



Rosicrucian Sun and Moon



[Home](#) »



MORYA FEDERATION

ESOTERIC SCHOOLS OF MEDITATION, STUDY AND SERVICE

Index of Morya Federation Webinar Series

Webinar Series in Progress

[A Treatise on Cosmic Fire - New Fellowship Group \(Francis Donald\)](#)

[Awakening the Higher Mind \(Duane Carpenter\) \(resumed July 2023\)](#)

[Esoteric Healing Services and Global Sharing Group \(Nicole Resciniti\)](#)

[Secret Doctrine Webinars \(Francis Donald\)](#)

[Secret Teachings of All Ages Webinars \(Francis Donald\)](#)

Prior Webinar Series

[DINA Disciples Webinars \(Elena Dramchini\)](#)

[Discover the Self: Through the 7 Rays Webinar \(Eva Smith\)](#)

[Esoteric Astrology and Chart Delineation 2018 \(Eva Smith, BL Allison\)](#)



AN ENCYCLOPEDIA OUTLINE OF
**Masonic, Hermetic,
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



SAN FRANCISCO
PRINTED FOR MANLY P. HALL
BY H. S. CROCKER COMPANY, INCORPORATED
MCMXXVII

Secret Teachings of All Ages ~ with Francis Donald - Program 01

 **Morya Federation Esoteric Education**
4.4K subscribers

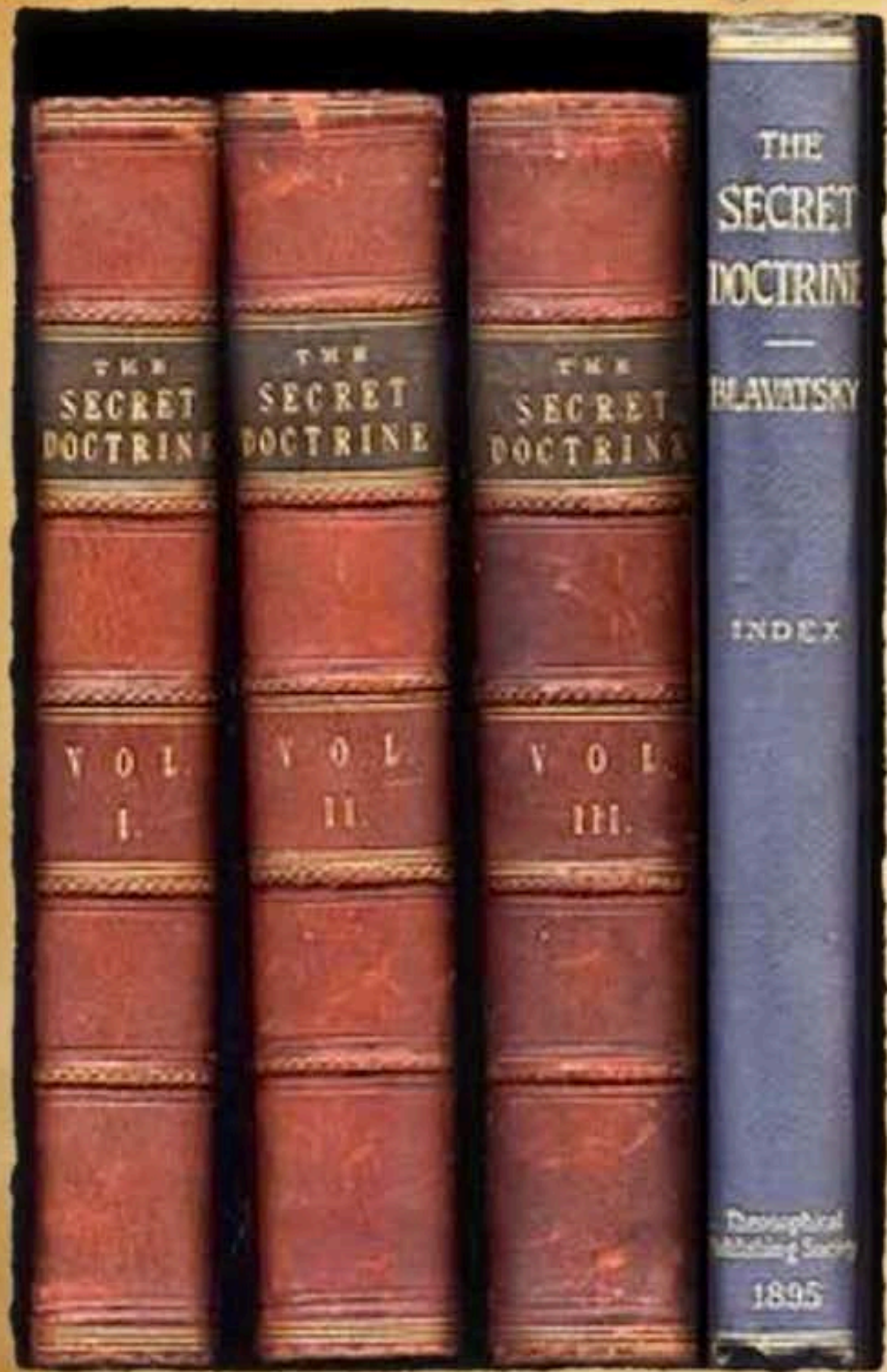
Subscribe

 9   Share  Clip  Save 

All **Watched**

407 views 3 years ago Secret Teachings of All Ages - with Francis Donald

 Morya Federation Esoteric Education
 The Secret Teachings of All Ages
Secret Teachings of All Ages ~ with Francis Donald - Program 01
Morya Federation Esoteric Education

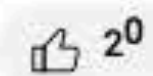


The Secret Doctrine, Program 01 - with Francis Donald



Morya Federation Esoteric Education
4.4K subscribers

Subscribe



All

Watched

790 views 3 years ago The Secret Doctrine - a study with Francis Donald



Morya Federation Esoteric Education



The Secret Doctrine

The Secret Doctrine, Program
02 - with Francis Donald

Morya Federation Esoteric Education



A Treatise on Cosmic Fire



0:25 / 1:55:16

A Treatise on Cosmic Fire / A New Fellowship, Program 01 - Francis Donald



Morya Federation Esoteric Education
4.4K subscribers

Subscribe

21



Share

Clip

Save



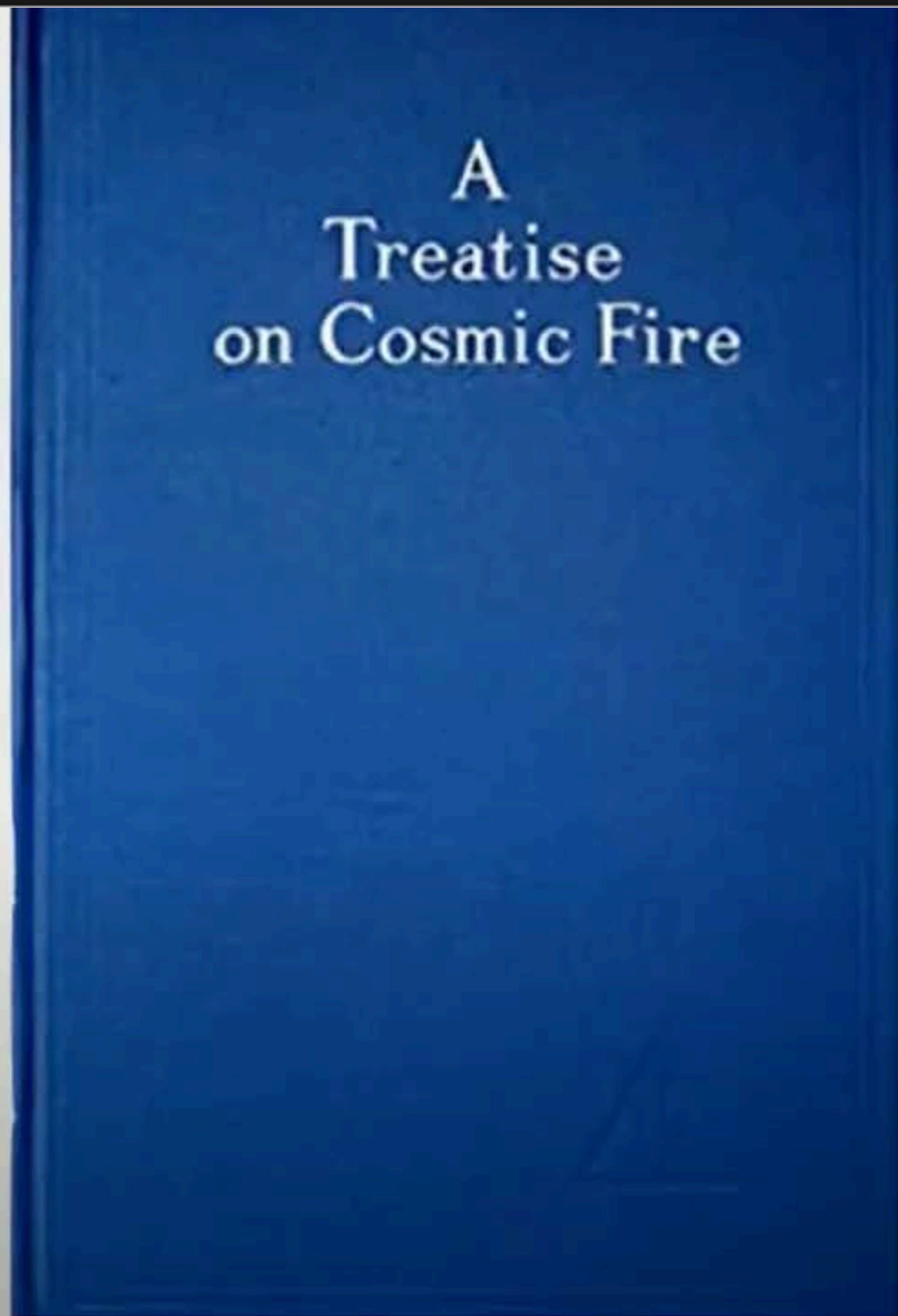
All

Watched

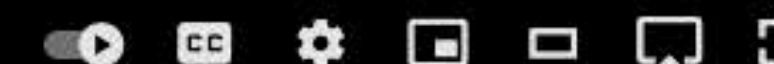
467 views 1 year ago A Treatise on Cosmic Fire - New Fellowship (Francis Donald)



Morya Federation Esoter
A Treatise on Cos



0:31 / 1:55:16



A Treatise on Cosmic Fire / A New Fellowship, Program 01 - Francis Donald



Morya Federation Esoteric Education
4.4K subscribers

Subscribe

2¹



Share

Clip

Save



All

Watched



A Treatise on Cosmic Fire / A New Fellowship, Program 02 - ...
Morya Federation Esoteric Education
206 views · 1 year ago

467 views 1 year ago A Treatise on Cosmic Fire - New Fellowship (Francis Donald)
A Treatise on Cosmic Fire New Fellowship, Program 01

Morya Federation

Esoteric Schools of Meditation, Study and Service



- [Home](#)
- [Meet Us](#) ▾
- [About Us](#) ▾
- [Webinar Calendar](#)
- [Webinars](#) ▾
- [Esoteric Astrology](#)
- [Service](#)
- [Educational Programs](#) ▾
- [Student Papers & Faculty Articles](#) ▾
- [Brother and Sister Esoteric Organizations](#) ▾
- [Contact Us](#)
- [Donate](#)
- [MDR Tributes](#)



New Events »

[Webinar: The Secret Teachings of All Ages, December 3, 2023](#)

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

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

[New Fellowship of Cosmic Fire Group, 8 December 2023, 8:00pm GMT](#)

Activities & Programs »

[Morya Federation Calendar](#)

[What is Service?](#)



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](#).

L

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.

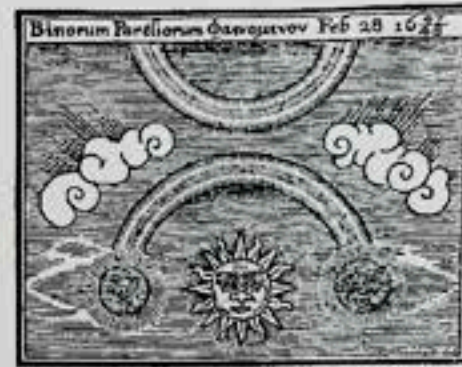
Among other allegories borrowed by Christianity from pagan antiquity is the story of the beautiful, blue-eyed Sun God, with His golden hair falling upon His shoulders, robed from head to foot in spotless white and carrying in His arms the Lamb of God, symbolic of the vernal equinox. This handsome youth 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.



(From Lilly's *Astrological Predictions for 1649, 1650, and 1651*.)
THE THREE SUNS.

The following description of this phenomenon appears in a letter written by Jeremiah Shakerley to Lancaster, March 6th, 1648: "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 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 beyond; 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.)

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."

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

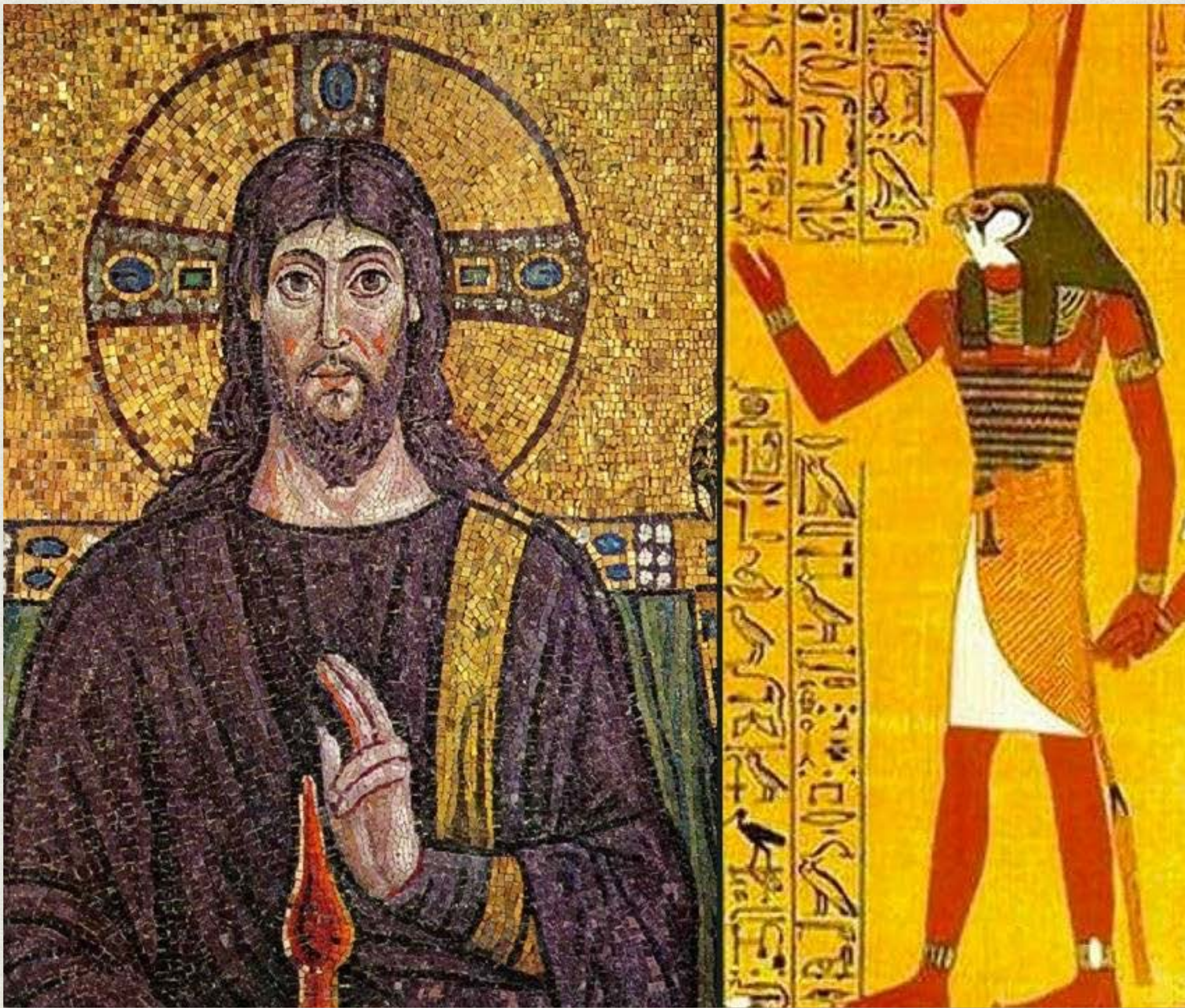
CHRISTIANITY AND THE SUN

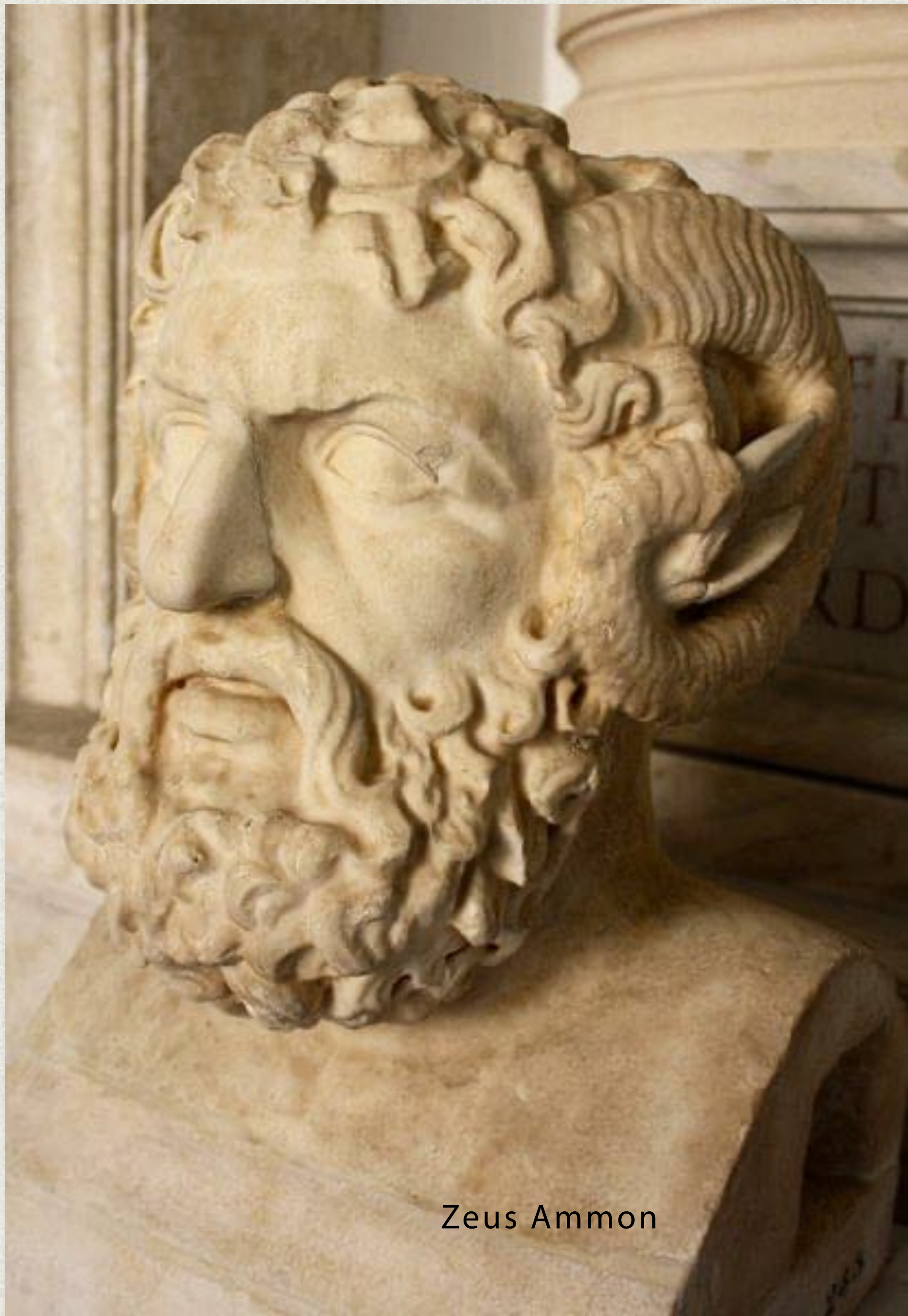
For reasons which they doubtless considered sufficient, those who chronicled the life and acts of Jesus found it advisable to metamorphose him into a solar deity. The historical Jesus was forgotten; nearly all the salient incidents recorded in the four Gospels have their correlations in the movements,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





Zeus Ammon



Amun



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 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. 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 1622, 1623, and 1624*.)

