



HPB in 1889
(professionally colorized)





It is only when Helena Petrovna is nine, that we begin to learn about her personal characteristics. Vera [Helena's sister] thus far has been of no help, being four years her junior, but Aunt Nadya, two years Helena's senior, appears to have remembered a good deal. She informed A. P. Sinnett, Helena's first biographer: *"In Helena's childhood all her sympathies and attractions went out towards people of the lower class. She had always preferred to play with her servants' children rather than with her equals and had to be constantly watched for fear she should escape from the house to make friends with ragged street boys. So, later on in life, she continued to be drawn in sympathy towards those who were in a humbler station of life than herself, and she showed a pronounced indifference to the nobility to which by birth she belonged."*



1. *Helena Petrovna Blavatsky, Isis photograph, 1878.*

She was the strangest girl, one with a distinct dual nature—one mischievous, the other mystical, and metaphysically inclined. No schoolboy was ever more uncontrollable or full of the most unimaginable pranks. At the same time, when the paroxysm of mischief-making had run its course, no old scholar could be more assiduous in his study; and she could not be prevailed upon to give up her books, which she would devour night and day as long as the impulse lasted. The enormous library of her grandparents seemed then hardly large enough to satisfy her cravings."

One thing particularly caused trouble: Helena had the uncomfortable habit of telling people to their faces what she thought of them—something not done in polite society. This embarrassed many and placed her own relatives in a very awkward situation. Yet she was so kind and so daring, that she was ready to give everything away to the needy, to do everything for a friend, and to decide upon any action in defense of the injured, while she never remembered evil or injury to herself.

Frontispiece of Sylvia Cranston's
"The Extraordinary Life and Influence of Helena Blavatsky"

VERSE 2

2. The one ray multiplies the smaller rays. Life precedes form, and life survives the last atom (of form, Sthula-sarira, external body). Through the countless rays the life-ray, the one, like a thread through many beads (pearls) (a).

In our present all-material Fifth Race, the earthly Spirit of the Fourth is still strong in us; but we are approaching the time when the pendulum of evolution will direct its swing decidedly upwards, bringing Humanity back on a parallel line with the primitive third Root-Race in Spirituality. During its childhood, mankind was composed wholly of that Angelic Host, who were the indwelling Spirits that animated the monstrous and gigantic tabernacles of clay of the Fourth Race built by (as they are now also) and composed of countless myriads of lives.* This sentence will be explained later on in the present Commentary. The "tabernacles" have improved in texture and symmetry of form, growing and developing with the globe that bore them; but the physical improvement took place at the expense of the spiritual inner man and nature. The three middle principles in earth and man became with every race more material; the Soul stepping back to make room for the physical intellect; the essence of elements becoming the material and composite elements now known.

them. In our present all-material Fifth Race, the earthly Spirit of the

SPIRIT FALLING INTO MATTER.

225

Fourth is still strong in us; but we are approaching the time when the pendulum of evolution will direct its swing decidedly upwards, bringing Humanity back on a parallel line with the primitive third Root-Race in Spirituality. During its childhood, mankind was composed wholly of that Angelic Host, who were the indwelling Spirits that animated the monstrous and gigantic tabernacles of clay of the Fourth Race—built by (as they are now also) and composed of countless myriads of lives.* This sentence will be explained later on in the present Commentary. The "tabernacles" have improved in texture and symmetry of form, growing and developing with the globe that bore them; but the physical improvement took place at the expense of the spiritual inner man and nature. The three middle principles in earth and man became with every race more material; the Soul stepping back to make room for the physical intellect; the essence of elements becoming the material and composite elements now known.

Man is not, nor could he ever be, the complete product of the "Lord God"; but he is the child of the *Elahim*, so arbitrarily changed into the singular masculine gender. The first Dhyanis, commissioned to "create" man in their image, could only throw off their shadows, like a delicate model for the Nature Spirits of matter to work upon. (See Book II.) Man is, beyond any doubt, formed physically out of the dust of the Earth, but his creators and fashioners were many. Nor can it be said that the "Lord God breathed into his nostrils the breath of life," unless that God is identified with the "ONE LIFE," Omnipresent though invisible, and unless the same operation is attributed to "God" on behalf of every living Soul—or *Nephesh*, which is the vital Soul, not the divine Spirit or *Ruach*, which ensures to man alone a divine degree of immortality, that no animal, as such, could ever attain in this cycle of incarnation. It is the inadequate distinctions made by the Jews, and now by our Western metaphysicians, who, not knowing of, and being unable to understand, hence to accept, more than a triune man—Spirit, Soul,

* Science, dimly perceiving the truth, may find Bacteria and other infinitesimals in the human body, and see in them but occasional and abnormal visitors to which diseases are attributed. Occultism—which discerns a life in every atom and molecule, whether in a mineral or human body, in air, fire or water—affirms that our whole body is built of such lives, the smallest bacteria under the microscope being to them in comparative size like an elephant to the tiniest infusoria.

VERSE 2

2. The one ray multiplies the smaller rays. Life precedes form, and life survives the last atom (of form, Sthula-sarira, external body). Through the countless rays the life-ray, the one, like a thread through many beads (pearls) (a).

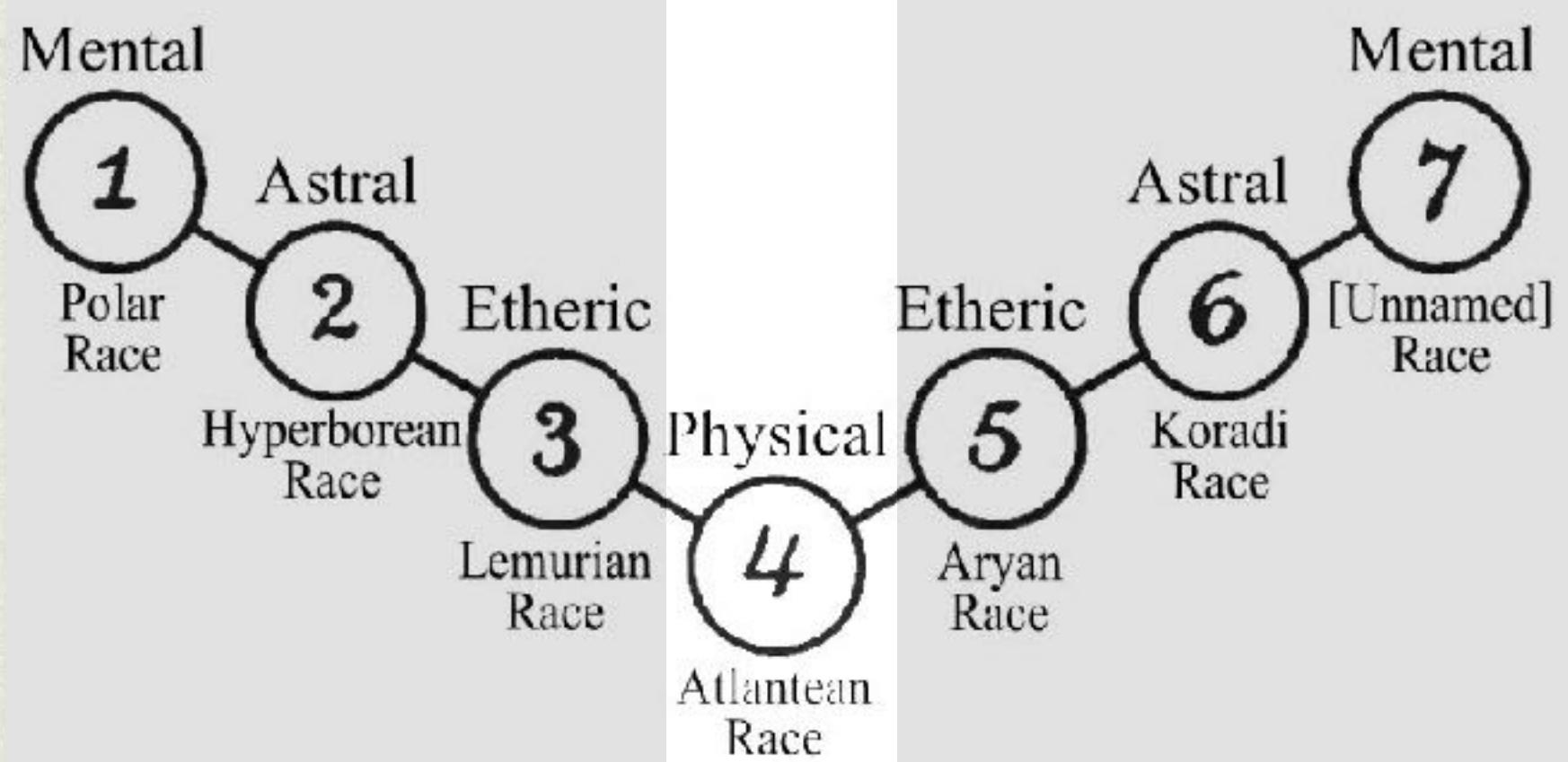
In our present all-material Fifth Race, the earthly Spirit of the Fourth is still strong in us; but we are approaching the time when the pendulum of evolution will direct its swing decidedly upwards, bringing Humanity back on a parallel line with the primitive third Root-Race in Spirituality. During its childhood, mankind was composed wholly of that Angelic Host, who were the indwelling Spirits that animated the monstrous and gigantic tabernacles of clay of the Fourth Race built by (as they are now also) and composed of countless myriads of lives.* This sentence will be explained later on in the present Commentary. The "tabernacles" have improved in texture and symmetry of form, growing and developing with the globe that bore them; but the physical improvement took place at the expense of the spiritual inner man and nature. The three middle principles in earth and man became with every race more material; the Soul stepping back to make room for the physical intellect; the essence of elements becoming the material and composite elements now known.

them. In our present all-material Fifth Race, the earthly Spirit of the

Fourth is still strong in us; but we are approaching the time when the pendulum of evolution will direct its swing decidedly upwards, bringing Humanity back on a parallel line with the primitive third Root-Race in Spirituality. During its childhood, mankind was composed wholly of that Angelic Host, who were the indwelling Spirits that animated the monstrous and gigantic tabernacles of clay of the Fourth Race—built by (as they are now also) and composed of countless myriads of lives.* This sentence will be explained later on in the present Commentary. The "tabernacles" have improved in texture and symmetry of form, growing and developing with the globe that bore them; but the physical improvement took place at the expense of the spiritual inner man and nature. The three middle principles in earth and man became with every race more material; the Soul stepping back to make room for the physical intellect; the essence of elements becoming the material and composite elements now known.

Man is not, nor could he ever be, the complete product of the "Lord God"; but he is the child of the *Elahim*, so arbitrarily changed into the singular masculine gender. The first Dhyanis, commissioned to "create" man in their image, could only throw off their shadows, like a delicate model for the Nature Spirits of matter to work upon. (See Book II.) Man is, beyond any doubt, formed physically out of the dust of the Earth, but his creators and fashioners were many. Nor can it be said that the "Lord God breathed into his nostrils the breath of life," unless that God is identified with the "ONE LIFE," Omnipresent though invisible, and unless the same operation is attributed to "God" on behalf of every living Soul—or *Nephesh*, which is the vital Soul, not the divine Spirit or *Ruach*, which ensures to man alone a divine degree of immortality, that no animal, as such, could ever attain in this cycle of incarnation. It is the inadequate distinctions made by the Jews, and now by our Western metaphysicians, who, not knowing of, and being unable to understand, hence to accept, more than a triune man—Spirit, Soul,

* Science, dimly perceiving the truth, may find Bacteria and other infinitesimals in the human body, and see in them but occasional and abnormal visitors to which diseases are attributed. Occultism—which discerns a life in every atom and molecule, whether in a mineral or human body, in air, fire or water—affirms that our whole body is built of such lives, the smallest bacteria under the microscope being to them in comparative size like an elephant to the tiniest infusoria.



No.	Root Race	Key Characteristics / Purpose
1	Polarian (1st)	Astral/etheric; non-physical, shadow-like forms; humanity in its earliest ethereal stage.
2	Hyperborean (2nd)	More substantial but still subtle; lived in a paradisal polar region; no dense physicality yet.
3	Lemurian (3rd)	First truly physical humanity; gigantic forms; awakening of mind through individualization (descent of Solar Angels).
4	Atlantean (4th)	Development of the astral/emotional principle; great psychic powers; rise and fall of Atlantis through misuse of desire.
5	Aryan (5th)	Our present race; development of the lower and higher mind; science, reason, and self-conscious individuality.
6	Sixth Root Race	Yet to come; will embody group consciousness, intuition, and spiritualized mind.
7	Seventh Root Race	Far future; synthesis of spirit and matter; humanity fully spiritualized, completing the cycle.

VERSE 2

2. The one ray multiplies the smaller rays. Life precedes form, and life survives the last atom (of form, Sthula-sarira, external body). Through the countless rays the life-ray, the one, like a thread through many beads (pearls) (a).

In our present all-material Fifth Race, the earthly Spirit of the Fourth is still strong in us; but we are approaching the time when the pendulum of evolution will direct its swing decidedly upwards, bringing Humanity back on a parallel line with the primitive third Root-Race in Spirituality. During its childhood, mankind was composed wholly of that Angelic Host, who were the indwelling Spirits that animated the monstrous and gigantic tabernacles of clay of the Fourth Race built by (as they are now also) and composed of countless myriads of lives.* This sentence will be explained later on in the present Commentary. The "tabernacles" have improved in texture and symmetry of form, growing and developing with the globe that bore them; but the physical improvement took place at the expense of the spiritual inner man and nature. The three middle principles in earth and man became with every race more material; the Soul stepping back to make room for the physical intellect; the essence of elements becoming the material and composite elements now known.

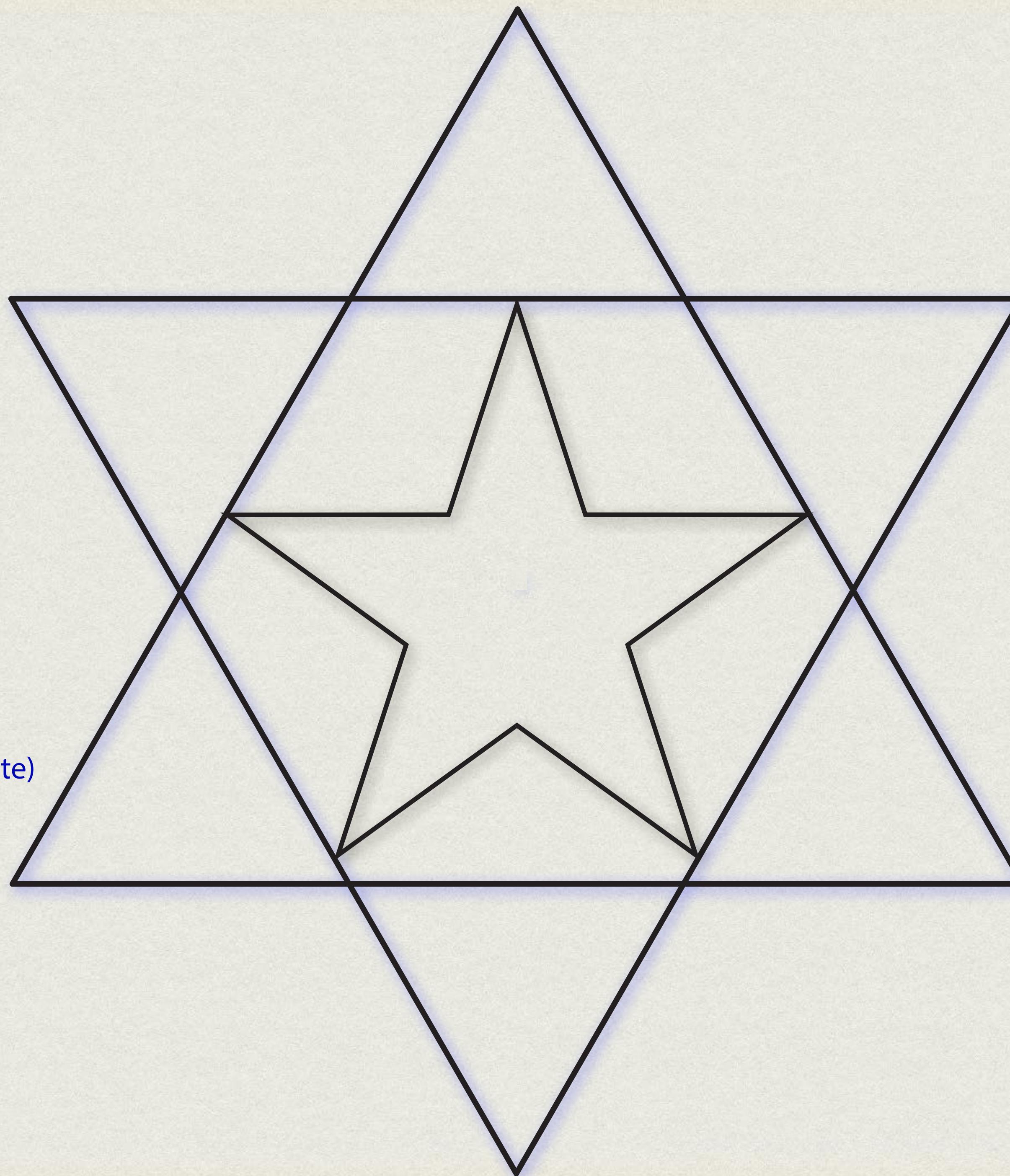
them. In our present all-material Fifth Race, the earthly Spirit of the

Fourth is still strong in us; but we are approaching the time when the pendulum of evolution will direct its swing decidedly upwards, bringing Humanity back on a parallel line with the primitive third Root-Race in Spirituality. During its childhood, mankind was composed wholly of that Angelic Host, who were the indwelling Spirits that animated the monstrous and gigantic tabernacles of clay of the Fourth Race—built by (as they are now also) and composed of countless myriads of lives.* This sentence will be explained later on in the present Commentary. The "tabernacles" have improved in texture and symmetry of form, growing and developing with the globe that bore them; but the physical improvement took place at the expense of the spiritual inner man and nature. The three middle principles in earth and man became with every race more material; the Soul stepping back to make room for the physical intellect; the essence of elements becoming the material and composite elements now known.

Man is not, nor could he ever be, the complete product of the "Lord God"; but he is the child of the *Elahim*, so arbitrarily changed into the singular masculine gender. The first Dhyanis, commissioned to "create" man in their image, could only throw off their shadows, like a delicate model for the Nature Spirits of matter to work upon. (See Book II.) Man is, beyond any doubt, formed physically out of the dust of the Earth, but his creators and fashioners were many. Nor can it be said that the "Lord God breathed into his nostrils the breath of life," unless that God is identified with the "ONE LIFE," Omnipresent though invisible, and unless the same operation is attributed to "God" on behalf of every living Soul—or *Nephesh*, which is the vital Soul, not the divine Spirit or *Ruach*, which ensures to man alone a divine degree of immortality, that no animal, as such, could ever attain in this cycle of incarnation. It is the inadequate distinctions made by the Jews, and now by our Western metaphysicians, who, not knowing of, and being unable to understand, hence to accept, more than a triune man—Spirit, Soul,

* Science, dimly perceiving the truth, may find Bacteria and other infinitesimals in the human body, and see in them but occasional and abnormal visitors to which diseases are attributed. Occultism—which discerns a life in every atom and molecule, whether in a mineral or human body, in air, fire or water—affirms that our whole body is built of such lives, the smallest bacteria under the microscope being to them in comparative size like an elephant to the tiniest infusoria.

Ātman (Spirit)
Buddhi (higher soul)
Manas (mind – undivided)
Kama-rūpa (desire)
Prāṇa (life-force)
Linga-śarīra (etheric template)



Manas (lower mind)
Kama-rūpa (desire-body)
Prāṇa (life-force)
Linga-śarīra (desire body)
Sthūla-śarīra (physical body)

Creative Power	Hierarchy	Function in Human Formation
Dhyan Chohans	First Creators	Project the soul-template or etheric outline
Pitri-groups (Nature Spirits)	Spirits of the Earth	Build and animate the physical “dust” body
Ancestors and Divine Beings	Various heavenly Intelligences	Impart life-essence, mind, and spiritual spark

Creative Power	Hierarchy	Function in Human Formation
Dhyan Chohans	First Creators	Project the soul-template or etheric outline
Pitri-groups (Nature Spirits)	Spirits of the Earth	Build and animate the physical “dust” body
Ancestors and Divine Beings	Various heavenly Intelligences	Impart life-essence, mind, and spiritual spark

VERSE 2

2. The one ray multiplies the smaller rays. Life precedes form, and life survives the last atom (of form, Sthula-sarira, external body). Through the countless rays the life-ray, the one, like a thread through many beads (pearls) (a).

Man is not, nor could he ever be, the complete product of the "Lord God"; but he is the child of the *Elohim*, so arbitrarily changed into the singular masculine gender. The first Dhyanis, commissioned to "create" man in their image, could only throw off their shadows, like a delicate model for the Nature Spirits of matter to work upon. (See Book II.) Man is, beyond any doubt, formed physically out of the dust of the Earth, but his creators and fashioners were many. Nor can it be said that the "Lord God breathed into his nostrils the breath of life," unless that God is identified with the "ONE LIFE," Omnipresent though invisible, and unless the same operation is attributed to "God" on behalf of every *living Soul*—or *Nephesch*, which is the *vital Soul*, not the divine Spirit or *Ruach*, which ensures to man alone a divine degree of immortality, that no animal, as such, could ever attain in this cycle of incarnation.

Fourth is still strong in us; but we are approaching the time when the pendulum of evolution will direct its swing decidedly upwards, bringing Humanity back on a parallel line with the primitive third Root-Race in Spirituality. During its childhood, mankind was composed wholly of that Angelic Host, who were the indwelling Spirits that animated the monstrous and gigantic tabernacles of clay of the Fourth Race—built by (as they are now also) and composed of countless myriads of lives.* This sentence will be explained later on in the present Commentary. The "tabernacles" have improved in texture and symmetry of form, growing and developing with the globe that bore them; but the physical improvement took place at the expense of the spiritual inner man and nature. The three middle principles in earth and man became with every race more material; the Soul stepping back to make room for the physical intellect; the essence of elements becoming the material and composite elements now known.

Man is not, nor could he ever be, the complete product of the "Lord God"; but he is the child of the *Elohim*, so arbitrarily changed into the singular masculine gender. The first Dhyanis, commissioned to "create" man in their image, could only throw off their shadows, like a delicate model for the Nature Spirits of matter to work upon. (See Book II.) Man is, beyond any doubt, formed physically out of the dust of the Earth, but his creators and fashioners were many. Nor can it be said that the "Lord God breathed into his nostrils the breath of life," unless that God is identified with the "ONE LIFE," Omnipresent though invisible, and unless the same operation is attributed to "God" on behalf of every *living Soul*—or *Nephesch*, which is the *vital Soul*, not the divine Spirit or *Ruach*, which ensures to man alone a divine degree of immortality, that no animal, as such, could ever attain in this cycle of incarnation. It is the inadequate distinctions made by the Jews, and now by our Western metaphysicians, who, not knowing of, and being unable to understand, hence to accept, more than a triune man—Spirit, Soul,

* Science, dimly perceiving the truth, may find Bacteria and other infinitesimals in the human body, and see in them but occasional and abnormal visitors to which diseases are attributed. Occultism—which discerns a life in every atom and molecule, whether in a mineral or human body, in air, fire or water—affirms that our whole body is built of such lives, the smallest bacteria under the microscope being to them in comparative size like an elephant to the tiniest infusoria.

VERSE 2

2. The one ray multiplies the smaller rays. Life precedes form, and life survives the last atom (of form, Sthula-sarira, external body).

Through the countless rays the life-ray, the one, like a thread through many beads (pearls) (a).

The author supports the argument by showing that with the ancient Hebrews, Greeks and even Latins, **Ruach, Pneuma and Spiritus** — with the Jews undeniably, and with the Greeks and Romans very probably — meant Wind; the Greek word *Anemos* (wind) and the Latin *Anima* "Soul" having a suspicious relation. This is very far fetched. A legitimate battle-field for deciding this question is hardly to be found, since Mr. Pratt seems to be a practical, matter-of-fact metaphysician, a kind of Kabalist-Positivist, and the Eastern metaphysicians, especially the Vedantins, are all Idealists. The Occultists are also of the extreme esoteric Vedantin school, and they call the One Life (Parabrahm), the Great Breath and the Whirlwind; but they disconnect the seventh principle entirely from matter or any relation to, or connection with it.

Body—thus confuse the "breath of life" with immortal Spirit.* This applies also directly to the Protestant theologians, who, in translating verse 8 of Ch. III. in the Fourth Gospel, have entirely perverted the meaning. Indeed the verse is made to say "The *wind* bloweth where it listeth," instead of "the *Spirit* goeth where it willeth," as in the original and also in the translation of the Greek Eastern Church.

Thus the philosophy of psychic, spiritual, and mental relations with man's physical functions is in almost inextricable confusion. Neither the old Aryan, nor the Egyptian psychology are now properly understood. Nor can they be assimilated without accepting the esoteric septenary, or, at any rate, the Vedantic quinquepartite division of the human inner principles. Failing which, it will be for ever impossible to understand the metaphysical and purely psychic and even physiological relations between the Dhyan-Chohans, or Angels, on the one plane, and humanity on the other. No Eastern (Aryan) esoteric works are so far published, but we possess the Egyptian papyri which speak clearly

* The learned and very philosophical author of "New Aspects of Life" would impress upon his reader that the *Nephesh chayah* (living soul), according to the Hebrews, "proceeded from, or was produced by, the infusion of the Spirit or Breath of Life into the quickening body of man, and was to supersede and take the place of that spirit in the thus constituted self, so that the spirit passed into, was lost sight of, and disappeared in the living Soul." The human body, he thinks, ought to be viewed as a matrix in which, and from which, the Soul (which he seems to place higher than the spirit) is developed—considered functionally and from the standpoint of activity, the Soul stands undeniably higher in this finite and conditioned world of Maya—the Soul, he says, "is ultimately produced from the animated body of man." Thus the author identifies "Spirit" (Atma) simply with "the breath of life." The Eastern Occultists will demur to this statement, for it is based on the erroneous conception that *Prana* and *Atma* or *Jivatma* are one and the same thing. The author supports the argument by showing that with the ancient Hebrews, Greeks and even Latins, **Ruach, Pneuma and Spiritus**—with the Jews undeniably, and with the Greeks and Romans very probably—meant Wind; the Greek word *Anemos* (wind) and the Latin *Anima* "Soul" having a suspicious relation.

This is very far fetched. A legitimate battle-field for deciding this question is hardly to be found, since Mr. Pratt seems to be a practical, matter-of-fact metaphysician, a kind of Kabalist-Positivist, and the Eastern metaphysicians, especially the Vedantins, are all Idealists. The Occultists are also of the extreme esoteric Vedantin school, and they call the One Life (Parabrahm), the Great Breath and the Whirlwind; but they disconnect the seventh principle entirely from matter or any relation to, or connection with it.

VERSE 2

2. The one ray multiplies the smaller rays. Life precedes form, and life survives the last atom (of form, Sthula-sarira, external body). Through the countless rays the life-ray, the one, like a thread through many beads (pearls) (a).

It is the inadequate distinctions made by the Jews, and now by our Western metaphysicians, who, not knowing of, and being unable to understand, hence to accept, more than a triune man—Spirit, Soul, Body—thus confuse the "breath of life" with immortal Spirit.* This applies also directly to the Protestant theologians, who, in translating verse 8 of Ch. III. in the Fourth Gospel, have entirely perverted the meaning. Indeed the verse is made to say "The *wind* bloweth where it listeth," instead of "the *Spirit* goeth where it willeth," as in the original and also in the translation of the Greek Eastern Church.

nation. It is the inadequate distinctions made by the Jews, and now by our Western metaphysicians, who, not knowing of, and being unable to understand, hence to accept, more than a triune man—Spirit, Soul,

Body—thus confuse the "breath of life" with immortal Spirit.* This applies also directly to the Protestant theologians, who, in translating verse 8 of Ch. III. in the Fourth Gospel, have entirely perverted the meaning. Indeed the verse is made to say "The *wind* bloweth where it listeth," instead of "the *Spirit* goeth where it willeth," as in the original and also in the translation of the Greek Eastern Church.

Thus the philosophy of psychic, spiritual, and mental relations with man's physical functions is in almost inextricable confusion. Neither the old Aryan, nor the Egyptian psychology are now properly understood. Nor can they be assimilated without accepting the esoteric septenary, or, at any rate, the Vedantic quinquepartite division of the human inner principles. Failing which, it will be for ever impossible to understand the metaphysical and purely psychic and even physiological relations between the Dhyani-Chohans, or Angels, on the one plane, and humanity on the other. No Eastern (Aryan) esoteric works are so far published, but we possess the Egyptian papyri which speak clearly

* The learned and very philosophical author of "New Aspects of Life" would impress upon his reader that the *Nephesh chayah* (living soul), according to the Hebrews, "proceeded from, or was produced by, the infusion of the Spirit or Breath of Life into the quickening body of man, and was to supersede and take the place of that spirit in the thus constituted self, so that the spirit passed into, was lost sight of, and disappeared in the living Soul." The human body, he thinks, ought to be viewed as a matrix in which, and from which, the Soul (which he seems to place higher than the spirit) is developed—considered *functionally* and from the standpoint of activity, the Soul stands undeniably higher in this finite and conditioned world of Maya—the Soul, he says, "is ultimately produced from the animated body of man." Thus the author identifies "Spirit" (Atma) simply with "the breath of life." The Eastern Occultists will demur to this statement, for it is based on the erroneous conception that *Prana* and *Atma* or *Jivatma* are one and the same thing. The author supports the argument by showing that with the ancient Hebrews, Greeks and even Latins, *Ruach*, *Pneuma* and *Spiritus*—with the Jews undeniably, and with the Greeks and Romans very probably—meant Wind; the Greek word *Anemos* (wind) and the Latin *Anima* "Soul" having a suspicious relation.

