



Esoteric Psychology

Success

C.C. Zain (Excerpt from Course 5, Esoteric Psychology)

NEW THOUGHT, metaphysics and the various schools of mental science have gained so wide a following, and those who have practiced the principles they teach have had so many outstanding favorable results, that few today deny the possibility of demonstrating success, at least in some measure, through the use of mental power. Success, however, implies to various people so widely different things that a discussion of its attainment divides quite naturally into two distinct sections; one devoted to ascertaining what the success is that should be desired, and the other devoted to determining how that success can be attained.

What Is Success?

—In the narrower sense of the word, the realization of any desire may be called a success.

In the narrow sense, therefore, the person who sets out to rent a house and gets a satisfactory tenant has demonstrated success. One who determines to demonstrate money through mental power, and observes his bank account steadily increasing, has succeeded. Many people thus have demonstrated money, have demonstrated a home, have demonstrated marriage, have demonstrated social position, and have demonstrated health through mental means. Concrete results prove the efficiency of the methods they have used. The question here is not whether through mental power they have obtained their desires, but whether these realizations, in the broader meaning of the word, have led even in the directions of true success.

In this wider significance, success is the continuous and perfect adaptation of the individual to his environment. That is, it is not a temporary benefit, like the attainment of the syrup in the trap by the fly, which in the long run is paid for at enormous cost. It is the acquirement of something which benefits the individual in one section of his three-fold nature without robbing him of that which is even more valuable in another section. For man is not merely physical, he is also mental and spiritual.

The Three Essentials of Man's Success

—If a man is to accomplish much, either for himself or for others, his body must not be too

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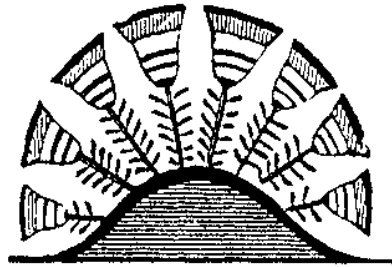
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Editorial Policy

The staff of the Church of Light Quarterly regularly receives questions about submitting material for publication in the Quarterly, as well about other publishing issues. Many of the questions can be answered by realizing The Church of Light is registered as a non-profit religious organization. That means the Church and its various voices such as the Quarterly have certain limitations.

One is that neither the Church of Light nor any of its publications may enter the political arena regarding specific issues, people, or parties. To violate this legal policy is to put the church's nonprofit status in jeopardy. (Recently the Internal Revenue Service revoked the nonprofit status of a Christian church because of its placing a series of political ads in the New York Times. The courts so far have upheld the IRS' right to do so.)

Another limitation is that outside advertising cannot be published in the Quarterly. To do so would cause the Quarterly's bulk mailing privileges to be revoked.

While keeping in mind the church's support of the fullest expression of freedom of speech, the editorial staff must retain the right to edit anything submitted for publication. Remembering the second paragraph above, political statements will be removed from works before they are published in the Quarterly. Libelous statements against anyone or any organization will be removed. The Quarterly staff also must edit for the more usual reasons, such as grammar, readability, and length.

Because of time and staff limitations, the Quarterly cannot accept lengthy hand-written articles. Please submit anything over one hundred words either typewritten, double-spaced, or on computer disk readable by IBM compatible computers. For submissions on disk, please specify the word processor used.

The editor feels the above policy reflects the Church of Light's aims and charter, and offers the fullest possibility of expression to contributors. Anyone wishing to submit a work for publication might wish to contact the editorial staff before producing the work, as not all submissions can be published. When submitting a work for possible publication, a self-addressed, stamped envelope should be included to allow the return of any material.

Thank you, The Quarterly Staff

Report from the President



1999 Annual Report

Paul Brewer, President

1999 Balance Sheet

The following contains the financial reports and some comments on our progress for 1999. In many ways 1999 was a very good year. It has certainly been a year of transition, as the end of the millennium should be. A large amount of energy was expended this year struggling to define our future (under ☉ || ☽rp, ☉ △ ♃r progressions), in moving headquarters (under MC △ ♁r) and dealing with the most difficult aspect in the Church's chart, Saturn opposition Pluto (under ♃ ∠ MCp, ASC ∠ ♃r). As with all struggles, we have learned lessons, but, more importantly, we have moved forward, and I have never been more excited about our future.

Accomplishments for 1999

The move of headquarters off "The Hill" to Brea has had a tremendously uplifting influence on everyone that works there or attends our classes. It provides an attractive atmosphere that everyone has enjoyed. As of the writing of this letter, we have occupied our new office for one year now, and the effects are obvious.

The Church's management team expended considerable effort and has made significant progress toward creating a Vision Plan that will serve as a guide for growth and progress for the foreseeable future. At the time of this writing, we are on the brink of completing that Vision and successfully communicating it to all members. The next step will be to build the implementation plan that will assure its realization.

We began the gestation process that should lead to the birth (or rebirth) of the Order of the Sphinx later this year.

And finally, we made significant progress in implementing our new web site. This web site, which will reflect the new Vision, will be completed and operational in June 2000. The web site will contain all of

ASSETS		
General Fund		
Cash - Gen. Acct.	37,562.72	
Less: Consol Fund Payable	<u>(4,181.73)</u>	
Net Cash - Gen Acct	33,380.99	
Petty Cash	183.04	
Smith Barney MM Account	108,866.60	
Inventory-General	10,118.17	
Pre Paid Postage	400.00	
Accounts Rec - Wholesale	4,189.42	
Accounts Rec - Retail	<u>489.82</u>	
Total General Fund		157,628.04
C.C. Zain Print Fund		
Cash	42,239.75	
Estates	4,785.48	
Inventory-CofL	53,958.19	
Inventory - New Books	<u>0.00</u>	
Print Fund Total		100,983.42
Spanish Print Fund		
Cash	1,383.89	
Inventory	<u>52.01</u>	
Spanish Fund Total		1,435.90
Quarterly Publishing Fund		0.00
Prosperity Fund		18,120.17
Building Fund-Net		44,672.03
Equipment Fund-Net		<u>3,204.73</u>
TOTAL ASSETS		<u>\$326,044.29</u>
 LIABILITIES & FUND BALANCES		
General Fund Liabilities		
Accounts Payable	399.74	
Retail Orders Due	(836.44)	
Sales Tax Payable	2,328.04	
Social Security Payable	0.78	
FICA	635.10	
Medicare Payable	3.99	
State Income Tax Payable	205.10	
Fed Tax Payable	<u>303.00</u>	
Total Gen Fund Liabilities		3,039.31
General Fund Balance		154,588.73
C.C. Zain Print Fund Balance		100,983.42
Spanish Print Fund Balance		1,435.90
Quarterly Print Fund Balance		0.00
Advertising Fund Balance		0.00
Prosperity Fund Balance		18,120.17
Legal Expense Fund Balance		0.00
Building Fund Balance		44,672.03
Equipment Fund Balance		<u>3,204.73</u>
TOTAL LIABILITIES & FUND BAL		<u>\$326,044.29</u>

the Church's archive documents including letters and photographs. The web site is critical to our future growth, and the side-bar on this page highlights its purpose and theme.

1999 Income Statement

INCOME		
Donations	68,156.02	
Book Sales	26,548.53	
Other Income	31,455.49	
Total Support & Revenue		126,160.04
COST OF GOODS SOLD		
Cost of Goods Sold - CofL	8,268.79	
Cost of Goods Sold - General	4,028.23	
Total Cost of Goods Sold		12,297.02
EXPENSES		
Bank Charges & Fees	184.20	
Bronson Street Expenses	618.22	
Building Maintenance	90.00	
Catalog Expense	552.56	
Computer Supplies/Software	488.98	
Convention Costs	200.00	
Depreciation	941.43	
Equipment Lease	2,491.76	
Equipment Maintenance	771.69	
Gen Advertising Expense	4,194.90	
General Office Expense	4,319.97	
Gift Expense	100.00	
Insurance	3,038.21	
Inventory Adjustments	(927.71)	
Legal Fees	3,582.16	
Merchant Serv	570.47	
Misc Expense	3,831.70	
Postage	5,969.62	
Postcard	222.82	
Quarterly Publication Cost	4,119.48	
Rent	14,400.00	
Reproduction Costs	359.86	
Returned Checks	91.15	
Salaries & Related Exp	37,300.93	
Ship & Handle - Inventory	102.44	
Shipping Material	294.64	
Stationary & Supplies	3,159.85	
Storage - Zain Books	2,047.32	
Taxes & Licenses	924.55	
Telephone	5,188.38	
Travel	655.00	
Utilities	558.68	
Total Expenses		<u>100,443.26</u>
NET INCOME		<u><u>\$13,419.76</u></u>

1999 Financial and Membership Report

Last year was definitely not a growth year for the Church financially or in terms of new members. Support and revenue, membership, and book sales fell below previous year levels. Two factors, I believe, influenced this result. First of all, the management team has concentrated on creating a completely new look for the Church, even down to the stationary, which now displays an attractive new logo that complements our new vision. Secondly, advertising has been reduced and may have been less effective than in the past. I believe that a reduced level of spending on advertising was probably well justified until we complete our vision planning and have a chance to create a coordinated and effective campaign that reflects our new Vision for the 21st Century and our new web site.

