



The Sun God Surya



[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 Rosicrucian
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

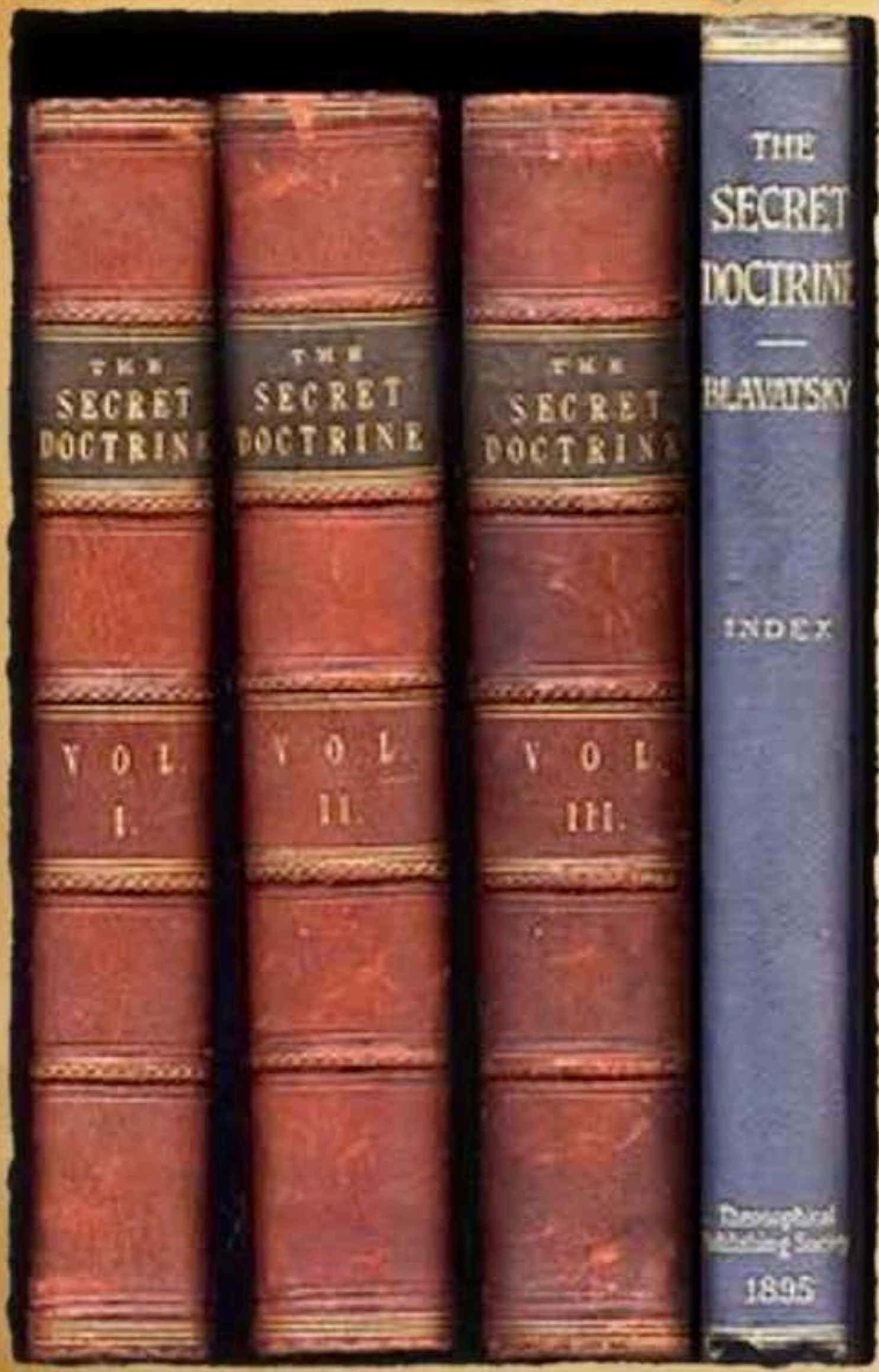
Subscribe

 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](#)

 20  [Share](#) [Clip](#) [Save](#) 

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

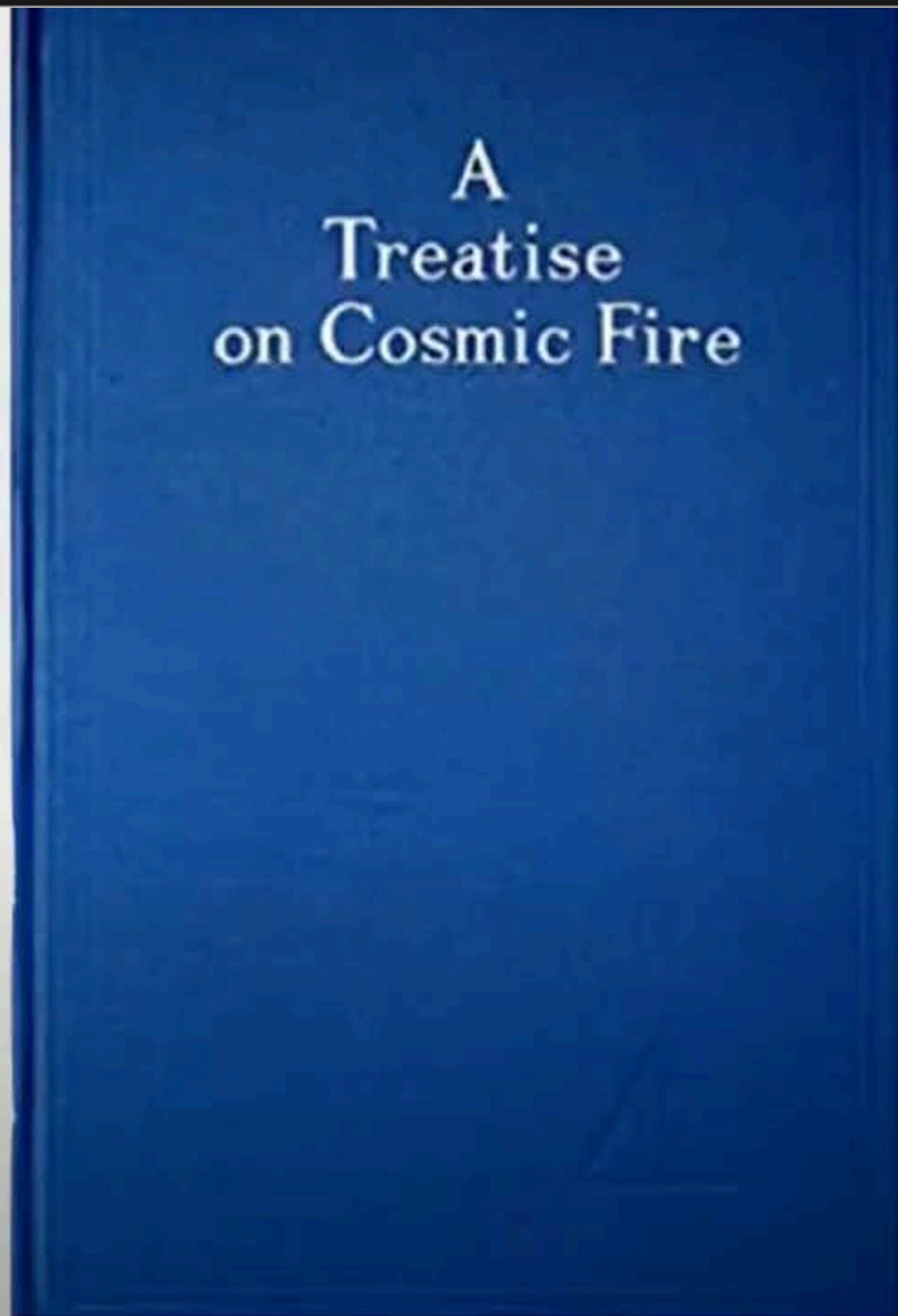
Subscribe

👍 21 💬 ➦ Share ✂️ Clip ⚙️ Save ⋮

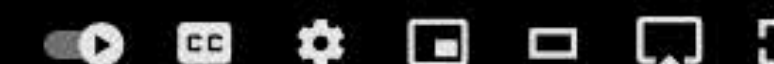
All Watched

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





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](#).

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.



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



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 *Manhind—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 Vitilic 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.

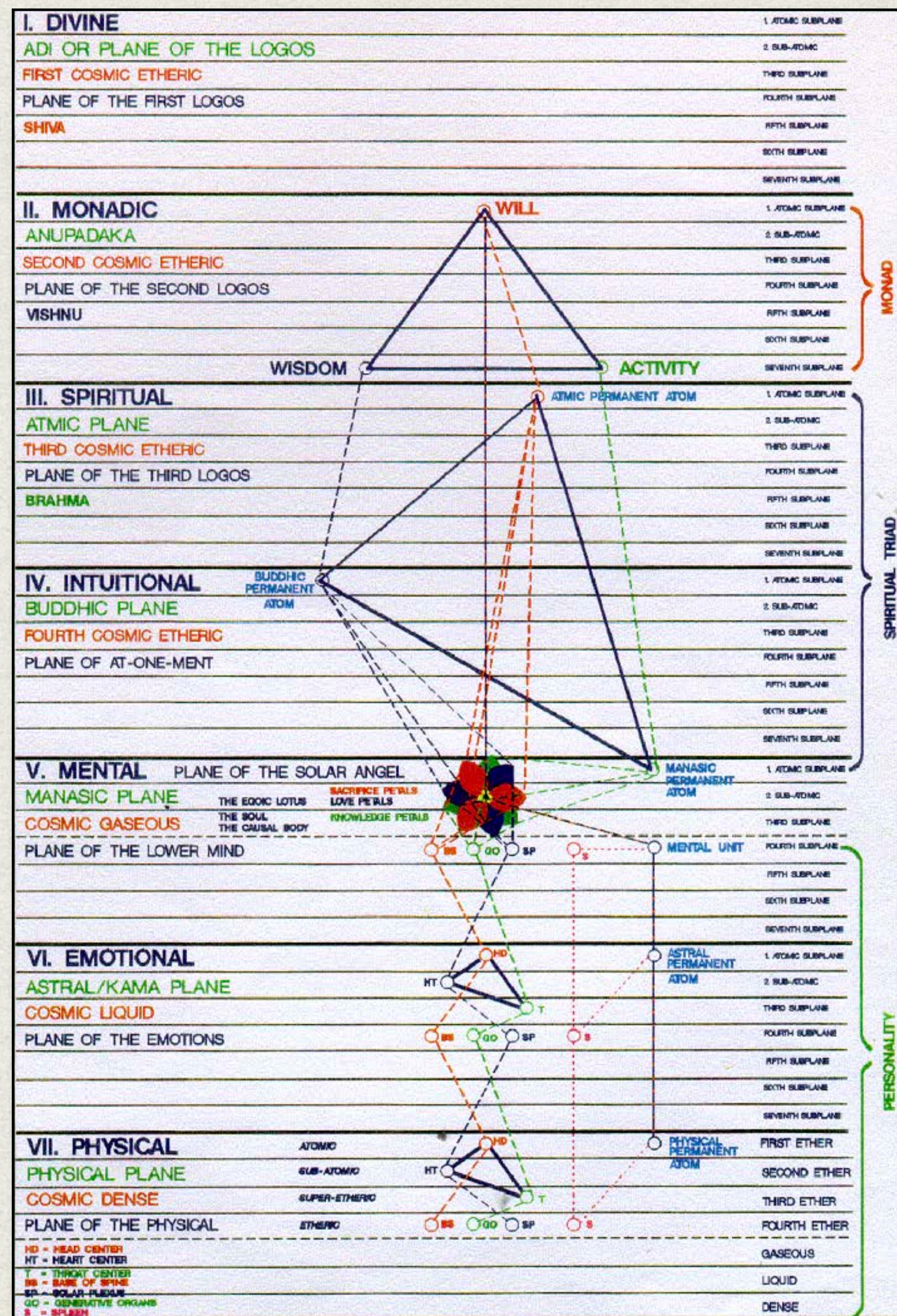
Moore describes this figure as follows: "The cast is nine inches in height, representing the glorious god of day holding the attributes of VISHNU, seated on a seven-headed serpent, his chariot drawn by a seven-headed horse, driven by the legless ARJUN, a personification of the dawn, or AURORA." (See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

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.

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.

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 **Monad** relates the initiate to the Will of God, to the Council at Shamballa, to forces active on the planet Pluto, and on another planet which must remain nameless, and also to **the Central Spiritual Sun**.

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**.

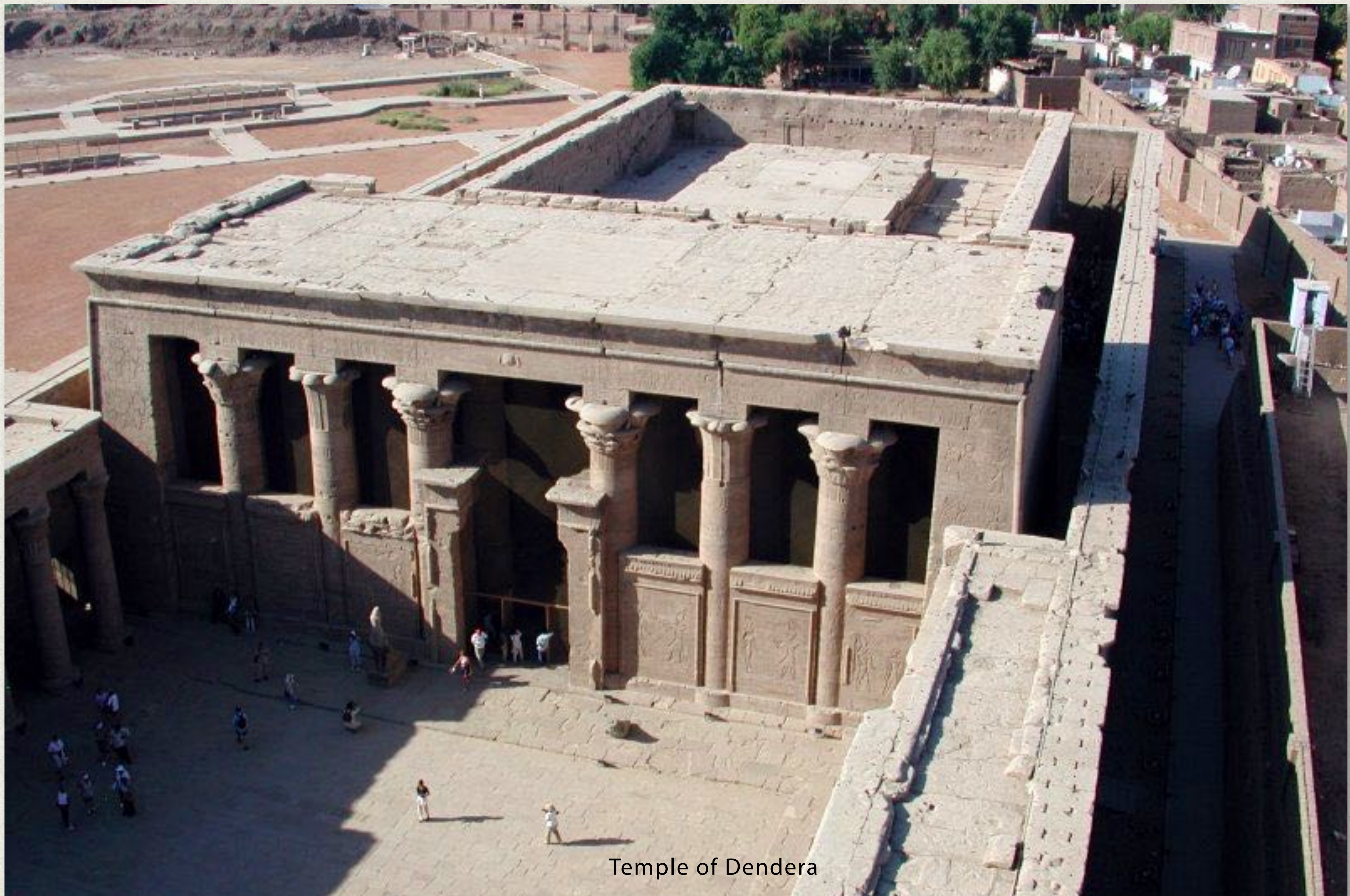
3. The **Personality** relates the initiate to the Mind of God, to the intelligence principle of the planetary Life, to humanity as a whole, to Saturn and Mars, and to **the physical Sun** through its pranic aspect. –RI:96-7

