

Libation vase of King Gudea
Earliest known example of the caduceus
Sumerian circa 2500 BC



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ESOTERIC SCHOOLS OF MEDITATION, STUDY AND SERVICE

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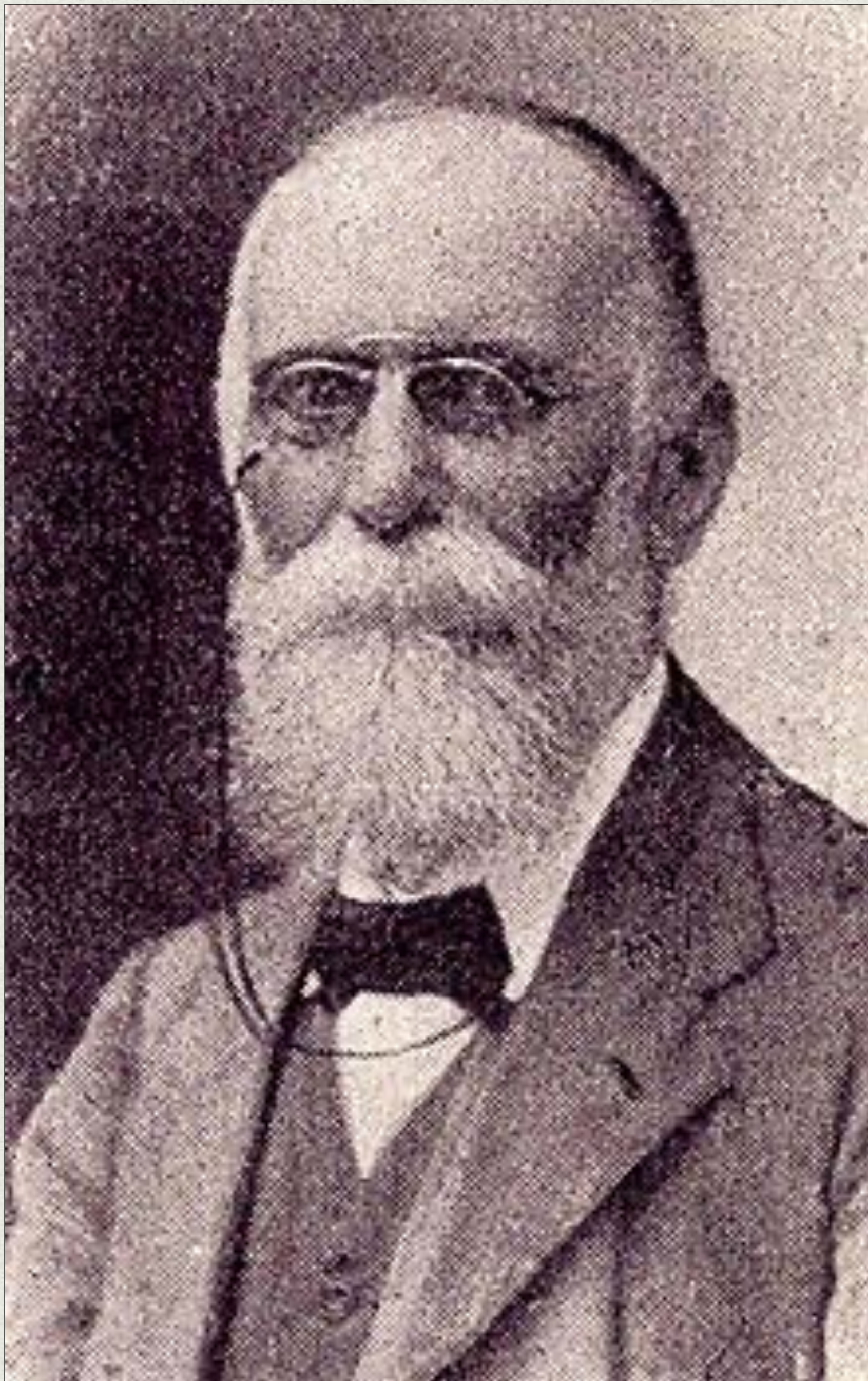
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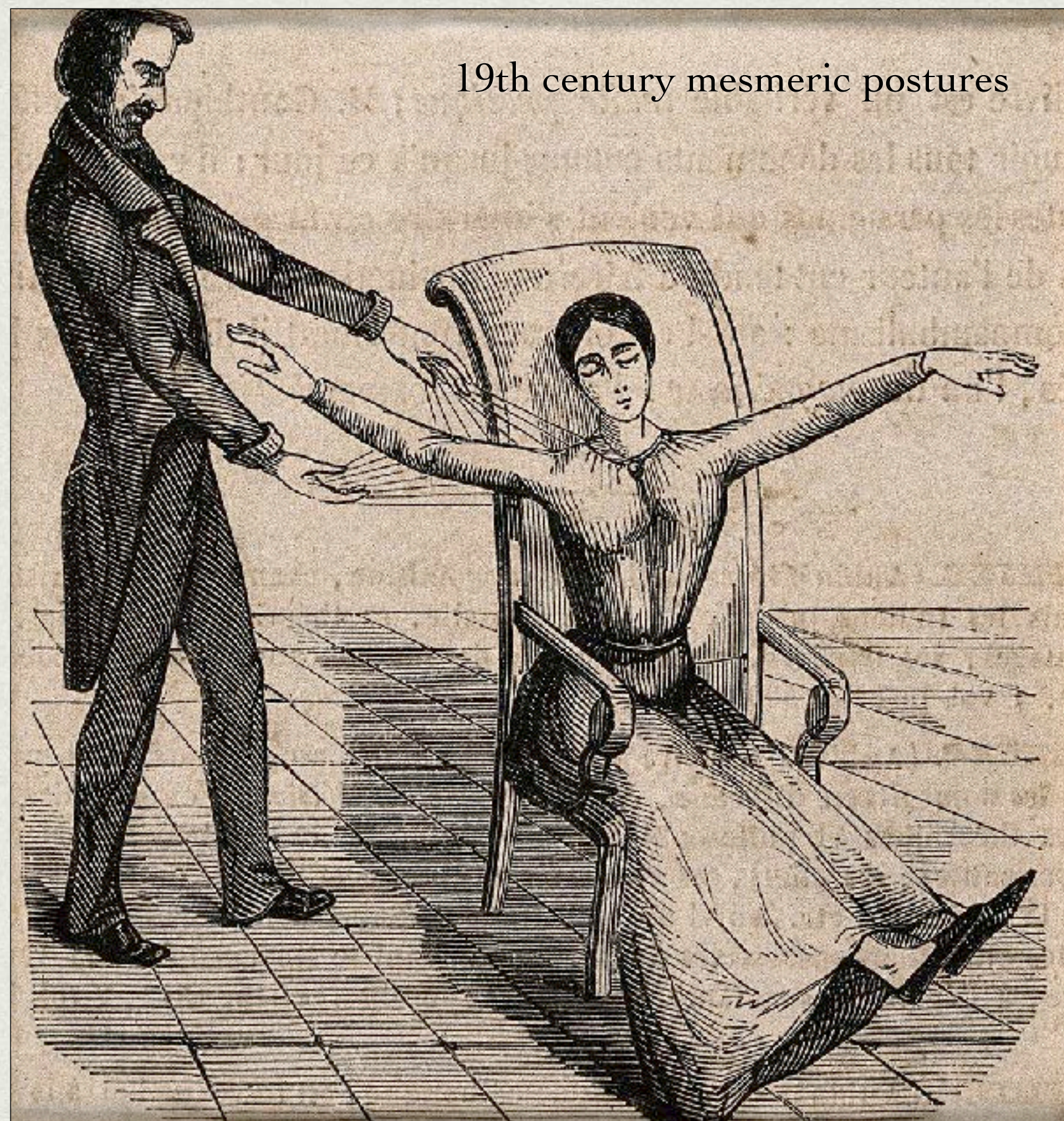
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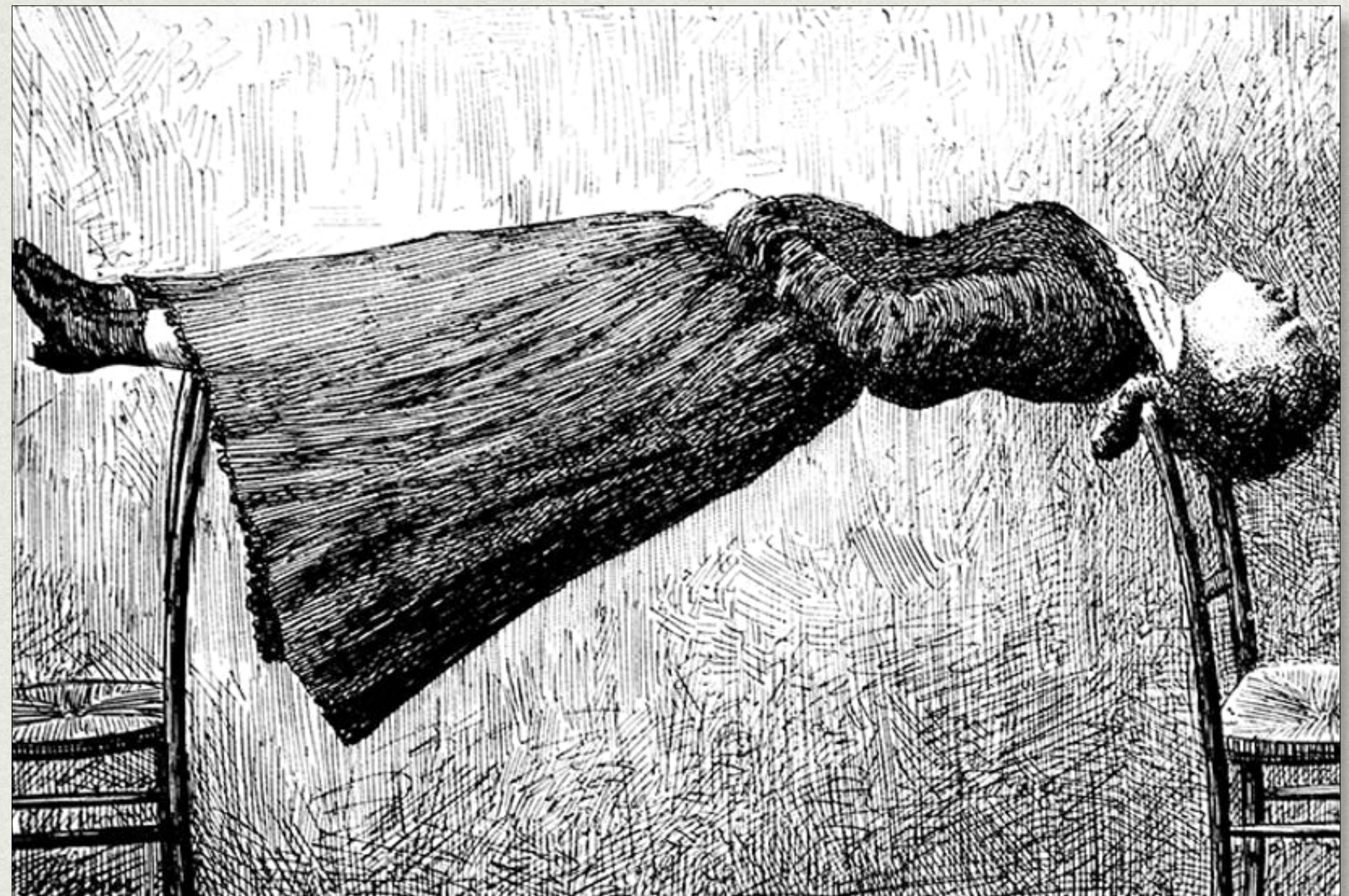
Two evenings were given in part to mesmeric experiments by M. Robert, the Parisian professional, which were very instructive; and on another occasion Mme. Hæmmerle and I attended a public lecture, with experiments, on the same subject, by Prof. Guidi, the Italian specialist. The disbelievers in thought-transference should be called upon to explain one of these experiments to which I was a party. The lecturer had two lady

assistants, of whom one played the piano and the other was the mesmeric subject. He bade us notice the effect of the music on the latter—whom he had proved to us to be in a state of insensibility to pinches, pullings, and loud noises. He willed her to hear the music, and she responded in physical movements to every change in its character, expressing in highly dramatic postures the feeling appealed to for the moment.

