

The Church of Light

QUARTERLY

Spiritual Astrology Series: Aries



SUMMER 2020
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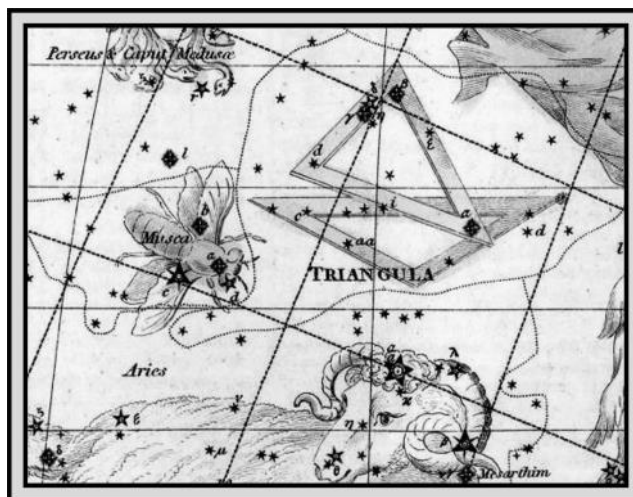
Aries in the Quest for the Life of Spirit

Triangulum: The Three-Sided Stool

Margaret Dissinger

All Life, Thought and Action Are the Product of the Union of Positive and Negative Potencies.

It is impossible to write in this *Quarterly* without mention of our current world situation as we face Life in the Time of Covid-19 (apologies to Gabriel García Márquez). The



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Spiritual Astrology: Triangulum — ACTIVITY

Scenza

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 very first decanate of the very first sign is termed Aries-Aries, as it is found within the primary sign Aries, and as the first of three deca-

nates within that sign, enjoys a secondary influence further reinforced by the first fire sign, Aries.

Both according to its Keyword, Activity, as well as its position, the first decanate of the first sign of the Zodiac must address the beginning of things. It is, after all, perfectly poised to offer a spiritual instruction on the process of creation, as it initiates the annual cycle of the Sun as reckoned astrologically. As Zain points

(Continued on page 5)

Points of Interest:

- The Drama of the Triangle: two forces acting upon a single center, yet pulling in a different direction.
- All Life, Thought and Action Are the Product of the Union of Positive and Negative Potencies.



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For the period between January 1 and March 31, 2020

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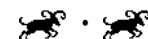
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"The heart that gives, gathers."

—Tao Te Ching

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Editorial

Challenges...

By Margaret Joscher, President

"These are the times that try men's souls."

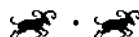
– *The American Crisis*, Thomas Paine

Those words, written in 1776, were in a series of pamphlets intended to inspire the American colonists in their struggle to form a new society. They are no less relevant today as we endure a series of difficulties that we may perceive as Mars, Saturn and even 12th House events.

From these challenges though we've seen a resurgence in our desire for social, economic and environmental justice. From Jupiter, we see faith, hope and optimism as we envision a better world with Neptune idealism. From the Moon, we nurture, care and protect the most vulnerable in our communities. We gain strength and leadership from the Sun and use Saturn to organize our efforts. Mercury assists us in communicating our ideas and Uranus adds new ideas conveyed in new ways. We use Pluto to cooperate for the greater good with Mars courage and energy to build better communities. And finally, our Venus creates art, music and poetry to uplift us and adapts in new ways to socially connect. May we continue to use our best qualities in our endeavors to contribute our utmost to universal welfare!

In this issue, Margaret Dissinger and Scenza explore the first decanate of Aries, Triangulum. Radine Ramsey profiles author and historical scholar, K. Paul Johnson, and we introduce our new "Member Shorts" where we'll be highlighting one of our members in each Quarterly.

At headquarters, we're making plans to reinvigorate our Mentorship Program and will shortly be sending out a survey to Hermeticians for their feedback. We've added a Zoom account to facilitate meetings and Q&A sessions to support mentors and students. Several members of the Order of The Sphinx are discussing an astrological research project on mental illness and have started gathering charts. If you are interested in participating or have charts you are willing to submit, please email me at peg@light.org. I hope that you find creative ways to enjoy summer and reconnect with nature.





Triangulum: The Three-Sided Stool

(continued from page 1)

In the Beginning...

"Substituting the ether of science for heaven and the matter sheared out of it for the earth...we possess two sides of the constellated triangle, and a Bible description of the beginning of physical existence which at every point is parallel to that offered by material science. Until there was the stress of two forces, strains pulling the ether in diverse direction... science says that existence was without form and void; and as light is a particular motion in the ether, there was darkness everywhere."

— C. C. Zain

Course 7, *Spiritual Astrology*

key phrase for Triangulum fits our current situation in more ways than the obvious. The confusion of information regarding our **Lives**, colored by our **Thoughts** and the thoughts of others, and **Actions** and reactions, which make sense and nonsense, prevail each day. This confusion falls into categories of Positive and Negative Potencies and leaves us with daily questions regarding life in this time of disease. What hope can there be in this first decanate of Aries?

Triangulum reminds us of our basic life principle: One plus one equals three. The sum of the combination of two forces brings a third new force into being which while it contains elements of the originating forces, it has life and intelligence of its own. Our book, Course VII, *Spiritual Astrology*, discusses the scientific significance of this well enough, but what of the spiritual implications of Triangulum?

Zain says, "...this interaction, or polarity generates movement;...when heaven and earth, positive and negative, ether and matter are present, there is action, which...is well described as The Spirit of God moving upon the face of the waters; the third side of the universal triangle." ¹

The positions of the planets and luminaries in our horoscopes are measured precisely. Anyone who has taken up the task of setting up a chart by hand can

attest to how closely these measurements are calculated, and now computers measure the angles perfectly. Everything in the chart that relates to something else in the chart creates an angle and a triangle. The shapes of the triangles may all be different, but the result of the union of forces is the same. I imagine these as three-sided stools.

