

Stellar Diagnosis and Stellar Healing.
The Principle of Stellar Healing
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Stellar Diagnosis and Stellar Healing.
Part III. The Principle of Stellar Healing
by C.C. Zain

Stellar Healing differs from mental healing, healing by suggestion, faith healing, spiritual healing, divine healing, etc., in that it depends chiefly upon the vibratory energies of the planets, collected and transmitted by the healer to the patient, to perform its cures.

Any permanent cure of a physical disease is only possible when the thought-structure of the astral body is changed. Unless there is a rearrangement of the mental factors which correspond to the disease, in spite of physical remedies suggestions, faith, or anything else, the disease will manifest itself, because it still remains as a virulent discord within the astral body.

Yet the foods we eat, medicines prescribed by homeopathic and allopathic doctors, chiropractic adjustments, and the various mental methods, all, through their effect either upon the physical body or upon the astral body, tend to alter the thought-structure of the finer form. That which is applied to the physical body and changes its condition directly, also has an influence upon the astral body, because there is a constant interchange of energy between the two forms.

Physical remedies certainly do have considerable power to alter the condition of the physical body, and through this change in the physical to profoundly influence the thought-structure of the astral body. Let anyone who denies this go without food, water and air for a few days and observe the results. Yet, unless there is something radically wrong with his thought-structure before he undertakes such a demonstration, he will not attempt it. And unless there is something radically wrong with his thought-structure he will not be attracted to external conditions which deprive him of the necessities of a healthful existence.

Every experience of life adds something to the thought-structures of the astral body. And because the astral body is changed by that much, it attracts different conditions from the outside world than it otherwise would. When foods, or medicines, or chiropractic treatment cure diseases permanently it is because the temporary changes brought about in the physical structure and chemical composition of the body have also stimulated a different mental attitude. A man has a different mental attitude when he is well fed than when he is starving, when he is intoxicated than when he is sober, when he loses a limb than when he possesses it.

If, therefore, coincident with, or resulting from the application of physical remedies, a new train of thoughts, emotions or impulses is set in motion which sufficiently alters the astral structure of the part of the physical body afflicted, the cure is permanent. But if the same

thoughts, emotions and impulse remain, or if they again recur at a later date, the disease is not permanently cured, because the discordant astral cells and structure in that part of the body once more impart their destructive activities to the physical cells and tissues.

Again I must reaffirm that a strong healthy physical body is not possible apart from its physical requirements. It must have proper foods, proper temperatures in which to live, freedom from impacts which its tissues cannot withstand, and various other physical conditions. But it will only attract to itself these physical essentials and utilize them properly when the thought-composition of the astral body is harmonious.

Cells of the Astral Body have Intelligence. -- The thought-cells and thought-organizations within man's astral body, as I previously pointed out, are not dead substance, but entities, thought-built, each having an intelligence of its own. And to the physical form, have a certain intelligence of their own, work instinctively on the four-dimensional plane, to bring about those conditions which they feel.

What man has within his astral body in the way of thought-organizations he attracts from his outer environment because these four-dimensional intelligence which he has built by his own thoughts, and which are as much a part of him as are the cells of his physical body, have a power to bring about events according to their own nature.

They are not souls, and they are not permanent entities. They are thought-creations, endowed with only a sub-conscious kind of intelligence. Within this intelligence they are powerful. But they are readily changed both as to structure and character through thought-energies added to them. And when so changed, they act according to this new character, and work, according to their subconscious instinctive intelligence, to bring about events of a different nature.

There is nothing more startling in this conception than in the conception that the physical cells of all organic life, including those of our own bodies, each has its own consciousness. And each kind of physical cell exercises its own kind of intelligence. The spermic cells do not use the same intelligence as do the reproductive cells. The male reproductive cell, for instance, is able to travel and find the female reproductive cell in spite of formidable obstacles. Neither do the cells of the muscles have the same quality of intelligence as those of the nerves and brain.

Biologists have long recognized this independent intelligence of the cells of our bodies. And occultists have long recognized the independent intelligence of the thought-cells and structures of our astral bodies.

Physical cells know how to do rather complex things; for our physical bodies perform innumerable activities of which our objective minds are unaware. And the thought-cells and thought-organizations of our astral bodies know how to do many things. They perform their four-dimensional functions quite as well as the physical cells and physical structures perform theirs on this three-dimensional plane.

