

Nous Augoeides Of the Neoplatonists

Αυγοειδής [is] — a word favoured by the mystical Platonists, *σφαίρα ψυχῆς αυγοειδῆς, όταν μήτε εκτεινῆται ἐπὶ τι, μήτε ἔσω συντρέχη, [μήτε σπειρῆται], μήτε συνιζάνη, ἀλλὰ φωτὶ λάμπηται, ὡς τὴν ἀλήθειαν ὁρᾷ τὴν πάντων καὶ τὴν ἐν αὐτῇ.* — MARC. ANT., Lib. xi, 12¹ — The sense of which beautiful sentence of the old philosophy, which, as Bayle well observes, in his article on Cornelius Agrippa, the modern Quietists have (however impotently) sought to imitate, is to the effect that “the sphere of the soul is luminous when nothing external has contact with the soul itself; but when lit by its own light, it sees the truth of all things and the truth centred in itself.”

— Baron Edward George Earle Bulwer-Lytton²

Contents

What is Augoeides?	2
It is the soul of the spiritual man lit by its own light	6
It is the Nous of the Greeks redeemed from the flesh, luciform and pure, a citizen of the universe	9
Augoeides never flows forth into the living man	11
Adepts can project their Augoeides to any place of their choosing while their physical body is left entranced	13
Mead’s essay on the Augoeides	16
Bulwer-Lytton’s vision of his Augoeides	21

¹ Cf. “. . . τούτου γάρ [τοῦ νοῦ] οὐ πῦρ, οὐ σίδηρος, οὐ τύραννος, οὐ βλασφημία, οὐκ οτιοῦν ἀπτεται. όταν γένηται σφαίρα, κυκλοτερῆς μένει. . . . [I.e.] For it [the mind] no fire can touch, nor steel, nor tyrant, nor obloquy, nor anything soever: *a sphere once formed continuous round and true.*” In: Haines, C.R. (Ed. & Tr.) *Marcus Aurelius*. Harvard University Press, 1930, “Loeb Classical Library” series; [*Meditations* VIII, 41; quoting Empedocles]. Also cf. “Σφαίρα κυκλοτερῆς, μονὴ περιηγεῖ γαίωv. . . . [I.e.] Sphere to its circle true in its poise well-rounded rejoicing.” [*Ibid.* XII, 3; quoting Empedocles.] — ED. PHIL.

² E. Bulwer-Lytton: *Zanoni*, Bk. II, ch. iv



What is Augoeides?

[Headings in blue placed by ED. PHIL.]

**Augoeides is the Higher Self's luminous radiation when freed from the flesh.
Though during incarnation it is only a shadow, It alone can redeem the soul.**

Bulwer Lytton calls [Augoeides] the “Luminous Self,” or our Higher Ego. But Occultism makes of it something distinct from this. It is a mystery. The *Augoeides* is the luminous divine radiation of the EGO which, when incarnated, is but its shadow — pure as it is yet. This is explained in the *Amshaspends* and their *Ferouers*.³

The Neo-Platonists, and even Origen — “call the astral body *Augoeides* and *Astroeides*, *i.e.*, one having the brilliancy of the stars.”⁴

It is Divine Spirit, our seventh and highest principle.

“Three spirits live and actuate man,” teaches Paracelsus; “three worlds pour their beams upon him; but all three only as the image and echo of one and the same all-constructing and uniting principle of production. The first is the spirit of the elements [terrestrial body and vital force in its brute condition]; the second, the spirit of the stars [sidereal or astral body — the soul]; the third is the *Divine* spirit [*Augoeides*].”⁵ Our human body, being possessed of “primeval earth-stuff,” as Paracelsus calls it, we may readily accept the tendency of modern scientific research “to regard the processes of both animal and vegetable life as simply physical and chemical.” This theory only the more corroborates the assertions of old philosophers and the *Mosaic Bible*, that from the dust of the ground our bodies were made, and to dust they will return.⁶

The personal god of every man.

“Man is a little world inside the great universe,” teaches Paracelsus. “A microcosm, within the macrocosm, like a foetus, he is suspended by his three principal spirits in the matrix of the universe.” These three spirits are described as double: (1) the spirit of the Elements (terrestrial body and vital principle); (2) the spirit of the stars (sidereal or *astral* body and *will* governing it); (3) the spirit of the spiritual world (the animal and the spiritual souls) — the *seventh* principle being an almost *immaterial* spirit or the divine Augoeides, *Atma*, represented by the central point, which corresponds to the human navel. This *seventh* principle is the *Personal God* of every man, say the old Western and Eastern Occultists.⁷

³ *Theosophical Glossary: Augoeides*

⁴ *Blavatsky Collected Writings*, (ANIMATED STATUES) VII p. 225; [quoting *Histoire et Traité des Sciences Occultes*, by Count de Rêsie, Vol. II, p. 598. The original French text differs somewhat. It runs as follows: “. . . Ils nommaient ce corps de l'âme séparé des corps grossiers *augoeidé astroeidé* c'est-à-dire *semblable aux astres* ou *semblable à l'éclat*.” — Boris de Zirkoff.]

⁵ [*Opera omnia*, s.v. “The End of Birth and Consideration of the Stars.”]

⁶ *Isis Unveiled*, I pp. 212-13

⁷ *Blavatsky Collected Writings*, (THE SIX-POINTED AND FIVE-POINTED STARS) III p. 321



It is the Atman, the Self, the mighty Lord, and Protector, who shows his full power to those who can recognize the “still small voice.”