A stool is an interesting place to sit, just as being in the middle of an aspect is an interesting place to be. The perspective gained by looking at an aspect as a triangle potentially provides a separate and new point of view. Triangulation within our horoscope is a method to further investigate the potential of each aspect. We have the two main terminals of the aspect, and then the third side, represented by the arc, is formed on the third side. Sometimes there is another energy source, think planetary, within the arc, which adds more dimension to the triangle, and creates multiple sides and arcs.

Taking a copy of the astrological chart and drawing those triangles is an eye-opening experience. What kinds of positive and negative potencies are available to use as resources in our work toward building the spiritual body? Within this energy are we aware of that potential which is "The Spirit of God" moving in our lives?

Since triangulation occurs in the worlds of science, sociology, math, physics, and nearly all areas of life, it stands to some

1. Zain, C.C. *Spiritual Astrology*. Los Angeles. The Church of Light. 1935, 29-30.

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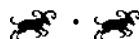
reason then that this small idea that begins as one plus one is three, but ends up as “the beginning of everything recognized by all the great religions of the world”². This begs the question: Where am I as far as my Spiritual Latitude at this moment in time? These are all questions worthy of our consideration as we live in our new reality. At least we all have the time to consider them.

Coming back to the original idea of how this may relate to our world situation, as well as our personal purposes, Zain speaks to the heart of this when he says:

“Creation involves a trinity, as also does destruction. It is only when the union of contending or divergent factions is

properly directed that we attain true progress. Either in our mental conceptions or in our political systems, there must be some destruction of the old, worn tissues, to give place for the sound and new. Yet if the old is destroyed too swiftly and completely, there is insufficient power for recovery.”³

So Shall It Be



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2. Ibid, 31.

3. Ibid, 31.

Spiritual Astrology

Aries • Aries — Activity (continued from page 1)

out, it is curious that the architects of the Zodiac chose to use a symbol as “prosaic and unromantic as the diagram of a triangle.” However, we must consider carefully and closely why the ancient erectors of the Zodiac may have chosen to do so.

If we put ourselves in their shoes for a moment, we might consider the absolute import they would have placed upon this very first symbol of the decanates. As today, they likely would have been keenly aware that first impressions leave a lasting imprint, and would there-

fore seek to establish with their very first lesson a great and enduring teaching.

Why, then, begin with the seemingly elementary shape of a triangle? Where are the wild tales of drama and intrigue we are used to in ancient folklore?

What possible motivation could they have had for choosing such a simple concept to establish their first teaching?

As I hope to reveal, while we are very used to observing triangles, and we have

(Continued on page 6)

“Creation involves a trinity,
as also does destruction.”

— C. C. Zain

Course 7, Spiritual Astrology



all drawn enough of them in math class to render them absolutely ordinary and unspectacular, symbolically, there is nothing ordinary about a triangle. In point of fact, it is the most wonderful and fantastic of shapes. The very first two-dimensional surface that may be drawn anywhere in the universe is the triangle. A single point represents the ultimately dimensionless point; two points establish for the first time a one-dimensional line; and no less than three points are required for the first surface to emerge: the firstborn, the eldest, the magnificent Triangulum.

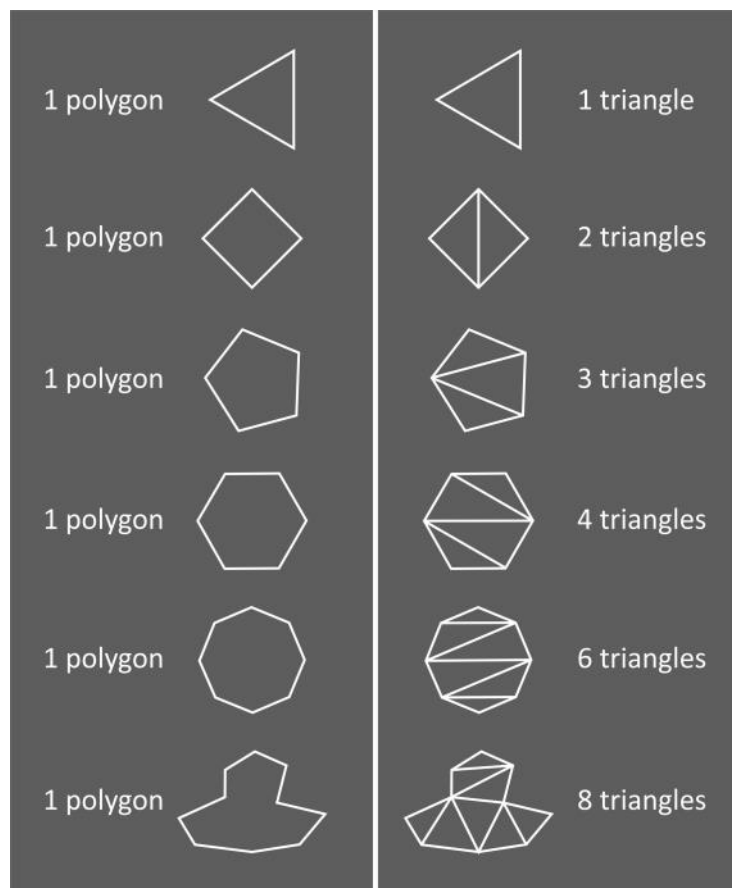
It is a statement of fact that the very first two-dimensional shape possible anywhere in the universe is the triangle.

Additionally, all polygons can also be considered to be constructed from the triangle, so it is fair to describe the triangle as the progenitor of any conceivable polygon. For example, a square is constructed from two triangles, while a pentagon is assembled from three triangles. In fact, all polygons, regular or irregular, may be constructed from triangles. Hence it is the fundamental, foundational shape upon which all polygonal geometry is based (see image to the right).

