

# Spiritual Astrology

C.C. ZAIN



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**Spiritual  
Astrology**

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Course 7

# **Spiritual Astrology**

Student Manual

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**C.C. Zain**



The material contained in this book was originally published as a set of serial lessons. They are part of the 210 lessons written by C. C. Zain and published under the auspices of the Brotherhood of Light. Together they represent the complete spiritual and occult teachings which comprise the Religion of the Stars. The 210 lessons are currently published as 21 volumes or courses of study covering all three branches of occultism; Astrology, Alchemy and Magic.

See the back of this book for more information on the 21 Brotherhood of Light courses by C. C. Zain.



## Emblem of The Religion of the Stars

The emblem on the facing page symbolizes the philosophy and aspirations of all seekers of Divine Inspiration. The two interlaced trines signify the involution and evolution of the soul through the Cycle of Necessity. The downward pointing trine, dark in color, indicates the descent of the soul into material conditions for the purpose of gaining necessary experience. The upward pointing trine, light in color, indicates the ascent, or evolution of the soul, back to the realm of spirit after gaining experience in matter. Inside the interlaced trines is the word of Deity, JodHeVauHe, written in square formed Chaldean letters. Thus written, it signifies the belief that there is a Super Intelligence Who interpenetrates and exercises a guiding power over the whole universe. It sets forth the four universal principles through which this Super Intelligence always operates. The joined sun and moon at the top of the symbol indicate that spirituality may best be reached, and still further evolution in spiritual realms accomplished, through the marriage of a male and a female soul. The seven stars and the astrological symbols around the outside of the interlaced trines indicate the belief that astrological energies powerfully influence all life. Knowledge of these forces will enable the aspirant to avoid many misfortunes, as well as guide the development of personal talents, thereby successfully advancing spirituality while, at the same time, enabling the individual to contribute his or her utmost to universal welfare. See Course 12, Volume 2, *Natural Alchemy: Evolution of Religion*, by C. C. Zain, for an explanation of the origin and historical development of this symbol.

# Instructions for Using This Manual

This course, Spiritual Astrology is the 2nd of seven in The Brotherhood of Light series on Astrology. In it you will find the serial lessons originally referred to as Serial Numbers 71-83.

## **Who Can Submit Final Exams:**

All seekers may submit a final exam for this course. If you do not have the final exam please request one from The Light of Egypt website.

## **Studying:**

This course consists of 13 lessons. At the back of the book beginning on page 205, are Study Questions which may be used as a guide in preparing for the open book final exam.

We suggest that you carefully read the study questions so you can identify the most important topic areas. Next read the lesson, concentrating on the study questions. Recording the answer to each study question is optional, depending on each persons study techniques. Please do not submit the study question answers for grading.

## **Taking the Final Exam:**

The Final Exam consists of 25 essay questions. Each answer is worth 4 points. Please limit your answers to 25 words or less.

Be sure to neatly print all the information requested on the first page of your answer sheet(s). Include your name, and email address. After the final exam is graded by a Hermetician your graded exam will be returned to you along with your Award Manuscript. This is an open book examination.

## **Time Limits:**

There are no time limits. The Light of Egypt suggests that you pass no more than one exam per month.

## **Suggestions:**

Some of our students have brought to our attention that they like to 3 hole punch their courses, along with the study questions and final exams, and keep them in a notebook for easy reference.

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**R**ELIGION should give instructions in optimum living. Optimum living embraces more than a few hilarious days, a few enjoyable weeks, or a few years of health and material prosperity which are followed by a long period of illness and misery. Optimum living gets the best out of life relative to its entire span. Considering the tremendous accumulation of scientific evidence that life persists after the dissolution of the physical, religion must embrace both life on earth and life beyond the tomb.

For living to best advantage after life on earth is done, man must know as much as possible about the innerplane realm, about its energies and properties. And, it is becoming increasingly evident that for him to live to best advantage while still in the physical form, he must know as much as possible about these innerplane energies.

University scientists have demonstrated extrasensory perception. Man's soul often acquires information, usually unknown to himself, upon which he acts successfully to adapt himself to future conditions he could not have perceived through his reason and physical senses. This extrasensory perception, through which all information must be acquired after he loses his physical body, is equally valuable during and after physical life.

University scientists have also demonstrated psychokinesis. As man will have no physical muscles, and as objects of the innerplane do not respond to gravitation or physical pressure of any kind; after leaving the physical, to move or build anything, or to go anywhere, man must exercise psychokinesis. While still on earth he often is able to bring psychokinesis into play to heal the sick and amazingly demonstrate other desirable physical conditions. Because of this, the use of psychokinesis on earth is equally as valuable as its use after earthly life is done.

On the innerplane there is no air, no moisture and no molecular vibrations which constitute heat. Thus after he leaves the physical he is not influenced by physical weather. He is markedly influenced by astrological vibrations, which constitute the innerplane weather. Though he may not be aware of it while on earth, the innerplane weather has as much or more influence over his life as the outerplane weather. Therefore, knowledge of how to forecast these astrological conditions and what precautionary actions should be taken relative to them, is equally important to man in the afterearth life as it is while he still occupies a physical form.

It seems inevitable that the Religion of the Stars shall become the world religion of the future because it includes all significant demonstrated facts of both the outerplane and the innerplane, Not that these are as yet all known, or that we expect a day to come when all of them will be known. But as fast as they are discovered and properly verified, if they are sufficiently important facts, they will be integrated into The Religion of the Stars.

Mankind is becoming too well educated to be guided either in religion or in its political views by blind belief in propaganda. More and more it is demanding demonstrated facts from those who advocate some economic or political system. And in due time it will demand demonstrated facts on which to base its religion. In 210 Brotherhood of Light lessons the writer has striven to set forth as many of such significant outerplane and innerplane facts, and

the logical inferences to be derived from them, as possible.

The writer believes The Religion of the Stars will be the world religion of the future not merely from the facts and logical inferences presented in these 210 lessons, but because these facts will be supplemented by additional facts as fast as they are discovered and verified. The Religion of the Stars is not a static religion. It will progress as fast as there is progress in demonstrable knowledge.

