And in a similar way one feels, without reason, but with absolute conviction, that one has contacted a certain truth or fact.

Through this process of interior feeling the mystics of various lands and ages have claimed to contact God. Meditation, prayer, fasting, and discipline were the means employed by many to aid them to develop this interior feeling. The yogis advocate postures, meditation, concentration on the nerve centers, rhythmic breathing, saying mantrams and an ascetic life in the effort to evoke the same union with God. And in this effort, both West and East, on occasions the consciousness is flooded, as by a light, with the conviction of some truth.

The third way in which extrasensory perception operates is through extension of consciousness. On the inner plane distance, time and gravitation are of a very different order than they are on the outer plane. The unconscious mind, or soul, is not limited in the same way the physical body is limited. It can acquire knowledge in the way such things are accomplished on the inner plane about anything it contacts. Examine is not the right word for this process, for what really happens is that as soon as the soul contacts anything on the inner plane it knows all about it. By identifying itself with the object or condition, as mystics of old phrased it, all significant facts about it are immediately recognized.

I could here relate a dozen different explanations given for their extrasensory experiences by as many different sects, mystic orders, yogi teachers, and advocates of certain religions. Some say that they have communicated directly with God. Some claim that the voice of the soul has spoken. Others that truth in the abstract has been contacted. But in reality all have employed one or more of the three mentioned methods of extrasensory perception, and except in degree all illumination is the same in that there is the flooding of consciousness with the conviction that something is irrefutably true.

Yet truth is not an object floating about in space waiting to be grasped. Truth is merely some phase of the cosmos which in the past, present or future performs in a given way. Truth is a relation between some mind and something in nature. If the mind conceives some section of nature correctly, we say that is truth. If the mind conceives some section of nature incorrectly, that is error. Truth is a correct mental relation to some energy, law, or condition. It is the conformity of cognition to reality. It is, therefore, impossible to tune in on truth in the abstract; for truth is a correct perception of the relations existing between certain factors in nature. It is a relation also between the mind and these factors in nature. But it is entirely possible to tune in on these factors in nature. And if this tuning in reveals correct information to the mind, that is truth.

When through any mystical or occult process an individual becomes convinced he has tuned in on truth, or has identified himself with it, as the condition usually is expressed, what he has done is to tune in on some relation existing in nature in such a way that he correctly perceives the relevant facts about it. Because, interiorly, he has thus grasped the knowledge he is apt to feel he has grasped truth. And as a matter of fact, because he does correctly realize certain relations that exist, he has a right to feel that, in so much, he possesses the truth. The only truth, however, which he can possess, is a correct conception of something, or some relation, in nature.

I think it is important to know this, because there are so many nonsensical ideas afloat about the matter. And if the neophyte fails to realize it, and persists in his effort to tune in on abstractions and misconceptions, he may become negative through the confusion set up by such fruitless endeavor. A clearly defined conception about something has a positive force to repel unwanted invasion. But a confused medley of notions, or a train of fleeting abstractions that have no definite significance, leaves the mind in a condition where it is unusually susceptible to having pernicious misconceptions injected into it by those of one plane or the other who hope to profit in some way by broadcasting such errors.

When we analyze the matter we perceive that all physical objects are merely energies which have been organized in definite relations. And it is recognized that thought is energy. Thus a given thought, or conception, is also energies which have been organized in definite relations. Thoughts, simple and complex, and objects on the inner plane, are energies which have been given definite organizations. But these energies are of the high-velocity which gives them inner-plane characteristics.

One of the outstanding inner-plane characteristics is that distance is measured not in terms of three-dimensional space, but in difference of vibratory frequency. Things quite different in vibratory frequency are far apart. Things of similar vibratory frequency are close together. And things having the same vibratory frequency are in actual contact with each other. This applies not only to inner-plane objects, but also to thoughts and factors of the unconscious mind.

On the physical plane one does not have to contact all of a house to be in contact with the house. One may lean against a door and be in contact with the house, although the amount of information gained from such a position may not be as great as if one walked into different rooms and thus contacted the house in various areas. And one may contact a person, or an object or a thought on the inner plane through a vibratory rate that is identical with some part of the person, or object or thought. But if the vibratory synchroni-

Truth

Tuning In

zation is more completely that of the person, object or thought, the contact will be more complete and it will be easier to learn more about the person, object or thought.

While there are other senses, such as those of taste, smell and hearing with which it is possible to learn something about physical objects, the two senses most used in such investigations are sight and feeling. Of course, sight, as are all the other physical senses, is also a type of feeling, but it does not require that the object examined must give a physical impact to the person examining it. To examine an object by the sense of sight a particular kind of contact must be made with it, a contact effected by light. But to examine an object by the sense of feeling, physical contact must be established.

There are also two common ways of learning about a person, an object or a thought on the inner plane. In either one contact must first be established through a vibratory rate similar to that, or similar to some section, of the person, object or thought to be examined. But in making the examination by Feeling ESP the nervous system is tuned to the vibratory rate of that which is examined, and picks up the inner-plane vibrations of that which is tuned in on. The individual thus FEELS that which he contacts, and often feels its vibrations so completely that he identifies himself with it temporarily.

By the other method he merely focuses his unconscious mind on the person, object or thought to be contacted until the observing section of his unconscious mind tunes in on the proper vibration to enable it to make contact. To contact the person, object or thought, the unconscious mind, or some section of it, must synchronize its vibrations to that which is to be examined. But when the contact is made it does not examine through feeling. Instead it examines it through a process analogous to sight. Not that it employs rays of light to gain the information, for velocities on the inner plane are greater than that of the light with which we are familiar on the outer plane. But the mind can examine and as thoroughly identify itself temporarily with that which is thus contacted as if feeling were used, and because free from strong feeling it often can gain more information, even as by looking at an object on the physical plane we often can learn more about it than merely by feeling it.

In this Intellectual ESP the individual gains information about a person, object or thought by contacting it mentally on the inner plane. He extends—adjusts the vibratory rate of—his consciousness to that about which information is sought. But he has no more feeling relative to that which is contacted, nor is his nervous system more influenced by it, than it is when by the sense of sight he examines something on the physical plane. or reads about it in a book.

Objects and thoughts can easily be distinguished from each other on the inner plane. But their difference is far less than on the physical plane. People and other entities having intelligence, objects and thought-forms, on the inner plane are not as unrelated to each other as they appear to be on the physical plane. Instead, they are related to each other very much as are the various factors in an individual's mind. In our mind the thoughts we have had persist and enter into combination with other thoughts with which they have been associated. Some of these thoughts that have been organized into the unconscious mind seem to have almost no relation with other thoughts there residing. And it may be almost impossible to bring them again into objective consciousness. But by proper application of the LAW OF ASSOCIATION they can once more be brought into objective consciousness.

One of the most powerful associations by Resemblance is that of identical

or similar resonance. Thus as already pointed out, thoughts and things having the same vibrations are together on the inner plane, and when the mind has the same vibration as a thought or thing, it is in contact with that thought or thing. Furthermore, if it is free from other matters which distract its attention, it is then in a condition where it can gain knowledge about that which is thus contacted through Intellectual ESP.

This means that any intelligence or any object, past, present or future, or any conception that has ever been thought in the past or will even be thought in the future, and thus any possible information, can be contacted through Intellectual ESP if the mind can sufficiently synchronize its vibrations with it to make the contact.

In thus using extrasensory perception, whether of the feeling or the intellectual type, there are three difficulties to be overcome. The first is that of making contact with the desired target. There are so many more intelligences and objects on the inner plane that can be contacted, because distance is no barrier, and in addition there are thoughts also. Furthermore, any of these may be contacted not only in the present, but also at any date in past or future. Therefore, unless that about which information is desired has points of familiarity, it may be difficult to tune in on it. In endeavoring to do so one may tune in on something else.

Only occasionally does the soul, or unconscious mind, employ the arbitrary language with which the individual customarily does his objective thinking. It usually uses a different type of symbolism, based on ASSOCIATION, to convey the information it has acquired to objective consciousness. Furthermore, often there are factors within the unconscious mind with much power gained from emotional experiences, that block the delivery of the information gained by the soul to objective consciousness, or warp it from its true significance.

The third difficulty to be overcome is that of giving the correct interpretation by cerebral processes of the image or account of what was perceived. Not only must symbolism often be interpreted, and due allowance made for the cunning way in which strongly energized factors within the unconscious exercise censorship over certain facts, or permit them to reach objective consciousness only through subterfuge in which they adopt some symbolical disguise, but unless the brain has sufficient training to grasp the import of the information its true significance is lost. Genius must be able not only to tune in on the information sought, but must be able also to understand it when it comes filtering through into objective consciousness.

Exhaustive experiments made by Whatley Carington, the Cambridge psychologist, brought out two important points which the experiments of others tend to confirm. His experiments were chiefly conducted with drawings. And he found that it made no great difference to the ability of the distant percipient whether the drawing was actually drawn or not provided it was clearly impressed on the mind of some person who was connected with the experiment. The point thus brought out is that it seems equally easy to see an object clairvoyantly or to see the thought of the object telepathically.

The experimenters at Duke University had conclusively proved clairvoyance, post-cognitive clairvoyance and precognitive clairvoyance. Post-cognitive clairvoyance is when something in the past is perceived by clairvoyance. Precognitive clairvoyance is when something that has not yet happened, but will happen in the future, is perceived by clairvoyance.

And Whatley Carington demonstrated that it seems as easy to use post-

cognitive telepathy and precognitive telepathy, as to use post-cognitive clairvoyance or precognitive clairvoyance. This means that through extrasensory perception not only the conceptions now being thought can be perceived telepathically, but that which was thought in the past, and that which has not yet been thought, but will be thought in the future, also can be perceived telepathically.

Thus so far as now known there is no possible information that is beyond the reach of extrasensory perception, provided it, and the brain using it, have sufficient ability.

As on the outer plane, information may be obtained on the inner plane in three different ways. On the outer plane we may investigate the relation in nature for ourselves. And on the inner plane we also may contact the relation in nature and learn that which we are seeking to know. On the outer plane we may witness moving picture portrayal, see the matter explained by television, or by pictures and the printed page. We thus get the information from the record left by some person or persons. And we may also on the inner plane contact telepathically the record left by the thoughts of people about the information sought, or we may contact the thoughts in some person's mind.

The third way of getting information on the outer plane is through listening to some person explain it over the radio, in a lecture hall, or through less formal conversation in which the seeker asks questions which are answered by the person having the information. On the inner plane it is also possible for one still in the flesh to listen to lectures and to carry on conversation by asking questions of an inner-plane person and receiving his answers, and bringing those answers up into the region of objective consciousness. Such spiritual communion, however, should not be confused with mediumship; for in it neither intelligence controls the other. There is the same freedom in exchange of ideas, and freedom of domination of one by the other, as there is between two students of the same subject, one perhaps being more advanced than the other, who discuss with each other some matter of scientific interest.

Either on the outer plane or the inner plane, those of similar interests are attracted to each other. Even more so on the inner plane because the similarity of vibration of their mental interests automatically brings their minds into contact. And those more experienced on either plane usually find pleasure in imparting information about their common interest to others who also are deeply interested in the same subject.

But to contact information on the inner plane it is not necessary to seek some person possessing that information. Which of the three methods the unconscious mind employs to acquire the desired information is not important. The important thing is that it get correct information about the matter in which there is interest. And commonly it is better to permit the soul, or unconscious mind, to select the one of the three methods without giving it commands or otherwise interfering with its choice.

The first essential in thus acquiring information from the inner plane is that there shall be an intense interest in it, and a strong desire to get it. This desire must be not merely of objective consciousness. It must in some manner be imparted to the soul. And the soul must have sufficient energy at its command to get it.

The energy which the brain uses in acquiring information is electrical in nature, and while the soul is attached to a physical body the energy by which it is directed, and which it must transform into astral energy to do extrasensory or psychokinetic work, is electrical in nature. As explained in Chapter 3,

Course 14, *Occultism Applied to Daily Life*, this electrical energy is liberated by the oxidation of the nitrogen fraction of the bodily cells, and furnishes electromagnetic wavelengths which vary with the purpose for which they are used. Rhythmic breathing increases the electrical energy generated by the nervous system, which is the most potent source of such energy, and the type of feeling engendered by the thoughts determines whether the electromagnetic wavelengths which result are of the type which are used in brain work (Mercury), in giving vitality (Sun) to the body, in mediumship (Moon), in affectional (Venus) matters, in inspiration (Uranus), in feeling extrasensory perception (Neptune), or for inner-plane (Pluto) work.

Consciousness does not successfully focus on both planes at once. When there is considerable cerebral activity, the electrical energies there active keep the attention of the soul largely occupied, and it does very little on the inner plane. But when the consciousness largely withdraws from cerebral activity and the attention is not held to such activities or to something in the outer world, the soul may get information from, or do work on, the inner plane.

However, just because there is almost no cerebral activity and no attention given any external thing no more signifies that the soul is trying to get inner-plane information than it signifies that the individual so mentally inactive is trying to get information from the outer world. People often wish they had some information that can be acquired in the outer world, but do nothing about it. And they may equally wish to get some information from the inner plane and do nothing about it. To get information from either plane, unless it happens to arrive spontaneously, as it occasionally does, the mind must work to get it. Because of lack of conditioning, lack of having used the mind on the inner plane, it is usually more difficult to get it there active than it is to get it to use the brain, which has had schooling for many years. to work for outer-plane information.

But if there is an intense desire for some information, and the consciousness is withdrawn from the external world largely to the inner world, which means that cerebral thinking must practically cease but that inner attention must be active, this may bring the soul in contact with the information. The concentration of the inner attention on the information sought tends to give the soul the vibration of the information sought and tune it in on it. But if it contacts the right target, instead of something else, the inner attention must not wander.

Not only must the soul have sufficient energy to contact the information sought on the inner plane, but if this information is to be brought into objective consciousness, it must have energy enough to compete with any other energies which tend to come into objective consciousness from the outer world, from the unconscious mind, or from the inner plane. To give it the required energy, rhythmic breathing may be used.

Ordinary cerebral thinking competes in utilizing the electrical energies necessary to impress objective consciousness, with the information which, through extension of consciousness, the soul has thus acquired. Therefore, either to extend the consciousness to the information sought or to bring it through, cerebral thinking must cease, or be brought to a minimum. Furthermore, the information imparted to objective consciousness by the soul, or unconscious mind, seldom comes through in words and sentences. Form, color, feeling, emotion and concepts are more readily conveyed from inner consciousness to outer consciousness. Thus, more often than not, either the idea flashes into consciousness, or it is presented to consciousness as a symbol. Furthermore, unless it is merely the answer to a question that may be an-

swered briefly, the information usually comes through piecemeal, one fragment after another. Often one significant factor of an idea comes into the consciousness, then another, and so on until the whole is made clear. It is difficult for the soul to mobilize sufficient electrical energy to compete with other thoughts and bring up into objective consciousness too much at one time.

In tuning in on information, the soul must raise or lower its vibration to the inner-plane level where the information is to be found. The information most seek is on a basic vibratory level not difficult for them to tune in on. But exalted spiritual ideas may be on a level far above that which an individual can tune in on. He may be quite unable to raise his vibrations high enough.

Basic inner-plane levels are comparable to carrier waves in radio. To pick up a radio program you have to tune in on the proper carrier wave; so many kilocycles. But once tuned in on the inner-plane basic level where the information may be found, to contact the information sought is to adjust the consciousness, by thinking about the matter, much as to carry a program the carrier waves in radio are modulated.

Meditation

Without being aware of how it gets its ideas, all genius taps inner-plane information. The genius enthusiastically wants to know how to do something or wants some information. His mind is on the matter during his waking moments, and his soul impelled by strong desire extends his consciousness during sleep to get it. In his insistent pondering on the matter the soul, which during sleep, or while he is meditating on the matter while awake with his attention withdrawn from the external world, has acquired the information. Then at moments when his cerebral activity is not interfering too much, it projects up into his consciousness some idea of value. He ponders on this, or tries to put it into practice. And then his soul finds opportunity to inject another idea of value into objective consciousness.

Sometimes a whole complex idea will strive for days to move from the unconscious into objective consciousness, and at last, finding an opportune time when it can mobilize enough electrical energy to overcome competition for objective attention, it is able to make the whole matter clear to the objective mind. The whole thing comes through in a flash of illumination.

Proper meditation is one of the best ways to get illumination. There must be an intense interest in something. The interest must be more than merely intellectual; it must be energized with enough desire to impress the soul, or unconscious mind, also with an eagerness to get the desired information, or to make the desired inner-plane contact.

In proper meditation the body is as completely relaxed as possible. Sitting in an easy chair, or lying down, assists thus to relax nerve and muscle tension. That which there is an intense desire to know is clearly formulated in the mind. The objective consciousness thinks about the subject. Then it narrows its attention so that unrelated thoughts are not present in the consciousness. As usually stated, there is concentration on the matter. Concentration is the bringing the mind to a focus and keeping it intently occupied with a given subject to the exclusion of unrelated subjects. Thus the subject meditated about is the center of attention. And in the outer-plane type of meditation, from this center the mind radiates out, gathering as many valuable thoughts about the subject as it can. Meditation does not require that any sentence shall be repeated over and over again. It requires merely that the thing be given concentrated thought, the deeper the better.

But for the type of meditation that brings illumination, after the subject

has thus been given concentrated thought, and unrelated ideas excluded, the consciousness is shoved down and away from the brain. A good place to move it is behind the heart, and then out onto the inner plane. If the consciousness is concentrated in the brain area it is very difficult to inhibit cerebral thinking; for electrical energies tend to move to any spot in the body on which attention is centered. Thus by withdrawing the consciousness from the brain to a region back of the heart, and then moving it out on the inner plane, there is aid in withdrawing electrical energies from the brain which stimulate objective thinking.

Just sufficient consciousness should be left in the brain to be able at all times to keep aware of impressions that come into it from the activities of the soul. The individual should not go to sleep. He should inwardly keep intensely aware, and hold his inward attention on that which the meditation is about. So absorbed should he become in the inward recognition of facts about the subject of meditation, that external visual and auditory impressions are unnoticed. His reverie should be so deep that he is oblivious of the outside world. Memory images also should be shut out. And the inner alertness should be so intense that dream images do not intrude, as they often do in the close approach to sleep. These can be recognized by the way they combine to form a coherent dream-like picture. They are image associations of the unconscious on the fantasy level. This is a level influenced by thoughts which have impressed the electromagnetic boundary-line region, or by suggestions from the outer-plane. And to get correct information the consciousness must get clear of both these regions. It must tune in on the astral realm, or if the information desired is still beyond that, on the still higher velocity spiritual realm.

While not going to sleep, and by rhythmic breathing supplying energy with which to keep awake and at the same time withdraw his consciousness almost completely from both the outer-plane and the electromagnetic boundary-line region, he should extend his consciousness tune in on—that about which information is desired.

In this state, at least occasionally, it is likely his objective consciousness will be flooded as if by a light which is coincident with undeniable knowledge which comes from identifying himself with the object on which his mind dwells. At other times information about it will flash into his objective consciousness piece at a time without the light or the enthusiasm that accompanies the more complete illumination. But even when the light and feeling of exaltation are absent, if the information that comes through is correct, it is the same process, but operating in a less degree of intensity and completeness.

Whatever the manner in which during meditation, or projection of consciousness on the inner plane, the information comes through, only enough awareness should be maintained to get it registered on objective consciousness. There should be no reasoning about it. It should as it comes through merely be observed. If any type of objective thinking about it starts, the cerebral activity thus inaugurated makes of the brain not a receiving set, but a broadcasting set. And the energies of such broadcasting usually have enough potential that they take over the activities of the brain and prevent the soul from being able to use electrical energies in competition with them strong enough to register the information it is trying to convey.

But immediately after the illumination, or the fragmentary knowledge has registered, and it seems that the period of illumination is at an end, a record should be made of any impressions or conceptions that have thus been received. With the brain in the required state of cerebral inhibition, the memory

of what has been received departs quickly, even as the memory of most dreams is fleeting.

Then after the period of proper meditation is over, and its impressions and ideas recorded, they should be thought about intensely by objective consciousness in the effort to perceive their true significance.

Inspiration

There are those who contact and bring through information from the inner plane quite apart from any deliberate attempt to do so. They are intensely interested in some subject. And they think about it objectively. The intense interest in the matter stimulates their soul to make inner-plane contact with significant information. Perhaps while taking a walk and thinking about the matter, or sitting at a typewriter writing about it, the objective consciousness automatically at short intervals sinks into a sort of reverie in which the positive cerebral activity ceases long enough for one flash after another of information which the soul has gained to be projected by it up into the region of objective consciousness. The wave-lengths of electromagnetism which are of the Uranus type are conducive to getting information through this method. When it comes through, as it often does, in this manner, it is called inspiration.

Subjects for Meditation

Although this is mentioned elsewhere, it should be pointed out that the best way to get a thorough knowledge of a subject is to teach it. In teaching a subject one must be able to explain it to others so that they understand it. And only when one can do this—as often one cannot do who thinks he knows a subject—does he have a thorough knowledge of it.

Every one of the 210 Brotherhood of Light lessons contains material that can to advantage be expanded through meditation. The rule is that those who go through them the second time get more than the first time over, even though they pass the examinations. And that the third time over they get still more than the first and second time. But in addition to the explanations given in each lesson, if the individual meditates on the subject matter it will lead his mind to other significant information of value. Thus each Brotherhood of Light lesson provides a subject for meditation. And if one is teaching it, such ideas are valuable aids in keeping a class interested.

Each of the 22 Major Arcana of the tarot also provides a fertile subject for meditation. What has been said about it in the Brotherhood of Light lessons has necessarily been condensed to the utmost. And by meditation new information can be ascertained about the principle represented symbolically by each. As the tarot is a synthesis of all knowledge, the extent to which this acquiring additional information through meditating upon its symbolism can be carried is limited only by the capacity of the individual's mind to understand that which it thus contacts on the inner plane.

However, there is probably no better subjects for meditation, because they are a collection of spiritual truths of paramount import, than the Spiritual Texts of Astrology. These Spiritual Texts are not just random statements, nor are they just casually observed facts, such as are most of the subjects for meditation given in current periodicals. Instead, they embrace the wisdom of the ages in regard to the proper conduct for a soul. They are a summary of what the wise ones since the earth began have found of most importance to the individual who desired to live a spiritual life. And because they are thus boiled down, they afford the greatest facilities for meditation; for in meditation of this type a single thought or idea is selected and then, in the deep inner-plane

concentration of the mind, all its meanings, bearings, and lines of relation are traced to the fullest possible extent.

These Spiritual Texts are the ideas which generation after generation of specialists in spiritual research found were the most important things the neophyte should know. The spiritual giants of the past who discovered these facts, and selected these particular ones as the most important, placed them as universal symbols in the sky. These texts and the universal symbolism by which they are portrayed in the sky, not only are the best known subjects for meditation, but each should be expanded into a sermon and delivered to an audience whenever this is possible.

When a mantram, or any other affirmation is successfully used, the idea in time becomes firmly grasped by the unconscious mind as a part of reality. The soul accepts the idea as fact, and gradually the internal life, and finally the external life, become governed on the basis of this idea being a fact. As stated in chapter 1, in the course of time the idea will be assimilated and evolve into the outward form and constitute the dominant idea of Truth, which will result in Spiritual Power.

But if the affirmation is not a truth, but is an error, it nevertheless will produce a mental and spiritual state into which the idea will involve. It will become a part of the internal nature. But being an error, it will result in actions based upon this error.

It is quite true that simultaneous concentrated thinking by people scattered over a wide area lends force to the thought-form thus launched upon the sensitive fields of the astral. Therefore, if the thought is about something that really should occur, such as World Peace, or World Prosperity, such united thinking has an influence to bring about better conditions. And, where no doubt can be entertained as to the advisability of the thing thus formulated by many minds, such simultaneous thinking of a given thought has its merits.

But there is also another angle which the student should always take into consideration. I have gone more thoroughly into the principle of the matter in Chapter 5, Course 18, *Imponderable Forces*, but nevertheless here it should be pointed out that when, at a set time of day you make the same affirmation, or meditate on the same sentence such as those published for the purpose in some periodicals — you are tuning in on the same thought-frequency that many others are tuned in on. The effect, in principle, is not dissimilar to that obtained in a “developing circle,, in which those present at a seance join hands and sing a hymn. A thought current is set up which tends to circulate from one participating individual to another.

No particular harm is accomplished by this. But actual observation of results leads me to believe that many of those who thus participate in group affirmation or group meditation, tend to become somewhat negative at times during the period. And if one becomes negative while tuned in on the same vibratory rate that hundreds of other minds are tuned in on, it is very easy to pick up other thoughts and tendencies which are also radiated by other minds. That is, some of them, at the time they are making the affirmation, or during the meditation, may permit their minds to wander from the subject and to think strongly and positively of other, and less desirable things. And such undesirable thoughts may then be carried along by the strong thought current set up by the united thoughts of all participants, and seep into the minds of such as are not too positive to receive them.

The thought-stream becomes like a stream of water fed by many brooks.

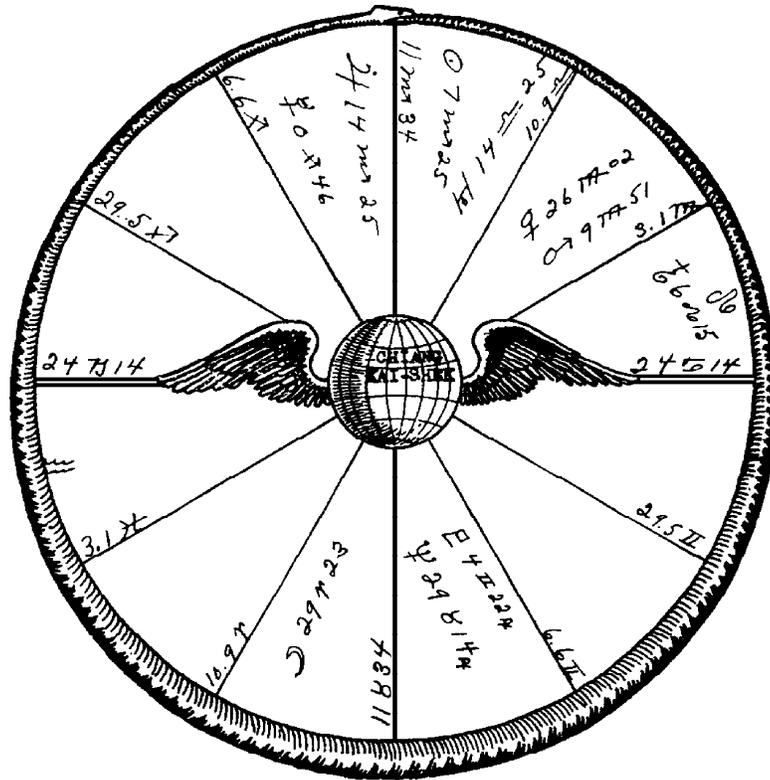
Affirmations and Mantrams

It carries some clear water and some muddy water, and also whatever filth is poured into it by any dirty rivulet that has access to it. And because all participants are tuned in on this major stream, thus fed by minor creeks, the stream carries whatever it contains to all minds entering into the effort. And unless a mind is radiating too strongly to absorb thoughts thus reaching it, there are opportunities present for pernicious thoughts to enter the mind and defile it, that would never find harbor there except through some such artificial contamination.

In addition to this, on the principle followed in the seance room, such united tuning in on a common thought-vibration affords opportunity for entities to dominate the thinking of the entire group. A strong mind, either on the outer plane or on the inner plane, who is aware of the time and thought set for such affirmation or meditation, can take this time to launch some thought of his own, in association with the thought set for affirmation or meditation in such a way that it will ride the thought current and become the dominant influence in it. That is, a powerful thinker can launch some thought, along with the one chosen by others as the subject of affirmation or meditation, and the thought thus launched, being stronger than other individual thoughts, will draw to itself the combined thought-energy of the whole. Thus the whole force of the united thinking, at times becomes utilized, not to carry forward the idea thought about, but to give force to some other thought in the endeavor to dominate the whole group by the new thought, or even to compel society at large to accept it, regardless of its merits.

Again I must repeat that any power or principle that can be used for good can also be used for evil, and the higher potency it has for good when rightly used the more power it has for evil when used destructively. We need experience no surprise, then, that this principle is present in the use of affirmations and subjects of meditation.

An affirmation properly used, as explained in Chapter 8, Course 5, *Esoteric Psychology*, is one of the most potent agents in the development of spiritual power, and the neophyte is urged to learn how to apply them, and to use some affirmation daily. For general use The Church of Light mantram given in chapter 1, has been found to be the best of all. Next in practical results obtained has been the use of the Tarot mantram, given in Chapter 3, Course 6, *The Sacred Tarot*. But in addition to these two tried and proven mantrams, it seems preferable for the aspirant for adeptship who does not care to become the victim of mass psychology, to select for himself and use only affirmations particularly suited to his own need, rather than join at set times in repeating statements in unison with others.

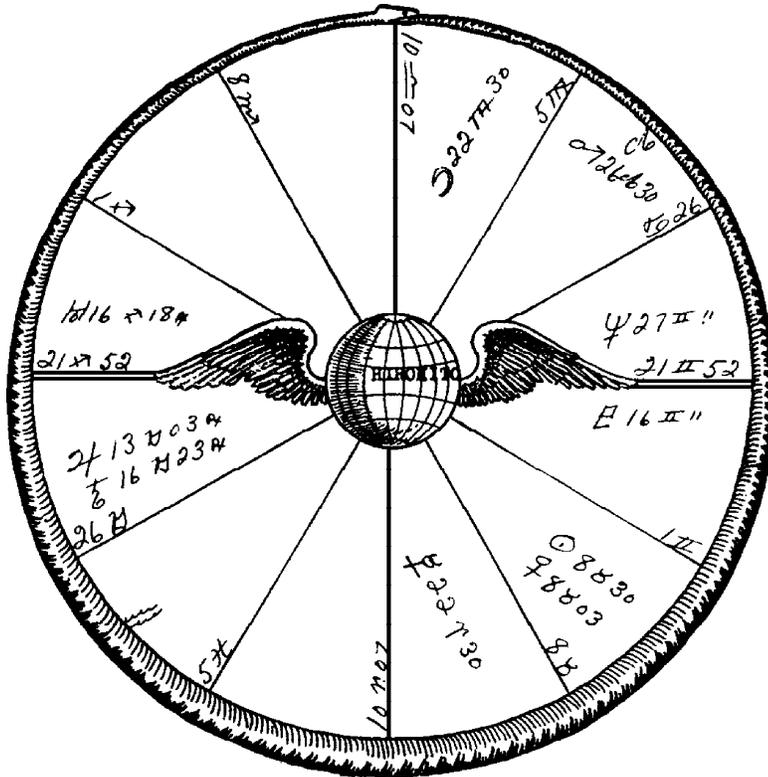


CHIANG KAI-SHEK

October 31, 1887, noon, LMT. 122:30E. 30N.

Data from him personally to Chinese C. of L. member.

- 1911, distinguished as Revolutionist: Sun semi-square Uranus p.
- 1925, military victories: Mars sextile Mercury r.
- 1927, Dec. 1, married wealthy Mme. Chiang: Venus sextile Mercury r.
- 1928, Commander in Chief Chinese Armies: Mercury parallel Jupiter r.
- 1935, virtually dictator: Mars sextile Saturn p.
- 1936, Dec. 12, kidnapped and forced to cease fighting Communists and fight Japs: Mercury square Mars r.
- 1945, war with Communists resumed: Sun inconjunct Saturn p.
- 1949, Jan. 31, defeated by Communists and resigned: Mars semisquare Jupiter p.



HIROHITO

April 29, 1901, 10:10 p.m. LMT. 140E. 36N.

Chart from 1,001 Notable Nativities.

1912, Sept. 9, nominated Heir-Apparent to throne of Japan: Venus trine Moon r.

1920, Oct. 31, major and lieutenant commander: Mercury conjunction Venus p.

1921, broke precedent to complete education abroad: Mercury square Mars p.

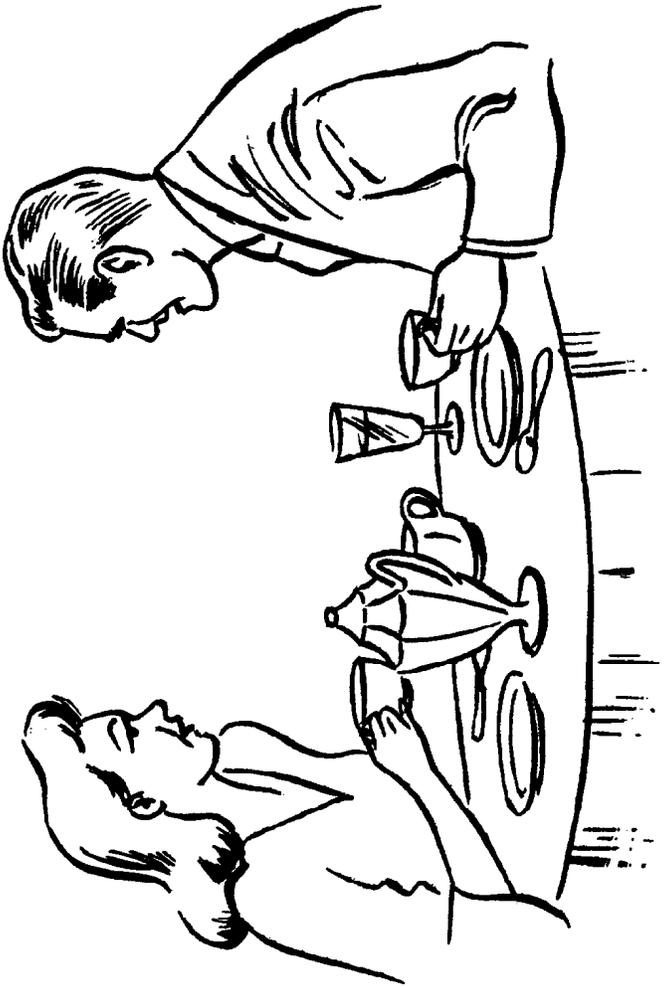
1926, Dec. 25, ascended throne on death of father: Venus semisextile Venus r.

1937, December, Japs sank U. S. Panay: Venus square Moon r.

1938, conquered North China: Mars trine Jupiter p.

1941, Dec. 7, Japs attacked U. S.: Mercury sextile Mars p, Mercury opposition Jupiter p.

1945, Aug. 15, Japs surrendered to U. S. Mercury opposition Saturn p.



Chapter 4 _____

Spiritual Hindrance By Family and Friends

MUCH observation indicates there is a principle, operating largely through psychokinesis, that strongly resists the effort of the individual to step from the path to which his feet have long been accustomed. Almost as soon as the neophyte resolves to do some particular thing, or not to do something which to him is customary, he finds this resolution challenged in no uncertain terms. And this challenge, if what he contemplates is something different than his associates do, not infrequently comes from friends or members of his own family.

Nothing is to be gained by insisting that any marked effort to lead a spiritual life is nearly always met by severe opposition. Nor is any good end served by citing examples, which are multitudinous in number, that have come to notice where a neophyte has decided to take some step on the path toward adeptship sometimes an important step, and sometimes an insignificant one—only to find his plan thwarted by fierce and unexpected opposition. But a discussion of how to handle such situations has value, because they are of such frequent occurrence.

It is an instinct older than the human race for the herd to demand that all its members shall live as the majority of the herd do. We witness the same rigid curtailment of liberty of individual initiative among gregarious birds and mammals. It is the conservative element which ever exerts its influence as a brake upon progress. The person who dresses differently, who eats differently, who lives in any manner differently than his fellows, is marked for disapproval.

Likewise, the invisible intellectual forces which surround our planet are chiefly conservative. We witness on earth various political systems in which some advocate progress but others with a more numerous following are determined that government and its agencies shall be run in the future just as they have been run in the past. Things have been organized in our industrial life, in our economic life, in our political life and in our religious life here on earth; and those who are willing to struggle and fight to maintain the conditions that have existed in the past most of the time are more numerous than those who are willing to permit some beneficial change. And the inner-plane realm about our planet, the immediate astral environment, is just as completely filled with reactionary intelligences as the surface of the earth itself.

Consequently, when the neophyte decides to break away from his old and established methods of living, no matter how unsatisfactory they have been,

**How
Opposition
Develops**

he is apt to stir up these reactionary forces both on earth and immediately adjacent to the earth. I am not talking about black magic, or things of that nature; for such are of rare occurrence. Instead, I am referring to backward intelligences who feel that what was good enough for them while on earth is good enough for anyone. What they did and what they knew is the measure of their opinion of what those now on earth should think and do.

On the high-velocity inner-plane where the mind at all times dwells one intelligence is not separated from another intelligence by three-dimensional distance. Nor does one intelligence have to express its thoughts verbally or in writing to make them known to another. The method of communicating thoughts on the inner-plane is through the extrasensory faculty of telepathy.