THE THREE SUNS.

The following description of this phenomenon appears in a letter written by Jeremiah Shakerley to Lancaster, March 6th, 1639: "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 parts 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 diaphanous way left; appeared smaller conspicuous Rainbows, 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 beyond; 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)

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.)

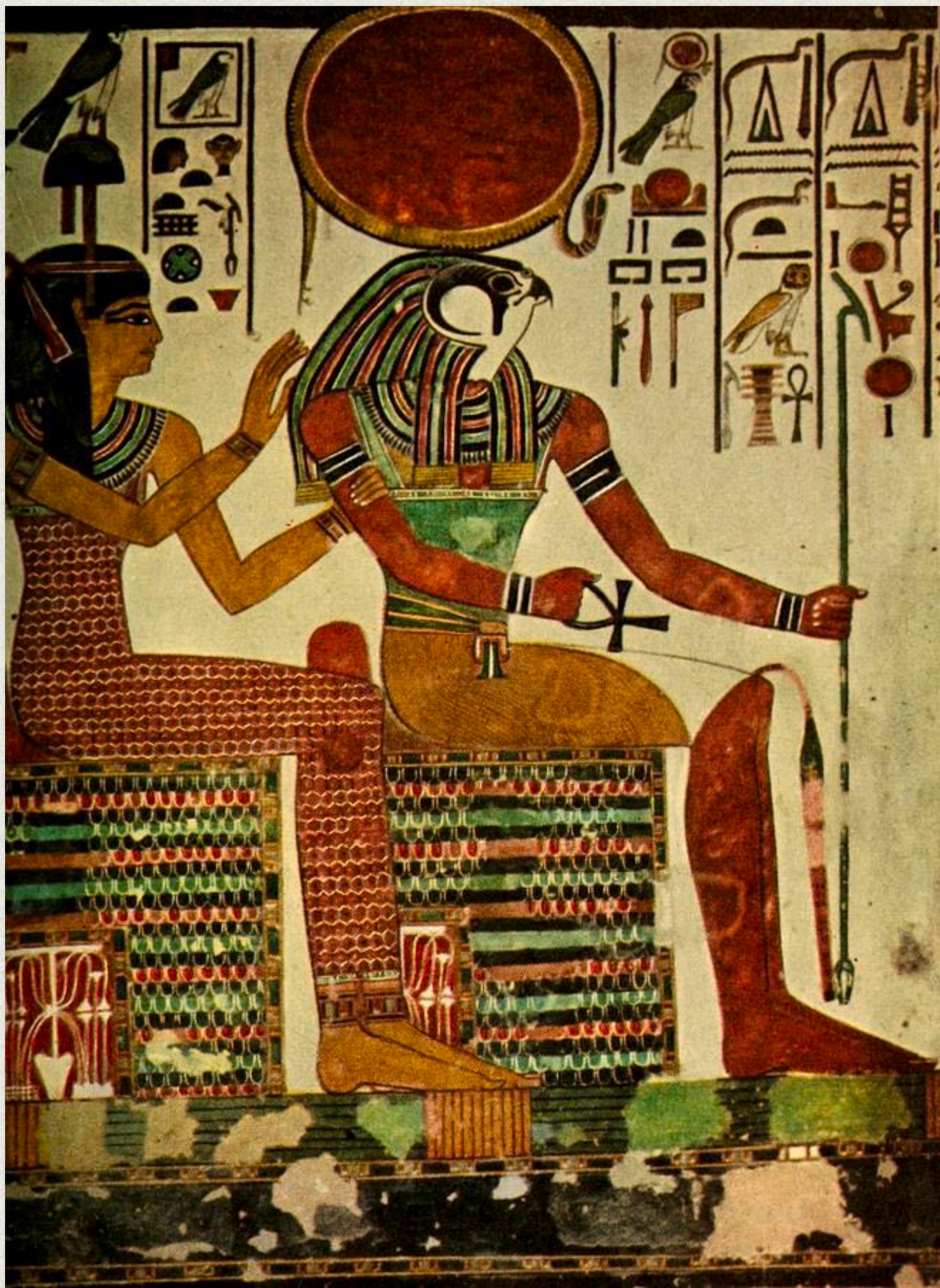


Amalthea



Harpocrates







Samson and Delilah (detail)
by Lucas Cranach the Elder

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 sun-bursters 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.



(From Lilly's *Astrological Predictions for 1622, 1623, and 1624*.)

THE THREE SUNS.

The following description of this phenomenon appears in a letter written by Jeremiah Shakerly in Lancashire, March 6th, 1622: "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 parts 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 diaphanous way left, appeared smaller conspicuous Rainbows, 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 back to back, 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 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, *Mankind—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. 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

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, *Mankind*

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.'

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.

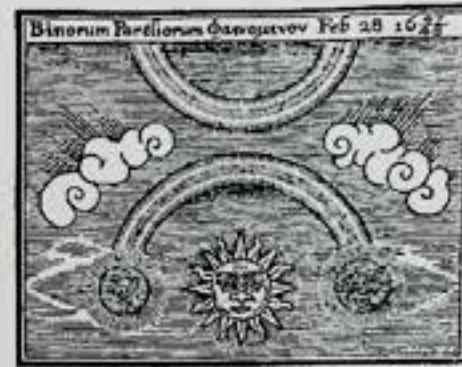
THE BIRTHDAY OF THE SUN

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, *Mankind—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 *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. 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 1622, 1623, and 1624*.)

THE THREE SUNS.

The following description of this phenomenon appears in a letter written by Jeremiah Shakerley to Lancaster, March 6th, 1622: "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 parts 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 dischordous way (left), appeared smaller conspicuous Rainbows, 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 back to back, 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 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, *Mankind—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. 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

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.'

The festival of the 25th of December was celebrated by the Druids in Britain and Ireland with great fires lighted on the top of the hill. On the 25th of December, on the first moment of the day throughout all the ancient world, the birthday of the god *Sol* was celebrated. This was the moment when after the supposed winter solstice and the lowest point of his degradation below our hemisphere, he began to increase and gradually to ascend. At this moment, in all the ancient religions, his birthday was kept; from India to the Ultima Thule, these ceremonies partook of the same character: everywhere the god was feigned to be born, and his festival was celebrated with great rejoicings.

–Encyclopedia of Freemasonry, v.1, p.209

The Three-faced Druidic *Lugh*



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, *Mankind—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."

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 1622, 1623, and 1624*.)

THE THREE SUNS.

The following description of this phenomenon appears in a letter written by Jeremiah Shakerley to Lancaster, March 6th, 1622: "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 parts 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 dischordous way (left), appeared smaller conspicuous Rainbows, 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 back to back, 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 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, *Mankind—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 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

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.'



Birth of Mithras

In the gospel of James the child Jesus was born in a cave. In the History of Joseph the Carpenter, the Christ affirms that his mother gave birth to him in a cave. The cave of Mithras was that of the sun born in the Winter solstice in the sign of the Sea-goat. *Abba Uddu*, the Akkadian name of the tenth month, answering roughly to December, the month of Capricorn, denotes the Cave of Light. The cave, or Winter solstice in Capricorn, was the birthplace of the Mithraic Messiah from 2410 B.C. to 255 B.C., and this was continued as the cave or birthplace of the Christ after it ceased to be applicable to the solar god. Justin says that Christ was born on the same day that the sun was reborn in *stabulo Augiæ*; and this "stable of Augias," cleansed by Herakles in his sixth labour, corresponds to the cave in the Sea-goat. Thus the cave and the stable are two types of the birthplace at the solstice. –Natural Genesis, v.2, p.402

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, *Mankind—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."

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 1620, 1621, and 1622*.)

THE THREE SUNS.

The following description of this phenomenon appears in a letter written by Jeremiah Shakerley to Lancaster, 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 parts 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 (left), 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 beyond; 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 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, *Mankind*

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.'

ON
MANKIND
THEIR
ORIGIN AND DESTINY

BY AN
M.A. OF BALLIOL COLLEGE, OXFORD



LONDON
LONGMANS, GREEN, AND CO.
1872

All rights reserved

141. i. 113.



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, *Mankind—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."

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 1622, 1623, and 1624*.)

THE THREE SUNS.

The following description of this phenomenon appears in a letter written by Jeremiah Shakerley in Lancashire, March 6th, 1612: "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 parts 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 (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 beyond; 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 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, *Mankind*

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.'

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, *Mankind—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."

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 1622, 1623, and 1624*.)

THE THREE SUNS.

The following description of this phenomenon appears in a letter written by Jeremiah Shakerley to Lancaster, 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 parts 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 dischordous way (left), appeared smaller conspicuous Rainbows, 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 back to back, 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 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, *Mankind*

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.'



Leo I, in full, Leo Thrax Magnus, Eastern Roman emperor from 457 to 474 AD.

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.

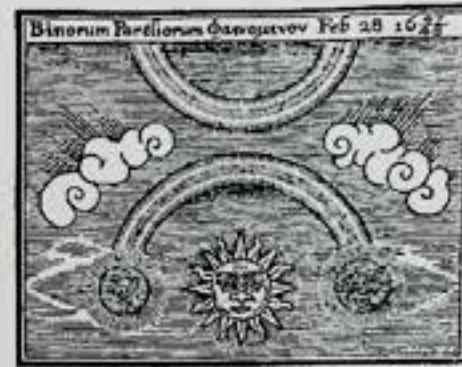
THE BIRTHDAY OF THE SUN

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, *Mankind—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."

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 1622, 1623, and 1624*.)

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 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 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)

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 Trips.* 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

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.

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 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, *Mankind—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."

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 1622, 1623, and 1624*.)

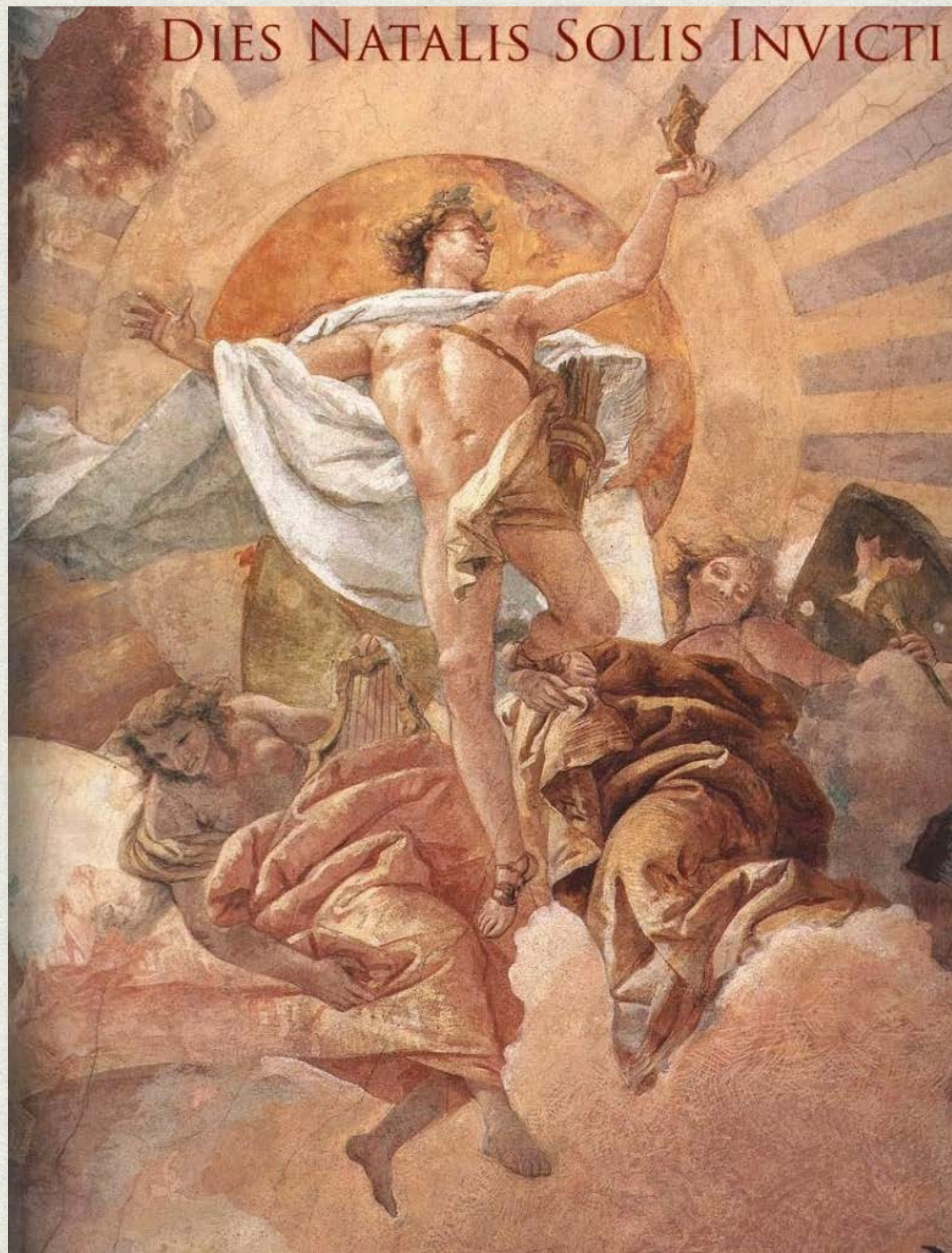
The following description of this phenomenon appears in a letter written by Jeremiah Shakerley to Lancaster, March 6th, 1622: "On Monday the 28th of February last, there arose with the Sun two Partes, on either side one; their distance from him was by estimation, about ten degrees; they continued still 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 parts 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 (left), 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)

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

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.







"I call on you, you who surround all things, in every language, and in every dialect, I hymn you.

I, as he first hymned you who was by you appointed and entrusted with all authorities, Helios

ACHEBYKROM (which signifies the flame and radiance of the disk) –The Greek Magical Papyri in Translation:184

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, *Mankind—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."

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 1622, 1623, and 1624*.)

THE THREE SUNS.

The following description of this phenomenon appears in a letter written by Jeremiah Shakerley to Lancaster, March 6th, 1611: "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 (say), 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)

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 Trips. 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

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.



Mithras

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, *Mankind—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."

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 1622, 1623, and 1624*.)

The following description of this phenomenon appears in a letter written by Jeremiah Shakerley to Lancaster, March 6th, 1622: "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 parts 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 (say), 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)

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 Trips.* 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

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.



Assumption of the Virgin
by Renata Sedmakova

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.

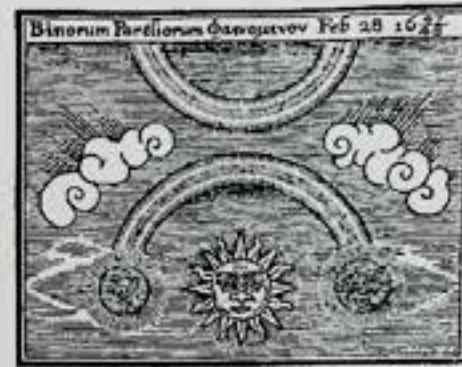
THE BIRTHDAY OF THE SUN

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, *Mankind—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."

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. ll. 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 1622, 1623, and 1624*.)

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 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 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

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 Trips. 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. ll. 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

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. ll. 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.





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 Hiram 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, *Mankind—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."

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. ll. 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 THREE SUNS.

The following description of this phenomenon appears in a letter written by Jeremiah Shakerley to Lancaster, March 6th, 1641: "On Monday the 28th of February last, there arose with the Sun two Parturi, 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 Parturi 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 Parturi Above that, in a clear dispassionate eye 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.)

