

The Church of Light

QUARTERLY

Spiritual Astrology Series: Virgo-Capricorn



FALL 2025
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The Quest of Spirit

The Capricorn Decanate of Virgo

Tim Prichard, Hermetician, Order of the Sphinx

Gain has the spiritual message for this decanate of Virgo as: *Perform Conscientiously Whatever Work Comes to Thy Hand, and Because of Thy Experience, Greater Things to Perform Will Be Given Thee.*

Most things in daily life are a consciousness issue. The ability to actually “see,” the correct perception of relations. There’s a restrictive Saturnine influence from the Capricorn



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Spiritual Astrology: Experience

By Szenza

Each of the twelve primary signs of the zodiac is further subdivided into three ten-degree sections called decanates. The decanates enjoy a primary influence from their mother sign, and a secondary influence from each of the signs that shares the same element as that sign. Hence, the second decanate of the sixth sign, *Hercules*, is termed *Virgo-Capricorn*, as it is found within the primary sign Virgo, and enjoys a secondary influence of the earth sign, Capricorn. The Keyword for

this decanate is “Experience”, and it extends from September 3 to September 13 of each year.

As explained above, the decanates are subordinate in their influence to the signs themselves. Similarly, in interpreting and explaining the symbolism of each decanate, they nearly always relate to their mother sign in terms of their overarching value and meaning. If you will recall, as the sixth sign of the zodiac and as the sec-

(Continued on page 10)

For Your Consideration...

Affirmation: “Every experience teaches me something valuable.”

Plato viewed the physical world, perceived through the physical senses, as an imperfect reflection of a higher realm of eternal, unchanging **Forms** or **Ideas**.

Experience Definition: “The fact or state of having been affected by or gained knowledge through direct observation or participation.”

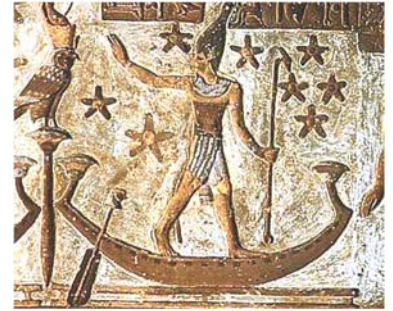
— Merriam Webster



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*Kindness in words creates
confidence. Kindness in
thinking creates
profoundness. Kindness in
giving creates love.*

— Lao Tzu

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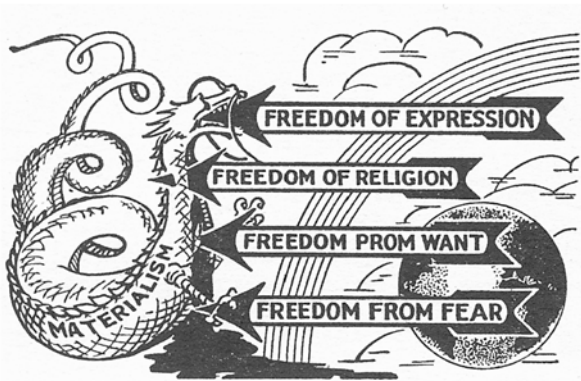
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The Church of Light Teaches that all people should have the following Four Freedoms:



- Freedom of Expression
- Freedom of Religion
- Freedom from Want
- Freedom from Fear

If you do too, GIVE GENEROUSLY!

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EDITORS

Peg Joscher

Vicki Brewer

COPY EDITOR

Radine Ramsey

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Please address all communications to:

The Church of Light

2119 Gold Ave SE

Albuquerque, NM 87106-4072

tel: 505 247-1338

fax: 505 814-7318

Email: churchoflight@light.org

Editorial

Margaret Joscher, President

Experience is the name everyone gives to their mistakes.

— Oscar Wilde

The tale of the Twelve Labors of Hercules/Heracles begins, as so many Greek myths do, with infidelity and jealousy. Zeus' consort Hera, long embittered by her husband's infidelities, inflicted madness upon Hercules. In that fevered state, he committed the most tragic of acts: the slaying of his own wife and children. Seeking atonement, Hercules turned to the Oracle of Delphi, who decreed that he must serve Eurystheus, King of Mycenae, for twelve years and perform whatever labors were commanded.

Here the Saturnine influence on the Virgo-Capricorn decanate is unmistakable: loss, followed by labor in service to another, strength used not for self but in submission to duty. Among the twelve labors, the cleansing of the Augean Stables stands out as most "Virgoan." Clearing 30 years of accumulated filth was quite a project although most would consider it a task beneath the dignity of a hero. By boldly promising to accomplish the task in a single day, Hercules made the impossible seem even more absurd. Yet, he triumphed not through brute strength but through intellect, rerouting two rivers to wash away decades of neglect. The labor demanded not only effort, but ingenuity—a hallmark of Virgo's discriminating mind.

Each task carried Hercules further along the path of growth. The labors symbolize more than feats of strength; they represent the soul's apprenticeship. Growth is never bestowed as an abstract promise; it is earned through lived experience. Spiritual evolution does not unfold through idle wishing, but through effort and undertaking the tasks at hand with sincerity and humility.