This writer is not so foolish to believe that what has already been published in the 210 Brotherhood of Light lessons is the last word, or that no errors have been made in them, or that new demonstrated facts may not make necessary some revision of the ideas there presented. He all too well remembers that when he went to college, the atom of each of the many chemical elements was indivisible, unchangeable and indestructible. Einstein had not yet published his Theory of Relativity. And four things, which since his youth have so greatly changed civilization, as yet had no existence: automobiles, airplanes, the cinema and the radio.

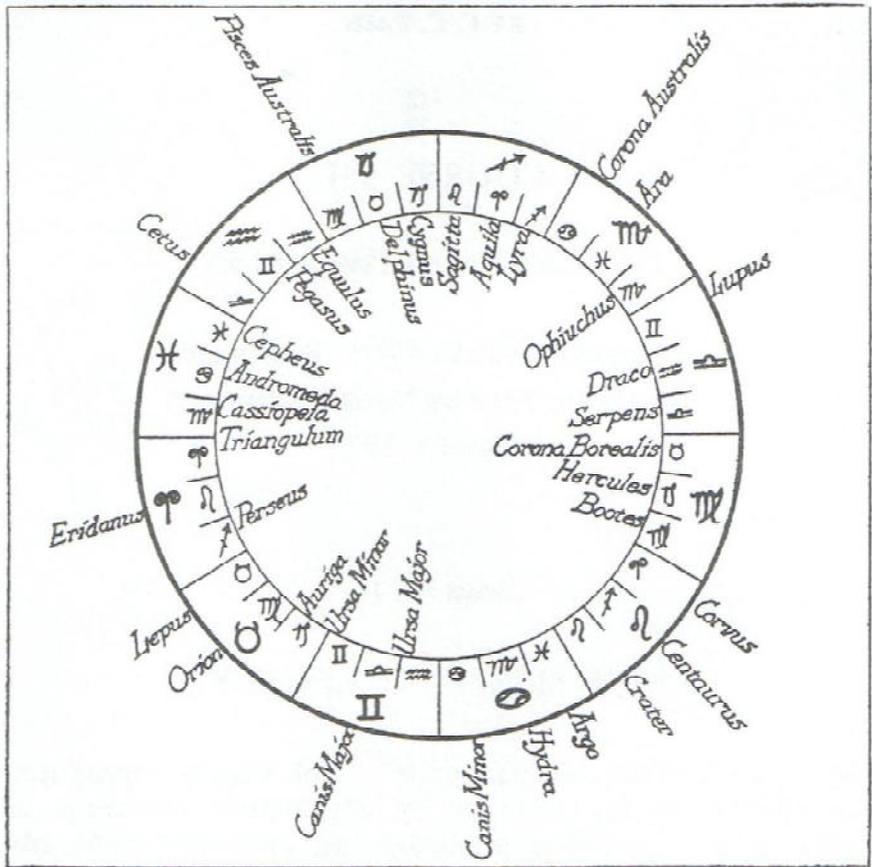
While he is still on this earth he will do all in his power to acquire new significant facts and revise The Brotherhood of Light lessons to include them. When he has passed to the next plane, undoubtedly new significant facts will be discovered that should be included in The Religion of the Stars. However, as orthodoxy will certainly try to get sufficient control to slant them into conformity with orthodox opinion, he believes the Brotherhood of Light lessons as he leaves them should remain unchanged.

It would be unethical for someone to insert opinions or discoveries in these lessons and not take both the credit and the blame for them. The writer does not want the credit for the ideas or the errors of some other person. He asks that the printed pages of each lesson be left as he has last revised it.

However, in reprinting, it is easy to increase any lesson to 36 or 40 or any multiple of four pages. He suggests, therefore, that any errors he has made, or new discoveries, or logical opinions derived from these discoveries, be set forth and elaborated in an appendix following the 32 pages of the lesson which it is thought should be thus amended. Before this is done, the writer of the appendix should submit what he has thus written to Light of Egypt and secure their approval. And his name should appear in the appendix as the author of such commentary.

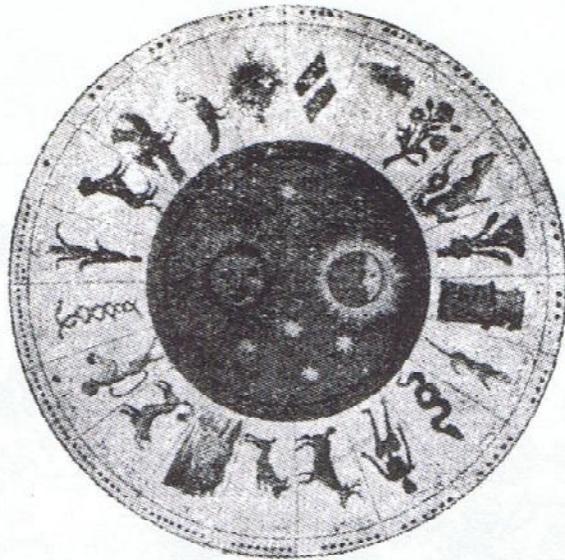
The author of the 210 Brotherhood of Light lessons desires that they be permanently retained as the Stellarian Beliefs as he has written them up to the date of his physical demise, and that subsequent amendments should be credited to the persons who make them.