Prof. Ignazio Guidi,
19th century orientalist

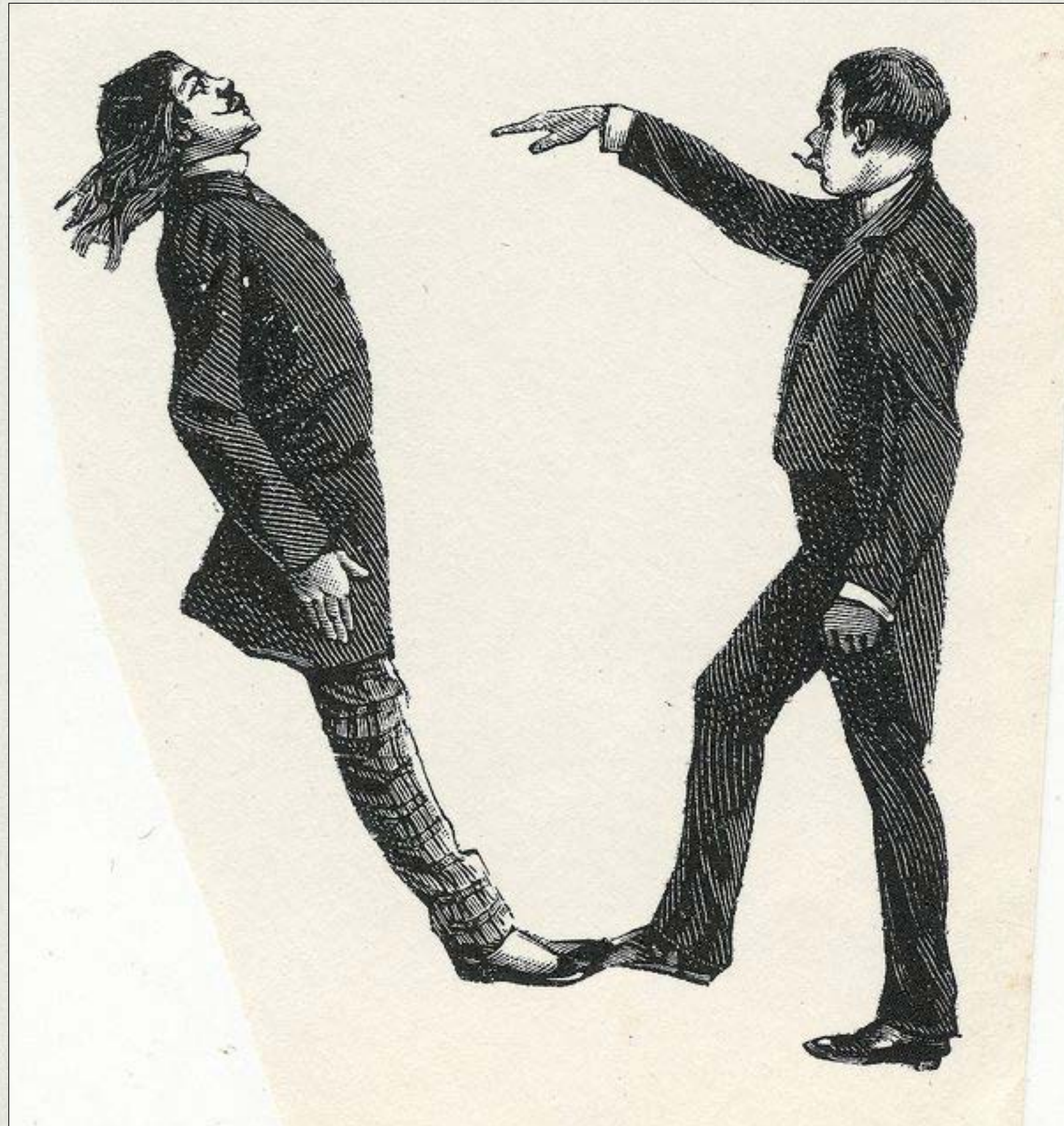


Pride, anger, mirthfulness, affection, disdain, defiance, terror, were successively portrayed by this cataleptical being, as though she had been some musical instrument played upon by the pianist's fingers. Signor Guidi then said that if any gentleman present wished to satisfy himself of the power of the subject to receive mental suggestions, he would



be glad to give him the chance. I rose at once and offered myself for the experiment. The lecturer came over to me, told me that I must concentrate my thought at the moment when I wished to fix the subject in the pose in which she might be at the time, and when he was satisfied that I understood him, grasped my hand for a moment and then stood

aside. The pianist was then told to resume her playing, and the hypnotised subject began once more her statuesque poses. I took one good look at her, after which I leaned my chin on my cane and turned my eyes downward, so that I could see her movements through my eyelashes, but she could not get any hint as to my purpose.



I let her go on until, in expressing the feeling of sublimity, she was leaning backward, seemingly past the centre of gravity, and was kept from falling only by the contraction of the leg-muscles: it was a posture so difficult, that in the natural state one could scarcely have retained it a minute. Then, without making the smallest gesture or muscular contraction to show my object, I mentally ordered her to become rigid. She responded instantaneously; the thought had barely been formed in my

mind before she caught and obeyed it. With her head thrown far back, her torso bent back from the hips at an oblique angle, her arms held at their full length pointing upward, her knees bent forward, she seemed as immovable as if she were a statue of bronze. It was to me a most instructive experiment; the more so in that the mere clasping of my hand for a moment by the mesmeriser sufficed to put me in psychical rapport with his subject, without the speaking of a word by him or by me. -ODL3:84-6

VERSE 6

The Lipika circumscribe the Triangle, the first One, (the vertical line or the figure I.), the Cube, the second One, and the Pentacle within the Egg (circle) (a). It is the ring called "Pass Not," for those who descend and ascend (as also for those) who, during the Kalpa, are progressing toward the great Day "Be with us."(b). . . . Thus were formed the Arupa and the Rupa (the Formless world and the world of Forms); from One LIGHT, seven Lights; from each of the seven, seven times seven lights. The wheels "watch the RING."

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Sukshma-sarira (Sanskrit) Sūkṣma-śarīra [from sūkṣma fine, ethereal, subtle + śarīra body] **Subtle body, popularly astral body; often confused with the linga-sarira.**

In the Vedantic fourfold classification of the human constitution, it is the second division – the others being 1) sthula-sarira, 3) karana-sarira, and 4) atman. The sukshma-sarira “bears to the physical body the same relationship which the astral world bears to the objective plane of the solar system. It is sometimes called kama-rupa in our theosophical dissertations. This unfortunate expressive has given rise also to a misconception that the principle called kama represents this astral body itself, and is transformed into it. But it is not so. It is composed of elements of quite a different nature. Its senses are not so differentiated and localized as in the physical body, and, being composed of finer materials, its powers of action and thought are considerably greater than those found in the physical organism” (Notes on BG 30-1).

Human Aspects		Cosmic Aspects	
7	1 Atman, <i>Spirit, Essential Self</i>	Unmanifested Logos, <i>Essential Self</i>	Paramatman, <i>Cosmic Monad, Self</i>
6	2 Buddhi, <i>Spiritual Soul</i>	Universal Ideation, <i>Second Logos</i>	Alaya, Adi-Buddhi,
5	3 Manas (Mind), <i>Human Soul</i>	Universal Intelligence, <i>Third Logos</i>	Mahat, <i>Cosmic Mind</i>
4	4 Kama (Desire), <i>Animal Soul</i>	Cosmic Energy (Chaotic)	Cosmic Kama, <i>Womb of Fohat</i>
3	5 Prana, <i>Life-essence, Vitality</i>	Cosmic Life-Essence or Energy	Cosmic Jiva
2	6 Linga-sarira, <i>Model-body</i>	Astral Ideation, <i>reflecting terrestrial things</i>	Cosmic Ether, <i>Astral Light</i>
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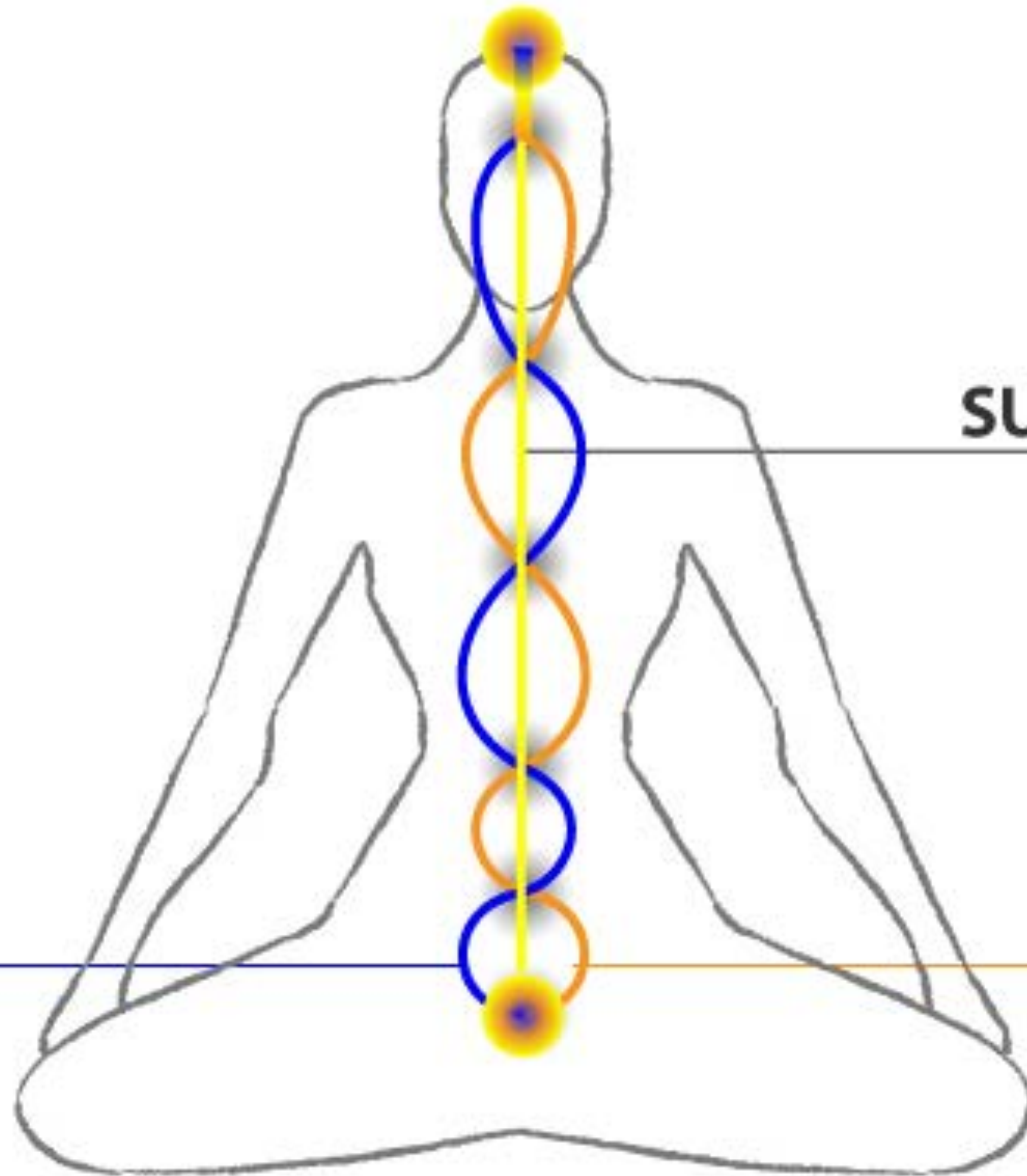
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PINGALA