Inner-plane intelligences—and the mind of man on earth is an inner-plane intelligence attached to and manifesting through a physical body by means of psychokinesis—are related to each other as the thought-cells of an individual's finer form are related to each other. They are related to each other through the psychological Law of Association, which is explained in Chapter 2, Course 5, *Esoteric Psychology*. This means that intelligences having similar thoughts or similar desires through the energy of these thoughts or desires tune in on each other. They are thus, through synchronization of vibratory rates, as close to each other in so far as ability to communicate is concerned as are two people on the physical plane occupying the same room.

Two people in the same room on the physical plane may, or may not, communicate their thoughts to each other, and they may, or may not, try to influence each other's point of view. But they have facilities for doing both. And those on the physical plane and those on the inner-plane who have had similar thoughts and held similar views, through these points of Mental Association, have facilities for communicating thoughts to one another and for influencing each other's views.

I am not here assuming that any great number of those who set their feet upon the exalted path will meet with serious opposition from unseen intelligences which they have previously contacted who wish to prevent them from thinking and doing differently than they did in the past. Yet the neophyte should be aware of the source of such opposition should it appear. Minds influence other minds far more importantly and far more often than is generally recognized. And such influence does not necessarily confine itself merely to presenting arguments in favor of some view. Psychokinesis may be brought into play as a coercive force the impact of which may be considerable. And while he need not contact them, the neophyte should understand that on the inner-plane there are gangsters and racketeers and selfish and crafty individuals who, even as such on earth, are opposed to all progress either by the individual or by the community.

In addition to unseen intelligences, and the influence of family and friends, there is a third hindrance always present to proper progress. It is the thoughts built into the thought-cells of the unconscious mind. The thought-cells have become conditioned to do certain things and not to do other things. Often they are energized by strong emotions, and thus are able strongly to resist any innovations. Old habits of thought, old habits of feeling, and old habits of action vigorously resist being displaced by new and better ones.

Furthermore, thought-cells which have been highly vitalized with emotion, or by receiving energy of a progressed aspect, are able to use psychokinetic power to bring into the life the things they desire, which may be conditions and events which tend to thwart the change the neophyte has decided upon.

A resolution to change something about our personal life has to meet and overcome, or reconcile, other factors within the unconscious mind. It is a thought about some situation or condition. And as the mind is centered on this situation or condition the psychokinetic energy of the thought-cells is directed toward the particular situation or condition thus thought about. And the stronger the feeling about the situation or condition the more psychokinetic energy is generated to attract it, and therefore the surer and quicker is the situation or condition attracted.

But whether it is due to inner-plane entities, due to the influence of family or friends, or to the psychokinetic power of factors within the unconscious mind, whenever he resolves to change something about his life in some rather marked manner, some opposition is almost sure to develop, and usually it will develop at once. Whenever he makes a decision to take any upward step, that decision sets forces in motion that bring to him a situation which tests the genuineness and power of his decision.

The severity of the obstacles imposed to the fulfillment of the new manner of doing something which has been decided upon depends upon the harmony or discord which has been built into the finer form by the thoughts and experiences with the circumstance, and the energy of the old habit-system to be replaced. But I am sure the neophyte will not have long to wait, if he will be observant, to be convinced that the resolution to live in a manner differently, or to do something in a markedly different manner when the situation again arises, quickly attracts into the life the opportunity, if not the necessity of either carrying out what he had decided or failing to do so. The thought about the matter attracts the situation, and thus soon is the strength of the resolution tested.

Because a resolve to take a definite upward step is so soon brought to test, and because failing to live up to the resolve is so weakening to the will, it behooves the neophyte always to weigh all possibilities before deciding upon such a change, and having once decided, to stick resolutely to it.

Invisible opposition has already been rather thoroughly treated in Course 18, *Imponderable Forces*, and the opposition of the unconscious mind can be handled by the proper formation of new habit-systems as detailed in Chapters 5-7, Course 14, *Occultism Applied to Daily Life*. But just how to handle friends who have one's welfare at heart, and in particular just what one's attitude should be in this respect toward the immediate members of one's family, are often problems of great intricacy which tax the powers of discrimination to the utmost.

As a broad and general proposition it may be stated that no other person has the right to interfere with one's spiritual progress. The Constitution of the United States recognizes this broad principle in granting religious liberty to the people of this country. This country was settled extensively by people seeking freedom to worship according to the dictates of their conscience. Religious tolerance has remained a cardinal principle, cherished by the American people, and upheld by law.

On the other hand, in religious fanaticism we cannot completely disregard the material obligations which we owe to those who, perhaps, have made great sacrifices for us. A husband or wife has some obligation to the matrimonial partner, children owe some deference to their elders, and the sensibilities of close friends are not to be wounded with impunity. We cannot be callous to the desires and feelings of those close to us without exhibiting selfishness.

Of course the true solution of this all too frequent home problem is to

Carrying Out a Resolution

invoke the perfect moral code. Of all the ways of handling the difficulty, which will, in the long run, CONTRIBUTE MOST TO UNIVERSAL WELFARE? If you make your decision correctly with this universal moral code as the basis of your judgment, you will always decide upon the best possible course open to you. The real difficulty, especially when pulled and hauled by contrary emotions, is to decide what course of action will thus yield the most in terms of universal progression. All too often the decision is really based upon selfish desire to do as one pleases, or upon the other equally fatuous extreme, the willingness to sacrifice one's own aims and desires, even if they are to the best interest of all, to the less considerate desires of some other person.

To apply the universal moral code the desires and whims, both of ourselves and of others, must not weigh in the scales of decision. The whole matter must be weighed with a long vision to future developments, rather than on a basis of immediate effects. The ultimate result of each course of action open should be thoroughly considered, peering into the future probabilities as keenly as possible. The probable ultimate effect upon ourselves, and upon each person influenced, should be taken into account with a view of determining, in the sum total of all effects, how much would be contributed by each course of action to the detriment and welfare of society as a whole.

Needless Antagonism

Viewing the matter thus, one of the most frequent errors made by those who for the first time come in contact with The Religion of the Stars and other lines of advanced thinking, is to stir up needless antagonism. Carried away by enthusiasm for their new perception of truth, they not merely energetically and forcefully enter upon new manners of thinking and living, but they start a veritable crusade to convince their family and friends that their own views are far superior, and to induce others, who in reality may not be ready for so drastic a step, markedly to change their manner of living.

Let us always remember that man is merely a highly evolved animal. He is not a finished product, but still in the process of development. And his past experiences, the state to which he has at present reached, may or may not, as the case may be, fit him to discern and live by a more advanced moral code. He may still be in a state where the worn platitudes and sophistries of orthodoxy are as much as his soul can assimilate. Even if he is a member of our immediate family does not, by virtue of that fact, raise him to an evolutionary level where he can comprehend the higher, more spiritual aspects of existence.

Furthermore, it has been demonstrated thousands of times that new ideas and conceptions of how man should live cannot successfully be forced down the throats of people. People are not convinced by aggressive arguments. There is a right way in which to get an idea over to someone, and a wrong way in which to try to do so. Aggressive and combative tactics are the wrong way. The right way is set forth in detail in chapter 5. It embraces four distinct principles which should be understood and applied.

We are all of us responsible for having a better manner of living and a higher type of religion easily accessible to anyone who has reached a point where his old beliefs and old manner of living no longer satisfy. It is our job to see to it that all the people of the world are familiar with the chief tenets of The Religion of the Stars. These tenets should be so widely disseminated that they will attract those ready for them. And the details should be so readily accessible that no person will have much difficulty in gaining them.

But it is not our responsibility to compel anyone to accept these teachings. It is only our duty to see that they are brought to his attention and that he has facilities for learning them. When we can give another an advanced thought in a constructive and harmonious way we should take advantage of the opportunity to do so. And we should not condone the shams and obvious errors of other religions. But the neophyte who sets out by means of argument and destructive criticism to convert all and sundry to his way of thinking is not apt to do much that helps universal progression. Tolerance of thoughts, opinions, state of development and viewpoint of others is a prime requisite of the neophyte who is to arrive at adeptship.

The easiest way, in so far as it is feasible, to overcome the hindrance of family and friends to one's spiritual progress is not to draw their attention particularly to what one is trying to do, if there is likely to be antagonism.

There has been even a court ruling that so long as speech and action are proper, a husband or a wife has a right to think and feel, not merely about religious matters, but also in regard to personal matters, as he pleases. Whatever may be the opinion as to the completeness of freedom of speech and freedom of press as granted by the constitution, as yet there has been no encroachment, at least, upon freedom to think. And only those who do much thinking on their own, instead of accepting it ready made, will ever arrive at adeptship.

I am not here suggesting even the slightest hypocrisy. Hypocrisy, and any form of untruth, are to be sedulously avoided by the neophyte; as deceit tends to attract to one entities which favor deceit. Candor and truth should mark all the neophyte's utterances. But all of us think many things we do not say. We may, for instance, think that our neighbor is a liar; but we do not take pains needlessly to tell him so. Even should someone ask our opinion of our neighbor, we are quite justified, in the interest of neighborly harmony, in saying that we prefer not to talk about that particular person. Just because we think someone is the meanest person we have ever known does not signify that we must publish such an opinion, or even express it if asked. We have many thoughts which we do not talk about, because to mention them would stir up strife that would be harmful, and would accomplish no good purpose whatsoever.

So where husband or wife, father or mother, or close friends are quite sure to be antagonistic to our religious beliefs, to our knowledge that there is a life after death from which we on earth can, under certain circumstances, receive communications, to our knowledge that the inner-plane weather mapped by astrology has a profound influence over human life, to our knowledge that proper thought through psychokinetic power can markedly improve the conditions and events attracted into our lives, it may prove of greater benefit to the cause of universal welfare not to parade our ideas and beliefs before them. Seed should be planted, to be sure, in even spot in which there is any chance of it taking root. Initiative and ingenuity should be used to find ways of disseminating The Religion of the Stars. But where it is sure to arouse nothing but antagonism it is better not to sow the seed, not to mention the Stellarian religion. There is a time and a place and a proper manner of approach for such work.

From observing the lives of many thousands who have set their feet upon the upward path, I find the commonest cause of antagonism from family and friends to be religious prejudice. We have had husbands and we have had

wives, who here in Los Angeles have told their marital partner that if he, or she, took up the study of astrology, if he, or she, attended The Church of Light classes, if he, or she, read certain books, that action would be taken to get a divorce. And from students scattered all over the world have occasionally come reports that the domestic partner has threatened such a course if they took up the study of astrology, psychology, or the study of The Brotherhood of Light lessons.

The problem presented by such an attitude of the marital partner is, indeed, serious. Marriage is not a condition lightly to be assumed or lightly to be ended. And in some of the instances of which we have had knowledge, the one who wished to take up advanced lines of study was not entirely free from blame. His enthusiasm and zeal for the new line of thought and life was so energetic, and consequently made such a marked change in his life, that it is little to be wondered that the marital partner thought that he was becoming unbalanced.

People who take up any fad are apt to go to extremes. Fasting, diet, health exercises, and even bridge, as well as various religions and metaphysical cults, gain advocates who carry their ideas to such a length that conservative people are justified in thinking them cranks. And the husband or wife of such an extremist, or the father and mother, or the close friends, can hardly be blamed for trying to bring considerable pressure to bear in the effort to restore sanity.

But the student of The Religion of the Stars who has progressed far enough to realize what the teachings of this religion are, if he puts them into practice, is apt to impress no one as a fanatic or extremist. And if he is associated closely with a family, or with friends, who have strong prejudices, he should be unusually careful not merely to avoid giving the impression that he is going off at a tangent, but he should also take pains that others shall observe that his life is more well ordered and that his character is more admirable than before taking up the new line of thought and endeavor.

The Religion of the Stars teaches that each individual should be tolerant and kind to others, that each individual should be considerate of family and associates, and that each individual should be a good citizen. And if those who arouse antagonism would at start take pains to air their views less radically, and to show that the Stellarian teachings are conducive to a kinder disposition and a better ordered life, much of the antagonism would never develop.

Certain it is that no one should hastily create a cause for discord in the home, and that no one should lightly consider the possibility of separation or divorce. Usually certain concessions can be devised by each such antagonistic element, by which neither feels he is relinquishing his right to spiritual progress, or his right to domestic concord. That is, instead of a dogmatic, unbending attitude, usually there can be found a means by which the difference can be composed without either feeling that he has been deprived of just rights.

The Sex Problem

It is not permissible to discuss the problem of sex which often, due to changing views, is a cause of difficulty between married people when one or the other takes up some line of metaphysics. Any number of totally erroneous and misleading ideas are taught in certain occult circles regarding this subject. One can hardly blame the partner who is uninterested in occult matters for feeling highly aggrieved when his mate changes the affectional attitude toward him markedly as the result of some teaching. He feels, and usually he (or she) is right. that the other has become imbued with much nonsense due

to such studies. He feels that this nonsense is breaking up his home, and he feels justified in trying to stop it.

Many instances have come to my personal notice of the gross selfishness of one type of person who thinks and claims he is seeking to be spiritual. There are various cults which teach celibacy. And if an individual is convinced he must be celibate to be spiritual, that is for him to decide. But to expect a marital partner who definitely does not believe in celibacy, and married on the assumption celibacy would not be forced upon him, to continue financially to support a spouse who has turned celibate and spurns affection, and demands that he shall not seek affection elsewhere, is something I have witnessed on various occasions. To such self-centered people it seems never to occur that fair play and a square deal are related to spirituality. They seem to have no concern as to what happens to the other person so long as they get what they want. Pretending to themselves they are being spiritual, in reality they are merely being callous and selfish.

However, there are many people who have never heard of occultism who are abysmally ignorant of the problems presented by marriage, although public libraries now contain books elucidating such matters. And in Los Angeles, and perhaps in other cities, there is a Marriage Clinic which attempts to educate people who have erroneous notions about marriage when these notions threaten to bring separation and divorce. The report on the first three years of the existence of this Marriage Clinic shows that, as a result of such education, 5,000 couples who were ready for separation and divorce were reunited, with a very much better chance for domestic harmony than they had before.

Among those who get notions from the many metaphysical and occult books that cause them radically to change their attitude toward sex and marriage, and thus stir up trouble, by far the majority, after a year or two find, from personal experience, that the results they expect from the new manner of life are not forthcoming. Consequently they decide that the way they were living before is really more sane than the method which, in their enthusiasm, they adopted and thrust upon their partner in the home. They conclude that, after all, the life they previously lived, in this respect is preferable. And fortunate they are if the husband or wife has not been completely estranged in the meantime.

This is said in no effort to condone discord in marriage. It is said in the hope it will induce earnest neophytes to come to decisions on such important matters without haste, and only after they are fully convinced they understand the matter in all its aspects. Selfishness, and a cold disregard of the needs of the other, is as apt to manifest among those who make a study of occult forces as among those more matter of fact. Yet kindness and consideration of others, including those within the domestic circle, are requisites to true spiritual progress.

As to how much we should permit those associated with us in the home to dictate what we shall study and what we shall do must, of course, be determined by a full consideration of how much society will be served by permitting such dictation, and how much society will be served or injured if we make a stand for greater independence. We are not warranted, in the home or out of it, in causing society to suffer merely for lack of firmness and backbone on our part. Firmness, however, can always be coupled with kindness, and with a full consideration of the viewpoint and the feelings of others. Domestic problems arising from divergent views could be solved, far more often

Opposition to Study

than they are, by the exercise of kindness, tact, and understanding the needs and viewpoint of the other.

Emotions are among our most valuable possessions, but they are a great hindrance to clear and unbiased thinking. When there has been a spat with another over something, it is almost impossible to form an unbiased opinion about the matter until enough time has elapsed that the emotions have entirely subsided. And if, when you think about a situation you feel emotion about it, or feel hurt that someone has taken a given attitude, you will find that your judgment is distorted accordingly. Therefore, before deciding the right or wrong of a domestic issue, or before trying to decide what is the best thing to do about it, await such a time and place as will insure freedom from feeling and emotion.

Then set about understanding the matter by putting yourself in the other person's place. Take into consideration his educational and emotional background. Endeavor to perceive just why it is that he opposes your thinking and doing as you desire. You must try to discern what he feels and why he feels it, about the matter. And very often, with a clear comprehension of this, it will be possible to devise a method by which your own progress will not be impeded, and yet overcome his objection to your course of action.

But if such a plan cannot be devised by which the contending elements can be harmoniously composed, think of just what it means to him (or her) and how it will influence his life, if you continue your contemplated plans. Try to think the whole matter through, to discern how his life, and through it still other lives, will be affected. Will the course of action you have in mind retard him? Will it, through his reaction to it, have a detrimental effect upon others; and how many others will it influence in a derogatory manner?

Then consider the influence of the course of action upon yourself. Think of just what may be expected through it, and whether or not, and to what extent, this course of action will benefit others. Will it place you in a position where you will be able to be of greater service to others? Will the amount of service to others more than compensate for the detrimental influence that such action will have upon those in your home? Will the effect upon those in the home life lead them to actions that will influence still others, and if so will this influence be as great a hindrance to the forward movement of society as your new efforts are an aid to it?

It is, indeed, difficult to get a clear and unbiased picture of all possible effects when the question of liberty to live one's own life is involved. Perhaps it is true, as is so often stated, that any person should have the right to live his own life in the manner he sees fit, provided in so doing he injures no one but himself. The trouble with this attitude is that no person can live to himself. Almost any thought or action on his part is sure to influence, directly or indirectly, the lives of others. And before making any important decision in regard to his life, he should consider how various persons will be influenced by the decision; and then act according to the perfect moral code, taking the course that will yield the most benefit to society as a whole.

On the other hand, we have those who are narrowly selfish, yet think they are the world's elect who, regardless of the effect upon others, or whose feelings they hurt, smash ahead to live their lives just as they conceive it. That such a course may crush other lives weighs little in their plan of things. Then also, and quite as pernicious to human welfare, are those who, perceiving how they might be of great assistance in the upward swing of universal life, permit narrow minded relatives to work upon their sympathies and dissuade

them from it. In the attempt to be kind to a handful of relatives they are truly unkind to thousands who might benefit by their wider usefulness.

The surgeon dislikes to cause his patient pain; yet if the removal of some part is beneficial to the whole organism he can neither consider the pain of the patient nor the desire of the organ to remain intact. And the individual who has the ability to serve in a wider field than is afforded by his immediate relatives should, in the interest of the whole of humanity, be permitted to exercise his talents. But, certainly, before any decision is made which causes pain to another, there should be absolute conviction, carefully arrived at that, in some way this decision is in the direction of increased usefulness. It is far too easy to permit desire to rationalize the actions into a semblance of greater usefulness, or to permit sympathy with others to rationalize the actions into an effect upon them that in reality would not exist.

Commonly those who wish to study advanced things can find opportunity to do so, at least during short intervals, at times when it is not likely to stir up opposition. It is much better to do a little reading and much thinking about what has been read, than to do much reading and only a little thinking about it. Most people can find at least fifteen minutes a day for reading without creating a disturbance. And if this system were followed with regularity, and what was then read were thought over carefully at other intervals during the 24 hours, the individual would make better progress in his studies than most students actually do.

On this much publicized plan of fifteen minutes of reading a day, he could finish one of The Brotherhood of Light lessons in four days. As in the complete system of 21 courses covering all branches of occult science there are 210 regular lessons, the complete set of 21 courses could thus be read in less than two and one-half years. I am assuming here that time is taken each day to assimilate and understand what has been read. An hour while yet in bed before rising in the morning, an hour before going to sleep at night, half an hour at lunch time for such thinking by the office girl. Very few people are so situated that others can control their thinking 24 hours of each day. And people cannot object to one's thinking if they do not know what one is thinking about.

In addition to the reading for fifteen minutes a day for two and one-half years to cover the 210 regular lessons, there would be the Award MSS. to read, and there would be some extra time that should be devoted to astrological practice. You will understand that I am not implying the fifteen minutes a day reading is all that is required; for this fifteen minutes must be supplemented by plenty of thinking about what has been read. This thinking can be done while engaged in routine work at home, in the office, on the way to work, before retiring, and at various intervals whenever the mind is sufficiently free from necessary application to other things. But if the reading for fifteen minutes a day were thus supplemented by thought at those times when such thinking can be done without disturbing the life or neglecting the ordinary duties, I feel safe in saying that the average individual in three years of such application could successfully complete the whole of the 21 Brotherhood of Light courses of study, including the becoming of a fairly good astrologer.

Because the reading of a book, or of one of the Brotherhood of Light booklet lessons is apt to attract attention if done in the presence of others, the opportunity for such reading is more difficult in the home where interest in progressive lines is apt to be opposed than is the opportunity for practice in extrasensory perception and psychokinesis.

**Opposition to
Extrasensory
Unfoldment**

A daily exercise in concentration, meditation, or extrasensory perception should seldom last over half an hour at a time, and fifteen minutes is long enough if properly utilized. And one can thus exercise the mind or extrasensory perception almost anywhere and almost at any time without attracting attention. Of course, deep meditation or the use of the transition technique of extrasensory perception are not suited to practice on a street car or motor bus or at the dinner table. But, if one is not too tired when one goes to bed, he can awaken in the night when refreshed, and carry out the desired mental exercise or inner-plane extension of consciousness without arising or disturbing anyone, and then go back to sleep. Many busy people have found this the most successful time to develop the inner-plane faculties.

Opposition to Spiritual Development

But study and the development of extrasensory perception and psychokinesis will not of themselves lead to real spiritual progress. Spirituality is a method of life rather than an intellectual or psychic attainment. Spirituality implies the raising of the dominant vibratory rate through living a richer life. And because there are so many erroneous notions as to the nature of spirituality, the neophyte, ever so often, should review what is said about the subject in Chapters 7-9, Course 17, *Cosmic Alchemy*.

One can hardly imagine an environment in which the neophyte struggling to develop spirituality— which is measured by the dominant vibratory rate— would be prevented from being helpful to others. The truly spiritual life is the life devoted at all times to such thoughts, feelings and actions as will most help others. This is not a life of self abnegation. On the contrary, it is the exact opposite; for no person who permits the unworthy desires of those in his environment to dominate his existence can do much to help people. And while there are other ways of raising the dominant vibratory rate, the effort to contribute one's utmost to universal welfare is the most successful method.

To permit one's family always to have their own way about everything is ruinous to their character. It is not in the direction of helpfulness. To permit a child, or other associate, always to take, without giving something adequate in return, is to foster and develop selfishness. In our effort to be unselfish, we must be careful that we do not cultivate ungenerous habits in others, or an attitude of dependence which will thwart the development of sturdy attributes.

Not only, in living the spiritual life, must we realize how important our attitude toward members of our own family is in the development of their characters, and that character development is far more valuable to them than the gratification of physical desires, but we must also keep in mind that our own progress and development, in many ways, is not to be considered as a selfish ambition, but as necessary steps toward the wider usefulness we thus can attain.

Domestic Discord

It is only the rare home in which any serious opposition will develop to the neophyte adopting The Religion of the Stars as the religion by which he lives, in which much opposition will develop toward the study of the occult sciences, or toward sane and sound development of extrasensory perception. But in many, many homes, and in many circles of acquaintances, there is the ever-present problem of discord.

Such discord arising from close association with others, and which if not properly handled may hinder spiritual progress, chiefly manifests through three different channels.

There may be some one whose character vibrations are so antagonistic, aside from any particular thing that is said or done, that it causes a sense of irritation or almost nausea. Companionship between people who thus affect each other adversely, or when one of them is made uncomfortable by the presence of the other, is a disadvantage. Like a slow poison, it decreases efficiency and hinders progress.

People who thus affect each other should not be compelled to live together under the same roof or in the same office. But economic necessity or other circumstances often compel such distasteful associations. And when such an individual cannot be avoided, one plan is to build an impervious wall around oneself. There should be no antagonism felt, no radiation. Just an armor of protection which will not permit the radiations of the other, or the thoughts of the other, to reach the finer body. This process, and the details of even a more desirable technique are explained in Chapter 2, Course 18, *Imponderable Forces*.

But there is a second kind of poison which may have an adverse influence, that may be administered by one toward whom there is deepest affection. The fact that there is a deep sympathy aids it somewhat in its destructive work. I refer to gossip in which the character of someone is blackened, to stories of a decidedly spicy content, and to lewd and vulgar jokes. Members of the family, or friends who in all other ways are admirable and lovable, may have the pernicious habit of wallowing thus in mental filth, and of smearing this mental refuse on all other minds they contact.

Prudishness is merely an ignorant refusal to face and recognize the facts of existence. Prudishness is not in the direction of the perfect moral code. It is not that we should refuse to recognize that other people live in filth of mind and filth of body, but that no good end is served by contacting that filth. Because refuse and moral garbage exist in certain sections of our community does not make it necessary for us to hunt it up and soil our minds with it. Smutty stories, salacious gossip, and other mental filth should be shut resolutely from our minds. Spirituality is a high dominant vibration which for its sustenance requires refinement and richness of life; and mental corruption, such as we have been considering, is a corrosive influence that not only pollutes the objective consciousness, but poisons the soul and lowers the dominant vibratory rate.

One may be so situated that it is impossible not to overhear conversation of the nature here described. Economic necessity, or even one's cosmic work, may take one among people who are coarse and vulgar in their mental tastes. Some otherwise very dear people are gossip addicts. But it does lie within our power, and usually we can do it without giving offense or arousing antagonism, to pay no attention to such conversation. When heard, such conversation can "go in one ear and out the other.,, There are always many fine things to think about, and one never need dwell on the festering themes of degrading conversation.

The third kind of mental poison, and the most prevalent type, is that of mental conflict between associates. People, especially those close to us affectionally, have many traits, such as argumentativeness, or as chronically opposing what we wish to do, or continually finding fault and criticizing, or raising a row ever so often, that stirs up within us discordant emotions. The jealousy, hate, spitefulness, irritability, crossness, and other mental traits of those in the home, may be such as to tend to arouse in us also retaliatory emotional states.

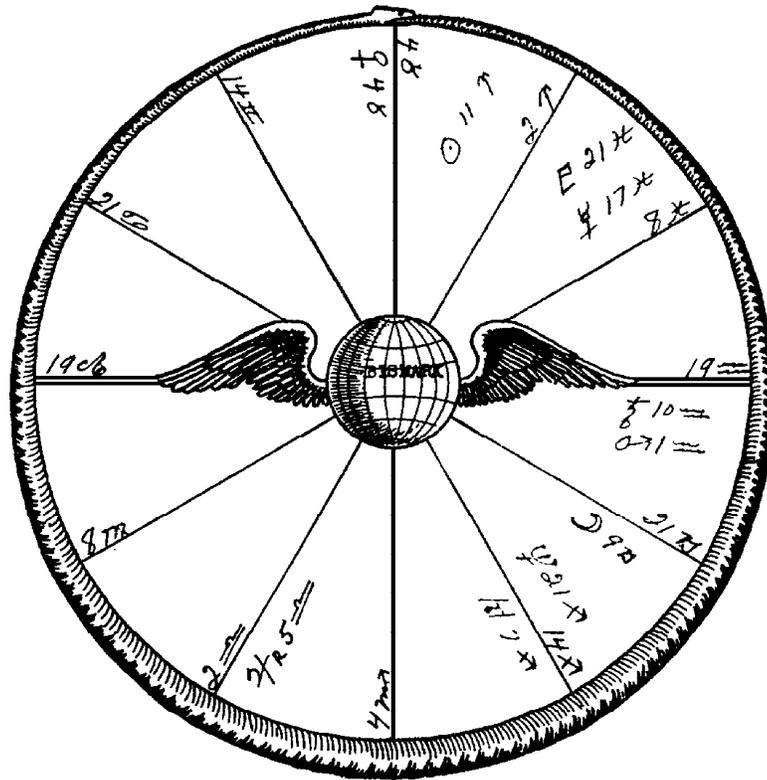
Discordant thoughts and emotions are not spiritual and not in the direction of the perfect moral code, because they poison the body and build within us discords which cause the thought-cells so influenced to use their psychokinetic power to bring into the life unfortunate events. Unfortunate events detract from our efficiency to benefit ourselves and to benefit society. Therefore the neophyte should persistently and energetically adopt a plan in which he recognizes each stimulation toward an emotional discord as a definite problem which he is called upon to overcome. Knowing, from association with family and friends, the kind of occurrences which are apt to arise to cause him discord, he should plan a definite attitude which he will always assume under each of these circumstances.

Action is always toward the image which at the moment gains most attention. It is the function of directed thinking to hold in the mind, especially while under stress, the image of the predetermined course of conduct. Due to conditioning, the unconscious mind presents certain thoughts to the attention and releases certain emotional energies, under definite types of circumstances. But instead of thus being the slave of habit, we should learn to hold before attention the predetermined image. This image is that of the attitude we have decided to maintain. And to insure that it is not displaced by the previously conditioned one, it should be reinforced with as much pleasure as possible, according to the principles and instructions set forth in Chapter 4, Course 5, *Esoteric Psychology*.

No matter what someone else does or says, by resolute practice the neophyte can develop the ability always to remain calm and well poised. When we depart from the completely constructive attitude, and permit mental or emotional discords to develop within ourselves, we should recognize the real fault does not lie with some other annoying person, but with ourselves. We are annoyed, or otherwise emotionally disturbed, because we permit it.

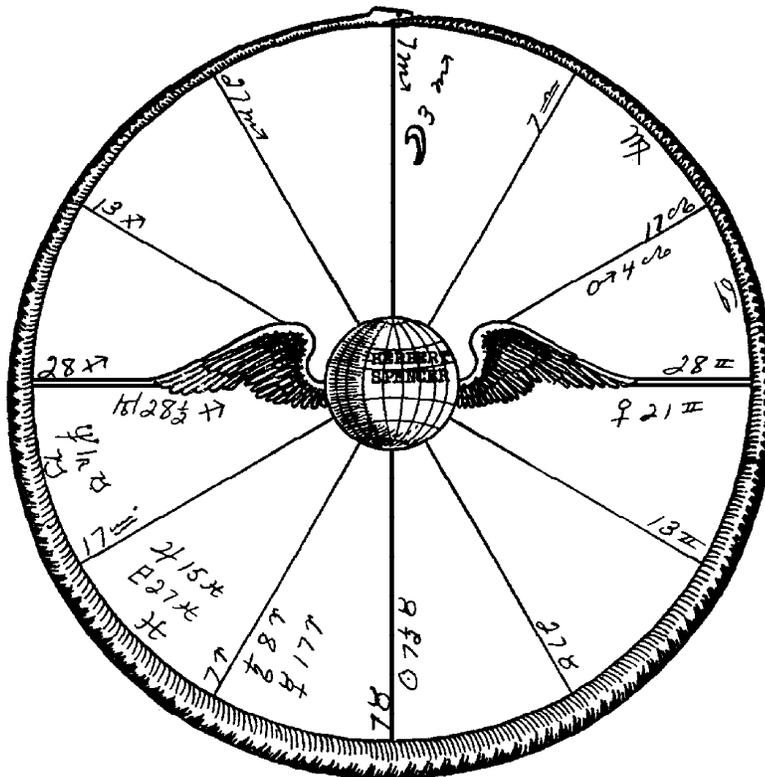
Because the emotions are so closely tied up with those in the domestic life, the hardest tests of the permanently constructive attitude commonly occurs within the precincts of the home. But anyone who remains harmonious within himself, in spite of what others say or do, is sure to gain their respect. Under no circumstances can either thought or action function to better advantage while stimulated by a discordant emotion. Nothing is gained by it, and much is lost.

As a matter of observation, the situations which develop in domestic life afford the best of all training for a wider field of constructive endeavor. Cheerfulness and harmony in the face of such contending factions as often develop where a number of persons must live together in close association, indicate that the neophyte has made marked advance on the spiritual path and, due to this acquired spirituality and ability, is ready for larger undertakings.



BISMARCK
 April 1, 1815.
 Chart from 1001 Notable Nativities.

- 1847, attracted attention in Prussian Parliament: Venus sextile Mars p.
- 1851, diplomatic career commenced: Jupiter trine Mars r.
- 1859, saw opportunity to free Germany: Mercury sextile Mercury r.
- 1862, ambassador to Paris: Venus square Jupiter p.
- 1871, dictated terms of peace to France: Sun trine Jupiter r.
- 1884, inaugurated Germany's colonizing career: Sun square Mercury r.
- 1890, March 18, fell from power: Sun square Mars p.
- 1898, July 30, died: Sun square Jupiter p.



HERBERT SPENCER
 April 29, 1820.
 Chart from 1001 Notable Nativities.

1837, because of aversion to languages refused college education and became railroad engineer: Mercury trine Uranus p.

1859, Darwin's Origin of Species gave him scientific basis for his speculations: Mercury sextile Mars p.

1860, announced the issue of a System of Synthetic Philosophy: Sun square Jupiter r.

1896, finished his System of Synthetic Philosophy which embraced first principles, biology, psychology, sociology and ethics: Venus inconjunct Jupiter r.

1903, Dec. 8, died: Mars semi-square Moon r.



Chapter 5 _____

Spiritual Trends In Personal Conduct

D OUBTLESS you have walked down Broadway during the busy hour, or at least you have been in an auto at a time when there was great congestion of traffic. And under such circumstances you found that you had no great difficulty so long as you kept step with the procession. So long as you walked no faster nor slower than those about you, or so long as your car went no faster nor slower than the other cars on the street, there was no great cause for discomfort. But if you slacked your pace you were jabbed by elbows and shoved in the back, or if in an auto, there were loud honkings and harsh words from those you thus impeded. And if you tried to move faster than the crowd, the angry glances, the words of those you passed, and the general remonstrance increased in direct ratio to your hurried efforts.

Life, also, is like that. So long as the neophyte keeps in mental step with those around him, no opposition is likely to develop. But the more backward individual is always shoved and buffeted about. And when the neophyte begins to step out mentally and spiritually, when he begins to move faster in his progress than those about him, he is apt to arouse a storm of disapproval.

If the person hurrying down crowded Broadway stops to argue with every person who makes it plain he believes such speed is uncalled for, he is apt to spend so much time and effort in verbal combat that he really makes no more headway than the crowd. Instead of this, if he meets displeased glances with a smile, he is neither delayed nor so greatly impeded. And this is true also in the neophyte's efforts to make the greatest progress. It is seldom that violent arguments convince anyone, and they are all too apt merely to increase antagonism and arouse discordant emotions.

After all, people think as they do because of their experiences. And they have a right to a hearing as to their views if you are trying to convince them of something. In fact, unless you do permit them thus to present all their objections to your ideas, they will feel that you are unaware of these objections, and that you believe as you do because you are ignorant of them. Furthermore, in addition to making it plain to the individual that you thoroughly understand each of his points as he presents them to you, you should make him feel that you are friendly disposed. Certainly, one of the surest indexes to smallness of character is the inability to be friendly with someone with whom you disagree on some matter of politics or religion. You can be friendly, and make the other individual feel that you continue to be friendly, even though you do not agree with all he says.

Debates Do Not Convince

The neophyte can hardly contribute his utmost to universal welfare unless he tries to make this a better world, and tries to help people gain optimum living both while on earth and after they have passed to the inner-plane, through getting as many as possible to become familiar with and accept The Religion of the Stars. As with everything else that should be done, there is a poor way to go about it, and a right way. The poor way is to try to cram your opinions down the other fellow's throat by aggressive argument.

No matter how sound your argument may be, or how weak his, you will never convince him unless you can keep him in a friendly and non-combative mood. Any attempt to overcome his opposition by arguments forcefully delivered, hoping to overpower and route those he presents, will give his ego the feeling that if he admits you are right it will concede to you a superiority and to him an inferiority. His ego, because the power urges are the strongest of all mental factors, will never permit the development of such a feeling of inferiority; and no matter how sound your arguments may be they will only succeed in stimulating him into seeking additional reasons to disagree with you.

Public debates, for this reason, seldom convert anyone to a different opinion. Those who attend such debates have their minds made up before they go, and thus identify themselves with the speaker, or speakers, who express their views. It is thus a matter of combat, in which their ego will not permit them to admit defeat by a change of views, because to do so would result in a feeling of inferiority. What they attend the debate for is to see their opponent defeated. Nor will either side admit such defeat. All go away with the same opinions, strengthened by the heat of conflict.

In making converts to The Religion of the Stars there are four principles that should be understood and as often as possible applied.

1. You should be thoroughly familiar with the truths you are trying to get the other person to accept.
2. The interchange of thoughts should remain at all times friendly. Whatever doctrine of The Religion of the Stars you are trying to get some other person to accept, the next requisite to understanding it yourself is to bring the matter up between you on terms of friendly interchange of thought, and not as something you are attempting to thrust upon him. And it is essential to see to it that this friendly feeling of interchanging views is maintained throughout; for should it develop even in a small degree into a contest, that implication will cause him to reject arguments no matter how plausible they may be. Even though verbally he admits them to be reasonable, his ego will continue to reject them to maintain its own self-esteem.
3. It must be recognized that the human mind is not so constituted that it can readily accept a number of new viewpoints at once clearly. Therefore, when the time arrives when you are permitted to present your own views on the subject, always select only one or two of the most important and convincing points.
4. Be sure you have his attention, and then present the point or points you have selected as most significant positively and forcefully, but in a friendly manner. If your friend interrupts you with new argument while you are clearly presenting your views, you may be sure he is thinking of means to combat, rather than to understand, what you are saying. With the utmost friendliness insist that he hear your side of the matter.