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



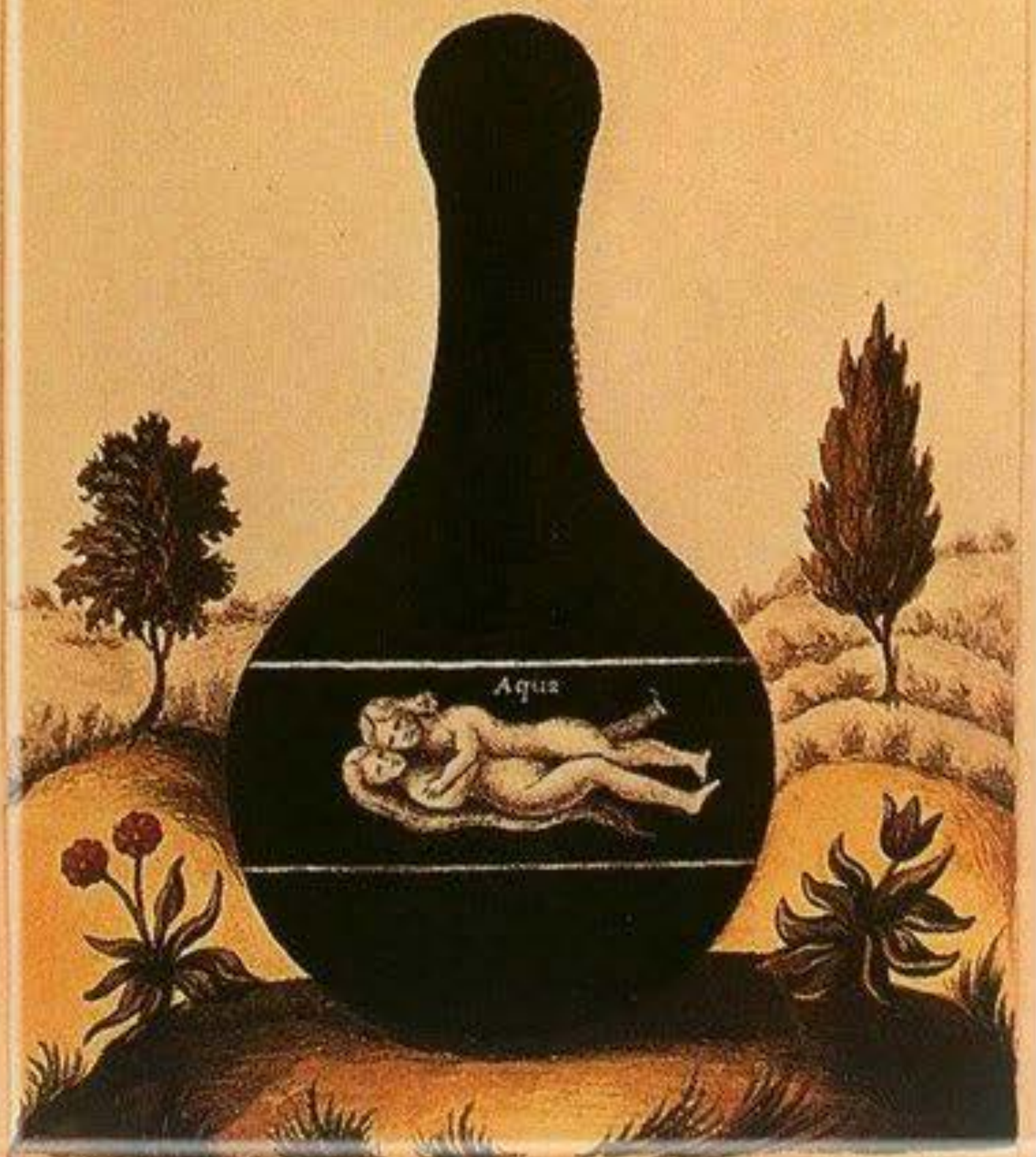
A sun dog in Saskatoon, Canada



FAMOSO·DOCTOR

PARESELSVS.

E. PUTREFACTIO IV.



Nigredo

F. ROSA ALBA XI.



Albedo

F. ROSA RUBEA XII.



Rubedo

was formerly called the feast of the Passage of the Virgin (Deasobre, 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 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 legs, less ARUN, a personification of the dawn, or AURORA." (See Moore's Hindu Pantheon.)

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 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-

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."

was formerly called the feast of the Passage of the Virgin (Deasobre, 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 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.)

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 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-

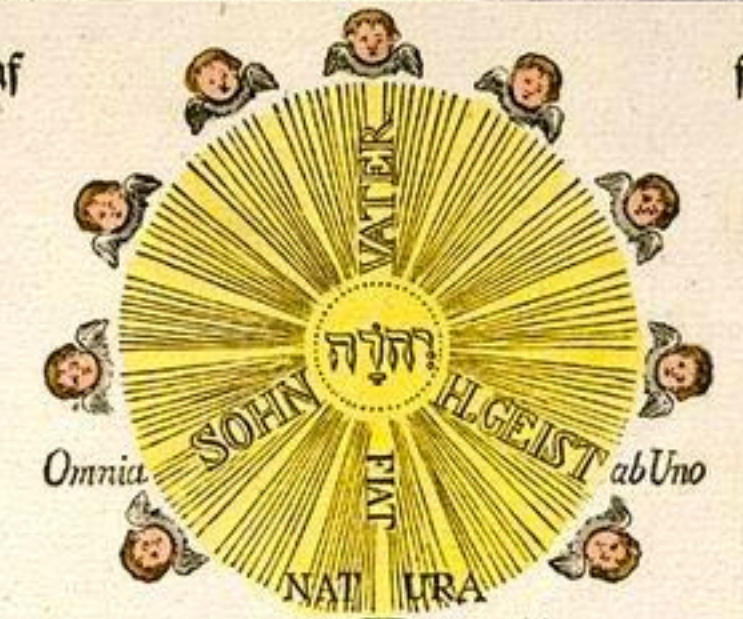
the material visible sun was a reflector rather than a source of power. The sun was sometimes represented as a shield carried on the arm of the Sun God, as for example, Frey, the Scandinavian Solar Deity. This sun reflected the light of the invisible spiritual sun, which was the true source of life, 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."

Secret Symbols of the Rosicrucians

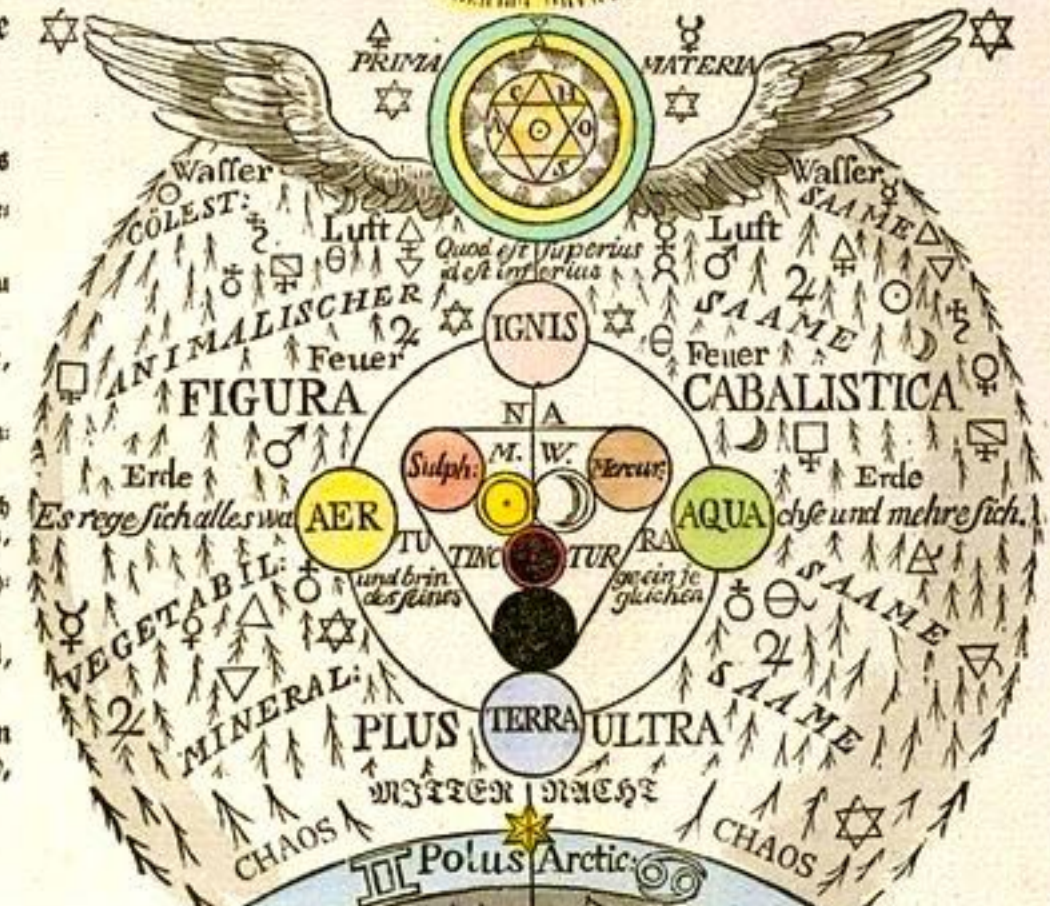


Die unerschafte
und unerforschliche

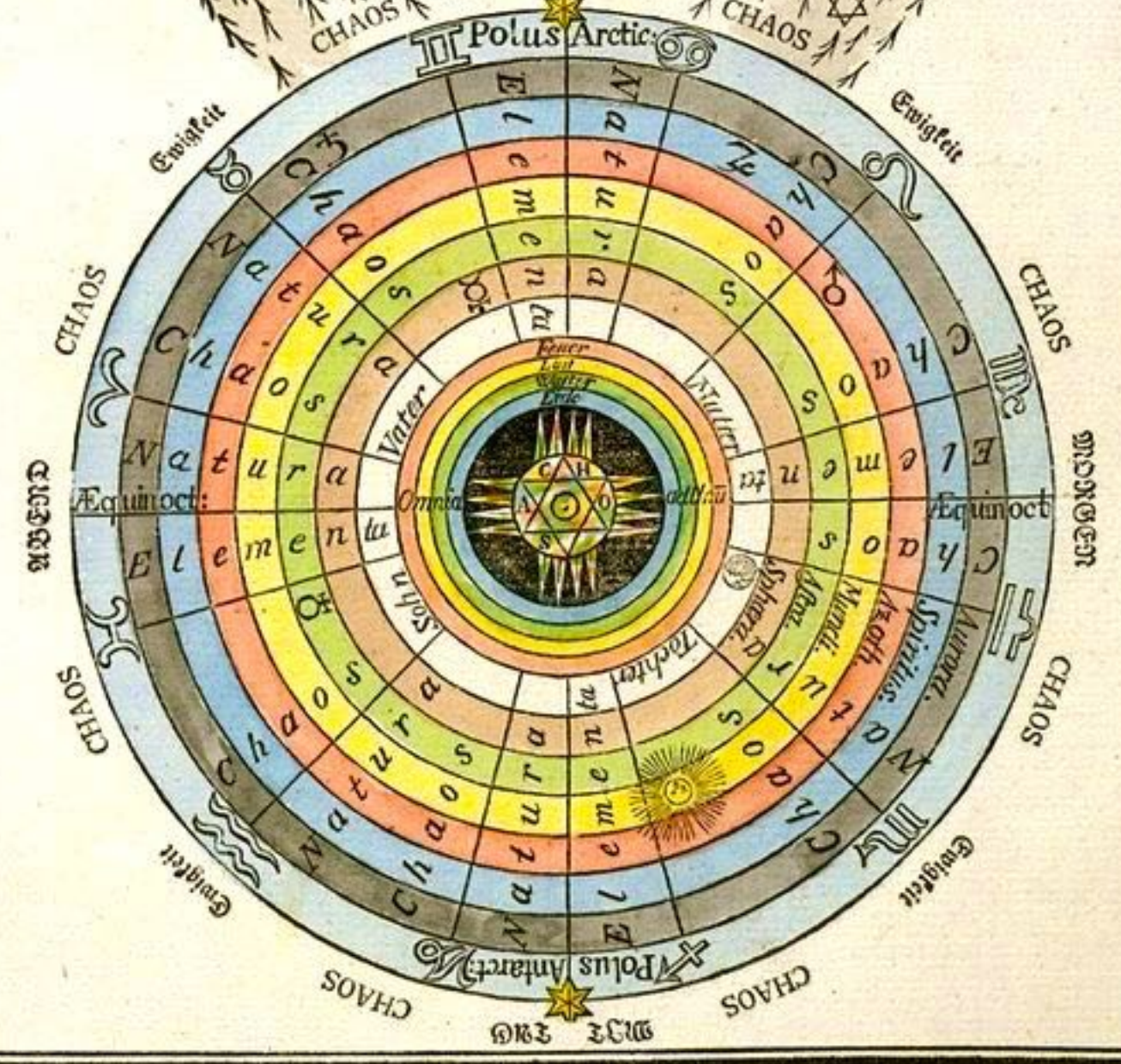
ene Ewigkeit
Primum Mobile.



Das erschaffene
Primum
Fiat
Und der Geist Gottes
Prima Natura bin ich ge-
nannt,
Von Gott dem Menschen zu
Dienst gesandt,
Einfältig, gerecht, wahrhaft,
beständig,
Äußerlich groß, klein innen-
dig.
Noch wollen meine Kinder mich
nicht lernen kennen,
Ob ich mich schon mit Dä-
monen thue nennem.
Kannst du mich, schweig still,
halte in geheim,
Ein Prophet gilt nichts in
seinem Vaterland,



endliche
Mobile.
Lux.
Schwebete auf dem Wasser.
Also muß seyn mein Lobo-
rant:
Der marschieren will in mein
Land,
Einfältig, wahrhaftig, fromm
und schlecht:
Sonst wird Er mir zum
Hinter-Knecht.
Wer nicht will haben diesen
Namen,
Thue mir Abbitte und spreche
Amen.
Mein Schatz verbirg, machs
nicht gemein.
Wenn er nicht seine Lehre
bestätigt mit Dun-
derwerken.



was formerly called the feast of the Passage of the Virgin (Deasobre, 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 car drawn by a seven-headed horse, driven by the legless ARUN, a personification of the dawn, or AURORA." (See Moore's Hindu Pantheon.)

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 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-

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."

was formerly called the feast of the Passage of the Virgin (Deasobre, 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 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 legs, less ARUN, a personification of the dawn, or AURORA." (See Moore's Hindu Pantheon.)

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 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-

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."

was formerly called the feast of the Passage of the Virgin (Deasobre, 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 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.)

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 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-

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."



Freyr

was formerly called the feast of the Passage of the Virgin (Deasobre, 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 chariot drawn by a seven-headed horse, driven by the legless ARUN, a personification of the dawn, or AURORA." (See Moore's Hindu Pantheon.)

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 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-

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."



TRANSACTIONS
OF THE
BLAVATSKY
LODGE

SECRET DOCTRINE COMMENTARY
STANZAS I-IV

BY
H. P. BLAVATSKY



Q. In what relation does the Sun, the highest form of Fire we can recognize, stand to Fire as you have explained it?

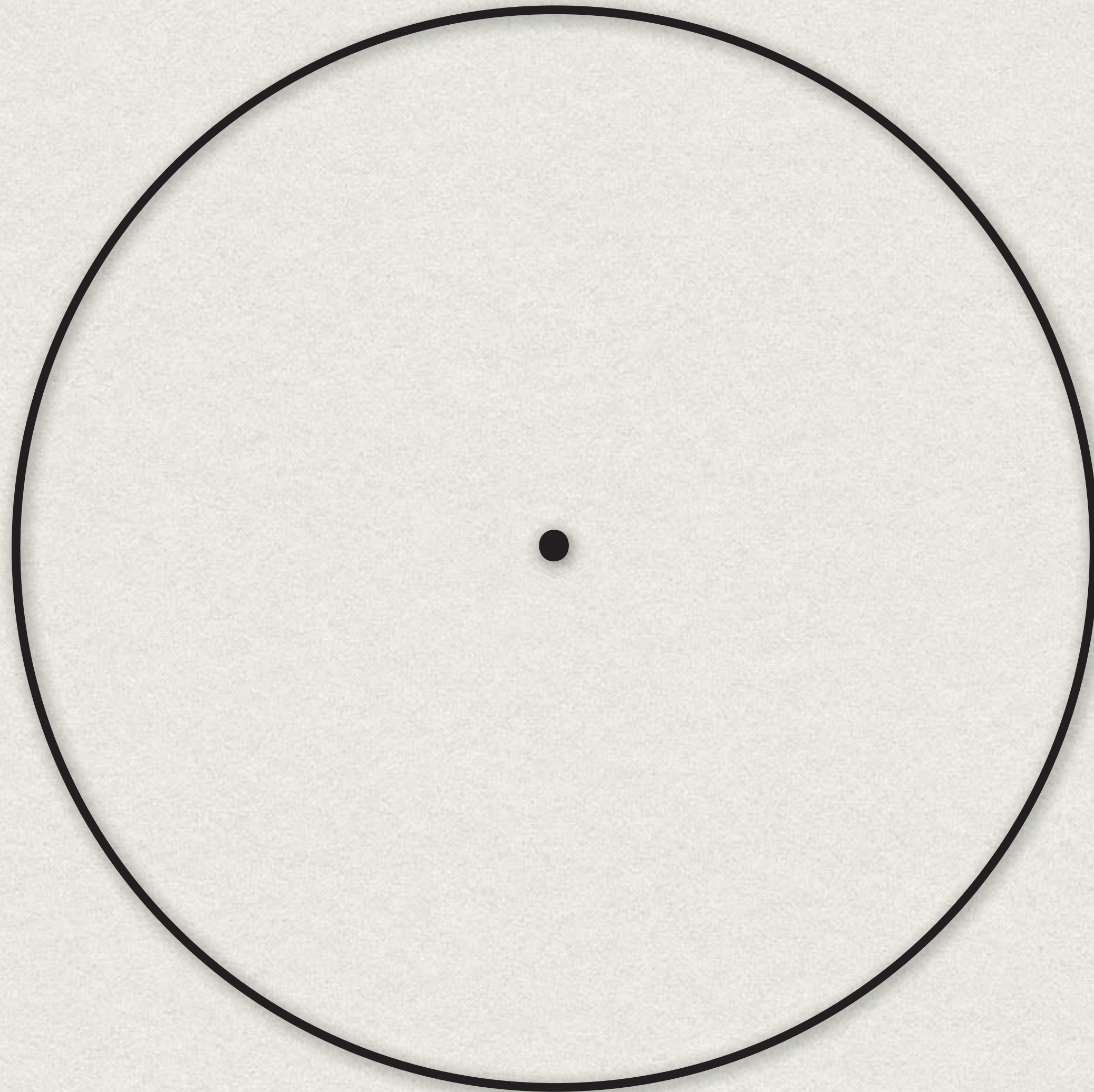
A. The Sun, as on our plane, is not even "Solar" fire. The Sun, we see, gives nothing of itself, because it is a reflection; a bundle of electro-magnetic forces, one of the countless milliards of "Knots of Fohat." Fohat is called the "Thread of primeval Light," the "Ball of thread" of Ariadne in this labyrinth of chaotic matter. This thread runs through the seven planes tying itself into knots. Every plane being septenary, there are thus forty-nine mystical and physical forces, larger knots forming stars, suns and systems, the smaller planets, and so on.