SUSHUMNA

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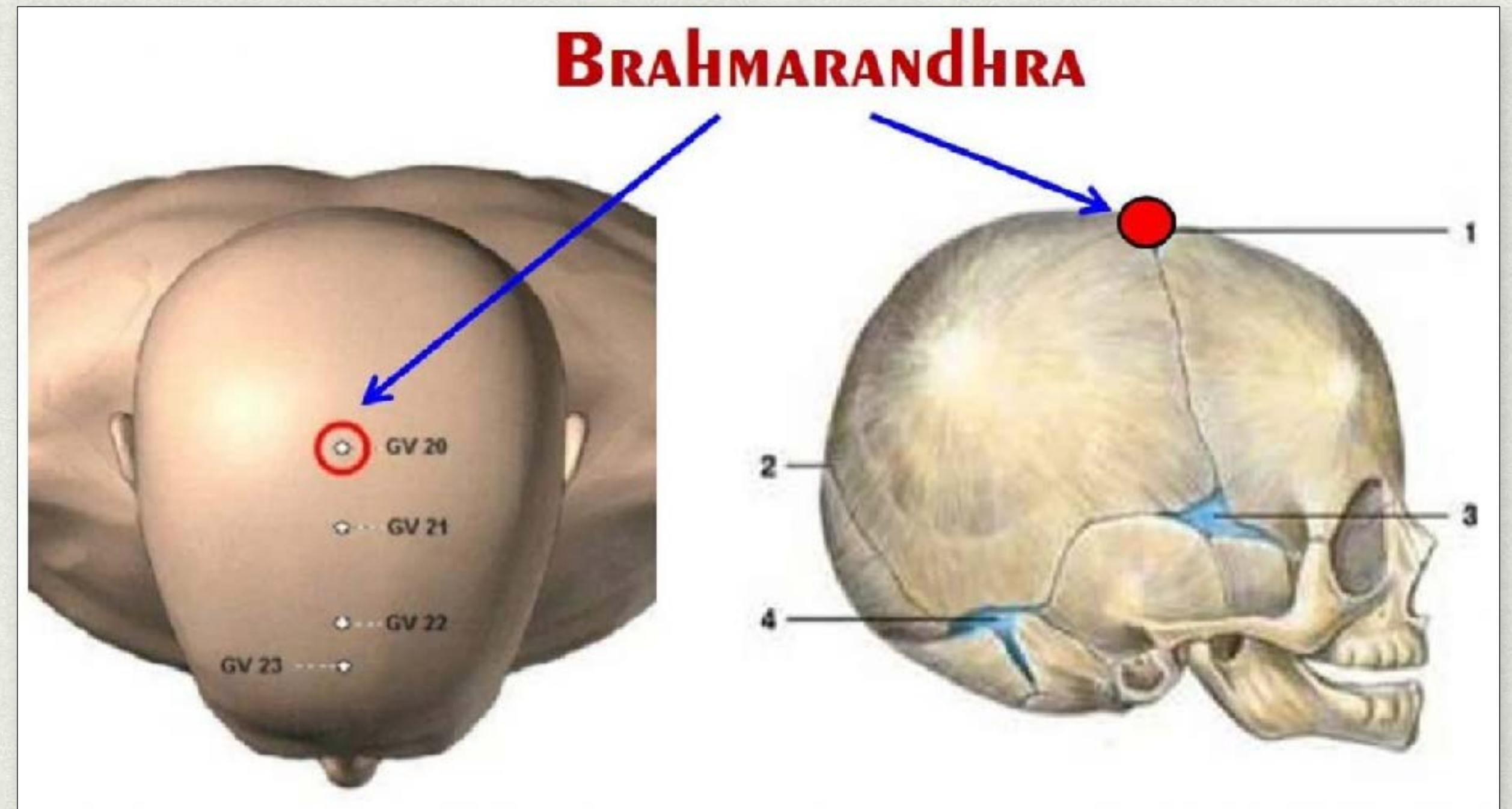
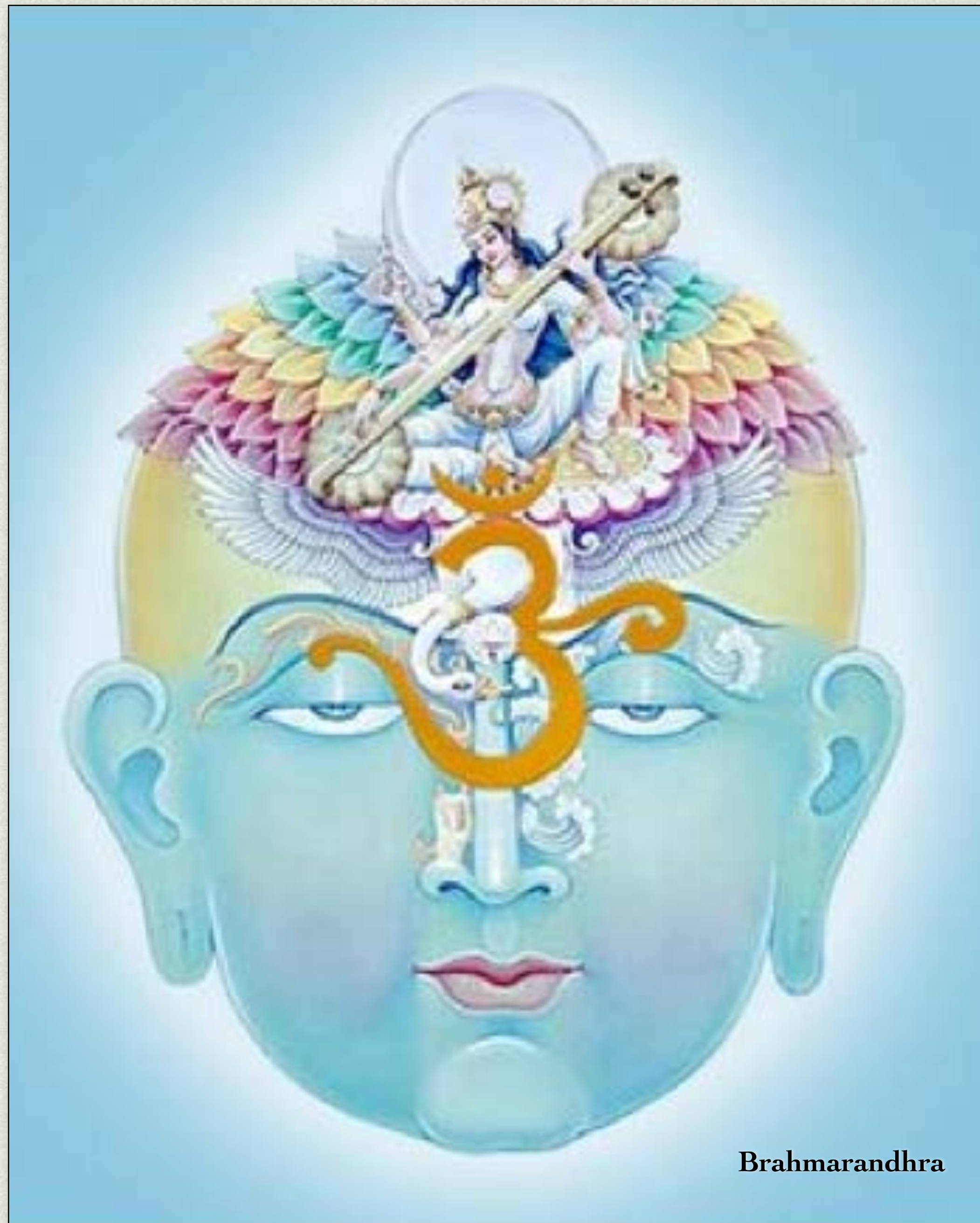
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Brahmarandhra (Sanskrit) *Brahmarandhra* [from *brahman* cosmic spirit + *randhra* opening, fissure, cavity] Brahman's crevice; a mystical suture or opening in the crown of the head, through which a person leaves his body at death. Connected with the heart by means of the *sushumna-nadi*, a psycho-vital channel in the spinal column. -OTG

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Paramapada (Sanskrit) *Paramapada*

Highest state or position; that which is not material but loftily spiritual, in and to which appertain *jivanmuktas* or monads who have attained freedom from karma; thus they attain the highest condition or state in any hierarchical sense.

