



The Silver Key

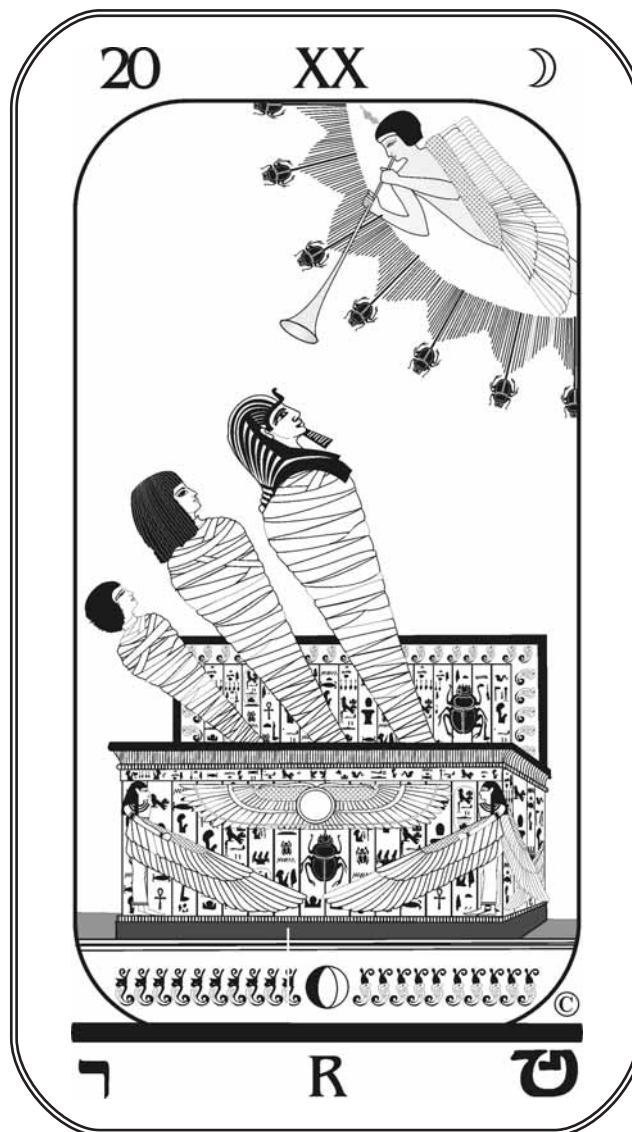
The Astrological Significance of Each Egyptian Tarot Card Part XXI, The Sarcophagus

Elbert Benjamine

First printed in *American Astrology Magazine*
September 1938

The position of the Moon in a birth chart maps that thought structure within the astral body which affords the most open avenue by which impressions and information find access from the outside world to the unconscious mind. The Moon-sign thus indicates the type of experiences most easily received and most readily assimilated by that unconscious mind. And thus, the general trend of the mental activity is shown by the Moon. But the method and facility with which such thoughts, and those arising from the character and the personality, express is markedly determined by the sign occupied, and the aspects made, by Mercury.

As the birth chart is a map of the soul, or unconscious mind, showing its thought organization at the moment of birth, every planetary position in it and every aspect is significant of its structure. But as the Moon position is the easiest avenue of access to the unconscious mind, when



some one orb is sought to symbolize this inner plane organization of thought and feeling, which alone survives the dissolution of the physical body, this luminary is the one chosen.

Thus when the Masters of olden times desired to explain, in the language of symbolical pictograph, that man survives beyond the tomb, and that family ties continue on the inner plane, they expressed these ideas in the tarot design of Major Arcanum XX, which is associated with the Moon.

The symbolism of this Moon tarot card, which is here illustrated, is simple and most obvious. A spirit in an aureole above sounds the trumpet of resurrection, and a man, woman and child, still wrapped in their winding sheets, arise from a sarcophagus. The conspicuous conventionalized wings indicate the overshadowing of a benign deific intelligence, and is used commonly wherever it was

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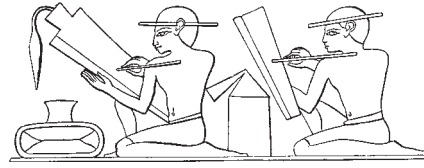
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Editorial

Change

 Christopher Gibson

“Security is mostly a superstition. It does not exist in nature, nor do the children of men as a whole experience it. Avoiding danger is no safer in the long run than outright exposure. Life is either a daring adventure or nothing.” - Helen Keller

For a little over a year now life has been a daring adventure for everyone working at Church of Light headquarters. In February 2005 we purchased a new property in Albuquerque. By August we left the apparent security of Southern California and set out on the adventure of moving Church Headquarters into its new home. Not only did our offices move, but at the same time like a game of musical chairs each of us who work at headquarters moved our own homes. Since last summer it has felt as though some unique conspiracy has engaged us all in remodeling and landscape renewal simultaneously with the process of landscaping Church of Light headquarters.

Throughout the chaos and confusion of contractors and workers, demolition and construction, we have continued to work at the business of managing the Church of Light. As any gardener knows once you start disturbing the soil both crops and weeds have the opportunity to grow. Fortunately for us, amidst the disruptions in our personal and professional environments we have brought forth remarkable fruit. The Elizabeth D. Benjamine Memorial Garden is nearing completion. Soon the plants will be in the ground and continuing a growth cycle of their own that will provide pleasure to many in the years to come.

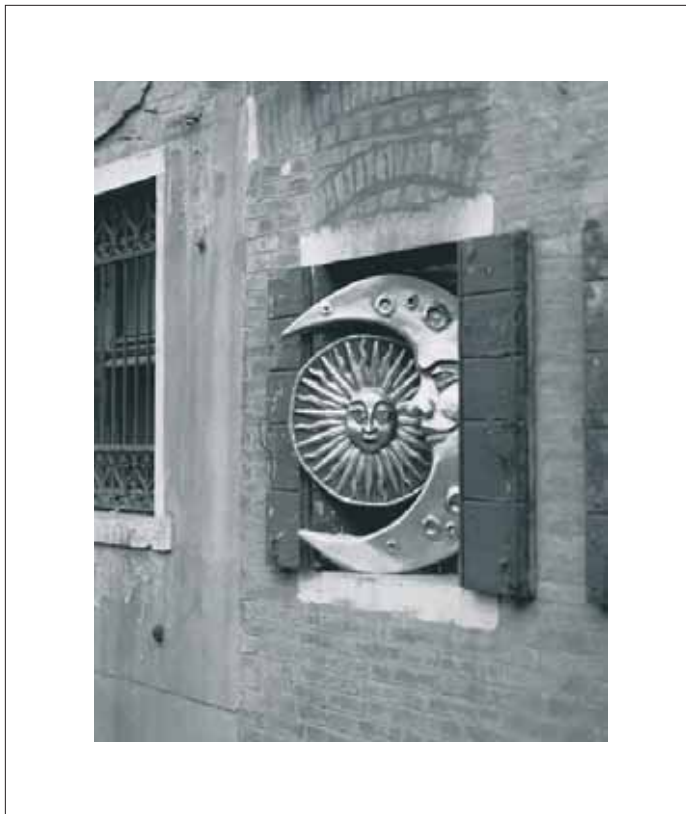
Tarot Arcanum XX portrayed on the front page of this Quarterly is the pictured symbolism of the energies of the Moon. These domestic energies express as home, nurturing, family, growth, and evolution. We have just passed the year mark since the Church moved into its nurturing new

home. Through classes, services, and seminars we have developed a family of well-wishers who are now members and passing the courses. Our membership at large is also evolving. This has been a record year for members advancing to the level of Hermetician.

A major accomplishment in the last year was publishing The Sacred Tarot in a handsome hardbound format. Currently we are working on getting the remainder of the lessons similarly formatted in order to eventually publish a complete set of hardbound books. A colored deck of the Egyptian Tarot is also in the works.

Another daring adventure of the past year has been the reactivation of

The Order Of The Sphinx (TOOTS). The Order has taken up the task of coordinating the 2007 Church of Light Convention to be held June 22 – 24 in Albuquerque. You can read more about this exciting event in this issue. Hopefully you the membership will be up for the daring adventure of learning and exploring with us at the convention next summer. ☸

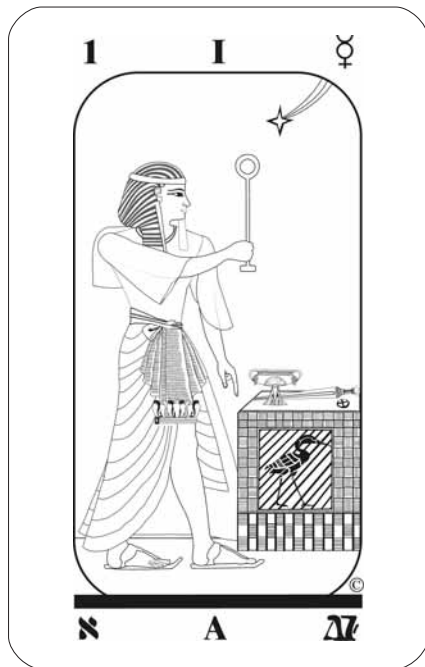


Stellarian Cosmology

On The Nature of Numbers

Peter Tourian, Hermetician

Numbers are familiar, in one sense or another, to every individual. They are used to count, make change, or purchase a home. What is not as well known is that in the minds of the ancients, numbers were not simply quantities, but also qualities. Each number possessed a basic energy, which could not be confused with any other. It is in this vein that I begin to write today. Through investigations, I have come to a point of satisfaction as to how to generally summarize the ancient conception of numbers, not only as quantities, but as archetypes.



