



Youth and Old Age  
by Marcantonio Raimondi  
ca. 1510–27





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**MORYA FEDERATION**

ESOTERIC SCHOOLS OF MEDITATION, STUDY AND SERVICE

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AN ENCYCLOPEDIA OUTLINE OF  
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Qabbalistic and Rosierucian  
Symbolical Philosophy**

*Being an Interpretation of the  
Secret Teachings concealed within the Rituals, Allegories  
and Mysteries of all Ages*

BY  
**MANLY P. HALL**  
THE ILLUSTRATIONS IN COLOR BY  
J. AUGUSTUS KNAPP

**Subscribers' Edition**



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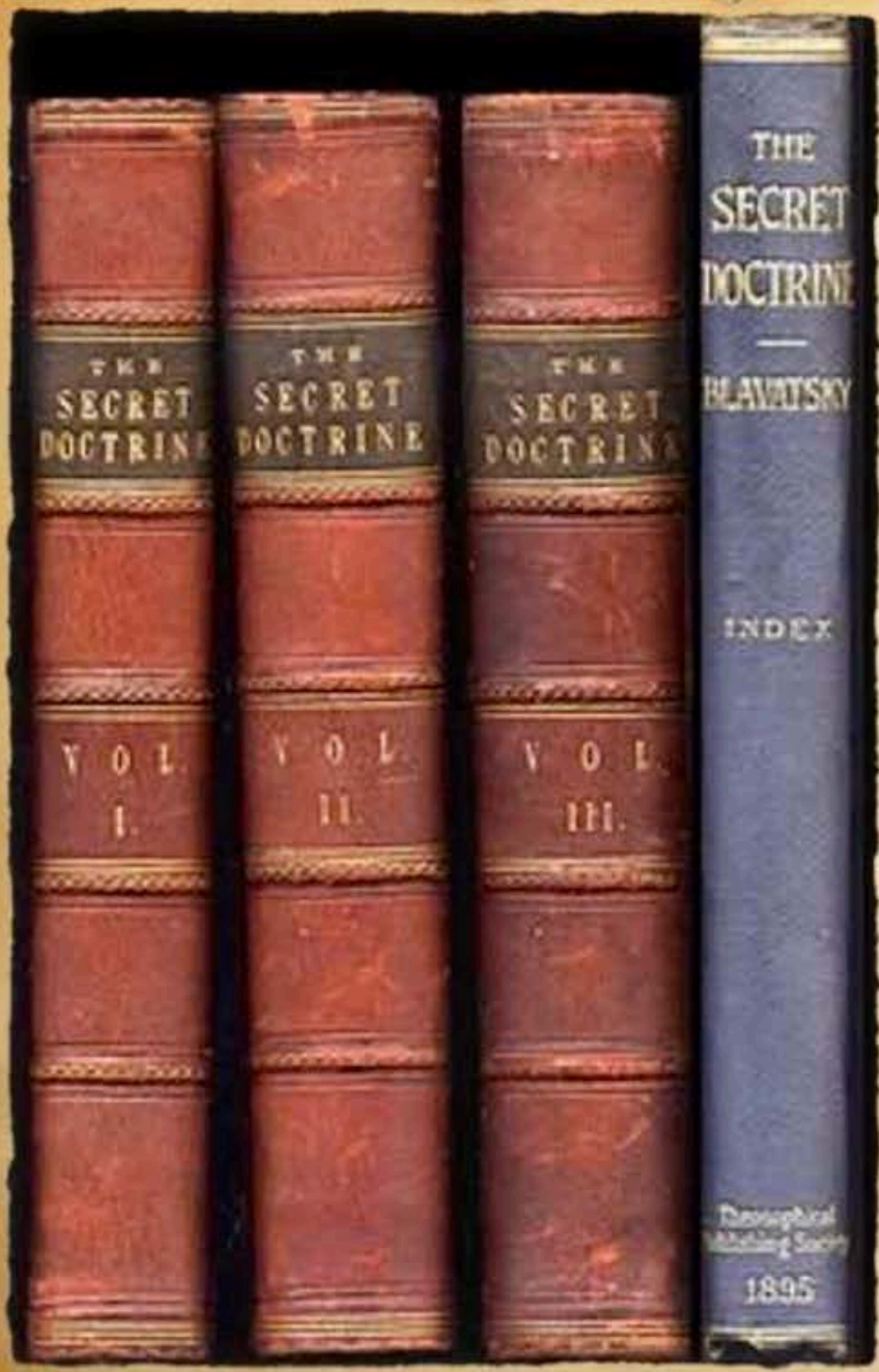
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# A Treatise on Cosmic Fire



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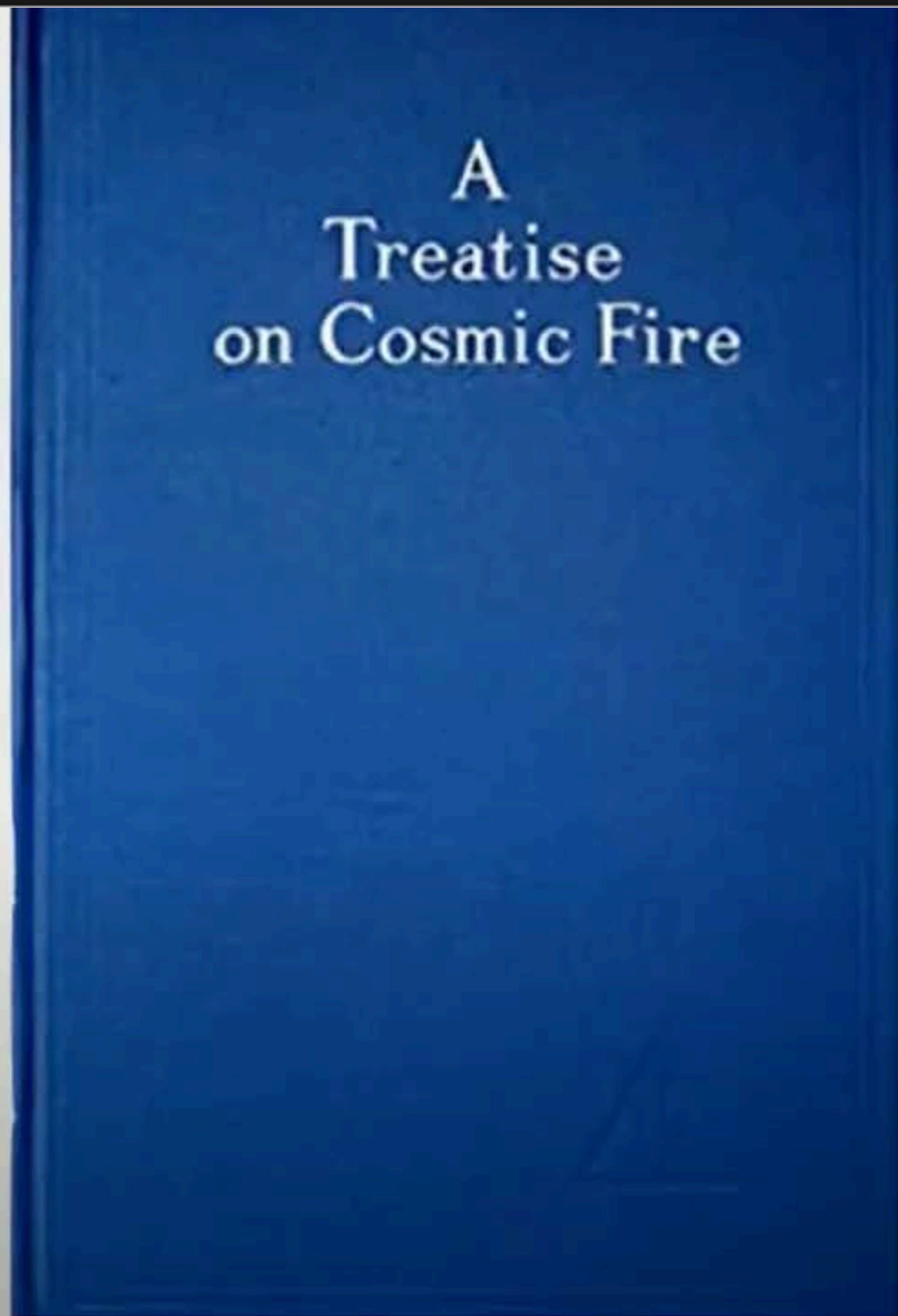


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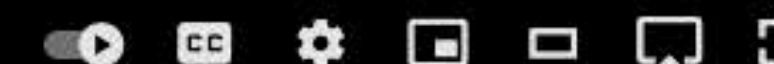




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[Webinar: Awakening the Higher Mind, December 10th, 2023](#)

[Webinar: The Secret Doctrine, 17 Dec, 2023](#)

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# MORYA FEDERATION

## ESOTERIC SCHOOLS OF MEDITATION, STUDY AND SERVICE

## Welcome!

The Morya Federation is an international [Esoteric](#) School whose faculty members and students represent more than 25 countries in North and South America, Africa, Europe, Southeast Asia, Australia and New Zealand.

Our campus resides on the Internet, where students can access all resources needed for successful learning and a rewarding Spiritual Quest experience. We offer a variety of programs to suit students at various levels of expertise and time availability.

All individuals who are drawn to spiritual teachings and to a comprehensive program of esoteric [Meditation](#), [Study](#) and [Service](#) are welcome.

Our goal is to help create soul-illuminated servers of humanity—servers inspired by love, spiritual will and spiritual intelligence—who can cooperate in establishing the new culture and civilization of the long-awaited [Age of Aquarius](#).



The Sun, a Universal Deity



THE adoration of the sun was one of the earliest and most natural forms of religious expression. Complex modern theologies are merely involvements and amplifications of this simple aboriginal belief. The primitive mind, recognizing the beneficent power of the solar orb, adored it as the proxy of the Supreme Deity. Concerning the origin of sun worship, Albert Pike makes the following

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THE WINGED GLOBE OF EGYPT.  
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Pyramid of the Magician at Uxmal, Yucatan









**Great Serpent Mound**





Ziggurat at Ur









Stonehenge



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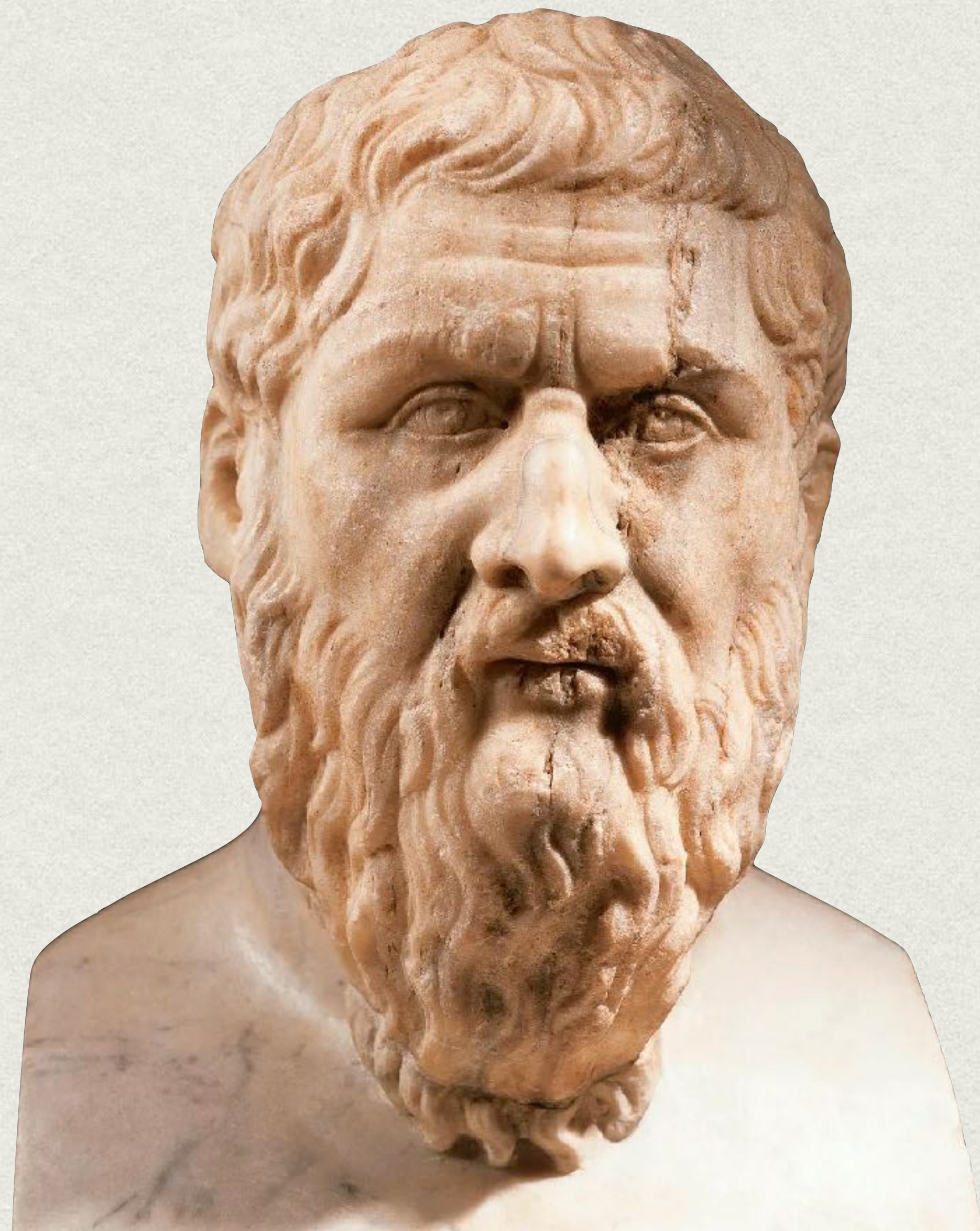