And without antagonizing, see that he understands it. Repeat it positively until you are sure it has registered. But present only the most important of your material.

Your acquaintance on the street car, for instance, voices disapproval of astrology. Find out what he knows about it. Ask him questions to get his views, and show him by further questions that you understand his arguments. Do not, however, start to refute him; for this will place him on the defensive against an aggressor. Then, after he has told you all he really knows about it, tell him convincingly that the professors who scoff at planetary influence have never seriously investigated the subject, do not know how to erect and progress a chart of birth, and have no real evidence on which to base their opinion.

Then cite concrete examples of birth-chart portrayal of character traits, natural aptitudes and predispositions toward types of events and types of disease, and cases in which the event or disease indicated by its progressed constants have actually taken place or developed at the time the progressed constants were present. In a friendly manner keep on relating authentic facts that afford concrete proof that astrology actually works. Do not scatter about, trying to answer all his previous arguments, but get him to see the central idea you are endeavoring to present, in this case the actual proof that astrology does the things you claim for it. And if you have not aroused antagonism you will thus have made as strong an impression as possible toward getting him to accept your views.

Or suppose he sneers at the possibility of those who have passed from physical life communicating with those still in the flesh. Get him to tell you about his unsatisfactory experiences with mediums. And where you can agree with him, so agree; and where you cannot agree, for a time let him talk. Then in a friendly manner get hold of his attention long enough to explain first, that numerous universities have, under test conditions, demonstrated that telepathy, the nonphysical communication of mind with mind, is a fact. Then tell him of the painstaking manner in which various outstanding scientists have investigated this matter and have come to the conclusion that the personality survives the tomb and sometimes communicates with those yet in the physical. Then go on to tell him of experiences of your own, or other persons, experiences, that tend to substantiate these scientific findings. See that he gets this central idea clearly, and that telepathy is now accepted by science, as forcefully as they can be given without arousing antagonism, and you will have done all you can to give him a better understanding of the relation between those on the two planes of life.

This method of convincing another follows strictly the laws of psychology. But it must not be supposed that every person one meets is in a state of development where such convincing is possible. The emotional elements, built by childhood religious training, often are too strong to be overcome even by first hand and irrefutable experience. Neither facts nor logic can get past a sufficiently powerful emotional block.

Yet at least one part of the sound psychological formula can be retained, even when people violently antagonize your views and your progress. You can still smile and still give them to understand that you feel friendly toward them. Their antagonism and their efforts to hinder will be lessened by a friendly manner, and under no circumstances will the opposite course aid in converting them to your views.

However, I am not suggesting that there should be any backwardness or

hesitancy, when it will serve a constructive purpose, in presenting facts which will aid mankind to a better understanding of life and its problems. The withholding of information which will help others is cowardice or gross selfishness. I am not merely suggesting that there is a right time, but also that there is a right place and a right manner for their presentation. Untimely effort, or effort directed athwart sound psychological laws, is not only wasted, but often stirs up strife that prejudices against the later acceptance of progressive views.

As illustrated by the hindrance to your movements when you try to travel a crowded street swiftly, you will find that the faster you attempt to travel spiritually the more opposition to your progress you will meet. And there is a wrong way and a right way to handle such hindrances. The wrong way is to feel irritated, to incite antagonism, and to engage in heated arguments. The right way is to be well informed, and to plan carefully how you can do the thing which spirituality requires with the least conflict with others. If real spirituality, if righteousness, demands conflict, there should be no hesitancy about taking a firm and aggressive stand. But as a rule firmness can be combined with kindness in such a way that conflict will not prove necessary.

Yet for Stellarians, spirituality does demand where ever it is possible that seed shall be sown that will grow into interest in The Religion of the Stars. Every opportunity to get people familiar with Stellarian teachings should be grasped. But the seed thus sown should be watered with kindness and tolerance so that it will grow.

Thus to be able to plant the seeds of interest, and to stimulate their growth into a serious desire to learn the doctrines of The Religion of the Stars, each Stellarian should not only be familiar with the general ideas set forth in Brotherhood of Light lessons, but he should at all times have at his ready command both the questions and the answers that are most significant in the tenets of The Religion of the Stars. So that he may at any time explain these facts to others, and thus give them an accurate overall picture of The Religion of the Stars, and so that he can use any one of them convincingly in getting others to accept the Stellarian viewpoint, each Stellarian should learn to use the following questions and answers with facility.

The Stellarian Questionnaire

As in The Church of Light there are 50 degrees of initiation leading to absolute human perfection on the earth plane, the endeavor has been to formulate 50 of the most important questions and their answers, the last one, of course, crowning all, as does the united sun and moon at the apex of The Church of Light emblem, indicating exactly how every Stellarian should try at all times to live.

The Roman numeral following the answer indicates the Brotherhood of Light course, and the Arabic numerals indicate the pages in that course, where a more complete explanation may be found. The booklet lessons, as well as the cloth-bound books, of each course may be referred to with facility according to the pages indicated; for each booklet contains exactly 32 pages, and their consecutive place in the course is indicated by a letter on the upper right hand margin of the cover. Also by consulting a Lesson List the serial number and the consecutive place of each lesson in a course may be ascertained. Its serial number is located on the upper left-hand margin of the cover of each booklet.

1. What is the ego? Its ego is the indestructible spark, or emanation, from Deity which is the potentiality activating every soul. II. 48-49; V. 3-6.

2. What is the soul? The soul, or character, or unconscious mind, is the inner-plane organization of the ego's total experiences up to the present time. II. 48-56; V. 1-11.
3. What is the purpose for which the soul is brought into existence? The soul is brought into existence and undergoes such experiences as are necessary to train it to become a constructive workman in the realization of God's Great Evolutionary Plan. V. 3-6; XIV. 2-9; XIX. 66-67.
4. What are the three drives which the soul, both while it has a physical body and after the dissolution of the physical form, at all times strives to realize? The drive for significance, the drive for nutrition, and the drive for reproduction. V. 66; XII-II. 1-2.
5. How is the soul attached to the physical form it occupies? By psychokinesis. XII-II. 117.
6. What determines the species of life-form to which the soul is attached? Its ability gained through experience while attached to less complex life-forms. XIX. 7-9.
7. What enables the soul after the dissolution of one physical form to attach itself to, and have experiences through, the form of a higher species of life? Its increased ability gained through experiences in the form it left. XIX. 5-10.
8. What are the functions of pleasure and pain? Pain has but one function; to inform the soul that a destructive condition is present. Pleasure has but one function; to inform the soul that a favorable condition is present. The purpose of pleasure is not to reward, and the purpose of pain is not to punish. XIX. 53-56.
9. What is the universal law of compensation? The universal reward of effort is greater ability XIX. 69-72.
10. What part has freedom in the evolution of the soul? Every step in evolution is toward greater freedom. XII-II. 116-120.
11. Why, after occupying and gaining experience in the form of man, must evolution and still more complex experiences be had, not on earth, but on the higher-velocity inner-plane? The chief function of life in the human form on earth is to confer self consciousness. Physical life has its limitations. The experiences necessary in training the soul to become a constructive workman in God's Great Evolutionary Plan cannot all be had on earth. They require conditions that can be had only on a higher-velocity plane than that of earth. XX. 151-153.
12. What evidence is there of an inner-plane on which life continues? Extrasensory perception and psychokinesis operate according to nonphysical laws, and thus imply the existence of an inner-plane. I. 20-21.
13. What evidence is there of extrasensory perception, telepathy and psychokinesis? Millions of trials conducted by university scientists prove that such psi phenomena take place. XII-I. 20-21; XII-I. 98-101; XII-II. 98-104.
14. What evidence is there the personality survives the tomb? Many of the world's greatest scientists have investigated psychical phenomena and have concluded the phenomena prove such survival. I. 86-87.
15. If good karma and bad karma are responsible for man's condition in the present life, as creatures lower in the evolutionary scale have no sense of morals, what determined the condition of a life-form at its first incarnation as a human? The soul's past experiences, which are neither moral nor immoral, in lower forms of life. And these, together with its human

- experiences, determine its condition when it passes to the next plane. II. 104-106; X-I. 34
16. What actually determines the birth-chart of an individual, and therefore the condition and events toward which he is predisposed? He is born at the time the inner-plane (astrological) weather corresponds to the thought-cell organization which constitutes the character of the individual then born. I. 55; X-I.34-35.
 17. How can the individual best find out if the inner-plane weather conditions mapped by astrology actually and profoundly influence his life? He should erect the birth-charts and work the progressed aspects of himself and his friends, and check on character traits, and the events that have happened in the past, and observe the type of events progressed aspects indicate for the future. VIII; X-I; X-II.
 18. Does the outer-plane environment or the inner-plane environment have more influence over man's life while he is still on earth? Their influence is about equal. XII-II. 104-106; XII-II. 113-116.
 19. What are the three types of inner-plane energies that have an influence over man both while he is still on earth and after he has passed to the next life? The character vibrations of objects, the thoughts of other people and entities, and the inner-plane (astrological) weather. XII-II. 104-105.
 20. Do progressed aspects indicate inevitable physical conditions or events? No, they only indicate the influence of inner-plane weather of a particular type and harmony or discord. XII-II. 113-115.
 21. Is there a god of whim and prejudice such as the Old Testament pictures? No. But there is an all-pervading Super-Intelligence Who operates through undeviating law. XVII. 66; XII-II. 107.
 22. Why is vicarious atonement impossible? No one can gain knowledge, ability, character or spirituality for another. XII-II. 91-92.
 23. What are the only four possessions an individual can take with him when he loses his physical body? Knowledge he has acquired, ability he has acquired, the organization of his finer form (character), and his dominant vibratory rate (spirituality). XII-II. 92.
 24. Is there a static heaven and hell? No. XX. 21-24.
 25. What determines the spiritual level on which the individual functions both while he occupies a physical body and after life on earth is done? His dominant vibratory rate. XX. 7-13.
 26. Should one's religion be based merely upon belief? People have found in other than the religious affairs of life that if they believe what they are told without demanding proof they will be exploited and cheated. XII-II. 4-7.
 27. Why is the Stellarian Religion 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. XII-II. 113.
 28. Why is materialism on its way out? Because irrefutable evidence has been obtained by widespread university experiments that man's mind does not operate in accordance with physical laws. XII-II. 113.
 29. Why is orthodoxy on its way out? Because evidence is fast accumulating that man's life on the inner-plane is not as orthodoxy has pictured it. XX; XII-II. 98-101.
 30. Why should research be conducted to bring extrasensory perception under control? Because it can benefit man by enabling him to acquire valuable information he otherwise could not get. XII-II. 101-103.
 31. Why should research be conducted to bring psychokinesis under control?

- Because psychokinesis can heal the sick and assist man to have freedom from want. XII-II. 103-104.
32. Just what does religion strive to do? Religion consists of the effort to employ nonphysical 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. XII-II. 2.
 33. How does knowledge of astrology assist in developing moral attributes both in children and in adults? It indicates toward which specific weaknesses they have a predisposition, and the means to overcome these specific weaknesses. XII-II. 113-121.
 34. How does knowledge of progressed aspects assist the individual to live according to the tenets of his religion? It indicates the periods in which temptation will be strong, and what precautionary actions to take not to succumb to it. XII-II. 121.
 35. How does knowledge of astrology enable the individual to select the vocation in which he can most benefit himself and most benefit society? It indicates his natural aptitudes and the environment in which he can employ them most fortunately. XII-II. 121-122.
 36. How does knowledge of astrology enable the individual to remain in good health? It indicates the diseases toward which he has a predisposition, the periods when each is apt to develop, and the precautionary actions to take to prevent them developing XII-II. 122-123.
 37. How does knowledge of astrology assist the individual to avoid unfortunate events and to attract events which are more fortunate? It indicates toward which unfortunate, and toward which fortunate, events there is a predisposition, and the periods when a certain type of event is likely to occur. And it indicates the precautionary actions to take to avoid or mitigate the unfortunate events and to take the utmost advantage of those which are fortunate. XII-II. 123-124.
 38. How does knowledge of astrology assist individuals and nations to live together in peace and harmony? It gives them a clear understanding of each other, and of the periods when they are apt to behave in a certain manner due to the impact of inner-plane weather. XII-II. 124.
 39. Is it more sensible to judge what God wants by his actions, as observed in nature, or to judge what he wants by some person's opinion who is ignorant of nature? It is better to judge by observing what takes place in nature. XII-II. 124.
 40. What has been the means orthodoxy has employed to enslave the people of the West? It has taught reward in heaven for doing as the priesthood dictated, and punishment in hell for those who did not do as the priesthood dictated. XII-II. 91-92.
 41. What has been the means orthodoxy has employed to enslave the people of the East? It has taught reward in a future life on earth for doing as the priesthood dictated, and punishment in a future life on earth for not doing as the priesthood dictated. XII-II. 75-76.
 42. What is the difference between the means orthodoxy has employed in the West and the means orthodoxy has employed in the East to keep people enslaved? The reward for obeying priestly commands and the punishment for not obeying priestly commands in the West has been promised for a future life on the inner-plane, and in the East has been promised for a future life on earth. XII-II. 76.

43. Why is freedom of information and freedom publicly to discuss any and all facts essential for the progress of the world? Because only thus can people learn the truth, and only when they learn the truth and act upon it can they make satisfactory progress. XII-II. 6-7.
44. What is the Universal Moral Code? A soul is completely moral when it is contributing its utmost to universal welfare. XIX. 87.
45. Why must religion never remain static? Because it should be based upon as many outer-plane facts and inner-plane facts as possible, and thus include new facts as fast as they are discovered. XII-II. 3-4.
46. Why is The Religion of the Stars the world religion of the future? It is because as fast as the 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. XII-II. 100.
47. Why can truth alone make men free? Only when they have the truth and act upon it, instead of upon error, can men be free from want, free from fear, have freedom of expression and have freedom of religion. XII-II. 4-8.
48. Why are those who permit their emotions, thus conditioned in childhood, to determine their religion, like European lemmings? Both instead of following the dictates of reason based on facts, permit emotion to guide them into disaster. XII-II. 4-5.
49. Why is it so important properly to recondition the emotions? Because they are the tools man must use to get what he wants, and if they are not reconditioned they will get him what he does not want. XII-II. 5.
50. In what way does the Stellarian try to handle each and every problem with which he is confronted? He tries to handle it in the manner that will contribute as much as possible to universal welfare. XXI; chapter 1.

Think Kindly

The Religion of the Stars demands of its neophytes that they do their utmost to help the life-forms by which they are surrounded. Working as efficiently as possible for universal welfare is a fundamental creed. Yet no one can do his utmost for others if he feels irritated or antagonistic towards them. Feelings radiate energy that impinge on the finer forms of others and have a harmonious or discordant influence upon them. One need not be sympathetic in the sense of feeling the other person's affliction; and it is better not thus to take on the afflictions of others. But to do most to assist others one must feel kindly toward them.

The neophyte, therefore, who aspires to reach the exalted height of adeptship, should commence to establish the feeling of kindness towards all persons and all other creatures as a permanent habit-system. Whenever he begins to feel irritated or antagonistic he should commence to think about some phase of the other person's life, or about something which is admirable which can, directly or indirectly, be associated with the person causing irritation. One can have on tap certain thoughts for such occasions which will lead the mind and emotions to feelings of kindness and well wishing. There is always something that can be brought to mind that will present a kindly angle where another is concerned, and which can be substituted for discordant thoughts.

The habit of thinking kindly toward every other person and creature you contact will not be developed in a moment, nor even in a year. There are almost sure to be lapses in which the old feeling of irritation comes to the surface. But, with persistent effort and proper determination, you can arrive

at this very definite state of spiritual development. Even a slight degree of success in this cultivation of kindness is eminently worth while. And when you reach a state in which, not mere tolerance, but an active kindness is felt toward every living thing at all times, you can be assured you have reached a very important level in your upward climb.

Still another habit-system which every neophyte should acquire is an eternal eagerness to learn something more. The adept, although he is the perfect man, never thinks he knows all there is to know. The man who thinks he knows it all invariably is an ignoramus. The adept realizes, although his horizon is vastly wider than that of most men on earth, in relation to the vastness of the universe and its multiple planes, and to other types of universes in the cosmos, that what he knows is minute. No matter how advanced in knowledge he becomes, he continues to have an insatiable thirst for more.

The effort to acquire still further and more accurate information should become so built into the character that it is a permanent habit-system. Alertness to acquire new perspectives, a keenness for facts that have a bearing on the problems of existence, and some time regularly spent in study are not merely the marks of a neophyte, they likewise are traits which distinguish the most advanced men. And the neophyte who acquires early in his progress these tendencies, and so thoroughly ingrains them into his makeup that they are essential ingredients of his character, has taken a long step in the right direction. He is actually following a practice now that he will never have to discard; for he has made his own a trait which he will continue to employ after he attains adeptship.

There are so many erroneous notions afloat about the kind of life led by a Master that I should once again point out that a Master does not lead a life of ease, but a life in which work of importance and magnitude is done for the benefit of his fellow man. No one who is lazy can become an adept. To scale the spiritual height requires ceaseless effort.

Some people are sluggish, and with difficulty can prod themselves to make a moderate amount of effort. Other people are so high-strung that their over-activity repeatedly impairs their health.

While mental or physical work uses up either electrical or physical energy, commonly, due to tensions, the exhaustion that results is out of all proportion to the work actually accomplished. Few people know how properly to relax. To make a speech in public, to write a letter on the typewriter, to drive a car, to go shopping, to cook meals, or to do most of the work that needs to be done nowadays requires very little muscular tension. Yet most people who do these things are muscularly tense. And it is this unnecessary muscular tension that wears them out rather than the work they do.

A tense muscle is an indication of nerve tension. And nerve tension indicates that electrical energy is being used. Muscular activity requires that certain muscles be shortened. But when muscles are thus shortened at times when there is no need for their activity it uses up energy needlessly. But most people have developed a habit-system of tensing muscles when they think certain thoughts, and of tensing muscles that are not required to be active in the work they are doing, and thus unnecessarily wear themselves out.

A ball player or other athlete who keeps his muscles in a constant state of tension is never a success, and ends up by being muscle bound. To throw a ball with facility and accuracy, to drive a car through bad traffic without dan-

Be Eager to Learn

**The Habit-Systems
of Energy**

ger, to type with speed and accuracy, or to think clearly and with facility, the muscles should be relaxed as much as possible before being called on for whatever work, if any, it is necessary for them to do.

To be able to work with speed and accuracy, and without unnecessary fatigue, the individual should learn to relax completely at intervals and to call upon his muscles for action only as such action is needed. People can even wear themselves out sitting in a chair if they keep tense, and if the tension continues after they go to bed they may be unable to sleep. When the body is completely relaxed there is no difficulty in going to sleep.

Practice in relaxation often is quite as necessary as practice in doing the work required. Thus to relax, lie on your back in such a position that there is no strain on any muscle of the body. Then give attention to one set of muscles after another, letting the muscles under consideration go as limp as possible and talking to them mentally, giving them the suggestion, "let go, relax, let go, relax, relax still more." Start with the toes and work up, devoting several minutes to each set of muscles: the calves of the legs, the thighs, the abdomen, the hands, the arms, the shoulders, the neck, the face, and finally the eyelids. And keep giving them the suggestion to let go, and feel them thus go limp.

Then when you go about your work, as much as possible keep the muscles relaxed. And as any discordant thought or painful emotion tends to tense the muscles and otherwise use up electrical energy, take what happens in your stride and harbour only pleasant thoughts. In this way you will be able to accomplish vastly more, and will avoid nerve difficulties.

One becomes accustomed to living at a certain speed to which the body and energy generated gradually adapt themselves. If this speed is acquired at the expense of tension and nervousness, it is wearing and decreases the efficiency. And if it cultivates habitual sluggishness and a dread of effort, it affords neither pleasure nor adequate output. But if tension is avoided the speed of activity can with practice be accelerated and maintained throughout each day with maximum output.

To the neophyte who would become an adept there is no escape from much work. Attainment is ever at the cost of persevering effort. But handled without unnecessary tension the amount of work involved in arriving at this exalted state, or that involved in the active, useful life of a Master, need not seriously deter any earnest aspirant; for as progress is made, the ability to work long and with more speed without fatigue gradually develops. The relaxed body not only becomes accustomed to maintaining swift activity, but there is an increasing joy and satisfaction felt in such activities.

Utilizing the Occupation

Even among those who set their feet resolutely upon the path leading to adeptship, all too often the occupation is regarded as a necessary evil, endured in order to make a living. In many cases this attitude is due to the circumstance that the individual cannot make a living at the things he is best fitted to do. That is, the occupation which economic conditions force upon him is not the one for which he is really fitted. It is not along the line of his real cosmic work.

Yet almost every occupation which men are forced to follow offers constant opportunities for character development and for the expression of the spiritual side of the nature.

The neophyte will find it excellent discipline for a higher type of work to leave no stone unturned to discover the advantages and pleasures which can be associated with the occupation. This does not signify that he should not try

to find an occupation more suited to his ability and temperament; but that, so long as conditions make it advisable to follow a certain occupation, this circumstance offers him a training school for developing the pleasure technique.

And in any such occupation there is always opportunity to develop self-expression. Even in routine work, which appears to be but drudgery, one can exercise ingenuity to perform it in ways which, more and more completely, will give expression to the soul's desire to accomplish what it does in the best possible manner.

A little more skill can be developed, lost motion can be avoided, just the proper amount of energy applied to get the best results. Almost nothing is done in the best possible manner, and the effort to improve the methods and manner of work builds factors into the character which, even in the after life, will prove advantageous; for our attitude towards conditions in the future is determined by our attitude towards the circumstances we meet before we reach the future.

Furthermore, in addition to using one's occupation to practice developing a permanent pleasure technique, which may be used in meeting obstacles of the future, and in developing a constructive and progressive attitude, which will become an integral part of the character, the occupation also presents the opportunity to develop refinement, and this means acquiring spirituality.

Almost anything can be handled in not merely a way which gives better practical results, but also in a way that in some manner calls forth the finer emotional nature. A flower on an office desk adds an element of taste. An extra polish on a machine appeals to the sense of sight and touch pleasantly. Clean cut work, just the proper amount of embellishment, the development of harmony among those with whom one must work, all lend themselves to a richer type of existence. There are few lives but that could be lent an element of grace and beauty. Anything that removes the sordid and replaces monotony with constructive pleasure is in the direction of the spiritual. And the neophyte can grasp the opportunities thus presented and use them for his spiritual gain.

One of the most disastrous habits is that which psychologists term rationalizing. It is not, as at first might be thought, the applying of reason to discern the full and unvarnished truth; but is the process of finding a plausible reason for believing that to be true which one desires to be true.

It has become an axiom among those who apply themselves to the exactitudes of material science that the reports of a researcher along some particular line can usually be accepted unless the results of his research in some manner have a bearing upon his personal life. When the personal habits and desires, such as the religious beliefs, customs in eating, personal liberty, or the hobby of the scientific man is in any way affected by his findings, other scientific men feel at once called upon to challenge his findings. If you wish an example of this unconscious warping of facts, read the carefully compiled, yet completely contradictory, reports of the medical profession on the effects of tobacco and alcohol on the health.

Your college professor may stoutly affirm that astrology is an "exploded science" even though he has never set up a birth-chart and does not know how to do so, because he feels that astrology, in some manner deprives him of free-will. He does not wish to think that his life is all mapped out for him at birth, and that he has no power to determine his own future. And while astrology really only maps inner-plane weather, and makes no such claims, yet

Think Only the Truth

the popular idea of it, which the professor has imbibed, is that it signifies fatality. Consequently he thinks he rejects it because other scientific men have investigated it, but in reality he rejects it because he has a strong aversion to being shoved about like a machine by the stars, and he thinks astrology teaches just that.

Of the many things that come to mind which are thus rationalized I shall, by way of illustration, call attention to but one other. It appeals to the most powerful of all urges within the human constitution, the power urges; to those urges which express self esteem, or when exaggerated, express colossal egotism.

The desire to be important is not destructive. It is a fine impulse. But the desire should be to be really important through accomplishment for the good of all, and not to wallow sentimentally in an unearned and unreal sense of importance.

The very highest position in the cosmos is occupied by the Super-Intelligence directing it Whom we term God. Therefore the highest flattery an individual can imagine is to believe himself to be God. And the highest tribute to his colossal egotism others can give him is to pretend to believe he is God. Kings of old demanded such homage from their subjects; and through mantrams and affirmations and the rationalizing of philosophy, certain present-day individuals come to believe themselves to be God.

The affirmation, or mantram, "Be Still and Know That I Am God," may be construed by the use of a comma as merely drawing the attention of God to the individual. But many persons interpret it, and come to believe, that they are God. And what could please their egotism more than to believe that they are the rulers of the cosmos.

The ego of man has divine potentialities. Through the development of its twin souls it may evolve and control, in the illimitable future, a whole universe. But, even so, there will be other universes. And over all, directing all, still will be the Super-Intelligence Whom we call God. Man is not God, and will never become God.

However, God has a Great Plan which is in the process of development, and the soul of man has the power of uniting itself with the intelligence directing this Great Plan. To the extent that the soul can thus enter into the consciousness of the cosmic intelligence it can unite itself in consciousness, and in effort, with God. It does not thus become God, but it unites itself with God through tuning in on the highest level of spiritual intelligence it can reach. And it does participate in divine powers and attributes through tapping such an exalted reservoir. This truth is good enough.

Any falsehood accepted by the unconscious mind impedes progress; because before the soul can make proper adjustments it must have a clear conception of the real conditions. And the real truth, when the neophyte digs down beneath the rubbish of appearances, will be found amply satisfying. He will find also that it is a bad thing to lie to anyone; but quite disastrous to lie to himself.

At all times, and under all circumstances, let him seek the raw truth. His desires, his previous learnings, his emotional reactions, all will from time to time try to varnish and sugar-coat the real facts. But as he can act to best advantage only when guided by the unembellished truth, he should ever seek to discern it as it actually is.

Good Food Sources of Essential Vitamins

Vitamin A: butter, eggs, cheese, green leaf vegetables, carrots, sweet potatoes, apricots, fish liver oils, yellow corn, green peas, parsley, okra, green peppers, tomatoes, string beans, celery, watercress, yellow squash, avocado, mangoes, papayas, peaches, oranges and pineapple.

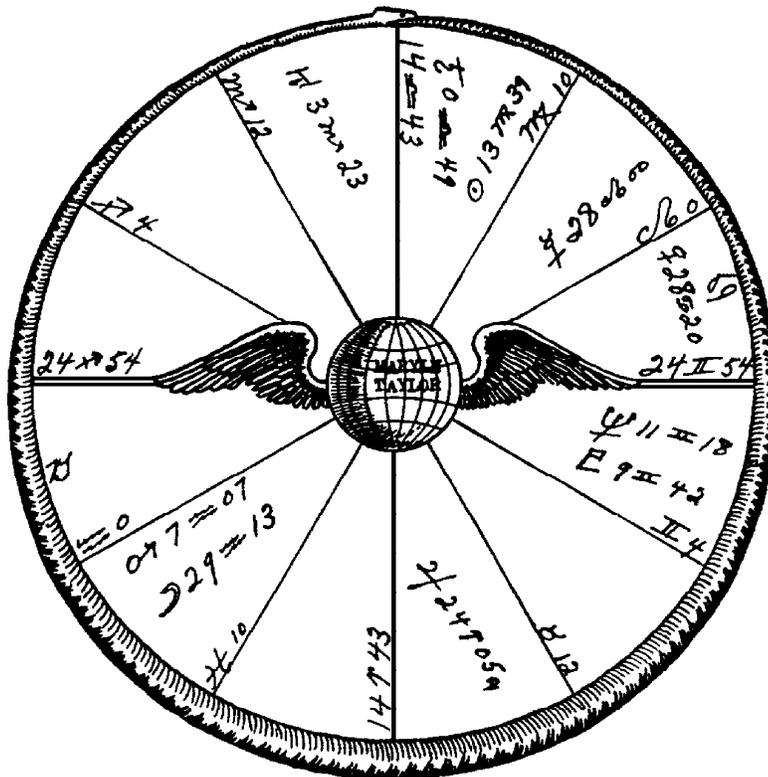
Vitamin B-1: yeast, wheat germ, rice bran, rice polishings, whole milk, whole grain bread, whole grain cereals, peas, beans, eggs, nuts and soy beans.

Vitamin B-2: milk, cheese, eggs, peanuts, peas, kale, mustard greens, turnip greens, rice polishings, wheat germ, whole grain, buttermilk, molasses, kale, beet greens, soy beans and yeast.

Vitamin C: lemons, oranges, limes, grape-fruit, tangerines, tomatoes, tomato juice, raw cabbage, watercress, strawberries, peppers, broccoli, radishes and cauliflower.

Vitamin D: expose the skin to sunlight or ultra-violet radiation.

Vitamin E: wheat germ, other grain seeds, seed germ oil, green leaf vegetables, milk, eggs, butter and cheese.



MARYLN TAYLOR

September 5, 1892, 2:23 p.m. EST. 82:27W.

1915, Feb. 1, entered nurses' training school: Mercury sextile Venus r, Mars trine Neptune r in 6th.

1918, April 3, became graduate nurse: Mercury semi-sextile Uranus r, Mars trine Neptune r.

1943, Mar. 12, war nurse in Hawaii: Sun conjunction Uranus r.

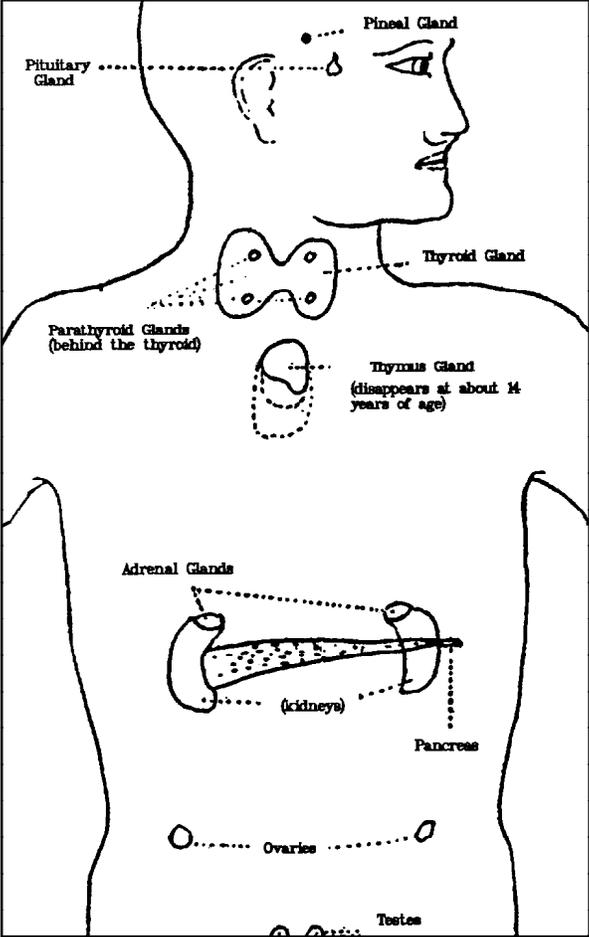
1945, Mar. 24, returned home: Mars sextile Jupiter r.

1945, Mar. 29, attended classes and decided to devote balance of life to C. of L.: Sun conjunction Uranus p.

1945, Oct. 18, started teaching at headquarters: Moon trine Saturn p.

1946, June 18, became Hermetician: Sun conjunction Uranus p. 1947, July 1, C. of L. minister: Sun semi-sextile Saturn p.

1948, Jan., started writing on stellar diet (for Rising Star): Mercury semi-square Saturn p, Moon trine Uranus p.



Chapter 6 _____

Keeping Mentally and Physically Fit

ANY job can be done more effectively if the tools which must be used in doing it are in good shape than if those tools are defective. And this applies to machine tools quite as much as to hand tools. On earth each individual has certain functions to perform. And the machine tools he must employ in doing whatever his work may be are his mind and his body. He can do his work to best advantage only if his mind and body are kept in first rate condition.

His mind resides on the inner-plane. It consists of all his past experiences, including those before he was born into human form. It not only embraces whatever knowledge he may possess—and upon this knowledge depends his ability—but also the way past experiences have been organized as harmonious or discordant thought-cells, and the dominant vibratory rate which determines the inner-plane level on which it functions and thus his spirituality.

The physical body, including the brain, resides on the outer-plane. It embraces various types of physical tissue, various organs, and the way they are related to each other which determines their degree of coordination. And while some things are accomplished by the psychokinetic and non-physical power of the mind, the accomplishment of each person on earth in large measure depends upon the thoughts which through the brain reach objective consciousness, and that which the body does, which is termed behavior.

The mind, which is one machine tool, and resides on the high-velocity inner-plane, is attached to, and functions through the other machine tool, the body, by psychokinesis. This ability to function through such a complex form by means of the non-physical power of the mind has required the long training of evolution, during which the mind has, step by step, through being attached successively to higher lifeforms, developed the necessary knowledge and psychokinetic power.

Neither of the machine tools, on which each individual must depend for both accomplishment and the events which enter his life, is perfect at his birth. He has to learn physical co-ordination in order to walk, in order to talk, and in order to do more complex physical things. And in addition, the physical tool must be given proper foods and a congenial environment if it is to be kept healthy, and thus able to do effective work.

And to direct his physical machine properly, he must gain knowledge and store it for future use in his inner-plane tool, the mind. Furthermore, this inner-plane tool, to be properly effective, must also receive training and proper

foods. The discords in it, the thought-cells which use their psychokinetic power to attract misfortune, must be trained to have different desires. To that end they must be reconditioned. As the food of the mind are mental states, and as the health of the body and the events which come into the life are profoundly influenced by the health of the mind, or soul, it is fully as important that the mind shall be given proper thought nourishment as that the body shall be given proper physical nourishment.

Certain factors of the outer-plane environment, such as heat and cold and the outer-plane weather in general, affect the physical health. And certain factors of the inner-plane environment, such as the inner-plane weather mapped by astrology, affect the mental health. One needs different physical food when the outer-plane temperature is below zero than when it is 100° in the shade. And one needs different mental food when cold Saturn dominates the inner-plane weather than when Mars raises the temperature of the inner-plane weather so high that anger tends to burst into flame on the slightest provocation.

As the condition of the outer-plane machine markedly affects the condition of the inner-plane machine, and as the condition of the inner-plane machine markedly affects the condition of the outer-plane machine, it is important that each be given the particular foods which are indicated by the birth-chart as most needed, and that each be given the foods that during specific periods the outer-plane weather and the inner-plane weather indicate are needed to put these two machine tools, which the soul must use, in as good running condition as possible.

Because the individual is not born until the inner-plane weather corresponds in general to his inner-plane, or thought-cell organization, his birth-chart indicates along broad lines the types of mental food needed to put his mental machine in good running order, and the types of physical foods needed to assist the mental machine put his physical machine in good running order.

While some of the physical foods that agree or disagree with him must be learned through experience, in the following four lessons are pointed out certain physical foods and certain mental foods that are especially and urgently needed if in his chart a given planet is heavily afflicted. The chart of birth shows the PREDISPOSITION toward diseases of a particular type. The most powerful and most discordant planet in the chart of birth shows the type of disease toward which he has the strongest predisposition. The next most powerful and discordant planet in the chart of birth shows the type of disease toward which his predisposition is next strong, and so on.

The birth-chart constants of 160 different diseases are given, as statistically ascertained from the analysis of the birth-charts of those who have experienced the disease, in Course 16, *Stellar Healing*. It is well to become familiar with these constants so that the diseases toward which one has a predisposition can be known, and precautionary actions taken that will prevent these diseases from ever developing. These precautionary actions in particular embrace both the physical and the mental diet advocated in the following lessons when the planets which are the constants of the disease are afflicted.

But in addition to knowing the birth-chart constants of the diseases toward which he has a predisposition, each neophyte should know what progressed aspects always coincide with the development of the diseases toward which he has a predisposition. These are set forth in relation to each of the 160 different diseases considered in Course 16, *Stellar Healing*. And before these progressed constants are within one degree of perfect, and during the time they are within the effective orb of one degree of perfect, he should take

special pains to follow both the mental and the physical diet advocated in the following lessons for afflictions of each planet involved.

Furthermore, even though a planet heavily afflicted by progressed aspect is not a constant for a disease toward which he has a predisposition, while the progressed affliction is within the one degree of effective orb, he should use both the mental and the physical diet indicated. In that way he will not only do much to prevent the progressed affliction from decreasing the efficiency of his two machine tools, but he will mitigate the severity of the events that otherwise are likely to come into his life during this period.

Thus to use the mental and physical diets best suited to keep both machines in good running order, he must not only be familiar with his birth-chart, but must keep on file for frequent consultation the record of all major progressed aspects for some time in the future. And if he also notes the shorter periods when his major progressed afflictions are reinforced by minor progressed aspects to one of their four terminals, and released by transit aspects to one of their four terminals, he will be in a position to be especially careful to have the proper mental and physical diets, and to use other precautionary actions during the shorter spells when they are most needed.