Two big financial events affected the balance sheet in 1999: (1) we sold the Evelyn Currey property and (2) we moved Church of Light international headquarters to Brea, California. The sale of the Currey property resulted in extraordinary earnings of \$13,495 and helped to bring up the level of our long-term savings and investments to almost \$180,000. Overall, there was a slight reduction in donations and book sales were down by approximately \$9000. Fortunately, in spite of the move, expenses were down by \$1,692 from the previous year. Reductions in expenses included \$6,043 in advertising, \$2,260 in catalog expenses, and \$5,807 in Quarterly publishing cost. For details, please see the 1999 financial statements reproduced here including the balance sheet as of December 31, 1999, Support and Revenue, Income Statement and a Statement of Changes to Fund Balances for 1999.

Goals and Objectives for 2000

Although our plans for 2000 are ambitious, we have already made a good start. The following list identifies the year 2000 goals & objectives for the management team:

- Complete Vision 2000 and implementation plans
- Launch new web site (June 2000)
- Launch a new advertising campaign around Vision and new web site (October 2000)
- Initiate the Order of the Sphinx (September 2000)





Archiving Project Needs Copies of Old Quarterly's

If you have any of the following Quarterly's, please photocopy them and send the copies to headquarters. Any expenses you incur will be reimbursed.

Volumes 1-4, All
 Volume 5, #2,4
 Volume 6, #1
 Volume 13, #4
 Volume 16, #1,2
 Volume 17, #1,2,4
 Volume 18, #3,4
 Volume 19, #3,4
 Volume 21, #4
 Volume 22, #4
 Volume 24, #3,4
 Volume 25, #3,4
 Volume 26, #3,4
 Volume 27, #4
 Volume 28, #3,4
 Volume 29, #3,4
 Volume 30, #3,4
 Volume 31, #4
 Volume 32, #2,3,4
 Volume 33, #1,4
 Volume 34, #3,4
 Volume 35, #3,4
 Volume 36, #4
 Volume 37, #3,4
 Volume 38 (1963), #3,4
 Volume 38 (1965), #1,3,4
 Volume 39, #2,3,4
 Volume 40, #2,3,4
 Volume 41, #4
 Volume 42, #4
 Volume 44, #3,4
 Volume 45, #3,4
 Volume 46, #1,3
 Volume 47, #1,4

("Thanks" to Barbara Kniffen for her continuing work on this project to preserve the CofL's archives.) 🐾

Holier than Who?

Wm. H. Jeffrey, Hermetician

When was the last time you received well-meaning advice from a person who was a master of the very thing he or she was giving the advice about? (Ten minutes?) You know the kind of thing I'm writing about. If you're messy, a very neat person will give you wonderful tips on being organized. If you're overweight or underweight, a Mr. or Ms America type will tell you how to get physically fit and bring the weight to the "right" level. Or how about the person who just loves computers? Has that person told you something like, "Just call up the sys.ini file into a text editor and straighten it out. There's nothing to it. If you don't get it right away, just call the techno-wait line. (What; you mean you don't like tinkering with your computer....)"

What these advisors and others like them have in common is that they frequently are experts in areas of their natural "talents" (often shown by strong, usually harmonious areas in the birthchart). They never had to change their attitude about these areas. But they expect you to. (They usually are not malicious, just ignorant.)

In a way they are correct. Our work as occultists and intentionally evolving human beings is to change our characters, our attitudes, our subconscious'. But we may feel somehow inadequate when the next-door neighbor says, "You can save big bucks if you just rebuild that transmission yourself."

My well-meaning advice is: DON'T BUY INTO THE FEELING YOU ARE INADEQUATE. Changing character and attitude is not easy, (although it is possible and necessary). Elbert Benjamine devoted many thousands of words to that level of change. He was not mistaken in doing so. If you look around, you will see that most people never make an intentional change in their character. (They may change, but usually it is not intentional.) If you wish, you can try an experiment. Pick one of the areas you excel at and suggest to one of the above-mentioned well-wishers that they just do what you are so good at.

After that, do you own changing of your attitudes and character. You have the tools available in the BofL lessons. 🐾

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badly diseased, and he must have food, clothing, shelter, and it is better to have the comforts of life. Many people, it is true, have not had good health nor the comforts and yet have made marked contributions to social welfare; but commonly a person can do better work and more of it, with a healthy body which does not have to combat distress in the environment. To put it another way, to get the best performance out of either an automobile or a man it should be given the physical things that are helpful to it. Society needs the whole man, not just a part of him, and it needs him at his maximum efficiency; which can be developed only under favorable environmental conditions.

Western Occultists hold that, regardless of what that diet consists, it is better for the person to eat that which experiment proves in his individual case enables him to live harmoniously with his fellow man and turn out a maximum of work which is socially constructive. That is, they believe what a man accomplishes is vastly more important than what he puts into his stomach.

Yet probably the majority of people pay so much attention to their physical welfare that they ignore the other two elements making for real success in life. Those who devote themselves exclusively to making money, with which to buy physical things, miss the best of living. They exist almost exclusively on the animal plane; for all creatures so long as they persist make a living and provide for their offspring. The man who does nothing to benefit others outside his family is spiritually still on the level with the brutes.

Then there are others who make a decidedly mental success, who are physical failures, and perhaps even spiritual failures. Francis Bacon, for instance, was always in debt and often in serious trouble over financial matters; yet he was intellectually and spiritually a success. He gave the world the product of his mighty intellect, and because he did thus in a measure assist in human progress, in that measure was he also spiritually successful. Henry David Thoreau, American author and philosopher, also was able to solve two of man's essentials to complete success; but unable to solve the third, which in

turn detracted from the possible value of the other two. He was a great man spiritually, and his writing proclaimed him a great intellect; but his abject poverty led to hardships of which he prematurely died; leaving the world vastly poorer than otherwise it would have been.

Wealth, except in the form of natural resources, which as they exist in nature belong to society, comes from industry and the hard experience of human toil, as the late President Calvin Coolidge expressed it. When, therefore, an individual takes wealth from society, that is, acquires it in any form from another, he should be prepared to recompense society by returning wealth to it in some other form. However we camouflage it, we can not escape the truth that when we take from society that which represents the efforts of others, and use it for our personal adaptation, and do not render an equivalent service to society by adding to its adaptability, that is, giving it equivalent value in return, we have become indigent.

Those individuals, therefore, who acquire mental power and cleverness, yet use these, not to discover some superior method of living, or of production and distribution; not in invention, not in better organization, and not in anything else through which society is benefitted; but use their abilities to take from society what members of society have produced; or hoard and maintain wealth inherited from ancestors, without themselves making some adequate contribution to the welfare of the whole, are successful in only two essentials. They have acquired mental and physical success, but are living in abject spiritual poverty.

In the larger sense, in which success implies a perfect and continuous adaptation to the whole universe, those mental and spiritual factors that provide for progressive after-death conditions must be included. This means that for such complete success, in which all three essentials are met, discrimination must be exercised not to give undue weight to one factor at the expense of the others. And that the discrimination may have the materials with which to work, it must be provided with the most inclusive knowledge. It is this inclusive knowledge that the B. of L. lessons have been written to supply. ❧



Out of Egypt

Christianity — Religious Orthodoxy or Secret Path of Initiation?



by Rev. Dr. Russ Durocher, Universal Life Fellowship of the Inner Light

WHAT has come to be known by the world as “Christianity” is an orthodoxy which developed into its present form directly due to the 4th century Roman emperor Constantine’s successful efforts to gather together, codify and dogmatize the philosophy, teachings, writings and legends which surrounded a certain 1st century Hebrew rabbi and prophet, Joshua bar Joseph ish Nazareth (Jesus, son of Joseph, of Nazareth), and to turn this compilation into the new state religion of the Roman Empire.

Prior to this successful political victory (which was primarily intended to unify the empire), there were various “gnostic” sects which viewed the Nazarene as Hierophant (impartor of “mysteries”), initiatic teacher, magician, and symbol of the Solar Deity (Constantine himself had been a devotee of the Solar Cult, prior to the creation of the Christian orthodox form under his auspices).

The result of Constantine’s political coup was that the original esoteric and “mystery initiation” basis of what became Christianity, was gradually persecuted, suppressed and driven underground, because it refused to be brought under the authority and control of the rapidly unfolding theocracy of the new Roman state religion. This original Gnostic Christianity viewed itself as standing in direct lineage with all earlier forms of mystery school initiation and training, including the Greek and Egyptian Hermetic Traditions. The only clear difference was that the esoteric path of the Gnostic Christ Mysteries was open to all who cared to search for it and find it, whereas in the older mystery schools this inner path was jealously guarded and reserved for only those few who were specially selected for instruction.