Q. In what respect is the Sun an illusion?

A. The electro-magnetic knot of our Sun is neither tangible nor dimensional, nor even

as molecular as the electricity we know. The Sun absorbs, "psychizes" and vampirizes its subjects within its system. Further than this it gives out nothing of itself. It is an absurdity, therefore, to say that the solar fires are being consumed and gradually extinguished. The Sun has but one distinct function; it gives the impulse of life to all that breathes and lives under its light. The sun is the throbbing heart of the system; each throb being an impulse. But this heart is invisible: no astronomer will ever see it. That which is concealed in this heart and that which we feel and see, its apparent flame and fires, to use a simile, are the nerves governing the muscles of the solar system, and nerves, moreover, outside of the body. This impulse is not mechanical but a purely spiritual, nervous impulse.

—Transactions of the Blavatsky Lodge:115-6



Within the sun, right at its very heart, is a sea of fire or heat, but not a sea of flame. Herein may lie a distinction that perhaps will convey no meaning to some. It is the centre of the sphere, and the point of fiercest internal burning, but has little relation to the flames or burning gases (whatever terms you care to use) that are generally understood to exist whenever the sun is considered. It is the point of fiercest incandescence, and the objective sphere of fire is but the manifestation of that internal combustion. This central heat radiates its warmth to all parts of the system by means of a triple channel, or through its "Rays of Approach" which in their totality express to us the idea of "the heat of the sun." -TCF:58-9

was formerly called the feast of the Passage of the Virgin (Deasobre, 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 legless ARUN, a personification of the dawn, or AURORA." (See Moore's Hindu Pantheon.)

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 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-

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."



1. The second planetary centre — the Hierarchy.
2. The activity of the second ray — love-wisdom.
3. The second initiation, which relates the solar plexus to the heart, humanity to the Hierarchy and the personality and the egoic rays to the second, which is ever basically in manifestation.
4. The second ray centre — the heart centre.
5. The second plane — the astral plane. This is the reflection of the second highest plane.
6. The second periodical vehicle — the soul.
7. The second divine aspect — love-wisdom.
8. The second type or grade of Messenger — Christ. Buddha.
9. The sustaining Life, the second or subjective Sun — heart of sun. -TCF:664

was formerly called the feast of the Passage of the Virgin (Deasobre, 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. 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 chariot drawn by a seven-headed horse, driven by the legless ARUN, a personification of the dawn, or AURORA." (See Moore's Hindu Pantheon.)

THE THREE SUNS (cont.)

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.

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.

was formerly called the feast of the Passage of the Virgin (Deasobre, 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 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 legless ARUN, a personification of the dawn, or AURORA." (See Moore's Hindu Pantheon.)

THE THREE SUNS (cont.)

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.

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.

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.

was formerly called the feast of the Passage of the Virgin (Deasobre, 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.)

THE THREE SUNS (cont.)

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.

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 MONAD

Will aspect	Electric fire	Flame	Spiritual Will
Love-wisdom	Solar fire	Light	Spiritual Love
Active Intelligence	Fire by friction	Heat	Spiritual Intelligence

THE EGO

Will	Electric fire	Atma	The spark The Jewel in the Lotus	Conscious Will
Love-wisdom	Solar fire	Buddhi	The rays The twelve-petalled lotus	Conscious Love
Active Intelligence	Fire by friction	Manas	Substance The permanent atoms	Conscious Activity

THE PERSONALITY

Will	Electric fire	Electric fire	Lower Mind	Thought
Love	Solar fire	Astral Body	Kama	Desire
Activity	Fire by friction	Physical Body	Prana	Activity

THE MONAD

Will aspect	Electric fire	Flame	Spiritual Will
Love-wisdom	Solar fire	Light	Spiritual Love
Active Intelligence	Fire by friction	Heat	Spiritual Intelligence

THE EGO

Will	Electric fire	Atma	The spark The Jewel in the Lotus	Conscious Will
Love-wisdom	Solar fire	Buddhi	The rays The twelve-petalled lotus	Conscious Love
Active Intelligence	Fire by friction	Manas	Substance The permanent atoms	Conscious Activity

was formerly called the feast of the Passage of the Virgin (Deasobre, 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. 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.)

THE THREE SUNS (cont.)

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.

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 MONAD

Will aspect	Electric fire		Flame	Spiritual Will
Love-wisdom	Solar fire		Light	Spiritual Love
Active Intelligence	Fire by friction		Heat	Spiritual Intelligence

THE EGO

Will	Electric fire	Atma	The spark The Jewel in the Lotus	Conscious Will
Love-wisdom	Solar fire	Buddhi	The rays The twelve-petalled lotus	Conscious Love
Active Intelligence	Fire by friction	Manas	Substance The permanent atoms	Conscious Activity

THE PERSONALITY

Will	Electric fire	Electric fire	Lower Mind	Thought
Love	Solar fire	Astral Body	Kama	Desire
Activity	Fire by friction	Physical Body	Prana	Activity

was formerly called the feast of the Passage of the Virgin (Deasobre, 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-



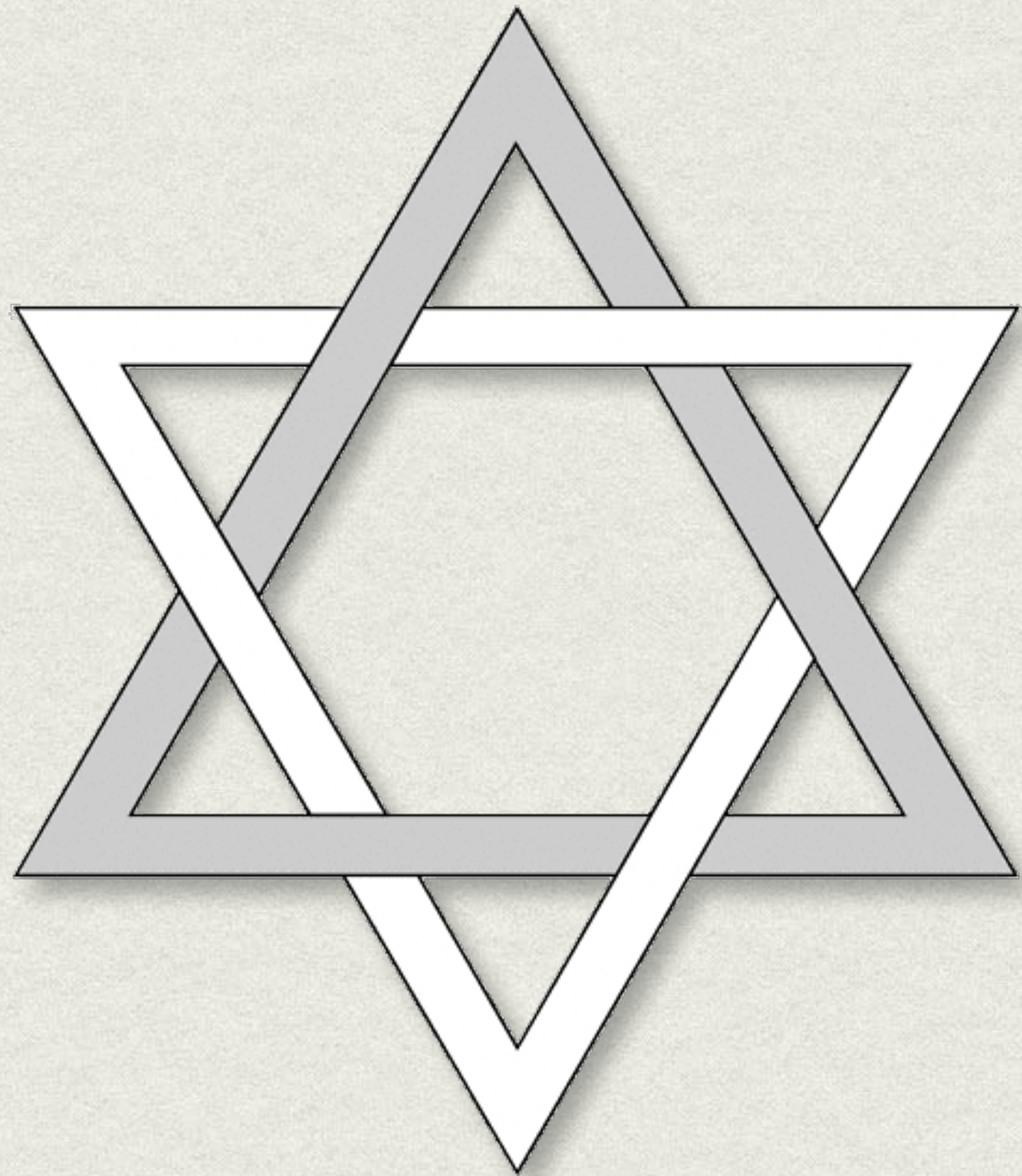
From Moore's Hindu Pantheon. SURYIA, THE REGENT OF THE SUN.

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

THE THREE SUNS (cont.)

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.

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.



In all manifestation, we have duality producing triplicity. Spirit meets and contacts matter; the result of that contact is the birth of the Son, or the Ego, the consciousness aspect. The egoic manifestation is therefore the middle aspect, the place of at-onement, and (after due evolutionary cycles) the place of balance, or of equilibrium.

...In considering the manifestation of the Ego, we are dealing with the point of central emphasis in man's threefold manifestation. We are concerning ourselves with that division of his nature which concerns the process of making him the perfect six-pointed star during the preliminary stage (the threefold personality and the threefold Triad

merged and blended and perfectly produced through the intermediate point the causal body) and which, when the physical body is eliminated, makes him the five-pointed star or perfected manasaputra.

To state the whole in terms of fire: The causal body is produced by means of the positive life, or fire, of the Spirit (electric fire) meeting the negative fire of matter, or "fire by friction"; this causes the blazing forth of solar fire. This central blaze inevitably in due course burns up the third fire, or absorbs its essence, and is itself eventually blended with the fire of Spirit and passes out of objective display. –Esoteric Psychology, v.1 p. 505-6

was formerly called the feast of the Passage of the Virgin (Deasobre, 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-

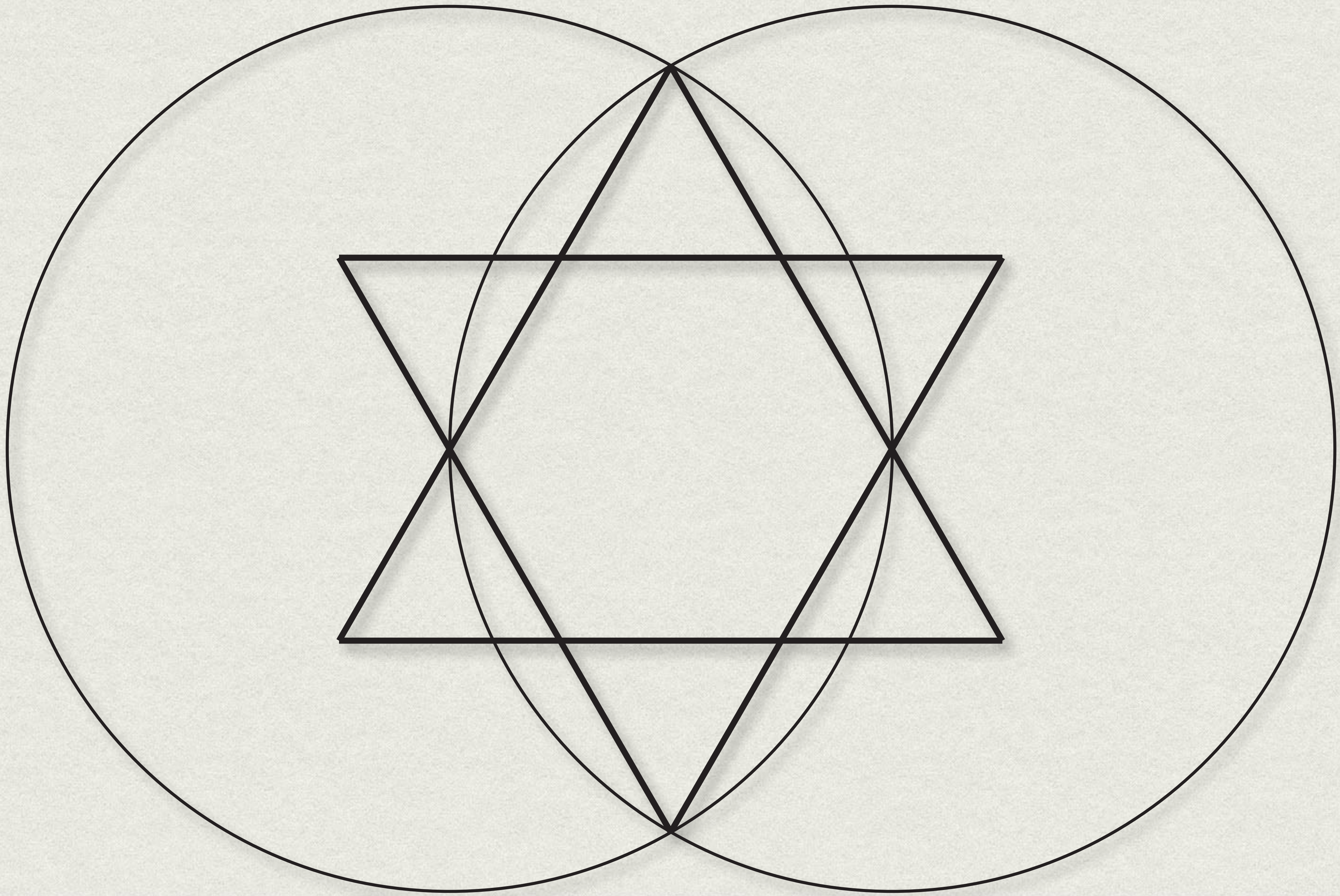


From Moore's Hindu Pantheon. SURYA, THE REGENT OF THE SUN. Moore describes this figure as follows: "The cast is nine inches in height, representing the glorious god of day holding the attributes of VISHNU, seated on a seven-headed serpent, his chariot drawn by a seven-headed horse, driven by the legs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

THE THREE SUNS (cont.)

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.

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.



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 Saïs: "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, Hermetists believed that there was a spiritual sun which ministered to the needs of the invisible and divine part of Nature—human and universal. Anent 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 Vrillic 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 ARJUN, a personification of the dawn, or AURORA." (See Moore's Hindu Pantheon.)