Trimurti at Elephanta



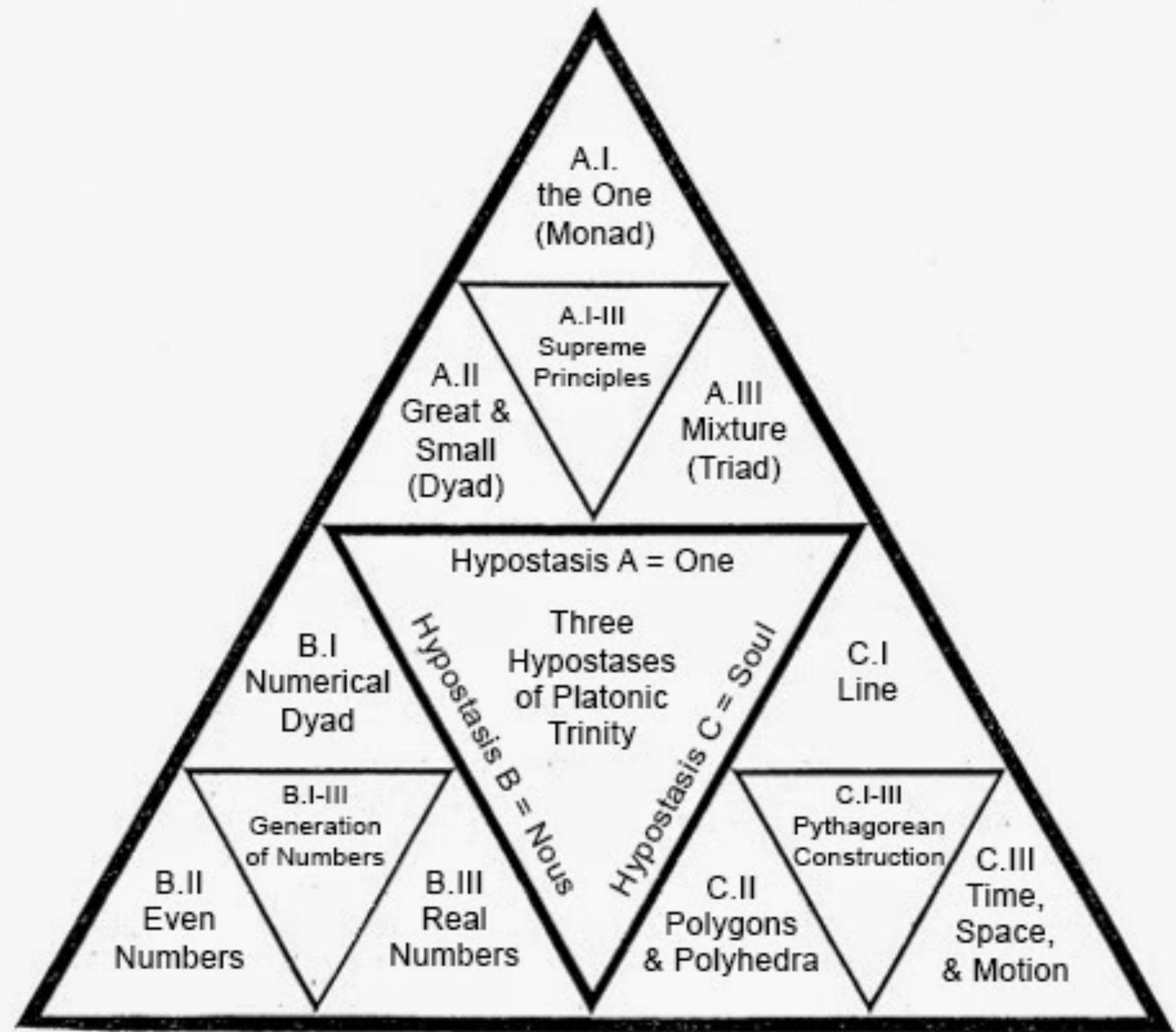






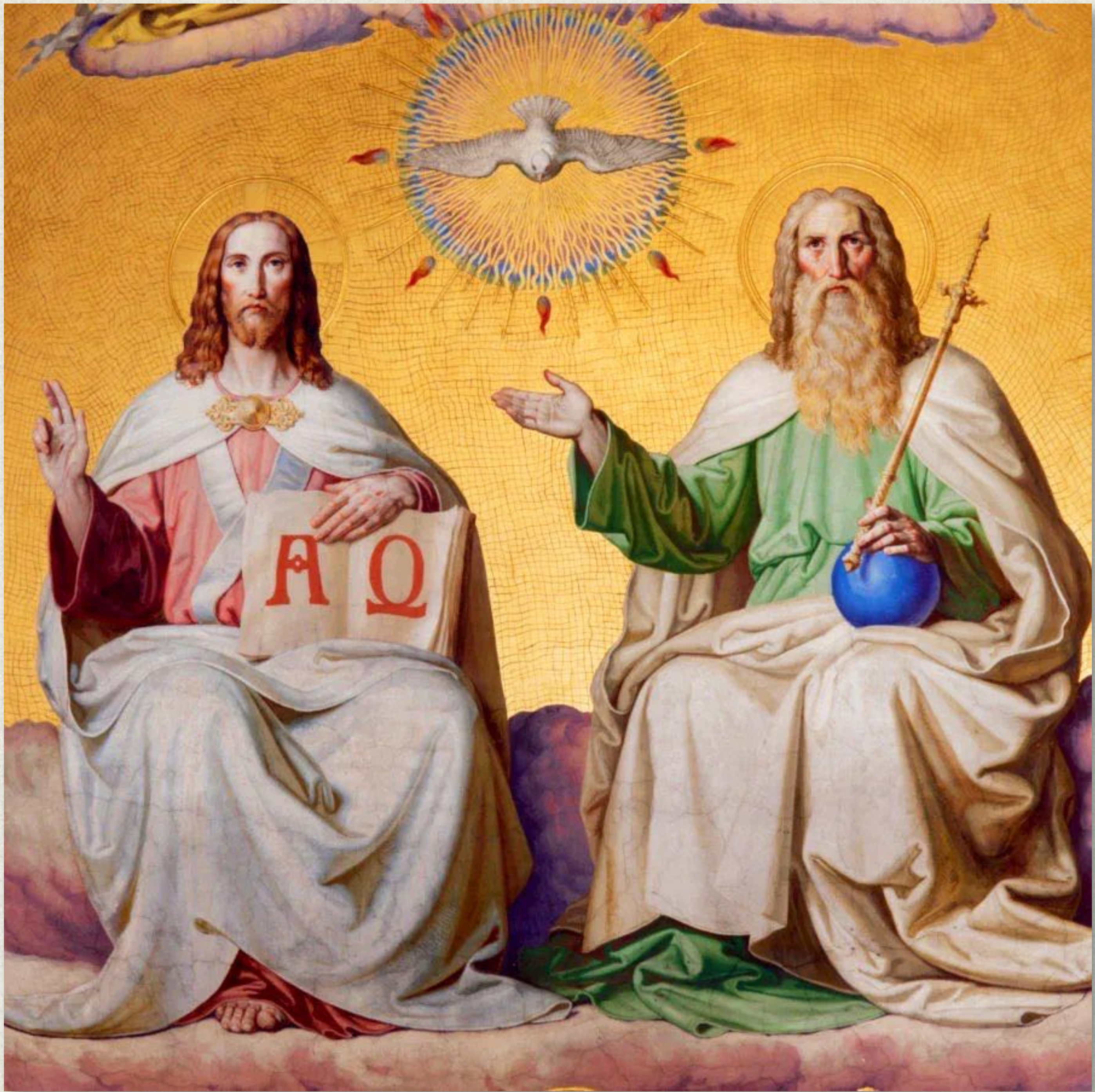
Plato

# Plato's Triadic Ontology

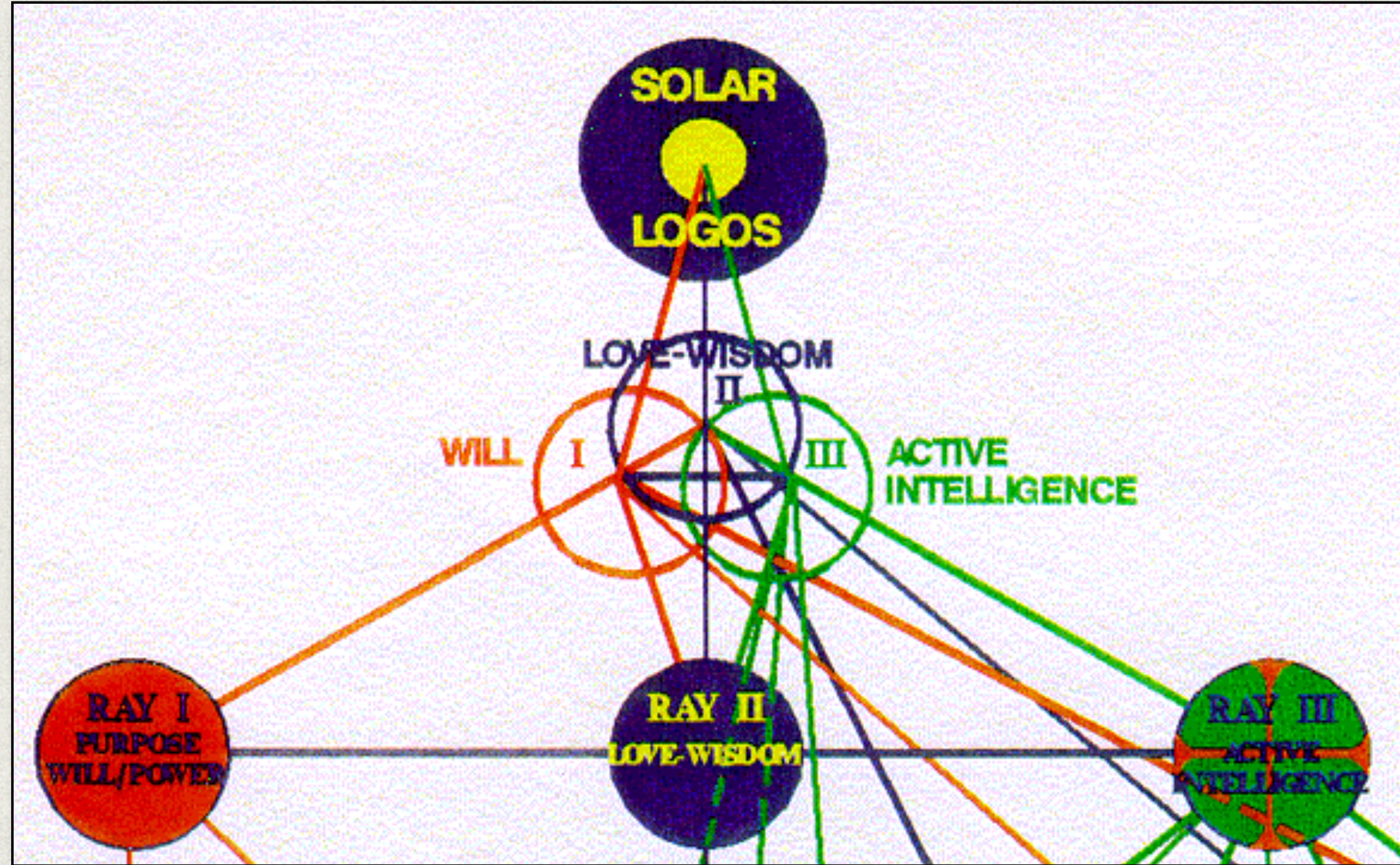
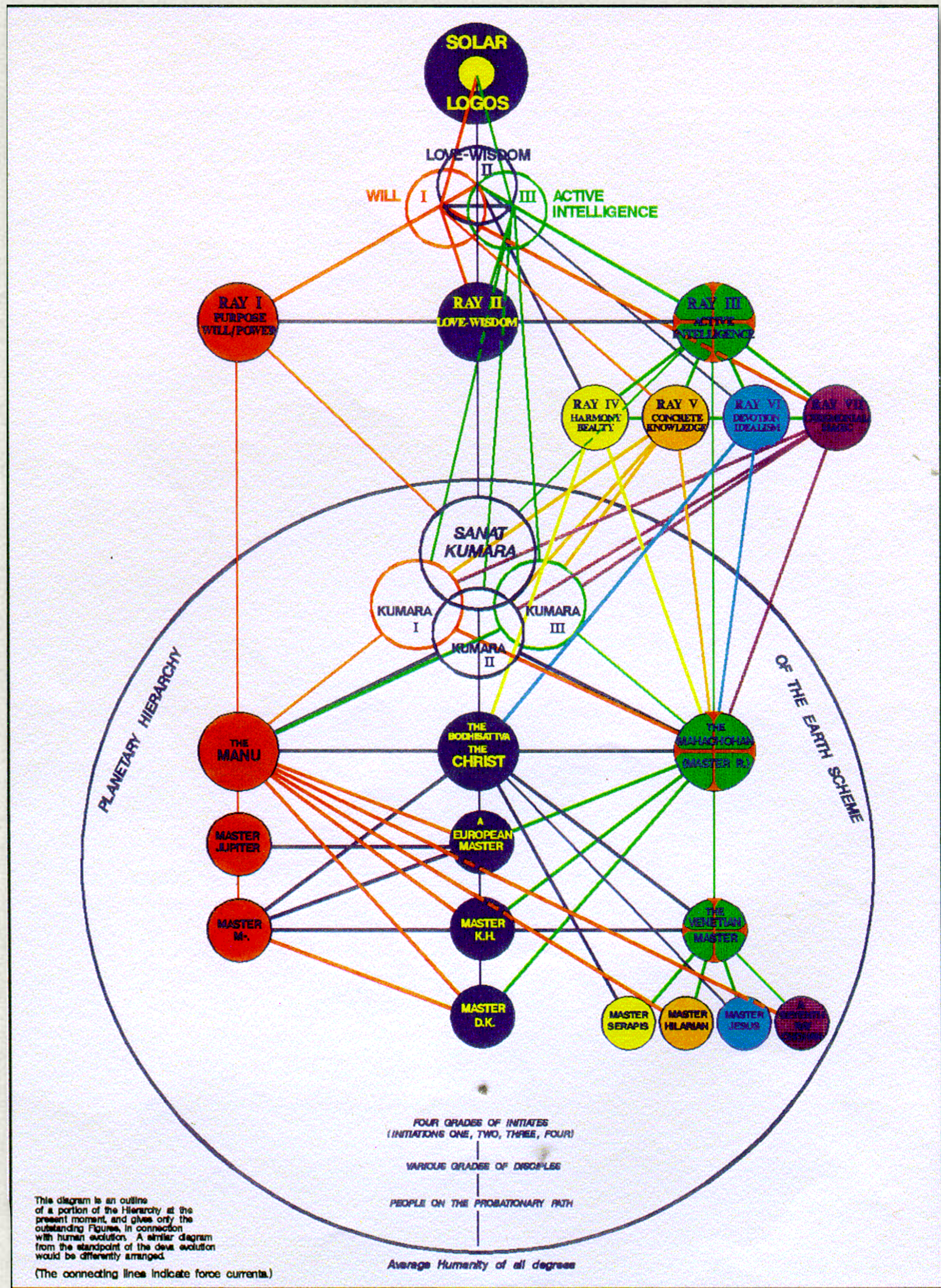


One : One :: Dyad : Nous :: Triad : Soul











# The Sun, a Universal Deity



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concise statement in his *Morals and Dogma*: "To them [aboriginal peoples] he [the sun] was the innate fire of bodies, the fire of Nature. Author of Life, heat, and ignition, he was to them the efficient cause of all generation, for without him there was no movement, no existence, no form. He was to them immense, indivisible, imperishable, and everywhere present. It was their need of light, and of his creative energy, that was felt by all men; and nothing was more fearful to them than his absence. His beneficent influences caused his identification with the Principle of Good; and the BRAHMA of the Hindus, and MITHRAS of the Persians, and ATHOM, AMUN, PHITHA, and OSIRIS, of the Egyptians, the BEL of the Chaldeans, the ADONAI of the Phoenicians, the ADONIS and APOLLO of the Greeks, became but personifications of the Sun, the regenerating Principle, image of that fecundity which perpetuates and rejuvenates the world's existence."

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The origin of the Trinity is obvious to anyone who will observe the daily manifestations of the sun. This orb, being the symbol of all Light, has three distinct phases: rising, midday, and setting. The philosophers therefore divided the life of all things into three distinct parts: growth, maturity, and decay. Between the twilight of dawn and the twilight of evening is the high noon of resplendent glory. God the Father, the Creator of the world, is symbolized by the dawn. His color is blue, because the sun rising in the morning is veiled in blue mist. God the Son, the Illuminating One sent to bear witness of His Father before all worlds, is the celestial globe at noonday, radiant and magnificent, the maced Lion of Judah, the Golden-haired Savior of the World. Yellow is His color and His power is without end. God the Holy Ghost is the sunset phase, when the orb of day, robed in flaming red, rests for a moment upon the horizon line and then vanishes into the darkness of the night to

wander in the lower worlds and later rise again triumphant from the embrace of darkness.

To the Egyptians the sun was the symbol of immortality, for, while it died each night, it rose again with each ensuing dawn. Not only has the sun this diurnal activity, but it also has its annual pilgrimage, during which time it passes successively through the twelve celestial houses of the heavens, remaining in each for thirty days. Added to these it has a third path of travel, which is called the *precession of the equinoxes*, in which it retrogrades around the zodiac through the twelve signs at the rate of one degree every seventy-two years.

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THE LION OF THE SUN. From Mackenzie's Indian Antiquities.

The sun rising over the back of the lion or, alternatively, in the face of the lion, has always been considered symbolic of power and leadership. A symbol very similar to the one above appears on the flag of Persia, where people have always done their quarrels. Kings and emperors have frequently associated their ceremonial power with the celestial power of the sun, and have accepted the sun, or one of its symbolic hosts or hands, as their emblem. Witness the flag of the Great Mogul and the eagle of Cesar and Napoleon.



THE WINGED GLOBE OF EGYPT. From Mackenzie's Indian Antiquities.

This symbol, which appears over the portals of many Egyptian palaces and temples, is emblematic of the three persons of the Egyptian Trinity. The wings, the serpent, and the solar orb are the wings of Ankh, Ka, and Orius.

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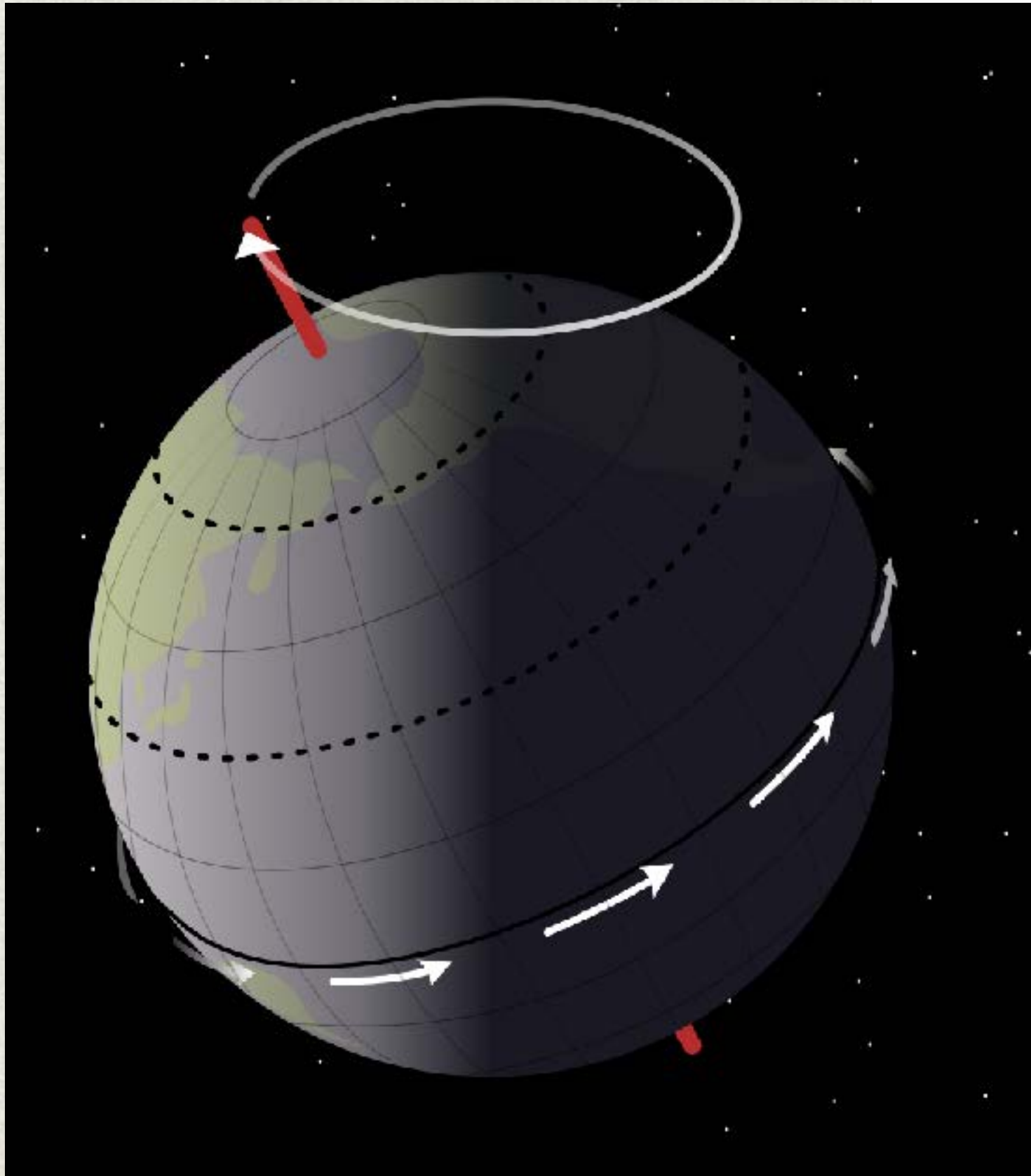
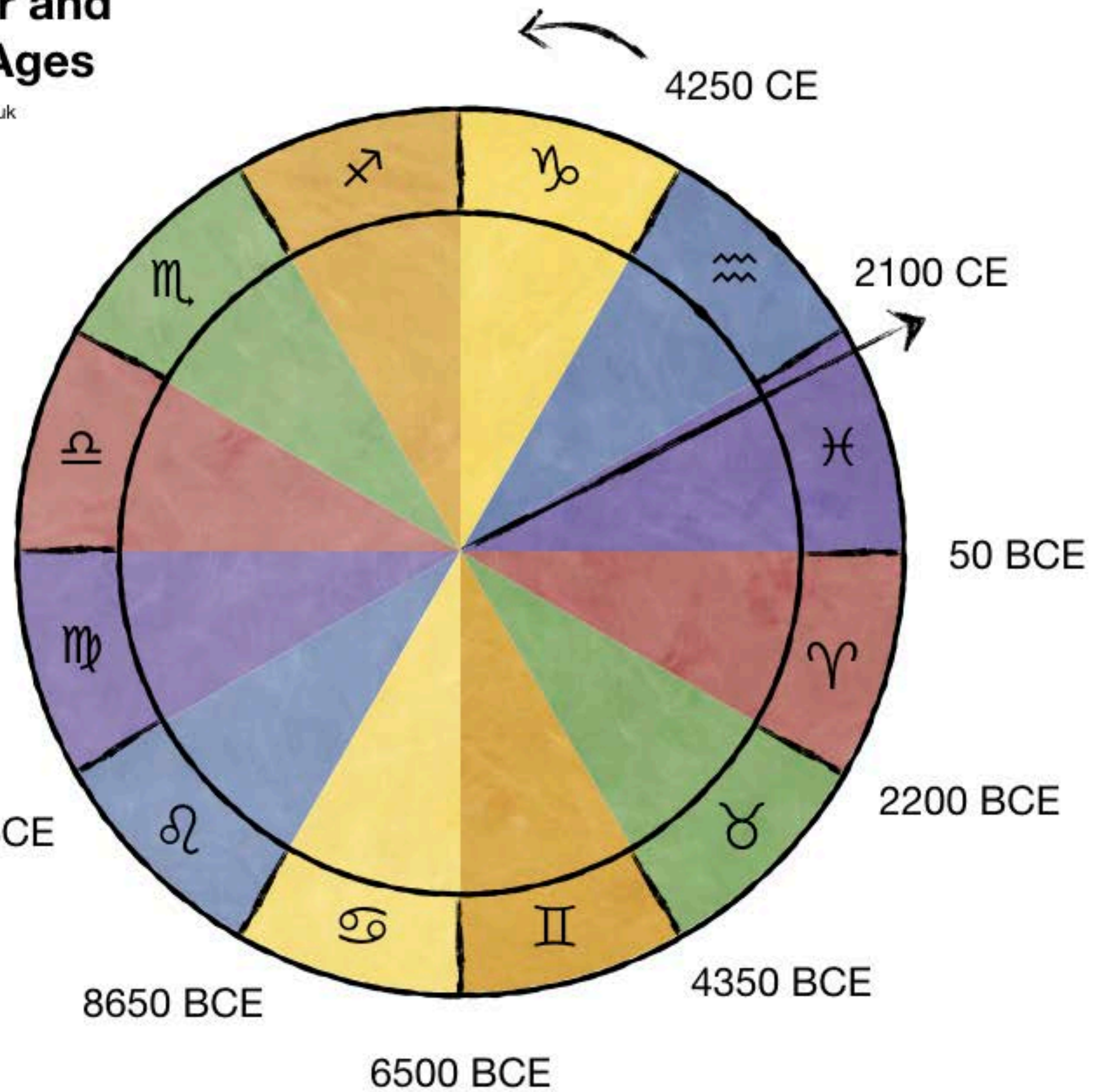






# The Great Year and Astrological Ages

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We are told by Herodotus, that the *Choen* or men of learning in this country, informed him, that the Pole of the Earth and the Pole of the Ecliptic had formerly coincided. I have seen, in Denon's second volume of Travels in Egypt, two ancient Zodiacs, from a temple in Dendera, where the Poles have been represented in both situations; and in that which shews the Poles at right angles, there are marks which prove that it was not the last time they were in that position, but the first. Capricorn is represented at the North Pole; and Cancer is divided near its middle, at the South Pole; which is a confirmation that originally they had their winter when the Sun was in Cancer.