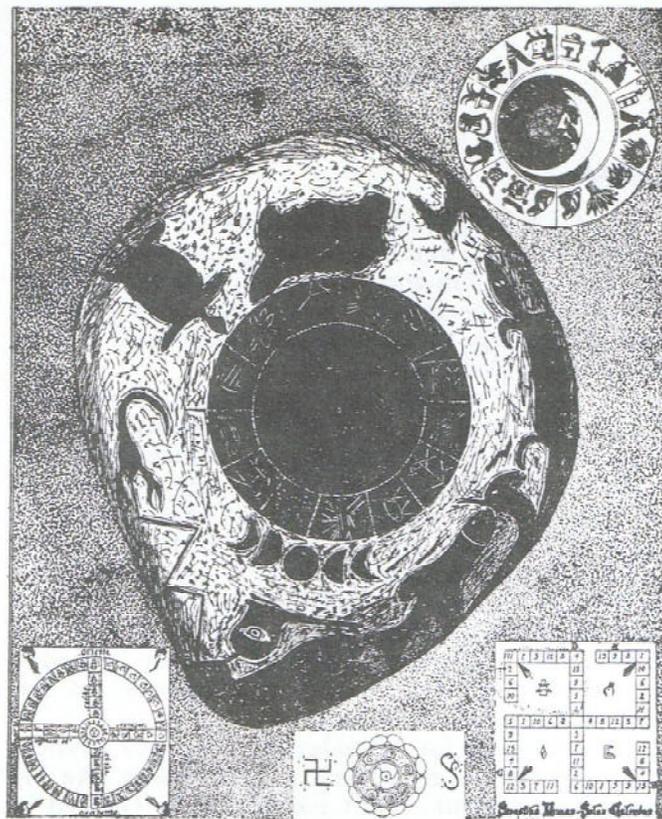
C.C. Zain (Elbert Benjamine)  
August, 1951



Correct Relation of Each Constellation as Picturing the Influence of One Section of the Zodiac.







Arkansas Astrological Stone

*Chapter 1* 

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## Our Spiritual Legacy

**A** LEGACY of untold value has been left by spiritual and intellectual giants who labored in the dim and misty past. It is the purpose of these lessons to transmit this priceless heritage to the people of the present day, to whom now rightfully it belongs.

We of the present have specialized in material science, and as a result of that specialization have possessed ourselves of mechanical contrivances and an industrial achievement far superior to those of any people in the past. Yet in that past there were specialists also; the equal of any on earth today. But instead of devoting their energies to material things, their field was that of spiritual research. And they were as far in advance of our material scientists in their chosen field, as the material scientists of today are in advance of their ancient knowledge of the physical properties of things.

We are where we are today in matters of physical science because men of vast understanding like Sir Isaac Newton and Albert Einstein have labored in research and recorded their findings for other men to read. Were it not for the records left by those of unusual ability, ours would be a sorry world of muddled thought.

Such records give not merely the details of information, to which other men left to devices of their own might seldom attain, but by revealing the correct method of ascertaining the fact they eliminate wasted effort on the part of those who otherwise would follow many a blind trail before finding the one leading to it. Yet because these men, who themselves have stood upon the intellectual shoulders of other geniuses who preceded them, have left to us their findings, there is no implication of blind belief.

Not only are their findings included in the records, but the experiments which led to these findings also. And it was understood by them, and is so understood by us, that all and sundry are to have full liberty to repeat these experiments, or if they can, to devise better experiments of their own, to test the accuracy of this recorded knowledge.

Likewise, far in the past other men of exceptional talent, generation after generation, labored under conditions of exceptional advantage to acquire a knowledge, not of the chemical and mechanical properties of matter, but of the nature and possibilities, here and hereafter, of the human soul.

To them that which was of supreme interest was the character of man. Other knowledge was valuable only to the extent it could be made to contribute some thing which would enable the soul to reach a higher, fuller destiny.

These men also, standing on the shoulders of other inspired geniuses who preceded them, acquired vast knowledge in their chosen field; and of this knowledge they left a careful record.

In here setting forth this record, and something of the methods they employed in reaching these facts, there is no implication that anyone should accept their findings in the spirit of blind belief. No more so than that he should thus accept the findings of our chemists that each molecule of water contains one atom of oxygen and two atoms of hydrogen.

It would require more than one lifetime to perform every experiment recorded in the chemical treatise to be found in our libraries. Nevertheless, they have been performed by others, and anyone is at liberty to perform such of them as he chooses, again and again to his own satisfaction.

The laboratory of Nature is always open. Whether it be a problem in Euclid, the law of falling bodies, the influence of the planets on human life, or the survival of the personality in the spheres of the beyond, he who is willing to perform the requisite amount of labor need take no statement of fact on faith. Nor was it the desire of the ancient masters of spiritual science that he should do so.

### **The Language Employed In Recording the Legacy**

These records left by the wisest men of a very ancient time could not, of course, have been written in the English language. Even the writing used by the Maya, a race yet surviving, and conquered by the Spaniards only about 400 years ago, can but be deciphered now sufficiently to reveal dates and their astronomical learning. The meaning of the more conventionalized characters is quite unknown.

The most ancient form of writing is the pictograph, in which the thought to be conveyed is actually, although perhaps roughly, pictured. Until modern schools were introduced the American Indian often made use of such writing. To represent good hunting, for instance, he merely painted or carved on a rock the picture of deer and other game.

The scope of true pictographs, however, is too narrow to recommend their exclusive use among a people of advanced ideas. But this scope was vastly widened through using them, not solely to picture a condition as it actually exists, but to represent other things with which the pictured object most commonly is mentally associated.

To indicate in our desert region, that there was a water-hole in a certain direction, the American Indian traced on a rock a line in that direction. Where the line ends is the water-hole; for every Indian trail, in such a region, ends only at a water-hole.

In such writing he has gone beyond simple pictograph and employed universal symbolism. He has not felt the need of picturing the water or the waterhole. He knows that the end of a trail in every Indian's mind is associated with a water-hole. When he pictures where the trail ends, he thus conveys to any other Indian the information that there water can be found. Such picture writing can be found from Mexico to Canada throughout the arid region.

We say, "The pen is mightier than the sword," to convey the idea that the written thought is superior to warfare. This also is universal symbolism, even though it be not pictured by a broken sword lying beneath an arrogant pen.

Thus in addition to that which can be recorded as a picture there is also that which can be recorded orally. The myths and legends and folklore of the

various peoples of the world often are very interesting as stories. But in addition to their entertainment value, which is given to them to insure that they shall be perpetuated, they also, quite as much as a picture drawn on a rock, convey ideas of more serious import.

Either pictures or stories may have a certain attractiveness of form; but pictures are not drawn, nor stories perpetuated, by primitive peoples except as they are employed to give expression through pictograph or universal symbolism to important thoughts which there is a desire to convey to other minds.