This “Self,” which the Greek philosophers called *Augœides*, the “Shining One,” is impressively and beautifully described in Max Müller’s “Veda.” Showing the Veda to be the first book of the Āryan nations, the professor adds that “we have in it . . . a period of the intellectual life of man to which there is no parallel in any other part of the world. In the hymns of the *Veda* we see man left to himself to solve the riddle of this world. . . . He invokes [the gods around him], he praises, he worships them. But still with all these gods . . . beneath him, and above him, the early poet seems ill at rest within himself. There, too, in his own breast, he has discovered a power . . . that is never mute when he prays, never absent when he fears and trembles. It seems to inspire his prayers, and yet to listen to them; it seems to live in him, and yet to support him and all around him. The only name he can find for this mysterious power is ‘Brāhman’; for *brāhman* meant originally force, will, wish, and the propulsive power of creation. But this impersonal brāhman, too, as soon as it is named, grows into something strange and divine. It ends by being one of many gods, one of the great triad, worshipped to the present day. And still the thought within him has no real name; that power which is nothing but itself, which supports the gods, the heavens, and every living being, floats before his mind, conceived but not expressed. At last he calls it ‘Ātman,’ for *ātman*, originally breath or spirit, comes to mean Self and Self alone; *Self* whether Divine or human; Self whether creating or suffering; Self whether one or all; but always Self, independent and free. “Who has seen the first-born,” says the poet, “when he who had no bones (*i.e.*, form) bore him that had bones? Where was the life, the blood, the Self of the world? Who went to ask this from any one who knew it?”⁸ This idea of a divine Self once expressed, everything else must acknowledge its supremacy; “*Self* is the Lord of all things, Self is the King of all things. As all the spokes of a wheel are contained in the nave and the circumference, all things are contained in this Self; all selves are contained in this Self.”⁹ Brāhman itself is but Self.”^{10, 11}

It is the Inner Man released from its gross counterpart, bathing in the Light of his Essence, and reflecting the Spirit of Truth.

Mystical Christianity, that is to say that Christianity which teaches *self* redemption through one’s own *seventh* principle — the liberated Para-atma (Augoeides) called by the one Christ, by others Buddha, and equivalent to regeneration or rebirth in spirit — will be found just the same truth as the Nirvana of mystical Buddhism. All of us have to get rid of our own Ego, the illusory apparent *self*, to recognise our true self in a transcendental divine life.¹²

⁸ *Rig-Veda*, I, 164, 4

⁹ *Brihad-āraṇyaka*, IV, 5, 15, ed. Roer, p. 487

¹⁰ *Ibid.* p. 478. *Chhandogya-Upanishad*, VIII, 3, 3-4

¹¹ *Isis Unveiled*, II p. 317 *et seq.*, fn. [quoting *Chips*, etc., Vol. I, pp. 69-70.]

¹² “View of the Chohan on the T.S.” In: *Mahātma Letters*, (Chronological ed.), Appendix I, p. 478. Full text in our Masters Speak Series.



It is our Luminous Self or Immortal Spirit:

- **The Agra of the Buddhist**
- **The Atman of the Hindu**
- **The Feroher of the Zoroastrian**

He alone can defend, champion, vindicate Truth, and

- **Deliver us from the afflictions of separateness**
- **Liberate us from this earthly prison**
- **Restore our decaying body into a clothing of aether**
- **Resurrect all parts of the world into the One Life**

And He will, if we follow Him instead of being dragged down and demeaned by our lower propensities.

The *Book of Job* is a complete representation of ancient initiation, and the trials which generally precede this grandest of all ceremonies. The neophyte perceives himself deprived of everything he valued, and afflicted with foul disease. His wife appeals to him to curse God and die; there was no more hope for him. Three friends appear on the scene by mutual appointment: Eliphaz, the learned Temanite, full of the knowledge “which wise men have told from their fathers — to whom alone the earth was given”; Bildad, the conservative, taking matters as they come, and judging Job to have done wickedly, because he was afflicted; and Zophar, intelligent and skilful with “generalities” but not interiorly wise.¹³ Job boldly responds: “If I have erred, it is a matter with myself. You magnify yourselves and plead against me in my reproach; but it is God who has overthrown me . . . Why do you persecute me and are not satisfied with my flesh thus wasted away? But I know that my Champion lives, and that at a coming day he will stand for me in the earth; and though, together with my skin, all this beneath it shall be destroyed, yet without my flesh I shall see God. . . . Ye shall say: ‘Why do we molest him?’ for the root of the matter is found in me!”¹⁴

This passage, like all others in which the faintest allusions could be found to a “Champion,” “Deliverer,” or “Vindicator,” was interpreted into a direct reference to the Messiah; but apart from the fact that in the *Septuagint* this verse is translated:

“For I know that He is eternal
Who is about to deliver me on earth,
To restore this skin of mine which endures these things,” etc.¹⁵

In King James’ version, as it stands translated, it has no resemblance whatever to the original.¹⁶ The crafty translators have rendered it, “I know that *my Redeemer liveth*,” etc. And yet *Septuagint*, *Vulgate*, and Hebrew original, have all to be considered as an inspired Word of God. Job refers to his own *immortal* spirit which is eternal, and which, when death comes, will deliver him from his putrid earthly body and clothe him with a new spiritual envelope. In the *Eleusinian and Bacchic Mysteries*, in the Egyptian *Book of the Dead*, and all other works treating on matters of initiation,

¹³ [Job ii, 9, 11.]

¹⁴ [*Ibid.* xix, 4-6, 22-29.]

¹⁵ [Job xix, 25-27. Translated from the *Septuagint*. Original text: Οίδα γαρ οτι αεννας εστιν ο εκλυειν με μελλον, επι γης αναστησαι το δερμα μου το αναντλουν ταυτα.]

¹⁶ See *Job* by various translators, and compare the different texts.



this “eternal being” has a name. With the Neo-platonists it was the *Nous*, the *Augoeides*; with the Buddhists it is *Agra*; and with the Persian, *Feroher*. All of these are called the “Deliverers,” the “Champions,” the “Metatrons,” etc. In the Mithraic sculptures of Persia, the *feroher* is represented by a winged figure hovering in the air above its “object” or body.¹⁷ It is the luminous Self — the *Ātman* of the Hindus, our immortal spirit, who alone can redeem our soul; and will, if we follow him instead of being dragged down by our body. Therefore, in the Chaldean texts, the above reads, “My *deliverer*, my *restorer*,” *i.e.*, the Spirit who will restore the decayed body of man, and transform it into a clothing of ether. And it is this *Nous*, *Augoeides*, *Feroher*, *Agra*, Spirit of himself, that the triumphant Job shall see without his flesh — *i.e.*, when he has escaped from his bodily prison, and that the translators call “God.”