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 Triph.* 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. ll. 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

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. ll. 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.



Portrait of Lucius Junius Moderatus Columella

AK IAN FEB NBK MAR NA APR FFK MAI FEK NN NB KOVINNAI SEX FEK SEPT FCK OCT NBK NOV FCK DFC NCINT F

Calendar grid with columns for months and days. Includes Roman numerals (AK, IAN, FEB, NBK, MAR, NA, APR, FFK, MAI, FEK, NN, NB, KOVINNAI, SEX, FEK, SEPT, FCK, OCT, NBK, NOV, FCK, DFC, NCINT, F) and various festival names and deity references such as ANNONA, VESTALIA, CARMENTIS, and others. The grid is filled with letters and symbols representing the days of the month.

XXIX XXVIII XXVII XXVI XXV XXIV XXIII XXII XXI XX XX XIX XVIII XVII XVI XV XIV XIII XII XI X

Roman Calendar

was formerly called the feast of the Passage of the Virgin (Beausobre, tome i. p. 350); and in the Library of the Fathers (Bibl. Patr. vol. II. part ii. p. 212) we have an account of the Passage of the Blessed Virgin. The ancient Greeks and Romans fix the assumption of Astraea, who is also this same Virgin, on that day."

This Virgin mother, giving birth to the Sun God which Christianity has so faithfully preserved, is a reminder of the inscription concerning her Egyptian prototype, Isis, which appeared on the Temple of Sais: "The fruit which I have brought forth is the Sun." While the Virgin was associated with the moon by the early pagans, there is no doubt that they also understood her position as a constellation in the heavens, for nearly all the peoples of antiquity credit her as being the mother of the sun, and they realized that although the moon could not occupy that position, the sign of Virgo could, and did, give birth to the sun out of her side on the 25th day of December. Albertus Magnus states, "We know that the sign of the Celestial Virgin rose over the Horizon at the moment at which we fix the birth of our Lord Jesus Christ."

Among certain of the Arabian and Persian astronomers the three stars forming the sword belt of Orion were called the Magi who came to pay homage to the young Sun God. The author of *Mankind—Their Origin and Destiny* contributes the following additional information: "In Cancer, which had risen to the meridian at midnight, is the constellation of the Stable and of the Ass. The ancients called it Præsepe Jovis. In the north the stars of the Bear are seen, called by the Arabians Martha and Mary, and also the coffin of Lazarus." Thus the esotericism of pagandom was embodied in Christianity, although its keys are lost. The Christian church blindly follows ancient customs, and when asked for a reason gives superficial and unsatisfactory explanations, either forgetting or ignoring the indisputable fact that each religion is based upon the secret doctrines of its predecessor.

THE THREE SUNS

The solar orb, like the nature of man, was divided by the ancient sages into three separate bodies. According to the mystics, there are three suns in each solar system, analogous to the three centers of life in each individual constitution. These are called three lights: the spiritual sun, the intellectual or solar sun, and the material sun (now symbolized in Freemasonry by three candles). The spiritual sun manifests the power of God the Father; the solar sun radiates the life of God the Son; and the material sun is the vehicle of manifestation for God the Holy Spirit. Man's nature was divided by the mystics into three distinct parts: spirit, soul, and body. His physical body was unfolded and vitalized by the material sun; his spiritual nature was illuminated by the spiritual sun; and his intellectual nature was redeemed by the true light of grace—the solar sun. The alignment of these three globes in the heavens was one explanation offered for the peculiar fact that the orbits of the planets are not circular but elliptical.

The pagan priests always considered the solar system as a *Grand Man*, and drew their analogy of these three centers of activity from the three main centers of life in the human body: the brain, the heart, and the generative system. The Transfiguration of Jesus describes three tabernacles, the largest being in the center (the heart), and a smaller one on either side (the brain and the generative system). It is possible that the philosophical hypothesis of the existence of the three suns is based upon a peculiar natural phenomenon which has occurred many times in history. In the fifty-first year after Christ three suns were seen at once in the sky and also in the sixty-sixth year. In the sixty-ninth year, two suns were seen together. According to William Lilly, between the years 1156 and 1648 twenty similar occurrences were recorded.

Recognizing the sun as the supreme benefactor of the material world, Hermeticists believed that there was a spiritual sun which ministered to the needs of the invisible and divine part of Nature—human and universal. Aeneas this subject, the great Paracelsus wrote: "There is an earthly sun, which is the cause of all heat, and all who are able to see may see the sun; and those who are blind and cannot see him may feel his heat. There is an Eternal Sun, which is the source of all wisdom, and those whose spiritual senses have awakened to life will see that sun and be conscious of His existence; but those who have not attained spiritual consciousness may yet feel His power by an inner faculty which is called Intuition."

Certain Rosicrucian scholars have given special appellations to

these three phases of the sun: the spiritual sun they called *Vulcan*; the solar and intellectual sun, *Christ* and *Lucifer* respectively; and the material sun, the Jewish Demiurgus *Jehovah*. Lucifer here represents the intellectual mind without the illumination of the spiritual mind; therefore it is "the false light." The false light is finally overcome and redeemed by the true light of the soul, called the *Second Logos* or *Christ*. The secret processes by which the Luciferian intellect is transmuted into the Christly intellect constitute one of the great secrets of alchemy, and are symbolized by the process of transmuting base metals into gold.

In the rare treatise, *The Secret Symbols of The Rosicrucians*, Franz Hartmann defines the sun alchemically as: "The symbol of Wisdom. The Centre of Power or Heart of things. The Sun is a centre of energy and a storehouse of power. Each living being contains within itself a centre of life, which may grow to be a Sun. In the heart of the regenerated, the divine power, stimulated by the Light of the Logos, grows into a Sun which illuminates his mind." In a note, the same author amplifies his description by adding: "The terrestrial sun is the image or reflection of the invisible celestial sun; the former is in the realm of Spirit what the latter is in the realm of Matter; but the latter receives its power from the former."

In the majority of cases, the religions of antiquity agree that the material visible sun was a reflector rather than a source of power. The sun was sometimes represented as a shield carried on the arm of the Sun God, as for example, Frey, the Scandinavian Solar Deity. This sun reflected the light of the invisible spiritual sun, which was the true source of life, light, and truth. The physical nature of the universe is receptive; it is a realm of effects. The invisible causes of these effects belong to the spiritual world. Hence, the spiritual world is the sphere of causation; the material world is the sphere of effects; while the intellectual—or soul—world is the sphere of mediation. Thus Christ, the personified higher intellect and soul nature, is called "the Mediator" who, by virtue of His position and power, says: "No man cometh to the Father, but by me."

What the sun is to the solar system, the spirit is to the bodies of man; for his natures, organs, and functions are as planets surrounding the central life (or sun) and living upon its emanations. The solar power in man is divided into three parts, which are termed the threefold human spirit of man. All three of these spiritual natures are said to be radiant and transcendent; united, they form the Divinity in man. Man's threefold lower nature—consisting of his physical organism, his emotional nature, and his mental faculties—reflects the light of his threefold Divinity and bears witness of it in the physical world. Man's three bodies are symbolized by an upright triangle; his threefold spiritual nature by an inverted triangle. These two triangles, when united in the form of a six-pointed star, were called by the Jews "the Star of David," "the Signet of Solomon," and are more commonly known today as "the Star of Zion." These triangles symbolize the spiritual and material universes linked together in the constitution of the human creature, who partakes of both Nature and Divinity. Man's animal nature partakes of the earth; his divine nature of the heavens; his human nature of the mediator.

THE CELESTIAL INHABITANTS OF THE SUN

The Rosicrucians and the Illuminati, describing the angels, arch-angels, and other celestial creatures, declared that they resembled small suns, being centers of radiant energy surrounded by streamers of Vitelic force. From these outpouring streamers of force is derived the popular belief that angels have wings. These wings are corona-like fans of light, by means of which the celestial creatures propel themselves through the subtle essences of the superphysical worlds.

True mystics are unanimous in their denial of the theory that the angels and archangels are human in form, as so often pictured. A human figure would be utterly useless in the ethereal substances through which they manifest. Science has long debated the probability of the other planets being inhabited. Objections to the idea are based upon the argument that creatures with human organisms could not possibly exist in the environments of Mars, Jupiter, Uranus, and Neptune. This argument fails to take into account Nature's universal law of adjustment to environment. The ancients asserted that life originated from the sun, and that everything when bathed in the light of the solar orb was capable of absorbing the solar life elements and later radiating them as flora and fauna. One philo-



From Moore's Hindu Pantheon. SURYA, THE REGENT OF THE SUN.

Moore describes this figure as follows: "The cast is nine inches in height, representing the glorious god of day holding the attributes of VISHNU, seated on a seven-headed serpent, his chariot drawn by a seven-headed horse, driven by the legless ARUN, a personification of the dawn, or AURORA." (See Moore's Hindu Pantheon.)

This feast was formerly called the feast of the Passage of the Virgin (Beausobre, tome i. p. 350); and in the Library of the Fathers (Bibl. Part. vol. II. part ii. p. 212) we have an account of the Passage of the Blessed Virgin. The ancient Greeks and Romans fix the assumption of Astraea, who is also this same Virgin, on that day."

This Virgin mother, giving birth to the Sun God which Christianity has so faithfully preserved, is a reminder of the inscription concerning her Egyptian prototype, Isis, which appeared on the Temple of Sais: "The fruit which I have brought

forth is the Sun." While the Virgin was associated with the moon by the early pagans, there is no doubt that they also understood her position as a constellation in the heavens, for nearly all the peoples of antiquity credit her as being the mother of the sun, and they realized that although the moon could not occupy that position, the sign of Virgo could, and did, give birth to the sun out of her side on the 25th day of December. Albertus Magnus states, "We know that the sign of the Celestial Virgin rose over the Horizon at the moment at which we fix the birth of our Lord Jesus Christ."

was formerly called the feast of the Passage of the Virgin (Beausobre, tome i. p. 350); and in the Library of the Fathers (Bibl. Patr. vol. II. part ii. p. 212) we have an account of the Passage of the Blessed Virgin. The ancient Greeks and Romans fix the assumption of Astraea, who is also this same Virgin, on that day."

This Virgin mother, giving birth to the Sun God which Christianity has so faithfully preserved, is a reminder of the inscription concerning her Egyptian prototype, Isis, which appeared on the Temple of Sais: "The fruit which I have brought forth is the Sun." While the Virgin was associated with the moon by the early pagans, there is no doubt that they also understood her position as a constellation in the heavens, for nearly all the peoples of antiquity credit her as being the mother of the sun, and they realized that although the moon could not occupy that position, the sign of Virgo could, and did, give birth to the sun out of her side on the 25th day of December. Albertus Magnus states, "We know that the sign of the Celestial Virgin rose over the Horizon at the moment at which we fix the birth of our Lord Jesus Christ."

Among certain of the Arabian and Persian astronomers the three stars forming the sword belt of Orion were called the Magi who came to pay homage to the young Sun God. The author of *Mankind—Their Origin and Destiny* contributes the following additional information: "In Cancer, which had risen to the meridian at midnight, is the constellation of the Stable and of the Ass. The ancients called it Præsepe Jovis. In the north the stars of the Bear are seen, called by the Arabians Martha and Mary, and also the coffin of Lazarus." Thus the esotericism of pagandom was embodied in Christianity, although its keys are lost. The Christian church blindly follows ancient customs, and when asked for a reason gives superficial and unsatisfactory explanations, either forgetting or ignoring the indisputable fact that each religion is based upon the secret doctrines of its predecessor.

THE THREE SUNS

The solar orb, like the nature of man, was divided by the ancient sages into three separate bodies. According to the mystics, there are three suns in each solar system, analogous to the three centers of life in each individual constitution. These are called three lights: the spiritual sun, the intellectual or solar sun, and the material sun (now symbolized in Freemasonry by three candles). The spiritual sun manifests the power of God the Father; the solar sun radiates the life of God the Son; and the material sun is the vehicle of manifestation for God the Holy Spirit. Man's nature was divided by the mystics into three distinct parts: spirit, soul, and body. His physical body was unfolded and vitalized by the material sun; his spiritual nature was illuminated by the spiritual sun; and his intellectual nature was redeemed by the true light of grace—the solar sun. The alignment of these three globes in the heavens was one explanation offered for the peculiar fact that the orbits of the planets are not circular but elliptical.

The pagan priests always considered the solar system as a *Grand Man*, and drew their analogy of these three centers of activity from the three main centers of life in the human body: the brain, the heart, and the generative system. The Transfiguration of Jesus describes three tabernacles, the largest being in the center (the heart), and a smaller one on either side (the brain and the generative system). It is possible that the philosophical hypothesis of the existence of the three suns is based upon a peculiar natural phenomenon which has occurred many times in history. In the fifty-first year after Christ three suns were seen at once in the sky and also in the sixty-sixth year. In the sixty-ninth year, two suns were seen together. According to William Lilly, between the years 1156 and 1648 twenty similar occurrences were recorded.

Recognizing the sun as the supreme benefactor of the material world, Hermeticists believed that there was a spiritual sun which ministered to the needs of the invisible and divine part of Nature—human and universal. Aeneas this subject, the great Paracelsus wrote: "There is an earthly sun, which is the cause of all heat, and all who are able to see may see the sun; and those who are blind and cannot see him may feel his heat. There is an Eternal Sun, which is the source of all wisdom, and those whose spiritual senses have awakened to life will see that sun and be conscious of His existence; but those who have not attained spiritual consciousness may yet feel His power by an inner faculty which is called Intuition."

Certain Rosicrucian scholars have given special appellations to

these three phases of the sun: the spiritual sun they called *Vulcan*; the solar and intellectual sun, *Christ* and *Lucifer* respectively; and the material sun, the Jewish Demiurgus *Jehovah*. Lucifer here represents the intellectual mind without the illumination of the spiritual mind; therefore it is "the false light." The false light is finally overcome and redeemed by the true light of the soul, called the *Second Logos* or *Christ*. The secret processes by which the Luciferian intellect is transmuted into the Christly intellect constitute one of the great secrets of alchemy, and are symbolized by the process of transmuting base metals into gold.

In the rare treatise, *The Secret Symbols of The Rosicrucians*, Franz Hartmann defines the sun alchemically as: "The symbol of Wisdom. The Centre of Power or Heart of things. The Sun is a centre of energy and a storehouse of power. Each living being contains within itself a centre of life, which may grow to be a Sun. In the heart of the regenerated, the divine power, stimulated by the Light of the Logos, grows into a Sun which illuminates his mind." In a note, the same author amplifies his description by adding: "The terrestrial sun is the image or reflection of the invisible celestial sun; the former is in the realm of Spirit what the latter is in the realm of Matter; but the latter receives its power from the former."

In the majority of cases, the religions of antiquity agree that the material visible sun was a reflector rather than a source of power. The sun was sometimes represented as a shield carried on the arm of the Sun God, as for example, Frey, the Scandinavian Solar Deity. This sun reflected the light of the invisible spiritual sun, which was the true source of life, light, and truth. The physical nature of the universe is receptive; it is a realm of effects. The invisible causes of these effects belong to the spiritual world. Hence, the spiritual world is the sphere of causation; the material world is the sphere of effects; while the intellectual—or soul—world is the sphere of mediation. Thus Christ, the personified higher intellect and soul nature, is called "the Mediator" who, by virtue of His position and power, says: "No man cometh to the Father, but by me."

What the sun is to the solar system, the spirit is to the bodies of man; for his natures, organs, and functions are as planets surrounding the central life (or sun) and living upon its emanations. The solar power in man is divided into three parts, which are termed the threefold human spirit of man. All three of these spiritual natures are said to be radiant and transcendent; united, they form the Divinity in man. Man's threefold lower nature—consisting of his physical organism, his emotional nature, and his mental faculties—reflects the light of his threefold Divinity and bears witness of it in the physical world. Man's three bodies are symbolized by an upright triangle; his threefold spiritual nature by an inverted triangle. These two triangles, when united in the form of a six-pointed star, were called by the Jews "the Star of David," "the Signet of Solomon," and are more commonly known today as "the Star of Zion." These triangles symbolize the spiritual and material universes linked together in the constitution of the human creature, who partakes of both Nature and Divinity. Man's animal nature partakes of the earth; his divine nature of the heavens; his human nature of the mediator.

THE CELESTIAL INHABITANTS OF THE SUN

The Rosicrucians and the Illuminati, describing the angels, arch-angels, and other celestial creatures, declared that they resembled small suns, being centers of radiant energy surrounded by streamers of Vitelic force. From these outpouring streamers of force is derived the popular belief that angels have wings. These wings are corona-like fans of light, by means of which the celestial creatures propel themselves through the subtle essences of the superphysical worlds.

True mystics are unanimous in their denial of the theory that the angels and archangels are human in form, as so often pictured. A human figure would be utterly useless in the ethereal substances through which they manifest. Science has long debated the probability of the other planets being inhabited. Objections to the idea are based upon the argument that creatures with human organisms could not possibly exist in the environments of Mars, Jupiter, Uranus, and Neptune. This argument fails to take into account Nature's universal law of adjustment to environment. The ancients asserted that life originated from the sun, and that everything when bathed in the light of the solar orb was capable of absorbing the solar life elements and later radiating them as flora and fauna. One philo-



From Moore's Hindu Pantheon.
SURYA, THE REGENT OF THE SUN.
Moore describes this figure as follows: "The cast is nine inches in height, representing the glorious god of day holding the attributes of VISHNU, seated on a seven-headed serpent, his car drawn by a seven-headed horse, driven by the legless ARUN, a personification of the dawn, or AURORA." (See Moore's Hindu Pantheon.)

This feast was formerly called the feast of the Passage of the Virgin (Beausobre, tome i. p. 350); and in the Library of the Fathers (Bibl. Part. vol. II. part ii. p. 212) we have an account of the Passage of the Blessed Virgin. The ancient Greeks and Romans fix the assumption of Astraea, who is also this same Virgin, on that day."