Where else to begin when speaking of number than with “One”? “One” is a Unified field, it is complete and perfect, and is not broken or divided in any way. Perhaps one can think of “One” as the undisturbed surface of a pond. Its nature is uniform, potentiate. All things emanate from the One. In this sense, “One” is most closely aligned with the Source and Creator of all things, God. While “One” certainly cannot be God, as God is greater than any label, and cannot be quantified or qualified, “One” is the number that best represents God, in the sense that the Lord is Perfect and Universal in Scope.

Perpetuating existence simply as “One” however, is limiting, in the sense that so long as everything is uniform, nothing else may exist. For whatever, reason, the Lord deemed it

meet that manifestation and Creation should occur. The argument that will be followed and elaborated in this essay is that The Lord (1) divided (2) in order to interact (3), thus forming Reality (4). As we shall see, while this may or may not entirely summarize the thinking of the ancients, it is taken by the author as a good start.

Following the argument above, then, the Lord deemed it meet to create a Universe of multiplicity from the uniformity of the unmanifest state. The first logical step, then, is to portion off a part of the Universal Substance called “One”, thus yielding “Two”. That is, in order to introduce difference and duplicity into the world, the Lord divided against itself. This initiated that quantity that we call “Two”. “Two” then, introduces the concepts of polarity, opposition, and separation. And it is in this framework that we compare it to “One”. Now, “One”, as the first of all the numbers, must be positive to anything that comes after it. While in its unmanifest state, there was no label that would be appropriate to give to “One” (as any label must be compared against

something else for any utility), once “Two” was created, then “One” takes upon itself a relative term as positive to “Two”, its negative. Thus, “One” and “Two”, when they are in actual manifestation, form the archetypal examples of Positive



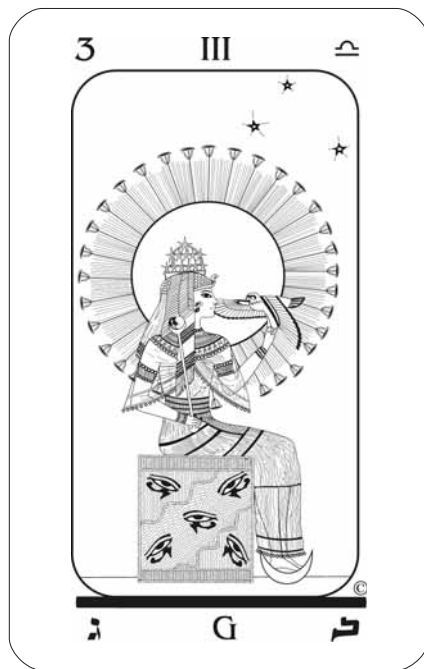
(1) and Negative (2). Thus, at this point in the State of Creation, there exist two oppositions, but there is not yet interaction.

As ideas, as premises completely, consider White and Black. They are polar opposites. And as such, there is no hint of White in Black, nor Black in White. They are as far apart ideologically as possible. Thus, in this primitive state, when only “One”

and “Two”, or Positive and Negative, exist, there is yet no interaction. It is only with the advent of “Three” that any interaction whatsoever becomes possible. “Three” is the bridge that overcomes the gap between opposites of all sorts. It is the point of compromise between all such polarities. If we con-

sider White as “One” and Black as “Two”, then “Three” is Grey. It is the meeting point of all opposites. If “One” is Positive, and “Two” Negative, then “Three” is Neutral. If “One” is Acid and “Two” is Base, then “Three” is neutral once again. The list goes on and on.

It is with the advent of “Three”, which in its mathematical operation is formed of the combination, or sum, of “One” and “Two”, that communication between the opposites formed with the advent of “Two” is possible. Thus “Three” represents equilibrium, compromise, balance. It is the midpoint of extremes, and as such allows the Creation to come fully into being. Verily, in virtually all religions, the “Three” is essential to the platform of Creation. While God (as most closely demonstrated by “One”) stands back of and prior to Creation, it is only with the Trinity that Creation itself becomes possible. That is, “Three”, as the mediator between extremes, allows not only diverse ideas, such as White and Black, to exist, but also an interaction between them. It is with this interaction that things are formed, and that communication of any sort occurs.

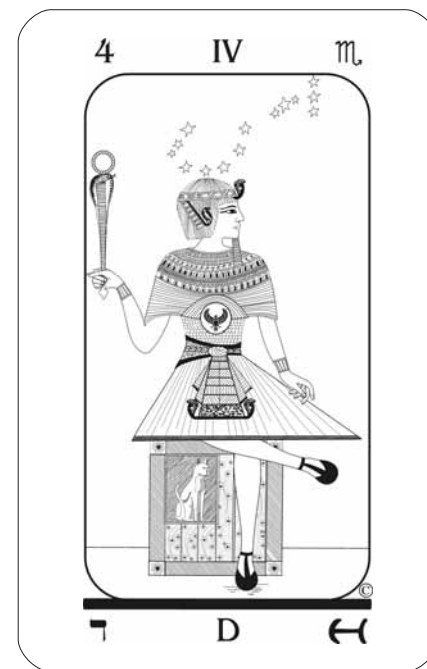


Recall that it is one of the premises of this paper that “The Lord (1) divided (2) in order to interact (3), thus forming Reality (4)”. This then gets us $\frac{3}{4}$ of the way towards our goal. And as we shall see later, each of the other single digits (1-9) merely repeat this first basic pattern of positive, negative, neutral, varying only upon the level in which this occurs.

“One” then, represents the Positive Creative Force that is back of all Creation. “Two” represents the Vessel, as it is called in Kabbalistic literature, that provides a fertile soil for the action of “One”, and “Three” is the outcome of the union of “One” and “Two”. Following “Three” is the number “Four”. Now, “Four” has a dual nature, in the sense that it describes the end result of one process, as well as the beginning of a second. If we imagine “One” as a Father, Positive in its nature, and “Two” as a Mother, negative in her reception of the creative potentialities of the Father, then “Three” would represent their offspring, the child that results from their union. That child is, genetically, partially derived from its father and partially from its mother, and thus assumes a neutrality between them. Of course the sex of the child is not neutral, but in the sense that the child is comprised of portions of the father and portions of the mother, it is such.

This triad, though, Father, Mother, Child, introduces a new group, called the

Family. The Family is unified in its experience, yet composed of several individuals. Thus as the same time, the Family is singular and several. This new unity, comprised of Father, Mother, and Child, describes the nature of “Four”, which is in one sense a repetition of the original positive energy, as representing a singularity of a different order, and in another sense, a new and more complex creation, the result of the interaction of the triad preceding it. All of the single digits that come between “Three” and Ten, then, are but repetitions of the initial three energies established by the



the original positive energy, as representing a singularity of a different order, and in another sense, a new and more complex creation, the result of the interaction of the triad preceding it. All of the single digits that come between “Three” and Ten, then, are but repetitions of the initial three energies established by the

first three digits. They do, however, differ in the complexity of their expression.

There is another vantage point from which we should observe “Four”, however, and that is as has been expressed through the Four Element system of the ancients, the Divine Name of God of the Jews, YHVH, and even the Tetraktys of Pythagoras. Perhaps the easiest way to penetrate this idea is to consider it geometrically. The simplest geometric form (if we can even call it that) which can be drawn is the point. This is the initiation of all creation, and is synonymous with “One”. It represents the potential to exist, but not existence itself. If we move that point relative to itself, we arrive at the first one-dimensional structure, the line. The line has length, and two directions, but no other dimensions. It represents two, as two limits must necessarily encase one dimension. The only form of motion that is possible, as well, is a vacillation between two extremes, which well describes our previous conception of “Two”.

If that line is again moved against itself, it describes a flat surface, the first plane figure. To keep things simple, we will consider this as a square, though it could also be a rectangle of any size. Thus, in order to encompass a two-dimensional form, one that has length and width, but no depth, three limits are required. Finally, consider that this plane figure, a square, is moved against itself. The object that is formed, a cube, is the first three-dimensional figure. It is the first entity that has length, width, and depth. As such, it is well descriptive of our world, which is three-dimensional in character. While modern science discusses four dimensions and above, in the world in which we live, which is a three dimensional world where objects occupy space, I cannot speak with any degree of understanding regarding this.

Thus, we see that in a three dimensional world, four limits are necessary to define any object. The same line of reasoning applies to the formation of a point, line, triangle, and tetrahedron, or a point, line, circle (if the line is rotated), and sphere. In all cases, four limits are needed to describe a three-dimensional world.