The hidden, inner teachings of the Gnostic mysteries derive directly from Jesus himself, and the following passages from the Gospel of Matthew, Chapter 13, will demonstrate how it was understood in Jesus’ day:

The disciples had asked, “Why do you speak to them in parables?” Parables were understood to be fables or stories with a hidden meaning. And Jesus replied, “To you it has been given to know the secrets of the kingdom of heaven, but to them it has not been given.” (Matthew 13: 10-11)

In the Gospel of Mark, Chapter 4, when Jesus had been speaking to the people in a number of parables we find the remark: “With many such parables he spoke the word to them, as they were able to hear it; he did not speak to them except in parables, but he explained everything in private to his disciples.” (Mark 4: 33-34)

Later, in the Gospel of Luke, Chapter 8, Jesus is again found teaching in parables, and explaining the inner meaning of his teachings to the disciples. Two specific points emerge from these passages: First, that there was an inner teaching, and that Jesus himself taught both exoterically and esoterically. Second, that the inner teaching was available to anyone who “had the ears to hear.” It was reserved for such individuals, because without such “ears” there was no power to understand it, but, given the ability to understand, the Mysteries were open to all.

Passing now from the time of Jesus to the time of the apostles, we find continued evidence of an inner teaching. The apostle Paul himself, an educated man, a Roman citizen, and an influential Hebrew from Tarsus, was soaked in it. It sprang from the Greek world, and it had to do with the way of attainment by knowledge; (“Gnosis” derives from the Greek word meaning “to know.”) The Gnani Yoga of India also teaches the way of attainment by knowledge, as does the Jewish mystical system of the Kabbalah. The Christian Gnostics of the earliest days tried to show that the inner teaching of their path was linked to both Greek philosophy and Hindu metaphysics, and that it contained within it the truths of the Egyptian mysteries. Not that it was these

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things, but that its inner teachings included the truths these earlier paths contained. Apparently, the great Gnostics of the early Christian era wished to preserve an esoteric tradition and historical form of mystery initiation — a tradition and form now veiled and obscured by the orthodox attitudes and doctrines of mainstream Christianity.

In considering the four Gospels, it is interesting to note the symbolism attached to them — the bull, representing Matthew, the lion, Mark, the eagle, John, and Luke, the human (or angel). Astrologically, John is Scorpio, which combines the symbols of the eagle and the serpent. John is the eagle (the higher wisdom) which destroys the serpent (domination by selfish desire).

In John's gospel is found, as the symbols would lead the seeker to expect, a different picture and a marked difference of conception from that of the other three. John writes in terms of the wisdom, of gnosis — and his account of Jesus, his life and his teaching, is in direct line of descent from the teachings of the ancient Egyptian Hermetic wisdom. There is no reference to genealogy, no account of the birth or childhood of Jesus, no personal touch of any kind, simply: "In the beginning was the Word, and the Word was with God, and the Word was God." (John 1: 1) The ancient Egyptian formula says: "God spoke and the worlds became."

Both John and ancient Egypt understood and taught esoterically, the creative power of sound. Through the Word, all things came into being. In humanity also, the higher creative power resides in the larynx if, and when, human beings become aware that it can be lifted up to that center (the widespread popularity of spoken affirmations could be seen as a correct step in this direction).

"All things came into being through him, and without him not one thing came into being. What has come into being in him was life, and the life was the light of all people." (John 1: 3-4)

The word "Light" should be noted. It is a definite symbol in all mystery teaching, and it refers to mental understanding. Again, in the ancient Egyptian Mysteries is found, "let the Light shine forth," which refers to the

opening of understanding, so that the Light of the Word might be seen.

"The light shines in the darkness and the darkness did not overcome it." (John 1:5) Today, as then, those treading the path know how challenging it is, how the darkness of lack of knowledge clouds everything, and creates difficulties in all fields of action.

"There was a man sent from God, whose name was John (referring to John, the Baptizer, who is seen in some Gnostic traditions as representing the purified intellect). He came as a witness to testify to the light, so that all might believe through him. He himself was not the light, but he came to testify to the light. The true light, which enlightens everyone, was coming into the world. He was in the world, and the world came into being through him; yet the world did not know him." (John 1: 6-11)

At the level of consciousness present in the vast majority of human beings, the darkness of lack of knowledge obscures spiritual light. "He came to what was his own, and his own people did not accept him." (John 1: 11) The light of understanding is available, but most people fail to recognize it.

John writes in terms of the wisdom, of gnosis — and his account of Jesus, his life and his teaching, is in direct line of descent from the teachings of the ancient Egyptian Hermetic wisdom.

"But to all who received him, who believed in his name, he gave power to become children of God." (John 1: 12) Esoteric teachings give much emphasis to the power that is behind the giving of a name, and how important it is. When a name is received, a sound-form is received. The person named is then called by the designation of a special inner power. As God's Name has a divine power, so those who "believe in His Name" put themselves in line with His sound-form and Its mighty living power, and are enabled to become "children of God."

These verses of John's gospel are its keynote and the keynote of the Gnostic mysteries. They show that this gospel is immediately related to the understanding and knowledge side of the spiritual path. It also might be said that one who grasps these verses will understand the rest of the gospel — and the essence of the Gnostic mysteries, in which things stand as symbols of the real; the symbols representing inner truths. The secret tradition (and spiritual initiation)

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offered by this path is based on the reality represented by the symbols.

And so, John tries to show us in symbol the Reality, the Living Truth behind the appearance. He portrays Jesus, as Hierophant — an imparter of mysteries and representative of an Initiatic Path of Light and Truth.

This then is John's conception of the level of consciousness known as Christ Consciousness. A Light shining in the darkness of human ignorance and egotism, for the most part uncomprehended and unknown, but when recognized and believed in, lighting the Way to the sonship of God.

From the Apostle Paul we get yet another picture which is linked up with a definite idea current in Greece and Egypt at the time — the concept of the Christ as the archetypal man, the Divine Man in whose image all individuals are Christs in-the-making. That was Paul's fundamental conception, and it can be seen that, in its essence, it is closely related to John's Gnostic ideas.

From this foundation, established by the Disciple John and the Apostle Paul, (a foundation steeped in symbol and metaphor, rather than in "biblical literalism") was erected the entire framework of the secret teachings of the original Gnostic Christians — followers of the way presented by the Hebrew Prophet, Hierophant,

Master Magician, and Teacher, whose name has come down to us, via the Greek, as "Jesus" of Nazareth — a framework based on a path of personal spiritual initiation, not on organized "religious" orthodoxy.



Rev. Dr. Russ Durocher was clergy-trained in the Anglo-Catholic (High Episcopal) Church. After much independent occult and astrological study, he left mainstream religion, joined The Church of Light in 1981, and has pursued an independent ministry/priesthood in the Gnostic, Sacramental and Ceremonial Magical Tradition, together with an active Teaching Ministry and Professional Counseling Practice in which he uses the tools of Hermetic Astrology. He is founder and facilitator of Universal Life Fellowship of the Inner Light, Phoenix, Arizona, and Priest at the Private Gnostic Chapel of Holy Raphael and All Angels, where the Supreme Rites of Gnostic Alchemy are regularly celebrated, as well as a Healing Service in which the Archangels are invoked for all in need. Names are received from around the world for inclusion in the Services. Reports of healings and blessings due to the help of the Archangels are frequent and often quite "miraculous."

We are happy to receive names for inclusion in the Services. You may mail your requests to: Universal Life Fellowship, P.O. Box 86850, Phoenix, AZ 85080-6850. EMAIL: RDuroc8707@aol.com 🐉



Not the real thing, but...

Did you miss Convention 2000?

If so, you can buy sets of video tapes of the speakers and absorb some of what went on in Brea this April.

If you were at the convention, you might enjoy reviewing what you witnessed in person. (You might be surprised at what you may have missed during those moments when the mind goes elsewhere.)

To order your set of five two-hour VHS tapes, just call International Headquarters or send in your check. The total is \$65.00 for non-residents of California, and \$69.95 for residents.



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May we all grow and prosper together!

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The Sacred Tarot

BENJAMINE'S PLANETARY ATTRIBUTIONS TO THE SEPHIROTH OF THE TREE OF LIFE*(Postscript 2 for the article, Attributes to the Egyptian Tarot, published in a four-part series in the Quarterly in 1998 and 1999)*

By Prier Wintle

In the body of this monograph, I have mentioned that Benjamine considered that the positions of Hod and Netzach on the Tree had been wrongfully switched at some time, and that Hod should be on the Right-hand pillar and Netzach on the Left. In illustrating his version of the Tree, however, I made no comment upon the fact that his planetary attributions to the Sephiroth differ radically from those accepted and followed by the Golden Dawn, which do in this instance have good traditional authority for them. The entire section referring to the Tree was intended to be no more than an illustrative epilogue, pointing to one practical application of the Benjamine Tarot attributions, and I did not want to raise a whole new issue. The Sephirotic rearrangement has aroused a good deal of unfavorable comment, however, (see Gareth Knight, *A Practical Guide to Qabalistic Symbolism Vol. II* p. 229 for one instance) and some words of comment are necessary.

Undoubtedly, the most serious criticism of the attributions followed by Benjamine is that his scheme no longer follows the planetary hour order B from the 3rd Sephirah, Benah, paired with Saturn, onwards to the 9th, Yesod, paired with the Moon, - as has been customary since the time of the Sepher Sephiroth (the 7th Century A.D.). I have criticized the Golden Dawn for making an equally serious departure from this order, laid down in the Sepher Yetzirah, in their planetary attributions to the Hebrew letters.