This is very far fetched. A legitimate battle-field for deciding this question is hardly to be found, since Mr. Pratt seems to be a practical, matter-of-fact metaphysician, a kind of Kabalist-Positivist, and the Eastern metaphysicians, especially the Vedantins, are all Idealists. The Occultists are also of the extreme esoteric Vedantic school, and they call the One Life (Parabrahm), the Great Breath and the Whirlwind; but they disconnect the seventh principle entirely from matter or any relation to, or connection with it.

VERSE 2

2. The one ray multiplies the smaller rays. Life precedes form, and life survives the last atom (of form, Sthula-sarira, external body). Through the countless rays the life-ray, the one, like a thread through many beads (pearls) (a).

Thus the philosophy of psychic, spiritual, and mental relations with man's physical functions is in almost inextricable confusion. Neither the old Aryan, nor the Egyptian psychology are now properly understood. Nor can they be assimilated without accepting the esoteric septenary, or, at any rate, the Vedantic quinquepartite division of the human inner principles. Failing which, it will be forever impossible to understand the metaphysical and purely psychic and even physiological relations between the Dhyan-Chohans, or Angels, on the one plane, and humanity on the other. No Eastern (Aryan) esoteric works are so far published, but we possess the Egyptian papyri which speak clearly of the seven principles or the "Seven Souls of Man."* The Book of the Dead gives a complete list of the "transformations" that every defunct undergoes, while divesting himself, one by one, of all those principles — materialised for the sake of clearness into ethereal entities or bodies.

Body—thus confuse the "breath of life" with immortal Spirit.* This applies also directly to the Protestant theologians, who, in translating verse 8 of Ch. III. in the Fourth Gospel, have entirely perverted the meaning. Indeed the verse is made to say "The wind bloweth where it listeth," instead of "the Spirit goeth where it willeth," as in the original and also in the translation of the Greek Eastern Church.

Thus the philosophy of psychic, spiritual, and mental relations with man's physical functions is in almost inextricable confusion. Neither the old Aryan, nor the Egyptian psychology are now properly understood. Nor can they be assimilated without accepting the esoteric septenary, or, at any rate, the Vedantic quinquepartite division of the human inner principles. Failing which, it will be for ever impossible to understand the metaphysical and purely psychic and even physiological relations between the Dhyan-Chohans, or Angels, on the one plane, and humanity on the other. No Eastern (Aryan) esoteric works are so far published, but we possess the Egyptian papyri which speak clearly

* The learned and very philosophical author of "New Aspects of Life" would impress upon his reader that the *Nephesh chayah* (living soul), according to the Hebrews, "proceeded from, or was produced by, the infusion of the Spirit or Breath of Life into the quickening body of man, and was to supersede and take the place of that spirit in the thus constituted self, so that the spirit passed into, was lost sight of, and disappeared in the living Soul." The human body, he thinks, ought to be viewed as a matrix in which, and from which, the Soul (which he seems to place higher than the spirit) is developed—considered *functionally* and from the standpoint of activity, the Soul stands undeniably higher in this finite and conditioned world of Maya—the Soul, he says, "is ultimately produced from the animated body of man." Thus the author identifies "Spirit" (Atma) simply with "the breath of life." The Eastern Occultists will demur to this statement, for it is based on the erroneous conception that *Prana* and *Atma* or *Jivatma* are one and the same thing. The author supports the argument by showing that with the ancient Hebrews, Greeks and even Latins, *Ruach*, *Pneuma* and *Spiritus*—with the Jews undeniably, and with the Greeks and Romans very probably—meant Wind; the Greek word *Anemos* (wind) and the Latin *Anima* "Soul" having a suspicious relation.

This is very far fetched. A legitimate battle-field for deciding this question is hardly to be found, since Mr. Pratt seems to be a practical, matter-of-fact metaphysician, a kind of Kabalist-Positivist, and the Eastern metaphysicians, especially the Vedantins, are all Idealists. The Occultists are also of the extreme esoteric Vedantic school, and they call the One Life (Parabrahm), the Great Breath and the Whirlwind; but they disconnect the seventh principle entirely from matter or any relation to, or connection with it.

of the seven principles or the "Seven Souls of Man."* The Book of the Dead gives a complete list of the "transformations" that every defunct undergoes, while divesting himself, one by one, of all those principles—materialised for the sake of clearness into ethereal entities or bodies. We must, moreover, remind those who try to prove that the

VERSE 2

2. The one ray multiplies the smaller rays. Life precedes form, and life survives the last atom (of form, Sthula-sarira, external body). Through the countless rays the life-ray, the one, like a thread through many beads (pearls) (a).

Thus the philosophy of psychic, spiritual, and mental relations with man's physical functions is in almost inextricable confusion. Neither the old Aryan, nor the Egyptian psychology are now properly understood. Nor can they be assimilated without accepting the esoteric septenary, or, at any rate, the Vedantic quinquepartite division of the human inner principles. Failing which, it will be forever impossible to understand the metaphysical and purely psychic and even physiological relations between the Dhyan-Chohans, or Angels, on the one plane, and humanity on the other. No Eastern (Aryan) esoteric works are so far published, but we possess the Egyptian papyri which speak clearly of the seven principles or the "Seven Souls of Man."* The Book of the Dead gives a complete list of the "transformations" that every defunct undergoes, while divesting himself, one by one, of all those principles — materialised for the sake of clearness into ethereal entities or bodies.

Body—thus confuse the "breath of life" with immortal Spirit.* This applies also directly to the Protestant theologians, who, in translating verse 8 of Ch. III. in the Fourth Gospel, have entirely perverted the meaning. Indeed the verse is made to say "The wind bloweth where it listeth," instead of "the Spirit goeth where it willeth," as in the original and also in the translation of the Greek Eastern Church.

Thus the philosophy of psychic, spiritual, and mental relations with man's physical functions is in almost inextricable confusion. Neither the old Aryan, nor the Egyptian psychology are now properly understood. Nor can they be assimilated without accepting the esoteric septenary, or, at any rate, the Vedantic quinquepartite division of the human inner principles. Failing which, it will be for ever impossible to understand the metaphysical and purely psychic and even physiological relations between the Dhyan-Chohans, or Angels, on the one plane, and humanity on the other. No Eastern (Aryan) esoteric works are so far published, but we possess the Egyptian papyri which speak clearly

* The learned and very philosophical author of "New Aspects of Life" would impress upon his reader that the *Nephesh chayah* (living soul), according to the Hebrews, "proceeded from, or was produced by, the infusion of the Spirit or Breath of Life into the quickening body of man, and was to supersede and take the place of that spirit in the thus constituted self, so that the spirit passed into, was lost sight of, and disappeared in the living Soul." The human body, he thinks, ought to be viewed as a matrix in which, and from which, the Soul (which he seems to place higher than the spirit) is developed—considered *functionally* and from the standpoint of activity, the Soul stands undeniably higher in this finite and conditioned world of Maya—the Soul, he says, "is ultimately produced from the animated body of man." Thus the author identifies "Spirit" (Atma) simply with "the breath of life." The Eastern Occultists will demur to this statement, for it is based on the erroneous conception that *Prana* and *Atma* or *Jivatma* are one and the same thing. The author supports the argument by showing that with the ancient Hebrews, Greeks and even Latins, *Ruach*, *Pneuma* and *Spiritus*—with the Jews undeniably, and with the Greeks and Romans very probably—meant Wind; the Greek word *Anemos* (wind) and the Latin *Anima* "Soul" having a suspicious relation.

This is very far fetched. A legitimate battle-field for deciding this question is hardly to be found, since Mr. Pratt seems to be a practical, matter-of-fact metaphysician, a kind of Kabalist-Positivist, and the Eastern metaphysicians, especially the Vedantins, are all Idealists. The Occultists are also of the extreme esoteric Vedantic school, and they call the One Life (Parabrahm), the Great Breath and the Whirlwind; but they disconnect the seventh principle entirely from matter or any relation to, or connection with it.

of the seven principles or the "Seven Souls of Man."* The Book of the Dead gives a complete list of the "transformations" that every defunct undergoes, while divesting himself, one by one, of all those principles—materialised for the sake of clearness into ethereal entities or bodies. We must, moreover, remind those who try to prove that the

VERSE 2

2. The one ray multiplies the smaller rays. Life precedes form, and life survives the last atom (of form, Sthula-sarira, external body). Through the countless rays the life-ray, the one, like a thread through many beads (pearls) (a).

Thus the philosophy of psychic, spiritual, and mental relations with man's physical functions is in almost inextricable confusion. Neither the old Aryan, nor the Egyptian psychology are now properly understood. Nor can they be assimilated without accepting the esoteric septenary, or, at any rate, the Vedantic quinquepartite division of the human inner principles. Failing which, it will be forever impossible to understand the metaphysical and purely psychic and even physiological relations between the Dhyan-Chohans, or Angels, on the one plane, and humanity on the other. No Eastern (Aryan) esoteric works are so far published, but we possess the Egyptian papyri which speak clearly of the seven principles or the "Seven Souls of Man."* The Book of the Dead gives a complete list of the "transformations" that every defunct undergoes, while divesting himself, one by one, of all those principles — materialised for the sake of clearness into ethereal entities or bodies.

Body—thus confuse the "breath of life" with immortal Spirit.* This applies also directly to the Protestant theologians, who, in translating verse 8 of Ch. III. in the Fourth Gospel, have entirely perverted the meaning. Indeed the verse is made to say "The wind bloweth where it listeth," instead of "the Spirit goeth where it willeth," as in the original and also in the translation of the Greek Eastern Church.

Thus the philosophy of psychic, spiritual, and mental relations with man's physical functions is in almost inextricable confusion. Neither the old Aryan, nor the Egyptian psychology are now properly understood. Nor can they be assimilated without accepting the esoteric septenary, or, at any rate, the Vedantic quinquepartite division of the human inner principles. Failing which, it will be for ever impossible to understand the metaphysical and purely psychic and even physiological relations between the Dhyan-Chohans, or Angels, on the one plane, and humanity on the other. No Eastern (Aryan) esoteric works are so far published, but we possess the Egyptian papyri which speak clearly

* The learned and very philosophical author of "New Aspects of Life" would impress upon his reader that the *Nephesh chayah* (living soul), according to the Hebrews, "proceeded from, or was produced by, the infusion of the Spirit or Breath of Life into the quickening body of man, and was to supersede and take the place of that spirit in the thus constituted self, so that the spirit passed into, was lost sight of, and disappeared in the living Soul." The human body, he thinks, ought to be viewed as a matrix in which, and from which, the Soul (which he seems to place higher than the spirit) is developed—considered *functionally* and from the standpoint of activity, the Soul stands undeniably higher in this finite and conditioned world of Maya—the Soul, he says, "is ultimately produced from the animated body of man." Thus the author identifies "Spirit" (Atma) simply with "the breath of life." The Eastern Occultists will demur to this statement, for it is based on the erroneous conception that *Prana* and *Atma* or *Jivatma* are one and the same thing. The author supports the argument by showing that with the ancient Hebrews, Greeks and even Latins, *Ruach*, *Pneuma* and *Spiritus*—with the Jews undeniably, and with the Greeks and Romans very probably—meant Wind; the Greek word *Anemos* (wind) and the Latin *Anima* "Soul" having a suspicious relation.

This is very far fetched. A legitimate battle-field for deciding this question is hardly to be found, since Mr. Pratt seems to be a practical, matter-of-fact metaphysician, a kind of Kabalist-Positivist, and the Eastern metaphysicians, especially the Vedantins, are all Idealists. The Occultists are also of the extreme esoteric Vedantic school, and they call the One Life (Parabrahm), the Great Breath and the Whirlwind; but they disconnect the seventh principle entirely from matter or any relation to, or connection with it.

of the seven principles or the "Seven Souls of Man."* The Book of the Dead gives a complete list of the "transformations" that every defunct undergoes, while divesting himself, one by one, of all those principles—materialised for the sake of clearness into ethereal entities or bodies. We must, moreover, remind those who try to prove that the

	Massey's Soul Aspect	Function / Symbolism
1	<i>Sekhem</i>	Spiritual power, divine energy
2	<i>Akh</i>	Immortal soul, transfigured essence
3	<i>Khu</i>	Luminous intelligence, higher mind
4	<i>Sahu</i>	Vehicle for resurrection, purified astral form
5	<i>Ba</i>	Individual personality, emotional self
6	<i>Ka</i>	Life-force, etheric twin
7	<i>Khat</i>	Material body, subject to decay

VERSE 2

2. The one ray multiplies the smaller rays. Life precedes form, and life survives the last atom (of form, Sthula-sarira, external body). Through the countless rays the life-ray, the one, like a thread through many beads (pearls) (a).

Thus the philosophy of psychic, spiritual, and mental relations with man's physical functions is in almost inextricable confusion. Neither the old Aryan, nor the Egyptian psychology are now properly understood. Nor can they be assimilated without accepting the esoteric septenary, or, at any rate, the Vedantic quinquepartite division of the human inner principles. Failing which, it will be forever impossible to understand the metaphysical and purely psychic and even physiological relations between the Dhyan-Chohans, or Angels, on the one plane, and humanity on the other. No Eastern (Aryan) esoteric works are so far published, but we possess the Egyptian papyri which speak clearly of the seven principles or the "Seven Souls of Man."* The Book of the Dead gives a complete list of the "transformations" that every defunct undergoes, while divesting himself, one by one, of all those principles — materialised for the sake of clearness into ethereal entities or bodies.

Body—thus confuse the "breath of life" with immortal Spirit.* This applies also directly to the Protestant theologians, who, in translating verse 8 of Ch. III. in the Fourth Gospel, have entirely perverted the meaning. Indeed the verse is made to say "The wind bloweth where it listeth," instead of "the Spirit goeth where it willeth," as in the original and also in the translation of the Greek Eastern Church.

Thus the philosophy of psychic, spiritual, and mental relations with man's physical functions is in almost inextricable confusion. Neither the old Aryan, nor the Egyptian psychology are now properly understood. Nor can they be assimilated without accepting the esoteric septenary, or, at any rate, the Vedantic quinquepartite division of the human inner principles. Failing which, it will be for ever impossible to understand the metaphysical and purely psychic and even physiological relations between the Dhyan-Chohans, or Angels, on the one plane, and humanity on the other. No Eastern (Aryan) esoteric works are so far published, but we possess the Egyptian papyri which speak clearly

* The learned and very philosophical author of "New Aspects of Life" would impress upon his reader that the *Nephesh chayah* (living soul), according to the Hebrews, "proceeded from, or was produced by, the infusion of the Spirit or Breath of Life into the quickening body of man, and was to supersede and take the place of that spirit in the thus constituted self, so that the spirit passed into, was lost sight of, and disappeared in the living Soul." The human body, he thinks, ought to be viewed as a matrix in which, and from which, the Soul (which he seems to place higher than the spirit) is developed—considered *functionally* and from the standpoint of activity, the Soul stands undeniably higher in this finite and conditioned world of Maya—the Soul, he says, "is ultimately produced from the animated body of man." Thus the author identifies "Spirit" (Atma) simply with "the breath of life." The Eastern Occultists will demur to this statement, for it is based on the erroneous conception that *Prana* and *Atma* or *Jivatma* are one and the same thing. The author supports the argument by showing that with the ancient Hebrews, Greeks and even Latins, *Ruach*, *Pneuma* and *Spiritus*—with the Jews undeniably, and with the Greeks and Romans very probably—meant Wind; the Greek word *Anemos* (wind) and the Latin *Anima* "Soul" having a suspicious relation.

This is very far fetched. A legitimate battle-field for deciding this question is hardly to be found, since Mr. Pratt seems to be a practical, matter-of-fact metaphysician, a kind of Kabalist-Positivist, and the Eastern metaphysicians, especially the Vedantins, are all Idealists. The Occultists are also of the extreme esoteric Vedantic school, and they call the One Life (Parabrahm), the Great Breath and the Whirlwind; but they disconnect the seventh principle entirely from matter or any relation to, or connection with it.

of the seven principles or the "Seven Souls of Man."* The Book of the Dead gives a complete list of the "transformations" that every defunct undergoes, while divesting himself, one by one, of all those principles—materialised for the sake of clearness into ethereal entities or bodies. We must, moreover, remind those who try to prove that the

Atma – Spirit

Buddhi – Spiritual soul

Manas – Mind (higher and lower)

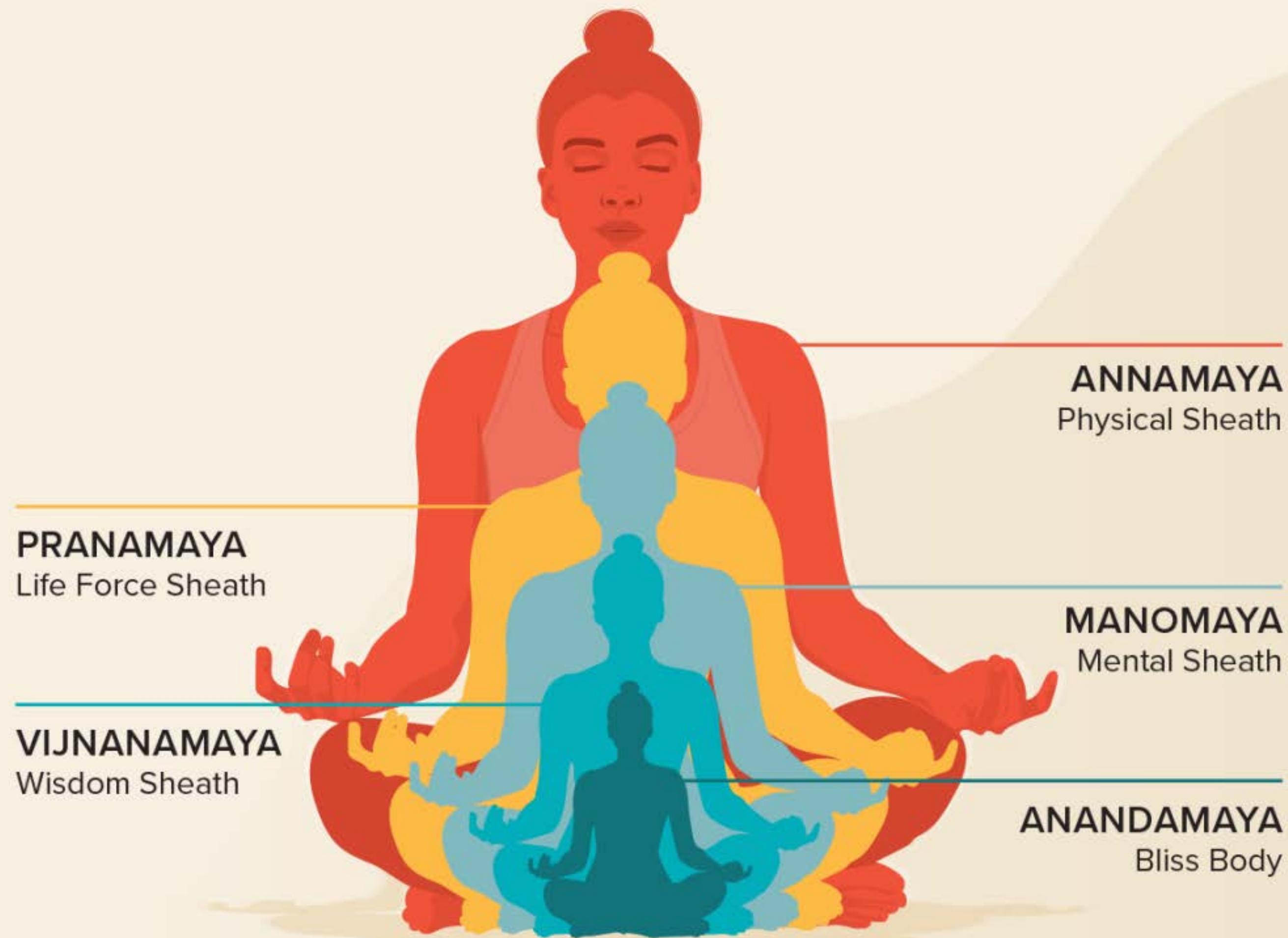
Kama – Desire principle

Prana – Vital force

Linga Sharira – Etheric double

Sthula Sharira – Physical body

THE 5 KOSHAS



Anandamaya – Bliss sheath

The innermost sheath, closest to Atman

Associated with spiritual joy, transcendence, and pure being

Vijnanamaya – Wisdom sheath

Seat of intellect, discernment, and higher knowledge

Governs intuitive insight and spiritual discrimination

Manomaya – Mental sheath

Contains thoughts, emotions, and sensory impressions

Responsible for cognition, desire, and egoic identity

Pranamaya – Vital sheath

Composed of life-force energy (Prana)

Regulates breathing, circulation, and energetic flow

Annamaya – Physical sheath

The gross body, made of food and matter

Engages with the material world through the senses

VERSE 2

2. The one ray multiplies the smaller rays. Life precedes form, and life survives the last atom (of form, Sthula-sarira, external body). Through the countless rays the life-ray, the one, like a thread through many beads (pearls) (a).

Thus the philosophy of psychic, spiritual, and mental relations with man's physical functions is in almost inextricable confusion. Neither the old Aryan, nor the Egyptian psychology are now properly understood. Nor can they be assimilated without accepting the esoteric septenary, or, at any rate, the Vedantic quinquepartite division of the human inner principles. Failing which, it will be forever impossible to understand the metaphysical and purely psychic and even physiological relations between the Dhyan-Chohans, or Angels, on the one plane, and humanity on the other. No Eastern (Aryan) esoteric works are so far published, but we possess the Egyptian papyri which speak clearly of the seven principles or the "Seven Souls of Man."* The Book of the Dead gives a complete list of the "transformations" that every defunct undergoes, while divesting himself, one by one, of all those principles — materialised for the sake of clearness into ethereal entities or bodies.

Body—thus confuse the "breath of life" with immortal Spirit.* This applies also directly to the Protestant theologians, who, in translating verse 8 of Ch. III. in the Fourth Gospel, have entirely perverted the meaning. Indeed the verse is made to say "The wind bloweth where it listeth," instead of "the Spirit goeth where it willeth," as in the original and also in the translation of the Greek Eastern Church.

Thus the philosophy of psychic, spiritual, and mental relations with man's physical functions is in almost inextricable confusion. Neither the old Aryan, nor the Egyptian psychology are now properly understood. Nor can they be assimilated without accepting the esoteric septenary, or, at any rate, the Vedantic quinquepartite division of the human inner principles. Failing which, it will be for ever impossible to understand the metaphysical and purely psychic and even physiological relations between the Dhyan-Chohans, or Angels, on the one plane, and humanity on the other. No Eastern (Aryan) esoteric works are so far published, but we possess the Egyptian papyri which speak clearly

* The learned and very philosophical author of "New Aspects of Life" would impress upon his reader that the *Nephesh chayah* (living soul), according to the Hebrews, "proceeded from, or was produced by, the infusion of the Spirit or Breath of Life into the quickening body of man, and was to supersede and take the place of that spirit in the thus constituted self, so that the spirit passed into, was lost sight of, and disappeared in the living Soul." The human body, he thinks, ought to be viewed as a matrix in which, and from which, the Soul (which he seems to place higher than the spirit) is developed—considered *functionally* and from the standpoint of activity, the Soul stands undeniably higher in this finite and conditioned world of Maya—the Soul, he says, "is ultimately produced from the animated body of man." Thus the author identifies "Spirit" (Atma) simply with "the breath of life." The Eastern Occultists will demur to this statement, for it is based on the erroneous conception that *Prana* and *Atma* or *Jivatma* are one and the same thing. The author supports the argument by showing that with the ancient Hebrews, Greeks and even Latins, *Ruach*, *Pneuma* and *Spiritus*—with the Jews undeniably, and with the Greeks and Romans very probably—meant Wind; the Greek word *Anemos* (wind) and the Latin *Anima* "Soul" having a suspicious relation.

This is very far fetched. A legitimate battle-field for deciding this question is hardly to be found, since Mr. Pratt seems to be a practical, matter-of-fact metaphysician, a kind of Kabalist-Positivist, and the Eastern metaphysicians, especially the Vedantins, are all Idealists. The Occultists are also of the extreme esoteric Vedantic school, and they call the One Life (Parabrahm), the Great Breath and the Whirlwind; but they disconnect the seventh principle entirely from matter or any relation to, or connection with it.

of the seven principles or the "Seven Souls of Man."* The Book of the Dead gives a complete list of the "transformations" that every defunct undergoes, while divesting himself, one by one, of all those principles—materialised for the sake of clearness into ethereal entities or bodies. We must, moreover, remind those who try to prove that the

VERSE 2

2. The one ray multiplies the smaller rays. Life precedes form, and life survives the last atom (of form, Sthula-sarira, external body). Through the countless rays the life-ray, the one, like a thread through many beads (pearls) (a).

Thus the philosophy of psychic, spiritual, and mental relations with man's physical functions is in almost inextricable confusion. Neither the old Aryan, nor the Egyptian psychology are now properly understood. Nor can they be assimilated without accepting the esoteric septenary, or, at any rate, the Vedantic quinquepartite division of the human inner principles. Failing which, it will be forever impossible to understand the **metaphysical** and purely psychic and even physiological relations between the Dhyan-Chohans, or Angels, on the one plane, and humanity on the other. No Eastern (Aryan) esoteric works are so far published, but we possess the Egyptian papyri which speak clearly of the seven principles or the "Seven Souls of Man."* The Book of the Dead gives a complete list of the "transformations" that every defunct undergoes, while divesting himself, one by one, of all those principles — materialised for the sake of clearness into ethereal entities or bodies.

Body—thus confuse the "breath of life" with immortal Spirit.* This applies also directly to the Protestant theologians, who, in translating verse 8 of Ch. III. in the Fourth Gospel, have entirely perverted the meaning. Indeed the verse is made to say "The *wind* bloweth where it listeth," instead of "the *Spiri* goeth where it willeth," as in the original and also in the translation of the Greek Eastern Church.

Thus the philosophy of psychic, spiritual, and mental relations with man's physical functions is in almost inextricable confusion. Neither the old Aryan, nor the Egyptian psychology are now properly understood. Nor can they be assimilated without accepting the esoteric septenary, or, at any rate, the Vedantic quinquepartite division of the human inner principles. Failing which, it will be for ever impossible to understand the metaphysical and purely psychic and even physiological relations between the Dhyan-Chohans, or Angels, on the one plane, and humanity on the other. No Eastern (Aryan) esoteric works are so far published, but we possess the Egyptian papyri which speak clearly

* The learned and very philosophical author of "New Aspects of Life" would impress upon his reader that the *Nephesh chayah* (living soul), according to the Hebrews, "proceeded from, or was produced by, the infusion of the Spirit or Breath of Life into the quickening body of man, and was to supersede and take the place of that spirit in the thus constituted self, so that the spirit passed into, was lost sight of, and disappeared in the living Soul." The human body, he thinks, ought to be viewed as a matrix in which, and from which, the Soul (which he seems to place higher than the spirit) is developed—considered *functionally* and from the standpoint of activity, the Soul stands undeniably higher in this finite and conditioned world of Maya—the Soul, he says, "is ultimately produced from the animated body of man." Thus the author identifies "Spirit" (Atma) simply with "the breath of life." The Eastern Occultists will demur to this statement, for it is based on the erroneous conception that *Prana* and *Atma* or *Jivatma* are one and the same thing. The author supports the argument by showing that with the ancient Hebrews, Greeks and even Latins, *Ruach*, *Pneuma* and *Spiritus*—with the Jews undeniably, and with the Greeks and Romans very probably—meant Wind; the Greek word *Anemos* (wind) and the Latin *Anima* "Soul" having a suspicious relation.

This is very far fetched. A legitimate battle-field for deciding this question is hardly to be found, since Mr. Pratt seems to be a practical, matter-of-fact metaphysician, a kind of Kabalist-Positivist, and the Eastern metaphysicians, especially the Vedantins, are all Idealists. The Occultists are also of the extreme esoteric Vedantic school, and they call the One Life (Parabrahm), the Great Breath and the Whirlwind; but they disconnect the seventh principle entirely from matter or any relation to, or connection with it.

of the seven principles or the "Seven Souls of Man."* The Book of the Dead gives a complete list of the "transformations" that every defunct undergoes, while divesting himself, one by one, of all those principles—materialised for the sake of clearness into ethereal entities or bodies. We must, moreover, remind those who try to prove that the

VERSE 2

2. The one ray multiplies the smaller rays. Life precedes form, and life survives the last atom (of form, Sthula-sarira, external body). Through the countless rays the life-ray, the one, like a thread through many beads (pearls) (a).