सूर्यः

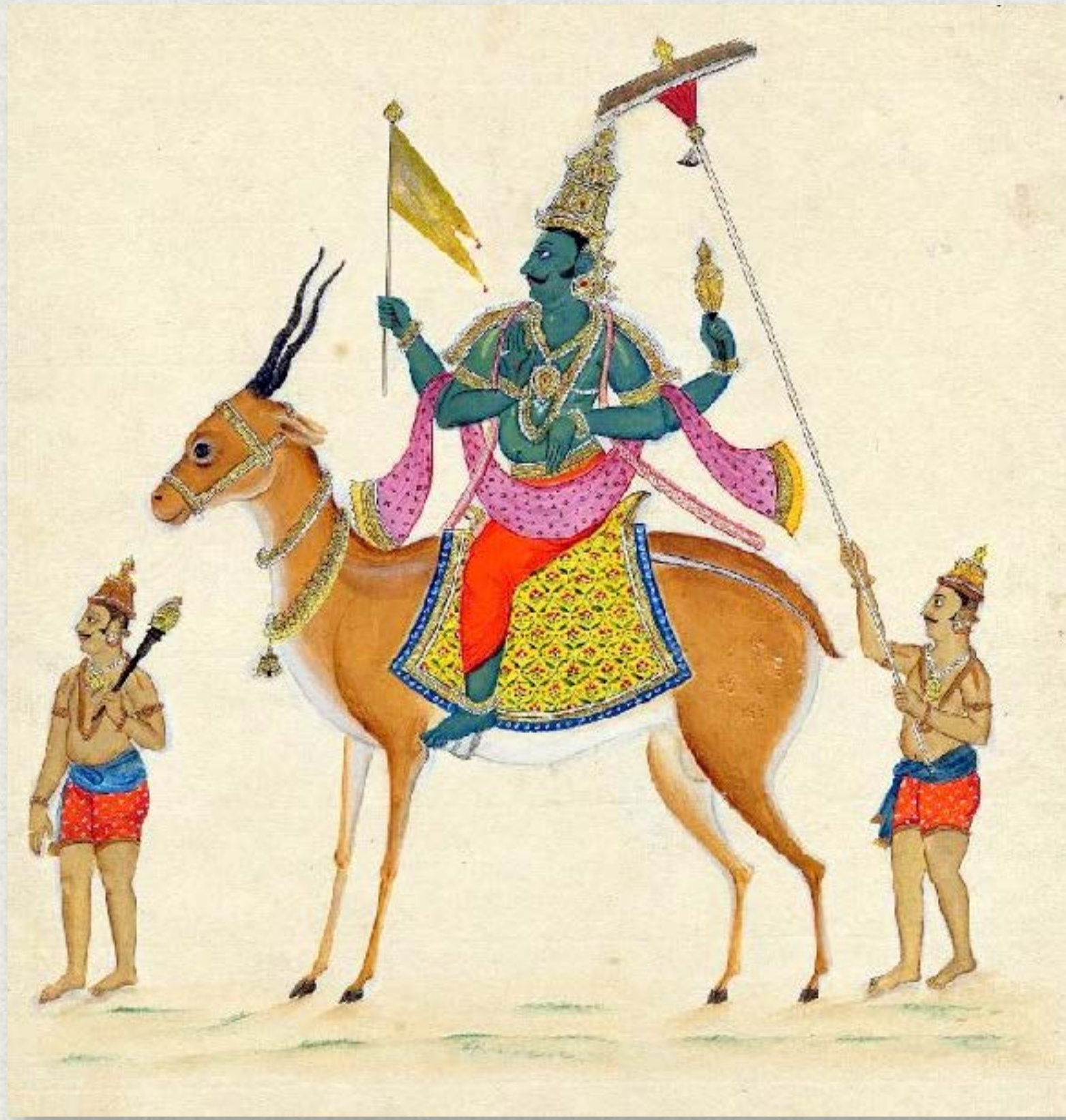
Surya, the Regent of the Sun

Moor 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 Moor's Hindu Pantheon.)





Agni



Vayu



Surya



"Himself only a reflection of the Central Spiritual Sun, Surya is the prototype of all those bodies that evolved after him. -SD1:100

Surya Tanjore School miniature painting, 1800's



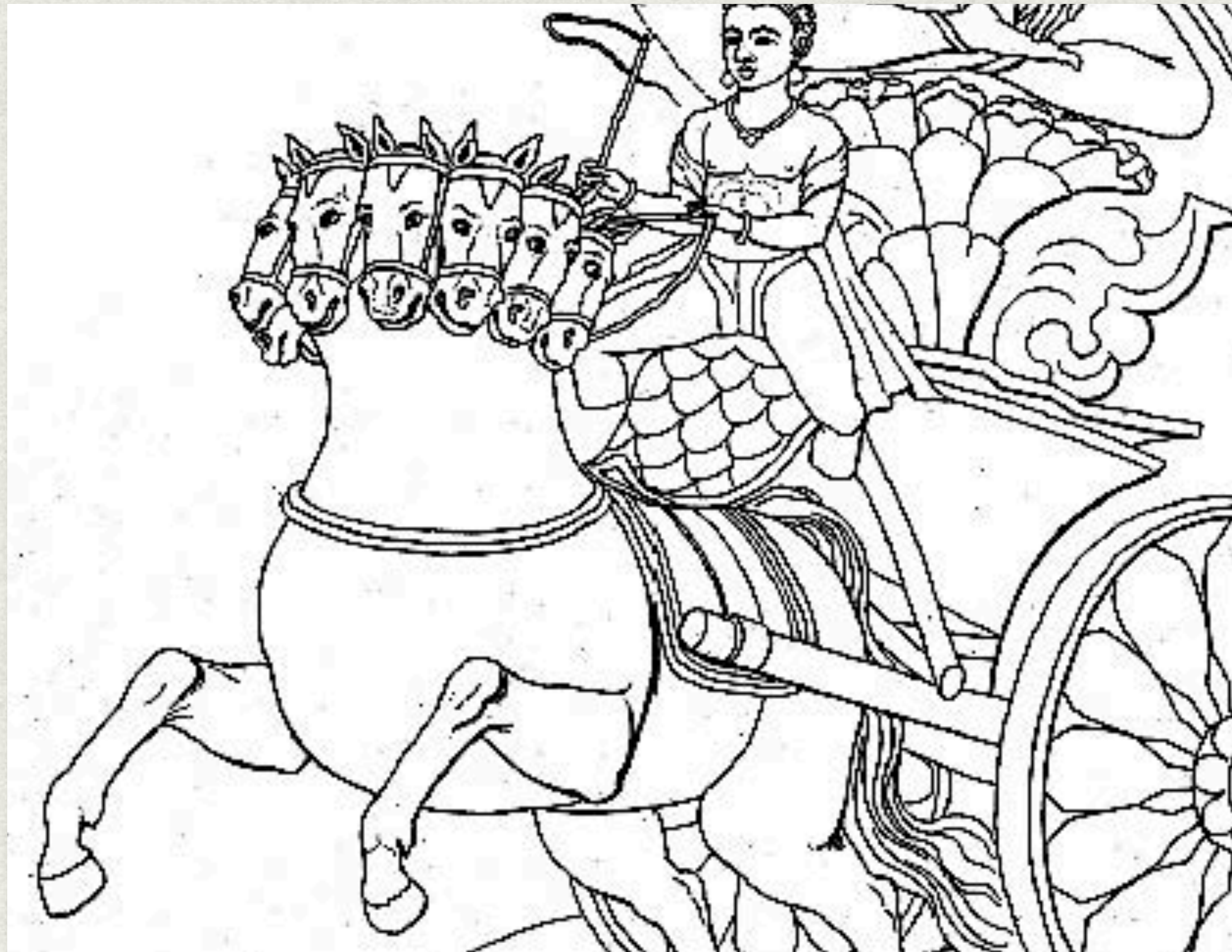
Moor describes this figure as follows: "The cast is nine inches in height, representing the glorious god of day-holding the attributes of VISHNU, seated on a seven-headed serpent; his car drawn by a seven-headed horse, driven by the legless ARUN, a personification of the dawn, or AURORA." (See Moor's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



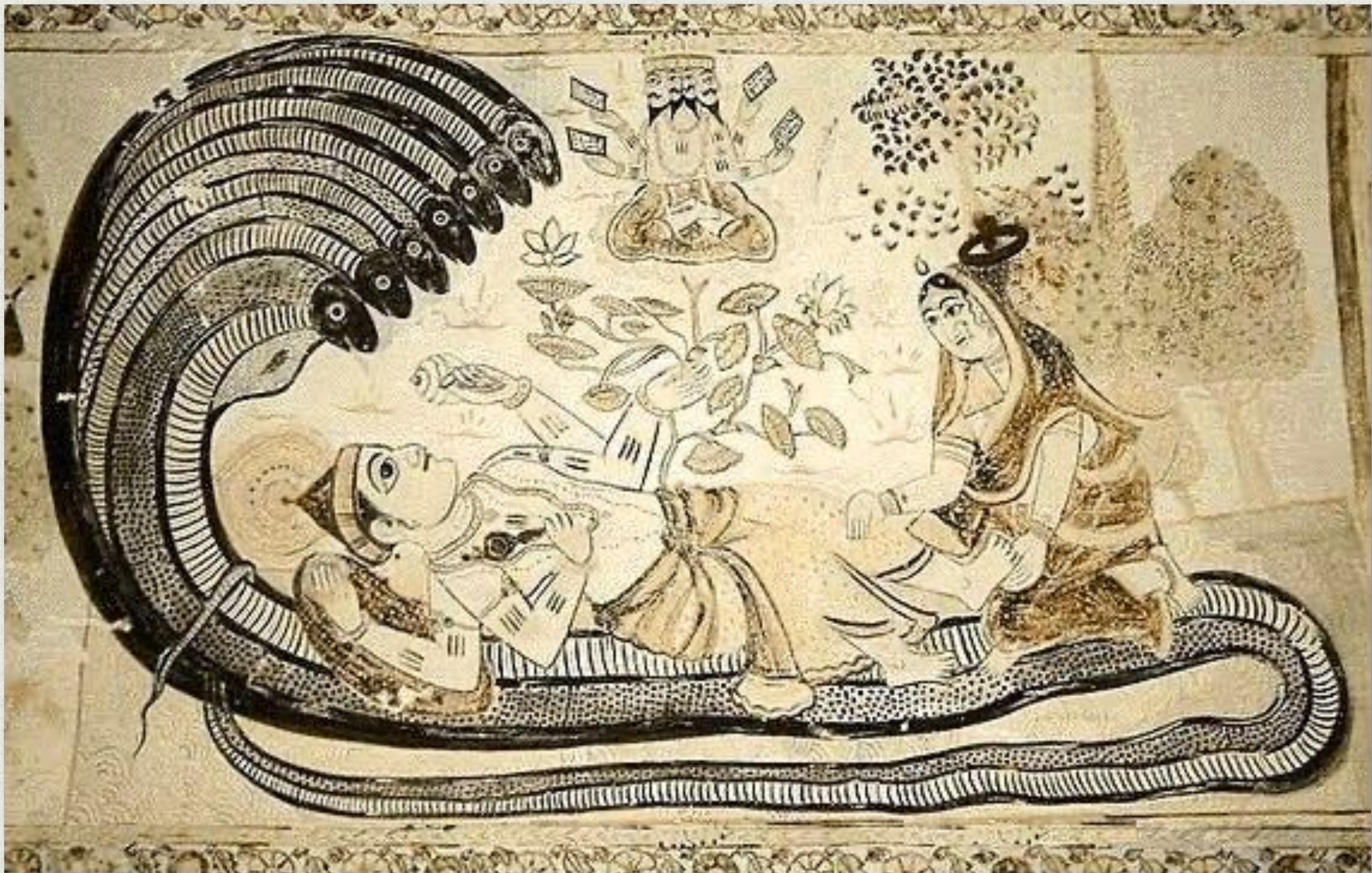
In India, Fohat is connected with Vishnu and Surya in the early character of the first God; for Vishnu is not a high god in the Rig Veda. The name Vishnu is from the root *vish*, "to pervade," and Fohat is called the "Pervader" and the Manufacturer, because he shapes the atoms from crude material. In the sacred texts of the Rig Veda, Vishnu, also, is "a manifestation of the Solar Energy," and he is described as striding through the Seven regions of the Universe in three steps, the Vedic God having little in common with the Vishnu of later times. Therefore the two [Surya and Vishnu] are identical in this particular feature, and one is the copy of the other. –SD1:112

Surya, frieze from the Netherland Museum





Moor 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 Moor's Hindu Pantheon.)



Sesha or Ananta, "the couch of Vishnu," is an allegorical abstraction, symbolizing infinite Time in Space, which contains the germ and throws off periodically the efflorescence of this germ, the manifested Universe. -SD1:77fn



The seven rays of Sūrya (the Sun) are made therein parallel to the Seven Worlds (of every planetary chain), to the seven rivers of heaven and earth, the former being the seven creative Hosts, and the latter the Seven men, or primitive human groups. The Seven ancient Rishis — the progenitors of all that lives and breathes on earth — are the seven friends of Agni, his seven “horses,” or seven “Heads.” –SD2:605

was formerly called the feast of the Passage of the Virgin (Deasobre, 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 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, archangels, and other celestial creatures, declared that they resembled small suns, being centers of radiant energy surrounded by streamers of Vrillic 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-

THE CELESTIAL INHABITANTS OF THE SUN

The Rosicrucians and the Illuminati, describing the angels, archangels, and other celestial creatures, declared that they resembled small suns, being centers of radiant energy surrounded by streamers of Vrillic 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 super-physical 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-

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 nor 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.



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 VISHVU, 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.)

was formerly called the feast of the Passage of the Virgin (Deasobre, 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, archangels, and other celestial creatures, declared that they resembled small suns, being centers of radiant energy surrounded by streamers of Vrillic 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-

THE CELESTIAL INHABITANTS OF THE SUN

The Rosicrucians and the Illuminati, describing the angels, archangels, and other celestial creatures, declared that they resembled small suns, being centers of radiant energy surrounded by streamers of Vrillic 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 super-physical 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-

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 nor 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.

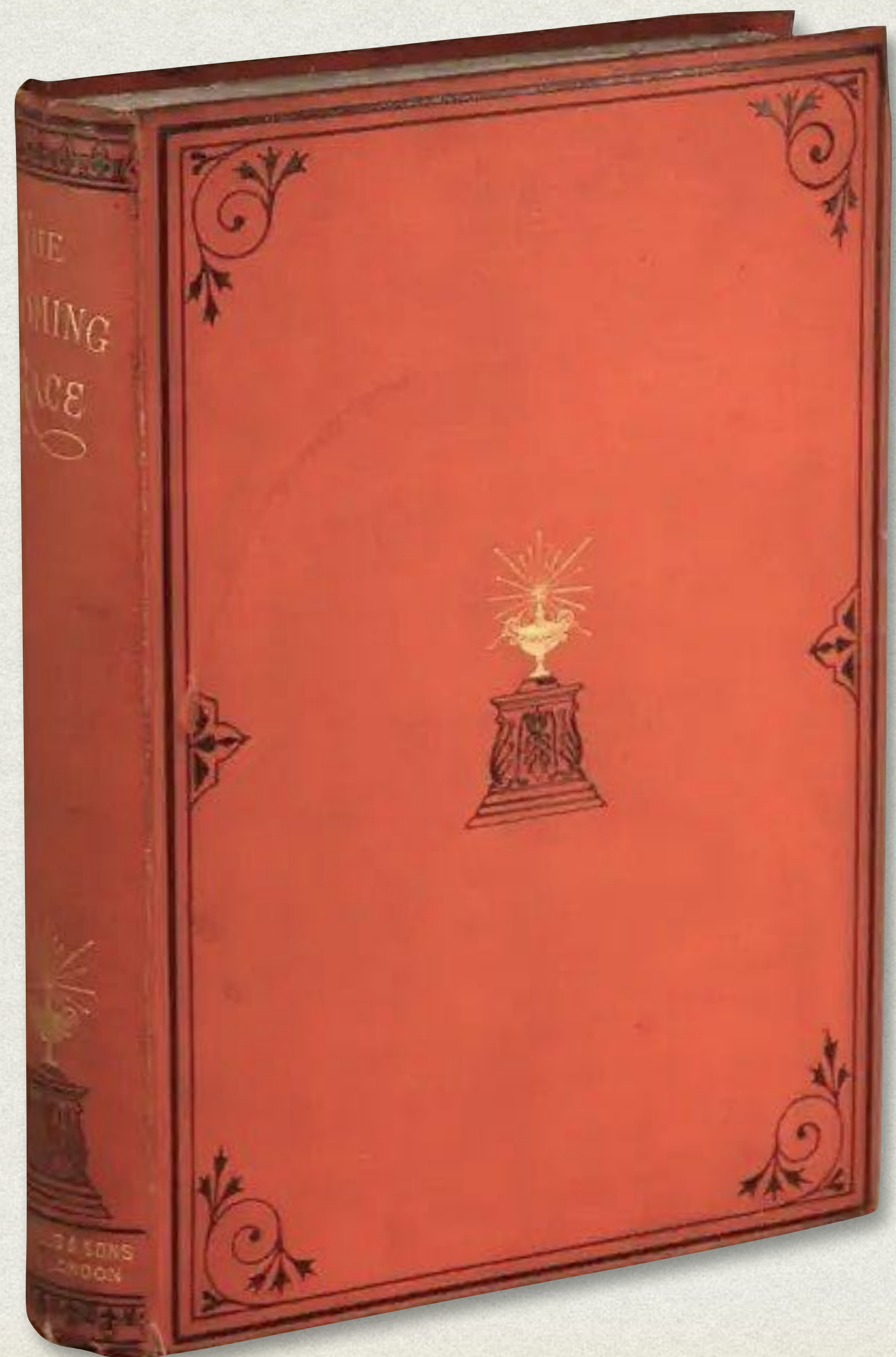


From Moore's Hindu Pantheon. SURYA, THE REGENT OF THE SUN. Moore describes this figure as follows: "The cast is nine inches in height, representing the glorious god of day holding the attributes of VISHNU, seated on a seven-headed serpent, his car drawn by a seven-headed horse, driven by the legless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

THE SECRET DOCTRINE
OF
THE ROSICRUCIANS

By "MAGUS INCOGNITO"





THE KING
AGE

G & SONS
LONDON



John Keely

If the question is asked why Mr. Keely was not allowed to pass a certain limit, the answer is easy; because that which he has unconsciously discovered, is the terrible sidereal Force, known to, and named by the Atlanteans *mash-mak*, and by the Aryan Rishis in their *Ashtar Vidya* by a name that we do not like to give. It is the *vril* of Bulwer Lytton's "Coming Race," and of the coming races of our mankind. The name *vril* may be a fiction; the Force itself is a fact doubted as little in India as the existence of their Rishis, since it is mentioned in all the secret works.