There are occult reasons that go beyond these as well, but it is not my place here to discuss or describe these. The student, in his or her own due time, will come across this four-fold schema as it relates to such things. Here, however, we have the justification for the four element system of the ancients, which I hope you will see by now was not so simplistic a view as one may have supposed, the Tetragrammaton of the Jews, and the Tetraktys of Pythagoras. That is, in a three dimensional world, it requires no less than four steps to go from potentiality (as represented by “One”) to actuality (as represented by “Four”). This then, demonstrates the basic thinking of our ancestors, and as will hopefully be shown, forms the basis of our entire numerical system.

The importance of the first three quantities, and the return to unity represented by “Four”, are essential to the under-

standing of number theory as it was created and propagated by the ancients. Note that $1+2+3+4=10$. Considered figuratively, in order to actualize anything in the Universe, it is necessary first to formulate it, incubate it, after which it will be born. This triad results in a new unity of a higher order. The equivalence that may be drawn between 4 and 10 in our number system can be no accident. The ancients used two numerical operations to relate numbers to each other. In Theosophical Reduction, the integers of a number are summed until they reduce to a single digit number. This is the basis of the argument that in truth there are but 9 archetypes, all numbers beyond this being reducible to a single digit, and therefore possessing the basic quality of that number. For example, the number 843 is composed of an 8, 4, and 3. $8+4+3=15=1+5=6$. Therefore, the number 843 has the quality of the number 6, which will be described shortly. All composite numbers can be reduced so. This plays an important part in simplifying the numerical statements of our spiritual ancestors.

The second mathematical operation used by the ancients is called Theosophical Addition, and has already been demonstrated. In Theosophical Addition, the numbers up to and including a chosen number are summed, and then reduced by Theosophical Reduction to a single digit. This process allows us to demonstrate mathematically the relationship between 4 and 10.

$$4: 1+2+3+4=10=1+0=1$$

$$10=1+0=1$$

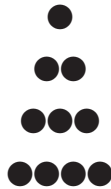
Therefore, in one way or another, though obviously not literally, 4 and 10 are related to each other. They are, in their own unique ways, each a return to the Unity represented by 1. Summing 7 will also reveal that generally, as we have already described, there are but three basic archetypes, even the single digits 4-9 being repetitions of these basic 3. We will investigate later why then we use 9 digits to count rather than three.

$$7=1+2+3+4+5+6+7=28=2+8=10=1+0=1$$

Applying the same techniques to any number removed by three from 1 will reveal the same pattern: that every third digit is a return to the unity. In the same way, every third number from 2, such as 5, 8, etc. will be repetitions of the energy of opposition. And finally, every third number from 3, such as 6, 9, etc. will demonstrate the qualities of 3, the resolution and reunion of opposites.

A final note should here be added regarding the number 10. It is, in numerical symbolism, the perfect return to a unity of a different order. The circle, which has been used from time immemorial to represent a completed cycle, is linked to our symbol for unity, 1. The fact that the 1, however, is followed by a circle, representing the completion of one cycle, tells us that 10 is indeed a unity, but one of a higher order.

All this talk, however, of the importance of the triad begs the question, "If 3 is so important to the ancient conception of counting, why then do we consider 9 single archetypes?" (The tenth being similar to the fourth, in that it is both a completion of one cycle, and the commencement of the next.) While the numbers 4-9 are repetitions of the first three, they are so upon a different plane of action. Perhaps the easiest way to demonstrate this is with the Tetraktys of Pythagoras.



This diagram was so important to the Pythagoreans that they used to swear an oath by it:

"I swear by the discoverer of the Tetraktys, which is the spring of all our wisdom, The perennial fount and root of Nature." (*The Pythagorean Sourcebook*, p.28) As we have already mentioned, the Tetraktys is one of the manners in which the ancient spiritual teaching that Creation is made possible through the division and interaction of a whole, always allowing for movement to a new level, is relayed. If we again treat of the number 4, which represents a return to unity of a new order, and thus both a completion and a new starting point, we see that at the same time it is both composed of 4 and 10. As "Four", it represents a new unity formed of the individual components of 1,2, and 3. To clarify, remember our example of Father, Mother, and Child, creating a new unity of a higher order, the Family. As ten, it

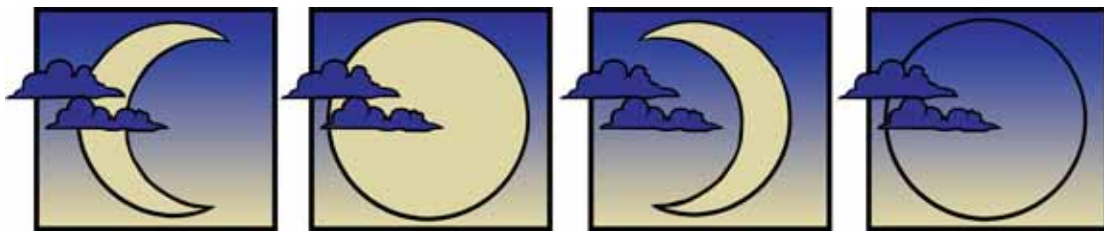
is also possible to use Theosophical Addition to show that $1+2+3+4=10$. If instead of using abstract symbols to show these numbers, we use dots, we will see that 4 is literally 10 in some ways.

$$\bullet + \bullet\bullet + \bullet\bullet\bullet + \bullet\bullet\bullet\bullet = \bullet\bullet\bullet\bullet\bullet\bullet\bullet\bullet\bullet\bullet$$

This demonstrates that "Four", as we might so wonderfully expect from our spiritual ancestors, denotes both an ending and a beginning, a completion of one phase of existence, and the commencement of a new phase withal. We ourselves still operate under a similar frame of mind when we call the graduation of a student from university a Commencement. As a graduation, it is the completion of a lengthy and demanding period of study. However, as a commencement it is also the beginning of a new phase of activity, one that holds much promise, but also new challenges and pitfalls. As there is an equivalence between 4, the completion of an old phase of activity, and 10, the commencement of a new phase of activity, we are led to believe that these concepts were somehow linked in the minds of our spiritual ancestors.

The second way in which to explain the use of 9 archetypes by the ancients is to again consider their perspective in developing such a system. There is an old occult axiom that where there is existence, there is intelligence, movement, and substance. (*Course I, Laws of Occultism*) Notice again that we witness the Trinity: Intelligence, the positive factor relates to the number 1, Movement, as an oscillation between two poles, 2, and substance, 3, as the outcome of the first two energies. In the minds of the ancients, also, there existed not one, but three planes of existence: the Spiritual Plane, positive to all others, the Mental Plane, negative to the Spiritual, and the Physical Plane, the outcome of the interaction of the first two. Put another way, Spirit, acting through Mind, creates Matter.

Recalling our axiom from before, we know that in the minds of our spiritual ancestors, in order for existence to occur on any plane, there must be present Intelligence, Movement, and Substance. Therefore, for the Spiritual Plane, that



which is positive to all others, to come into being, it requires Intelligence, Movement, and Substance of a spiritual sort. This triad relates to 1, 2, and 3. Once the Spiritual Plane exists, it is possible to begin construction on the Mental Plane. Again, the Mental Plane, in order to be complete, must possess Intelligence, Movement, and Substance. This triad relates to the numbers 4, 5, and 6, which are subordinate to 1, 2, and 3, but superior to 7, 8, and 9, the final triad. Once the Mental Plane is complete, all that is left is to install the Physical Plane, of course remembering that here too we require Intelligence, Movement, and Substance to do so. This triad relates to the numbers 7, 8, and 9, and completes our ennead. The number 10, and the return to a Unity of a higher order that it signifies, reminds us that our God is Infinite, and that therefore His Creation is as well. While it might be easier for us to conceive of “a Universe with borders”, it would not be half as much fun! We would lose the wonder and mystery that come with being a person of faith, one who believes in the unsearchable nature of God, a God that con-

tinues to amaze us with novel Creations and Displays. May the Lord our God Bless you in your efforts, and may all of those efforts be guided by that Highest Principle that asks of us to offer Good in all that we do.

Summary: We have here witnessed that all numbers are but alternative manifestations of three basic archetypes: that of Unity, as represented by 1, Division, as represented by 2, and Interaction, as represented by 3. Recall that it is one of the basic assertions of this essay that The Lord divided in order to interact, creating Reality. This three-fold nature of Creation (with “Four” representing a return to Unity of a higher order) stands back of all number theory. We have seen that there is a correlation between 4, a return to Unity of a higher order, and 10, the demonstration of a return to Unity, after having completed one cycle. And finally, we have outlined a fair hypothesis as regards the link between the three basic archetypes represented by numbers, and the 9 single digits that we use for all of our mathematical needs.



*Patrick Ramsey,
Membership Minister*

The Tablets of Aeth
Tablet The Fifth
Mars ♂

“An immense helmet on pedestal, across which a streak of lightning lashes; beside it a naked child painting pictures on the helmet; beneath, a broken sword.”

Lightning instantly reveals the clear light of truth to those who can perceive. The result of violence is death in varying degrees, but the path of life is in nurturing the masses, the paths of peace and the resolutions of the causes of war. The fruit of bad leadership is death, but how many must die?

The irony of innocence breaks the sword of war, but for how long and how many generations until it finds new roots? Then what would one write to express the disappointment of such destruction or find words to express to prevent such future upheaval?