Thus the philosophy of psychic, spiritual, and mental relations with man's physical functions is in almost inextricable confusion. Neither the old Aryan, nor the Egyptian psychology are now properly understood. Nor can they be assimilated without accepting the esoteric septenary, or, at any rate, the Vedantic quinquepartite division of the human inner principles. Failing which, it will be forever impossible to understand the metaphysical and **purely psychic** and even physiological relations between the Dhyan-Chohans, or Angels, on the one plane, and humanity on the other. No Eastern (Aryan) esoteric works are so far published, but we possess the Egyptian papyri which speak clearly of the seven principles or the "Seven Souls of Man."* The Book of the Dead gives a complete list of the "transformations" that every defunct undergoes, while divesting himself, one by one, of all those principles — materialised for the sake of clearness into ethereal entities or bodies.

Body—thus confuse the "breath of life" with immortal Spirit.* This applies also directly to the Protestant theologians, who, in translating verse 8 of Ch. III. in the Fourth Gospel, have entirely perverted the meaning. Indeed the verse is made to say "The *wind* bloweth where it listeth," instead of "the *Spiri* goeth where it willeth," as in the original and also in the translation of the Greek Eastern Church.

Thus the philosophy of psychic, spiritual, and mental relations with man's physical functions is in almost inextricable confusion. Neither the old Aryan, nor the Egyptian psychology are now properly understood. Nor can they be assimilated without accepting the esoteric septenary, or, at any rate, the Vedantic quinquepartite division of the human inner principles. Failing which, it will be for ever impossible to understand the metaphysical and purely psychic and even physiological relations between the Dhyan-Chohans, or Angels, on the one plane, and humanity on the other. No Eastern (Aryan) esoteric works are so far published, but we possess the Egyptian papyri which speak clearly

* The learned and very philosophical author of "New Aspects of Life" would impress upon his reader that the *Nephesh chayah* (living soul), according to the Hebrews, "proceeded from, or was produced by, the infusion of the Spirit or Breath of Life into the quickening body of man, and was to supersede and take the place of that spirit in the thus constituted self, so that the spirit passed into, was lost sight of, and disappeared in the living Soul." The human body, he thinks, ought to be viewed as a matrix in which, and from which, the Soul (which he seems to place higher than the spirit) is developed—considered *functionally* and from the standpoint of activity, the Soul stands undeniably higher in this finite and conditioned world of Maya—the Soul, he says, "is ultimately produced from the animated body of man." Thus the author identifies "Spirit" (Atma) simply with "the breath of life." The Eastern Occultists will demur to this statement, for it is based on the erroneous conception that *Prana* and *Atma* or *Jivatma* are one and the same thing. The author supports the argument by showing that with the ancient Hebrews, Greeks and even Latins, *Ruach*, *Pneuma* and *Spiritus*—with the Jews undeniably, and with the Greeks and Romans very probably—meant Wind; the Greek word *Anemos* (wind) and the Latin *Anima* "Soul" having a suspicious relation.

This is very far fetched. A legitimate battle-field for deciding this question is hardly to be found, since Mr. Pratt seems to be a practical, matter-of-fact metaphysician, a kind of Kabalist-Positivist, and the Eastern metaphysicians, especially the Vedantins, are all Idealists. The Occultists are also of the extreme esoteric Vedantic school, and they call the One Life (Parabrahm), the Great Breath and the Whirlwind; but they disconnect the seventh principle entirely from matter or any relation to, or connection with it.

of the seven principles or the "Seven Souls of Man."* The Book of the Dead gives a complete list of the "transformations" that every defunct undergoes, while divesting himself, one by one, of all those principles—materialised for the sake of clearness into ethereal entities or bodies. We must, moreover, remind those who try to prove that the

VERSE 2

2. The one ray multiplies the smaller rays. Life precedes form, and life survives the last atom (of form, Sthula-sarira, external body). Through the countless rays the life-ray, the one, like a thread through many beads (pearls) (a).

Thus the philosophy of psychic, spiritual, and mental relations with man's physical functions is in almost inextricable confusion. Neither the old Aryan, nor the Egyptian psychology are now properly understood. Nor can they be assimilated without accepting the esoteric septenary, or, at any rate, the Vedantic quinquepartite division of the human inner principles. Failing which, it will be forever impossible to understand the metaphysical and purely psychic and even **physiological** relations between the Dhyan-Chohans, or Angels, on the one plane, and humanity on the other. No Eastern (Aryan) esoteric works are so far published, but we possess the Egyptian papyri which speak clearly of the seven principles or the "Seven Souls of Man."* The Book of the Dead gives a complete list of the "transformations" that every defunct undergoes, while divesting himself, one by one, of all those principles — materialised for the sake of clearness into ethereal entities or bodies.

Body—thus confuse the "breath of life" with immortal Spirit.* This applies also directly to the Protestant theologians, who, in translating verse 8 of Ch. III. in the Fourth Gospel, have entirely perverted the meaning. Indeed the verse is made to say "The wind bloweth where it listeth," instead of "the Spirit goeth where it willeth," as in the original and also in the translation of the Greek Eastern Church.

Thus the philosophy of psychic, spiritual, and mental relations with man's physical functions is in almost inextricable confusion. Neither the old Aryan, nor the Egyptian psychology are now properly understood. Nor can they be assimilated without accepting the esoteric septenary, or, at any rate, the Vedantic quinquepartite division of the human inner principles. Failing which, it will be for ever impossible to understand the metaphysical and purely psychic and even physiological relations between the Dhyan-Chohans, or Angels, on the one plane, and humanity on the other. No Eastern (Aryan) esoteric works are so far published, but we possess the Egyptian papyri which speak clearly

* The learned and very philosophical author of "New Aspects of Life" would impress upon his reader that the *Nephesh chayah* (living soul), according to the Hebrews, "proceeded from, or was produced by, the infusion of the Spirit or Breath of Life into the quickening body of man, and was to supersede and take the place of that spirit in the thus constituted self, so that the spirit passed into, was lost sight of, and disappeared in the living Soul." The human body, he thinks, ought to be viewed as a matrix in which, and from which, the Soul (which he seems to place higher than the spirit) is developed—considered *functionally* and from the standpoint of activity, the Soul stands undeniably higher in this finite and conditioned world of Maya—the Soul, he says, "is ultimately produced from the animated body of man." Thus the author identifies "Spirit" (Atma) simply with "the breath of life." The Eastern Occultists will demur to this statement, for it is based on the erroneous conception that *Prana* and *Atma* or *Jivatma* are one and the same thing. The author supports the argument by showing that with the ancient Hebrews, Greeks and even Latins, *Ruach*, *Pneuma* and *Spiritus*—with the Jews undeniably, and with the Greeks and Romans very probably—meant Wind; the Greek word *Anemos* (wind) and the Latin *Anima* "Soul" having a suspicious relation.

This is very far fetched. A legitimate battle-field for deciding this question is hardly to be found, since Mr. Pratt seems to be a practical, matter-of-fact metaphysician, a kind of Kabalist-Positivist, and the Eastern metaphysicians, especially the Vedantins, are all Idealists. The Occultists are also of the extreme esoteric Vedantic school, and they call the One Life (Parabrahm), the Great Breath and the Whirlwind; but they disconnect the seventh principle entirely from matter or any relation to, or connection with it.

of the seven principles or the "Seven Souls of Man."* The Book of the Dead gives a complete list of the "transformations" that every defunct undergoes, while divesting himself, one by one, of all those principles—materialised for the sake of clearness into ethereal entities or bodies. We must, moreover, remind those who try to prove that the

VERSE 2

2. The one ray multiplies the smaller rays. Life precedes form, and life survives the last atom (of form, Sthula-sarira, external body). Through the countless rays the life-ray, the one, like a thread through many beads (pearls) (a).

Thus the philosophy of psychic, spiritual, and mental relations with man's physical functions is in almost inextricable confusion. Neither the old Aryan, nor the Egyptian psychology are now properly understood. Nor can they be assimilated without accepting the esoteric septenary, or, at any rate, the Vedantic quinquepartite division of the human inner principles. Failing which, it will be forever impossible to understand the metaphysical and purely psychic and even physiological relations between the Dhyan-Chohans, or Angels, on the one plane, and humanity on the other. No Eastern (Aryan) esoteric works are so far published, but we possess the Egyptian papyri which speak clearly of the seven principles or the "Seven Souls of Man."* The Book of the Dead gives a complete list of the "transformations" that every defunct undergoes, while divesting himself, one by one, of all those principles — materialised for the sake of clearness into ethereal entities or bodies.

Body—thus confuse the "breath of life" with immortal Spirit.* This applies also directly to the Protestant theologians, who, in translating verse 8 of Ch. III. in the Fourth Gospel, have entirely perverted the meaning. Indeed the verse is made to say "The wind bloweth where it listeth," instead of "the Spirit goeth where it willeth," as in the original and also in the translation of the Greek Eastern Church.

Thus the philosophy of psychic, spiritual, and mental relations with man's physical functions is in almost inextricable confusion. Neither the old Aryan, nor the Egyptian psychology are now properly understood. Nor can they be assimilated without accepting the esoteric septenary, or, at any rate, the Vedantic quinquepartite division of the human inner principles. Failing which, it will be for ever impossible to understand the metaphysical and purely psychic and even physiological relations between the Dhyan-Chohans, or Angels, on the one plane, and humanity on the other. No Eastern (Aryan) esoteric works are so far published, but we possess the Egyptian papyri which speak clearly

* The learned and very philosophical author of "New Aspects of Life" would impress upon his reader that the *Nephesh chayah* (living soul), according to the Hebrews, "proceeded from, or was produced by, the infusion of the Spirit or Breath of Life into the quickening body of man, and was to supersede and take the place of that spirit in the thus constituted self, so that the spirit passed into, was lost sight of, and disappeared in the living Soul." The human body, he thinks, ought to be viewed as a matrix in which, and from which, the Soul (which he seems to place higher than the spirit) is developed—considered *functionally* and from the standpoint of activity, the Soul stands undeniably higher in this finite and conditioned world of Maya—the Soul, he says, "is ultimately produced from the animated body of man." Thus the author identifies "Spirit" (Atma) simply with "the breath of life." The Eastern Occultists will demur to this statement, for it is based on the erroneous conception that *Prana* and *Atma* or *Jivatma* are one and the same thing. The author supports the argument by showing that with the ancient Hebrews, Greeks and even Latins, *Ruach*, *Pneuma* and *Spiritus*—with the Jews undeniably, and with the Greeks and Romans very probably—meant Wind; the Greek word *Anemos* (wind) and the Latin *Anima* "Soul" having a suspicious relation.

This is very far fetched. A legitimate battle-field for deciding this question is hardly to be found, since Mr. Pratt seems to be a practical, matter-of-fact metaphysician, a kind of Kabalist-Positivist, and the Eastern metaphysicians, especially the Vedantins, are all Idealists. The Occultists are also of the extreme esoteric Vedantic school, and they call the One Life (Parabrahm), the Great Breath and the Whirlwind; but they disconnect the seventh principle entirely from matter or any relation to, or connection with it.

of the seven principles or the "Seven Souls of Man."* The Book of the Dead gives a complete list of the "transformations" that every defunct undergoes, while divesting himself, one by one, of all those principles—materialised for the sake of clearness into ethereal entities or bodies. We must, moreover, remind those who try to prove that the

	Massey's Soul Aspect	Function / Symbolism
1	<i>Sekhem</i>	Spiritual power, divine energy
2	<i>Akh</i>	Immortal soul, transfigured essence
3	<i>Khu</i>	Luminous intelligence, higher mind
4	<i>Sahu</i>	Vehicle for resurrection, purified astral form
5	<i>Ba</i>	Individual personality, emotional self
6	<i>Ka</i>	Life-force, etheric twin
7	<i>Khat</i>	Material body, subject to decay

VERSE 2

2. The one ray multiplies the smaller rays. Life precedes form, and life survives the last atom (of form, Sthula-sarira, external body). Through the countless rays the life-ray, the one, like a thread through many beads (pearls) (a).

Thus the philosophy of psychic, spiritual, and mental relations with man's physical functions is in almost inextricable confusion. Neither the old Aryan, nor the Egyptian psychology are now properly understood. Nor can they be assimilated without accepting the esoteric septenary, or, at any rate, the Vedantic quinquepartite division of the human inner principles. Failing which, it will be forever impossible to understand the metaphysical and purely psychic and even physiological relations between the Dhyan-Chohans, or Angels, on the one plane, and humanity on the other. No Eastern (Aryan) esoteric works are so far published, but we possess the Egyptian papyri which speak clearly of the seven principles or the "Seven Souls of Man."* The Book of the Dead gives a complete list of the "transformations" that every defunct undergoes, while divesting himself, one by one, of all those principles — materialised for the sake of clearness into ethereal entities or bodies.

Body—thus confuse the "breath of life" with immortal Spirit.* This applies also directly to the Protestant theologians, who, in translating verse 8 of Ch. III. in the Fourth Gospel, have entirely perverted the meaning. Indeed the verse is made to say "The wind bloweth where it listeth," instead of "the Spirit goeth where it willeth," as in the original and also in the translation of the Greek Eastern Church.

Thus the philosophy of psychic, spiritual, and mental relations with man's physical functions is in almost inextricable confusion. Neither the old Aryan, nor the Egyptian psychology are now properly understood. Nor can they be assimilated without accepting the esoteric septenary, or, at any rate, the Vedantic quinquepartite division of the human inner principles. Failing which, it will be for ever impossible to understand the metaphysical and purely psychic and even physiological relations between the Dhyan-Chohans, or Angels, on the one plane, and humanity on the other. No Eastern (Aryan) esoteric works are so far published, but we possess the Egyptian papyri which speak clearly

* The learned and very philosophical author of "New Aspects of Life" would impress upon his reader that the *Nephesh chayah* (living soul), according to the Hebrews, "proceeded from, or was produced by, the infusion of the Spirit or Breath of Life into the quickening body of man, and was to supersede and take the place of that spirit in the thus constituted self, so that the spirit passed into, was lost sight of, and disappeared in the living Soul." The human body, he thinks, ought to be viewed as a matrix in which, and from which, the Soul (which he seems to place higher than the spirit) is developed—considered *functionally* and from the standpoint of activity, the Soul stands undeniably higher in this finite and conditioned world of Maya—the Soul, he says, "is ultimately produced from the animated body of man." Thus the author identifies "Spirit" (Atma) simply with "the breath of life." The Eastern Occultists will demur to this statement, for it is based on the erroneous conception that *Prana* and *Atma* or *Jivatma* are one and the same thing. The author supports the argument by showing that with the ancient Hebrews, Greeks and even Latins, *Ruach*, *Pneuma* and *Spiritus*—with the Jews undeniably, and with the Greeks and Romans very probably—meant Wind; the Greek word *Anemos* (wind) and the Latin *Anima* "Soul" having a suspicious relation.

This is very far fetched. A legitimate battle-field for deciding this question is hardly to be found, since Mr. Pratt seems to be a practical, matter-of-fact metaphysician, a kind of Kabalist-Positivist, and the Eastern metaphysicians, especially the Vedantins, are all Idealists. The Occultists are also of the extreme esoteric Vedantic school, and they call the One Life (Parabrahm), the Great Breath and the Whirlwind; but they disconnect the seventh principle entirely from matter or any relation to, or connection with it.

of the seven principles or the "Seven Souls of Man."* The Book of the Dead gives a complete list of the "transformations" that every defunct undergoes, while divesting himself, one by one, of all those principles—materialised for the sake of clearness into ethereal entities or bodies. We must, moreover, remind those who try to prove that the

"* Vide in Part II., Book II., "The Seven Souls of Man," the divisions made respectively by Messrs. Gerald Massey and Franz Lambert."

	PAGE.
XX. PROMETHEUS THE TITAN	519
His Origin in Ancient India	519
The Boon he Gives	523
<hr/>	
XXI. ENOÏCHION-HENOCH	529
<hr/>	
XXII. THE SYMBOLISM OF THE MYSTERY NAMES IAO, AND JEHOVAH ...	536
Cross and Circle	545
The Fall of the Cross into Matter	553
<hr/>	
XXIII. THE UPANISHADS IN Gnostic LITERATURE	563
When Time be no longer	565
The Divine Self's Wisdom	566
<hr/>	
XXIV. THE CROSS AND THE PYTHAGOREAN DECADE	573
Poseidon's Five Ministers	577
The Mystery of the Number Six	583
The Cross and Christian After-thought	587
<hr/>	
XXV. THE MYSTERIES OF THE HEBDOMAD	590
Saptaparna	590
The Tetraktis in relation to the Heptagon	598
The Septenary Element in the Vedas	605
The Septenary in the Exoteric Works	611
Seven in Astronomy, Science and Magic	618
The Seven Souls of the Egyptologists	630

THE SEVEN SOULS OF THE EGYPTOLOGISTS.

If one turns to those wells of information, “*The Natural Genesis*” and the *Lectures* of Mr. Gerald Massey, the proofs of the antiquity of the doctrine under analysis become positively overwhelming. That the belief of the author differs from ours can hardly invalidate the facts. He views the symbol from a purely natural standpoint, one perhaps a trifle too materialistic, because too much that of an ardent Evolutionist and follower of the modern Darwinian dogmas. Thus he shows that “the student of Böhme’s books finds much in them concerning these Seven Fountain Spirits and primary powers, treated as seven properties of nature in the alchemistic and astrological phase of the mediæval mysteries;”* and adds—

“The followers of Böhme look on such matter as divine revelation of his inspired Seership. They know nothing of the natural genesis, the history and persistence of the Wisdom† of the past (or of the broken links), and are unable to recognise the physical features of the ancient Seven Spirits beneath their modern metaphysical or alchemist mask. A second connecting link between the Theosophy of Böhme and the physical origins of Egyptian thought, is extant in the fragments of *Hermes Trismegistus*.‡ No matter whether these teachings are called Illuminatist, Buddhist, Kabalist, Gnostic, Masonic, or Christian, the elemental types can only be truly known in their beginnings.§ When the prophets or visionary showmen of clouddland come to us claiming original inspiration, and utter something new, we judge of its value by what it is in itself. But if we find they bring us the ancient matter which they cannot account for, and we can, it is natural that we should judge it by the primary significations rather than the latest pretensions.|| It is useless for us to read our

* *The Natural Genesis*, Vol. I. pp. 318-319.

† Yet there are some, who may know something of these, even outside the author’s lines, wide as they undeniably are.

‡ This connecting link, like others, was pointed out by the present writer nine years before the appearance of the work from which the above is quoted, namely in *Isis Unveiled*, a work full of such guiding links between ancient, mediæval, and modern thought, but, unfortunately, too loosely edited.

§ Ay; but how can the learned writer prove that these “beginnings” were precisely in Egypt, and nowhere else; and only 50,000 years ago?

|| Precisely: and this is just what the Theosophists do. They have never claimed, “original inspiration,” not even as mediums, but have always pointed, and do now point to the “primary signification” of the symbols, which they trace to other

The Seven Souls of Man, and their
Culmination in the Christ

The Historical (Jewish) Jesus and the Mythical
(Egyptian) Christ

The Devil of Darkness or evil in the light of
evolution

Gerald Massey's *lectures*

GERALD MASSEY

The Coming Religion

Paul as the Gnostic Opponent, not the Apostle
of Historic Christianity

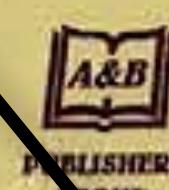
Man in search of his soul, during Fifty
Thousand Years, and how he found it

The Logia of the Lord; or the Pre-Christian
Sayings ascribed to Jesus Christ

Gnostic and Historic Christianity

Luminolatry: Ancient & Modern

The Seven Souls of Man, and their



	Massey's Soul Aspect	Function / Symbolism	Blavatsky's Principle	Function / Symbolism
1	<i>Sekhem</i>	Spiritual power, divine energy	<i>Atma</i>	Pure spirit, eternal divine essence
2	<i>Akh</i>	Immortal soul, transfigured essence	<i>Buddhi</i>	Intuition, wisdom, spiritual consciousness
3	<i>Khu</i>	Luminous intelligence, higher mind	<i>Manas</i>	Thinking principle, dual in nature
4	<i>Sahu</i>	Vehicle for resurrection, purified astral form	<i>Linga Sharira</i>	Subtle body, bridge between physical and mental
5	<i>Ba</i>	Individual personality, emotional self	<i>Kama</i>	Passions, desires, emotional drives
6	<i>Ka</i>	Life-force, etheric twin	<i>Prana</i>	Life energy or breath
7	<i>Khat</i>	Material body, subject to decay	<i>Rupa</i>	Gross physical form

VERSE 2

2. The one ray multiplies the smaller rays. Life precedes form, and life survives the last atom (of form, Sthula-sarira, external body). Through the countless rays the life-ray, the one, like a thread through many beads (pearls) (a).

Thus the philosophy of psychic, spiritual, and mental relations with man's physical functions is in almost inextricable confusion. Neither the old Aryan, nor the Egyptian psychology are now properly understood. Nor can they be assimilated without accepting the esoteric septenary, or, at any rate, the Vedantic quinquepartite division of the human inner principles. Failing which, it will be forever impossible to understand the metaphysical and purely psychic and even physiological relations between the Dhyan-Chohans, or Angels, on the one plane, and humanity on the other. No Eastern (Aryan) esoteric works are so far published, but we possess the Egyptian papyri which speak clearly of the seven principles or the "Seven Souls of Man."* The Book of the Dead gives a complete list of the "transformations" that every defunct undergoes, while divesting himself, one by one, of all those principles — materialised for the sake of clearness into ethereal entities or bodies.

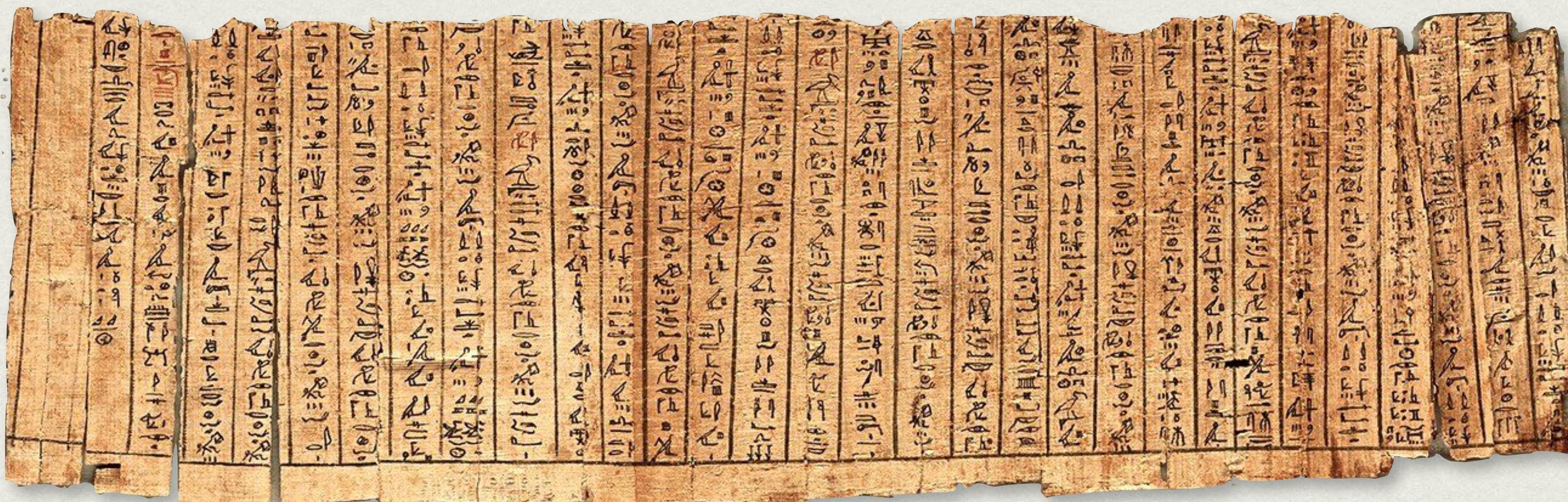
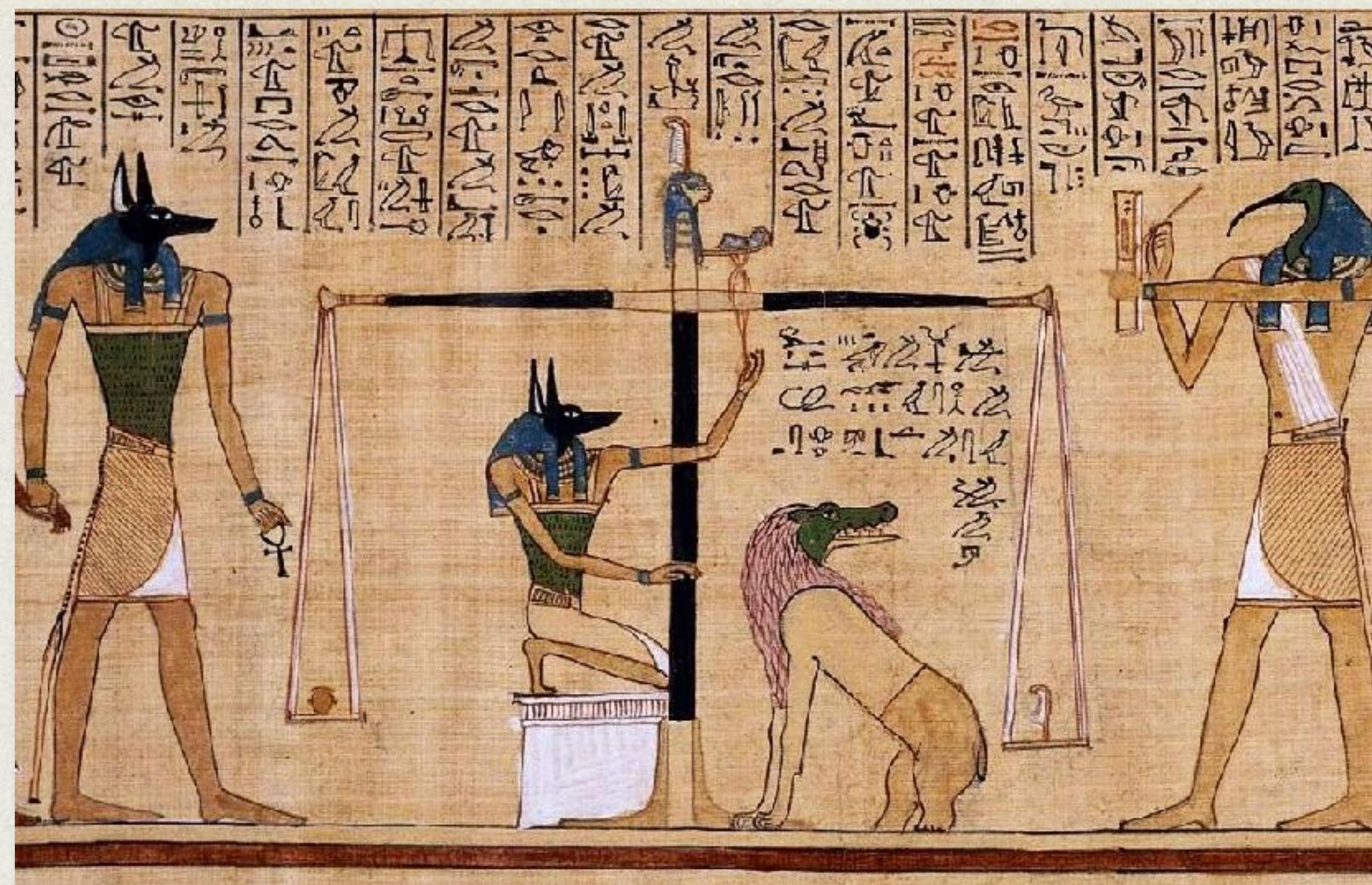
Body—thus confuse the "breath of life" with immortal Spirit.* This applies also directly to the Protestant theologians, who, in translating verse 8 of Ch. III. in the Fourth Gospel, have entirely perverted the meaning. Indeed the verse is made to say "The wind bloweth where it listeth," instead of "the Spirit goeth where it willeth," as in the original and also in the translation of the Greek Eastern Church.

Thus the philosophy of psychic, spiritual, and mental relations with man's physical functions is in almost inextricable confusion. Neither the old Aryan, nor the Egyptian psychology are now properly understood. Nor can they be assimilated without accepting the esoteric septenary, or, at any rate, the Vedantic quinquepartite division of the human inner principles. Failing which, it will be for ever impossible to understand the metaphysical and purely psychic and even physiological relations between the Dhyan-Chohans, or Angels, on the one plane, and humanity on the other. No Eastern (Aryan) esoteric works are so far published, but we possess the Egyptian papyri which speak clearly

* The learned and very philosophical author of "New Aspects of Life" would impress upon his reader that the *Nephesh chayah* (living soul), according to the Hebrews, "proceeded from, or was produced by, the infusion of the Spirit or Breath of Life into the quickening body of man, and was to supersede and take the place of that spirit in the thus constituted self, so that the spirit passed into, was lost sight of, and disappeared in the living Soul." The human body, he thinks, ought to be viewed as a matrix in which, and from which, the Soul (which he seems to place higher than the spirit) is developed—considered *functionally* and from the standpoint of activity, the Soul stands undeniably higher in this finite and conditioned world of Maya—the Soul, he says, "is ultimately produced from the animated body of man." Thus the author identifies "Spirit" (Atma) simply with "the breath of life." The Eastern Occultists will demur to this statement, for it is based on the erroneous conception that *Prana* and *Atma* or *Jivatma* are one and the same thing. The author supports the argument by showing that with the ancient Hebrews, Greeks and even Latins, *Ruach*, *Pneuma* and *Spiritus*—with the Jews undeniably, and with the Greeks and Romans very probably—meant Wind; the Greek word *Anemos* (wind) and the Latin *Anima* "Soul" having a suspicious relation.