But the chief characteristics of its being a monument commemorating the first time that the Pole had been in that position are the Lion and the Virgin. The Lion is drawn, standing upon the Hydra, his tail is almost straight, and pointing downwards in an angle of 40 or 50 degrees; this position agrees very well with the original formation of those Constellations. But in many places we see the Lion with his tail turned up over his back, ending with a Serpent's head; shewing that the Lion had been inverted: which indeed, must have been the case with the whole zodiac, and every other Constellation, when the Pole had become inverted. -Mythological Astronomy:30-1







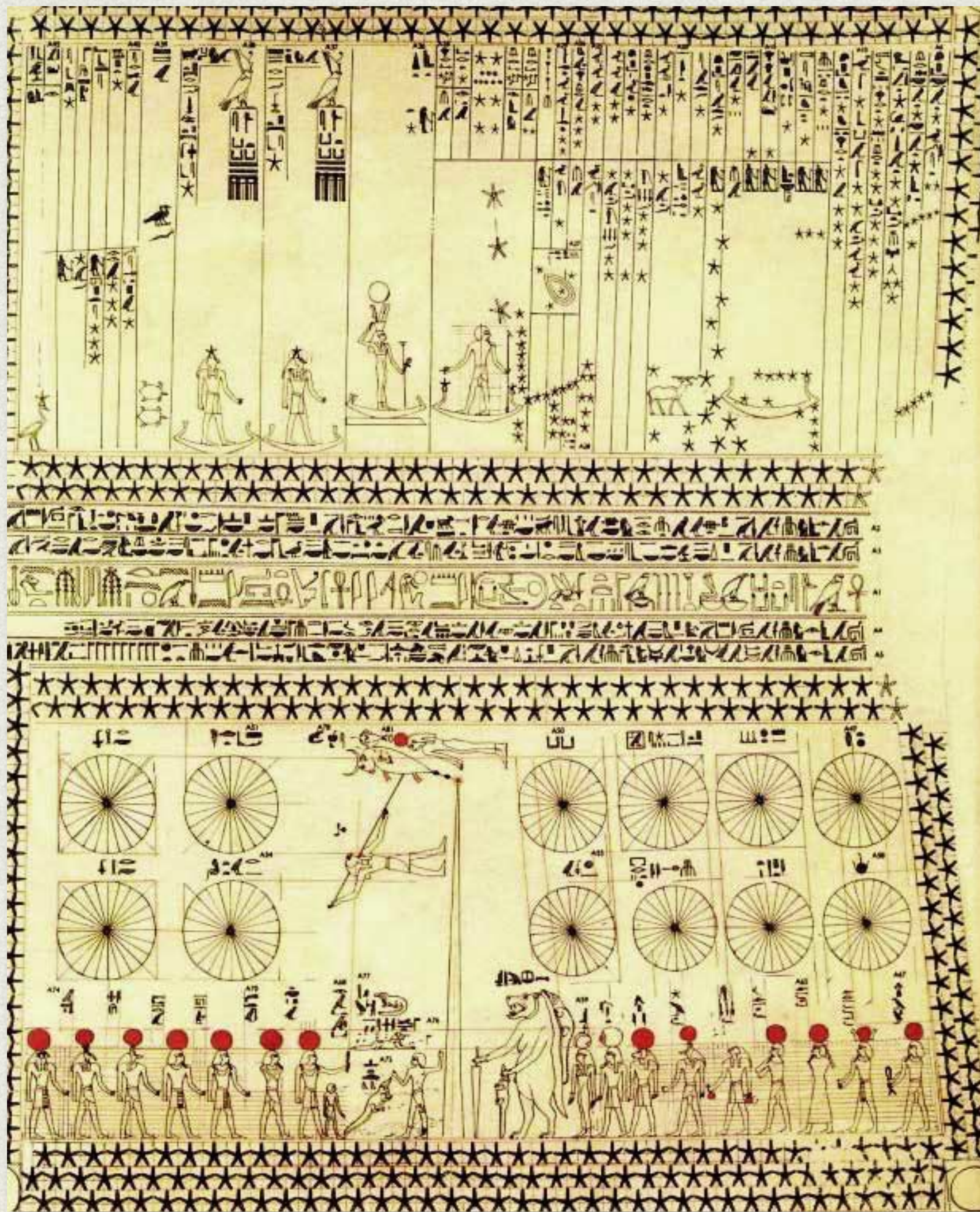


Sol Invictus









The decans in Senenmut's tomb





**The Nile**

Jan 1-7 & Jun 19-28  
Sep 1-7 & Nov 18-26



**Amon-Ra**

Jan 8-21  
&  
Feb 1-11



**Mut**

Jan 22-31  
&  
Sep 8-22



**Geb**

Feb 12-29  
&  
Aug 20-31



**Sekhmet**

Jul 29-Aug 11  
&  
Oct 30-Nov 7



**Osiris**

Mar 1-10  
&  
Nov 27-Dec 18



**Bastet**

Jul 14-28 & Sep 23-27  
&  
Oct 3-17



**Isis**

Mar 11-31 & Oct 18-29  
&  
Dec 19-31



**Seth**

May 28- Jun 18  
&  
Sep 28-Oct 2



**Anubis**

May 8-27  
&  
Jun 29-Jul 13



**Horus**

Apr 20-May 7  
&  
Aug 12-19



**Thoth**

Apr 1-19  
&  
Nov 8-17



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*SOL oriens in dorso LEONIS*

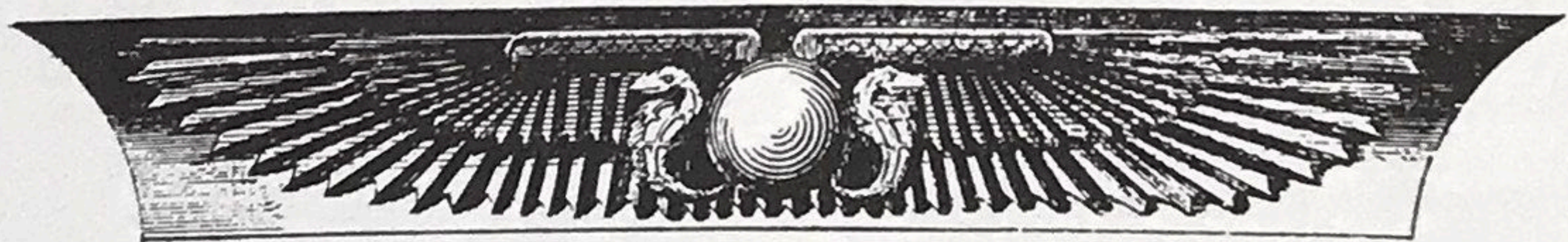
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| God or Goddess | Name in combination with Ra | Province  | Meaning of Name                      | Represents   |
|----------------|-----------------------------|---|--------------------------------------|--|
| Horus          | Ra-Horakhty                 | God of the sky and the son of Osiris and Isis                           | Ra, who is Horus of the Two Horizons | The morning sun and the rising of a new day                    |
| Amun           | Amun-Ra                     | God of the wind and the king of the gods                                | The Hidden One is Ra                 | The noonday sun and the supreme power of creation              |
| Atum           | Atum-Ra                     | God of the primordial waters and the father of the gods                 | The Complete One is Ra               | The evening Sun and the cycle of Life                          |
| Sekhmet        | Sekhmet-Ra                  | Goddess of war and healing and the consort of Ptah                      | The Powerful One is Ra               | The fierce and destructive aspect of the sun                   |
| Seshat         | Seshat-Ra                   | Goddess of writing and measurement and the consort or daughter of Thoth | The Scribe of Ra                     | The wisdom and knowledge of the sun                            |
| Khnum          | Khnum-Ra                    | God of the source of the Nile and the creator of life                   | The Builder is Ra                    | The primordial force of creation and the fertility of the Nile |
| Sobek          | Sobek-Ra                    | God of crocodiles and water   | The Rager is Ra                      | The power and danger of the sun and the Nile                   |
| Maat           | Maat-Ra                     | Goddess of truth, justice, and order                                    | The Truth is Ra                      | The harmony and balance of the sun and the cosmos              |
| Mut            | Mut-Ra                      | Goddess of motherhood and queenship                                     | The Mother is Ra                     | The nurturing and protective aspect of the sun                 |





Pahlavi Crown from the Iran-Pahlavi dynasty





A dancing maenad bearing a knotted Thyrsus



name implies, is also a solar deity. His fight with the Nubian lion, his battles with the Philistines, who represent the Powers of Darkness, and his memorable feat of carrying off the gates of Gaza, all refer to aspects of solar activity. Many of the ancient peoples had more than one solar deity; in fact, all of the gods and goddesses were supposed to partake, in part at least, of the sun's effulgence.

The golden ornaments used by the priestcraft of the various world religions are again a subtle reference to the solar energy, as are also the crowns of kings. In ancient times, crowns had a number of points extending outward like the rays of the sun, but modern conventionalism has, in many cases, either removed the points or else bent them inward, gathered them together, and placed an orb or cross upon the point where they meet. Many of the ancient prophets, philosophers, and dignitaries carried a scepter, the upper end of which bore a representation of the solar globe surrounded by emanating rays. All the kingdoms of earth were but copies of the kingdoms of Heaven, and the kingdoms of Heaven were best symbolized by the solar kingdom, in which the sun was the supreme ruler, the planets his privy council, and all Nature the subjects of his empire.

Many deities have been associated with the sun. The Greeks believed that Apollo, Bacchus, Dionysos, Sabazius, Hercules, Jason, Ulysses, Zeus, Uranus, and Vulcan partook of either the visible or invisible attributes of the sun. The Norwegians regarded Balder the Beautiful as a solar deity, and Odin is often connected with the celestial orb, especially because of his one eye. Among the Egyptians, Osiris, Ra, Anubis, Hermes, and even the mysterious Ammon himself had points of resemblance with the solar disc. Isis was the mother of the sun, and even Typhon, the Destroyer, was supposed to be a form of solar energy. The Egyptian sun myth finally centered around the person of a mysterious deity called Serapis. The two Central American deities, Tezcatlipoca and Quetzalcoatl, while often associated with the winds, were also undoubtedly solar gods.

In Masonry the sun has many symbols. One expression of the solar energy is Solomon, whose name SOL-OM-ON is the name for the Supreme Light in three different languages. Hiram Abiff, the CHiram (Hiram) of the Chaldees, is also a solar deity, and the story of his attack and murder by the Ruffians, with its solar interpretation, will be found in the chapter *The Hiramic Legend*. A striking example of the important part which the sun plays in the symbols and rituals of Freemasonry is given by George Oliver, D.D., in his *Dictionary of Symbolical Masonry*, as follows:

"The sun rises in the east, and in the east is the place for the Worshipful Master. As the sun is the source of all light and warmth, so should the Worshipful Master enliven and warm the brethren to their work. Among the ancient Egyptians the sun was the symbol of divine providence." The hierophants of the Mysteries were adorned with many insignia emblematic of solar power. The sunbursts of gilt embroidery on the back of the vestments of the Catholic priesthood signify that the priest is also an emissary and representative of *Sol Invictus*.

#### CHRISTIANITY AND THE SUN

For reasons which they doubtless considered sufficient, those who chronicled the life and acts of Jesus found it advisable to metamorphose him into a solar deity. The historical Jesus was forgotten; nearly all the salient incidents recorded in the four Gospels have their correlations in the movements, phases, or functions of the heavenly bodies.

Among other allegories borrowed by Christianity from pagan antiquity is the story of the beautiful, blue-eyed Sun God, with His golden hair falling upon His shoulders, robed from head to foot in spotless white and carrying in His arms the Lamb of God, symbolic of the vernal equinox. This handsome youth is a composite of Apollo, Osiris, Orpheus, Mithras, and Bacchus, for He has certain characteristics in common with each of these pagan deities.

The philosophers of Greece and Egypt divided the life of the sun during the year into four parts; therefore they symbolized the Solar Man by four different figures. When He was born in the winter solstice, the Sun God was symbolized as a dependent infant who in some mysterious manner had managed to escape the Powers of Darkness seeking to destroy Him while He was still in the cradle of winter. The sun, being weak at this season of the year, had no golden rays (or locks of hair), but the survival of the light through

the darkness of winter was symbolized by one tiny hair which alone adorned the head of the Celestial Child. (As the birth of the sun took place in Capricorn, it was often represented as being suckled by a goat.)

At the vernal equinox, the sun had grown to be a beautiful youth. His golden hair hung in ringlets on his shoulders and his light, as Schiller said, extended to all parts of infinity. At the summer solstice, the sun became a strong man, heavily bearded, who, in the prime of maturity, symbolized the fact that Nature at this period of the year is strongest and most fecund. At the autumnal equinox, the sun was pictured as an aged man, shuffling along with beaded back and whitened locks into the oblivion of winter darkness. Thus, twelve months were assigned to the sun as the length of its life. During this period it circled the twelve signs of the zodiac in a magnificent triumphal march. When fall came, it entered, like Samson, into the house of Delilah (Virgo), where its rays were cut off and it lost its strength. In Masonry, the cruel winter months are symbolized by three murderers who sought to destroy the God of Light and Truth.

The coming of the sun was hailed with joy; the time of its departure was viewed as a period to be set aside for sorrow and unhappiness. This glorious, radiant orb of day, the true light "which lighteth every man who cometh into the world," the supreme benefactor, who raised all things from the dead, who fed the hungry multitudes, who stilled the tempest, who after dying rose again and restored all things to life—this Supreme Spirit of humanitarianism and philanthropy is known to Christendom as Christ, the Redeemer of worlds, the Only Begotten of The Father, the Word made Flesh, and the Hope of Glory.

#### THE BIRTHDAY OF THE SUN

The pagans set aside the 25th of December as the birthday of the Solar Man. They rejoiced, feasted, gathered in processions, and made offerings in the temples. The darkness of winter was over and the glorious son of light was returning to the Northern Hemisphere. With his last effort the old Sun God had torn down the house of the Philistines (the Spirits of Darkness) and had cleared the way for the new sun who was born that day from the depths of the earth amidst the symbolic beasts of the lower world.

Concerning this season of celebration, an anonymous Master of Arts of Balliol College, Oxford, in his scholarly treatise, *Manhood—Their Origin and Destiny*, says: "The Ro-

mans also had their solar festival, and their games of the circus in honor of the birth of the god of day. It took place the eighth day before the kalends of January—that is, on December 25. Servius, in his commentary on verse 720 of the seventh book of the *Aeneid*, in which Virgil speaks of the new sun, says that, properly speaking, the sun is new on the 8th of the Kalends of January—that is, December 25. In the time of Leo I. (Leo, Serm. cxxi., De Nativ. Dom. p. 148), some of the Fathers of the Church said that 'what rendered the festival (of Christmas) venerable was less the birth of Jesus Christ than the return, and, as they expressed it, the new birth of the sun.' It was on the same day that the birth of the Invincible Sun (Natalis solis invicti), was celebrated at Rome, as can be seen in the Roman calendars, published in the reign of Constantine and of Julian (Hymn to the Sun, p. 155). This epithet 'Invictus' is the same as the Persians gave to this same god, whom they worshipped by the name of Mithra, and whom they caused to be born in a grotto (Justin. Dial. cum Tryph. p. 305), just as he is represented as being born in a stable, under the name of Christ, by the Christians."

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(From Lilly's *Astrological Predictions for 1620, 1621, and 1622*.)

THE THREE SUNS.  
The following description of this phenomenon appears in a letter written by Jeremiah Shakerley in Lancaster, March 6th, 1622: "On Monday the 28th of February last, there arose with the Sun two Partia, on either side one; their distance from him was by estimation, about ten degrees; they continued still of the same distance from the Zenith, or height above the horizon, that the Sun did, and from the parts nearest to the Sun, there seemed to issue out certain bright rays, not unlike those which the Sun sendeth from behind a cloud, but brighter. The points of these Partia which were toward the Sun, were of a mist colour, wherein green and red were most predominant. A little above them was a thin Rainbow, accurately discernible, of a bright colour, with the concave toward the Sun, and the ends thereof seeming to touch the Partia. Above that, in a clear conspicuous way left, appeared another conspicuous Rainbow, beautified with divers colours; it was as near as I could discern to the Zenith; it seemed of something a lesser radius than the other, they being both in look, yet a pretty way between; At or near the apparent time of the full Moon, they vanished, leaving abundance of terror and amazement in those that saw them." (See William Lilly's)

Many deities have been associated with the sun. The Greeks believed that Apollo, Bacchus, Dionysos, Sabazius, Hercules, Jason, Ulysses, Zeus, Uranus, and Vulcan partook of either the visible or invisible attributes of the sun. The Norwegians regarded Balder the Beautiful as a solar deity, and Odin is often connected with the celestial orb, especially because of his one eye. Among the Egyptians, Osiris, Ra, Anubis, Hermes, and even the mysterious Ammon himself had points of resemblance with the solar disc. Isis was the mother of the sun, and even Typhon, the Destroyer, was supposed to be a form of solar energy. The Egyptian sun myth finally centered around the person of a mysterious deity called Serapis. The two Central American deities, Tezcatlipoca and Quetzalcoatl, while often associated with the winds, were also undoubtedly solar gods.

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For reasons which they doubtless considered sufficient, those who chronicled the life and acts of Jesus found it advisable to metamorphose him into a solar deity. The historical Jesus was forgotten; nearly all the salient incidents recorded in the four Gospels have their correlations in the movements, phases, or functions of the heavenly bodies.

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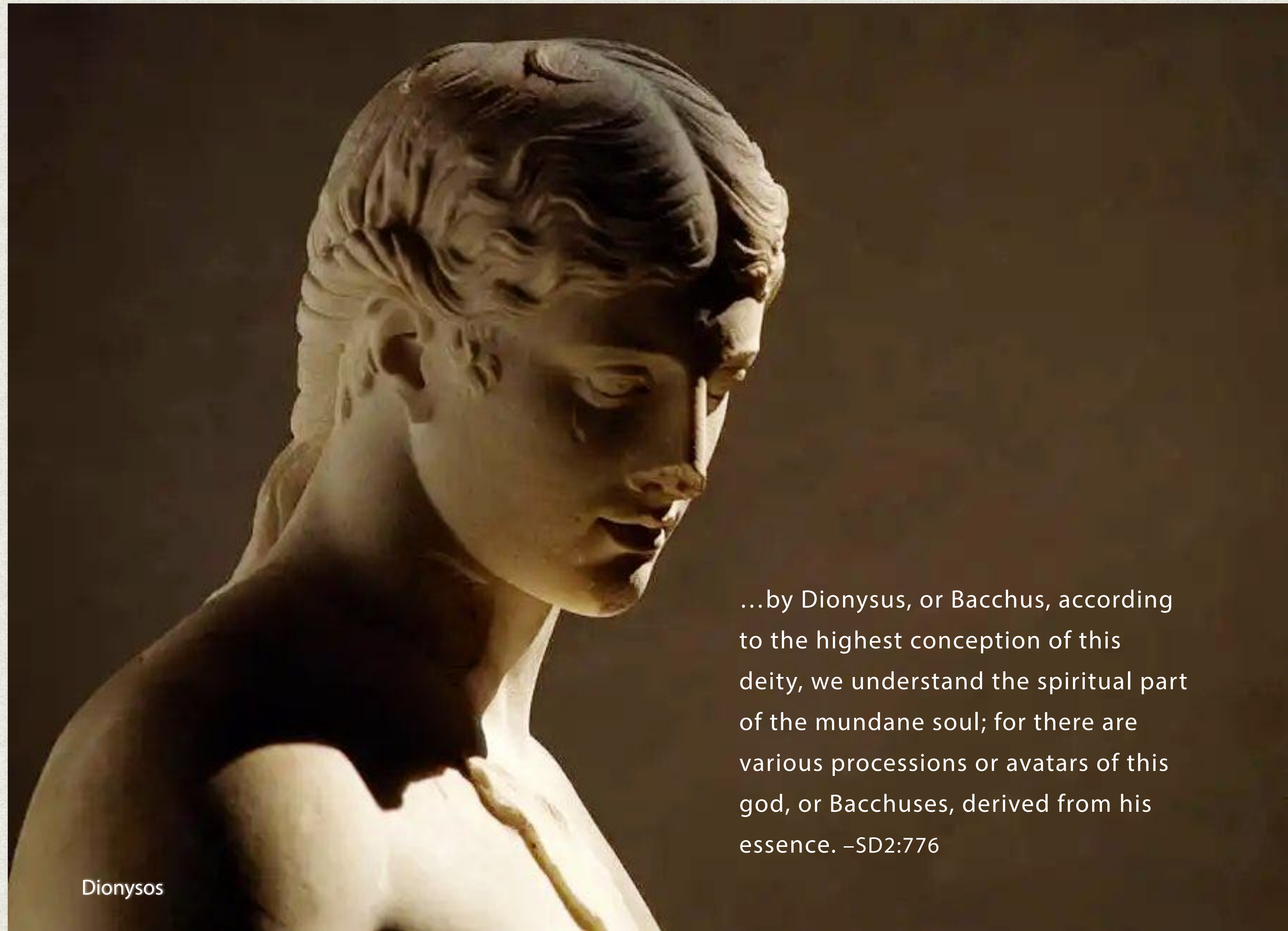




Castor and Pollux were also called Apollo and Hercules: Apollo, meaning the Ruler, the Sun God; and Hercules, "the one who comes to labour". They represent, therefore, the two aspects of man's nature, the soul and the personality, the spiritual man and the human being through which that spiritual entity is functioning: Christ incarnate in matter, God working through form. –Labors of Hercules:36