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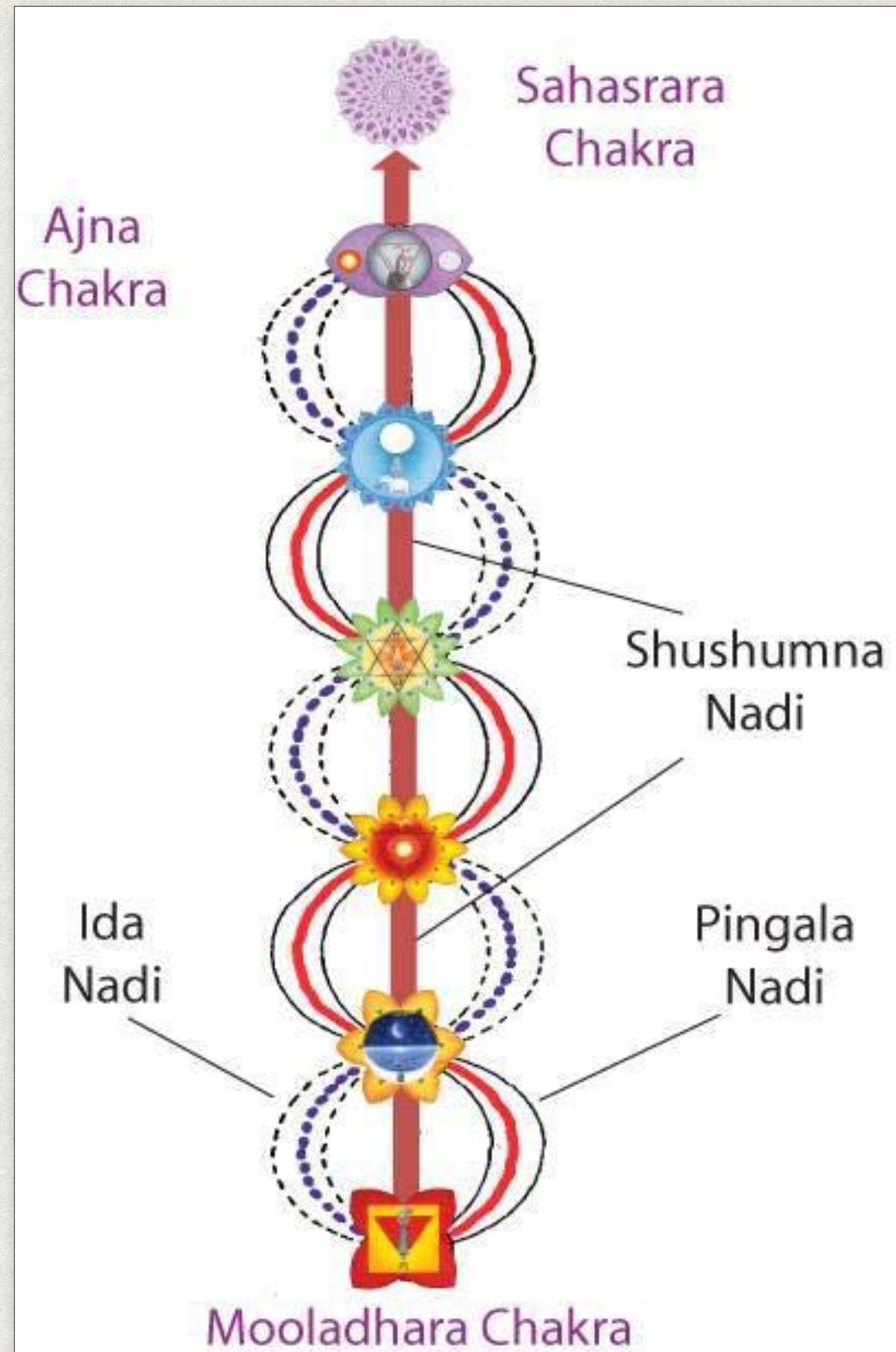
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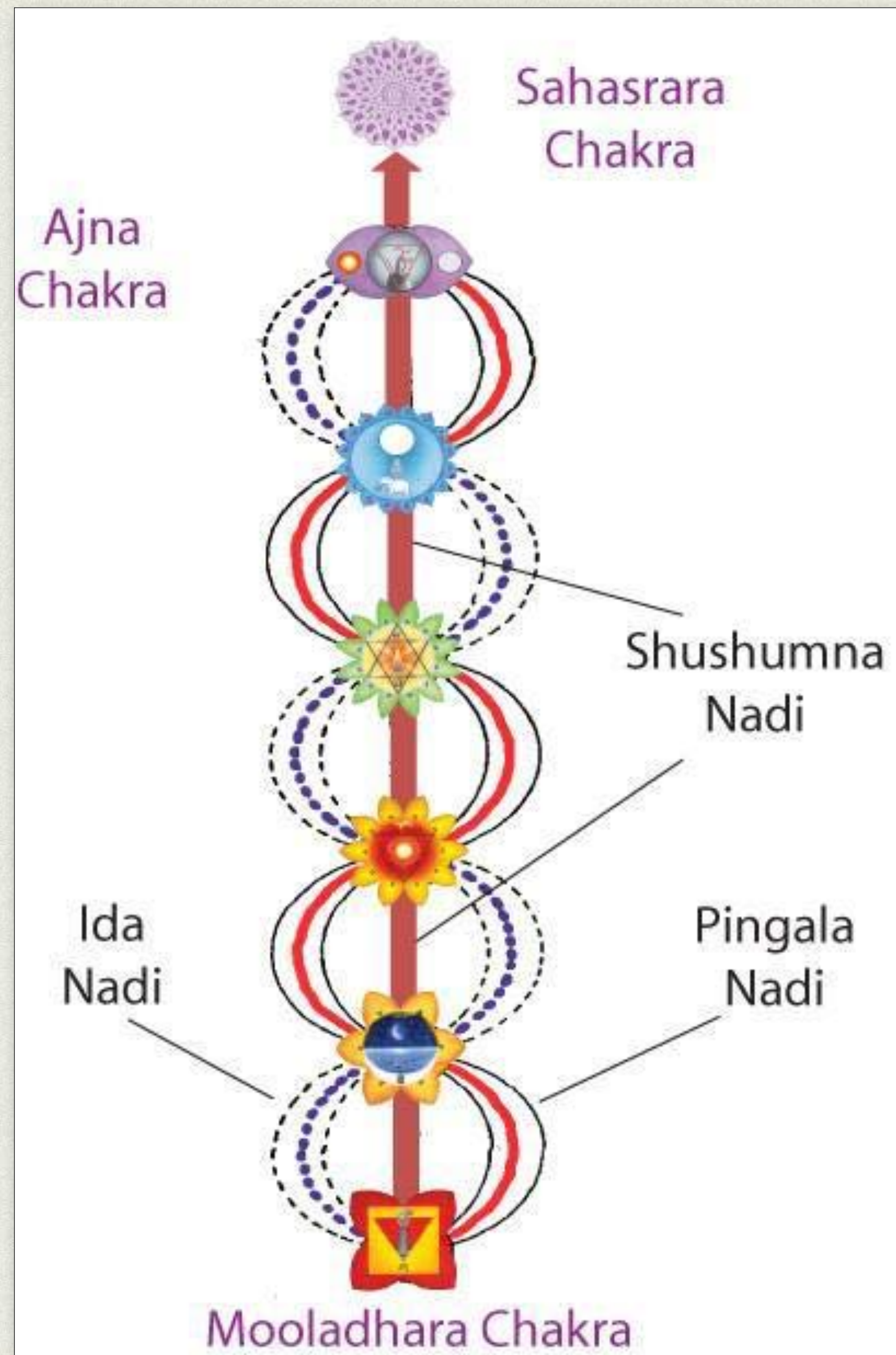
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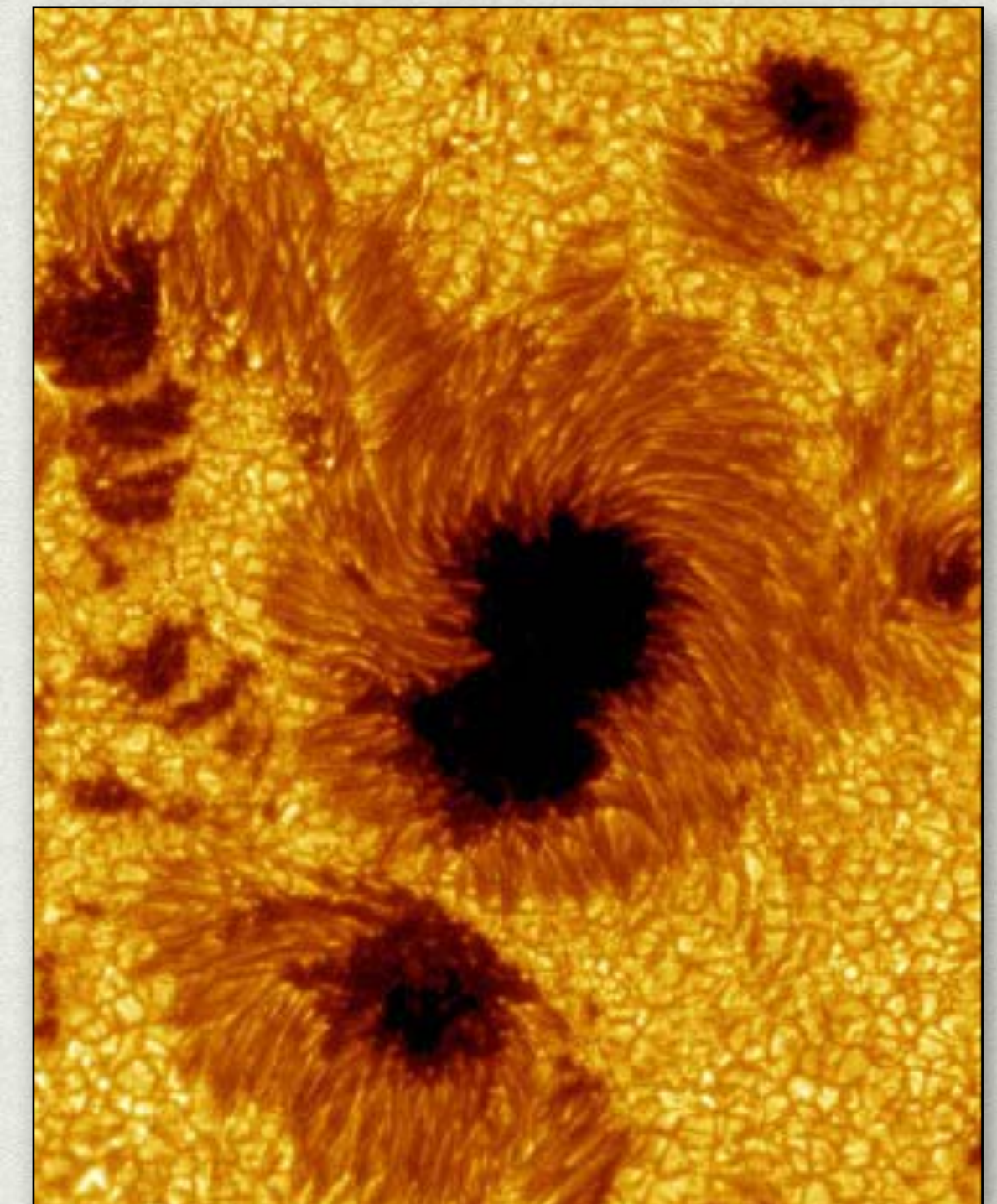
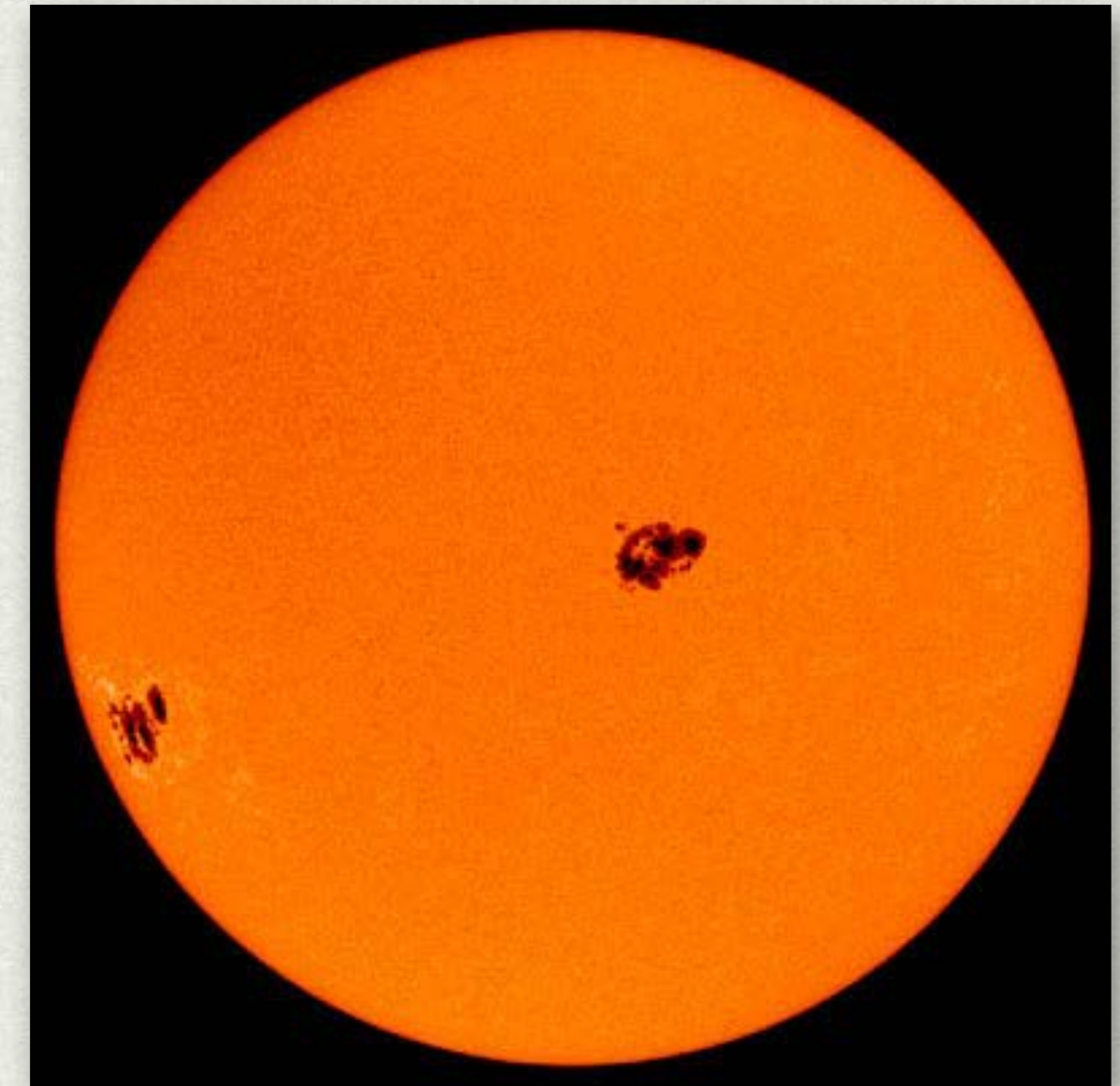
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Dialogues:338-9





