

Rosicrucian Sun and Moon



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ESOTERIC SCHOOLS OF MEDITATION, STUDY AND SERVICE

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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



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

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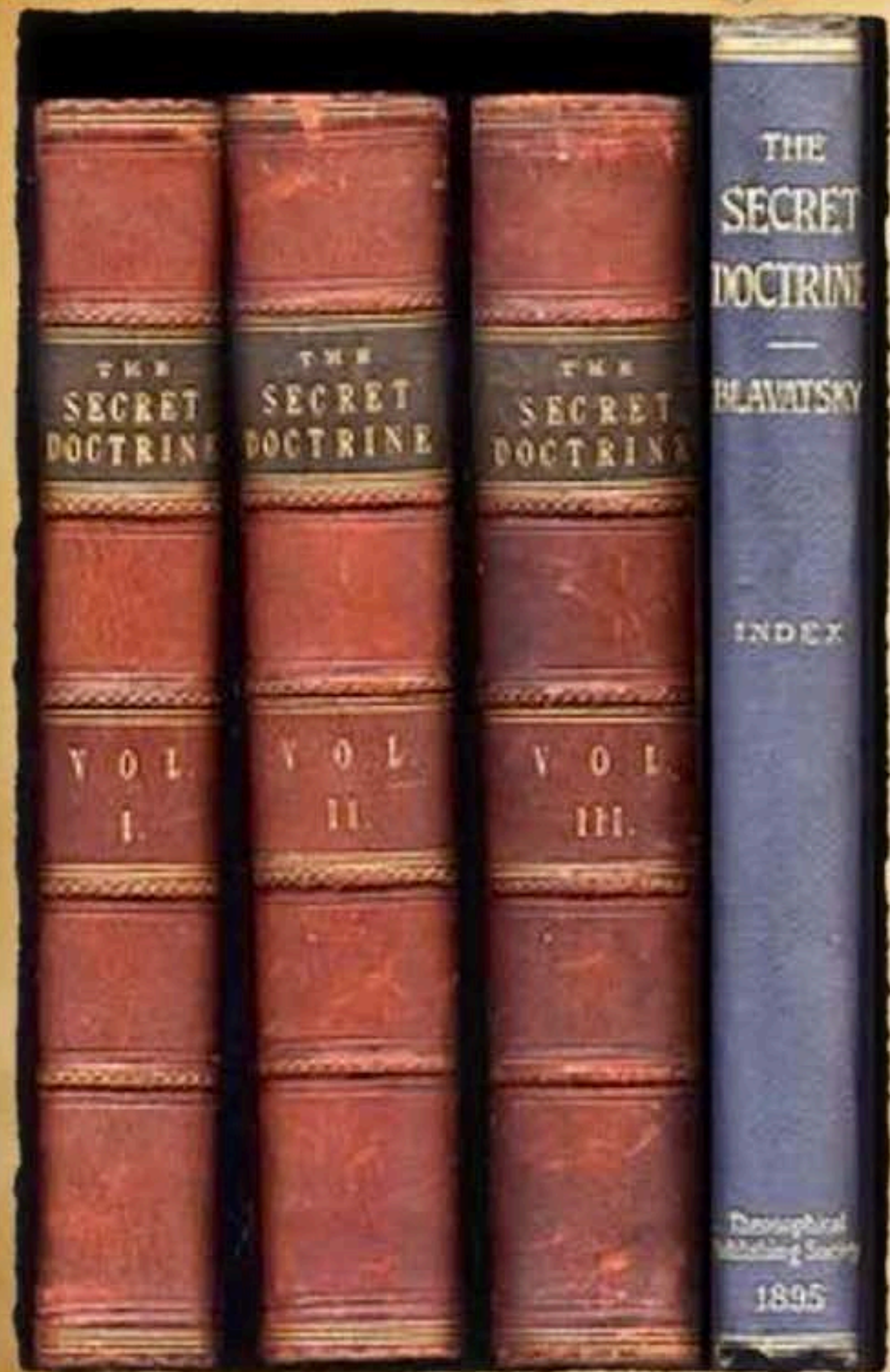
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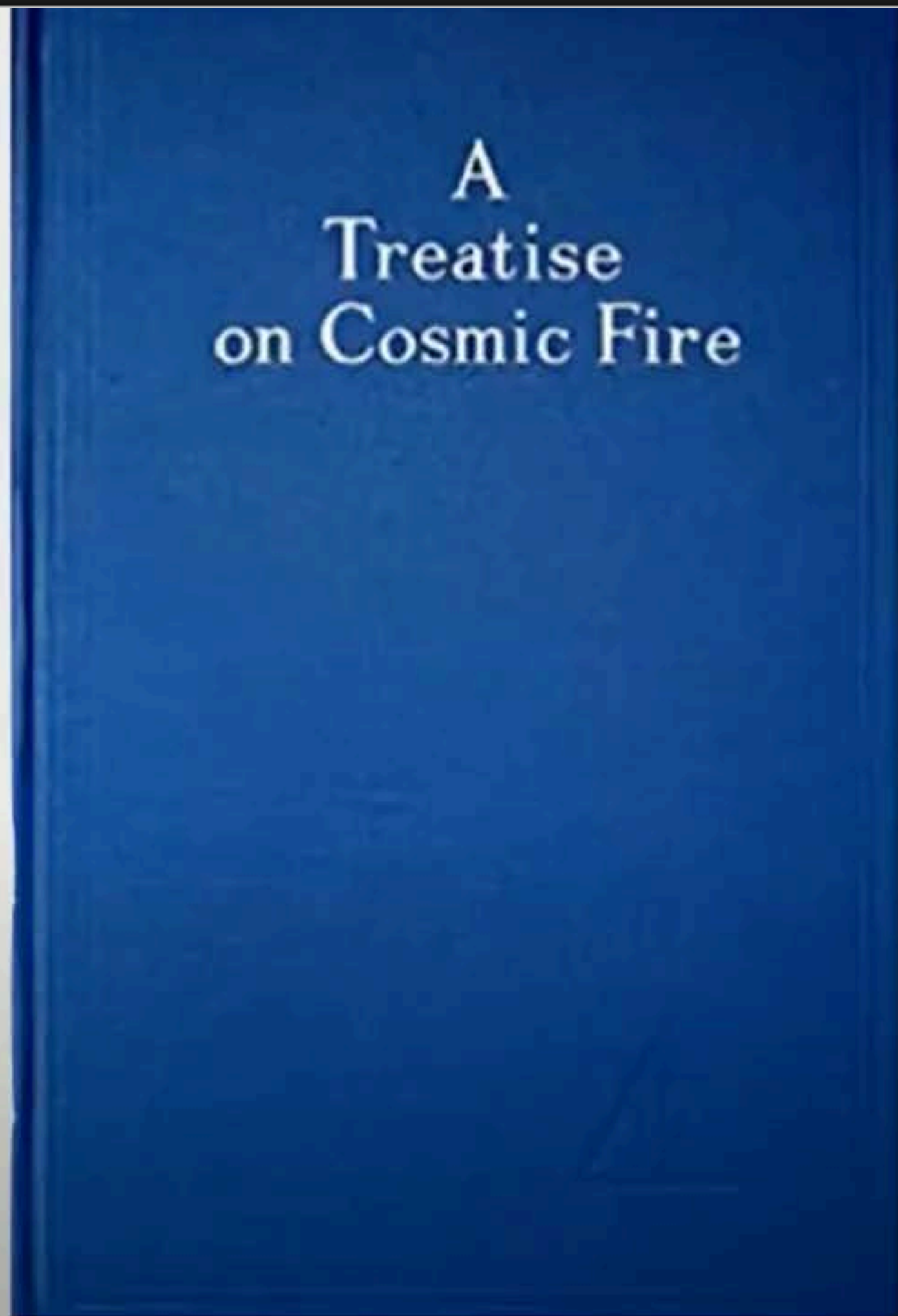
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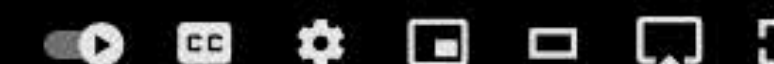
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[Webinar: The Secret Doctrine, 17 Dec, 2023](#)

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MORYA FEDERATION

ESOTERIC SCHOOLS OF MEDITATION, STUDY AND SERVICE

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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](#).

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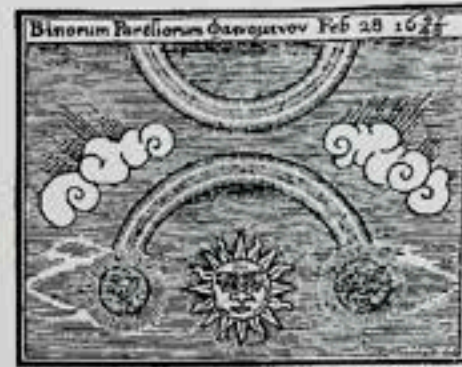
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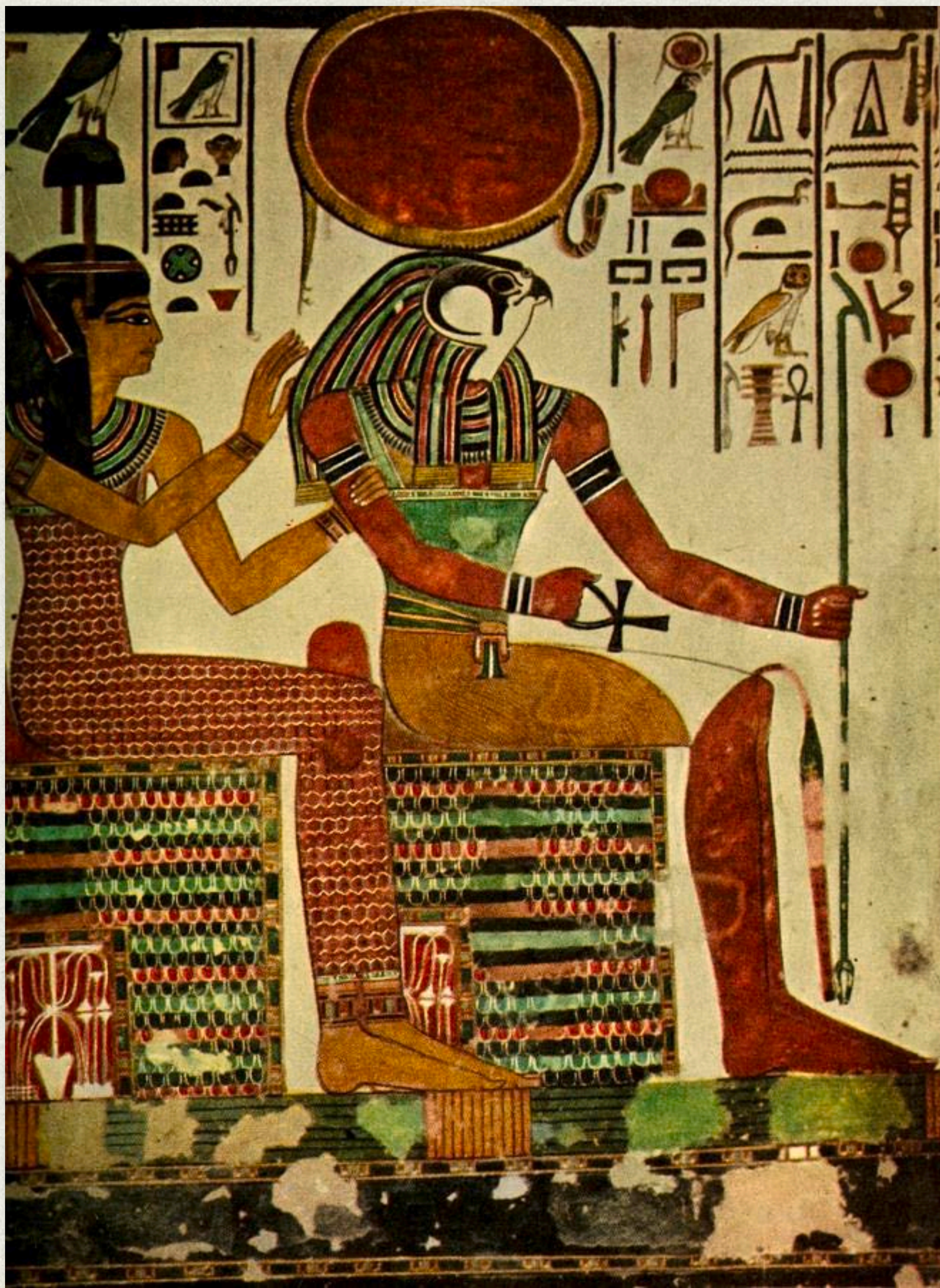
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"I call on you, you who surround all things, in every language, and in every dialect, I hymn you. –The Greek Magical Papyri in Translation:184