In myth, as in life, the labors often seem mundane: catch a dog, muck some stables, fetch an apple. Yet beneath these ordinary commands lies the deeper trial: the test of character. Life rarely hands us grand initiations in gilded form. Instead, it places before us immediate duties, sometimes tedious, often inconvenient, and frequently uncelebrated. To perform them conscientiously is to prove oneself ready for greater responsibilities. Each humble act faithfully carried out becomes its own initiation, a steppingstone toward wisdom and strength.

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*Challenges are what make
life interesting; overcoming
them is what makes life
meaningful.*

— attributed to Joshua
J. Marine

sub-rulership of this decanate. The key word, **Experience**.

Consciousness can only be built upon by experience. Our corporeal senses used to develop our incorporeal senses. Perceptions of the material world increase our access to the astral.

Do we have to convince ourselves of the need to expand our consciousness? Everything is part of the ebb and flow of the tide of astral energy that impinges upon the mundane world. It is better to be consciously aware, to be better equipped to face life's challenges, learning from experiences, than it is to be ignorant and directionless, buffeted about on the seas of fate, fumbling from one experience to another, a boat with no rudder.

For those of us that try to understand our birth chart, it is a yearning for insight into how we may best face life's challenges with the energies it displays.

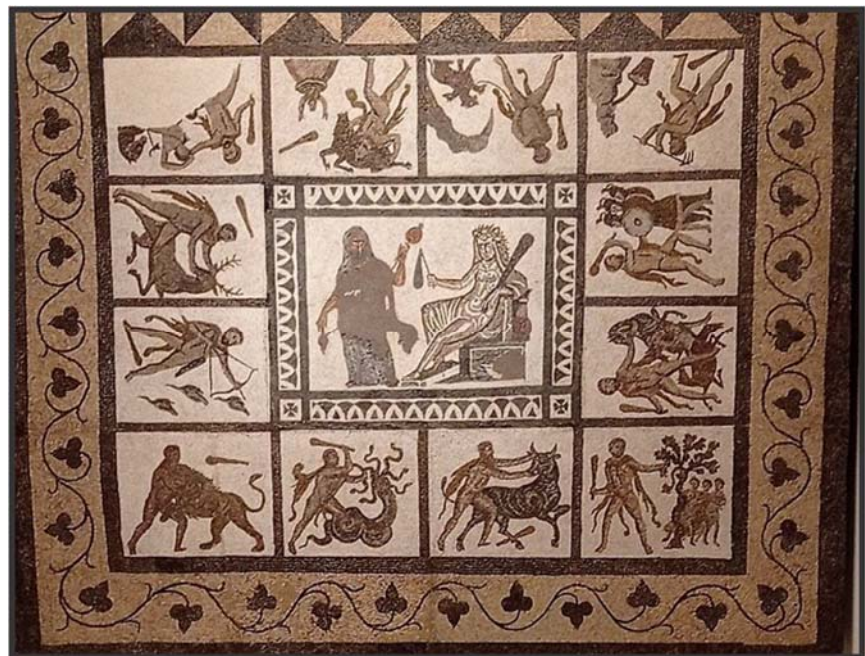
Everyone has heard of Hercules, or Heracles, as the Greeks had it.

As Zeus Pater is +ve masculine energy, the creator of potential, so Hera, Queen of the Gods, is the feminine -ve energy of reception and fulfillment, proportionality manifest in the material world.

Hera-cles, the glory of Hera, is the hero figure that we all should aspire to be, but the feminine energy makes him work to prove his worth like an initiation into himself, and Nature itself.

Of the 12 Labours of Heracles, the first, the Lion "slaying," is perhaps the most poignant one, not just with respect to our spiritual message for this decanate, but the key to all the others. After completing this task, Heracles wears the Lion's pelt, and in sympathetic magic, retains the strength and fortitude of the king of beasts, but also that he has overcome his

(Continued on page 5)



Extracted from Mosaic with the Labors of Hercules, 3rd century AD, found in Liria (Valencia), National Archaeological Museum of Spain, Madrid.

By Jcremolina - Own work, CC BY-SA 4.0, <https://commons.wikimedia.org/w/index.php?curid=116808405>.



Heracles on the sea in the bowl of Helios. Tondo of an ancient Greek attic red-figured kylix (drinking cup) painted by Douris, circa 480 BC. Rome, Museo Vaticano. — Wiki commons

Pompilos, CC BY-SA 4.0 <<https://creativecommons.org/licenses/by-sa/4.0/>>, via Wikimedia Commons

Animal Soul, without which the labouring would be pointless or unattainable since his decisions and actions would be different with respect to the challenges. Perhaps more “knee-jerk” and irrational.

Experience is the educator. We have books and exams like the Brotherhood of Light lessons, but they only help to prepare us to face life's challenges, and sometimes the experiences are beyond intellectual training. We also need the input of the inner senses. Some challenges in life may seem, at the time, beyond belief but face them we must.

Of the other challenges, maybe a final graduation exam, or dealing with a difficult person at a critical stage in life? It could be facing the loss of a partner or member of the family, a forced change of career through redundancy, or a serious illness. Circumstances that may even have induced stress through a Near Death Experience?

The 12 departments of life in our birth chart give us indication of what may be for good or bad by aspects.

*Heracles must have had
a very afflicted chart?*

Well maybe, if he was a real person, but the mythology cast upon each of these life's labours, is really a worst-case scenario teaching us how to be our own hero via spiritual message.