Not only is there not the slightest allusion in the poem of Job to Christ, but it is now well proved that all those versions by different translators, which agree with that of King James, were written on the authority of Jerome, who has taken strange liberties in his *Vulgate*. He was the first to cram into the text this verse of his own fabrication:

*“I know that my Redeemer lives,
And at the last day I shall arise from the earth,
And again shall be surrounded with my skin,
And in my flesh I shall see my God.”*¹⁸



¹⁷ See Sir R.K. Porter’s *Travels in Georgia, Persia, etc.*, Vol. I, plates 17, 41

¹⁸ *Isis Unveiled*, II pp. 494-96; [& quoting *Job* xix, 25-27; tr. Douay-Rheims.]



It is the soul of the spiritual man lit by its own light

Whether rich or poor, educated or illiterate — we, of the civilized nations, are born, live and die under an artificial light; a *false* light which, distorting our real selves like a mirror cracked in all directions, distorts our faces, and makes us see ourselves not as we are, but as our religious superstitions and social prejudices show us to ourselves.

— Helena Petrovna Blavatsky¹⁹

Man has two Souls: Anima Divina and Anima Bruta:

Divine or Spiritual Soul (νοῦς), radiating from without the Anima Mundi, Rational and noetic (λόγος)

Animal or Astral Soul (ψυχή), emanating from within the Anima Mundi, Irrational and phrenic (ἄλογος)

There was not a philosopher of any notoriety who did not hold to this doctrine of metempsychosis, as taught by the Brahmans, Buddhists, and later by the Pythagoreans, in its esoteric sense, whether he expressed it more or less intelligibly. Origen and Clemens Alexandrinus, Synesius and Chalcidius, all believed in it; and the Gnostics, who are unhesitatingly proclaimed by history as a body of the most refined, learned, and enlightened men,²⁰ were all believers in metempsychosis. Socrates entertained opinions identical with those of Pythagoras; and both, as the penalty of their divine philosophy, were put to a violent death. The rabble has been the same in all ages. Materialism has been, and will ever be, blind to spiritual truths. These philosophers held, with the Hindus, that God had infused into matter a portion of his own Divine Spirit, which animates and moves every particle. They taught that men have *two souls*, of separate and quite different natures: the one perishable — the Astral Soul, or the inner, fluidic body — the other incorruptible and immortal — the *Augoeides*, or portion of the Divine Spirit; that the mortal or Astral Soul perishes at each gradual change at the threshold of every new sphere, becoming with every transmigration more purified. The astral man, intangible and invisible as he might be to our mortal, earthly senses, is still constituted of matter, though sublimated. Aristotle, notwithstanding that for political reasons of his own he maintained a prudent silence as to certain esoteric matters, expressed very clearly his opinion on the subject. It was his belief that human souls are emanations of God, that are finally re-absorbed into Divinity. Zeno, the founder of the Stoics, taught that there are “two eternal qualities throughout nature: the one active, or male; the other passive, or female; that the former is pure, subtile ether, or Divine Spirit; the other entirely inert in itself till united with the active principle. That the Divine Spirit acting upon matter produced fire, water, earth, and air; and that it is the sole efficient principle by which all nature is moved. The Stoics, like the Hindu sages, believed in the final absorption.²¹ St. Justin believed in the emanation of these souls from Divinity, and Tatian, the Assyrian, his disciple, declared that “man was as immortal as God himself.”²²

¹⁹ *Blavatsky Collected Writings*, (UNITED) VII p. 308

²⁰ See Gibbon's *Decline and Fall of the Roman Empire*, Vol. I, ch. xv

²¹ [Diog. Laert., *Lives*, “Zenon,” § 68 *et seq.*]

²² [*Oratio ad Grecos*, 15.]



That profoundly significant verse of the *Genesis*, “And to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth, I gave a *living soul*, . . .” should arrest the attention of every Hebrew scholar capable of reading the Scripture in its original, instead of following the erroneous translation, in which the phrase reads, “wherein *there is life*.”²³

The following passages from *The Secret Doctrine, I* (pp. 572-74), may make this somewhat clearer.

The star under which a human Entity is born, says the Occult teaching, will remain forever its star, throughout the whole cycle of its incarnations in one Manvantara. But *this is not his astrological star*. The latter is concerned and connected with the *personality*, the former with the INDIVIDUALITY. The ‘Angel’ of the Star, or the Dhyāni-Buddha, will be either the guiding or simply the presiding “Angel,” so to say, in every new rebirth of the monad, *which is part of his own essence*, though his vehicle, man, may remain forever ignorant of this fact. The Adepts have each their Dhyāni-Buddha, their elder ‘twin-Soul’, and they know it, calling it ‘Father-Soul’ and ‘Father-Fire.’ It is only at the last and supreme initiation, however, that they learn it when placed face to face with the bright “Image.” How much has Bulwer-Lytton known of this mystic fact when describing, in one of his highest inspirational moods, Zanoni face to face with his *Augoeides*?²⁴

“ . . . ‘I ascend to *my* Father and your Father’ [John xx, 17] . . . ”²⁵

The man who has conquered matter sufficiently to be illumined by his Augoeides, feels the Spirit of Truth intuitively; he cannot err in his judgment, for he is Illuminated.

Reason being a faculty of our physical brain, one which is justly defined as that of deducing inferences from premises, and being wholly dependent on the evidence of other senses, cannot be a quality pertaining directly to our divine spirit. The latter *knows* — hence, all reasoning which implies discussion and argument would be useless. So an entity, which, if it must be considered as a direct emanation from the eternal Spirit of wisdom, has to be viewed as possessed of the same attributes as the essence or the whole of which it is a part. Therefore, it is with a certain degree of logic that the ancient theurgists maintained that the *rational* part of man’s soul (spirit) never entered wholly into the man’s body, but only overshadowed him more or less through the *irrational* or astral soul, which serves as an intermediary agent, or a medium between spirit and body. The man who has conquered matter sufficiently to receive the direct light from his shining *Augoeides*, feels truth intuitively; he could not err in his judgment, notwithstanding all the sophisms suggested by cold reason, for he is ILLUMINATED. Hence, prophecy, vaticination, and the so-called Divine inspiration are simply the effects of this illumination from above by our own immortal spirit.²⁶

²³ *Isis Unveiled*, I pp. 12-13; [quoting *Gen.* i, 30; *Septuagint*: ψυχην ζῶης.]