And because the attributes of objects are fairly constant, as are also their common associations, thought conveyed in such a manner remains clear and understandable across intervening centuries and regardless of race or clime. It is in such language as this, whose meaning does not pass away, nor changed by time nor place, that the sages of old recorded their ineffable wisdom.

Few details persist of the civilizations that once existed on the land area over which now rolls the waters of the Pacific. This land, called Mu by some of the peoples deriving from it, and termed Lemuria by those of the present day who find evidence that the lemurs had their origin there, probably was inhabited by several races varying stages of culture.

That it actually existed there is abundant geological, biological and ethnological evidence to prove. Such proof, however, belongs more properly to Course 12-1, *Evolution of Life*, where the origins of life-forms and human cultures, and their spread from centers of dispersal are considered in some detail. But as a lot of nonsense has found its way into print about this Pacific land area it may not be amiss to indicate that *The problem of Lemuria*, by Lewis Spence, is a book based upon scientific findings and is consequently free from the wild speculations written as fact that too frequently are outstanding features of other books on the subject

There is even more abundant evidence that Atlantis once occupied some portion of what is now the Atlantic Ocean. *Atlantis*, by Ignatius Donnelly was written many years ago, but is still a good book. *The History of Atlantis*, by Lewis Spence, brings the findings down to date, and is authoritative. But, as in the case of Lemuria (Mu), what we know about the inhabitants of this ancient land rests wholly on tradition.

That somewhere on the earth there was a people of intelligence and prowess superior to the Neanderthal Man who inhabited Europe during glacial times is not tradition, but positive knowledge. When the last ice sheet receded sufficiently to make the climate of Europe a little more attractive, the Cro-Magnon race invaded that area and exterminated its more primitive inhabitants. The indications are that they came out of the west. In cranial capacity and physique, as shown by their abundant remains, they were the equal of any race on earth today.

Also in America, as soon as the great ice sheet had receded, a people arrived from somewhere. They were not Indians, and apparently their culture extended to the Atlantic seaboard. Their flint points were first turned up in 1925 near Folsom, New Mexico, along with a type of bison now extinct. After the place where first discovered. they are called the Folsom people.

Equally certain it is that there existed some people in the distant past who knew vastly more about the unseen world, about spiritual laws, and about the influence of astrological energies upon human life than does the modern scientist. This is just as certain, and for the same reason, as that there were

## Source of the Legacy

Cro-Magnons and Folsom people. Portions of this knowledge persist, and are being uncovered from time to time, in various areas of the world where long ago they took lodgment.

Just where the Stellar Wisdom first was practiced, and from whence it spread, there is as yet no conclusive evidence to enable us to decide. That in forms which are but modifications of an identical original it was present at the very beginning of the seven ancient centers of civilization—Egypt, India, Crete, Peru, Mexico, China and Chaldea—it is easy to demonstrate. And experience proves that wherever a particular biological form, or a culture having many complex yet identical interrelating factors, is present in different areas of the world, it had its origin in a single region of dispersal.

Atlantis and Mu certainly existed, and it is quite probable that each was inhabited by several races, some member of one of which perhaps rose to great heights in spiritual knowledge. But as a naturalist, and a student of the development and dispersal of new life-forms on earth, I find no evidence on which to base the popular conception that the inhabitants of these ancient lands were skilled in the construction or use of machinery. Nor do I believe they were the equal of present-day astronomers in making precise calculations.

In the Great Pyramid of Egypt, and in some of the embankment mounds of the Mississippi Valley of America which seem to employ the same formulas, astronomical proportions and cosmic knowledge are included which have a vast range. We do not know just how vast, because as scientists of the present day make new discoveries regarding the structure of our universe, it is revealed that such also are included in these monuments to the wisdom of the past.

On the whole, however, in so far as there is any evidence to indicate, in the work the ancients contemplated they had no need for, and did not use, the minute precision which marks the work of present day laboratory scientists. Their knowledge of astronomical ratios and cosmic relations was derived from applying the Law of Correspondences with the aid of their highly developed psychic faculties, rather than through the use of refined mechanical contrivances such as are employed today.

They were interested in the various factors, seen and unseen, with which the universe abounds, as they relate to human life and destiny, here and hereafter. And it is to their everlasting credit that they worked out a mathematics, and formulated methods of procedure, which were adequate to meet these practical requirements.

## Origin of the Constellations

Without setting the date when the method as we know it, and as it has passed down to us through the Chaldeans and the Greeks was perfected, nor attempting to decide how much and when it may have been modified in its passing, we can trace the road traveled by these ancients who left to us our spiritual legacy.

We can do this with great confidence because we know that the purpose for which they studied astronomy was to be able to chart astrological influences as they affect human life, and to correlate spiritual truths with these observed influences. All the more positive can we be in thus following their steps because most of the methods they used are still similarly employed in some portion of the world today.

We know, for instance, it was desirable in that ancient time, as it is desirable today, that some point be fixed upon from which to reckon the days in the year. and from which to indicate the east-and-west position of the objects

to be seen in the heavens. One cannot, very well, refer to the place of an object along a circle—either a circle of days or a circle in the sky—unless there is some established point to reckon from.

The ancient astrologers of almost every land, as far back as we can trace them, seem to have recognized the earth to be round. Aristotle, who dominated scholasticism from the fourth century B.C. until after the time of Copernicus in the sixteenth century A.D., held and taught this view. Eratosthenes, the librarian at Alexandria, who died 196 B.C., measured the size of the earth's globe; and Hipparchus, born 160 B.C., working from the accepted idea of the Chaldean astrologers that the earth is a globe, and from his observations that the Sun varies in the speed of its orbital progress, demonstrated that the earth does not lie at the center of the Sun's (we now know apparent) orbit.

It was Christian dogma, misinterpreting, certain biblical passages, which forced its followers in many localities—although Aristotle was still considered the better authority by many scholars—on pain of punishment to accept a flat earth with four corners.