There's obviously an Astrological link, and I spent some time in my youth trying to match the 12 labours to the zodiac signs, a fruitless labour. How it all relates to our own individual birth chart with its 12 departments of life, is a better labour, in looking at where the good and bad signs are and the aspects that show the harmony and discord. There is benefit in looking at the possibility of Major, Minor and Transit progressions applying additional astral energies as they occur and attempting to understand what they may mean.

Whatever life's challenges that get thrown at us, we must continue learning and develop all the senses that we have, to face life's difficulties with integrity, strength and fortitude. Just as Heracles had assistance with many of his labours from his companion Iolaus—even from the Gods Hermes and Athena—we may also be fortunate enough to call upon our close ones, family and friends.

Many are those who may face life's challenges on their own. These are the real heroes.

®.2



*What would have become of
Hercules do you think if
there had been no lion,
hydra, stag or boar - and no
savage criminals to rid the
world of.*

— attributed to the
stoic philosopher
Epictetus



Virgo-Capricorn

The Saturn Decanate of Virgo: The Twelve Labors of Hercules

Keyword: Experience



Thermapt-Khert

Ancient Egyptian Name for the Second Decan of Virgo

9°59'59" - 19°59'59"

D.H. Lawrence: The Alchemist of Experience

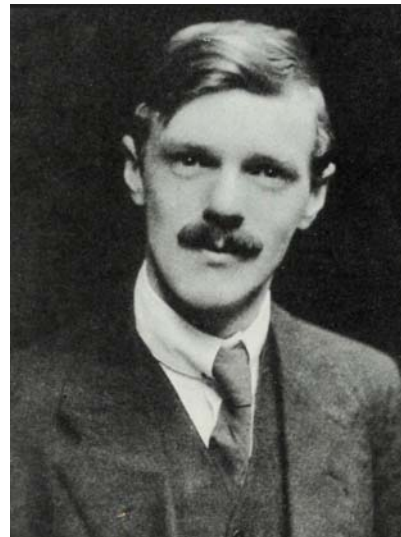
By Laurie Dixon, Hermetician

British novelist, poet and playwright. Key member of the Modernist movement.

*Be yourself; everyone else is
already taken.*

— Oscar Wilde

He was born into the stark contrast of working-class mining life and the beauty of the surrounding countryside. This impact between grit and grace shaped much of his work. A sensitive, gifted child, Lawrence stood apart from his peers, often bullied for his intellect and perceived effeminacy. A classmate once remarked, *He were a right cissy, allus playin' with the girls.*



[https://commons.wikimedia.org/wiki/
File:D.H.Lawrence_1912.jpg](https://commons.wikimedia.org/wiki/File:D.H.Lawrence_1912.jpg)

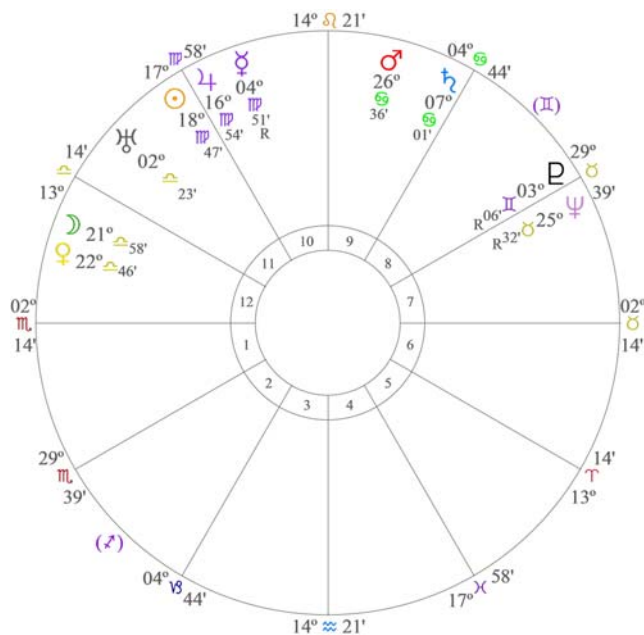
Lawrence would later draw on these early experiences to forge his unique literary voice—bold, sensuous, emotionally daring. His early novels *The White Peacock* and *Sons and Lovers* reflect the love he bore for the Eastwood landscape, which he called *the country of my heart*.

His adult life was marked by controversy and voluntary exile. His novel, *The Rainbow*, was banned in 1915 for obscenity, leading to hardship and censorship. During World War I, Lawrence and his wife Frieda (a German national) were accused of espionage, further alienating him from the English establishment.

The Rainbow resounded themes of sexual freedom and same-sex desire. Decades later, as LGBT movements rose and the rainbow flag emerged, one might wonder: did Lawrence's *The Rainbow* quietly light the path?

As Professor Vivian de Sola Pinto observed, Lawrence emerged from a

(Continued on page 7)



D. H. Lawrence

September 11, 1885; 9:45 a.m. LMT, Eastwood, Nottinghamshire, UK

Rodden Rating is designated as A, but there is controversy over the birth time. Was it LMT, or ST? At the time of his birth, the transition to GMT was underway, but by most local customs, birth times were recorded as LMT.

[Editor's Note]

D. H. Lawrence (cont. from page 6)

“provincial, nonconformist, working-class culture, fluent in French, Latin, and German, steeped in the Bible, and intensely self-educated. Had he chosen, he could have been a scholar—but Lawrence’s path was that of the radical, not the academic.”