For my own part, I do not think that in this case the traditional scheme is wrong and Benjamine right. I believe that the traditional scheme is valid, but not exclusive, for there are nevertheless very good grounds for his attributions too. Otherwise he would never have made them. And they are likely to relate (like all his work) more to the practical aspects of Tree working than to its pure theory, or to consideration of it as an abstract philosophical system, tied rigidly to tradition.

It is illuminating to consider briefly, in this light, what the justifications for his system are. Firstly, instead of using only the seven traditional planets known to the ancients, he allots a place to each (besides Death, which he ignores for this purpose) this involves the rejection of the Earth, which the traditional system attributes to Malkuth. Benjamine removes the Sun from Tiphareth, the central Sephirah of the Tree, and places it in Malkuth B at first sight an incomprehensible procedure since Malkuth is said to be the sphere of actual, physical, manifestation. One must remember, however, that the work Malkuth means *Kingdom* not so impossible a place for the Sun to be enthroned. Moreover this Sephiroth was never simply the physical earth but rather the actualizing point, or the focus upon which the principles or forces of all the other Sephiroth converged. In this sense it represents the soul or individuality of man as this manifests consciously on the earth plane, and the Sun has always been a symbol of the individuality in this sense. What Malkuth really stands for in our daylight consciousness, the consciousness we experience with our eyes open under the Sun, as contrasted with subconsciousness, the consciousness of Yesod, the Moon.

The two systems do not differ in their placing of the Moon in Yesod, the Foundation, i.e., the subconscious mind, or automatic or animal soul, and Mercury is placed by both in Hod, the sphere of the intellectual, reasoning faculties. In Netzach, sphere of the desire nature, however, Benjamine places Mars instead of the traditional Venus. Both are clearly possible. The word Netzach means *Victory*, which suggests Mars, though Venus as Ishtar was herself the ancient Babylonian goddess of victory. And when the two pillars are considered as contrasts the objective intellectuality of Mercury may equally well be opposed either to the affectional partiality of Venus or the feverish impetuosity of Mars.

But Benjamine places Venus in Tiphareth, from which, as we have seen, he removes the Sun. This is

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the central balancing Sefhirah of the Tree, and some commentators have even spoken of the others as revolving about it much as though in orbit. (It is difficult to regard this as more than fanciful however, arising from a too literal acceptance of the traditional attribution of the Sun.)

The balancing operation of Tiphareth consists in the fact that it receives from all and gives to all, harmonizing and equilibrating all the forces of the Tree, a very Venus-like function indeed. Moreover, the name Tiphareth means *Beauty* and though this is admittedly appropriate to the Sun-God Apollo as well it much more suggests Venus. Note I B See in particular W.G. Gray *The Ladder of Lights*, Helios 1968.

The next contrasted pair are, in the traditional system, Jupiter and Mars, and in Benjamine's Jupiter and Saturn. It is hard to be dogmatic upon whether Mars or Saturn is more appropriate to the Sefhirah Geburah. From an astrological point of view, Saturn is usually regarded as the polar opposite of Jupiter, but the word Geburah means Strength and is related to Gibor, a hero, which does suggest Mars. On the other hand, other names associated with this Sefhirah are Din, Justice, and Pacah, Fear, both of which suggest Saturn. I remember many years ago when I first read Dion Fortune's *AMystical Qabalah* that I felt decidedly unhappy as an Astrologer at passages in her description of Geburah which suggested Saturn to me far more than Mars, which she attributes here. Examples in the Williams and Norgate edition (1951) appear on p. 174: "wherever there is violence against the weak, or the merciless use of strength, it is the sword of Geburah . . . that is the most effectual counteractant. . . and where there is a removal of the landmarks set for our neighbor's protection, it is the chain of Geburah that must restrain. . . Someone has got to cry "halt" to the aggressor, and "Move on" to those who are blocking the way, and that someone is functioning as a priest on the sphere of the holy Fifth Sefhirah." Dion Fortune, in fact, sees Geburah as the sacrificial priest, the patron of those who are taking the initiation of renunciation. This idea is the very innermost principle of Saturn, and if it is truly a correct description of the meaning of Geburah, then Benjamine has been right to draw out attention to it by attributing Saturn here. Mars should be where Benjamine has placed him, in Netzach.

...it looks as though everything asserted by Benjamine in connection with the Tarot or the Qabalah, however unorthodox, is pregnant with valuable suggestion, and likely to be confirmed from the most unexpected sources.

Finally, to the three Sephiroth of the Supernal Triad Benjamine assigns the three outermost planets of the Solar System in increasing order of their distance from the Sun, viz. Uranus to Binah, Neptune to Chokmah and Pluto to Kether. When the outer planets are assigned to the Tree in conjunction with the traditional system (which assigns no planets higher than Binah, to which Saturn is attributed,

Chokmah being associated with the whole Zodiac and Kether with the Primal Nebula, or First Swirlings), it is common to continue the orbital series outwards beyond Saturn and pair Chokmah with Uranus and Kether with Neptune. This is the procedure adopted, for instance, by Richard, Duc de Palatine, in his book *The Key to Cosmic Consciousness*. [The association of Neptune with the principle which precedes form is undeniably appropriate, as is the pairing of Uranus, patron planet of Astrology, with the Zodiac. When this plan is followed, Pluto, even though actually a more distant planet than Neptune, is frequently treated in conjunction with Death; the mystery eleventh Sefhirah, focal point of consciousness and point of sexual polarization, which Benjamine does not deal with, and as the ATransformer and Annihilator of the Solar System,

Pluto fits well with this, the Sefhirah of the Abyss. Benjamine's attribution of him to Kether is by no means to be disregarded, however, for Pluto is also the planet of regeneration, and as Benjamine says in several places in several of his books, the *Path* (and thus the symbolic ascent of the Tree also) is really a process of inward development from preoccupation with generation in the lower Sephiroth, (typified particularly by Yesod, the Foundation, corresponding to the generative organs of Adam Kadmon, the archetypal man, and signifying the first step on the Path of the Soul leading upwards from Malkuth) to the ultimate attainment of regeneration in conscious union with God.]

Note 2 B Pre-Nicene Publishing House, 1970. W.G. Gray in *The Ladder of Lights*, already referred to earlier, adopts the reverse order, giving Chokmah to Neptune and Kether to Uranus. The effect is less convincing.

I referred at the start of this postscript to practical justification for these attributions. Occultists who experiment with Path-workings will find some very interesting results if they substitute the Benjamine

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planetary attributions in the temples of the Sephiroth for the traditional ones. But there is also confirmation of a remarkable kind from the physical plane level. We should not lose sight of the dictum of the Emerald Tablet, "As above so below, and as below, so above" for happenings in the physical universe embracing the planets can be very illuminating and give reliable leads to realities which exist on the metaphysical planes. Mankind has recently made its first leap off this planet Earth by achieving a series of Moon landings. In view of Benjamine's attribution of the Sun to Malkuth, therefore, it should be noted that each of these trips has been known as an Apollo mission, Apollo being the Greek name for the Sun God. The next stage after this will almost certainly be a trip to Mars, and after that probably one to Mercury. (Venus is physically nearer but cannot be landed on as its surface has proved to be incandescent. Mercury, on the other hand, is cool on its night side). Mars and Mercury are the two next nearest planets to Malkuth after the Moon in Benjamine's scheme of attributions. And, strangely enough, it is even possible, moreover, that they were both once inner planets (i.e. planets revolving in orbits closer to the Sun than that of the Earth). In *Worlds in Collision* (Doubleday, 1950) Velikovsky surmised that Mars was ejected from such an orbit in circa I, 500 B.C. as a result of a close encounter with Venus, then a newcomer to the Solar system, (as her name, which signifies "One who has arrived" indicates). His theory

was received with derision by the scientific world at the time it first appeared but has recently been receiving serious reconsideration in the light of numerous unexpected confirmations which have since come to light. Among these are the high remnant magnetism in the lunar rocks (showing they cooled recently from a high temperature in a strong magnetic field, though the Moon has no such field and was not supposed to have been hot for billions of years), the high surface temperatures of Venus and Jupiter (whence Velikovsky said the former issued) and the enormous magnetosphere of the Sun. Somehow it looks as though everything asserted by Benjamine in connection with the Tarot or the Qabalah, however unorthodox, is pregnant with valuable suggestion, and likely to be confirmed from the most unexpected sources. In this case he has rejected the traditional planetary order, certainly, but he has done so in connection with a glyph of creation, for that is what the Tree is, and it is not impossible he may be appealing to an order of things which is more ancient than the traditional one to bring out the Tree's deepest meanings.

(Postscript 3, the final part of Prier Wintle's monograph will appear in the next Quarterly.)

(A thousand "thank you's" to Radine Ramsay for transcribing this article.)