...by Dionysus, or Bacchus, according to the highest conception of this deity, we understand the spiritual part of the mundane soul; for there are various processions or avatars of this god, or Bacchuses, derived from his essence. –SD2:776

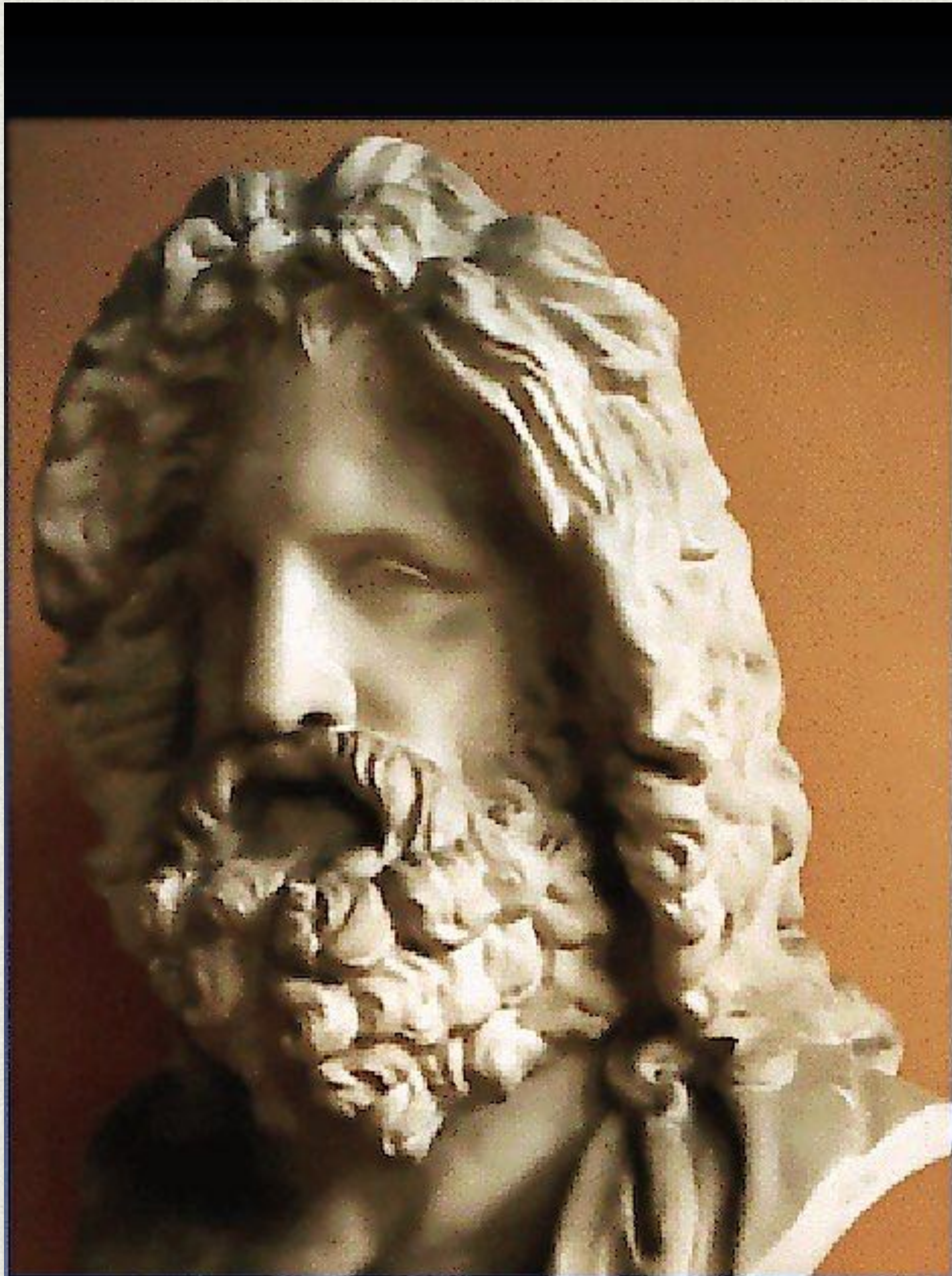
Dionysos





*Jason bringing Pelias the Golden Fleece; a winged victory prepares to crown him with a wreath. Side A from an Apulian red-figure calyx crater*

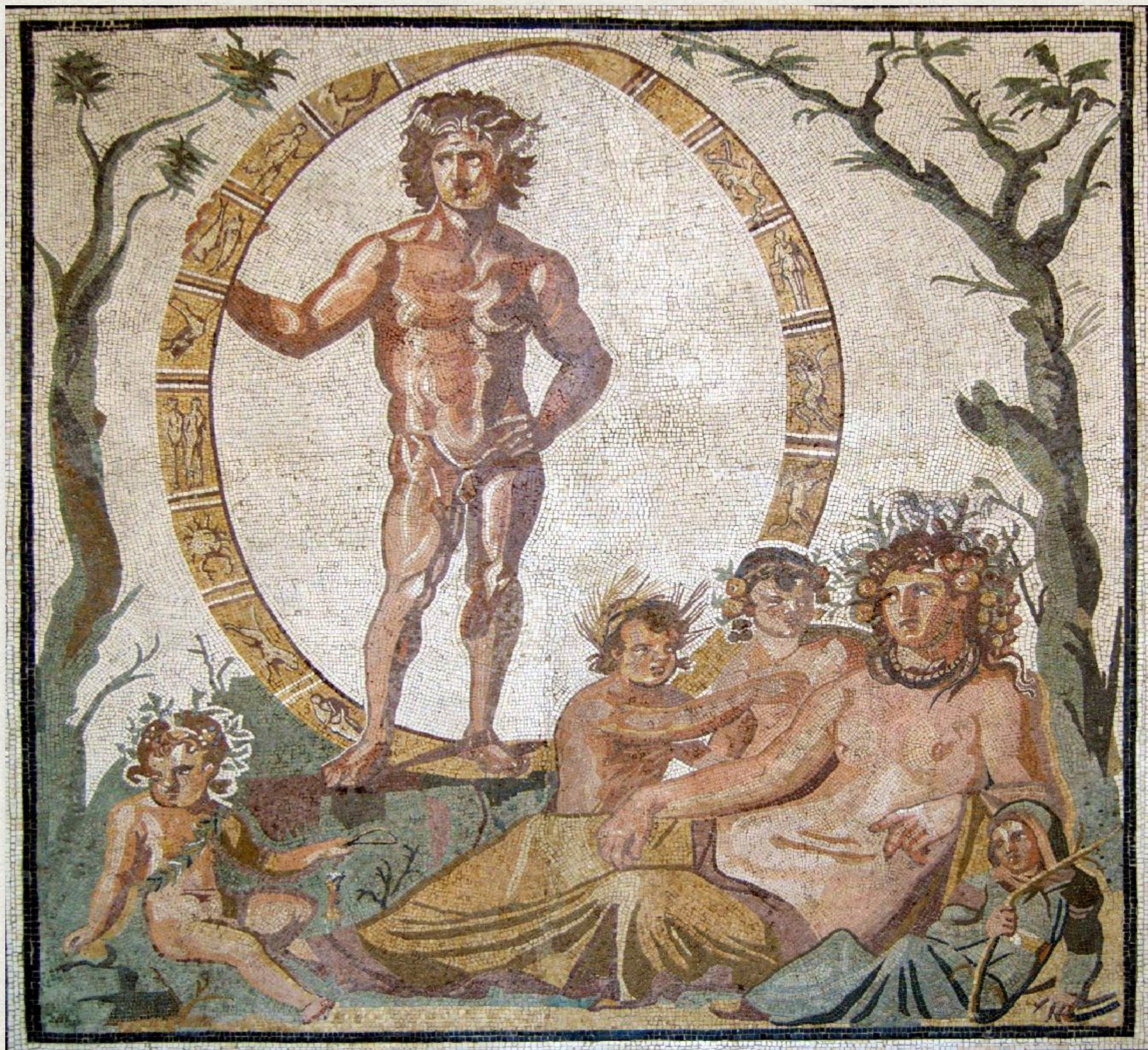




"The Supreme Being of Heaven, or of all that is comprehended under this name, is Zeus, for it is by Heaven that Zeus gives life to all things. The Supreme Being of the Sun is Light, for it is by the disk of the Sun that we receive the benefit of the light."

-SD1:672







LES MAITRES DE L'OCCULTISME  
X.

J. M. RAGON

DE LA  
**MAÇONNERIE OCCULTE**  
ET DE  
**L'INITIATION HERMÉTIQUE**



ÉDITIONS DES CAHIERS ASTROLOGIQUES  
15, Rue Rougel-de-l'Isle - NICE

X.

DE LA MAÇONNERIE OCCULTE ET DE L'INITIATION HERMÉTIQUE

J. M. RAGON

The Secret Doctrine teaches that the Sun is a central Star and not a planet. Yet the Ancients knew of and worshipped seven great gods, excluding the Sun and Earth. Which was that "Mystery God" they set apart? Of course not Uranus, discovered only by Herschel in 1781. But could it not be known by another name? Says the author of "Maçonnerie Occulte": — "Occult Sciences having discovered through astronomical calculations that the number of the planets must be seven, the ancients were led to introduce the Sun into the scale of the celestial harmonies, and make him occupy the vacant place. Thus,

*every time they perceived an influence that pertained to none of the six planets known, they attributed it to the Sun. The error only seems important, but was not so in practical results, if the ancient astrologers replaced Uranus by the Sun, which is a central Star relatively motionless, turning only on its axis and regulating time and measure; and which cannot be turned aside from its true functions." . . . . .*

The nomenclature of the days of the week is thus faulty. "The Sun-Day ought to be Uranus-day (Urani dies, Urandi)," adds the learned writer, Ragon. -SD1:100fn





Ptah

The first divinity of fire and light was in a sense pre-Solar. He began as an elementary or an element, before the sun was a timekeeper and before it was known to be the same sun that set and rose again. For illustration, Ptah is an Egyptian solar-god, and yet not the sun itself, in the later sense. But as a form of the Egyptian Vulcan or Hephaistus he is a god of fire, because the elemental was first and the fire or light was primary, whether the fire of the sun, or the lightning-flash, or the conflagration, as one of the elementaries. So was it in India. –  
The Natural Genesis, v.1, p.487



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BEING  
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FROM AN  
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BY GEORGE STANLEY FABER, A. M.  
FELLOW OF LINCOLN COLLEGE.

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Η γὰρ τὸν θραῖον προσαρχεῖν, ἢ τὰ κρυπτά τῆς Ἰσιδος ἐκφανεῖν, ἢ  
τὸ ἐν ἀβύσσῳ ἀπορρήτων δεῖξειν, ἢ γῆσαι τὴν Βαριν, ἢ τὰ μέλη τῆ Ὀσι-  
ριδος διασκεδάσειν τῷ Τυφῶνι, ἢ ἄλλο τι τοιοῦτον ἀπειλεῖ ποιῆσειν.  
Jamb. de Myst. sect. vi. cap. 51.

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VOL. I.

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1803.

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name implies, is also a solar deity. His fight with the Nubian lion, his battles with the Philistines, who represent the Powers of Darkness, and his memorable feat of carrying off the gates of Gaza, all refer to aspects of solar activity. Many of the ancient peoples had more than one solar deity; in fact, all of the gods and goddesses were supposed to partake, in part at least, of the sun's effulgence.

The golden ornaments used by the priestcraft of the various world religions are again a subtle reference to the solar energy, as are also the crowns of kings. In ancient times, crowns had a number of points extending outward like the rays of the sun, but modern conventionalism has, in many cases, either removed the points or else bent them inward, gathered them together, and placed an orb or cross upon the point where they meet. Many of the ancient prophets, philosophers, and dignitaries carried a scepter, the upper end of which bore a representation of the solar globe surrounded by emanating rays. All the kingdoms of earth were but copies of the kingdoms of Heaven, and the kingdoms of Heaven were best symbolized by the solar kingdom, in which the sun was the supreme ruler, the planets his privy council, and all Nature the subjects of his empire.

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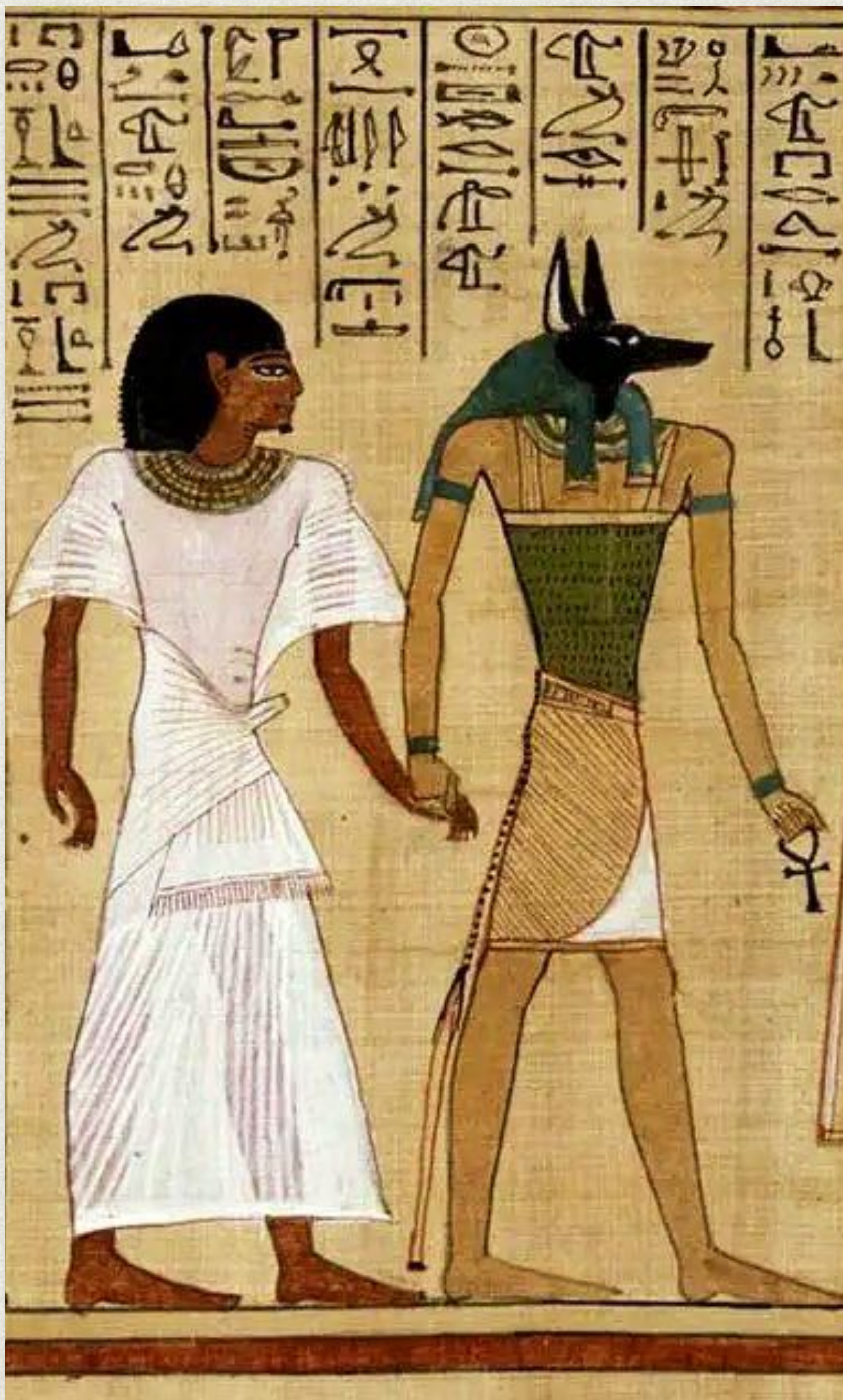
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Osiris





Plutarch suggested that the horizon immediately before the rising and immediately after the setting of the sun was symbolized by Anubis. Renouf says, *"I believe that he represents the twilight or dusk immediately following the disappearance of the Sun."* But Anubis is the guide of ways, the guide of Isis, and of Sothis, the discoverer of the Sun, the conductor of souls. He was typified by the Jackal that came out at dusk, and was painted with a black head, as guide of the Western land, and the Jackal was the Golden Dog, as the guide to the horizon of the resurrection. -The Natural Genesis, v.2, p.103-4

Anubis bringing the death to his new life





Thoth



Hermes Trismegistus



MERCURY.





Mercury and the Sun are One. Through Mercury, the mind is illumined and relation is established between personality and the soul. As Mercury, the Sun—the mediator—shifts to a still higher plane and is no longer mediator between two different stages in consciousness but between life and consciousness itself; this is a very different matter and effects the higher understanding. This will necessarily be incomprehensible to you at present for it is not a mediatorship between differences but a fusion of what is already related. –Esoteric Astrology: 132





Kneph, however, is one of the aliases of Ammon, who is the "bull [or husband] of his mother," the "creator who has created himself." Kneph is, moreover, the Good Daimon, as Philo of Byblus says. He is the Sun-god and Heaven-god Ammon." If he open his eyes, he filleth all with light in his primaeval land; and if he close them all is dark." Here we have Kneph-Ammon as the giver of light in darkness, and the opener of the eyes. -Thrice Greatest Hermes, v.3, p.151

Granite gneiss of the Ram of Amun.



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powers of the universe were divided into 365 Æons, or spiritual cycles, and that the sum of all these together was the Supreme Father, and so Him he gave the Qabbalistical appellation Abraxas, as being symbolical, numerologically, of His divine powers, attributes, and emanations. Abraxas is usually symbolized as a composite creature, with the body of a human being and the head of a rooster, and with each of his legs ending in a serpent. C. W. King, in his *Gnostics and Their Religions*, gives the following concise description of the Gnostic philosophy of Basilides, quoting from the writings of the early Christian bishop and martyr, St. Irenæus: "He asserted that God, the uncreated, eternal Father, had first brought forth Nous, or Mind; this the Logos, Word; this again, Phronesis, Intelligence; from Phronesis sprang Sophia, Wisdom, and Dynamis, Strength."

In describing Abraxas, C. W. King says: "Belemann considers the composite image, inscribed with the actual name Abraxas, to be a Gnostic Pantheon, representing the Supreme Being, with the Five Emanations marked out by appropriate symbols. From the human body, the usual form assigned to the Deity, spring the two supporters, Nous and Logos, expressed in the serpents, symbols of the inner senses, and the quickening understanding on which account the Greeks had made the serpent the attribute of Pallas. His head — that of a cock — represents Phronesis, that bird being the emblem of foresight and of vigilance. His two arms hold the symbols of Sophia and Dynamis: the shield of Wisdom and the whip of Power."



From Montfaucon's Antiquities.

THE LION-FACED LIGHT-POWER.

This Gnostic gen represents by its serpentine body the pathway of the Sun and by its lion head the exaltation of the solar orb in the constellation of Leo.

The Gnostics were divided in their opinions concerning the Demiurgus, or creator of the lower worlds. He established the terrestrial universe with the aid of six sons, or emanations (possibly the planetary Angels) which He formed out of, and yet within, Himself. As stated before, the Demiurgus was individualized as the lowest creation out of the substance called *pleroma*. One group of the Gnostics was of the opinion that the Demiurgus was the cause of all misery and was an evil creature, who by building this lower world had separated the souls of men from truth by encasing them in mortal vehicles. The other sect viewed the Demiurgus as being divinely inspired and merely fulfilling the dictates of the invisible Lord. Some Gnostics were of the opinion that the Jewish God, *Jehovah*, was the Demiurgus. This concept, under a slightly different name, apparently influenced medieval Resurrectionism, which viewed Jehovah as the Lord of the material universe rather than as the Supreme Deity. Mythology abounds with the stories of gods who partook of both celestial and terrestrial natures. Odin, of Scandinavia, is a good example of a deity subject to mortality, bowing before the laws of Nature and yet being, in certain senses at least, a Supreme Deity.

The Gnostic viewpoint concerning the Christ is well worthy of consideration. This order claimed to be the only sect to have actual pictures of the Divine Spirit. While these were, in all probability, idealistic conceptions of the Savior based upon existing sculptures and paintings of the pagan sun gods, they were all Christianity had. To the Gnostics, the Christ was the personification of *Nous*, the Divine Mind, and emanated from the higher spiritual Æons. He descended into the body of Jesus at the baptism and left it again before the crucifixion. The Gnostics declared that the Christ was not crucified, as this Divine *Nous* could not suffer death, but that Simon, the Cyrenian, offered his life instead and that the *Nous*, by means of its power, caused Simon to resemble Jesus. Lenormand makes the following statement concerning the cosmic sacrifice of the Christ:

"When the uncreated, unnamed Father saw the corruption of mankind, He sent His first-born, *Nous*, into the world, in the form of Christ, for the redemption of all who believe in Him, out of the power of those that have fabricated the world (the Demiurgus, and his six sons, the planetary genii). He appeared amongst men as the Man Jesus, and wrought miracles." (See King's *Gnostics and Their Religions*.)