This Virgin mother, giving birth to the Sun God which Christianity has so faithfully preserved, is a reminder of the inscription concerning her Egyptian prototype, Isis, which appeared on the Temple of Sais: "The fruit which I have brought

forth is the Sun." While the Virgin was associated with the moon by the early pagans, there is no doubt that they also understood her position as a constellation in the heavens, for nearly all the peoples of antiquity credit her as being the mother of the sun, and they realized that although the moon could not occupy that position, the sign of Virgo could, and did, give birth to the sun out of her side on the 25th day of December. Albertus Magnus states, "We know that the sign of the Celestial Virgin rose over the Horizon at the moment at which we fix the birth of our Lord Jesus Christ."



La Résurrection d'un saint, l'Ange de l'Église qui se retire, & le Règne de Dieu établi dans les quatre Évangiles de la Bible par J. B. VAN COILLIE sculpteur du palais de la justice, et par la Peinture de F. Caspary.

LE NOUVEAU
TESTAMENT
DE NOTRE SEIGNEUR
JESUS-CHRIST,
TRADUIT EN FRANÇOIS
Sur l'Original Grec.
AVEC DES
NOTES LITERALES,
Pour éclaircir le Texte.

PAR
MRS. DE BEAUSOBRE ET LENFANT.
TOME PREMIER,

Qui comprend
LES QUATRE ÉVANGILES, ET LES ACTES DES APÔTRES.
Nouvelle Edition, revue & corrigée.



Suivant la Copie, imprimée
A AMSTERDAM,
Aux Dépens de Jean Louis Brandmuller.
M D C C XXXVI.

was formerly called the feast of the Passage of the Virgin (Beausobre, tome i. p. 350); and in the Library of the Fathers (Bibl. Patr. vol. II. part ii. p. 212) we have an account of the Passage of the Blessed Virgin. The ancient Greeks and Romans fix the assumption of Astraea, who is also this same Virgin, on that day."

This Virgin mother, giving birth to the Sun God which Christianity has so faithfully preserved, is a reminder of the inscription concerning her Egyptian prototype, Isis, which appeared on the Temple of Sais: "The fruit which I have brought forth is the Sun." While the Virgin was associated with the moon by the early pagans, there is no doubt that they also understood her position as a constellation in the heavens, for nearly all the peoples of antiquity credit her as being the mother of the sun, and they realized that although the moon could not occupy that position, the sign of Virgo could, and did, give birth to the sun out of her side on the 25th day of December. Albertus Magnus states, "We know that the sign of the Celestial Virgin rose over the Horizon at the moment at which we fix the birth of our Lord Jesus Christ."

Among certain of the Arabian and Persian astronomers the three stars forming the sword belt of Orion were called the Magi who came to pay homage to the young Sun God. The author of *Mankind—Their Origin and Destiny* contributes the following additional information: "In Cancer, which had risen to the meridian at midnight, is the constellation of the Stable and of the Ass. The ancients called it Præsepe Jovis. In the north the stars of the Bear are seen, called by the Arabians Martha and Mary, and also the coffin of Lazarus." Thus the esotericism of pagandom was embodied in Christianity, although its keys are lost. The Christian church blindly follows ancient customs, and when asked for a reason gives superficial and unsatisfactory explanations, either forgetting or ignoring the indisputable fact that each religion is based upon the secret doctrines of its predecessor.

THE THREE SUNS

The solar orb, like the nature of man, was divided by the ancient sages into three separate bodies. According to the mystics, there are three suns in each solar system, analogous to the three centers of life in each individual constitution. These are called three lights: the spiritual sun, the intellectual or soular sun, and the material sun (now symbolized in Freemasonry by three candles). The spiritual sun manifests the power of God the Father; the soular sun radiates the life of God the Son; and the material sun is the vehicle of manifestation for God the Holy Spirit. Man's nature was divided by the mystics into three distinct parts: spirit, soul, and body. His physical body was unfolded and vitalized by the material sun; his spiritual nature was illuminated by the spiritual sun; and his intellectual nature was redeemed by the true light of grace—the soular sun. The alignment of these three globes in the heavens was one explanation offered for the peculiar fact that the orbits of the planets are not circular but elliptical.

The pagan priests always considered the solar system as a *Grand Man*, and drew their analogy of these three centers of activity from the three main centers of life in the human body: the brain, the heart, and the generative system. The Transfiguration of Jesus describes three tabernacles, the largest being in the center (the heart), and a smaller one on either side (the brain and the generative system). It is possible that the philosophical hypothesis of the existence of the three suns is based upon a peculiar natural phenomenon which has occurred many times in history. In the fifty-first year after Christ three suns were seen at once in the sky and also in the sixty-sixth year. In the sixty-ninth year, two suns were seen together. According to William Lilly, between the years 1156 and 1648 twenty similar occurrences were recorded.

Recognizing the sun as the supreme benefactor of the material world, Hermeticists believed that there was a spiritual sun which ministered to the needs of the invisible and divine part of Nature—human and universal. Aeneas this subject, the great Paracelsus wrote: "There is an earthly sun, which is the cause of all heat, and all who are able to see may see the sun; and those who are blind and cannot see him may feel his heat. There is an Eternal Sun, which is the source of all wisdom, and those whose spiritual senses have awakened to life will see that sun and be conscious of His existence; but those who have not attained spiritual consciousness may yet feel His power by an inner faculty which is called Intuition."

Certain Rosicrucian scholars have given special appellations to

these three phases of the sun: the spiritual sun they called *Vulcan*; the soular and intellectual sun, *Christ* and *Lucifer* respectively; and the material sun, the Jewish Demiurgus *Jehovah*. Lucifer here represents the intellectual mind without the illumination of the spiritual mind; therefore it is "the false light." The false light is finally overcome and redeemed by the true light of the soul, called the *Second Logos* or *Christ*. The secret processes by which the Luciferian intellect is transmuted into the Christly intellect constitute one of the great secrets of alchemy, and are symbolized by the process of transmuting base metals into gold.

In the rare treatise, *The Secret Symbols of The Rosicrucians*, Franz Hartmann defines the sun alchemically as: "The symbol of Wisdom. The Centre of Power or Heart of things. The Sun is a centre of energy and a storehouse of power. Each living being contains within itself a centre of life, which may grow to be a Sun. In the heart of the regenerated, the divine power, stimulated by the Light of the Logos, grows into a Sun which illuminates his mind." In a note, the same author amplifies his description by adding: "The terrestrial sun is the image or reflection of the invisible celestial sun; the former is in the realm of Spirit what the latter is in the realm of Matter; but the latter receives its power from the former."

In the majority of cases, the religions of antiquity agree that the material visible sun was a reflector rather than a source of power. The sun was sometimes represented as a shield carried on the arm of the Sun God, as for example, Frey, the Scandinavian Solar Deity. This sun reflected the light of the invisible spiritual sun, which was the true source of life, light, and truth. The physical nature of the universe is receptive; it is a realm of effects. The invisible causes of these effects belong to the spiritual world. Hence, the spiritual world is the sphere of causation; the material world is the sphere of effects; while the intellectual—or soul—world is the sphere of mediation. Thus Christ, the personified higher intellect and soul nature, is called "the Mediator" who, by virtue of His position and power, says: "No man cometh to the Father, but by me."

What the sun is to the solar system, the spirit is to the bodies of man; for his natures, organs, and functions are as planets surrounding the central life (or sun) and living upon its emanations. The solar power in man is divided into three parts, which are termed the threefold human spirit of man. All three of these spiritual natures are said to be radiant and transcendent; united, they form the Divinity in man. Man's threefold lower nature—consisting of his physical organism, his emotional nature, and his mental faculties—reflects the light of his threefold Divinity and bears witness of it in the physical world. Man's three bodies are symbolized by an upright triangle; his threefold spiritual nature by an inverted triangle. These two triangles, when united in the form of a six-pointed star, were called by the Jews "the Star of David," "the Signet of Solomon," and are more commonly known today as "the Star of Zion." These triangles symbolize the spiritual and material universes linked together in the constitution of the human creature, who partakes of both Nature and Divinity. Man's animal nature partakes of the earth; his divine nature of the heavens; his human nature of the mediator.

THE CELESTIAL INHABITANTS OF THE SUN

The Rosicrucians and the Illuminati, describing the angels, arch-angels, and other celestial creatures, declared that they resembled small suns, being centers of radiant energy surrounded by streamers of Vitlic force. From these outpouring streamers of force is derived the popular belief that angels have wings. These wings are corona-like fans of light, by means of which the celestial creatures propel themselves through the subtle essences of the superphysical worlds.

True mystics are unanimous in their denial of the theory that the angels and archangels are human in form, as so often pictured. A human figure would be utterly useless in the ethereal substances through which they manifest. Science has long debated the probability of the other planets being inhabited. Objections to the idea are based upon the argument that creatures with human organisms could not possibly exist in the environments of Mars, Jupiter, Uranus, and Neptune. This argument fails to take into account Nature's universal law of adjustment to environment. The ancients asserted that life originated from the sun, and that everything when bathed in the light of the solar orb was capable of absorbing the solar life elements and later radiating them as flora and fauna. One philo-



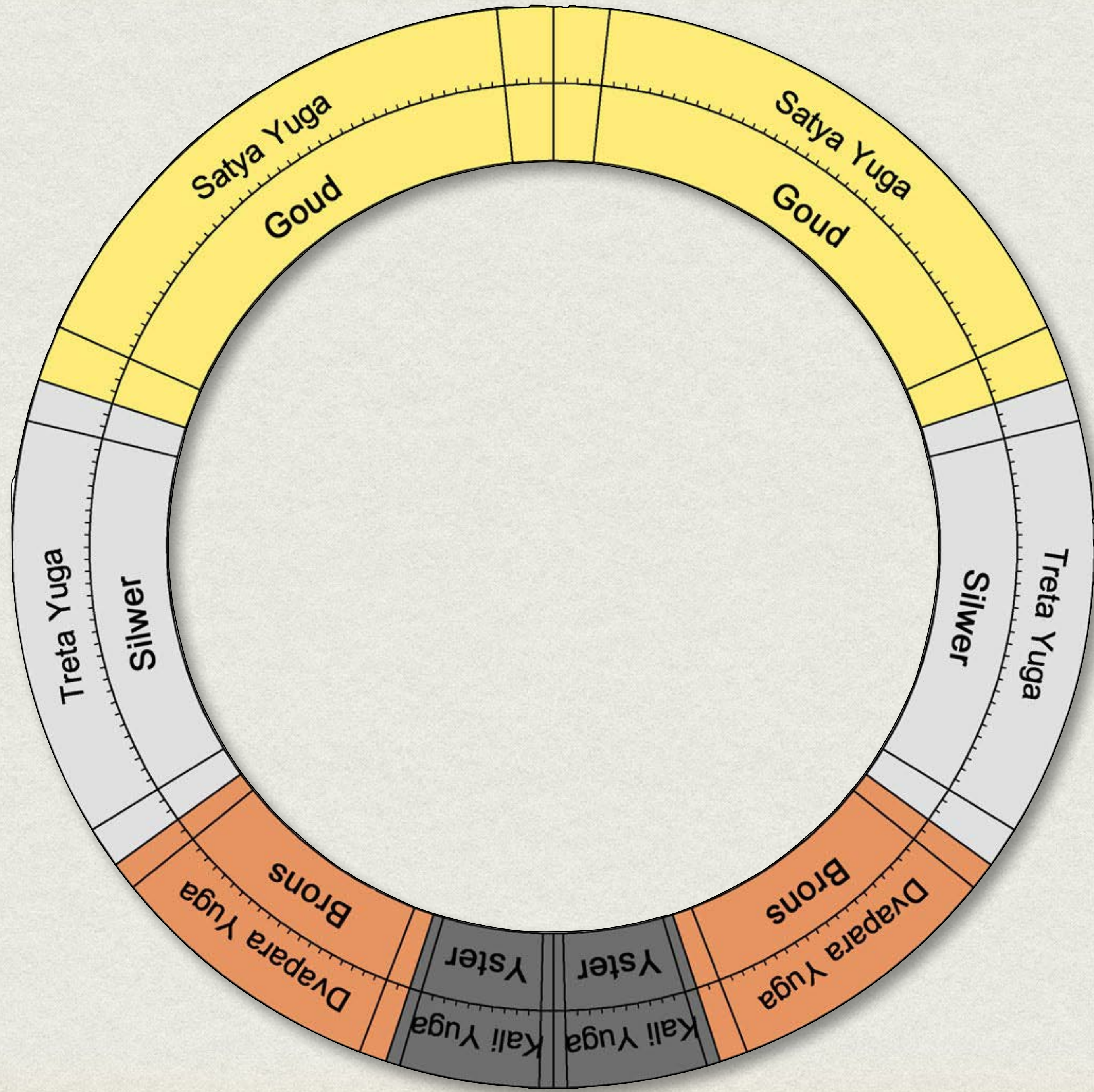
From Moore's Hindu Pantheon.
SURYA, THE REGENT OF THE SUN.
Moore describes this figure as follows: "The cart is nine inches in height, representing the glorious god of day holding the attributes of VISHNU, seated on a seven-headed serpent, his chariot drawn by a seven-headed horse, driven by the legless ARUN, a personification of the dawn, or AURORA." (See Moore's Hindu Pantheon.)

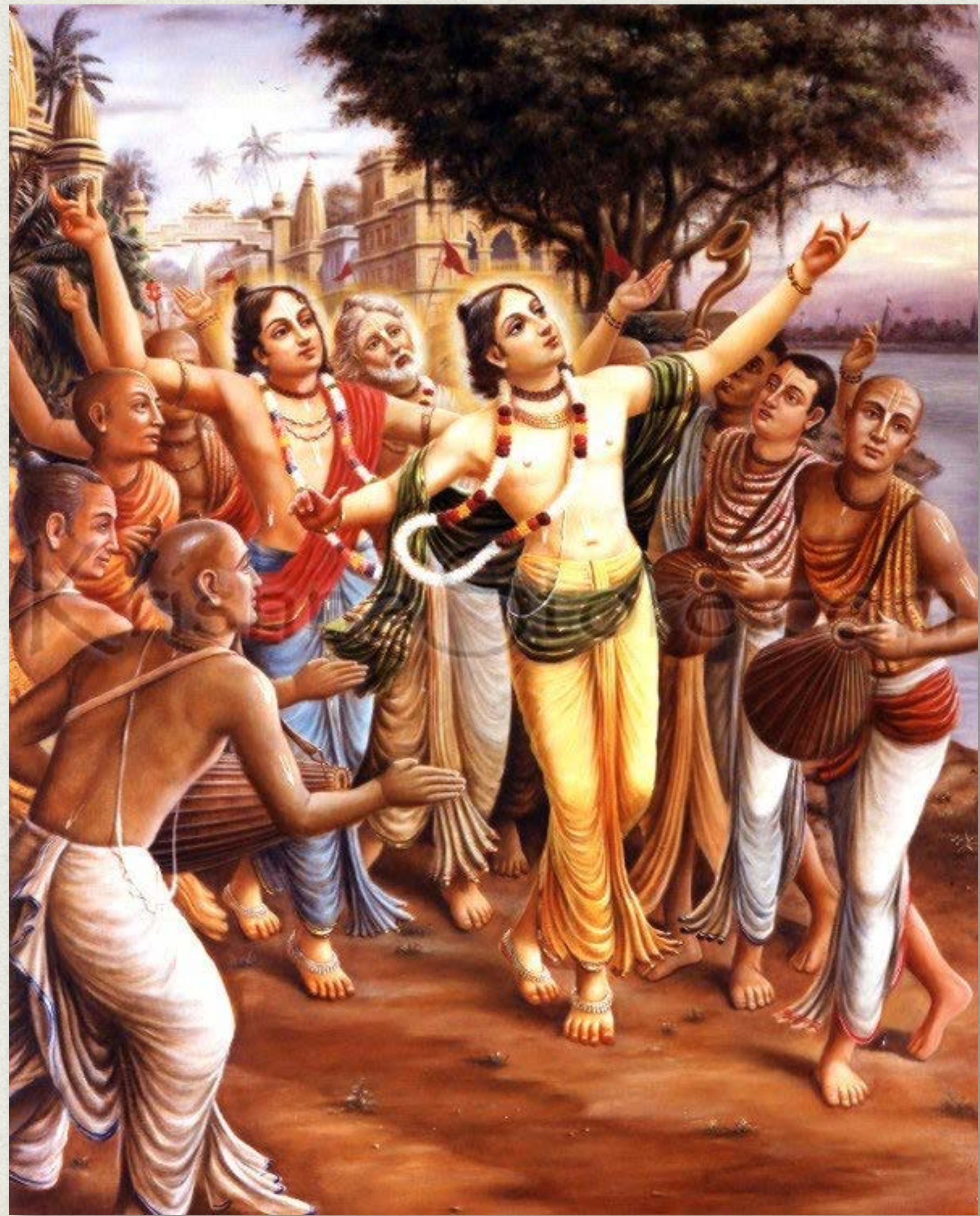
This feast was formerly called the feast of the Passage of the Virgin (Beausobre, tome i. p. 350); and in the Library of the Fathers (Bibl. Part. vol. II. part ii. p. 212) we have an account of the Passage of the Blessed Virgin. The ancient Greeks and Romans fix the assumption of Astraea, who is also this same Virgin, on that day."