In addition to keeping aware in advance of the inner-plane weather conditions he will encounter, as revealed by his progressed aspects, and the specific mental and physical foods needed for those adverse, as set forth in the following four lessons, he should also make himself familiar with the general principles of a healthy diet, the function of each of the various types of food, the vitamins, and the importance of a proper alkali-acid balance as set forth in Chapter 3, Course 14, *Occultism Applied to Daily Life*, Diet and Breathing.

Relative to the acid condition of the blood so frequently mentioned in Chapter 3, Course 14, *Occultism Applied to Daily Life*, and in Course 16, *Stellar Healing*, it is not implied that over fatigue, the eating of non-alkaline foods, a common cold, or even the toxins of contagious diseases cause the blood stream to develop true acidosis. Acidosis is a serious disease, and the individual having it is quite ill. It is given consideration in Chapter 7, Course 16, *Stellar Healing*.

But muscular exertion causes lactic acid to be liberated in the blood, tissue metabolism adds other acids to the blood, the toxins of the waste material of the life processes of invading organisms, when these are present, add still further acids to the blood. For the individual to remain healthy the blood stream must constantly remain slightly alkaline. Adrenaline, cortin and thyroxin by chemical combination with them neutralize these acids of the blood, and it is the function of the kidneys to filter such acids out of the blood stream. The alkali residue of non-acid producing foods neutralizes the acids in the blood, and thus takes much of the burden, which may otherwise become too great, of neutralizing the acids off adrenaline, cortin and thyroxin, and also relieves the kidneys of too great work.

Not only are fruit juices and vegetables juices excellent sources of vitamins and minerals, but they should be used in colds, fevers and contagious diseases to neutralize the acids of the blood. Often the adrenaline, cortin and thyroxin supply in such cases and the filtering ability of the kidneys, are unable effectively to handle the acids unless they receive assistance from alkaline producing foods. And until the acids of the blood are thus neutralized or eliminated the illness remain serious.

A glass of citrus juice 30 minutes before breakfast, under normal health conditions, is good to assist the assimilation of calcium from the breakfast.

and as a laxative. But it should be remembered that the juice should be squeezed fresh from the fruit just prior to drinking, as experiments have demonstrated that the vitamins and minerals of juiced fruits are destroyed by oxidation within half an hour by exposure to the air.

Chlorophyll

Green leaf vegetables, such as asparagus, lettuce, broccoli, endive, mustard greens, water cress, parsley, and turnip greens, as well as green peas, green string beans and green lima beans, contain the green coloring substance called chlorophyll. Without chlorophyll neither plants nor animals could live on earth, for by photosynthesis it is able, in the presence of light to convert the carbon dioxide of the atmosphere and the water of the soil into the carbohydrates. These form the chief substance of plants, and animals and plants possessing no chlorophyll must depend on the chlorophyll possessing plants to manufacture the carbohydrates for them; for these are the chief fuel foods, and neither plants nor animals can live without them.

In addition to its unique function of manufacturing the carbohydrates (starches and sugars, ruled by Venus), chlorophyll is a good source of vitamin A, vitamin B, and the blood-clotting vitamin K. And chlorophyll possessing vegetables eaten daily — preferably some raw in a green salad, plus one cooked — give more abundant energy than can be obtained from non-green vegetables plus synthetic vitamins. According to Dr. Boris Berkman, in a statement before the 13th annual meeting of the National Farm Chemurgic Council at Omaha, Nebraska, on March 13, 1948, in addition to possessing the power of photosynthesis, chlorophyll is a most powerful oxidation catalyst. He believes it increases the oxidation of the cells of the body and thus gives them additional life. Said he further:

As the ravages of old age are due mostly to decreased capacity of the cells and a slowing down of the metabolism process, this introduction of the most powerful natural oxidation catalyst would benefit humans by slowing down the degenerative changes occurring with age.

Fresh green salads in which sliced avocados or unpared sliced green cucumbers may be added to the other green vegetables and sliced ripe tomatoes, are good for vitality and to assist proper elimination.

Cooking

There is a tendency on the part of most to overcook foods. Vitamin B-1, a nerve necessity, is destroyed by long exposure to heat. Roast beef and beef which is stewed an hour or more thus loses more than one-half its vitamin B. All 12 of the factors embraced in vitamin B Complex, including B-1 and B-2, as well as vitamin C, are water soluble. Therefore, in addition to the destruction caused by heat, when they are boiled in considerable water over some time the vitamins are removed from the vegetables by the water. Then, when the water in which the vegetables are cooked is thrown away, these vitamins and the mineral salts which also are essential to health and have been removed in the water, are lost.

Vegetables should be selected for their freshness and quality. They should be prepared in a manner that will preserve not only the vitamins and minerals, and as much of their electromagnetic energy as possible, but also their natural delicate flavor. To do this, fresh vegetables should never be soaked in cold water before cooking, and tuber vegetables and fruits should be cooked

in their skins, and thus served; as both vitamins and minerals are most abundant next to the skin.

The cooking time must vary with the vegetable. The more cellulose it contains the longer it needs to be cooked, but most can be cooked properly within 4 to 12 minutes. Fresh vegetables should be cooked in from one-fourth to one-half cup of boiling water. To prevent the minerals and vitamins being leached out, drop the vegetable in boiling water. Cook no longer than necessary, and thus preserve the minerals, vitamins, the electromagnetic energy, and the appearance and flavor which makes it unusually appetizing. Any salt for seasoning should be added after the vegetable has reached the table.

Vitamin A, vitamin D, vitamin E and vitamin K are fat soluble. And their value is impaired if the fat, such as butter or fish liver oil, becomes rancid.

To recondition the thought-cell organization of the finer form it is necessary to be able to induce appropriate emotions; for it is the feeling which accompanies thoughts which determines whether they build harmonious or discordant thought-cells with their thought-elements. And it is the psychokinetic activity of thought-cells that brings most events of consequence into the life.

When the nerves are lacking in calcium, or the parathyrin supply is so low that little calcium is handled, the individual tends to be highly sensitive to the slightest discord or hindrance. In spite of all his efforts he may be highly irritable. And when there is an over abundant release of adrenaline, he may be unreasonably aggressive, abrupt and quarrelsome.

When there is insufficient cortin secreted, he may become so fearful that he is unable to keep from being a coward. And when the pineal hormone secretion is excessive in proportion to adrenaline and cortin, he may be negative and effeminate in his reactions to the conditions which arise. And each of these glandular conditions which result in undesirable emotional reactions is influenced not merely by the inner-plane weather mapped by astrology, and by the individual's efforts to direct his thinking, but also by the physical foods he eats.

In chapter 7 we give an illustration of the effect of foods on the emotions in the life of Gandhi. But it should be recognized that, due to the different body chemistry as revealed by their charts of birth, people react quite differently emotionally, intellectually and physically to the same type of diet.

Relative to intellectual reactions the charts and lives of two men, George Bernard Shaw and Herbert Spencer, both of whom have accomplished a tremendous amount of mental work, may be cited. Shaw (chart on page 46, Chapter 3, Course 10-1, *Natal Astrology: Delineating the Horoscope*), who at this writing (1949) is 92 years of age and still turning out good literary work, has been a strict vegetarian. He has a brilliant wit, is a dramatist and an idealist. His plays have been immensely successful. Neptune, which stimulates the pineal secretion which makes the handling of proteins, and especially meat, very difficult, is unusually powerful. It is elevated, semi-square Pluto, sextile Moon and Uranus, square Asc., trine Mercury, and sesqui-square Sun and Venus. Also Mars, the planet of meat, is in his house of illness (sixth).

Herbert Spencer (chart on page 61, chapter 4) turned out an equally tremendous amount of mental work. He wrote a synthetic philosophy embracing the findings of science in all its various branches. Although he had Neptune trine Sun and sextile Moon, which with Uranus rising made him so sensitive that he had a sound proof room built in which to write, and which induced him to try to live on a vegetarian diet, in this he was unsuccessful.

Influence of the Foods Upon the Emotions

Vitamin B Complex

Mars in the seventh square Sun, and the Moon in the Mars sign Scorpio, opposition Sun, made it impossible for him to generate enough energy to do good work on a vegetable diet. He gave it a thorough trial for a year, but was compelled to destroy and rewrite all he had written while living without meat, because it lacked clearness and the customary vigor.

B Complex is now known to consist of at least 12 separate factors, 10 of which have been obtained in crystalline form. As some of these factors are highly important, and have been discovered only recently, it seems well here to discuss them briefly and thus bring the knowledge of vitamins up to date.

Thiamin hydrochloride, commonly known as B-1, is a white crystalline substance readily soluble in water. In the dry form it is quite stable and is not readily destroyed by oxidation. But its activity is readily destroyed by sulfite, which probably explains its loss during the sulphuring of fruit. It also is rapidly destroyed in dehydrated meats and vegetables, when the moisture is about 5 per cent. Beriberi is primarily due to an insufficient supply of thiamin. It is essential for nerves and brain.

Riboflavin, once called vitamin G, but now called vitamin B-2, is a practically odorless orange-yellow crystalline compound which is water soluble. It is rather heat stable, but deteriorates rapidly when exposed to light. Its deficiency results in pellagra. It is essential to the thymus gland and the proper production of lymphatic cells.

Nicotinic acid, once called vitamin P-P, occurs as white needle-like crystals. Due to the similarity in sound to nicotine, the acid is commonly referred to as niacin and the amide as niacin amide. Its deficiency gives rise to pellagra. Corn meal and patent flour contain from 1 to 1.5 mg. per 100 Gm. of this vitamin, and to meet minimum requirements one would have to consume 1,000 Gm. which is impossible, and indicates why those living on such food develop pellagra. By way of contrast, wheat contains 5 to 7 mg. per 100 Gm. and is a reliable source of this vitamin. But in milling ordinary white flour 80 to 90 percent is removed. One serving of liver will supply the daily allowance, and one serving of lean meat will supply over half the daily requirements.

Pyridoxine hydrochloride, once known as vitamin B-6, is a white crystalline powder, odorless and slightly bitter to the taste. Its deficiency leads to acrodynia and retarded growth in rats, and to hypochromic anemia in dogs.

Pantothenic Acid, is fairly stable when subjected to moist heat, but is destroyed by prolonged dry heat. Its deficiency in chicks leads to a typical dermatitis, in rats to poor growth, necrosis of the adrenal cortex and graying of the hair, in dogs to sudden collapse associated with changes in the blood content.

Choline, is a colorless, viscous fluid. Its function has to do with the mobilization of fatty acids in the body. Young rats on low choline diets develop renal hemorrhagic degeneration and deposition of fat in the liver.

Biotin, apparently functions in making certain chemical changes in the body, but little is yet definitely known about it.

Inositol, is a crystalline substance with a sweet taste. That it is essential in animal nutrition has been established, but beyond that little is yet known.

Para-Aminobenzoic Acid, seems important in metabolism, but nothing about it is as yet definitely known.

Folic Acid, is a yellow compound sparingly soluble in water. It has been used with great success in the treatment of anemia and pernicious anemia.

B-10 and B-11, are so closely related to folic acid that new techniques must be developed to determine their functions.

B-12, is a crystalline compound which has been isolated from livers. It is highly active in patients with Addisonian pernicious anemia. But its function and possible value must await experimental work.

In the United States more people die of heart disease than from any other, next in number are those who die from cancer, third those who die of kidney disease, and fourth those who die from cerebral hemorrhage.

Cancer needs to be considered separately, as its relation to these other three diseases is not plain. It is given detailed discussion based upon the statistical analysis of the birth-charts of 100 people who had cancer, in the reference book *Body Disease And Its Stellar Treatment*. It is evident that diet may increase the predisposition toward the development of cancer, and that negative thinking precedes its development. There are cancer clinics now in the larger cities, and people should understand that if they go to such a clinic early enough that cancer can definitely be cured.

While at first glance it might seem that each of the other three diseases had little bearing on the other, a little closer scrutiny reveals that the underlying cause of each may be quite similar and that the disease which finally results in death in many instances may be due to which is the weaker, the heart, the kidneys or the blood vessels.

As in time, with our present knowledge, no matter how well an individual regulates his physical diet, his mental diet, and the other circumstances of his life, an individual finally loses his physical body, and as these three diseases tend to develop with age when the physical machine begins to wear out, in order to prolong health and life on earth and thus add to one's usefulness, it seems well to know why so many people as they advance in years succumb to one of these three diseases, and what are the best precautionary actions to take relative to each of them.

According to the American Heart Assn. Inc., three times as many people die from heart trouble as from cancer, and eleven times as many as die from tuberculosis. In 1948 it stated 3,700,000 Americans were victims of heart disease, and the same number suffered from arteriosclerosis (hardening of the arteries) and high blood pressure (hypertension). These two difficulties together also cause more chronic illness than any other single disease. Hypertension not only contributes to heart difficulties, but as will be explained, it contributes markedly also to kidney trouble and cerebral hemorrhage. As a common contributing factor to three of the four most common causes of death, it needs careful consideration.

Starting with kidney difficulties, let us try to get a general picture of why so many people die from heart disease, kidney trouble or cerebral hemorrhage. The upper part of the kidneys is ruled by Venus and the lower part is ruled by Mars. The tissues of the body are bathed in fluid. The life processes of the body call not merely for a constant burning of fuel through combination with oxygen, but also a gradual destruction and replacement of tissue cells.

The by-products of these processes are picked up by the blood stream. Most of the carbon finds its way into the open air through the mucous membrane of the lungs. But the other toxins, especially the acids, irritate the mucous membranes. The pores of the skin allow some of them to be eliminated, but the kidneys must remain chiefly responsible for filtering these toxins and

The High Mortality Diseases

Kidney Trouble

acids from the blood stream. And the blood stream must get rid of them; for if its normal chemical composition is changed in any marked degree the individual becomes seriously ill. Thyroxin, adrenaline and cortin all act to neutralize the acids in the blood stream so that it can retain its normal chemical composition without placing too great strain on the filtering power of the kidneys.

Under ordinary circumstances one healthy kidney can filter the toxins from the blood stream with sufficient efficiency to keep the individual in fair health; but if both are removed or incapacitated the individual cannot get rid of the poisons which gather in the blood stream and he soon dies.

It takes cortin properly to handle the proteins; and when there is too much protein in the foods it places too great a strain on the cortin supply and on the kidneys. Alcohol is very hard on the kidneys. Some, with unusually strong kidneys, drink to excess all their lives and live to a ripe old age. But it is far more common to find kidney trouble developing in those who have drunk heavily and steadily over the years. This applies in less degree to those who go on periodical drunks, and do not touch liquor in between sprints, than to those who never are drunk, but consume alcohol daily just up to the point where it noticeably affects their behavior. A system thus saturated with alcohol must have unusual kidneys not to deteriorate when they are constantly called upon to filter so much alcohol and its by-products.

Some people also can apparently handle an almost unlimited amount of the uric acid of red meat; but other people, with weaker kidneys, find either much red meat or much alcohol places too much strain on their kidneys, and if they continue to indulge in either kidney trouble develops.

The thyroid gland responds immediately either to Sun thinking or to Venus thinking. Under discordant Sun emotions or discordant Venus emotions thyroxin is poured into the blood stream. This tends to cause contraction of the arterial blood vessels, hindering blood flow, especially the flow to the kidneys. Thus do emotions which cause the release of considerable thyroxin contribute to kidney trouble and heart trouble; for without an ample blood supply the kidneys become depleted, and with arteries contracted the heart must work harder to force the blood through them.

The arterial system is composed of miles of elastic hose from about an inch in diameter to one-twenty-five-thousandth of an inch in diameter, reaching every tissue and every particle of skin in the body. The heart must pump blood continuously through these miles of elastic hose. They should expand to permit an easier flow. The pressure depends upon the power with which the blood is pumped (Sun) and the resistance offered by the elastic hose. The hormone of the thyroid gland stimulates the heart and contracts the blood vessels, and the hormone of the gonad glands does likewise through its action upon adrenaline.

Cortin, which responds directly to Mars thoughts, and adrenaline, which is secreted by thoughts of anger, irritation, the feeling of rush, worry, anxiety or fear, contract the arterial blood vessels and raise the blood pressure even more violently than does thyroxin. Then, after the kidneys have been debilitated through depriving them of blood, the person who chronically holds the attitude of emotional excitement uses up his thyroxin, and the person who keeps in a dither of irritation or anger uses up his adrenaline and cortin, and the person who gives way chronically to worry or fear uses up his adrenaline.

These are the three chemicals he must depend on to fight infection and to neutralize the toxins of the blood stream. The kidneys already have become

impaired; but now they are called upon to filter out stronger acids. When such acids become too concentrated they attack the tissues of the kidneys, causing a sloughing of the membranes and their general disintegration.

The weaker the kidneys are the more quickly they thus disintegrate when called upon to filter too much acid. The region of the kidneys is mapped by Libra and Scorpio, Libra mapping the upper part and Scorpio the lower. Venus rules the upper part of the kidneys and Mars rules the lower part. Thus we find through statistical analysis of the charts of those who have had kidney trouble that its birthchart constants are a planet severely afflicted in Libra or Scorpio, or Venus or Mars severely afflicted. To the extent such afflictions are shown in the birthchart are the individual's kidneys weak and predisposed to disease.

The progressed constants of kidney trouble are an aspect, usually an affliction, involving the planet in Libra or Scorpio, or involving Venus or Mars. One predisposed to kidney trouble, therefore, should take special precaution to keep his blood stream slightly alkaline, and to avoid emotional excitement, as well as to use the proper harmonious thoughts to neutralize the influence of the planet afflicted by progression, during periods when the progressed constants of kidney trouble are present.

Pituitrin from the back pituitary, secreted over abundantly in emotional disturbances affecting family life (Moon) also contracts the blood vessels, except those of the kidneys. And an acid blood stream irritates the lining of the vessels causing them to constrict. With age chemical imbalances may cause their walls to become coated with calcium and other deposits, making them brittle and raising the blood pressure.

It is now also believed that a high fat diet is related to hardening of the arteries. Both the arteries and fat are ruled by Jupiter. Recent investigation has shown that those suffering from hardening of the arteries (arteriosclerosis) have these hardened arteries coated with minute globules of fat which deprives them of elasticity. And it has been shown that arterial hardening is more common in fat, overnourished people than in lean under nourished people. Peoples who eat low fat, or almost fat-free diets, such as the Chinese and Okinawans, seldom have arterial hardening, and in Germany during the fat-shortage years following World War I, it decreased markedly.

The birth-chart constants of hardening of the arteries are Jupiter and the upper-octave planets prominent and usually afflicted. Anyone with these constants in his chart of birth should keep his diet free from too much fat and other rich foods, so as not to develop the ketosis type of acid blood stream, which seems to make minute fat deposits on the arterial walls. And he should see that he has plenty of calcium, vitamin B-1, and vitamin D in his food so that he handles the calcium properly.

Hardening of the arteries, through reducing their elasticity raises the blood pressure. And, of course, emotional disturbances which release either thyroxin, adrenaline or cortin, cause the heart to beat more rapidly and the blood pressure to rise.

Relative to blood pressure, there are two, the systolic pressure created by the pumping force of the heart, and the diastolic pressure when the heart is at rest. The systolic pressure is the high one, and the one people with high blood pressure usually worry about. Under such pressure the brittle or weakened walls of the blood vessels may break, and if the break is in those of the brain there is a stroke, or apoplexy, resulting from cerebral hemorrhage. Such high

High Blood Pressure

pressure may also overwork the heart and bring about its enlargement and wear it down.

But high diastolic pressure is also important, for it seems often associated with degeneration of the tiny arterioles and damage to the kidneys.

Cerebral Hemorrhage

The birth-chart constants of this disease, which is fourth in the number of lives it takes, are Uranus prominent, usually an afflicted Mars, and commonly an afflicted planet in Aries. The afflicted planet in Aries, when it is present, maps thought-cell activities in the region of the head which gives a predisposition to diseases affecting this region in preference to some other. As Mars is the ruler of Aries, in less degree the afflicted Mars indicates the same predisposition. But the afflicted Mars also indicates that at times the cortin and adrenaline supply are either over active or deficient. As the progressed constants are an aspect involving Uranus, and an aspect involving Mars, it is the tendency of the thought-cells these two planets map that needs special attention.

Aspects involving Uranus are coincident with a type of electrification which gives the highest nerve tension of all. The electrical energies flowing over the nerves not only give a high degree of nervous excitement, but they are subject to abrupt and erratic changes. Under the influence of the Uranus thought-cells people often become unreasonably enthusiastic, or unusually emphatic, about conditions and events that other people take more matter of factly, for Uranus is the planet of extremes.

The danger from cerebral hemorrhage increases with age, because commonly the blood vessels are more brittle, or are weaker, due to age. And if they have been weakened by acids in the blood stream, or if they have become brittle through insufficient parathyrin to handle calcium, or if they have become inelastic through coatings of minute globules of fat, even a little sudden increase in the circulation may cause their rupture. If the rupture is in the brain, the pressure on the brain where it occurs usually results in a stroke in which some section of the body is paralyzed.

The precautionary action where such predisposition is indicated is through the diet to strengthen the walls of the blood vessels by not too much fat and rich foods, and by sufficient alkali residue foods. And to see to it that the calcium is properly handled through supplying it in the food along with vitamin D. Nor should B-1 be neglected, which is essential when Uranus is involved to keep the nerves stable. If the nerves become irritated it is more difficult to keep from high tension nervous states, and from experiencing emotion.

Excitement of any kind should be avoided, and undue strain, for thyroxin, adrenaline or cortin released into the blood stream increases the circulation and raises the blood pressure; and under excitement or strain one or more of these are thus released. And in addition the thoughts should be cultivated which are the antidotes of Uranus and Mars; harmonious Jupiter thoughts for Uranus, and harmonious Moon thoughts for Mars.

Heart Trouble

Heart trouble is of various kinds, but for all of them three birth-chart and three progressed constants are present; an aspect involving the Sun, an aspect involving Mars, and an aspect involving Venus. In some types of heart disease other constants are present. In coronary thrombosis, for instance, both in the birth-chart and by progression, either Neptune or Pluto, and often Jupiter, is involved. And in valvular trouble resulting from rheumatic fever, Saturn is involved at the time the fever develops.

The Sun rules the heart, therefore it is not surprising the thought-cells it maps are always involved in heart difficulty. And the thyroid gland responds to either Sun thought-cell activity or to Venus thought-cell activity. It is the gland of energy production, and has a direct effect upon the speed of metabolism. The more of its secretion, thyroxin, there is in the blood, the more fuel is consumed and the faster one lives. And the faster one lives the more work the heart must do. Through their power to release thyroxin, and thus affect the amount of work the heart must do, both the Sun and Venus have a direct relation to heart difficulties.

Mars rules the muscles, and as the heart is the most important muscle of the body, it is influenced by Mars. But also two other hormones of energy production are released by Mars thought-cell activity; adrenaline, the hormone of emergency energy, and cortin, the hormone of courage. These not only speed up the heart action, but they also contract the blood vessels and thus contribute to the most common form of heart trouble, that which accompanies hypertension (high blood pressure).

Coronary occlusion, or thrombosis, is another form of heart trouble. A clot forms on an artery in the heart, or moves there from some other region, and increases in size until it blocks the flow of blood. 20% of the people to whom this happens die within a few hours. In other instances the clot moves on, but usually scar tissue forms which decreases the efficiency of the heart.

Rheumatic heart, which so often leaves a murmur, is due to this infection of the heart muscle by the organism which causes rheumatic fever. It attacks the heart, destroying considerable muscle and injuring the valves. With defective valves, the heart has to work too hard to keep the circulation normal, and may wear out and collapse.

Hardening of the arteries causes them to become smaller and less elastic. Unless the blood pressure is raised to compensate for the smaller aperture through which the blood must move, not only other organs, but the heart also, receives too little nourishment. Thus starved, scar tissue forms in the heart and cuts down its effectiveness.

I suppose I should also mention the common term angina pectoris. This consists of stabbing pains which indicate the heart is not getting enough blood. But instead of itself being a specific disease, it is a symptom which makes known a condition of the heart which may result from any of the four heart diseases mentioned. About half a million Americans die of heart trouble each year.

In those cases where Neptune, Pluto, Saturn or Jupiter is a constant, both the mental and the physical diets should also be used which are the precautionary measures for afflictions involving these planets. But for heart trouble in general, it is clear enough that the physical diet should be such as to keep the blood stream properly alkaline—for acids in the blood cause the blood vessels to contract—and that it should not contain too rich foods or too much fat to coat the blood vessels with small globules and thus harden them. The blood vessels should be kept elastic, so the heart will not be overworked in forcing the blood through them.

The diet should contain the Sun requirements; iodine for the thyroid, and manganese, vitamin B Complex and vitamin A. It should contain the Mars requirements, to keep the muscle healthy and to keep it from being undernourished through impoverished blood. These requirements are vitamin A, vitamin B-1, vitamin C, iron, and not too much protein, but ample variety of protein. And it should contain the Venus requirements; vitamin A, iodine for the thyroid, copper for the blood, and vitamin E.

As this is written there is a big controversy in the medical profession as to the effectiveness of vitamin E in restoring heart patients to health. But in nearly all the functions in which either Mars or Venus takes part the other in some manner co-operates. Vitamin E is the most important Venus vitamin. It is believed to exercise control of oxidation of the tissues. And as both Venus and Mars are constants of heart trouble, it seems the part of wisdom for those with a predisposition to heart difficulty, and those suffering from it, to see to it that they get abundant vitamin E.

Of course, physical foods are only the minor half of the problem of preventing heart disease. The major half of the problem lies with the inner-plane, or thought foods.

As emotional excitement of any kind tends to release one or more of the hormones into the blood which contracts the blood vessels and thus causes the heart to overwork, calm and harmonious thoughts should be cultivated to replace worry, fear, anger, irritation, sorrow, and any thoughts which tend toward excitement. Domestic problems should not be permitted to cause discordant thoughts.

Not only should the thoughts and feelings be kept such that no excessive amount of pituitrin, thyroxin, adrenaline, or cortin will be released into the blood to increase the circulation or contract the blood vessels; but harmonious Sun thoughts should be cultivated. Instead of disappointment and dissatisfaction with the significance attained, and placing oneself under pressure to gain more significance, when one has done his best, and without too much strain, he should cultivate a feeling of satisfaction in it. This will recondition the Sun thought-cells to seek more harmonious expression.

For the Mars thought-cells, whenever anger, irritation, lust, the feeling of antagonism or the tendency to strife, undue haste, or undue expenditure of energy begins to be felt, the individual should turn his thoughts pleasantly to some project having to do with the comfort of his family, or which contributes to the welfare of the aged or young or those otherwise helpless. This will divert their psychokinetic power into more healthful channels.

For the Venus thought-cells which tend to cause undue emotion; when emotions start to develop, harmonious Saturn thoughts should be brought into the mind to displace them. For this purpose there can be used thoughts of caution, of system and forethought; the recognition that permitting emotion of any intensity or excitement of any kind is unwise, and quite unnecessary to live a long and happy life. Such thoughts thus applied will modify the Venus thought-cells and cause them to work for health and other beneficial things.

Best Sources Vitamin B-1. Approximate International
Units per oz. of Fresh Food

Whole Wheat Bread	325
Rice Polishings	300
Wheat Germs	300
Brewer's Yeast	190
Dry Soy Beans	140
Pork	110
Smoked Ham	110
Pecans	110
Dried Cowpeas	90
Peanuts	75
Beef Heart	65
Hazelnuts	65
Oatmeal	65
Dry Lentils	55
Fresh Soy Beans	50
Dry Lima Beans	50
Brown Rice	45
Graham Flour	42
Rye	42
English Walnuts	42
Green Peas	40
Dry Navy Beans	40
Baker's Yeast	35
Egg Yolk	35
Black Walnut	32
Dried Skim Milk	30
White Corn Meal	30
Green Lima Beans	30

Best Sources of Calcium in Foods in Percentage of the Edible Portion

Hard Cheese .....	.930
Mustard .....	.492
Outer Cabbage Leaves .....	.429
Turnip Tops .....	.347
Hazelnuts .....	.287
Broccoli Leaves .....	.262
Molasses .....	.258
Almonds .....	.252
Soybean Flour .....	.216
Collards .....	.202
Kale .....	.181
Dried Figs .....	.161
Watercress .....	.157
Dried Beans .....	.148
Egg Yolk.....	.135
Clams .....	.123
Olives .....	.122
Cauliflower .....	.122
Cow's Milk .....	.118
Maple Syrup .....	.107
Dry Lentils .....	.102
Beet Greens .....	.094
Chocolate.....	.091
Pecans .....	.089
Walnuts.....	.089
Dandelion.....	.084
Cottage Cheese .....	.082
Celery.....	.078
Dried Peas .....	.077
Okra .....	.072
Dried Lima Beans .....	.072
Dates .....	.070
Loose Leaf Lettuce .....	.069
Peanuts .....	.067
Brown Rice .....	.065
Eggs .....	.063
Entire Rye .....	.061
Parsnips .....	.060
Raisins.....	.060
Dried Coconut .....	.059
Dried Prunes.....	.058
Leeks .....	.058
Turnips.....	.056
Limes.....	.055
String Beans .....	.055
Whole Wheat .....	.053

Mercury Or Uranus Afflicted Calls For Calcium,
Vitamin B-1, And Vitamin D Or Sunlight

Afflicted Neptune or Pluto calls for these and additional factors

Chapter 7 _____

What to Eat When Mercury or Uranus is Afflicted

MAN is a two-plane organism whose outer-plane body is composed of physical cells and structures and whose inner-plane body is composed of thought-cells and thought-structures. He is influenced about equally by his outer-plane environment and by his inner-plane environment. Heat and cold, rain and wind, food and people and inanimate objects affect his physical body; and his states of consciousness coincident with such physical responses in turn add energy to and somewhat change the thought-cell organization of his finer form.

A great deal of carefully checked observation indicates that the inner-plane weather mapped by progressed aspects affects him as much, and probably more, than the outer-plane weather. The thoughts of people and of inner-plane entities, and the inner-plane radiations from objects also add their energies to certain groups of thought-cells within his finer form, giving them greater activity than usual, and thus enable them through his electromagnetism profoundly to influence his physical body.

One of the means through which the chemistry of the physical body is so quickly altered by such thought-cell activity is the system of endocrine glands, ruled by the Sun. These are the glands of internal secretion. They manufacture complex compounds called hormones from materials, chiefly the proteins, which they get from the blood and lymph. Each endocrine gland manufactures its own hormone or hormones, which differs in chemistry and function from the hormones manufactured by the other glands. These hormones are not emptied into a duct which carries them to the region to be influenced, but instead are liberated directly into the blood stream. That the hormones may thus find easy access to the blood stream, and through the blood stream to the region to be affected, the endocrine glands usually have a rich supply of blood vessels.

Now the activity of any endocrine gland may be stimulated by a thought or emotion, by the thought-cell activity within the soul accelerated by the energy of a progressed planetary aspect, or by the hormones of other endocrine glands. Their ready response to conscious thought, or to unconscious thought-cell activity inaugurated by a progressed planetary aspect, is accomplished by nerves which carry electrical impulses to the glands. Yet it has only been since 1936 that nerve currents have been recognized by science to be electrical, and only since 1922 that science knew anything about the control the endocrines exert over the body.

When, influenced by thought, emotion or thought-cell activity the hormone of a gland enters the blood, it is carried along in the general circulation and distributed to all parts of the body. All the cells and tissues are bathed in the fluid carrying it, and some cells and organs and other glands respond to it in a marked way, even though distantly located in the body.

Among other things these glands—each of which is delicately responsive to the thought-cell activity inaugurated by the energies of one or more specific planet—determine the size, shape and texture of the body; make for intelligence or its lack; give courage or cowardice; imbue with ambition or saturate with laziness; prompt to moral actions or to those immoral; and in general force the given outlook upon life. And they determine the chemistry of the body at a given time, and therefore just what foods are needed to keep or restore health.

I do not wish to be understood as implying that progressed aspects alone are instrumental in accelerating specific glandular secretions. Thought-cell activity such as is ruled by any planet can be increased by appropriate conscious thinking. Conscious thinking is boundary-line thinking, imparting some of its energy to corresponding thought-cells within the soul, and some of its energy more directly by means of nerve currents to the glands. Also heat or cold, and the foods taken into the system, act from the outer-plane to increase or depress glandular activities. What I do wish to state is that, regardless of the cause of glandular activity, the hormones they secrete chiefly determine the chemistry of the body and therefore what it needs at a given time in the way of food.

Not only so, but because each endocrine gland is so responsive to thought-cell activity of the type ruled by specific planets, its tendency to be influenced from normal at times which can be predetermined is mapped by the progressed aspects of the planets which have energy of the type to which it responds. And because the prominence and aspects of the planets in the birth-chart map the relative amount of thought-cell activity of the various kinds at birth, the general predisposition of the individual to over or under activity of certain glands may be ascertained from the chart of birth.

Not only do some of the endocrine glands secrete more than one hormone, or chemical messenger, but several of them respond with almost equal alacrity to types of thought-cell activity ruled by more than one planet. Not all of the hormones of these glands have as yet been isolated, and the front pituitary which a few years ago was considered to secrete only one hormone, is now known to manufacture not less than twelve; even as vitamin B also in the meantime has been found to comprise many vitamins, twelve of which have now been discovered, the whole of which are now known as vitamin B complex. Long and close observation by The Church of Light Astrological Research Department relative to the effect of progressed aspects and birth-chart prominence on hormone activity has established that each of the planets through birth-chart prominence and by progressed aspect finds ready response from the endocrine glands as follows:

SUN: influences two of the hormones of the front pituitary gland, one of which stimulates the thyroid gland and otherwise contributes to the transformation of energy necessary for sustained effort; and the other stimulates the adrenal cortex and thus with that gland determines the presence of courage. And it influences the secretion of thyroxin, the hormone of energy production. These three hormones respond either to thought-cell activity stimulated by progressed aspects involving the Sun, or to conscious thinking of the Power type.

MOON: influences the two hormones of the back pituitary, the thymus hormone, and the hormones of the alimentary tract. One back pituitary hormone regulates woman's periodic functions. Pituitrin, the other back pituitary hormone, causes water to be retained in the body and the contraction of all the arteries except those of the kidneys. It causes the contraction of the plain muscles of the bowels, the bladder, the womb and other organs. It is sometimes used in childbirth to contract the womb. It also has something to do with the metabolism of the carbohydrates. Its deficiency leads to obesity. The thymus hormone tends to retard attaining maturity. These hormones respond either to thought-cell activity stimulated by progressed aspects involving the Moon, or to conscious thinking of the Domestic type.

MERCURY: influences the hormone of the parathyroid glands and one of the hormones of the front pituitary. Parathyrin, the hormone of the parathyroid glands, controls the calcium metabolism of the body, and in combination with other hormones ruled by Mercury, Uranus, Neptune and Pluto, controls the type of electrification. The front pituitary hormone which responds to Mercury influences cerebral activity. These two hormones respond to thought-cell activity stimulated by progressed aspects involving Mercury, or to conscious thinking of the Intellectual type.

VENUS: influences the hormone of the thyroid gland and the hormones of the gonad glands. Testosterone is the male sex hormone of the testes. Alphaestradiol has been found to be the active principle of estrone, the female hormone of the ovaries. It is now commonly referred to as the estrogenic hormone. These gonad hormones contribute to virility and rejuvenation. The corpus leuteum hormone, progesterin, the hormone of pregnancy, also responds to Venus. The thyroid secretion, thyroxin, is the hormone of energy production. These hormones respond either to thought-cell activity stimulated by progressed aspects involving Venus, or to conscious thinking of the Social type.

MARS: influences the hormones of the adrenal glands, and the hormones of the gonad glands. Testosterone, the male sex hormone, secreted by the testes, has been given great publicity as a generator of male virility and as a rejuvenator of the whole body. The adrenal glands secrete two hormones. Adrenaline, secreted by the adrenal medulla, is the hormone of emergency energy. Cortin, secreted by the adrenal cortex, is the hormone of courage. Both adrenal hormones neutralize toxicity of the blood and are the chief chemicals used by the body to fight infection. These sex hormones and adrenal hormones respond either to thought-cell activity stimulated by progressed aspects involving Mars, or to conscious thinking of the Aggressive type.

JUPITER: influences the hormone of the pancreas, insulin. Sugar and starch can only be used as fuel by the body, or as the kindling necessary to burn fat, when insulin is present. The liver is the central banking system of the body where reserve fuel is stored in the form of animal starch, or glycogen. Such storing depends upon the supply of insulin. This hormone responds either to thought-cell activity stimulated by progressed aspects involving Jupiter, or to conscious thinking of the Religious type.

SATURN: influences one hormone of the front pituitary gland. This hormone governs the growth of the skeleton and supporting tissues. Saturn, equally with Mars also influences one secretion of the adrenal glands, adrenaline, the hormone of the medulla. This is the hormone of emergency energy. These two hormones respond either to thought-cell activity stimulated by progressed aspects involving Saturn, or to conscious thinking of the Safety type.