The Gnostics divided humanity into three parts: those who, as savages, worshiped only the visible Nature; those who, like the Jews, worshiped the Demiurgus; and lastly, themselves, or others of a similar cult, including certain sects of Christians, who worshiped *Nous* (Christ) and the true spiritual light of the higher Æons.

After the death of Basilides, Valentinus became the leading inspiration of the Gnostic movement. He still further complicated the system of Gnostic philosophy by adding intricacy to the details. He increased the number of emanations from the Great One (the Abyss) to fifteen pairs and also laid much emphasis on the Virgin

*Sophia*, or Wisdom. In the *Books of the Saviour*, parts of which are commonly known as the *Pistis Sophia*, may be found much matter concerning this strange doctrine of Æons and their strange inhabitants. James Freeman Clarke, in speaking of the doctrines of the Gnostics, says: "These doctrines, strange as they seem to us, had a wide influence in the Christian Church." Many of the theories of the ancient Gnostics, especially those concerning scientific subjects, have been substantiated by modern research. Several sects branched off from the main stem of Gnosticism, such as the Valentinians, the Ophites (serpent worshippers), and the Adamites. After the third century their power waned, and the Gnostics practically vanished from the philosophic world. An effort was made during the Middle Ages to resurrect the principles of Gnosticism, but owing to the destruction of their records the material necessary was not available. Even today there are evidences of Gnostic philosophy in the modern world, but they bear other names and their true origin is not suspected. Many of the Gnostic concepts have actually been incorporated into the dogmas of the Christian Church, and our newer interpretations of Christianity are often along the lines of Gnostic arrangement.

THE MYSTERIES OF [ASAR-HAPI], ASAR-HAPI

The identity of the Greco-Egyptian Serapis (known to the Greeks as *Serapis* and the Egyptians as *Asar-Hapi*) is shrouded by an impenetrable veil of mystery. While this deity was a familiar figure among the symbols of the secret Egyptian initiatory rites, his arcane nature was revealed only to those who had fulfilled the requirements of the Seraptic cultus. Therefore, in all probability, excepting the initiated priests, the Egyptians themselves were ignorant of his true character. So far as known, there exists no authentic account of the rites of Serapis, but an analysis of the deity and his accompanying symbols reveals their salient points. In an oracle delivered to the King of Cyprus, Serapis described himself thus:

"A god I am such as I show to thee,  
The Starry Heavens are my head, my trunk the sea,  
Earth forms my feet, mine ears the air supplies,  
The Sun's far-darting, brilliant rays, mine eyes."

Several unsatisfactory attempts have been made to etymologize the word *Serapis*. Godfrey Higgins notes that *Seres* was the name given by the Egyptians to a stone coffin, and *Apis* was Osiris incarnate in the sacred bull. These two words combined result in *Seres-Apis* or *Ser-Apis*, "the tomb of the bull." But it is improbable that the Egyptians would worship a coffin in the form of a man.

Several ancient authors, including Macrobius, have affirmed that *Serapis* was a name for the Sun, because his image was often had a halo of light about his head. In his *Oration Upon the Sovereign Sun*, Julian speaks of the deity in these words: "One Jove, one Pluto, one Sun is Serapis." In Hebrew, *Serapis* is *Saraph*, meaning "to blaze out" or "to blaze up." For this reason the Jews designated one of their hierarchies of spiritual beings, *Seraphim*.

The most common theory, however, regarding the origin of the name *Serapis* is that which traces its derivation from the compound *Seris-Apis*. At one time the Egyptians believed that the dead were absorbed into the nature of Osiris, the god of the dead. While marked similarity exists between Osiris-Apis and Serapis, the theory advanced by Egyptologists that Serapis is merely a name given to the dead Apis, or sacred bull of Egypt, is untenable in view of the transcendent wisdom possessed by the Egyptian priestcraft, who, in all probability, used the god to symbolize the soul of the world (*anima mundi*). The material body of Nature was called *Apis*, the soul which escaped from the body at death but was enmeshed with the form during physical life was designated *Serapis*.

C. W. King believes Serapis to be a deity of Brahmanic extraction, his name being the Grecianized form of *Ser-adah* or *Sri-pa*, two titles ascribed to Yama, the Hindu god of death. This appears reasonable, especially since there is a legend to the effect that Serapis, in the form of a bull, was driven by Bacchus from India to Egypt. The priority of the Hindu Mysteries would further substantiate such a theory.

Among other meanings suggested for the word *Serapis* are: "The Sacred Bull," "The Sun in Taurus," "The Soul of Osiris," "The Sacred Serpent," and "The Retiring of the Bull." The last appellation has reference to the ceremony of drowning the sacred *Apis* in the waters of the Nile every twenty-five years.

Montfaucon's Antiquities.

ON-FACED POWER.

gem represents the body the pathway of the solar constellation of Leo.

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A SYMBOLIC LABYRINTH.

Labyrinths and mazes were favored places of initiation among many ancient cults. Remains of these mazes have been found among the American Indians, Finns, Persians, Egyptians, and Greeks. Some of these mazes are merely involved paths, some lead with stones, others are literally miles of plumb caverns under temples or hollowed from the sides of mountains. The famous labyrinth of Crete, in which was met the bull-headed Minotaur, was unquestionably a place of initiation into the Cretan Mysteries.





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Serapis





The Serapeum in Alexandria  
(artist's conception)



name implies, is also a solar deity. His fight with the Nubian lion, his battles with the Philistines, who represent the Powers of Darkness, and his memorable feat of carrying off the gates of Gaza, all refer to aspects of solar activity. Many of the ancient peoples had more than one solar deity; in fact, all of the gods and goddesses were supposed to partake, in part at least, of the sun's effulgence.

The golden ornaments used by the priestcraft of the various world religions are again a subtle reference to the solar energy, as are also the crowns of kings. In ancient times, crowns had a number of points extending outward like the rays of the sun, but modern conventionalism has, in many cases, either removed the points or else bent them inward, gathered them together, and placed an orb or cross upon the point where they meet. Many of the ancient prophets, philosophers, and dignitaries carried a scepter, the upper end of which bore a representation of the solar globe surrounded by emanating rays. All the kingdoms of earth were but copies of the kingdoms of Heaven, and the kingdoms of Heaven were best symbolized by the solar kingdom, in which the sun was the supreme ruler, the planets his privy council, and all Nature the subjects of his empire.

Many deities have been associated with the sun. The Greeks believed that Apollo, Bacchus, Dionysos, Sabazius, Hercules, Jason, Ulysses, Zeus, Uranus, and Vulcan partook of either the visible or invisible attributes of the sun. The Norwegians regarded Balder the Beautiful as a solar deity, and Odin is often connected with the celestial orb, especially because of his one eye. Among the Egyptians, Osiris, Ra, Anubis, Hermes, and even the mysterious Ammon himself had points of resemblance with the solar disc. Isis was the mother of the sun, and even Typhon, the Destroyer, was supposed to be a form of solar energy. The Egyptian sun myth finally centered around the person of a mysterious deity called Serapis. The two Central American deities, Tezcatlipoca and Quetzalcoatl, while often associated with the winds, were also undoubtedly solar gods.

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the darkness of winter was symbolized by one tiny hair which alone adorned the head of the Celestial Child. (As the birth of the sun took place in Capricorn, it was often represented as being suckled by a goat.)

At the vernal equinox, the sun had grown to be a beautiful youth. His golden hair hung in ringlets on his shoulders and his light, as Schiller said, extended to all parts of infinity. At the summer solstice, the sun became a strong man, heavily bearded, who, in the prime of maturity, symbolized the fact that Nature at this period of the year is strongest and most fecund. At the autumnal equinox, the sun was pictured as an aged man, shuffling along with beaded back and whitened locks into the oblivion of winter darkness. Thus, twelve months were assigned to the sun as the length of its life. During this period it circled the twelve signs of the zodiac in a magnificent triumphal march. When fall came, it entered, like Samson, into the house of Delilah (Virgo), where its rays were cut off and it lost its strength. In Masonry, the cruel winter months are symbolized by three murderers who sought to destroy the God of Light and Truth.

The coming of the sun was hailed with joy; the time of its departure was viewed as a period to be set aside for sorrow and unhappiness. This glorious, radiant orb of day, the true light "which lighteth every man who cometh into the world," the supreme benefactor, who raised all things from the dead, who fed the hungry multitudes, who stilled the tempest, who after dying rose again and restored all things to life—this Supreme Spirit of humanitarianism and philanthropy is known to Christendom as Christ, the Redeemer of worlds, the Only Begotten of The Father, the Word made Flesh, and the Hope of Glory.

THE BIRTHDAY OF THE SUN

The pagans set aside the 25th of December as the birthday of the Solar Man. They rejoiced, feasted, gathered in processions, and made offerings in the temples. The darkness of winter was over and the glorious sun of light was returning to the Northern Hemisphere. With his last effort the old Sun God had torn down the house of the Philistines (the Spirits of Darkness) and had cleared the way for the new sun who was born that day from the depths of the earth amidst the symbolic beasts of the lower world.

Concerning this season of celebration, an anonymous Master of Arts of Balliol College, Oxford, in his scholarly treatise, *Manikind—Their Origin and Destiny*, says: "The Ro-

mans also had their solar festival, and their games of the circus in honor of the birth of the god of day. It took place the eighth day before the kalends of January—that is, on December 25. Servius, in his commentary on verse 720 of the seventh book of the *Aeneid*, in which Virgil speaks of the new sun, says that, properly speaking, the sun is new on the 8th of the Kalends of January—that is, December 25. In the time of Leo I. (Leo, *Serm.* xxi., *De Nativ. Dom.* p. 148), some of the Fathers of the Church said that 'what rendered the festival (of Christmas) venerable was less the birth of Jesus Christ than the return, and, as they expressed it, the new birth of the sun.' It was on the same day that the birth of the Invincible Sun (*Natalis solis invicti*), was celebrated at Rome, as can be seen in the Roman calendars, published in the reign of Constantine and of Julian (*Hymn to the Sun*, p. 155). This epithet 'Invictus' is the same as the Persians gave to this same god, whom they worshipped by the name of Mithra, and whom they caused to be born in a grotto (*Justin. Dial. cum Tryph.* p. 305), just as he is represented as being born in a stable, under the name of Christ, by the Christians."

Concerning the Catholic Feast of the Assumption and its parallel in astronomy, the same author adds: "At the end of eight months, when the sun-god, having increased, traverses the eighth sign, he absorbs the celestial Virgin in his fiery course, and she disappears in the midst of the luminous rays and the glory of her son. This phenomenon, which takes place every year about the middle of August, gave rise to a festival which still exists, and in which it is supposed that the mother of Christ, laying aside her earthly life, is associated with the glory of her son, and is placed at his side in the heavens. The Roman calendar of Columella (*Col. 1. II. cap. II. p. 429*) marks the death or disappearance of Virgo at this period. The sun, he says, passes into Virgo on the thirteenth day before the kalends of September. This is where the Catholics place the Feast of the Assumption, or the reunion of the Virgin to her Son. This feast



(From Lilly's *Astrological Predictions for 1640, 1649, and 1650.*)

The following description of this phenomenon appears in a letter written by Jeremiah Shakerley in Lancashire, March 6th, 1640: "On Monday the 28th of February last, there arose with the Sun two Parelli, on either side one; their distance from him was by estimation, about ten degrees; they continued still of the same distance from the Zenith, or height above the horizon, that the Sun did, and from the parts nearest to the Sun, there seemed to issue out certain bright rays, not unlike those which the Sun sendeth from behind a cloud, but brighter. The points of these Parelli which were toward the Sun, were of a mist colour, wherein green and red were most predominant. A little above them was a thin Rainbow, scarcely discernible, of a bright colour, with the concave toward the Sun, and the ends thereof seeming to touch the Parelli. Above that, in a clear dispartous way (left), appeared another conspicuous Rainbow, beautified with divers colours; it was as near as I could discern to the Zenith; it seemed of something a lesser radius than the other, they being both in look, yet a pretty way between; At or near the apparent time of the full Moon, they vanished, leaving abundance of terror and amazement in those that saw them." (See *William Lilly's*)

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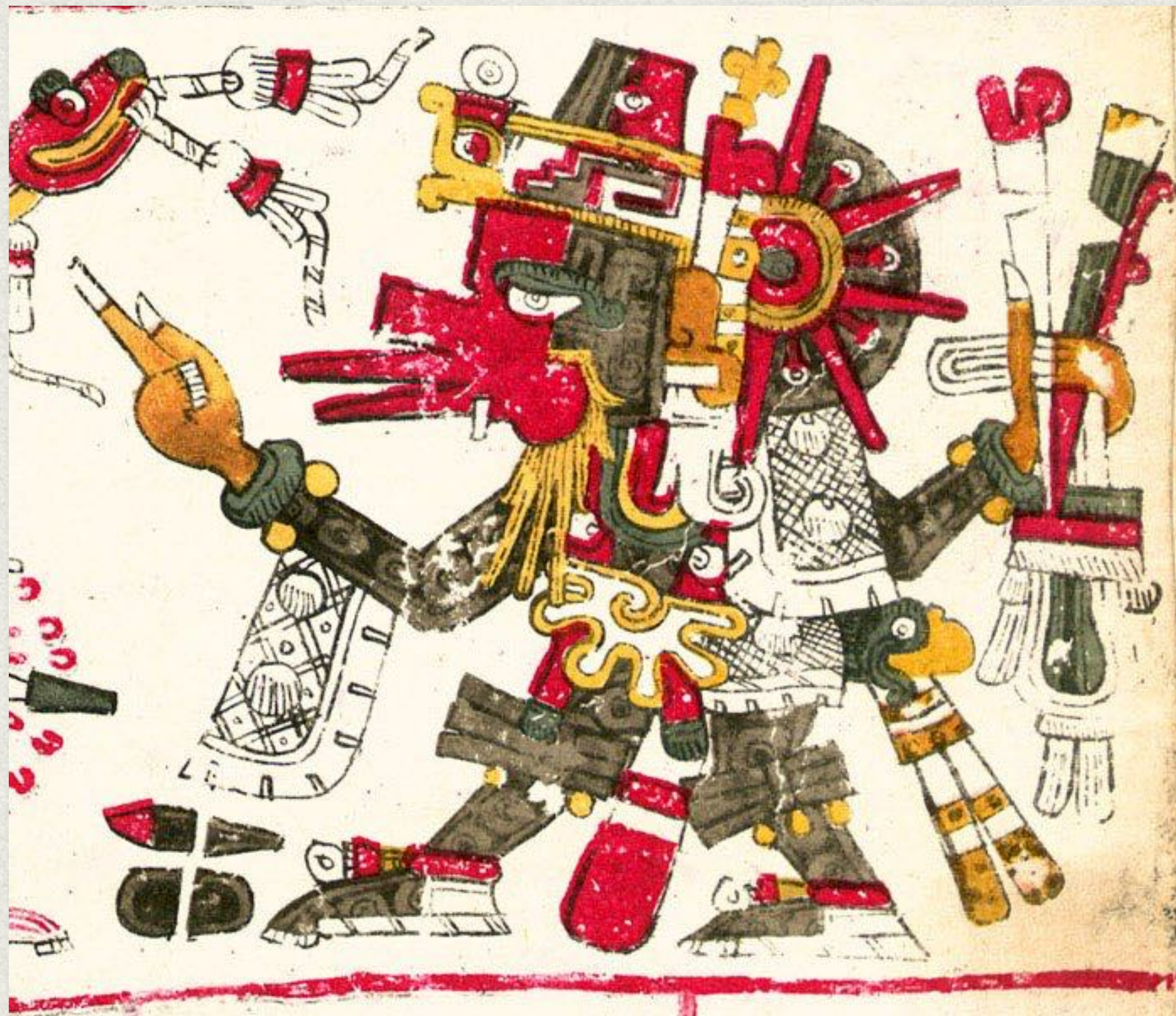
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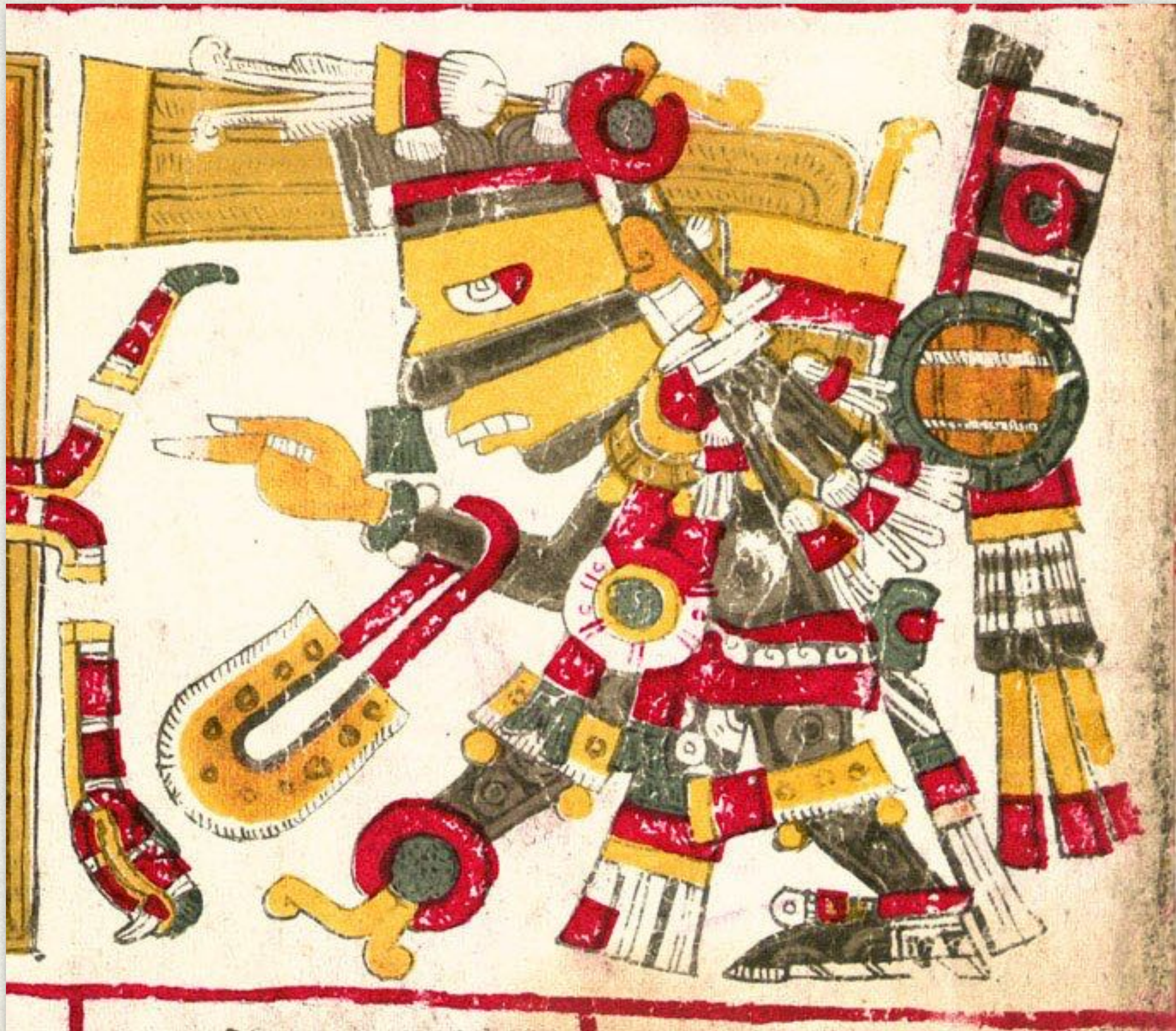
Quetzalcoatl

And so, we are not surprised to learn that the great high priest and monarch of the Golden Age in the Toltec city of Tula, the City of the Sun, in ancient Mexico, whose name, *Quetzalcoatl*, has been read to mean both "the Feathered Serpent" and "the Admirable Twin," and who was fair of face and white of beard, was the teacher of the arts to the people of pre-Columbian America, originator of the calendar, and their giver of maize. His virgin mother, *Chimalman*—the legend tells—had been one of three sisters to whom God, the All-Father, had appeared one day under his form of *Citlallatonac*, "the morning." The other two had been struck by fright, but upon *Chimalman* God breathed and she conceived. She died, however, giving birth, and is now in heaven, where she is

revered under the honorable name of "the Precious Stone of Sacrifice," *Chalchihuitzli*.