Because a conspicuous star is so easily located such may at first have been chosen, to mark the line extending southward from the apparently immovable Pole Star, from which the positions eastward of the other stars could be located. The conjunction of the Sun with this star also could have been used to start the year. But in time it was found that some stars have a motion relative to others, and that the position of the Sun on the longest and shortest days of the year was shifting westward among the stars.

It became apparent, therefore, that the best point from which to locate stars and planets in reference to east-and-west, and from which also to commence the year, is the place in the heavens occupied by the Sun when the days and nights are equal. And as the spring is looked forward to with such eagerness by people who have felt the oppressive weight of winter, the Vernal Equinox was the one chosen.

Because it is the best starting point, it is still so used by astronomers; both the timing and east-and-west positions of the stellar bodies being stated by them as so far from the Vernal Equinox, or first point of Aries.

They draw a line from the Pole Star directly south through the point on the equator where the Sun crosses it. This line, called the Prime Meridian, cuts off the old year and the old circle of stars. It is 0 hours of Sidereal Time, 0 degrees of Right Ascension, and 0 degrees of Zodiacal Longitude where it cuts the celestial equator. It is thus the point both where and when a new cycle starts.

It had been observed that people born within 30 days after this chosen starting point, that is, from March 21 to April 21, were aggressive, used their heads when taking the offensive, and were given to leadership and to "butting in" on the affairs of others. In selecting a symbolical pictograph to represent these Aries qualities nothing seemed so appropriate as the Ram.

When it was found that people born in the following 30 days, from April 21 to May 21, were slow to anger, but violent and headstrong when once aroused, that they did not turn aside from obstacles, but stubbornly crushed their way through them by force and perseverance, the Bull was selected as best representing these Taurus traits.

The pictures thus selected to convey the outstanding qualities of those born under each 30 degree section of the path of the Sun were traced in the sky as stellar constellations. These constellated pictures are not each 30 de-

grees in extent, as are the signs which they describe. Some are more and some are less than 30 degrees. Yet a pictograph system must portray the first major division of the zodiac with the first constellation, and the second major division with the second constellation in the circle, wherever these may have shifted in the precessional cycle.

It was also anciently found, and made constant use of by the Chaldeans, that each of these twelve signs could be divided into three sections, and each of these sections, which were called decanates, had a distinct influence of its own; only less pronounced than that of the sign itself.

Therefore, to express in pictograph writing the influence of these 36 sections of the zodiac, embracing 10 degrees each, the ancients traced the 36 ultra-zodiacal constellations in the sky.

And in placing these symbolical pictographs of the influence of the 36 decanates of the zodiac in the heavens, they used the same system as they did when they traced the pictures of the 12 signs. That is, the first ultra-zodiacal constellation pictured the first 10 degrees of the zodiac, the second ultra-zodiacal constellation pictured the second 10 degrees of the zodiac, and so on.

Modern maps of the sky have many more than 48 constellations, because with the study of modern astronomy, kings and notables desired something placed in the heavens to remember them by, and the astronomers were accommodating. But the Greeks visited Chaldea and brought home the celestial sphere of the Chaldeans. And these old Greek sources show only the 48 constellations given in the illustration on page xiv.

To form 48 distinct pictures, both north and south hemispheres of the heavens were used. To place pictures covering much of the two hemispheres on a single plane surface in their true relation to their distance from the commencement of the zodiac, causes pictures of one hemisphere greatly to overlap and obliterate the outlines of pictures of the other hemisphere. Hence, if the pictures of all 48 constellations are given on a single page, their true positions must be distorted.

The illustration on page xiv thus gives the ancient picture of each of the 48 constellations in correct detail, and proper proportion as to size; but moved sufficiently from its true place in the zodiac that the complete picture can be shown. The relation to the particular section of the zodiac which each ultra-zodiacal constellation represents in pictograph, is here denoted by the symbol of the sign to which the decanate belongs, and by a number showing whether it relates to the first, second, or third decanate of this sign. The diagram on page xiii shows this relationship fully.

### **The System Used to Denote the Zodiacal Relationship of Each Constellation**

Modern astronomers, because their work largely relates to observation, find it more convenient to locate positions in the heavens east from the Prime Meridian. Thus the eastwest positions of the planets and stars are given in the Nautical Almanac for each day of the year in terms of Right Ascension.

But a vast amount of observation both ancient and modern — the Anu Enlil Series of the Chaldeans, which recorded both the positions in the heavens and the coincident events which happened on the earth, alone extending unbroken for over a thousand years — has made it clear that it is the position of a planet along the path of the Sun, and not its distance eastward from the Prime Meridian, which determines its influence upon human life.

Not only the signs of the zodiac and their decanates are measured along the path of the Sun, called the ecliptic, but the aspects that are formed between the planets, both in a birth-chart and by progression, are calculated

along this path. The same point which is cut by the Prime Meridian is used as a starting place, that is, the first point of Aries; but the line of reference instead of extending south from the Pole Star through this point, extends south through it from the Pole of the Ecliptic. The distance from the Vernal Equinox, and from this line of reference, along the path of the Sun, or ecliptic, which a star or constellation is, is called its Zodiacal Longitude.

Because it is the Zodiacal Longitude of a heavenly body, instead of its Right Ascension, which determines its influence over human life, astrologers do not use the positions of the heavenly bodies as they are given in the Nautical Almanac in erecting and progressing birth-charts. Instead, they use an astronomical ephemeris, in which the ephemeris maker has conveniently, and by means of a simple formula, converted the Right Ascension positions of the Nautical Almanac into the Zodiacal Longitude which is required in all astrological work.

Now as astrologers of every age have used the Zodiacal Longitude positions of the heavenly bodies in their work—the star tables of both Hipparchus and Ptolemy including such zodiacal longitudes—it is apparent that if they wished to indicate the order of sequence of pictures drawn in the sky they would use Zodiacal Longitude to indicate it. And that is just what we find they did.

The outlines of these pictures are not suggested by the contour of lines of stars. The pictures are imposed over star groups where their sequence would correspond to the same sequence of the sections of the zodiac which they were drawn to explain. The boundaries of the constellated figures, consequently, are quite arbitrary.