Cycle Charts 2000

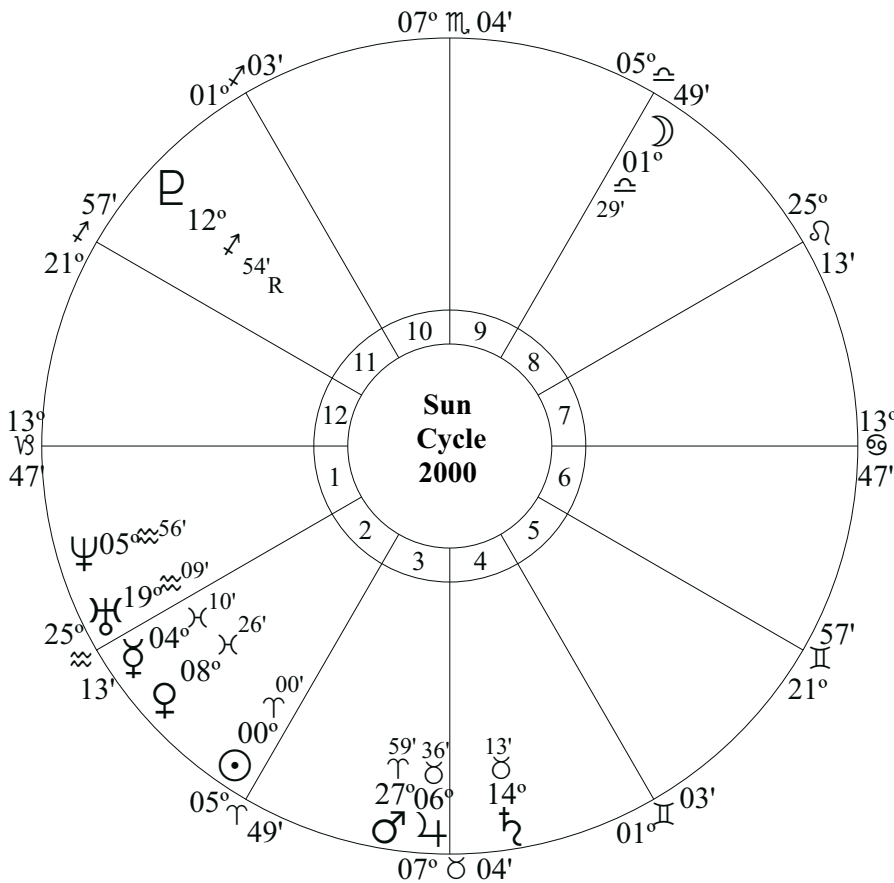
These cycle charts are calculated for Washington, DC:

Washington DC. 77W00 33.1 38N53 51.0

Note: "Thanks" to Allan Curthoys for his researching very accurate data from the Internet. He used the JPL/NASA site for the accurate longitude and latitude used here.

On the Internet, <http://ssd.jpl.nasa.gov>

This site locates Greenwich at 0E00.0 51N28 38.4



Sun Cycle Washington D.C.

March 20, 2000

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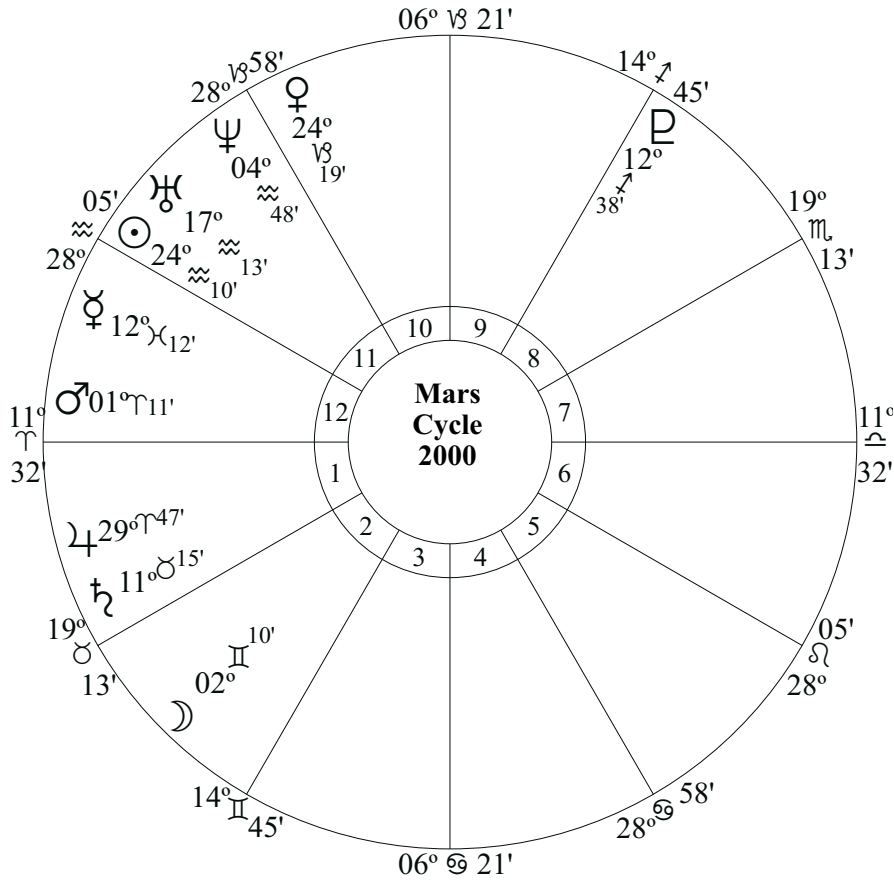
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☉	00N00
☾	03N25
♃	09S58
♄	09S33
♅	10N42
♆	12N49
♇	14N06
♈	15S43
♉	18S34
♊	11S16
MC	13S52
ASC	22S43

Data from: *Table of Planetary Phenomena* by Neil F. Michelsen, Revisions by Rique Pottenger.