*Quetzalcoatl*, her child, who is known both as the Son of the Lord of the High Heavens and as the Son of the Lord of the Seven Caves, was endowed at birth with speech, all knowledge, and all wisdom, and in later life, as priest-king, was of such purity of character that his realm flourished gloriously throughout the period of his reign. His temple-palace was composed of four radiant apartments: one toward the east, yellow with gold; one toward the west, blue with turquoise and jade; one toward the south, white with pearls and shells; one toward the north, red with bloodstones—symbolizing the cardinal quarters of the world over which the light of the sun holds sway. —Primitive Mythology:457-8





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The coming of the sun was hailed with joy; the time of its departure was viewed as a period to be set aside for sorrow and unhappiness. This glorious, radiant orb of day, the true light "which lighteth every man who cometh into the world," the supreme benefactor, who raised all things from the dead, who fed the hungry multitudes, who stilled the tempest, who after dying rose again and restored all things to life—this Supreme Spirit of humanitarianism and philanthropy is known to Christendom as Christ, the Redeemer of worlds, the Only Begotten of The Father, the Word made Flesh, and the Hope of Glory.

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The pagans set aside the 25th of December as the birthday of the Solar Man. They rejoiced, feasted, gathered in processions, and made offerings in the temples. The darkness of winter was over and the glorious sun of light was returning to the Northern Hemisphere. With his last effort the old Sun God had torn down the house of the Philistines (the Spirits of Darkness) and had cleared the way for the new sun who was born that day from the depths of the earth amidst the symbolic beasts of the lower world.

Concerning this season of celebration, an anonymous Master of Arts of Balliol College, Oxford, in his scholarly treatise, *Manikind—Their Origin and Destiny*, says: "The Ro-

mans also had their solar festival, and their games of the circus in honor of the birth of the god of day. It took place the eighth day before the kalends of January—that is, on December 25. Servius, in his commentary on verse 720 of the seventh book of the *Aeneid*, in which Virgil speaks of the new sun, says that, properly speaking, the sun is new on the 8th of the Kalends of January—that is, December 25. In the time of Leo I. (Leo, Serm. xxi., De Nativ. Dom. p. 148), some of the Fathers of the Church said that 'what rendered the festival (of Christmas) venerable was less the birth of Jesus Christ than the return, and, as they expressed it, the new birth of the sun.' It was on the same day that the birth of the Invincible Sun (Natalis solis invicti), was celebrated at Rome, as can be seen in the Roman calendars, published in the reign of Constantine and of Julian (Hymn to the Sun, p. 155). This epithet 'Invictus' is the same as the Persians gave to this same god, whom they worshipped by the name of Mithra, and whom they caused to be born in a grotto (Justin. Dial. cum Tryph. p. 305), just as he is represented as being born in a stable, under the name of Christ, by the Christians."

Concerning the Catholic Feast of the Assumption and its parallel in astronomy, the same author adds: "At the end of eight months, when the sun-god, having increased, traverses the eighth sign, he absorbs the celestial Virgin in his fiery course, and she disappears in the midst of the luminous rays and the glory of her son. This phenomenon, which takes place every year about the middle of August, gave rise to a festival which still exists, and in which it is supposed that the mother of Christ, laying aside her earthly life, is associated with the glory of her son, and is placed at his side in the heavens. The Roman calendar of Columella (Col. 1. II. cap. II. p. 429) marks the death or disappearance of Virgo at this period. The sun, he says, passes into Virgo on the thirteenth day before the kalends of September. This is where the Catholics place the Feast of the Assumption, or the reunion of the Virgin to her Son. This feast



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For reasons which they doubtless considered sufficient, those who chronicled the life and acts of Jesus found it advisable to metamorphose him into a solar deity. The historical Jesus was forgotten; nearly all the salient incidents recorded in the four Gospels have their correlations in the movements, phases, or functions of the heavenly bodies.

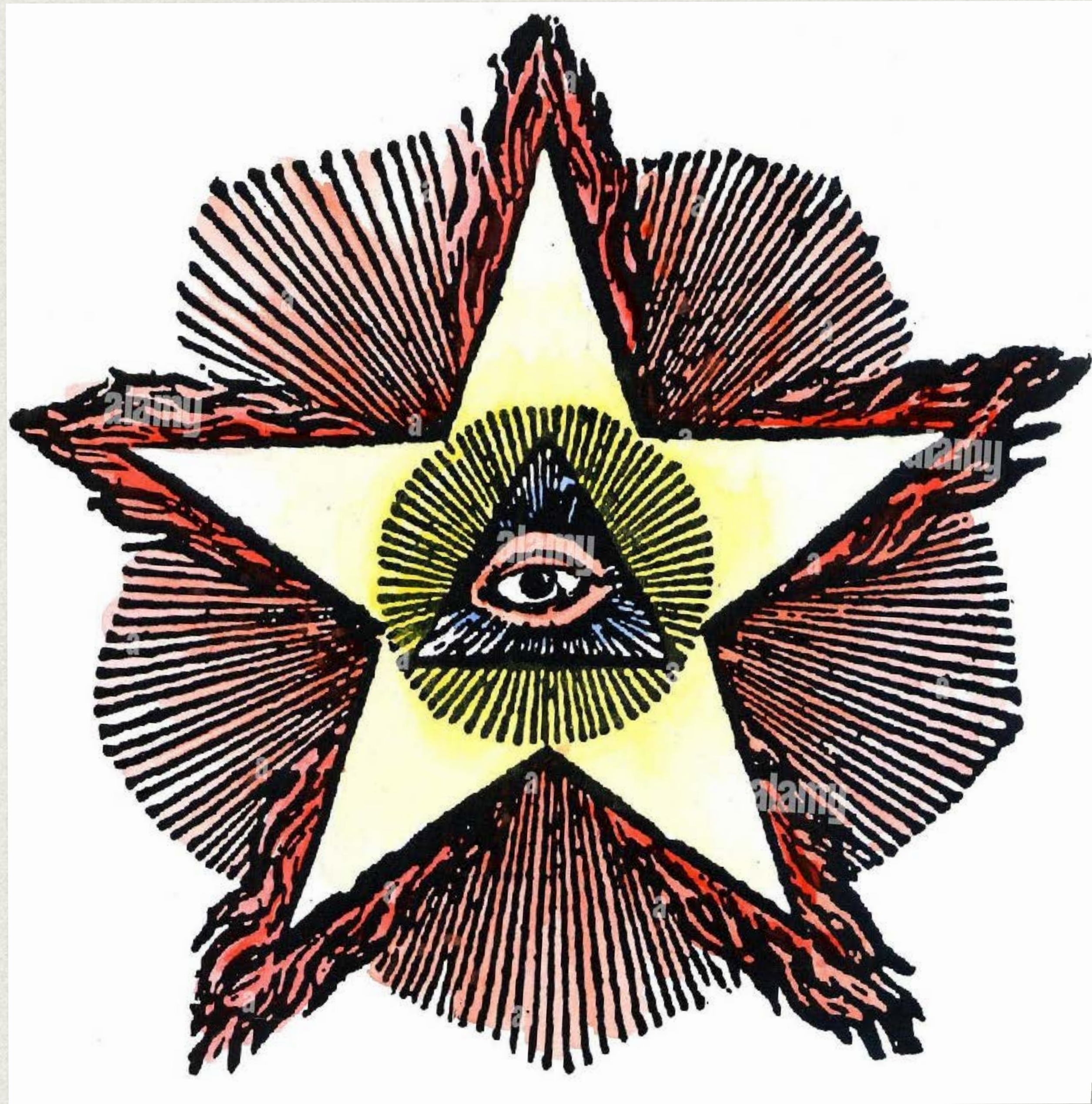
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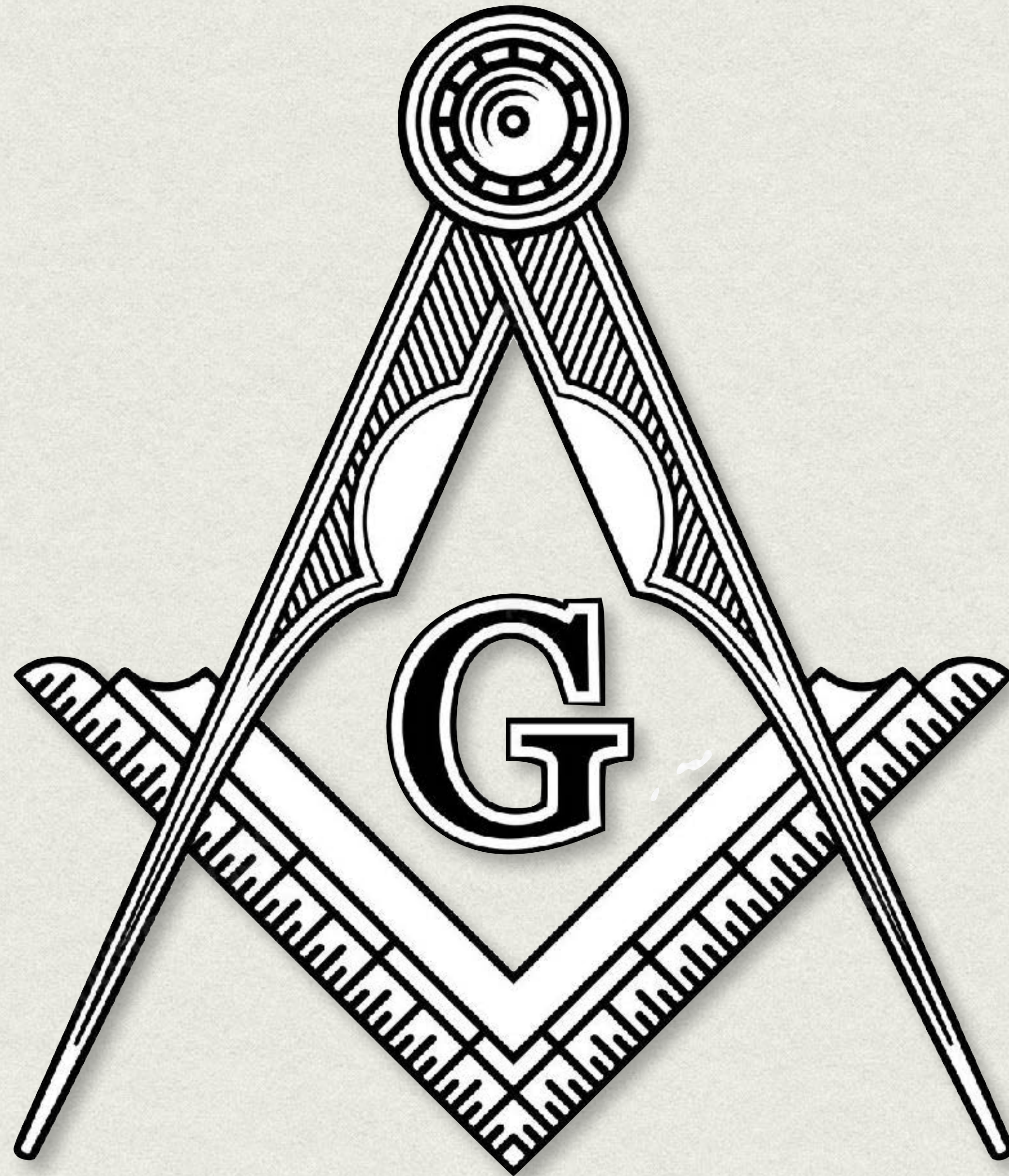




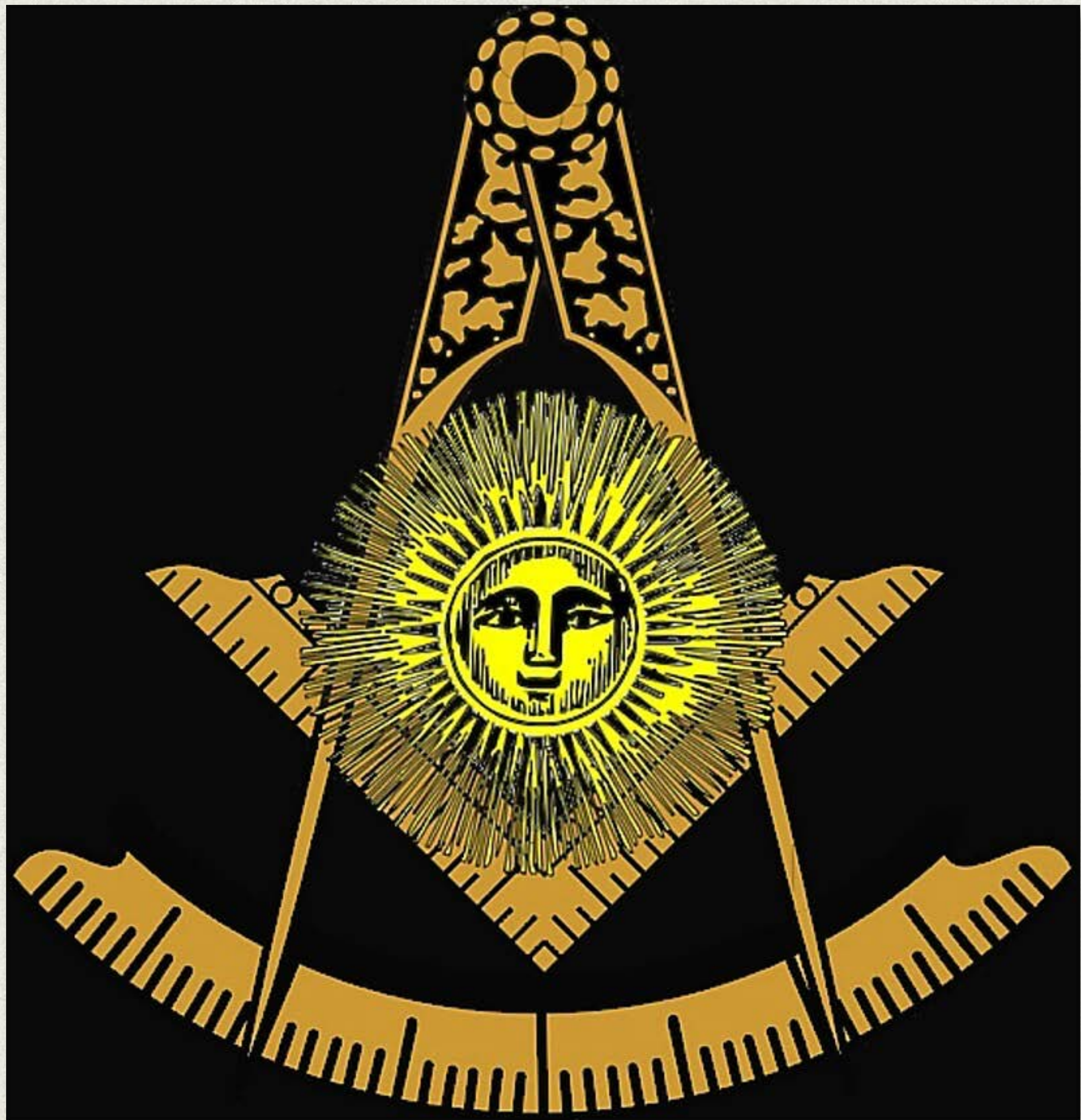


















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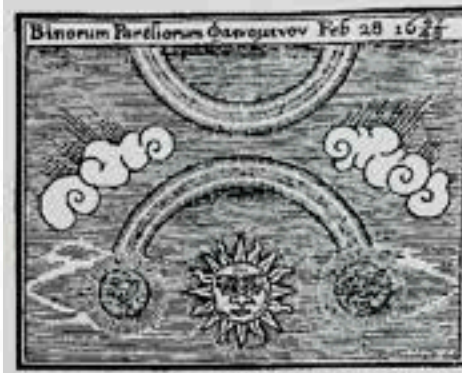
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 ५ यत्तद् रज्जुनां निमज्जनं पृथिव्याः स्थानादपसु ५ अश्विनः  
 इणः ५ सुराणामित्येतद्विधेस्मिन्सु ५ सारेकिं  
 कामोपभोगे वै रेवा शिखरिणा सुकृदिहावर्तनं ह  
 श्यता इत्युर्ध्वं हृत्सीत्यं पोदपानस्थोभेक इवा  
 हसुस्मिन्सु ५ सारेभुगवः ५ स्तं नो गति रत्न नो ग  
 तिः ॥ ४ ॥ ॥ ॥ इति उपनिषदे प्रथमः प्रपाठकः ॥  
 ॐ अथ भुगवः ५ शुक्याय न्यः सु ५ त्रितरत्नं ब्रवी  
 दाज्ञानं महाराज बृहद्दथे द्वाक वृ ५ दावजुशी  
 घ्रमात्मज्ञः कृतकृत्यरत्नं मुरुन्नाम्नेति विश्रुतो  
 सीत्यथ ५ वावखल्वात्मातेयः कृतमोभयदा इ  
 ति ५ सौमनेने ॥ १ ॥ अथ य एषो छासा वि  
 ष्णुनेने ५ मुत्कांतो व्ययमानो व्ययमानस्त

The immortal formless is truth, the truth is  
 the Brahman, the Brahman is the light,  
 the light of the sun, which is the syllable  
 Om as the Self. The world is Om, its light is  
 Sun, and the Sun is also the light of the  
 syllable Om –The Upanishads: Maitrayana-  
 Brahmana Upanishad. Vol. 2. Oxford University  
 Press. pp. 307–308.

A page from the Maitrayana-Brahmana Upanishad.