Modern astronomers, in ignorance of their true purport, have expanded some of the constellations to embrace adjacent areas, and contracted others to allow for the inclusion of new ones not recognized in ancient times. Thus in the matter of their size and sequence no reliance can be placed upon modern astronomical atlases.

Fortunately, about 1820, Alexander Jamieson published in a school atlas the pictured constellations of the ancients, with Longitude, Declination, Right Ascension, and Latitude of each correctly mapped for that year. Jamieson obtained these from some large, highly emblazoned, foreign monkish charts, which were reduced according to scale. Whence Jamieson obtained these old celestial maps, no one appears to know. But they are the most authentic maps of the ancient heavens we now possess, and are to be found reproduced in Henry Melville's *Veritas*, published in London in 1874, which only recently has gone out of print.

We are under no obligation to accept the Ram as the proper picture of the influence of the first 30 degrees of the zodiac; or that the Sea Goat, able to swim in water, travel on the land, and scale the mountain heights, correctly portrays the diplomatic qualities and vaunting ambition of our Capricorn friends, over whom the tenth 30 degree section of the zodiac holds particular sway. Yet our everyday astrological observations convince us that these pictographs have been given their proper allocations.

Nor do we need to rest on any arbitrary method of sequence to convince ourselves that the pictured constellation corresponding to any decanate of the zodiac really portrays the significant quality over which that 10 degree section has special influence. Thousands of astrologers are using these decanate influences in their work. They have found that the picture and its Keyword accurately describe the influence of each.

Thus when we trace the manner in which they were given their proper place in the sky, we find it was after the system most direct and easily understood:

Starting after the first constellation which was to picture the first 10 degree section of the zodiac, no matter how far north or south the following ones were placed, the first point of their pictured outlines touched by Zodiacal Longitude determined their order of sequence. According to this simplest of methods the second constellation, picturing the second decanate of the zodiac, was placed so that the portion of its outline nearest 0 degrees Aries was second in Zodiacal Longitude. The tenth ultra-zodiacal constellation, picturing the tenth decanate of the zodiac, in that portion of its outline nearest to 0 degrees Aries, was tenth in Zodiacal Longitude. And the thirty-sixth ultra-zodiacal constellation, Cassiopeia, picturing the last decanate in the zodiac, was farthest removed in the Zodiacal Longitude of that portion of its outline nearest 0 degrees Aries, following eastward around the circle.

The proper order of sequence, both according to the Zodiacal Longitude of the most westward point in the outline of each ultra-zodiacal constellation and according to the findings of research in natal astrology, is given in picture and in diagram on pages xiii and xiv.

### **The Method Used to Perpetuate the Spiritual Teachings**

The objects sought by the ancients in these pictures, however, were not merely to portray the influence of a section of the zodiac over human life, but also to set forth the particular spiritual teaching which was equally related to the same zodiacal section.

Each position in the sky that had an influence over human conduct, to them implied that there should be a definite teaching which revealed how the individual could overcome the threatened danger, or how he could take fullest advantage of the spiritual opportunity offered.

Natal astrology was not ignored. It was used as an avenue by which to make life on earth more successful, to the advantage of the individual and of society as a whole. But it was never lost sight of that the soul existed before incarnation in human form, and that it would continue to exist and function after the dissolution of the physical body. Therefore, they deemed it of even greater importance to know the spiritual trends associated with each astrological position than it was merely to know its influence as affecting the material fortune.

It was these spiritual teachings which defined the relation of the soul to other entities and to the cosmic whole, as revealed by the influence of the various sections of the zodiac, that the wise ones of old most earnestly desired to perpetuate, and to pass on to coming generations as the most valuable of all possible bequests. Yet the amount of information which could be conveyed by a single symbolical pictograph was narrowly restricted to the ability of others coming later to interpret it.

There is, however, also an oral form of universal symbolism commonly employed by primitive people. It conveys information through the avenue of a story. Therefore, to make correct interpretation of the pictographs drawn in the sky more certain, and to give details that were difficult to incorporate in such pictures, those who traced the constellations wove about each a symbolic story.

These stories, modified by time and custom though they are, still clearly reveal their correct stellar relationship. Some of the constellations and some of the stories, like those relating to Halloween and the destruction of the world,

to May Day and the May Pole Dance, and to the Great Bear that circles the northern pole, are to be found among the people of every continent. Others are now less universally known; yet still are to be found as the cherished myths of certain peoples.

Thus it is that the sacred literature and the sacred customs retained by various peoples, when collected and interpreted according to the universal symbolism employed by those who gave them origin, afford a clear exposition of the Stellar Wisdom of the past. Racial memory, even though their meaning has long been lost, still feels their sacredness, still feels that they have spiritual import, and still preserves them, even as lifeless cloaks from which the vitality they once embraced, and which rightfully they still should clothe, has long since departed.

In each of the twelve lessons to follow, using the same universal symbolism in reference to the zodiac that was employed by those who first traced the constellated pictures, and using the stories about the characters thus pictured that are still retained in myth, legend and sacred custom, I shall indicate the spiritual teachings which originally were attached to one of the zodiacal constellations and the three constellations picturing its decanates.

In each instance I trust to be able not merely to indicate the spiritual doctrine taught by a constellation, but to point out the obvious implications of the universal symbolism employed by those who drew the picture in the sky and told a story to still further explain its purport. And I hope to do this in so clear a manner that the reader can easily discern the process followed by the ancients in thus perpetuating their findings, and that he will be able to recognize in each instance just why they adopted the picture and story employed, and thus to discern how wisely they selected each as best fitted to transmit the idea they wished to convey.

Their wisdom in using pictures among the stars which the vandal hand of man has been unable to erase, and stories which have persisted in sacred literature, or like that of Santa Claus, in spite of the accepted sacred literature, is not merely demonstrated by the history of the past, but by events of the present day.

It has been the almost universal custom of those who rose to power, for the purpose of fastening their own pet religious beliefs upon the minds of their followers, as completely as possible to destroy all records and remembrance of every preceding religion. Even the name, as well as the beliefs, of Akhenaten, that most spiritual ruler of Egypt, was chiseled from temple and tomb wherever found.