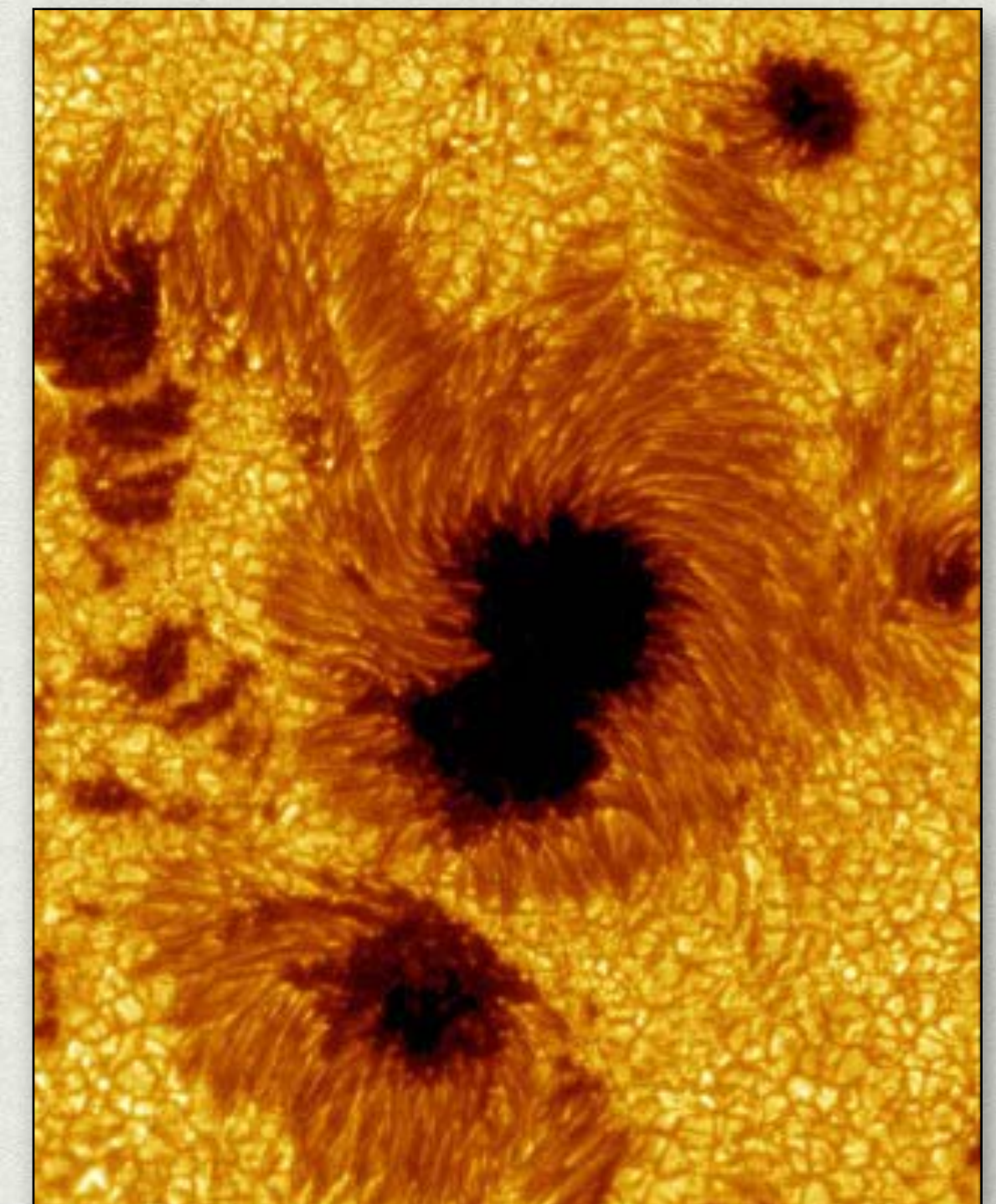
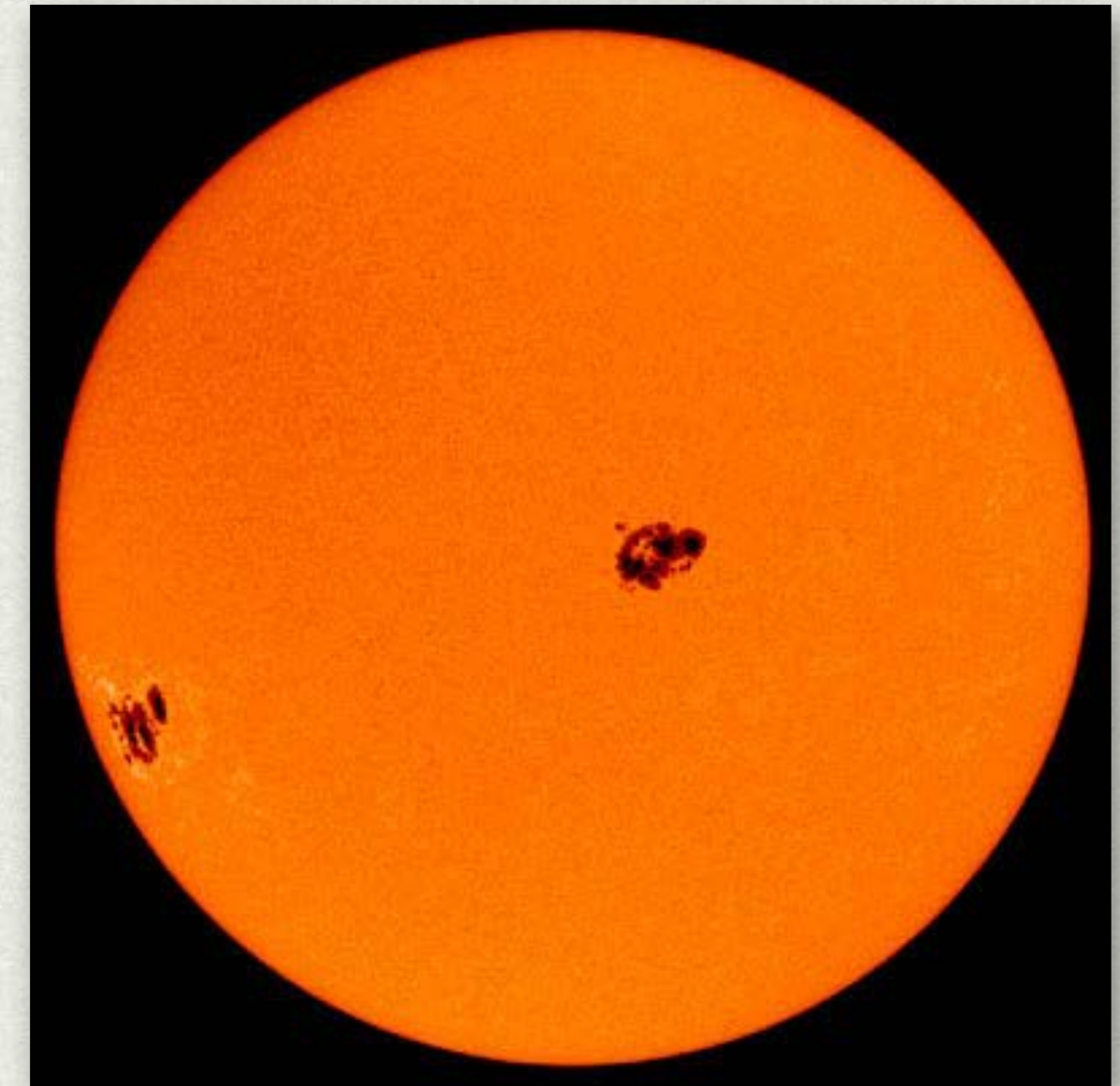
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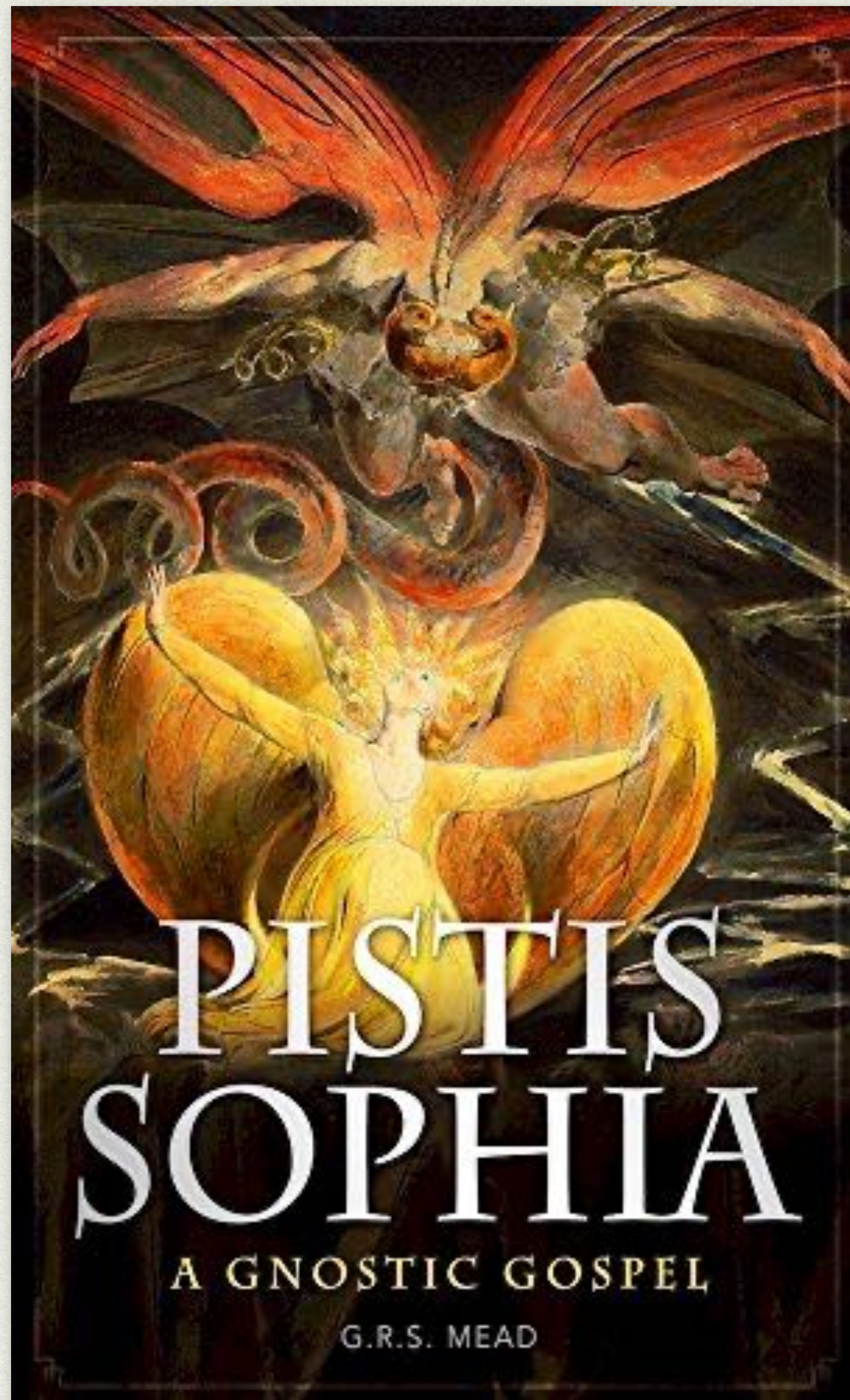
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PISTIS SOPHIA

A GNOSTIC GOSPEL

G.R.S. MEAD



Nag Hammadi Codices

GNOSTICS

& THEIR REMAINS

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⊓⊔⊕⊖⊗⊘⊙⊚⊛⊜⊝⊞⊟⊠⊡⊢
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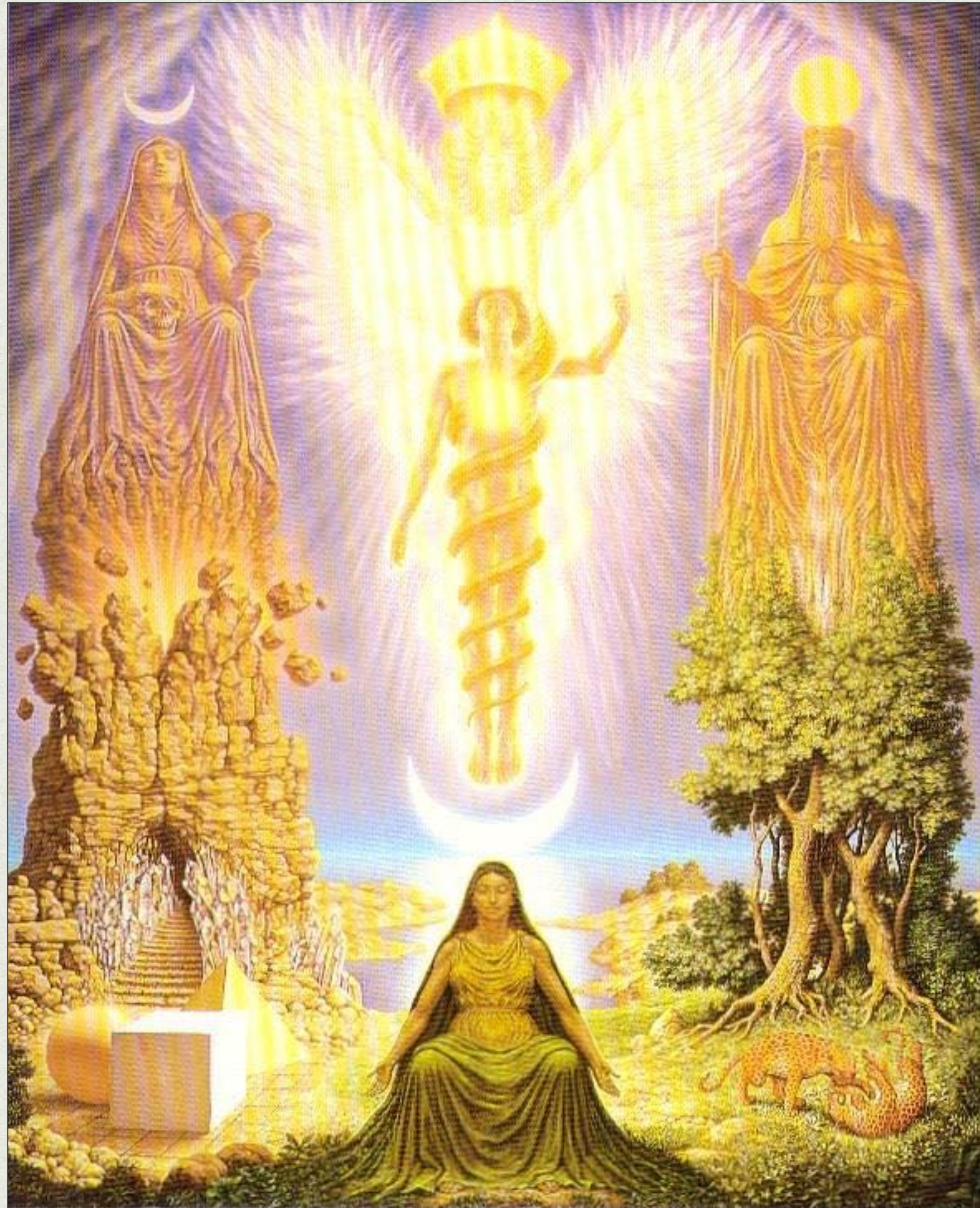
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A vision of Hermes Trismegistus 2, Johfra Bosschart