²⁴ [Quoting *Secret Doctrine*, I pp. 572-73 & *Zanoni*, Bk. IV. ch. ix.]

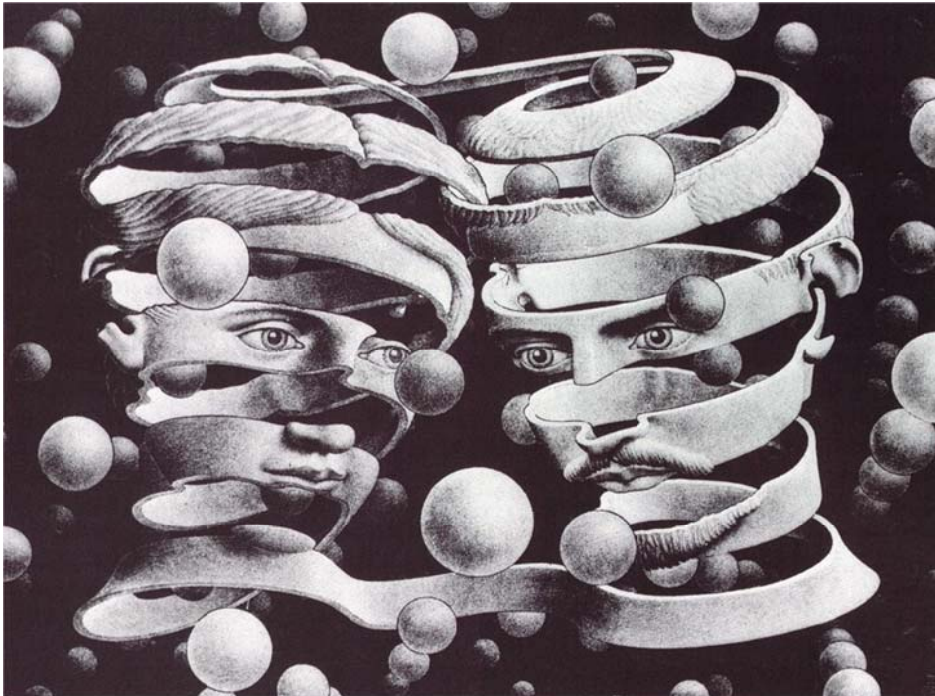
²⁵ *Blavatsky Collected Writings*, (H.P.B.’s COMMENTARY ON THE PISTIS SOPHIA) XIII p. 72, note 1

²⁶ *Isis Unveiled*, I pp. 305-6



Then the brilliant Augoeides, the Divine Self, will vibrate in conscious harmony with both poles of the human Entity — the man of matter purified, and the ever pure Spiritual Soul. And the illuminated man, still living but no more longing, will stand in the presence of the Master Self, the Christos of the mystic Gnostic, blended, merged into and one with IT for ever.

For this “Astral” — the shadowy “double” (in the animal as in man) is not the companion of the *divine Ego* but of the *earthly body*. It is the link between the personal SELF, the lower consciousness of *Manas* and the Body, and is the vehicle of *transitory, not of immortal life*. Like the shadow projected by man, it follows his movements and impulses slavishly and mechanically, and leans therefore to matter without ever ascending to Spirit. It is only when the power of the passions is dead altogether, and when they have been crushed and annihilated in the retort of an unflinching will; when not only all the lusts and longings of the flesh are dead, but also the recognition of the personal Self is killed out and the “astral” has been reduced in conse-



quence to a cipher, that the Union with the “Higher Self” can take place. Then when the “Astral” reflects only the conquered man, the still living but no more the longing, selfish personality, then the brilliant *Augoeides*, the divine SELF, can vibrate in conscious harmony with

both the poles of the human Entity — the man of matter purified, and the ever pure Spiritual Soul — and stand in the presence of the MASTER SELF, the Christos of the mystic Gnostic, blended, merged into, and one with IT for ever.^{27, 28}

²⁷ Those who would feel inclined to see three *Egos* in one man will show themselves unable to perceive the metaphysical meaning. Man is a trinity composed of Body, Soul and Spirit; but *man* is nevertheless *one* and is surely not his body. It is the latter which is the property, the transitory clothing of the man. The three “Egos” are MAN in his three aspects on the astral, intellectual or psychic, and the Spiritual planes, or states.

²⁸ *Blavatsky Collected Writings*, (OCCULTISM VERSUS THE OCCULT ARTS) IX pp. 256-57



It is the Nous of the Greeks redeemed from the flesh, luciform and pure, a citizen of the universe

When a soul begins understanding the works of the Father, it plucks the empyrean fruits of sentient life and flies from the shameless wing of Fate towards the true Light where it becomes luciform, ethereal, and pure.

“If therefore you ever despaired of returning to this place in which good and outstanding men have all things, think of how little value is glory among men which can scarcely endure a small part of one year? If you wish to look aloft and consider this place and eternal home do not yield to the demands of the masses nor place the hope of your life in human rewards. Rather let virtue itself draw you to the true glory by its own light. Leave what others say about you to them. They will gossip anyhow and gossip is limited to those narrow regions which you see and never has any lasting power. A man’s reputation is turned over by his death and is wiped out by the oblivion of posterity.”²⁹

. . . souls ascending into their vehicles, became citizens of the universe . . .