This is very far fetched. A legitimate battle-field for deciding this question is hardly to be found, since Mr. Pratt seems to be a practical, matter-of-fact metaphysician, a kind of Kabalist-Positivist, and the Eastern metaphysicians, especially the Vedantins, are all Idealists. The Occultists are also of the extreme esoteric Vedantic school, and they call the One Life (Parabrahm), the Great Breath and the Whirlwind; but they disconnect the seventh principle entirely from matter or any relation to, or connection with it.

of the seven principles or the "Seven Souls of Man."* The Book of the Dead gives a complete list of the "transformations" that every defunct undergoes, while divesting himself, one by one, of all those principles—materialised for the sake of clearness into ethereal entities or bodies. We must, moreover, remind those who try to prove that the



	Massey's Soul Aspect	Function / Symbolism	Blavatsky's Principle	Function / Symbolism
1	<i>Sekhem</i>	Spiritual power, divine energy	<i>Atma</i>	Pure spirit, eternal divine essence
2	<i>Akh</i>	Immortal soul, transfigured essence	<i>Buddhi</i>	Intuition, wisdom, spiritual consciousness
3	<i>Khu</i>	Luminous intelligence, higher mind	<i>Manas</i>	Thinking principle, dual in nature
4	<i>Sahu</i>	Vehicle for resurrection, purified astral form	<i>Linga Sharira</i>	Subtle body, bridge between physical and mental
5	<i>Ba</i>	Individual personality, emotional self	<i>Kama</i>	Passions, desires, emotional drives
6	<i>Ka</i>	Life-force, etheric twin	<i>Prana</i>	Life energy or breath
7	<i>Khat</i>	Material body, subject to decay	<i>Rupa</i>	Gross physical form

VERSE 2

2. The one ray multiplies the smaller rays. Life precedes form, and life survives the last atom (of form, Sthula-sarira, external body). Through the countless rays the life-ray, the one, like a thread through many beads (pearls) (a).

We must, moreover, remind those who try to prove that the ancient Egyptians knew nothing of and did not teach Reincarnation, that the "Soul" (the *Ego* or *Self*) of the defunct is said to be living in Eternity : it is immortal, "co-eval with, and disappearing with the Solar boat," i.e., for the cycle of necessity. This "Soul" *emerges from the Tiaou* (the realm of the cause of life) and joins the living on Earth *by day*, to return to *Tiaou* every night. This expresses the periodical existences of the Ego. (Book of the Dead, cvxliii.) The *shadow*, the astral form, is annihilated, "devoured by the Uræus" (cxlii., 51), the *Manes* will be annihilated; the two twins (the 4th and 5th principles) will be scattered; but the Soul-bird, "the divine Swallow—and the Uræus of Flame" (Manas and Atma-Buddhi) will live in the eternity, for they are their mother's husbands.†

of the seven principles or the "Seven Souls of Man."* The Book of the Dead gives a complete list of the "transformations" that every defunct undergoes, while divesting himself, one by one, of all those principles—materialised for the sake of clearness into ethereal entities or bodies. We must, moreover, remind those who try to prove that the ancient Egyptians knew nothing of and did not teach Reincarnation, that the "Soul" (the *Ego* or *Self*) of the defunct is said to be living in Eternity : it is immortal, "co-eval with, and disappearing with the Solar boat," i.e., for the cycle of necessity. This "Soul" *emerges from the Tiaou* (the realm of the cause of life) and joins the living on Earth *by day*, to return to *Tiaou* every night. This expresses the periodical existences of the Ego. (Book of the Dead, cvxliii.)

The *shadow*, the astral form, is annihilated, "devoured by the Uræus" (cxlii., 51), the *Manes* will be annihilated; the two twins (the 4th and 5th principles) will be scattered; but the Soul-bird, "the divine Swallow—and the Uræus of Flame" (Manas and Atma-Buddhi) will live in the eternity, for they are their mother's husbands.†

Like alone produces like. The Earth gives Man his body, the gods (Dhyani) his five inner principles, the psychic *Shadow*, of which those gods are often the animating principle. SPIRIT (Atman) is one—and indiscrete. It is not in the *Tiaou*.

For what is the *Tiaou*? The frequent allusion to it in the "Book of the Dead" contains a mystery. *Tiaou* is the path of the Night Sun, the inferior hemisphere, or the infernal region of the Egyptians, placed by them on the concealed side of the moon. The human being, in their

* *Vide* in Part II., Book II., "The Seven Souls of Man," the divisions made respectively by Messrs. Gerald Massey and Franz Lambert.

† Another suggestive analogy between the Aryan or Brahmanical and the Egyptian esoterism. The former call the Pitrîs "the lunar ancestors" of men; and the Egyptians made of the Moon-God, Taht-Esmun, the first human ancestor. This "moon-god" "expressed the Seven nature-powers that were prior to himself, and were summed up in him as his seven souls, of which he was the manifestor as the eighth one (hence the eighth sphere). The seven rays of the Chaldean Heptakis or Iao, on the Gnostic stones indicate the same septenary of souls." . . . "The first form of the mystical SEVEN was seen to be figured in heaven, by the seven large stars of the Great Bear, the constellation assigned by the Egyptians to the Mother of Time, and of the seven elemental powers." (See *The Seven Souls*, etc.) As well known to every Hindu, this same constellation represents in India the Seven Rishis, and as such is called *Riksha*, and *Chitra-Sikhandas*.

VERSE 2

2. The one ray multiplies the smaller rays. Life precedes form, and life survives the last atom (of form, Sthula-sarira, external body). Through the countless rays the life-ray, the one, like a thread through many beads (pearls) (a).

We must, moreover, remind those who try to prove that the ancient Egyptians knew nothing of and did not teach Reincarnation, that the "Soul" (the *Ego* or *Self*) of the defunct is said to be living in Eternity: it is immortal, "co-eval with, and disappearing with the Solar boat," i.e., for the cycle of necessity. This "Soul" emerges from the *Tiaou* (the realm of the cause of life) and joins the living on Earth by day, to return to *Tiaou* every night. This expresses the periodical existences of the Ego. (Book of the Dead, cvxliii.) The shadow, the astral form, is annihilated, "devoured by the Uræus" (cxlii., 51), the *Manes* will be annihilated; the two twins (the 4th and 5th principles) will be scattered; but the Soul-bird, "the divine Swallow—and the Uræus of Flame" (Manas and Atma-Buddhi) will live in the eternity, for they are their mother's husbands.†

of the seven principles or the "Seven Souls of Man."* The Book of the Dead gives a complete list of the "transformations" that every defunct undergoes, while divesting himself, one by one, of all those principles—materialised for the sake of clearness into ethereal entities or bodies. We must, moreover, remind those who try to prove that the ancient Egyptians knew nothing of and did not teach Reincarnation, that the "Soul" (the *Ego* or *Self*) of the defunct is said to be living in Eternity: it is immortal, "co-eval with, and disappearing with the Solar boat," i.e., for the cycle of necessity. This "Soul" emerges from the *Tiaou* (the realm of the cause of life) and joins the living on Earth by day, to return to *Tiaou* every night. This expresses the periodical existences of the Ego. (Book of the Dead, cvxliii.)

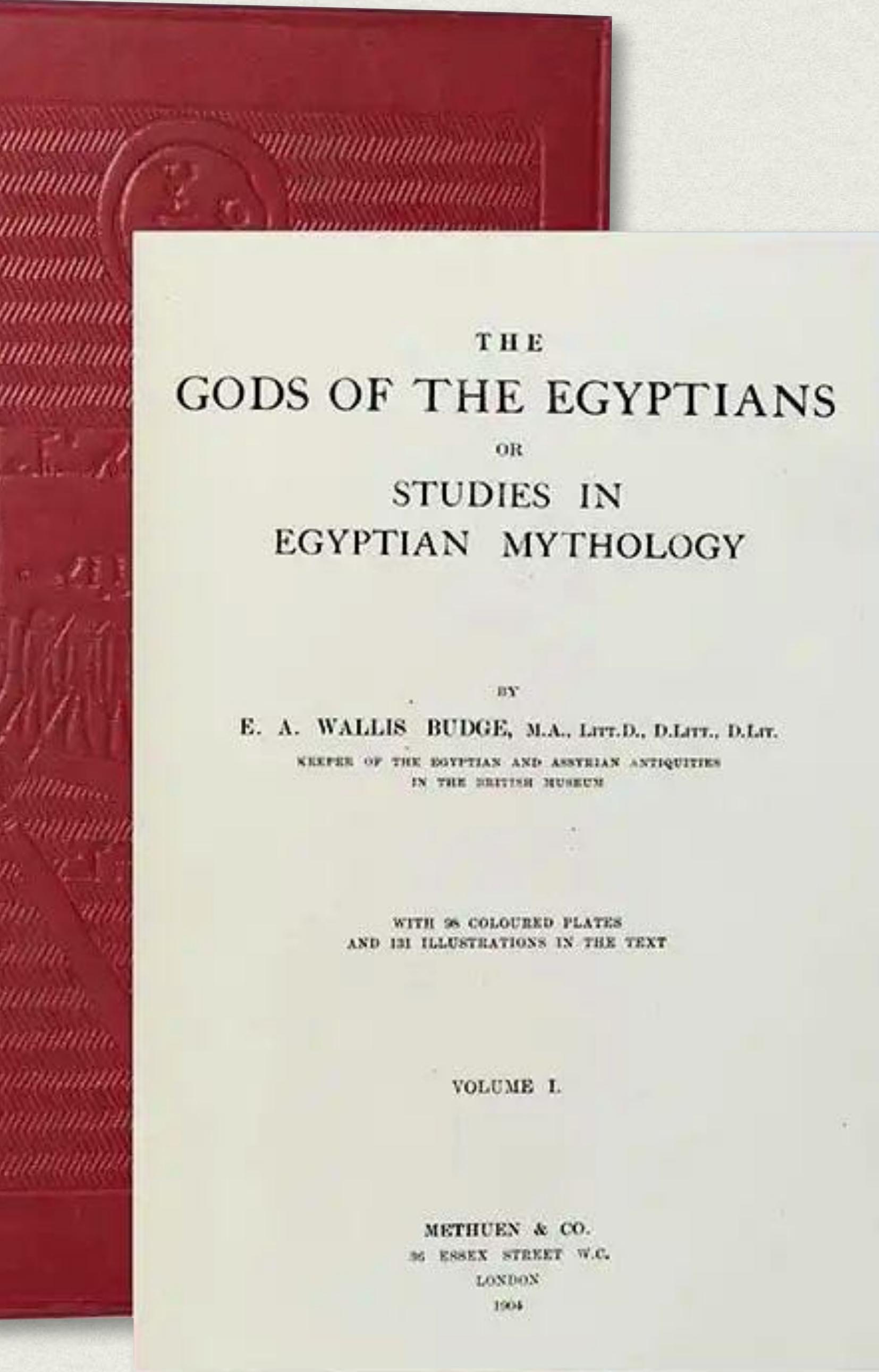
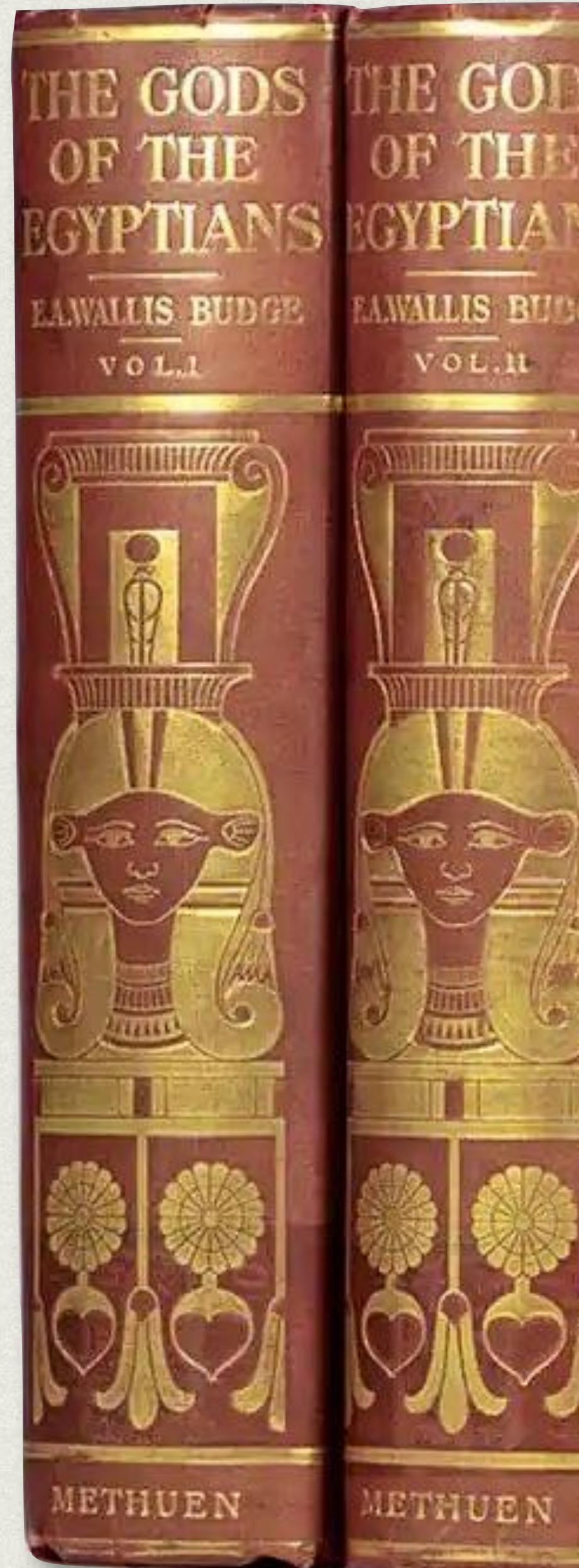
The shadow, the astral form, is annihilated, "devoured by the Uræus" (cxlii., 51), the *Manes* will be annihilated; the two twins (the 4th and 5th principles) will be scattered; but the Soul-bird, "the divine Swallow—and the Uræus of Flame" (Manas and Atma-Buddhi) will live in the eternity, for they are their mother's husbands.†

Like alone produces like. The Earth gives Man his body, the gods (Dhyani) his five inner principles, the psychic Shadow, of which those gods are often the animating principle. SPIRIT (Atman) is one—and indiscrete. It is not in the *Tiaou*.

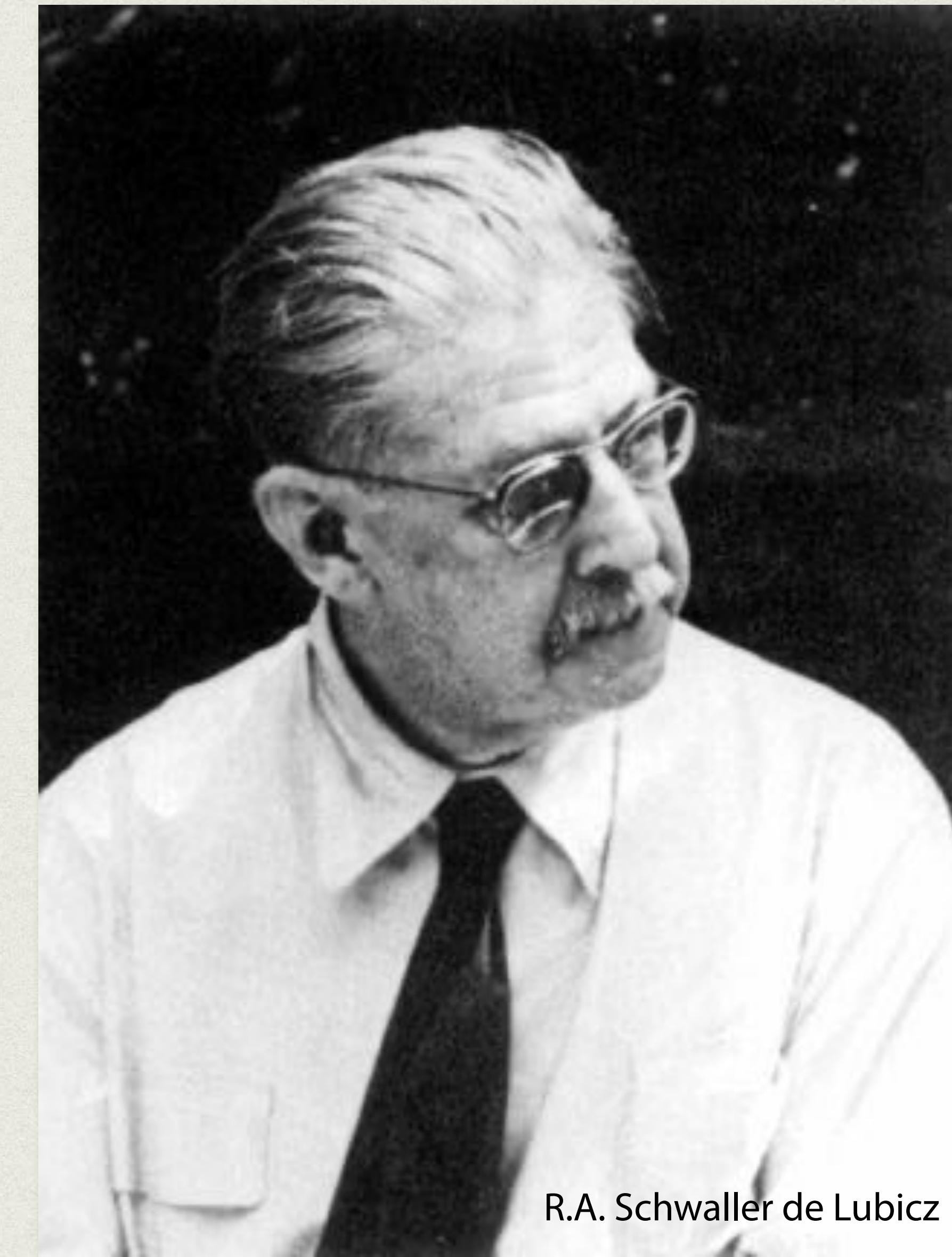
For what is the *Tiaou*? The frequent allusion to it in the "Book of the Dead" contains a mystery. *Tiaou* is the path of the Night Sun, the inferior hemisphere, or the infernal region of the Egyptians, placed by them on the concealed side of the moon. The human being, in their

* *Vide* in Part II., Book II., "The Seven Souls of Man," the divisions made respectively by Messrs. Gerald Massey and Franz Lambert.

† Another suggestive analogy between the Aryan or Brahmanical and the Egyptian esoterism. The former call the Pitris "the lunar ancestors" of men; and the Egyptians made of the Moon-God, Taht-Esmun, the first human ancestor. This "moon-god" "expressed the Seven nature-powers that were prior to himself, and were summed up in him as his seven souls, of which he was the manifestor as the eighth one (hence the eighth sphere). The seven rays of the Chaldean Heptakis or Iao, on the Gnostic stones indicate the same septenary of souls." . . . "The first form of the mystical SEVEN was seen to be figured in heaven, by the seven large stars of the Great Bear, the constellation assigned by the Egyptians to the Mother of Time, and of the seven elemental powers." (See *The Seven Souls*, etc.) As well known to every Hindu, this same constellation represents in India the Seven Rishis, and as such is called *Riksha*, and *Chitra-Sikhandinus*.



E.A. Wallis Budge



R.A. Schwaller de Lubicz

VERSE 2

2. The one ray multiplies the smaller rays. Life precedes form, and life survives the last atom (of form, Sthula-sarira, external body). Through the countless rays the life-ray, the one, like a thread through many beads (pearls) (a).

We must, moreover, remind those who try to prove that the ancient Egyptians knew nothing of and did not teach Reincarnation, that the "Soul" (the *Ego* or *Self*) of the defunct is said to be living in Eternity: it is immortal, "co-eval with, and **disappearing with the Solar boat**," i.e., for the cycle of necessity. This "Soul" *emerges from the Tiaou* (the realm of the cause of life) and joins the living on Earth *by day*, to return to *Tiaou* every night. This expresses the periodical existences of the Ego. (Book of the Dead, cvxlii.) The *shadow*, the astral form, is annihilated, "devoured by the Uræus" (cxlii., 51), the *Manes* will be annihilated; the two twins (the 4th and 5th principles) will be scattered; but the Soul-bird, "the divine Swallow—and the Uræus of Flame" (Manas and Atma-Buddhi) will live in the eternity, for they are their mother's husbands.†

of the seven principles or the "Seven Souls of Man."* The Book of the Dead gives a complete list of the "transformations" that every defunct undergoes, while divesting himself, one by one, of all those principles—materialised for the sake of clearness into ethereal entities or bodies. We must, moreover, remind those who try to prove that the ancient Egyptians knew nothing of and did not teach Reincarnation, that the "Soul" (the *Ego* or *Self*) of the defunct is said to be living in Eternity: it is immortal, "co-eval with, and disappearing with the Solar boat," i.e., for the cycle of necessity. This "Soul" *emerges from the Tiaou* (the realm of the cause of life) and joins the living on Earth *by day*, to return to *Tiaou* every night. This expresses the periodical existences of the Ego. (Book of the Dead, cvxlii.)

The *shadow*, the astral form, is annihilated, "devoured by the Uræus" (cxlii., 51), the *Manes* will be annihilated; the two twins (the 4th and 5th principles) will be scattered; but the Soul-bird, "the divine Swallow—and the Uræus of Flame" (Manas and Atma-Buddhi) will live in the eternity, for they are their mother's husbands.†

Like alone produces like. The Earth gives Man his body, the gods (Dhyani) his five inner principles, the psychic *Shadow*, of which those gods are often the animating principle. SPIRIT (Atman) is one—and indiscrete. It is not in the *Tiaou*.

For what is the *Tiaou*? The frequent allusion to it in the "Book of the Dead" contains a mystery. *Tiaou* is the path of the Night Sun, the inferior hemisphere, or the infernal region of the Egyptians, placed by them on the concealed side of the moon. The human being, in their

* *Vide* in Part II., Book II., "The Seven Souls of Man," the divisions made respectively by Messrs. Gerald Massey and Franz Lambert.

† Another suggestive analogy between the Aryan or Brahmanical and the Egyptian esoterism. The former call the Pitris "the lunar ancestors" of men; and the Egyptians made of the Moon-God, Taht-Esmun, the first human ancestor. This "moon-god" "expressed the Seven nature-powers that were prior to himself, and were summed up in him as his seven souls, of which he was the manifestor as the eighth one (hence the eighth sphere). The seven rays of the Chaldean Heptakis or Iao, on the Gnostic stones indicate the same septenary of souls." . . . "The first form of the mystical SEVEN was seen to be figured in heaven, by the seven large stars of the Great Bear, the constellation assigned by the Egyptians to the Mother of Time, and of the seven elemental powers." (See *The Seven Souls*, etc.) As well known to every Hindu, this same constellation represents in India the Seven Rishis, and as such is called *Riksha*, and *Chitra-Sikhandas*.





VERSE 2

2. The one ray multiplies the smaller rays. Life precedes form, and life survives the last atom (of form, Sthula-sarira, external body). Through the countless rays the life-ray, the one, like a thread through many beads (pearls) (a).

We must, moreover, remind those who try to prove that the ancient Egyptians knew nothing of and did not teach Reincarnation, that the "Soul" (the *Ego* or *Self*) of the defunct is said to be living in Eternity: it is immortal, "**co-eval with, and disappearing with the Solar boat**," i.e., for the cycle of necessity. This "Soul" *emerges from the Tiaou* (the realm of the cause of life) and joins the living on Earth *by day*, to return to *Tiaou* every night. This expresses the periodical existences of the Ego. (Book of the Dead, cvxliii.) The *shadow*, the astral form, is annihilated, "devoured by the Uræus" (cxlii., 51), the *Manes* will be annihilated; the two twins (the 4th and 5th principles) will be scattered; but the Soul-bird, "the divine Swallow—and the Uræus of Flame" (Manas and Atma-Buddhi) will live in the eternity, for they are their mother's husbands.†

of the seven principles or the "Seven Souls of Man."* The Book of the Dead gives a complete list of the "transformations" that every defunct undergoes, while divesting himself, one by one, of all those principles—materialised for the sake of clearness into ethereal entities or bodies. We must, moreover, remind those who try to prove that the ancient Egyptians knew nothing of and did not teach Reincarnation, that the "Soul" (the *Ego* or *Self*) of the defunct is said to be living in Eternity: it is immortal, "co-eval with, and disappearing with the Solar boat," i.e., for the cycle of necessity. This "Soul" *emerges from the Tiaou* (the realm of the cause of life) and joins the living on Earth *by day*, to return to *Tiaou* every night. This expresses the periodical existences of the Ego. (Book of the Dead, cvxliii.)

The *shadow*, the astral form, is annihilated, "devoured by the Uræus" (cxlii., 51), the *Manes* will be annihilated; the two twins (the 4th and 5th principles) will be scattered; but the Soul-bird, "the divine Swallow—and the Uræus of Flame" (Manas and Atma-Buddhi) will live in the eternity, for they are their mother's husbands.†

Like alone produces like. The Earth gives Man his body, the gods (Dhyani) his five inner principles, the psychic *Shadow*, of which those gods are often the animating principle. SPIRIT (Atman) is one—and indiscrete. It is not in the *Tiaou*.

For what is the *Tiaou*? The frequent allusion to it in the "Book of the Dead" contains a mystery. *Tiaou* is the path of the Night Sun, the inferior hemisphere, or the infernal region of the Egyptians, placed by them on the concealed side of the moon. The human being, in their

* *Vide* in Part II., Book II., "The Seven Souls of Man," the divisions made respectively by Messrs. Gerald Massey and Franz Lambert.

† Another suggestive analogy between the Aryan or Brahmanical and the Egyptian esoterism. The former call the Pitris "the lunar ancestors" of men; and the Egyptians made of the Moon-God, Taht-Esmun, the first human ancestor. This "moon-god" "expressed the Seven nature-powers that were prior to himself, and were summed up in him as his seven souls, of which he was the manifestor as the eighth one (hence the eighth sphere). The seven rays of the Chaldean Heptakis or Iao, on the Gnostic stones indicate the same septenary of souls." . . . "The first form of the mystical SEVEN was seen to be figured in heaven, by the seven large stars of the Great Bear, the constellation assigned by the Egyptians to the Mother of Time, and of the seven elemental powers." (See *The Seven Souls*, etc.) As well known to every Hindu, this same constellation represents in India the Seven Rishis, and as such is called *Riksha*, and *Chitra-Sikhandas*.

VERSE 2

2. The one ray multiplies the smaller rays. Life precedes form, and life survives the last atom (of form, Sthula-sarira, external body). Through the countless rays the life-ray, the one, like a thread through many beads (pearls) (a).

We must, moreover, remind those who try to prove that the ancient Egyptians knew nothing of and did not teach Reincarnation, that the "Soul" (the *Ego* or *Self*) of the defunct is said to be living in Eternity: it is immortal, "co-eval with, and disappearing with the Solar boat," i.e., for the cycle of necessity. This "Soul" *emerges from the Tiaou* (the realm of the cause of life) and joins the living on Earth *by day*, to return to *Tiaou* every night. This expresses the periodical existences of the *Ego*. (Book of the Dead, cvxliii.) The *shadow*, the astral form, is annihilated, "devoured by the Uræus" (cxlii., 51), the *Manes* will be annihilated; the two twins (the 4th and 5th principles) will be scattered; but the *Soul-bird*, "the divine Swallow—and the Uræus of Flame" (Manas and Atma-Buddhi) will live in the eternity, for they are their mother's husbands.†

of the seven principles or the "Seven Souls of Man."* The Book of the Dead gives a complete list of the "transformations" that every defunct undergoes, while divesting himself, one by one, of all those principles—materialised for the sake of clearness into ethereal entities or bodies. We must, moreover, remind those who try to prove that the ancient Egyptians knew nothing of and did not teach Reincarnation, that the "Soul" (the *Ego* or *Self*) of the defunct is said to be living in Eternity: it is immortal, "co-eval with, and disappearing with the Solar boat," i.e., for the cycle of necessity. This "Soul" *emerges from the Tiaou* (the realm of the cause of life) and joins the living on Earth *by day*, to return to *Tiaou* every night. This expresses the periodical existences of the *Ego*. (Book of the Dead, cvxliii.)

The *shadow*, the astral form, is annihilated, "devoured by the Uræus" (cxlii., 51), the *Manes* will be annihilated; the two twins (the 4th and 5th principles) will be scattered; but the *Soul-bird*, "the divine Swallow—and the Uræus of Flame" (Manas and Atma-Buddhi) will live in the eternity, for they are their mother's husbands.†

Like alone produces like. The Earth gives Man his body, the gods (Dhyani) his five inner principles, the psychic *Shadow*, of which those gods are often the animating principle. SPIRIT (Atman) is one—and indiscrete. It is not in the *Tiaou*.