While, therefore, strong groups of them remain in a state of rebellion, or at strife with their neighbors, within the astral body, there cannot be healthy for the physical cells and physical structure are molded and strongly influenced in their activities by them. The physical body, in so far as materials are supplied it, tends to reproduce in its cells and structures the thought-cells and thought-organizations of the astral body.

When, consequently, physical remedies result in a permanent cure, it is because, in addition to their effect upon the physical tissues, they have stimulated states of consciousness and set

in motion trains of thinking; ½conscious or unconscious; ½ which have changed the composition and structure of the astral body.

Remedies applied from the Four-Dimensional Plane more Effective. ½Just how effective the application of physical remedies is in the production of such permanently beneficial results depends upon a variety of circumstances. But of far greater potency than the physical remedies are those which, applied directly from the four-dimensional plane, at once alter the alchemical composition of the thought-cells and the thought-organizations of the astral body. For, as soon as the astral body is altered, this change is reproduced in the physical structure. It attracts and uses the proper physical materials to build up a physical body which corresponds in health or disease to the new astral organization.

Not all of those who practice mental building and divine healing are aware of it; but, nevertheless, all such healing is based upon the ability of the healer to change the thought-composition of the cells and structure of the astral body.

Now there are just three sources of energy which can directly influence the astral body.

1. Thought vibrations, either those of the individual or those received by him from others.
2. Character vibrations, which are the astral radiations of objects.
3. Astrological vibrations received by the individual from the heavenly bodies.

In Course VI, and in several other courses, much has been said about the influence of Character Vibrations, and the environment can be selected to strengthen any department of life through building up the proper centers in the astral body.

And Course IX sets forth in complete detail the use of Thought Vibrations to change the trend of fortune and turn it into the desired channel. Of the three there remains, therefore, only one class, Astrological Vibrations, yet to be considered. And while Stellar Healing embraces the other two vibratory factors of the total capable of affecting human life, it chiefly makes use of the energies directly received from astrological sources, to bring about the desired changes in the finer form of man.

The Use of Astrological Energies in Healing. ½The use of such energies, in the manner described in these lessons, is not something new. It was practiced extensively thirty-three hundred years ago in Egypt. And as our own knowledge of the method is derived from this ancient source, it may be of some interest, and enable us to properly acknowledge our indebtedness, if a few details of that past be recalled.

History records the birth of a child in 1388 B.C. When this child was seven years of age, his father, who was king Amenhotep III, died, and the child became Amenhotep IV, king of Egypt.

At that time Amenism, with its magical rites, its many gods, its complicated ritual, and its host of corrupt priests, was the official religion of Egypt. As Ra, the sun-god, was universally venerated by the populace, 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 referred to as Amen-Ra.

The king, surrounded by these priests, remained in the orthodox faith of Amen, as signified by the name he had inherited, Amenhotep, until he was nineteen years of age.

At that time he contacted the same spiritual source from which now emanate 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 that would lead to true spiritually, progress and happiness.

Ra, as worshipped in his time, was the disc of the sun. But behind that disc he perceived an all-pervading spiritual intelligence, of which the physical sun is only the symbol. And it became his ambition to establish a non-materialistic 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 Light, he determined to spread The gospel THE RELIGION OF THE STARS, to his people, even as CHURCH OF LIGHT 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.

In choosing a name by which to be known he joined words which expressed his religion of Life, Light and Love. Aten means light. Therefore, 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 to Akhenaten, 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 that there was a single, supreme, all pervading, spiritual Deity, symbolized by Aten, or Light.

With so many powerful enemies it is not to be wondered that he died in his thirtieth year. 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 (THE RELIGION OF THE STARS).

He left no sons to succeed him, and Smenkhkare, husband of his eldest daughter ruled but a few months. Then the husband of the third daughter came to the throne. This son-in-law was Tutankhamen (note the ending amen), whose unspoiled tomb was opened in 1922 amid world-wide notoriety. And he immediately restored the priests of Amen to power, and polytheism once more became prevalent among the populace.

Akhenaten, as a Brother of the 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 Shadow. And many now believe that the 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 Priests of the Shadow 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 can not but think of the inhibitions of Puritanism, and the doctrine of hell and eternal punishment, still believed by some at this day.