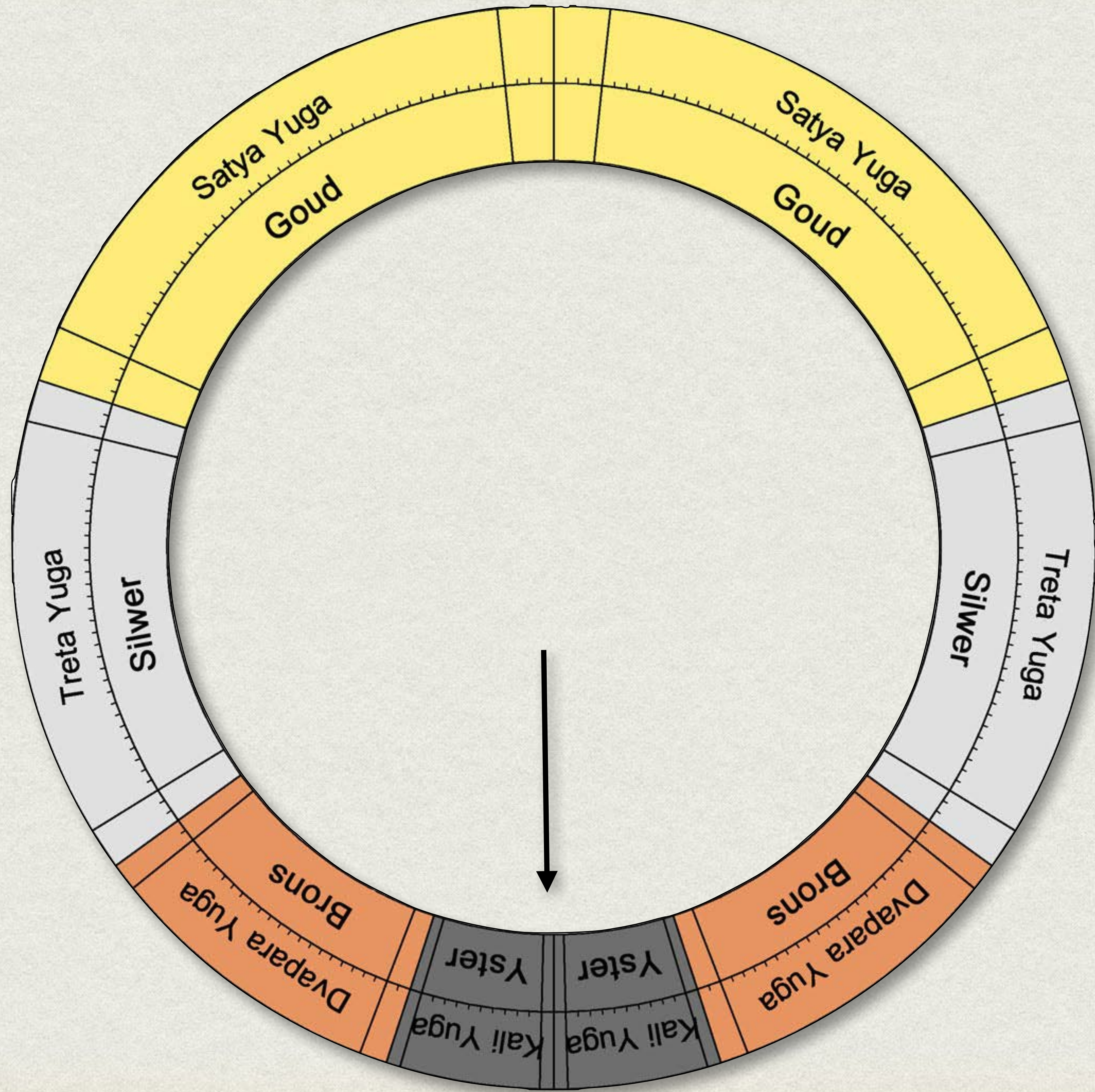
This Virgin mother, giving birth to the Sun God which Christianity has so faithfully preserved, is a reminder of the inscription concerning her Egyptian prototype, Isis, which appeared on the Temple of Sais: "The fruit which I have brought

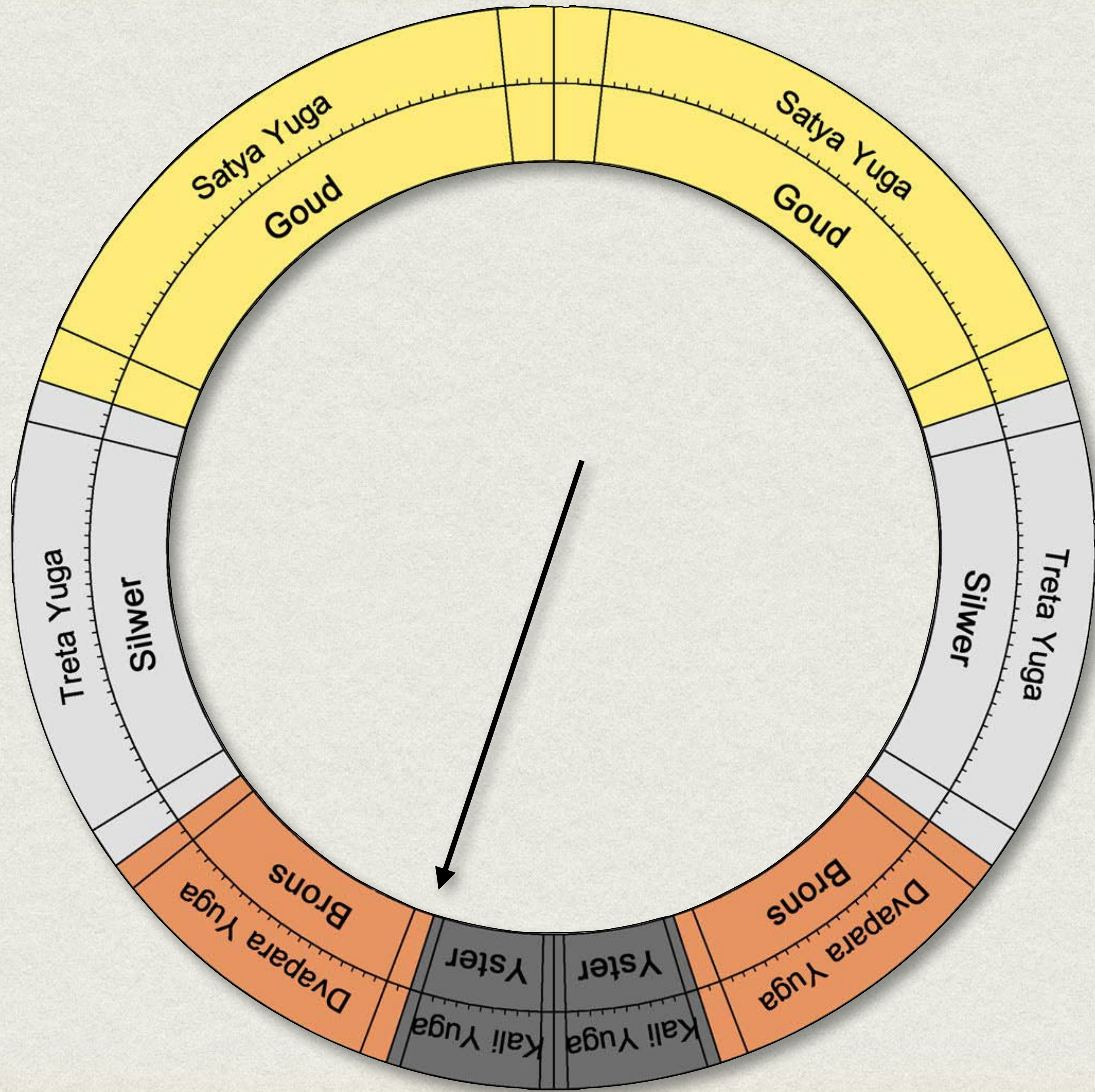
forth is the Sun." While the Virgin was associated with the moon by the early pagans, there is no doubt that they also understood her position as a constellation in the heavens, for nearly all the peoples of antiquity credit her as being the mother of the sun, and they realized that although the moon could not occupy that position, the sign of Virgo could, and did, give birth to the sun out of her side on the 25th day of December. Albertus Magnus states, "We know that the sign of the Celestial Virgin rose over the Horizon at the moment at which we fix the birth of our Lord Jesus Christ."











was formerly called the feast of the Passage of the Virgin (Beausobre, tome i. p. 350); and in the Library of the Fathers (Bibl. Patr. vol. II. part ii. p. 212) we have an account of the Passage of the Blessed Virgin. The ancient Greeks and Romans fix the assumption of Astraea, who is also this same Virgin, on that day."

This Virgin mother, giving birth to the Sun God which Christianity has so faithfully preserved, is a reminder of the inscription concerning her Egyptian prototype, Isis, which appeared on the Temple of Sais: "The fruit which I have brought forth is the Sun." While the Virgin was associated with the moon by the early pagans, there is no doubt that they also understood her position as a constellation in the heavens, for nearly all the peoples of antiquity credit her as being the mother of the sun, and they realized that although the moon could not occupy that position, the sign of Virgo could, and did, give birth to the sun out of her side on the 25th day of December. Albertus Magnus states, "We know that the sign of the Celestial Virgin rose over the Horizon at the moment at which we fix the birth of our Lord Jesus Christ."

Among certain of the Arabian and Persian astronomers the three stars forming the sword belt of Orion were called the Magi who came to pay homage to the young Sun God. The author of *Mankind—Their Origin and Destiny* contributes the following additional information: "In Cancer, which had risen to the meridian at midnight, is the constellation of the Stable and of the Ass. The ancients called it Præsepe Jovis. In the north the stars of the Bear are seen, called by the Arabians Martha and Mary, and also the coffin of Lazarus." Thus the esotericism of pagandom was embodied in Christianity, although its keys are lost. The Christian church blindly follows ancient customs, and when asked for a reason gives superficial and unsatisfactory explanations, either forgetting or ignoring the indisputable fact that each religion is based upon the secret doctrines of its predecessor.

THE THREE SUNS

The solar orb, like the nature of man, was divided by the ancient sages into three separate bodies. According to the mystics, there are three suns in each solar system, analogous to the three centers of life in each individual constitution. These are called three lights: the *spiritual sun*, the *intellectual or soular sun*, and the *material sun* (now symbolized in Freemasonry by three candles). The spiritual sun manifests the power of God the Father; the soular sun radiates the life of God the Son; and the material sun is the vehicle of manifestation for God the Holy Spirit. Man's nature was divided by the mystics into three distinct parts: spirit, soul, and body. His physical body was unfolded and vitalized by the material sun; his spiritual nature was illuminated by the spiritual sun; and his intellectual nature was redeemed by the true light of grace—the soular sun. The alignment of these three globes in the heavens was one explanation offered for the peculiar fact that the orbits of the planets are not circular but elliptical.

The pagan priests always considered the solar system as a *Grand Man*, and drew their analogy of these three centers of activity from the three main centers of life in the human body: the brain, the heart, and the generative system. The Transfiguration of Jesus describes three tabernacles, the largest being in the center (the heart), and a smaller one on either side (the brain and the generative system). It is possible that the philosophical hypothesis of the existence of the three suns is based upon a peculiar natural phenomenon which has occurred many times in history. In the fifty-first year after Christ three suns were seen at once in the sky and also in the sixty-sixth year. In the sixty-ninth year, two suns were seen together. According to William Lilly, between the years 1156 and 1648 twenty similar occurrences were recorded.

Recognizing the sun as the supreme benefactor of the material world, Hermeticists believed that there was a spiritual sun which ministered to the needs of the invisible and divine part of Nature—human and universal. Aeneas this subject, the great Paracelsus wrote: "There is an earthly sun, which is the cause of all heat, and all who are able to see may see the sun; and those who are blind and cannot see him may feel his heat. There is an Eternal Sun, which is the source of all wisdom, and those whose spiritual senses have awakened to life will see that sun and be conscious of His existence; but those who have not attained spiritual consciousness may yet feel His power by an inner faculty which is called Intuition."

Certain Rosicrucian scholars have given special appellations to

these three phases of the sun: the spiritual sun they called *Vulcan*; the soular and intellectual sun, *Christ* and *Lucifer* respectively; and the material sun, the Jewish Demiurgus *Jehovah*. Lucifer here represents the intellectual mind without the illumination of the spiritual mind; therefore it is "the false light." The false light is finally overcome and redeemed by the true light of the soul, called the *Second Logos* or *Christ*. The secret processes by which the Luciferian intellect is transmuted into the Christly intellect constitute one of the great secrets of alchemy, and are symbolized by the process of transmuting base metals into gold.

In the rare treatise, *The Secret Symbols of The Rosicrucians*, Franz Hartmann defines the sun alchemically as: "The symbol of Wisdom. The Centre of Power or Heart of things. The Sun is a centre of energy and a storehouse of power. Each living being contains within itself a centre of life, which may grow to be a Sun. In the heart of the regenerated, the divine power, stimulated by the Light of the Logos, grows into a Sun which illuminates his mind." In a note, the same author amplifies his description by adding: "The terrestrial sun is the image or reflection of the invisible celestial sun; the former is in the realm of Spirit what the latter is in the realm of Matter; but the latter receives its power from the former."

In the majority of cases, the religions of antiquity agree that the material visible sun was a reflector rather than a source of power. The sun was sometimes represented as a shield carried on the arm of the Sun God, as for example, Frey, the Scandinavian Solar Deity. This sun reflected the light of the invisible *spiritual sun*, which was the true source of life, light, and truth. The physical nature of the universe is receptive; it is a realm of effects. The invisible causes of these effects belong to the spiritual world. Hence, the spiritual world is the sphere of *causation*; the material world is the sphere of *effects*; while the intellectual—or soul—world is the sphere of *mediation*. Thus Christ, the personified higher intellect and soul nature, is called "the Mediator" who, by virtue of His position and power, says: "No man cometh to the Father, but by me."

What the sun is to the solar system, the spirit is to the bodies of man; for his natures, organs, and functions are as planets surrounding the central life (or sun) and living upon its emanations. The solar power in man is divided into three parts, which are termed the threefold human spirit of man. All three of these spiritual natures are said to be radiant and transcendent; united, they form the Divinity in man. Man's threefold lower nature—consisting of his physical organism, his emotional nature, and his mental faculties—reflects the light of his threefold Divinity and bears witness of it in the physical world. Man's three bodies are symbolized by an upright triangle; his threefold spiritual nature by an inverted triangle. These two triangles, when united in the form of a six-pointed star, were called by the Jews "the Star of David," "the Signet of Solomon," and are more commonly known today as "the Star of Zion." These triangles symbolize the spiritual and material universes linked together in the constitution of the human creature, who partakes of both Nature and Divinity. Man's animal nature partakes of the earth; his divine nature of the heavens; his human nature of the mediator.

THE CELESTIAL INHABITANTS OF THE SUN

The Rosicrucians and the Illuminati, describing the angels, arch-angels, and other celestial creatures, declared that they resembled small suns, being centers of radiant energy surrounded by streamers of Vitelic force. From these outpouring streamers of force is derived the popular belief that angels have wings. These wings are corona-like fans of light, by means of which the celestial creatures propel themselves through the subtle essences of the superphysical worlds.

True mystics are unanimous in their denial of the theory that the angels and archangels are human in form, as so often pictured. A human figure would be utterly useless in the ethereal substances through which they manifest. Science has long debated the probability of the other planets being inhabited. Objections to the idea are based upon the argument that creatures with human organisms could not possibly exist in the environments of Mars, Jupiter, Uranus, and Neptune. This argument fails to take into account Nature's universal law of adjustment to environment. The ancients asserted that life originated from the sun, and that everything when bathed in the light of the solar orb was capable of absorbing the solar life elements and later radiating them as flora and fauna. One philo-

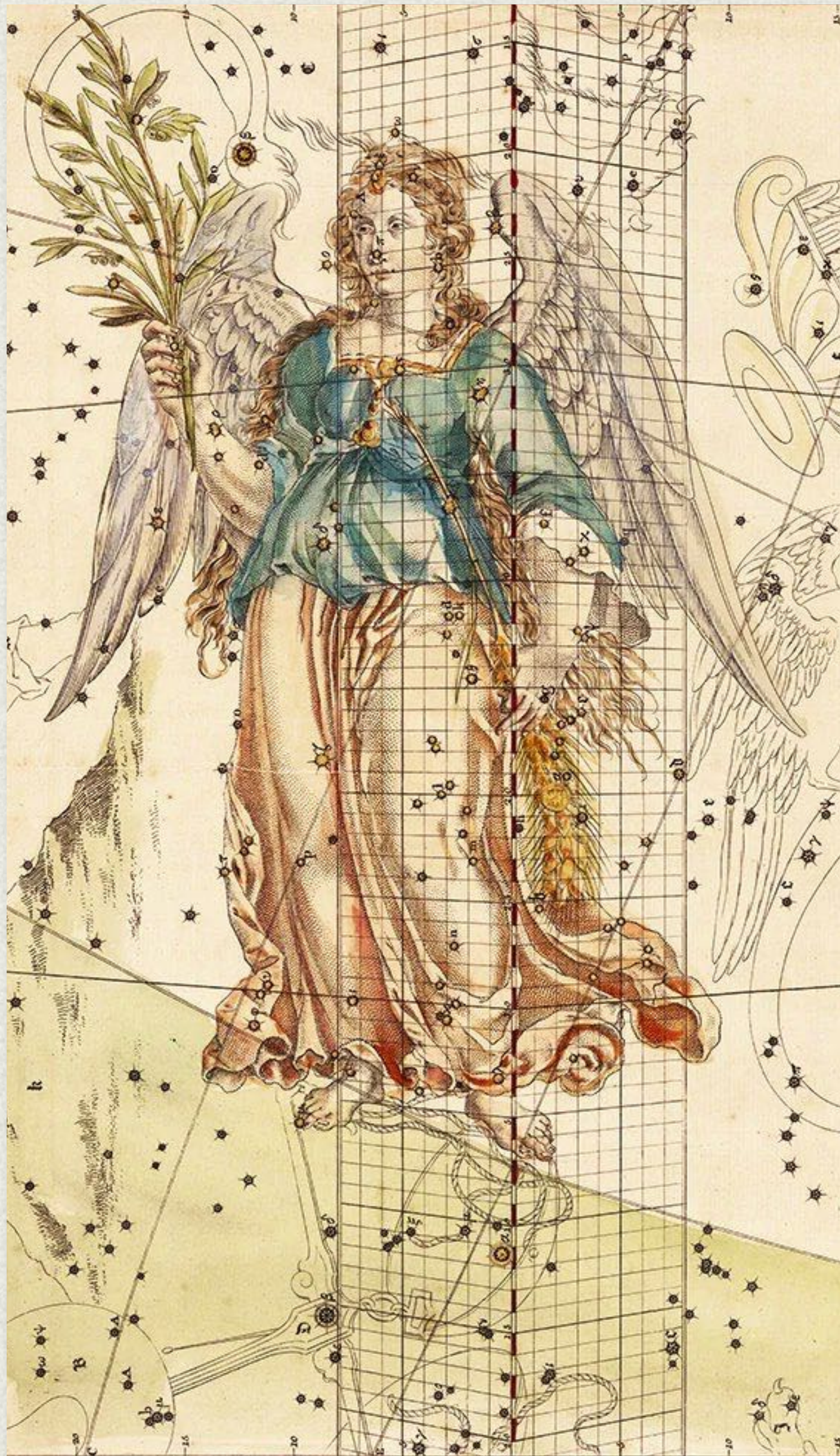


From Moore's Hindu Pantheon. SURYIA, THE REGENT OF THE SUN. Moore describes this figure as follows: "The cast is nine inches in height, representing the glorious god of day holding the attributes of VISHNU, seated on a seven-headed serpent, his car drawn by a seven-headed horse, driven by the legless ARUN, a personification of the dawn, or AURORA." (See Moore's Hindu Pantheon.)