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"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.

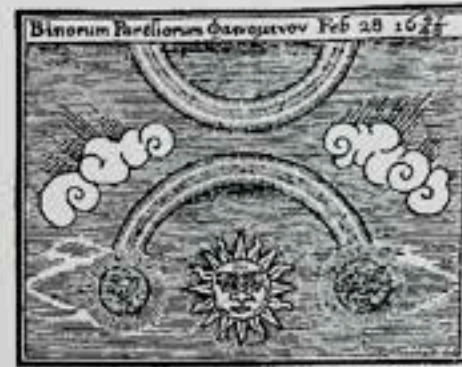
THE BIRTHDAY OF THE SUN

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. 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 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)

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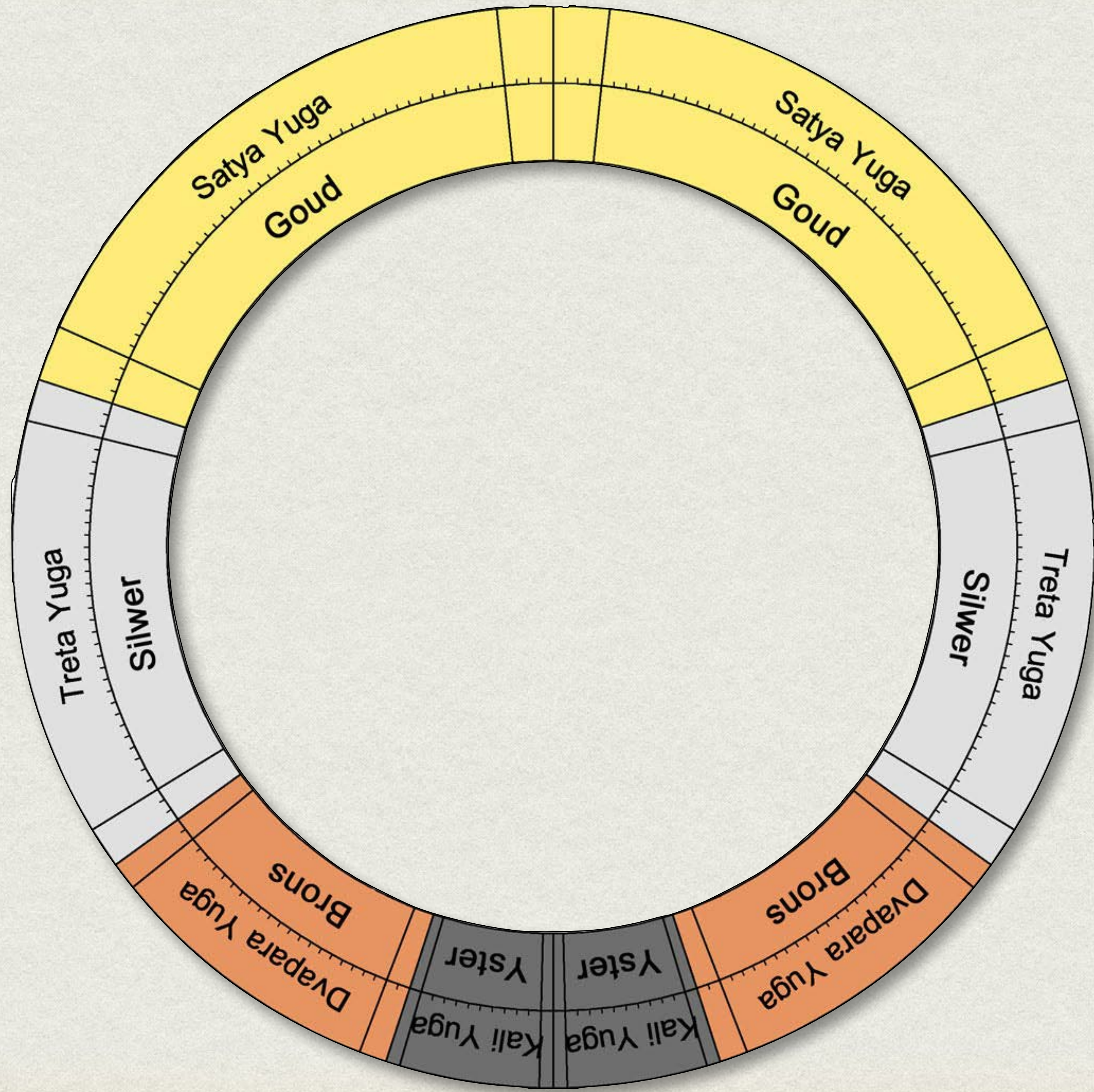
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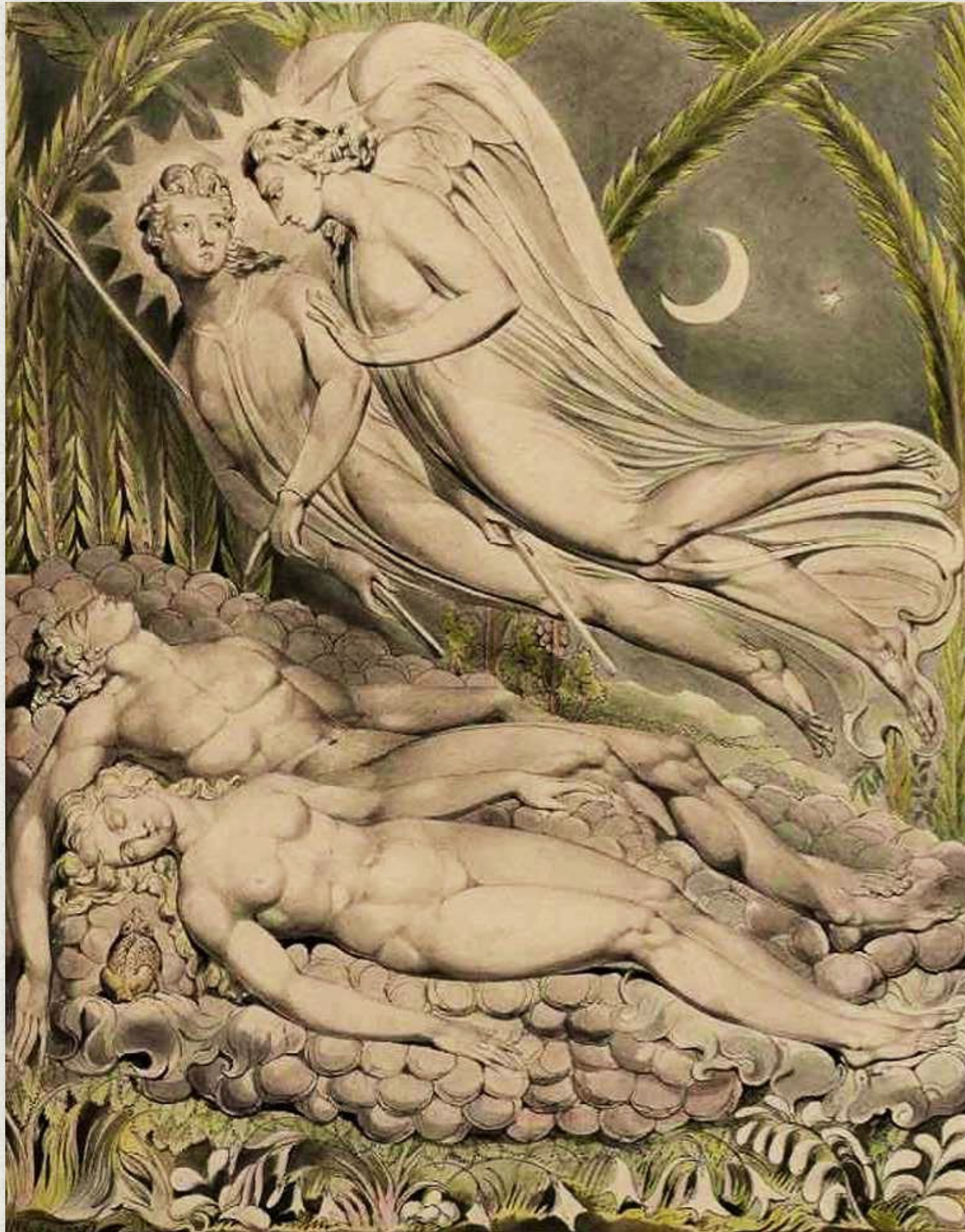