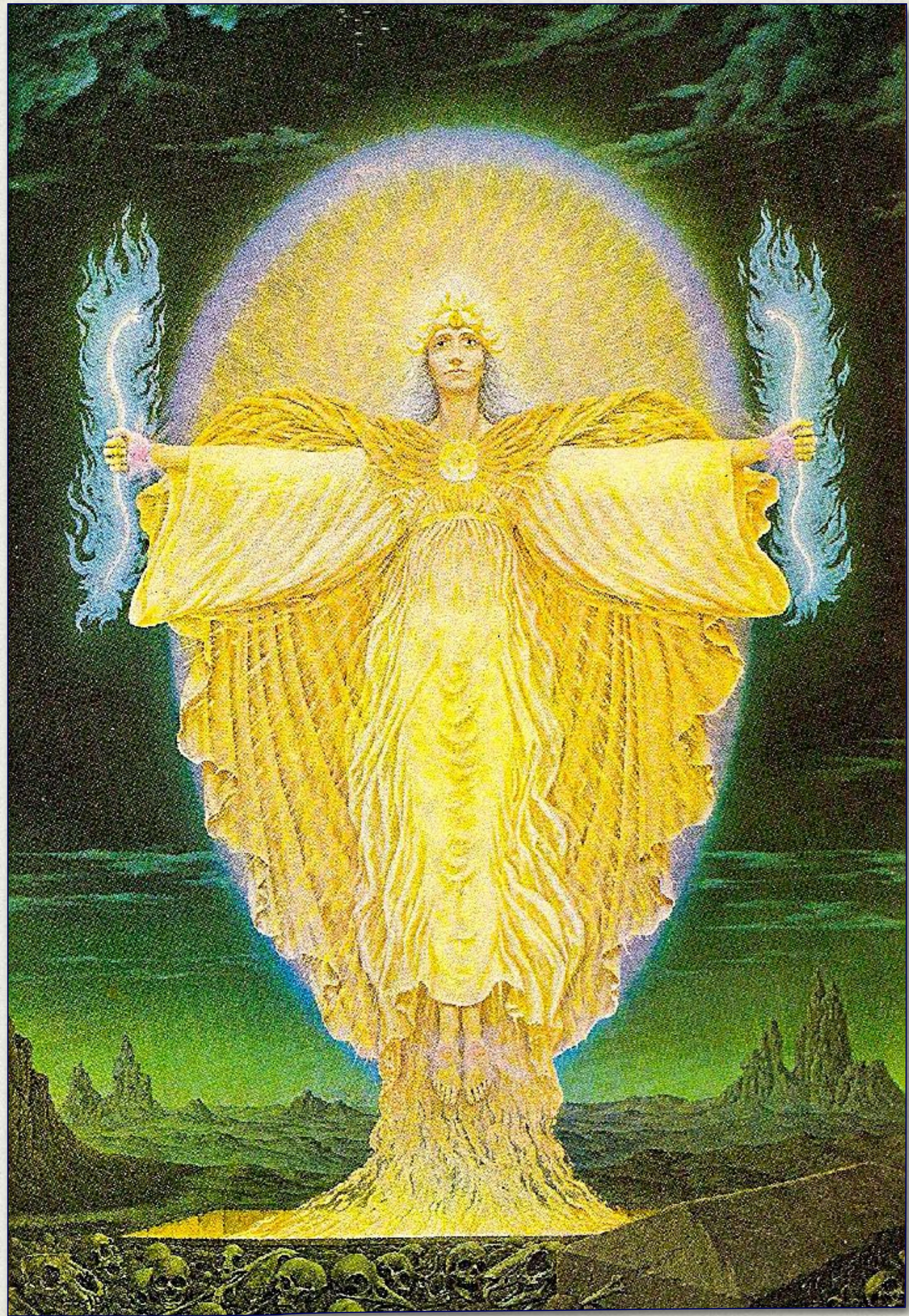
“Pistis Sophia” professes to be a record of the higher teaching of the Saviour communicated to his disciples during the *eleven* years he passed with them on earth after his crucifixion, and when he had returned from his ascension into heaven. This ascension had been made from the Mount of Olives, where he received from on high two shining vestures inscribed with five mystic words, and the names of all the powers whose domains he had to traverse. He thus passes through the gate of the Firmament, the Sphere of Fate, and the regions of the Twelve Great Æons, all of whom in succession are terror-smitten, and fall down before him and sing hymns of praise. On arriving at the thirteenth æon, he finds seated below and weeping, the excluded Power Pistis-Sophia. She, having once caught a glimpse of the Supreme

Light, is seized with a desire to fly upwards into it, but *Adamas*, the ruler of her proper place, being enraged at this act of rebellion against himself, caused a false light, a veritable *ignis fatuus*, to shine upon the waters of the subjacent [underlying] chaos, which lured down the hapless aspirant, and she was inextricably immersed in the abyss, and beset by the spirits thereof, all eager to deprive her of her native light. The doctrine of the admixture of light, derived from the Treasure of Light, with *matter*, its imprisonment therein, and its extraction and recovery by the appointed "Receivers of the Light," is the pervading idea of this revelation. As part of the same notion comes the frequent allusion to the κέρασμος, or chaotic commixture of Light and Matter, to reorganize which is the special object of the Saviour's descent from above.



At least one half of the book is taken up with the account of the successive steps by which she ascends through all the Twelve Æons by the Saviour's aid, and the confession she sings at each stage of her deliverance out of chaos. Each confession is proposed by Jesus to a disciple for explanation, and is referred to some psalm or other prophecy containing parallel sentiments; this concordance being occasionally made out with considerable ingenuity. A remarkable peculiarity is that all throughout, Mary Magdalene is the chief speaker, and the most highly commended for her spiritual knowledge, though once she is sharply rebuked by Peter for her presumption in thus perpetually putting herself forward unbidden— and not giving the

men a chance to speak. After Pistis-Sophia has thus regained her lost position, the most valuable portion of the exposition of doctrines commences. The Magdalene asks the great question as to the final cause of Sin, to which Jesus returns a long and minute description of the composition of the soul of man, which is fourfold, the divine spark therein (a particle of the Light yet entangled in the κέρασμος) being encased in a threefold envelope formed out of the effluvia of the rebellious Æons, the tendency of which is to keep it in subjection to the passions and to themselves, so that when separated from the body it may not be able to escape out of their domains, "the regions of mid-space," here represented as places of pain. —The Gnostics and Their Remains:27-9



Pistis Sophia, by Johfra Bosschart

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Paramapada (Sanskrit) *Paramapada*

Highest state or position; that which is not material but loftily spiritual, in and to which appertain *jivanmuktas* or monads **who have attained freedom from karma;** thus they attain the highest condition or state in any hierarchical sense. -OTG

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Ativahikas (Sanskrit) ...Pitris, or *Devas*,
who help the disembodied soul or *Jiva* in
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They are Entities of the higher worlds in the hierarchy of Being, so immeasurably high that, to us, they must appear as Gods, and collectively — GOD. But so we, mortal men, must appear to the ant, which reasons on the scale of its special capacities. The ant may also, for all we know, see the avenging finger of a personal God in the hand of the urchin who, in one moment, under the impulse of mischief, destroys its anthill, the labour of many weeks — long years in the chronology of insects. The ant, feeling it acutely, and attributing the undeserved calamity to a combination of Providence and sin, may also, like man, see in it the result of the sin of its first parent. Who knows and who can affirm or deny? The refusal to admit in the whole Solar system of any other reasonable and intellectual beings on the human plane, than ourselves, is the greatest conceit of our age. All that science has a right to affirm, is that there are no invisible Intelligences living under the same conditions as we do.

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* The greatest philosopher of European birth, Immanuel Kant, assures us that such a communication is in no way improbable. “I confess I am much disposed to assert the existence of Immaterial natures in the world, and to place my own soul in the class of these beings. It will hereafter, I know not where, or when, yet be proved that the human soul stands even in this life in indissoluble connection with all immaterial natures in the spirit-world, that it reciprocally acts upon these and receives impressions from them.” (Träume eines Geistessehers, quoted by C. C. Massey, in his preface to Von Hartmann’s “Spiritismus.”)

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The Nirmanakayas, the divine Contemplatives: This is the receptive group which receives impression from Shamballa in relation to the planetary creative purpose. Then They, on Their own level of atmic activity, build—through contemplative meditation— a vast reservoir of potent energies which are impregnated with the qualities of the seven energies of the seven planetary Rays. They are the Custodians of life, under the direct inspiration of the Buddhas of Activity, and They spend the aeons of Their planetary service:

a. In active contemplation of the divine Purpose.

b. In a developed receptivity to that aspect of the Purpose which must be expressed through the medium of the divine Plan, and thus presented to the Hierarchy.

c. In developing that spirit of sevenfold receptivity which will make Them a channel for the inflow of ray energies from Shamballa into the Hierarchy. **Their united aura or area of influence and the extent of Their magnetic and dynamic radiation correspond roughly to the aura of the planet itself; They contain (within Their ranks) Members Who are identified with the Lords of the seven Rays.**

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Here we have the world's system reborn from its ashes, through a nebula; the emanation from the bodies, dead and dissolved in Space— resultant of the incandescence of the solar centre reanimated by the combustible matter of the planets. In this theory, generated and developed in the brain of a young man hardly twenty-five years of age, who had never left his native place, a small town of Northern Prussia (Königsberg) one can hardly fail to recognise either an inspiring external power, or the reincarnation which the Occultists see in it. It fills a gap which Newton, with all his genius, failed to bridge. And surely it is our primeval matter, Akâsa, that Kant had in view, when proposing to solve Newton's difficulty and his

failure to explain, by the natural forces, the primitive impulse imparted to the planets, by the postulation of a universally pervading primordial substance. For, as he remarks in chapter 8, if the perfect harmony of the stars and planets and "*Les Hypotheses Cosmogoniques...*", is admitted, the coincidence of their orbital planes prove the existence of a natural cause, which would thus be the primal cause, "[which] *cannot really be the matter which today fills the heavenly spaces.*" [Rather] it must be that which filled space— was space— originally, whose motion in differentiated matter was the origin of the actual movements of the sidereal bodies; and which, "*in condensing itself in those very bodies, thus abandoned the space that is found void today.*" —SD1:601-2

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Angkor Wat Relief

It is through and from the radiations of the seven bodies of the seven orders of Dhyanis, that the seven discrete quantities (Elements), whose motion and harmonious Union produce the manifested Universe of Matter, are born. -SD1:259

even in *laya* just as a man in a profound cataleptic state—to all appearance a corpse—is still a living being.

When the “Devourers” (in whom the men of science are invited to see, with some show of reason, atoms of the Fire-Mist, if they will, as the Occultist will offer no objection to this); when the “Devourers,” we say, have differentiated “the fire-atoms” by a peculiar process of segmentation, the latter become life-germs, which aggregate according to the laws of cohesion and affinity. Then the life-germs produce lives of another kind, which work on the structure of our globes. * * * *

Thus, in the first Round, the globe, having been built by the primitive fire-lives, *i.e.*, formed into a sphere—had no solidity, nor qualifications, save a cold brightness, nor form nor colour; it is only towards the end of the First Round that it developed one Element which from its inorganic, so to say, or simple Essence became now in our Round the fire we know throughout the system. The Earth was in her first rupa, the essence of which is the Akâsic principle named *** “that which is now known as, and very erroneously termed, Astral Light, which Eliphas Lévi calls “the imagination of Nature,” † probably to avoid giving it its correct name, as others do.

