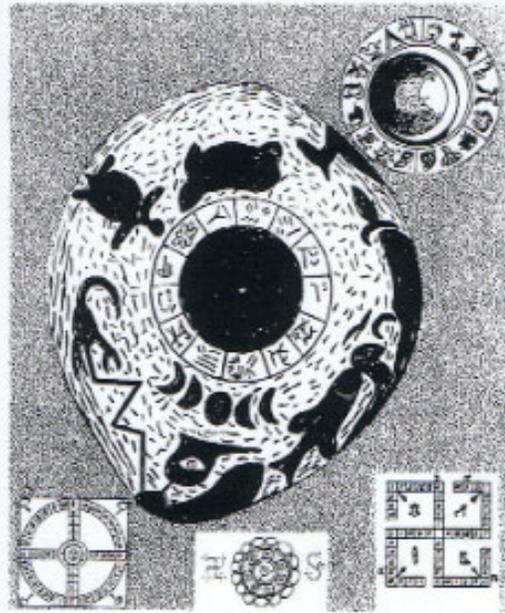


Astrological Lore of All Ages

Elbert Benjamine



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Forward

Astrological Lore of All Ages was originally written by Elbert Benjamine in 1944 and published in 1945. In this book he traces the origins of the Religion of the Stars from mythical Atlantis and Mu to its most significant manifestations in the occult lore of Egypt, Chaldea, pre-Inca, Maya, Aztec and American Indian. From Egyptian hieroglyphs to quantum physics, there emerges an astounding pattern of traditional knowledge enhanced by new age discoveries.



Chapter 1

Stellar Religion and the Healing of Akhenaten

Through the efforts of Arthur Weigall, who served brilliantly for so many years as Inspector General of Antiquities in Egypt, historians are now able to reconstruct in detail the circumstances surrounding the life of Egypt's most spiritual ruler, Akhenaten. Mr. Weigall's last works, published just before he died--from the curses placed by the Priests of the Shadow to protect the tomb of the one who had restored them to power--through a careful comparison of all discoveries, have for the first time given a complete series of precise dates and events in Egypt's past.

As Lord Carnarvon was the first, so Mr. Weigall was the twentieth among those closely associated with the opening of the tomb of King Tutankhamen to meet an unusual and untimely death. When the tomb was opened in 1923 Weigall was in vigorous health. He immediately fell ill, and after suffering from a lingering and mysterious malady, passed to the next plane early in 1934 at the age of fifty-three.

The list of events with precise datings which Mr. Weigall worked out lend value to many interesting occurrences which heretofore have rested solely upon tradition. And by uniting tradition to what is now historical record, we are able to get a clear picture of the struggle by which, at one period, spiritual ideas of the most exalted order gained national acceptance.

Since the sinking of Atlantis and Mu there have at all times been those on earth who were familiar with the ancient spiritual wisdom. But the only time when the light shone full strength in Egypt and The Religion of the Stars was adopted by the nation as a whole was during the reign and due to the efforts of our brother, Akhenaten. As the world has now entered a cycle, or astral stream, of similar quality but of far greater power, drastic events are transpiring which--due allowance being made for environmental circumstances--are somewhat parallel to those which happened in his day. We may therefore scan that past with considerable profit. And while tradition should not be neglected, yet in the interest of clear analysis it should ever be thus labeled, and not confused with recorded fact. Consequently, in what follows that which is tradition will be thus designated, and that which is of historical record, and all quotations used, will be drawn from the works of Arthur Weigall.

History records that at the time of the early Sumerian kings in Chaldea the first dynasty of Lower Egypt was established, dated according to the Turin MS., 5507 B.C. At this time no suitable calendar was in use and the Egyptian system of writing had not been evolved. Fifty kings were to reign before Menes, who is commonly considered the first historical ruler because seven years after he came to the throne he established a calendar by which succeeding events could be, and were, recorded.

Menes, who thus established the First Dynasty, came to the throne 3407 B.C. A dynasty usually consisted of a series of rulers who were close blood kin. When the country was

conquered by an invader, or some event such as a revolution permitted a new family to take charge, this commonly established a new dynasty. In the First Dynasty there were 8 kings, in the Second Dynasty 9 kings, in the Third Dynasty 6 kings.