Assumption of the Virgin
by Renata Sedmakova



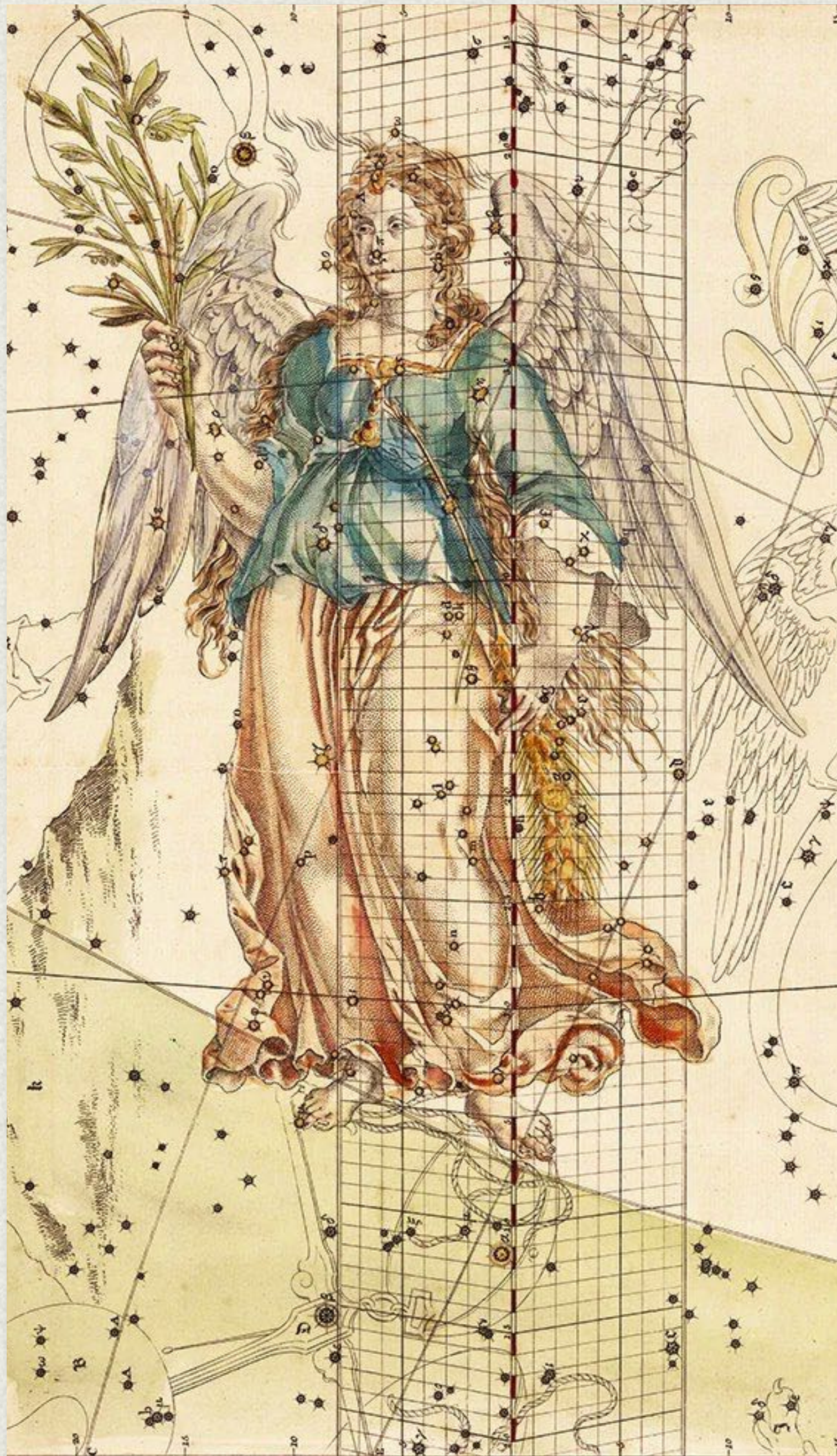






Eve is the symbol of the mental nature, and of the mind of man attracted by the lure of knowledge to be gained through the experience of incarnation. Eve, therefore, took the apple of knowledge from the serpent of matter and started the long human undertaking of experiment, experience and expression 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



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.

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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.

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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.)

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

Orion

Betelgeuse

Rigel

Sirius







The Mesopotamian sky god Anu



Frigg, the Scandinavian goddess of wisdom and fate





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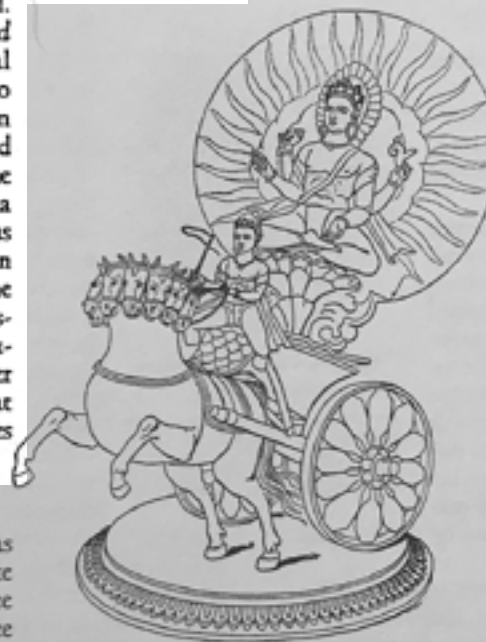
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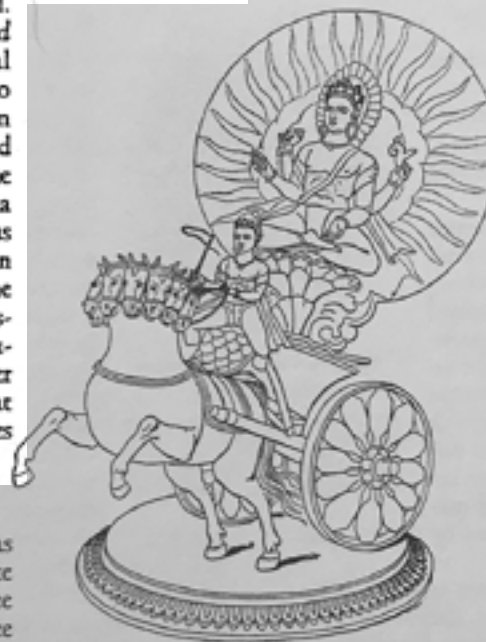
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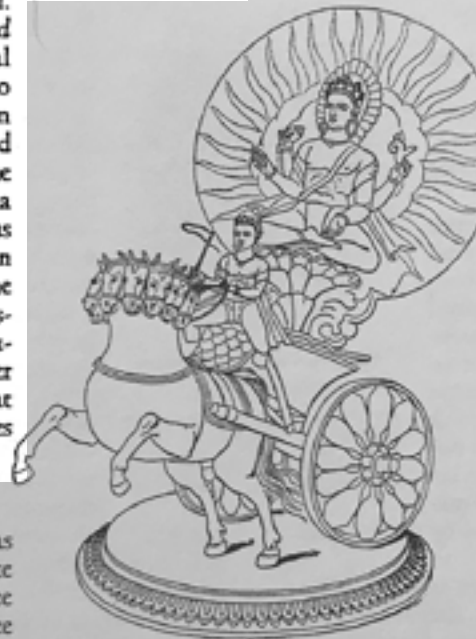
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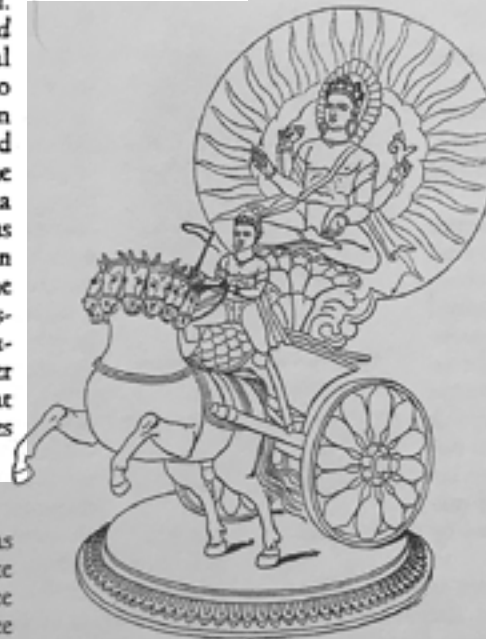
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Three candles of Freemasonry