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; and 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, a modernized adaptation of which will be used to illustrate our articles appearing in The Church of Light Quarterly and in other magazines. And he developed STELLAR HEALING.

All the essentials of this Stellar Healing are set forth in sufficient detail, in the language of universal symbolism, in his Stellar Art. That is, were no other avenue of information on the subject open to us, it would be possible to learn it all from the many pictures he has left.

In its completion it embraces four branches, one which, STELLAR DIETETICS, correlated with the latest knowledge of foods, has already been presented in lesson No. 153 and the last four lessons of Course XXI. STELLAR ANATOMY, STELLAR DIAGNOSIS and STELLAR TREATMENT, are set forth in the lessons of the present course.

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 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 terminates in a miniature hand some of the hands hold the ankh, the Egyptian symbol of life."

To explain the meaning of these rays terminating in objects ruled by a certain planet, or in centers within the human body ruled by a certain planet, I quote from B. of L. lesson No. 41, page 78:

"The planets revolving about the sun in elliptical paths out the energy field of the sun. This is not a field of energy in the ether 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 other frequencies and radiating these into space."

These rays pictured as extending from the Sun to objects and to portions of the human anatomy are the various planetary vibrations. And the place where some ray is shown to reach the human body represents that planet's terminal in the astral body, as explained in the two preceding lessons. It is the place in his stellar anatomy where the thought-structure is such as to permit this planet's energy to be picked up, radio fashion, most readily.

The Nervous System as a Radio Receiving Set. The miniature hands at the ends of the various rays, however, have a quite different significance. They indicate that the healer has tuned in on that particular planet's energies, making of his own nervous system a radio receiving set capable of receiving and again transmitting this particular wave-length in great volume. Also that this particular energy is transmitted to the patient through the healer's hands.

The significance of the ankh, the masculine-feminine symbol of life, which some of the hands hold, is that in addition to the planetary vibrations which is applied to the part to be

healed, the healer also imparts to the patient etheric energies. These Solar-Lunar energies are the life of the body, and are necessary to enable any changes in the stellar cells and structures to reproduce themselves in the tissue of the physical body. Therefore, that these etheric energies may be present in quantity sufficient to convey the astral changes to the physical organism, they are supplied by the healer.

Stellar Healing is accomplished, as will now be apparent, not through physical means nor through the astral vibrations of objects, and not chiefly through the thoughts of the healer. Instead, the healer develops a technique by which he is able to pick up, radio fashion, the particular planet's radiations which he wishes to use, and transmit them through his hands to the portion of the patient's anatomy which needs to be healed.

But this does not imply that the healing is accomplished mechanically and apart from mental reactions of a profound nature upon the part of the one healed. For no matter what method is applied, unless the thought-cells have their alchemical composition changed, and are given a new arrangement in the thought-structure of the part to be healed, no permanent cure can be affected. Permanent cures require more perfect relations between the mental factors which comprise the astral organism.

What the Stellar Healer does for the individual, apart from the function played by mental healing, is what might be done without such human help, by a suitable progressed aspect in the individual's stellar map.

When his stellar chart maps a progressed planet which has approached to within one degree of an aspect to some planet in the birth-chart, or other progressed planet, this indicates that a stellar aerial has formed across his astral body, which picks up in considerable volume, the energies of both planets involved in the aspect. The aerial, because of its length and composition, gives this energy a specific harmonious or discordant trend. It may, for instance, transmit so much static-if the aspect is discordant-the influence of the energy is wholly disruptive.

This energy received from the planets to which the aerial is thus tuned, follows the aerial to its terminal, and enters the astral body at those points. Or, if vigorous enough, through the feelings engendered, it may span the gap and flow over other temporary aerials into their terminals.

But wherever it enters the astral body, and whether harmonious or discordant, it gives the thought-cells and thought-organizations in that bodily zone and that compartment, unusual activity. They are aroused and stimulated, according to the type of energy received and its quality. This unusual activity causes events of corresponding nature to be attracted, and has an effect upon the physical cells and tissues there located.

Progressed Aspects Attract Events Through Cell Activity. Whatever events are attracted into the life due to progressed aspects, including disease and recovery to health, are thus brought to pass by the additional activities, now compounds formed, and alterations of the thought-cells and thought-organizations within the astral body. It is only because the temporary stellar aerials permit the intelligent thought factors to get new energy, and because this new energy causes them to feel and act in an unusual way, that any event is brought into the life coincident with progressed aspects.