The creative urge must necessarily direct constructive paths for the positive benefit of serving the masses, not creative ways to destroy life. The true tests of tolerance, forgiveness, compassion and their relatives are during the most trying and difficult moments. The Universe pauses and silently waits for the constructive or destructive personal and individual choice: the reaction. It is there at the moment of reaction that the lightning strikes the clear flash of revealing truth. Pay attention then and perceive in ways to learn, grow and change toward enlightened paths.

Those who design war design their own ruin and failure as evidenced by the lessons of history. When will the masses learn from history? The true legacy of violence is innocence and peace because the perpetrators either learn that the ways of violence are self-defeating or they perish in the process. Therefore use the energies and resources that would be devoted to war to nurture all peoples. ♪



From the Light of Egypt, Vol. II by T.H. Burgoyne "...The Tablets of AETH, ...constitute a spiritual astrology, a spiritual science of the stars, void of mathematics, yet possessing all the exactitude of figures, constructed on the principles of astronomy, yet expressed by the methods of the Kabbalah....."



Mars.

"An immense helmet on pedestal, across which a streak of lightning flashes; beside it a naked child painting pictures on the helmet; beneath, a broken sword."

Mars

REFLECTION

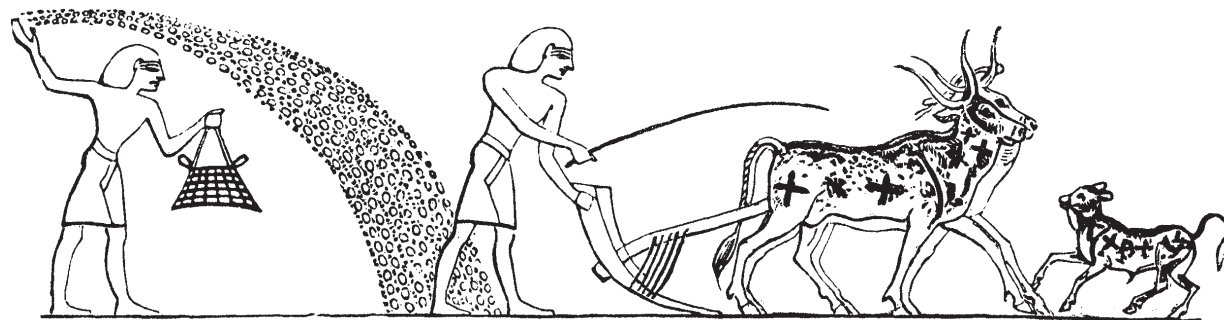
Part II, Chapter II, TABLET THE FIFTH

"Can greater irony be shown than in this astral symbol. Mars is externally represented as a fierce warrior, awful to behold; the reality, a little child, painting toy pictures on the helmet, too big for his curly head. The lesson in this is indeed, that the pen is mightier than the sword; that the big and blustering helmet will become a plaything for the child. Soon, that the sword of bloodshed, rape, and ruin, will be broken and war relegated to the past, looked at, but, as pictures, painted with hideous reality by the childhood of the race.

"The symbol also reveals the great executive forces of humanity, the child. The soul can paint, execute its ideas, its hopes and its fears in any color—the lurid red of blood, the black of ignorance and crime, or in the living light of beauty. All the same, it is the childhood of man painting its ideas in the material world."

"O child of Adam, curb the anger of Mars, that thy painting may set the dove at liberty. Let the magic of thy soul transform the savage of the desert into the angel of mercy."





Stellarian Honor Guard

April 1, 2006 – June 30, 2006

To those who financially support the work of spreading the Religion of the Stars, we are truly grateful.

Guardian Angels contribute more than \$500 in a quarter. The **Stellarian Honor Guard** includes those who contribute between \$100 and \$500 per quarter. **Regular Contributors** form the solid foundation from which the church can work and grow. Thank you.

May we all grow and prosper together!

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desired to express protection by such a higher power.

The only other conspicuous symbol is the scarab. The scarab belongs to a family of beetles whose members are common not only in Egypt but also in America. They lay their eggs in a little ball of filth which they roll along the ground to a deep hole which they have excavated in the earth. They drop this ball, which is a miniature of our terrestrial sphere, into the hole and then fill in the space above it with earth. When the larva hatch, they live on the organic matter of the ball, still deep in the ground, as man born into earthly conditions must gain mental food from sordid as well as more pleasant experiences.

But the grub of the scarab — the American variety of which when they find them in the cow pastures, as they do commonly in spring, the farmer boys call tumble-bugs — does not remain encased in the filth, nor does he stay deeply buried in the dark ground. When he has had enough food to mature, he undergoes a change, and emerges with wings. No longer is he tied to earth, and no longer does he live in filth. Instead, now he is free, like the soul after death, to fly wherever his desires shall prompt him.

Thus was the scarab sacred to the Egyptians as symbolizing that most cherished thought, that the unconscious mind of man does not perish with the change that overtakes the body in physical death, but arises from the earthly tomb and continues life, with all its better associations, in a realm above the scene of its former sorrow and strife.

And although most religions hold to the persistence of the personality after physical death, a curious paradox exists; for most of these believers have set their faces obdurately against anyone who is willing to offer definite proof that such survival is an actual fact. But I need not here mention and list the names of the many outstanding persons in the domain of material science who have taken every precaution to prevent deception, and after investigating in a thoroughly scientific manner, have publicly announced, even though they knew it meant a certain martyrdom to do so, that they had demonstrated satisfactorily the continuation of conscious life beyond the tomb.

Instead of citing these evidences which were considered proof, it seems better to point to certain things we now know

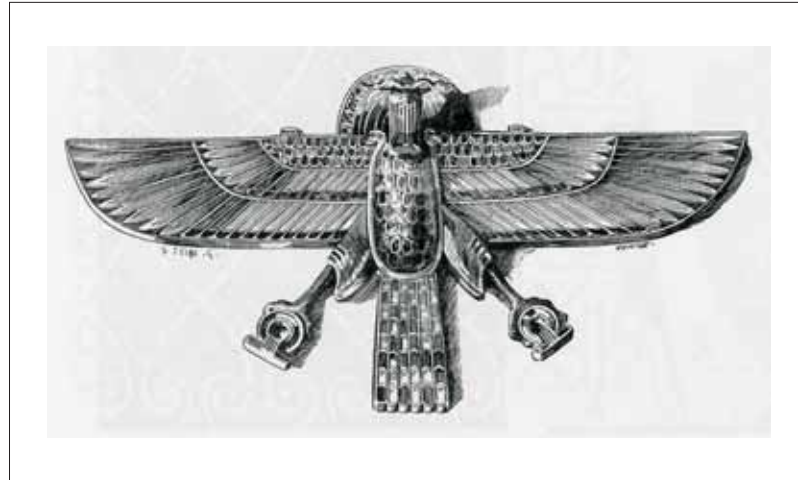
in the realm of material science as indicative of how it is possible for those after life experiences to take place, which are implied by the tarot design of the family being resurrected to continue its functions in other spheres.

Should I mention Einstein and his General Theory of Relativity, at once many people will get the impression that I am talking about something that perhaps only twelve people in the world have enough brains to understand. And I certainly am not one of the twelve who understand the complex mathematical equation by which Einstein expresses the general law which he seeks to prove; I do not even know the significance of, the mathematical symbols used.

But to understand Newton's conception of gravitation as applied to the orbs of the solar system it was not necessary to understand the complex mathematics by which he could plot the precise position of a planet in its orbit at any given time. Nor is it necessary to have much mathematical knowledge to grasp many of the outstanding implications of Einstein's theory. In fact, I feel sure that the average person, with a reasonable amount of study, can quite well grasp the significance of the principles involved in Einstein's General Theory of Relativity.

That theory was formulated in the attempt to explain observed facts in physics which classical mechanics and no previous theory could explain. It may be true, and it may be erroneous; but at least it is an aggressive attempt to find a solution to a problem that so far had not been solved by other means. It may be only part true, and thus needs alteration. But we may be sure that man's ingenuity before long will find methods of testing it more fully in an experimental way, and that as soon as such tests are devised in sufficient number, that it will become established as a part of scientific knowledge, or discarded in favor of some other explanation.

The only excuse for dragging in the controversial name of Einstein is that some of the outstanding factors of his General Theory of Relativity coincide with what is known of the inner plane on which the unconscious mind, or soul, of man functions after death. This theory holds that the classical ideas about time, space and gravitation are applicable to that



which moves with the more commonly observed velocities; but that as the velocity of light is approached, the classical laws of gravitation no longer apply, space no longer has the relations commonly assigned to it, and time slows down. A material body, for instance, moving at the rate of 160,000 miles per second, according to the Theory, would shrink to about half of its previous length. As a body requires velocity, it increases in mass also. And as a clock gains velocity, it slows down, until at the speed of light it comes to a standstill.

According to this General Theory of Relativity, "A material body cannot have a velocity greater than light. The velocity of light forms the upper limit of velocities for all material bodies."