The Third Dynasty is interesting to us because the second king, Tosortho, 2868–2850 B.C., was revered as a philosopher, proverb maker, physician, scribe and architect. At Sakkara he built what is known as the Step Pyramid, a rough square 351 by 393 feet, of six monstrous steps totaling nearly 200 feet in height, the largest stone edifice up to that time. Then came the sixth king of the Third Dynasty, Snofru, 2813–2790 B.C., who built a stone pyramid just southwest of Memphis which, still 326 feet high and 700 feet at base, is almost as large as the Great Pyramid. Many traditions exist as to the influence of initiates in the life of Snofru. He also built a second pyramid. And immediately following him there commenced the Fourth Dynasty, although there seems to be no adequate political or hereditary reason why Khufu, who succeeded him, should be considered of a different dynasty.

Khufu, whom the Greeks called Cheops, was thus the first king of the Fourth Dynasty. He ruled 2789–2767 B.C., the dynasty as a whole, comprising seven kings, 2789–2716 B.C., being probably contemporaneous with the founding of the empire of Sargon the Great in Chaldea. Khufu, or Cheops, employed 100,000 men, during the three months of the year that the population otherwise would have been idle, due to their farms being flooded by the Nile. It took him three years to build the road over which to haul the stone, and twenty more years to build the Great Pyramid. The stones were ferried across the river during high water. The pyramid, which is still one of the greatest wonders of the world, was originally 481 feet high, with a base of 451 feet, and covers 13 acres.

Now for a moment let us turn from recorded history to tradition: Tradition has it that when the darkness settled over Atlantis and Mu, colonists were sent to what later became the seven centers of ancient civilization, and took with them records having to do with the ancient stellar religion. In Egypt there was quarried out, near the town of Ynu, a secret vault in the rock, closed by an immense movable block of sandstone. The knowledge of this Chamber of the Rolls and the Library of Tahuti, which embraced records from Atlantis, was reserved to initiates. Such initiates then, even as today, were ever alert to place true spiritual knowledge before as wide a number of people as possible. But even as today, what thus could be placed before them depended upon the willingness and ability of the people to accept such exalted doctrines.

Even in Atlantis and Mu there was a continuous struggle upon the part of graft, greed, corruption and the inversive side of Pluto to suppress true wisdom and to pervert the spiritual, to the end that what we call priestly and political racketeers might dominate and exploit the people in every possible way. And before their destruction the light had vanished from these two ancient lands.

Of Egypt's seven thousand years of history, with the single exception of a decade under the reign of Akhenaten, the general public had no more knowledge of the true meaning of spirituality, of the real nature of existence after death, of the wider significance and purpose of life, than do the people of the world today. Then, as now, and as at all times, there were some individuals who had received the light, and even among the general public some who had a clearer conception of the spiritual side of things than others. But then, as now, there was the constant effort to keep the people in ignorance and servility.

The rulers of Egypt always were approached by the initiates and given such knowledge of the wisdom religion as they were willing to receive. Some of them, such as Tosortho, Snofru and Khufu went far along the path of true initiation. But so powerful had the priestly group become that, with the exception of Akhenaten, they felt that opposition to them in religious matters would mean a revolution and loss of the throne. Even as in the past powerful financial groups have been the real rulers of the U.S. and many other countries, so in Egypt, in so far as religion and its material spoils system were concerned, the priestly group, with their vast holdings of property, and ability to sway the multitude through superstition,

were too powerful to unseat. Yet Tosortho and Snofru availed themselves of the knowledge of initiates who had access to the Library of Tahuti.

Khufu, or Cheops, when he came to the throne, being a very ambitious man, had a great desire to do something which would glorify his name above that of any past or future ruler of Egypt. And following the example of preceding rulers, he decided to build a pyramidal monument for himself. But he wished this pyramid to excel any that later might be constructed. So he sent for an initiate named Didi, who was famed for his learning, and asked his help.

It had been customary for the initiates of Atlantis and Mu, not in the form of a pyramid, but in their various temples, to incorporate measurements and relations which they found to exist as correspondences throughout Nature. That is, in the very masonry of their edifices they had incorporated The Religion of the Stars. And these measurements and correspondences, as well as other wisdom, were on the rolls in the Library of Tahuti. The initiate Didi, employed by Khufu, therefore presented plans for the pyramid which should in its structure embrace the relations between the various phases of Nature, the measurements and as many other correspondences as possible, as recorded in the Library of Tahuti, so that the Great Pyramid of Gizeh should express in stone The Religion of the Stars.