It is this vibratory Force, which, when aimed at an army from an *Agni Rath* fixed on a flying vessel, a balloon, according to the instructions found in *Ashtar Vidya*, that reduced to ashes 100,000 men and elephants, as easily as it would a dead rat. It is allegorised in the *Vishnu Purâna*, in the *Râmâyana* and other works, in the fable about the sage *Kapila* whose glance made a mountain of ashes of *King Sagara's* 60,000 sons," and which is explained in the esoteric works, and referred to as the *Kapilaksha* — "Kapila's Eye." -SD1:563

was formerly called the feast of the Passage of the Virgin (Deasobre, 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 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, archangels, and other celestial creatures, declared that they resembled small suns, being centers of radiant energy surrounded by streamers of Vrillic 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-

THE CELESTIAL INHABITANTS OF THE SUN

The Rosicrucians and the Illuminati, describing the angels, archangels, and other celestial creatures, declared that they resembled small suns, being centers of radiant energy surrounded by streamers of Vrillic 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 super-physical 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-

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 nor 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.



From Moore's Hindu Pantheon. SURRYA, 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 VISHVU, seated on a seven-headed serpent, his car drawn by a seven-headed horse, driven by the goddess ARUN, a personification of the dawn, or AURORA." (See Moore's Hindu Pantheon.)



was formerly called the feast of the Passage of the Virgin (Deasobre, 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 Vrilic 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-

THE CELESTIAL INHABITANTS OF THE SUN

The Rosicrucians and the Illuminati, describing the angels, archangels, and other celestial creatures, declared that they resembled small suns, being centers of radiant energy surrounded by streamers of Vrilic 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 super-physical 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-

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 nor 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.



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 VISHVU, seated on a seven-headed serpent, his chariot drawn by a seven-headed horse, driven by the legs of ARUN, a personification of the dawn, or AURORA." (See Moore's Hindu Pantheon.)



was formerly called the feast of the Passage of the Virgin (Deasobre, 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, archangels, and other celestial creatures, declared that they resembled small suns, being centers of radiant energy surrounded by streamers of Vrilic 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-

THE CELESTIAL INHABITANTS OF THE SUN

The Rosicrucians and the Illuminati, describing the angels, archangels, and other celestial creatures, declared that they resembled small suns, being centers of radiant energy surrounded by streamers of Vrilic 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 super-physical 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-

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 nor 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.



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 VISHVU, 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.)

sophical concept regarded the sun as a parent and the planets as embryos still connected to the solar body by means of ethereal umbilical cords which served as channels to convey life and nourishment to the planets.

Some secret orders have taught that the sun was inhabited by a race of creatures with bodies composed of a radiant, spiritual ether not unlike in its constituency the actual glowing ball of the sun itself. The solar heat had no harmful effect upon them, because their organisms were sufficiently refined and sensitized to harmonize with the sun's tremendous vibratory rate. These creatures resemble miniature suns, being a little larger than a dinner plate in size, although some of the more powerful are considerably larger. Their color is the golden white light of the sun, and from them emanate four streamers of Vril. These streamers are often of great length and are in constant motion. A peculiar palpitation is to be noted throughout the structure of the globe and is communicated in the form of ripples to the emanating streamers. The greatest and most luminous of these spheres is the Archangel Michael; and the entire order of solar life, which resemble him and dwell upon the sun, are called by modern Christians "the archangels" or "the spirits of the light."

THE SUN IN ALCHEMICAL SYMBOLOLOGY

Gold is the metal of the sun and has been considered by many as crystallized sunlight. When gold is mentioned in alchemical tracts, it may be either the metal itself or the celestial orb which is the source, or spirit, of gold. Sulphur because of its fiery nature was also associated with the sun.

As gold was the symbol of spirit and the base metals represented man's lower nature, certain alchemists were called "miners" and were pictured with picks and shovels digging into the earth in search of the precious metal—those finer traits of character buried in the earthness of materiality and ignorance. The diamond concealed in the heart of the black carbon illustrated the same principle. The Illuminati used a pearl hidden in the shell of an oyster at the bottom of the sea to signify spiritual powers. Thus the seeker after truth became a pearl-fisher; he descended into the sea of material illusion in search of understanding, termed by the initiates "the Pearl of Great Price."

When the alchemists stated that every animate and inanimate thing in the universe contained the seeds of gold, they meant that even the grains of sand possessed a spiritual nature, for gold was the spirit of all things. Concerning these seeds of spiritual gold the following Rosicrucian axiom is significant: "A seed is useless and impotent unless it is put in its appropriate matrix." Franz Hartmann comments on this axiom with these illuminating words: "A soul cannot develop and progress without an appropriate body, because it is the physical body that furnishes the material for its development." (See *In the Promises of the Temple of Wisdom*.)

The purpose of alchemy was not to make something out of nothing but rather to fertilize and nurture the seed which was already present. Its processes did not actually create gold but rather made the ever-present seed of gold grow and flourish. Everything which exists has a spirit—the seed of Divinity within itself—and regeneration is not the process of attempting to place something where it previously had not existed. Regeneration actually means the unfolding of the omnipresent Divinity in man, that this Divinity may shine forth as a sun and illumine all with whom it comes in contact.

THE MIDNIGHT SUN

Apuleius said when describing his initiation (*side note*): "At midnight I saw the sun shining with a splendid light." The midnight sun was also part of the mystery of alchemy. It symbolized the spirit in man shining through the darkness of his human organism. It also referred to the spiritual sun in the solar system, which the mystic could see as well at midnight as at high noon, the material earth being powerless to obstruct the rays of this Divine orb. The mysterious light which illuminated the temples of the Egyptian Mysteries during the nocturnal hours were said by some to be reflections of the spiritual sun gathered by the magical powers of the priests. The weird light seen ten miles below the surface of the earth by I-AM-THE-MAN in that remarkable Masonic allegory *Eubrypha* (*Aphrodite* spelt backward) may well refer to the mysterious midnight sun of the ancient rites.

Primitive conceptions concerning the warfare between the principles of Good and Evil were often based upon the alternations of day and night. During the Middle Ages, the practices of black magic were confined to the nocturnal hours; and those who served the Spirit of Evil were called black magicians, while those who served the Spirit of Good were called white magicians. Black and white were

associated respectively with night and day, and the endless conflict of light and shadow is alluded to many times in the mythologies of various peoples.

The Egyptian Demon, Typhon, was symbolized as part crocodile and part hog because these animals are gross and earthy in both appearance and temperament. Since the world began, living things have frayed the darkness; those few creatures who use it as a shield for their maneuvers were usually connected with the Spirit of Evil. Consequently cats, bats, toads, and owls are associated with witchcraft. In certain parts of Europe it is still believed that at night black magicians assume the bodies of wolves and roam around destroying. From this notion originated the stories of the werewolves. Serpents, because they lived in the earth, were associated with the Spirit of Darkness. As the battle between Good and Evil centers around the use of the generative forces of Nature, winged serpents represent the regeneration of the animal nature of man or those Great Ones in whom this regeneration is complete. Among the Egyptians the sun's rays are often shown ending in human hands. Masons will find a connection between these hands and the well-known *Prize of the Lion* which raises all things to life with its grip.



From Manly P. Hall's *Initiation*.

THE SOLAR FACE

The course of the sun in the sky shows the face of a lion's mane. This is a subtle reminder of the fact that at one time the sun was called the *Colossal Lion*.

SOLAR COLORS

The theory so long held of three primary and four secondary colors is purely esoteric, for since the earliest periods it has been known that there are seven, and not three, primary colors, the human eye being capable of estimating only three of them. Thus, although green can be made by combining blue and yellow, there is also a true or primary green which is not a compound. This can be proved by breaking up the spectrum with a prism. Helmholtz found that the so-called secondary colors of the spectrum could not be broken up into their supposed primary colors. Thus the orange of the spectrum, if passed through a second prism, does not break up into red and yellow but remains orange.

Consciousness, intelligence, and force are fittingly symbolized by the colors blue, yellow, and red. The therapeutic effects of the colors, moreover, are in harmony with this concept, for blue is a fine, soothing, electrical color; yellow, a vitalizing and refining color; and red, an agitating and heat-giving color. It has also been demonstrated that minerals and plants affect the human constitution according to their colors. Thus a yellow flower generally yields a medicine that affects the constitution in a manner similar to yellow light or the musical tone *si*. An orange flower will influence in a manner similar to orange light and, being one of the so-called secondary colors, corresponds either to the tone *re* or to the chord of *do* and *re*.

The ancients conceived the spirit of man to correspond with the color blue, the mind with yellow, and the body with red. Heaven is therefore blue, earth yellow, and hell—or the underworld—red. The fiery condition of the inferno merely symbolizes the nature of the sphere or plane of force of which it is composed. In the Greek Mysteries the irrational sphere was always considered as red, for it represented that condition in which the consciousness is enslaved by the lusts and passions of the lower nature. In India certain of the gods—usually attributes of Vishnu—are depicted with blue skin to signify their divine and supermundane constitution. According to esoteric philosophy, blue is the true and sacred color of the sun. The apparent orange-yellow shade of this orb is the result of its rays being immersed in the substances of the illusory world.

In the original symbolism of the Christian Church, colors were of first importance and their use was regulated according to carefully prepared rules. Since the Middle Ages, however, the carelessness with which colors have been employed has resulted in the loss of their deeper emblematic meanings. In its primary aspect, white or silver signified life, purity, innocence, joy, and light; red, the suffering and death of Christ and His saints, and also divine love, blood, and warfare or suffering; blue, the heavenly sphere and the states of godliness and contemplation; yellow or gold, gloom, fruitfulness, and goodness; green, fecundity, youthfulness, and prosperity; violet, humility, deep affection, and sorrow; black, death, destruction, and humiliation. In early church art the colors of robes and ornaments also revealed whether a saint had been martyred, as well as the character of the work that he had done to deserve canonization.

In addition to the colors of the spectrum there are a vast number of vibratory color waves, some too low and others too high to be registered by the human optical apparatus. It is appalling to contemplate man's colossal ignorance concerning these vistas of abstract space. As in the past man explored unknown continents, so in the future, armed with curious implements fashioned for the purpose, he will explore these little-known fastnesses of light, color, sound, and consciousness.

One philosophical concept regarded the sun as a parent and the planets as embryos still connected to the solar body by means of ethereal umbilical cords which served as channels to convey life and nourishment to the planets.

Some secret orders have taught that the sun was inhabited by a race of creatures with bodies composed of a radiant, spiritual ether not unlike in its constituency the actual glowing ball of the sun itself. The solar heat had no harmful effect upon them, because their organisms were sufficiently refined and sensitized to harmonize with the sun's tremendous vibratory rate. These

creatures resemble miniature suns, being a little larger than a dinner plate in size, although some of the more powerful are considerably larger. Their color is the golden white light of the sun, and from them emanate four streamers of Vril. These streamers are often of great length and are in constant motion. A peculiar palpitation is to be noted throughout the structure of the globe and is communicated in the form of ripples to the emanating streamers. The greatest and most luminous of these spheres is the Archangel Michael; and the entire order of solar life, which resemble him and dwell upon the sun, are called by modern Christians "the archangels" or "the spirits of the light."

sophical concept regarded the sun as a parent and the planets as embryos still connected to the solar body by means of ethereal umbilical cords which served as channels to convey life and nourishment to the planets.

Some secret orders have taught that the sun was inhabited by a race of creatures with bodies composed of a radiant, spiritual ether not unlike in its constituency the actual glowing ball of the sun itself. The solar heat had no harmful effect upon them, because their organisms were sufficiently refined and sensitized to harmonize with the sun's tremendous vibratory rate. These creatures resemble miniature suns, being a little larger than a dinner plate in size, although some of the more powerful are considerably larger. Their color is the golden white light of the sun, and from them emanate four streamers of Vril. These streamers are often of great length and are in constant motion. A peculiar palpitation is to be noted throughout the structure of the globe and is communicated in the form of ripples to the emanating streamers. The greatest and most luminous of these spheres is the Archangel Michael; and the entire order of solar life, which resemble him and dwell upon the sun, are called by modern Christians "the archangels" or "the spirits of the light."

THE SUN IN ALCHEMICAL SYMBOLOLOGY

Gold is the metal of the sun and has been considered by many as crystallized sunlight. When gold is mentioned in alchemical tracts, it may be either the metal itself or the celestial orb which is the source, or spirit, of gold. Sulphur because of its fiery nature was also associated with the sun.

As gold was the symbol of spirit and the base metals represented man's lower nature, certain alchemists were called "miners" and were pictured with picks and shovels digging into the earth in search of the precious metal—those finer traits of character buried in the earthness of materiality and ignorance. The diamond concealed in the heart of the black carbon illustrated the same principle. The Illuminati used a pearl hidden in the shell of an oyster at the bottom of the sea to signify spiritual powers. Thus the seeker after truth became a pearl-fisher; he descended into the sea of material illusion in search of understanding, termed by the initiates "the Pearl of Great Price."

When the alchemists stated that every animate and inanimate thing in the universe contained the seeds of gold, they meant that even the grains of sand possessed a spiritual nature, for gold was the spirit of all things. Concerning these seeds of spiritual gold the following Rosicrucian axiom is significant: "A seed is useless and impotent unless it is put in its appropriate matrix." Franz Hartmann comments on this axiom with these illuminating words: "A soul cannot develop and progress without an appropriate body, because it is the physical body that furnishes the material for its development." (See *In the Promises of the Temple of Wisdom*.)

The purpose of alchemy was not to make something out of nothing but rather to fertilize and nurture the seed which was already present. Its processes did not actually create gold but rather made the ever-present seed of gold grow and flourish. Everything which exists has a spirit—the seed of Divinity within itself—and regeneration is not the process of attempting to place something where it previously had not existed. Regeneration actually means the unfolding of the omnipresent Divinity in man, that this Divinity may shine forth as a sun and illumine all with whom it comes in contact.

THE MIDNIGHT SUN

Apuleius said when describing his initiation (*side note*): "At midnight I saw the sun shining with a splendid light." The midnight sun was also part of the mystery of alchemy. It symbolized the spirit in man shining through the darkness of his human organism. It also referred to the *spiritual sun* in the solar system, which the mystic could see as well at midnight as at high noon, the material earth being powerless to obstruct the rays of this Divine orb. The mysterious light which illuminated the temples of the Egyptian Mysteries during the nocturnal hours were said by some to be reflections of the *spiritual sun* gathered by the magical powers of the priests. The weird light seen ten miles below the surface of the earth by I-AM-THE-MAN in that remarkable Masonic allegory *Eubrypha* (*Aphrodite* spelt backward) may well refer to the mysterious midnight sun of the ancient rites.

Primitive conceptions concerning the warfare between the principles of Good and Evil were often based upon the alternations of day and night. During the Middle Ages, the practices of black magic were confined to the nocturnal hours; and those who served the Spirit of Evil were called black magicians, while those who served the Spirit of Good were called white magicians. Black and white were

associated respectively with night and day, and the endless conflict of light and shadow is alluded to many times in the mythologies of various peoples.

The Egyptian Demon, Typhon, was symbolized as part crocodile and part hog because these animals are gross and earthy in both appearance and temperament. Since the world began, living things have frayed the darkness; those few creatures who use it as a shield for their maneuvers were usually connected with the Spirit of Evil. Consequently cats, bats, toads, and owls are associated with witchcraft. In certain parts of Europe it is still believed that at night black magicians assume the bodies of wolves and roam around destroying. From this notion originated the stories of the werewolves. Serpents, because they lived in the earth, were associated with the Spirit of Darkness. As the battle between Good and Evil centers around the use of the generative forces of Nature, winged serpents represent the regeneration of the animal nature of man or those Great Ones in whom this regeneration is complete. Among the Egyptians the sun's rays are often shown ending in human hands. Masons will find a connection between these hands and the well-known *Prize of the Lion* which raises all things to life with its grip.



From Manly P. Hall's *Initiation*.

THE SOLAR FACE

The essence of the sun is love, shown in the form of a face. It is a subtle reminder of the fact that at one time the sun was a face that placed the life of man.