Recognizing how the planetary energies mapped by progressed aspects operate to bring about events in people's lives, the Stellar Healer uses exactly the same energies for the same purpose. But he selects the energies to be used, and directs them in a harmonious manner, such as a harmonious progressed aspect would do, to the particular zone, or

compartment, which he desires to heal.

The technique by which the healer makes of his nervous system a radio set tuned almost exclusively, for the time being, to one particular planetary vibration, and causes its energy to flow through his fingers to the one healed, is set forth in the next lesson. But then we must consider the general principles upon which he selects the kind of planetary energy to be used in the cure of some specific complaint.

The first step, of course, is to set up the birth-chart of the patient, and calculate all the major progressed aspects which are within one degree of perfect at the time the illness became manifest. With this before him, he should next determine, by consulting the astrological constants for each disease, as given in these lessons, and to be given in The Brotherhood of Light Astrological Reports on diseases, just what the nature of the disease is.

To give Stellar Treatments for any particular disease, the healer must know, in the individual case which he is handling, just what the chief basic factor, as mapped by the birth-chart, is, and the chief contributing factor as mapped by the progressed aspects. This basic factor, mapped by some discordant or weak condition in the birth-chart, which shows the predisposition to the disease, indicates the chief thought-structure in the astral body that should receive Stellar Treatment.

In order that the disease shall manifest at the time it does, unless it is present from birth, a temporary aerial must be present, which picks up planetary energy, and thus directly, or by spanning the gap as a rallying force, is able to reach the basic disease thought-structure in the astral body. But whether this temporary aerial is attached at one end to the terminal which marks the basic cause of the disease, or whether both its terminals are elsewhere located in the astral body, the thought-structures mapped by the terminals of this progressed aspect, which is also a constant of the disease, are in a state of discord.

What zones of the Body should be Treated.½Therefore, in treating the disease with stellar energy, the first consideration should be to change the thought-structure of the astral body in those regions mapped by the astrological constants of the disease in the birth-chart. And then, in addition to this, a change should be made in the thought-structure of the astral body in those regions which are temporarily and discordantly stimulated into unusual activity by the progressed astrological constants of the disease. If there are other contributing factors to the disease clearly shown by the birth-chart and progressed aspects, they also may be treated.

As I have set forth in complete detail in Course IX, some families of thoughts, by their nature and vibratory affinity, tend to unite with the thoughts of another family only as discordant compounds, and it is only when the incidental polarity is unusually harmonious that harmonious compounds are formed. On the other hand, certain other families of thoughts, which are called the Mental Antidotes of each other, tend under normal circumstances always to enter into harmonious compounds. Thus the aggressive-urges (Mars) and the safety-urges (Saturn) tend normally to form violent and disintegrative compounds, while the social-urges (Venus) and the safety-urges (Saturn) tend normally to form harmonious compounds.

Because the application of mental antidotes is so thoroughly treated in Course IX (Mental Alchemy), it would be redundant here to more than mention what the natural antidotes are.

The Sun, ruling the power-urges, and through them the vitality, enters into either harmonious or discordant compounds according to the incidental polarity, and has no need of an antidote for its energies. When afflicted it is the afflicted planets whose thoughts

should be treated with an antidote. The power-urges of the Sun may be given strength through and harmony.

Mars(aggressive-urges) and the Moon (domestic-urges) are natural antidotes, as are Mars(aggressive-urges) and Pluto (universal-welfare-urges).

Jupiter(religious-urges) and Mercury(intellectual-urges) are natural antidotes, as are Jupiter(religious-urges) and Uranus(individualistic-urges).

Saturn(safety-urges) and Venus (social-urges) are natural antidotes, as are Saturn(safety-urges) and Neptune(utopian-urges).

As a general rule, then, when the planet is located in the birth-chart which maps the place in the astral body which is the source of discord permitting the disease to develop, the treatment applied to that part of the body consists chiefly of directing into it the planetary energies which are its natural antidote. It may need, in addition, some Mars rates to act as a stimulant, some Saturn rates to act as a depressant, Sun rates to vitalize the part, etc. But the chief vibratory rate applied, as a general rule, is the vibratory antidote of the planet mapping the disease. And in treating the influence caused by the temporary aerial of the progressed planet, the chief vibratory rate to be applied is that of the antidote of the progressed planet.