For what is the *Tiaou*? The frequent allusion to it in the "Book of the Dead" contains a mystery. *Tiaou* is the path of the Night Sun, the inferior hemisphere, or the infernal region of the Egyptians, placed by them on the concealed side of the moon. The human being, in their

* *Vide* in Part II., Book II., "The Seven Souls of Man," the divisions made respectively by Messrs. Gerald Massey and Franz Lambert.

† Another suggestive analogy between the Aryan or Brahmanical and the Egyptian esoterism. The former call the Pitrîs "the lunar ancestors" of men; and the Egyptians made of the Moon-God, Taht-Esmun, the first human ancestor. This "moon-god" "expressed the Seven nature-powers that were prior to himself, and were summed up in him as his seven souls, of which he was the manifestor as the eighth one (hence the eighth sphere). The seven rays of the Chaldean Heptakis or Iao, on the Gnostic stones indicate the same septenary of souls." . . . "The first form of the mystical SEVEN was seen to be figured in heaven, by the seven large stars of the Great Bear, the constellation assigned by the Egyptians to the Mother of Time, and of the seven elemental powers." (See *The Seven Souls*, etc.) As well known to every Hindu, this same constellation represents in India the Seven Rishis, and as such is called *Riksha*, and *Chitra-Sikhandas*.

VERSE 2

2. The one ray multiplies the smaller rays. Life precedes form, and life survives the last atom (of form, Sthula-sarira, external body). Through the countless rays the life-ray, the one, like a thread through many beads (pearls) (a).

We must, moreover, remind those who try to prove that the ancient Egyptians knew nothing of and did not teach Reincarnation, that the "Soul" (the *Ego* or *Self*) of the defunct is said to be living in Eternity: it is immortal, "co-eval with, and disappearing with the Solar boat," i.e., for the cycle of necessity. This "Soul" *emerges from the Tiaou* (the realm of the cause of life) and joins the living on Earth *by day*, to return to **Tiaou** every night. This expresses the periodical existences of the Ego. (Book of the Dead, cvxliii.) The *shadow*, the astral form, is annihilated, "devoured by the Uræus" (cxlii., 51), the *Manes* will be annihilated; the two twins (the 4th and 5th principles) will be scattered; but the Soul-bird, "the divine Swallow—and the Uræus of Flame" (Manas and Atma-Buddhi) will live in the eternity, for they are their mother's husbands.†

of the seven principles or the "Seven Souls of Man."* The Book of the Dead gives a complete list of the "transformations" that every defunct undergoes, while divesting himself, one by one, of all those principles—materialised for the sake of clearness into ethereal entities or bodies. We must, moreover, remind those who try to prove that the ancient Egyptians knew nothing of and did not teach Reincarnation, that the "Soul" (the *Ego* or *Self*) of the defunct is said to be living in Eternity: it is immortal, "co-eval with, and disappearing with the Solar boat," i.e., for the cycle of necessity. This "Soul" *emerges from the Tiaou* (the realm of the cause of life) and joins the living on Earth *by day*, to return to *Tiaou* every night. This expresses the periodical existences of the Ego. (Book of the Dead, cvxliii.)

The *shadow*, the astral form, is annihilated, "devoured by the Uræus" (cxlii., 51), the *Manes* will be annihilated; the two twins (the 4th and 5th principles) will be scattered; but the Soul-bird, "the divine Swallow—and the Uræus of Flame" (Manas and Atma-Buddhi) will live in the eternity, for they are their mother's husbands.†

Like alone produces like. The Earth gives Man his body, the gods (Dhyani) his five inner principles, the psychic *Shadow*, of which those gods are often the animating principle. SPIRIT (Atman) is one—and indiscrete. It is not in the *Tiaou*.

For what is the *Tiaou*? The frequent allusion to it in the "Book of the Dead" contains a mystery. *Tiaou* is the path of the Night Sun, the inferior hemisphere, or the infernal region of the Egyptians, placed by them on the concealed side of the moon. The human being, in their

* *Vide* in Part II., Book II., "The Seven Souls of Man," the divisions made respectively by Messrs. Gerald Massey and Franz Lambert.

† Another suggestive analogy between the Aryan or Brahmanical and the Egyptian esoterism. The former call the Pitris "the lunar ancestors" of men; and the Egyptians made of the Moon-God, Taht-Esmun, the first human ancestor. This "moon-god" "expressed the Seven nature-powers that were prior to himself, and were summed up in him as his seven souls, of which he was the manifestor as the eighth one (hence the eighth sphere). The seven rays of the Chaldean Heptakis or Iao, on the Gnostic stones indicate the same septenary of souls." . . . "The first form of the mystical SEVEN was seen to be figured in heaven, by the seven large stars of the Great Bear, the constellation assigned by the Egyptians to the Mother of Time, and of the seven elemental powers." (See *The Seven Souls*, etc.) As well known to every Hindu, this same constellation represents in India the Seven Rishis, and as such is called *Riksha*, and *Chitra-Sikhandinus*.

VERSE 2

2. The one ray multiplies the smaller rays. Life precedes form, and life survives the last atom (of form, Sthula-sarira, external body). Through the countless rays the life-ray, the one, like a thread through many beads (pearls) (a).

We must, moreover, remind those who try to prove that the ancient Egyptians knew nothing of and did not teach Reincarnation, that the "Soul" (the *Ego* or *Self*) of the defunct is said to be living in Eternity: it is immortal, "co-eval with, and disappearing with the Solar boat," i.e., for the cycle of necessity. This "Soul" *emerges from the Tiaou* (the realm of the cause of life) and joins the living on Earth *by day*, to return to *Tiaou* every night. This expresses the periodical existences of the Ego. (**Book of the Dead, cvxliii.**) The shadow, the astral form, is annihilated, "devoured by the Uræus" (cxlii., 51), the *Manes* will be annihilated; the two twins (the 4th and 5th principles) will be scattered; but the Soul-bird, "the divine Swallow—and the Uræus of Flame" (Manas and Atma-Buddhi) will live in the eternity, for they are their mother's husbands.†

of the seven principles or the "Seven Souls of Man."* The Book of the Dead gives a complete list of the "transformations" that every defunct undergoes, while divesting himself, one by one, of all those principles—materialised for the sake of clearness into ethereal entities or bodies. We must, moreover, remind those who try to prove that the ancient Egyptians knew nothing of and did not teach Reincarnation, that the "Soul" (the *Ego* or *Self*) of the defunct is said to be living in Eternity: it is immortal, "co-eval with, and disappearing with the Solar boat," i.e., for the cycle of necessity. This "Soul" *emerges from the Tiaou* (the realm of the cause of life) and joins the living on Earth *by day*, to return to *Tiaou* every night. This expresses the periodical existences of the Ego. (*Book of the Dead, cvxliii.*)

The shadow, the astral form, is annihilated, "devoured by the Uræus" (cxlii., 51), the *Manes* will be annihilated; the two twins (the 4th and 5th principles) will be scattered; but the Soul-bird, "the divine Swallow—and the Uræus of Flame" (Manas and Atma-Buddhi) will live in the eternity, for they are their mother's husbands.†

Like alone produces like. The Earth gives Man his body, the gods (Dhyani) his five inner principles, the psychic Shadow, of which those gods are often the animating principle. SPIRIT (Atman) is one—and indiscrete. It is not in the *Tiaou*.

For what is the *Tiaou*? The frequent allusion to it in the "Book of the Dead" contains a mystery. *Tiaou* is the path of the Night Sun, the inferior hemisphere, or the infernal region of the Egyptians, placed by them on the concealed side of the moon. The human being, in their

* *Vide* in Part II., Book II., "The Seven Souls of Man," the divisions made respectively by Messrs. Gerald Massey and Franz Lambert.

† Another suggestive analogy between the Aryan or Brahmanical and the Egyptian esoterism. The former call the Pitris "the lunar ancestors" of men; and the Egyptians made of the Moon-God, Taht-Esmun, the first human ancestor. This "moon-god" "expressed the Seven nature-powers that were prior to himself, and were summed up in him as his seven souls, of which he was the manifestor as the eighth one (hence the eighth sphere). The seven rays of the Chaldean Heptakis or Iao, on the Gnostic stones indicate the same septenary of souls." . . . "The first form of the mystical SEVEN was seen to be figured in heaven, by the seven large stars of the Great Bear, the constellation assigned by the Egyptians to the Mother of Time, and of the seven elemental powers." (See *The Seven Souls*, etc.) As well known to every Hindu, this same constellation represents in India the Seven Rishis, and as such is called *Riksha*, and *Chitra-Sikhandas*.



VERSE 2

2. The one ray multiplies the smaller rays. Life precedes form, and life survives the last atom (of form, Sthula-sarira, external body). Through the countless rays the life-ray, the one, like a thread through many beads (pearls) (a).

We must, moreover, remind those who try to prove that the ancient Egyptians knew nothing of and did not teach Reincarnation, that the "Soul" (the *Ego* or *Self*) of the defunct is said to be living in Eternity: it is immortal, "co-eval with, and disappearing with the Solar boat," i.e., for the cycle of necessity. This "Soul" *emerges from the Tiaou* (the realm of the cause of life) and joins the living on Earth *by day*, to return to *Tiaou* every night. This expresses the periodical existences of the *Ego*. (Book of the Dead, cvxliii.) The *shadow, the astral form, is annihilated, "devoured by the Uræus"* (cxlii., 51), the *Manes* will be annihilated; the two twins (the 4th and 5th principles) will be scattered; but the *Soul-bird, "the divine Swallow—and the Uræus of Flame"* (Manas and Atma-Buddhi) will live in the eternity, for they are their mother's husbands.†

of the seven principles or the "Seven Souls of Man."* The Book of the Dead gives a complete list of the "transformations" that every defunct undergoes, while divesting himself, one by one, of all those principles—materialised for the sake of clearness into ethereal entities or bodies. We must, moreover, remind those who try to prove that the ancient Egyptians knew nothing of and did not teach Reincarnation, that the "Soul" (the *Ego* or *Self*) of the defunct is said to be living in Eternity: it is immortal, "co-eval with, and disappearing with the Solar boat," i.e., for the cycle of necessity. This "Soul" *emerges from the Tiaou* (the realm of the cause of life) and joins the living on Earth *by day*, to return to *Tiaou* every night. This expresses the periodical existences of the *Ego*. (Book of the Dead, cvxliii.)

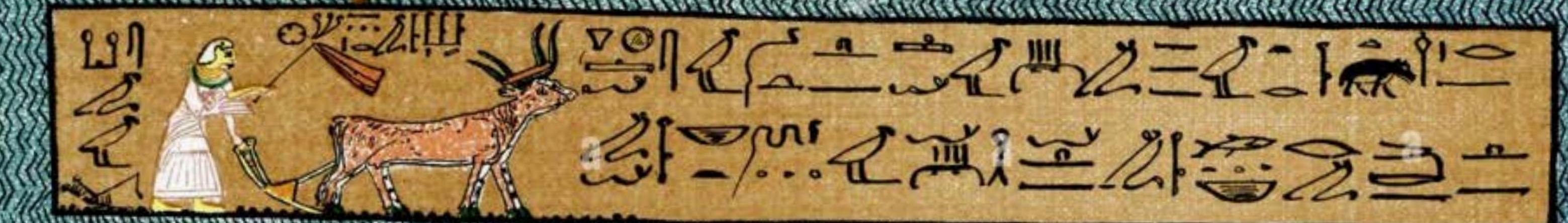
The *shadow, the astral form, is annihilated, "devoured by the Uræus"* (cxlii., 51), the *Manes* will be annihilated; the two twins (the 4th and 5th principles) will be scattered; but the *Soul-bird, "the divine Swallow—and the Uræus of Flame"* (Manas and Atma-Buddhi) will live in the eternity, for they are their mother's husbands.†

Like alone produces like. The Earth gives Man his body, the gods (Dhyani) his five inner principles, the psychic *Shadow*, of which those gods are often the animating principle. *SPiRiT* (Atman) is one—and indiscrete. It is not in the *Tiaou*.

For what is the *Tiaou*? The frequent allusion to it in the "Book of the Dead" contains a mystery. *Tiaou* is the path of the Night Sun, the inferior hemisphere, or the infernal region of the Egyptians, placed by them on the concealed side of the moon. The human being, in their

* *Vide* in Part II., Book II., "The Seven Souls of Man," the divisions made respectively by Messrs. Gerald Massey and Franz Lambert.

† Another suggestive analogy between the Aryan or Brahmanical and the Egyptian esoterism. The former call the Pitrîs "the lunar ancestors" of men; and the Egyptians made of the Moon-God, Taht-Esmun, the first human ancestor. This "moon-god" "expressed the Seven nature-powers that were prior to himself, and were summed up in him as his seven souls, of which he was the manifestor as the eighth one (hence the eighth sphere). The seven rays of the Chaldean Heptakis or Iao, on the Gnostic stones indicate the same septenary of souls." . . . "The first form of the mystical SEVEN was seen to be figured in heaven, by the seven large stars of the Great Bear, the constellation assigned by the Egyptians to the Mother of Time, and of the seven elemental powers." (See *The Seven Souls*, etc.) As well known to every Hindu, this same constellation represents in India the Seven Rishis, and as such is called *Riksha*, and *Chitra-Sikhandas*.



VERSE 2

2. The one ray multiplies the smaller rays. Life precedes form, and life survives the last atom (of form, Sthula-sarira, external body). Through the countless rays the life-ray, the one, like a thread through many beads (pearls) (a).

We must, moreover, remind those who try to prove that the ancient Egyptians knew nothing of and did not teach Reincarnation, that the "Soul" (the *Ego* or *Self*) of the defunct is said to be living in Eternity: it is immortal, "co-eval with, and disappearing with the Solar boat," i.e., for the cycle of necessity. This "Soul" *emerges from the Tiaou* (the realm of the cause of life) and joins the living on Earth *by day*, to return to *Tiaou* every night. This expresses the periodical existences of the *Ego*. (Book of the Dead, cvxliii.) The *shadow*, the astral form, is annihilated, "devoured by the Uræus" (cxlii., 51), the *Manes* will be annihilated; the two twins (the 4th and 5th principles) will be scattered; but the *Soul-bird*, "the divine Swallow—and the Uræus of Flame" (Manas and Atma-Buddhi) will live in the eternity, for they are their mother's husbands.†

of the seven principles or the "Seven Souls of Man."* The Book of the Dead gives a complete list of the "transformations" that every defunct undergoes, while divesting himself, one by one, of all those principles—materialised for the sake of clearness into ethereal entities or bodies. We must, moreover, remind those who try to prove that the ancient Egyptians knew nothing of and did not teach Reincarnation, that the "Soul" (the *Ego* or *Self*) of the defunct is said to be living in Eternity: it is immortal, "co-eval with, and disappearing with the Solar boat," i.e., for the cycle of necessity. This "Soul" *emerges from the Tiaou* (the realm of the cause of life) and joins the living on Earth *by day*, to return to *Tiaou* every night. This expresses the periodical existences of the *Ego*. (Book of the Dead, cvxliii.)

The *shadow*, the astral form, is annihilated, "devoured by the Uræus" (cxlii., 51), the *Manes* will be annihilated; the two twins (the 4th and 5th principles) will be scattered; but the *Soul-bird*, "the divine Swallow—and the Uræus of Flame" (Manas and Atma-Buddhi) will live in the eternity, for they are their mother's husbands.†

Like alone produces like. The Earth gives Man his body, the gods (Dhyani) his five inner principles, the psychic *Shadow*, of which those gods are often the animating principle. *SPiRiT* (Atman) is one—and indiscrete. It is not in the *Tiaou*.

For what is the *Tiaou*? The frequent allusion to it in the "Book of the Dead" contains a mystery. *Tiaou* is the path of the Night Sun, the inferior hemisphere, or the infernal region of the Egyptians, placed by them on the concealed side of the moon. The human being, in their

* *Vide* in Part II., Book II., "The Seven Souls of Man," the divisions made respectively by Messrs. Gerald Massey and Franz Lambert.

† Another suggestive analogy between the Aryan or Brahmanical and the Egyptian esoterism. The former call the Pitrîs "the lunar ancestors" of men; and the Egyptians made of the Moon-God, Taht-Esmun, the first human ancestor. This "moon-god" "expressed the Seven nature-powers that were prior to himself, and were summed up in him as his seven souls, of which he was the manifestor as the eighth one (hence the eighth sphere). The seven rays of the Chaldean Heptakis or Iao, on the Gnostic stones indicate the same septenary of souls." . . . "The first form of the mystical SEVEN was seen to be figured in heaven, by the seven large stars of the Great Bear, the constellation assigned by the Egyptians to the Mother of Time, and of the seven elemental powers." (See *The Seven Souls*, etc.) As well known to every Hindu, this same constellation represents in India the Seven *Rishis*, and as such is called *Riksha*, and *Chitra-Sikhandas*.

VERSE 2

2. The one ray multiplies the smaller rays. Life precedes form, and life survives the last atom (of form, Sthula-sarira, external body). Through the countless rays the life-ray, the one, like a thread through many beads (pearls) (a).

We must, moreover, remind those who try to prove that the ancient Egyptians knew nothing of and did not teach Reincarnation, that the "Soul" (the *Ego* or *Self*) of the defunct is said to be living in Eternity: it is immortal, "co-eval with, and disappearing with the Solar boat," i.e., for the cycle of necessity. This "Soul" *emerges from the Tiaou* (the realm of the cause of life) and joins the living on Earth *by day*, to return to *Tiaou* every night. This expresses the periodical existences of the *Ego*. (Book of the Dead, cvxliii.) The *shadow*, the astral form, is annihilated, "devoured by the Uræus" (cxlii., 51), the *Manes* will be annihilated; the two twins (the 4th and 5th principles) will be scattered; but the *Soul-bird*, "the divine Swallow—and the Uræus of Flame" (Manas and Atma-Buddhi) will live in the eternity, **for they are their mother's husbands.**†

of the seven principles or the "Seven Souls of Man."* The Book of the Dead gives a complete list of the "transformations" that every defunct undergoes, while divesting himself, one by one, of all those principles—materialised for the sake of clearness into ethereal entities or bodies. We must, moreover, remind those who try to prove that the ancient Egyptians knew nothing of and did not teach Reincarnation, that the "Soul" (the *Ego* or *Self*) of the defunct is said to be living in Eternity: it is immortal, "co-eval with, and disappearing with the Solar boat," i.e., for the cycle of necessity. This "Soul" *emerges from the Tiaou* (the realm of the cause of life) and joins the living on Earth *by day*, to return to *Tiaou* every night. This expresses the periodical existences of the *Ego*. (Book of the Dead, cvxliii.)

The *shadow*, the astral form, is annihilated, "devoured by the Uræus" (cxlii., 51), the *Manes* will be annihilated; the two twins (the 4th and 5th principles) will be scattered; but the *Soul-bird*, "the divine Swallow—and the Uræus of Flame" (Manas and Atma-Buddhi) will live in the eternity, for they are their mother's husbands.†

Like alone produces like. The Earth gives Man his body, the gods (Dhyani) his five inner principles, the psychic *Shadow*, of which those gods are often the animating principle. *SPiRiT* (Atman) is one—and indiscrete. It is not in the *Tiaou*.

For what is the *Tiaou*? The frequent allusion to it in the "Book of the Dead" contains a mystery. *Tiaou* is the path of the Night Sun, the inferior hemisphere, or the infernal region of the Egyptians, placed by them on the concealed side of the moon. The human being, in their

* *Vide* in Part II., Book II., "The Seven Souls of Man," the divisions made respectively by Messrs. Gerald Massey and Franz Lambert.

† Another suggestive analogy between the Aryan or Brahmanical and the Egyptian esoterism. The former call the Pitrîs "the lunar ancestors" of men; and the Egyptians made of the Moon-God, Taht-Esmun, the first human ancestor. This "moon-god" "expressed the Seven nature-powers that were prior to himself, and were summed up in him as his seven souls, of which he was the manifestor as the eighth one (hence the eighth sphere). The seven rays of the Chaldean Heptakis or Iao, on the Gnostic stones indicate the same septenary of souls." . . . "The first form of the mystical **SEVEN** was seen to be figured in heaven, by the seven large stars of the Great Bear, the constellation assigned by the Egyptians to the Mother of Time, and of the seven elemental powers." (See *The Seven Souls*, etc.) As well known to every Hindu, this same constellation represents in India the *Seven Rishis*, and as such is called *Riksha*, and *Chitra-Sikhandas*.

VERSE 2

2. The one ray multiplies the smaller rays. Life precedes form, and life survives the last atom (of form, Sthula-sarira, external body). Through the countless rays the life-ray, the one, like a thread through many beads (pearls) (a).

We must, moreover, remind those who try to prove that the ancient Egyptians knew nothing of and did not teach Reincarnation, that the "Soul" (the *Ego* or *Self*) of the defunct is said to be living in Eternity: it is immortal, "co-eval with, and disappearing with the Solar boat," i.e., for the cycle of necessity. This "Soul" *emerges from the Tiaou* (the realm of the cause of life) and joins the living on Earth *by day*, to return to *Tiaou* every night. This expresses the periodical existences of the *Ego*. (Book of the Dead, cvxliii.) The *shadow*, the astral form, is annihilated, "devoured by the Uræus" (cxlii., 51), the *Manes* will be annihilated; the two twins (the 4th and 5th principles) will be scattered; but the *Soul-bird*, "the divine Swallow—and the Uræus of Flame" (Manas and Atma-Buddhi) will live in the eternity, for they are their mother's husbands.†

of the seven principles or the "Seven Souls of Man."* The Book of the Dead gives a complete list of the "transformations" that every defunct undergoes, while divesting himself, one by one, of all those principles—materialised for the sake of clearness into ethereal entities or bodies. We must, moreover, remind those who try to prove that the ancient Egyptians knew nothing of and did not teach Reincarnation, that the "Soul" (the *Ego* or *Self*) of the defunct is said to be living in Eternity: it is immortal, "co-eval with, and disappearing with the Solar boat," i.e., for the cycle of necessity. This "Soul" *emerges from the Tiaou* (the realm of the cause of life) and joins the living on Earth *by day*, to return to *Tiaou* every night. This expresses the periodical existences of the *Ego*. (Book of the Dead, cvxliii.)

The *shadow*, the astral form, is annihilated, "devoured by the Uræus" (cxlii., 51), the *Manes* will be annihilated; the two twins (the 4th and 5th principles) will be scattered; but the *Soul-bird*, "the divine Swallow—and the Uræus of Flame" (Manas and Atma-Buddhi) will live in the eternity, for they are their mother's husbands.†

Like alone produces like. The Earth gives Man his body, the gods (Dhyani) his five inner principles, the psychic *Shadow*, of which those gods are often the animating principle. SPIRIT (Atman) is one—and indiscrete. It is not in the *Tiaou*.

For what is the *Tiaou*? The frequent allusion to it in the "Book of the Dead" contains a mystery. *Tiaou* is the path of the Night Sun, the inferior hemisphere, or the infernal region of the Egyptians, placed by them on the concealed side of the moon. The human being, in their

* *Vide* in Part II., Book II., "The Seven Souls of Man," the divisions made respectively by Messrs. Gerald Massey and Franz Lambert.

† Another suggestive analogy between the Aryan or Brahmanical and the Egyptian esoterism. The former call the Pitris "the lunar ancestors" of men; and the Egyptians made of the Moon-God, Taht-Esmun, the first human ancestor. This "moon-god" "expressed the Seven nature-powers that were prior to himself, and were summed up in him as his seven souls, of which he was the manifestor as the eighth one (hence the eighth sphere). The seven rays of the Chaldean Heptakis or Iao, on the Gnostic stones indicate the same septenary of souls." . . . "The first form of the mystical SEVEN was seen to be figured in heaven, by the seven large stars of the Great Bear, the constellation assigned by the Egyptians to the Mother of Time, and of the seven elemental powers." (See *The Seven Souls*, etc.) As well known to every Hindu, this same constellation represents in India the Seven Rishis, and as such is called *Riksha*, and *Chitra-Sikhandas*.

2. The one ray multiplies the smaller rays. Life precedes form, and life survives the last atom (of form, Sthula-sarira, external body). Through the countless rays the life-ray, the one, like a thread through many beads (pearls) (a).

Another suggestive analogy between the Aryan or Brahmanical and the Egyptian esotericism. The former call the Pitrīs "the lunar ancestors" of men; and the Egyptians made of the Moon-God, Taht-Esmun, the first human ancestor. This "moon-god" "expressed the Seven nature-powers that were prior to himself, and were summed up in him as his seven souls, of which he was the manifestor as the eighth one (hence the eighth sphere). The seven rays of the Chaldean Heptakis or Iao, on the Gnostic stones indicate the same septenary of souls." . . . "The first form of the mystical seven was seen to be figured in heaven, by the seven large stars of the Great Bear, the constellation assigned by the Egyptians to the Mother of Time, and of the seven elemental powers." (See *The Seven Souls, etc.*) As well known to every Hindu, this same constellation represents in India the Seven Rishis, and as such is called *Riksha*, and *Chitra-Sikhandinas*.

of the seven principles or the "Seven Souls of Man."* The Book of the Dead gives a complete list of the "transformations" that every defunct undergoes, while divesting himself, one by one, of all those principles—materialised for the sake of clearness into ethereal entities or bodies. We must, moreover, remind those who try to prove that the ancient Egyptians knew nothing of and did not teach Reincarnation, that the "Soul" (the *Ego* or *Sel*) of the defunct is said to be living in Eternity: it is immortal, "co-eval with, and disappearing with the Solar boat," i.e., for the cycle of necessity. This "Soul" *emerges from the Tiaou* (the realm of the cause of life) and joins the living on Earth by day, to return to *Tiaou* every night. This expresses the periodical existences of the *Ego*. (Book of the Dead, cxliii.)

The shadow, the astral form, is annihilated, "devoured by the Uræus" (cxlii., 51), the *Manes* will be annihilated; the two twins (the 4th and 5th principles) will be scattered; but the Soul-bird, "the divine Swallow—and the Uræus of Flame" (*Manas* and *Atma-Buddhi*) will live in the eternity, for they are their mother's husbands.†

Like alone produces like. The Earth gives Man his body, the gods (Dhyani) his five inner principles, the psychic Shadow, of which those gods are often the animating principle. SPIRIT (Atman) is one—and indiscrete. It is not in the *Tiaou*.

For what is the *Tiaou*? The frequent allusion to it in the "Book of the Dead" contains a mystery. *Tiaou* is the path of the Night Sun, the inferior hemisphere, or the infernal region of the Egyptians, placed by them on the concealed side of the moon. The human being, in their

* *Vide* in Part II., Book II., "The Seven Souls of Man," the divisions made respectively by Messrs. Gerald Massey and Franz Lambert.

† Another suggestive analogy between the Aryan or Brahmanical and the Egyptian esotericism. The former call the Pitrīs "the lunar ancestors" of men; and the Egyptians made of the Moon-God, Taht-Esmun, the first human ancestor. This "moon-god" "expressed the Seven nature-powers that were prior to himself, and were summed up in him as his seven souls, of which he was the manifestor as the eighth one (hence the eighth sphere). The seven rays of the Chaldean Heptakis or Iao, on the Gnostic stones indicate the same septenary of souls." . . . "The first form of the mystical SEVEN was seen to be figured in heaven, by the seven large stars of the Great Bear, the constellation assigned by the Egyptians to the Mother of Time, and of the seven elemental powers." (See *The Seven Souls, etc.*) As well known to every Hindu, this same constellation represents in India the Seven Rishis, and as such is called *Riksha*, and *Chitra-Sikhandinas*.

2. The one ray multiplies the smaller rays. Life precedes form, and life survives the last atom (of form, Sthula-sarira, external body). Through the countless rays the life-ray, the one, like a thread through many beads (pearls) (a).

Another suggestive analogy between the Aryan or Brahmanical and the Egyptian esotericism. The former call the Pitrīs "the lunar ancestors" of men; and the Egyptians made of the Moon-God, Taht-Esmun, the first human ancestor. This "moon-god" "expressed the Seven nature-powers that were prior to himself, and were summed up in him as his seven souls, of which he was the manifestor as the eighth one (hence the eighth sphere). The seven rays of the Chaldean Heptakis or Iao, on the Gnostic stones indicate the same septenary of souls." . . . "The first form of the mystical seven was seen to be figured in heaven, by the seven large stars of the Great Bear, the constellation assigned by the Egyptians to the Mother of Time, and of the seven elemental powers." (See *The Seven Souls*, etc.) As well known to every Hindu, this same constellation represents in India the Seven Rishis, and as such is called *Riksha*, and *Chitra-Sikhandinas*.

of the seven principles or the "Seven Souls of Man."* The Book of the Dead gives a complete list of the "transformations" that every defunct undergoes, while divesting himself, one by one, of all those principles—materialised for the sake of clearness into ethereal entities or bodies. We must, moreover, remind those who try to prove that the ancient Egyptians knew nothing of and did not teach Reincarnation, that the "Soul" (the *Ego* or *Sel*) of the defunct is said to be living in Eternity: it is immortal, "co-eval with, and disappearing with the Solar boat," i.e., for the cycle of necessity. This "Soul" emerges from the *Tiaou* (the realm of the cause of life) and joins the living on Earth by day, to return to *Tiaou* every night. This expresses the periodical existences of the *Ego*. (Book of the Dead, cxliii.)