. . . according to Plato, souls are superior to Fate, according to their highest life. For that which the father of wholes gave to them is according to nature. Hence, as the [Chaldean] Oracle says,³⁰ “By understanding the works of the father, they fly from the shameless wing of Fate. But they lie in God, drawing vigorous torches, descending from the father; from which descending, the soul plucks of empyrean fruits, the soul-nourishing flower.”³¹

It is necessary however, that man in the same manner as the whole world should be considered perfectly, because man is a microcosm. For he has intellect and reason, a divine and a mortal body, in the same manner as the universe, and he is divided analogously to the universe. Hence also, some are accustomed to say, that his intellectual part is arranged analogous to the sphere of the fixed stars; but that of reason, that which is theoretic, is analogous to Saturn, and that which is political, to Jupiter. Of the irrational part likewise, the irascible nature is analogous to Mars; that which is endowed with the faculty of speech, to Mercury; that which is epithymetic, to Venus; that which is sensitive to the Sun; and that which is vegetative, to the Moon. The luciform vehicle likewise, is analogous to the heavens; but this mortal body, to the sublunary region.³²

²⁹ Cicero: *De re publica*, Bk. VI, v. 25; [*Somnium Scipionis*, tr. McCloskey. Full text in the same Series.]

³⁰ *Chald. Oracl. fr.* 130. [μιοίρης εἰμαρτῆς τὸ πτερόν φεύγουσιν ἀναίδες, ἐν δὲ θεῷ κείνται πυρσοῦς ἔλκουσαι ἀκμαίους ἐκ πατρόθεν κατιόντας, ἀφ’ ὧν ψυχὴ κατιόντων ἐμπυρίων δρέπεται καρπῶν ψυχοτρόφον ἄνθος. — ED. PHIL.]

³¹ Taylor T. (*Tr. & Comm.*). *Proclus’ Commentary on the Timæus of Plato*. (1st ed. 1820); Sturminster Newton: The Prometheus Trust, 2005; Vol. II. (Vol. XVI of “The Thomas Taylor Series”); Bk. V, 320f & 321a, p. 964

³² *Ibid.*, V, 348b, p. 1045; [Cf. *Chald. Oracl. fr.* 61. αἰθέριός τε δρόμος καὶ μήνης ἄπλετος ὄρμη, ἡέριοί τε ῥοαί . . . αἰθήρ, ἥλιε, πνεῦμα σελήνης, ἡέρος ἀγοί. ἡλιακῶν τε κύκλων καὶ μηναιῶν κανακισμῶν κόλπων τ’ ἡερίων . . . αἰθρης μέρος ἡελίου τε καὶ μήνης ὀκειτῶν ἡδ’ ἡέρος . . . αἰθρης {μέρος} ἡελίου τε σεληναίης τε καὶ ὄσ<σ>α ἡέρι συννήκονται . . . καὶ πλατύς ἀήρ μηναιῶς τε δρόμος καὶ ἀείπολος ἡελίοιο. — ED. PHIL.]



After a long rest in the Elysian fields the Soul abandons its luciform abode and begin descending to objective existence once again to renew its earthly bonds.

In these meadows [of Asphodel], then, the *images of the dead* are said to reside. Now these εἰδωλα or *images*, are no other than those vehicles of the soul, which have been so copiously, and admirably discussed by Synesius,³³ in the preceding quotation from his book on dreams, and which, from their residence in the starry regions, must be luciform, ethereal, and pure. It is this phantastic spirit, or primary vehicle of the soul, which Virgil alludes to, in these beautiful lines:

. . . exinde per amplum
Mittimur Elysium, et pauci laeta arva tenemus:
Donec longa dies perfecto temporis orbe
Concretum exemit labem, purumque reliquit
Aetherium sensum, atque aura simplicis ignem.

I.e. “We are afterwards sent through ample Elysium, and a few of us possess the joyful plains: till a long period, when the revolving orb of time has perfected its circulation, frees the soul from its concrete stains, and leaves the ethereal sense pure, together with *the fire (or splendour) of simple ether.*” For here he evidently conjoins the rational soul, or *the ethereal sense*, with its splendid vehicle, or *the fire of simple ether*; since it is well known that this vehicle, according to Plato, is rendered by proper purgation

αυγοειδής [augoeides], or *luciform*, and divine. It must here however be observed that souls in these *meadows of asphodel*, or *summit of Pluto’s empire*, are in a falling state; or in other words through the secret influx of matter begin to desire a terrene situation. And this explains the reason why Hercules in the infernal



regions is represented by Homer boasting of his terrene exploits and glorying in his pristine valour; why Achilles laments his situation in these abodes; and souls in general are engaged in pursuits similar to their employment on the earth: for all this is the natural consequence of a propensity to a mortal nature, and a desertion of the regions every way lucid and divine.³⁴

³³ [TTS Vol. VII, p. 193.]

³⁴ Taylor T. (*Tr. & Comm.*). *Select Works of Porphyry*. (1st ed. 1823); Frome: The Prometheus Trust, 1999; (2nd ed.), Vol. II of “The Thomas Taylor Series”; pp. 165-6, note 2 by Taylor on Pythagoras’ “people of dreams.”



Augoeides never flows forth into the living man

But sheds more or less its radiance on the Inner Man — the Astral Soul.

As to the *human* spirit, the notions of the older philosophers and mediaeval kabalists while differing in some particulars, agreed on the whole; so that the doctrine of one may be viewed as the doctrine of the other. The most substantial difference consisted in the location of the immortal or divine spirit of man. While the ancient Neoplatonists held that the *Augoeides* never descends hypostatically into the living man, but only sheds more or less its radiance on the inner man — the astral soul — the kabalists of the middle ages maintained that the spirit, detaching itself from the ocean of light and spirit, entered into man's soul, where it remained through life imprisoned in the astral capsule. This difference was the result of the belief of Christian kabalists, more or less, in the dead letter of the allegory of the fall of man. The soul, they said, became, through the fall of Adam, contaminated with the world of matter, or Satan. Before it could appear with its enclosed divine spirit in the presence of the Eternal, it had to purify itself of the impurities of darkness. They compared "the spirit imprisoned within the soul to a drop of water enclosed within a capsule of gelatine and thrown in the ocean; so long as the capsule remains whole the drop of water remains isolated; break the envelope and the drop becomes a part of the ocean — its individual existence has ceased. So it is with the spirit. As long as it is enclosed in its plastic mediator, or soul, it has an individual existence. Destroy the capsule, a result which may occur from the agonies of withered conscience, crime, and moral disease, and the spirit returns back to its original abode. Its individuality is gone."³⁵

Upon Its last birth, the Monad, radiating with all the glory of its immortal parent loses all recollection of the past, and returns to objective consciousness when the instinct of childhood gives way to reason and intelligence.

