

# The Sun is the Mirror of Fire

**T**HE Sun is one, but its beams are numberless; and the effects produced are beneficent or maleficent, according to the nature and constitution of the objects they shine upon. Polarity is universal, but the polariser lies in our own consciousness. In proportion as our consciousness is elevated towards absolute truth, so do we men assimilate it more or less absolutely. But man's consciousness again, is only the sunflower of the earth. Longing for the warm ray, the plant can only turn to the sun, and move round and round in following the course of the unreachable luminary: its roots keep it fast to the soil, and half its life is passed in the shadow. . . .<sup>1</sup>

Farther still, in the Septuagint version of verse the 4<sup>th</sup> of the 19<sup>th</sup> Psalm, God is said to have placed his tabernacle in the sun, (εν τω ηλιω εθετο το σκηνωμα αυτου) which is doubtless the genuine reading, and not that of the vulgar translation, "In them (*i.e.* the heavens) hath he set a tabernacle for the sun." For this is saying nothing more of the sun than what may be said of any of the other stars, and produces in us no exalted conception of the artificer of the universe. But to say that God dwells in the sun, gives us a magnificent idea both of that glorious luminary, and the deity who dwells enshrined, as it were, in dazzling splendour. To which we may add in confirmation of this version of the Septuagint, that in *Psalm xi*, v. 4. it is said "The Lord's throne is in heaven. And again in *Isaiah lxvi*, v. 1. "Thus saith the Lord, the heaven is my throne, and the earth is my footstool."<sup>2</sup>

. . . the sun is not only the centre and source of physical life but also of life in all its aspects, physical, emotional, mental and spiritual. The use of Yogic methods by our *Rishis* and Adepts of occultism led to the discovery that the Sun in its physical aspects is merely the outermost cover or casing of the total reality which it hides. Within the physical Sun and interpenetrating the solar system are hidden subtler worlds of unimaginable splendour and power and all these worlds are the expressions or bodies of a Mighty Being whom we call *Sūrya Nārāyana*, or the Solar Logos. This Being is the Presiding Deity or *Īsvara* of the solar system (*brahmānda*) and all life working at different levels and in different spheres in the solar system is contained within His consciousness and is nourished by His life and the forces and energies which emanate from Him. All forms of consciousness in the solar system are limited expressions of His Consciousness. All powers are derived from His power. We, literally, 'live, more and have our being in Him.'<sup>3</sup>

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<sup>1</sup> *Blavatsky Collected Writings*, ("WHAT IS TRUTH?") IX p. 31

<sup>2</sup> Taylor T. (*Tr. & Annot.*). *The Theology of Plato. Proclus*. (Vol. VIII of The Thomas Taylor Series) Frome: The Prometheus Trust, 1999; [*intr.*, p. 5.]

<sup>3</sup> Taimni IK. *Gayatri*. Adyar: Theosophical Publishing House, 1978 (3<sup>rd</sup> ed.); p. 83



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 millions of “Knots of Fohat.” Fohat is called the “Thread of primeval Light,” the “Ball of thread” of Ariadne, indeed, 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, [the] larger knots forming stars, suns and systems, the smaller, planets, and so on.<sup>4</sup>

## The Sun is Triune

*Contra solem ne loquaris*<sup>5</sup> was not said by Pythagoras with regard to the visible Sun. It was the “Sun of Initiation” that was meant, in its triple form — two of which are the “Day-Sun” and the “Night-Sun.”