- a. The physical sun, and its relation to prana and the etheric body.
- b. The subjective sun, and its connection with the astral plane, with the kama-manasic principle, and the astral body.
- c. The central spiritual sun, and its relation to the Spirit or atma in man.
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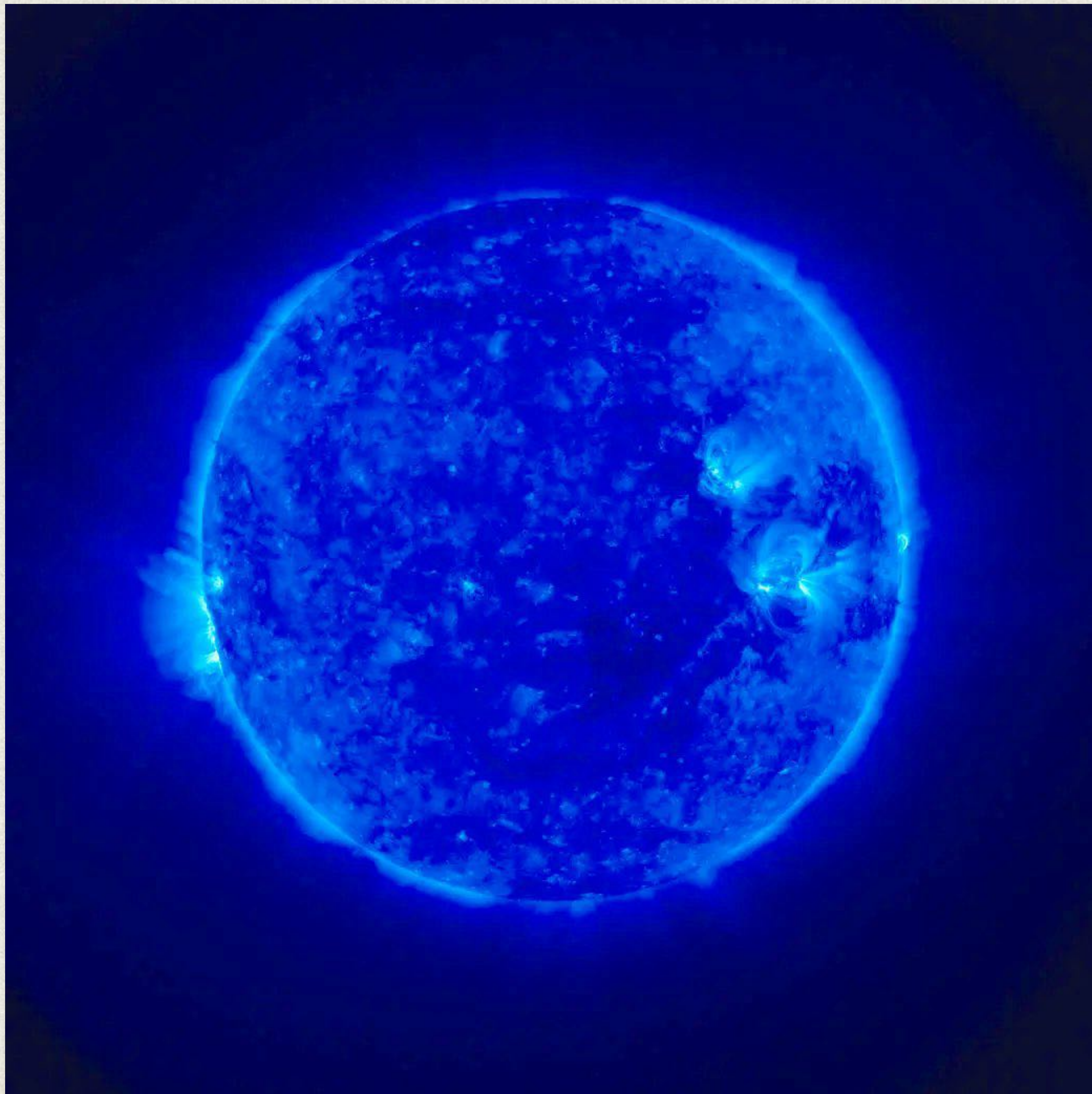
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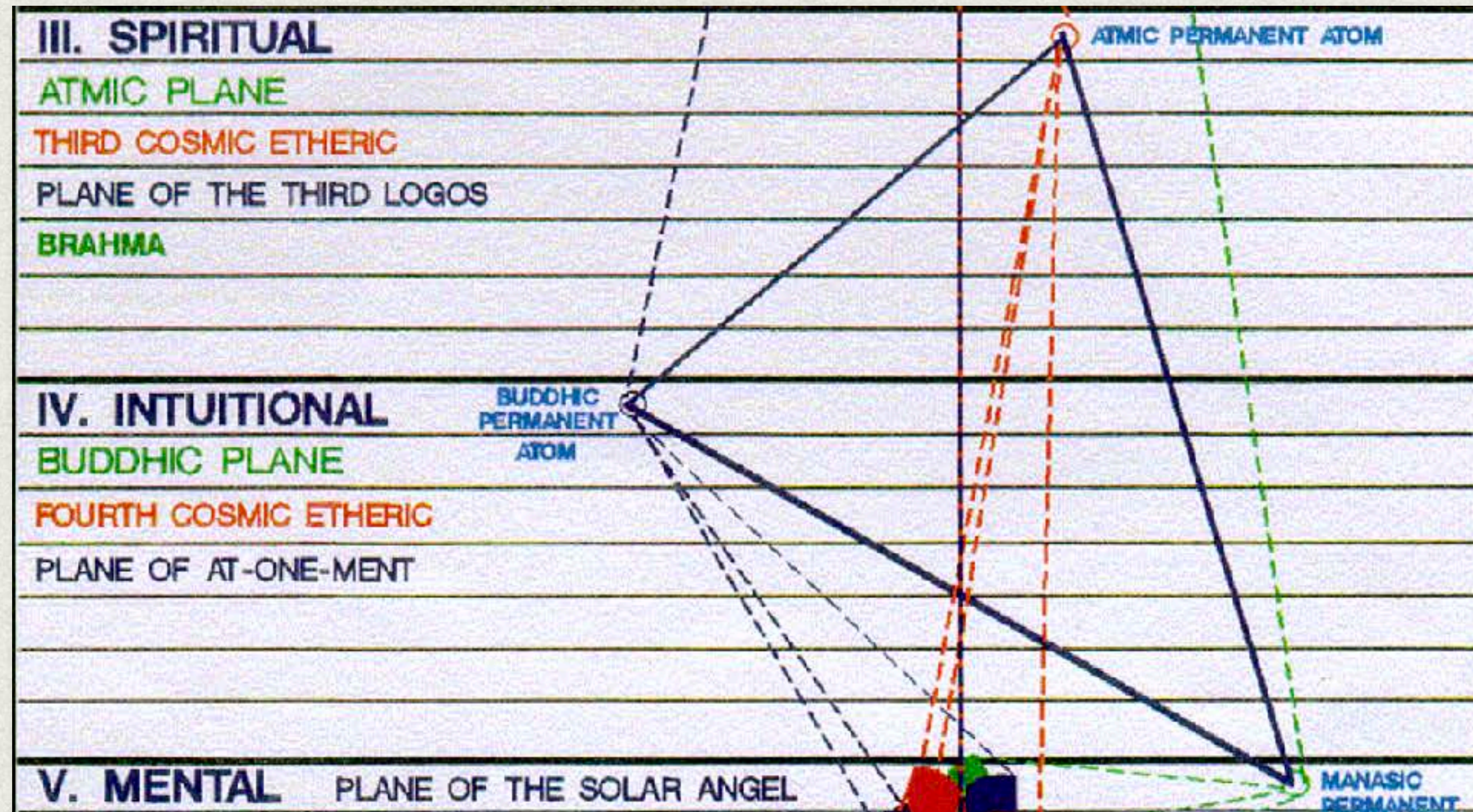
Central Spiritual Sun	Electric fire	Spirit/ Life	Shiva/ Agni	Destroyer	Energy	The mystery of Fire itself	Influencing Cardinal Cross
Heart of the Sun	Solar fire	Soul/ Consciousness	Vishnu/ Surya	Preserver	Light	The mystery of Polarity	Influencing Fixed Cross
Physical visible Sun	Fire by friction	Form/ Personality	Brahma	Creator	Fohat	The mystery of Electricity	Influencing Mutable Cross

1. The physical Sun—the anima mundi; the animal soul. Multiplicity.
2. The heart of the Sun—the human soul and the divine ego.
Duality.
3. The central, spiritual Sun—the divine consciousness. The will of the whole. The awareness of God. Unity. –EA:296

1. Upon the Mutable Cross, it is the physical Sun and its influences which affect the man, stimulate the bodily cells and sustain the form nature, affecting the centres below the diaphragm.
2. Upon the Fixed Cross, it is the "heart of the Sun" which is called into activity and which pours its energies through Neptune upon man. These stimulate and affect the heart, the throat and the ajna centres.
3. Upon the Cardinal Cross, it is the central, spiritual Sun which is called into play, and Uranus is then the distributing agency and the head centre becomes the centre in the initiate's body through which direction and control come. –EA:297



The heart centre in man opens the door into what is called "the heart of the Sun." The throat centre opens the way into full understanding of the path of the physical Sun and all true astrologers must eventually have that centre functioning. The head centre opens the way to the central spiritual Sun, each passing, via the planetary correspondence, to one of the cosmic planes. -TWM:364



The moment the initiate or the disciple sees, even dimly, the light of the Spiritual Triad which veils and hides the Central Spiritual Sun, he realises that all other lights—that of the atom of matter, that of the form and that of the soul itself—must inevitably fade out in the stupendous glory and brilliance which emanate from God Himself and which he senses as in process of revelation. He becomes absorbed—intellectually, intuitively, spiritually and finally factually—in that Light. -RI:118

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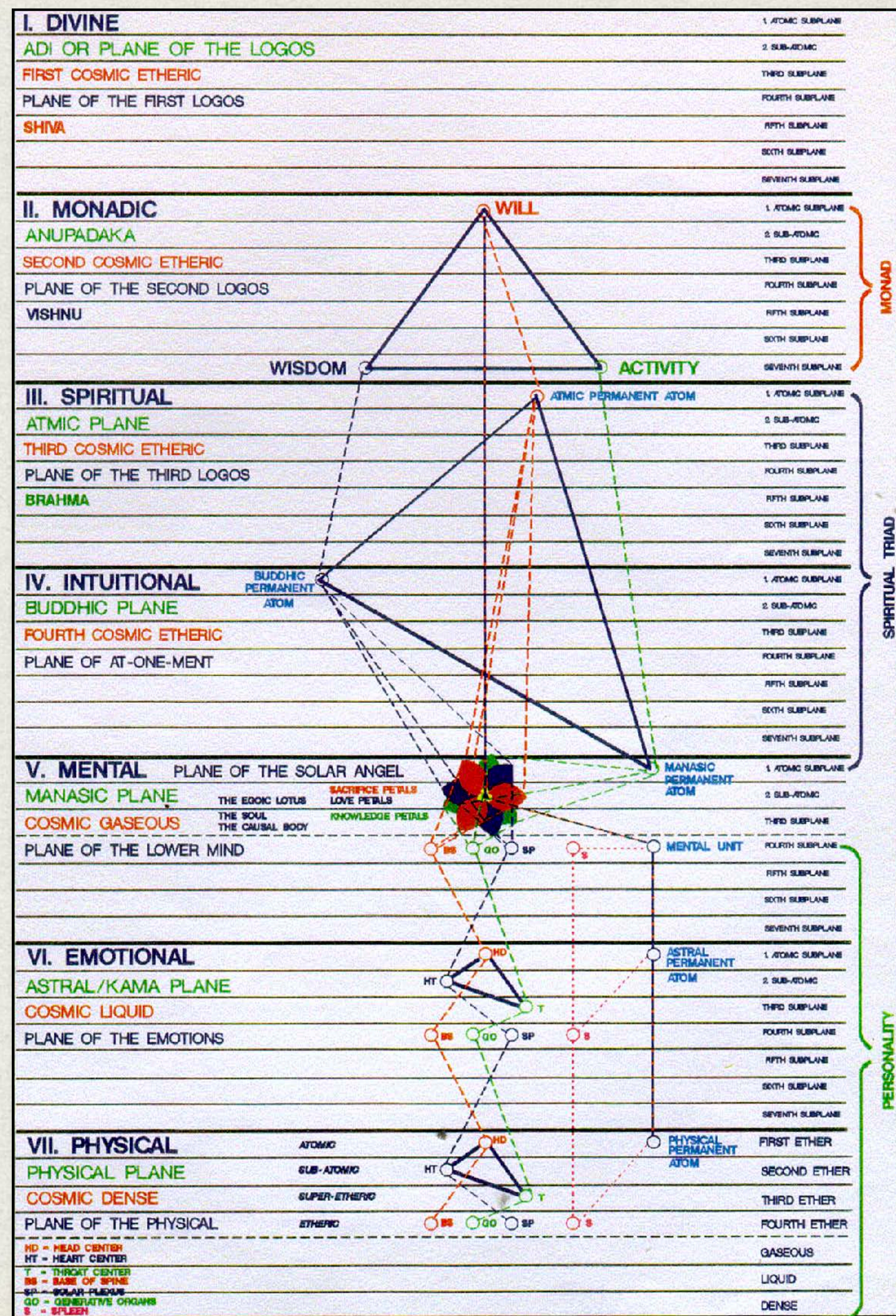


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2. The Soul relates the initiate to the Love of God, to the consciousness aspect of Deity, to the Hierarchy as a whole, entering it through the Ashram of the Master Who has aided him to take initiation, to the planets Venus and Mercury, to the Sun Sirius, and to the Heart of the Sun.