Because the Great Pyramid--which is the only pyramid to contain such measurements and correspondences--is an accurate portrayal of stellar cycles and influences, both past and future, like the Bible it has come to be used as a basis of prophecy. When the premise is correct, that is, when based upon accurate and reliable knowledge of astrological influences, either the Great Pyramid or the Bible can be used to calculate the nature and date of future events. But because of the many who have written books on the subject few have had the required detailed knowledge of astrology to take a proper starting point, or accurately to trace stellar correspondences, almost every variety of drivel possible has been written in relation to Bible prophecy and Pyramid prophecy.

That we are at the end of one dispensation and the commencement of another (the Plutonian Period of the Aquarian Age) the stars point out clearly. But that all the horrible things prophesied are going to come to pass, even though the whole world is undergoing upheaval and radical change, is not foretold in Bible or Pyramid, but is the result of hysteria and a fear complex in the minds of those who, feeling the impact of the new astral energy stream, place upon the inevitable transition of adaptation to the new period and the vast and sanguine struggle involved in making the adaptation, an interpretation which is but the expression of their own inward anxiety.

The Brotherhood of Light--The Church of Light--has set itself the task of making it impossible for any person in the world to be ignorant of the fundamental doctrines of The Religion of the Stars. Let us see whether its traditions coincide with the historical findings of Weigall. In the Declaration of Principles of The Brotherhood of Light (now incorporated as The Church of Light) published in May, 1915, nearly a score of years before Weigall made his study of ancient dates, occurs this passage: "According to our traditions, in the year 2440 B.C. a group separated from the Theocracy of Egypt, and throughout all subsequent times, as a secret order, the name of which translated into English means, The Brotherhood of Light, has been perpetuated."

History records the building of other pyramids than those mentioned, that the Fifth Dynasty, 2715-2588 B.C., embraced 9 kings and that the Sixth Dynasty, 2587-2459 B.C., embraced 6 kings. The last of this line of kings was Menthesuph, who reigned only one year; after which a period of anarchy ensued lasting 6 years. After 6 years of anarchy, which we may well believe was fomented by priestly racketeers striving to dominate the land, Neterkere, the founder of the Seventh Dynasty, came to the throne. But in the year 2452 B.C. he was murdered by the exploiting group, and his sister Nitokris, given his place. After reigning 12 years Nitokris committed suicide.

Weigall quotes Heroditus in regard to the suicide of Nitokris, which preceded the separation of The Brotherhood of Light from a Theocracy which had become irreparably corrupt

and bent on keeping the people in superstition, that they might profit thereby. It seems that the nobles who comprised the political group--which we may be sure were incited by the Priests of the Shadow, as these constantly strove to dominate the policies of the throne--having murdered her brother and placed her on the throne, commenced to exert undue pressure upon Queen Nitokris. Perhaps she had the enlightenment of the people at heart. At all events, she arrived at a point where she realized she could no longer resist the demands of this iniquitous group. She therefore had a building erected near the river on a low-lying site which was well below the level of the Nile floods, and she had a fine hall built as a cellar beneath it, such as those now to be seen in the temple of Denderah, but larger. Secretly she had a tunnel made which should bring the flood water directly to the building. Then she gave a royal banquet to which she invited all these treacherous nobles. As soon as they were in the crypt enjoying themselves, she went above, closed the trap door, turned on the water, and drowned the lot. Having accomplished this, and knowing, we may believe, the power of the priestly racketeers who had used the nobles for their own ends, she committed suicide by shutting herself in a room filled with charcoal fumes.

No wonder The Brotherhood of Light, in order to persist, became a secret organization. The priests of Amen grew to be the strongest group in Egypt. They had vast holdings, levied immense financial tribute, and had built at Karnak and Luxor stupendous temples. With the characteristic cunning of the Lower-Pluto forces, they taught the nobles that to give their daughters to be Brides of Amen was an honor. These Brides of Amen, recruited from among the most attractive maidens of the land, were dedicated to temple service. That is, they were prostitutes who catered to the services of those who had money; but the money they received for their prostitution was made holy by giving it to the priests. When they grew too old to be attractive, and thus failed to yield a good revenue to the temple, the priests arranged for them marriage with rich merchants. The merchants were given to understand that this prostitution, because it was to benefit the god Amen, was rather an asset than a detriment to their brides. Such doctrines are everywhere characteristic of the inversive side of Pluto, and we find similar institutions in India today. This is but one of a hundred subtle ways by which an inversive priesthood compel people to do their bidding.