In the Alexandrian Library, founded by Ptolemy Soter about 300 B.C., had been collected, in so far as vast resources and research could obtain it, the written knowledge of the world, reputed to represent 700,000 volumes. It was over these scientific documents and treasures of literature, in so far as they had been collected, that Eratosthenes had been brought from upper Egypt to act as custodian. No wonder he could measure the globe and lay down precedents for finding latitude on the earth's surface which in principle are still followed by the mariners of our day!

When the Roman emperors adopted Christianity they saw in this great body of scientific knowledge and spiritual tradition a menace to the blind belief they demanded of their subjects. They destroyed the Alexandrian Library, and not content with burning books, they demolished all statuary, wherever found, that would give any inkling of the wisdom of the past. Of the

**Why Moderns Are  
So Ignorant of the  
Stellar Wisdom**

Alexandrian volumes that escaped the ravages of Imperial Rome, the Mohammedans, equally as fanatical in their desire to preserve only the Bible and the Koran, made short work as they invaded westward.

When America was discovered it was rich in astrological wisdom. But the decree went out that every vestige of that knowledge, which was looked upon as diabolical, should be destroyed.

In *The Church of Light Quarterly* I have published articles—Stellar Religion and Healing of Akhenaten (Egypt); Stellar Religion of Southwest Indians; Astrology of the Aztecs; Posidonius and Chaldea; Itzamna, Great Initiate of the Maya; The Arkansas Astrological Stone, etc. in which has been set forth in considerable detail the Stellar Wisdom of various peoples in so far as it has been uncovered by modern research. These articles are available in the book, *Astrological Lore of All Ages* by Elbert Benjamine.

In this course, therefore, the stellar attainments of particular peoples will receive no consideration. Instead, the attention will be devoted to indicating the spiritual doctrines which in part measure were retained by all, in much larger measure by some and in lesser measure by others, and in full measure probably only by the most enlightened few.

Even the detailed explanation of the Aztec Calendar Stone which forms the lower illustration on page xv must be referred to the article on Aztec Astrology. Suffice it here to say that it is a single season calendar by which not only the day of the year, but the zodiacal position of both Sun and Moon could be ascertained on that day. Too large to destroy, as it is of basaltic porphyry eleven feet, eight inches in diameter, and weighs some twenty-four tons, sometime between 1551 and 1559, after the execution of such Aztecs as were known to possess historical or astrological knowledge, Friar Alonso de Montufar had the stone secretly buried.

No one suspected its existence for over 200 years until in 1790, when some workmen, excavating in the Plaza Mayor, unearthed this huge testimonial of astrological knowledge, and it now rests in the Mexican National Museum.

The picture above it, preserved by Veytia, gives the names of the 13 days in each week, and the 7 weeks in each season, the dots being, of course, the universal symbols for the number of the week or day. It is thus, together with the universal symbolism in its center, merely a less conventionalized reproduction of the same factors sculptured on the Aztec Calendar Stone.

All four seasons of the Aztec Solar-Lunar calendar have been preserved to us by Diego Duran, who paid for his disregard of Spanish orders by being burned alive. The sketch, which was included in his "History of the Indians of New Spain," written earlier than 1588, is reproduced at the lower left-hand corner of the illustration on page xvi. The diagram at the lower right-hand corner of the illustration explains just how it was used to find the relation between Sun and Moon on any day, and to find when any given aspect of Moon to Sun recurred throughout the year.

At the upper right-hand corner of the illustration on page xvi is the Triskelion Calendar used by the Aztecs, as preserved by Clavigero. By its means the Aztecs and other people who used it, could determine any distance in the future or the past, when an eclipse would occur and where visible, also when New Moons would occur, and which house of the chart they would occupy.

In the lower center of the illustration is a sketch of a date stone found on a Tennessee tomb, which employs both the Triskelion and the Swastika Calendars, after the Aztec manner, to record the time of an important burial. To

left and right of it are Triskelion and Swastika symbols as commonly found in Europe.

The main part of the illustration on page xvi represents the Arkansas Astrological Stone. It was found a few years ago by a boat builder on the bank of Lake Hamilton, which is formed by damming the water of the Ouachita River near Hot Springs, Arkansas.

This Astrological Stone, although using quite different names for the 13 days in each week, and for the 7 weeks in each of the four seasons of the year, employs the same method, and determines the relation of Sun and Moon on any day of the year in precisely the same way, as does the Aztec Calendar Stone. In addition there are other symbols which relate to the astrological practice and the occult knowledge of the mound builders. These are fully explained in the article.

There is no call, I am sure, to give further instances of the fanatical endeavors which at various times have swept all important lands in the effort to obliterate all knowledge of preceding beliefs and customs; for we can see the process now in operation. Soviet Russia has placed a ban on God and religion; the Scopes trial made it illegal to teach evolution in the schools of Tennessee; and Hitler, dictator of Germany, not content to decide the religion his people must adopt, has made it illegal even to possess any book or literature relating to astrology.

Yet in spite of the ease with which, for the most part, the more intricate astrological knowledge could be destroyed, so enthusiastically did the people of late prehistoric times build their monuments to the four chief tenets of THE RELIGION OF THE STARS, that the combined vandalism of subsequent ages has failed appreciably to remove them.

Huge stone monuments commemorating the stellar belief are to be found wherever there is land in a belt extending entirely around the world. Thousands of them, embracing four different types, still stand. In England, in France, in Egypt, in Mesopotamia, in India, in Peru, in Mexico and in the United States, there exist these stupendous stone records of beliefs inherited from a still more ancient people.

Even as the zodiac is divided by solstice and equinox into four quadrants, each represented by an arm of the swastika and presided over by the Bull, the Lion, the Eagle or the Man, so the ancient Stellar Religion had four corresponding outstanding doctrines, which like the quadrants of the swastika (see page xvi) united in the complete circle of spirit to express a single all-embracing spiritual doctrine.