3. The Personality relates the initiate to the Mind of God, to the intelligence principle of the planetary Life, to humanity as a whole, to Saturn and Mars, and to the physical Sun through its pranic aspect. -RI:96-7

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Triskelion

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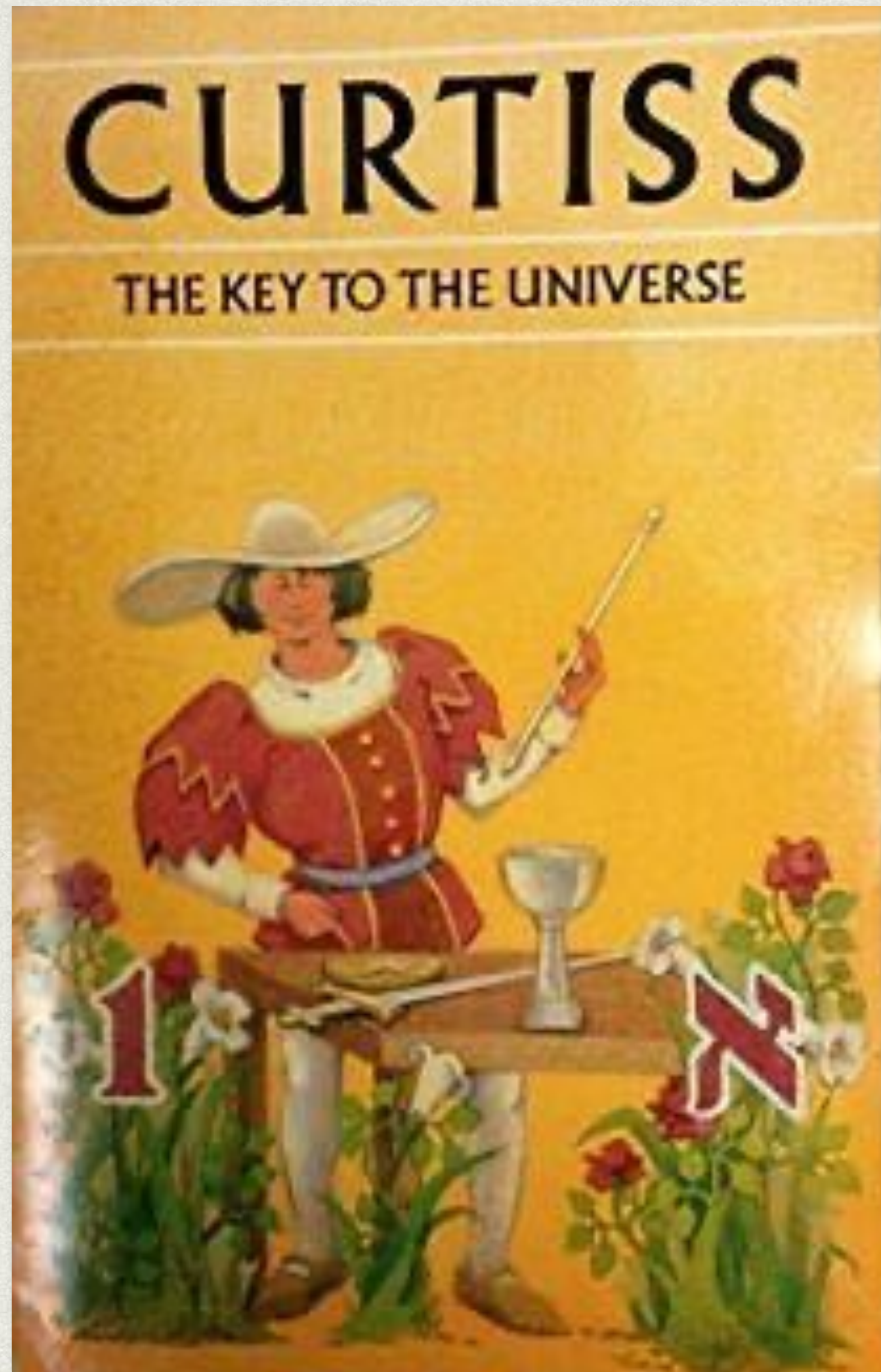
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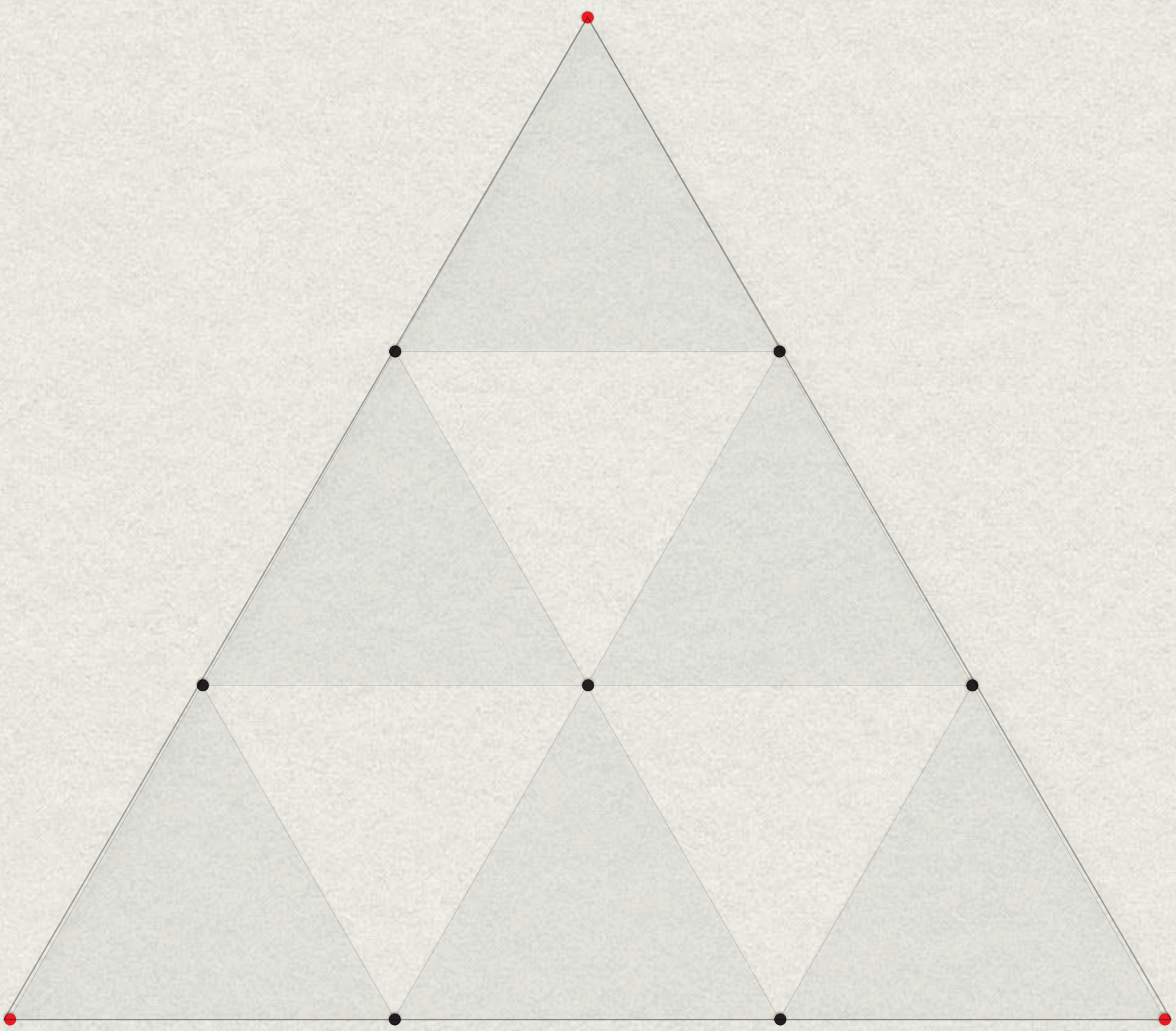
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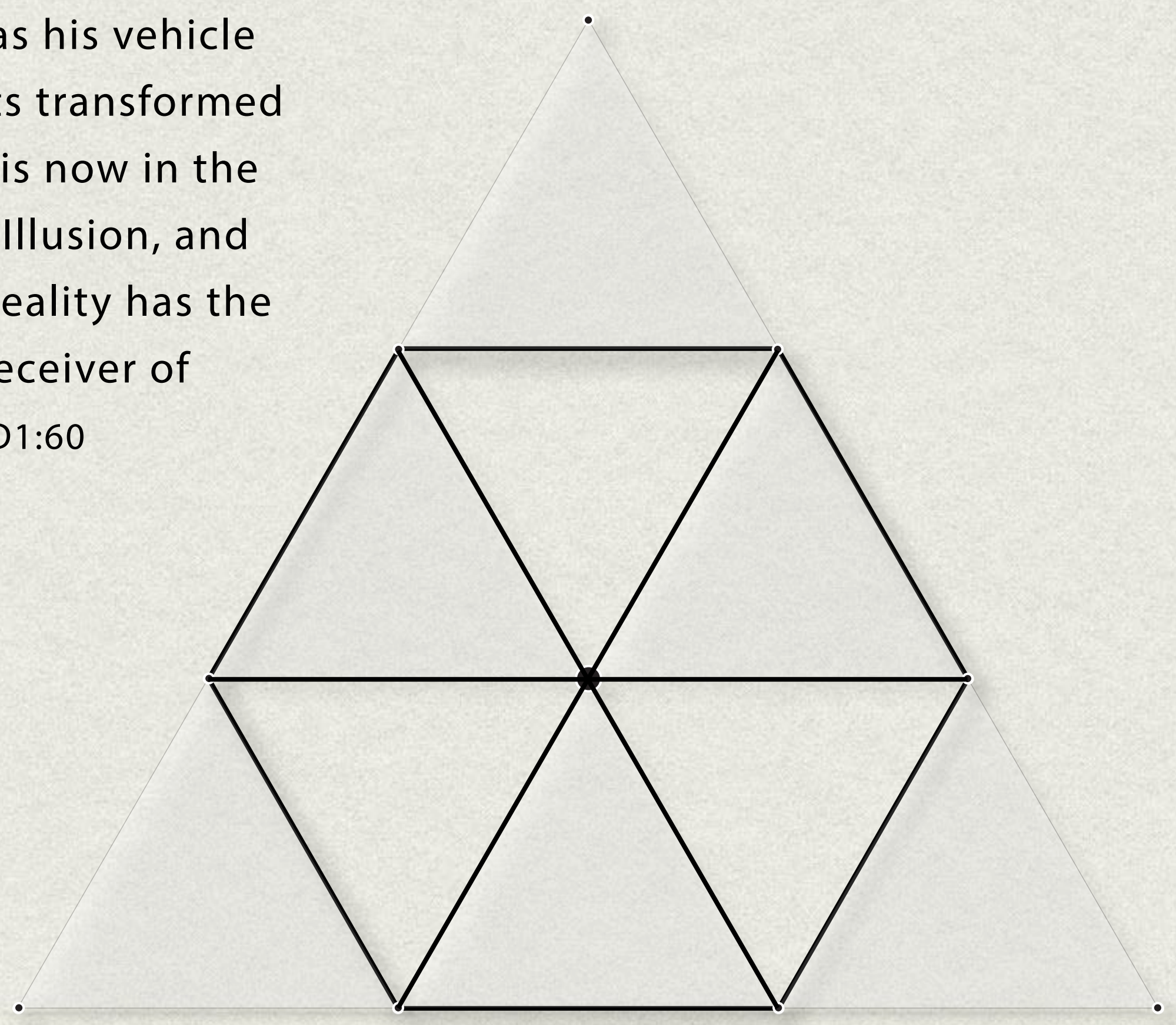
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Each Soul is a cell in the Grand Man,
an atom in the Soul of the Universe,
and has its own place in the Grand
Plan. -The Key to the Universe:303