To conserve space, let us now skip the intervening dynasties down to the Eighteenth, which was founded by Ahmose I in 1580 B.C., over 1,300 years after the building of the great pyramids, and some 2,000 years after Menes founded the first recorded dynasty. At this time Amen was the presiding god at Thebes, which had become the capital. Then as rulers came Amenhotep I, followed by Thutmose I, Thutmose II, Queen Hatshepsut, Thutmose III, and Thutmose IV, who was the grandfather of Akhenaten. Thutmose IV ascended the throne in 1420 B.C., and Akhenaten's other grandfather, Yuua, who was not a priest of Amen but of Min, and who was an initiate, was born about 1470 B.C.

Probably due to this initiate, Yuua, even before Akhenaten came to the throne, the wife of Amenhotep III, Queen Tiy, mother of Akhenaten and daughter of Yuua, had endeavored to suppress the power and iniquities of the dark priests of Amen. The organization of Amen had its headquarters at Karnak. Led by the hand of Tiy, who was called the Great Queen, Amenhotep III came to be known as the Magnificent. When Amenhotep III died, in the 36th year of his reign, Queen Tiy assumed control on behalf of her 13 year old boy, Amenhotep IV. And subsequent events indicate that he was given opportunity to gain the wisdom of his grandfather, Yuua, the initiate. Amenhotep IV who thus ascended the throne in 1375 B.C. through the death of his father, was born 1388 B.C. He early realized how completely his people were dominated by the shadow of the Lower-Pluto priests, and he determined to free them from such inversive influences. At that time Amenism, with its magical rites, its many gods, its complicated rituals, and its host of corrupt priests, was the official religion of Egypt. As Ra, the sun-god, was universally venerated by the public, these cunning priests of Amen, ever alert to political advantage, joined the name of Ra to Amen, so that the chief deity of the time was often referred to as Amen-Ra.

The king, surrounded by these priests, remained in the orthodox faith of Amen, as signified by the name he inherited, Amenhotep, until he was nineteen years of age. At that time he contacted the same spiritual source from which now emanates The Brotherhood of Light lessons. This led him to perceive that the orthodox religion of Amen kept the minds of the people confused as to reality, steeped in fear, servile to the priests, and shut from them the knowledge which would lead to true spirituality, progress and happiness.

Ra, as worshiped in his time, was the disc of the sun. But behind that disc Amenhotep IV perceived an all-pervading spiritual intelligence, of which the physical sun is only the symbol. And it became his ambition to establish a nonmaterialistic religion of Life, Light and Love, free from the graven images, incantations, and curses which encumbered Amenism. When the king became one of the Brethren of the Light, he determined to spread the gospel of The Religion of the Stars, even as The Church of Light has determined to spread it to the world of today. But having allied himself with the Legions of Light, he could no longer bear the name of Amen, a name denoting orthodoxy and its spiritual darkness.

Already at 16 or 17 years of age, in spite of the priests, he had introduced Stellar Art. At 19 the king decided the time was ripe to make his convictions clear to all. He therefore renounced the name Amenhotep, with its implication of obedience to Amen. And, in choosing a name to take the place of the one discarded, he joined the words which expressed his religion of Life, Light and Love. Aten means light. To indicate to his subjects that he was a Brother of the Light, he called himself Akhenaten, meaning Living in the Light. Having changed his name, he commenced a vigorous campaign to establish the religion of Atenism (Light), and to eradicate the worship of the numerous gods and elementals of Amenism. He taught his people there was a single, supreme, all-pervading, spiritual Deity, symbolized by Aten, or Light.

The vast material resources of Amen, with huge temples at Karnak, and their dominion at Thebes, with their spies at every hand, soon convinced the young king that he could not combat the Lower-Pluto forces amid surroundings so permeated with their accomplices and magic. He decided, therefore, to move the capital and to collect about him in it only those who were willing to live constructively, willing to learn the truths of Nature, and who were willing to defy the power of the Amen priesthood.

Akhenaten was only 19 when, having made this decision, he sailed down the river from Thebes to a point which was suitable for his purpose, some 160 miles above modern Cairo, and there founded the City of the Horizon. After two years of feverish work a city there had arisen which, for beauty and art, perhaps has had no parallel in history. Here at the age of 21 he took up his residence amid the many who, perceiving his wisdom and spiritual greatness, had joined forces with him. From this new city, which was magnetized to his own spiritual ideas, he was successful, for the first time in recorded history, in suppressing corruption, dissipating ignorance, and spreading The Religion of the Stars throughout the length and breadth of the land.