Whether or not Einstein's theory holds up in detail, certain of its implications fit with observed occult experience. The General Theory leads us to expect that if the velocity of light were exceeded, conditions would be present not dissimilar to those revealed by our inner plane experiences, in the observed influence of planetary energies upon human life, and in the exercise of Extra Sensory Perception.

It is not implied that time, space and gravitation are non-existent on the inner plane, where I believe the velocity is in excess of light; but they certainly do take on characteristics not possessed by material bodies, the velocities of which are less than that of light. In reference to gravitation, intelligences — possessing a thought-built body of inner plane substance — are able to move from place to place almost instantly; and by changing the vibratory rate to ascend to higher planes, or descend to those lower. That is, through thought and feeling, beings on the inner plane are able to overcome gravitational resistance.

It will be remembered that last winter the Zenith Foundation conducted, in connection with a highly commendable thirty weeks radio program, a series of tests relative to telepathy and the little known powers of the mind. They were able to collect a tremendous amount of material, and to conduct mass tests, receiving over a quarter of a million pieces of mail. They have issued a little summary of their findings. In reference to time and space, I believe it will carry more weight if I quote from this summary, than merely to cite personal observation:

About space: "That distance and space are not factors in telepathic communications seems definitely indicated by careful analysis of test returns by geographical divisions."

About time: "Authenticated personal experiences indicate that time is not a factor in telepathic communication. Possession of the ability to visualize in detail events which have not happened, a phenomenon science calls precognition, seems but slightly less rare than telepathy itself."

Summing up, this excellent preliminary report points out: "As a result, listener reports on many of the tests made on

Zenith radio programs indicate a deviation from mathematical laws of chance by such a margin as to seem without question to indicate the functioning of little known mental powers. In fact, the odds against some of the test results being attributable to chance reached the amazing total of 1 to 10,000,000,000,000,000,000."

Now if Einstein is correct, or even if his assumption is correct, relative to the velocity of light being the upper boundary of that which belongs to the domain of the physical, this means that light, radiation, and electromagnetic waves, which often are classed as etheric energies, and which when traveling in space have the velocity of light, are transitional energies, right on the line between the physical world and the astral world. And all observation indicates that it is only through etheric energies — the generation and radiation of which was explained in some detail in connection with Major Arcanum I, in the February, 1937, issue of AMERICAN ASTROLOGY MAGAZINE — which have this boundary-line velocity, that the physical plane can in any way exercise an influence over the inner plane, or that the inner plane can exercise any influence over the physical.

All the physical phenomena of mediumship utilize the electromagnetic forces of the medium, and commonly of others present also, to produce whatever results take place. The electromagnetic field of force can be given a consistency, for instance, by which it can be used as a cantilever to move objects at a distance. And every physical type of séance room occurrence — levitation, etherealization, trumpet speaking, table rapping, and materialization — can satisfactorily be explained through the use of this boundary-line energy, which, whether the ether really exists or not, it is convenient to generalize as etheric.

Furthermore, all that man experiences is retained by his unconscious mind, which is an organization occupying the inner plane. Memory, or the recognition of anything apprehended by the senses of the unconscious mind, requires that the boundary between the two planes be crossed, through imparting movements to the boundary-line etheric energies, which in turn imparts them to the cells of the physical brain. And objective thought itself, because it must always utilize factors remembered, makes the crossing between the two planes through etheric energies necessary.

Let us recognize that mind and thought and a duplicate of everything of the physical world, and in addition many objects and intelligences that have no physical world counterpart, occupy the inner plane. And by virtue of the velocities customary on this inner plane that gravitation, space and time are quite different than on the physical.

But let us not make the mistake of concluding that because they are different that on that plane they are non-existent. It was once thought that the transmission of light across space, from Sun to earth, for instance, was instantaneous. No methods of testing it had then been devised. And it is true

that such a velocity as 186,000 miles per second could not be imagined a few hundred years ago.

I, along with others, find it easy to speak of the inner plane as a place of four dimensions, because the properties of things there in so many respects are those which another dimension seems to imply. But this certainly does not signify that all who thus speak of it consider time just another fixed dimension, down which our consciousness merely travels its predestined way. In a recent very fine article, nearly all of which I can endorse, the writer closes by quoting from Sir Arthur Eddington as follows:

“In a perfectly determined scheme the past and future may be regarded as lying mapped out — as much available to present exploitation as the distant parts of space. That an event has occurred is merely to say that the observer has on his voyage of exploration passed into the absolute future of the event in question. Events are no more successive than things in space. Past and present are not distinctions in reality, but only in our minds.”

The writer then goes on to say: “Read it and weep, Mr. Kelly, for Eddington says exactly what we astrologers believe, something that your ‘scientific mind’ has not yet grasped.”

I am inclined to believe, in her quite justified enthusiasm this writer may have gone beyond what she really believes; and certainly I have no desire to criticize any little overstatement, in an otherwise splendid article. But at the same time in regard to the completely FATALISTIC attitude implied, in the defense of astrology itself from critics of astrology who may use this as the basis of future attacks, I must report that I have in my file the names and addresses of 134 astrologers, most of whom are teaching astrological classes, and those who are not are practicing astrology, not one of whom believes in the view expressed by Eddington.

Even material science, when it works with electrons, photons and radiations, has no method of predicting the behavior of individuals. Things with smaller velocities, like the planets moving in their orbits, have a course that can be mapped and predetermined, as instanced by the plotting in advance of the positions of the planets at given moments of time in the astrological ephemeris. But science does not even pretend thus to be able to plot the individual action of particles having the velocity of light.

Instead, it resorts to the QUANTUM THEORY, in which STATISTICS are employed to determine from the average behavior of a group of particles the PROBABILITY that any selected individual particle will behave so-and-so. And as human character occupies a plane where velocities are even greater than light, it, should not be expected that the behavior of a particular individual can be positively predetermined. Human conduct itself is NOT PREDETERMINED by the stars or by anything else. But if an individual belongs to a certain astrological classification, the PROBA-

BILITY that his behavior under a definite astrological condition will be so-and-so may be better than 1,000 to 1.

From my own 38 years of astrological study, and the 14 years work of The Brotherhood of Light Research Department, I have become convinced that it will never be possible to predict with absolute certainty that such-and-such an event will happen in an individual’s life. More and more I become convinced that INDIVIDUAL LIBERTY exists rather than any PREDETERMINED COURSE. But I am equally convinced in regard to innumerable highly important matters of human life, that when the STATISTICS have been worked out as the Constant for a certain event or condition, that the PROBABILITY of it coming to pass as indicated by the astrological factors is much greater than one hundred to one.

Even when things are seen clairvoyantly, in the manner now termed precognition, they are NOT PREDESTINED. Our experience investigating ESP and inner plane life indicates that the PROBABILITY may be high that the matter will come to pass as clairvoyantly seen. But we have had many experiences which convince us that even here liberty of choice and action exist, and that up to the moment an event has actually transpired — no matter if powerfully indicated astrologically or perceived through precognition — there often is opportunity to prevent it, or to make it come to pass in a different manner. I should like to go on record, therefore, in this matter of looking down time as a fixed dimension of unalterable events, that I voice the opinion of many astrologers when I say that neither in the birth chart nor in progressions have we ever found anything in support of the theory of PREDESTINATION or FATALITY.

It certainly is true, that time relations change when the velocity of light is exceeded. Precognition proves that the unconscious mind, belonging to the inner plane, is able to overcome the common limitations of time. But that does not signify that events in time are unalterably fixed, merely that the unconscious mind is able to perceive the PROBABILITIES that certain things will come to pass, and that these PROBABILITIES may be very great.

Space and gravitation also undergo vast changes. Those who have passed through the sepulcher, Arcanum XX, live henceforth on the inner plane. And it is possible for them to clothe themselves through the processes of thought, to use thought to assist in the building of homes, and to move about and communicate one with another.

On whatever level of the inner plane they abide, they can walk about much as we walk along the streets or through the gardens of earth. But — and this is one of the reasons why we speak as if there were another dimension — they can also move through great distances, from one location to another, almost instantly through the power of thought.

Strangest of all — and also giving the feel of another dimension — the inner plane life is not lived on a single surface, as

is the case of earth. There are innumerable levels of existence. Yet these are not levels in the common three-dimensional sense. Instead they are vibratory levels.

The principle of resonance is the deciding-factor, not merely on what level an individual will function, but what region he will occupy at a given time on that level. We are no longer dealing with physical objects, we are dealing with velocities, the nearest approach to which with which we are familiar are those used in radio. The unconscious mind of each individual, both while on earth and afterward, is both a receiving set and a broadcasting set. But on the inner plane, when one tunes in on a condition, that implies — because space relations there are different — that he is actually there.

In the United States there are 728 licensed radio stations. Let us suppose each was broadcasting on a different frequency a program which was characteristic of the refinement or gross tastes of the particular station. This would correspond to 728 distinct levels of the astral world on each of which intelligences live, move and have their being.

If you have a proper receiving set — which in the after-life means basic character vibrations and thoughts — you could tune in on any one of these 728 different levels. And when you had thus tuned in — space and gravitation being different — you would actually be on that level taking part in its life. And while on that level, you would probably be as unconscious of what was taking place on the other 727 levels, as you now are of the programs being broadcast by the 727

other radio stations when in your own home you have tuned your radio set to your favorite program.