If behind the physical luminary there were no mystery that people sensed instinctively, why should every nation, from the primitive peoples down to the Pārsīs of today, have turned towards the Sun during prayers? The Solar Trinity is not Mazdean, but is universal, and is as old as man. All the temples in Antiquity were invariably made to face the Sun, their portals to open to the East. See the old temples of Memphis and Baalbec, the Pyramids of the Old and of the New (?) Worlds, the Round Towers of Ireland, and the Serapeiom of Egypt. The Initiates alone could give a philosophical explanation of this, and a reason for it — its mysticism notwithstanding — were only the world ready to receive it, which, alas! it is not. The last of the Solar Priests in Europe was the Imperial Initiate, Julian, now called the Apostate.<sup>6</sup> He tried to benefit the world by revealing at least a portion of the great mystery of the *τριπλάσιος* — [threefold] and — *he died*. “There are three in one,” he said of the Sun — the central Sun<sup>7</sup> being a precaution of Nature: the first is the universal cause of all, Sovereign Good and perfection; the Second Power is paramount Intelligence, having do-

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<sup>4</sup> *Blavatsky Collected Writings*, (TRANSACTIONS OF THE BLAVATSKY LODGE) X p. 376; [Commentary on Stanza III.5.]

<sup>5</sup> [“Do not speak against the Sun.”]

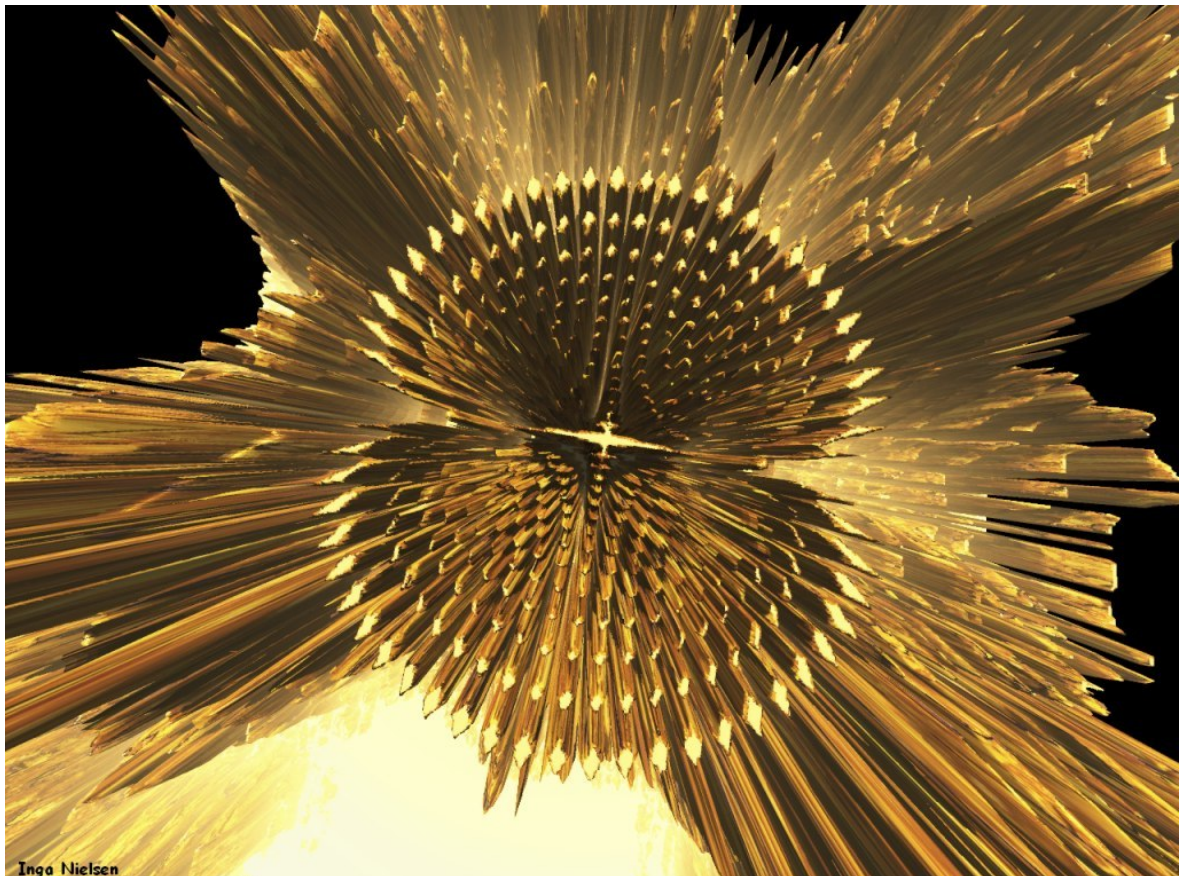
<sup>6</sup> Julian died for the same crime as Socrates. Both divulged a portion of the solar mystery, the heliocentric system being only a part of what was given during Initiation — one consciously, the other unconsciously, the Greek Sage never having been initiated. It was not the real solar system that was preserved in such secrecy, but the mysteries connected with the Sun’s constitution. Socrates was sentenced to death by earthly and worldly judges; Julian died a violent death because the hitherto protecting hand was withdrawn from him, and, no longer shielded by it, he was simply left to his destiny or Karma. For the student of Occultism there is a suggestive difference between the two kinds of death. Another memorable instance of the unconscious divulging of secrets pertaining to mysteries is that of the poet, P. Ovidius Naso, who, like Socrates, had not been initiated. In his case, the Emperor Augustus, who was an Initiate, mercifully changed the penalty of death into banishment to Tomos on the Euxine. This sudden change from unbounded royal favour to banishment has been a fruitful scheme of speculation to classical scholars not initiated into the Mysteries. They have quoted Ovid’s own lines to show that it was some great and heinous immorality of the Emperor of which Ovid had become unwillingly cognizant. The inexorable law of the death penalty always following upon the revelation of any portion of the Mysteries to the profane, was unknown to them. Instead of seeing the amiable and merciful act of the Emperor in its true light, they have made it an occasion for traducing his moral character. The poet’s own words can be no evidence, because as he was not an Initiate, it could not be explained to him in what his offence consisted. There have been comparatively modern instances of poets unconsciously revealing in their verses so much of the hidden knowledge as to make even Initiates suppose them to be fellow-Initiates, and come to talk to them on the subject. This only shows that the sensitive poetic temperament is sometimes so far transported beyond the bounds of ordinary sense as to get glimpses into what has been impressed on the Astral Light. In the *Light of Asia* there are two passages that might make an Initiate of the first degree think that Mr. Edwin Arnold had been initiated himself in the Himālayan *āshrams*, but this is not so.