To set forth all he taught would be to present the 21 Brotherhood of Light courses; for these, in modern terminology and with reference to the findings of modern science, are merely a present-day interpretation of the same teachings which Akhenaten derived from his study of the rolls in the Library of Tahuti. He taught the constructive use of astrological knowledge. Instead of the curses and maledictions of Amen, he taught the use of beauty, of art, and of all ennobling activities to lead the mind into channels which are completely constructive.

While Akhenaten occupied the throne greed, corruption and exploitation were suppressed, and fear, hatred and vengeance were removed from religion. According to Weigall he taught that God:

Was the tender, loving Father of all men, ever-present and ever-mindful of his creatures. There dropped not a sigh from the lips of a babe that the intangible

Aten did not hear; no lamb bleated for its mother but the remote Aten hastened to soothe it. He was the loving Father and Mother of all that he had made, who brought up millions by His bounty.

As Akhenaten had completely revolutionized the beliefs of Egypt as to the nature of God, so he altered and purged the theories regarding the existence of the soul after death. According to the old beliefs, the soul of man had to pass through awful places up to the judgment throne of Osiris, where he was weighed in the balances. If he was found wanting he was devoured by a ferocious monster, but if the scales turned in his favor he was accepted into the Elysian fields. So many were the spirits, bogies, and demigods which he was likely to meet before the goal was reached that he had to know by heart a tedious string of formulae, the correct repetition of which, and the correct making of the related magic, alone ensured his safe passage. Akhenaten flung all these formulae into the fire, even Osiris himself with all his court.

The doctrine of hell and eternal punishment, the fear which so often warps and cripples the child's little mind and drives afar the possibility of a happy adult life, were no part of his teachings. Instead, due allowance being made for the difference in times and other circumstances, his teachings relative to the next life were practically identical with those set forth in Brotherhood of Light Course XX, *The Next Life*.

With so many powerful enemies it is not to be wondered that Akhenaten died in his thirtieth year. He had arrayed himself as the opponent of all the selfish, brutal, invasive, ruthless and cruel Lower-Pluto forces. Yet during the ten or eleven years just preceding his death he had the satisfaction of building up a superior culture, and of observing his people devoted to the religion of light, which is The Religion of the Stars.

He left no son to succeed him, and Smenkhkara, husband of his eldest daughter, ruled but a few months. He was not sufficiently obedient to the priests who carried out the will of the Lower-Pluto forces. Then the husband of the third daughter came to the throne. The Lower-Pluto forces were pleased with him. This son-in-law of Akhenaten, who delivered the populace back into the power of the Lower-Pluto priests, was none other than Tutankhamen (note the ending), whose unspoiled tomb was opened in 1923 amid world-wide notoriety. He immediately restored the priests of Amen, with the result that polytheism soon flourished again.

Akhenaten, as a Brother of Light, had no use for curses, no use for war, no use for fear, no use for vengeance. But the priests of Amen were Brethren of the Shadows. And there can be no doubt that the sudden tragedies which dogged the footsteps of all those who were present at the opening of Tutankhamen's tomb were due to the curses placed to guard it by the priests of Amen. Lord Carnarvon and his party within a few years, one by one, felt the weight of the curses placed by the Lower-Pluto priests to protect the tomb of the one who had restored them to power.

Many writings of Akhenaten have been studied by scholars, and historians record:

Such a synthesis of life and religion is unique in the world's history. Life was rich and beautiful, joyous and free, not in spite of, but because of religion.

For the religion was one from which the master mind of Akhenaten had banished superstition and fear and into which he had introduced sunshine and happiness.

Reading this one cannot but think of the inhibitions of Puritanism, and the doctrine of hell and eternal punishment, believed in by some even at present.

As to the man himself, Arthur Weigall says:

He has given us an example three thousand years ago which might be followed at the present day; an example of what a husband and father should be, of what an honest man should do, of what a poet should feel, of what a preacher should teach, of what an artist should strive for, of what a scientist should believe, of what a philosopher should think.

Among other things he created a new art, Stellar Art, and developed a method of treatment, Stellar Healing. All the essentials of this Stellar Healing are set forth in sufficient detail in the language of symbolical pictograph in his Stellar Art, so that were no other source of information available to us on this subject it would be possible to learn it all from the many pictures he has left.

Quoting from the *Story of Religion*, by Charles Francis Potter:

With true artistic taste Akhenaten devised a symbol to illustrate what he meant. There began to appear before long, on the walls of the temple and tombs, pictures of various scenes in the life of the king, pictures which have lasted even until today. Above each scene is portrayed the disc of the sun with distinct rays descending to certain parts of the bodies of the human beings in the picture and to the more prominent objects. Each ray terminated in a miniature hand and some of the hands holding the ankh, the ancient Egyptian symbol of life.