Because this energy applied to the diseased part of the body by the Stellar Healer is identical in nature with the energy released by the progressed position of a planet, we should understand quite thoroughly what really takes place when progressed aspects form, and just how they bring events into the life.

How Progressed Aspects Operate. Thought-cells and thought-organizations receiving additional supplies of energy through temporary aeries become far more active than thought-cells and thought-structures which, at the time, do not thus receive additional energy. And because this energy, thus received due to the temporary aerial mapped by a progressed aspect, is of a particular vibratory rate and a particular harmony or discord, the thought-cells and thought-structures receiving it are stimulated in a particular way.

When an individual becomes very hot he feels differently than when he becomes very cold. When he is ill he feels and thinks differently than when he is well. And the thought-cells and thought-organizations receiving an unusual amount of planetary energy feel differently than they do when they do not receive such energy, and differently than they do when they receive planetary energy of a different rate and quality. Because they feel differently, they also act differently. This unusual activity of the mental factors within man's astral body is what attracts to him unusual events.

Whether an individual is conscious of it or not, when he is under the influence of a progressed aspect from one planet he feels and thinks differently than when under the influence of a progressed aspect from another planet. The activity given to certain trains of thought in his unconscious mind usually gives a noticeable trend also to his conscious thinking. When, for instance, there is a progressed aspect to the ruler of his tenth house he commonly is quite conscious that he thinks more about business and honor than at other times. Unless he permits the unusual activities of certain thought-centers to stimulate him to thoughts, feelings and impulses which add new thought-elements and thought-compounds to his astral form, and thus bring about a change in the thought-composition of his astral form, after the progressed aspect is past he is in character, and in ability to attract events, just as he was before the progressed aspect was present.

But, as a matter of common observation, the individual who has passed through a period of

life in which there were progressed aspects of a pronounced nature in his stellar chart, is not the same as he was before. His character is in some measure changed; because the thoughts which he permitted during the time of the progressed aspects, and the events which were then attracted into his life, added thought factors of a definite type and harmony or discord to his astral body.

It is not that the energies released by the progressed planets, nor those added to the astral body through the temporary aethers formed, change the structure of the astral form. It is not the impact of these energies which produce the changes observed, nor those of character vibration received from objects. These energies are powerless to alter the astral body permanently through the mechanical force they exert. But they do add their energy to certain thought-cells and certain thought-structures; and these, in turn, in so far as their energy permits, tend to dominate the type of thoughts, feelings and activities experienced by the individual at that time. It is his thoughts, feelings and impulses which bring about the changes in his astral form.

It is true that in Stellar Healing the mental factor imparted by the healer's mind is very important. But apart from this mental trend given to the energies by the healer, it is his function to select such a type of planetary energy and transmit it through his nervous system to the patient, as will most effectively stimulate the thought elements already in the astral body which are the natural antidotes of the ones responsible for the disease, and thus to cause the two types to enter into a harmonious combination.

What the Healing Planetary Energy Does. To thus transmit to the diseased part of the body the vibratory rates coming directly from the planet Venus, is to give the Venus thought-elements there located added activity. Through the activity of these Venus mental factors already within the astral form, Venus thinking and Venus feeling is stimulated also in the objective mind in such a manner as to add new social-urges (Venus) to the thought-compound which forms the astral structure at this place.

If this place in the astral body is diseased, due to too great a preponderance of inharmonious Saturn thought-compounds, the stimulation of Venus activities in this region gives the Venus thought-elements (social urges) the energy to enter into compounds with the safety-urges (Saturn thoughts) and thus to annul the Saturn discord. Saturn and Venus are natural antidotes, and to add the vibratory energies from one of these planets to the terminal in the astral body mapped in the birthchart by the other planet, without incidental polarity, annuls the discord present, because the thought-elements ruled by these planets, aside from harmony and discord imparted to them, neutralize each other's vibratory rates.

But it is the law of mental antidotes, that such thoughts also, under the influence of a harmonious incidental polarity that is, when pleasure accompanies their union more readily enter into strongly constructive compounds than do thoughts which are not mental antidotes.

