

Thursday, November 10, 2005



Son of the SUN by Steve Kalec

Pharaoh Akenaton, was one of the great mystics whose spiritual realization and love for that which is the divine far surpassed the spiritual consciousness of some of the most enlightened the world has ever seen. Thirteen centuries before Christ, to him the word light meant more than anything, and he understood it as being the divine love which binds and permeates all of creation through and through. Through his highly elevated spiritual consciousness, Akenaton came to the realization of his oneness with a transcendent God which he symbolized in the sun. This

oneness, to him was the ultimate reality that all men and women truly seek, whether consciously or unconsciously. This realization and enlightenment was the "One Thing", without which man could never truly be happy. Akenaton was truly ahead of his time. If we consider the oft-quoted phrase that "God is light", and that God is said to be absolute, today, in science and in physics, so is light said to absolute.

God lies beyond the manifest world of matter, shape and form, beyond both space and time, so does light. To me this would imply that in the so called Big Bang theory of science, it was Infinite Omniscience that exploded. " Let there be Light ! "

This is what tonight's discourse is all about, it is about this "One Thing", this oneness with that something which Akenaton symbolized in the Sun. So sit back, relax and let us enter into some very profound concepts as we will try to understand Akenaton's Sun.

On March 20th we celebrate the spring equinox. This day is being celebrate all around the world in many different cultures and religions. This has been celebrated collectively for millennia. What truly is being celebrated is the fact that life has conquered death.

With the return of the sun's dominance in nature, the light has conquered darkness and the rebirth of spring begins. Darkness gives way to light as our days are lengthened and the coldness of the winter days slowly warm up as ice and snow melt. A true washing and purification is had through the spring time rains. Consciousness

awakens

collectively as creatures of all kinds awake from their hibernation. The singing of birds give glory to this reawakening. The heat of the sun gives strength to seeds as they gather energy and break through the earth having conquered death. It is all this that we celebrate during the Spring Equinox.

High in the heavens, in its most beautiful glory and splendor, shines our Sun located in the most inner center of what we know as our planetary system. The sun radiates outwards of its own self, selflessly giving of its own life and sharing it with all creatures below it. Sharing and giving equally to the just and the unjust, rich or poor, human, animal, vegetable or mineral. It never asks anything in return. It is a true selfless gift of love.

What is it that the sun truly gives to us ? I know that you would all know the answer to this. However, what I would like to impress upon you, is that the Sun actually gives us everything. Everything that humanity has in its possession comes from the Sun. This everything really comes down to only three things, and to tell the truth, the Sun can give only but these three things because these three things are the roots of everything, and all else that we have.

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These three things are the three Rosicrucian verities in the teachings of our Order. They are Light, Life, and Love. Our very great and venerated master Akenaton in his hymn to Aton, the solar disk, has references to these verities. Aton is what he called the solar disk, the Sun. Aton actually means disk.

In his beautiful hymn to this Aton, Akhenaton actually affirms these three verities as the very gifts being given to us by the Sun.

Of Light, he says,

"thy light of diverse colors leaded captive all faces." " Thy rays at dawn light up the whole earth"

" The land brightens, for thou risest in the horizon, Shining as Aten in the day; the darkness flees, for thou givest thy beams,"

Of Life, he says,

" Thy appearing is beautiful in the horizon of heaven, The Living Aten, the beginning of life;

In an other verse, speaking of all the living creatures, Aknaton says, "
They live when though shimest upon them."

Of Love he says

" Thou risest gloriously, O thou Living Aton, Lord of eternity! Thou art sparkling, beautiful, and mighty. Thy love is mighty and great,"

"Thou art very beautiful, brilliant and exalted above the earth, Thy beams encompass all the lands which thou hast made. Thou art the sun, thou settest their bounds, thou bindest them with thy love."

We know that Akenaton was a great mystic. He was a very wise and enlightened soul personality. We cannot help but imagine that such a man surely had a secret and a hidden esoteric conception underlying his teaching regarding Aton or the Sun.

The truth is, as Denis Hauck states in his book, "The Emerald Tablet", that "Akenaton thought of God as an abstract force, being impersonal and called as Aten, or simply (The Disk). With rays coming down from heaven and terminating on Earth in dozens of tiny hands, a marvelous symbol of the One Thing".

This One Thing is the undifferentiated Being as the Nous (Universal Mind).

"The rays of tiny hands is also a very appropriate symbol of a giver.

The Aten to Akenaton was Radiant Energy personified as the all-pervading reality of an immanent character. To Akenaton, the sun was like all matter that falls under our senses, but a visible manifestation of something more subtle, Invisible, intangible, everlasting and creative in its essence."

--Denis Hauck

Where are we to find this invisible and creative essence? If we are to comprehend the greater mysteries and our relation to the cosmic, we must understand that cosmically all Reality is One, that Mind is One.

The secret that Akenaton was symbolizing in the (Sun) is best understood through the concept of the correspondence between what is the inner world and what is the outer.