The shadow, the astral form, is annihilated, "devoured by the Uræus" (cxlii., 51), the *Manes* will be annihilated; the two twins (the 4th and 5th principles) will be scattered; but the Soul-bird, "the divine Swallow—and the Uræus of Flame" (*Manas* and *Atma-Buddhi*) will live in the eternity, for they are their mother's husbands.†

Like alone produces like. The Earth gives Man his body, the gods (Dhyani) his five inner principles, the psychic Shadow, of which those gods are often the animating principle. SPIRIT (Atman) is one—and indiscrete. It is not in the *Tiaou*.

For what is the *Tiaou*? The frequent allusion to it in the "Book of the Dead" contains a mystery. *Tiaou* is the path of the Night Sun, the inferior hemisphere, or the infernal region of the Egyptians, placed by them on the concealed side of the moon. The human being, in their

* *Vide* in Part II., Book II., "The Seven Souls of Man," the divisions made respectively by Messrs. Gerald Massey and Franz Lambert.

† Another suggestive analogy between the Aryan or Brahmanical and the Egyptian esotericism. The former call the Pitrīs "the lunar ancestors" of men; and the Egyptians made of the Moon-God, Taht-Esmun, the first human ancestor. This "moon-god" "expressed the Seven nature-powers that were prior to himself, and were summed up in him as his seven souls, of which he was the manifestor as the eighth one (hence the eighth sphere). The seven rays of the Chaldean Heptakis or Iao, on the Gnostic stones indicate the same septenary of souls." . . . "The first form of the mystical SEVEN was seen to be figured in heaven, by the seven large stars of the Great Bear, the constellation assigned by the Egyptians to the Mother of Time, and of the seven elemental powers." (See *The Seven Souls*, etc.) As well known to every Hindu, this same constellation represents in India the Seven Rishis, and as such is called *Riksha*, and *Chitra-Sikhandinas*.

VERSE 2

2. The one ray multiplies the smaller rays. Life precedes form, and life survives the last atom (of form, Sthula-sarira, external body). Through the countless rays the life-ray, the one, like a thread through many beads (pearls) (a).

Another suggestive analogy between the Aryan or Brahmanical and the Egyptian esotericism. The former call the Pitrīs "the lunar ancestors" of men; and the Egyptians made of the Moon-God, Taht-Esmun, the first human ancestor. This "moon-god" "expressed the Seven nature-powers that were prior to himself, and were summed up in him as his seven souls, of which he was the manifestor as the eighth one (hence the eighth sphere). The seven rays of the Chaldean Heptakis or Iao, on the Gnostic stones indicate the same septenary of souls." . . . "The first form of the mystical seven was seen to be figured in heaven, by the seven large stars of the Great Bear, the constellation assigned by the Egyptians to the Mother of Time, and of the seven elemental powers." (See *The Seven Souls*, etc.) As well known to every Hindu, this same constellation represents in India the Seven Rishis, and as such is called *Riksha*, and *Chitra-Sikhandinas*.

of the seven principles or the "Seven Souls of Man."* The Book of the Dead gives a complete list of the "transformations" that every defunct undergoes, while divesting himself, one by one, of all those principles—materialised for the sake of clearness into ethereal entities or bodies. We must, moreover, remind those who try to prove that the ancient Egyptians knew nothing of and did not teach Reincarnation, that the "Soul" (the *Ego* or *Sel*) of the defunct is said to be living in Eternity: it is immortal, "co-eval with, and disappearing with the Solar boat," i.e., for the cycle of necessity. This "Soul" emerges from the *Tiaou* (the realm of the cause of life) and joins the living on Earth by day, to return to *Tiaou* every night. This expresses the periodical existences of the *Ego*. (Book of the Dead, cxliii.)

The shadow, the astral form, is annihilated, "devoured by the Uræus" (cxlii., 51), the *Manes* will be annihilated; the two twins (the 4th and 5th principles) will be scattered; but the Soul-bird, "the divine Swallow—and the Uræus of Flame" (*Manas* and *Atma-Buddhi*) will live in the eternity, for they are their mother's husbands.†

Like alone produces like. The Earth gives Man his body, the gods (Dhyani) his five inner principles, the psychic Shadow, of which those gods are often the animating principle. SPIRIT (Atman) is one—and indiscrete. It is not in the *Tiaou*.

For what is the *Tiaou*? The frequent allusion to it in the "Book of the Dead" contains a mystery. *Tiaou* is the path of the Night Sun, the inferior hemisphere, or the infernal region of the Egyptians, placed by them on the concealed side of the moon. The human being, in their

* *Vide* in Part II., Book II., "The Seven Souls of Man," the divisions made respectively by Messrs. Gerald Massey and Franz Lambert.

† Another suggestive analogy between the Aryan or Brahmanical and the Egyptian esotericism. The former call the Pitrīs "the lunar ancestors" of men; and the Egyptians made of the Moon-God, Taht-Esmun, the first human ancestor. This "moon-god" "expressed the Seven nature-powers that were prior to himself, and were summed up in him as his seven souls, of which he was the manifestor as the eighth one (hence the eighth sphere). The seven rays of the Chaldean Heptakis or Iao, on the Gnostic stones indicate the same septenary of souls." . . . "The first form of the mystical SEVEN was seen to be figured in heaven, by the seven large stars of the Great Bear, the constellation assigned by the Egyptians to the Mother of Time, and of the seven elemental powers." (See *The Seven Souls*, etc.) As well known to every Hindu, this same constellation represents in India the Seven Rishis, and as such is called *Riksha*, and *Chitra-Sikhandinas*.

VERSE 2

2. The one ray multiplies the smaller rays. Life precedes form, and life survives the last atom (of form, Sthula-sarira, external body). Through the countless rays the life-ray, the one, like a thread through many beads (pearls) (a).

Another suggestive analogy between the Aryan or Brahmanical and the Egyptian esotericism. The former call the Pitrīs "the lunar ancestors" of men; and the Egyptians made of the Moon-God, Taht-Esmun, the first human ancestor. This "moon-god" "expressed the Seven nature-powers that were prior to himself, and were summed up in him as his seven souls, of which he was the manifestor as the eighth one (**hence the eighth sphere**). The seven rays of the Chaldean Heptakis or Iao, on the Gnostic stones indicate the same septenary of souls." . . . "The first form of the mystical seven was seen to be figured in heaven, by the seven large stars of the Great Bear, the constellation assigned by the Egyptians to the Mother of Time, and of the seven elemental powers." (See *The Seven Souls*, etc.) As well known to every Hindu, this same constellation represents in India the Seven Rishis, and as such is called *Riksha*, and *Chitra-Sikhandinas*.

of the seven principles or the "Seven Souls of Man."* The Book of the Dead gives a complete list of the "transformations" that every defunct undergoes, while divesting himself, one by one, of all those principles—materialised for the sake of clearness into ethereal entities or bodies. We must, moreover, remind those who try to prove that the ancient Egyptians knew nothing of and did not teach Reincarnation, that the "Soul" (the *Ego* or *Sel*) of the defunct is said to be living in Eternity: it is immortal, "co-eval with, and disappearing with the Solar boat," i.e., for the cycle of necessity. This "Soul" *emerges from the Tiaou* (the realm of the cause of life) and joins the living on Earth by day, to return to *Tiaou* every night. This expresses the periodical existences of the *Ego*. (Book of the Dead, cxliii.)

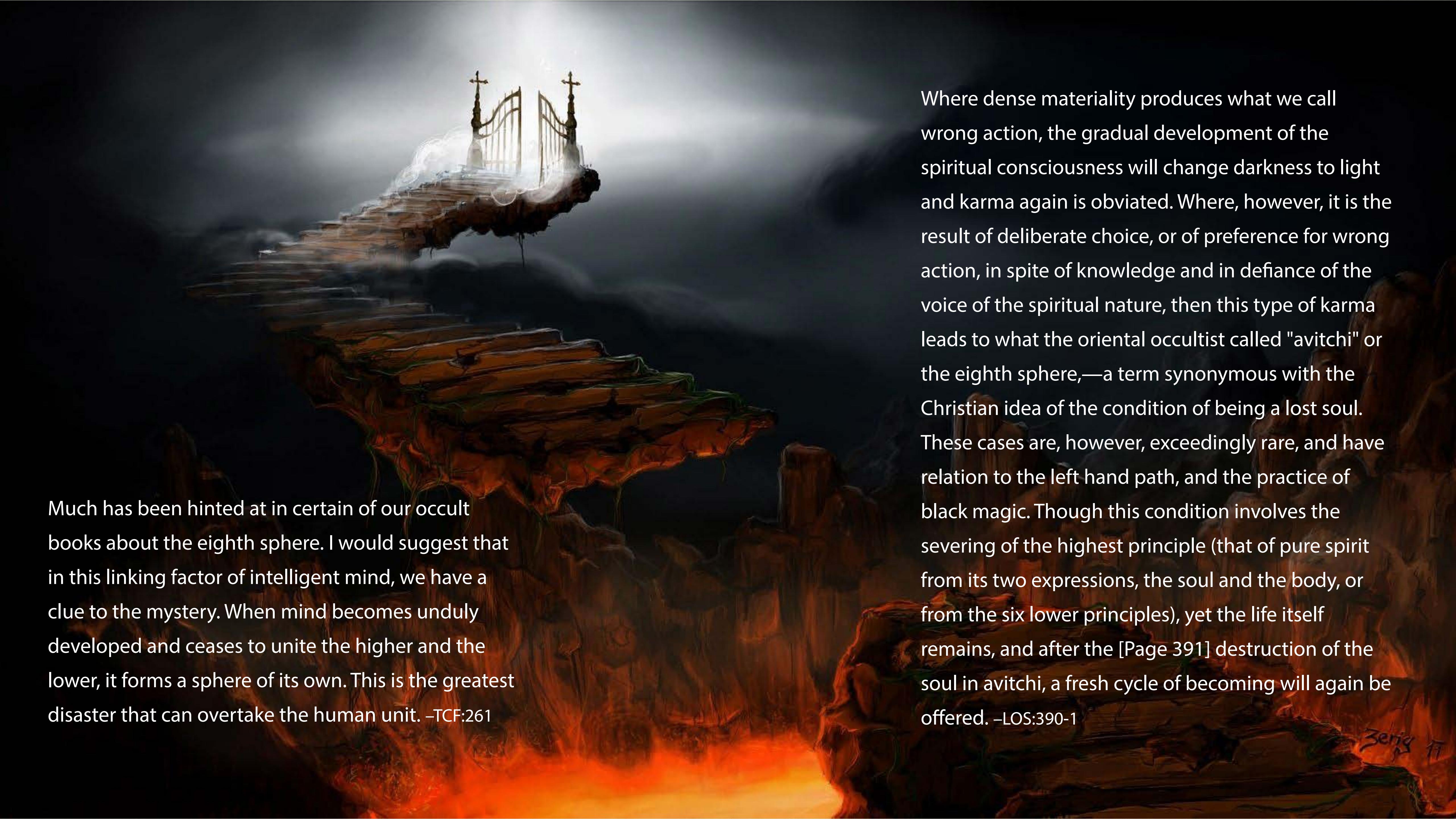
The shadow, the astral form, is annihilated, "devoured by the Uræus" (cxlii., 51), the *Manes* will be annihilated; the two twins (the 4th and 5th principles) will be scattered; but the Soul-bird, "the divine Swallow—and the Uræus of Flame" (*Manas* and *Atma-Buddhi*) will live in the eternity, for they are their mother's husbands.†

Like alone produces like. The Earth gives Man his body, the gods (Dhyani) his five inner principles, the psychic Shadow, of which those gods are often the animating principle. SPIRIT (Atman) is one—and indiscrete. It is not in the *Tiaou*.

For what is the *Tiaou*? The frequent allusion to it in the "Book of the Dead" contains a mystery. *Tiaou* is the path of the Night Sun, the inferior hemisphere, or the infernal region of the Egyptians, placed by them on the concealed side of the moon. The human being, in their

* *Vide* in Part II., Book II., "The Seven Souls of Man," the divisions made respectively by Messrs. Gerald Massey and Franz Lambert.

† Another suggestive analogy between the Aryan or Brahmanical and the Egyptian esotericism. The former call the Pitrīs "the lunar ancestors" of men; and the Egyptians made of the Moon-God, Taht-Esmun, the first human ancestor. This "moon-god" "expressed the Seven nature-powers that were prior to himself, and were summed up in him as his seven souls, of which he was the manifestor as the eighth one (hence the eighth sphere). The seven rays of the Chaldean Heptakis or Iao, on the Gnostic stones indicate the same septenary of souls." . . . "The first form of the mystical **SEVEN** was seen to be figured in heaven, by the seven large stars of the Great Bear, the constellation assigned by the Egyptians to the Mother of Time, and of the seven elemental powers." (See *The Seven Souls*, etc.) As well known to every Hindu, this same constellation represents in India the Seven Rishis, and as such is called *Riksha*, and *Chitra-Sikhandinas*.



Much has been hinted at in certain of our occult books about the eighth sphere. I would suggest that in this linking factor of intelligent mind, we have a clue to the mystery. When mind becomes unduly developed and ceases to unite the higher and the lower, it forms a sphere of its own. This is the greatest disaster that can overtake the human unit. -TCF:261

Where dense materiality produces what we call wrong action, the gradual development of the spiritual consciousness will change darkness to light and karma again is obviated. Where, however, it is the result of deliberate choice, or of preference for wrong action, in spite of knowledge and in defiance of the voice of the spiritual nature, then this type of karma leads to what the oriental occultist called "avitchi" or the eighth sphere,—a term synonymous with the Christian idea of the condition of being a lost soul. These cases are, however, exceedingly rare, and have relation to the left hand path, and the practice of black magic. Though this condition involves the severing of the highest principle (that of pure spirit from its two expressions, the soul and the body, or from the six lower principles), yet the life itself remains, and after the [Page 391] destruction of the soul in avitchi, a fresh cycle of becoming will again be offered. -LOS:390-1

VERSE 2

2. The one ray multiplies the smaller rays. Life precedes form, and life survives the last atom (of form, Sthula-sarira, external body). Through the countless rays the life-ray, the one, like a thread through many beads (pearls) (a).

Another suggestive analogy between the Aryan or Brahmanical and the Egyptian esotericism. The former call the Pitrīs "the lunar ancestors" of men; and the Egyptians made of the Moon-God, Taht-Esmun, the first human ancestor. This "moon-god" "expressed the Seven nature-powers that were prior to himself, and were summed up in him as his seven souls, of which he was the manifestor as the eighth one (hence the eighth sphere). The seven rays of the Chaldean Heptakis or Iao, on the Gnostic stones indicate the same septenary of souls." . . . "The first form of the mystical seven was seen to be figured in heaven, by the seven large stars of the Great Bear, the constellation assigned by the Egyptians to the Mother of Time, and of the seven elemental powers." (See *The Seven Souls*, etc.) As well known to every Hindu, this same constellation represents in India the Seven Rishis, and as such is called *Riksha*, and *Chitra-Sikhandinas*.

of the seven principles or the "Seven Souls of Man."* The Book of the Dead gives a complete list of the "transformations" that every defunct undergoes, while divesting himself, one by one, of all those principles—materialised for the sake of clearness into ethereal entities or bodies. We must, moreover, remind those who try to prove that the ancient Egyptians knew nothing of and did not teach Reincarnation, that the "Soul" (the *Ego* or *Sel*) of the defunct is said to be living in Eternity: it is immortal, "co-eval with, and disappearing with the Solar boat," i.e., for the cycle of necessity. This "Soul" emerges from the *Tiaou* (the realm of the cause of life) and joins the living on Earth by day, to return to *Tiaou* every night. This expresses the periodical existences of the *Ego*. (Book of the Dead, cxliii.)

The shadow, the astral form, is annihilated, "devoured by the Uræus" (cxlii., 51), the *Manes* will be annihilated; the two twins (the 4th and 5th principles) will be scattered; but the Soul-bird, "the divine Swallow—and the Uræus of Flame" (*Manas* and *Atma-Buddhi*) will live in the eternity, for they are their mother's husbands.†

Like alone produces like. The Earth gives Man his body, the gods (Dhyani) his five inner principles, the psychic Shadow, of which those gods are often the animating principle. SPIRIT (Atman) is one—and indiscrete. It is not in the *Tiaou*.

For what is the *Tiaou*? The frequent allusion to it in the "Book of the Dead" contains a mystery. *Tiaou* is the path of the Night Sun, the inferior hemisphere, or the infernal region of the Egyptians, placed by them on the concealed side of the moon. The human being, in their

* *Vide* in Part II., Book II., "The Seven Souls of Man," the divisions made respectively by Messrs. Gerald Massey and Franz Lambert.

† Another suggestive analogy between the Aryan or Brahmanical and the Egyptian esotericism. The former call the Pitrīs "the lunar ancestors" of men; and the Egyptians made of the Moon-God, Taht-Esmun, the first human ancestor. This "moon-god" "expressed the Seven nature-powers that were prior to himself, and were summed up in him as his seven souls, of which he was the manifestor as the eighth one (hence the eighth sphere). The seven rays of the Chaldean Heptakis or Iao, on the Gnostic stones indicate the same septenary of souls." . . . "The first form of the mystical SEVEN was seen to be figured in heaven, by the seven large stars of the Great Bear, the constellation assigned by the Egyptians to the Mother of Time, and of the seven elemental powers." (See *The Seven Souls*, etc.) As well known to every Hindu, this same constellation represents in India the Seven Rishis, and as such is called *Riksha*, and *Chitra-Sikhandinas*.







Gnostic amulet in gold and heliotrope

2. The one ray multiplies the smaller rays. Life precedes form, and life survives the last atom (of form, Sthula-sarira, external body). Through the countless rays the life-ray, the one, like a thread through many beads (pearls) (a).

Another suggestive analogy between the Aryan or Brahmanical and the Egyptian esotericism. The former call the Pitrīs "the lunar ancestors" of men; and the Egyptians made of the Moon-God, Taht-Esmun, the first human ancestor. This "moon-god" "expressed the Seven nature-powers that were prior to himself, and were summed up in him as his seven souls, of which he was the manifestor as the eighth one (hence the eighth sphere). The seven rays of the Chaldean Heptakis or Iao, on the Gnostic stones indicate the same septenary of souls." . . . "The first form of the mystical seven was seen to be figured in heaven, by the seven large stars of the Great Bear, the constellation assigned by the Egyptians to the Mother of Time, and of the seven elemental powers." (See *The Seven Souls*, etc.) As well known to every Hindu, this same constellation represents in India the Seven Rishis, and as such is called *Riksha*, and *Chitra-Sikhandinas*.

of the seven principles or the "Seven Souls of Man."* The Book of the Dead gives a complete list of the "transformations" that every defunct undergoes, while divesting himself, one by one, of all those principles—materialised for the sake of clearness into ethereal entities or bodies. We must, moreover, remind those who try to prove that the ancient Egyptians knew nothing of and did not teach Reincarnation, that the "Soul" (the *Ego* or *Sel*) of the defunct is said to be living in Eternity: it is immortal, "co-eval with, and disappearing with the Solar boat," i.e., for the cycle of necessity. This "Soul" emerges from the *Tiaou* (the realm of the cause of life) and joins the living on Earth by day, to return to *Tiaou* every night. This expresses the periodical existences of the *Ego*. (Book of the Dead, cxliii.)

The shadow, the astral form, is annihilated, "devoured by the Uræus" (cxlii., 51), the *Manes* will be annihilated; the two twins (the 4th and 5th principles) will be scattered; but the Soul-bird, "the divine Swallow—and the Uræus of Flame" (*Manas* and *Atma-Buddhi*) will live in the eternity, for they are their mother's husbands.†

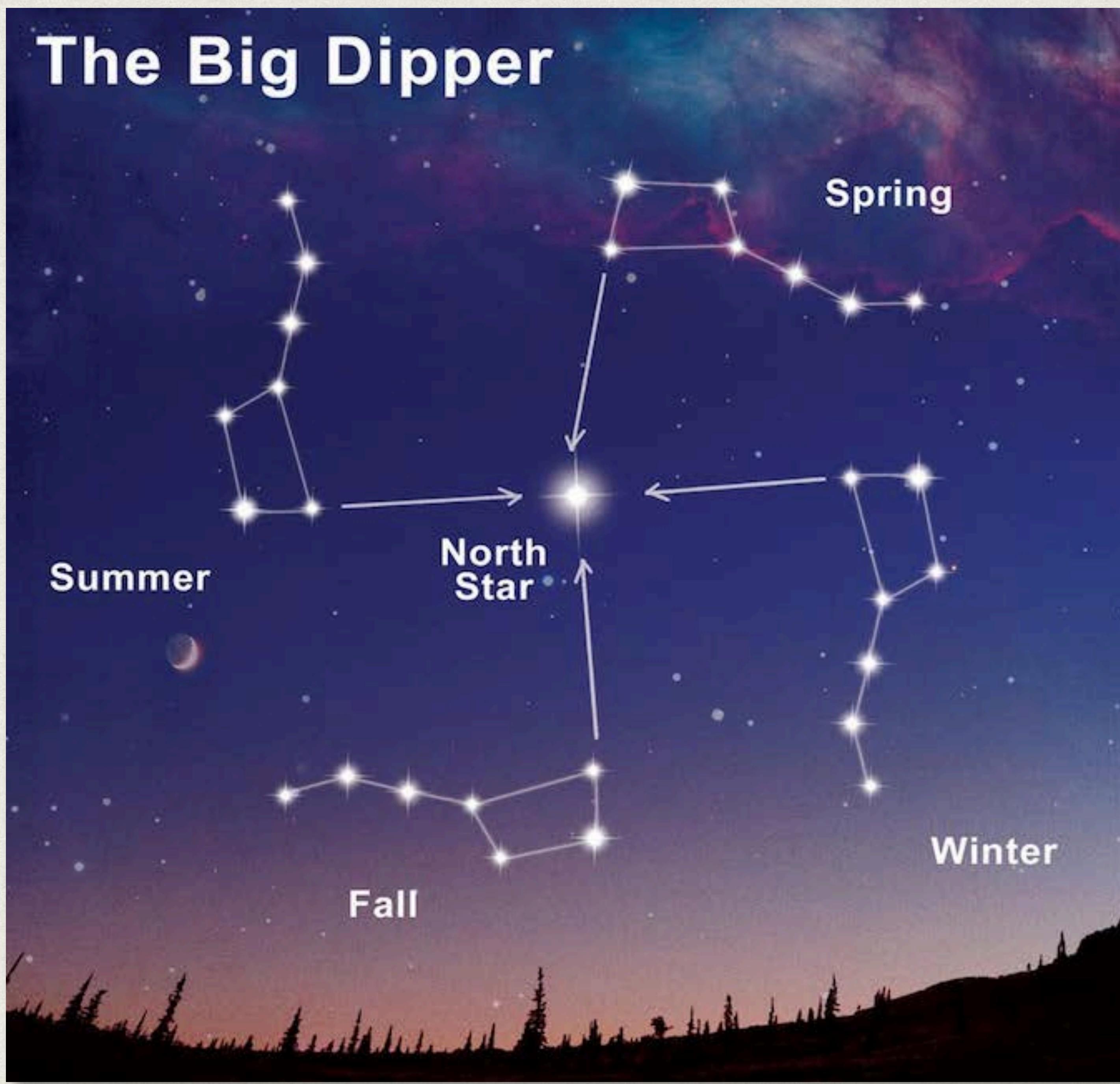
Like alone produces like. The Earth gives Man his body, the gods (Dhyani) his five inner principles, the psychic Shadow, of which those gods are often the animating principle. SPIRIT (Atman) is one—and indiscrete. It is not in the *Tiaou*.

For what is the *Tiaou*? The frequent allusion to it in the "Book of the Dead" contains a mystery. *Tiaou* is the path of the Night Sun, the inferior hemisphere, or the infernal region of the Egyptians, placed by them on the concealed side of the moon. The human being, in their

* *Vide* in Part II., Book II., "The Seven Souls of Man," the divisions made respectively by Messrs. Gerald Massey and Franz Lambert.

† Another suggestive analogy between the Aryan or Brahmanical and the Egyptian esotericism. The former call the Pitrīs "the lunar ancestors" of men; and the Egyptians made of the Moon-God, Taht-Esmun, the first human ancestor. This "moon-god" "expressed the Seven nature-powers that were prior to himself, and were summed up in him as his seven souls, of which he was the manifestor as the eighth one (hence the eighth sphere). The seven rays of the Chaldean Heptakis or Iao, on the Gnostic stones indicate the same septenary of souls." . . . "The first form of the mystical SEVEN was seen to be figured in heaven, by the seven large stars of the Great Bear, the constellation assigned by the Egyptians to the Mother of Time, and of the seven elemental powers." (See *The Seven Souls*, etc.) As well known to every Hindu, this same constellation represents in India the Seven Rishis, and as such is called *Riksha*, and *Chitra-Sikhandinas*.

The Big Dipper



2. The one ray multiplies the smaller rays. Life precedes form, and life survives the last atom (of form, Sthula-sarira, external body).
Through the countless rays the life-ray, the one, like a thread through many beads (pearls) (a).

Another suggestive analogy between the Aryan or Brahmanical and the Egyptian esotericism. The former call the Pitrīs "the lunar ancestors" of men; and the Egyptians made of the Moon-God, Taht-Esmun, the first human ancestor. This "moon-god" "expressed the Seven nature-powers that were prior to himself, and were summed up in him as his seven souls, of which he was the manifestor as the eighth one (hence the eighth sphere). The seven rays of the Chaldean Heptakis or Iao, on the Gnostic stones indicate the same septenary of souls." . . . "The first form of the mystical seven was seen to be figured in heaven, by the seven large stars of the Great Bear, the constellation assigned by the Egyptians to the Mother of Time, and of the seven elemental powers." (See *The Seven Souls*, etc.) As well known to every Hindu, this same constellation represents in India the Seven Rishis, and as such is called *Riksha*, and *Chitra-Sikhandinas*.

of the seven principles or the "Seven Souls of Man."* The Book of the Dead gives a complete list of the "transformations" that every defunct undergoes, while divesting himself, one by one, of all those principles—materialised for the sake of clearness into ethereal entities or bodies. We must, moreover, remind those who try to prove that the ancient Egyptians knew nothing of and did not teach Reincarnation, that the "Soul" (the *Ego* or *Sel*) of the defunct is said to be living in Eternity: it is immortal, "co-eval with, and disappearing with the Solar boat," i.e., for the cycle of necessity. This "Soul" emerges from the *Tiaou* (the realm of the cause of life) and joins the living on Earth by day, to return to *Tiaou* every night. This expresses the periodical existences of the *Ego*. (Book of the Dead, cxliii.)

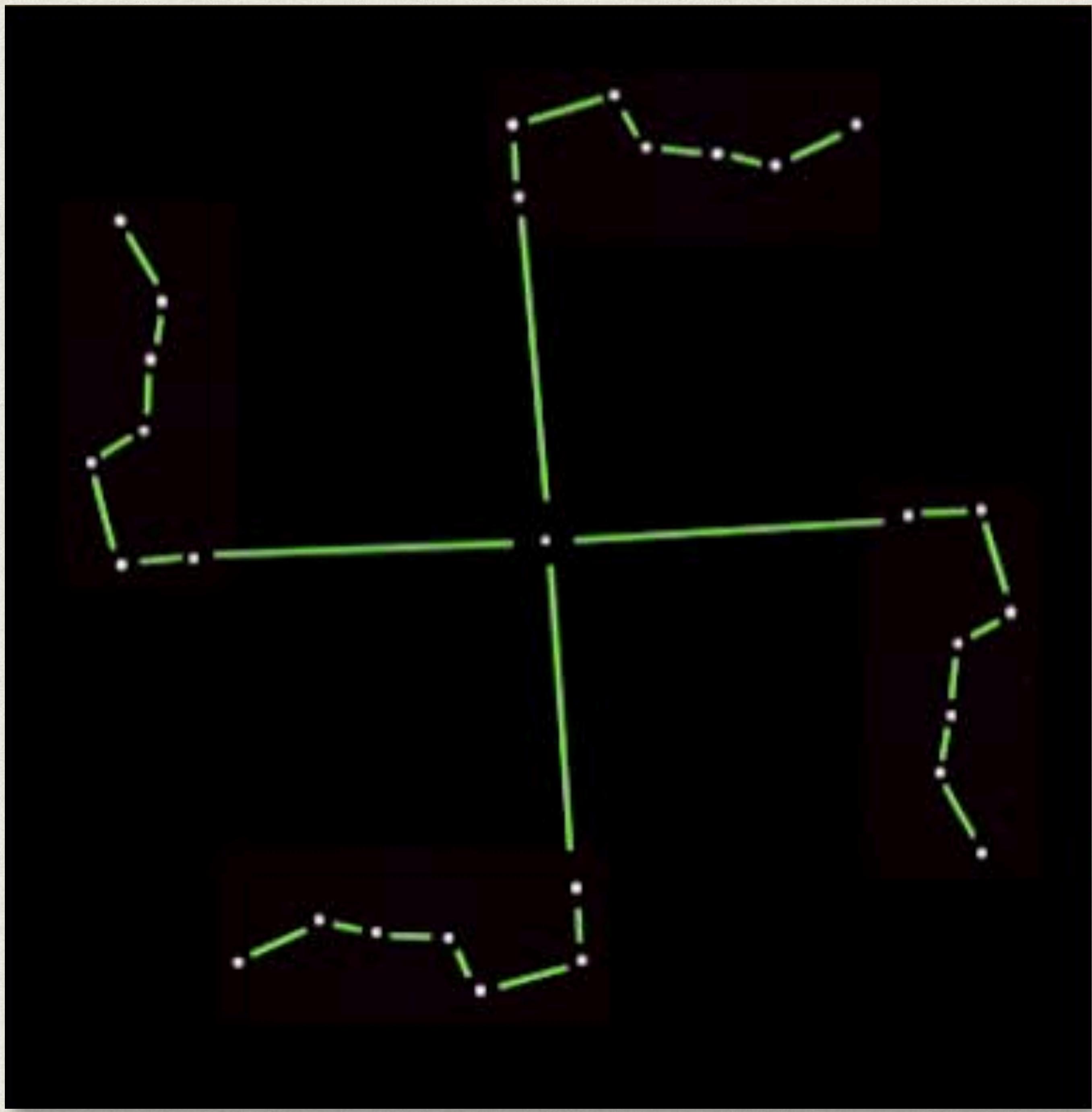
The shadow, the astral form, is annihilated, "devoured by the Uræus" (cxlii., 51), the *Manes* will be annihilated; the two twins (the 4th and 5th principles) will be scattered; but the Soul-bird, "the divine Swallow—and the Uræus of Flame" (*Manas* and *Atma-Buddhi*) will live in the eternity, for they are their mother's husbands.†

Like alone produces like. The Earth gives Man his body, the gods (Dhyani) his five inner principles, the psychic Shadow, of which those gods are often the animating principle. SPIRIT (Atman) is one—and indiscrete. It is not in the *Tiaou*.