SOLAR COLORS

The theory so long held of three primary and four secondary colors is purely esoteric, for since the earliest periods it has been known that there are seven, and not three, primary colors, the human eye being capable of estimating only three of them. Thus, although green can be made by combining blue and yellow, there is also a true or primary green which is not a compound. This can be proved by breaking up the spectrum with a prism. Helmholtz found that the so-called secondary colors of the spectrum could not be broken up into their supposed primary colors. Thus the orange of the spectrum, if passed through a second prism, does not break up into red and yellow but remains orange.

Consciousness, intelligence, and force are fittingly symbolized by the colors blue, yellow, and red. The therapeutic effects of the colors, moreover, are in harmony with this concept, for blue is a fine, soothing, electrical color; yellow, a vitalizing and refining color; and red, an agitating and heat-giving color. It has also been demonstrated that minerals and plants affect the human constitution according to their colors. Thus a yellow flower generally yields a medicine that affects the constitution in a manner similar to yellow light or the musical tone *mi*. An orange flower will influence in a manner similar to orange light and, being one of the so-called secondary colors, corresponds either to the tone *re* or to the chord of *do* and *mi*.

The ancients conceived the spirit of man to correspond with the color blue, the mind with yellow, and the body with red. Heaven is therefore blue, earth yellow, and hell—or the underworld—red. The fiery condition of the inferno merely symbolizes the nature of the sphere or plane of force of which it is composed. In the Greek Mysteries the irrational sphere was always considered as red, for it represented that condition in which the consciousness is enslaved by the lusts and passions of the lower nature. In India certain of the gods—usually attributes of Vishnu—are depicted with blue skin to signify their divine and supermundane constitution. According to esoteric philosophy, blue is the true and sacred color of the sun. The apparent orange-yellow shade of this orb is the result of its rays being immersed in the substances of the illusory world.

In the original symbolism of the Christian Church, colors were of first importance and their use was regulated according to carefully prepared rules. Since the Middle Ages, however, the carelessness with which colors have been employed has resulted in the loss of their deeper emblematic meanings. In its primary aspect, white or silver signified life, purity, innocence, joy, and light; red, the suffering and death of Christ and His saints, and also divine love, blood, and warfare or suffering; blue, the heavenly sphere and the states of godliness and contemplation; yellow or gold, gloom, fruitfulness, and goodness; green, fecundity, youthfulness, and prosperity; violet, humility, deep affection, and sorrow; black, death, destruction, and humiliation. In early church art the colors of robes and ornaments also revealed whether a saint had been martyred, as well as the character of the work that he had done to deserve canonization.

In addition to the colors of the spectrum there are a vast number of vibratory color waves, some too low and others too high to be registered by the human optical apparatus. It is appalling to contemplate man's colossal ignorance concerning these vistas of abstract space. As in the past man explored unknown continents, so in the future, armed with curious implements fashioned for the purpose, he will explore these little-known fastnesses of light, color, sound, and consciousness.

THE CELESTIAL INHABITANTS OF THE SUN

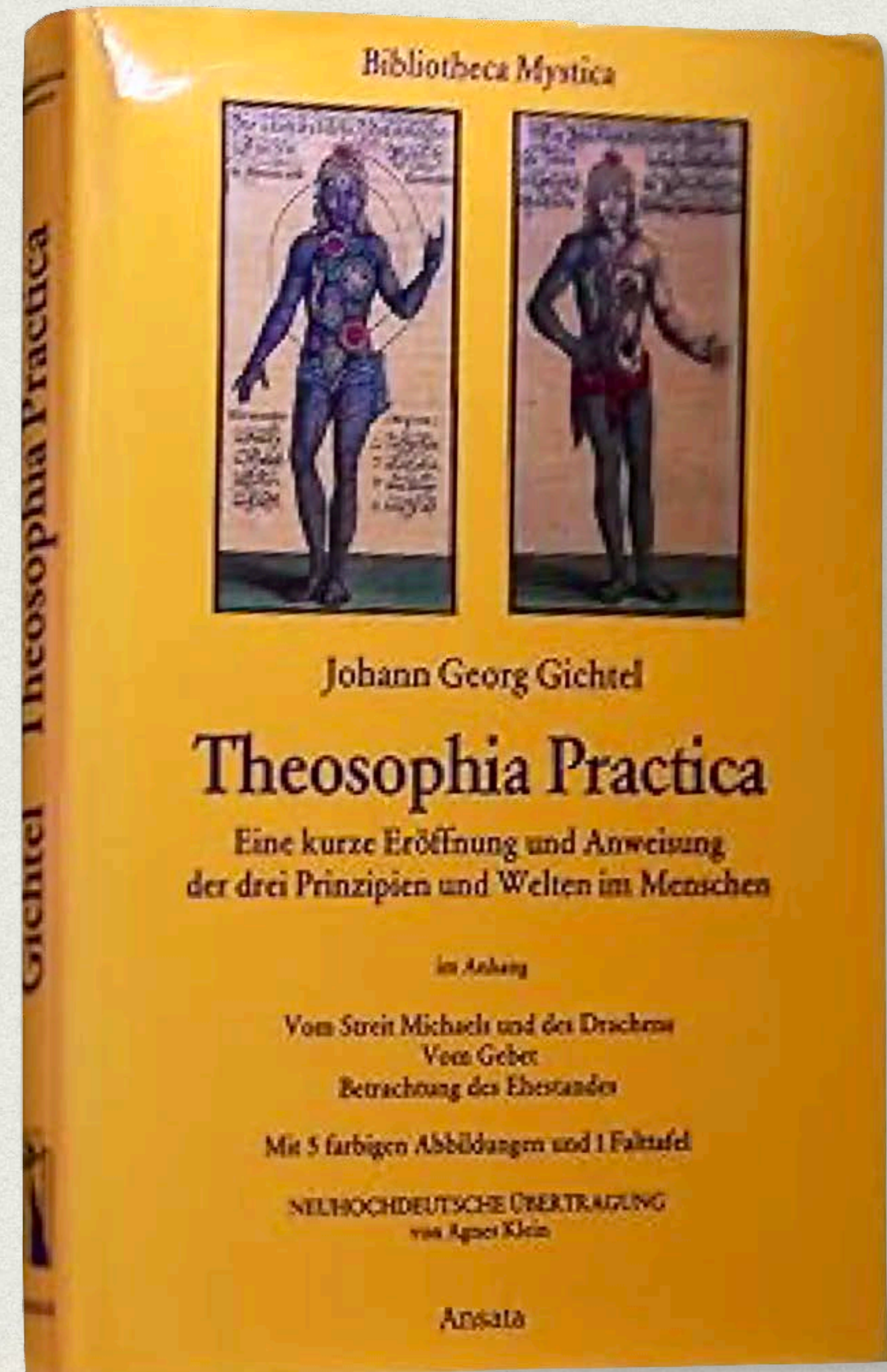
One philosophical concept regarded the sun as a parent and the planets as embryos still connected to the solar body by means of ethereal umbilical cords which served as channels to convey life and nourishment to the planets.

Some secret orders have taught that the sun was inhabited by a race of creatures with bodies composed of a radiant, spiritual ether not unlike in its constituency the actual glowing ball of the sun itself. The solar heat had no harmful effect upon them, because their organisms were sufficiently refined and sensitized to harmonize with the sun's tremendous vibratory rate. These

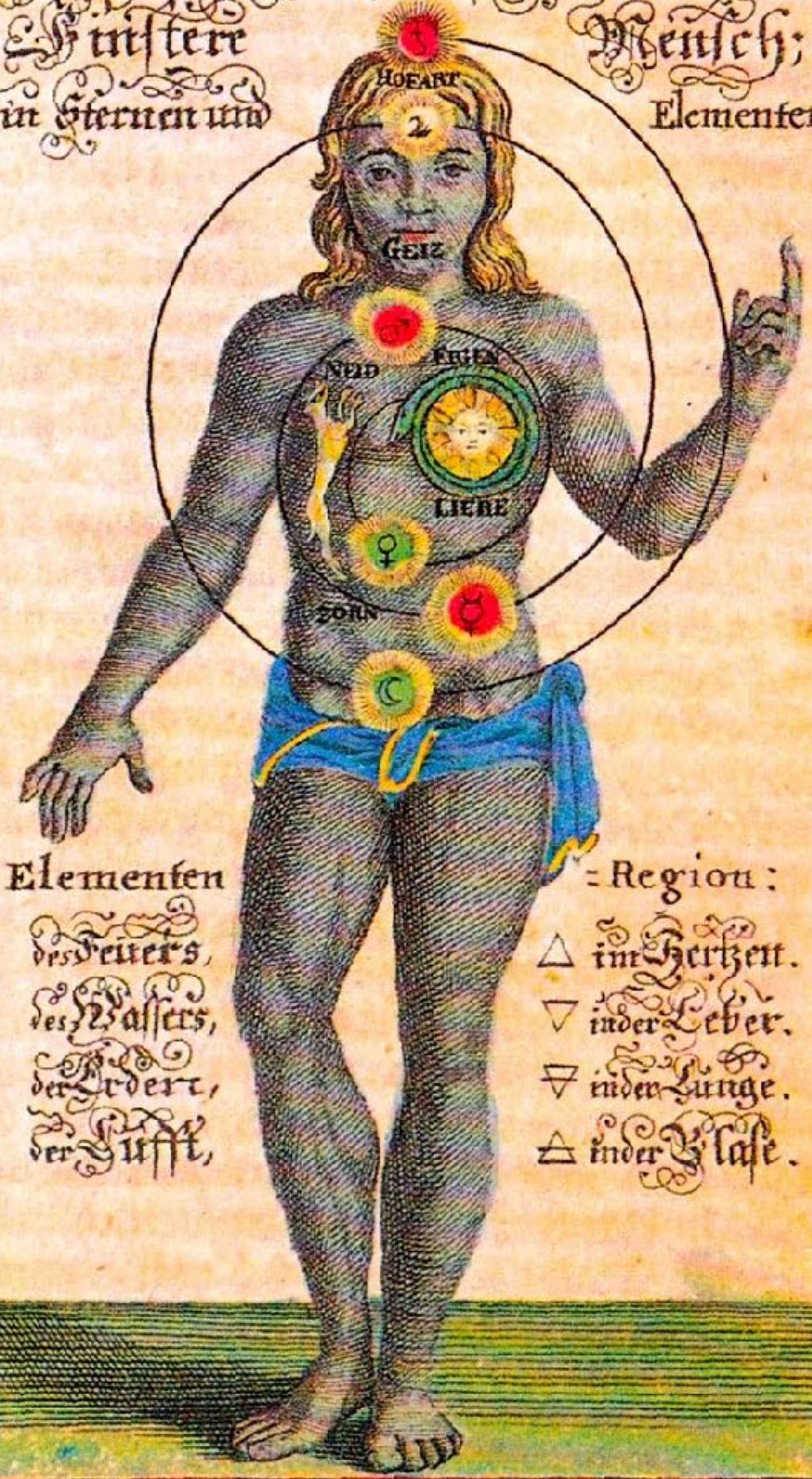
creatures resemble miniature suns, being a little larger than a dinner plate in size, although some of the more powerful are considerably larger. Their color is the golden white light of the sun, and from them emanate four streamers of Vril. These streamers are often of great length and are in constant motion. A peculiar palpitation is to be noted throughout the structure of the globe and is communicated in the form of ripples to the emanating streamers. The greatest and most luminous of these spheres is the Archangel Michael; and the entire order of solar life, which resemble him and dwell upon the sun, are called by modern Christians "the archangels" or "the spirits of the light."



Johann Georg Gichtel



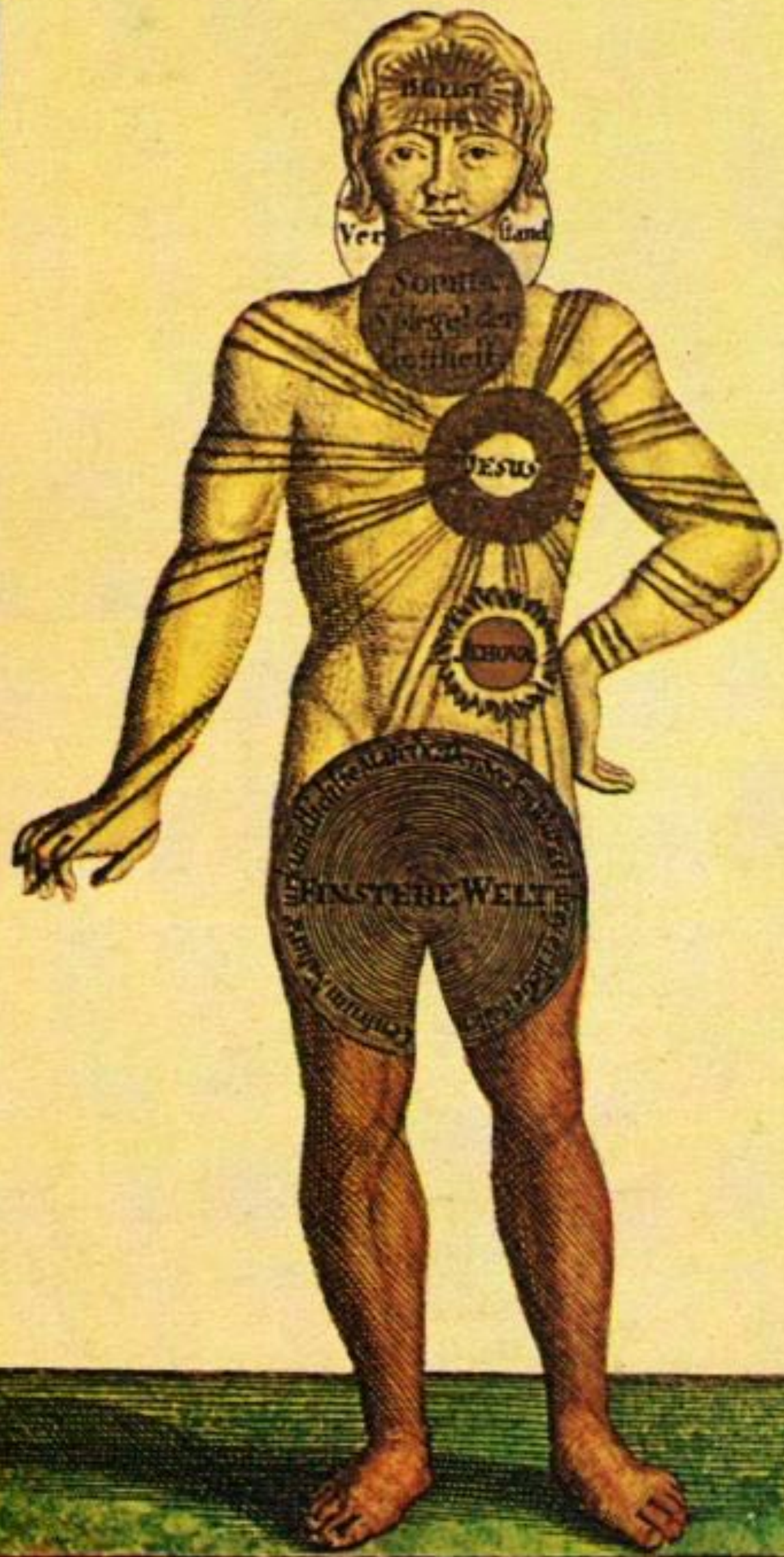
Der gantz Erdliche, Natürliche,
 & in Sternenn
 & in Elementen



Elementen
 des Feuers,
 des Wassers,
 der Erde,
 der Luft,

= Region:
 △ im Herzen.
 ▽ in der Leber.
 ▽ in der Lunge.
 △ in der Nase.

THEOSOPHIA
 PRACTICA



Der Mensch
 in seiner
 Welcher die
 in stehenden Geburt
 im Herzen
 Schlange ganz vermahlet



sophical concept regarded the sun as a parent and the planets as embryos still connected to the solar body by means of ethereal umbilical cords which served as channels to convey life and nourishment to the planets.

Some secret orders have taught that the sun was inhabited by a race of creatures with bodies composed of a radiant, spiritual ether not unlike in its constituency the actual glowing ball of the sun itself. The solar heat had no harmful effect upon them, because their organisms were sufficiently refined and sensitized to harmonize with the sun's tremendous vibratory rate. These creatures resemble miniature suns, being a little larger than a dinner plate in size, although some of the more powerful are considerably larger. Their color is the golden white light of the sun, and from them emanate four streamers of Vril. These streamers are often of great length and are in constant motion. A peculiar palpitation is to be noted throughout the structure of the globe and is communicated in the form of ripples to the emanating streamers. The greatest and most luminous of these spheres is the Archangel Michael; and the entire order of solar life, which resemble him and dwell upon the sun, are called by modern Christians "the archangels" or "the spirits of the light."

THE SUN IN ALCHEMICAL SYMBOLOGY

Gold is the metal of the sun and has been considered by many as crystallized sunlight. When gold is mentioned in alchemical tracts, it may be either the metal itself or the celestial orb which is the source, or spirit, of gold. Sulphur because of its fiery nature was also associated with the sun.