Lady Chatterley’s Lover, his last novel (1928), was banned for its explicit depiction of sexuality. Lawrence wanted to confront a society he saw as emotionally and spiritually starved. He wrote not to shock, but to heal the split between body and soul, love and desire. When the book was finally published uncensored in 1960, it affirmed Lawrence’s role as a visionary. *Lady Chatterley’s Lover* remains his boldest embodiment of that ideal.

In his own words: *Are you willing to be made nothing? If not, you will never really change.*

D.H. Lawrence died of tuberculosis on March 2, 1930, at the age of 44. In December 1914, he encountered the phoenix in a book of Christian symbolism, sketched it for friends, and claimed it as his personal emblem. From then on, the phoenix—mythical bird of fire, death, and renewal—became central to his life philosophy and artistic identity. It appears throughout his published works, and today adorns his memorials and headstones.

Lawrence: The Editor of Lived Experience

The 2nd Decan of Virgo tests wisdom through knowledge gained by trial. Saturn’s influence favors trial over theory—living, reflecting, transforming. With his Sun at 18° Virgo, Lawrence embodied this path. Scarred by poverty, stirred

(Continued on page 8)

Men are not free when they’re doing just what they like. Men are only free when they’re doing what the deepest self likes. And there is getting down to the deepest self! It takes some diving.

— D. H. Lawrence



(Continued from page 7)

by passion, shaped by exile and censorship, his life became sacred data.

He didn't just record life—he absorbed it whole: sensuality, pain, insight, contradiction. Rooted in Mercury's mutable earth, this decan demands meaning from lived reality. Lawrence answered, refining raw understanding into literature pulsing with truth, clarity, and longing.

This Virgo–Capricorn–Saturn decan fuses scribe and sage—one who learns by observing, questioning, and distilling life into meaning. With Saturn in the 9th house, his travels weren't detours, but essential curriculum; his writings, the thesis. In *Women in Love* and *The Plumed Serpent*, he explored the strain between instinct and intellect, body and spirit—not just portraying love or sex, but revealing their power to awaken, disrupt, and transform.

His Virgo Sun fueled a precise analytical inquiry, while Capricorn gave him the stamina to confront harsh truths—especially those buried deep in culture and the self. With a critical Virgoan eye, he exposed repression, hypocrisy, and the psychic wounds of modern life. Driven by Virgo's need for clarity and integrity, Lawrence honed living into truth, stripping away illusion to reveal what is raw, primal, and essential.

Lawrence's words still resonate: *Ours is an excessively conscious age. We know so much, we feel so little.* This captures the essence of both the man and the decan of Experience.

With Scorpio rising, Lawrence moved through life with magnetic intensity, drawn to what lay beneath the surface.

While his Virgo Sun endowed him a precise and analytical mind, it was filtered through Scorpio's emotional depth—transforming dry observation into fictional insight, his prose pulsing with erotic tension, psychic complexity, and spiritual urgency.

His Moon and Venus in Libra in the 12th house cast the feminine as a hidden, sacred force shaping his inner life. This placement speaks of private, even mystical, devotion to love and beauty. The 12th evokes longing, loss, and the ancestral past—his bond with his mother and her early death left a deep psychic imprint. Ridiculed as a boy for his affinity with girls, his Moon-Venus alignment only deepened his devotion to soul-connection. With Libra's longing for harmony veiled by the 12th house, he sought love not as comfort, but revelation—mystical and wounding. His heroines often embody Venusian ideals: beauty, erotic power, and awakening. This Libra signature gave his art nuance; the 12th gave it solitude and sorrow.

The square between Lawrence's Moon–Venus in Libra (12th) and Mars in Cancer (9th) reveals inner conflict. The Moon–Venus duo seeks harmony, beauty, and spiritual union, while Mars pushes to defend personal beliefs and confront moral decay. Women became both muses and battlegrounds—mirrors of his inner mythology. This tension between private tenderness and public conviction drove his need to write, to travel, and to provoke. For Lawrence, love was sacred and perilous—a meeting ground between the ghostly past and prophetic future.

Lawrence's Leo Midheaven, his celestial crown, reveals a drive to shine—not for

(Continued on page 9)

It is through experience that we learn how to do things. And as the experiences of Hercules in performing his numerous tasks were so extensive, the Keyword given to this section of the sky is Experience. Those born while the Sun is in this decanate usually have a wide range of happenings in their lives.

— C. C. Zain
Course VII,
Spiritual Astrology

fame, but to deliver a vital message. He felt called to restore dignity to love, body, and spirit. His Virgo Sun in the 11th house—the ruler of his MC—empowered his mission through service to a greater ideal. Lawrence was energized by intellectual kinship, he sought to refine society itself. His public life was turbulent—his Midheaven marks one never meant to stay silent.

Though more generational than personal, Lawrence's outer planets trace the arc of his evolution—especially through Virgo's second decan, where life's experience's forge into wisdom. *Not I, not anyone else can travel that road for you. You must travel it for yourself.* (Paraphrased from Whitman, yet deeply resonant with Lawrence.)

Uranus in Libra in the 11th gave him radical insight into social hypocrisy and a boldness to confront it. It likely contributed to both his ideological clashes and his urge to defy convention. In trine to Pluto in Gemini, it sharpened his intellect and deepened his need to provoke.

