

**The Sun, A Universal Deity**

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**THE SUN, A UNIVERSAL DEITY  
The Solar Trinity-Christianity and the Sun--The birthday of the Sun--The three Suns--The celestial inhabitants of the Sun--The midnight Sun.**

THE adoration of the sun was one of the earliest and most natural forms of religious expression. Complex modern theologies are merely involvements and amplifications of this simple aboriginal belief. The primitive mind, recognizing the beneficent power of the solar orb, adored it as the proxy of the Supreme Deity. Concerning the origin of sun worship, Albert Pike makes the following concise statement in his *Morals and Dogma*: "To them [aboriginal peoples] he [the sun] was the innate fire of bodies, the fire of Nature. Author of Life, heat, and ignition, he was to them the efficient cause of all generation, for without him there was no movement, no existence, no form. He was to them immense, indivisible, imperishable, and everywhere present. It was their need of light, and of his creative energy, that was felt by all men; and nothing was more fearful to them than his absence. His beneficent influences caused his identification with the Principle of Good; and the BRAHMA of the Hindus, and MITHRAS of the Persians, and ATHOM, AMUN, PHTHA, and OSIRIS, of the Egyptians, the BEL of the Chaldeans, the ADONAI of the Phœnicians, the ADONIS and APOLLO of the Greeks, became but personifications of the Sun, the regenerating Principle, image of that fecundity which perpetuates and rejuvenates the world's existence."

Among all the nations of antiquity, altars, mounds, and temples were dedicated to the worship of the orb of day. The ruins of these sacred places yet remain, notable among them being the pyramids of Yucatan and Egypt, the snake mounds of the American Indians, the Zikkurats of Babylon and Chaldea, the round towers of Ireland, and the massive rings of uncut stone in Britain and Normandy. The Tower of Babel, which, according to the Scriptures, was built so that man might reach up to God, was probably an astronomical observatory.

Many early priests and prophets, both pagan and Christian, were versed in astronomy and astrology; their writings are best understood when read in the light of these ancient sciences. With the growth of man's knowledge of the constitution and periodicity of the heavenly bodies, astronomical principles and terminology were introduced into his religious systems. The tutelary gods were given planetary thrones, the celestial bodies being named after the deities assigned to them. The fixed stars were divided into constellations, and through these constellations wandered the sun and its planets, the latter with their accompanying satellites.

**THE SOLAR TRINITY**

The sun, as supreme among the celestial bodies visible to the astronomers of antiquity, was assigned to the highest of the gods and became symbolic of the supreme authority of the Creator Himself. From a deep philosophic consideration of the powers and principles of the sun has come the concept of the Trinity as it is understood in the world today. The tenet of a Triune Divinity is not peculiar to Christian or Mosaic theology, but forms a conspicuous part of the dogma of the greatest religions of both ancient and modern times. The Persians, Hindus, Babylonians, and Egyptians had their Trinities. In every instance these represented the threefold form of one Supreme Intelligence. In modern Masonry, the Deity is symbolized by an equilateral triangle, its three sides representing the primary manifestations of the Eternal One who is Himself represented as a tiny flame, called by the Hebrews *Yod* (י). Jakob Böhme, the Teutonic mystic, calls the Trinity *The Three Witnesses*, by means of which the Invisible is made known to the visible, tangible universe.

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

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

Concerning the annual passage of the sun through the twelve houses of the heavens, Robert Hewitt Brown, 32°, makes the following statement: "The Sun, as he pursued his way among these 'living creatures' of the zodiac, was said, in allegorical language, either to assume the nature of or to triumph over the sign he entered. The sun thus became a Bull in Taurus, and was worshipped as such by the Egyptians under the name of Apis, and by the Assyrians as Bel, Baal, or Bul. In Leo the sun became a Lion-slayer, Hercules, and an Archer in Sagittarius. In Pisces, the Fishes, he was a fish--Dagon, or Vishnu, the fish-god of the Philistines and Hindoos."

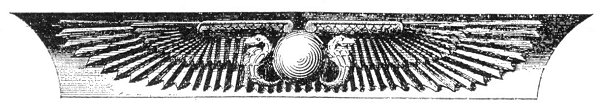
A careful analysis of the religious systems of pagandom uncovers much evidence of the fact that its priests served the solar energy and that their Supreme Deity was in every case this Divine Light personified. Godfrey Higgins, after thirty years of inquiry into the origin of religious beliefs, is of the opinion that "All the Gods of antiquity resolved themselves into the solar fire, sometimes itself as God, or sometimes an emblem or shekinah of that higher principle, known by the name of the creative Being or God."

The Egyptian priests in many of their ceremonies wore the skins of lions, which were symbols of the solar orb, owing to the fact that the sun is exalted, dignified, and most fortunately placed in the constellation of Leo, which he rules and which was at one time the keystone of the celestial arch. Again, Hercules is the Solar Deity, for as this mighty hunter performed his twelve labors, so the sun, in traversing the twelve houses of the zodiacal band, performs during his pilgrimage twelve essential and benevolent labors for the human race and for Nature in general, Hercules, like the Egyptian priests, wore the skin of a lion for a girdle. Samson, the Hebrew hero, as his name implies, is also a solar deity. His fight with the Nubian lion, his battles with the Philistines, who represent the Powers of Darkness, and his memorable feat of carrying off the gates of Gaza, all refer to aspects of solar activity. Many of the ancient peoples had more than one solar deity; in fact, all of the gods and goddesses were supposed to partake, in part at least, of the sun's effulgence.

  
THE LION OF THE SUN.

From *Maurice's Indian Antiquities*.