The fact that the architects of the Zodiac chose for their very first decanatal symbol the

triangle is also a clue to the vast and profound corpus of knowledge with which the Ancients have endowed us in the form of Sacred Geometry. The greatest minds of the human race, such as Pythagoras, Plato, Euclid, and many others have long been fascinated with the mathematical truths of the universe. These prodigious minds have left to us a spiritual legacy rich with value and meaning to explore. They encoded into their basic number system deep, abiding spiritual truths which endure not only for a lifetime, but for millennia and eons. These truths are timeless and eternal, existing outside of the realm of space and time. They are among the pure Forms and Ideas of the Ancient Greeks. They are the archetypes which still construct and make sense of our world.

*“Arithmetic! Algebra!
Geometry! Grandiose trinity!
Luminous triangle! Whoever
has not known you is
without sense!”*
— *Isidore Ducasse*
Lautreamont



All regular or irregular polygons may be constructed from triangles

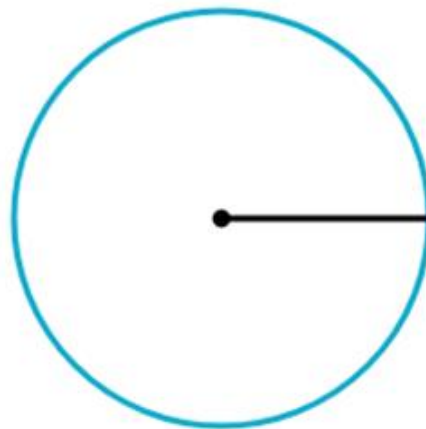
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Numerically, the triangle is associated with the number three, known in Sacred Geometry as the Triad. The Triad is a number of tremendous import, which plays a role in every major world religion. Christians speak of the Father, Son, and Holy Spirit; Hindus worship Brahma the Creator, Vishnu the Preserver, and Shiva the Destroyer. Examples of the Triad in religious circles are replete, and an analysis of its Sacred Geometry makes it easy to see why. For this, however, it is necessary to start at the beginning with the Monad, and build our way up to the Triad.

The first quantity was called by the ancient Sacred Geometers the Monad. Geometrically, it is represented by a circle. A circle begins from an infinitesimal point, dimensionless and void, in much the same way as our religious texts describe the time before Creation. Circles grow by extending their radii outward. One of the unique properties of a circle is that regardless of the length of the radius, all points on the perimeter of the circle are equidistant from the center, making the circle a perfect symbol of equality. The perimeter (i.e., circumference) of a circle is also completely unbroken, making it an apt symbol of eternity, as the circle has no beginning and no end. Finally, the circle is so proportional that regardless of its particular size, all circles will obey the mathematic proportion π , π which is the ratio between a circle's circumference and its diameter. Regardless of the particular size of the circle, the ratio between the circumference and diameter is constant, a further reinforcement of the immuta-

bility of the shape. Owing to these unique, magnificent properties, the circle expresses geometrically the concept of Spirit – that which exists beyond time and space, is perfectly uniform in its expression, has no beginning and no end, is constant, true, and whole, and even when manifesting as unique independent circles, still retains an element of sameness ensconced within it.

In fact, the description of the circle that we have just provided also introduces a new concept that has been expressed the world over in a multitude of times and climes. The circle is at once a holistic unity and a trinity, in that it is formed from three component parts: a dimensionless point, an extension termed the radius, and a boundary called the circumference. It describes the creation and growth of any event, and it is at once a unity and a trinity (see image below).



The circle represents the Monad, the first quantity. It also represents the universal concept of a unity composed of a trinity.

The Monad as represented by the circle is impressive enough, but life would be

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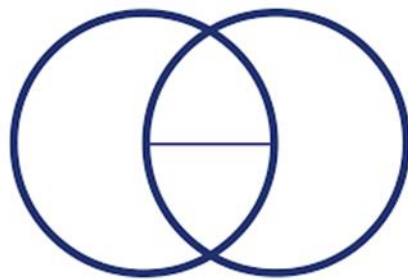


"...when the erectors of the Zodiac decided to represent the first decanate of the first sign by the "prosaic and unromantic diagram of a triangle", they were providing both a literal and figurative arrow pointing towards their vast, ponderous storehouse of knowledge."



quite boring indeed if there were no diversity or difference; if all that were to exist is a perfect, unbroken oneness. In order to move from the state of potentiality to the realm of actuality, it is necessary for the Monad to evolve. How, though, can a perfectly uniform field possibly begin to diversify from itself? That is the mission and saga of the Dyad.

The Dyad, or the number two, is the next step in the evolutionary process of number. Ingeniously, the Sacred Geometers envisioned a circle offset from itself, equal in proportion but opposite in polarity, such that difference might for the first time be created through sameness. The two circles are oriented in such a way that the circumference of each circle contacts the central point of the other (see below). In this way, the circle, the image of sameness and uniformity, gives rise to the line, the symbol of difference and diversity.



Two circles, equal in proportion but opposite in polarity, offset in such a way that the circumference of each circle contacts the central point of the other. Notice that through this process, the first line is born.

The geometric construct most closely associated with the Dyad is the line. Our geometric practice also has evolved, in that we have moved from the dimensionless point to the one-dimensional

line. The line is the basic symbol of difference and divergence. Lines separate, define, and limit. They delineate and determine the ending of one object and the beginning of another. Hence, metaphorically, they represent the opposite concept from the Monad. Whereas the Monad represents sameness and uniformity, the Dyad represents difference and diversity. By corollary, while the uniformity of the Monad represents Spirit, the changeability and mutability of the Dyad represents its counterpart: Matter.