This feast was formerly called the feast of the Passage of the Virgin (Beausobre, tome i. p. 350); and in the Library of the Fathers (Bibl. Part. vol. II. part ii. p. 212) we have an account of the Passage of the Blessed Virgin. The ancient Greeks and Romans fix the assumption of Astraea, who is also this same Virgin, on that day."

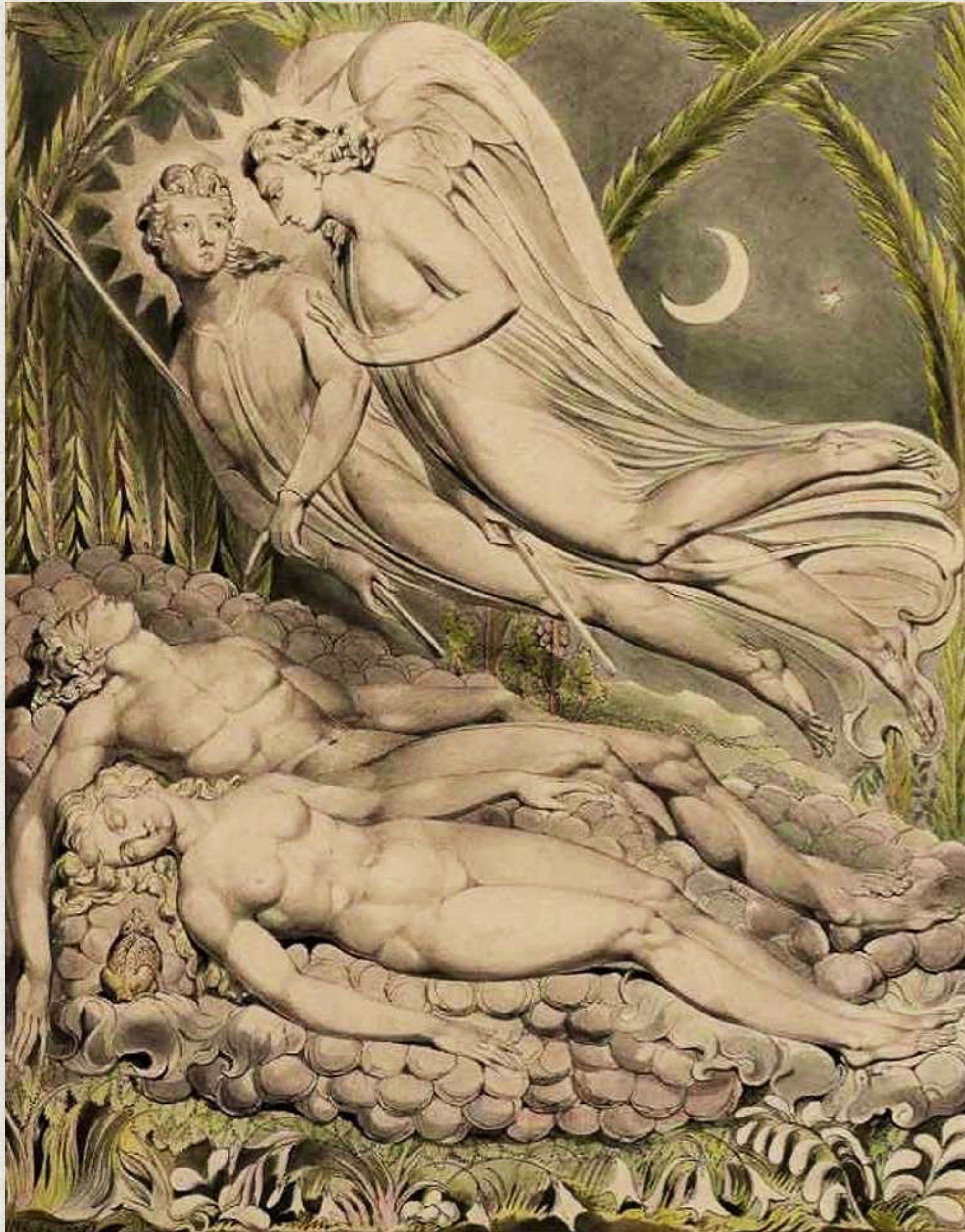
This Virgin mother, giving birth to the Sun God which Christianity has so faithfully preserved, is a reminder of the inscription concerning her Egyptian prototype, Isis, which appeared on the Temple of Sais: "The fruit which I have brought

forth is the Sun." While the Virgin was associated with the moon by the early pagans, there is no doubt that they also understood her position as a constellation in the heavens, for nearly all the peoples of antiquity credit her as being the mother of the sun, and they realized that although the moon could not occupy that position, the sign of Virgo could, and did, give birth to the sun out of her side on the 25th day of December. Albertus Magnus states, "We know that the sign of the Celestial Virgin rose over the Horizon at the moment at which we fix the birth of our Lord Jesus Christ."



In all the great world religions, the Virgin Mother appears and this a study of any book upon comparative religion would prove. I cannot trace for you at length this universal recognition of the task of Virgo; it is needless for me to do so as it has been adequately done by many research scholars. I would, however, point out that four of the names whereby the Virgin is called are familiar to all of us, and tell us much as a whole concerning the form nature of which the Virgin is the symbol. The word Virgo itself is a descendant of and a corruption of an ancient Atlantean root name which was applied to the mother principle in those far off times. This Virgin was the founder of the matriarchate which then dominated civilisation and to which various myths and legends bear evidence and which have come down to us concerning Lilith, the last of the Virgin Goddesses of Atlantean times; the same thought is also to be found in the

traditional accounts of the ancient Amazons, whose queen Hercules defeated, wresting from her what he sought. This is an allegory, teaching the emergence of the spiritual man from the control of matter. Three of these goddesses are Eve, Isis, and Mary. They are of peculiar and significant importance where our civilisation is concerned for they embody in themselves the symbology of the entire form nature, which, when integrated and functioning as a whole person, we call the personality. This personality is (as far as humanity is concerned) the developed and qualified expression of the third aspect of divinity, that of God the Holy Spirit, the active intelligent and nurturing principle of the universe. This aspect we shall study in Leo and see there the unfoldment of that self-conscious entity and personality which in Virgo becomes the mother of the Christ child.



Eve is the symbol of the mental nature, and of the mind of man attracted by the lure of knowledge to be gained through the experience of incarnation. Eve, therefore, took the apple of knowledge from the serpent of matter and started the long human undertaking of experiment, experience and expression which was initiated—from the mental angle—in our Aryan times. Isis stands for this same expression down on to the emotional or astral plane. Eve has no child in her arms; the germ of the Christ life is as yet too small to make its presence felt; the involutory process is yet too close; but in Isis the midway point is reached; the quickening of that which is desired (the Desire of all nations, as it is called in the Bible) has taken place and Isis consequently stands in the ancient zodiacs for fertility, for

motherhood and as the guardian of the child. Mary carries the process down to the plane or place of incarnation, the physical plane, and there gives birth to the Christ child. In these three Virgins and these three Mothers of the Christ, you have the history [Page 254] of the formation and the function of the three aspects of the personality through which the Christ must find expression. The sign of Virgo itself stands for a synthesis of these three feminine aspects—Eve, Isis and Mary. She is the Virgin Mother, providing that which is needed for the mental, emotional and physical expression of the hidden but ever present divinity. These three expressions are brought to the needed perfection in Leo, the sign of the individual, developed self-consciousness and personality unfoldment. –Esoteric Astrology:252-4

was formerly called the feast of the Passage of the Virgin (Beausobre, tome i. p. 350); and in the Library of the Fathers (Bibl. Patr. vol. II. part ii. p. 212) we have an account of the Passage of the Blessed Virgin. The ancient Greeks and Romans fix the assumption of Astraea, who is also this same Virgin, on that day."

This Virgin mother, giving birth to the Sun God which Christianity has so faithfully preserved, is a reminder of the inscription concerning her Egyptian prototype, Isis, which appeared on the Temple of Sais: "The fruit which I have brought forth is the Sun." While the Virgin was associated with the moon by the early pagans, there is no doubt that they also understood her position as a constellation in the heavens, for nearly all the peoples of antiquity credit her as being the mother of the sun, and they realized that although the moon could not occupy that position, the sign of Virgo could, and did, give birth to the sun out of her side on the 25th day of December. Albertus Magnus states, "We know that the sign of the Celestial Virgin rose over the Horizon at the moment at which we fix the birth of our Lord Jesus Christ."

Among certain of the Arabian and Persian astronomers the three stars forming the sword belt of Orion were called the Magi who came to pay homage to the young Sun God. The author of *Mankind—Their Origin and Destiny* contributes the following additional information: "In Cancer, which had risen to the meridian at midnight, is the constellation of the Stable and of the Ass. The ancients called it Præsepe Jovis. In the north the stars of the Bear are seen, called by the Arabians Martha and Mary, and also the coffin of Lazarus." Thus the esotericism of pagandom was embodied in Christianity, although its keys are lost. The Christian church blindly follows ancient customs, and when asked for a reason gives superficial and unsatisfactory explanations, either forgetting or ignoring the indisputable fact that each religion is based upon the secret doctrines of its predecessor.

THE THREE SUNS

The solar orb, like the nature of man, was divided by the ancient sages into three separate bodies. According to the mystics, there are three suns in each solar system, analogous to the three centers of life in each individual constitution. These are called three lights: the spiritual sun, the intellectual or soular sun, and the material sun (now symbolized in Freemasonry by three candles). The spiritual sun manifests the power of God the Father; the soular sun radiates the life of God the Son; and the material sun is the vehicle of manifestation for God the Holy Spirit. Man's nature was divided by the mystics into three distinct parts: spirit, soul, and body. His physical body was unfolded and vitalized by the material sun; his spiritual nature was illuminated by the spiritual sun; and his intellectual nature was redeemed by the true light of grace—the soular sun. The alignment of these three globes in the heavens was one explanation offered for the peculiar fact that the orbits of the planets are not circular but elliptical.

The pagan priests always considered the solar system as a *Grand Man*, and drew their analogy of these three centers of activity from the three main centers of life in the human body: the brain, the heart, and the generative system. The Transfiguration of Jesus describes three tabernacles, the largest being in the center (the heart), and a smaller one on either side (the brain and the generative system). It is possible that the philosophical hypothesis of the existence of the three suns is based upon a peculiar natural phenomenon which has occurred many times in history. In the fifty-first year after Christ three suns were seen at once in the sky and also in the sixty-sixth year. In the sixty-ninth year, two suns were seen together. According to William Lilly, between the years 1156 and 1648 twenty similar occurrences were recorded.

Recognizing the sun as the supreme benefactor of the material world, Hermeticists believed that there was a spiritual sun which ministered to the needs of the invisible and divine part of Nature—human and universal. Aeneas this subject, the great Paracelsus wrote: "There is an earthly sun, which is the cause of all heat, and all who are able to see may see the sun; and those who are blind and cannot see him may feel his heat. There is an Eternal Sun, which is the source of all wisdom, and those whose spiritual senses have awakened to life will see that sun and be conscious of His existence; but those who have not attained spiritual consciousness may yet feel His power by an inner faculty which is called Intuition."

Certain Rosicrucian scholars have given special appellations to

these three phases of the sun: the spiritual sun they called *Vulcan*; the soular and intellectual sun, *Christ* and *Lucifer* respectively; and the material sun, the Jewish Demiurgus *Jehovah*. Lucifer here represents the intellectual mind without the illumination of the spiritual mind; therefore it is "the false light." The false light is finally overcome and redeemed by the true light of the soul, called the *Second Logos* or *Christ*. The secret processes by which the Luciferian intellect is transmuted into the Christly intellect constitute one of the great secrets of alchemy, and are symbolized by the process of transmuting base metals into gold.

In the rare treatise, *The Secret Symbols of The Rosicrucians*, Franz Hartmann defines the sun alchemically as: "The symbol of Wisdom. The Centre of Power or Heart of things. The Sun is a centre of energy and a storehouse of power. Each living being contains within itself a centre of life, which may grow to be a Sun. In the heart of the regenerated, the divine power, stimulated by the Light of the Logos, grows into a Sun which illuminates his mind." In a note, the same author amplifies his description by adding: "The terrestrial sun is the image or reflection of the invisible celestial sun; the former is in the realm of Spirit what the latter is in the realm of Matter; but the latter receives its power from the former."

In the majority of cases, the religions of antiquity agree that the material visible sun was a reflector rather than a source of power. The sun was sometimes represented as a shield carried on the arm of the Sun God, as for example, Frey, the Scandinavian Solar Deity. This sun reflected the light of the invisible spiritual sun, which was the true source of life, light, and truth. The physical nature of the universe is receptive; it is a realm of effects. The invisible causes of these effects belong to the spiritual world. Hence, the spiritual world is the sphere of *causation*; the material world is the sphere of *effects*; while the intellectual—or soul—world is the sphere of *mediation*. Thus Christ, the personified higher intellect and soul nature, is called "the Mediator" who, by virtue of His position and power, says: "No man cometh to the Father, but by me."

What the sun is to the solar system, the spirit is to the bodies of man; for his natures, organs, and functions are as planets surrounding the central life (or sun) and living upon its emanations. The solar power in man is divided into three parts, which are termed the threefold human spirit of man. All three of these spiritual natures are said to be radiant and transcendent; united, they form the Divinity in man. Man's threefold lower nature—consisting of his physical organism, his emotional nature, and his mental faculties—reflects the light of his threefold Divinity and bears witness of it in the physical world. Man's three bodies are symbolized by an upright triangle; his threefold spiritual nature by an inverted triangle. These two triangles, when united in the form of a six-pointed star, were called by the Jews "the Star of David," "the Signet of Solomon," and are more commonly known today as "the Star of Zion." These triangles symbolize the spiritual and material universes linked together in the constitution of the human creature, who partakes of both Nature and Divinity. Man's animal nature partakes of the earth; his divine nature of the heavens; his human nature of the mediator.

THE CELESTIAL INHABITANTS OF THE SUN

The Rosicrucians and the Illuminati, describing the angels, arch-angels, and other celestial creatures, declared that they resembled small suns, being centers of radiant energy surrounded by streamers of Vitlic force. From these outpouring streamers of force is derived the popular belief that angels have wings. These wings are corona-like fans of light, by means of which the celestial creatures propel themselves through the subtle essences of the superphysical worlds.

True mystics are unanimous in their denial of the theory that the angels and archangels are human in form, as so often pictured. A human figure would be utterly useless in the ethereal substances through which they manifest. Science has long debated the probability of the other planets being inhabited. Objections to the idea are based upon the argument that creatures with human organisms could not possibly exist in the environments of Mars, Jupiter, Uranus, and Neptune. This argument fails to take into account Nature's universal law of adjustment to environment. The ancients asserted that life originated from the sun, and that everything when bathed in the light of the solar orb was capable of absorbing the solar life elements and later radiating them as flora and fauna. One philo-



From Moore's Hindu Pantheon.
SURYA, THE REGENT OF THE SUN.
Moore describes this figure as follows: "The cart is nine inches in height, representing the glorious god of day holding the attributes of VISHNU, seated on a seven-headed serpent, his car drawn by a seven-headed horse, driven by the legless ARUN, a personification of the dawn, or AURORA." (See Moore's Hindu Pantheon.)

This feast was formerly called the feast of the Passage of the Virgin (Beausobre, tome i. p. 350); and in the Library of the Fathers (Bibl. Part. vol. II. part ii. p. 212) we have an account of the Passage of the Blessed Virgin. The ancient Greeks and Romans fix the assumption of Astraea, who is also this same Virgin, on that day."

This Virgin mother, giving birth to the Sun God which Christianity has so faithfully preserved, is a reminder of the inscription concerning her Egyptian prototype, Isis, which appeared on the Temple of Sais: "The fruit which I have brought

forth is the Sun." While the Virgin was associated with the moon by the early pagans, there is no doubt that they also understood her position as a constellation in the heavens, for nearly all the peoples of antiquity credit her as being the mother of the sun, and they realized that although the moon could not occupy that position, the sign of Virgo could, and did, give birth to the sun out of her side on the 25th day of December. Albertus Magnus states, "We know that the sign of the Celestial Virgin rose over the Horizon at the moment at which we fix the birth of our Lord Jesus Christ."





was formerly called the feast of the Passage of the Virgin (Beausobre, tome i. p. 350); and in the Library of the Fathers (Bibl. Patr. vol. II. part ii. p. 212) we have an account of the Passage of the Blessed Virgin. The ancient Greeks and Romans fix the assumption of Astraea, who is also this same Virgin, on that day."

This Virgin mother, giving birth to the Sun God which Christianity has so faithfully preserved, is a reminder of the inscription concerning her Egyptian prototype, Isis, which appeared on the Temple of Sais: "The fruit which I have brought forth is the Sun." While the Virgin was associated with the moon by the early pagans, there is no doubt that they also understood her position as a constellation in the heavens, for nearly all the peoples of antiquity credit her as being the mother of the sun, and they realized that although the moon could not occupy that position, the sign of Virgo could, and did, give birth to the sun out of her side on the 25th day of December. Albertus Magnus states, "We know that the sign of the Celestial Virgin rose over the Horizon at the moment at which we fix the birth of our Lord Jesus Christ."