Upon death of the personality, the Monad exultingly rejoins the radiant Augoeides and the two, merged into one, forever form, with a glory proportioned to the spiritual purity of the past earth-life, the Adam who has completed the circle of necessity, and is freed from the last vestige of his physical encasement.

Before undergoing its last earthly transformation, the external covering of the monad, from the moment of its conception as an embryo, passes in turn, once more, through the phases of the several kingdoms. In its fluidic prison it assumes a vague resemblance at various periods of the gestation to plant, reptile, bird, and animal, until it becomes a human embryo.³⁶ At the birth of the future man, the monad, radiating with all the glory of its immortal parent which watches it from the seventh sphere, becomes *senseless*.³⁷ It loses all recollection of the past, and returns to consciousness but gradually, when the instinct of childhood gives way to reason and intelligence. After the separation between the life-principle (astral spirit) and the body takes place, the liberated soul — Monad, exultingly rejoins the mother- and father-spirit, the radiant Augoeides, and the two, merged into one, forever form, with a glory proportioned to the spiritual purity of the past earth-life, the Adam who has complet-

³⁵ *Isis Unveiled*, I p. 315

³⁶ Évérard, *Mystères Psychologiques*, p. 132

³⁷ See Plato's *Timæus* 44b



ed the circle of necessity, and is freed from the last vestige of his physical encasement. Henceforth, growing more and more radiant at each step of his upward progress, he mounts the shining path that ends at the point from which he started around the GRAND CYCLE.³⁸

But upon death of the soul the individual ceases to exist altogether, for, his glorious Augoeides has left him.³⁹

”The eye would never see the sun, if it were not of the nature of the sun,” said Plotinus. Only “through the highest purity and chastity we shall approach nearer to God, and receive in the contemplation of Him, the true knowledge and insight,” writes



Porphiry. If the human soul has neglected during its lifetime to receive its illumination from its Divine Spirit, our *personal* God, then it becomes difficult for the gross and sensual man to survive for a great length of time his physical death. No more than the misshapen monster can live long after its physical birth, can the soul, once that it has become *too* material, exist after its birth into the spiritual world. The viability of the astral form is so feeble, that the particles cannot cohere firmly when once it is slipped out of the unyielding capsule of the external body. Its particles, gradually obeying the disorganizing attraction of universal space, finally fly asunder beyond the possibility of reaggregation. Upon the occurrence of such a catastrophe, the individual ceases to exist; his glorious *Augoeides* has

left him. During the intermediary period between his bodily death and the disintegration of the astral form, the latter, bound by magnetic attraction to its ghastly corpse, prowls about, and sucks vitality from susceptible victims. The man having shut out of himself every ray of the divine light, is lost in darkness, and, therefore, clings to the earth and the earthy.⁴⁰

³⁸ *Isis Unveiled*, I pp. 302-3

³⁹ Having kept its distance from life, Augoeides endures death.

⁴⁰ *Isis Unveiled*, I p. 432



Adepts can project their Augoeides to any place of their choosing while their physical body is left entranced

The Egyptian Hierophant or Indian Mahatman, of old, could clothe their own or any other person's astral double with the appearance of its Higher Ego, or what Bulwer Lytton terms the "Luminous Self," the Augoeides, and confabulate with It.

[Porphyry] . . . says in one of his writings, "Whosoever is acquainted with the nature of *divinely luminous appearances* (*φασματα*) knows also on what account it is requisite to abstain from all birds (and animal food) and especially for him who hastens to be liberated from terrestrial concerns and to be established with the celestial gods."⁴¹ Moreover, the same Porphyry mentions in his *Life of Plotinus* a priest of Egypt, who, "at the request of a certain friend of Plotinus, exhibited to him, in the temple of Isis at Rome, the familiar *daimon* of that philosopher." In other words, he produced the theurgic invocation (see "Theurgist") by which Egyptian Hierophant or Indian Mahātma, of old, could clothe their own or any other person's astral *double* with the appearance of its Higher EGO, or what Bulwer Lytton terms the "Luminous Self," the *Augoeides*, and confabulate with IT. This it is which Iamblichus and many others, including the mediæval Rosicrucians, meant by *union with Deity*.⁴²

The seventh and highest aspect of the "Luminous Egg," or the individual magnetic aura in which every man is enveloped when it assumes the form of its body, it becomes the "Radiant" and Luminous Augoeides.

It is this which at times becomes the form called Māyāvi-Rūpa.

In this diagram⁴³ we see that physical man (or his body) does not share in the *direct* pure wave of the divine Essence which flows from the *One in Three*, the Unmanifested, through the Manifested Logos (the upper face in the diagram). Purusha, the primeval Spirit, touches the human head and stops there. But the Spiritual Man (the synthesis of the seven principles) is directly connected with it. And here a few words ought to be said about the usual exoteric enumeration of the principles. As those not pledged could hardly be entrusted with the whole truth, an approximate division only was made and given out. *Esoteric Buddhism* begins with Ātman, the seventh, and ends with the Physical Body, the first. Now, neither Ātman, which is no individual "principle" but a radiation *from* and *one with* the Unmanifested Logos; nor the body, which is the material rind or shell of the Spiritual Man, can be, in strict truth, referred to as "principles." Moreover the chief "principle" of all, one not even mentioned heretofore, is the "Luminous Egg" (Hiranyagarbha) or the invisible magnetic sphere in which every man is enveloped.⁴⁴ It is the direct emanation: (a) from the Ātmic Ray in its triple aspect of Creator, Preserver and Destroyer (Regenerator); and (b) from Buddhi-Manas. The *seventh* aspect of this individual aura is the faculty of assuming

⁴¹ [See *Select Works* by T. Taylor, p. 159]

⁴² *Theosophical Glossary*: IAMBlichus

⁴³ [Blavatsky *Collected Writings*, XII, opposite p. 524 — ED. PHIL.]