Through the movement from the Monad to the Dyad, we have concomitantly defined the two polar opposites of number. Likewise, we can extend the same line of logic to any idea in its turn. For example, if we are talking about creation itself, we might describe the polar opposites of Spirit and Matter. If we are concerned with temporality, we might define Day and Night. In like manner, regardless of the specific idea we start from, we can conceive of the concept itself and its polar opposite, which metaphorically are represented by the Monad and Dyad.

However, once again life would be very boring and frustrating indeed if all we could do is stare at the untraversable gulf between two extremes. In order to evolve to the next stage of number, a bridge must form between them. This is the majestic purpose of the Triad.

The Triad is the name given to the quantity three by the ancient Sacred Geometers. The Triad represents the point of harmony and connection between the Monad and Dyad. It represents the point of equilibrium that

(Continued on page 9)

"How do we distinguish the objects we see? By a trinity. Straight lines are positive. Curved lines are negative. These are two factors. The third is their point of union, the combination of straight and curved lines. ...meaning of this page is conveyed to you by a trinity, straight lines, curved lines, and their mutual relation to each other. The lines themselves, as well as every object and every picture, is conveyed to the consciousness by still another trinity. There are light spaces and there are shadows, or colored spaces. Neither alone has significance. It is only when dark spaces and light spaces have the third element, the point of union, that form is perceived."

— C. C. Zain,
Astrological Signatures

makes all existence possible. It is the very first example of multiplicity, and often stands in as a symbol of such. If the Monad is the idea and the Dyad is its polar opposite, the Triad represents the infinite potential recombinations between them.

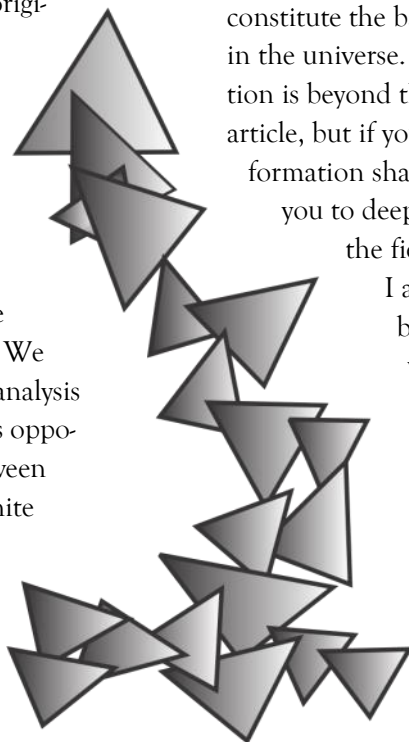
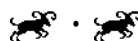
As an example, consider the musical string. If thickness is kept constant, a string of a particular length will vibrate at a specific frequency when plucked, which in turn will produce a characteristic pitch. This length represents the Monad. If we exactly double the length of the string, the same tone will be produced, albeit one register lower. The note so produced is both the same and different: it has qualities and characteristics of the original string length, and yet it is not exactly the same. This new length represents the Dyad.

Musically, in between the original string length (Monad) and its double length (Dyad), an infinite number of pitches and tones exists. These points of connection and relationship between the original string length and its double length represent the Triad. We can further generalize this analysis to consider any idea and its opposite, with the interplay between them representing the infinite number of synthetic points of contact between thesis and antithesis.

Hence, when the erectors of the Zodiac decided

to represent the first decanate of the first sign by the “prosaic and unromantic diagram of a triangle,” they were providing both a literal and figurative arrow pointing towards their vast, ponderous storehouse of knowledge. In all of my esoteric pursuits, I have felt most rewarded and most edified by my forays into Sacred Geometry. To be sure, there are other occult fields worthy of deep and abiding consideration. Many members of our organization will settle upon Astrology, Tarot, or Magic. Others might pursue alternative forms of divination, such as tea leaves or coffee grinds. However, at least for my part, I can tell you that my efforts to learn about Sacred Geometry have often left me in awe of the great minds that have walked before us. There is so much wisdom hiding even in the simple formula $1+2+3+4=10$. In earlier articles, in particular on the Tetrad and Decad, I have expounded on why this seemingly simple, mundane mathematic formula may constitute the basic model of creation in the universe. Such a detailed description is beyond the scope of the present article, but if you have enjoyed the information shared herein, I encourage you to deepen your pursuits into the field of Sacred Geometry.

I am certain you will not be disappointed. And in your pursuits, remember that it was the extraordinary triangle that pointed the way.



*“The Drama of the Triangle
may either build up or tear
down, be devoted to creation and
construction, or turned into
channels which disrupt and
destroy.”*

*— C. C. Zain,
Spiritual Astrology*



AUM: What Makes a Word Sacred?

An Analysis of the Sound Symbolism of AUM

By Scenza

By Scenza

Clearly, the authors of this ancient treatise considered the word AUM to be most important, as its pronunciation represents “the whole of this visible universe” (Krishnananda, 1996). But exactly what is it about this sacred syllable that gives it such gravity and grace? What is so special about this particular conjunction of sounds that lifts it up to represent “what has become, what is becoming, and what will become” (Krishnananda, 1996)?

There are many reasons why a particular word might be held in such high esteem. Many such reasons could be cultural and therefore relative in nature. That is, if a particular group in a particular time deems a word to be holy, that alone may be enough to propel it through the ages as such. At some point, the word may even take on the mystique of a shrouded spiritual mystery, further contributing to its revered status. However, if we seek to remove the veil which often shrouds this or other sacred words, is there a way to look deeper? Is there a way to move from a relativistic attribution of import to an absolute justification for such an exalted position?

(Continued on page 11)

*“The most beautiful
experience we can have is
the mysterious – the
fundamental emotion
which stands at the cradle
of true art and true
science.”
— Albert Einstein*

People the world over are familiar with the sacred word AUM. Vaguely, we are often told that this syllable represents “the sound of the universe” (Tomlinson, 2020). The first known appearance of the word is in the *Mandukya Upanishad* (MU), an ancient Vedic Scripture which also shaped Hinduism and Yoga (Violatti, 2014). The meaning and intention of the sacred syllable AUM is beautifully exposed in the poetic verses of the MU (Krishnananda, 1996).