This is known as the Hermetic principle of correspondence expressed as "what is above is like that which is below".

It is very important for the student of mysticism, philosophy and psychology to understand the power that is realized through the comprehension of the principle of correspondence. There is a law that states, "change your conception of the world, and you will have changed the world". "As a man thinketh in his heart, so is he". Our inner states influence how we see the outer world. As many people as who are in the world, there are as many worlds.

We all see the world according to what we project on it from within.

So is there then an outside world, or is the world really within and projected out? Such is the principle of correspondence. True miracles occur at the convergence of the two worlds, the spiritual and the material.

According to this Hermetic concept, it is said that as the elements of the Cosmos or the Macrocosm correspond to those within man as the microcosm, then the higher forces of nature, those which are the unseen and hidden forces with which man ultimately wants to reintegrate with, are to be found in himself, within his or her very being.

"My advice to you, whoever you may be, Oh you who desire to

explore the Mysteries of Nature; if you do not discover within yourself that which you seek, neither will you find it without. If you ignore the excellence of your own house, how can you aspire to find excellence elsewhere? Within you is hidden the treasure of treasures. Oh Man! Know thyself, and you will know the universe and the Gods." - __The Oracle of Delphi__

This correspondence of the inner and the outer is best summed up by the following analogy. As the warmth and brightness of the sun's appearance coming out from behind dark clouds is a beautiful and a very comforting event to behold, so too it is with the Inner Light concealed within each and every one of us as it emerges from the depths of our beings when it is given the opportunity to express itself and shine forth. This realized inner light is in turn projected out into the outer world, and so the light is made manifest as it lights the shadows and that which was previously the darkness in the world.

By this light we see more of the beautiful and nobler things and values in the world, which in turn attune us with even more of the finer and more noble qualities of soul. As this inner light is thus intensified, it wants to ever more express itself in the outer world and thus we have a sort of positive vicious circle making the light grow in the whole "world". For the inner is only half the world and the outer is the other half of the whole world. The two together is the marriage of heaven and earth. The Emerald Tablet exclaims this when it says that, " in this way, you will have the glory of the whole world".

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In his hymn to Aten, Akhenaton actually tells us, that as he is referring to the sun, he is also speaking of an abstract force, a more subtle intangible essence that in correspondence is like the outer visible sun. He says, " Thou art in my heart, there is none who knoweth thee, excepting thy son". None knoweth "thee" is a reference to an inner Sun as the God of his heart. None knoweth him except his son, means that no one can know this God except that consciousness which has become conscious of it.

In the Vedas, the Self or Atman is said to dwell as the Sun within the heart or center of our being. This inner sun is called by mystics and alchemists as the son of the Sun and manifests the divine light of consciousness, the Sun of Suns within us. It is the greatest treasure to be found and it is found in our own house, within us.

The Philosopher and Alchemist Gerald Dorn says in his "Philosophia Speculativa",

" There shines in us, though dimly in the darkness, the life and the light of man, a light which does not come from us, which however is

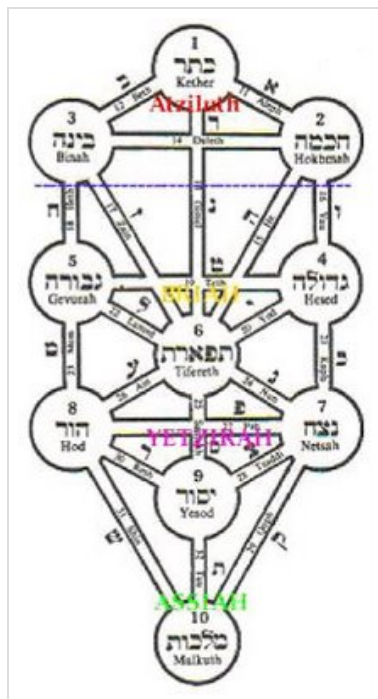
in us, and we must therefore find in us: we can find it in Him, in His light. He says that the image of God dwells within us, and that is the one thing which has no second other thing."

In "Alchemy Unveiled " , Johanes Helmond, says that this image is a Fire, solar by Nature. This is why it is also called the Son of the Sun.

The Cabalistic tree of life actually expresses a great thing in ourselves. We see in the center of the tree the sephiroth of Typheret as being at the center of the world, center of our being. The Cabala is more easily understood if one understands that Typhereth is at the center of the Middle Pillar, that it is directly linked to all the Sephiroth except Malkuth our matter and the objective world. That It is linked to Malkuth only through Yesod (Luna), then the Tree of life and the Cabala would be more easily understood.

For one to continue on the meaning of Akhenaton's sun, one has to understand a little of this tree.

All the sephiroths are to be understood as "states of being." To explain this, we can say that when we contact a sephiroth, the greater part of us resonates at the same vibratory level as the sephirah, or that our consciousness positions itself within us at a level where there is a given harmony of vibratory frequency.