As gold was the symbol of spirit and the base metals represented man's lower nature, certain alchemists were called "miners" and were pictured with picks and shovels digging into the earth in search of the precious metal—those finer traits of character buried in the earthness of materiality and ignorance. The diamond concealed in the heart of the black carbon illustrated the same principle. The Illuminati used a pearl hidden in the shell of an oyster at the bottom of the sea to signify spiritual powers. Thus the seeker after truth became a pearl-fisher; he descended into the sea of material illusion in search of understanding, termed by the initiates "the Pearl of Great Price."

When the alchemists stated that every animate and inanimate thing in the universe contained the seeds of gold, they meant that even the grains of sand possessed a spiritual nature, for gold was the spirit of all things. Concerning these seeds of spiritual gold the following Rosicrucian axiom is significant: "A seed is useless and impotent unless it is put in its appropriate matrix." Franz Hartmann comments on this axiom with these illuminating words: "A soul cannot develop and progress without an appropriate body, because it is the physical body that furnishes the material for its development." (See *In the Promises of the Temple of Wisdom*.)

The purpose of alchemy was not to make something out of nothing but rather to fertilize and nurture the seed which was already present. Its processes did not actually create gold but rather made the ever-present seed of gold grow and flourish. Everything which exists has a spirit—the seed of Divinity within itself—and regeneration is not the process of attempting to place something where it previously had not existed. Regeneration actually means the unfolding of the omnipresent Divinity in man, that this Divinity may shine forth as a sun and illumine all with whom it comes in contact.

THE MIDNIGHT SUN

Apuleius said when describing his initiation (*side note*): "At midnight I saw the sun shining with a splendid light." The midnight sun was also part of the mystery of alchemy. It symbolized the spirit in man shining through the darkness of his human organism. It also referred to the *spiritual sun* in the solar system, which the mystic could see as well at midnight as at high noon, the material earth being powerless to obstruct the rays of this Divine orb. The mysterious light which illuminated the temples of the Egyptian Mysteries during the nocturnal hours were said by some to be reflections of the *spiritual sun* gathered by the magical powers of the priests. The weird light seen ten miles below the surface of the earth by LAM-THU-MAN in that remarkable Masonic allegory *Eubrypha* (*Aphrodite* spelt backward) may well refer to the mysterious midnight sun of the ancient rites.

Primitive conceptions concerning the warfare between the principles of Good and Evil were often based upon the alternations of day and night. During the Middle Ages, the practices of black magic were confined to the nocturnal hours; and those who served the Spirit of Evil were called black magicians, while those who served the Spirit of Good were called white magicians. Black and white were

associated respectively with night and day, and the endless conflict of light and shadow is alluded to many times in the mythologies of various peoples.

The Egyptian Demon, Typhon, was symbolized as part crocodile and part hog because these animals are gross and earthy in both appearance and temperament. Since the world began, living things have frayed the darkness; those few creatures who use it as a shield for their maneuvers were usually connected with the Spirit of Evil. Consequently cats, bats, toads, and owls are associated with witchcraft. In certain parts of Europe it is still believed that at night black magicians assume the bodies of wolves and roam around destroying. From this notion originated the stories of the werewolves. Serpents, because they lived in the earth, were associated with the Spirit of Darkness. As the battle between Good and Evil centers around the use of the generative forces of Nature, winged serpents represent the regeneration of the animal nature of man or those Great Ones in whom this regeneration is complete. Among the Egyptians the sun's rays are often shown ending in human hands. Masons will find a connection between these hands and the well-known *Prize of the Lion* which raises all things to life with its grip.



From Manly P. Hall's *Initiation*.

THE SOLAR FACE

The course of the sun in the sky shows a subtle reminder of the face that at one time the sun was said to place on the sign of Leo, the Colonial Lion.

SOLAR COLORS

The theory so long held of three primary and four secondary colors is purely exoteric, for since the earliest periods it has been known that there are seven, and not three, primary colors, the human eye being capable of estimating only three of them. Thus, although green can be made by combining blue and yellow, there is also a true or primary green which is not a compound. This can be proved by breaking up the spectrum with a prism. Helmholtz found that the so-called secondary colors of the spectrum could not be broken up into their supposed primary colors. Thus the orange of the spectrum, if passed through a second prism, does not break up into red and yellow but remains orange.

Consciousness, intelligence, and force are fittingly symbolized by the colors blue, yellow, and red. The therapeutic effects of the colors, moreover, are in harmony with this concept, for blue is a fine, soothing, electrical color; yellow, a vitalizing and refining color; and red, an agitating and heat-giving color. It has also been demonstrated that minerals and plants affect the human constitution according to their colors. Thus a yellow flower generally yields a medicine that affects the constitution in a manner similar to yellow light or the musical tone *si*. An orange flower will influence in a manner similar to orange light and, being one of the so-called secondary colors, corresponds either to the tone *re* or to the chord of *do* and *re*.

The ancients conceived the spirit of man to correspond with the color blue, the mind with yellow, and the body with red. Heaven is therefore blue, earth yellow, and hell—or the underworld—red. The fiery condition of the inferno merely symbolizes the nature of the sphere or plane of force of which it is composed. In the Greek Mysteries the irrational sphere was always considered as red, for it represented that condition in which the consciousness is enslaved by the lusts and passions of the lower nature. In India certain of the gods—usually attributes of Vishnu—are depicted with blue skin to signify their divine and supermundane constitution. According to esoteric philosophy, blue is the true and sacred color of the sun. The apparent orange-yellow shade of this orb is the result of its rays being immersed in the substances of the illusory world.

In the original symbolism of the Christian Church, colors were of first importance and their use was regulated according to carefully prepared rules. Since the Middle Ages, however, the carelessness with which colors have been employed has resulted in the loss of their deeper emblematic meanings. In its primary aspect, white or silver signified life, purity, innocence, joy, and light; red, the suffering and death of Christ and His saints, and also divine love, blood, and warfare or suffering; blue, the heavenly sphere and the states of godliness and contemplation; yellow or gold, gloom, fruitfulness, and goodness; green, fecundity, youthfulness, and prosperity; violet, humility, deep affection, and sorrow; black, death, destruction, and humiliation. In early church art the colors of robes and ornaments also revealed whether a saint had been martyred, as well as the character of the work that he had done to deserve canonization.

In addition to the colors of the spectrum there are a vast number of vibratory color waves, some too low and others too high to be registered by the human optical apparatus. It is appalling to contemplate man's colossal ignorance concerning these vistas of abstract space. As in the past man explored unknown continents, so in the future, armed with curious implements fashioned for the purpose, he will explore these little-known fastnesses of light, color, sound, and consciousness.

THE CELESTIAL INHABITANTS OF THE SUN

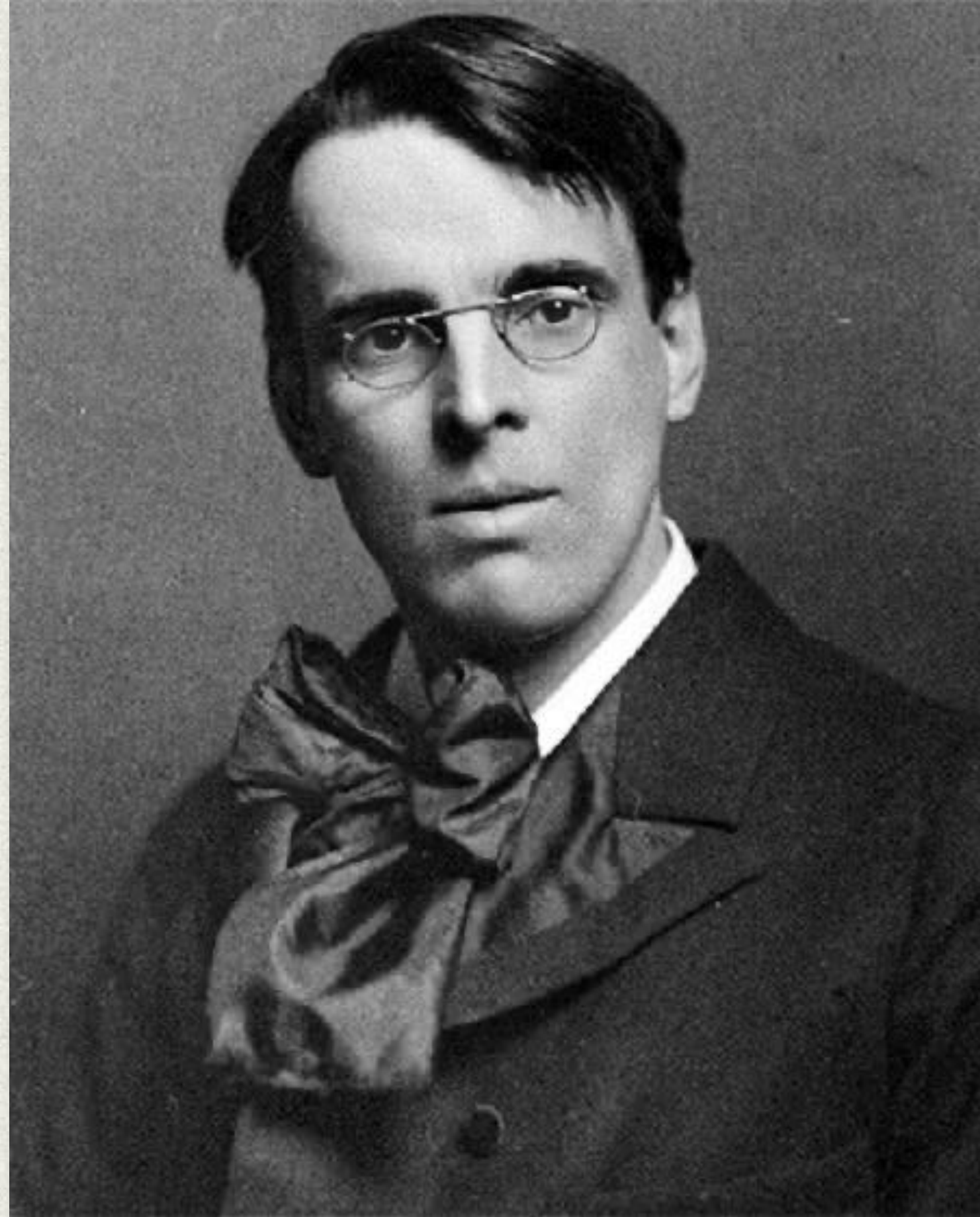
One philosophical concept regarded the sun as a parent and the planets as embryos still connected to the solar body by means of ethereal umbilical cords which served as channels to convey life and nourishment to the planets.

Some secret orders have taught that the sun was inhabited by a race of creatures with bodies composed of a radiant, spiritual ether not unlike in its constituency the actual glowing ball of the sun itself. The solar heat had no harmful effect upon them, because their organisms were sufficiently refined and sensitized to harmonize with the sun's tremendous vibratory rate. These

creatures resemble miniature suns, being a little larger than a dinner plate in size, although some of the more powerful are considerably larger. Their color is the golden white light of the sun, and from them emanate four streamers of Vril. These streamers are often of great length and are in constant motion. A peculiar palpitation is to be noted throughout the structure of the globe and is communicated in the form of ripples to the emanating streamers. The greatest and most luminous of these spheres is the Archangel Michael; and the entire order of solar life, which resemble him and dwell upon the sun, are called by modern Christians "the archangels" or "the spirits of the light."



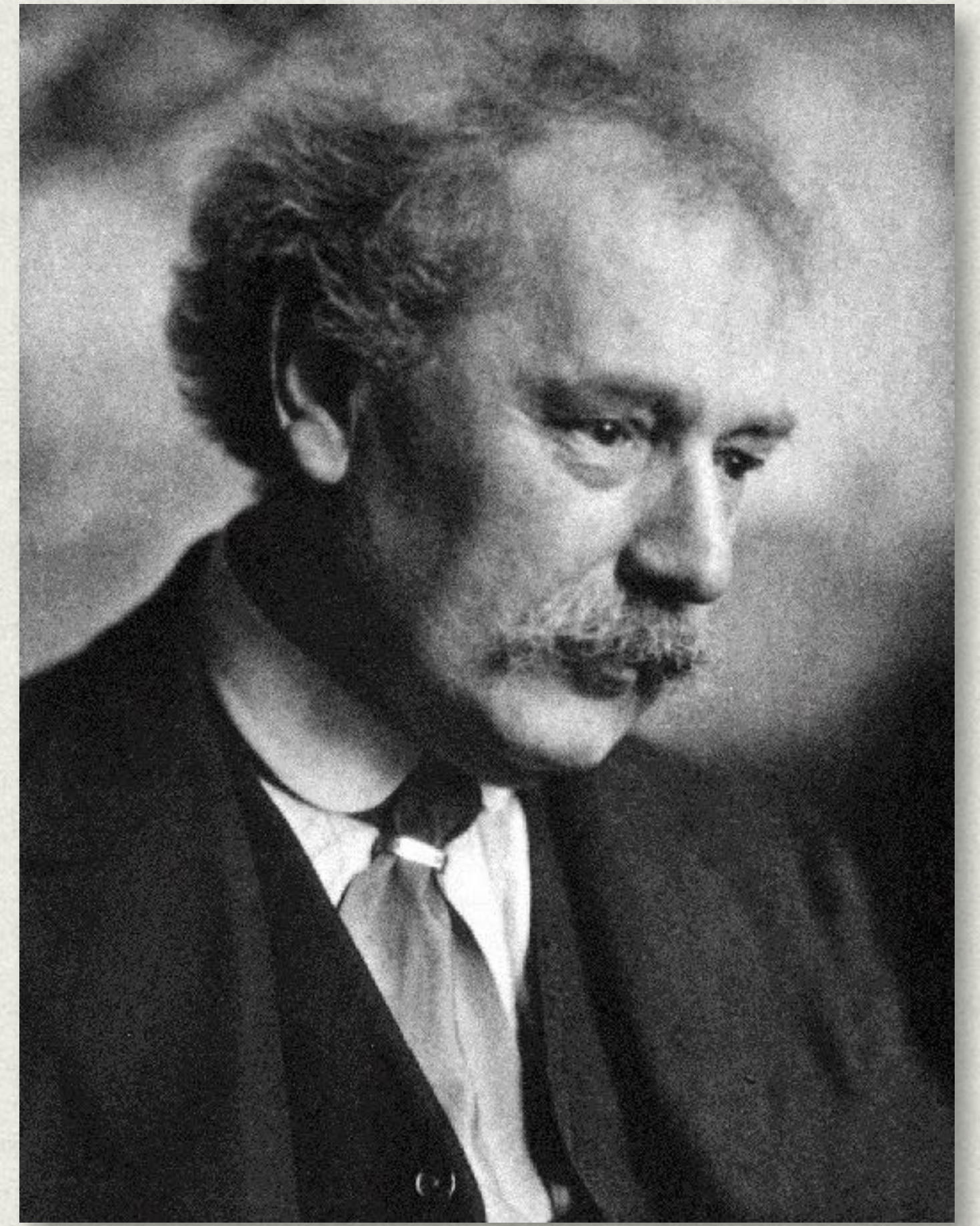
Logo of the Hermetic Order of the Golden Dawn



William Butler Yeats



Samuel MacGregor Mathers



Arthur Edward Waite

sophical concept regarded the sun as a parent and the planets as embryos still connected to the solar body by means of ethereal umbilical cords which served as channels to convey life and nourishment to the planets.

Some secret orders have taught that the sun was inhabited by a race of creatures with bodies composed of a radiant, spiritual ether not unlike in its constituency the actual glowing ball of the sun itself. The solar heat had no harmful effect upon them, because their organisms were sufficiently refined and sensitized to harmonize with the sun's tremendous vibratory force. These creatures resemble miniature suns, being a little larger than a dinner plate in size, although some of the more powerful are considerably larger. Their color is the golden white light of the sun, and from them emanate four streams of Veil. These streams are often of great length and are in constant motion. A peculiar palpitation is to be noted throughout the structure of the globe and is communicated in the form of ripples to the emanating streams. The greatest and most luminous of these spheres is the Archangel Michael; and the entire order of solar life, which resemble him and dwell upon the sun, are called by modern Christians "the archangels" or "the spirits of the light."

THE SUN IN ALCHEMICAL SYMBOLOGY

Gold is the metal of the sun and has been considered by many as crystallized sunlight. When gold is mentioned in alchemical tracts, it may be either the metal itself or the celestial orb which is the source, or spirit, of gold. Sulphur because of its fiery nature was also associated with the sun.

As gold was the symbol of spirit and the base metals represented man's lower nature, certain alchemists were called "miners" and were pictured with picks and shovels digging into the earth in search of the precious metal—those finer traits of character buried in the earthiness of materiality and ignorance. The diamond concealed in the heart of the black carbon illustrated the same principle. The Illuminati used a pearl hidden in the shell of an oyster at the bottom of the sea to signify spiritual powers. Thus the seeker after truth became a pearl-fisher: he descended into the sea of material illusion in search of understanding, termed by the initiates "the Pearl of Great Price."

When the alchemists stated that every animate and inanimate thing in the universe contained the seeds of gold, they meant that even the grains of sand possessed a spiritual nature, for gold was the spirit of all things. Concerning these seeds of spiritual gold the following Rosicrucian axiom is significant: "A seed is useless and impotent unless it is put in its appropriate matrix." Franz Hartmann comments on this axiom with these illuminating words: "A soul cannot develop and progress without an appropriate body, because it is the physical body that furnishes the material for its development." (See *In the Promises of the Temple of Wisdom*.)