Consequently, if the planetary energy used as a natural antidote is given a harmonious trend by the pleasant feeling of the Healer as it passes through him to the patient, not only is the discord annulled by the thoughts given new energy, but there is built up a new and more sound type of thought-cells and thought-structure. And this new type of structure in the astral body, because it is strong and harmonious, reproduces itself, through the action of the etheric energies, in cells and tissues of the physical body which are strong, healthy and resistant to disease of any kind.

In the case of a Saturn disease there will also often be present a lethargy and sluggishness of the thought-structure to be overcome. And, in moderate amounts, with great cases to how

such energies are added, in addition to the Venus planetary energies, some Mars energies also may be required to give tone and vigor to the thought-structure so treated. But it is best not to consider these specific factors in general terms, but to state, under the heading of each particular disease, the treatment in detail which it requires.

Etheric Energy Acts as a Conductor of Astral Energy.½In the application of these stellar energies, which are picked up by tuning the etheric body, and therefore the nerve currents, to the decave of etheric vibration corresponding to the hands to the zone of the body to be healed.

Etheric energy, in the West commonly called animal magnetism, and in the East commonly called prana, is the natural conductor of astral energy. As water is the conductor of electricity, so the etheric nerve currents are the conductors of astral vibrations, with this difference, that the etheric currents pick up and most readily conduct astral energies which, although of a higher decave, have a similar vibratory rate.

The Stellar Healer makes use of this principle to tune in on the desired planetary energy, and to direct it into the body of his patient along with the etheric energy which he causes to flow abundantly from his hands.

And because the etheric energy tends to follow the nerves, the planetary energies for which it acts as a conductor readily reach the region of the astral body corresponding to the place in the physical body reached by the nerves to which the etheric energy is applied. Furthermore, because etheric energy is necessary to enable any changes in the stellar cells and stellar structures of the astral body to reproduce themselves in the cells and structure of the physical body, this etheric energy applied by the healer is not merely a conductor of astral energies, but also the means by which the alchemical changes brought in the astral body quickly heal the physical body.

The healer, therefore, in addition to such general treatment as he deems is necessary, strives to apply the etheric energy flowing from his fingers as directly as possible to the chief seat of the disease. And to do this there are two methods over the diseased part. (The other is to reach the diseased part, as mapped in the birth-chart, through the nervous system, by placing the hands over that portion of the spine, the nerves of which lead most directly to the afflicted part.)

Where to Give Treatments through the Nerves leading from the Spine.½it is, of course, quite beyond the scope of these lessons to teach physical anatomy. There are, however, 31 pairs of spinal nerves, which take their origin in the spinal cord and make their exit from the vertebra.

When some portion of the body is diseased or not functioning as it should, quite commonly there is a sensitiveness, or cold area, where the nerves leading to this portion of the body enter the vertebra. And the chiropractic school of therapy, basing its treatment on adjustments of the vertebra, gives us a very clear picture of just where these nerves lead. And because the Stellar Healer, not to give adjustments, but to administer planetary energy, needs this information, what follows is taken from Encyclopedia of Medical Astrology, by H.L. Cornell, M.D.:

The spinal column is made up of seven Cervical Vertebra, twelve Dorsal Vertebra, and five Lumbar Vertebra. The Sacrum is classed as No. 25, and the Coccyx as No. 26. The count is made from the skull downward.

First Cervical½Atlas: The tissues and organs affected by the nerve supply passing through

this vertebra are the brain, scalp, atlas, optic tract as far as the commissure, the cranial bones, the upper ear, ossicles, and the upper forehead.

Second Cervical; $\frac{1}{2}$ Axis: The nerves passing through this vertebra supply the brain, ears, a part of the face, and the back of the neck.

The third, fourth and fifth cervical are called the Middle Cervical Place

Third Cervical: The nerves which pass through the third cervical vertebra supply the retina, cheeks, nasal passages, and the face.

Fourth Cervical: Nerves passing through this vertebra pass to the eyes, cornea, retina, mouth, gums, teeth, bones and tissues aof the face, the jaw, eustachian tubes, the outer ear, the posterior nares, nasopharynx, and the hyoid bone.

Fifth Cervical: The nerves which pass through this vertebra to the face, nose, eyes, lower jaw and teeth, the hyoid bone, and to the lateral and posterior muscles of the neck.