For what is the *Tiaou*? The frequent allusion to it in the "Book of the Dead" contains a mystery. *Tiaou* is the path of the Night Sun, the inferior hemisphere, or the infernal region of the Egyptians, placed by them on the concealed side of the moon. The human being, in their

* *Vide* in Part II., Book II., "The Seven Souls of Man," the divisions made respectively by Messrs. Gerald Massey and Franz Lambert.

† Another suggestive analogy between the Aryan or Brahmanical and the Egyptian esotericism. The former call the Pitrīs "the lunar ancestors" of men; and the Egyptians made of the Moon-God, Taht-Esmun, the first human ancestor. This "moon-god" "expressed the Seven nature-powers that were prior to himself, and were summed up in him as his seven souls, of which he was the manifestor as the eighth one (hence the eighth sphere). The seven rays of the Chaldean Heptakis or Iao, on the Gnostic stones indicate the same septenary of souls." . . . "The first form of the mystical SEVEN was seen to be figured in heaven, by the seven large stars of the Great Bear, the constellation assigned by the Egyptians to the Mother of Time, and of the seven elemental powers." (See *The Seven Souls*, etc.) As well known to every Hindu, this same constellation represents in India the Seven Rishis, and as such is called *Riksha*, and *Chitra-Sikhandinas*.





VERSE 2

2. The one ray multiplies the smaller rays. Life precedes form, and life survives the last atom (of form, Sthula-sarira, external body). Through the countless rays the life-ray, the one, like a thread through many beads (pearls) (a).

Like alone produces like. The Earth gives Man his body, the gods (Dhyani) his five inner principles, the psychic Shadow, of which those gods are often the animating principle. Spirit (Atman) is one — and indiscrete. It is not in the *Tiaou*.

For what is the *Tiaou*? The frequent allusion to it in the "Book of the Dead" contains a mystery. *Tiaou* is the path of the Night Sun, the inferior hemisphere, or the infernal region of the Egyptians, placed by them on the *concealed side of the moon*. The human being, in their esotericism, came out from the moon (a triple mystery — astronomical, physiological, and psychical at once); he crossed the whole cycle of existence and then returned to his birth-place before issuing from it again. Thus the defunct is shown arriving in the West, receiving his judgment before Osiris, resurrecting as the god Horus, and circling round the sidereal heavens, which is an allegorical assimilation to Ra, the Sun; then having crossed the *Noot* (the celestial abyss), returning once more to *Tiaou*: an assimilation to Osiris, who, as the God of life and reproduction, inhabits the moon. Plutarch (*Isis and Osiris*, ch. xliii.) shows the Egyptians celebrating a festival called "The Ingress of Osiris into the moon." In chapter xli. life is promised after death; and the renovation of life is placed under the patronage of Osiris-Lunus, because the moon was the symbol of life-renewals or reincarnations, owing to its growth, waning, dying, and reappearance every month. In the *Dankmoe*, (iv. 5) it is said:—"Oh, Osiris-Lunus! That renews to thee thy renewal." And Safekh says to Seti I. (*Mariette's Abydos*, plate 51), "Thou renewest thyself as the god Lunus when a babe." It is still better explained in a Louvre papyrus (P. Pierret, "Etudes Egyptologiques") : "Couplings and conceptions abound when he (Osiris-Lunus) is seen in heaven on that day." Says Osiris: "Oh, sole radiant beam of the moon! I issue from the circulating multitudes (of stars) Open me the *Tiaou*, for Osiris N. I will issue by day to do what I have to do amongst the living" ("Book of the Dead," ch. ii.), *i.e.*, to produce conceptions.

Like alone produces like. The Earth gives Man his body, the gods (Dhyani) his five inner principles, the psychic Shadow, of which those gods are often the animating principle. SPIRIT (Atman) is one—and indiscrete. It is not in the *Tiaou*.

For what is the *Tiaou*? The frequent allusion to it in the "Book of the Dead" contains a mystery. *Tiaou* is the path of the Night Sun, the inferior hemisphere, or the infernal region of the Egyptians, placed by them on the *concealed side of the moon*. The human being, in their

228

THE SECRET DOCTRINE.

esotericism, came out from the moon (a triple mystery—astronomical, physiological, and psychical at once); he crossed the whole cycle of existence and then returned to his birth-place before issuing from it again. Thus the defunct is shown arriving in the West, receiving his judgment before Osiris, resurrecting as the god Horus, and circling round the sidereal heavens, which is an allegorical assimilation to Ra, the Sun; then having crossed the *Noot* (the celestial abyss), returning once more to *Tiaou*: an assimilation to Osiris, who, as the God of life and reproduction, inhabits the moon. Plutarch (*Isis and Osiris*, ch. xliii.) shows the Egyptians celebrating a festival called "The Ingress of Osiris into the moon." In chapter xli. life is promised after death; and the renovation of life is placed under the patronage of Osiris-Lunus, because the moon was the symbol of life-renewals or reincarnations, owing to its growth, waning, dying, and reappearance every month. In the *Dankmoe*, (iv. 5) it is said:—"Oh, Osiris-Lunus! That renews to thee thy renewal." And Safekh says to Seti I. (*Mariette's Abydos*, plate 51), "Thou renewest thyself as the god Lunus when a babe." It is still better explained in a Louvre papyrus (P. Pierret, "Etudes Egyptologiques") : "Couplings and conceptions abound when he (Osiris-Lunus) is seen in heaven on that day." Says Osiris: "Oh, sole radiant beam of the moon! I issue from the circulating multitudes (of stars) Open me the *Tiaou*, for Osiris N. I will issue by day to do what I have to do amongst the living" ("Book of the Dead," ch. ii.), *i.e.*, to produce conceptions.

Osiris was "God manifest in generation," because the ancients knew, far better than the moderns, the real occult influences of the lunar body upon the mysteries of conception.* Later on, when the moon became connected with female goddesses†—with Diana, Isis, Artemis,

* In the oldest systems we find the Moon always male. Thus Soma is, with the Hindus, a kind of sidereal Don Juan, a "King," and the father, albeit illegitimate, of Buddha—Wisdom, which relates to Occult Knowledge, a wisdom gathered through a thorough acquaintance with lunar mysteries including those of sexual generation. (See "Holy of Holies.")

† If instead of being taught in Sunday Schools useless lessons from the Bible, the armies of the ragged and the poor were taught Astrology—so far, at any rate, as the occult properties of the Moon and its hidden influences on generation are concerned, then there would be little need to fear increase of the population nor to resort to the questionable literature of the Malthusians for its arrest. For it is the Moon and her

VERSE 2

2. The one ray multiplies the smaller rays. Life precedes form, and life survives the last atom (of form, Sthula-sarira, external body). Through the countless rays the life-ray, the one, like a thread through many beads (pearls) (a).

Like alone produces like. The Earth gives Man his body, the gods (Dhyani) his five inner principles, the psychic Shadow, of which those gods are often the animating principle. Spirit (Atman) is one — and indiscrete. It is not in the *Tiaou*.

For what is the *Tiaou*? The frequent allusion to it in the "Book of the Dead" contains a mystery. *Tiaou* is the path of the Night Sun, the inferior hemisphere, or the infernal region of the Egyptians, placed by them on the *concealed side of the moon*. The human being, in their esotericism, came out from the moon (a triple mystery — astronomical, physiological, and psychical at once); he crossed the whole cycle of existence and then returned to his birth-place before issuing from it again. Thus the defunct is shown arriving in the West, receiving his judgment before Osiris, resurrecting as the god Horus, and circling round the sidereal heavens, which is an allegorical assimilation to Ra, the Sun; then having crossed the *Noot* (the celestial abyss), returning once more to *Tiaou*: an assimilation to Osiris, who, as the God of life and reproduction, inhabits the moon. Plutarch (*Isis and Osiris*, ch. xliii.) shows the Egyptians celebrating a festival called "The Ingress of Osiris into the moon." In chapter xli. life is promised after death; and the renovation of life is placed under the patronage of Osiris-Lunus, because the moon was the symbol of life-renewals or reincarnations, owing to its growth, waning, dying, and reappearance every month. In the *Dankmoe*, (iv. 5) it is said:—"Oh, Osiris-Lunus! That renews to thee thy renewal." And Safekh says to Seti I. (*Mariette's Abydos*, plate 51), "Thou renewest thyself as the god Lunus when a babe." It is still better explained in a Louvre papyrus (P. Pierret, "Etudes Egyptologiques") : "Couplings and conceptions abound when he (Osiris-Lunus) is seen in heaven on that day." Says Osiris: "Oh, sole radiant beam of the moon! I issue from the circulating multitudes (of stars) Open me the *Tiaou*, for Osiris N. I will issue by day to do what I have to do amongst the living" ("Book of the Dead," ch. ii.), *i.e.*, to produce conceptions.

Like alone produces like. The Earth gives Man his body, the gods (Dhyani) his five inner principles, the psychic Shadow, of which those gods are often the animating principle. SPIRIT (Atman) is one—and indiscrete. It is not in the *Tiaou*.

For what is the *Tiaou*? The frequent allusion to it in the "Book of the Dead" contains a mystery. *Tiaou* is the path of the Night Sun, the inferior hemisphere, or the infernal region of the Egyptians, placed by them on the *concealed side of the moon*. The human being, in their

228

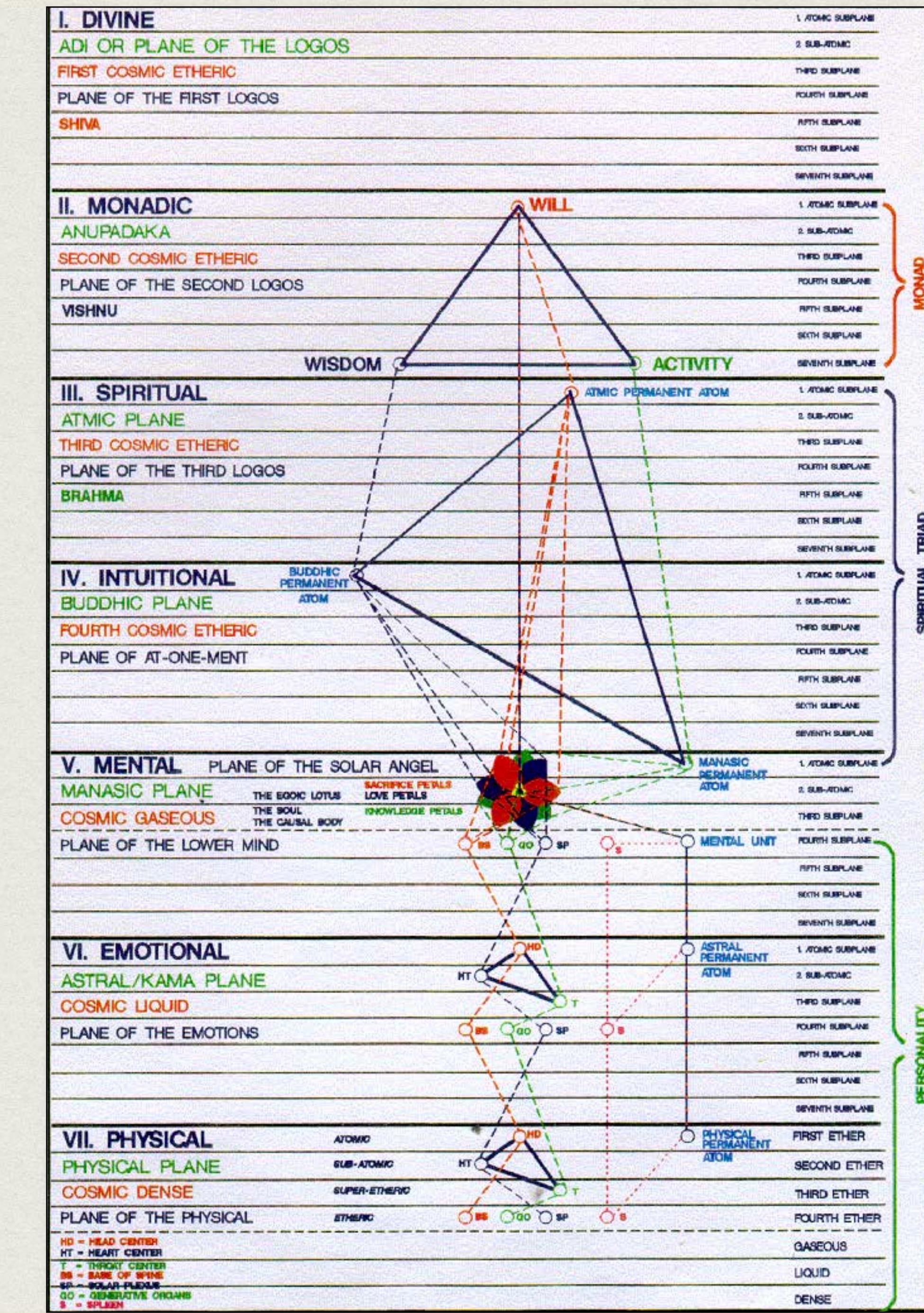
THE SECRET DOCTRINE.

esotericism, came out from the moon (a triple mystery—astronomical, physiological, and psychical at once); he crossed the whole cycle of existence and then returned to his birth-place before issuing from it again. Thus the defunct is shown arriving in the West, receiving his judgment before Osiris, resurrecting as the god Horus, and circling round the sidereal heavens, which is an allegorical assimilation to Ra, the Sun; then having crossed the *Noot* (the celestial abyss), returning once more to *Tiaou*: an assimilation to Osiris, who, as the God of life and reproduction, inhabits the moon. Plutarch (*Isis and Osiris*, ch. xliii.) shows the Egyptians celebrating a festival called "The Ingress of Osiris into the moon." In chapter xli. life is promised after death; and the renovation of life is placed under the patronage of Osiris-Lunus, because the moon was the symbol of life-renewals or reincarnations, owing to its growth, waning, dying, and reappearance every month. In the *Dankmoe*, (iv. 5) it is said:—"Oh, Osiris-Lunus! That renews to thee thy renewal." And Safekh says to Seti I. (*Mariette's Abydos*, plate 51), "Thou renewest thyself as the god Lunus when a babe." It is still better explained in a Louvre papyrus (P. Pierret, "Etudes Egyptologiques") : "Couplings and conceptions abound when he (Osiris-Lunus) is seen in heaven on that day." Says Osiris: "Oh, sole radiant beam of the moon! I issue from the circulating multitudes (of stars) Open me the *Tiaou*, for Osiris N. I will issue by day to do what I have to do amongst the living" ("Book of the Dead," ch. ii.), *i.e.*, to produce conceptions.

Osiris was "God manifest in generation," because the ancients knew, far better than the moderns, the real occult influences of the lunar body upon the mysteries of conception.* Later on, when the moon became connected with female goddesses†—with Diana, Isis, Artemis,

* In the oldest systems we find the Moon always male. Thus Soma is, with the Hindus, a kind of sidereal Don Juan, a "King," and the father, albeit illegitimate, of Buddha—Wisdom, which relates to Occult Knowledge, a wisdom gathered through a thorough acquaintance with lunar mysteries including those of sexual generation. (See "Holy of Holies.")

† If instead of being taught in Sunday Schools useless lessons from the Bible, the armies of the ragged and the poor were taught Astrology—so far, at any rate, as the occult properties of the Moon and its hidden influences on generation are concerned, then there would be little need to fear increase of the population nor to resort to the questionable literature of the Malthusians for its arrest. For it is the Moon and her



VERSE 2

2. The one ray multiplies the smaller rays. Life precedes form, and life survives the last atom (of form, Sthula-sarira, external body). Through the countless rays the life-ray, the one, like a thread through many beads (pearls) (a).

Like alone produces like. **The Earth gives Man his body**, the gods (Dhyanis) his five inner principles, the psychic Shadow, of which those gods are often the animating principle. Spirit (Atman) is one — and indiscrete. It is not in the *Tiaou*.

For what is the *Tiaou*? The frequent allusion to it in the "Book of the Dead" contains a mystery. *Tiaou* is the path of the Night Sun, the inferior hemisphere, or the infernal region of the Egyptians, placed by them on the *concealed side of the moon*. The human being, in their esotericism, came out from the moon (a triple mystery — astronomical, physiological, and psychical at once); he crossed the whole cycle of existence and then returned to his birth-place before issuing from it again. Thus the defunct is shown arriving in the West, receiving his judgment before Osiris, resurrecting as the god Horus, and circling round the sidereal heavens, which is an allegorical assimilation to Ra, the Sun; then having crossed the *Noot* (the celestial abyss), returning once more to *Tiaou*: an assimilation to Osiris, who, as the God of life and reproduction, inhabits the moon. Plutarch (*Isis and Osiris*, ch. xliii.) shows the Egyptians celebrating a festival called "The Ingress of Osiris into the moon." In chapter xli. life is promised after death; and the renovation of life is placed under the patronage of Osiris-Lunus, because the moon was the symbol of life-renewals or reincarnations, owing to its growth, waning, dying, and reappearance every month. In the *Dankmoe*, (iv. 5) it is said:—"Oh, Osiris-Lunus! That renews to thee thy renewal." And Safekh says to Seti I. (*Mariette's Abydos*, plate 51), "Thou renewest thyself as the god Lunus when a babe." It is still better explained in a Louvre papyrus (P. Pierret, "Etudes Egyptologiques") : "Couplings and conceptions abound when he (Osiris-Lunus) is seen in heaven on that day." Says Osiris: "Oh, sole radiant beam of the moon! I issue from the circulating multitudes (of stars) Open me the *Tiaou*, for Osiris N. I will issue by day to do what I have to do amongst the living" ("Book of the Dead," ch. ii.), *i.e.*, to produce conceptions.

Like alone produces like. The Earth gives Man his body, the gods (Dhyanis) his five inner principles, the psychic Shadow, of which those gods are often the animating principle. **SPiRiT (Atman)** is one—and indiscrete. It is not in the *Tiaou*.

For what is the *Tiaou*? The frequent allusion to it in the "Book of the Dead" contains a mystery. *Tiaou* is the path of the Night Sun, the inferior hemisphere, or the infernal region of the Egyptians, placed by them on the *concealed side of the moon*. The human being, in their

esotericism, came out from the moon (a triple mystery—astronomical, physiological, and psychical at once); he crossed the whole cycle of existence and then returned to his birth-place before issuing from it again. Thus the defunct is shown arriving in the West, receiving his judgment before Osiris, resurrecting as the god Horus, and circling round the sidereal heavens, which is an allegorical assimilation to Ra, the Sun; then having crossed the *Noot* (the celestial abyss), returning once more to *Tiaou*: an assimilation to Osiris, who, as the God of life and reproduction, inhabits the moon. Plutarch (*Isis and Osiris*, ch. xliii.) shows the Egyptians celebrating a festival called "The Ingress of Osiris into the moon." In chapter xli. life is promised after death; and the renovation of life is placed under the patronage of Osiris-Lunus, because the moon was the symbol of life-renewals or reincarnations, owing to its growth, waning, dying, and reappearance every month. In the *Dankmoe*, (iv. 5) it is said:—"Oh, Osiris-Lunus! That renews to thee thy renewal." And Safekh says to Seti I. (*Mariette's Abydos*, plate 51), "Thou renewest thyself as the god Lunus when a babe." It is still better explained in a Louvre papyrus (P. Pierret, "Etudes Egyptologiques") : "Couplings and conceptions abound when he (Osiris-Lunus) is seen in heaven on that day." Says Osiris: "Oh, sole radiant beam of the moon! I issue from the circulating multitudes (of stars) Open me the *Tiaou*, for Osiris N. I will issue by day to do what I have to do amongst the living" ("Book of the Dead," ch. ii.), *i.e.*, to produce conceptions.

Osiris was "God manifest in generation," because the ancients knew, far better than the moderns, the real occult influences of the lunar body upon the mysteries of conception.* Later on, when the moon became connected with female goddesses†—with Diana, Isis, Artemis,

* In the oldest systems we find the Moon always male. Thus Soma is, with the Hindus, a kind of sidereal Don Juan, a "King," and the father, albeit illegitimate, of Buddha—Wisdom, which relates to Occult Knowledge, a wisdom gathered through a thorough acquaintance with lunar mysteries including those of sexual generation. (See "Holy of Holies.")

† If instead of being taught in Sunday Schools useless lessons from the Bible, the armies of the ragged and the poor were taught Astrology—so far, at any rate, as the occult properties of the Moon and its hidden influences on generation are concerned, then there would be little need to fear increase of the population nor to resort to the questionable literature of the Malthusians for its arrest. For it is the Moon and her

VERSE 2

2. The one ray multiplies the smaller rays. Life precedes form, and life survives the last atom (of form, Sthula-sarira, external body). Through the countless rays the life-ray, the one, like a thread through many beads (pearls) (a).

Like alone produces like. The Earth gives Man his body, the gods (Dhyani) his five inner principles, the **psychic Shadow**, of which those gods are often the animating principle. Spirit (Atman) is one — and indiscrete. It is not in the *Tiaou*.

For what is the *Tiaou*? The frequent allusion to it in the "Book of the Dead" contains a mystery. *Tiaou* is the path of the Night Sun, the inferior hemisphere, or the infernal region of the Egyptians, placed by them on the *concealed side of the moon*. The human being, in their esotericism, came out from the moon (a triple mystery — astronomical, physiological, and psychical at once); he crossed the whole cycle of existence and then returned to his birth-place before issuing from it again. Thus the defunct is shown arriving in the West, receiving his judgment before Osiris, resurrecting as the god Horus, and circling round the sidereal heavens, which is an allegorical assimilation to Ra, the Sun; then having crossed the *Noot* (the celestial abyss), returning once more to *Tiaou*: an assimilation to Osiris, who, as the God of life and reproduction, inhabits the moon. Plutarch (*Isis and Osiris*, ch. xliii.) shows the Egyptians celebrating a festival called "The Ingress of Osiris into the moon." In chapter xli. life is promised after death; and the renovation of life is placed under the patronage of Osiris-Lunus, because the moon was the symbol of life-renewals or reincarnations, owing to its growth, waning, dying, and reappearance every month. In the *Dankmoe*, (iv. 5) it is said:—"Oh, Osiris-Lunus! That renews to thee thy renewal." And Safekh says to Seti I. (*Mariette's Abydos*, plate 51), "Thou renewest thyself as the god Lunus when a babe." It is still better explained in a Louvre papyrus (P. Pierret, "Etudes Egyptologiques") : "Couplings and conceptions abound when he (Osiris-Lunus) is seen in heaven on that day." Says Osiris: "Oh, sole radiant beam of the moon! I issue from the circulating multitudes (of stars) Open me the *Tiaou*, for Osiris N. I will issue by day to do what I have to do amongst the living" ("Book of the Dead," ch. ii.), *i.e.*, to produce conceptions.

Like alone produces like. The Earth gives Man his body, the gods (Dhyani) his five inner principles, the psychic Shadow, of which those gods are often the animating principle. **SPIRIT** (Atman) is one—and indiscrete. It is not in the *Tiaou*.

For what is the *Tiaou*? The frequent allusion to it in the "Book of the Dead" contains a mystery. *Tiaou* is the path of the Night Sun, the inferior hemisphere, or the infernal region of the Egyptians, placed by them on the *concealed side of the moon*. The human being, in their

esotericism, came out from the moon (a triple mystery—astronomical, physiological, and psychical at once); he crossed the whole cycle of existence and then returned to his birth-place before issuing from it again. Thus the defunct is shown arriving in the West, receiving his judgment before Osiris, resurrecting as the god Horus, and circling round the sidereal heavens, which is an allegorical assimilation to Ra, the Sun; then having crossed the *Noot* (the celestial abyss), returning once more to *Tiaou*: an assimilation to Osiris, who, as the God of life and reproduction, inhabits the moon. Plutarch (*Isis and Osiris*, ch. xliii.) shows the Egyptians celebrating a festival called "The Ingress of Osiris into the moon." In chapter xli. life is promised after death; and the renovation of life is placed under the patronage of Osiris-Lunus, because the moon was the symbol of life-renewals or reincarnations, owing to its growth, waning, dying, and reappearance every month. In the *Dankmoe*, (iv. 5) it is said:—"Oh, Osiris-Lunus! That renews to thee thy renewal." And Safekh says to Seti I. (*Mariette's Abydos*, plate 51), "Thou renewest thyself as the god Lunus when a babe." It is still better explained in a Louvre papyrus (P. Pierret, "Etudes Egyptologiques") : "Couplings and conceptions abound when he (Osiris-Lunus) is seen in heaven on that day." Says Osiris: "Oh, sole radiant beam of the moon! I issue from the circulating multitudes (of stars) Open me the *Tiaou*, for Osiris N. I will issue by day to do what I have to do amongst the living" ("Book of the Dead," ch. ii.), *i.e.*, to produce conceptions.

Osiris was "God manifest in generation," because the ancients knew, far better than the moderns, the real occult influences of the lunar body upon the mysteries of conception.* Later on, when the moon became connected with female goddesses†—with Diana, Isis, Artemis,

* In the oldest systems we find the Moon always male. Thus Soma is, with the Hindus, a kind of sidereal Don Juan, a "King," and the father, albeit illegitimate, of Buddha—Wisdom, which relates to Occult Knowledge, a wisdom gathered through a thorough acquaintance with lunar mysteries including those of sexual generation. (See "Holy of Holies.")

† If instead of being taught in Sunday Schools useless lessons from the Bible, the armies of the ragged and the poor were taught Astrology—so far, at any rate, as the occult properties of the Moon and its hidden influences on generation are concerned, then there would be little need to fear increase of the population nor to resort to the questionable literature of the Malthusians for its arrest. For it is the Moon and her

VERSE 2

2. The one ray multiplies the smaller rays. Life precedes form, and life survives the last atom (of form, Sthula-sarira, external body). Through the countless rays the life-ray, the one, like a thread through many beads (pearls) (a).

Like alone produces like. The Earth gives Man his body, the gods (Dhyani) his five inner principles, the psychic Shadow, of which those gods are often the animating principle. **Spirit (Atman) is one — and indiscrete.** It is not in the *Tiaou*.

For what is the *Tiaou*? The frequent allusion to it in the "Book of the Dead" contains a mystery. *Tiaou* is the path of the Night Sun, the inferior hemisphere, or the infernal region of the Egyptians, placed by them on the *concealed side of the moon*. The human being, in their esotericism, came out from the moon (a triple mystery — astronomical, physiological, and psychical at once); he crossed the whole cycle of existence and then returned to his birth-place before issuing from it again. Thus the defunct is shown arriving in the West, receiving his judgment before Osiris, resurrecting as the god Horus, and circling round the sidereal heavens, which is an allegorical assimilation to Ra, the Sun; then having crossed the *Noot* (the celestial abyss), returning once more to *Tiaou*: an assimilation to Osiris, who, as the God of life and reproduction, inhabits the moon. Plutarch (*Isis and Osiris*, ch. xliii.) shows the Egyptians celebrating a festival called "The Ingress of Osiris into the moon." In chapter xli. life is promised after death; and the renovation of life is placed under the patronage of Osiris-Lunus, because the moon was the symbol of life-renewals or reincarnations, owing to its growth, waning, dying, and reappearance every month. In the *Dankmoe*, (iv. 5) it is said:—"Oh, Osiris-Lunus! That renews to thee thy renewal." And Safekh says to Seti I. (*Mariette's Abydos*, plate 51), "Thou renewest thyself as the god Lunus when a babe." It is still better explained in a Louvre papyrus (P. Pierret, "Etudes Egyptologiques") : "Couplings and conceptions abound when he (Osiris-Lunus) is seen in heaven on that day." Says Osiris: "Oh, sole radiant beam of the moon! I issue from the circulating multitudes (of stars) Open me the *Tiaou*, for Osiris N. I will issue by day to do what I have to do amongst the living" ("Book of the Dead," ch. ii.), *i.e.*, to produce conceptions.

Like alone produces like. The Earth gives Man his body, the gods (Dhyani) his five inner principles, the psychic Shadow, of which those gods are often the animating principle. **SPIRIT (Atman) is one—and indiscrete.** It is not in the *Tiaou*.