In Verse 1 of the MU (Krishnananda, 1996), we are told the following:

AUM!

This Imperishable Word is the whole of this visible universe.

Its explanation is as follows:

What has become, what is becoming,
what will become -

Verily, all of this is AUM.

And what is beyond these three states of
the world of time -

That too, verily, is AUM.

The techniques of sound symbolism allow us as inquisitive researchers of spiritual science to do exactly that. By codifying a value for each distinct phone of human speech, and then applying those values to specific words, we become empowered to analyze, or even synthesize, words which might otherwise remain arcane and recondite.

Let us consider the sacred syllable AUM as an example. It is best to apply the techniques of sound symbolism to sacred as opposed to secular words, at least to start, as sacred words are far more likely to bear greater meaning and value to their creators. If we are to argue that there is a tacit sound symbolism associated with each word, we are far more likely to find this to be the case with sacred words as opposed to secular signs, in that these words would have borne far greater import for their creators, and would thus most likely have been reflected upon more carefully and completely in their original formation.

AUM is clearly a word that was considered very important to the ancient authors of the MU. Let us examine if it reveals any greater significance if we apply the techniques of sound symbolism to its design. It bears careful reminding that the nascent techniques that are being applied here were first developed through an analysis of the

Ancient Hebrew Alefbayt (AHAB).

Hence, it would be safest to limit oneself to analyses of sacred AHAB words. At least in this isolated instance, however, there appears to be a commonality of theme and sufficient evidence of complementary sound symbolism to justify an application of the same techniques to the Sanskrit word AUM. Further bolstering this conclusion is the fact that Paramahansa Yogananda offers a related explanation of the sacred word AUM in his own commentary on the MU (Yogananda, 2017).



The first phone of the sacred syllable AUM is /a/. /a/ is a sound that is produced in the recesses of the vocal tract, deep in the throat. The ancient Kabbalists who formed the AHAB called such phones gutturals, indicating their place of formation

within the vocal tract. As a class, gutturals are formed out of sight, invisibly, in the deepest recesses of the vocal tract. As such, they are representative of **spirit**, which is also invisible, out of sight, and while it motivates and animates matter, always operates beyond it.

The second phone of the sacred syllable AUM is /u/. In this case, /u/ appears to play a similar role to the AHAB mother letter Shin, in that it acts as a bridge between phones formed in the back of the vocal tract and those formed in the front of the vocal tract. Both /u/ and Shin are formed by creating a tube-

(Continued on page 12)



"...interaction, or polarity, generates movement; in fact, no movement, physical, mental or spiritual, ever takes place apart from the union of positive and negative potencies. Thus whether visible or not, when heaven and earth, positive and negative, ether and matter are present, there is action, which, as it is chiefly wavelike and not understood as to its exact nature, is well described as the Spirit of God moving upon the face of the waters and the third side of the universal triangle."

— C. C. Zain

Course 7,
Spiritual Astrology



(Aum Continued from page 11)

like shape with the mouth, though they are admittedly distinct in their specific timbres. Symbolically, however, their common point of articulation in the middle of the vocal tract allows them to stand in figuratively as the link between spirit and matter, **mind**.

The third phone of the sacred syllable AUM is /m/. /m/ is a sound that is produced very visibly at the front of the mouth by completely closing the lips. The ancient Kabbalists who formed the AHAB called such phones labials, indicating their place of formation in the vocal tract. As a class, labials are formed in overt view of the listener, very visibly, in complete contrast to guttural phones. As such, they are representative of **matter**, which is also visible, overt, and forms the basis of our interactions in the physical universe.

Interestingly, the authors of the MU point out that AUM is actually composed of not three, but four, distinct parts. The “fourth quarter” of the holy word AUM is the **silence** which follows its pronunciation (Krishnananda, 1996). This silence is a reminder of the fact that the true nature of God is beyond comprehension. This moment of quietude represents a state of pure being, apart from any attempt to capture or describe it in any manner.

From a sound symbolism point of view, there appear to be far deeper reasons why AUM is a sacred symbol, above and beyond any relativistic or cultural considerations. AUM appears to be an attempt by the authors of the Sanskrit language to capture in sound the literal beginning, middle, and ending of all

things. /a/ is articulated at the beginning of the vocal tract; /u/ is produced in the middle of the vocal tract; and /m/ is sounded at the end of the vocal tract. Hence, it is reasonable to conclude that AUM is a deliberately constructed word which is meant to epitomize sonically the principle of COMPLETION in all things, in that it has a very deliberately constructed beginning, middle, and end.

As all things can be conceived as having a beginning, middle, and ending, we can further figuratively expand the meaning of AUM to include EVERYTHING, in other words “the whole of this visible universe” (Krishnananda, 1996). Finally, with a focus on the “fourth quarter” of the holy word AUM, we can even consider that AUM is meant to represent that state of pure existence which defeats all attempts at description (Krishnananda, 1996).

Summarizing, what is it then that makes AUM a sacred word, not only in this time and clime, but in any time and clime? AUM appears to be a deliberately constructed word, in which the principles of sound symbolism have been applied most carefully and completely to represent the concept being described sonically. AUM is literally an effort to embody in sound the basic principle of “what has become, what is becoming, [and] what will become” (Krishnananda, 1996). In other words, it is a deliberately constructed, intelligently formed communication. Through such communications all things may become known. Intelligence is the hallmark of the human species, and the intelligent design and construction of language has to stand in as a

(Continued on page 13)

"Creation involves a trinity, as also does destruction. It is only when the union of contending or divergent factions is properly directed that we attain true progress. Either in our mental conceptions or in our political systems, there must be some destruction of the old, worn tissues, to give place for the sound and new. Yet if the old is destroyed too swiftly and completely, there is insufficient power for recovery."