Pluto in the first decan of Gemini — mental revolution — appears in only a handful of historical charts. In the 8th house, Pluto feeds Lawrence's relentless drive to probe life's hidden forces: sex, death, power, and transformation. His fascination with the unseen shaped a writing style that pierced social taboos and revealed the soul's darker desires.

Neptune in Taurus in the 7th added romantic idealism, enriching his fiction with mysticism but often clouding personal boundaries. He yearned for a love that was both sacred and sensual—and struggled to separate the two.

D.H. Lawrence's chart is strikingly elevated, with all ten planets above the horizon—marking a life lived in full view. He could not escape the public stage; every triumph, exile, and controversy unfolded with mythic weight, echoing the labors of Hercules. His was a soul destined for visibility.

The world fears a new experience more than it fears anything. Because a new experience displaces so many old experiences. (Letters)

D.H. Lawrence vividly embodies the second decan of Virgo—where intellect is tested by reality. His chart reveals a relentless truth-seeker: a Scorpio Ascendant piercing deeply, a Virgo Sun–Mercury–Jupiter stellium sharpening clarity with precision, and a Leo Midheaven demanding recognition. He transformed hardship—loss, exile, censorship—into a voice that challenges and awakens. Like Hercules, he wrestled with inner and outer tensions. His life through struggle becomes a guiding light for those who live fully and write boldly.

A single line speaks of his essence: *Life is ours to be spent, not saved.*

And another testimony, raw and urgent, cries out: *I want to live. I want to feel. I want to break open the self and meet the world at its edge.*

This was the voice of a man who summoned the second decan of Virgo to its highest expression—a life forged in trial, lit by conviction, and spent in pursuit of truth.

This is the alchemy of experience.

[AI was used to check for grammar, clarity, and feedback for potential refinement areas.]

(Continued on page 10)



*You never know how strong
you are until being strong is
your only choice.*

— Bob Marley



(Continued from page 9)

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<https://www.dh-lawrence.co.uk/>

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<https://en.wikipedia.org/wiki/Decan>

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The divinatory significance
of the Seven of Swords is loss
of honor, or business failure...
the inner interpretation is
Experience.

— C. C. Zain
CS VI, *The Sacred Tarot*

Spiritual Astrology: Experience (Continued from page 1)

ond earth sign, Virgo archetypically represents the descent of spirit into matter and the principle of reaping as we sow. The allegory that Zain (1997) most completely analyzes in this sense is the story of The Creation of Man and Woman in the Holy Bible as detailed in the earliest chapters of the Book of Genesis (*New International Version*, 2025, *Genesis 1-3*). As the tale is told in the Bible itself, this event is shrouded in darkness and negativity, casting Eve as the cause and culprit of the entrance of sin into the world. However, Zain's (1997) explanation is far more uplifting, and in particular casts Eve in a completely different light.

As Zain (1997) explains, in this tale Adam represents the immortal ego, the limitless potentiality that vivifies and animates all life. In other words, Adam represents the principle of Spirit. On the other hand, Eve represents the material world, the broad and bountiful bosom of Nature that provides a dwelling place for Spirit. In other words, Eve represents the principle of Matter. The serpent, an ancient symbol of evil, but also of renewal, transformation, growth, and wisdom, "tempts" Eve into partaking of the Tree of the Knowledge of Good and Evil, who

then enlists Adam in her cause. Metaphorically, this can be interpreted as Adam, or Spirit, uniting with Eve, or Matter, in order to learn and develop through the gift of life's multiplicitous experiences. Recast in this manner, Eve is converted from the weak-willed source of original sin into a daring, fearless heroine that makes the fundamental transformation from unbearable ignorance to abiding wisdom possible.

Furthermore, as the harvest sign, Virgo reminds us that at all times we are sowing seeds in the fertile soil of our own consciousness. If we sow good seeds, then we shall gather good fruits. In other words, virtuous thoughts, feelings, words, and actions establish the conditions for virtuous experiences. On the other hand, if we sow bad seeds, what else can we expect to reap but sour, distasteful, and disfigured fruits? In other words, vicious thoughts, feelings, words, and actions just as effectively establish the conditions for vicious experiences. For this reason, the Leading Text of Virgo is, "If a Man Sows Discordant Thoughts He Will Reap Painful Experiences, But if He Sows Thoughts of Harmony He Will Garner Success and Happiness" (Zain, 1997. p. 137).

(Continued on page 11)

In a similar fashion, all three of the decanates found within Virgo elucidate important aspects of these two main messages. The second decanate of Virgo is called *Hercules*, who many will know is an archetypal Greek hero most famous for his successful completion of 12 arduous, increasingly difficult, and seemingly impossible labors. As Virgo is the sign of labor, it is fitting that its second decanate should develop one of this sign's main messages, especially as the tale associated with Virgo, The Creation of Man and Woman in the Holy Bible, introduces this concept for the very first time. As the tale is told in the earliest chapters of the book of Genesis (*New International Version*, 2025, Genesis 1-3), when God first creates humankind, He places the first man, Adam, and the first woman, Eve, in an idyllic paradise known as the Garden of Eden, seeing to it that all their needs are met. It is only when Adam and Eve disobey God by partaking of the Tree of the Knowledge of Good and Evil that they are cast out of Eden and must begin to toil and labor for their sustenance for the first time. The exploits of Hercules, the ancient Greek hero tasked with completing 12 daunting, seemingly unachievable tasks, communicate the message of this decanate exceedingly well.