The sixth and seventh cervicals are known as the Lower Cervical Place

Sixth Cervical: Nerves passing through this vertebra supply the larynx, vocal cords and surrounding tissues, the thyroid gland, palate, posterior part of the mouth, tonsils, upper part of shoulders, anterior parts of the arms, lower parts of neck, sterno-mastoid region, and upper parts of the bronchi.

Seventh Cervical: The nerves passing through this vertebra go to the trachea (windpipe). Radius, upper part of arms, muscle on back of neck, and to the deltoid muscles of the shoulders.

The seventh cervical and the first dorsal are called the Arm Place.

First Dorsal: The nerves which pass through this vertebra supply the muscles of the arms, the humerus, ulna, bones of the hands, the clavicle, scapula and shoulders the first rib, the manubrium and the upper bronchi.

The second and third dorsal taken together are called the Heart Place.

Second Dorsal: Nerves passing through this vertebra supply the heart, its vessels and covering, the pericardium, the aorta, the bronchi, second rib, hands, and muscles of the lower arms.

The third and fourth dorsal together are called the Lung Place.

Third Dorsal: Nerves passing through this vertebra supply the chest, breast, nipples, lower sternum, the third pair of ribs, lower heart, lungs and pleura.

Fourth Dorsal: The nerves passing through this vertebra have a wide field of activity, going to the lower lungs, fourth pair of ribs, the liver, gall bladder and bile ducts.

The fourth and fifth dorsal are known as the Liver Place.

Fifth Dorsal: This dorsal is also called the Center Place. It is the general heart center, and the nerves passing through it supply the fifth pair of ribs

The sixth, seventh and eighth dorsal are grouped as the Stomach Place.

Sixth Dorsal: The nerves passing through this vertebra reach the sixth pair of ribs and about the same region as given under the seventh dorsal vertebra.

Seventh Dorsal: The nerves passing through this vertebra reach the stomach, Esophagus, mucus membrane of mouth and stomach, uvula, pharynx, palate, ribs, omentum, eyeballs, pupils, iris and cornea of the eyes.

Eighth Dorsal: The nerve supply through this vertebra passes to the lower part of the stomach, the pylorus, duodenum, upper spleen, pancreas, diaphragm and eighth pair of ribs.

Ninth Dorsal: It is known as the Spleen Place, and the nerve supply passing Through this vertebra goes to the spleen, omentum, duodenum, and the ninth pair of ribs.

The tenth, eleventh and twelfth dorsal are called the Kidney Place.

Tenth Dorsal: The nerve supply passing through this vertebra goes to the upper kidneys, the supra-renal capsules, to the eyelids and to the tenth pair of ribs.

Eleventh Dorsal: The nerve supply passing through this vertebra goes to practically the same regions as that through the tenth dorsal, and to the eleventh pair of ribs.

Twelfth Dorsal: The nerve supply passing through this vertebra goes to the lower portion of the kidneys, the ureters, the end of the spine, the twelfth pair of ribs, and rules the serous circulation.

The first and second lumbar are known as the Upper Private Place.

First Lumbar: The nerve supply through this vertebra passes to the ureters, loins, peritoneum and the upper small intestines.

The second and third lumbar are known as the Private Place.

Second Lumbar: The nerve supply passing through this vertebra goes to the small intestines, vermiform appendix, ovaries, cecum, peritoneum, and to the muscles of the leg.

Third Lumbar: The nerve supply passing through this vertebra goes to the abdominal muscles, lower small intestines, cecum, colon, appendix, hepatic and splenic flexures, ovaries, broad ligaments, bladder, testicles, sexual organs, anterior muscles of the thigh and to the knees.

The fourth and fifth lumbar are known as the Lower Private Place.

Fourth Lumbar: The nerve supply passing through this vertebra goes to the womb, vagina, bladder, prostate gland, large intestines, colon, rectum, pelvis, hip bone, buttocks, femur, posterior thighs, tibia, fibula and the foot.

Fifth Lumbar: The nerve supply passing through this vertebra goes to the uterus, rectum and buttocks.

Sacrum: The nerve supply passing through the foramen of the sacrum goes to the womb, buttocks, posterior part of the thigh, and to the anus and rectum.