— C. C. Zain
Course 7,
Spiritual Astrology

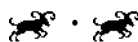
triumphant example of what it means to be truly human.

Hence, if you should embark on a meditation employing the sacred word AUM, do not simply say the word meaninglessly. Focus on its greater intentionality. Get in touch with the fact that this revered syllable is a gift from great minds who wished to share their profound, abiding spiritual knowledge, even to the point of codifying it into the very words we use to communicate. For spiritual purposes, we might apply the

concepts contained within the sacred word AUM thus:

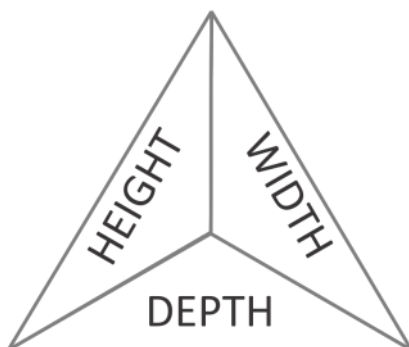
Spirit sanctifies matter through mind.

By connecting the sound of **spirit** (/a/), to the sound of **mind** (/u/), to the sound of **matter** (/m/), and most importantly by dwelling in the pure being represented by the **silence** immediately following the sacred word, we re-create the original conditions of the universe, and can indeed be born again.

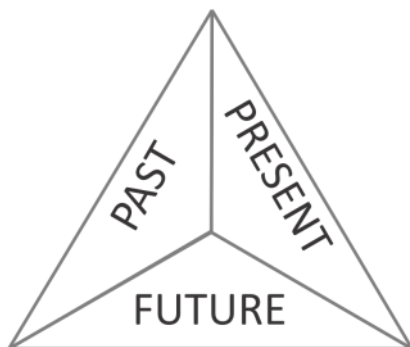


Trinities in Nature

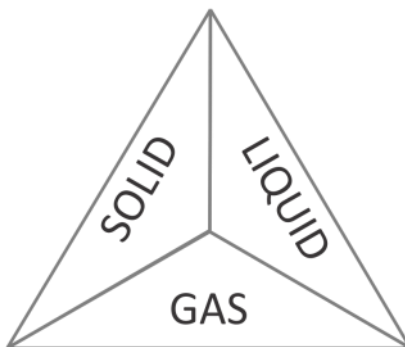
Space



Time



Matter



“Intelligence, Substance,
Motion...

The universe consists of this
trinity, and where all three are

not present there is no
existence.”

— C. C. Zain

Course 3,
Spiritual Alchemy

Stellarian Stories

K. Paul Johnson – Librarian, Author, and Church of Light Member

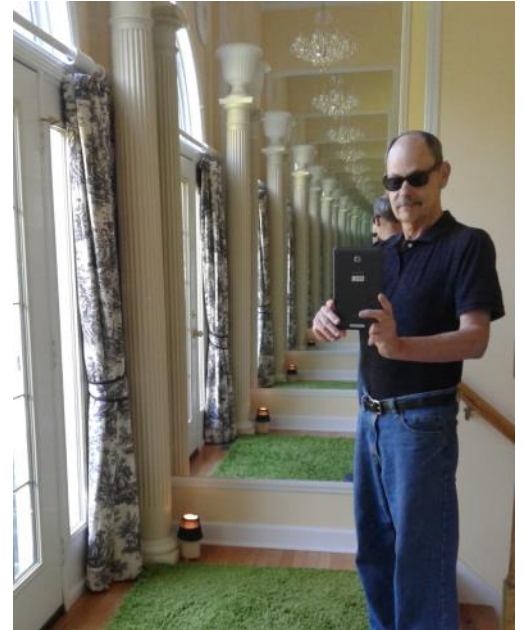
By Radine Ramsey

K. Paul Johnson is better than the *National Enquirer* because he is an esoteric historian who does painstaking research to find out the truth about a person. This can be good, or this can be bad. If you have lived a good life and have nothing to hide, he is the perfect person to write your life story. If there are skeletons in your closet, he will find them.

K. Paul Johnson published *Sarah Stanley Grimké' Collected Works* on December 1, 2019. He decided that Sarah really needed a stand-alone book and deserved more than being an appendix to a letters collection, or an online document in academic paper format. This book is currently available on Amazon.

The back-cover states:

"Sarah Stanley Grimké' (1850-1898) is best known as the mother of poet and playwright Angelina Weld Grimke' (1880-1958) and wife of journalist and diplomat Archibald Henry Grimke' (1849-1930). Her writings reflect three phases of her thought. *Personified Unthinkables* (1884) attempts to ground the emerging Mind Cure

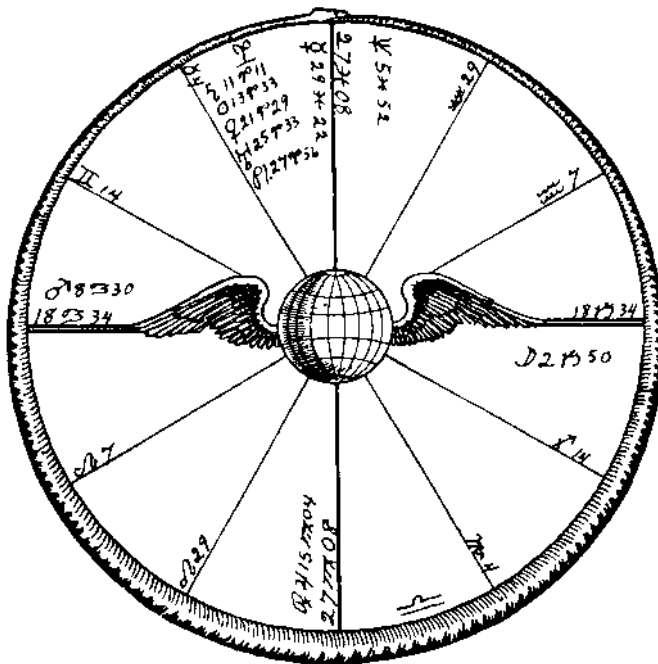


K. Paul Johnson
at Thomas Moore Johnson Library & Museum
Osceola Missouri

movement in Transcendentalist philosophy. *First Lessons in Reality* (1886) reveals Sarah as a writer of New Thought lessons under the influence of a group called Light, Love, Truth led by Elizabeth Stuart, a Christian Science dissident. *A Tour Through the Zodiac*, published posthumously in 1900, followed her collaboration with astrological writer Thomas H. Burgoyne