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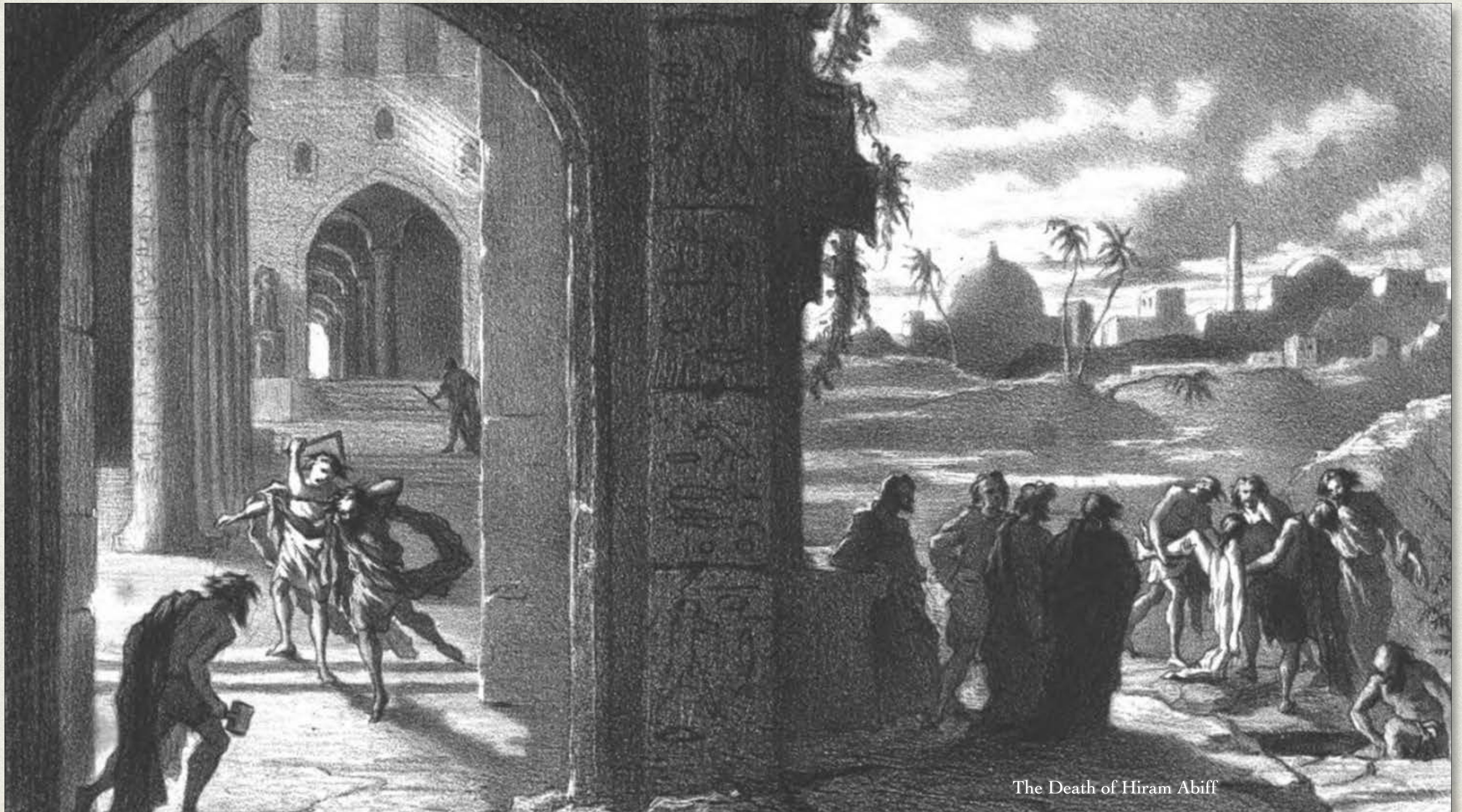
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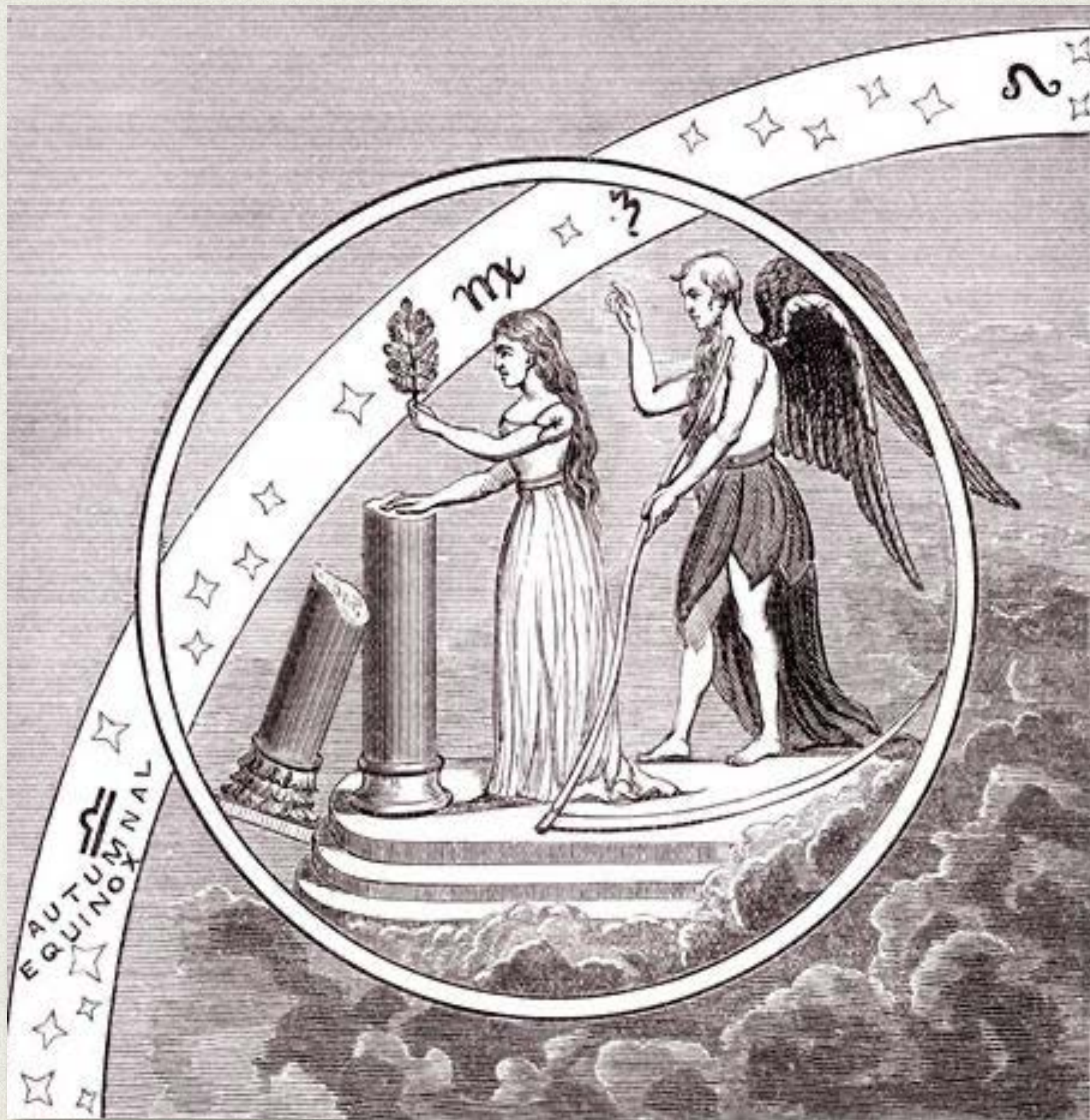
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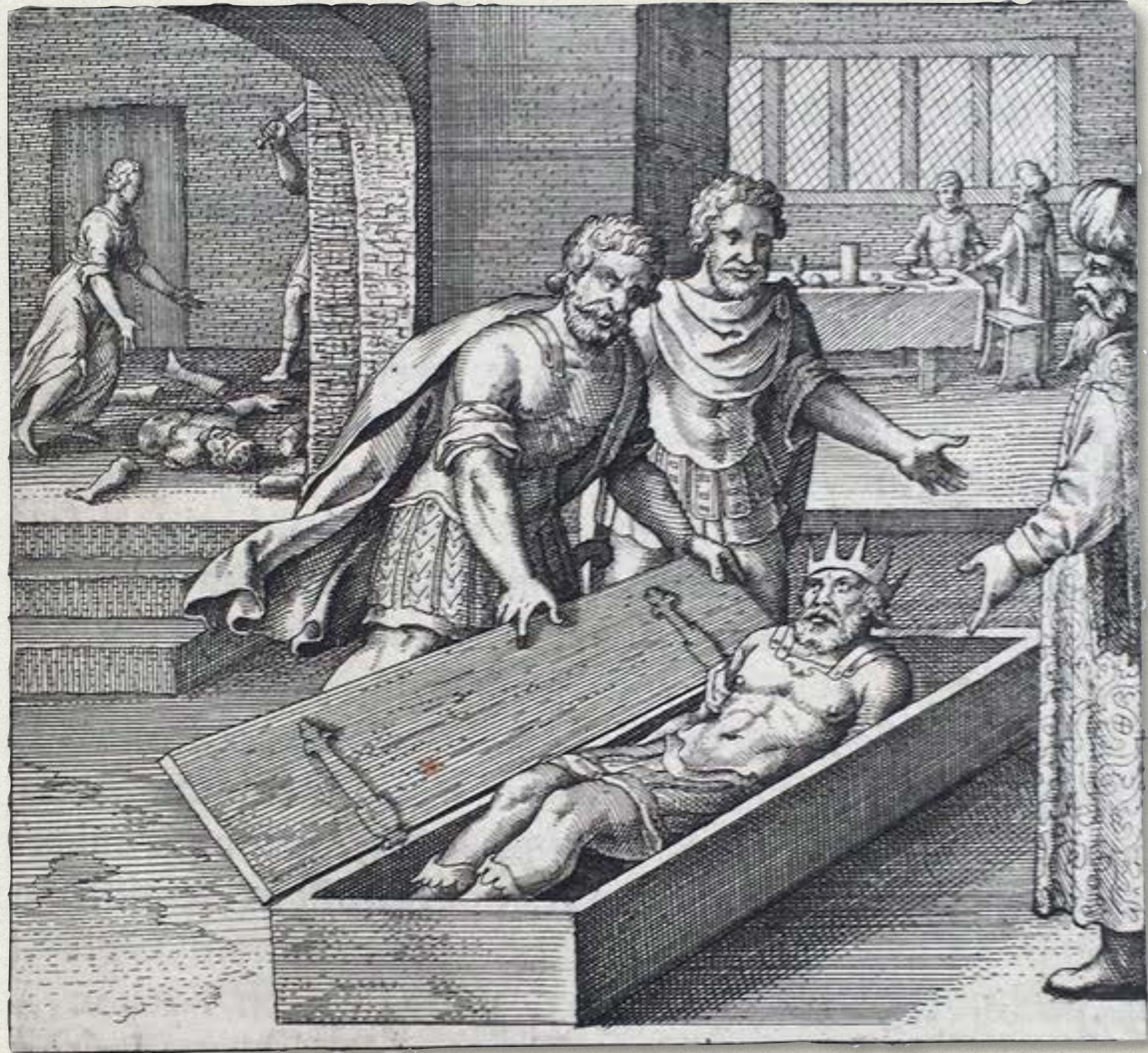






*Sprig of Acacia*







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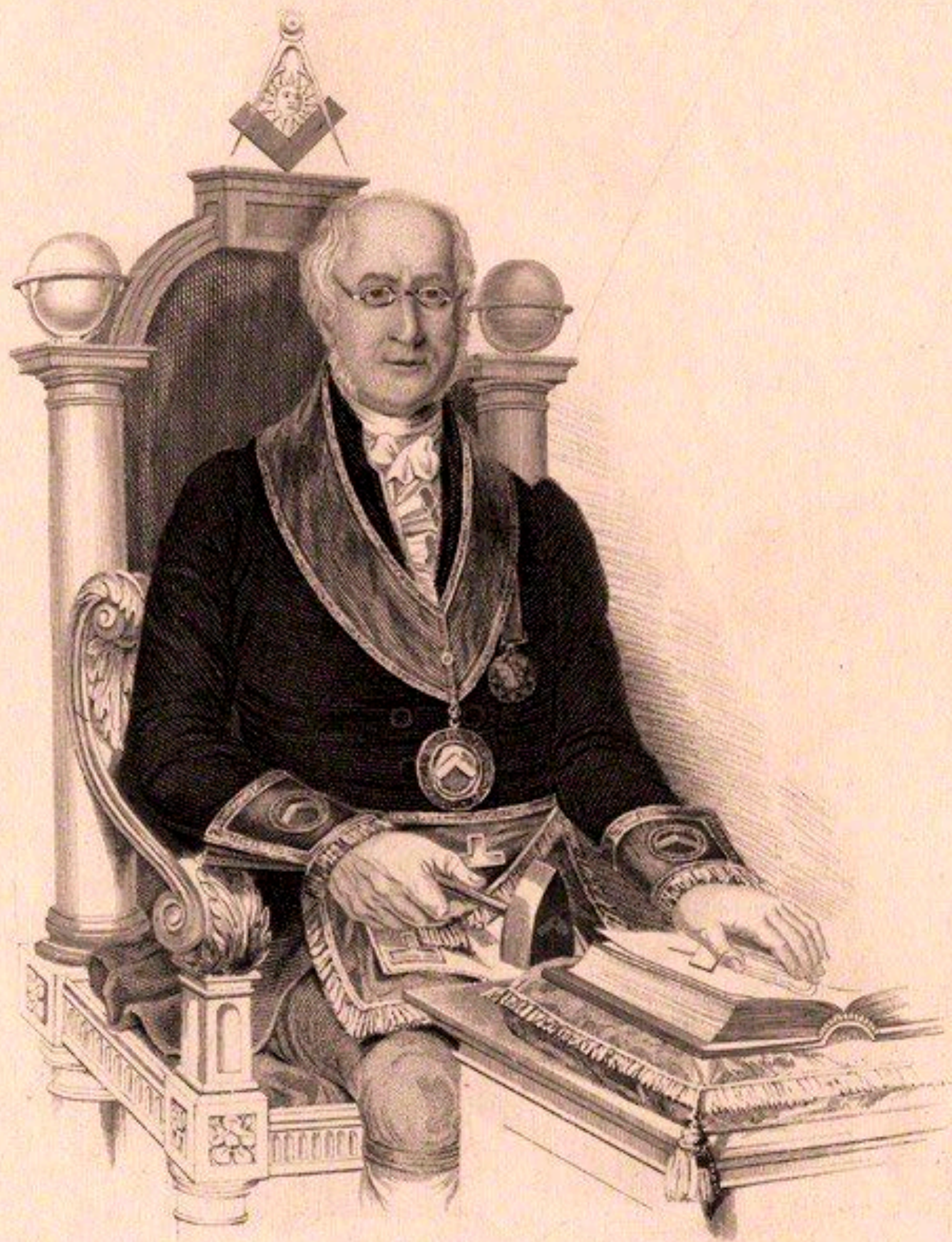
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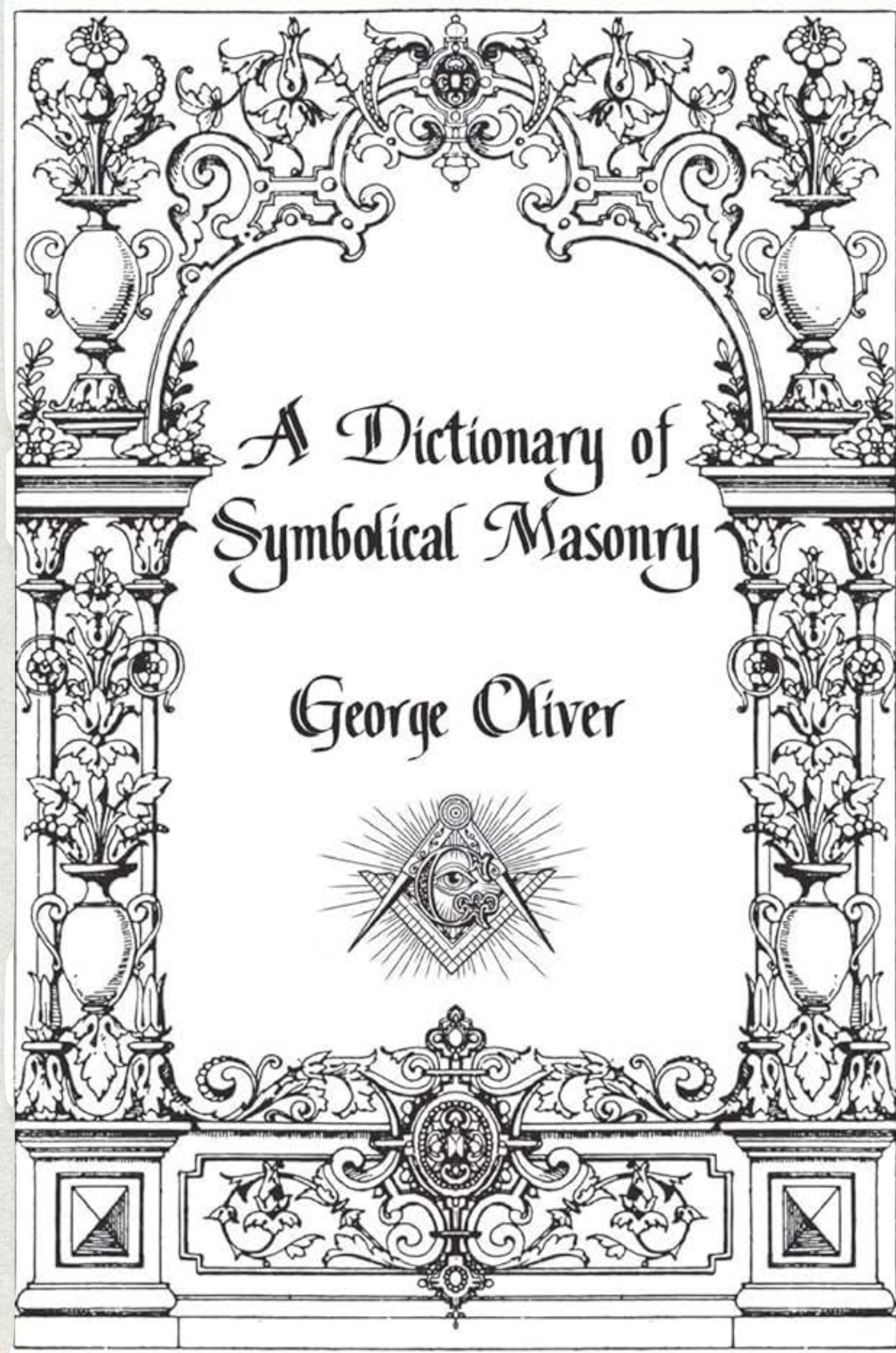
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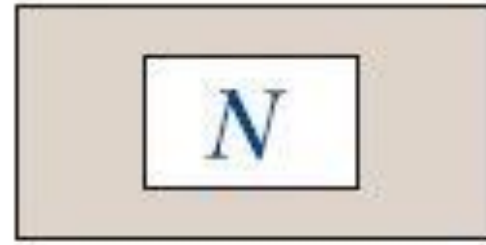
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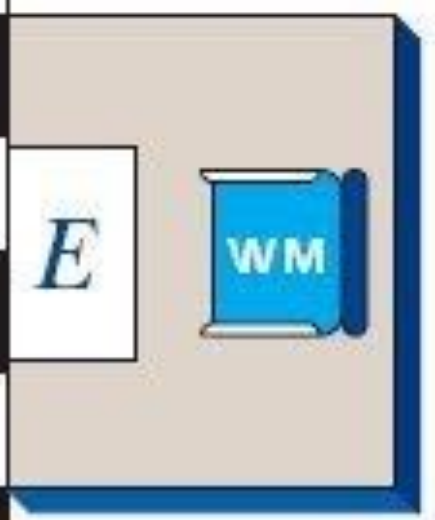
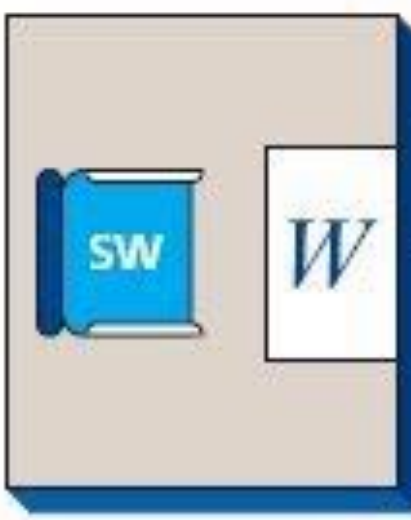
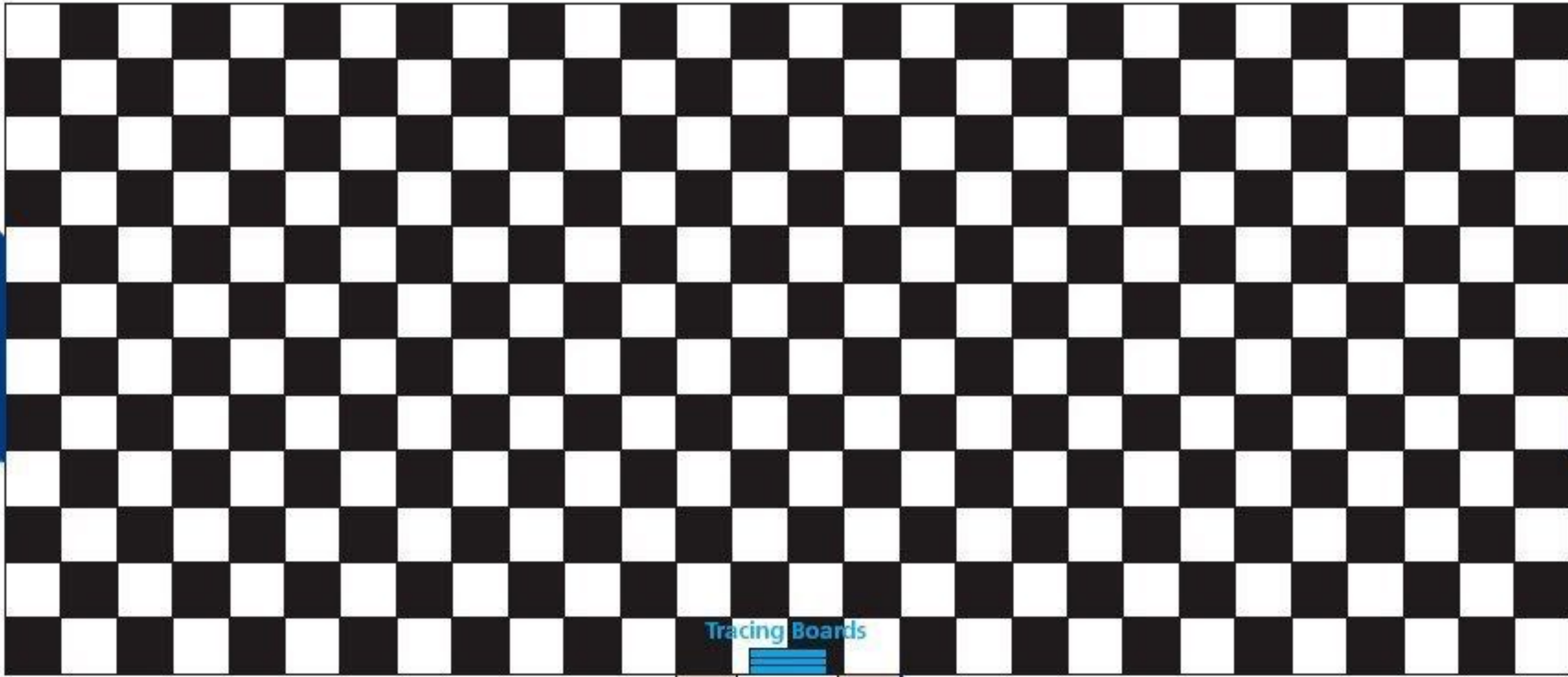
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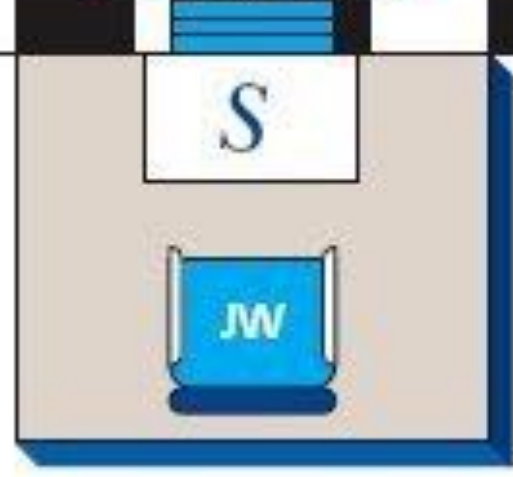
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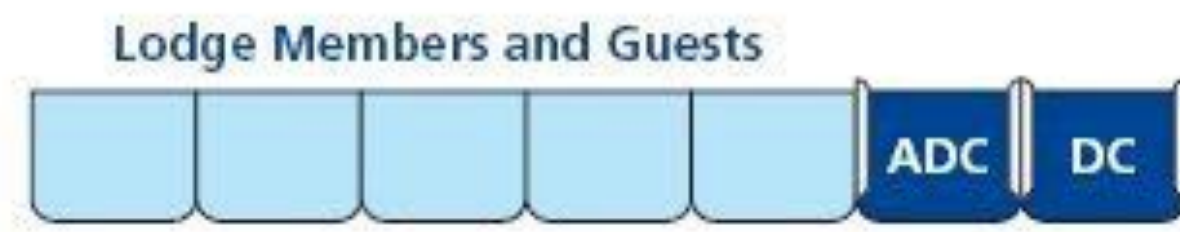
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Tracing Boards