⁴⁴ So are the animals, the plants and even the minerals. Reichenbach never understood what he learned through his sensitives and clairvoyants. It is the odic or rather the auric or magnetic fluid which emanates from man, but it is also something more.



the form of its body and becoming the “Radiant,” the Luminous Augoeides. It is this, strictly speaking, which at times becomes the form called Māyāvi-Rūpa. Therefore as explained in the second face of the diagram (the astral man), the Spiritual Man consists of only five principles, as taught by the Vedāntins,⁴⁵ who substitute tacitly for the physical this sixth, or Auric Body, and merge the dual Manas (the dual mind or consciousness) into one. Thus they speak of five koshas (sheaths or principles), and call Ātman the sixth yet no “principle.” This is the secret of the late Subba Row’s criticism of the division in *Esoteric Buddhism*. But let the student now learn the true esoteric enumeration.⁴⁶

Adepts rarely invoke their Augoeides, except for the instruction of some neophytes, and to obtain knowledge of the most solemn importance.

This way of obtaining oracles [during the “sacred sleep” of the neophyte] was practiced in the highest antiquity. In India, this sublime lethargy is called “the sacred sleep of * * * .” It is an oblivion into which the subject is thrown by certain magical processes, supplemented by draughts of the juice of the soma. The body of the sleeper remains for several days in a condition resembling death, and by the power of the adept is purified of its earthliness and made fit to become the temporary receptacle of the brightness of the immortal Augoeides. In this state the torpid body is made to reflect the glory of the upper spheres, as a burnished mirror does the rays of the sun. The sleeper takes no note of the lapse of time, but upon awakening, after four or five days of trance, imagines he has slept but a few moments. What his lips utter he will never know; but as it is the spirit which directs them, they can pronounce nothing but divine truth. For the time being, the poor helpless clod is made the shrine of the sacred presence, and converted into an oracle a thousand times more infallible than the asphyxiated Pythoness of Delphi; and, unlike her mantic frenzy, which was exhibited before the multitude, this holy sleep is witnessed only within the sacred precinct by those few of the adepts who are worthy to stand in the presence of the ADONAI.

The description which Isaiah gives of the purification necessary for a prophet to undergo before he is worthy to be the mouthpiece of heaven, applies to the case in point. In customary metaphor he says: “Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.”⁴⁷

The invocation of his own Augoeides, by the purified adept,⁴⁸ is described in words of unparalleled beauty by Bulwer-Lytton in *Zanoni*,⁴⁹ and there he gives us to understand that the slightest touch of mortal passion unfits the hierophant to hold com-

⁴⁵ See *The Secret Doctrine*, Vol. I, pp. 157-58, for the Vedāntic exoteric enumeration.

⁴⁶ *Blavatsky Collected Writings*, [E.S. INSTRUCTION No. 1] XII p. 526

⁴⁷ [Isaiah vi, 6-7.]

⁴⁸ Cf. “Divination . . . may be comprehended in one power, which may be called the eduction of light. But this illuminates with divine light the ethereal and luciform vehicle with which the soul is surrounded, from which divine visions occupy our phantastic power, these visions being excited by the will if the Gods.” — Taylor T. (*Tr. & Comm.*). *Iamblichus on the Mysteries*, etc. (1st ed. 1821); Sturminster Newton: The Prometheus Trust, 2004; Vol. XVII of “The Thomas Taylor Series”; III, xiv, p. 78

⁴⁹ [Book IV, ch. ix.]



munion with his spotless soul. Not only are there few who can successfully perform the ceremony, but even these rarely resort to it except for the instruction of some neophytes, and to obtain knowledge of the most solemn importance.⁵⁰



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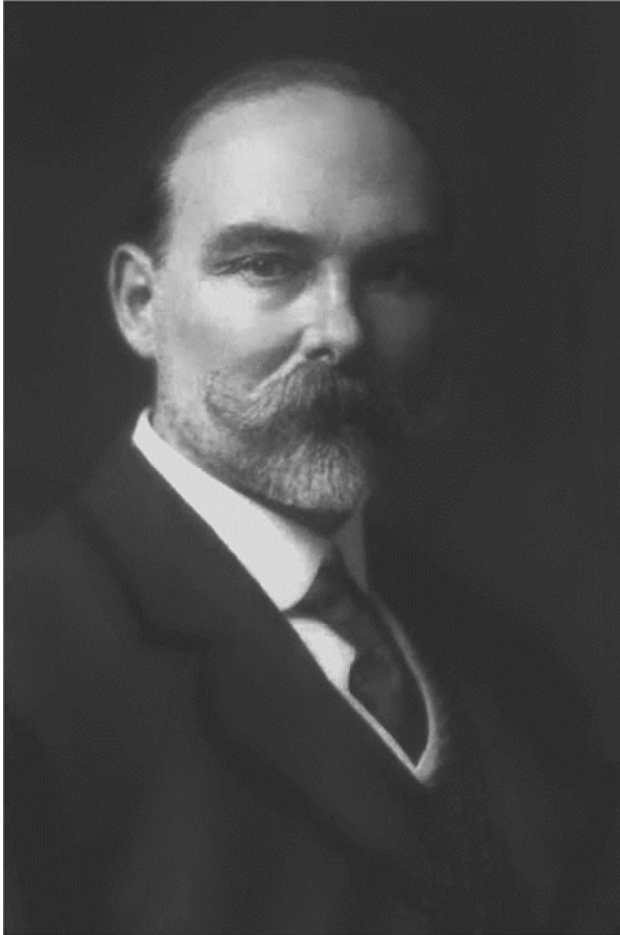
By Rafal Olbinski, pp. 12 & 23

⁵⁰ *Isis Unveiled*, I pp. 357-58



Mead's essay on the Augoeides

Mead GRS. *Orpheus: the Theosophy of the Greeks*. London: Theosophical Publishing Society, 1896. [IX, pp. 281-91 on the Augoeides. Excerpt typographically enhanced.]