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† Speaking of it in his Preface to the “History of Magic.” Eliphas Lévi says: “It is through this Force that all the nervous centres secretly communicate with each other; from it—that sympathy and antipathy are born; from it—that we have our dreams; and that the phenomena of second sight and extra-natural visions take place. . . . Astral Light, acting under the impulsion of powerful wills, destroys, coagulates, separates, breaks, gathers in all things. . . . God created it on that day when he said: *Fiat Lux*, and it is directed by the *Egregores*, *i.e.*, the chiefs of the souls who are the spirits of energy and action.” Eliphas Lévi ought to have added that the astral light, or primordial substance, if matter at all, is that which, called *Light*, *Lux*, esoterically explained, is the body of those Spirits themselves, and their very essence. Our physical light is the manifestation on our plane and the reflected radiance of the Divine Light emanating from the collective body of those who are called the “LIGHTS” and the “FLAMES.” But no other Kabalist has ever had the talent of heaping up one contradiction on the other, of making one paradox chase another in the same sentence and in such flowing language, as Eliphas Lévi. He leads his reader through the most lovely, gorgeously blooming valleys, to strand him after all on a desert and barren rocky island.



Matsya Avatar

Moreover, the *Vayu Purāna* declares all the seven orders to have originally been the first gods, the *Vairājas*, whom Brahmā “with the eye of Yoga, beheld in the eternal spheres, and who are the gods of gods”; and the *Matsya* adds that the [lesser] Gods worshipped them...” -SD2:89

it is quintessence ; it is a slender likeness ; it is an intellection ; it is a number ; it is harmony. . . . ” (*Voltaire*).

All these are the *Manasam* and *Rajasas*: the *Kumāras*, *Asuras*, and other rulers and *Pitris*, who incarnated in the Third Race, and in this and various other ways endowed mankind with Mind.

There are seven classes of *Pitris*, as shown below, three incorporeal and four corporeal ; and two kinds, the *Agnishwatta* and the *Barhishad*. And we may add that, as there are two kinds of *Pitris*, so there is a double and a triple set of *Barhishad* and *Agnishwatta*. The former, having given birth to their astral doubles, are reborn as *Sons of Attri*, and are the “*Pitris of the Demons*,” or corporeal beings, on the authority of *Manu* (III., 196) ; while the *Agnishwatta* are reborn as *Sons of Marichi* (a son of *Brahmā*), and are the *Pitris of the Gods* (*Manu* again, *Matsya* and *Padma Purānas* and *Kulluka* in the *Laws of the Manavas*, III., 195).* Moreover, the *Vayu Purāna* declares all the seven orders to have originally been the first gods, the *Vairājas*, whom Brahmā “with the eye of Yoga, beheld in the eternal spheres, and who are the gods of gods” ; and the *Matsya* adds that the Gods worshipped them ; while the *Harivansa* (S. 1, 935) distinguishes the *Virājas* as one class of the *Pitris* only—a statement corroborated in the *Secret Teachings*, which, however, identify the *Virājas* with the elder *Agnishwattas*† and the *Rajasas*, or *Abhutarajasas*, who are incorporeal without even an astral phantom. *Vishnu* is said, in most of the MSS., to have incarnated in and through them. “In the *Rāivata Manvantara*, again, *Hari*, best of gods, was born of *Sambhuti*, as the divine *Manasam*—originating with the deities called *Rajasas*.” *Sambhuti* was a daughter of *Daksha*, and wife of *Marichi*, the father of the *Agnishwatta*, who, along with the *Rajasas*, are ever associated with *Manasas*. As remarked by a far more able Sanskritist than *Wilson*, Mr. *Fitzedward Hall*, “*Manasa* is no inappropriate name for a deity associated with the *Rajasas*. We appear to have in it *Manasam*—the same as *Manas*—with the change of termination required to express male personification” (*Vishnu Purāna* Bk. III., ch. I., p. 17 footnote). All the sons of *Virāja* are *Manasa*, says *Nilakantha*. And

* We are quite aware that the *Vayu* and *Matsya Purānas* identify (agreeably to Western interpretation) the *Agnishwatta* with the seasons, and the *Barhishad Pitris* with the months ; adding a fourth class—the *Kavyas*—cyclic years. But do not Christian. Roman Catholics identify their Angels with planets, and are not the seven *Rishis* become the *Saptarshi*—a constellation ? They are deities presiding over all the cyclic divisions.

† The *Vayu Purāna* shows the region called *Virāja loka* inhabited by the *Agnishwattas*.

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Avalokiteshvara

What say the Ophites, the Nazarenes, and other “heretics”? Sophia, “the Celestial Virgin,” is prevailed upon to send Christos, her emanation, to the help of perishing humanity, from whom *Ialdabaōth* (the Jehovah of the Jews) and his six Sons of Matter (the lower terrestrial Angels) are shutting out the divine light. -HPB’s Collected Works, v.14, p.160

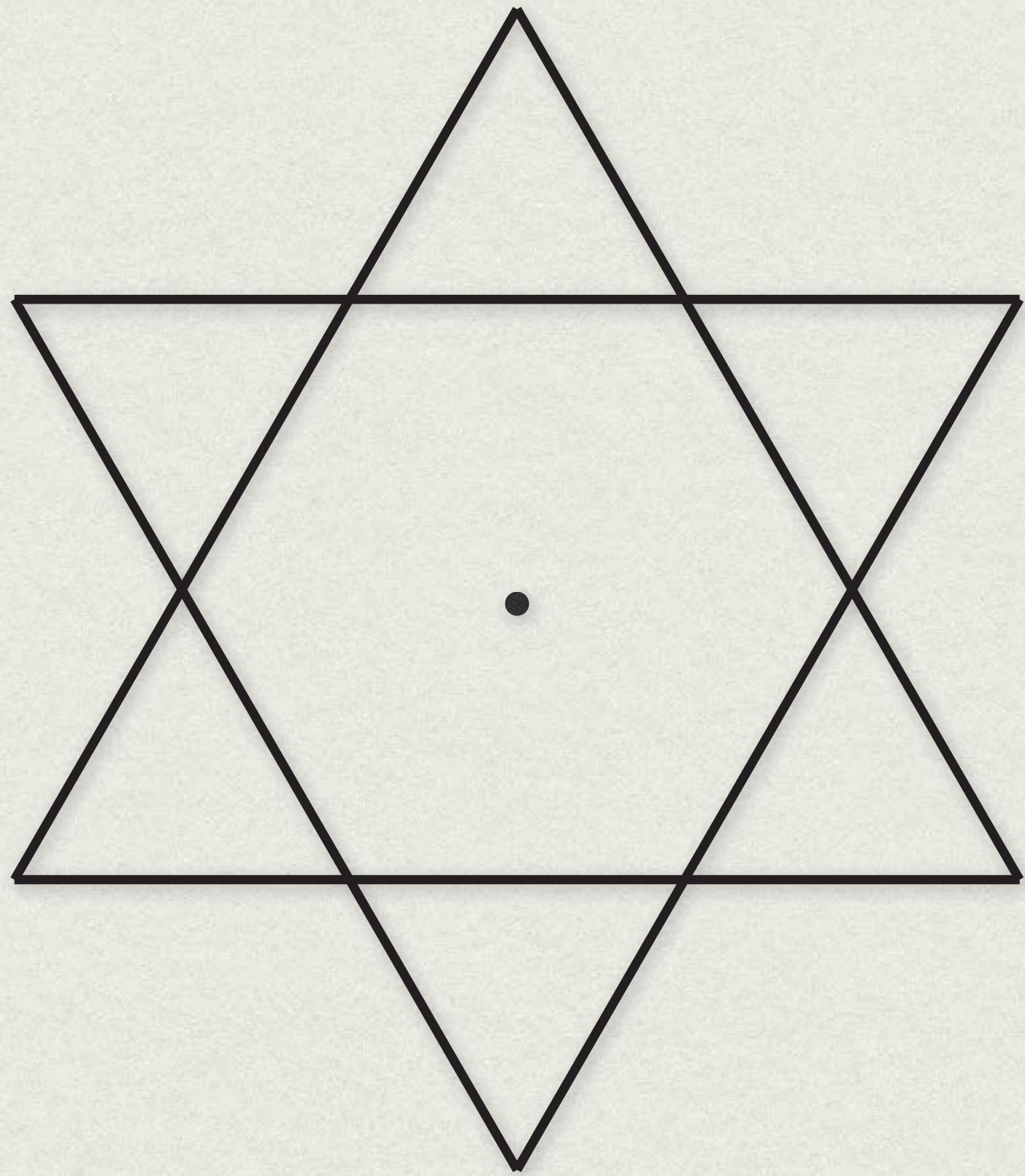
Thus while *Kwan-Shih-Yin* or *Avalokiteshvara* in Chinese symbology is crowned with seven dragons and bears the inscription, “*the universal Savior of all living beings*”, the seven-headed Basilisk of the text of course typifies a lower and material aspect of this type of emanation of the universe, and not the primordial spiritual serpent with its glory of seven rays, or seven vowels. As there was a higher Hebdomad of seven supreme planetary spirits, so there was a lower Hebdomad. The Ophites allegorised this by saying that the Serpent, in punishment for teaching Adam and Eve (the 3rd race) to rebel against *Ialdabaōth* (the spirit of the Earth or gross matter), was cast down into the lower world and produced six sons, i.e., had to incarnate in the bodies of the early races. -HPB’s Collected Works, v.13, p.57



Avalokiteshvara crowned by seven dragons



Ialdabaōth



The six-pointed Star refers to the six Forces or Powers of Nature, the six planes, principles, etc., all synthesized by the seventh, or the central point in the Star. -SD1:215

The higher Dhyanis evolve lower and lower hierarchies of Dhyanis more and more consolidated and more material until we arrive at this chain of Planets, some of the latter being the Manus, Pitris and Lunar Ancestors. As I show in the Second Volume of The Secret Doctrine, these Pitris have the task of giving birth to man. They do this by projecting their shadows and the first humanity (if indeed it can be called humanity) are the astral Chhayas of the Lunar Ancestors over which physical nature builds the physical body, which at first is formless. The Second Race is more and more formed and is sexless. In the Third Race they become bi-sexual and hermaphrodite and then finally separating, the propagation of humanity proceeds in diverse manners. - Collected Writings, v.X:365