(Continued on page 15)

"Knowing others is wisdom,
knowing yourself is
Enlightenment."
— Lao Tzu



Sarah Stanley Grimke Chart

April 3, 1850 11:03 A.M. LMT

43N30; 76W30

Data: *Laws of Occultism* by C. C. Zain

(1855-1943) on the *Light of Egypt* (1889) after her previous studies became part of the official curriculum of the Hermetic Brotherhood of Luzor [HBL] in the United States. This scholarly edition of Grimke's work includes new introductions to her three texts, extensive annotations, and appendices that illuminate Grimke's connection with the HBL."

Sarah had heart disease that had affected her since childhood. Elizabeth Stuart claimed that her Mind Cure treatments could cure Sarah of her heart disease and

blamed anyone in Sarah's environment who did not believe for lack of a cure if the treatment did not succeed. Archie's lack of faith in Mind Cure caused Stuart to manipulate Sarah into leaving him in pursuit of physical health away from negative mental influences. Not only was she leaving her husband behind, but also her young daughter, Angelina. It can be argued that this lack of having a mother in her life was reflected in Angelina's writings (see mother/daughter picture next page).

K. Paul Johnson grew up in an astrology-friendly household and studied astrology

(Continued on page 16)



"We are stars wrapped in
skin - The light you are
seeking has always been
within."

— Rumi



*"People are trapped in history
and history is trapped in
them."*

—James Baldwin

formally in 1979 with Carole Devine in Virginia Beach. While writing his book *Edgar Cayce in Context* (1998) which discusses his interpretation of astrology, he encountered a comparison of Cayce's teachings with those of the Brotherhood of Light lessons and so was aware of the Church of Light back in the 1990's.

In the early 90's, Johnson read a copy of Burgoyne's *The Light of Egypt* in a Spanish translation. But it was only in 2005 that he began to learn about Elbert Benjamine's comments on the books of Emma Hardinge Britten as a source of the Brotherhood teachings, which inspired him to read those books and gain a new appreciation of Britten. At the same time, Johnson bought and read the 21 volumes of the Brotherhood of Light lessons and has been slowly working his way through the examinations. In 2011 his interest began to center on Sarah Stanley Grimké thanks to Benjamine's endorsement of her writings as an influence on Burgoyne and the Brotherhood teachings.



*Sarah Stanley Grimké with infant daughter
Angelina Weld Grimké*

but somewhat cold. She was perceived by her parents, husband, and daughter as a rolling stone.

Leaving Michigan to go to college in Boston, where she graduated in 1878, married in 1879, and became a mother in 1880, was one of two highly active periods in her life. Then in 1886 she relocated to California where she began a literary partnership with Burgoyne that lasted into 1888, at which point she left the United States.

Johnson's first job as a library manager in the 1970's found him spending many hours typing card catalogs. In his

Johnson finds her two earlier sets of lessons hard going, but the longest third series of lessons easier to follow. She tends to be very abstract and impersonal, but the style becomes more relaxed and readable as she changes gears from pure metaphysics to astrology.

Johnson believes her intense stellium in Aries, Capricorn moon, and tenth house sun shows her to be very ambitious

(Continued on page 17)

last job as a library system director, he oversaw the installation of multiple computer workstations provided by the Gates Foundation in 2011, and all the library's cataloging and circulation data was now online.

What changed most dramatically was the role of the librarian, no longer responsible mainly for print and audiovisual publications on site, but helping patrons navigate an expanding universe of online information. The greatest personal impact for him was getting addicted to online genealogy as a consequence of learning to use it to help patrons suddenly aware that libraries could be much more helpful than before to family history researchers.

With *Letters to the Sage*, there were sixty correspondents, only a third of whom were familiar names. Johnson would first start with a Google books search to find mentions of the person in publications, but these were not available in the majority of cases. Each correspondent needed a short biographical profile. Johnson always started with Census records because the data points of where someone was in 1860-70-80 and 1900-10-20-30 give an immediate feel for the shape of the life.

Johnson believes the same applies to personal genealogical research – the Census provides a rough outline of a person's life at ten-year intervals. He would then look at family trees for ancestral background, birth and death records for major events, newspapers for mentions of the person, marriage and baptism records, city directories, etc.

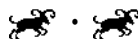
Johnson is active in six different local organizations devoted to outdoor recreation. In addition to weekly and monthly hiking groups, he serves as a board member for the county parks and recreation department and for a regional environmental organization. As a volunteer for the College of Older Adults for the last three years, he has led groups in walking tours in dozens of historical places in Virginia and North Carolina.

His publications include:

- *In Search of the Masters* (1990)
- *The Masters Revealed* (1994)
- *Initiates of Theosophical Masters* (1995)
- *Edgar Cayce in Context* (1998)
- *The Inner West* (2004)
- *Pell Mellers: Race and Memory in a Carolina Pocosin* (2008, 2013)
- *Carolina Genesis: Beyond the Color Line* (2010)
- Chapter "Dismal Swamp Quakers on the Color Line"
- *Imagining the East, the Early Theosophical Society* (2019)
- Chapter "Theosophy in the Bengal Renaissance"

Edited Works:

- *Letters to the Sage: Selected Correspondence of Thomas Moore Johnson*
- Volume 1: *The Esotericists* (2016)
- Volume 2: *The Platonist* (2018)
- *Sarah Stanley Grimke' – Collected Writings* (2019)



"The stars are the apexes of
what wonderful triangles!
What distant and different
beings in the various mansions
of the universe are
contemplating the same one at
the same moment!"