Yet within the limit of your set — that is, in terms of after — death life, within the limits of your spirituality and ability to raise or lower temporarily the thought-vibration — you can shut off the program you now hear and tune in on another. On that inner plane, that means that you move up or down to a different level of existence.

The program there, however, is more adaptable to your requirements than that of radio; because on any one level — corresponding to so many kilocycles in radio — you can move about with even more freedom than you do on earth, selecting spots to enjoy, or visiting places that are not pleasant. And on any such level, you converse with the inhabitants, observe the scenery, and have a freedom which the radio does not afford.

I do not think that the ancient wise ones who designed Major Arcanum XX, envisioned the development of radio, had any conception of Einstein's General Theory of Relativity, or had gone into the QUANTUM Theory. But I am convinced, from what they relate on the tarot pictures, that they DID NOT believe in FATE OR PREDESTINATION, and that they knew much about the conditions of life after physical dissolution.



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Travelogue: Egypt 2005

“Return to Spirit” ... a Journey of Enlightenment

(part 2 of 4)

Allyn McCray

Day 2 - The Great Pyramids and the Sphinx

Call to prayer at 4:00 am. Sleep deprivation mounts. After our breakfast at the Garden Restaurant, we took a very quick bus ride to the pyramids that towered over our hotel.

Built supposedly to hold Pharaoh Khufu's tomb some time during the early Old Kingdom (2707-2216 BC), this pyramid's sheer size, astronomically precise geographic orientation as it relates to the North Pole, the North Star, and to the constellation of Orion's Belt, and geometrically perfect architecture have generated centuries of controversy, speculation and mystery.

We began our visit by entering a building that housed Pharaoh Khufu's boat. It was found buried in a large rectangular hole just outside of the pyramid. The Japanese found another boat similar to it, which was housed outside of the pyramid in a separate building and not accessible to the public. We had to put on giant burlap booties to protect the hardwood floors. Clumsily, we made our way around this massive boat for a close look. It showed signs of actual use and probably needed a crew of around 50 oarsmen to man it. It was equipped with “air conditioning” which was accomplished by dipping palm mats into the water and laying them over the King's stateroom.

Emil then parted the Red Sea and arranged for us to bypass the crowds of people standing in line for a ticket to enter the Great Pyramid. We went right in. Emil did this seamlessly and almost without anyone's notice. The Great Pyramid of Giza, one of the Seven Wonders of the Ancient World, was then closed to the public while our little group of 12 had 45 minutes of private time. WOW, how special is that! We entered the Pyramid and began our long and steep ascent through the Great Gallery to the King's Chamber, where there stands an uncovered sarcophagus. Michala had appar-



photographed by Dean Jones

ently arrived before us and prepared a cloth altar for us in the center of the chamber. It was then I remembered to pull out my pendulum and the coin that Meg gave me to place on the altar. Michala then began to lead the group in a breathing exercise meant for cleansing. The chamber was agonizingly hot and sticky. Every deep breath that came forth from members of our group seemed to intensify the humidity. My heart began to slow as I laid flat on my back listening to the music and the breathing. My eyes fixated on the ceiling and for a few minutes I was in a semi-paralyzed state trying to zero in on the strange but vaguely familiar anxiety that had settled on my chest.

The chamber echoed with inhaled and exhaled that grew louder and deeper. It sounded as if the walls themselves were breathing and moaning in unison with us. I became aware that Dean and Cary were not in the chamber and wondered briefly where they were. Michala came around to ask me if I was okay. I wondered if she was prompted to do so because I was acting strangely. In any event, I decided to get up and view this mysterious chamber full of people laying flat on their backs engaged in rhythmic breathing. Comic relief was provided to this otherwise surreal experience by the youngest member of our group who had apparently fallen asleep and was snoring in unison with the deep breaths. The sarcophagus intrigued me so, after mustering up enough nerve, I crawled into it. It felt like I had just stepped into Major Arcanum 20 of the Tarot, the card representing Resurrection. The walls heaved as I lay in the tomb. It was a perfect fit.

After the meditation and cleansing exercise was over, the lights were turned off by the guards for five minutes. It was so completely dark in this chamber that it made no difference whether your eyes were opened or shut. Five minutes



Great Pyramid

went by faster than I thought it would, and that period of complete silence and darkness came as a relief and comfort.

We descended the steps and made our way into the Queen's Chamber. As we did so, Dean was poised with his camera to take everyone's picture as we came from the King's Chamber. He and Carry had enjoyed themselves in the magnificent Great Gallery discussing the grandeur and wonder of how this monument was built and who could have built it. They marveled at how these mighty granite stones could be so carefully stacked. A balancing act defying all logic, these stones, without benefit of motor, fit together as precisely as if they had been made in the 21st century. A surgeon's finest blade could not be run between them. How could this work be accomplished within the lifetime of one pharaoh, and how could this complex construction and precision be achieved in the Bronze Age? This pyramid's construction seemed to be built by a society that had technology far be-



Egyptian Initiation?

yond what history has thus far attributed to them. Emil had mentioned that there is a hieroglyphic symbol that references an ancient city to the East, perhaps the city of Atlantis. Could it have been their technology that built this great pyramid?

In the Queen's Chamber, there was a small hole in the floor with sand, which I scooped up for souvenirs. There was another small hole in the wall. I recognized it because National Geographic sent a small robot spy into this hole to see where it led. It led to a small door. Beyond that door a few feet, there was another door. Then, the investigation stopped. Why did it stop? Why haven't the wooden parts of this pyramid been carbon dated? Why have so many mounds been left unturned? Politics and religion have apparently played a big role in keeping the secrets of Egypt secret and will continue to do so probably during my lifetime.

Too bad. It was becoming clear to us that there are, indeed, a lot of gaps in Egyptian history as there are in the rest of world history, and that the truth may be forever lost in time.



Tracing the steps of our past...

We began our final descent into a part of this pyramid that is not open to the general public. It is called the Burial Chamber, and it is 300 feet below ground level. The climb down was dark, narrow, steep and long. During the descent, that fear I earlier experienced settled upon by chest once again. I suddenly realized why it felt so familiar. Two dreams that I've had frequently earlier in my life put me right here in this pyramid...climbing a narrow passageway. In the first dream, I am in the dark making my way through a dark and narrow passage that progressively gets smaller and smaller. In the second dream, I am in a large gallery where a stairway suddenly ends, dropping off into a dark abyss. Another stairway continues, however, I must straddle the gap across the abyss in order to reach it. There was only one very small

straddle in this pyramid, but when I made that step, the dream came flooding back to consciousness. It also made me recall that when I first saw Paul and Vicki in a crowd of hundreds of people. I instantly recognized them. Not even knowing that they were married at the time, I couldn't remember why or how I seemed to know them. It was clear now that it was because I'd seen them repeatedly in these dreams so many years ago. They were with me then as they are with me now.

We came to the bottom of the climb. Some of the steps were squeaky and loose. Some were missing. At the bottom, there was a small tunnel. I had to take my backpack off in order to squeeze through it. The Burial Chamber was carved completely out of the limestone bedrock beneath the pyramid with tools available during the Bronze Age. Michala explained that the steep decline into the chamber was probably used as a slide to transport the coffins into the chamber.

The Great Pyramid experience left me sore and hot from the climb but, more importantly, awe-struck because it jarred from my subconscious dreams long-lost and in so doing gave me a sense of having just fulfilled a prophesy. After all, Emil had said that the pyramids were not tombs but "temples of remembering." Perhaps this temple, noticeably without hieroglyphics, was meant to work its magic only upon the dark recesses of the minds of those who dare to enter.

We went on to see the Sphinx. A chain-link fence around the large pit that houses the Sphinx prevents the general public from getting close to it. Much to the crowd's displeasure, however, our little group was allowed to venture right between the paws of this mysterious sculpture. The magnitude of its power and presence seemed to course through my veins like an electrical shock wave. Emotionally overwhelmed, I began to feel a little faint and trembled before it in tearful prayer, thanking God for the honor and privilege of standing before this testament to mankind's mysterious past. Before leaving on this trip, Meg asked me to try to impart mental images to her. I did so now knowing that the emotional power behind this transmission would surely get through to her. Meg told me that she was, indeed, slammed

by a powerful image of a lion accompanied by a powerful rush of emotion that she knew must have come from me.

Michala explained that in one of the paws of the Sphinx, it is thought the right one, ancient records were once housed. There is also some archeological evidence that suggests a chamber might have existed between its paws. This chamber

is where the Hermetic tradition tells us neophytes were once brought before the initiation stations as depicted by symbols and admonitions that were the ancient ancestors of our modern-day Major Arcanum. Anecdotal evidence that I have accumulated suggests that the doorway between the paws might have been a secret or that a bit of magic was needed to gain entry. The entrance may have been sealed after initiation to appear as if it did not exist. Today, perhaps the only passage into this chamber is through one's dreams and then only by special invitation. Looking into the face of the Sphinx is knowing that God's plan is great and long, and begs the question, "What part do I play?"