As Zain (1997, p. 137) so eloquently and sagaciously explains in this section of *Spiritual Astrology*, no sign of the zodiac is good, and no sign of the zodiac is bad. Rather, each sign represents a distinct, yet complementary expression of the universal life force that we call Spirit. Similar to the Knights of the Round Table of King Arthur fame, one of the reasons that the zodiac is depicted as round is to intimate that all of its signs are of equal

value, worth, and utility. In this section, Zain analogizes the 12 Labors of Hercules to the 12 signs of the zodiac. If you will recall, in his earlier discussion of the symbolic meaning of Cancer, Zain (1997) explains that the zodiac itself is representative of the Cycle of Necessity through which we all must pass in order to gain experience as we learn, grow, and develop. And as we pass through this cycle, as represented by the zodiac, or alternatively in this case by the 12 Labors of Hercules, there is no form of work that is any better or any worse at converting the raw materials of life (i.e., our experiences) into spiritual growth and development. Rather, any and all of the experiences of life have equal validity and power to spur spiritual growth when viewed and understood from the right angle. For this reason, the leading text of this decanate is, “Perform Conscientiously Whatever Work Comes to Thy Hand, and Because of Thy Experience, Greater Things to Perform Will Be Given Thee” (Zain, 1997, p. 146). Just like Hercules, then, we can become the heroes of our own stories when we take on even the most seemingly insurmountable challenges of life, no matter how vast or varied they may be, with courage, poise, and indefatigable perseverance.

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*The only source of knowledge
is experience.*

— Albert Einstein



The Egyptian Roots of The Brotherhood of Light Series:

Part 7 - Horus: The Evolution of Self-Consciousness from Rational to Divine

Rational Consciousness

*A state of inner awareness
unique to rational beings in
which truth is directly
realized without the need for
external proof. In this state,
intuition operates with
certainty and reliability,
bringing a profound
conviction of the eternal
nature of spirit and the
immortality of the soul. Once
experienced, it dissolves all
doubt about life after death
and affirms the soul's
ongoing progression.*

— paraphrased from
C. C. Zain

CSIII, *Spiritual Alchemy*

by J. A. Miller, PhD, Hermetician

“The chief function of life in the human form is to confer self-consciousness.” [1]

Introduction

In this series, we have been testing the hypothesis that, in accordance with our traditional understanding that the Brotherhood of Light has its origin as a secret society in Old Kingdom Egypt, the main teachings of the BOL Spiritual Tradition have been intentionally encoded in the theological icons and stories of the gods of the Heliopolitan Ennead. This is a group of 9 main gods (Ra, Shu, Tefnet, Geb, Nut, Osiris, Isis, Set, Nephthys), plus a few others (Nun, Anubis, and Horus), who are the offspring and descendants of the sun god Ra. It was this group of gods that was promoted by the priests of Heliopolis who comprised the “theocracy,” from whom the BOL adepts separated themselves at the end of the Old Kingdom.

Our hypothesis predicts that there should be a natural and easy correspondence between the inter-related gods and stories of the Heliopolitan Ennead and the main doctrines of the BOL which are likewise inter-related.

Recap of Parts 1-6:

In Part 1, we introduced the hypothesis itself that BOL teachings are contained within the theological icons and stories of the Heliopolitan Ennead. We also provided a “theological map” of the correspondence of the Heliopolitan gods and BOL doctrines [2].

In Part 2, we introduced the interpretive “key” that Elbert Benjamine (CC Zain) provided that allows us to decode the Heliopolitan theological icons and stories. That interpretative “key” is his observation that Osiris symbolically represents the twin souls and that the story of Osiris’ death and resurrection was a theological allegory that referred to the BOL doctrines of the separation and reunion of the twin souls [3].

In Part 3, we examined the “Osiris Myth” which contains a number of stories regarding Osiris and his relationship with the other Heliopolitan gods. Here, we introduced the idea that these other gods

(Continued on page 13)

and stories of their relationship with Osiris might also represent other BOL teachings that are related to doctrine of the separation and reunion of the twin souls [4].

In Part 4, we demonstrated that Nephthys, the goddess of descent, and Isis, the goddess of ascent, represent the descent and ascent phases of the Cycle of Necessity [5].

In Part 5, we decoded Set, the god of war-chaos-disharmony and husband of Nephthys (who represents the descent phase of the CON). Set is said to have “killed” Osiris and then dismembered him into 14 pieces. It was shown that Set represents the polarization of the soul sphere’s life energies in the descent phase of the CON that results in the separation of the twin souls (i.e., the “death” and “dismemberment” of the single soul sphere). Additionally, Set represents the resulting disharmonies that accumulate in each of the separated twin souls [6].

In Part 6, we examined Anubis, the god of mummification and son of Nephthys and Osiris, who was said to have been given to Isis (who represents the ascent phase of the CON) and was raised by her. It was demonstrated that Anubis and the mummification process represents the BOL teachings regarding incarnation of the soul into the

mineral, plant, and animal levels along with the corresponding evolution of consciousness from the chemical consciousness (at the mineral level) to simple consciousness (at the animal level) [7].