A Quick Glance At the Tree of Life

1. The Above and the Below are one.
2. Malkuth is our matter, it is also the objective world.
3. All the sephiroths are in Malkuth and they are drawn out of Malkuth.
Heaven is within.
4. Chokma and Bina are really the Positive life force- consciousness – (soul personality), and matter, Spirit energy as negative vibrations.
5. Kether is the Nous or Universal Mind.
6. The left side and the right pillars indicate polarity.
7. The veil of the Abyss separates the "Above" from the "Below".
This veil separates the three

supernals from the lower sephirots. Beyond this veil man cannot live with a body, for time and space begin below the veil.

In the Cabala Tiphereth translates to Beauty. "It is located on the Pillar of Balance which is the pillar of consciousness and corresponds, we are told, to the highest state in which a man incarnated on this earth can live, that is, a man "of flesh and blood." This means that a man capable of remaining in Typhereth has "spiritualized' his matter, has formed his glorious body and has obtained the power to go beyond incarnation, consciously." Death has no further hold on him, for he has become an immortal.

Because Typhereth is directly linked to all the sephiroths except for Malkuth, we understand then that it can receive the influences of the higher sephiroth and in turn project its influence on all lower sephiroths. This center concentrates the radiations and in turn distributes them. In relation to the Veil of the Abyss, Typhereth is Kether's reflection. It is the perfect mediator between that which is above and that which is below.

1. Typheret, is the center in mankind receiving the higher energies,
2. Typheret is the center of being, the reflection of the light of Kether, the union and harmony of spirit and matter.
3. Typheret is the path between the Macrocosm and Microcosm.
4. Typheret is the mediator between earth and heaven.
5. Typheret is called the Christic Sphere as the cosmic principle in man. It is the divine man as the son of God.

"I am the way, the Truth, the Life.

Whoever sees me has seen the Father.

No one reaches the Father without passing through me. I am the
Light of the World " -- St John

No man can reach Kether while still in the flesh, a mortal form, for all time and space disappear beyond the veil of the abyss. The way is through Typheret. He who sees and touches Typheret, sees and touches Kether, since Typheret is son and image of Kether.

The symbol of the Sun explains Typhereth as the Christ, the Solar Spirit. Akhenaton and all traditions considered the solar luminary as the visible image accessible to man of the divinity, as a symbol of life, light and love. This image has been called Ra, Aton, Apollo, etc. which are all linked to Typhereth. Just as the sun is the center of our solar system, Typhereth is the solar center in man as the divine light of the inner Self.

"If we are not in our center, we are in our periphery and we therefore only contact the periphery of things, of beings, of ideas. The sun light all and everything up: the good and the bad, it is all the same to it, its love is total."
---O.M Aivanov

In this lies the secret and the magic of achieving our highest ideals.



"Your center is your sun,
which is your own divine part
- live there, look and act from
there, you will find the truth
and everything." ---Jean
Dubuis

Typheret is also the
philosophers stone for it is
represented by the two
triangles superimposed. The
ultimate marriage of the finite and infinite world, as the world

becomes the whole world. This is the Great Arcanum as the greatest secret man can know.

Let us conclude with the "Golden tractate of Hermes."

" Understand then, O Son of Wisdom, what the Stone declares; protect me, and I will protect thee, increase my strength that I may help thee! My Sol and my beams are most inward and secretly in my own Luna, my light, exceeding every light, and my good things are better than all other good things. I give freely, and I reward the intelligent with joy and gladness, glory, riches, delights; and them that seek after me I make to know and understand, and possess divine things."

Because the Sun's nature is one of expanding and radiating outwards from itself, the Sun by itself cannot readily see itself. The Sun sees himself in his own lover. He sees his own light in the reflection of Luna. As Luna absorbs the Sun's light, the Sun impregnates her through the warmth of his beams. Hence Luna, his wife, becomes his mother who also generates him as her son. Thus we see the type of the Christian myth as God the Son born to the virgin mother. When the inner divine light is perceived within ourselves, we see it as being reflected in our own Luna as our unconscious self. In the beginning it is dark as the dark moon until the beams of our inner Sun light her up to become the full moon and immaculate virgin as our purified and uplifted consciousness. Here is the Chemical Wedding of the Philosophers. Luna nurtures and gathers in the light of the Sun while the Sun warms and impregnates Luna. In this way Luna conceives a child as the subjective self and the Hermaphrodite Child of the Sun and Moon being the youthful regenerative force of the alchemical process. This divine child leads one into a new and higher spirituality and consciousness. When the divine grace is received and this inner light is realized then one can truly be called the "Son of the Sun".



Such is the depth of the philosophy of alchemy that the mystical concepts of Akhenaton has taken us to. All our present western philosophies and religions, especially the Judeo and the Christian, have their roots going back to Akhenaton's very mystical concepts of the one Universal impersonal God symbolized in the universality of the Sun.

.... Steve Kalc

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