The purpose of alchemy was not to make something out of nothing but rather to fertilize and nurture the seed which was already present. Its processes did not actually create gold but rather made the ever-present seed of gold grow and flourish. Everything which exists has a spirit—the seed of Divinity within itself—and regeneration is not the process of attempting to place something where it previously had not existed. Regeneration actually means the unfolding of the omnipresent Divinity in man, that this Divinity may shine forth as a sun and illumine all with whom it comes in contact.

THE MIDNIGHT SUN

Apuleius said when describing his initiation (*side note*): "At midnight I saw the sun shining with a splendid light." The midnight sun was also part of the mystery of alchemy. It symbolized the spirit in man shining through the darkness of his human organism. It also referred to the spiritual sun in the solar system, which the mystic could see as well at midnight as at high noon, the material earth being powerless to obstruct the rays of this Divine orb. The mysterious light which illuminated the temples of the Egyptian Mysteries during the nocturnal hours were said by some to be reflections of the spiritual sun gathered by the magical powers of the priests. The weird light seen ten miles below the surface of the earth by I-AM-THE-MAN in that remarkable Masonic allegory *Eubrypha* (*Aphrodite* spelt backward) may well refer to the mysterious midnight sun of the ancient rites.

Primitive conceptions concerning the warfare between the principles of Good and Evil were often based upon the alternations of day and night. During the Middle Ages, the practices of black magic were confined to the nocturnal hours; and those who served the Spirit of Evil were called black magicians, while those who served the Spirit of Good were called white magicians. Black and white were

associated respectively with night and day, and the endless conflict of light and shadow is alluded to many times in the mythologies of various peoples.

The Egyptian Demon, Typhon, was symbolized as part crocodile and part hog because these animals are gross and earthy in both appearance and temperament. Since the world began, living things have frayed the darkness; those few creatures who use it as a shield for their maneuvers were usually connected with the Spirit of Evil. Consequently cats, bats, toads, and owls are associated with witchcraft. In certain parts of Europe it is still believed that at night black magicians assume the bodies of wolves and roam around destroying. From this notion originated the stories of the werewolves. Serpents, because they lived in the earth, were associated with the Spirit of Darkness. As the battle between Good and Evil centers around the use of the generative forces of Nature, winged serpents represent the regeneration of the animal nature of man or those Great Ones in whom this regeneration is complete. Among the Egyptians the sun's rays are often shown ending in human hands. Masons will find a connection between these hands and the well-known *Prize of the Lion* which raises all things to life with its grip.



From Manly P. Hall's *Initiation*.

THE SOLAR FACE

The source of the sun is here shown in the form of a face. This is a subtle reminder of the fact that at one time the sun was believed to place the sign of Leo, the Colonial Lion.

SOLAR COLORS

The theory so long held of three primary and four secondary colors is purely esoteric, for since the earliest periods it has been known that there are seven, and not three, primary colors, the human eye being capable of estimating only three of them. Thus, although green can be made by combining blue and yellow, there is also a true or primary green which is not a compound. This can be proved by breaking up the spectrum with a prism. Helmholtz found that the so-called secondary colors of the spectrum could not be broken up into their supposed primary colors. Thus the orange of the spectrum, if passed through a second prism, does not break up into red and yellow but remains orange.

Consciousness, intelligence, and force are fittingly symbolized by the colors blue, yellow, and red. The therapeutic effects of the colors, moreover, are in harmony with this concept, for blue is a fine, soothing, electrical color; yellow, a vitalizing and refining color; and red, an agitating and heat-giving color. It has also been demonstrated that minerals and plants affect the human constitution according to their colors. Thus a yellow flower generally yields a medicine that affects the constitution in a manner similar to yellow light or the musical tone *mi*. An orange flower will influence in a manner similar to orange light and, being one of the so-called secondary colors, corresponds either to the tone *re* or to the chord of *do* and *mi*.

The ancients conceived the spirit of man to correspond with the color blue, the mind with yellow, and the body with red. Heaven is therefore blue, earth yellow, and hell—or the underworld—red. The fiery condition of the inferno merely symbolizes the nature of the sphere or plane of force of which it is composed. In the Greek Mysteries the irrational sphere was always considered as red, for it represented that condition in which the consciousness is enslaved by the lusts and passions of the lower nature. In India certain of the gods—usually attributes of Vishnu—are depicted with blue skin to signify their divine and supermundane constitution. According to esoteric philosophy, blue is the true and sacred color of the sun. The apparent orange-yellow shade of this orb is the result of its rays being immersed in the substances of the illusory world.

In the original symbolism of the Christian Church, colors were of first importance and their use was regulated according to carefully prepared rules. Since the Middle Ages, however, the carelessness with which colors have been employed has resulted in the loss of their deeper emblematic meanings. In its primary aspect, white or silver signified life, purity, innocence, joy, and light; red, the suffering and death of Christ and His saints, and also divine love, blood, and warfare or suffering; blue, the heavenly sphere and the states of godliness and contemplation; yellow or gold, gloom, fruitfulness, and goodness; green, fecundity, youthfulness, and prosperity; violet, humility, deep affection, and sorrow; black, death, destruction, and humiliation. In early church art the colors of robes and ornaments also revealed whether a saint had been martyred, as well as the character of the work that he had done to deserve canonization.

In addition to the colors of the spectrum there are a vast number of vibratory color waves, some too low and others too high to be registered by the human optical apparatus. It is appalling to contemplate man's colossal ignorance concerning these vistas of abstract space. As in the past man explored unknown continents, so in the future, armed with curious implements fashioned for the purpose, he will explore these little-known fastnesses of light, color, sound, and consciousness.

THE SUN IN ALCHEMICAL SYMBOLOGY

Gold is the metal of the sun and has been considered by many as crystallized sunlight. When gold is mentioned in alchemical tracts, it may be either the metal itself or the celestial orb which is the source, or spirit, of gold. Sulphur, because of its fiery nature, was also associated with the sun. As gold was the symbol of spirit and the base metals represented man's lower nature, certain alchemists were called "miners" and were pictured with picks and shovels digging into the earth in search of the precious metal—those finer traits of character buried in the earthiness of materiality and ignorance. The diamond concealed in the heart of the black carbon illustrated the same principle. The Illuminati used a pearl hidden in the shell of an oyster at the bottom of the sea to signify spiritual powers. Thus the seeker after truth became a pearl-fisher: he descended into the sea of material illusion in search of understanding, termed by the initiates "the Pearl of Great Price."

As gold was the symbol of spirit and the base metals represented man's lower nature, certain alchemists were called "miners" and were pictured with picks and

shovels digging into the earth in search of the precious metal-- those finer traits of character buried in the earthiness of materiality and ignorance. The diamond concealed in the heart of the black carbon illustrated the same principle. The Illuminati used a pearl hidden in the shell of an oyster at the bottom of the sea to signify spiritual powers. Thus the seeker after truth became a pearl-fisher: he descended into the sea of material illusion in search of understanding, termed by the initiates "the Pearl of Great Price."

sophical concept regarded the sun as a parent and the planets as embryos still connected to the solar body by means of ethereal umbilical cords which served as channels to convey life and nourishment to the planets.

Some secret orders have taught that the sun was inhabited by a race of creatures with bodies composed of a radiant, spiritual ether not unlike in its constituency the actual glowing ball of the sun itself. The solar heat had no harmful effect upon them, because their organisms were sufficiently refined and sensitized to harmonize with the sun's tremendous vibratory force. These creatures resemble miniature suns, being a little larger than a dinner plate in size, although some of the more powerful are considerably larger. Their color is the golden white light of the sun, and from them emanate four streams of Veil. These streams are often of great length and are in constant motion. A peculiar palpitation is to be noted throughout the structure of the globe and is communicated in the form of ripples to the emanating streams. The greatest and most luminous of these spheres is the Archangel Michael; and the entire order of solar life, which resemble him and dwell upon the sun, are called by modern Christians "the archangels" or "the spirits of the light."

THE SUN IN ALCHEMICAL SYMBOLOGY

Gold is the metal of the sun and has been considered by many as crystallized sunlight. When gold is mentioned in alchemical tracts, it may be either the metal itself or the celestial orb which is the source, or spirit, of gold. Sulphur because of its fiery nature was also associated with the sun.

As gold was the symbol of spirit and the base metals represented man's lower nature, certain alchemists were called "miners" and were pictured with picks and shovels digging into the earth in search of the precious metal—those finer traits of character buried in the earthiness of materiality and ignorance. The diamond concealed in the heart of the black carbon illustrated the same principle. The Illuminati used a pearl hidden in the shell of an oyster at the bottom of the sea to signify spiritual powers. Thus the seeker after truth became a pearl-fisher; he descended into the sea of material illusion in search of understanding, termed by the initiates "the Pearl of Great Price."

When the alchemists stated that every animate and inanimate thing in the universe contained the seeds of gold, they meant that even the grains of sand possessed a spiritual nature, for gold was the spirit of all things. Concerning these seeds of spiritual gold the following Rosicrucian axiom is significant: "A seed is useless and impotent unless it is put in its appropriate matrix." Franz Hartmann comments on this axiom with these illuminating words: "A soul cannot develop and progress without an appropriate body, because it is the physical body that furnishes the material for its development." (See *In the Promises of the Temple of Wisdom*.)

The purpose of alchemy was not to make something out of nothing but rather to fertilize and nurture the seed which was already present. Its processes did not actually create gold but rather made the ever-present seed of gold grow and flourish. Everything which exists has a spirit—the seed of Divinity within itself—and regeneration is not the process of attempting to place something where it previously had not existed. Regeneration actually means the unfolding of the omnipresent Divinity in man, that this Divinity may shine forth as a sun and illumine all with whom it comes in contact.

THE MIDNIGHT SUN

Apuleius said when describing his initiation (*sic ut ait*): "At midnight I saw the sun shining with a splendid light." The midnight sun was also part of the mystery of alchemy. It symbolized the spirit in man shining through the darkness of his human organism. It also referred to the *spiritual sun* in the solar system, which the mystic could see as well at midnight as at high noon, the material earth being powerless to obstruct the rays of this Divine orb. The mysterious light which illuminated the temples of the Egyptian Mysteries during the nocturnal hours were said by some to be reflections of the *spiritual sun* gathered by the magical powers of the priests. The weird light seen ten miles below the surface of the earth by I-AM-THE-MAN in that remarkable Masonic allegory *Elixir-lyca* (*Aphrodite* spelt backward) may well refer to the mysterious midnight sun of the ancient rites.

Primitive conceptions concerning the warfare between the principles of Good and Evil were often based upon the alternations of day and night. During the Middle Ages, the practices of black magic were confined to the nocturnal hours; and those who served the Spirit of Evil were called black magicians, while those who served the Spirit of Good were called white magicians. Black and white were

associated respectively with night and day, and the endless conflict of light and shadow is alluded to many times in the mythologies of various peoples.

The Egyptian Demon, Typhon, was symbolized as part crocodile and part hog because these animals are gross and earthy in both appearance and temperament. Since the world began, living things have frayed the darkness; those few creatures who use it as a shield for their maneuvers were usually connected with the Spirit of Evil. Consequently cats, bats, toads, and owls are associated with witchcraft. In certain parts of Europe it is still believed that at night black magicians assume the bodies of wolves and roam around destroying. From this notion originated the stories of the werewolves. Serpents, because they lived in the earth, were associated with the Spirit of Darkness. As the battle between Good and Evil centers around the use of the generative forces of Nature, winged serpents represent the regeneration of the animal nature of man or those Great Ones in whom this regeneration is complete. Among the Egyptians the sun's rays are often shown ending in human hands. Masons will find a connection between these hands and the well-known *Prize of the Lion* which raises all things to life with its grip.



From Manly P. Hall's *Initiation*.

THE SOLAR FACE

The course of the sun in the sky shows the face of a lion in winter. This is a subtle reminder of the fact that at one time the sun was depicted with the face of a lion, the *Colossal Lion*.

SOLAR COLORS

The theory so long held of three primary and four secondary colors is purely exoteric, for since the earliest periods it has been known that there are seven, and not three, primary colors, the human eye being capable of estimating only three of them. Thus, although green can be made by combining blue and yellow, there is also a true or primary green which is not a compound. This can be proved by breaking up the spectrum with a prism. Helmholtz found that the so-called secondary colors of the spectrum could not be broken up into their supposed primary colors. Thus the orange of the spectrum, if passed through a second prism, does not break up into red and yellow but remains orange.

Consciousness, intelligence, and force are fittingly symbolized by the colors blue, yellow, and red. The therapeutic effects of the colors, moreover, are in harmony with this concept, for blue is a fine, soothing, electrical color; yellow, a vitalizing and refining color; and red, an agitating and heat-giving color. It has also been demonstrated that minerals and plants affect the human constitution according to their colors. Thus a yellow flower generally yields a medicine that affects the constitution in a manner similar to yellow light or the musical tone *mi*. An orange flower will influence in a manner similar to orange light and, being one of the so-called secondary colors, corresponds either to the tone *re* or to the chord of *do* and *mi*.

The ancients conceived the spirit of man to correspond with the color blue, the mind with yellow, and the body with red. Heaven is therefore blue, earth yellow, and hell—or the underworld—red. The fiery condition of the inferno merely symbolizes the nature of the sphere or plane of force of which it is composed. In the Greek Mysteries the irrational sphere was always considered as red, for it represented that condition in which the consciousness is enslaved by the lusts and passions of the lower nature. In India certain of the gods—usually attributes of Vishnu—are depicted with blue skin to signify their divine and supermundane constitution. According to esoteric philosophy, blue is the true and sacred color of the sun. The apparent orange-yellow shade of this orb is the result of its rays being immersed in the substances of the illusory world.

In the original symbolism of the Christian Church, colors were of first importance and their use was regulated according to carefully prepared rules. Since the Middle Ages, however, the carelessness with which colors have been employed has resulted in the loss of their deeper emblematic meanings. In its primary aspect, white or silver signified life, purity, innocence, joy, and light; red, the suffering and death of Christ and His saints, and also divine love, blood, and warfare or suffering; blue, the heavenly sphere and the states of godliness and contemplation; yellow or gold, gloom, fruitfulness, and goodness; green, fecundity, youthfulness, and prosperity; violet, humility, deep affection, and sorrow; black, death, destruction, and humiliation. In early church art the colors of robes and ornaments also revealed whether a saint had been martyred, as well as the character of the work that he had done to deserve canonization.

In addition to the colors of the spectrum there are a vast number of vibratory color waves, some too low and others too high to be registered by the human optical apparatus. It is appalling to contemplate man's colossal ignorance concerning these vistas of abstract space. As in the past man explored unknown continents, so in the future, armed with curious implements fashioned for the purpose, he will explore these little-known fastnesses of light, color, sound, and consciousness.

THE SUN IN ALCHEMICAL SYMBOLOGY

Gold is the metal of the sun and has been considered by many as crystallized sunlight. When gold is mentioned in alchemical tracts, it may be either the metal itself or the celestial orb which is the source, or spirit, of gold. Sulphur, because of its fiery nature, was also associated with the sun.

As gold was the symbol of spirit and the base metals represented man's lower nature, certain alchemists were called "miners" and were pictured with picks and shovels digging into the earth in search of the precious metal—those finer traits of character buried in the earthiness of materiality and ignorance. The diamond concealed in the heart of the black carbon illustrated the same principle. The Illuminati used a pearl hidden in the shell of an oyster at the bottom of the sea to signify spiritual powers. Thus the seeker after truth became a pearl-fisher; he descended into the sea of material illusion in search of understanding, termed by the initiates "the Pearl of Great Price."

When the alchemists stated that every animate and inanimate thing in the universe contained the seeds of gold, they meant that even the grains of sand possessed a spiritual nature, for gold was the spirit of all things. Concerning these seeds of spiritual gold the following Rosicrucian axiom is significant: "A seed is useless and impotent unless it is put in its appropriate matrix." Franz Hartmann comments on this axiom with these illuminating words: "A soul cannot develop and progress without an appropriate body, because it is the physical body that furnishes the material for its development." (See *In the Promises of the Temple of Wisdom*.)

The purpose of alchemy was not to make something out of nothing but rather to fertilize and nurture the seed which was already present. Its processes did not actually create gold but rather made the ever-present seed of gold grow and flourish. Everything which exists has a spirit—the seed of Divinity within itself—and regeneration is not the process of attempting to place something where it previously had not existed. Regeneration actually means the unfolding of the omnipresent Divinity in man, that this Divinity may shine forth as a sun and illumine all with whom it comes in contact.

shovels digging into the earth in search of the precious metal--those finer traits of character buried in the earthiness of materiality and ignorance. The diamond concealed in the heart of the black carbon illustrated the same principle. The Illuminati used a pearl hidden in the shell of an oyster at the bottom of the sea to signify spiritual powers. Thus the seeker after truth became a pearl-fisher: he descended into the sea of material illusion in search of understanding, termed by the initiates "the Pearl of Great Price."