In the present installment, we shall now examine Horus, the god of the sky and son of Osiris and Isis. We will show that Horus represents the BOL teaching regarding incarnation into the human level and the attainment and evolution of self-consciousness from rational consciousness to divine consciousness - the state of which unites and is enjoyed by the reunited twin souls.

Horus: God of the Sky

Horus is a god of the sky and is also associated with the sun. He was born of a

miraculous union between Isis, who, through her magic, was able to temporarily resurrect Osiris after his death and dismemberment. Most often, Horus is depicted as a falcon or a falcon-headed man. His typical headdress is the double-crown of Upper and Lower Egypt or a sun disk. In one of his forms, he merges with Ra and is known as “Ra-horakhty” which means “Ra, who is Horus of the Two Horizons.” As god of the sky, the sun was considered to be his “right eye” and the moon, his “left eye.” Horus was strongly associated with kingship and thus with the pharaoh who represented Horus on Earth.

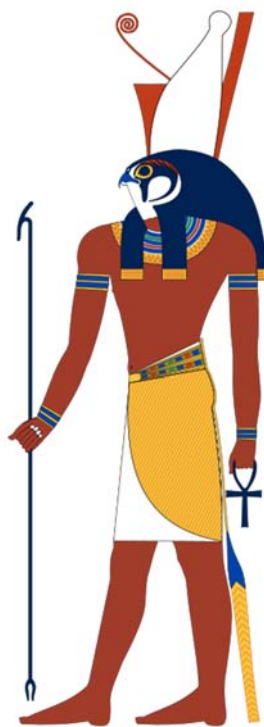


Figure 1. Horus, God of the Sky depicted as a falcon-headed man wearing the double-crown of Upper and Lower Egypt.

Cosmic Consciousness

A higher state of awareness in which the soul enters into sympathetic union with universal life, realizing its oneness with all beings and its part in the divine plan. It brings illumination, direct knowledge of nature’s laws, and an ecstatic sense of peace, joy, and fulfillment

— paraphrased from
C. C. Zain
CSIII, *Spiritual Alchemy*

(Continued on page 14)



Divine Consciousness

The highest state of awareness attainable by embodied man, in which the soul functions through a fully developed spiritual body and receives illumination from the spiritual plane. In this state, the ego enters into union with the Infinite, perceives the Divine Intention, and clearly understands its role in the Divine Plan. It brings ecstasy, direct communion with exalted intelligences, remembrance of the soul's full history, and continuous guidance that directs all actions toward the greatest good.

— paraphrased from
C. C. Zain
CSIII, *Spiritual Alchemy*

The eye of Horus is known as the “Wadjet” and is associated with protection, healing, and rejuvenation. When he came of age, he engaged in a series of contests and battles with Set to avenge the murder of his father, Osiris. The story of this is known as the “Contendings of Horus and Set.” The contest between them was evenly matched. However, a decision of the council of the gods of the Ennead awarded the victory to Horus. Upon his victory, he completed the full resurrection of his father, Osiris, and ascended his father's throne.

Horus: Decoded

We will begin our decode with understanding why Horus is depicted as a falcon or a falcon-headed man and is considered to be the god of the sky.

In our last installment of this series, we found that Anubis was the “offspring” of an “affair” between Nephthys, who dressed herself up as Isis, and an unwitting Osiris. Osiris, as Zain revealed, represents the twin souls. Nephthys, as we saw in Part 4, represents the descent phase of the CON. What is the result or “offspring” of the interaction between the descent phase of the CON (Nephthys) and the separated twin souls (Osiris)? It is incarnation into the physical realm which begins at the mineral level.

Incarnation into the physical realm is the “bottom” of the CON which then begins the ascent phase. Thus, “Anubis,” god of mummification, is born. But, Nephthys, being the wife of Set, could not keep Osiris and so he was given to Isis to raise as her own. Being that Isis represents the ascent phase of the CON, we can now understand why it was said that Anubis,

after his birth, was given to Isis to raise as her own for, indeed, now the soul begins its ascent. Anubis thus represents incarnation into the mineral, plant, and animal realms and the corresponding evolution of consciousness from chemical consciousness to simple consciousness. Most notably, Anubis is depicted as a jackal, which is an earth-bound animal. It is at the animal level that simple consciousness is attained. At this stage of development, the incarnated soul is still “impersonal” and “incomplete” – not yet ready to leave the physical realm. It is yet “Earth-bound.”

It is said that it was the affair between Nephthys and Osiris that angered Set and motivated him to kill Osiris. After killing him, Set then cut Osiris into 14 pieces and scattered the pieces all over Egypt. Both Isis and Nephthys were distraught and searched all of Egypt to find, collect, and reassemble the scattered pieces. This is a quite fitting allegorical story since it is within the CON (represented by Nephthys and Isis) that the single soul sphere “dies” and is “dismembered” into the two twin souls (the “death of Osiris”) which are then “put back together” when they are ultimately reunited (the “resurrection of Osiris”).