After a brief Church of Light ceremony conducted by Paul, Emil explained that the stela, a stone between the paws, was put there by Thutmosis III who had a dream that if he uncovered the Sphinx from the sand

(at that time only the Sphinx's head was above the sand) he would become Pharaoh. He did uncover the Sphinx, and he did become Pharaoh. Every 20 years the desert sand shifts in the wind so much that it will cover what is not regularly swept away. For many years, it was thought that the Sphinx was built at the same time as the nearby Pyramids, about 4,000 years ago. Now geologists think that, based upon the water erosion on the side of the rock quarry where the Sphinx resides, it could have been built 10,000 years ago. The stela depicts a double, back-to-back image of the Sphinx. It was thought at one time that there were actually two Sphinx erected back-to-back. However, there is no evidence to suggest that a second ever existed. Emil explained that double images are common in Egyptian art. The two images always differ slightly in appearance. Emil believes that one image represents the physical presence, while the other represents the astral presence.

The face of the Sphinx has been resurfaced at least once, or so it appears. Its face is still a matter of great controversy.



Cradled in the arms of Time



Reaching into the After Life?

All previous Sphinxes have had the face of a woman, so it is also speculated that this Sphinx might represent the transition from the Age of Virgo into the Age of Leo. Michala explained that the old story about the nose of the Sphinx being destroyed by Roman soldiers is now debunked. The accepted belief now is that these statues represent the person as they live in the astral or spiritual realms. The act of chopping off a nose of a statue is like disabling the spirit's ability to breath and is, therefore, a form of "spiritual murder." Throughout Egypt, it is common to see the noses of statues defaced.

We were then off to an outdoor restaurant for lunch. Colorful fabrics that hung loosely over open wooden planks filtered and shaded us from the hot sun. A family-style lunch was served including plenty of fresh pita bread, tahini, chicken and rice. There were also small plates of meatballs that I immediately distrusted. Wondering what sort of meat was ground up in the things, I ate one or two with caution. They were delicious but I still remained skeptical. We returned to the Mena House in the afternoon for a brief rest before our evening was to unfold.



Mena House Courtyard View

My hair is almost dry now and a cool breeze gently sweeps a soft curl against my face. Dean will be back from the pool in a few minutes and the time has come for me to get dressed. If all that has passed so far has taught me anything, it is that Egypt has always been a part of my destiny.

Arrangements were made for our group to go into town this evening for a tour of an essential oil factory. The factory owners picked us up in three different cars. It was worth it to them because there were members of our group who were willing to place large orders. A big production was made of it. Everyone in the shop was working late, and there was a special scent of anticipation in the air. We were seated around a reception area and offered cold karkadee. The owner gave a formal speech about their history and product



Al Fayed Perfume Shop

line. Men came around to dab the various fragrances on our wrists and arms. We all oo'd at the flower and spice essences of jasmine, narcissus, amber and musk and aa'd at the special blends like Cleopatra (there were six Cleopatras in Egyptian history!) and Secret of The Dessert.

In due time, purchases were made while Cary, Dean and I left early. One of the employees drove us back to the Mena House. It was very late and, although we were hungry, a



Lovely Ladies of the Al Fayed Perfume

light meal seemed in order. All three of us were cursed by Pharaoh's Revenge that night. I think it might have been the meatballs.



Al Rifai

Day 3 - Great Religious Centers of Cairo and the Cairo Museum

It was a rough night for Dean, and it would have been wonderful to have had a break today, but our schedule was full. After a very light breakfast at the Garden Restaurant, we journeyed to the Great Mosque of Cairo, Al-Rifai, and the final resting place of the Shah of Iran. All the women in our group were instructed to cover their heads. The Mosque is covered in the casing stone that once covered the Great Pyramid Its hallowed interior was decorated only with oriental rugs and massive chandeliers. We visited the tombs within the Mosque of the last King of Egypt, Farook, and King Ishmael, who was in power during the time the Suez Canal was built in 1869. King Ishmael's three wives were buried there as well. His favorite wife, the youngest of the three,



Man with Turban & Emil

was buried in the smallest tomb. She was a Christian and her tomb was adorned with a small crucifix.

A man in a turban followed us around the Mosque and after awhile he invited us to sit down on the floor and listen to his call to prayer. His voice was powerful and expressive. We chanted Allah with him until he went into a trance. We chanted softer and more slowly until he came out of his trance as directed by Emil.

Next stop: the Coptic area of town where the Virgin Mother lived just before traveling to Israel and where she and the baby, Jesus, hid for a time after his birth. It is a walled community and stepping through that gate is like stepping back



Abu Serga

into time some 2000 years. We entered a small chapel. Twelve columns, six on either side of the pews, represented the apostles. One of the columns was black to represent Judas. This chapel is called Abu Serga, also known as St. Paul's. It was built over the site where the Holy Family took shelter after fleeing to Egypt with the infant Jesus. The shelter is now located beneath the altar and it was definitely not accessible to the public. No pictures were allowed here and not even Emil could pull strings in this part of town. The shelter is now a marbled chamber and is visible from the top of the stairs leading down into it. I sensed the presence of Jesus once before along the river banks of the Ganges in 1970, and I swear I felt his presence again at the top of these stairs.

I had enough time to light a candle and say a prayer for my recently departed father before it was time to traverse down a narrow, winding, street to another small chapel. There, we listened to part of a mass spoken in Coptic, a very old language similar to Greek. Mass is said in a tiny room, almost like a closet, where an altar would normally be. What transpires within this little room is visible only through its narrow doorway. It made me feel as if I were eavesdropping on a secret ceremony

From there, we walked to Ben Ezra Synagogue. Jewish tradition holds that this is the site where Moses was drawn



Ben Ezra Synagogue

from the bull rushes. It was, of course, originally a Jewish synagogue. The Christians, however, took it over after the Moslems invaded, and added 12 columns representing the 12 apostles. At first the Moslems were tolerant of the Christians, but as time went on, they began to charge the Christians taxes on their churches. When the Christians could no longer afford to maintain a church on this site, an individual by the name of Ben Ezra bought the property back and restored it to a synagogue. However, the 12 columns still remain.

We were allotted 15 minutes or so to shop in this area. During that short time, I managed to confuse one of the women behind the counter into thinking that I was married to both Dean and Paul. She was mortified until I was able to explain the miscommunication and that I really had only one husband. When she began to smile and looked relieved, I knew I had somehow gotten through to her.

After shopping, we enjoyed lunch at the Arabesque Restaurant, one of the more famous restaurants in this district. The environment was elegant, cool and comfortable. Our meal was presented in courses, Egyptian-style. There was plenty of red rice (made with cinnamon, paprika and tomatoes) beef stew, tomato soup, veal, bread with "dips," dessert and mint tea.

On to the Cairo Museum...



Cairo Museum

Emil gave us a broad tour of the Cairo Museum having to yell "Helloooooooo" to us from time to for wondering off too far or doing something stupid. For awhile we were allowed to wonder on our own but it was tough going for many of us were sore from climbing the pyramids, sick from Pharaoh's Revenge and still suffering from jet lag. Dean and I had tea and a light snack brought to our room and went to bed early. For the first time our sleep was not disturbed by 4:00 A.M. call to prayer. Apparently, we slept right through it and awoke refreshed and diarrhea-free.

Day 4 - Minia

We set off early for our journey to Tel El Amarna, a four hour drive through the countryside. During our drive, Emil spent a lot of time on the microphone telling stories about his family, politics, and life in Egypt. We learned today that all tourists are protected by a special police force. Many folks on the bus were surprised to hear that Egyptian's appreciate Americans. Emil believes that it is well that Saddam was taken down, but he is a bit on edge now that the Shiites have regained power. The Shiites, Emil explained, are the "guilty ones." They were the tribe that was responsible for the assassination of Mohammed's son and rightful heir to Islam. As a result, they try to make up for their guilt

with their fundamentalism. Emil pointed out that history is relived every day in the hearts and minds of middle-easterners. Battles that are long-forgotten in history to them happened only yesterday. It is a mentality that truly differs from that of Americans who tend to forget what happened six months ago.

Emil told the story of how he met his wife, how their first-born had died, and how a medicine man made certain that the spirit responsible for this death was exorcized. He spoke about his twin boys and how well they were doing in school. Emil and his wife are both Christian therefore, they married for love. Most marriages in Egypt, however, are arranged by the parents involved. Men used to have more than one wife, but as mass communication has made Egyptian woman aware of washing machines and other modern appliances, most men

can now only afford to have one.

Arriving in beautiful Minia around lunch time, we were checked in at the Mercura Hotel across the street from the Nile. Our accommodations were not special, but we took



Hanging out in Minia

into consideration that we might have gotten a little spoiled at the Mena House. The Mercura was clean, though, and we enjoyed a nice lunch in the dining hall off the lobby. After lunch, a few of us ventured out to walk across the street to view the Nile. The guards at our hotel entrance told us this would not be possible until they arranged security for us. About 15 minutes later, they arrived, AK47's and all. We were then escorted across the street and followed around as we walked the river bank. We came upon an upscale riverside hotel that had a barge Nile-side with tables and chairs. A guard gave us permission to enter. We spent the rest of the afternoon there watching the falookas sail by. Noel practiced a little Tae Kwon Do on the dock and that attracted two waiters to come down and challenge him to an arm wrestle. One of the waiters had a girlfriend he wanted to impress and asked if a photo could be taken of him arm wrestling so he could send it to her. Michala agreed to take the picture, Noel made sure he lost the contest, and it was all in good fun.