URANUS: influences one hormone of the front pituitary — the one related to original thinking — and it influences the secretion of the parathyroid glands. Parathyrin, the hormone of these glands, controls the calcium metabolism of the body, and in combination with other hormones ruled by Mercury, Uranus, Neptune and Pluto, controls the type of electrification. These Uranus hormones respond either to thought-cell activity stimulated by progressed aspects involving Uranus, or to conscious thinking of the Individualistic type.

NEPTUNE: influences the hormone of the pineal gland, and the hormone of the parathyroid glands. The hormone of the pineal gland prevents precocious maturity, and it neutralizes and depresses the secretion of adrenaline and cortin. Parathyrin, the hormone of the parathyroid glands, controls the calcium metabolism of the body, and in combination with other hormones ruled by Mercury, Uranus, Neptune and Pluto, controls the type of electrification. These Neptune hormones respond either to thought-cell activity stimulated by progressed aspects involving Neptune, or to conscious thinking of the Utopian type.

PLUTO: influences the hormone of the pineal gland, one hormone of the front pituitary — the one related to co-operative effort — the cortin hormone of the adrenal cortex, and the secretion of the parathyroid glands. The hormone of the pineal gland prevents precocious maturity, and it neutralizes and depresses the secretion of adrenaline and cortin. Cortin is the hormone of courage, neutralizes toxicity of the blood, and is one of the chief chemicals used by the body to fight infection. Parathyrin, the hormone of the parathyroid glands, controls the calcium metabolism of the body, and in combination with other hormones ruled by Mercury, Uranus, Neptune and Pluto, controls the type of electrification. These Pluto hormones respond either to thought-cell activity stimulated by progressed aspects involving Pluto, or to conscious thinking of the Universal Welfare type.

Not only do the hormones of the endocrine glands chiefly determine the chemistry of the body at any given time, but through their system of checks and balances it is their function to keep the chemical composition of the body constant within narrow limits. In addition to the central nervous system man possesses an autonomic nervous system, which itself is divided into two sections called the sympathetic nervous system and the parasympathetic nervous system. The action of the parasympathetic nervous system tends to counteract, and affords a check and balance against, the action of the sympathetic nervous system. And in a similar manner certain hormones of the endocrine system afford checks and balances against other hormones which co-operate to produce activities of an opposite character.

Thus does the parathyroid secretion, parathyrin, tend to counteract the action of other hormones and other conditions which tend to irritate or give undue sensitivity to the nerves. This it does chiefly through increasing ability to handle that great stabilizer of bodily chemistry, calcium. Thus also does the secretion of the pineal gland counteract the ability of adrenaline and cortin to overcome the acidity of the blood stream and to fight infection.

Calcium

Calcium, which is ruled by Saturn, constitutes a larger proportion of the body weight than does any other of the mineral elements. Even as Saturn rules those traits which stabilizes the character, and the skeleton which stabilizes the body, so does calcium exercise a stabilizing effect upon the chemistry of the blood stream and nerves. To be more specific, there are a number of mineral salts which play an important part in the physical body, due in great part

to their electrical properties. Potassium, sodium, magnesium, iron, copper, manganese and calcium are important for proper nutrition combined as phosphates, carbonates, chlorides, etc. Unless properly controlled the intake of some of these minerals tends to develop chemical imbalances. And it is the special function of calcium to correct such inorganic lack of equilibriums in the body, in whatever direction they may occur. For instance, any unusual condition produced by excesses of sodium or potassium is corrected by an increase of calcium; too much magnesium induces a general state of relaxation, and this may be overcome by additional calcium; and a proper balance between calcium and phosphorus is essential for the proper functioning of nerves and brain.

This regulating the amount of calcium in the blood and the way it functions in the tissues is carried out by four little glands, each about the size of a grain of rice, distributed about the thyroid gland. These are the parathyroid glands. Insufficient of their hormone, called parathyrin, causes the bones to soften, the nails to become brittle, the teeth to fail, and the person to become excessively nervous and excitable. Calcium neutralizes the influence of sodium and other elements in their tendency to irritate the nerves and make them unduly sensitive. Depletion of parathyrin — which responds to the thought-cell activity inaugurated by Mercury, Uranus, Neptune or Pluto— results in inability to handle calcium, resulting in nervousness.

People who are sensitive are those with Mercury, Uranus, Neptune or Pluto thought-cells so active that they tend to deplete their supply of parathyrin. Such thought-cell activity tending to parathyrin depletion may be mapped by birth-chart or progressed afflictions to one of these four planets, or it may be due to conscious thinking of the type ruled by one of them. Ordinarily, however, the thought-cell activity within the soul is reflected in the trend of the conscious thinking. Frictions or conflicts of any kind within the mind, or over mental activity, tend to disturb the proper action of the parathyroids, and induce a neurotic state. The removal of the parathyroid glands results in a nervous disorder called tetany.

While Mercury, Uranus, Neptune and Pluto thought-cell activity seem equally effective in their influence over the parathyroid secretion, each of these types of thought-cell activity affects also a different endocrine secretion. This, in turn, encourages the corresponding type of thinking—intellectual, original, utopian, universal welfare, according to whether the energy is from Mercury, Uranus, Neptune or Pluto—and has a direct effect upon the frequency of electromagnetic radiations generated in the nervous system.

The cells of the body are miniature batteries which generate electricity and radiate the high-frequency energy of the lightning which fixed the nitrogen that plant life took from the soil. This is in accordance with Einstein's Law of Equivalence; that the energy of an atom is given out in the same quanta as those received by the atom. And of the cells of the human body, those of the nervous system are best adapted to the production of short-wave radiations, as well as to carrying electricity. But thought-cell activity determines, through the action of the hormones of the endocrine glands, the frequency of the wave lengths radiated at a given time. And this thought-cell activity, in turn, may arise chiefly from the stimulation of factors within the soul by the energies of a progressed aspect, or by a consciously selected mood and trend of thought.

But if the dominant thought-cell activity at the time is of the Mercury type, the electrical energies generated by the nervous system tend to be of the particular frequencies adapted for use in cerebral thinking. This particular

range of frequencies is encouraged by the front pituitary hormone which responds to Mercury, in co-operation with parathyrin. Such intellectual effort as that which commonly goes by the name of objective thinking, including problem solving, worry and ordinary fantasy thinking consumes electrical energy which radiates these electromagnetic wave-lengths. And when they are called upon excessively it depletes the parathyrin supply, leading to nervous exhaustion, and consuming electrical energies that otherwise would generate the Sun frequencies and contribute to physical vitality.

If the dominant thought-cell activity at the time is of the Uranus type, the electrical energies generated by the nervous system tend to be of the particular frequencies adapted for use in original thinking and in inspirational extrasensory perception. This particular range of frequencies is encouraged by the front pituitary hormone ruled by Uranus, in co-operation with parathyrin. Such intellectual ESP is practiced unconsciously by most writers and inventors, and by many business men who, when confronted with a difficult problem, put it from their minds and spend the afternoon on a golf course, confident that before the day is done the proper step to take will pop into their consciousness.

These electromagnetic energies of the Uranus frequencies when generated in excess, not only rob the vitality of the electrical energies needed, but create a high nervous tension which in extreme instances gives rise to uncontrolled muscular twitching, St Vitus's dance or paralysis.

If the dominant thought-cell activity at the time is of the Neptune type, the electrical energies generated by the nervous system tend to be of the particular frequencies adapted for use in dramatic work, imagination and feeling extrasensory perception. This particular range of frequencies is encouraged by the pineal hormone influenced by Neptune, in co-operation with parathyrin. It gives a hypersensitivity of the nervous system which tends to make of it and the electrical energies flowing over it, a receiving set for picking up the astral radiations of the person or object which is tuned in on. These wave lengths seem particularly adapted also to permit whatever vibrations are thus picked up to cause their source to be seen, heard, tasted, smelled or felt by objective consciousness. When generated in excess, not only do they rob the vitality and intellect of needed energies, but the individual becomes so sensitive that he suffers acutely merely from the discordant thoughts of people.

If the dominant thought-cell activity at the time is of the Pluto type, the electrical energies generated by the nervous system tend to be of the particular frequencies adapted for co-operative activities and inner-plane work. This particular range of frequencies is encouraged both by the pineal hormone influenced by Pluto and the front pituitary hormone ruled by Pluto, in co-operation with parathyrin. To the extent the pineal hormone is active do the electrical energies seem to work on the negative phase, and to the extent the front pituitary hormone and cortin (also influenced by Pluto) are active do they work on the positive phase. Thus they may be used to pick up energies as a receiving set, or to send messages as a transmitting set, and to do work on the inner-plane. When generated in excess they lead to over sensitiveness, and rob the vitality of energy it needs.

The best way of determining the power of a planet is to calculate its astrodynes, as explained in Course 16, *Stellar Healing*. This method shows that a planet receiving powerful aspects has much power. But for the statistical analysis of large numbers of charts calculating the astrodynes is too much

labor. Therefore, for such volume statistical analysis, on January 1, 1948, we adopted the following rule: Any planet aspecting another planet by zodiacal longitude within one degree of the perfect aspect, or in an angle, or aspecting Sun, Mercury or the Moon is considered prominent. This rule eliminates any nonmathematical opinion on the prominence of a planet. While it may not be as precise as might be desired, it gives uniformity in the statistical analysis of charts.

To the extent a planet is prominent in the chart of birth are the type of thought-cells it rules generally active throughout the life. And if at the same time the planet is heavily afflicted, will such activity as they have generally, or temporarily through energy added to the thought-cells by a progressed aspect, be of a character unduly to affect the secretion of the hormone or hormones which in particular is influenced by them.

When, therefore, Mercury, Uranus, Neptune or Pluto is of outstanding prominence in the birthchart, or more than one of them, we may by that token expect considerable strain on the parathyroid glands, and if the planet is heavily afflicted the strain will be more pronounced. Birth-chart positions, however, chiefly indicate predispositions which only become serious afflictions when there is a progressed aspect involving the planet indicating the predisposition. That is, the thought-cell activity which manifests as discord has only a certain power on the average. But when a progressed aspect forms to the planet mapping it, the thought-cells gain a tremendous amount of new energy and become proportionally more active, and influence the things they rule markedly. And if the progressed aspect is discordant, the tendency will be to affect adversely the endocrine secretions which are responsive to the planets involved.

Thus does a progressed aspect involving Mercury, Uranus, Neptune or Pluto tend to develop parathyrin deficiency, and the nerve tension or nerve hypersensitivity which results. Yet if the parathyrin which is present has ample material at hand for stabilizing the nerves and manufacturing healthy nervous tissue, the strain on it will be less because it has so much less work to do; and these same materials also will assist in the production of a normal supply of parathyrin.

For building healthy nerve tissue vitamin B-1 is essential. And as the necessity to build or repair nervous tissue is greater when Mercury, Uranus, Neptune or Pluto is afflicted, so should the intake of vitamin B-1 then increase. And it should be remembered that if the water in which foods are boiled is thrown away, the vitamin B-1 may be lost. Also that long exposure to heat destroys it.

Phosphorus in ample amounts must be present for bone replacement and for healthy action of brain and nerves. Recent studies of the nervous system of various animals show that as the brain and nervous system become more complex there is an increase in them of compounds of oxygen-poor fats with phosphoric acids. It would seem, then, that even as Saturn rules the calcium in the human system, so phosphorus is ruled by Mercury. Although the idea that phosphorus is a brain food for a time fell into disrepute, late chemical studies verify this conclusion. Brain workers do need foods containing phosphorus, and people need phosphorus when Mercury or Uranus is afflicted.

Yet I emphasize calcium rather than phosphorus because as a rule the foods high in calcium content are also high in phosphorus, and if the indi-

**Supply More
Vitamin B-1**

**Stabilize With
More Calcium**

vidual eats enough of such foods to acquire adequate calcium, he at the same time obtains adequate phosphorus. The bones and teeth, which contain over 99 per cent of the calcium of the body, also contain about 70 per cent of the phosphorus, and there is about two-thirds as much phosphorus in the body as there is calcium.

The phosphorus needed by the body may be obtained from unmilled wheat and oatmeal, Brazil nuts, almonds, bechnuts, beans, lean meat, milk, eggs and cheese. These are all good sources of phosphorus. And, because their presence is so continuously essential, a reserve supply of both calcium and phosphorus is stored in the bones, to be drawn upon as needed, even as a reserve of immediately available fuel in the form of glycogen is stored in the liver.

The bones and nerves must have both calcium and phosphorus, and both are handled by parathyrin. But especial attention must be given calcium because its deficiency is so common and because when there is an affliction of Mercury, Uranus, Neptune or Pluto there is a tendency to inadequate parathyroid secretion, leading not only to lack of calcium-phosphorus balance, but to an increase in the proportion of sodium in the blood and nerves. Such lack of calcium in proportion to sodium quickly affects the nerves and brain.

The effect is to increase the sensitivity of the nerves, to develop high nervous tension, to impair self-control, to speed up and make irregular the mental activity, and to beget the excitability and irritability which are characteristic of neurosis and the tendency to nervous prostration. There is no doubt that effort will enable the individual to increase his self-control, but in spite of any thinking he may do, or any exercise of will power, his nerves will continue highly sensitive and irritable until they are furnished with sufficient calcium to counteract the chemical attack on them of the excess sodium.

Proper thinking may attract the individual to a calcium supply, but when due to thought-cell activity stimulated by a progressed aspect involving Mercury, Uranus, Neptune or Pluto, reserves of calcium have been drawn from the bones until such supplies are no longer adequate, the only way nervous control can be re-established is through furnishing them with a better supply of calcium. Thinking alone will not do it; no more than thinking will prevent hydrochloric acid from burning the hand when some of it is accidentally spilled on it.

I am not here attempting to outline a complete diet plan for the individual who is under a progressed affliction involving some planet. I could not do this because not less than a thousand chemical compounds have already been found in the human body, and the diet of the individual should be determined by the proportions in which these compounds exist in his body at the particular time. And this, in turn, is influenced not by one birth-chart or progressed aspect alone, but by all of them and by the conditions in his physical environment. By environment I mean not only the available foods but such factors as whether it is winter or summer, and whether he is in the arctic regions or in the tropics.

But I am pointing out that when he is under a progressed affliction involving Mercury, Uranus, Neptune or Pluto, there is special need for vitamin B-1 with which to build healthy nerve tissue, and for calcium with which to facilitate the neutralizing of excess sodium and other elements in the blood stream. And the most effective way to obtain either vitamin B-1 or calcium is to eat foods which abundantly contain it. The tables on pages 92-93 in chapter 6, show the best sources of both. White flour and polished rice have been

deprived of much of their calcium, and cereals in general, oatmeal in particular, tend to prevent the absorption of calcium by the system.

The calcium in some foods is easily assimilated, while in others is only partly assimilated. For instance, spinach contains .078 per cent calcium, and thus is richer in this mineral than peanuts, brown rice, eggs, etc. But the system seems to be unable to assimilate calcium from spinach. Not only so, but spinach eaten at the same meal with other calcium containing foods decrease the amount of calcium assimilated from them.

Cereals taken with a meal tend to prevent calcium assimilation; but if they are irradiated with ultraviolet light, this effect is not present. Nor do they hinder calcium assimilation when at the same meal lettuce, liver or eggs are eaten.

On the other hand, it is found that an acid condition of the intestinal tract produced by drinking orange juice gives remarkable ability to assimilate the calcium foods. And in addition, orange juice before the commencement of a meal tends to decrease and overcome the acidity of the body; for the fruit acid is burned to give a residue of alkaline carbonates and bicarbonates. The juice of other citrus fruits in like manner tends to increase the ability of the intestines to handle calcium. The source of calcium commonly recommended is milk. And to people with whom milk agrees this is an excellent source, because milk may be consumed in such large amounts. But the calcium is not equally available- in all types of milk. It has been found, for instance, that milk quickly boiled gives a retention of calcium three times as great as the slowly heated pasteurized milk, or as dried milk; and that the calcium of sweetened condensed milk can but little be assimilated. On the other hand, evaporated milk, which is recognized as good for babies, has its calcium easily available; and raw milk is best of all. The drawbacks to using raw milk are that it does not keep so well as that pasteurized, and that unless the cows furnishing it are tested with the utmost care the milk may carry the germs of tuberculosis.

In the skin of man there is a substance which absorbs the ultra-violet rays of sunlight. Other sterols, notably ergosterol, exist in various forms of living things. These sterols are provitamins which, when irradiated, yield vitamin D. Thus ergosterol, which is the provitamin in yeast, when irradiated becomes calciferol. Irradiated 7-dehydrocholesterol is the form in which vitamin D is found in cod liver oil and halibut liver oil and in the human skin. And this vitamin D, obtained by exposing the skin to sunlight or artificial ultra-violet light, or from foods, is absolutely essential in the maintenance of the calcium-phosphorus balance, and for the bones and nerves to utilize calcium and phosphorus.

When there is insufficient vitamin D or exposure to sunlight the system fails to assimilate calcium and phosphorus, and the parathyroid hormone draws upon the balance in the bones, weakening them, and after a time upsetting the proper balance between calcium and phosphorus, and between calcium and sodium. This not only affects the bones, but also affects the nerves and brain; for both bones and brain are dependent upon the handling of calcium and phosphorus, and nerve stability on proper neutralization of sodium and other elements by calcium.

Deficiency in vitamin D gives rise to rickets in infants; and to nervous difficulties in adults. Gould's Medical Dictionary defines rickets thus:

To Benefit, the Calcium Must Be Assimilated

Vitamin D Must Be Present to Handle the Calcium

A constitutional disease of infancy, characterized by impaired nutrition and changes in the bones, the symptoms being a diffuse soreness of the body, slight fever, and profuse sweating about the head and neck, and changes in the osseous system, consisting in a thickening of the epiphyseal cartilages and periosteum and a softening of the bones.

Where there is lack of sunlight, such as occurs in winter where the sun cannot penetrate the smoke in cities, rickets affect many children, and the adult population suffer nerve depletion. These conditions can be cured, however, by ultra-violet light or by vitamin D, provided calcium and phosphorus are present in ample amounts in the food.

Certain fish have the ability to store vitamin D. Cod liver oil has been used thus for decades in the cure of rickets. Other fish livers have the same properties but usually in less degree. Mackerel liver oil and halibut liver oil contain about half the vitamin D, white sea bass liver oil about one-third the vitamin D, and salmon liver oil about one-fiftieth the vitamin D, that is contained in cod liver oil; while the puffer fish elaborates an oil fifteen times as strong in this respect as cod.

Because the influence of the thought-cells ruled by Mercury, Uranus, Neptune and Pluto when too active or discordant—as mapped by these planets in the birth-chart, and at those times when progressed aspects, especially discordant progressed aspects, form involving one or more of these planets—is to weaken the secretion of parathyrin; when these planets are afflicted there is a definite need for vitamin D to enable such parathyrin as is present to handle calcium.

But vitamin D is not harmless when taken into the system in too great amounts. Excessive sunburn produces a toxic condition chiefly due to release of proteins of the tissue, but which may also be due to excessive vitamin D; and while there is no danger of getting too much vitamin D in ordinary foods, excessive dosing with vitamin D should not be encouraged. as overdoses are decidedly injurious to the health.

**Use Jupiter Thoughts to
Neutralize Discordant
Mercury or Uranus
Thought-Cell Activity**

While it is true that you cannot think vitamin B-1, vitamin 1), or calcium into the body for parathyrin and other hormones to use in building healthy nerves and stabilizing their electromagnetic radiations, it is equally true that no matter how much, or what kind of materials you furnish the body to work with, permanently healthy nerves and stabilization of their electromagnetic radiations will not be present while the thought-cell activity mapped by Mercury, Uranus, Neptune or Pluto is too intense and discordant. Even though these thought trains are chiefly in the region of the unconscious mind, their influence will find response in the parathyroid glands and the other gland or glands which the planet mapping them rules.

All that can be done with food is to afford the optimum facilities of work for the glands and other functions. And that is a big aid; for then they will not need to work so hard to produce beneficial results. But if at the same time they are continually distressed by discordant thought-cell activity, they will find it difficult or impossible to maintain health in spite of any physical assistance that may be afforded.

Man is a two-plane organism, and for completely satisfactory results proper adjustments must be made on both planes. In addition to the foods especially needed at the time, he should provide also for beneficial thought-cell activity.

And because they act as natural antidotes there is nothing better to counteract too active or discordant Uranus or Mercury thought-cell activity, and their tendency to deplete the parathyroids, than to cultivate the Jupiter attitude, placing faith in the beneficence of Divine Providence, looking confidentially to a higher than human source to oversee matters beyond control, and keeping cheerful and jovial.

Whenever the tendency to over cerebral activity is noticed, or the feeling of high tension and nervousness, a deliberate effort should be made to get into the mood of trust and faith and optimism and genial good will to all, which is characteristic of Jupiter thought-cell activity.

Because employed for this definite purpose, this will add the energy of the Jupiter thoughts directly to the thought-cells responsible for the cerebral activity, tension or nervousness. The resulting thought-element combination is harmonious and to the extent it is thus formed will the resulting thought-cell activity relieve parathyroid strain and nerve tension and work for a healthy condition.

I can think of no greater contrast in physiques and ideals than that between the founder of modern Germany, Bismark, the man of blood and iron, and Gandhi, the spiritual leader, who taught nonviolence and freed India's teeming millions.

Bismark (chart on page 60, chapter 4) is representative in type of the American political boss, of the coarse brutality which takes no consideration of the welfare of others so long as the end is gained, and which has no sympathy for suffering. He had Leo on the Asc., Moon in Capricorn, and Sun in Aries opposition Jupiter, square Moon, sextile Mars and Saturn, and trine Uranus. In contrast to the small emaciated Gandhi, Bismark at the age of 68 weighed 247 pounds.

He was a glutton who indulged in immense amounts of highly stimulating foods all his life. Undoubtedly he indulged in food and drink to excess, and that a more moderate life would have been beneficial. But it is equally certain that a man with so high a metabolism, that is, with ability to burn so much fuel, could not have lived upon the Gandhi diet.

Gandhi (chart in Chapter 4, Course 20, *The Next Life*) had Libra on the Asc., Moon in Leo, Sun in Libra opposition Neptune, Mercury conjunction Asc., and Venus conjunction Mars in the first house, and both opposition Jupiter. In his book, "My Experiments with Truth." Gandhi relates his experiments with food. In 1906, under progressed Sun opposition Jupiter p, he decided to become a Brahmachari which, according to the custom, required a vow of chastity in order to devote himself to a life of service to his fellowman. To keep this vow he commenced to experiment with diet in the attempt to find foods which would not excite what he terms carnal passion.

The Indian cuisine includes spices and condiments. And the general tendency of a progressed aspect involving Jupiter is to incline toward rich and highly seasoned foods. But these interfered with Gandhi's plans to control his emotions.

After six years of experimenting he found he could attain "immunity to passion", on a diet of nuts and fruits, especially when fresh, and interlarded with days of fasting during which he took only water. Uranus is the research planet, and when progressed Sun came to the luck (trine) aspect with Uranus r, he solved his diet problem.

However, he was unable to live on this, from his point of view, most highly

Influence of the Foods Upon the Disposition

desirable food. He could not retain his strength upon it. Therefore, that there might be enough protein for building muscle, and thus keep him from wasting away, he had to resume drinking milk. From his standpoint, in which sexual interest was taboo, this was not desirable; for he relates that this caused a certain amount of sexual excitability and interest. As he says, "I have not the least doubt that milk diet makes the Brahmacharya (chastity) vow difficult to observe.

Gandhi was 37 years old at the commencement of his diet experiments and 43 years old when he solved the problem, not to his satisfaction, but by a compromise between his emotional ideal and the practical requirements of life. But because Gandhi found the animal propensities even of goat's milk to be sexually stimulating, we cannot infer that some other individual would find it so. To understand the effect of food upon the individual we must know the birthchart and progressed aspects.

The very energy which made Gandhi's life so successful, which gave him the tremendous psychokinetic power which he possessed, was the sex energy against which he was struggling at 37 years of age. Not only did he have Sun in the sign of marriage, Libra, and this sign on the Asc., but he had the two gonad stimulating planets, Mars and Venus, and also Mercury in the sex sign Scorpio in the house of his personality (first), Venus and Mars being in close conjunction and powerfully aspected by other planets. With thought-cells such as these positions map, even at 43 and after six years of experimenting, he found even goat milk stimulated sex interest. But some other person, with Saturn in the first house, and Mars and Venus having few astrodynes, might eat almost anything and remain free from sexual desire.

Furthermore, when Gandhi in 1906 had difficulty with his desires, he had not only Sun opposition Jupiter p, inclining him to religion; but Sun conjunction Venus r, a gonad stimulating aspect. Therefore, if in his life, there was ever a need for exercising proper control over the passions, it was during the following three years while the Sun by progression made the conjunction of Venus and then Mars in his birthchart. With such aspects he required so little protein in his diet that if he had no more protein at some other period he would have found it quite inadequate.

Not to quell sexual desires perhaps, but to bring undesirable factors in our dispositions under better control, all of us are faced with the general problem which Gandhi solved by compromise. Some foods tend to increase and others decrease, the traits of disposition toward which the thought-cells at birth predispose us. And when these traits are given further stimulation by progressed aspects forming which are their constants, by food selection and other environmental factors we need to make it as hard as possible for the disagreeable thought-cells to find facilities for expression. For instance, when we tend to become high tension and irritable due to a progressed aspect involving Mercury or one of the upper-octave planets, we should take particular pains that we get an abundant supply of vitamin B-1, vitamin D, and calcium.

Best Sources of Vitamin B-2 (riboflavin).
Approximate micrograms Per oz. of fresh food.

Beef Liver	1,000
Calf Liver	1,000
Lamb Liver	800
Pork Liver	800
Veal Kidney	700
Lamb Kidney	600
Beef Kidney	600
Whole Evp. Milk	425
Dry Navy Beans	375
Dried Prunes	375
Dry Soy Beans	260
Dry Lima Beans	260
Green Lima Beans	260
Beef Heart	225
Cheddar Cheese	220
Wheat Germ	220
Kale	175
Almonds	175
Mustard Greens	125
Lean Beef	105
Turnip Greens	100
Eggs	100
Peanuts	85
Dry Lentils	85
Dried Cowpeas	85
Watercress	80
Beef Brains	70
Dark Chicken Meat	70
Milk	65
Dandelion Greens	65
Salmon Fish	65

Best Sources of Manganese.
Milligrams per 100 calories of food.

Huckleberries	6.43
Lettuce	5.34
Peas	2.74
Chestnuts	1.50
Beets	1.42
Oatmeal	1.34
Whole Wheat Flour	1.20
Kale	1.17
Dates	1.12
Cucumbers	1.04
Onions .....	.86
Green Peppers .....	.86
Rhubarb .....	.85
Celery .....	.80
Tomatoes .....	.79
String Beans .....	.79
Raspberries .....	.76
Bananas.....	.65

Sun Afflicted Calls For Iodine, Manganese,
Vitamin B Complex And Vitamin A

Moon Afflicted Calls For Proper
Water-Salt Balance And Vitamin B-2

Pluto Afflicted Calls For Protein, Iron, Calcium,
Vitamin A, Vitamin C, Vitamin D, And Vitamin B Complex

Chapter 8 _____

What to Eat When Sun, Moon or Pluto is Afflicted

THE human body is an engine which is kept running by the burning of fuel. Yet other things besides fuel are necessary to keep it moving properly, just as an automobile requires lubricating oil, water for cooling, grease for the working parts, and an electrical ignition system. When the electrical ignition system (Uranus) goes wrong either in a human body or in an automobile the engine does not work properly. And oxygen (Mercury), both for the body and an auto is part of the fuel consumed. But in addition to oxygen and the three different types of fuel, the human body also requires water (Moon), the various vitamins (Sun) and the twelve minerals (Saturn): sodium, potassium, calcium, magnesium, iron, manganese, copper, chlorine, iodine, fluorine, phosphorus and sulphur.

Of the fuels there are three different types; the glucose of sugars and starches (Venus), the fatty acids of fat (Jupiter), simple and phosphorized, and the 20 amino acids of proteins (Mars).

Physical energy depends upon the ability to burn fuel. And this ability is governed by the Sun through not merely one gland but several. The speed with which fuel is burned, and hence the general speed of energy production, and of life itself, is controlled by the thyroid gland, which secretes the hormone known as thyroxin. But the maintenance of fuel ignition which gives endurance is largely controlled by the front pituitary gland.

Still other glands influence the mobilization of the fuels for burning, and stimulate or depress the thyroid and pituitary glands. Thus the adrenal glands produce the hormone which mobilizes fuel and electrical energy for emergency purposes. And in some way the disturbance of almost any of the other important endocrine glands reacts upon the pituitary and thyroid in such a way as to influence their regulation of fuel consumption.

The pituitary is about the size of a pea, located a little behind the nose in a small bony case at the base of the brain. It is not one gland, but two, the front pituitary and the back pituitary. And each of these two glands secretes more than one hormone having a different function. Consequently the influence of different planets finds a ready response from these hormones. The front pituitary gland often is called the "master gland," because it secretes twelve different hormones that are now known, and may secrete others.

Two of them find ready response from the Sun thought-cells, one from

The Pituitary Gland

the Saturn thought-cells, one from the Mercury thought-cells, one from the Uranus thought-cells, and one from the Pluto thought-cells.

The growth hormone of the front pituitary, which responds to Saturn, controls the development of the skeleton and supporting tissues. Its over activity gives rise to gigantism. Tadpoles and rats stimulated artificially by this hormone grow to huge size. In normal human beings this growth hormone which gives length to the long bones, decreases at puberty, and a gonad stimulating hormone—the pituitary hormone which responds to Pluto—increases in activity.

When this fails to take place in an adolescent boy he becomes excessively fat with folds of tissue around his girdle and with prominent breasts. His sexual organs remain infantile. But when treated with injections of this hormone made from the pituitary glands of cattle the fat quickly disappears, his voice deepens, and he soon has normal development of his sexual organs. Yet in females and males, as important as this sex (Pluto) stimulating hormone is, it is only effective in the presence of functioning ovaries (Venus) or testes (Mars).

Here we are interested in the pituitary hormones that respond to Sun, Moon and Pluto. In this respect the front pituitary bears the same relation to the back pituitary as the Sun bears to the Moon. The front pituitary is decidedly masculine in all the tendencies its secretions stimulate, and the back pituitary is as decidedly feminine in the influence of its secretions. The front pituitary secretions make for control, for aggressiveness, and for the use of reason. The back pituitary secretions make for emotion, for love of children, and for sympathy. Yet the pituitary secretions must have the hormones of the sex glands to support them.

The truly feminine women are those in whom the back pituitary is more active than the front pituitary, and in whom the gonads are active enough to sustain proper gonad-pituitary balance. If, instead, the front pituitary is more active than the back pituitary, and there is proper gonad-pituitary balance, the woman is of the masculine type. Instead of finding her great pleasure in domestic responsibilities, she desires to go out into the world and compete for leadership.

The truly masculine men are those in whom the front pituitary is more active than the back pituitary, and in whom the gonads are active enough to sustain the proper gonad-pituitary balance. If, instead, the back pituitary is more active than the front pituitary, and there is proper gonad-pituitary balance, the man is feminine. He is not merely more delicate in physique, but he is decidedly emotional and lacking in aggression. Certain poets and musicians represent this combination. But for creative work in any line there must be good support from the hormones of the gonads, that is, from Venus and Mars.

Now a birth-chart affliction involving the Sun indicates some disturbance of the front pituitary gland, and a progressed affliction involving the Sun gives additional and more discordant activity to the thought-cells affecting the front pituitary gland. Probably all the secretions of this “master gland,” are to some extent influenced by a progressed aspect involving the Sun, but two of them in particular respond to such a progressed aspect with alacrity; one which stimulates the secretion of thyroxin by the thyroid gland and also more directly contributes to sustaining energy and giving endurance, and one which stimulates the secretion of cortin by the adrenal cortex and also more directly contributes to courage. These two front pituitary hormones respond to the activity of the Power thought-cells within the soul.

**The Moon and the
Back Pituitary Gland**

One back pituitary hormone regulates woman's periodic functions. When a woman becomes pregnant this hormone is no longer needed, and lack of its presence, according to the Aschheim-Zondek test, is supposed to be 98% or 99% accurate as a test for pregnancy. But the back pituitary hormone about which more is known, called pituitrin, is the one with which we here are chiefly concerned; for with cortin it exercises control over the water-salt balance which is so necessary for health.

Pituitrin, which responds with alacrity to the activity of the Domestic thought-cells mapped in the birth-chart by the Moon, controls imagination, sympathy, tenderness and the maternal instincts. Its excessive secretion leads to delusion. It also controls the tone of the intestines and causes contraction of all the arteries except those of the kidneys. It causes the contraction of the plain muscles of the bowels, the bladder, the womb and other organs. It is sometimes used in childbirth to contract the womb. It also has something to do with the metabolism of the carbohydrates, ruled by Venus, and its deficiency leads to obesity.

Its responsiveness to the Moon is indicated by the readiness with which people with an unstable back pituitary take on and lose weight through variation in water retention. It is also believed that the type of mental restlessness and inability to sleep which is experienced by many people near full moon is due to the stimulating effect of water on the brain cells, more water being retained at the time of such mental activity due to more pituitrin being secreted by the back pituitary gland.

Lack of water gives rise to a craving called thirst, which if prolonged leads to delirium. But, because thirst is a sensation arising from imbalance between water and salt, when there is too much salt in the system thirst develops quite as readily as when there is too little water. What is really required by the body is salt water.

Pituitrin, the hormone of the back pituitary, causes water to be retained in the body. An over-active back pituitary means a water-bloated individual; and a back pituitary which fluctuates in activity tends to rapid weight variation due to water content. Such activity is chiefly influenced by the thought-cells mapped by the Moon.

Astrologers often speak of the Moon as having a magnetic influence. And the salt in the body dissolved in water or protoplasm does break up into positively charged sodium and negatively charged chlorine. That is, salt taken into the system as a mineral is decomposed into elements which possess electric or magnetic fields, and these electric or magnetic molecules travel through the blood and cells to be finally excreted through the kidneys as sodium and chlorine. And while the cells themselves generate electrical energy and high-frequency radiations, the magnetic tone of the body is profoundly influenced by the water-salt balance of the body.

But water retention is also influenced by cortin and thyroxin, both of which respond with alacrity to hormones of the front pituitary stimulated by activity of the thought-cells mapped by the Sun. That is, the thyroxin and cortin responding to activity of the thought-cells ruled by the Sun, have exactly the opposite effect on the amount of water retained in the body from that of the hormone stimulated by the Moon. It should be here noted also that under emergency the thought-cells ruled by Mars also have a similar and more violent effect, and that Pluto thought-cell activity also may affect the water-salt balance. For cortin responds somewhat to Pluto and quite directly to Mars, and adrenaline, which Mars thought-cells release in emergency, stimulates

the flow of thyroxin. And a desiccated body, lacking power to retain water, may develop either from a weak back pituitary or an over active thyroid. It is the balance between them; the balance of the Sun to dry, and some influence of Pluto in the same direction, Mars being quite violent in this respect in emergencies, and the Moon to retain moisture, so to speak, that determines the water content of the body.

Thus it is that even as sugar cannot be retained in the system without insulin, and as calcium cannot be retained without parathyrin, so water cannot be retained without pituitrin. The disease resulting from this inability to retain water for use is called diabetes insipidus, that resulting from inability to store sugar for use is called diabetes mellitus. Water depends upon the balance between pituitrin and thyroxin (and cortin), and when this balance tips in the direction of pituitrin there is need of less water, but when it tips in the direction of thyroxin (and cortin) there is need of more water. Thus it is that the individual requirements for water are as different as are the prominence of Sun and Moon in various birth-charts; and in the life of the same individual they are much different during those periods when the Sun is powerfully afflicted by progressed aspect than they are when the Moon is powerfully afflicted by progressed aspect. It is easily possible to drink either too much water, or too little.

Of course, other things (especially the glandular secretions) being equal, the more water taken into the system the more salt is needed to keep the solution approximately that of sea water.

The ancestors of all land animals originally came out of the sea. Sea creatures are bathed in water containing various salts, and incorporate this solution in their bodies. Their blood stream, as it developed, had the general composition of the sea water in which they lived. And the animals which moved out of the sea onto the land and continued their development there, brought with them their sea water blood stream. So even today, among the higher animals, including man, health is impossible unless the cells of the body are bathed in fluids having about the same composition as the sea had when our ancestors left the ocean for dry land.

The percentage of sodium, chlorine, potassium, calcium and iodine in the human blood stream is that of the present day sea water. But the magnesium of the human blood is less than that of present-day sea water; from which it is logical to infer that the magnesium of the ocean has undergone a considerable increase since that early day when man's first land ancestors moved out of it. Shortly I will indicate the importance of preventing the iodine content of the blood stream from getting much lower than that of sea water, but at the moment let us consider not merely the amount of salt, but also its relation to the amount of potassium in the diet.