— Henry David Thoreau



Membership Room

Thank you to our Volunteers!

Debbie Yaffee — Welcoming New Members

Paul Johnson — History of the Adepts blog on light.org

Alan Gatlin — Mentor Program Manager and Conference Speaker.

These are just a few of the many who help us do so much.
If you have a skill you'd like to share, let us know!

Mark Your Calendar....

Conference 2021 will be moving from June to September, a much friendlier time of year in New Mexico. Hope to see you here!
Stay tuned for details.

*"To find joy in work is to
discover the fountain of
youth."*

— Pearl S. Buck

Debbie Yaffee

I live in: Village of Shelburne Falls,
Massachusetts

Became a Hermetician: 1981

Favorite Church of Light books: Stellar
Healing and Personal Alchemy

What I do in real life: Certified Hyp-
nosis Instructor with the National
Guild of Hypnotists, Senior Trainer
with Tai Chi for Health Institute, Rei-
ki Master Teacher, Veriditas Certified
Labryrinth Facilitator, and Hermetic
Astrologer (of course).

I enjoy: Doing the nutrition portion of cooking classes with my Hermetician husband,
Marty.



Debbie (right) and Veiga at 2019 CofL Conference
Initiation Ceremony
Albuquerque, New Mexico

Congratulations to Our Newest Hermetician!



Jimmy
McDonnell



The Church of Light Annual Membership Meeting for 2020

**You are invited to a scheduled Zoom meeting
Thursday, November 7th, 1:30 PM MST**

Join Zoom Meeting

<https://zoom.us/j/94594598847>

Meeting ID: 945 9459 8847

For one tap mobile:

+16699009128,,94594598847# US (San Jose)

+13462487799,,94594598847# US (Houston)

To dial by your location:

+1 669 900 9128 US (San Jose)

+1 346 248 7799 US (Houston)

+1 253 215 8782 US (Tacoma)

+1 301 715 8592 US (Germantown)

+1 312 626 6799 US (Chicago)

+1 646 558 8656 US (New York)

Meeting ID: 945 9459 8847

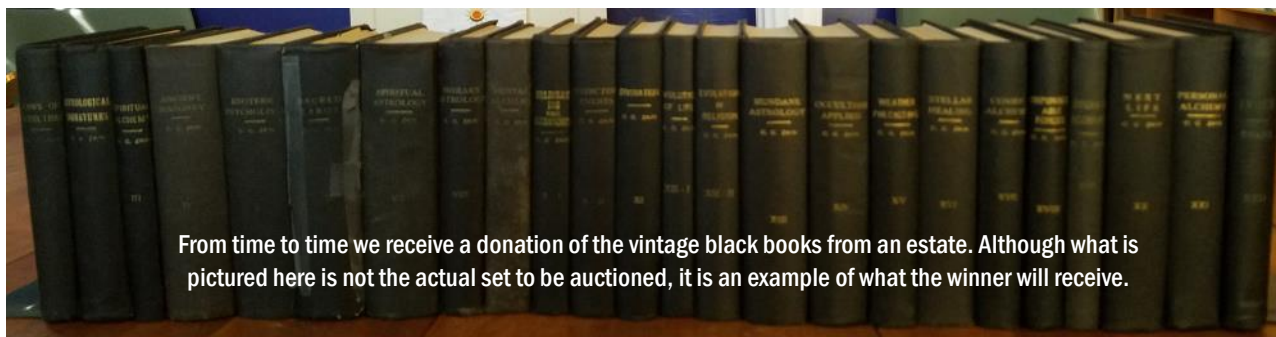
Find your local number:

<https://zoom.us/j/94594598847>

The meeting is setup to enable computer audio or a phone dial in.

**Members continue organizing to raise funds by hosting
an Auction on eBay.**

BE ON THE LOOKOUT



From time to time we receive a donation of the vintage black books from an estate. Although what is pictured here is not the actual set to be auctioned, it is an example of what the winner will receive.



THE CHURCH OF LIGHT

2119 Gold Avenue SE
Albuquerque, NM 87106

*Where Science and
Religion Are One*

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The Church of Light Vision For the 21st Century

OUR MISSION:

To promote Universal Welfare and the exaltation of humankind through the teaching and practices of the Religion of the Stars as outlined in the writings of C.C. Zain.

GUIDING PRINCIPLES:

A loving Cosmic Intelligence, of which we are all a part, whose infinite goodness guides us through undeviating natural law.

A Divine Plan manifests 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 adheres to the universal moral code: Contribute Your Utmost to Universal Welfare.

The realization of the soul's Mission and the attainment of Self-Conscious Immortality is the goal toward which each soul moves.

Love is the way to life. Unselfish Love alone makes immortality possible.

Through the proper exercise of one's mentality using Directed Thinking and Induced Emotion, it is possible to control one's own life and destiny, both here and hereafter.

Astrology is the Golden Key that unlocks the door to understanding the Soul's true character and potential.

The safe development of extrasensory perception (Extension of Consciousness) is the best 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 and expand the reach and experience of our members because:

We provide reliable and verifiable information regarding the nature of the soul and its relationship to Deity and other life forms;

We seek 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;

We develop 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;

We promote the importance of the four essential freedoms: Freedom from Want, Freedom from Fear, Freedom of Expression and Freedom of Religion;

We build a sense of community and spiritual purpose which uplifts and inspires our members to Contribute Their Utmost To Universal Welfare.