The triad or triangle becomes Tetraktis, the Sacred Pythagorean number, the perfect Square, and a 6-faced cube on Earth. The Macroprosopus (the Great Face) is now Microprosopus (the lesser face); or, as the Kabalists have it, the "Ancient of Days," descending on Adam Kadmon whom he uses as his vehicle to manifest through, gets transformed into Tetragrammaton. It is now in the "Lap of Maya," the Great Illusion, and between itself and the Reality has the Astral Light, the great Deceiver of man's limited senses. -SD1:60



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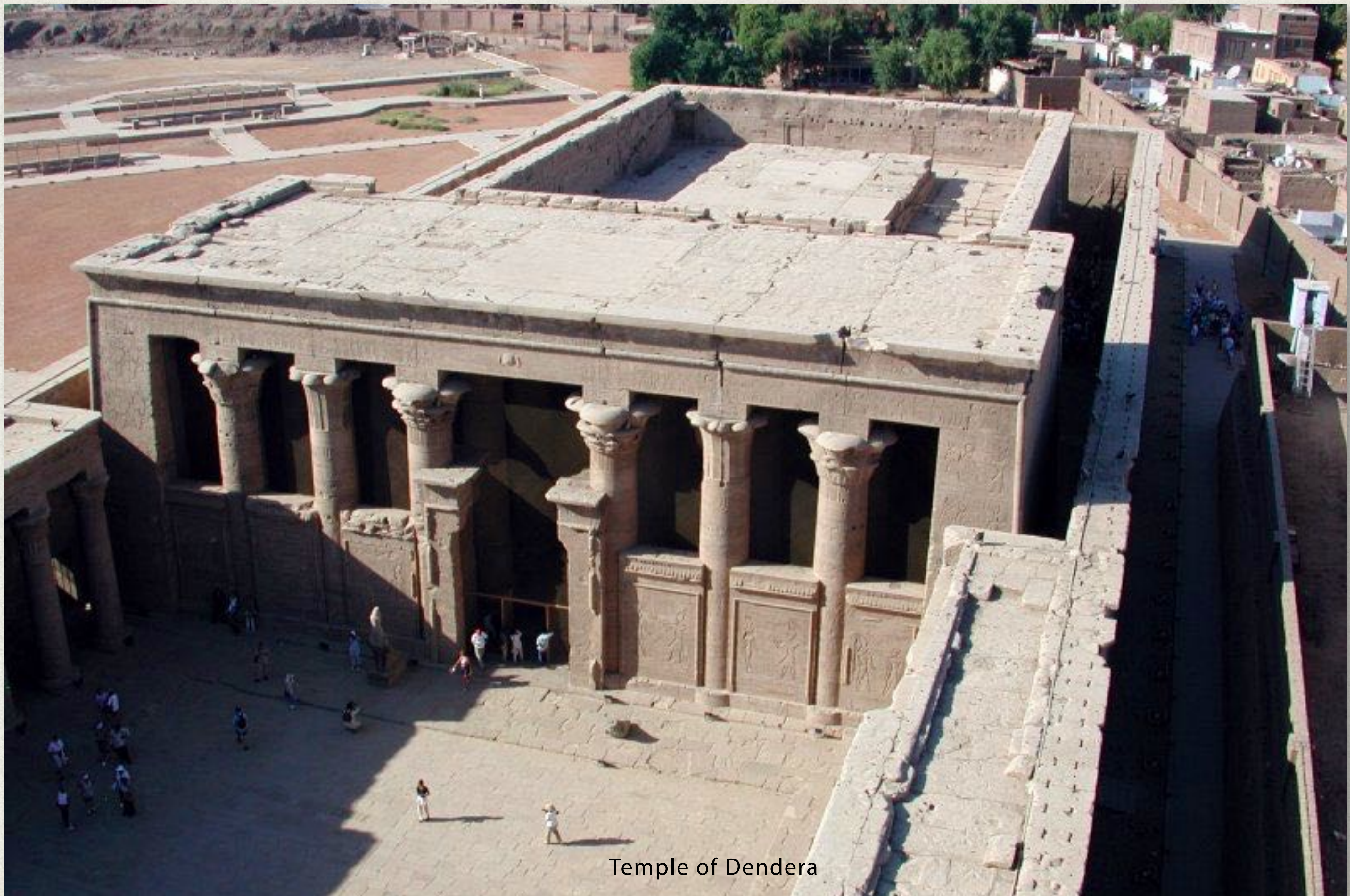
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And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias: not knowing what he said.
-Luke 9:33 KJV





Recreation of the Temple at Jerusalem



Temple of Dendera

Central Spiritual Sun	Electric fire	Spirit/ Life	Shiva/ Agni	Destroyer	Energy	The mystery of Fire itself	Influencing Cardinal Cross
Heart of the Sun	Solar fire	Soul/ Consciousness	Vishnu/ Surya	Preserver	Light	The mystery of Polarity	Influencing Fixed Cross
Physical visible Sun	Fire by friction	Form/ Personality	Brahma	Creator	Fohat	The mystery of Electricity	Influencing Mutable Cross

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A sun dog, also called a parhelion in meteorology, is an atmospheric optical phenomenon that consists of a bright spot to one or both sides of the Sun. Two sun dogs often flank the Sun within a 22° halo.

The sun dog is a member of the family of halos caused by the refraction of sunlight by ice crystals in the atmosphere. Sun dogs typically appear as a pair of subtly colored patches of light, around 22° to the left and right of the Sun, and at the same altitude above the horizon as the Sun. They can be seen anywhere in the world during any season, but are not always obvious or bright. Sun dogs are best seen and most conspicuous when the Sun is near the horizon. –Wikipedia

A sun dog in Saskatoon, Canada

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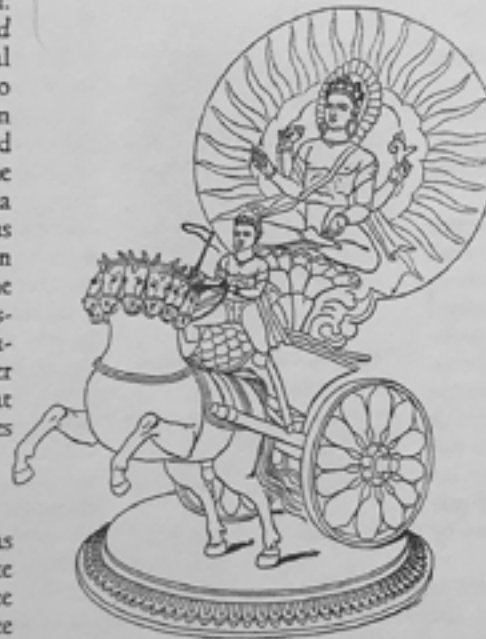
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The unity of the universe was asserted by Paracelsus, who says that "*the human body is possessed of primeval stuff*" (or cosmic matter); the spectroscope has proved the assertion by showing that the same chemical elements which exist upon earth and in the sun, are also found in all the stars. The spectroscope does more: it shows that all the stars are suns, similar in constitution to our own; and as we are told by Professor Mayer, Van Helmont, who was a disciple of Paracelsus, says much the same.