Among certain of the Arabian and Persian astronomers the three stars forming the sword belt of Orion were called the Magi who came to pay homage to the young Sun God. The author of *Mankind—Their Origin and Destiny* contributes the following additional information: "In Cancer, which had risen to the meridian at midnight, is the constellation of the Stable and of the Ass. The ancients called it Præsepe Jovis. In the north the stars of the Bear are seen, called by the Arabians Martha and Mary, and also the coffin of Lazarus." Thus the esotericism of pagandom was embodied in Christianity, although its keys are lost. The Christian church blindly follows ancient customs, and when asked for a reason gives superficial and unsatisfactory explanations, either forgetting or ignoring the indisputable fact that each religion is based upon the secret doctrines of its predecessor.

THE THREE SUNS

The solar orb, like the nature of man, was divided by the ancient sages into three separate bodies. According to the mystics, there are three suns in each solar system, analogous to the three centers of life in each individual constitution. These are called three lights: the spiritual sun, the intellectual or soular sun, and the material sun (now symbolized in Freemasonry by three candles). The spiritual sun manifests the power of God the Father; the soular sun radiates the life of God the Son; and the material sun is the vehicle of manifestation for God the Holy Spirit. Man's nature was divided by the mystics into three distinct parts: spirit, soul, and body. His physical body was unfolded and vitalized by the material sun; his spiritual nature was illuminated by the spiritual sun; and his intellectual nature was redeemed by the true light of grace—the soular sun. The alignment of these three globes in the heavens was one explanation offered for the peculiar fact that the orbits of the planets are not circular but elliptical.

The pagan priests always considered the solar system as a *Grand Man*, and drew their analogy of these three centers of activity from the three main centers of life in the human body: the brain, the heart, and the generative system. The Transfiguration of Jesus describes three tabernacles, the largest being in the center (the heart), and a smaller one on either side (the brain and the generative system). It is possible that the philosophical hypothesis of the existence of the three suns is based upon a peculiar natural phenomenon which has occurred many times in history. In the fifty-first year after Christ three suns were seen at once in the sky and also in the sixty-sixth year. In the sixty-ninth year, two suns were seen together. According to William Lilly, between the years 1156 and 1648 twenty similar occurrences were recorded.

Recognizing the sun as the supreme benefactor of the material world, Hermeticists believed that there was a spiritual sun which ministered to the needs of the invisible and divine part of Nature—human and universal. Aeneas this subject, the great Paracelsus wrote: "There is an earthly sun, which is the cause of all heat, and all who are able to see may see the sun; and those who are blind and cannot see him may feel his heat. There is an Eternal Sun, which is the source of all wisdom, and those whose spiritual senses have awakened to life will see that sun and be conscious of His existence; but those who have not attained spiritual consciousness may yet feel His power by an inner faculty which is called Intuition."

Certain Rosicrucian scholars have given special appellations to

these three phases of the sun: the spiritual sun they called *Vulcan*; the soular and intellectual sun, *Christ* and *Lucifer* respectively; and the material sun, the Jewish Demiurgus *Jehovah*. Lucifer here represents the intellectual mind without the illumination of the spiritual mind; therefore it is "the false light." The false light is finally overcome and redeemed by the true light of the soul, called the *Second Logos* or *Christ*. The secret processes by which the Luciferian intellect is transmuted into the Christly intellect constitute one of the great secrets of alchemy, and are symbolized by the process of transmuting base metals into gold.

In the rare treatise, *The Secret Symbols of The Rosicrucians*, Franz Hartmann defines the sun alchemically as: "The symbol of Wisdom. The Centre of Power or Heart of things. The Sun is a centre of energy and a storehouse of power. Each living being contains within itself a centre of life, which may grow to be a Sun. In the heart of the regenerated, the divine power, stimulated by the Light of the Logos, grows into a Sun which illuminates his mind." In a note, the same author amplifies his description by adding: "The terrestrial sun is the image or reflection of the invisible celestial sun; the former is in the realm of Spirit what the latter is in the realm of Matter; but the latter receives its power from the former."

In the majority of cases, the religions of antiquity agree that the material visible sun was a reflector rather than a source of power. The sun was sometimes represented as a shield carried on the arm of the Sun God, as for example, Frey, the Scandinavian Solar Deity. This sun reflected the light of the invisible spiritual sun, which was the true source of life, light, and truth. The physical nature of the universe is receptive; it is a realm of effects. The invisible causes of these effects belong to the spiritual world. Hence, the spiritual world is the sphere of causation; the material world is the sphere of effects; while the intellectual—or soul—world is the sphere of mediation. Thus Christ, the personified higher intellect and soul nature, is called "the Mediator" who, by virtue of His position and power, says: "No man cometh to the Father, but by me."

What the sun is to the solar system, the spirit is to the bodies of man; for his natures, organs, and functions are as planets surrounding the central life (or sun) and living upon its emanations. The solar power in man is divided into three parts, which are termed the threefold human spirit of man. All three of these spiritual natures are said to be radiant and transcendent; united, they form the Divinity in man. Man's threefold lower nature—consisting of his physical organism, his emotional nature, and his mental faculties—reflects the light of his threefold Divinity and bears witness of it in the physical world. Man's three bodies are symbolized by an upright triangle; his threefold spiritual nature by an inverted triangle. These two triangles, when united in the form of a six-pointed star, were called by the Jews "the Star of David," "the Signet of Solomon," and are more commonly known today as "the Star of Zion." These triangles symbolize the spiritual and material universes linked together in the constitution of the human creature, who partakes of both Nature and Divinity. Man's animal nature partakes of the earth; his divine nature of the heavens; his human nature of the mediator.

THE CELESTIAL INHABITANTS OF THE SUN

The Rosicrucians and the Illuminati, describing the angels, arch-angels, and other celestial creatures, declared that they resembled small suns, being centers of radiant energy surrounded by streamers of Vitlic force. From these outpouring streamers of force is derived the popular belief that angels have wings. These wings are corona-like fans of light, by means of which the celestial creatures propel themselves through the subtle essences of the superphysical worlds.

True mystics are unanimous in their denial of the theory that the angels and archangels are human in form, as so often pictured. A human figure would be utterly useless in the ethereal substances through which they manifest. Science has long debated the probability of the other planets being inhabited. Objections to the idea are based upon the argument that creatures with human organisms could not possibly exist in the environments of Mars, Jupiter, Uranus, and Neptune. This argument fails to take into account Nature's universal law of adjustment to environment. The ancients asserted that life originated from the sun, and that everything when bathed in the light of the solar orb was capable of absorbing the solar life elements and later radiating them as flora and fauna. One philo-



From Moore's Hindu Pantheon.
SURYA, THE REGENT OF THE SUN.
Moore describes this figure as follows: "The cart is nine inches in height, representing the glorious god of day holding the attributes of VISHNU, seated on a seven-headed serpent, his chariot drawn by a seven-headed horse, driven by the legless ARUN, a personification of the dawn, or AURORA." (See Moore's Hindu Pantheon.)

This feast was formerly called the feast of the Passage of the Virgin (Beausobre, tome i. p. 350); and in the Library of the Fathers (Bibl. Part. vol. II. part ii. p. 212) we have an account of the Passage of the Blessed Virgin. The ancient Greeks and Romans fix the assumption of Astraea, who is also this same Virgin, on that day."

This Virgin mother, giving birth to the Sun God which Christianity has so faithfully preserved, is a reminder of the inscription concerning her Egyptian prototype, Isis, which appeared on the Temple of Sais: "The fruit which I have brought

forth is the Sun." While the Virgin was associated with the moon by the early pagans, there is no doubt that they also understood her position as a constellation in the heavens, for nearly all the peoples of antiquity credit her as being the mother of the sun, and they realized that although the moon could not occupy that position, the sign of Virgo could, and did, give birth to the sun out of her side on the 25th day of December. Albertus Magnus states, "We know that the sign of the Celestial Virgin rose over the Horizon at the moment at which we fix the birth of our Lord Jesus Christ."

was formerly called the feast of the Passage of the Virgin (Beausobre, tome i. p. 350); and in the Library of the Fathers (Bibl. Patr. vol. II. part ii. p. 212) we have an account of the Passage of the Blessed Virgin. The ancient Greeks and Romans fix the assumption of Astraea, who is also this same Virgin, on that day."

This Virgin mother, giving birth to the Sun God which Christianity has so faithfully preserved, is a reminder of the inscription concerning her Egyptian prototype, Isis, which appeared on the Temple of Sais: "The fruit which I have brought forth is the Sun." While the Virgin was associated with the moon by the early pagans, there is no doubt that they also understood her position as a constellation in the heavens, for nearly all the peoples of antiquity credit her as being the mother of the sun, and they realized that although the moon could not occupy that position, the sign of Virgo could, and did, give birth to the sun out of her side on the 25th day of December. Albertus Magnus states, "We know that the sign of the Celestial Virgin rose over the Horizon at the moment at which we fix the birth of our Lord Jesus Christ."

Among certain of the Arabian and Persian astronomers the three stars forming the sword belt of Orion were called the Magi who came to pay homage to the young Sun God. The author of *Mankind—Their Origin and Destiny* contributes the following additional information: "In Cancer, which had risen to the meridian at midnight, is the constellation of the Stable and of the Ass. The ancients called it Præsepe Jovis. In the north the stars of the Bear are seen, called by the Arabians Martha and Mary, and also the coffin of Lazarus." Thus the esotericism of pagandom was embodied in Christianity, although its keys are lost. The Christian church blindly follows ancient customs, and when asked for a reason gives superficial and unsatisfactory explanations, either forgetting or ignoring the indisputable fact that each religion is based upon the secret doctrines of its predecessor.

THE THREE SUNS

The solar orb, like the nature of man, was divided by the ancient sages into three separate bodies. According to the mystics, there are three suns in each solar system, analogous to the three centers of life in each individual constitution. These are called three lights: the spiritual sun, the intellectual or soular sun, and the material sun (now symbolized in Freemasonry by three candles). The spiritual sun manifests the power of God the Father; the soular sun radiates the life of God the Son; and the material sun is the vehicle of manifestation for God the Holy Spirit. Man's nature was divided by the mystics into three distinct parts: spirit, soul, and body. His physical body was unfolded and vitalized by the material sun; his spiritual nature was illuminated by the spiritual sun; and his intellectual nature was redeemed by the true light of grace—the soular sun. The alignment of these three globes in the heavens was one explanation offered for the peculiar fact that the orbits of the planets are not circular but elliptical.

The pagan priests always considered the solar system as a *Grand Man*, and drew their analogy of these three centers of activity from the three main centers of life in the human body: the brain, the heart, and the generative system. The Transfiguration of Jesus describes three tabernacles, the largest being in the center (the heart), and a smaller one on either side (the brain and the generative system). It is possible that the philosophical hypothesis of the existence of the three suns is based upon a peculiar natural phenomenon which has occurred many times in history. In the fifty-first year after Christ three suns were seen at once in the sky and also in the sixty-sixth year. In the sixty-ninth year, two suns were seen together. According to William Lilly, between the years 1156 and 1648 twenty similar occurrences were recorded.

Recognizing the sun as the supreme benefactor of the material world, Hermeticists believed that there was a spiritual sun which ministered to the needs of the invisible and divine part of Nature—human and universal. Aeneas this subject, the great Paracelsus wrote: "There is an earthly sun, which is the cause of all heat, and all who are able to see may see the sun; and those who are blind and cannot see him may feel his heat. There is an Eternal Sun, which is the source of all wisdom, and those whose spiritual senses have awakened to life will see that sun and be conscious of His existence; but those who have not attained spiritual consciousness may yet feel His power by an inner faculty which is called Intuition."

Certain Rosicrucian scholars have given special appellations to

these three phases of the sun: the spiritual sun they called *Vulcan*; the soular and intellectual sun, *Christ* and *Lucifer* respectively; and the material sun, the Jewish Demiurgus *Jehovah*. Lucifer here represents the intellectual mind without the illumination of the spiritual mind; therefore it is "the false light." The false light is finally overcome and redeemed by the true light of the soul, called the *Second Logos* or *Christ*. The secret processes by which the Luciferian intellect is transmuted into the Christly intellect constitute one of the great secrets of alchemy, and are symbolized by the process of transmuting base metals into gold.

In the rare treatise, *The Secret Symbols of The Rosicrucians*, Franz Hartmann defines the sun alchemically as: "The symbol of Wisdom. The Centre of Power or Heart of things. The Sun is a centre of energy and a storehouse of power. Each living being contains within itself a centre of life, which may grow to be a Sun. In the heart of the regenerated, the divine power, stimulated by the Light of the Logos, grows into a Sun which illuminates his mind." In a note, the same author amplifies his description by adding: "The terrestrial sun is the image or reflection of the invisible celestial sun; the former is in the realm of Spirit what the latter is in the realm of Matter; but the latter receives its power from the former."

In the majority of cases, the religions of antiquity agree that the material visible sun was a reflector rather than a source of power. The sun was sometimes represented as a shield carried on the arm of the Sun God, as for example, Frey, the Scandinavian Solar Deity. This sun reflected the light of the invisible spiritual sun, which was the true source of life, light, and truth. The physical nature of the universe is receptive; it is a realm of effects. The invisible causes of these effects belong to the spiritual world. Hence, the spiritual world is the sphere of causation; the material world is the sphere of effects; while the intellectual—or soul—world is the sphere of mediation. Thus Christ, the personified higher intellect and soul nature, is called "the Mediator" who, by virtue of His position and power, says: "No man cometh to the Father, but by me."

What the sun is to the solar system, the spirit is to the bodies of man; for his natures, organs, and functions are as planets surrounding the central life (or sun) and living upon its emanations. The solar power in man is divided into three parts, which are termed the threefold human spirit of man. All three of these spiritual natures are said to be radiant and transcendent; united, they form the Divinity in man. Man's threefold lower nature—consisting of his physical organism, his emotional nature, and his mental faculties—reflects the light of his threefold Divinity and bears witness of it in the physical world. Man's three bodies are symbolized by an upright triangle; his threefold spiritual nature by an inverted triangle. These two triangles, when united in the form of a six-pointed star, were called by the Jews "the Star of David," "the Signet of Solomon," and are more commonly known today as "the Star of Zion." These triangles symbolize the spiritual and material universes linked together in the constitution of the human creature, who partakes of both Nature and Divinity. Man's animal nature partakes of the earth; his divine nature of the heavens; his human nature of the mediator.

THE CELESTIAL INHABITANTS OF THE SUN

The Rosicrucians and the Illuminati, describing the angels, arch-angels, and other celestial creatures, declared that they resembled small suns, being centers of radiant energy surrounded by streamers of Vitlic force. From these outpouring streamers of force is derived the popular belief that angels have wings. These wings are corona-like fans of light, by means of which the celestial creatures propel themselves through the subtle essences of the superphysical worlds.

True mystics are unanimous in their denial of the theory that the angels and archangels are human in form, as so often pictured. A human figure would be utterly useless in the ethereal substances through which they manifest. Science has long debated the probability of the other planets being inhabited. Objections to the idea are based upon the argument that creatures with human organisms could not possibly exist in the environments of Mars, Jupiter, Uranus, and Neptune. This argument fails to take into account Nature's universal law of adjustment to environment. The ancients asserted that life originated from the sun, and that everything when bathed in the light of the solar orb was capable of absorbing the solar life elements and later radiating them as flora and fauna. One philo-



From Moore's Hindu Pantheon. SURYIA, THE REGENT OF THE SUN. Moore describes this figure as follows: "The cast is nine inches in height, representing the glorious god of day holding the attributes of VISHNU, seated on a seven-headed serpent, his car drawn by a seven-headed horse, driven by the legless ARUN, a personification of the dawn, or AURORA." (See Moore's Hindu Pantheon.)

This feast was formerly called the feast of the Passage of the Virgin (Beausobre, tome i. p. 350); and in the Library of the Fathers (Bibl. Part. vol. II. part ii. p. 212) we have an account of the Passage of the Blessed Virgin. The ancient Greeks and Romans fix the assumption of Astraea, who is also this same Virgin, on that day."

This Virgin mother, giving birth to the Sun God which Christianity has so faithfully preserved, is a reminder of the inscription concerning her Egyptian prototype, Isis, which appeared on the Temple of Sais: "The fruit which I have brought

forth is the Sun." While the Virgin was associated with the moon by the early pagans, there is no doubt that they also understood her position as a constellation in the heavens, for nearly all the peoples of antiquity credit her as being the mother of the sun, and they realized that although the moon could not occupy that position, the sign of Virgo could, and did, give birth to the sun out of her side on the 25th day of December. Albertus Magnus states, "We know that the sign of the Celestial Virgin rose over the Horizon at the moment at which we fix the birth of our Lord Jesus Christ."



Albertus Magnus

was formerly called the feast of the Passage of the Virgin (Deausobre, tome I, p. 350); and in the Library of the Fathers (Bibl. Patr. vol. II, part II, p. 212) we have an account of the Passage of the Blessed Virgin. The ancient Greeks and Romans fix the assumption of Astraea, who is also this same Virgin, on that day."

This Virgin mother, giving birth to the Sun God which Christianity has so faithfully preserved, is a reminder of the inscription concerning her Egyptian prototype, Isis, which appeared on the Temple of Sais: "The fruit which I have brought forth is the Sun." While the Virgin was associated with the moon by the early pagans, there is no doubt that they also understood her position as a constellation in the heavens, for nearly all the peoples of antiquity credit her as being the mother of the sun, and they realized that although the moon could not occupy that position, the sign of Virgo could, and did, give birth to the sun out of her side on the 25th day of December. Albertus Magnus states, "We know that the sign of the Celestial Virgin rose over the Horizon at the moment at which we fix the birth of our Lord Jesus Christ."