*The sun rising over the back of the lion or, astrologically, in the back of the lion, has always been considered symbolic of power and rulership. A symbol very similar to the one above appears on the flag of Persia, whose people have always been sun worshipers. Kings and emperors have frequently associated their terrestrial power with the celestial Power of the solar orb, and have accepted the sun, or one of its symbolic beasts or birds, as their emblem. Witness the lion of the Great Mogul and the eagles of Cæsar and Napoleon.*

  
THE WINGED GLOBE OF EGYPT.

From *Maurice's Indian Antiquities*.

*This symbol, which appears over the Pylons or gates of many Egyptian palaces and temples, is emblematic of the three persons of the Egyptian Trinity. The wings, the serpents, and the solar orb are the insignia of Ammon, Ra, and Osiris.*

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

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

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

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

**CHRISTIANITY AND THE SUN**

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

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

The philosophers of Greece and Egypt divided the life of the sun during the year into four parts; therefore they symbolized the Solar Man by four different figures. When He was born in the winter solstice, the Sun God was symbolized as a dependent infant who in some mysterious manner had managed to escape the Powers of Darkness seeking to destroy Him while He was still in the cradle of winter. The sun, being weak at this season of the year, had no golden rays (or locks of hair), but the survival of the light through the darkness of winter was symbolized by one tiny hair which alone adorned the head of the Celestial Child. (As the birth of the sun took place in Capricorn, it was often represented as being suckled by a goat.)

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

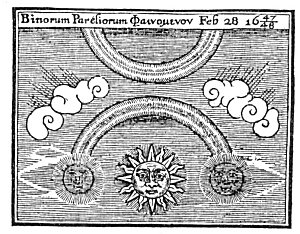
The coming of the sun was hailed with joy; the time of its departure was viewed as a period to be set aside for sorrow and unhappiness. This glorious, radiant orb of day, the true light "which lighteth every man who cometh into the world," the supreme benefactor, who raised all things from the dead,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

**THE BIRTHDAY OF THE SUN**

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

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

Concerning the Catholic Feast of the Assumption and its parallel in astronomy, the same author adds: "At the end of eight months, when the sun-god, having increased, traverses the eighth sign, he absorbs the celestial Virgin in his fiery course, and she disappears in the midst of the luminous rays and the glory of her son. This phenomenon, which takes place every year about the middle of August, gave rise to a festival which still exists, and in which it is supposed that the mother of Christ, laying aside her earthly life, is associated with the glory of her son, and is placed at his side in the heavens. The Roman calendar of Columella (Col. 1. II. cap. ii. p. 429) marks the death or disappearance of Virgo at this period. The sun, he says, passes into Virgo on the thirteenth day before the kalends of September. This is where the Catholics place the Feast of the Assumption, or the reunion of the Virgin to her Son. This feast was formerly called the feast of the Passage of the Virgin (Beausobre, tome i. p. 350); and in the Library of the Fathers (Bibl. Part. vol. II. part ii. p. 212) we have an account of the Passage of the Blessed Virgin. The ancient Greeks and Romans fix the assumption of Astraea, who is also this same Virgin, on that day."

  
THE THREE SUNS.

From Lilly's *Astrological Predictions for 1648, 1649, and 1650*.)

*The following description of this phenomenon appears in a letter written by Jeremiah Shakerley in Lancashire, March 4th, 1648:--"On Monday the 28th of February last, there arose with the Sun two Parelii, on either side one; their distance from him was by estimation, about ten degrees; they continued still of the same distance from the Zenith, or height above the Horizon, that the Sun did; and from the parts averse to the Sun, there seemed to issue out certain bright rays, not unlike those which the Sun sendeth from behind a cloud, but brighter. The parts of these Parelii which were toward the Sun, were of a mixt colour, wherein green and red were most predominant. A little above them was a thin rainbow, scarcely discernible, of a bright colour, with the concave towards the Sun, and the ends thereof seeming to touch the Parelii: Above that, in a clear diaphanous ayr, [air], appeared another conspicuous Rainbow, beautified with divers colours; it was as neer as I could discern to the Zenith; it seemed of something a lesser radius than the other, they being back to back, yet a pretty way between. At or neer the apparent time of the full Moon, they vanished, leaving abundance of terror and amazement in those that saw them. (See William Lilly.)*

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, 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, 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 planers 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. One philosophical concept regarded the sun as a parent and the planers 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.

  
SURYA, THE REGENT OF THE SUN.

From Moor's *Hindu Pantheon*.

*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.)*

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 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 *Pronaos 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 nor 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 unfoldment 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 (*vide ante*): "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 organisms. 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 bring powerless to obstruct the rays of this Divine orb. The mysterious lights which illuminated the temples of the Egyptian Mysteries during the nocturnal hours were said by some to he 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 *Etidorhpa* (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 feared 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 *Paw of the Lion* which raises all things to life with its grip.

**SOLAR COLORS**

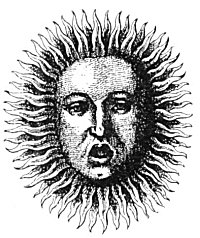
The theory so long held of three primary and four secondary colors is purely exoteric, for since the earliest periods it has been known that there are seven, and not three, primary colors, the human eye being capable of estimating only three of them. Thus, although green can be made by combining blue and yellow, there is also a true or primary green which is not a compound. This can he 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 illusionary 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, glory, 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 SOLAR FACE.

From Montfaucon's *Antiquities*.

*The corona of the sun is here shown in the form of a lion's mane. This is a subtle reminder of the fact that at one time the summer solstice took place in the sign of Leo, the Celestial Lion.*

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