Charts calculated using *Horoscope* software

**Mars Cycle
Washington D.C.**

February 13, 2000
14:04 GMT

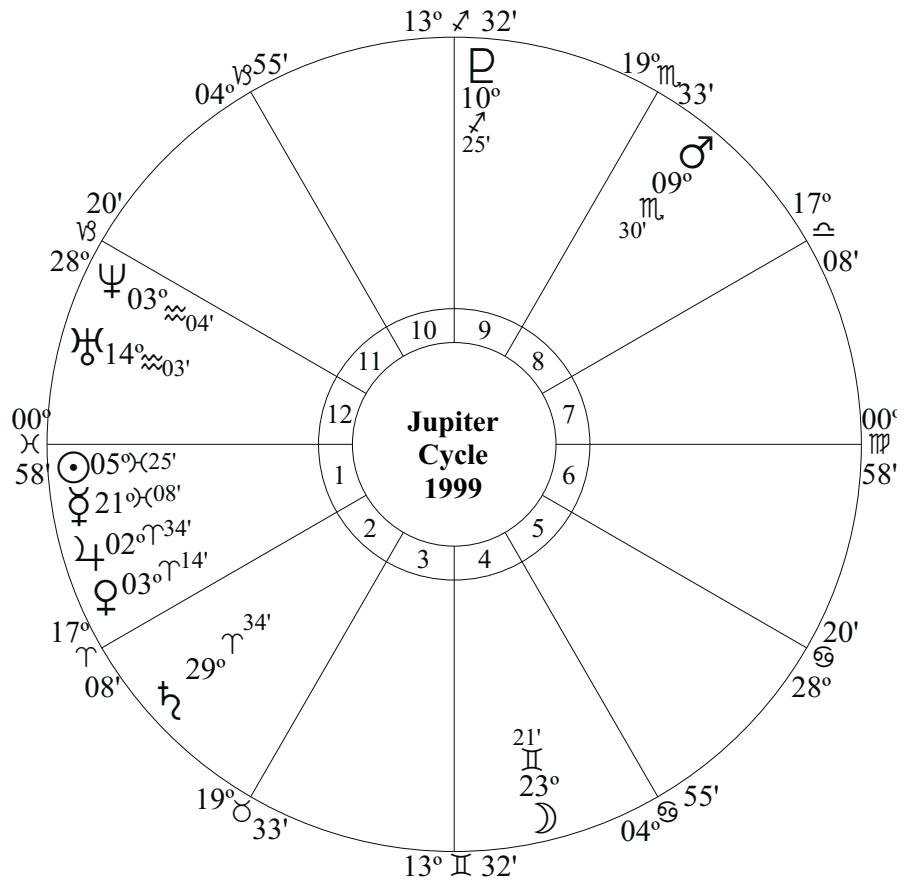


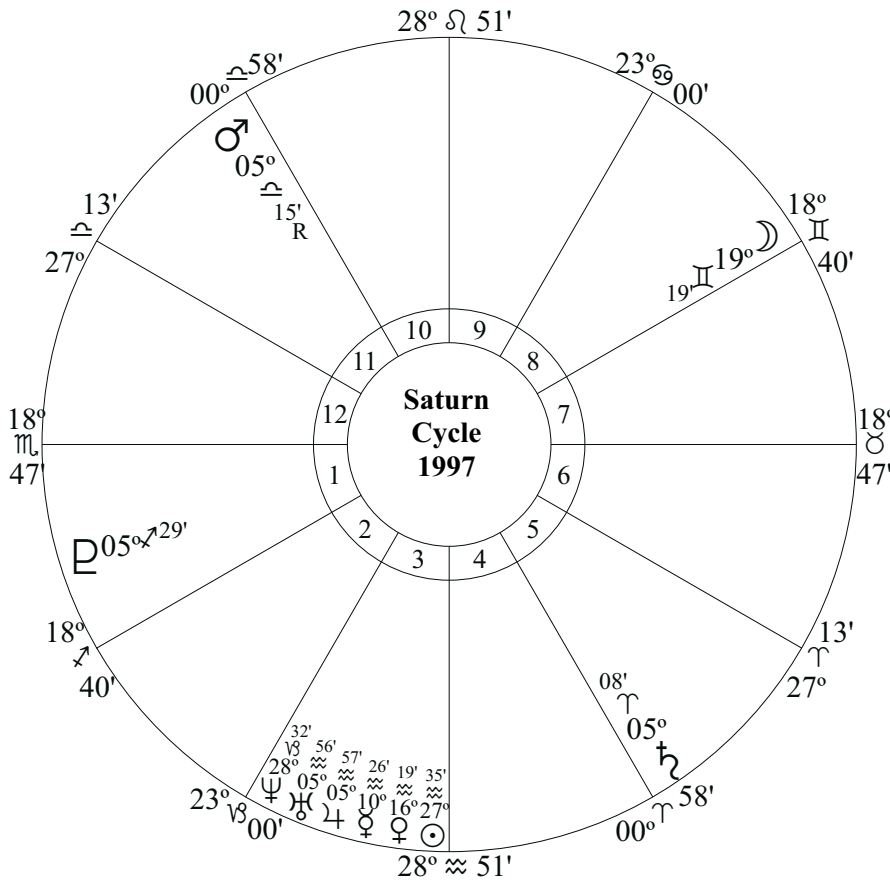
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♀	06S27
♂	21S06
♃	00N00
♄	10N24
♅	13N05
♆	16S18
♇	18S51
♁	11S24
MC	23S17
ASC	04N34

**Jupiter Cycle
Washington D.C.**

February 24, 1999
11:41 GMT

	Natal
☉	09S32
☾	18N46
♀	03S28
♂	00N25
♃	12S35
♄	00N00
♅	09N10
♆	17S13
♇	19S11
♁	10S32
MC	22S25
ASC	11S08





**Saturn Cycle
Washington D.C.**

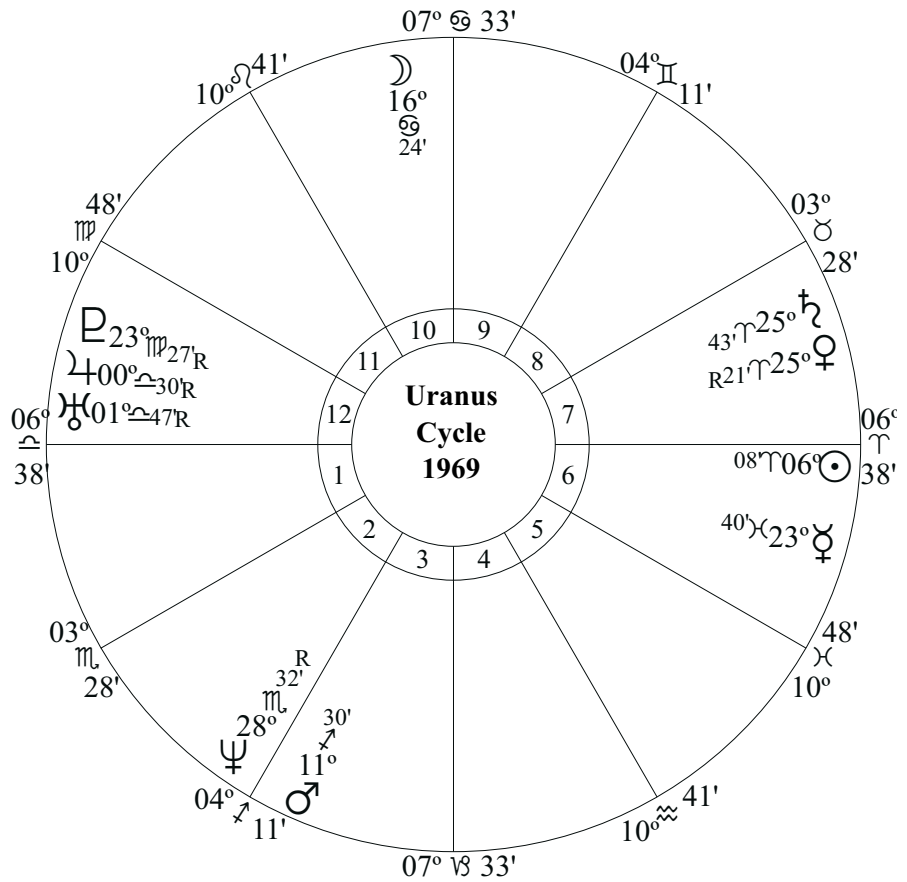
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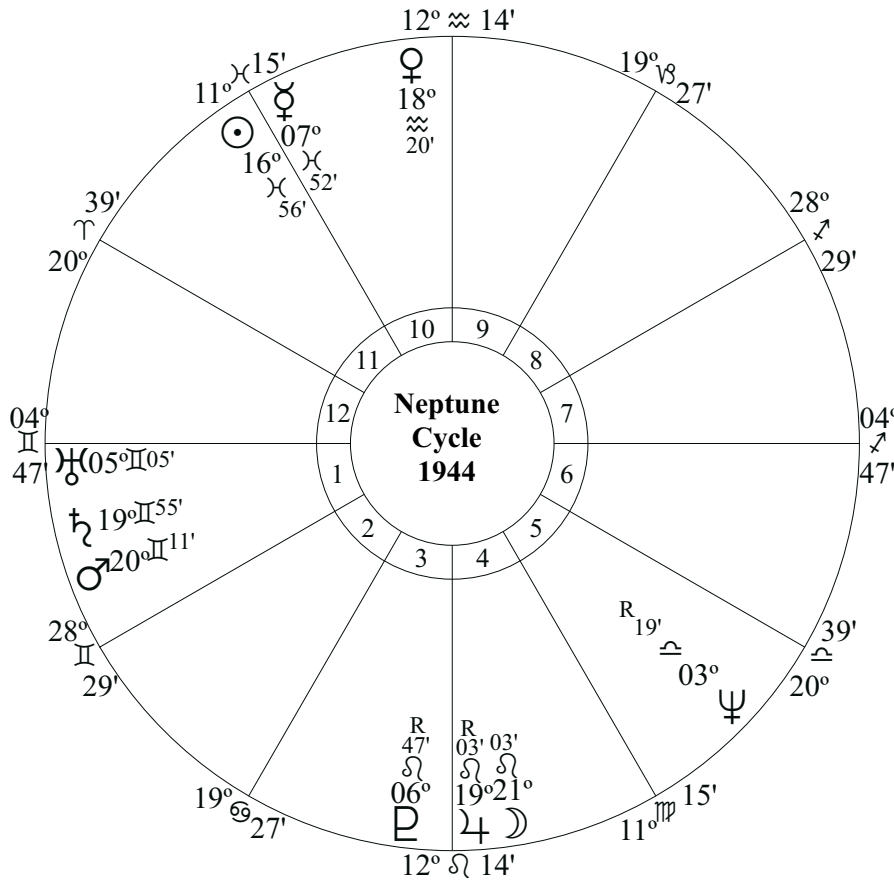
	Natal
☉	12S19
☽	17N53
♀	19S16
♁	16S56
♂	01N15
♃	19S10
♅	00N00
♁	19S21
♁	20S02
♁	08S48
MC	11N52
ASC	17S25