There is normally a small amount of potassium in the blood, but any excess enters into a compound with sodium chloride (salt), and the new compound thus formed is promptly carried out of the body. Thus it is that the higher the diet in potassium in proportion to sodium, the more salt is required to keep the proper amount of salt in the system. There must be additional salt to neutralize the potassium. Now flesh foods have about the same proportion of sodium and potassium in them that are present in the human system. Carnivorous beasts, therefore, need no additional salt with their food. But nearly all edible plants, tubers, fruits and vegetables (with the exception of rice) have an excess of potassium. Horses, cows and sheep must be given salt to neutralize this excess of potassium, and wild herbivorous animals risk

great dangers to reach salt-licks to restore the salt depletion of their bodies. And among primitive tribes, especially where a vegetable diet is the mainstay of life, salt is bartered for even at great sacrifice.

There can be either too much salt or too little in the food. Meat eaters do not need to acquire so much salt as vegetarians; for the latter must have an extra supply to replenish the depletion due to combination with potassium. A reasonable amount of common table salt will thus often be found advantageous to them. Excessive salting of foods, and thus too much salt in the blood stream, tends to harden the tissues and prevent the nutrient fluids reaching the cells as they should. The amount of salt actually needed, and salt should not be present in excess of this, is enough to neutralize the potassium present and to bring the blood stream to a salinity about that of sea water. The less water and the less potassium present the less salt is needed; the more water and the more potassium present, the more salt is needed.

In general, heavy progressed aspects involving the Sun or Mars (for Mars increases the flow of cortin directly, and of thyroxin through the additional adrenaline hormone), and to a less degree Pluto, tend to drive the water from the body, and thus more water is needed, with sufficient extra salt to hold the water-salt balance. And in general, heavy progressed aspects involving the Moon tend to retention of the water in the body, and thus less water is needed and less salt to hold the water-salt balance.

However, no blanket rule in this respect can apply, not only because the body chemistries of people vary according to their birth-charts, but because, according to this birth-chart chemistry and previous progressed aspects, the point at which a given glandular secretion becomes exhausted when placed under the strain of a heavy progressed affliction involving the planet to which it readily responds, varies. So long as the back pituitary gland can respond to the thought-cell activity mapped by the Moon by secreting additional pituitrin, water will tend to be retained, and less water and less salt will be required. But when due to strain, insufficient pituitrin is secreted, the action of thyroxin will tend to overbalance this tendency, and water will be driven from the body. And as water which thus is excreted either by the kidneys or the perspiration glands is salt, not only more water is then required, but more salt.

This we can say with much confidence; that afflictions involving the Moon in the birth-chart, and progressed afflictions involving the Moon during the time they are within one degree of perfect, tend to upset the water-salt balance, and thus this factor should then be given careful attention. If the individual under such aspects tends to take on weight, and especially if tendencies to water bloat are indicated, it shows an over supply of pituitrin, and that less water and salt are needed. But if the individual under such aspects loses weight, especially if there are signs of drying out, it indicates that the pituitrin supply has become so depleted under the strain that more water, and sufficient salt to give it the proper salinity, are needed.

But the back pituitary is not the only gland which readily responds to thought-cells made active by aspects involving the Moon. The thymus gland is situated in the chest astride the windpipe and covering the upper portion of the heart. It prevents too early maturity in children, and when overly active the adult continues childish in his attitude toward life, seeking the line of least resistance, and resorting to day dreams instead of facing the hard realities. Its dominance also affects the differentiation of sex, tending to produce femi-

The Moon and the Thymus Gland

nine expressions in the male and masculine expressions in the female. The individual thus has a fixation at the emotional level of development commonly just preceding puberty, finding greater pleasure in those of the same sex than in the company of the opposite sex.

Such retardation of emotional development, of course, is due to a marked imbalance of the hormones of this gland in relation to the hormones of the gonads. And the thymus does have an important function in adult life. There is a close relation between it and nutrition and growth, for it has a direct action upon the lymphatic cells.

Lymph cells take part in the absorption of food, particularly of fat, from the intestines. These cells are migratory, moving throughout the body, some of them, the phagocytes, being called the police cells, because they protect the body from infection. These attack and devour bacteria and other invading forms of life. They are not confined to the blood and lymph, but make their way by their own movement through most of the soft tissues of the body. In the blood stream lymph cells become the white corpuscles.

The thymus gland is composed of a network of reticular cells, supporting lymph cells; and these lymph cells are quickly depleted by malnutrition or starvation. Together with the fat of the body, they serve as a reserve supply of food. And not only does the thymus quickly shrink in size when there is lack of food, but the lymph cells also disappear from the blood stream. But in addition to food, there must be present the internal secretion of the thymus if the Lymph cells are to remain in normal quantity and do their appointed work.

Yet in spite of other foods, and in spite of any kind of thinking, the thymus cannot continue active without vitamin B-2. It has been experimentally shown that vitamin B-2 deprivation, both in animals and in man, produces a shrinkage of the thymus with a corresponding depletion of lymphatic cells and a lowering of the nutrition.

When the Moon is afflicted care should be exercised that the food contains plenty of vitamin B-2, and care should be exercised to provide for a proper water-salt balance. But such care can only give the thought-cells of the soul optimum facilities for maintaining health; and if the thought-cells themselves remain sufficiently active and discordant they will not permit the production of proper chemical balance in spite of these facilities.

With an over stimulation of the back pituitary, due to such discords, the feeling for others in distress may become overmastering, and thus result in inability to afford practical help. And with an undeveloped back pituitary, there is a tendency to be cruel and to brook no interference from sentiment of any kind.

In addition to care with the water-salt balance, and furnishing abundant vitamin B-2, there is need to provide for beneficial Moon thought-cell activity. And because they act as natural antidotes, there is nothing better for this purpose than harmonious Mars thoughts. Mars expresses discordantly as anger, belligerency, harshness, destructiveness, undue haste and over expenditure of energy. Such Mars expressions offer little help to discordant Moon thought-cells. Anger and irritation bring responses from the emergency hormone, adrenaline.

But Mars expresses harmoniously as courage, constructive activity, and in protecting the weak and helpless. These Mars expressions bring a response from cortin, which tends to counteract pituitrin secretion. And—especially

**Use Harmonious Mars
Thoughts to Neutralize
Discordant Moon
Thought-Cell Activity**

aggressive yet harmonious thoughts relative to protecting the weak and helpless and providing for those unable to care for themselves—these harmonious Mars thoughts added to the discordant Moon thought-cells result in a thought-element combination which gives thought-cell activity of a kind which helps establish proper water-salt balance, emotional stability, food digestion and assimilation, and the proper development of lymphatic cells.

United by a connecting strip, the thyroid gland consists of two masses of glandular tissue close to the larynx, lying either side of the neck above the windpipe. Its enlargement is known as goiter. Its glandular principal, thyroxin, which controls the rate of metabolism and energy production, is about 60% iodine. Iodine is one of the minerals present in sea water, and lack of this element in the blood stream prevents the manufacture of thyroxin. The thyroid gland responds not merely to the thought-cell activities mapped by the Sun, but also to those mapped by Venus. Thus too much emotional excitement, or too great a proportion of proteins and fats in the food places a strain on thyroxin production. But in spite of regulating those other foods, and in spite of any amount of right thinking, the absence of iodine in the foods will result in serious thyroid disturbances.

Some soils, especially those formed from sea deposits, contain iodine. Water filtering through such ground contains iodine, which is acquired by drinking the water, and vegetables and fruits grown on such soils contain iodine. Even milk from cows drinking the water and eating the vegetation from such ground contains iodine. But other soils made from igneous rocks where there has been no sea deposit, lack iodine, and people living in these regions commonly develop goiter.

For instance, in Yellowstone River Valley millions of dollars' worth of calves, colts, lambs and pigs were lost each year due to thyroid deficiency because of lack of iodine in the soil. Thyroid strain is readily handed on from mother to unborn offspring. And in this region the loss of young animals due to this cause has been overcome by giving small doses of iodized salt to the mother while carrying the young.

In the United States certain areas are goiter regions, due to iodine deficiency, especially in the states about the Great Lakes and the St. Lawrence River, Colorado, Utah and the Pacific Northwest. The region of the Alps in Europe, embracing Switzerland, parts of the Balkan States, Italy, France and Germany are also thus affected. And in Asia we find the Himalayan Mountains of Mongolia to be iodine deficient, with goiter prevalent.

This relation of maintaining a blood stream with a mineral content similar to sea water is not confined to land animals; for fish hatcheries were faced with the same problem, especially when the young, as was customary, were fed on liver, a food which requires more iodine for proper handling. Both salmon and trout thus raised developed goiter; but the goiter disappeared when a trace of iodine was added to the fresh water in which they were being raised.

Children with thyroid deficiency fail to grow. Except the skull, the bones and cartilage fail to develop; the temperature is low, the hair thin, the nose flattened, and the hands and feet are broad and clumsy. Such dwarfish children are known as cretins. They are always mentally deficient. Many such a moron has been made into an intelligent citizen by building up his supply of thyroxin, the hormone of the thyroid gland.

While goiter is a definite indication of a disturbance of the thyroid gland,

The Sun and the Thyroid Gland

all thyroid disturbances do not manifest as goiter. But as might be expected from the knowledge that the thyroid controls the speed of energy production—the rate of fuel combustion—an over active thyroid tends to too great a consumption of fuel, with a corresponding restlessness and increased activity, while a deficient thyroid activity tends to low consumption of fuel, subnormal temperature, and mental and physical sluggishness.

The individual with an over active thyroid is the live wire high-pressure individual who works early and late, who sleeps unsoundly because he is anxious to do something the next day, and who never takes on weight no matter how much he eats. Such an individual tends to a fair or ruddy complexion. Aspects of Mars to the Sun, in particular, tend in this direction; the increased flow of adrenaline from the adrenal medulla assisting in the mobilizing of fuel.

Unless the front pituitary secretions that respond to the Sun are at the same time strong, to give endurance, such an individual tends periodically to break under the strain. If, however, the other glands are active enough to support the thyroid intensity, especially the adrenals, the pituitary and the parathyroids, he becomes the type of individual who drives himself and controls others through possessing more endurance, initiative, energy and mental activity than his fellowman. Leaders in industry and politics who, commencing at the bottom, by their own efforts work to the top, have such a glandular combination as this.

In contrast to these are the people who, permanently as shown by heavy afflictions involving Sun and Venus in the birth-chart, or temporarily while there are heavy progressed afflictions involving afflicted birth-chart Sun or Venus, have subnormal thyroid activity. There is a tendency to dry hair, to sallow complexion, to irregular teeth, to dry rough skin, to cold bluish extremities, to chilblains, to obesity, and either to dullness of intellect or, if the pituitary is active, to a good intellect but with not enough energy to enable it to do much work. This particular type, because the fuel of the food cannot be burned, becomes clumsy in action and tends to take on weight in spite of careful dieting.

The endocrine glands constitute an interlocking system, and anything affecting the secreting of hormones by one gland in some measure affects all the other glands, and the thyroid is thus especially sensitive to the action of the hormones of the other glands, as might be expected from the fact that the aspects of any planet to the Sun are so significant in affecting the vitality. And, as its responsiveness to Venus would suggest, the thyroid is also sensitive to the slightest change in the emotions.

After all, the amount of energy needed at a particular time, and the amount of heart (Sun) action are indicated by the emotions (Venus). Some emotions slow down the bodily activity, some accelerate it, some give it harmonious tone and some place it in a condition to meet disagreeable situations. Invasion of the body by bacteria or viruses and the disposition of their products is also a problem to be met. And it is common knowledge that when the vitality is high there is little danger of infection. Thyroxin from the thyroid glands is an antidote to toxins and poisons, and resists infection of any kind.

Fuel combustion and vitality are closely related. It is not strange, therefore, that the gland which regulates the speed of fuel consumption should respond with facility to the planet ruling the most readily available fuel, the carbohydrates (Venus), and to the planet controlling (Sun) and regulating the fuel combustion. This control over the activity of the thyroid gland exercised

by the Sun is chiefly carried out by means of one of the hormones of the front pituitary gland.

The endocrine system as a whole, including the various hormones of the front pituitary gland, is ruled by the Sun. And of the foods, the vitamins are ruled by the Sun. These chemical substances, some manufactured in the human body, and some taken into the body in the form of food, are minute in quantity, but they exercise profound control over the general chemistry and functions of the human organism.

The Sun is the ruler of the vitality. The thought-cells mapped by it in the chart of birth determine the amount of ability the individual has to recover from disease or injury; and the physical agents of such ability are largely the endocrine secretions and the vitamins. To maintain vitality, therefore, when the Sun is heavily afflicted, especial attention should be paid to providing the system with all the vitamins and, through the thoughts and emotions, to keeping proper endocrine balance.

In addition to its general rule over the endocrine glands and the vitamins, however, not only the thyroid gland, but two hormones of the front pituitary gland respond with alacrity to the thought-cell activity mapped by the Sun. And it has now become known that three things in particular are needed in the food if these front pituitary hormones are to be manufactured in normal quantity. One of these is a supply of manganese. Just as there must be sufficient copper and iron for the blood, and sufficient calcium for the parathyroid glands to keep the nerves steady, so it is now found that a deficiency of manganese prevents the proper regulation of fuel by the front pituitary. The table on page 109, chapter 7, indicates the best food sources of this mineral.

The other two known essentials for proper functioning of the front pituitary gland are vitamin A and vitamin B Complex. The fat-soluble pigment called carotene, because it gives the yellow color to carrots, is converted into vitamin A in the liver. Certain fish liver oils contains it in a high state of concentration, and it is abundantly present in dairy products and green leaf vegetables. A table showing the best food sources for vitamin A is given on page 140 of chapter 9. An afflicted Mars or an afflicted Venus, as well as an afflicted Sun, calls for abundant vitamin A.

Vitamin B Complex, which is so essential in the food if the front pituitary gland is to function normally, was the first vitamin to be described and experimentally demonstrated. It was originally called simply vitamin B. Later it was found to be two vitamins, one of which retained the name vitamin B and the other was called vitamin G, using the initial letter of the name of Goldberger, who did considerable work isolating it. Still later the original vitamin B was found to comprise many different vitamins, twelve of which have now been positively identified, with other factors evident which have not as yet been isolated. With the discovery of various vitamins in what was originally called vitamin B, the various components have been renamed. They are discussed in chapter 6.

In 1884 beriberi, which is denoted by swelling, inflammation of the nerves, loss of coordination between the muscles and a gradual paralysis of the limbs, was epidemic in the Japanese Navy. Admiral Takaki had come to the conclusion that this condition was due to the diet of the sailors, which consisted chiefly of rice and other starch foods, and very little protein. By way of experiment, on a nine month cruise, one training ship of 276 men was given the usual rice diet. 169 came down with beriberi, and of these 25 died.

The Sun and the Front Pituitary Gland

Then he sent another training ship over the same route with about the same number of men for ten months. On this occasion the rice was reduced and replaced by other types of food. During this trip only fourteen cases of beriberi were evident, and all of these had refused the new diet and continued with rice.

Some twelve years later Dr. Eijkman, a Dutch physician working in Java, observed an epidemic among his fowl which were fed on unused cooked rice. And by experimenting he found that he could induce beriberi in the fowl by a diet of polished rice, but that the disease could be prevented, or cured, by unmilled rice or rice polishings. He concluded that something contained in the brown, or unpolished rice, was absent in the white, or polished rice, and that it was essential to health.

The publication of his observations in 1897 led British and American workers in the Orient to give systematic attention to the nutritional aspect of beriberi; but it was not until after the turn of the century that the aneuritic constituent of foods, the absence of which gave rise to beriberi, was shown to be an organic substance more stable in acid than in alkaline solution, and was named vitamin B. Now that vitamin B has been divided into various constituents it has been found that beriberi is primarily due to an insufficient supply of thiamine, which is also called vitamin B-1. A table showing the best food sources of vitamin B-1 is given on page 92 of chapter 6. A table giving the best food sources of riboflavin, which is also called vitamin ES-2, and used to be called vitamin G, is given on page 108 of chapter 7. As the other factors of vitamin B Complex are so commonly associated with these two B vitamins, there is little likelihood that the person who includes vitamin B-1 and vitamin B-2 abundantly in his diet will lack in any of the other factors of the vitamin B Complex.

**Use More Harmonious
Thoughts of Vitality
and Power to Recondi-
tion Discordant Sun
Thought-Cell Activity**

To facilitate the healthful work of the Sun thought-cells when the Sun is afflicted, the diet should contain iodine, manganese, vitamin B Complex and vitamin A. But these foods can only supply the materials which make the work easy; of themselves they cannot do the work. And if the Sun thought-cell activity remains sufficiently discordant, the vitality will be lowered in spite of any foods which may be eaten. What happens in the body is not due to influences from but one plane, but from two. And to maintain vitality and health when the Sun is afflicted, particularly while there is a heavy progressed affliction involving it, requires that the thought-cells it maps be given a more normal and harmonious activity.

It is not considered that the Power thoughts ruled by the Sun have, or need, any antidote. They combine readily with other thought-elements. The compound so formed is beneficial or detrimental, not so much due to the other thought-element entering into it as due to the harmony or discord accompanying the combination.

There cannot be too much of the Power thought-elements in the soul; and a great deal of failure and lack of vitality in the lives of most people is due not so much to the discord in these thought-cells mapped by the Sun as to their lack of energy. Thoughts, efforts and other experiences relating to significance have been too few and lacking in intensity in the soul's past to build up these thought-cells and enable them to have activity enough for outstanding accomplishment.

Nevertheless, with such energy as they possess, these thought-cells when given a new supply of discordant energy by a progressed affliction involving the Sun tend to upset the health and lower the vitality through their action on

the thyroid and front pituitary glands. What they need is reconditioning through which the same thought-elements are reorganized into a harmonious combination.

Either undue pride or shame should be perceived as the useless thing it is, inferiority complexes and superiority complexes should be dissolved in the knowledge that the individual is important in the cosmic scheme of things, neither more nor less so than others, and that he is warranted in a feeling of self satisfaction whenever he does his best, be that little or much.

Joy should be cultivated in attaining significance through efforts that benefit others. Almost any person can find something to do which will secure the esteem of others, or at least, through benefiting others will heighten his own opinion of himself. Working to unselfish ends with joy in the accomplishment adds harmonious thought-elements to the thought-cells mapped by the Sun in such a manner that they tend to recondition these thought-cells so that their activities are harmonious. Harmonious Sun thought-cells, to the extent they have proper foods with which to work, give healthful activity to the thyroid and front pituitary glands and otherwise contribute to the vitality.

Pluto is a planet of opposites. It may be either as negative as the Moon or as positive as Mars. Its thought-cells in the soul find ready response from four different endocrine glands, and hence the foods when Pluto is afflicted should be numerous enough to give these glands the materials in abundance which they must have if they are to keep in good working order.

The secretion of the pineal gland, which also responds with alacrity to the Neptune thought-cells, together with parathyrin, induces a negative sensitiveness. This negative sensitiveness greatly facilitates Feeling extrasensory perception. The pineal secretion also depressed the manufacture of, and tends to neutralize, both cortin and adrenaline, the chief chemicals (thyroxin also in less degree does this) with which the body fights invasion and makes harmless the toxins left in the blood by invading organisms. Pineal secretion, while it has a useful function, makes the body more susceptible to infection and poisoning.

When under the activity of the Pluto thought-cells the pineal secretion and the parathyroid secretion are more powerful than the front pituitary hormone ruled by Pluto, and cortin, which Pluto influences, the resulting condition is very similar to that produced by Neptune. And if the aspect giving rise to the Pluto thought-cell activity is discordant, the health suffers much as it would under an affliction involving Neptune.

On the other hand, if the cortin supply, due to its stimulation by Pluto, and the hormone of the front pituitary gland which responds to Pluto, are more powerful than the pineal hormone released, the electromagnetic condition produced is positive, and the extrasensory perception which is readily developed is of the inner-plane Intellectual type. And under these conditions—the balance seemingly being determined by the Pluto front pituitary hormone—if the aspect giving rise to the Pluto thought-cell activity is discordant, the health suffers more in the manner it would if under a Mars affliction.

As Scorpio rules the lower part of the kidneys, as well as the sexual organs, the kidneys may be affected by an aspect involving Pluto, as well as by an aspect involving Venus or Mars. And this Scorpio affinity is still further manifested by the power of the front pituitary hormone which responds to Pluto to stimulate the gonad glands, which respond more directly to the thought-cell activity of Venus or Mars.

Pluto and Adrenal Cortex Activity

The negativeness induced by afflictions involving Pluto, in addition to producing a feeling of sensitiveness similar to that influenced by Neptune, tends also to the purely mediumistic type which is associated with the Moon. And those who become controlled by some inner-plane entity against their wills, in contrast to those who sit for development and seek a controlling guide, seem always to have this Pluto type of negativeness which invites coercion.

While even in its positive expression Pluto when discordant can do much damage, one of the things that should be sought under an affliction of Pluto is to prevent a development of negativeness. As the parathyroid glands are influenced by Pluto thought-cell activity, calcium and vitamin D with which to handle it, are requisites. And to enable the front pituitary hormone which responds to it, and which stimulates cortin and the gonads, to be secreted in ample amounts, it is as essential that the food contain vitamin B Complex as if there were a progressed affliction involving the Sun. A table showing the best food sources of vitamin B-1 is given on page 92 of chapter 6. And on page 108 of chapter 7 is given a table of the best food sources of vitamin B-2.

For the adrenal cortex to perform its function normally it must be provided with those substances which are also required when Mars is afflicted; for cortin, the hormone which must be depended upon to keep positive when Pluto is afflicted, while it responds to Pluto, is more directly under the influence of Mars. These foods are low protein and variety of protein; iron, vitamin C, vitamin A, and vitamin B-1.

A table giving the best sources of iron is given on page 141 of chapter 9, a table giving the best sources of vitamin A is given on page 140 of chapter 9, and a table showing the best sources of vitamin C is given on page 124.

**Use Harmonious Mars
Thoughts to Neutralize
Discordant Pluto
Thought-Cell Activity**

On its positive side Pluto in many respects resembles Mars, and if this positive energy can be evoked and made to express harmoniously it is constructive and cooperative, and may be made highly spiritual. Yet Pluto also has many qualities resembling the Moon. And the best thought antidote for discordant Pluto thought-cell activity is the same as that for discordant Moon thought-cells.

To add these Mars thought-elements to the thought-cells mapped by Pluto, not only should pleasure be cultivated in keeping positive and aggressive in the interest of Universal Welfare, but activities should be deliberately undertaken which call for initiative, courage and even combat, to defend the rights of people, to relieve oppression, and to further the cause of universal progress.

These activities should not be permitted to cause feelings of discord. They should be cultivated in a spirit of joy in being helpful. The thoughts thus added to the Pluto thought-cells will cause these cells to conduct their activities more positively and more harmoniously. They will, if proper foods are provided, cause ample secretion of cortin to prevent negativeness, and normal secretions by the parathyroid glands, the front pituitary which responds to Pluto, and the pineal gland. And should the individual so desire, they will assist in generating those highest-frequency electromagnetic radiations of the nervous system which enable him to extend his consciousness on the inner-plane.

Best Sources of Vitamin C. Approximate
International Units per oz. of fresh food

Red Peppers	1300
Mustard	950
Green Peppers	800
Kale	700
Parsley	575
Spinach	435
Cauliflower	435
Broccoli	435
Lemon Juice	340
Mustard Greens	340
Kohlrabi	340
Orange Juice	275
Watercress	275
Brussels Sprouts	275
Strawberries	275
Grapefruit	240
Papaya	240
Persimmons	240
Fresh Soy Beans	240
Dandelion Greens	240
Lime Juice	215
Beef Liver	215
Lamb Liver	215
Beet Greens	200
Tangerine	200
Asparagus	200
Calf Liver	185
Cantaloupe	170
Mango	170
Turnip Greens	170
White Rutabagas	170
Turnips	170
Pineapple	140
Dried Peaches	140
Gooseberries	140

Best Sources of Sulphur. Percentage of edible food.

Mustard	1.230
Dry Lentils .....	.277
Hard Cheese .....	.263
Dried Beans .....	.240
Lean Beef .....	.230
Clams .....	.224
Peanuts .....	.224
Dried Peas .....	.219
Egg White .....	.214
Egg Yolk .....	.208
Cocoa .....	.203
Hazelnuts .....	.198
Entire Wheat .....	.181
White Flour .....	.177
Dried Lima Beans .....	.175
Macaroni .....	.172
Walnuts .....	.172
Entire Rye .....	.170
Dried Sweet Corn .....	.167
Watercress .....	.167
Almonds .....	.160
Entire Barley .....	.153
Corn .....	.151
Outer Cabbage Leaves .....	.142

Jupiter Afflicted Calls For Sulphur
and Care With Sugar and Fat

Saturn Afflicted Calls For Variety in
Mineral Salts, Vitamins and Proteins

Neptune Afflicted Calls For Energy Foods, Calcium,
Vitamin D, Vitamin B-1, and Less Protein

Chapter 9 _____

What to Eat When Jupiter, Saturn or Neptune is Afflicted

TO keep the human engine running there must be present a fuel supply which can be burned. If the fuel supply becomes exhausted the engine stops running; the person dies of starvation. To prevent this catastrophe people commonly supply the body with fuel by eating several times a day. But as such an intake of suitable food is not always possible, the body has provided for shorter and longer periods during which no food may be had, or during which the food to be had may be poor in fuel values. Provision has been made for fuel storage. And even as Jupiter rules both finances and bankers who take care of people's money reserves, so Jupiter also rules both the chief fuel reserve, fat, and the hormone which stores the more readily available form of fuel.

Venus, through its natural second house rulership, has some significance relative to cash; and Venus rules the carbohydrates—the sugars and starches—which are the most economical and readily used fuels. These carbohydrates become simple sugar, monosaccharides, chiefly glucose, in the process of digestion. As such they are soluble and carried in the blood to the tissues to be burned as fuel. Being soluble they cannot be stored as simple sugars, but any not immediately used, if not converted into some other non-soluble substance, is carried out of the body in the urine. The blood, to remain healthy, must contain about 1 part in 1,000 of the simple sugars.

Under the influence of the Jupiter hormone, insulin, normally some of the simple sugar in the blood is converted into animal starch, called glycogen, and stored in small amounts in the muscles and other active tissues, and specifically in the liver, ruled by Jupiter, that is the emergency bank. The amount of deposits which the emergency bank can handle is limited, and for more permanent, but less available reserve, some of the sugar of the blood combines with fatty acids to produce fat.

Fat also is ruled by Jupiter, and when the fat of foods is digested the fatty acids and glycerol into which it has been split, shortly re-combine to form tiny globules of fat which are carried by the blood stream to various parts of the body where together with the fat particles manufactured from the simple sugars, they enter into the formation of the regular reserve fuel supply by becoming fatty tissue.

The pancreas, which in animals usually is called sweetbreads, is an elongated gland having a head, a neck, a body and a tail. The head is tucked into the

**Jupiter and the
Pancreas Gland**

loop formed by the duodenum, while the body stretches across the abdomen in front of the aorta and behind the stomach, so that the tail come into contact with the spleen. Most of the tissue of this gland has the function of manufacturing the pancreatic juice which is so essential to digestion. It has a main duct which pours the pancreatic juice into the bowels. We here, however, are not concerned with the function of this duct, but with a little collection of cells throughout the pancreatic tissue, known as the islets of Langerhans. It is the function of these islands to produce the Jupiter hormone, called insulin, which is necessary not merely to store sugar up as glycogen, but also to burn it as fuel.

Protein, the non-fatty tissue of the body, affords a third and final fuel reserve which can be used, but its extensive use for fuel is both costly and unsatisfactory. And even fat cannot be burned without clogging the blood stream unless there is sugar to burn with it, and some insulin to assist the sugar and fat combustion. And as the immediate intake of sugars and starches may not be sufficient to provide for this, they are converted into glycogen through the action of insulin.

Because sugar is the most economical fuel supply, in regard to its ready conversion into energy, it might be thought that a high sugar consumption is to be recommended to all and sundry. People, however, vary markedly, according to the thought-cell activity mapped in their birth-charts and their corresponding body chemistry, in their ability to handle sugar. Cane sugar, which is the common refined variety is sucrose, a disaccharide which to be handled properly in the blood stream must be converted into the monosaccharides glucose and fructose. Neither saliva nor the gastric juice is capable of this conversion. It must be done by the hydrochloric acid of the stomach, or by the sucrose of the intestinal juice. And if Venus is heavily afflicted, with the thyroxin supply adversely afflicted, this conversion may be incomplete, and place an unusual strain upon the insulin in the endeavor to handle.

Those who thus have difficulty in the proper conversion of cane sugar and pastries, often find they can partake of ample sweet in the form of fructose, the sugar of fruits and honey. Fructose constitutes about half the solid matter of honey. The sugar of milk is a disaccharide, which must be converted into galactose in the process of digestion; but some stomachs do this readily which do not handle starch and cane sugar so well. Galactose is a monosaccharide which is readily utilized for the production of glycogen. And glucose—dextrose, grape sugar, corn sugar, starch sugar, diabetic sugar—is most easily handled and readily converted into glycogen through the action of insulin.

Insulin is the hormone which handles the sugar of the system. It acts as the teller of the bank, storing it up when there is an excess, and returning it to circulation on the demand of the other glands. Sugar and fat are the standard currencies of the body, protein being subject to very limited use. And blood sugar, or glucose, from the carbohydrates, is the kind of currency easily available. The more sugar is taken in the diet the more insulin there must be to handle it properly. And the more fat there is in the diet the more insulin there should be, because it requires sugar to burn fat and because insulin helps in the combustion of both. This means that the consumption of too rich foods places an undue strain upon the body banking system.

The glands which chiefly govern currency withdrawals are the thyroid gland and the adrenals. Under optimal conditions there is a very nice balance between thyroxin, secreted by the thyroid gland and responding to the

thought-cell activity mapped by Sun and Venus, and insulin, secreted by the pancreas and responding to the thought-cells mapped by Jupiter. Also a very fine balance between adrenaline, secreted by the adrenal glands, and responding to the thought-cell activity mapped by Mars and Saturn, and insulin. Heavy afflictions to any of these planets in the chart of birth may indicate sufficiently discordant thought-cell activity that the over or under production of one of these three hormones tends to upset this balance. In this manner a PREDISPOSITION is indicated. Then when a progressed aspect involving one of these planets occurs, adding energy to the thought-cells to which one of these three glands respond, the production of its hormone may be sufficiently influenced that the health is pronouncedly affected.

If, for instance, under a progressed affliction involving the Sun or Venus and Mars or Uranus the thyroid becomes too active, the excessive secretion of thyroxin, which tends to counteract the storing action of insulin, may cause an excessive consumption of fuel and tend to wear down the insulin supply. Such an over active thyroid uses up the reserve supply of glycogen in the bank, and permits insulin to make no new deposits in the liver. This leads to a shortage of cash with which to carry on the business of the body.

On the other hand, under a progressed affliction involving the Sun or Venus with Saturn or Neptune the thyroid may become sluggish while the insulin secreting gland continues active. In such an instance, glycogen is stored in the liver and tissues, and fat accumulated, resulting in obesity. The bank then becomes an institution devoted to hoarding, where cash is deposited but cannot be withdrawn. Such fats as are withdrawn fail to oxidize completely, fail to become satisfactory legal tender, because the sugar necessary to burn with them is not available. This causes excess acidity of the blood, and the individual, if the case is extreme, yawns and sighs and appears bored and lazy and stupid; because the fuels within his body are merely smoldering.

A somewhat similar condition, with low resistance to infection, may arise from inactive, weak, or worn-out adrenal glands. Adrenaline assists in the quick mobilization of sugar for emergency purposes. That is, it overcomes the action of insulin and causes the liver to release it. And it promotes rapid combustion of the sugar thus released. When there is not enough adrenaline to counteract the hoarding tendency of insulin, the person is easily fatigued, has no reserve power, is mentally unstable, and tends to be nervous.

Yet, under the influence of too active and discordant Mars or Saturn thought-cells, or the emotions ruled by either Mars or Saturn, if the adrenaline secreted becomes excessive, it wears down the resistance of insulin to the withdrawal of funds. The individual then becomes weakened, not because he has an excess of fuel which he cannot use, but because he has become a spend-thrift and does not retain enough fuel in his system to produce the required energy. The sugars, especially, are neither stored nor retained in the blood. Instead of being converted, through the action of Jupiterian insulin, into glycogen, or transformed into fat, they remain simple sugar, which is soluble, and passes from the body before there has been opportunity to burn it.

Because the thought-cell activities of so many planets are involved in maintaining a proper balance between thyroxin and adrenaline on the one hand and insulin on the other, no widely applicable rules can be laid down as to the amount and kind of carbohydrates (sugars and starches, ruled by Venus) which should be contained in the food in proportion to the amount of fats. Some people, with a well aspected and not too prominent Jupiter, have a strong enough insulin supply that they can handle even large quantities of

white cane sugar and pastries made with it. Other people, especially those with Jupiter prominent and severely afflicted, find even the sugars contained in fruits and vegetables hard to handle, and that a diet high in fat, with just enough of the sugar producing foods to burn the fat, is more satisfactory. Some fat, either from animal or vegetable sources, is a necessity in every diet. But certain people handle fat poorly, and find the sugar producing foods more satisfactory. Those with a tendency to psoriasis, in which unsightly and itching scales form on the body, may have to reduce the fat in their food to the minimum. And it should not be lost sight of that when the tissues are supplied with more fats than they can burn, that this fat is stored. Furthermore, there is good evidence that a high-fat diet is related to hardening of the arteries.

Were there not several glands and a number of planets involved—Venus and the thyroid, and an upper-octave planet and the parathyroids, in the production of eczema, for instance, which is responsive to such foods—it might be possible to indicate from the chart of birth and progressed aspects the relative proportion of starch and sugar foods to fats that the individual diet should contain. As it is, taking planetary positions as indicating tendencies to glandular activities of a certain kind, we also need to gain information from experience. Experience commonly tells people about how well they handle sugar, how well they handle certain starch foods, and how well they handle fats and oils. Yet in addition to such experience it should be borne in mind that whenever there is a progressed aspect afflicting the planet Jupiter a tendency is present to upset the balance between insulin, which it rules, and other hormones. Consequently, irrespective of past experience, during such a period, that this imbalance may not be aggravated, but that proper balance may be restored, the sugar and fat content of the diet should be carefully watched.

A prominent Jupiter in the birth-chart, especially if afflicted, tends toward eating too much food or too rich foods. And a progressed affliction involving Jupiter increases this tendency. Yet even when the diet is rather restricted as to the quantity, there may be an over supply of sugar, or an over supply of fats. The liver, which is the chief storehouse of glycogen, may easily be overworked at such a time, or fats may become too abundant, with a tendency to take on undue weight and develop the Jupiter type of acidosis.

In Chapter 3, Course 14, *Occultism Applied to Daily Life*—Diet and Breathing—I have pointed out that for health it is necessary that the blood stream should be kept slightly alkaline, and on pages 30 and 31 of chapter 2 in that course, tables are given indicating which of the foods tend to give the blood stream an acid reaction, and which, through the alkaline residue they leave tend to overcome the acid condition and restore the favorable alkaline balance. The mineral salts in the foods which tend to neutralize the acid forming elements in other foods and the acid toxins are ruled by Saturn. When Saturn is afflicted the usual tendency is toward a deficiency of these mineral salts in the food and the formation of what may be called a deficiency acidosis.

It should be apparent, however, that regardless of the amount of alkali-forming mineral salts in the food, if the blood stream contains enough of the acid-forming elements it will continue acid. When the acidosis is the result not of alkali-forming salts, but of too great abundance of the acid-forming elements, we can call it repletion acidosis.

The eating of too rich foods and too much fat tends to load the blood stream with such excess, and when not enough sugar is burned in the com-

bustion of fat as fuel, the fat is not completely burned, and the diacetic and other fatty acids are liberated in the blood stream. Such repletion acidosis is called ketosis, and is the type which tends to develop under the activity of the Jupiter thought-cells when this planet is prominent and afflicted.

To the extent active and discordant Jupiter thought-cells influence the health adversely, the difficulty is chiefly caused by too great an abundance of food or food too rich or greasy for the system to handle, or by an imbalance between insulin and the other hormones, or by all of these. As Jupiter rules the arterial blood, an impure blood stream may result; and as it rules the liver, there may be difficulty with the liver or the pancreatic gland and the secretion of insulin.

When insulin, ruled by Jupiter, is no longer produced, sugar and starch cannot be used as fuel by the body, and diabetes results. Before the hormone insulin was isolated from animal pancreas in 1922, diabetic patients were doomed to coma or starvation. Now commercially prepared insulin obtained from animal pancreas enables 300,000 diabetics in the United States to lead lives not far from normal.

For the liver to perform its functions normally, and for the proper production of insulin by the islets of Langerhans, there must be sufficient sulphur. When Jupiter is afflicted, and particularly during the time there is also a progressed affliction involving Jupiter, the food should contain an abundance of sulphur. The table on page 125 of chapter 8 indicates the best food sources of sulphur.