Later on, we prepared to go out on the town for the evening. Emil took us to the riverside park. Minia is small, clean and somewhat reminiscent of Santa Cruz, California. People come here to relax, and many people come to get married and honeymoon. Young girls swarmed around our group asking for photographs to be taken with them. They giggled and laughed on the arms of the women in our group. Several of them wanted their pictures taken with Dean, but we noticed their custom demanded they remain at a distance from him. We crashed a wedding photo shoot and had our pictures taken with the bride! The highlight of the evening, though, was when we boarded a small river craft called "The Love Boat." It was adorned with multi-colored lights and speakers that blared the latest Egyptian dance craze. It wasn't long before all of us were dancing with the locals. Emil sang out "Shake it" a couple of times and everyone clapped to the beat of the music. I even tried to

learn some moves from one of the girls, but couldn't quite get a handle on her subtle belly-dancing style. ☹



Wedding Crashers



School Girls in the Park



The Love Boat



Membership Room

Services

Services are conducted by Rev. Meg Dissinger and Rev. Christopher Gibson from 11 A.M. – 12 noon on the third Sunday of every month. The following are the dates and topics for the last quarter of the year:

October 15, *Riding the Phoenix*

November 19, *The Religion of the Stars*

December 17, *Reflections and Projections*

Transitions

Howard Polk, a member of The Church of Light since 1933 passed from the physical plane on September 2nd in Boulder Colorado. Howard was an inspired teacher who touched the lives of many. Bon Voyage!

Classes

Ongoing astrology and tarot classes are held Tuesday and Thursday evenings at Church of Light headquarters from 6:30 – 8:30 P.M. For information call: 505-247-1338

September 5—October 10 *Beginning Tarot* with Allyn McCray

September 7—October 12 *Beginning Hermetic Astrology* with Christopher Gibson

October 19 – November 30, *Intermediate Hermetic Astrology* with Christopher Gibson

October 24– November 28, *Intermediate Egyptian Tarot* with Christopher Gibson

Gail Carswell and Michael Foltz offer an ongoing study group on the Brotherhood of Light Lessons the second Tuesday of every month at Owl's Clover Bookstore in Fort Worth, Texas. For information call: 817-921-5809

Workshops

ESP – For Dummies

September 29 – October 1, 2006. Albuquerque, NM

With the proper attitude and training anyone can become skilled at using their psychic senses. Learn about divination and how it works as well as other techniques for tuning into

your soul senses. Neil Cantwell, Meg Dissinger, and Christopher Gibson facilitators.

Order of the Sphinx

A meeting of The Order of The Sphinx (TOOTS) will be held September 29 from 1 – 5 P.M. in Albuquerque, NM. This general meeting of TOOTS will coincide with the ESP retreat to take place that weekend.

Congratulations!

The following members have received their Hermetician's certificates since the beginning of the year:

Helen Hendon

Peter Tourian,

Randy McDowell

David Winley

Lyonna Tong

Gail Carswell

Michael Foltz.

Gail Carswell was elected to the Board of Directors at the August membership meeting.

Sally Marion has become a Certified Teacher.



CofL Field Trip to Jemez State Monument

MAKE THE CELEBRATION COMPLETE!

CONVENTION 2007 DIAMOND JUBILEE CELEBRATING 75 YEARS

Join us in June 2007 for the Church of Light Convention.

This year's conference is being coordinated by The Order of the Sphinx and will celebrate our Diamond Jubilee - 75 years of "Living in the Light".

The location of the convention will be the **Wyndham Hotel Albuquerque** located at 2910 Yale Blvd. SE. This is the popular site we used in 2003 which offers comfortable rooms and free shuttle service to and from the Albuquerque Sunport.

A special feature of this year's event will include pre-conference tours to "Sacred Sites" On Wednesday June 20 we will visit Haak'u Cultural Center and the Pueblo of Acoma.

The Pueblo of Acoma sits atop a 367 foot high sandstone mesa approximately 60 miles west of Albuquerque. Commonly referred to as "Sky City" the Pueblo of Acoma boasts of being the oldest continually occupied community in the United States. The Spanish colonizers used indigenous labor from 1629 - 1641 to build the massive mission church of San Esteban Rey. The mission church and pueblo are both registered National Historic Landmarks.

On Thursday June 21 – We will celebrate the **Summer Solstice** by soaking in the mineral rich waters of the geothermal springs in the Jemez river valley. Included in this day trip will be a visit to the archeological site of Gusewa or Jemez State Monument. The ancestors of the Walatowa (Jemez Pueblo) people have occupied this region and used the healing waters for over 700 years.

On Friday June 22 from 9 A.M. to 1 P.M. we will be offering a **four-hour intensive with tarot master Christopher Gibson**. In this workshop participants will learn about the use of the tarot in divination – the foreknowledge of future events. Special emphasis will be placed on creating an interpretative story with the cards. Student will receive "hands-on" instruction in the use of several tarot card spreads.

Also on Friday from 2 to 5 P.M. we will hold our **Annual Membership Meeting**. This is an excellent opportunity for

the membership to meet their directors and participate in the leadership of the organization.

Friday evening from 6 to 9 P.M. a **reception and initiations** will be held in the Elizabeth D. Benjamine Memorial Garden at the new Church of Light Headquarters. Contact the Order of the Sphinx in advance if you would like to participate in receiving initiation into your grade level of the Church of Light.

We will offer two days of **expert instruction in Brotherhood of Light teachings** from 9 A.M. to 6 P.M. on Saturday June 23 and Sunday June 24. The speaker's panel will include: Paul Bergner, Paul Brewer, Linda Bryant, Neil Cantwell, Gail Carswell, Meg Dissinger, Michael Foltz, Christopher Gibson, Sandra Mayo, and Peter Tourian. Some of the topics to be discussed are: Spiritual Alchemy, Mental Alchemy, Occultism Applied, Higher

Consciousness and Archetypes, Tarot and Divination, ESP, Energy Patterns, the Hermetic System of Progressions, and Medical Astrology.

Convention Registration: **Pre-registration prior to May 1, 2007 is being offered at the incredibly low price of \$125.** Registrations made from May 2 – June 20, 2007 will be \$135. After June 20 registration will be \$150. Registration includes participation in all Saturday and Sunday programming, lunch buffet both days, and the Saturday night banquet. There will be a separate \$30 fee for the pre-conference tarot intensive. Nominal costs for the pre-conference tours will be announced in May.

Hotel Reservations: We have been offered a special low room rate of \$75 for single or double occupancy. Each guest must make their own reservations by calling 1-800-227-1117-or 1-505-2843-7000 by May 15, 2007 and identify themselves as members of The Church of Light. All reservations must be guaranteed and accompanied by a first night room deposit or secured with a major credit card. We strongly recommend making your reservations early. ☸

THE CHURCH OF LIGHT



Diamond Jubilee 1932-2007



Building a Better World with a Better Vision!

The Church of Light Vision for the 21st Century

OUR MISSION

To promote Universal Welfare and the exaltation of mankind by teaching and practicing the Religion of the Stars as outlined in the writings of C.C. Zain.

WHAT WE TEACH

- There is a loving Cosmic Intelligence, of which we are all a part, whose infinite goodness guides us through undeviating natural law.
- There is a Divine Plan, manifesting through progressive evolution, in which each soul has a unique and important role.
- A soul is completely moral when, to the maximum extent of its abilities, it follows the universal moral code: Contribute Your Utmost to Universal Welfare.
- Realization of the soul's Mission and the attainment of Self-Conscious Immortality is the spiritual goal toward which each soul moves.
- Love is the way to life. Unselfish Love alone makes immortality possible.
- Influence over one's life and destiny, both here and hereafter, is achieved by exercising Directed Thinking and Induced Emotion.
- Astrology is the Golden Key that unlocks the door to understanding the Soul's true character and potential.

- Extension of Consciousness is a valuable tool for realizing each individual's mission in the Divine Plan and for verifying the survival of the soul after death of the physical body.
- Religion is the sister of Science, and it evolves by incorporating new information as it is discovered and verified.

OUR VISION FOR THE 21ST CENTURY

We are a powerful force for good and for spiritual enlightenment, because we expand the reach and experience of our members by:

- Providing reliable and verifiable information regarding the nature of the soul and its relationship to Deity and other life forms;
- Seeking out reliable and verifiable information regarding life on higher planes of existence, especially in regard to the transition we call death, and the nature of the next life;
- Developing increasingly advanced tools and training in astrology, extrasensory perception, directed thinking and induced emotion, toward the end of maximizing each person's happiness, usefulness and spirituality;
- Promoting the importance of the four essential freedoms: Freedom from Want, Freedom from Fear, Freedom of Expression and Freedom of Religion;
- Building a sense of community and spiritual purpose, which uplifts and inspires our members to Contribute Their Utmost To Universal Welfare.