Without consuming many printed pages with descriptions of the pictures of this kind left by Akhenaten, their purport insofar as Stellar Healing is concerned can be summed up in four general ideas as follows, more details of which will be discussed later:

1. Planetary energies reaching man not only map his character at birth, but exert definite influences over him, at times which can be predetermined, throughout the whole of his life. This is pictured by the rays descending to certain parts of the bodies of human beings.
2. The physical environment by which he is surrounded, each item of which also is influenced by planetary energies, also exerts an influence upon man. To what extent this physical influence opposes or cooperates with the planetary energies operative at a given time must be ascertained by observation of the physical environment. This is pictured by the various objects by which the human beings in the picture are surrounded.
3. The events and conditions which are present at any given time in an individual's life are the offspring of his character as it exists at that time, energized by such planetary energies as then reach it, and acting upon the available physical environment, which influences both the trend and the importance of what occurs. This is pictured by both rays and objects adjacent to human beings.
4. The amount of control which an individual can exercise over what takes place in his life at a given time depends upon two factors whose relative importance constantly varies, but which on the average are of about equal power: Upon his ability to energize and modify in the desired direction the factors of his character which respond to planetary energy; and upon his ability to select physical environmental conditions which offer little resistance to the events he desires.

Stellar Diagnosis

One thought explained by the rays which represent the energies of a planet descending to the part of the body mapped by a planet in the chart of birth or to objects in the environment ruled by that planet, is that all the planets derive the energies which they transmit to life on

the earth from the sun. It is the same conception set forth in B. of L. student format Course I *Laws of Occultism*, Chapter 3, page 39, thus:

The planets revolving about the sun in elliptical paths cut the energy field of the sun. This is not an electromagnetic field only, but also an astral energy field and a spiritual energy field. And the planets cutting this huge energy field in turn become transformers and transmitters of energy. That is, each being of different chemical composition and different density of material, they each are adapted to picking up energies and stepping them down to certain frequencies and radiating these into space.

That these energies radiated by the planets have a profound influence upon things of the earth is shown by the rays extending to those things on earth. Those extending to portions of the human anatomy indicate that the planetary energies chiefly affect those portions of the human body mapped by a given planet in the birthchart. That is, if Mars is in Sagittarius in the birthchart, the energy from Mars is chiefly received in the thighs. Thus did Akhenaten, in his art, set forth the doctrine that any condition of life could be diagnosed by astrological means. Over and over in art, some of which persists to the present day, he emphasized the paramount importance of Stellar Diagnosis.

While diseases of the physical body--as explained in detail in the book, *Body Disease and Its Stellar Treatment*--were thus diagnosed, these were not set completely apart from other conditions in human life. Every event and condition which came into the individual's life, whether affecting his health, his purse, his domestic relations, his honor, or his morality, had Birthchart Constants which revealed his predisposition toward it, and Progressed Constants which indicated when these predispositions, under the influence of planetary energy, would be more apt to develop into the event or condition the probability or possibility of which was thus astrologically foreshown. An extensive and rapidly growing list of such Birthchart Constants and Progressed Constants is given in the three books, *How To Select A Vocation, When and What Events Will Happen* and *Body Disease and Its Stellar Treatment*.

Stellar Healing

Diagnosis, however, as Akhenaten well realized, no matter through what means correctly made, of itself gives no help to humanity. Diagnosis merely indicates what condition exists and why it is present. For the individual to benefit in any manner from diagnosis, he must know what to do to change the condition and then do the thing which will make the indicated change. There is no better recognized symbol of doing something than the human hand. And to indicate that through doing specific things mankind could, and should, exercise control over its life, and overcome its afflictions, Akhenaten placed miniature human hands at the ends of the various planetary rays. These hands referred to a specific method of treatment of disease, and also in a larger sense to whatever activities enabled the individual to acquire a more complete control over his own life.

The sun, from which the planetary rays were pictured as extending to the earth, not only portrayed the source of the energy which the planets transmitted, but was also the symbol of the whole inner plane environment. Light which comes from the sun is immaterial. Only that which has rest mass can be considered material, and photons, which are the bundles of energy of which light is composed, have no rest mass. Yet even the most unobservant cannot have failed to notice, from the difference in the behavior of vegetation in the presence and absence of light, that this immaterial energy has a profound influence over life on the earth.