When Jupiter is afflicted the diet should be rich in sulphur, the individual should abstain from rich food and from eating too much, and care should be used as to the amount and proportion of sugar and fat in the diet. But all that can be done with food is to afford optimum facilities of work for the glands and other functions. No amount of thinking will precipitate sulphur. It must be present in the food. But no amount of sulphur, no lack of rich foods, and no care with sugar and fat will maintain health when Jupiter is heavily afflicted by progression if the Jupiter thought-cell activity remains vigorously discordant.

Just as there is nothing better to counteract too active or discordant Uranus or Mercury thought-cell activity than harmonious Jupiter thinking, so there is nothing better to counteract discordant Jupiter thought-cell activity than harmonious Mercury thoughts. They are the natural antidotes. To apply them thus, pleasure should be cultivated in an intellectual appraisal of events and conditions, as opposed to an emotional or impulsive reaction. Pleasure should be cultivated in learning the best diet requirements, and in resisting the appetite for other foods. Pleasure should be cultivated in discrimination in all affairs of life, and in resisting impulse. The thought-elements thus created will, because they are deliberately cultivated to offset the discords of Jupiter thought-cell activity, enter into combination with the Jupiter thought-elements to create more harmonious thought-cells. And these in turn will tend toward normal secretion of insulin.

Insulin exhaustion, while aided by discordant Jupiter thought-cell activity, is usually due also to the action of discordant Saturn thought-cells or discordant Mars thought-cells, which causes excessive secretion of adrenaline, or to the action of discordant Sun thought-cells or discordant Venus thought-cells which induces excessive secretion of thyroxin. These hormones, which respond to emotions or exhaustion, counteract the power of insulin, and if

**Use Harmonious
Mercury Thoughts to
Neutralize Discordant
Jupiter Thought-Cell
Activity**

Saturn and Mars and the Adrenal Glands

too freely present in the blood stream, especially if an afflicted Jupiter gives weak insulin secreting power, may wear out this insulin secreting power of the islets of Langerhans.

All organisms on earth since the first life on this planet have been subject to attempted invasion by foes. Every life-form that survives in a physical body has developed some means by which it gets away from its enemies or by which it defeats them. The fleetness of the hare and the spines of the cactus have been developed thus. Even the human infant, only a day or two old, exhibits both of these traits. When restrained in its movements at first it tries to get away, but not succeeding in this, it shows unmistakable signs of anger. And its early success in one of these endeavors often conditions its after life, whether it will try to overcome, or will run away from, the difficulties it meets.

I point out this close relation between running away and fighting because the running away impulse is ruled by Saturn and the fighting impulse is ruled by Mars, and at first thought it would seem that they were functions that must be controlled by entirely different processes of the body. And so they are; for whether the habitual reaction is to be combat or flight is determined by the strength of the cortin supply ruled by Mars and in less degree by Pluto, and the front pituitary hormone ruled by the Sun.

Yet either to run away successfully or to fight successfully requires energy and coordination. The amount of energy that can at once be mobilized into running away, when the enemy is too powerful to be destroyed, determines the chance of survival. But if the enemy is to be destroyed, the amount of energy that can be mobilized for combat determines the chances of survival. Thus both the thought-cell activity mapped by Saturn and the thought-cell activity mapped by Mars require similar abundant energies to carry out their purpose. And to control this mobilization of emergency energy the adrenal glands have been developed.

The adrenal glands are two small bodies, each of which sits like a cocked hat astride one of the kidneys. Each also is double, consisting of a cortex, or outside covering, and a medulla. Cortin, the secretion of the cortex, also responds to the activity of the Mars thought-cells, and somewhat to the activity of the Pluto thought-cells. But it is with adrenaline, the secretion of the medulla, or inner portion, that we are here concerned, because it most violently opposes the action of insulin.

Before fuel can be released it first must be stored through the action of insulin. Under the hum-drum conditions of everyday life, and even under the influence of affection and the less strenuous activities, sufficient release is afforded by thyroxin, the hormone of energy production from the thyroid gland. But in situations of peril there is need for great quantities of immediately available fuel for fighting or for flight, or when the stress of pain or intense or prolonged exertion must be met. For this purpose adrenaline is released in response to fear, anger, powerful emotional excitement, intense pain and prolonged and strenuous exertion. Mars is the planet of fight, and Saturn is the planet of flight. Both Mars and Saturn are involved in prolonged strenuous exertion, and one or both in the stress of pain. And adrenaline, which is the hormone of emergency energy, is released by the thought-cell activity of either Mars or Saturn.

When adrenaline enters the blood stream it causes the liver to discharge its stored sugar into the blood and the activities of the alimentary canal to cease. This means that people who worry tend to impair digestion and as-

simulation; for worry is a mild but chronic state of fear which releases at least small amounts of adrenaline. And it means that people who are recurrently irritated tend to impair digestion and assimilation; for irritation is a mild state of anger which releases at least a small amount of adrenaline. Adrenaline draws the blood and electrical energy away from the digestive and assimilative functions to be used for emergency purposes; and food cannot be properly handled while the blood and electrical energy are thus diverted.

Intense pain, overwork, or emotional excitement of any kind releases adrenaline; and as a consequence people in much pain, people who overwork, and people who are in a recurrent state of emotional excitement of any kind tend to have difficulty with digestion and assimilation, because the blood and electrical energy required for the proper handling of food has been moved to other parts of the body for the purpose of meeting real or imaginary emergency. Adrenal glands take it for granted the brain knows when there is an emergency, and they do not question whether the emotion to which they respond is based on fact or fiction.

Other than drawing great quantities of sugar into the blood and causing the activities of the alimentary canal to cease, adrenaline causes the skin to become moist and greasy, the hair to stand on end, the pupils to dilate, and more blood to be squeezed from the blood lakes of the liver and spleen. These reactions helped our evolutionary ancestors when they fought, or when they sought to escape from a too powerful foe. And to mitigate the danger arising from wounds inflicted in struggle, adrenaline neutralizes toxins in the blood and causes the blood to clot more readily. Either an animal or a person wounded while in a passion or under stress of excitement has a much better chance of recovery than if accidentally wounded when not so aroused.

From the action of adrenaline also comes the athlete's second wind by which, after he has reached a state of exhaustion, he suddenly becomes refreshed and apparently possessed of more energy than he had at the start. Exhaustion brought on by great exertion is an emergency, and to meet the demand for more energy adrenaline releases a new supply of fuel from the liver into the blood. This restores the original tone of the nerves and muscles, and reinforces the activity of the brain. The adrenaline also operates to neutralize the lactic acid released into the blood during exertion, and the other toxins which contribute to fatigue. Thus is the whole system refueled and refreshed.

The adrenal glands have been conditioned to give their characteristic response when the mind thinks certain thoughts. It is the function of the mind to perceive whether or not there is an emergency; for the glands are unable to analyze the situation. It is their function to respond in a certain way whenever the impulse comes through from the objective consciousness or from the unconscious mind that a "fight or flight," situation is present.

When Mars is afflicted in the birth-chart, and especially during such periods as there is a progressed aspect involving Mars giving new energy to the thought-cells mapped by Mars, there is a strong tendency toward anger, irritation and a feeling of haste which not only places a strain on the adrenal glands but on the insulin secreting powers which adrenaline tends to neutralize. A jazz environment, and emotional excitement tend to call out emergency fuel in much the same way and thus weaken the insulin secreting powers through increasing the supply of thyroxin in the blood stream.

Work that can be done at all usually can be done better without prolonged strain, even as the athlete permits his muscles to be quite relaxed until the moment they are called into use. And a prodigious amount of work, either

physical or mental, may be accomplished every day, one day after another, without impairing the health if there is freedom from the mental states which cause excessive secretion of the hormones.

When Saturn is afflicted in the birth-chart, and especially during such periods as there is a progressed aspect involving Saturn giving new energy to the thought-cells mapped by Saturn, not only are there tendencies to over-work, but tendencies toward anxiety and worry. These are fear emotions. They are the fear that some situation will not be adequately met. That is, some situation is actually present and, because there is a fear that it will not be handled in just the proper way, or that it will cause defeat, the mind dwells on it, and over and over again goes over the detail of it. Such a problem, of course, should be thought all the way through to the best possible solution. But when the mind having thus thought it over cannot release the thought of it there is indicated a lack of confidence and consequently a fear element. Such worry tends to secrete adrenaline into the blood.

People even get into the mental condition under discordant thought-cell activity that they are in a state of anxiety when confronted by no serious problem. Such chronic anxiety, which is fear that some situation is going to appear which they cannot adequately handle, causes a constant small drain upon the adrenaline supply.

When through worry and anxiety in response to discordant Saturn thought-cell activity, or through irritation and the feeling of being rushed in response to discordant Mars thought-cell activity, and excessive strain is placed upon the adrenal glands, this may lead to exhaustion of the adrenaline supply with a consequent lowering of the ability to resist infection. Or, especially if Jupiter is heavily afflicted, the adrenaline supply may hold out longer than the insulin supply which it tends to overcome. In this case the liver is unable to retain or store sugar, and diabetes results.

Of the many charts in The Church of Light files of those who have had diabetes, not only is Jupiter prominent and afflicted, but Saturn also. And at the time the disease developed there was a progressed aspect involving either Jupiter or Saturn, and frequently a progressed aspect involving each. This means that worry or strain, causing adrenaline to be secreted, is the more common immediate condition which enables the weakness of the islets of Langerhans indicated by the afflicted Jupiter to create difficulty.

Saturn and Deficiency

Yet not only may insulin depletion result from either weak islets of Langerhans, as indicated by afflictions involving Jupiter, or too copious adrenaline secretion, as indicated by afflictions involving Saturn or Mars, but acidosis may be either of the Jupiter type or the Saturn type.

The afflictions due to discordant Jupiter thought-cell activity are always accomplished through overabundance of something. The over-abundance of incompletely burned fuels in the blood stream gives rise to repletion acidosis, called ketosis. The afflictions due to discordant Saturn thought-cell activity are always accomplished through lack of something. The lack of mineral salts with which to neutralize the lactic acid and acid toxins in the blood stream gives rise to the deficiency type of acidosis.

In Chapter 2, Course 14, *Occultism Applied to Daily Life* I have stressed the importance of keeping the blood stream slightly alkaline through providing ample of the mineral salts in the foods; and that when Saturn is afflicted the usual tendency is toward their deficiency. But in addition to preventing the deficiency type of acidosis, the mineral salts perform other important func-

tions in the body's economy, and all the essential ones should be provided in the food.

The vitality and the vitamins are ruled by the Sun. And the tendency of discordant Saturn thought-cell activity is to lower the vitality through depriving the system of some of the vitamins. In this manner they oppose the harmonious functioning of the Sun thought-cells. When Saturn is afflicted, therefore, special attention should be paid to acquiring not one, but all the essential vitamins in the food.

The red corpuscles of the blood, the muscles, and the cortin hormone which promotes daring and courage are ruled by Mars. The tendency of discordant Saturn thought-cell activity is to weaken the action of these through depriving them of sufficient variety of the proteins. The proteins which form the structural material of all the cells are built up of some 20 amino acids in various combinations. But the human body is not capable of building the various necessary proteins out of certain protein foods. To perform its essential protein building the foods must contain four different amino acids; and all of them are seldom present in any single protein food. Thus when Saturn is afflicted attention should be paid to acquiring a wide variety of proteins.

The influence of discordant Saturn thought-cells is not necessarily toward a diet too frugal in quantity, but toward a diet too narrow to supply the vitamins, the mineral salts and the proteins necessary for vitality, strength and health. When Saturn is afflicted, especially during the time there is a discordant progressed aspect involving Saturn, the individual should seek balance and variety in his foods, thus insuring that none of the vitamins, mineral salts or essential proteins are lacking in his diet.

Saturn thoughts are heavy and laborious, and their natural antidotes are the light, artistic, social and cheerful thoughts ruled by Venus. Pleasant social contacts, musical entertainment, or artistic trends should be cultivated with the object of getting as much cheer, amusement and pleasant emotion as possible out of them. And if they are cultivated for the definite purpose of neutralizing the discords of the Saturn thought-cells, these Venus thoughts will be added by this mental association to those thought-cells and enter into a more harmonious compound with the Saturn thought-elements. The resulting thought-cell activity will then prove more fortunate.

However, Venus thoughts are not vigorous and positive, but tend to be negative; and one of the chief difficulties arising from Saturn thoughts is due to their encouraging negative tendencies. To overcome the negativeness not only due to Saturn thought-cell activity, but which is common also when the Moon thought-cells, Venus thought-cells, Neptune thought-cells or Pluto thought-cells become too active, it is necessary to insure that the energies flow outwardly, instead of permitting the outside condition to cause the flow to be in upon the self. When the Moon thought-cells are involved, or those of Pluto, the best thoughts for this purpose are those ruled by Mars. But for Venus, Saturn and Neptune negativeness it is better to employ the Sun thoughts and maintain a feeling that the energies of the mind and body are slightly pressing outward while holding thoughts of power, vitality and self-respect.

The brain cells generate electrical charges which make it positive to the rest of the body; the liver being the opposite pole, carrying the strongest negative charges. Fear, worry, grief or other negative thoughts decrease this electrical difference between the brain and liver, which means they lower the vitality; for vitality depends upon the electrical difference.

Use Harmonious Sun Thoughts and Harmonious Venus Thoughts to Neutralize Discordant Saturn Thought-Cell Activity

The attitude of confidence that any situation which may arise will be competently handled, that there is power to overcome any difficulty that may be present through constructive effort, and that one is significant in the general scheme of things, when deliberately cultivated to neutralize discordant Saturn thought-cell activity tends to overcome negative tendencies which otherwise they encourage.

It is well enough to advise others not to harbor fear, not to worry, not to permit anxiety or thoughts of grief, sorrow or despondency. And it is well enough to say that whenever these thoughts or emotions begin to intrude they should be displaced with thoughts of gaiety, with music, and with thoughts of courage and self-esteem, and with actions in which significance is attained through being of service to the community.

But actually to do this requires that the thoughts and emotions it is desirable to entertain shall be furnished with a higher electrical potential than the negative thoughts they are to displace. And this requires not only the cultivation of new thought habit systems, but the maintenance of an electrical potential at the command of the brain high enough to overcome competing electrical currents. When the body is exhausted this is difficult, and may be impossible.

Too strenuous physical work may result in such exhaustion, or too much mental work even of a constructive kind. Too intense or prolonged an emotional state brings electrical exhaustion, even if it is the most pleasurable of emotions; and worry, fear, anger and other discordant emotions quickly use up electrical energies, as does shock of any kind, pain, or loss of sleep, or undue exposure to heat or cold. Such depletion should be avoided as much as possible during periods when Saturn is heavily afflicted by progressed aspects.

Thoughts of discouragement, grief, pity for oneself, or the feeling of inadequacy, inferiority or want also lower the electrical potential; and should not be permitted entrance to the mind. Should one of these undesirables sneak into the mind, as soon as its presence is recognized it should be violently ousted by turning the attention vigorously to some buoyant and constructive thought, particularly of the Venus or Sun type. And whether exhausted or not, to gain the potential to oust the invader and hold the desired thought, the nerves should be slightly tensed, and the person should become a little more alert and determined to raise the potential, holding the feeling of radiating slightly and acquiring the necessary electrical power. Such instant and effective command of an electrical potential sufficient to repel undesired thoughts usually comes only with considerable practice.

Neptune and the Pineal Gland

If there is a special extrasensory gland it is the small cone-shaped one located in a tiny cave at the base of the brain, behind and above the large pituitary. This pineal gland is the remnant of a third eye, which was an important organ in certain animal ancestors, and still exists with but a transparent scale over it in our common horned lizard.

Its secretion seems to respond with equal alacrity to the thought-cell activity mapped by either Neptune or Pluto; but as the Pluto thought-cells may also influence a front pituitary hormone which stimulates the gonads and the secretion of cortin, the condition induced by Pluto may be either similar to that induced by Neptune in its negative sensitiveness, or if cortin is secreted it may be decidedly positive. And in any case, due to the other hormones in some measure involved, the electrical condition induced by Pluto gives off radiations of shorter wavelengths and vastly more power.

The action of the pineal hormone is similar to that of the thymus hormone

in that it prevents precocious maturity, and when overly active the adult continues childish in his attitude toward life, seeking the line of least resistance, and resorting to day dreams instead of facing the hard realities. It operates to counteract and suppress the action of both adrenaline and cortin, the latter keeping the individual positive and aggressive, and it greatly stimulates the imagination. When too active the individual finds difficulty in distinguishing between the facts of outer-plane life and wishful thinking, and unconsciously distorts the facts to conform to such wishful thinking or to other less desirable thoughts which have gained a foothold in his mind.

The other hormone influenced by Neptune thought-cell activity is parathyrin of the parathyroid glands. This controls the calcium metabolism of the body, and in combination with other hormones ruled by Mercury, Uranus, Neptune and Pluto, controls the type of electrification. The influence of Neptune thought-cells upon the secretion of parathyrin together with the negative pineal hormone is to develop a condition in the nerves and the electrical currents they generate which gives rise to great hypersensitivity. Objective consciousness may remain quite alert and exercising control, and the wavelengths of the electrical energies radiated are shorter than any others except those induced by the activity of the Pluto thought-cells. But they operate on the negative phase, which means that they are especially adapted to making of the nervous system and the electrical energies which flow over it a receiving set for picking up the astral radiations of any person or object which is tuned in on.

They permit so easy a flux of feeling that the nerves acting as a receiving set easily tune in on what ever is thought about, or even pick up the vibrations of things which are accidentally tuned in on. These wavelengths seem particularly well adapted also to permit whatever vibrations are thus picked up to cause their source to be seen, heard, tasted, smelled or felt by objective consciousness. The one heavy drawback to such hypersensitivity, whether cultivated or merely induced through the thought-cell activity mapped by powerful aspects involving Neptune, is that it makes it difficult to keep from feeling keenly many disagreeable conditions, not only of the physical plane, but also of the inner-plane. Intellectual ESP avoids this difficulty, and is equally as effective in gaining information.

The health difficulties which discordant Neptune thought-cells attract are due to negativeness, to hypersensitivity, or to poisons. They depress and neutralize both adrenaline and cortin, and thus commonly when an individual is ill from infection or from a contagious disease, in addition to an aspect involving Mars there is also one involving Neptune. To counteract the hypersensitivity the diet should contain ample calcium, vitamin D and vitamin B-1.

But in addition to foods designed to stabilize and strengthen the nerves, there are two other factors that should be given attention. One is the tendency to negativeness, and the other is the tendency to become poisoned. When the adrenal glands are removed from an animal it exhibits all the symptoms of poisoning because adrenaline and cortin are not present to neutralize the toxins.

Of all the foods, meat is by far the most toxic, and requires the most cortin to handle. Thus it is, as Neptune depresses such secretion, that many people with Neptune unusually prominent in their birthcharts, and a corresponding weak cortin supply, find their health depends upon a meatless diet. And at such times as Neptune is afflicted by progressed aspect, care should be taken not to overload the system with proteins, even of vegetable origin.

It is well recognized in astrological practice that a severely afflicted Neptune may incline to the use of drugs and narcotics. These, of course, are extreme instances. But under a progressed affliction involving Neptune, a narcotizing effect may develop through the excess eating of protein foods, especially meat. That is, due to low output of cortin the incomplete metabolism of the proteins may poison the body.

On the other hand, the aversion to proteins which the system may be unable to handle may easily lead to a diet deficient in energy production. Negativeness and lack of aggressive energy are far more frequently observed when Neptune is afflicted than is toxic poisoning. Proteins, to the extent they can be properly handled, are stimulating. Being ruled by Mars, they are difficult for Neptune to handle; but to the extent they can be used without difficulty, they tend to offset the negativeness of an affliction involving Neptune. Only experience will indicate the exact extent to which they are beneficial.

Yet irrespective of the amount of protein that can be used, there is always a necessity present when Neptune is severely afflicted to maintain a high energy production. And for this purpose the diet should be varied and well balanced. The tendency is for a diet to be attracted which is deficient in fuel values, or one which is decidedly unbalanced. The system to develop the electrical potential to overcome the tendency to negativeness must have a nourishing and well-balanced diet.

Neptune thoughts are fanciful and visionary, with a tendency to find escape from the harsh restraining walls of reality in a mental realm devoid of hardship. Thus their natural antidotes are the practical, laborious, painstaking Saturn thoughts which face hardship and work and the harsh realities of life as a matter of course.

To apply these Saturn thoughts the habit should be formed of giving the attention to the practical problems of life, and whenever ideas involving projects of great magnitude, or impressions that seem of much importance enter the consciousness, to displace these by careful and logical thinking about what is, and what is not, practical in the light of past experience. Such thoughts cultivated for the definite purpose of neutralizing the discords of the Neptune thought-cells will enter into combination with the Neptune thought-elements, and the resulting thought-cell activity will then prove more fortunate.

Yet as Neptune thoughts are essentially negative, it is quite as essential, or more so, to insure that the energies flow outwardly, instead of permitting the outside condition to cause the flow to be in upon the self. And for this purpose Sun thoughts and maintaining a feeling that the energies of the mind and body are slightly pressing outward while holding thoughts of power, vitality and self respect are best. As the use of harmonious Sun thoughts to overcome the tendency to negativeness was explained in detail in reference to neutralizing discordant Saturn thought-cells, there is no need to repeat this explanation which is equally applicable to overcoming the tendency to negativeness due to Neptune thought-cell activity.

**Use Harmonious
Sun Thoughts and
Harmonious Saturn
Thoughts to Neutralize
Discordant Neptune
Thought-Cell Activity**

Best Sources of Vitamin A. Approximate
International Units per oz. of fresh food.

Halibut Liver Oils	28,500
Cod Liver Oils, U.S.P	24,200
Salmon Liver Oils	16,500
Parsley	8,600
Spinach	7,200
Kale	6,000
Endive	4,200
Escarole	4,200
Dandelion Greens	3,400
Turnip Greens	2,800
Beef Liver	2,600
Broccoli	2,600
Chard	2,600
Pork Liver	1,800
Calf Liver	1,500
Lamb Liver	1,500
Dried Apricots	1,400
Red Peppers	1,400
Green Peppers	1,400
Watercress	1,000
Hubbard Squash	1,000
Green Lettuce	1,000
Fresh Apricots	1,000
Sweet Potatoes	1,000
Yellow Dried Peaches	850
Egg Yolk	800
Pumpkin	700
Dried Prunes	700
Papaya	700
Butter	700
Cream Cheese	600
Cheddar Cheese	600
Fresh Carrots	600
Fortified Margarines	500
Mango	400
Summer Squash, Tomato	300
Green Peas, Yellow Peaches	300
Whole Eggs, Beef Kidney	300
Lamb Kidney	300

Best Sources of Iron. Percentage of edible food.

Blood .....	.0526
Dried Beans .....	.0105
Dried Lima Beans .....	.0097
Egg Yolk .....	.0087
Dried Lentils .....	.0086
Liver .....	.0082
Molasses .....	.0073
Avocados .....	.0063
Oysters .....	.0058
Dried Peas .....	.0057
Entire Wheat .....	.0050
Oatmeal .....	.0048
Entire Barley .....	.0047
Entire Rye .....	.0046
Almonds .....	.0039
Corn .....	.0036
Dates .....	.0036
Turnip Tops .....	.0035
Beet Greens .....	.0032
Parsley .....	.0032
Dandelion Greens .....	.0031
Eggs, Chard .....	.0031

Best Sources of Copper. Milligrams per 100 calories of food.

Oysters	8.16
Radishes	1.73
Cucumbers	1.61
Lettuce	0.91
Peas	0.73
Kale	0.66
Watercress	0.65
Grapes	0.63
Celery	0.45
Beets	0.43
Asparagus	0.42
Cabbage, Cranberries	0.38
Green Peppers	0.36
Tomatoes	0.35
Pumpkin, String Beans	0.31
Potatoes	0.31

Venus Afflicted Calls For Vitamin A,
Vitamin E, Iodine and Copper

Mars Afflicted Calls For Vitamin A, Vitamin B-1,
Vitamin C, Iron, Low Protein and Variety of Protein

Chapter 10

What to Eat When Venus or Mars is Afflicted

IN observing the influence of the thought-cell activity mapped by the two social planets we are quickly struck by the similarity of their effect upon certain functions, and by the opposite trend of their effect where other functions are concerned. Both have a direct influence upon the kidneys, both are progressed constants of heart disease, both influence the blood pressure and the gonad glands. It is difficult to draw hard and fast lines differentiating their influence on the condition or functioning of the kidneys, the blood pressure, or the sex organs.

Broadly speaking, Venus is the planet of love and affection, and Mars is the planet of energy, violence and passion. Yet without the energy of Mars present in some degree any expression of love is a weak, sickly thing. It has no force or vitality. The higher expression of love requires abundant energy from Mars, directed by the affectional trends of Venus.

It is the hormone from the gonad glands which determines the sex characteristics. The hormones of the other glands play a part in hastening or retarding sex development, and some also give directivity to the hormone of the gonads. The hormone of the pineal gland and the hormone of the thymus gland tend to retard and neutralize the hormone of the gonad glands. Hormones of the front pituitary gland contribute to the development of masculine characteristics, and a hormone of the back pituitary gland contributes to the development of feminine characteristics. If the gonad glands are removed the woman becomes masculine and the man becomes feminine. It is the male gonad hormone which makes a man manly, and the female gonad hormone which makes a woman womanly. And if the secretion is weak the normal manliness or womanliness is lacking.

Because the hormone of the male gonads is responsible for those characteristics which we recognize as male, we might be sure the energies of the planet Mars have a strong influence over them, and this is borne out by astrological research. And because the hormone of the female gonads is responsible for those characteristics which we recognize as female, we might be sure the energies of the planet Venus have a strong influence over them, and this also has been borne out by astrological research.

But we must not hastily conclude that a progressed aspect involving Mars, or birth-chart afflictions of Mars, has no influence upon the ovaries or their internal secretion. And we must not hastily conclude that a progressed aspect

The Gonad Glands

involving Venus, or a birthchart affliction of Venus, has no influence upon the testes and their internal secretion. The thought-cell activity of Venus and Mars is too closely associated in their influence upon the reproductive functions and upon the kidneys to permit any such clear cut separation. The thought-cell activity mapped by either planet has some influence upon the gonads of both sexes, although that mapped by Mars has more influence over the male, and that mapped by Venus has more influence over the female. Also, thyroxin, adrenaline and cortin all stimulate the heart and increase the blood pressure.

Some years ago the hormone of the gonads gained much notoriety in connection with experiments in rejuvenation. Transplanted glands from monkeys and goats apparently renewed the youth of aged men and women in a marvelous manner, so that those previously sterile were reported to have been able to enjoy the blessing of children. Gland extracts were prepared for a similar purpose with varying success. It became a fad, and as fads do, attracted many incompetent persons who marketed worthless preparations. And, as fads do, it ran its course and sank largely from public notice.

The difficulty encountered in such rejuvenation is chiefly that the endocrine hormones are an interlocking system, each affecting, and depending upon, the action of others. As other glands which are necessary to support the gonad activity also usually had become weakened with age, or were not sufficiently strong to maintain the necessary chemical balance when the gonad hormones were suddenly added to the blood stream in quality, the rejuvenation usually was but temporary.

Yet it is the secretion from these gonad glands which keeps up the tone and strength of the other glands of the endocrine system. Its action extends to every cell of the body, not merely stimulating, but tending to restore and give youth to all the tissues, including those of the skin, muscle, nerve and bone. Its action is typical of the creative energy of Mars, the builder, together with the harmonious binding together of the love qualities of Venus.

Whenever there is a progressed affliction involving either Venus or Mars the thought-cell activity set in motion tends toward an imbalance in the secretion of the gonad hormone. This imbalance may be in excess secretion which through strain results later in depletion, as when a fiery planet such as the Sun makes the affliction, or it may be a poverty of secretion and lack of creative energy, as is the case when a cold planet such as Saturn takes part in the affliction. Furthermore, the progressed afflictions involving Venus are more serious in this particular respect in a woman's chart, and the progressed afflictions involving Mars are more serious in this particular respect in a man's chart.

Such imbalance of the gonad secretion has a powerful influence to direct the thinking. And, of course, thoughts of sex directly and powerfully affect the gonad secretion. If the hormone of these glands is present in the blood in normal amounts the thinking, especially as it relates to all affectional and social matters, is much more easily directed into the proper channels. Yet in spite of any amount of thinking, if certain factors are lacking in the food there can be no normal secretion of these rejuvenating hormones.

Venus and the Ovarian Hormone

Within the ovary the eggs are surrounded by follicles. It is the follicle which secretes estrone, the typical hormone of the ovaries. The active principle of estrone, Alphaestradiol, was synthesized in 1932 by Schwenk. The corpus luteum which forms where the follicle ruptures manufactures the hormone of pregnancy, progestin.

Estrone, secreted by the ovaries, acts as a brake on the secretion of the front pituitary gland, helping to maintain a proper balance among the other glands which the pituitary controls. It also influences the growth of the feminine bodily contours and the womb, and has a marked influence on the mental and emotional outlook of woman.

When the egg matures the follicle ruptures at the surface of the ovary, and the egg travels through the oviduct toward the uterus. In this passage it may become fertilized. Due to one of the two back pituitary hormones—not pituitin—the follicle where the cavity was ruptured is transformed into the corpus luteum which secretes progesterin. This, in turn, prepares the lining of the womb for the reception of the fertilized egg. The fertilized egg is thus embedded in the womb and menstruation ceases. If the egg is not fertilized, considerable of the lining of the womb is sloughed off in the process of menstruation. Progesterin has been successfully used to overcome sterility in women when due to insufficient development of the organs involved.

Estrone has been valuable in treating women who suffer depression after their ovaries have been surgically removed, and other women at the time of menopause. The irritation, emotional instability and other difficulties that often arise at that time are due to lack of balance among the hormones. Estrogenic hormone also has been used with some success in treating men for cancer of the prostate gland.

But its indiscriminate use should be discouraged; for it has become evident that its use after menopause, or too liberal dosing after forty, or liberal doses given men for prostate difficulty, encourages cancerous growth. It seems that its power to promote cell development turns toward the growth of wild cells if the other hormones which encourage and assist pregnancy are not present. The influence of estrone on the breasts is striking, bringing about enlargement and change of color.

Of the foods which are particularly important when Venus is afflicted the most important is vitamin E. Extensive experiments on animals show that when the diet is otherwise well balanced but is deficient in vitamin E the normal cycles do not occur in the female and the ova becomes fertilized but abortion always occurs. There is a deficiency of the gonad hormone which prevents the growth of the placenta. Without vitamin E the female is clinically sterile.

Sterility is also produced in the male when the food is deficient in vitamin E. But the effect is first noticed on the sperm, which loses its fertilizing power. Then, if vitamin E deficiency is continued, there is complete absence of the sperm, and this is followed by complete loss of sex interest, degeneration of the glands, and complete and incurable sterility.

Vitamin E, which is of chief importance when Venus is afflicted, and which also should be considered when Mars is afflicted because the relation of Mars and Venus is so close, is to be found in the foods given in the table on page 76 of chapter 5. It is fat soluble, and its activity is rapidly destroyed when the fat or oil containing it becomes rancid.

Venus, in addition to affecting the gonad secretion, rules the skin, the hair, the venous blood and the veins. People who have suffered from hemorrhoids and varicose veins often have been greatly relieved soon after starting to take tocopherex (vitamin E). Wheat germ is an excellent source of vitamin E. And many persons who have had an unusually sensitive skin, being frequently annoyed by skin rash, have become free from this trouble shortly after ceasing to eat pastries, and each day sprinkling several tablespoons of

wheat germ on their cereal, dessert or salad. It can also be eaten with fruit juice or milk. And all that many women who suffer from irregular periods, or from excessive or deficient flow, need to restore them to normal health in this respect is sufficient vitamin E.

When vitamin E was discovered in 1922 by Dr. Herbert M. Evans of the University of California, it was labeled the fertility vitamin because of its pronounced influence upon reproduction. Women who had lost three or more babies, when supplied with abundant vitamin E—of which normally there is more in the body than all other vitamins put together—were able to bear healthy children 80 per cent of the time.

But later it was found that rabbits, guinea pigs, turkeys and puppies fed diets lacking in vitamin E became paralyzed. Examination showed this was due to changes in the muscles. This led to the successful use of vitamin E in the treatment of fibrositis and other types of muscular pain.

The present view is that this vitamin protects fats and certain vitamins from being oxidized when they are being digested in the body. The human body is saturated with oxygen, and it is believed that vitamin E may act like a fire sprinkler system, keeping oxidation under control.

The muscles are ruled by Mars. But Venus in most of their functions co-operates closely with Mars. And if the present view is confirmed by later experience, that vitamin E not only is essential to keep the muscles healthy, but that it has a preservative effect on bodily processes by keeping them working at the right speed and thus preventing premature aging, and that it is of great benefit in treating heart trouble—the heart being the most important muscle of all—it will indicate still other instances of their close co-operation.

Nest in importance when Venus is afflicted is to provide vitamin A. A diet deficient in vitamin A upsets the feminine cycle, tending to make it continuous instead of periodic, with a reduction in the ova and lowered fertility. Some of the vitamin B factors are also essential to reproduction. A table of the best food sources of vitamin A is given on page 140 of chapter 9.

Venus and the Thyroid Gland

The function of the thyroid gland, and the necessity of supplying it with iodine in the food was discussed under the heading, *The Sun and the Thyroid Gland*, in chapter 8. As the thyroid gland, and its hormone, thyroxin, respond with alacrity to the thought-cell activity mapped by Venus as well as to the thought-cell activity mapped by the Sun, what was there said is equally applicable when Venus is afflicted. Special pains should be taken to insure iodine in the food during the time there is a progressed affliction involving Venus.

Venus rules the carbohydrates (sugars and starches), the more readily available fuel, but the Sun and Venus exercise control over its combustion. The general rate of fuel combustion is directly under the influence of thyroxin, the hormone of the thyroid gland; and thyroxin is released in response to one front pituitary hormone which is secreted under Sun thought-cell activity and in response to Venus thought-cell activity. The front pituitary hormone which responds to the Sun works powerfully to maintain energy production; but the thyroid responds with more readiness to the thought-cell activity mapped by Venus; for the thyroid is really an accessory sex gland.

In fact, in certain lower forms of life it is a sex gland; vitality and sex power in these forms being almost identical. It thus becomes the transformer also; for without it a tadpole never becomes a frog, yet by feeding thyroxin to a tadpole less than a day old it may be transformed into a frog, a minia-

ture frog, yet mature in all its functions. Not that we are interested in frogs and other animals which have been experimented with; but a human cretin is one who has insufficient thyroxin to develop, or transform, into a normal person. And this is quite important to the neophyte striving for adeptship because the electromagnetic radiations essential to the higher states of consciousness cannot be attained and maintained by one whose body is deficient in thyroxin.

Pride and shame, self-display and self effacement, superiority complexes and inferiority complexes are directly related to the thyroid, as are the feeling of love and affection. It has been noticed, for instance, that women having fibroid tumors are prevalently those whose love life has been unusually distressing. And in these cases thyroid disturbance is present. Thus it is that a healthy thyroid manifests as symmetrical features, beauty of hair and skin, alertness of mind, grace of movement, buoyancy of life in general, all related to the planet Venus. And for these there must be a constant supply of iodine to maintain the proper amount of thyroxin in the tissues. And it is curious to note that for hundreds of years the Chinese have used sponges in the treatment of cretinism. But we do not need to eat sponges to get iodine; for practically all sea foods are rich in iodine, and fruits and vegetables grown on marine deposit soil contain it.

In chapter 8 the effects of thyroxin deficiency were mentioned. But too much thyroxin causes quite as much trouble. This difficulty, called hyperthyroidism, is a nerve-fraying and body wasting ailment resulting from too swift metabolism. The individual suffering from too much thyroxin is in a perpetual state of excitement, no matter how much he eats he remains frail and thin, and his nerves are in a constant state of jitters. In the past this condition has chiefly been treated by the surgical removal of about seven-eighths of the gland. But it is now being treated with radioactive iodine, and with a newly discovered chemical compound known as 6-n-propyl thiouracil.

The cause, unless due to toxins in the blood which thyroxin is trying to neutralize, is over emotional reaction to some condition. People with Venus prominent and severely afflicted at birth may require no special shock to develop it, as they may be temperamentally emotional. Thyroxin regulates energy production, and emotions call for more energy. Thus other people develop it only after some harrowing experience, such as being in an auto crash, seeing some other person killed, suddenly losing their life's savings, or when involved in recurrent family discords. A great many women developed it right after their sons entered the service in World War II; and it was reported that during the Nazi occupation of Denmark hyperthyroidism among the Danish people increased 500 or 600 per cent.

The arterial blood and the arteries are ruled by Jupiter. The venous blood and the veins are ruled by Venus. The red blood corpuscles in the blood stream are powerfully affected by Mars which rules the proteins and the iron which are essential to their formation and functioning.

When a vein is dilated, knotty and tortuous, it is called varicose. Tortuosity may be due to the lengthening of the vein, and the veins more commonly affected are those of the lower limbs, although veins in almost any location may become varicose. The most common vein to become varicose is the long saphenous one which passes up on the inner side of the leg and thigh.