For what is the *Tiaou*? The frequent allusion to it in the "Book of the Dead" contains a mystery. *Tiaou* is the path of the Night Sun, the inferior hemisphere, or the infernal region of the Egyptians, placed by them on the *concealed side of the moon*. The human being, in their

228

THE SECRET DOCTRINE.

esotericism, came out from the moon (a triple mystery—astronomical, physiological, and psychical at once); he crossed the whole cycle of existence and then returned to his birth-place before issuing from it again. Thus the defunct is shown arriving in the West, receiving his judgment before Osiris, resurrecting as the god Horus, and circling round the sidereal heavens, which is an allegorical assimilation to Ra, the Sun; then having crossed the *Noot* (the celestial abyss), returning once more to *Tiaou*: an assimilation to Osiris, who, as the God of life and reproduction, inhabits the moon. Plutarch (*Isis and Osiris*, ch. xliii.) shows the Egyptians celebrating a festival called "The Ingress of Osiris into the moon." In chapter xli. life is promised after death; and the renovation of life is placed under the patronage of Osiris-Lunus, because the moon was the symbol of life-renewals or reincarnations, owing to its growth, waning, dying, and reappearance every month. In the *Dankmoe*, (iv. 5) it is said:—"Oh, Osiris-Lunus! That renews to thee thy renewal." And Safekh says to Seti I. (*Mariette's Abydos*, plate 51), "Thou renewest thyself as the god Lunus when a babe." It is still better explained in a Louvre papyrus (P. Pierret, "Etudes Egyptologiques") : "Couplings and conceptions abound when he (Osiris-Lunus) is seen in heaven on that day." Says Osiris: "Oh, sole radiant beam of the moon! I issue from the circulating multitudes (of stars) Open me the *Tiaou*, for Osiris N. I will issue by day to do what I have to do amongst the living" ("Book of the Dead," ch. ii.), *i.e.*, to produce conceptions.

Osiris was "God manifest in generation," because the ancients knew, far better than the moderns, the real occult influences of the lunar body upon the mysteries of conception.* Later on, when the moon became connected with female goddesses†—with Diana, Isis, Artemis,

* In the oldest systems we find the Moon always male. Thus Soma is, with the Hindus, a kind of sidereal Don Juan, a "King," and the father, albeit illegitimate, of Buddha—Wisdom, which relates to Occult Knowledge, a wisdom gathered through a thorough acquaintance with lunar mysteries including those of sexual generation. (See "Holy of Holies.")

† If instead of being taught in Sunday Schools useless lessons from the Bible, the armies of the ragged and the poor were taught Astrology—so far, at any rate, as the occult properties of the Moon and its hidden influences on generation are concerned, then there would be little need to fear increase of the population nor to resort to the questionable literature of the Malthusians for its arrest. For it is the Moon and her

VERSE 2

2. The one ray multiplies the smaller rays. Life precedes form, and life survives the last atom (of form, Sthula-sarira, external body). Through the countless rays the life-ray, the one, like a thread through many beads (pearls) (a).

Like alone produces like. The Earth gives Man his body, the gods (Dhyani) his five inner principles, the psychic Shadow, of which those gods are often the animating principle. Spirit (Atman) is one — and indiscrete. It is not in the *Tiaou*.

For what is the *Tiaou*? The frequent allusion to it in the "Book of the Dead" contains a mystery. *Tiaou* is the path of the Night Sun, the inferior hemisphere, or the infernal region of the Egyptians, placed by them on the *concealed side of the moon*. The human being, in their esotericism, came out from the moon (a triple mystery — astronomical, physiological, and psychical at once); he crossed the whole cycle of existence and then returned to his birth-place before issuing from it again. Thus the defunct is shown arriving in the West, receiving his judgment before Osiris, resurrecting as the god Horus, and circling round the sidereal heavens, which is an allegorical assimilation to Ra, the Sun; then having crossed the *Noot* (the celestial abyss), returning once more to *Tiaou*: an assimilation to Osiris, who, as the God of life and reproduction, inhabits the moon. Plutarch (*Isis and Osiris*, ch. xliii.) shows the Egyptians celebrating a festival called "The Ingress of Osiris into the moon." In chapter xli. life is promised after death; and the renovation of life is placed under the patronage of Osiris-Lunus, because the moon was the symbol of life-renewals or reincarnations, owing to its growth, waning, dying, and reappearance every month. In the *Dankmoe*, (iv. 5) it is said:—"Oh, Osiris-Lunus! That renews to thee thy renewal." And Safekh says to Seti I. (*Mariette's Abydos*, plate 51), "Thou renewest thyself as the god Lunus when a babe." It is still better explained in a Louvre papyrus (P. Pierret, "Etudes Egyptologiques") : "Couplings and conceptions abound when he (Osiris-Lunus) is seen in heaven on that day." Says Osiris: "Oh, sole radiant beam of the moon! I issue from the circulating multitudes (of stars) Open me the *Tiaou*, for Osiris N. I will issue by day to do what I have to do amongst the living" ("Book of the Dead," ch. ii.), *i.e.*, to produce conceptions.

Like alone produces like. The Earth gives Man his body, the gods (Dhyani) his five inner principles, the psychic Shadow, of which those gods are often the animating principle. SPIRIT (Atman) is one—and indiscrete. It is not in the *Tiaou*.

For what is the *Tiaou*? The frequent allusion to it in the "Book of the Dead" contains a mystery. *Tiaou* is the path of the Night Sun, the inferior hemisphere, or the infernal region of the Egyptians, placed by them on the *concealed side of the moon*. The human being, in their

esotericism, came out from the moon (a triple mystery—astronomical, physiological, and psychical at once); he crossed the whole cycle of existence and then returned to his birth-place before issuing from it again. Thus the defunct is shown arriving in the West, receiving his judgment before Osiris, resurrecting as the god Horus, and circling round the sidereal heavens, which is an allegorical assimilation to Ra, the Sun; then having crossed the *Noot* (the celestial abyss), returning once more to *Tiaou*: an assimilation to Osiris, who, as the God of life and reproduction, inhabits the moon. Plutarch (*Isis and Osiris*, ch. xliii.) shows the Egyptians celebrating a festival called "The Ingress of Osiris into the moon." In chapter xli. life is promised after death; and the renovation of life is placed under the patronage of Osiris-Lunus, because the moon was the symbol of life-renewals or reincarnations, owing to its growth, waning, dying, and reappearance every month. In the *Dankmoe*, (iv. 5) it is said:—"Oh, Osiris-Lunus! That renews to thee thy renewal." And Safekh says to Seti I. (*Mariette's Abydos*, plate 51), "Thou renewest thyself as the god Lunus when a babe." It is still better explained in a Louvre papyrus (P. Pierret, "Etudes Egyptologiques") : "Couplings and conceptions abound when he (Osiris-Lunus) is seen in heaven on that day." Says Osiris: "Oh, sole radiant beam of the moon! I issue from the circulating multitudes (of stars) Open me the *Tiaou*, for Osiris N. I will issue by day to do what I have to do amongst the living" ("Book of the Dead," ch. ii.), *i.e.*, to produce conceptions.

Osiris was "God manifest in generation," because the ancients knew, far better than the moderns, the real occult influences of the lunar body upon the mysteries of conception.* Later on, when the moon became connected with female goddesses†—with Diana, Isis, Artemis,

* In the oldest systems we find the Moon always male. Thus Soma is, with the Hindus, a kind of sidereal Don Juan, a "King," and the father, albeit illegitimate, of Buddha—Wisdom, which relates to Occult Knowledge, a wisdom gathered through a thorough acquaintance with lunar mysteries including those of sexual generation. (See "Holy of Holies.")

† If instead of being taught in Sunday Schools useless lessons from the Bible, the armies of the ragged and the poor were taught Astrology—so far, at any rate, as the occult properties of the Moon and its hidden influences on generation are concerned, then there would be little need to fear increase of the population nor to resort to the questionable literature of the Malthusians for its arrest. For it is the Moon and her









VERSE 2

2. The one ray multiplies the smaller rays. Life precedes form, and life survives the last atom (of form, Sthula-sarira, external body). Through the countless rays the life-ray, the one, like a thread through many beads (pearls) (a).

Like alone produces like. The Earth gives Man his body, the gods (Dhyani) his five inner principles, the psychic Shadow, of which those gods are often the animating principle. Spirit (Atman) is one—and indiscrete. It is not in the *Tiaou*.

For what is the *Tiaou*? The frequent allusion to it in the "Book of the Dead" contains a mystery. *Tiaou* is the path of the Night Sun, the inferior hemisphere, or the infernal region of the Egyptians, placed by them on the *concealed side of the moon*. The human being, in their esotericism, came out from the moon (a triple mystery—astronomical, physiological, and psychical at once); he crossed the whole cycle of existence and then returned to his birth-place before issuing from it again. Thus the defunct is shown arriving in the West, receiving his judgment before Osiris, resurrecting as the god Horus, and circling round the sidereal heavens, which is an allegorical assimilation to Ra, the Sun; then having crossed the *Noot* (the celestial abyss), returning once more to *Tiaou*: an assimilation to Osiris, who, as the God of life and reproduction, inhabits the moon. Plutarch (*Isis and Osiris*, ch. xliii.) shows the Egyptians celebrating a festival called "The Ingress of Osiris into the moon." In chapter xli. life is promised after death; and the renovation of life is placed under the patronage of Osiris-Lunus, because the moon was the symbol of life-renewals or reincarnations, owing to its growth, waning, dying, and reappearance every month. In the *Dankmoe*, (iv. 5) it is said:—"Oh, Osiris-Lunus! That renews to thee thy renewal." And Safekh says to Seti I. (*Mariette's Abydos*, plate 51), "Thou renewest thyself as the god Lunus when a babe." It is still better explained in a Louvre papyrus (P. Pierret, "Etudes Egyptologiques") : "Couplings and conceptions abound when he (Osiris-Lunus) is seen in heaven on that day." Says Osiris: "Oh, sole radiant beam of the moon! I issue from the circulating multitudes (of stars) Open me the *Tiaou*, for Osiris N. I will issue by day to do what I have to do amongst the living" ("Book of the Dead," ch. ii.), *i.e.*, to produce conceptions.

Like alone produces like. The Earth gives Man his body, the gods (Dhyani) his five inner principles, the psychic Shadow, of which those gods are often the animating principle. SPIRIT (Atman) is one—and indiscrete. It is not in the *Tiaou*.

For what is the *Tiaou*? The frequent allusion to it in the "Book of the Dead" contains a mystery. *Tiaou* is the path of the Night Sun, the inferior hemisphere, or the infernal region of the Egyptians, placed by them on the *concealed side of the moon*. The human being, in their

228

THE SECRET DOCTRINE.

esotericism, came out from the moon (a triple mystery—astronomical, physiological, and psychical at once); he crossed the whole cycle of existence and then returned to his birth-place before issuing from it again. Thus the defunct is shown arriving in the West, receiving his judgment before Osiris, resurrecting as the god Horus, and circling round the sidereal heavens, which is an allegorical assimilation to Ra, the Sun; then having crossed the *Noot* (the celestial abyss), returning once more to *Tiaou*: an assimilation to Osiris, who, as the God of life and reproduction, inhabits the moon. Plutarch (*Isis and Osiris*, ch. xliii.) shows the Egyptians celebrating a festival called "The Ingress of Osiris into the moon." In chapter xli. life is promised after death; and the renovation of life is placed under the patronage of Osiris-Lunus, because the moon was the symbol of life-renewals or reincarnations, owing to its growth, waning, dying, and reappearance every month. In the *Dankmoe*, (iv. 5) it is said:—"Oh, Osiris-Lunus! That renews to thee thy renewal." And Safekh says to Seti I. (*Mariette's Abydos*, plate 51), "Thou renewest thyself as the god Lunus when a babe." It is still better explained in a Louvre papyrus (P. Pierret, "Etudes Egyptologiques") : "Couplings and conceptions abound when he (Osiris-Lunus) is seen in heaven on that day." Says Osiris: "Oh, sole radiant beam of the moon! I issue from the circulating multitudes (of stars) Open me the *Tiaou*, for Osiris N. I will issue by day to do what I have to do amongst the living" ("Book of the Dead," ch. ii.), *i.e.*, to produce conceptions.

Osiris was "God manifest in generation," because the ancients knew, far better than the moderns, the real occult influences of the lunar body upon the mysteries of conception.* Later on, when the moon became connected with female goddesses†—with Diana, Isis, Artemis,

* In the oldest systems we find the Moon always male. Thus Soma is, with the Hindus, a kind of sidereal Don Juan, a "King," and the father, albeit illegitimate, of Buddha—Wisdom, which relates to Occult Knowledge, a wisdom gathered through a thorough acquaintance with lunar mysteries including those of sexual generation. (See "Holy of Holies.")

† If instead of being taught in Sunday Schools useless lessons from the Bible, the armies of the ragged and the poor were taught Astrology—so far, at any rate, as the occult properties of the Moon and its hidden influences on generation are concerned, then there would be little need to fear increase of the population nor to resort to the questionable literature of the Malthusians for its arrest. For it is the Moon and her

VERSE 2

2. The one ray multiplies the smaller rays. Life precedes form, and life survives the last atom (of form, Sthula-sarira, external body).

Through the countless rays the life-ray, the one, like a thread through many beads (pearls) (a).

Like alone produces like. The Earth gives Man his body, the gods (Dhyanis) his five inner principles, the psychic Shadow, of which those gods are often the animating principle. Spirit (Atman) is one — and indiscrete. It is not in the *Tiaou*.

For what is the *Tiaou*? The frequent allusion to it in the "Book of the Dead" contains a mystery. *Tiaou* is the path of the Night Sun, the inferior hemisphere, or the infernal region of the Egyptians, placed by them on the *concealed side of the moon*. **The human being, in their esotericism, came out from the moon** (a triple mystery — astronomical, physiological, and psychical at once); he crossed the whole cycle of existence and then returned to his birth-place before issuing from it again. Thus the defunct is shown arriving in the West, receiving his judgment before Osiris, resurrecting as the god Horus, and circling round the sidereal heavens, which is an allegorical assimilation to Ra, the Sun; then having crossed the *Noot* (the celestial abyss), returning once more to *Tiaou*: an assimilation to Osiris, who, as the God of life and reproduction, inhabits the moon.

Like alone produces like. The Earth gives Man his body, the gods (Dhyanis) his five inner principles, the psychic Shadow, of which those gods are often the animating principle. **SPiRiT (Atman) is one—and indiscrete. It is not in the *Tiaou*.**

For what is the *Tiaou*? The frequent allusion to it in the "Book of the Dead" contains a mystery. *Tiaou* is the path of the Night Sun, the inferior hemisphere, or the infernal region of the Egyptians, placed by them on the *concealed side of the moon*. The human being, in their

esotericism, came out from the moon (a triple mystery—astronomical, physiological, and psychical at once); he crossed the whole cycle of existence and then returned to his birth-place before issuing from it again. Thus the defunct is shown arriving in the West, receiving his judgment before Osiris, resurrecting as the god Horus, and circling round the sidereal heavens, which is an allegorical assimilation to Ra, the Sun; then having crossed the *Noot* (the celestial abyss), returning once more to *Tiaou*: an assimilation to Osiris, who, as the God of life and reproduction, inhabits the moon. Plutarch (*Isis and Osiris*, ch. xliii.) shows the Egyptians celebrating a festival called "The Ingress of Osiris into the moon." In chapter xli. life is promised after death; and the renovation of life is placed under the patronage of Osiris-Lunus, because the moon was the symbol of life-renewals or reincarnations, owing to its growth, waning, dying, and reappearance every month. In the *Dankmoe*, (iv. 5) it is said:—"Oh, Osiris-Lunus! That renews to thee thy renewal." And Safekh says to Seti I. (*Mariette's Abydos*, plate 51), "Thou renewest thyself as the god Lunus when a babe." It is still better explained in a Louvre papyrus (P. Pierret, "Etudes Egyptologiques") : "Couplings and conceptions abound when he (Osiris-Lunus) is seen in heaven on that day." Says Osiris: "Oh, sole radiant beam of the moon! I issue from the circulating multitudes (of stars) Open me the *Tiaou*, for Osiris N. I will issue by day to do what I have to do amongst the living" ("Book of the Dead," ch. ii.), *i.e.*, to produce conceptions.

Osiris was "God manifest in generation," because the ancients knew, far better than the moderns, the real occult influences of the lunar body upon the mysteries of conception.* Later on, when the moon became connected with female goddesses†—with Diana, Isis, Artemis,

* In the oldest systems we find the Moon always male. Thus Soma is, with the Hindus, a kind of sidereal Don Juan, a "King," and the father, albeit illegitimate, of Buddha—Wisdom, which relates to Occult Knowledge, a wisdom gathered through a thorough acquaintance with lunar mysteries including those of sexual generation. (See "Holy of Holies.")

† If instead of being taught in Sunday Schools useless lessons from the Bible, the armies of the ragged and the poor were taught Astrology—so far, at any rate, as the occult properties of the Moon and its hidden influences on generation are concerned, then there would be little need to fear increase of the population nor to resort to the questionable literature of the Malthusians for its arrest. For it is the Moon and her

VERSE 2

2. The one ray multiplies the smaller rays. Life precedes form, and life survives the last atom (of form, Sthula-sarira, external body). Through the countless rays the life-ray, the one, like a thread through many beads (pearls) (a).

Like alone produces like. The Earth gives Man his body, the gods (Dhyani) his five inner principles, the psychic Shadow, of which those gods are often the animating principle. Spirit (Atman) is one—and indiscrete. It is not in the *Tiaou*.

For what is the *Tiaou*? The frequent allusion to it in the "Book of the Dead" contains a mystery. *Tiaou* is the path of the Night Sun, the inferior hemisphere, or the infernal region of the Egyptians, placed by them on the *concealed side of the moon*. The human being, in their esotericism, came out from the moon (a **triple mystery — astronomical, physiological, and psychical** at once); he crossed the whole cycle of existence and then returned to his birth-place before issuing from it again. Thus the defunct is shown arriving in the West, receiving his judgment before Osiris, resurrecting as the god Horus, and circling round the sidereal heavens, which is an allegorical assimilation to Ra, the Sun; then having crossed the *Noot* (the celestial abyss), returning once more to *Tiaou*: an assimilation to Osiris, who, as the God of life and reproduction, inhabits the moon.

Like alone produces like. The Earth gives Man his body, the gods (Dhyani) his five inner principles, the psychic Shadow, of which those gods are often the animating principle. **SPiRiT (Atman)** is one—and indiscrete. It is not in the *Tiaou*.

For what is the *Tiaou*? The frequent allusion to it in the "Book of the Dead" contains a mystery. *Tiaou* is the path of the Night Sun, the inferior hemisphere, or the infernal region of the Egyptians, placed by them on the *concealed side of the moon*. The human being, in their

esotericism, came out from the moon (a triple mystery—astronomical, physiological, and psychical at once); he crossed the whole cycle of existence and then returned to his birth-place before issuing from it again. Thus the defunct is shown arriving in the West, receiving his judgment before Osiris, resurrecting as the god Horus, and circling round the sidereal heavens, which is an allegorical assimilation to Ra, the Sun; then having crossed the *Noot* (the celestial abyss), returning once more to *Tiaou*: an assimilation to Osiris, who, as the God of life and reproduction, inhabits the moon. Plutarch (*Isis and Osiris*, ch. xlii.) shows the Egyptians celebrating a festival called "The Ingress of Osiris into the moon." In chapter xli. life is promised after death; and the renovation of life is placed under the patronage of Osiris-Lunus, because the moon was the symbol of life-renewals or reincarnations, owing to its growth, waning, dying, and reappearance every month. In the *Dankmoe*, (iv. 5) it is said:—"Oh, Osiris-Lunus! That renews to thee thy renewal." And Safekh says to Seti I. (*Mariette's Abydos*, plate 51), "Thou renewest thyself as the god Lunus when a babe." It is still better explained in a Louvre papyrus (P. Pierret, "Etudes Egyptologiques") : "Couplings and conceptions abound when he (Osiris-Lunus) is seen in heaven on that day." Says Osiris: "Oh, sole radiant beam of the moon! I issue from the circulating multitudes (of stars) Open me the *Tiaou*, for Osiris N. I will issue by day to do what I have to do amongst the living" ("Book of the Dead," ch. ii.), i.e., to produce conceptions.

Osiris was "God manifest in generation," because the ancients knew, far better than the moderns, the real occult influences of the lunar body upon the mysteries of conception.* Later on, when the moon became connected with female goddesses†—with Diana, Isis, Artemis,

* In the oldest systems we find the Moon always male. Thus Soma is, with the Hindus, a kind of sidereal Don Juan, a "King," and the father, albeit illegitimate, of Buddha—Wisdom, which relates to Occult Knowledge, a wisdom gathered through a thorough acquaintance with lunar mysteries including those of sexual generation. (See "Holy of Holies.")

† If instead of being taught in Sunday Schools useless lessons from the Bible, the armies of the ragged and the poor were taught Astrology—so far, at any rate, as the occult properties of the Moon and its hidden influences on generation are concerned, then there would be little need to fear increase of the population nor to resort to the questionable literature of the Malthusians for its arrest. For it is the Moon and her

VERSE 2

2. The one ray multiplies the smaller rays. Life precedes form, and life survives the last atom (of form, Sthula-sarira, external body). Through the countless rays the life-ray, the one, like a thread through many beads (pearls) (a).

Like alone produces like. The Earth gives Man his body, the gods (Dhyani) his five inner principles, the psychic Shadow, of which those gods are often the animating principle. Spirit (Atman) is one—and indiscrete. It is not in the *Tiaou*.

For what is the *Tiaou*? The frequent allusion to it in the "Book of the Dead" contains a mystery. *Tiaou* is the path of the Night Sun, the inferior hemisphere, or the infernal region of the Egyptians, placed by them on the *concealed side of the moon*. The human being, in their esotericism, came out from the moon (a triple mystery—astronomical, physiological, and psychical at once); **he crossed the whole cycle of existence** and then returned to his birth-place before issuing from it again. Thus the defunct is shown arriving in the West, receiving his judgment before Osiris, resurrecting as the god Horus, and circling round the sidereal heavens, which is an allegorical assimilation to Ra, the Sun; then having crossed the *Noot* (the celestial abyss), returning once more to *Tiaou*: an assimilation to Osiris, who, as the God of life and reproduction, inhabits the moon.

Like alone produces like. The Earth gives Man his body, the gods (Dhyani) his five inner principles, the psychic Shadow, of which those gods are often the animating principle. SPIRIT (Atman) is one—and indiscrete. It is not in the *Tiaou*.

For what is the *Tiaou*? The frequent allusion to it in the "Book of the Dead" contains a mystery. *Tiaou* is the path of the Night Sun, the inferior hemisphere, or the infernal region of the Egyptians, placed by them on the *concealed side of the moon*. The human being, in their

esotericism, came out from the moon (a triple mystery—astronomical, physiological, and psychical at once); he crossed the whole cycle of existence and then returned to his birth-place before issuing from it again. Thus the defunct is shown arriving in the West, receiving his judgment before Osiris, resurrecting as the god Horus, and circling round the sidereal heavens, which is an allegorical assimilation to Ra, the Sun; then having crossed the *Noot* (the celestial abyss), returning once more to *Tiaou*: an assimilation to Osiris, who, as the God of life and reproduction, inhabits the moon. Plutarch (*Isis and Osiris*, ch. xliii.) shows the Egyptians celebrating a festival called "The Ingress of Osiris into the moon." In chapter xli. life is promised after death; and the renovation of life is placed under the patronage of Osiris-Lunus, because the moon was the symbol of life-renewals or reincarnations, owing to its growth, waning, dying, and reappearance every month. In the *Dankmoe*, (iv. 5) it is said:—"Oh, Osiris-Lunus! That renews to thee thy renewal." And Safekh says to Seti I. (*Mariette's Abydos*, plate 51), "Thou renewest thyself as the god Lunus when a babe." It is still better explained in a Louvre papyrus (P. Pierret, "Etudes Egyptologiques") : "Couplings and conceptions abound when he (Osiris-Lunus) is seen in heaven on that day." Says Osiris: "Oh, sole radiant beam of the moon! I issue from the circulating multitudes (of stars) Open me the *Tiaou*, for Osiris N. I will issue by day to do what I have to do amongst the living" ("Book of the Dead," ch. ii.), i.e., to produce conceptions.

Osiris was "God manifest in generation," because the ancients knew, far better than the moderns, the real occult influences of the lunar body upon the mysteries of conception.* Later on, when the moon became connected with female goddesses†—with Diana, Isis, Artemis,

* In the oldest systems we find the Moon always male. Thus Soma is, with the Hindus, a kind of sidereal Don Juan, a "King," and the father, albeit illegitimate, of Buddha—Wisdom, which relates to Occult Knowledge, a wisdom gathered through a thorough acquaintance with lunar mysteries including those of sexual generation. (See "Holy of Holies.")

† If instead of being taught in Sunday Schools useless lessons from the Bible, the armies of the ragged and the poor were taught Astrology—so far, at any rate, as the occult properties of the Moon and its hidden influences on generation are concerned, then there would be little need to fear increase of the population nor to resort to the questionable literature of the Malthusians for its arrest. For it is the Moon and her

VERSE 2

2. The one ray multiplies the smaller rays. Life precedes form, and life survives the last atom (of form, Sthula-sarira, external body). Through the countless rays the life-ray, the one, like a thread through many beads (pearls) (a).

Like alone produces like. The Earth gives Man his body, the gods (Dhyani) his five inner principles, the psychic Shadow, of which those gods are often the animating principle. Spirit (Atman) is one — and indiscrete. It is not in the *Tiaou*.

For what is the *Tiaou*? The frequent allusion to it in the "Book of the Dead" contains a mystery. *Tiaou* is the path of the Night Sun, the inferior hemisphere, or the infernal region of the Egyptians, placed by them on the *concealed side of the moon*. The human being, in their esotericism, came out from the moon (a triple mystery — astronomical, physiological, and psychical at once); he crossed the whole cycle of existence and **then returned to his birth-place before issuing from it again.** Thus the defunct is shown arriving in the West, receiving his judgment before Osiris, resurrecting as the god Horus, and circling round the sidereal heavens, which is an allegorical assimilation to Ra, the Sun; then having crossed the *Noot* (the celestial abyss), returning once more to *Tiaou*: an assimilation to Osiris, who, as the God of life and reproduction, inhabits the moon.

Like alone produces like. The Earth gives Man his body, the gods (Dhyani) his five inner principles, the psychic Shadow, of which those gods are often the animating principle. SPIRIT (Atman) is one—and indiscrete. It is not in the *Tiaou*.

For what is the *Tiaou*? The frequent allusion to it in the "Book of the Dead" contains a mystery. *Tiaou* is the path of the Night Sun, the inferior hemisphere, or the infernal region of the Egyptians, placed by them on the *concealed side of the moon*. The human being, in their

esotericism, came out from the moon (a triple mystery—astronomical, physiological, and psychical at once); he crossed the whole cycle of existence and then returned to his birth-place before issuing from it again. Thus the defunct is shown arriving in the West, receiving his judgment before Osiris, resurrecting as the god Horus, and circling round the sidereal heavens, which is an allegorical assimilation to Ra, the Sun; then having crossed the *Noot* (the celestial abyss), returning once more to *Tiaou*: an assimilation to Osiris, who, as the God of life and reproduction, inhabits the moon. Plutarch (*Isis and Osiris*, ch. xliii.) shows the Egyptians celebrating a festival called "The Ingress of Osiris into the moon." In chapter xli. life is promised after death; and the renovation of life is placed under the patronage of Osiris-Lunus, because the moon was the symbol of life-renewals or reincarnations, owing to its growth, waning, dying, and reappearance every month. In the *Dankmoe*, (iv. 5) it is said:—"Oh, Osiris-Lunus! That renews to thee thy renewal." And Safekh says to Seti I. (*Mariette's Abydos*, plate 51), "Thou renewest thyself as the god Lunus when a babe." It is still better explained in a Louvre papyrus (P. Pierret, "Etudes Egyptologiques") : "Couplings and conceptions abound when he (Osiris-Lunus) is seen in heaven on that day." Says Osiris: "Oh, sole radiant beam of the moon! I issue from the circulating multitudes (of stars) Open me the *Tiaou*, for Osiris N. I will issue by day to do what I have to do amongst the living" ("Book of the Dead," ch. ii.), i.e., to produce conceptions.

Osiris was "God manifest in generation," because the ancients knew, far better than the moderns, the real occult influences of the lunar body upon the mysteries of conception.* Later on, when the moon became connected with female goddesses†—with Diana, Isis, Artemis,

* In the oldest systems we find the Moon always male. Thus Soma is, with the Hindus, a kind of sidereal Don Juan, a "King," and the father, albeit illegitimate, of Buddha—Wisdom, which relates to Occult Knowledge, a wisdom gathered through a thorough acquaintance with lunar mysteries including those of sexual generation. (See "Holy of Holies.")

† If instead of being taught in Sunday Schools useless lessons from the Bible, the armies of the ragged and the poor were taught Astrology—so far, at any rate, as the occult properties of the Moon and its hidden influences on generation are concerned, then there would be little need to fear increase of the population nor to resort to the questionable literature of the Malthusians for its arrest. For it is the Moon and her