Dome-shaped mounds were used for magical ceremonies and for initiation. They are so used today by primitive peoples, the kiva of the Indians of the Southwest being a single example of many that can be cited. These were places where they went to demonstrate the hidden powers of the mind.

The sign Taurus, governing one quadrant, is the exaltation of the Moon, ruler of Mentality and of the feminine in nature. It is an earthy sign, and the dome of earth often was provided with a small entrance to the interior. Here then we have a teaching regarding the gestation of thought, and a record of the belief that man, through the proper exercise of his mentality, can control his own life and destiny, here and hereafter.

Huge, straight shafts of rock, upright like the rays of the midday Sun, symbolize the virile masculine powers which are associated with the sign Leo, which governs another heavenly quadrant. The house Leo naturally oc-

## The Religion of the Stars in Stone

cupies in a birth-chart is the one concerned with pleasure, love affairs and children.

The love of husband for wife and of wife for husband is a most holy and sacred thing, and is one of the most constructive forces that man can utilize. The love of parents for their children approaches the deific in its sanctity, and germinates the seed of that unselfish love that alone makes immortality possible. These straight shafts of stone, and the round towers which dot the globe, both record the belief of an ancient people that love is the way to life.

A horizontal slab supported by two or more pillars presents the form of a doorway. These dolmens are more than doorways, for the conspicuous feature of their construction is the flat, table-like surface presented by the slab held thus high above the ground. It strikes the eye at once as a plane, a plane above the earth.

The third quadrant of the heavens is presided over by Scorpio, ruling the house of death in a natural birth-chart. In its higher aspect it is pictured as an eagle. Thus does the slab of stone supported by two pillars indicate that death is the doorway to a higher plane of conscious existence, and that passing through it man ceases to crawl in the dust like a scorpion and soars, like an eagle, to a life of greater power and freedom.

Aquarius, presiding over the fourth quadrant of the zodiac, measures the influence of the stars with one hand, while water running from his urn flows down upon the earth even as do the vibrations of the planets.

Huge concentric circles of stone portray the orbits of the planets. These cromlechs, as they are called, bring to us the same message that is revealed by the constellation of the Man. They attest to the belief of those, who at the cost of tremendous labor erected them, that the planets have an influence over human life and destiny.

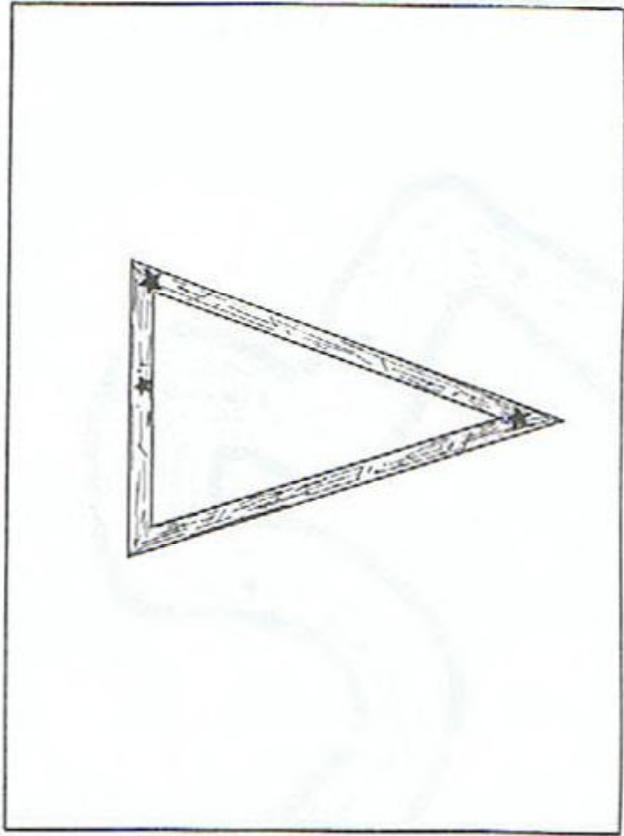
When these four ancient doctrines are united, their mutual implications become as obvious as that a circle is formed by the united zodiacal quadrants. The whole, as a logical necessity, then becomes summed up as the spiritual admonition, **CONTRIBUTE YOUR UTMOST TO UNIVERSAL WELFARE.**



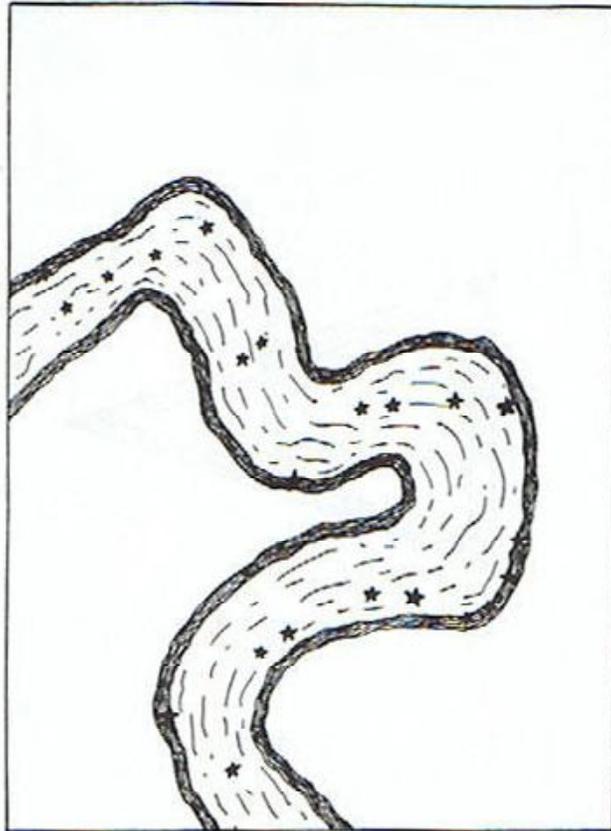
*ARIES*



*I Am*



*TRIANGULUM* ৭৯ *Activity*



*ERIDANUS* ρ-Ω *Exaltation*



*PERSEUS* ♁-♄ *Propaganda*