Aten, or light, to Akhenaten and his followers, not only represented the intelligence of the supreme, all-pervading Deity, but also the whole inner plane environment. Intuitively he grasped 3300 years ago what we have only of late years come to recognize, that the inner plane and any of its forces can only contact the physical plane through energies which have

approximately the velocity of light. Light now is classified as one small band in the electromagnetic spectrum, which at one end embraces the Hertzian waves which are from 5,000 miles to 1/32 inch long, through infra red waves, visible light, ultra violet waves, up through X-rays to the gamma waves at the other end. There are about 60,000 waves of visible light to the inch, about 100,000 gamma rays in the length of one wave of visible light; but all these electromagnetic waves have one thing in common: they all have in free space the same velocity as light. Thus even as the velocity of light is taken as the one thing which remains constant in modern physics, and as energies having this velocity are the only means of communicating between inner plane and outer plane, so did Akhenaten use light to indicate the influence of inner plane forces and the all-pervading intelligence of the Supreme Being, which could be contacted only through moving the consciousness to higher levels of the inner plane.

He devised methods by which, as explained in Brotherhood of Light Course XVI, *Stellar Healing*, the electromagnetic energies of the healer could be used to gather up and transmit to the patient such planetary energies as were necessary temporarily to change the character, or thought structure, of the patient. And he developed the science of Mental Alchemy by which, as explained for specific difficulties in the books, *Stellar Dietetics*, *When and What Events Will Happen*, and *Body Disease and Its Stellar Treatment*, the healer or the patient himself could effectively use the power of thought to change the character, or thought structure, in such a manner as to enable it the better to overcome afflictions or gain such results as were desired in any selected department of life.

The Role of Physical Environment

But he did not overlook the fact that whenever any physical change is to be brought about, the physical condition thus to be changed offers a certain resistance. That resistance to change, such as any event or alteration in the condition of life implies, varies--as is illustrated by diagrams in the book, *Progressed Aspects of Standard Astrology*--according to factors which are not shown in the birthchart and progressed aspects of the individual. But however small or large that resistance may be, the energies of his character, or thought cell structure, must be of sufficient intensity and volume to overcome that resistance before physical changes affecting his life take place.

Other objects and other people are affected by planetary energies. But the manner in which they are affected is not completely shown in the chart of the person who is influenced by these other objects and people. Not only do the planetary energies affect his thought structure, but his contacts with objects and other people also affect it. Yet neither the special trends given the thought cell activity by these factors of the external environment nor the influence exerted at a particular time by the physical environment can be completely ascertained from the birthchart and progressed aspects of the individual affected. They can only be adequately ascertained by a competent analysis of the physical environment both past and present.

Thus both in diagnosis and in healing, Akhenaten gave about equal weight to the influence of the planets and the influence of physical environment. He did not feel that a condition of the physical body, for instance, coincident with lack of proper foods could be corrected merely by proper thinking. Nor did he believe that proper foods, without a change in thinking, would bring health. Nor in any other department of life did he believe that attention should be given only to the factors of one plane; but that the power of inner plane energies, such as those of thoughts and the planets, and the resistances of the physical plane, such as those exercised by people and objects, both should be given about equal consideration. His healing, which embraced improving any condition in the life as desired, called for intelligent action to be taken to change both the trend of expression of the thought structure, or soul, and equally intelligent action to be taken to secure the proper physical environment to facilitate the work of the soul in bringing the desired condition or event into the life.

The Interaction of the Soul With Both Planes

I will try to give his conception of the manner in which events and conditions are brought into an individual's life in my own words, and in terms of the factors which extensive Case History Studies Of Environment And Conditioning As Affecting Events Attracted By Progressed Aspects indicate to be effective.

An individual is born. Within not too rigid limits the positions of the signs and planets in the birthchart map, due consideration being paid to his evolutionary level, the activity and harmony or discord of each of the ten thought cell families and with which departments of life they are chiefly associated. The general trends of the character at birth can only express through the physical conditions by which the youngster finds himself surrounded. The Mars energies will express in a Mars way, and the Saturn energies will express in a Saturn way, and they will express through the departments of life mapped by the houses ruled by the planet in the chart of birth; but the specific channels through which they are thus permitted to express Conditions them to express more readily through similar channels again. Thus the outlet which has already been found for the expression of a harmony or a discord has a determining influence upon how a similar harmony or a similar discord will again try to express when at any time it is given accessory energy in the future.