Among certain of the Arabian and Persian astronomers the three stars forming the sword belt of Orion were called the Magi who came to pay homage to the young Sun God. The author of *Mankind--Their Origin and Destiny* contributes the following additional information: "In Cancer, which had risen to the meridian at midnight, is the constellation of the Stable and of the Ass. The ancients called it Præsepe Jovis. In the north the stars of the Bear are seen, called by the Arabians Martha and Mary, and also the coffin of Lazarus." Thus the esotericism of pagandom was embodied in Christianity, although its keys are lost. The Christian church blindly follows ancient customs, and when asked for a reason gives superficial and unsatisfactory explanations, either forgetting or ignoring the indisputable fact that each religion is based upon the secret doctrines of its predecessor.

THE THREE SUNS

The solar orb, like the nature of man, was divided by the ancient sages into three separate bodies. According to the mystics, there are three suns in each solar system, analogous to the three centers of life in each individual constitution. These are called three lights: the spiritual sun, the intellectual or soular sun, and the material sun (now symbolized in Freemasonry by three candles). The spiritual sun manifests the power of God the Father; the soular sun radiates the life of God the Son; and the material sun is the vehicle of manifestation for God the Holy Spirit. Man's nature was divided by the mystics into three distinct parts: spirit, soul, and body. His physical body was unfolded and vitalized by the material sun; his spiritual nature was illuminated by the spiritual sun; and his intellectual nature was redeemed by the true light of grace—the soular sun. The alignment of these three globes in the heavens was one explanation offered for the peculiar fact that the orbits of the planets are not circular but elliptical.

The pagan priests always considered the solar system as a *Grand Man*, and drew their analogy of these three centers of activity from the three main centers of life in the human body: the brain, the heart, and the generative system. The Transfiguration of Jesus describes three tabernacles, the largest being in the center (the heart), and a smaller one on either side (the brain and the generative system). It is possible that the philosophical hypothesis of the existence of the three suns is based upon a peculiar natural phenomenon which has occurred many times in history. In the fifty-first year after Christ three suns were seen at once in the sky and also in the sixty-sixth year. In the sixty-ninth year, two suns were seen together. According to William Lilly, between the years 1156 and 1648 twenty similar occurrences were recorded.

Recognizing the sun as the supreme benefactor of the material world, Hermeticists believed that there was a spiritual sun which ministered to the needs of the invisible and divine part of Nature—human and universal. Aeneas this subject, the great Paracelsus wrote: "There is an earthly sun, which is the cause of all heat, and all who are able to see may see the sun; and those who are blind and cannot see him may feel his heat. There is an Eternal Sun, which is the source of all wisdom, and those whose spiritual senses have awakened to life will see that sun and be conscious of His existence; but those who have not attained spiritual consciousness may yet feel His power by an inner faculty which is called Intuition."

Certain Rosicrucian scholars have given special appellations to

these three phases of the sun: the spiritual sun they called *Vulcan*; the soular and intellectual sun, *Christ* and *Lucifer* respectively; and the material sun, the Jewish Demiurgus *Jehovah*. Lucifer here represents the intellectual mind without the illumination of the spiritual mind; therefore it is "the false light." The false light is finally overcome and redeemed by the true light of the soul, called the *Second Logos* or *Christ*. The secret processes by which the Luciferian intellect is transmuted into the Christly intellect constitute one of the great secrets of alchemy, and are symbolized by the process of transmuting base metals into gold.

In the rare treatise, *The Secret Symbols of The Rosicrucians*, Franz Hartmann defines the sun alchemically as: "The symbol of Wisdom. The Centre of Power or Heart of things. The Sun is a centre of energy and a storehouse of power. Each living being contains within itself a centre of life, which may grow to be a Sun. In the heart of the regenerated, the divine power, stimulated by the Light of the Logos, grows into a Sun which illuminates his mind." In a note, the same author amplifies his description by adding: "The terrestrial sun is the image or reflection of the invisible celestial sun; the former is in the realm of Spirit what the latter is in the realm of Matter; but the latter receives its power from the former."

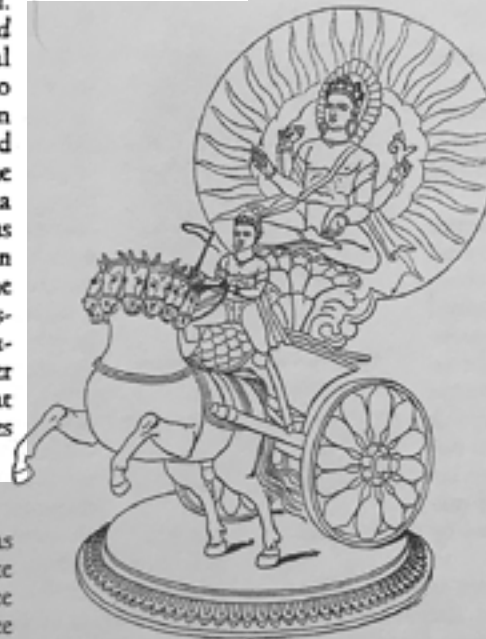
In the majority of cases, the religions of antiquity agree that the material visible sun was a reflector rather than a source of power. The sun was sometimes represented as a shield carried on the arm of the Sun God, as for example, Frey, the Scandinavian Solar Deity. This sun reflected the light of the invisible spiritual sun, which was the true source of life, light, and truth. The physical nature of the universe is receptive; it is a realm of effects. The invisible causes of these effects belong to the spiritual world. Hence, the spiritual world is the sphere of causation; the material world is the sphere of effects; while the intellectual—or soul—world is the sphere of mediation. Thus Christ, the personified higher intellect and soul nature, is called "the Mediator" who, by virtue of His position and power, says: "No man cometh to the Father, but by me."

What the sun is to the solar system, the spirit is to the bodies of man; for his natures, organs, and functions are as planets surrounding the central life (or sun) and living upon its emanations. The solar power in man is divided into three parts, which are termed the threefold human spirit of man. All three of these spiritual natures are said to be radiant and transcendent; united, they form the Divinity in man. Man's threefold lower nature—consisting of his physical organism, his emotional nature, and his mental faculties—reflects the light of his threefold Divinity and bears witness of it in the physical world. Man's three bodies are symbolized by an upright triangle; his threefold spiritual nature by an inverted triangle. These two triangles, when united in the form of a six-pointed star, were called by the Jews "the Star of David," "the Signet of Solomon," and are more commonly known today as "the Star of Zion." These triangles symbolize the spiritual and material universes linked together in the constitution of the human creature, who partakes of both Nature and Divinity. Man's animal nature partakes of the earth; his divine nature of the heavens; his human nature of the mediator.

THE CELESTIAL INHABITANTS OF THE SUN

The Rosicrucians and the Illuminati, describing the angels, arch-angels, and other celestial creatures, declared that they resembled small suns, being centers of radiant energy surrounded by streamers of Vitlic force. From these outpouring streamers of force is derived the popular belief that angels have wings. These wings are corona-like fans of light, by means of which the celestial creatures propel themselves through the subtle essences of the superphysical worlds.

True mystics are unanimous in their denial of the theory that the angels and archangels are human in form, as so often pictured. A human figure would be utterly useless in the ethereal substances through which they manifest. Science has long debated the probability of the other planets being inhabited. Objections to the idea are based upon the argument that creatures with human organisms could not possibly exist in the environments of Mars, Jupiter, Uranus, and Neptune. This argument fails to take into account Nature's universal law of adjustment to environment. The ancients asserted that life originated from the sun, and that everything when bathed in the light of the solar orb was capable of absorbing the solar life elements and later radiating them as flora and fauna. One philo-



From Moore's Hindu Pantheon.
SURYA, THE REGENT OF THE SUN.
Moore describes this figure as follows: "The cast is nine inches in height, representing the glorious god of day holding the attributes of VISHNU, seated on a seven-headed serpent, his chariot drawn by a seven-headed horse, driven by the lesser ARUN, a personification of the dawn, or AURORA." (See Moore's Hindu Pantheon.)

Among certain of the Arabian and Persian astronomers the three stars forming the sword belt of Orion were called the Magi who came to pay homage to the young Sun God. The author of *Mankind--Their Origin and Destiny* contributes the following additional information: "In Cancer, which had risen to the meridian at midnight, is the constellation of the Stable and of the Ass. The ancients called it Præsepe Jovis. In the north the stars of the Bear are seen, called by the Arabians Martha and Mary, and also the coffin of Lazarus." Thus the esotericism of pagandom was embodied in Christianity, although its keys are lost. The Christian church blindly follows ancient customs, and when asked for a reason gives superficial and unsatisfactory explanations, either forgetting or ignoring the indisputable fact that each religion is based upon the secret doctrines of its predecessor.

are seen, called by the Arabians Martha and Mary, and also the coffin of Lazarus. "Thus the esotericism of pagandom was embodied in Christianity, although its keys are lost. The Christian church blindly follows ancient customs, and when asked for a reason gives superficial and unsatisfactory explanations, either forgetting or ignoring the indisputable fact that each religion is based upon the secret doctrines of its predecessor.

was formerly called the feast of the Passage of the Virgin (Deausobre, tome I. p. 350); and in the Library of the Fathers (Bibl. Patr. vol. II. part II. p. 212) we have an account of the Passage of the Blessed Virgin. The ancient Greeks and Romans fix the assumption of Astraea, who is also this same Virgin, on that day."

This Virgin mother, giving birth to the Sun God which Christianity has so faithfully preserved, is a reminder of the inscription concerning her Egyptian prototype, Isis, which appeared on the Temple of Sais: "The fruit which I have brought forth is the Sun." While the Virgin was associated with the moon by the early pagans, there is no doubt that they also understood her position as a constellation in the heavens, for nearly all the peoples of antiquity credit her as being the mother of the sun, and they realized that although the moon could not occupy that position, the sign of Virgo could, and did, give birth to the sun out of her side on the 25th day of December. Albertus Magnus states, "We know that the sign of the Celestial Virgin rose over the Horizon at the moment at which we fix the birth of our Lord Jesus Christ."

Among certain of the Arabian and Persian astronomers the three stars forming the sword belt of Orion were called the Magi who came to pay homage to the young Sun God. The author of *Mankind--Their Origin and Destiny* contributes the following additional information: "In Cancer, which had risen to the meridian at midnight, is the constellation of the Stable and of the Ass. The ancients called it Præsepe Jovis. In the north the stars of the Bear are seen, called by the Arabians Martha and Mary, and also the coffin of Lazarus." Thus the esotericism of pagandom was embodied in Christianity, although its keys are lost. The Christian church blindly follows ancient customs, and when asked for a reason gives superficial and unsatisfactory explanations, either forgetting or ignoring the indisputable fact that each religion is based upon the secret doctrines of its predecessor.

THE THREE SUNS

The solar orb, like the nature of man, was divided by the ancient sages into three separate bodies. According to the mystics, there are three suns in each solar system, analogous to the three centers of life in each individual constitution. These are called three lights: the *spiritual sun*, the *intellectual or soular sun*, and the *material sun* (now symbolized in Freemasonry by three candles). The spiritual sun manifests the power of God the Father; the soular sun radiates the life of God the Son; and the material sun is the vehicle of manifestation for God the Holy Spirit. Man's nature was divided by the mystics into three distinct parts: spirit, soul, and body. His physical body was unfolded and vitalized by the material sun; his spiritual nature was illuminated by the spiritual sun; and his intellectual nature was redeemed by the true light of grace—the soular sun. The alignment of these three globes in the heavens was one explanation offered for the peculiar fact that the orbits of the planets are not circular but elliptical.

The pagan priests always considered the solar system as a *Grand Man*, and drew their analogy of these three centers of activity from the three main centers of life in the human body: the brain, the heart, and the generative system. The Transfiguration of Jesus describes three tabernacles, the largest being in the center (the heart), and a smaller one on either side (the brain and the generative system). It is possible that the philosophical hypothesis of the existence of the three suns is based upon a peculiar natural phenomenon which has occurred many times in history. In the fifty-first year after Christ three suns were seen at once in the sky and also in the sixty-sixth year. In the sixty-ninth year, two suns were seen together. According to William Lilly, between the years 1156 and 1648 twenty similar occurrences were recorded.

Recognizing the sun as the supreme benefactor of the material world, Hermeticists believed that there was a spiritual sun which ministered to the needs of the invisible and divine part of Nature—human and universal. Aeneas this subject, the great Paracelsus wrote: "There is an earthly sun, which is the cause of all heat, and all who are able to see may see the sun; and those who are blind and cannot see him may feel his heat. There is an Eternal Sun, which is the source of all wisdom, and those whose spiritual senses have awakened to life will see that sun and be conscious of His existence; but those who have not attained spiritual consciousness may yet feel His power by an inner faculty which is called Intuition."

Certain Rosicrucian scholars have given special appellations to

these three phases of the sun: the spiritual sun they called *Vulcan*; the soular and intellectual sun, *Christ* and *Lucifer* respectively; and the material sun, the Jewish Demiurgus *Jehovah*. Lucifer here represents the intellectual mind without the illumination of the spiritual mind; therefore it is "the false light." The false light is finally overcome and redeemed by the true light of the soul, called the *Second Logos* or *Christ*. The secret processes by which the Luciferian intellect is transmuted into the Christly intellect constitute one of the great secrets of alchemy, and are symbolized by the process of transmuting base metals into gold.

In the rare treatise, *The Secret Symbols of The Rosicrucians*, Franz Hartmann defines the sun alchemically as: "The symbol of Wisdom. The Centre of Power or Heart of things. The Sun is a centre of energy and a storehouse of power. Each living being contains within itself a centre of life, which may grow to be a Sun. In the heart of the regenerated, the divine power, stimulated by the Light of the Logos, grows into a Sun which illuminates his mind." In a note, the same author amplifies his description by adding: "The terrestrial sun is the image or reflection of the invisible celestial sun; the former is in the realm of Spirit what the latter is in the realm of Matter; but the latter receives its power from the former."

In the majority of cases, the religions of antiquity agree that the material visible sun was a reflector rather than a source of power. The sun was sometimes represented as a shield carried on the arm of the Sun God, as for example, Frey, the Scandinavian Solar Deity. This sun reflected the light of the invisible *spiritual sun*, which was the true source of life, light, and truth. The physical nature of the universe is receptive; it is a realm of effects. The invisible causes of these effects belong to the spiritual world. Hence, the spiritual world is the sphere of *causation*; the material world is the sphere of *effects*; while the intellectual—or soul—world is the sphere of *mediation*. Thus Christ, the personified higher intellect and soul nature, is called "the Mediator" who, by virtue of His position and power, says: "No man cometh to the Father, but by me."

What the sun is to the solar system, the spirit is to the bodies of man; for his natures, organs, and functions are as planets surrounding the central life (or sun) and living upon its emanations. The solar power in man is divided into three parts, which are termed the threefold human spirit of man. All three of these spiritual natures are said to be radiant and transcendent; united, they form the Divinity in man. Man's threefold lower nature—consisting of his physical organism, his emotional nature, and his mental faculties—reflects the light of his threefold Divinity and bears witness of it in the physical world. Man's three bodies are symbolized by an upright triangle; his threefold spiritual nature by an inverted triangle. These two triangles, when united in the form of a six-pointed star, were called by the Jews "the Star of David," "the Signet of Solomon," and are more commonly known today as "the Star of Zion." These triangles symbolize the spiritual and material universes linked together in the constitution of the human creature, who partakes of both Nature and Divinity. Man's animal nature partakes of the earth; his divine nature of the heavens; his human nature of the mediator.

THE CELESTIAL INHABITANTS OF THE SUN

The Rosicrucians and the Illuminati, describing the angels, arch-angels, and other celestial creatures, declared that they resembled small suns, being centers of radiant energy surrounded by streamers of Vitlic force. From these outpouring streamers of force is derived the popular belief that angels have wings. These wings are corona-like fans of light, by means of which the celestial creatures propel themselves through the subtle essences of the superphysical worlds.

True mystics are unanimous in their denial of the theory that the angels and archangels are human in form, as so often pictured. A human figure would be utterly useless in the ethereal substances through which they manifest. Science has long debated the probability of the other planets being inhabited. Objections to the idea are based upon the argument that creatures with human organisms could not possibly exist in the environments of Mars, Jupiter, Uranus, and Neptune. This argument fails to take into account Nature's universal law of adjustment to environment. The ancients asserted that life originated from the sun, and that everything when bathed in the light of the solar orb was capable of absorbing the solar life elements and later radiating them as flora and fauna. One philo-



From Moore's Hindu Pantheon.
SURYA, THE REGENT OF THE SUN.
Moore describes this figure as follows: "The cast is nine inches in height, representing the glorious god of day holding the attributes of VISHNU, seated on a seven-headed serpent, his chariot drawn by a seven-headed horse, driven by the legs, less ARUN, a personification of the dawn, or AURORA." (See Moore's Hindu Pantheon.)

Among certain of the Arabian and Persian astronomers the three stars forming the sword belt of Orion were called the Magi who came to pay homage to the young Sun God. The author of *Mankind--Their Origin and Destiny* contributes the following additional information: "In Cancer, which had risen to the meridian at midnight, is the constellation of the Stable and of the Ass. The ancients called it Præsepe Jovis. In the north the stars of the Bear are seen, called by the Arabians Martha and Mary, and also the coffin of Lazarus." Thus the esotericism of pagandom was embodied in Christianity, although its keys are lost. The Christian church blindly follows ancient customs, and when asked for a reason gives superficial and unsatisfactory explanations, either forgetting or ignoring the indisputable fact that each religion is based upon the secret doctrines of its predecessor.

are seen, called by the Arabians Martha and Mary, and also the coffin of Lazarus. "Thus the esotericism of pagandom was embodied in Christianity, although its keys are lost. The Christian church blindly follows ancient customs, and when asked for a reason gives superficial and unsatisfactory explanations, either forgetting or ignoring the indisputable fact that each religion is based upon the secret doctrines of its predecessor.



"A star will come out of Jacob; a scepter will rise out of Israel." (Numbers 24:17).

Orion

Betelgeuse

Rigel

Sirius