Anything which impedes the circulation in a vein may influence it to become varicose, and the weight of the blood itself in a long vein may lead to a

Venus and the Veins

varicose condition in a person who stands long hours on his feet. But the immediate cause is a weakness in the vein walls which permits them to become damaged by whatever strain has been placed upon them. As the predisposition to varicose veins is indicated by Venus afflicted in the chart of birth, and as at the time the difficulty develops there is a progressed aspect involving Venus, with other progressed afflictions, usually involving Mars, we may be sure that the thought-cell activity mapped by Venus is largely responsible for this condition.

However, we cannot entirely overlook the action of Mars, as the Mars thought-cells and the Venus thought-cells are so interlocked in their influence over the kidneys, the blood and the gonad secretions. It is evident that irritants in the blood stream weaken the walls of the veins. If the adrenaline supply becomes depleted, under discordant Mars thought-cell activity or discordant Saturn thought-cell activity, the acids and toxins in the blood are not properly neutralized by adrenaline. If the thyroxin supply is depleted, due to discordant Sun thought-cell activity or discordant Venus thought-cell activity, the acids and toxins in the blood are not properly neutralized by thyroxin. If, under discordant Venus thought-cell activity or discordant Mars thought-cell activity the kidneys are unable to handle the acids and toxins, they remain in the blood in sufficient strength to irritate the walls of the blood vessels, and weaken them. Under such conditions if the Sun thought-cells are powerful, high blood pressure (hypertension) may result, or if the Venus thought-cells are active varicose veins may develop. If the Venus thought-cells are heavily discordant the food should contain ample vitamin A, vitamin E, iodine and copper.

While the Mars thought-cells chiefly determine the ability to handle the proteins, the dose association between the influence of the Mars thought-cells and the Venus thought-cells is illustrated in relation to thyroid activity in that the presence of ample thyroxin stimulates the combustion of proteins, and protein stimulates the activity of thyroxin. Animals without a thyroid cannot develop a fever when infected or poisoned. Thus Mars, as well as Venus, contributes to the strength of the veins.

And as Venus rules the skin and the veins, the importance of vitamin A and vitamin E not only for a healthy skin but for strong vein walls is apparent. In the absence of vitamin A the skin gets dry and scaly and may lose its sensitivity to touch, and the lining of the organs and the vein walls suffer. And many people when there is insufficient vitamin E acquire skin blemishes.

Iron, copper, manganese, zinc and aluminum are sometimes called "the Little Giants of Nutrition," because they are present in such small amounts, yet are so essential to the proper functioning of the body, and are so important in blood formation. Of these minerals, iron is present in the largest amount, and is the only one of the group which has a structural as well as a catalytic function.

In spite of any amount of iron salts in the diet an individual may become anemic unless there is also copper; for in some way copper, ruled by Venus, is the companion metal of iron and helps transform iron from the food into the blood and hold it there, and good red blood cannot be formed without it. Zinc, aluminum and especially manganese also perform a function, as mentioned; but the foods supplying copper commonly also supply these in sufficient quantity. Copper is the essential harmonious binding metal and, when Venus is afflicted, especially by progressed aspect, care should be taken that it is present in the food. The table on page 141 of chapter 9 indicates the best food sources of copper.

Excesses of emotion, and discordant emotions which arise in relation to the affections are most quickly and effectively modified beneficially by the application of thoughts of caution, system and foresight which are ruled by Saturn. The Saturn thoughts are the natural antidotes of the Venus thoughts, but in applying them care must be exercised that no trace of selfishness, greed or fear creep in; for these Saturn tendencies are basically discordant and to whatever thought-cell compound they are added they tend to attract loss and disappointment.

It should be recognized that the Venus thought-cells cannot build strong veins, insure proper combustion of fuel in the body, support fertility and contribute to rejuvenation unless vitamin A, vitamin E, iodine and copper are furnished in the food. But it should equally be recognized that however abundantly these food materials may be supplied, the Venus thought-cells will be unable to do the mentioned work if the individual is in a recurrent state of emotional excitement, or if he keeps emotionally upset due to discords arising where friendship, affection or the love-life is concerned.

Few things are more important than a harmonious love-life; but love is a harmonious emotion that may express satisfactorily on a wide variety of levels. When felt for children the secretion of the back pituitary gland assists in developing the electrical condition. The electrical condition permitting the more refined types of love and affection are linked with the thyroid gland. Those of sexual attraction are generated chiefly by the secretion of the gonad glands. The gonad hormone acting upon the nervous system generates electrical energies in the nervous system which build up a certain tension which is felt as physical attraction toward the opposite sex. This electrical energy, however, is capable of being diverted, much as the electrical current flowing over an ordinary power line is, and it is capable of being stepped up or stepped down in voltage, so that it can be made to sustain discord and gross passion, or tender love, ecstasy, and the highest and noblest feelings of which man is capable. But to feel any of these things there must be appropriate electrical energies in the nervous system; for it is their action which is felt.

When electrical energies are present in the nervous system and the Venus thought-cell activity is harmonious, the life is filled with joy and happiness which tends to prolong youth and give health. But when electrical energies are present in the nervous system and the Venus thought-cell activity is discordant, the person easily becomes emotionally upset, and the health suffers from the chemical imbalance induced by the over secretion or depletion of thyroxin and the gonad hormone.

The Saturn thoughts mentioned provide a satisfactory antidote; but these as well as the Venus thoughts tend to increase the negative condition, and thus decrease control. To handle the electrical energies, and thus control the emotions, rather than be controlled by them, it is necessary for the brain to have at its command electrical potentials higher than those generated by the emotions. Even as when the negativeness is due to Saturn thought-cell activity or Neptune thought-cell activity, Sun thoughts of power, vitality and self respect should be employed, and the feeling maintained that the energies of the mind and body are slightly pressing outward.

And whether it be this Sun mood of power and control which does not permit any situation which may arise to create emotional discord, or some less desirable condition, it should be remembered that the more often a given emotional state is experienced and the more intensely it is felt, the easier it is

**Use Harmonious
Saturn Thoughts and
Harmonious Sun
Thoughts to Neutralize
Discordant Venus
Thought-Cell Activity**

to experience it again, as through repetition the energies become conditioned to flow into a given channel.

Mars and Testosterone

The male sex hormone testosterone, secreted by the testes, has been given great publicity as a generator of male virility. Estrone in the lives of women, and testosterone in the lives of men have the natural function of toning up the other glands and rejuvenating the whole body. And in addition to their action extending to all the cells and tissues, tending to restore them, they exercise a profound influence upon the generation of electrical energies by the nervous system.

Testosterone has been successfully used to bring about the masculine change in boys who still have high pitched voices and feminine attitudes after they have reached the age of puberty. It will change a thirteen-year or fourteen-year old boy of the feminine type, whose sex glands have failed to develop, into a fairly competent male. It will also bring about a trend toward masculinity which is important in giving a happier life to effeminate young men of adult age. But its use also has its dangers, for too much can cause sterility and stop the growth of bone.

The gonad secretion, testosterone or estrone, is essential to creative work of any kind. The artist, the inventor, and the writer must have it abundantly. Whenever it is over abundant it should be put to constructive use through diverting the energies into wholesome creative effort of some sort. When deficient, it should be encouraged by a wholesome love life and the cultivation of harmonious but strong affections. It responds to the activities of both the Mars thought-cells and the Venus thought-cells, but the secretion of testosterone responds with greater alacrity to the thought-cells mapped by Mars.

For the manufacture of testosterone the body should be supplied with vitamin A, vitamin B-1, vitamin E, and the proteins in sufficient variety to insure the presence of the amino acids required in this substance.

Mars and the Red Blood Corpuscles

Discordant activity of the thought-cells mapped by Mars tends to imbalances which affect the adrenal glands, the gonads, the kidneys, the red corpuscles of the blood and the blood pressure. The Mars thought-cells in particular govern the ability to handle the protein foods, chiefly through the action of cortin, the typical Mars secretion of the cortex of the adrenal glands. And they also govern the handling of iron.

Iron enters directly into the construction of hemoglobin in the red blood corpuscles which carry the oxygen from the lungs to the tissues. When there are too few red blood corpuscles, or too little of the red hemoglobin in the red corpuscles, not enough oxygen is delivered to the cells of the body, and they are unable to breathe properly. Such oxygen starvation takes place in anemia.

Iron, ruled by Mars, is not merely essential for blood building, but it is the carrier of oxygen to all the cells, and must be present for their continuous oxidation and life. Brain and muscle cannot carry out their functions in the absence of iron.

The red blood cells live about thirty days, and new ones are being created all the time to take the place of those worn out. If these new cells are to have the proper amount of the red hemoglobin there must be an adequate iron supply present. In the case of a deficiency of calcium, the system begins to use the reserve stored in the bones, when additional fuel is needed the liver is called upon to furnish the sugar, and when there is great need of salt (sodium chloride), that which is stored in the skin is requisitioned. But there is no such

provision in the body for a reserve of iron. Consequently, if the daily iron intake does not equal that lost through the wear and tear of the life processes the blood becomes poor in hemoglobin and an anemic condition develops.

Because milk is nature's sole food for the young mammal during the suckling period it has been too common to assume that milk constitutes the perfect food. But such is by no means the case as it lacks one of the essential proteins and is decidedly deficient in iron.

Guinea pigs and such other mammals as feed on green leaves and other iron-containing food immediately after birth, being born with teeth to chew coarse food, have no reserve store of iron in their livers. But in the case of the human infant there is taken from the mother's body, during the last three months before birth, iron and the other minerals necessary for blood building, and they are stored in the liver of the unborn child. The amount of iron thus stored in the liver of the human infant at birth is about enough to carry it through the first year.

If the mother has had an iron deficient diet before the birth of the child, if the child is born prematurely before sufficient iron has been stored, or if a case of twins in which the mother is unable to supply iron for both, anemia will develop unless additional iron is supplied in the diet. In certain sections where herbage is rich in minerals due to the underlying soil, such as in the Blue Grass Country of South Carolina, the milk of the cows contains considerable iron; but the general run of cow's milk is decidedly deficient in it. Furthermore it must not be overlooked that there must be the Venus metal, copper, present in order to utilize the iron. A table is given on page 141 of chapter 9 showing the best food sources of iron. Calves' liver of recent years has come into much demand because in it has been stored iron enough to carry the calf through the suckling period.

But the minerals are not the only requisites for the formation of hemoglobin and red blood. Hemoglobin is a compound of red iron-containing pigment, called hemastin, and a certain protein, called globin. It takes the hormone cortin, ruled by Mars, to handle the proteins satisfactorily; and for the manufacture of globin the amino acid called histadine is essential. And very little histadine is contained in milk.

It is true the proteins are abundant in milk. But the human system requires for its proper functioning four different protein compounds which it seems unable to manufacture from other proteins. Therefore, the proteins taken should not be confined to a single food, but be given sufficient variety to afford all four types. Milk, for instance, as indicated, does not afford all four in sufficient quantity. Being deficient in histadine, a straight milk diet, even on milk containing the mineral elements, leads to impoverished blood.

The proteins form the structural material of all cells. Forming the muscles and the glands they are composed of various amino acids, twenty of which are known. When protein foods have been eaten, the digestive juices tear them asunder into their various amino components. Thus broken up these amino acids are absorbed into the blood, and the proteins of the body are built from them.

The proteins which constitute the cells of the body are not all alike. In fact, there is a great variety of proteins in the human body. Yet these, as well as thousands of others of vegetable and animal origin, all are composed of the twenty amino acids in various combinations. As there are twenty of these protein builders, and they may combine with each other not only in various

Mars and the Proteins

amounts but in various relations to each other, the number of proteins that might be formed is beyond computation. With twenty bricks, how many different combinations of bricks may be had, two bricks or more to each combination? This can be answered mathematically. But if each of the bricks were capable of being given an unlimited variety of sizes, the problem would become complicated. And thus the amino acids are present in various quantities as well as in various unions with some of the other amino acids.

The really significant thing about these proteins in so far as we are concerned is not their great variety, but that the human body is incapable of building up certain proteins out of certain other proteins. In order for the body to build its necessary cells there are four different amino acids which must be present, as it is not equipped to manufacture them from the raw materials.

The red cells of the blood not only require iron for their manufacture, but protein; and new ones to take the place of those disintegrated must be manufactured from the bone marrow about every thirty days. Skin, hair, nails, and the cells of the intestines and kidneys are constantly lost, and along with other cells, must be replaced. To take care of this constant protein loss, there should be a certain protein intake in the food daily. New living matter is constructed all the time to maintain the balance between the blood cells, the skin and nails, and the cells of the internal organs. And unless the proper proteins for this replacement are furnished in the food the body itself supplies them, destroying less necessary cells to provide material for the cells which are most essential.

This replacement of lost tissue, however, is not the sole function of protein. It also has a stimulating function. This is due to the liberation of certain of the amino acids during digestion. These stimulating amino acids are not the four which are essential to the replacement of outworn tissue; but are usually present whenever sufficient protein is eaten for replacement purposes.

This influence of protein to accelerate combustion of sugar and fat in those with strong thyroid and front pituitary glands, and the lack of such acceleration in those with weak thyroid and pituitary glands, ruled by the Sun, was commented on in some detail when considering proteins in Chapter 3, Course 14, *Occultism Applied to Daily Life*. It has been demonstrated experimentally that in the absence of the secretion of the thyroid the stimulating effect of protein is not present. And as already mentioned, animals without a thyroid cannot develop a fever when infected or poisoned. Thyroxin stimulates the destruction of protein, and protein stimulates the activity of thyroxin.

As indicated in Chapter 3, Course 14, *Occultism Applied to Daily Life*, there is a wide variation in the ability of people to handle protein. Not only thyroxin, but cortin, the typically Mars hormone, is involved; and the activity of the kidneys, ruled by Venus and Mars, must be considered. But other things being equal, when the thyroid gland is too active, as when the Sun or Venus is unduly stimulated by a progressed aspect, a diet high in protein (Mars) tends to accentuate the excitable tendencies. Under such conditions, therefore, the diet should be low in proteins and high in sugars and starches.

But other things being equal, when the thyroid gland is sluggish, as when the Sun or Venus is unduly depressed by a progressed aspect, there is little ability to handle sugars and starches, and a higher intake of protein (Mars), within the limit of the thyroid's ability to respond to such stimulation, will stimulate the thyroid to increased activity. That is, more protein (Mars) gives the thyroid the energy to perform its work, if its responsive power has not become too depleted.

**Man and the
Adrenal Cortex**

Adrenaline, the secretion of the medulla of the adrenal glands, responds with equal alacrity to the thought-cell activity mapped by either Saturn or Mars; but cortin, the secretion of the cortex of the adrenal glands does not respond to Saturn, but primarily to Mars, and in less degree to Pluto. It also responds to the stimulation of one of the two front pituitary secretions that are released by Sun thought-cell activity. The secretion of the pineal gland and the secretion of the thymus gland tend to check, suppress and neutralize the action of cortin, the typically Man hormone; and it is the relation of the cortin supply to the adrenaline supply which determines in an emergency whether the reaction is to be combat or flight. The front pituitary hormone ruled by the Sun and the front pituitary hormone ruled by Pluto have the opposite effect on cortin that the hormones of the pineal gland and the thymus gland do. They not only assist and stimulate the secretion of cortin, but they contribute stability and poise and sustaining power to the courage they thus aid.

It is the amount of cortin in the blood, however, which chiefly determines whether the reaction is to fight or to flee from the enemy. Fighting animals have abundant adrenal cortex, while timid animals have this portion of the gland small. Depleted cortin, in relation to the amount of adrenaline—and it may be inadequate due to the action of pineal hormone or thymus hormone—gives the typical fear reaction. But when cortin is abundant in proportion to the adrenaline, especially when the front pituitary hormones ruled by the Sun and Pluto are active—for these not only tend to stimulate the secretion of cortin but seem to cooperate in some way with it—no fear is felt, and instead there is a strong desire present to attack and destroy the opposition.

Cortin is more effective in neutralizing acids and toxins in the blood stream than adrenaline, and much more so than thyroxin. It is the most powerful chemical the body possesses to fight invasion and neutralize the waste material from the life processes of protozoa, bacteria and viruses. And it is intimately connected with the handling of the proteins. The removal of the adrenal glands is followed in a few days by death from toxic poisoning. But injections of cortin into the blood stream will enable the animal thus poisoned to survive as long as the injections continue.

Experiments have shown that vitamin A is unusually important in the maintenance of the normal cortin production, and that vitamin C also plays a part. And as adrenaline, which also responds to Mars thought-cell activity seems basically composed of the amino acid tyrosin, protein food containing it is needed under Mars afflictions, and this may be insured through variety of proteins.

Vitamin C is one of the vitamins which should be provided under afflictions involving Saturn; but it is also called for under afflictions involving Mars. And here again the action of Mars and Venus are difficult to separate; for vitamin C deficiency affects the skin and the walls of capillaries, which become fragile and bleed; and vitamin E deficiency affects adversely the muscles, which are ruled by Man.

Many years ago when the main diet of sea going vessels consisted of salt meat and hard-tack, a disease was prevalent known as curvy. And at later dates Arctic explorers, denied fresh vegetables and fruits, developed this disease. There were hemorrhages of the mucous membranes, skin, joints and marrow, ulcerated gums, pains and swellings in the joints and limbs, fragility of the bones due to loss of calcium, and the teeth loosened and fell out.

The British Navy carried out experiments as early as the middle of the eighteenth century in the endeavor to find the cause and cure of this disease.

They found that dried vegetables and dried fruits would not prevent or cure scurvy, but that fresh vegetables and fruits would. This resulted in the adoption of lemon-juice syrup as part of the regular rations of all their sailors. Limes came thus to be used on all sailing vessels as a means of preventing scurvy, and such vessels, because of the regularity of lime-juice in the rations, came to be known as "limejuicers".

Arctic explorers were quick to note that the first manifestations of this dread disease were lassitude combined with quarrelsomeness. This was followed by blue, spongy gums, and complete loss of endurance. Vitamin C, which acts to bind the tissues together (it is the function of Venus to bind harmoniously) cured this condition, and is essential in the food for normal tooth formation and maintenance. Recent studies also indicate that vitamin C is essential for the proper handling of calcium.

Of course, we do not expect, even under Saturn, Mars and Venus afflictions, scurvy to develop where the diet is even near the common standards; but vitamin C deficiency has an influence on both the health and the thinking, even when the deficiency is not unusually marked. It manifests in these instances as listlessness and laziness combined with irritability. A table showing the best sources of vitamin C is given on page 124 of chapter 8.

When Man is afflicted it makes the work of the thought-cell easier in the effort to maintain health if the food contains plenty of vitamin A, vitamin B-1, vitamin C, iron, not too much protein, but plenty of variety of protein. Yet for the Mars thought-cells properly to handle these foods they must not be discordant. The best way to harmonize them is to add harmonious Moon thoughts to the compound of which they are composed.

These Moon thoughts have to do with helping the weak, helpless and unfortunate. They may be applied harmoniously to the Mars thought-cells through devising some plan, project or work in which pleasure can be experienced, having to do with the comfort of the family, or which contributes to the welfare of the aged or young or those otherwise helpless. Then when anger, irritation, lust, the feeling of antagonism or the tendency to strife, undue haste, or undue expenditure of energy begins to be felt, turn the attention to thought of this work. Not only use the Mars energy in some constructive effort, but think about and do something to benefit those unable to help themselves. The thought antidote thus provided will enter into the compound of which the Man thought-cells are composed and these thought-cells will then attract much more fortunate events into the life, including better health.

**Use Harmonious
Discordant Moon
Thoughts to Neutralize
Discordant Mars
Thought-Cell Activity**

Appendix _____

Study Questions

Three Things Every Neophyte Should Know (Serial No. 216)

1. What is the most important function of a religion?
2. How much influence over human life do inner-plane energies have?
3. Why do Stellarians call their religion The Religion of the Stars?
4. Why is proper astrology not fortune-telling?
5. What is the first thing every neophyte should know?
6. What is chief among the objectives of The Religion of the Stars?
7. What can be foreseen by astrology or by some psychic means?
8. Does astrology show positively what decision the individual will make when faced by some situation?
9. What does the birth-chart map?
10. Why should each individual daily work to reorganize more harmoniously the thought-cell organization of his finer form?
11. Why should the inner-plane weather conditions be foreknown?
12. What indicates the inner-plane weather conditions that will influence an individual during any given period?
13. Of what advantage is it to have a 12 year major progressed Aspectograph hanging on a wall where it can readily be seen?
15. What is the second thing every neophyte should know?
16. What is the easiest way for the neophyte to gain cosmic mindedness?
17. How often should The Church of Light Mantram be used?
18. The adept must subjugate his desires to realizing what?
19. On what basis should all the problems of life be decided?
20. Why is the surrender of his life to the fulfillment of the Divine Will, made by The Church of Light neophyte, just the opposite of the attitude of those of orthodox faiths who surrender their lives to religion?
21. Does the devotee of The Religion of the Stars expect that things will be done for him without effort on his own part?
22. What is the third thing every neophyte should know?
23. Is the individual always conscious of it when he tunes in on inner-plane intelligences?
24. Why is it so dangerous to take advantage of others through occult powers?
25. What responsibility is coincident with every gain in knowledge and power?

The First Three Habits A Neophyte Should Adopt (Serial No. 217)

1. What is the difference between the character and the soul?
2. What is character?
3. Upon what depends his type of behavior when the individual is confronted by a given situation?
4. In what three ways does character manifest?
5. What habits should the individual eliminate?
6. Why must the neophyte markedly change his habits?
7. Is an adept one who goes off alone and meditates, and gains wonderful powers for himself which he never uses to benefit mankind?
8. In what manner is knowledge in any subject more quickly gained?
9. In what way are we able to test easily whether or not, and how much, we are advancing?
10. Does an individual have to be in some special environment to live a spiritual life?
11. What is the moral code lived by the adept?
12. What is the first habit every neophyte should adopt?
13. Relative to specific practices, what is the best rule for the neophyte to observe?
14. What is the second habit every neophyte should adopt?
15. For what purpose has the soul developed pleasure?
16. Why are pain, discontent and dissatisfaction to be avoided as much as possible?
17. What is the third habit every neophyte should adopt?
18. What is an invincible will?
19. What have obstacles to do with developing will power?
20. What is the essential thing in the culture of the will?
21. What is the influence of determining resolutely to do something, and then not to do it?
22. What is commonly the greatest obstacle to the neophyte in the development of his will?
23. Why should not a definite decision to do something be made until all its possibilities and probable obstacles have been weighed?
24. How does procrastination weaken the will?
25. What effect on old habits have new habits?

Avenues To Illumination (Serial No. 218)

1. What are the conditions when true illumination takes place?
2. What is the character of most that has been written about illumination?
3. Why is the gaining of illumination quite elusive?
4. Through what type of extrasensory perception has most illumination by mystics been gained?
5. What type of extrasensory perception is it better to use in trying to gain illumination?
6. What is truth?
7. What has an individual actually done who is convinced he has tuned in on truth?
8. By what is distance measured on the inner plane?
9. What things on the inner plane are close together?
10. What are the two common ways of examining an object on the outer plane?
11. What are the two common ways of learning about a person, an object, or a thought on the inner plane?

12. Can objects and thoughts be distinguished from each other on the inner plane?
13. Through the use of what law can that which is perceived on the inner plane be brought into objective consciousness?
14. Is extrasensory perception confined to gaining information in the past or present?
15. Is it possible to gain information from thoughts that have not yet come into existence, but will be present in the mind of some person in the distant future?
16. Does the soul commonly use words and sentences to convey ideas?
17. What is the language commonly used by the soul to convey the information it has acquired to objective consciousness?
18. In what way do factors within the unconscious often warp the information that comes through into objective consciousness?
19. Is it easier to see an object clairvoyantly than it is to see the object telepathically?
20. To contact information on the inner plane is it necessary to seek some person on the inner plane who possesses that information?
21. What is the first essential in acquiring information from the inner plane?
22. Does it signify the soul is trying to get inner-plane information just because there is almost no cerebral activity and no attention is being given to external things?
23. To what in radio are basic inner-plane levels comparable?
24. What type of meditation is best to cultivate when trying to gain illumination?
25. What type of electromagnetic wave-lengths are conducive to inspiration?

Spiritual Hindrance By Family And Friends (Serial No. 219)

1. What condition is almost sure to arise when the neophyte decides to live a more spiritual life?
2. Do most people insist that others live very much as the majority do?
3. Why do intelligences having similar thoughts or similar desires tend to tune in on each other?
4. Are there racketeers, as well as noble intelligences, on the inner-plane?
5. In addition to unseen intelligences, and the influence of family and friends, what is the third hindrance to proper progress which is always present?
6. What power have thought-cells which have been highly vitalized by emotion?
7. To change something about the personal life, what must a resolution meet and overcome in the unconscious mind?
8. Does a decision to take any upward step usually quickly meet with a test of its sincerity?
9. As a broad and general proposition, does any person have the right to interfere with another's spiritual progress?
10. Have we a right to completely disregard the material obligations which we owe those, who, perhaps, have made great sacrifices for us?
11. What is the true solution to how much deference we owe to the desires of our family and associates?
12. Why is it unwise to start a crusade to convince family and friends our views are superior to theirs?
13. Can new conceptions and ideas of how man should live successfully be forced down the throats of people?

14. Should the seed of progressive ideas always be planted in every spot where there is any chance of it taking root?
15. Why should the student of The Religion of the Stars take pains not to arouse antagonism from family and friends?
16. Can the problem of being permitted to study Brotherhood of Light lessons usually be solved through firmness coupled with kindness?
17. What is a good way to understand the other person's viewpoint?
18. How can those who wish to study advanced things usually find opportunity to do so?
19. With fifteen minutes a day given to reading Brotherhood of Light lessons, and thinking about them at other times of the day, how long does it take the average individual to read all 21 courses?
20. How can time usually be found to practice extrasensory perception and other types of mental development?
21. How long should a daily exercise in concentration, meditation, or extrasensory perception last?
22. Is anyone likely to be in an environment where it is impossible to develop spirituality?
23. Is it helpful to one's family always to permit its members to have their own way about everything?
24. Should people whose character vibrations are powerfully antagonistic be compelled to live together in the same house?
25. What should be the mental attitude toward smutty stories, salacious gossip, and other mental filth?

Spiritual Trends In Personal Conduct (Serial No. 220)

1. Do arguments commonly convince people?
2. Why should we permit others to present their objections to our ideas?
3. Should we continue to be kind and friendly with those who disagree with us?
4. Do debates usually convince anyone?
5. Why is it necessary to keep those to whom we present The Religion of the Stars friendly and non-combative?
6. For what purpose do people usually attend debates?
In trying to convert others to The Religion of the Stars, name:
7. The first principle that should be applied.
8. The second principle that should be applied.
9. The third principle that should be applied.
10. The fourth principle that should be applied.
11. What factor is played by the emotional experiences of childhood in the acceptance of new facts?
12. Should there be backwardness or hesitancy about explaining to others the tenets of The Religion of the Stars?
13. Name the three drives which the soul, both while it has a physical body and after the dissolution of the physical form, at all times strives to realize.
14. How is the soul attached to the physical form which it occupies?
15. What enables the soul after the dissolution of one physical form to attach itself to, and have experiences through, the form of a higher species of life?
16. What is the universal law of compensation?

17. What evidence is there of an inner-plane on which life exists?
18. Name the three types of inner-plane energies that have an influence over man both while he is still on earth and after he has passed to the next life?
19. Why is vicarious atonement impossible?
20. Name the only four possessions an individual can take with him when he loses his physical body.
21. Why must religion never remain static?
22. Why is The Religion of the Stars the world religion of the future?
23. Why can truth alone make men free?
24. What is the resemblance to European lemmings, of those who permit their emotions, conditioned in childhood, to determine their religion?
25. In what way does the Stellarian try to handle each and every problem with which he is confronted?

How To Keep Mentally And Physically Fit (Serial No. 221)

1. Where does the mind of an individual reside?
2. Upon what does the accomplishment of each person on earth largely depend?
3. What training has been required to enable the individual to function through a human body by means of the nonphysical power of the mind?
4. In addition to training, what must be supplied both the physical body and the mind which guides its actions?
5. What must an individual acquire if he is to be able to direct his physical body properly?
6. Does one need different foods for the physical body under the different conditions of either the outer-plane weather or the inner-plane weather?
7. What indicates both the type of outer-plane food and the type of innerplane food required during a given period?
8. What in the birth-chart indicates the strongest predisposition toward diseases of a particular type?
9. What do progressed aspects indicate relative to diseases and the types of physical and mental foods needed?
10. Of what special value are fruit and vegetable juices?
11. Why should fruit juice be squeezed fresh from the fruit just before drinking it?
12. Of what value in the diet is chlorophyll?
13. Of what value are fresh green salads?
14. Why should foods not be cooked longer than necessary?
15. Why should vegetables be cooked in a very small quantity of water?
16. Why should fresh vegetables not be soaked in cold water before cooking?
17. Why should tuber vegetables and fruits be cooked in their skins?
18. What happens to its vitamins if fat, such as butter or fish liver oil, become rancid?
19. Name the three hormones on which man must depend to fight infection and neutralize the toxins of the blood stream.
20. How do these hormones affect the arterial blood vessels?
21. What special precaution should one take who is predisposed to kidney trouble?
22. What are the common causes of high blood pressure?
23. What has fat to do with the hardening of the arteries?

24. What precautionary actions should be taken by those predisposed to cerebral hemorrhage?
25. What effect on the heart has emotional excitement of any kind?

What To Eat When Mercury Or Uranus Is Afflicted (Serial No. 222)

1. To what extent is man influenced by the inner-plane weather?
2. Through what means is the chemistry of the physical body quickly altered by thought-cell activity?
3. What planet rules the endocrine system as a whole?
4. What carries the hormones throughout the body?
5. Name the four ways in which the activity of the endocrine glands may be stimulated?
6. What is the nature of the nerve-currents?
7. What things are determined by the hormones of the endocrine glands?
8. In addition to progressed aspects, how can any type of thought-cell activity be increased?
9. Do some of the endocrine glands respond to the influence of more than one of the planets?

What hormones are influenced by the following planets?

10. Sun.
11. Moon.
12. Mercury.
13. Venus.
14. Mars.
15. Jupiter.
16. Saturn.
17. Uranus.
18. Neptune.
19. Pluto.
20. What is the function of calcium in the blood stream?
21. What glands regulate the amount of calcium in the blood stream?
22. What vitamin is essential to the assimilation of calcium?
23. What is the function of vitamin B-1 relative to nerve tissue?
24. What should the physical food contain when Mercury or Uranus is afflicted?
25. What mental food is needed when Mercury or Uranus is afflicted?

What To Eat When Sun, Moon Or Pluto Is Afflicted (Serial NO. 223)

1. Name the three types of fuel used by the body.
- What planets rule the following?
2. Sugars and starches.
 3. Fats.
 4. Proteins.
 5. What hormone governs the speed of energy production?
 6. What gland maintains fuel ignition and endurance?
 7. What hormone mobilizes fuel for emergency purposes?
 8. To the energy of what planet does the growth hormone of the front pituitary gland respond?
 9. What is the relation of the front pituitary hormone that responds to Pluto to the changes that take place at puberty?
 10. What is the relation of the front pituitary gland to the back pituitary gland?

11. What must be present to support the pituitary secretions?
12. What makes a truly feminine woman?
13. What makes a truly masculine man?
14. What hormone regulates woman's periodic functions?
15. Over what does the pituitrin hormone have influence?
16. Upon what does the water-salt balance of the body depend?
17. What progressed aspects tend to upset the water-salt balance?
18. What condition results from an overactive thymus gland?
19. What mental foods are needed when the Moon is afflicted?
20. What mineral is needed when the thyroid hormone is deficient?
21. What are the symptoms of an over active thyroid gland?
22. What is needed in the physical food to strengthen the front pituitary hormones ruled by the Sun?
23. What mental foods are needed when the Sun is afflicted?
24. What physical foods are needed when Pluto is afflicted?
25. What mental foods are needed when Pluto is afflicted?

What To Eat When Saturn, Jupiter Or Neptune Is Afflicted (Serial No. 224)

1. What is the fuel reserve of the body?
2. Is fat an economical food?
3. What converts simple sugar in the blood into glycogen?
4. What is the function of the islets of Langerhans?
5. Is either saliva or gastric juice capable of converting cane sugar into the monosaccharides which can readily be handled by the blood stream?
6. Why is it easier for some people to handle the sugar of fruits and honey than to handle cane sugar?
7. What hormone governs the storing of fuel in the system?
8. Name the chief hormones that govern the withdrawal and burning of stored-up fuel in the body?
9. What may happen to the insulin supply when there is a progressed affliction involving the Sun and Venus with Mars or Uranus?
10. What may happen to the insulin supply when there is an affliction involving the Sun or Venus with Saturn or Neptune?
11. What happens to the insulin supply when the thought-cells mapped by Mars or Saturn become too active?
12. What happens to the blood stream when the food is too rich and contains too much fat?
13. What should the physical diet be when Jupiter is afflicted?
14. What should the mental diet contain when Jupiter is afflicted?
15. The energies of what two planets release adrenaline?
16. What happens to the body when adrenaline enters the blood stream?
17. How does a jazz environment weaken the insulin secreting powers?
18. What are the physical foods needed when Saturn is afflicted?
19. What are the mental foods needed when Saturn is afflicted?
20. What is the effect of a too intense or too prolonged pleasurable emotional state?
21. What is the effect on the endocrines of worry, fear, anger or other discordant emotions?
22. To what two planets does the hormone of the pineal gland respond?
23. What two hormones respond to the influence of Neptune?
24. What physical foods are needed when Neptune is afflicted?

25. What mental foods are needed when Neptune is afflicted?

What To Eat When Venus Or Mars Is Afflicted (Serial No. 225)

1. In what ways do Mars and Venus have similar effects on certain functions of the body?
2. What is required for the highest expression of love?
3. What hormones tend to retard and neutralize the hormones of the gonads?
4. Does a progressed aspect involving Mars have an influence over the ovaries?
5. Does a progressed aspect involving Venus have an influence over the testes?
6. Why does the transplantation of gonad tissues from monkeys and goats to man result in only temporary rejuvenation?
7. Progressed aspects to either of which two planets tend toward imbalance of the secretion of the gonad hormone. if the aspects are discordant?
8. Does the imbalance of gonad secretion influence the thinking?
9. Does the type of thinking have an influence on gonad secretion?
10. How does estrone affect the action of the secretion of the front pituitary gland?
11. What is progesterin?
12. Should estrone be used indiscriminately in treating either men or women?
13. What food is particularly important when Venus is afflicted?
14. What function has Vitamin E where hair, skin, the venous blood and the veins are concerned?
15. What gland, other than the gonads, responds to the influence of Venus?
16. What planet rules the veins?
17. What physical foods are required when Venus is afflicted?
18. What mental foods are required when Venus is afflicted?
19. For what purpose has testosterone been successfully used?
20. Why must there be a continuous supply of iron in the food?
21. What hormones tend to suppress and neutralize the action of cortin?
22. Name the hormone whose amount determines whether the individual will fight or run away when confronted by an adversary.
23. What is the most potent hormone to neutralize acids and toxins in the blood stream?
24. What physical foods are required when Mars is afflicted?
25. What mental foods are required when Mars is afflicted?

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 12-2, Natural Alchemy, Evolution of Religion

This second part of Natural Alchemy provides an account of the evolution of those ideas which constitute man's many religions and the processes by which both primitive and modern religions have developed. A very logical and enlightening, step-by-step portrayal of the evolution from simple Naturism to Hero Worship is the basis of "The Foundations of Religion." In this course will also be found information concerning all significant religions throughout history, including the Religion of the Stars; an excellent groundwork for further study. This book provides a comparative thesis of information on the present-day Stellar Religion and is invaluable for those who desire to disseminate today's Religion of the Stars.

Course 14, Occultism Applied

This book is a distillation of the most practical aspects of the Religion of the Stars. All that physical science can contribute, that psychology can aid, and everything of an occult nature that may be used to make your practical endeavors more successful are here explained. All the knowledge you can acquire, including occult knowledge and even the information contained in the Religion of the Stars, won't help you nor anyone else if you don't apply it. This course doesn't require that the reader already possess any occult knowledge; it is a straightforward, common sense approach to overcoming life's practical, day-to-day problems, based on the author's intimate knowledge of Natural Law.

Course 17, Cosmic Alchemy

In the complex, ever-changing world in which we live, it's often difficult to discern right from wrong, true from false and what may be "spiritual" from what is not, especially in terms of national policy and world events. Cosmic Alchemy differs from other branches of alchemy in that it seeks to transform the energies of society as a whole into channels most beneficial for all—and, as such, is an absolutely tremendous aid to anyone desiring to "get involved" and be of service to the community and the world. As timely today in this era of high technology and the danger of nuclear war as it was when first published in 1946 because it is not merely a treatise on being a citizen of a nation, but on being a citizen of the Cosmos.

Course 19, Organic Alchemy

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

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

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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
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Magic		
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