<sup>7</sup> A proof that Julian was acquainted with the heliocentric system.



minion over all reasonable beings, *νοεποις*; the third is the visible Sun. The pure energy of solar intelligence proceeds from the luminous seat occupied by our Sun in the centre of heaven, that pure energy being the Logos of our system; the “Mysterious Word-Spirit produces all through the Sun, and never operates through any other medium,” says Hermes Trismegistus. “For it is *in* the Sun, more than in any other heavenly body that the [unknown] Power placed the seat of its habitation.”<sup>8</sup> Only neither Hermes Trismegistus nor Julian, an initiated Occultist, nor any other, meant by this Unknown Cause Jehovah, or Jupiter. They referred to the cause that produced all the manifested “great Gods” or Demiurgi (the Hebrew God included) of our system. Nor was our visible, *material* Sun meant, for the latter was only the manifested symbol. Philolaus the Pythagorean, explains and completes Trismegistus by saying:

The Sun is a mirror of fire, the splendour of whose flames by their reflection in that mirror [the Sun] is poured upon us, and that splendour we call image.<sup>9</sup>



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<sup>8</sup> [*Quia in sole saltem et non alibi uspiam, sedem habitations suae posuit.* MINERVA MUNDI. (WMS. 167; *The Theosophist*, Vol. LV, Nov. 1933, p. 145.) — Boris de Zirkoff.]

<sup>9</sup> *Blavatsky Collected Writings*, (WHAT THE OCCULTISTS AND KABALISTS HAVE TO SAY) XIV, pp. 221-23; [quoting *Des Esprits*, IV, pp. 21-22.]