**Uranus Cycle
Washington D.C.**

March 26, 1969
23:24 GMT

	Natal
☉	02N26
☽	27N28
♀	04S30
♁	17N06
♂	21S26
♃	01N15
♅	07N50
♁	00N00
♁	18S08
♁	17N13
MC	23N14
ASC	02S38





**Neptune Cycle
Washington D.C.**

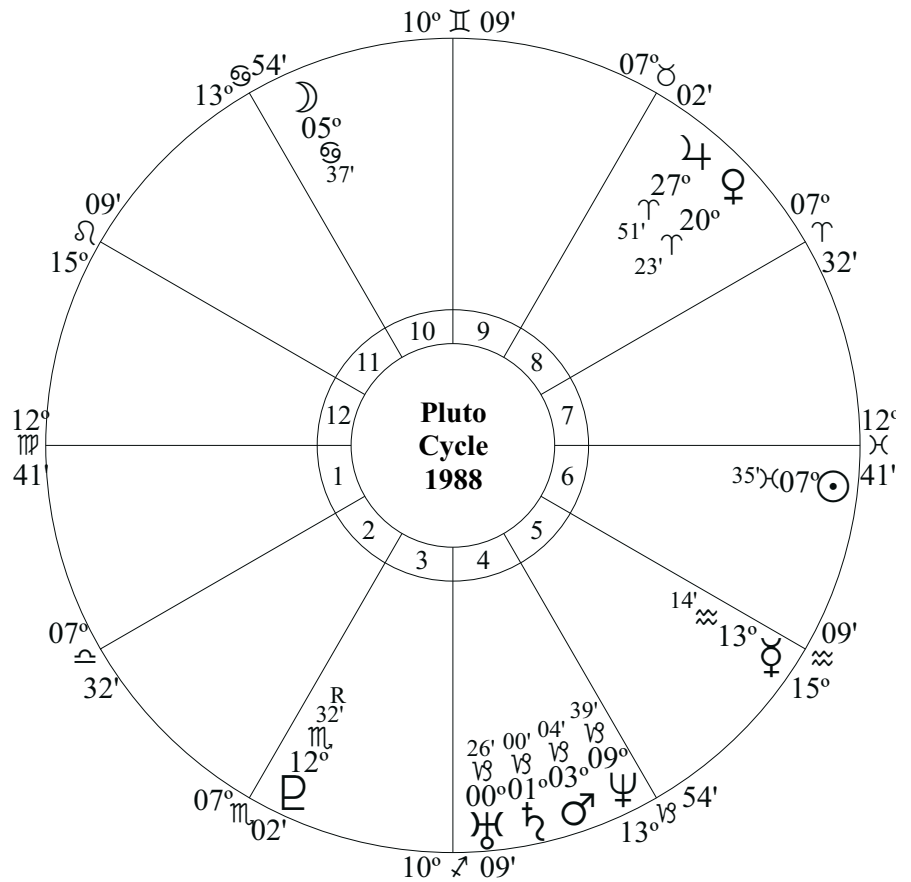
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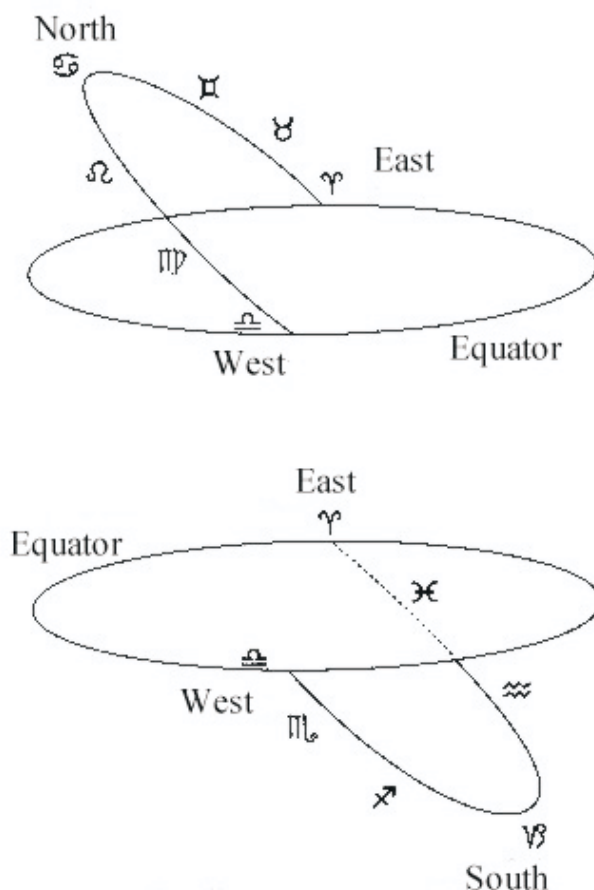
	Natal
☉	05S10
☾	15N44
♀	10S35
♁	15S56
♂	25N20
♃	16N09
♅	21N55
♁	21N05
♁	00N00
♁	24N01
MC	17S08
ASC	21N06

**Pluto Cycle
Washington D.C.**

February 26, 1988
23:18 GMT

	Natal
☉	08S44
☾	28N28
♀	15S30
♁	08N29
♂	23S38
♃	09N44
♅	22S19
♁	23S37
♁	22S08
♁	00N00
MC	21N59
ASC	06N48





The True Elemental and Directional Attributes

By Angelo Chirban, M.D.

Reviewing the available occult literature, one is left with a fairly consistent picture of the elemental and directional attributes. This is because of the overwhelming influence of the Golden Dawn and the unquestioning parroting of their writings. This is evidence for the lack of true spiritual insight by these “modern magicians.” It is a well-known fact that the Golden Dawn covered their practices with numerous blinds - why should their attributes of the elements and directions be any different? The common interpretation of the Lesser Banishing Rit-

ual of the Pentagram (LBRP) has air to the East, Fire to the South, Water to the West and Earth to the North.

The Hermetic teachings of The Brotherhood of Light are different. To understand them correctly requires the use of the “golden key,” astrology. The true elemental attributes should be taken from the signs on the Zodiacal band as it circles the earth. In this manner, Aries is East, Cancer is North, Libra is West and Capricorn is South. Thus, Fire is East, Water is North, Air is West and Earth is South.

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Does this make sense? It is logical and Zodiacally correct that Aries is opposite to Libra (Fire to Air), and Cancer is opposite to Capricorn (Water to Earth). How does one explain the attributes from the Golden Dawn and its followers? Additionally, look at the attributes of the Pentagram of Faust. Clockwise from the uppermost point of Spirit there is the point of Water, then the point of Fire, next the point of earth and finally the point of air. Once again, Fire is diagonally opposite of Air and Water is diagonally opposite of Earth.

Furthermore, another well-known ritual of the Golden Dawn, the Banishing Ritual of the Hexagram disre-

gards totally the attributes it uses for the LBRP and uses the ones that I am advocating.

It is a well-known fact that most modern books of magic are repetitious and plagiaristic. Almost all relate back to the Golden Dawn. In this day and age finding a real master and true teachings is quite difficult. One usually has to read many, many books selecting a pearl here and there. One of the strengths of the Brotherhood of Light has always been the ability to contact ascended brethren on the inner planes for true occult knowledge. One must learn to listen to the voice of silence for the truth. 🐉



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Book Review

ASTROLOGY AS A BUSINESS

By Radine Ramsay

Doris Chase Doane, the author, is eminently qualified to write a guidebook for the student who wishes to establish an astrological practice or the currently employed astrologer because her book is based on 50 years of personal experience and interviews with many astrologers, some successful and some failures from a strictly business viewpoint.

Her down-to-earth book gives one insights on business aspects such as setting-up an office, publicity, how-to-dress, and attitude.

She keeps the book interesting and a fun read with stories such as: "Astrologers have been and are still their own worst enemies. Many of them dislike being told that they must conform to the norm. But let's face it, the 60's are over! The hippie era is past! You cannot appear in front of an audience as did one astrologer in sandals and dirty toenails and expect to be respected by the general public. They get turned off by preternatural appearance and behavior."

Whether one chooses to be a full-time astrologer or just wants to do a few charts, this book is an excellent starting point.

Other astrological books that Doris Chase Doane has written and which are available from the Church of Light include:

Astrology of Childbirth

Blending Astrology, Numerology and Tarot

Accurate World Horoscopes

Astrologer's Question Box, Vol. 1

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How Body Language Defines Character

How to Prepare and Pass an Astrologer's Certification Examination

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(Volumes I and II)*

The Versatility of Astrology.

Doris Doane has also written:

Secret Symbolism of Tarot

Time Changes in Canada and Mexico

Time Changes in the USA,

Time Changes in the World

Time Changes: Update 1986-1990 (World).

Any of these books may be purchased by phoning the Church of Light at (800) 500-0453 or mailing an order to 111 S. Kraemer Blvd., Suite A, Brea, CA 92821.



The Religion of the Stars



STELLARIAN QUESTION BOX

by Lloyd Matthiesen

Q. What is the difference between the spiritual body and the Divine Soul?

A. The soul, in general, is the repository of all thoughts and feelings, derived from experiences since its differentiation. In order to have these experiences, it must have a form, or body, built of the substance of the plane on which it functions, the spiritual body, therefore, is the form in which the soul resides on the spiritual plane.

To gain perspective, it is always good to remember the seven-fold constitution of man. This is made up of four bodies and two souls, plus the ego:

1. The ego, the original Divine Spark which impels the male and female souls on their cyclic journey.
2. The physical body, composed of physical substance (protoplasm and its secretions), existing solely on the physical plane.
3. The electromagnetic (or etheric) body, composed of electromagnetic energy, having a velocity equal to light, serving as the link between the physical and astral planes.
4. The astral body, composed of astral substance, having a velocity greater than light, existing solely on the astral plane.
5. The spiritual body, composed of spiritual substance and having its existence solely on the spiritual plane.
6. The animal soul, composed of lower impulses and gross desires built up in the animal kingdom.
7. The Divine Soul, composed of noble impulses and finer emotions.

You, as a human on earth, have ALL SEVEN of these components. Upon your physical death, you lose 2) the physical body and 3) the electromagnetic body. You still retain the remaining five components during your existence on the astral plane.

When your transition to the spiritual plane occurs, you are left with ONLY THREE: 1) the ego, 2) the spiritual body and 7) the Divine Soul.

It is our job while yet on earth to convert, or transmute, the elements of the animal soul into the elements of the Divine Soul, and to build up the spiritual body through applying the principles of Spiritual Alchemy.

For further understanding of the differences between the soul and the form through which it functions, review *The Mission of the Soul*, in Course Book 2.