"In our dreams," says Paracelsus, "we are like the plants, which have also the elementary and vital body, but possess not the spirit. In our sleep the astral body is free and can, by the elasticity of its nature, either hover round in proximity with its sleeping vehicle, or soar higher to hold converse with its starry parents, or even communicate with its brothers at great distances. Dreams of a prophetic character, prescience, and present wants, are the faculties of the astral spirit. To our elementary and grosser body, these gifts are not imparted, for at death it descends into the bosom of the earth and is reunited to the physical elements, while the several spirits return to the stars. The animals," he adds, "have also their presentiments, for they too have an astral body." –Isis Unveiled:, v.1, p.186

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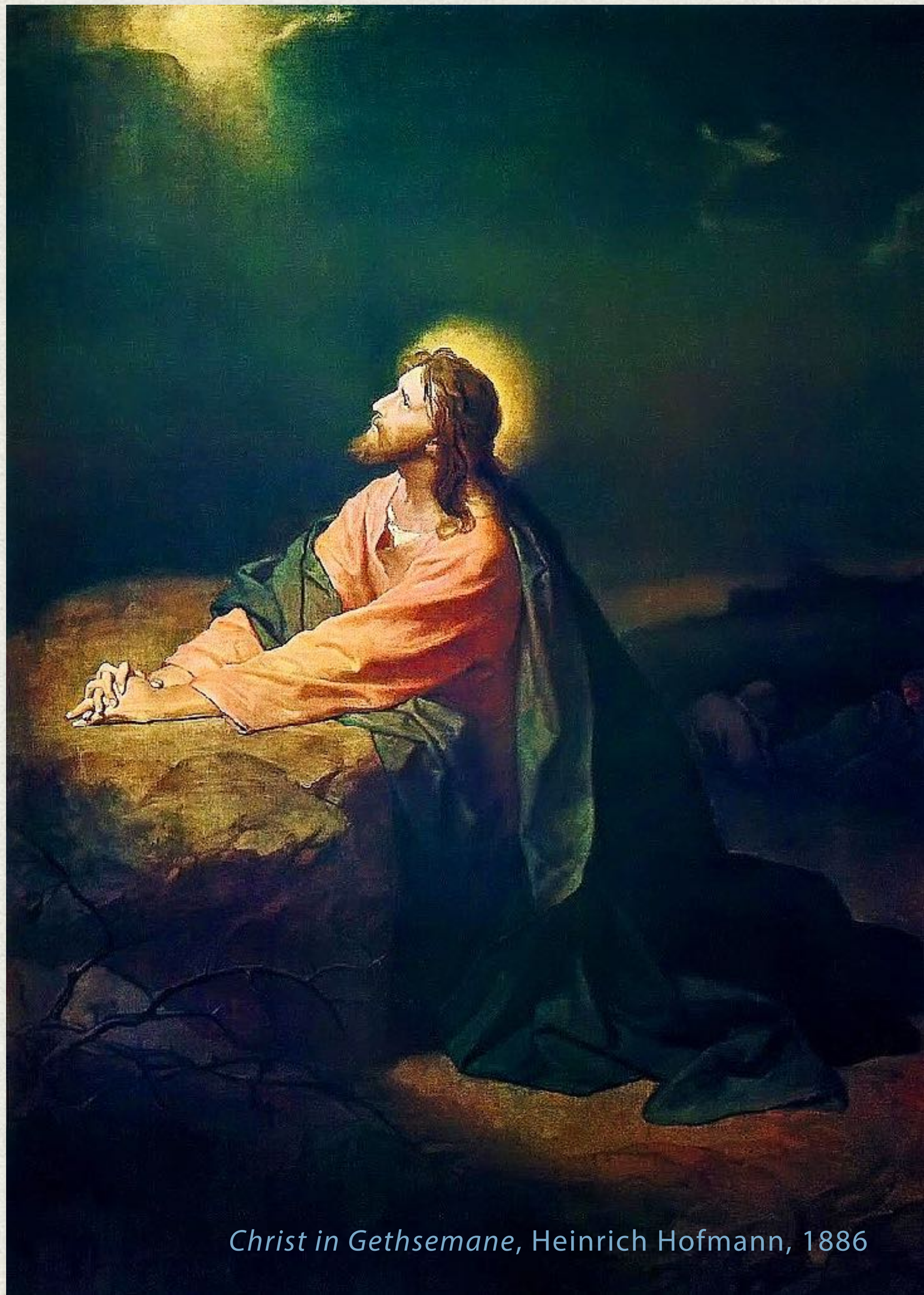
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Christ in Gethsemane, Heinrich Hofmann, 1886

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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.

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.

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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 coronal-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.

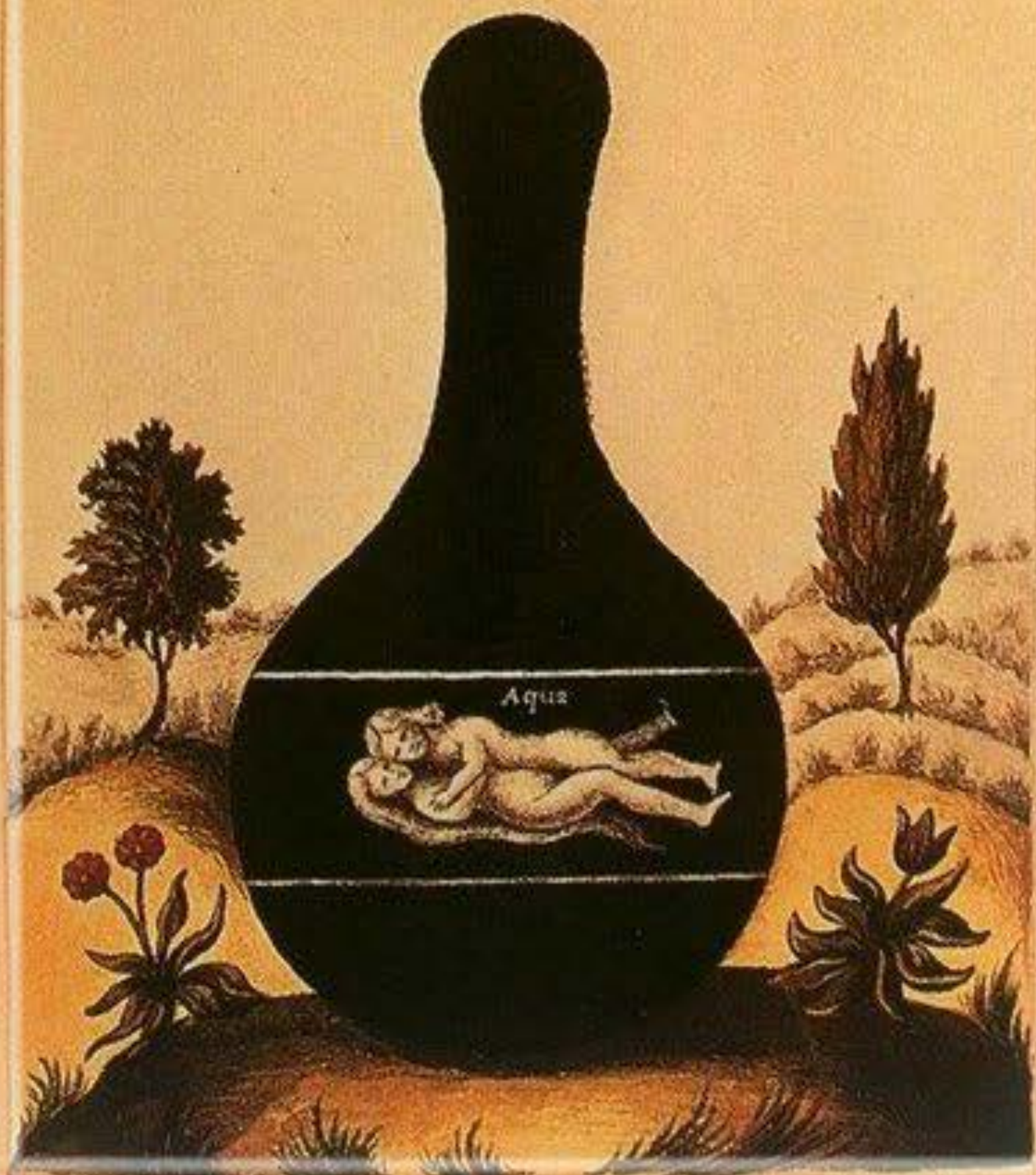
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E. PUTREFACTIO IV.