In looking for and collecting the scattered pieces of Osiris, Nephthys and Isis were able to find 13 pieces, but the last piece – the phallus – was missing. In one version of the story, Isis used her powerful magic to fashion a golden phallus. These 14 pieces were then brought to Anubis who reassembled and wrapped them in bandages making Osiris the first mummy. With Osiris, now complete, Isis turned herself into a kite (a type of falcon-like bird) and with her wings created “breath” enough to temporarily revive Osiris and thus to conceive

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their son. Thus, Horus – the falcon-headed god of the sky, was born. However, the complete resurrection of Osiris would



Figure 2. Horus, depicted as a falcon with a sun disk.

have to wait until his grown son could avenge him by attaining victory over Set.

Decoding this story, here we see an interaction between the separated twin souls (Osiris) and the ascent phase of the CON (Isis) that results in a special or “magical” conception – indicating that this particular conception is different than the others. Just as the interaction between Osiris and Nephthys, resulting in the “birth” of Anubis, represented the incarnation of the soul into the physical realm, likewise the interaction between Osiris and Isis, resulting in the conception and birth of Horus, also represents an incarnation into the physical realm. However, the unusual and “magical” nature of the story of Horus’s conception indicates that this particular incarnation is special in some significant way.

Looking to the BOL doctrine regarding incarnation into the physical realm, we do

find one that is quite different than the others. It is the incarnation of the soul into the human level. This incarnation into the human level is truly special and different because it only happens once, not repeatedly as does incarnation into the mineral, plant, or animal levels. Therefore, we can easily see that the conception of Horus must represent incarnation into the human level and, with it, the attainment of self-consciousness.

In terms of the evolution of consciousness, it is at the human level that the soul is finally complete and “personal” - and is a morally responsible agent. It is the human, self-conscious soul that now can evolve the higher states of rational, cosmic, and divine consciousness. With these higher levels of consciousness, the human soul can be said to truly “soar” above the abilities of the impersonal soul acquired in the mineral, plant, and animal realms. The human self-conscious soul is no longer “Earth-bound” and will never incarnate again into the physical realm. Instead, it will continue its ascent into the “heavens” of the astral and higher realms as it approaches ever closer to the “Spiritual Sun.” In light of this BOL teaching, we can now understand why Horus is depicted as a falcon, god of the sky, not bound to the Earth, who, with its wings of developed higher consciousness, can ascend further into the ‘heavens’ above to seemingly “disappear” into the Sun!

After his birth, Isis protects and raises Horus. When he becomes of age, he insists on avenging his father Osiris by doing battle and defeating Set. The stories describing this are collectively referred to as “The Contendings of Horus and Set.” They encode the BOL teachings regarding spiritual alchemy, in which the human self

(Continued on page 16)

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-conscious soul in evolving the higher states of consciousness (Horus) must engage in the “struggle” or “battle” of overcoming its chaotic and disharmonious energies (Set) in achieving the Great Work of reuniting the twin souls (fully resurrecting Osiris). This will be the subject of the next installment of this series.

About the Author

J. A. Miller, PhD is an anthropologist, scientist, researcher, and Hermetician with a longstanding avocational interest in Egyptology and Western Esotericism. The contents of this article reflect the results of the author's personal study and research, as a Hermetician, which Elbert Benjamine and T. H. Burgoyne encouraged to supplement the foundational BOL materials that they left to all.

Footnotes and Citations

- [1] see C. C. Zain, Course 3, *Spiritual Alchemy*, Chapter 5 “Higher Consciousness,” at <https://www.light.org/Higher-Consciousness-SL053.cfm>
- [2] For Part I of this article series, “An Overview of the Heliopolitan Ennead and BOL Theology,” see *The Church of Light Quarterly*, Volume 98, Issue 3, pp. 15-20, at <https://www.light.org/pdf/archives/quarterly/2023-summer-web.pdf>

- [3] For Part II of this article series, “Elbert Benjamine's Key to Decoding the BOL Doctrines in Heliopolitan Theology,” see *The Church of Light Quarterly*, Volume 98, Issue 4, pp. 16-21, at <https://www.light.org/pdf/archives/quarterly/2023-fall-web.pdf>
- [4] For Part III of this article series, “The Osiris Myth,” see *The Church of Light Quarterly*, Volume 99, Issue 1, pp. 16-21, at <https://www.light.org/pdf/archives/quarterly/2023-24-winter-web.pdf>
- [5] For Part IV of this article series, “The Cycle of Necessity,” see *The Church of Light Quarterly*, Volume 99, Issue 3, pp. 13-17. <https://www.light.org/pdf/archives/quarterly/2024-summer.pdf>
- [6] For Part V of this article series, “Seth – The Energies of Life,” see *The Church of Light Quarterly*, Volume 100, Issue 2, pp. 14-18. <https://www.light.org/pdf/Quarterly/2025-spring.pdf#page=14>
- [7] For Part VI of this article series, “Anubis: The Evolution of Consciousness from Chemical to Simple,” see *The Church of Light Quarterly*, Volume 100, Issue 3, pp. 13-17. <https://www.light.org/pdf/Quarterly/2025-summer.pdf#page=1>

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Many nations of antiquity were familiar with the tradition of the immaculate conception; and the Christian account was borrowed directly from Egypt... For thousands of years in Egypt it was taught that Isis, conceiving immaculately, gave birth to Horus, the Sun God. The Egyptian Virgin is often depicted with a New Moon in her arms, instead of the baby Jesus, which was substituted when Isis became an object of Christian adoration.

— C. C. Zain
CSVl, Sacred Tarot

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