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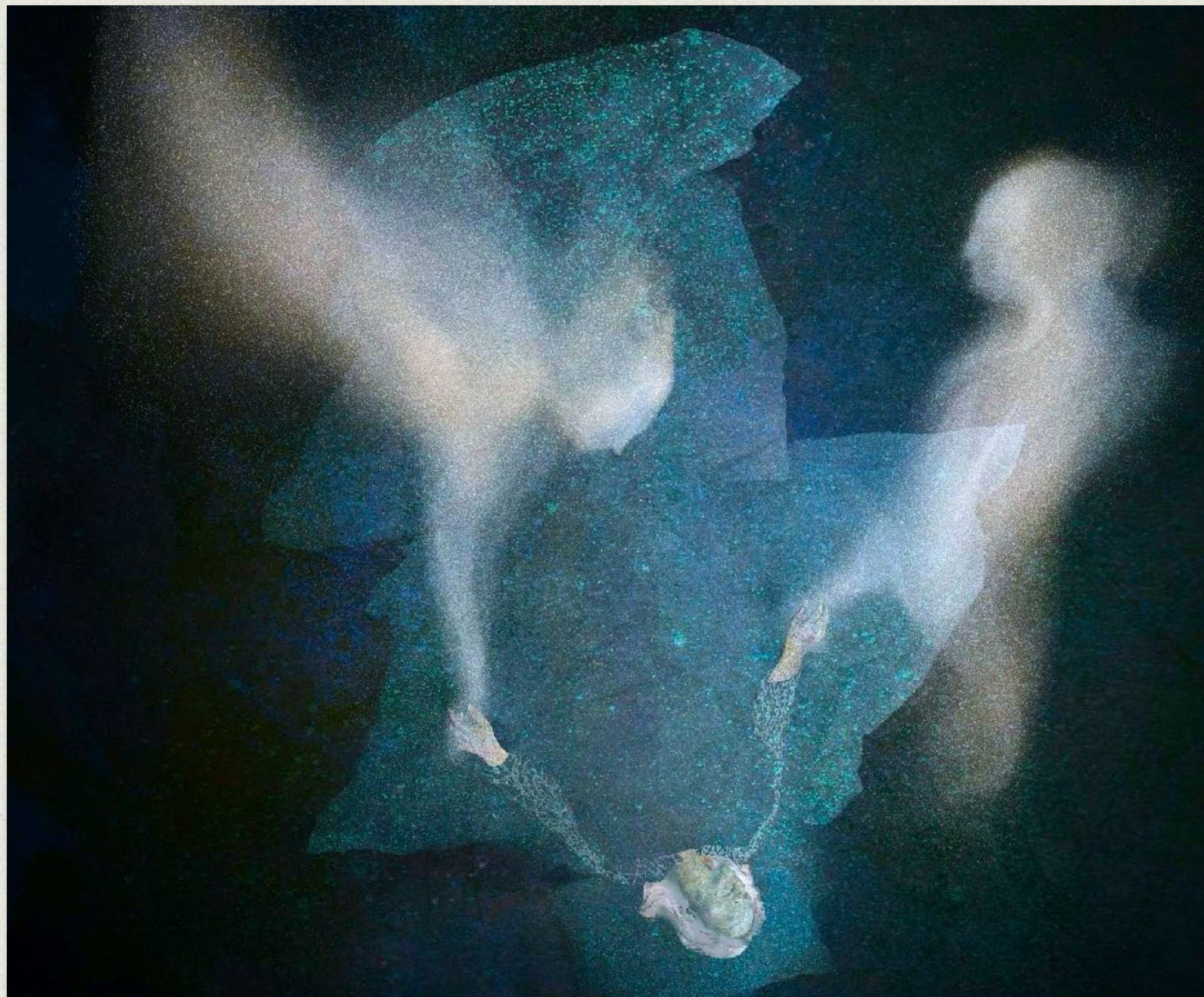
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Yet by their spiritual sight the Adepts, and even some seers and sensitives, are always able to discern, whether in a greater or smaller degree, the presence and close proximity to us of Beings pertaining to other spheres of life. Those of the (spiritually) higher worlds, communicate only with those terrestrial mortals who ascend to them, through individual efforts, on to the higher plane they are occupying. -SD1:605



Among the numberless hosts of spirits—men that were, and those who will be men— there are those immeasurably superior to the human race, higher and holier than the highest Saint on Earth, and wiser than any mortal without exception.

And there are those again who are no better than we are, as some are far worse and inferior to the lowest savage. It is the latter classes that command the readiest communication with our earth, who perceive and sense us, as the clairvoyants

perceive and sense them. The close proximity of our respective abodes and planes of perception are in favour of such inter-communication unfortunately, as they are ever ready to interfere with our affairs for weal or woe. -SD2:370

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The Lipika are connected with the destiny of every man and the birth of every child, whose life is already traced in

the Astral Light — not fatalistically, but only because the future, like the past, is ever alive in the present... -SD1:105

THE SEVEN PLANES AND FORTY-NINE SUB-PLANES OF THE COSMOS

III. SPIRITUAL	
ATMIC PLANE	
THIRD COSMIC ETHERIC	
PLANE OF THE THIRD LOGOS	
BRAHMA	
IV. INTUITIONAL	
BUDDHIC PLANE	BUDDHIC PERMANENT ATOM
FOURTH COSMIC ETHERIC	
PLANE OF AT-ONE-MENT	
V. MENTAL	
MANASIC PLANE	PLANE OF THE SOUL
COSMIC GASEOUS	THE EQOIC LOTUS THE SOUL THE CAUSAL BODY
PLANE OF THE LOWER MIND	
VI. EMOTIONAL	
ASTRAL/KAMA PLANE	
COSMIC LIQUID	
PLANE OF THE EMOTIONS	
VII. PHYSICAL	
PHYSICAL PLANE	ATOM
COSMIC DENSE	SUB
PLANE OF THE PHYSICAL	SUP
<small> HD = HEAD CENTER HT = HEART CENTER T = THROAT CENTER BS = BASE OF SPINE SL = SOLAR PLEXUS GO = GONNEDATIVE ORGANS S = SPLEEN </small>	

	Human Aspects	Cosmic Aspects	
7	1 Atman, <i>Spirit, Essential Self</i>	Unmanifested Logos, <i>Essential Self</i>	Paramatman, <i>Cosmic Monad, Self</i>
6	2 Buddhi, <i>Spiritual Soul</i>	Universal Ideation, Second Logos	Alaya, Adi-Buddhi,
5	3 Manas (Mind), <i>Human Soul</i>	Universal Intelligence, Third Logos	Mahat, <i>Cosmic Mind</i>
4	4 Kama (Desire), <i>Animal Soul</i>	Cosmic Energy (Chaotic)	Cosmic Kama, <i>Womb of Fohat</i>
3	5 Prana, <i>Life-essence, Vitality</i>	Cosmic Life-Essence or Energy	Cosmic Jiva
2	6 Linga-sarira, <i>Model-body</i>	Astral Ideation, <i>reflecting terrestrial things</i>	Cosmic Ether, <i>Astral Light</i>
1	7 Sthula-sarira, <i>Physical body</i>	Cosmos, <i>Physical universe</i>	Sthura- or Sthula-sarira



Every form on earth, and every speck (atom) in Space strives in its efforts towards self-formation to follow the model placed for it in the 'heavenly man.' . . . Its (the atom's) involution and evolution, its external and internal growth and development, have all one and the same object— man; man, as the highest physical and ultimate form on this earth; the monad, in its absolute totality and awakened condition— as the culmination of the divine incarnations on Earth.

The inner, now concealed, man, was then (in the beginnings) the external man. The progeny of the Dhyanis (Pitris), he was 'the son like unto his father.' Like the lotus, whose external shape assumes gradually the form of the model within itself, so did the form of man in the beginning evolve from within without. -SD1:183-4

Perispírito I, by Aula

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* The greatest philosopher of European birth, Immanuel Kant, assures us that such a communication is in no way improbable. "I confess I am much disposed to assert the existence of Immaterial natures in the world, and to place my own soul in the class of these beings. It will hereafter, I know not where, or when, yet be proved that the human soul stands even in this life in indissoluble connection with all immaterial natures in the spirit-world, that it reciprocally acts upon these and receives impressions from them." (Träume eines Geistessehers, quoted by C. C. Massey, in his preface to Von Hartmann's "Spiritismus.")

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THE SEVEN PLANES AND FORTY-NINE SUB-PLANES OF THE COSMOS

III. SPIRITUAL	
ATMIC PLANE	
THIRD COSMIC ETHERIC	
PLANE OF THE THIRD LOGOS	
BRAHMA	
IV. INTUITIONAL	
BUDDHIC PLANE	BUDDHIC PERMANENT ATOM
FOURTH COSMIC ETHERIC	
PLANE OF AT-ONE-MENT	
V. MENTAL	
MANASIC PLANE	PLANE OF THE SOUL
COSMIC GASEOUS	THE EGOTIC LOTUS THE SOUL THE CAUSAL BODY
PLANE OF THE LOWER MIND	
VI. EMOTIONAL	
ASTRAL/KAMA PLANE	
COSMIC LIQUID	
PLANE OF THE EMOTIONS	
VII. PHYSICAL	
PHYSICAL PLANE	ATOM
COSMIC DENSE	SUB
PLANE OF THE PHYSICAL	SUP
ND = HEAD CENTER	
HT = HEART CENTER	
T = THROAT CENTER	
BB = BASE OF SPINE	
SL = SOLAR PLEXUS	
GC = GENITIVE ORGANS	
S = SPLEEN	

	Human Aspects	Cosmic Aspects	
7	1 Atman, <i>Spirit, Essential Self</i>	Unmanifested Logos, <i>Essential Self</i>	Paramatman, <i>Cosmic Monad, Self</i>
6	2 Buddhi, <i>Spiritual Soul</i>	Universal Ideation, Second Logos	Alaya, Adi-Buddhi,
5	3 Manas (Mind), <i>Human Soul</i>	Universal Intelligence, Third Logos	Mahat, <i>Cosmic Mind</i>
4	4 Kama (Desire), <i>Animal Soul</i>	Cosmic Energy (Chaotic)	Cosmic Kama, <i>Womb of Fohat</i>
3	5 Prana, <i>Life-essence, Vitality</i>	Cosmic Life-Essence or Energy	Cosmic Jiva
2	6 Linga-sarira, <i>Model-body</i>	Astral Ideation, <i>reflecting terrestrial things</i>	Cosmic Ether, <i>Astral Light</i>
1	7 Sthula-sarira, <i>Physical body</i>	Cosmos, <i>Physical universe</i>	Sthura- or Sthula-sarira

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Funerary papyrus of the singer Amun Nani

Day Be With Us: The Lipikas, karmic recorders of the universe, make a barrier — the so-called ring pass-not — impassable during its existence but passable through evolution, between the personal ego and the impersonal or cosmic self. The incarnating monads cannot pass this “ring” until they have through evolutionary

risings and development become merged once more in the universal or cosmic soul. The Lipikas are directly connected with Karma and what the Christians call the Day of Judgment; in the East it was called the Day after *Maha-manvantara*, or the ‘Day-Be-With-Us.’ Then everything becomes one, all individualities are merged into one,

yet each knowing itself . . . then, that which to us now is non-consciousness or the unconscious, will then be absolute consciousness”. This is called with the Egyptians *the Day of Come-to-Us* and refers to what the Hindus call the *paranirvana* or great night of union in Brahman. -OTG

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TRADUCTION COMPLÈTE

D'APRÈS LE PAPYRUS DE TURIN ET LES MANUSCRITS
DU LOUVRE

Accompagnée de Notes et suivie d'un Index analytique

PAR

PAUL PIERRET

CONSERVATEUR DU MUSÉE ÉGYPTIEN DU LOUVRE



PARIS
ERNEST LEROUX, ÉDITEUR

LIBRAIRE DE LA SOCIÉTÉ ASIATIQUE DE PARIS
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The "Great Day of BE-WITH-US," then, is an expression the only merit of which lies in its literal translation. Its significance is not so easily revealed to a public, unacquainted with the mystic tenets of Occultism, or rather of Esoteric Wisdom or "Buddhism." It is an expression peculiar to the latter, and as hazy for the profane as that of the Egyptians who called the same the "Day of COME-TO-US,"† which

* E.g., all that modern physiological research in connection with psychological problems has, and owing to the nature of things, could have shown, is, that every thought, sensation, and emotion is attended with a re-marshalling of the molecules of certain nerves. The inference drawn by scientists of the type of Büchner, Vogt, and others, that thought is molecular motion, necessitates a complete abstraction being made of the fact of our subjective consciousness.

† See "Le Livre des Morts," by Paul Pierret; "Le Jour de 'Viens a nous' . . . c'est le jour où Osiris a dit au Soleil: Viens! Je le vois rencontrant le Soleil dans l'Amenti." (Chap. xvii., p. 61.) The Sun here stands for the Logos (or Christos, or Horus) as central Essence synthetically, and as a diffused essence of radiated Entities, different in substance, but not in essence. As expressed by the *Bhagavadgita* lecturer, "it must not be supposed that the Logos is but a single centre of energy manifested from Parabrahmam; there are innumerable other centres . . . and their number is almost infinite in the bosom of Parabrahmam." Hence the expressions, "The Day of Come to us" and "The Day of Be with us," etc. Just as the square is the Symbol of the Four sacred Forces or Powers—Tetraktis—so the Circle shows the boundary within the Infinity that no man can cross, even in spirit, nor Deva nor Dhyan Chohan. The Spirits of those who "descend and ascend" during the course of cyclic evolution shall cross the "iron bound world" only on the day of their approach to the threshold of Paranirvana. If they reach it they will rest in the bosom of Parabrahmam, or the "Unknown Darkness," which shall then become for all of them Light—during the whole period of Mahapralaya, the "Great Night," namely, 311,040,000,000,000 years of absorption in Brahm. The day of "Be-With-Us" is this period of rest or Paranirvana. See also for other data on this peculiar expression, the day of "Come To Us," *The Funerary Ritual of the Egyptians*, by Viscount de Rougé. It corresponds to the Day of the Last Judgment of the Christians, which has been sorely materialised by their religion.