Nigredo

F. ROSA ALBA XI.

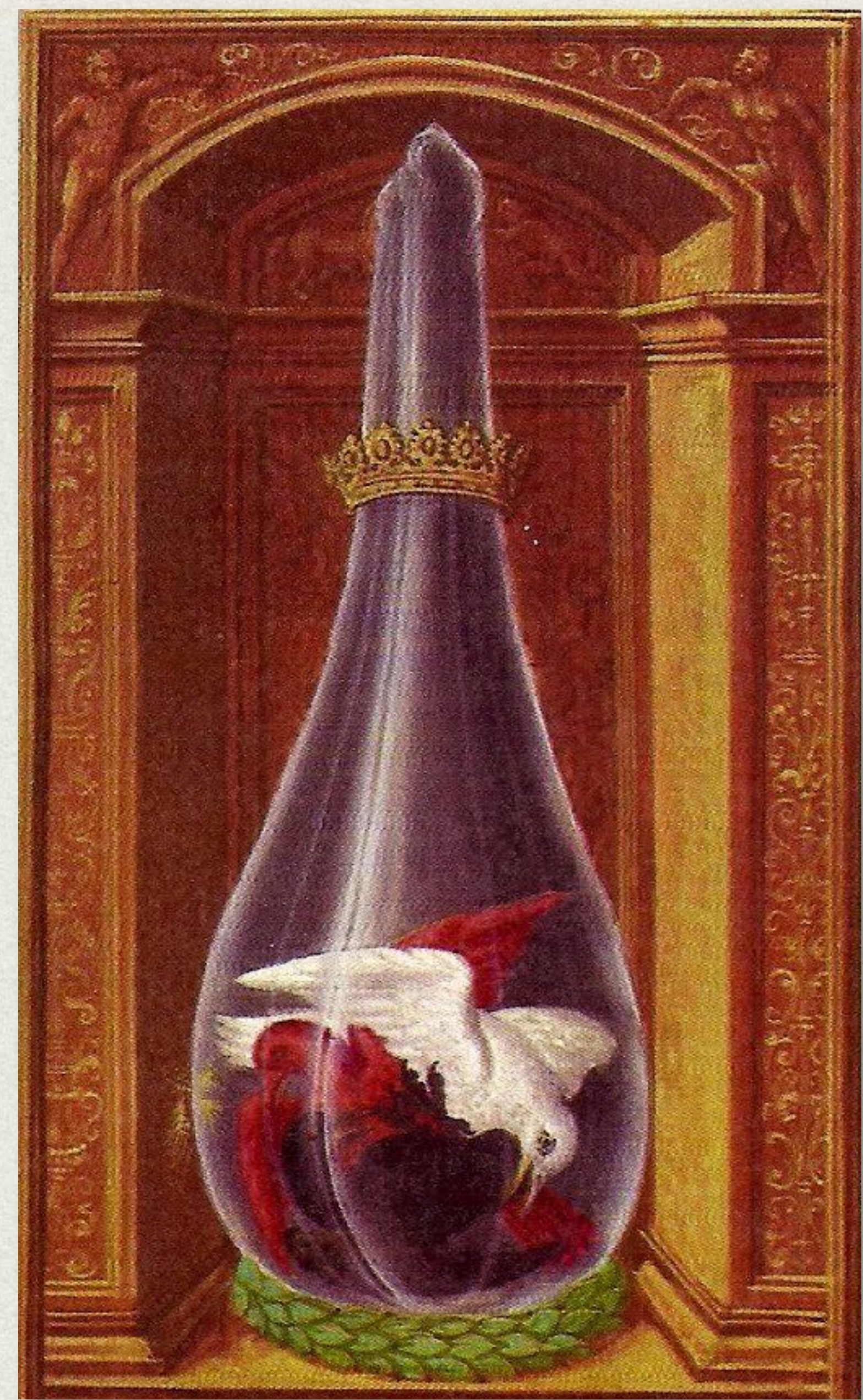
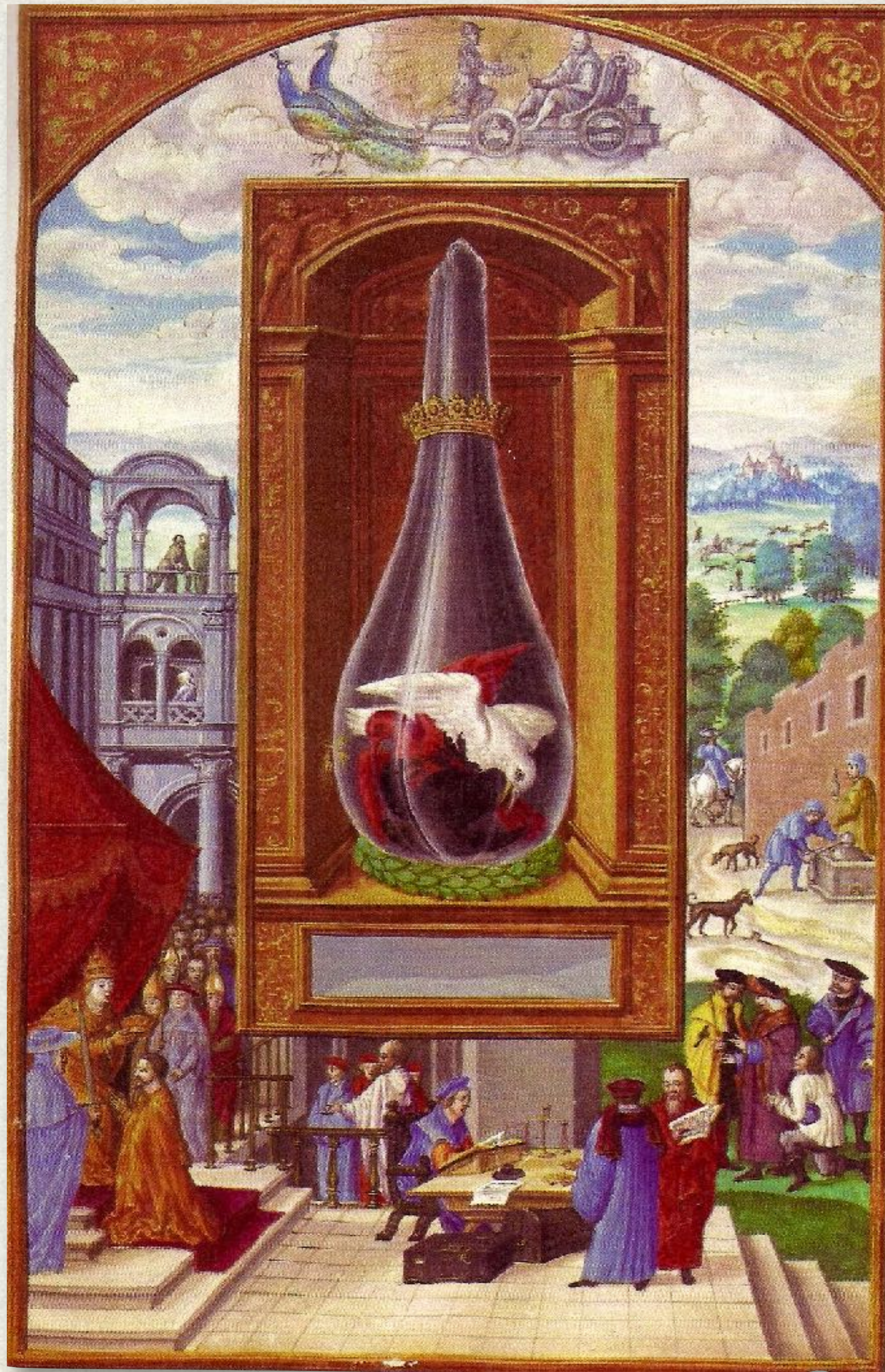


Albedo

F. ROSA RUBEA XII.



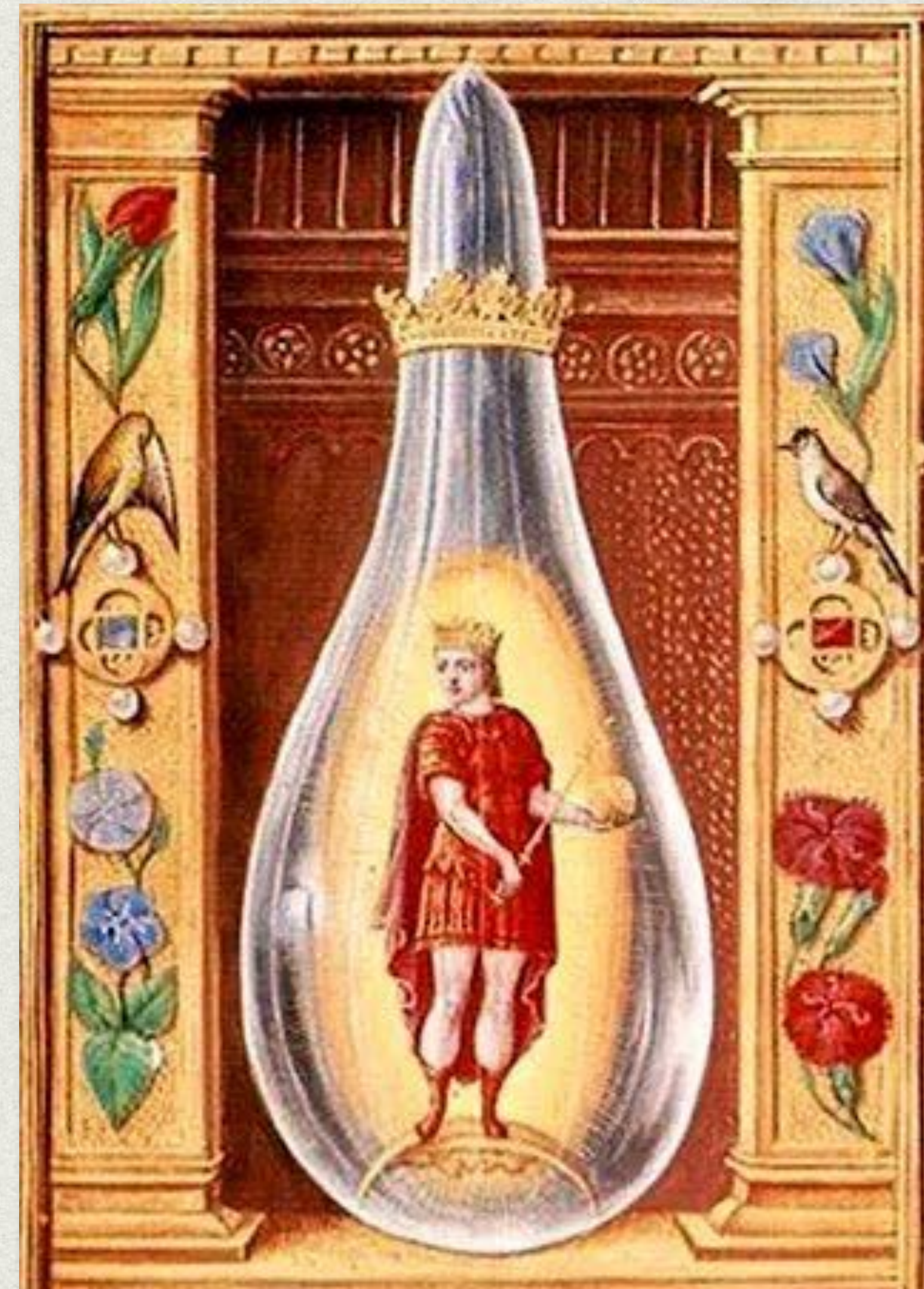
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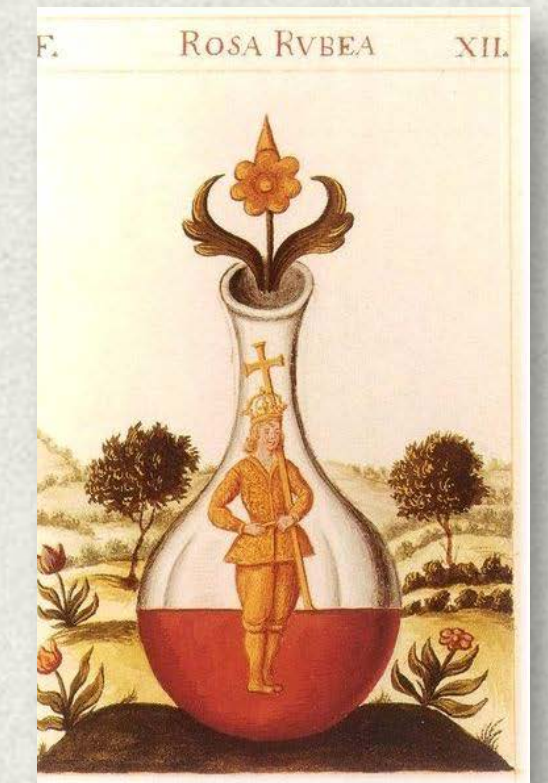
FIGURA XXXVII.

EXALTATIO V. ESSENTIÆ

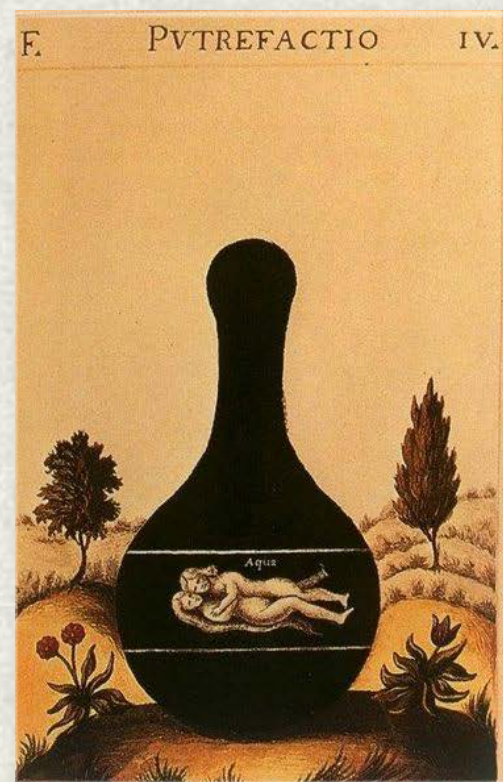




Albedo



Rubedo



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