Q. Why do the lesson serial numbers not run in sequence through the courses? Why does not Lesson Serial No. 1 appear as the first lesson in Course I?

A. The sequence of the lesson serial numbers reflects the order in which Elbert Benjamine originally wrote them. He began in April 1916, with Serial No. 1, *THE RITUAL OF EGYPTIAN INITIATION*, and continued writing them in the order of the Serial numbers.

A QUESTION FROM THE PAST

The following question was sent to Headquarters in February 1961:

Q. If every soul has definite work to do at the human level, why is it that so few have the opportunity, or the inclination, to learn the occult, spiritual side of life? I feel that everyone's birthright is that he be given these facts. In reality, it appears that very few persons are interested. Why?

A. Rev. Edward Doane's response: Most people, including those deemed to be highly educated by academic standards, do not, while on earth, come to the point where they are dissatisfied with what they know about life, particularly in its spiritual aspects and possibilities, consequently do not investigate.

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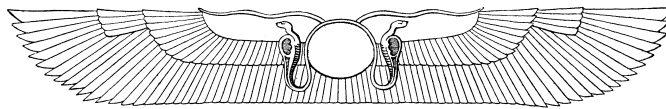
The total attention of most people is directed toward purely physical existence. It is almost unheard of in religious circles for anyone to be encouraged to think for self in the matters of the Soul and Spirit.

In academic circles, the encouragement of blind belief in textbooks as authorities is encouraged by most so-called educators. As a result of this method of teaching, Uncritical Mysticism, the blind accep-

tance of authority without question, has effectively prevented a great deal of progress toward true freedom of the Soul.

Few as yet, have entered upon the Pathway to Spiritual Attainment. As the Aquarian Age progresses more and more will find and enter the Path.

Meanwhile, it is up to all that perceive something of the Plan of Eternal Progression, to help it forward the best they can. 🐛



When Does this Carousel Stop? (Free Book Offer)

Actually, never. And until we learn the nature of its spinning and can intentionally work with it, we will not get off—at least on this or the next plane. Susan Zuber’s book, *The Aquarian Goddess*, is about those cycles. Although written primarily for women, men go around and around and up and down, too. If you’d like ideas about identifying and using those cycles, you may want to claim a free copy of Susan’s book. From now until the Winter Solstice, you will receive a free copy of *The Aquarian Goddess* with any order you make from the *Church of Light* catalog. When you place your order, please mention this offer. (If you’d like the book but do not wish to place an order for anything else, you may buy the book for \$5.00, which includes everything.)

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Light.Org

Due to go on line June 15....around 3 pm PDST....will keep you posted!

Quarterly Announcement:

Look for the Quarterly on the CofL website at <http://www.light.org/pdf>. Double click on 2000 Spring. Although you can download a copy of the Quarterly for free, donations are appreciated and needed. Reading the Quarterly from the Internet requires Adobe Acrobat Reader, version 3 or newer. <http://www.adobe.com/products/acrobat/readermain.html>.

Anyone wishing to receive a printed version may do so by completing the Quarterly Donation Form and returning to CofL.

New Beginnings

Dear Friend and long-time member of the Church of Light, Mr. Timothee Sandu Matundu, has passed to the next life. He will carry his work and his light with him.

Building a Better World (Update)

Congratulations to Roger Baldwin and his co-workers for opening two new Brotherhood of Light centers in Fort Worth, Texas and in Columbus, Ohio. Roger also is experiencing a triple move at the time of the production of this Quarterly. Not only is the location of his employer changing, but so is Roger's home—and the location of the Dallas Brotherhood of Light Center. Keep Roger on your healing list for stamina and clarity. For information about the new centers, you can contact Roger at 1-972-669-5683 (24-hour phone) or write to Roger at: 3801 E. 14th St. #907, Plano, TX 75074 (This is a mailing address only.)

Computer news:

If you have a reasonably fast computer, you may be able to use "Voice Chat" to have free long distance online study groups or conference calls. One service that works pretty well and is free is "Yahoo Messenger" at www.yahoo.com. When you go to www.yahoo.com, look for the word "Messenger" in the list of options.

Thanks to:

Wanda Gibson Richardson for her coordinating the "Modern Mystics" section of Compuserve's New Age Living Forums. Wanda is publishing much material by and about C.C.Zain and the CofL on her forum. The forum now is open for all, even non-subscribers to Compuserve. Wanda can be contacted via e-mail at: 112020.3101@compuserve.com

Quote:

"The Jedi Knights were peacemakers; that was the nature of their order and the dictate of their creed. For thousands of years they had served the Republic, a constant source of stability and order in a changing universe. Founded as a theological and philosophical study group so far back that its origins were the stuff of myth, the Jedi had only gradually become aware of the presence of the Force. Years had been spent in its study, in contemplation of its meaning, in mastery of its power. Slowly the order had evolved, abandoning its practice of and belief in a life of isolated meditation in favor of a more outward-looking commitment to social responsibility. Understanding the Force sufficiently to master its power required more than private study. It required service to the greater community and implementation of a system of laws that would guarantee equal justice for all. That battle was not yet won. It probably never would be. But the Jedi Knights would not see it lost for lack of their trying." From: *The Phantom Menace, Star Wars Part I*.

Calendar:

Regular Meetings every third Saturday. Class location is the Church of Light office at 111 So. Kraemer Blvd. Suite A, Brea CA. Phone 714 255-9218.

University of Metaphysics,

Speaker from the CofL includes Radine Ramsey

June 10-15 (dates approximate,

Call Radine for exact details): 1-818-848-6838
Sahara Hotel, Las Vegas,
1-800-634-6666

Columbus CofL 3-day program,

Charting Your Spiritual Road Map Into The Future, June 9-11
Columbus phone 1-614-486-6853
24-hour phone 1-972-669-5683

American Federation of Astrologers

Church of Light members who will be speaking are:

Marlene J. Anderson, Paul Brewer, Doris Chase Doane, Christopher Gibson, Lynne Palmer, Joan Titsworth and Dee Wynne.

July 9-13, Hotel Rio
Las Vegas, Nevada
AFA: 1-888-301-7630
Hotel Rio: 1-888-746-7482

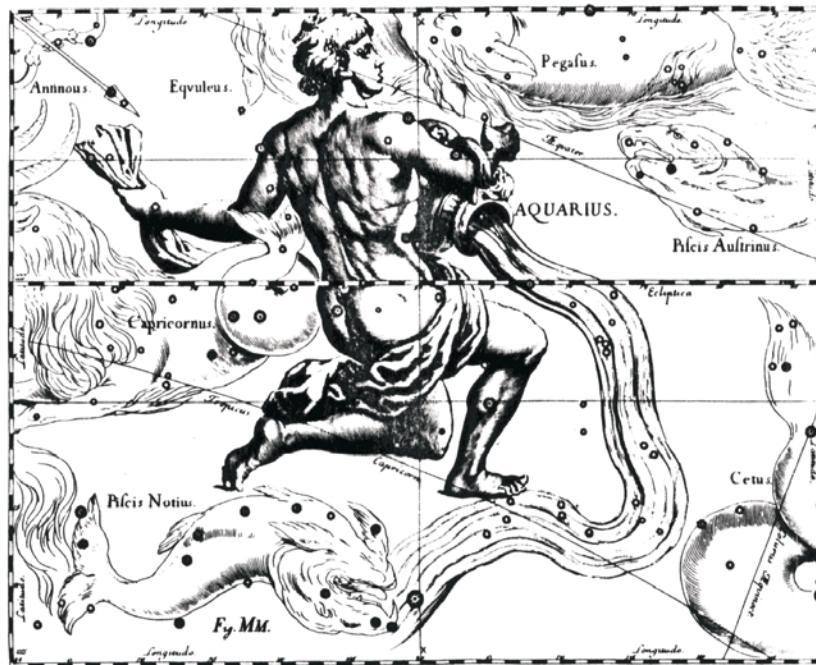
International Society of Astrological Research: Cutting Edge Skills for the 21st Century Professional

Oct. 4-9, 2000

Features Astro All-Star Cyber Challenge of Leading Astrological Software

Paul Brewer will speak and demonstrating the CofL's Horoscope Software. StarStruck Boutique will be there with CofL Books, Software and Collectibles. Hyatt Regency, Alicante Hotel, Anaheim CA (just 4 blocks south of Disneyland) 🐾

A nonprofit organization incorporated to teach, practice and disseminate The Religion of the Stars



The Religion of the Stars teaches that every person in the world should have Freedom from Want, Freedom from Fear, Freedom of Expression and Freedom of Religion. And, to obtain these in proper measure, each must become familiar with the Facts of Astrology, the Facts of Extra-Sensory Perception, the Facts of Induced Emotion and the Facts of Directed Thinking. Rather than working to accumulate all that one can for himself or her-

self, each must learn to take pleasure in “**Contributing Your Utmost to Universal Welfare.**”

The Church of Light was incorporated to teach, practice and disseminate *The Religion of the Stars*, as set forth in the 21 lessons covering each of the 3 branches of occult science, as written by C.C. Zain under the auspices of *The Brotherhood of Light*.