Yet no matter how strongly certain thought cells have been Conditioned to express through a specific type of physical event, and no matter how much accessory energy they receive from progressed aspects, they cannot express as that specific event if the physical environment does not afford opportunity for it. If the physical environment offers too much resistance to the specific event toward which there has been consistent conditioning in the past, the energy, seeking the line of least resistance, will express through some other specific event characteristic of the planets involved in the progressed aspect and the houses in the birthchart they rule.

When a progressed aspect is present, the thought cells within the soul receive additional energy as indicated by it. This gives them, in proportion to the power of the progressed aspect, greater activity than they normally possess. It is inevitable that thought cell activity of the kind indicated by the planets involved be stimulated by a progressed aspect. But there is nothing inevitable about what will transpire as the result of this energy added to given thought cells. That depends upon the character as mapped by the birthchart, the conditioning its thought cells have had since birth, the resistance or assistance given a specific expression through thoughts deliberately directed according to mental alchemy, the type of energy the thought cells receive from other progressed aspects acting as Rallying Forces, and the resistance offered by environment to certain events and the facility afforded by it to other events.

A progressed aspect of considerable power may pass by with no other event than a different trend in the thinking, or a different trend to the emotions, accompanied by adequate glandular response. If the conditioning and physical environment offer sufficient resistance to any event characteristic of the planets involved in a progressed aspect, the progressed aspect may come and go, and only affect the thought processes or the emotions. For it is only when the physical environment is weak enough in comparison to the pressure exerted on it by the thought cells of the soul--a pressure which scientists now term the Psychokinetic Effect--operating from the inner plane, that it yields to them and a physical event occurs. The importance of the physical event depends not upon the power of the progressed aspect, but upon the relative strength of the thought cell activity it stimulates and the relative weakness of the physical environment to resist that activity.

An event which is primarily attracted due to the activity of a certain group of thought cells bears the characteristic marks of the planetary energy which is responsible for the thought cell stimulation. But if there are several progressed aspects operative during a given period, and the resistance of physical environment to the expression of one type of event is great, while the resistance to another type indicated by another progressed aspect which is present

is small, the total energy of several progressed aspects may express chiefly through an event which is characteristic of the one planet to whose influence the resistance is small.

The specific event which is attracted by a given progressed aspect is not determined by the birthchart and progressed aspects alone. The event will bear the characteristics of the planet chiefly responsible for it, and it will affect one of the departments of life mapped in the birthchart by a house ruled by one of the planets making the progressed aspect. But which one of these houses, and which specific event of several that may affect the department of life ruled by any one of these houses, is determined very largely, not by the progressed aspect, but by the way the individual has been Conditioned previously and by the facilities offered by the physical environment for the thought cell activity to express through one specific event in the category rather than through another.

When both harmonious progressed aspects and discordant progressed aspects are operative at the same time, they may express through different events which are characteristic of each. But if the conditioning and the consequent thinking favor one event which is either harmonious or discordant, and the physical environment also favors the same event, the chief event of the period may bear only the characteristic of the harmony, or the discord, as the case may be. That is, the chief event when both harmonious and discordant progressed aspects are present, may be either harmonious or discordant, depending upon conditioning and physical environment.

The precise timings of the events--see diagram 6 in the book, *Progressed Aspects of Standard Astrology*--which are attracted coincident with progressed aspects are also affected by variations in the resistance offered by physical environment during the period they are operative.

According to the conceptions of Akhenaten, which have now been verified by a vast amount of statistical analysis by The Brotherhood of Light Astrological Research Department, the specific event which takes place, whether an individual can succeed in a given undertaking, how important the event is, and how fortunate or unfortunate, are all determined not by the birthchart and progressed aspects alone, but by these in relation to previous Conditioning by physical environment and in relation to the resistance at the time offered by physical environment to events of a specific nature, importance, and harmony or discord.

In his healing, consequently, he worked to modify both the activity and the desires of the thought cells, and the resistance of physical environment to the conditions he desired to bring about; devoting his energies thus to alterations in physical environment as well as to alterations within the soul. He taught that Stellar Healing was equally applicable to any undesirable condition in the life, and that the essentials of such healing were always the same: an alteration of the thought structure or the energy possessed by certain thought cells within it, combined with an alteration of the physical environment which would facilitate the work the modified thought cells must do to attract the desired event or condition.

He taught that man should control his life and destiny to the end of Contributing His Utmost to Universal Welfare, and that the degree of success he attains in this depends upon the degree to which he energizes and modifies in the desired direction the thought cells within his soul, and the degree to which he is able to select physical environmental conditions which will afford facility for these modified thought cells to bring to pass the conditions and events he desires.