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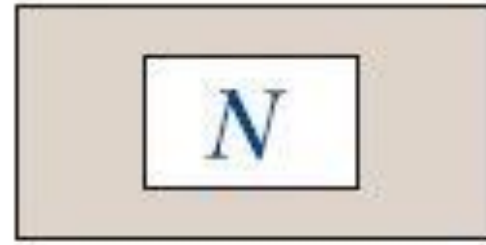
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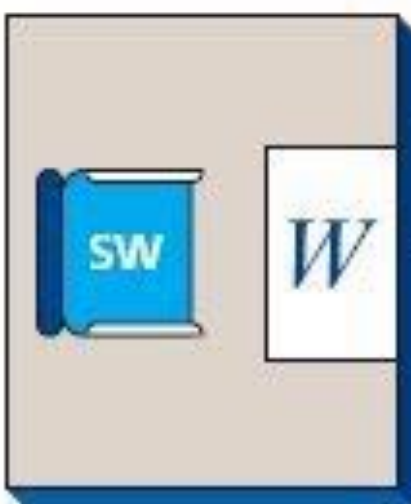
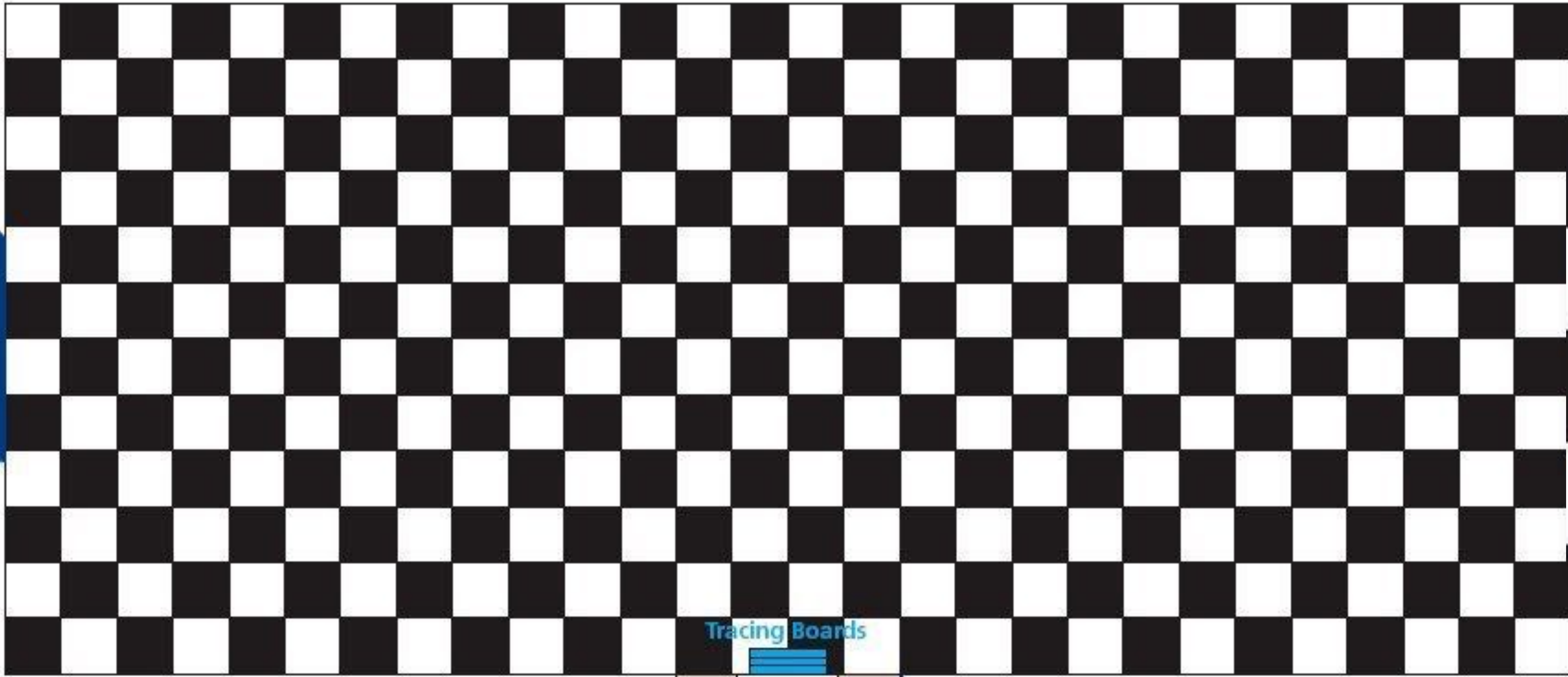
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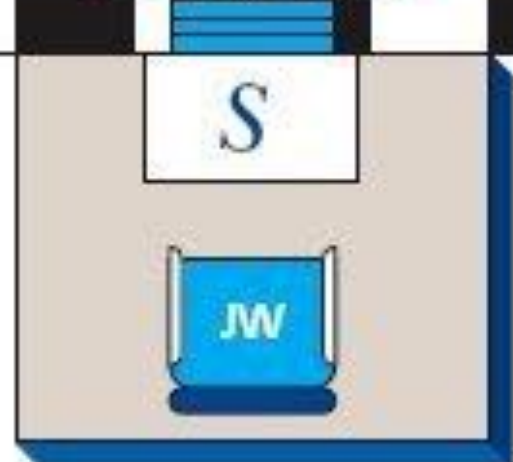
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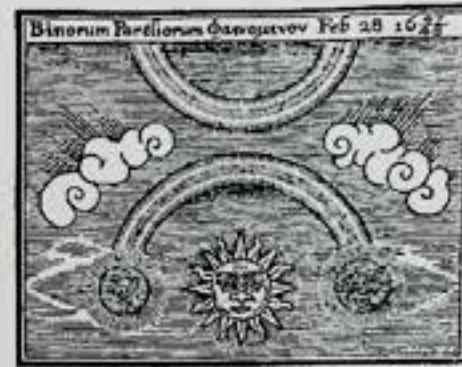
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Concerning this season of celebration, an anonymous Master of Arts of Balliol College, Oxford, in his scholarly treatise, *Manly and His Origin and Destiny*, says: "The Ro-

mans also had their solar festival, and their games of the circus in honor of the birth of the god of day. It took place the eighth day before the kalends of January—that is, on December 25. Servius, in his commentary on verse 720 of the seventh book of the *Aeneid*, in which Virgil speaks of the new sun, says that, properly speaking, the sun is new on the 8th of the Kalends of January—that is, December 25. In the time of Leo I. (Leo, *Serm.* xxi., *De Nativ. Dom.* p. 148), some of the Fathers of the Church said that 'what rendered the festival (of Christmas) venerable was less the birth of Jesus Christ than the return, and, as they expressed it, the new birth of the sun.' It was on the same day that the birth of the Invincible Sun (*Natalis solis invicti*), was celebrated at Rome, as can be seen in the Roman calendars, published in the reign of Constantine and of Julian (*Hymn to the Sun*, p. 155). This epithet 'Invictus' is the same as the Persians gave to this same god, whom they worshipped by the name of *Michra*, and whom they caused to be born in a grotto (*Justin. Dial. cum Tryph.* p. 305), just as he is represented as being born in a stable, under the name of Christ, by the Christians."

Concerning the Catholic Feast of the Assumption and its parallel in astronomy, the same author adds: "At the end of eight months, when the sun-god, having increased, traverses the eighth sign, he absorbs the celestial Virgin in his fiery course, and she disappears in the midst of the luminous rays and the glory of her son. This phenomenon, which takes place every year about the middle of August, gave rise to a festival which still exists, and in which it is supposed that the mother of Christ, laying aside her earthly life, is associated with the glory of her son, and is placed at his side in the heavens. The Roman calendar of Columella (*Col. l. II. cap. II. p. 429*) marks the death or disappearance of Virgo at this period. The sun, he says, passes into Virgo on the thirteenth day before the kalends of September. This is where the Catholics place the Feast of the Assumption, or the reunion of the Virgin to her Son. This feast



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#### THE THREE SUNS.

The following description of this phenomenon appears in a letter written by Jeremiah Shakerley in Lancashire, March 6th, 1611: "On Monday the 28th of February last, there arose with the Sun two Partes, on either side one; their distance from him was by estimation, about ten degrees; they continued still of the same distance from the Zenith, or height above the horizon, that the Sun did, and from the parts nearest to the Sun, there seemed to issue out certain bright rays, not unlike those which the Sun sendeth from behind a cloud, but brighter. The points of these Partes which were toward the Sun, were of a mist colour, wherein green and red were most predominant. A little above them was a thin Rainbow, scarcely discernible, of a bright colour, with the concave toward the Sun, and the ends thereof seeming to touch the Partes. Above that, in a clear dispartous way (as it were), appeared another conspicuous Rainbow, beautified with divers colours; it was as near as I could discern to the Zenith; it seemed of something a lesser radius than the other, they being both in look, yet a pretty way between. At or near the apparent time of the full Moon, they vanished, leaving abundance of terror and amazement in those that saw them." (See *William Lilly's*.)

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| God or Goddess | Name in combination with Ra | Province  | Meaning of Name                      | Represents   |
|----------------|-----------------------------|---|--------------------------------------|--|
| Horus          | Ra-Horakhty                 | God of the sky and the son of Osiris and Isis                           | Ra, who is Horus of the Two Horizons | The morning sun and the rising of a new day                    |
| Amun           | Amun-Ra                     | God of the wind and the king of the gods                                | The Hidden One is Ra                 | The noonday sun and the supreme power of creation              |
| Atum           | Atum-Ra                     | God of the primordial waters and the father of the gods                 | The Complete One is Ra               | The evening Sun and the cycle of Life                          |
| Sekhmet        | Sekhmet-Ra                  | Goddess of war and healing and the consort of Ptah                      | The Powerful One is Ra               | The fierce and destructive aspect of the sun                   |
| Seshat         | Seshat-Ra                   | Goddess of writing and measurement and the consort or daughter of Thoth | The Scribe of Ra                     | The wisdom and knowledge of the sun                            |
| Khnum          | Khnum-Ra                    | God of the source of the Nile and the creator of life                   | The Builder is Ra                    | The primordial force of creation and the fertility of the Nile |
| Sobek          | Sobek-Ra                    | God of crocodiles and water   | The Rager is Ra                      | The power and danger of the sun and the Nile                   |
| Maat           | Maat-Ra                     | Goddess of truth, justice, and order                                    | The Truth is Ra                      | The harmony and balance of the sun and the cosmos              |
| Mut            | Mut-Ra                      | Goddess of motherhood and queenship                                     | The Mother is Ra                     | The nurturing and protective aspect of the sun                 |







|         | Earth           | Moon          | Mercury           | Venus            | Sun           | Mars            | Jupiter            | Saturn            |
|---------|-----------------|---------------|-------------------|------------------|---------------|-----------------|--------------------|-------------------|
| Pan     | Earthly Pan     | Lunar Pan     | Mercurial Pan     | Venusian Pan     | Solar Pan     | Martian Pan     | Jupiterian Pan     | Saturnian Pan     |
| Neptune | Earthly Neptune | Lunar Neptune | Mercurial Neptune | Venusian Neptune | Solar Neptune | Martian Neptune | Jupiterian Neptune | Saturnian Neptune |
| Vulcan  | Earthly Vulcan  | Lunar Vulcan  | Mercurial Vulcan  | Venusian Vulcan  | Solar Vulcan  | Martian Vulcan  | Jupiterian Vulcan  | Saturnian Vulcan  |
| Vesta   | Earthly Vesta   | Lunar Vesta   | Mercurial Vesta   | Venusian Vesta   | Solar Vesta   | Martian Vesta   | Jupiterian Vesta   | Saturnian Vesta   |
| Minerva | Earthly Minerva | Luna Minerva  | Mercurial Minerva | Venusian Minerva | Solar Minerva | Martian Minerva | Jupiterian Minerva | Saturnian Minerva |
| Ceres   | Earthly Ceres   | Lunar Ceres   | Mercurial Ceres   | Venusian Ceres   | Solar Ceres   | Martian Ceres   | Jupiterian Ceres   | Saturnian Ceres   |
| Juno    | Earthly Juno    | Lunar Juno    | Mercurial Juno    | Venusian Juno    | Solar Juno    | Martian Juno    | Jupiterian Juno    | Saturnian Juno    |
| Diana   | Earthly Diana   | Lunar Diana   | Mercurial Diana   | Venusian Diana   | Solar Diana   | Martian Diana   | Jupiterian Diana   | Saturnian Diana   |
| Apollo  | Earthly Apollo  | Lunar Apollo  | Mercurial Apollo  | Venusian Apollo  | Solar Apollo  | Martian Apollo  | Jupiterian Apollo  | Saturnian Apollo  |
| Isis    | Earthly Isis    | Lunar Isis    | Mercurial Isis    | Venusian Isis    | Solar Isis    | Martian Isis    | Jupiterian Isis    | Saturnian Isis    |
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Upon her head is an episcopal mitre, adorned on the lower part with towers and pinnacles; over the gate of the city is a crescent, and beneath the circuit of the walls a crown of rays. The Goddess wears a sort of surplice, exactly like the surplice of a priest or bishop; and upon the surplice a tunic, which falls down to the legs; and over all an episcopal cope, with the twelve signs of the Zodiac wrought on the borders. The figure hath a lion on each side, and holds in its left hand a Tympanum, a Sistrum, a Distaff, a Caduceus, and another instrument. In her right hand she holds with her middle finger a thunderbolt, and upon the same are animals, insects, and, as far as we may guess, flowers, fruit, a bow, a quiver, a torch, and a scythe. – Secret Teachings of All Ages, p. 21



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The coming of the sun was hailed with joy; the time of its departure was viewed as a period to be set aside for sorrow and unhappiness. This glorious, radiant orb of day, the true light "which lighteth every man who cometh into the world," the supreme benefactor, who raised all things from the dead, who fed the hungry multitudes, who stilled the tempest, who after dying rose again and restored all things to life—this Supreme Spirit of humanitarianism and philanthropy is known to Christendom as Christ, the Redeemer of worlds, the Only Begotten of The Father, the Word made Flesh, and the Hope of Glory.

THE BIRTHDAY OF THE SUN

The pagans set aside the 25th of December as the birthday of the Solar Man. They rejoiced, feasted, gathered in processions, and made offerings in the temples. The darkness of winter was over and the glorious sun of light was returning to the Northern Hemisphere. With his last effort the old Sun God had torn down the house of the Philistines (the Spirits of Darkness) and had cleared the way for the new sun who was born that day from the depths of the earth amidst the symbolic beasts of the lower world.

Concerning this season of celebration, an anonymous Master of Arts of Balliol College, Oxford, in his scholarly treatise, *Manhood—Their Origin and Destiny*, says: "The Romans also had their solar festival, and their games of the circus in honor of the birth of the god of day. It took place the eighth day before the kalends of January—that is, on December 25. Servius, in his commentary on verse 720 of the seventh book of the *Aeneid*, in which Virgil speaks of the new sun, says that, properly speaking, the sun is new on the 8th of the Kalends of January—that is, December 25. In the time of Leo I. (Leo, *Serm.* cxxi, *De Nativ. Dom.* p. 148), some of the Fathers of the Church said that 'what rendered the festival (of Christmas) venerable was less the birth of Jesus Christ than the return, and, as they expressed it, the new birth of the sun.' It was on the same day that the birth of the Invincible Sun (*Natalis solis invicti*), was celebrated at Rome, as can be seen in the Roman calendars, published in the reign of Constantine and of Julian (*Hymn to the Sun*, p. 155). This epithet 'Invictus' is the same as the Persians gave to this same god, whom they worshipped by the name of *Michra*, and whom they caused to be born in a grotto (*Justin. Dial. cum Tryph.* p. 305), just as he is represented as being born in a stable, under the name of Christ, by the Christians."

Concerning the Catholic Feast of the Assumption and its parallel in astronomy, the same author adds: "At the end of eight months, when the sun-god, having increased, traverses the eighth sign, he absorbs the celestial Virgin in his fiery course, and she disappears in the midst of the luminous rays and the glory of her son. This phenomenon, which takes place every year about the middle of August, gave rise to a festival which still exists, and in which it is supposed that the mother of Christ, laying aside her earthly life, is associated with the glory of her son, and is placed at his side in the heavens. The Roman calendar of Columella (*Col. l. II. cap. II. p. 429*) marks the death or disappearance of Virgo at this period. The sun, he says, passes into Virgo on the thirteenth day before the kalends of September. This is where the Catholics place the Feast of the Assumption, or the reunion of the Virgin to her Son. This feast



(From Lilly's *Astrological Predictions for 1640, 1649, and 1650.*)

The following description of this phenomenon appears in a letter written by Jeremiah Shakerley to Lancaster, March 6th, 1640: "On Monday the 28th of February last, there arose with the Sun two Parheli, on either side one; their distance from him was by estimation, about ten degrees; they continued still of the same distance from the Zenith, or height above the horizon, that the Sun did, and from the parts nearest to the Sun, there seemed to issue out certain bright rays, not unlike those which the Sun sendeth from behind a cloud, but brighter. The points of these Parheli which were toward the Sun, were of a mist colour, wherein green and red were most predominant. A little above them was a thin Rainbow, scarcely discernible, of a bright colour, with the concave toward the Sun, and the ends thereof seeming to touch the Parheli. Above that, in a clear dispassionate sky (viz.), appeared another conspicuous Rainbow, beautified with divers colours; it was as near as I could discern to the Zenith; it seemed of somewhat a lesser radius than the other, they being both in look, yet a pretty way between. At or near the apparent time of the full Moon, they vanished, leaving abundance of terror and amazement in those that saw them." (See *William Lilly's*)

"The sun rises in the east, and in the east is the place for the Worshipful Master. As the sun is the source of all light and warmth, so should the Worshipful Master enliven and warm the brethren to their work. Among the ancient Egyptians the sun was the symbol of divine providence." The hierophants of the Mysteries were adorned with many insignia emblematic of solar power. The sunbursts of gilt embroidery on the back of the vestments of the Catholic priesthood signify that the priest is also an emissary and representative of *Sol Invictus*.





Sol Invictus