The ancients further taught that the soul does not act directly upon the muscles, etc., of the body, but upon the “animal spirits” which are the “immediate instruments of sense and fancy”; and therefore Porphyry tells us⁵¹ that “the blood is the food and nourishment of the spirit (that is, the subtle body called the animal spirits), and that this spirit is the vehicle of the soul.”

But besides the physical and subtle bodies, there is yet another kind of body or vestment of a far higher order, “peculiarly belonging to such souls, . . . as are purged and cleansed from corporeal affections, lusts and passions.” This brings us to speak of

THE AUGOEIDES

The augoeides is described by the same Philoponus as follows:

“The soul continues in its terrestrial body or in its aërial vehicle until it has purified itself, and then it is carried aloft and is freed from generation. Then it is that it lays aside its passional and sensuous nature together with the spirituous vehicle. For there is besides this vehicle another which is eternally united with the soul [the Kārana Deha or ‘causal body’ of the Vedāntins], a heavenly body and therefore eternal [manvantaric], which they call the radiant or star-like body (*αυγοειδής η αστροειδής*). For the soul being of a mundane (or cosmic) nature, must necessarily have some allotment which it manages, seeing that it is part of the cosmos. And since it is ever in motion, and must continue in activity, it must always have a body attached to it, which it ever keeps alive. And so they declare that the soul has always [as long as it is in manifestation] a luciform or radiant body.”

⁵¹ *De Ant. Nymph.*, pp. 257, 259



And so also Proclus:⁵²

“The human soul has an ethereal vehicle (*όχημα αιθέριον*) attached to it, as Plato tells us, affirming that the creator placed it in a vehicle (or chariot, *όχημα*). For necessarily every soul before these mortal bodies, uses eternal and rapidly moving vehicles, in that its very essence is motion.”

And again:⁵³

“While we are on high we have no need of these divided organs, which we now have when descending into generation; but the radiant vehicle alone is sufficient, for it has all the senses united together in it.”

Moreover Plato himself in his *Epinomis* writes of a good man after death:

“I confidently assert, both in jest and in all seriousness, that such a one (if in death he have worked out his own destiny) will no longer have many senses as we have now, but will possess a uniform body, and so having become one from many will obtain happiness.”

Hierocles in his Commentary⁵⁴ on the Golden Verses of Pythagoras tells that the Oracles call this augoeides the “subtle vehicle” of the soul (*ψυχής λεπτόν όχημα*). The Oracles referred to are evidently the Chaldaic, and this is borne out by the fact that one the Oracles still preserved refers to the two subtle vestures of the soul, in their usual enigmatical fashion, as follows:

“Do not soil the spirit nor turn the plane into the solid.”

The “spirit” is evidently the aëry body and the “plane” (*επίπεδον*) the luciform, for as we have learned above from the Pythagorean mathematics, the point generated the line, the line the plane or superficies, and the plane the solid. This is also the opinion of Psellus, who in his Commentary upon the Oracles writes:

“The Chaldæans clothed the soul in two vestures; the one they called the spirituous, which is woven for it (as it were) out of the sensible body; the other the radiant, subtle and impalpable, which they called the plane.”

And this is a very appropriate term, for it signifies that it is not subject to the laws of solid bodies. Hierocles further asserts that this luciform body is the spiritual vehicle of the rational part of the soul, whereas the aëry body is the vehicle of the irrational part; he therefore calls the former the pneumatic (*πνευματικόν*) and the latter the psychic body (*ψυχικόν*), using the same nomenclature as Paul, the Christian.⁵⁵

Synesius⁵⁶ calls the augoeides the “divine body” (*θεοπέσιον σώμα*); and Virgil in his *Æneid*⁵⁷ speaks of it as the “pure ethereal sensory” (*purum . . . æthereum sensum*) and a “pure fiery breath” (*aurai simplicis ignem*).

⁵² *Tim.*, p. 290

⁵³ *Ibid.*, p. 164

⁵⁴ pp. 214, 21

⁵⁵ *1 Cor.*, xv., 44

⁵⁶ *De Insomniis*, p. 140

⁵⁷ vi



But not only does the soul possess this luciform body after death, but also during life, and thus Suidas (*sub voc.*, *αυγοειδής*) writes:

“The soul possesses a luciform vehicle, which is also called the ‘starlike’ and the ‘everlasting.’ Some say that this radiant body is shut in this physical body, within the head.”

And this agrees with Hierocles,⁵⁸ that

“the augoeides is in our mortal physical body, inspiring life into the inanimate body, and containing the harmony thereof”

— that is to say, it is the “causal body” or karmic vesture of the soul, in which its destiny or rather all the seeds of past causation are stored. This is the “thread-soul” as it is sometimes called, the “body” that passes over from one incarnation to another.

And just as the aërial or subtle body could be purified and separated from the physical body, so could the luciform or augoeides.

These purgations were of a very high character, and pertained to the telestic art and theurgy, as the same Hierocles informs us.⁵⁹ By this means the purification that takes place for the many after death, is accomplished by the few here in the body on earth, and they can separate the luciform vehicle from the lower vehicle, and be conscious of heavenly things while on earth. Therefore it is that Plato⁶⁰ defines “philosophy” as “a continual exercise of dying” — that is to say, firstly, a moral dying to corporeal lusts and passions, and secondly, consciously and voluntarily passing through all the states of consciousness while still alive which the soul must pass through after death.

Thus there are four classes of virtues: the political or practical, pertaining to the gross body; the purifying, pertaining to the subtle body; the intellectual or spiritual, pertaining to the causal body; and the contemplative, pertaining to the supreme attainment, or union with God. Thus Porphyry in his *Auxiliaries*⁶¹ writes:

“He who energizes according to the practical virtues is a worthy man; but he who energizes according to the purifying (cathartic) virtues is an angelic man, or is also a good demon. He who energizes according to the intellectual virtues alone is a god, but he who energizes according to the paradeigmatic virtues is the father of gods.”⁶²

This luciform body is the root of individuality (*individuitatis principium*) for just as the Egyptians taught that every entity consisted of an “essence” and an “envelope,”⁶³ so Hierocles⁶⁴ tells us that

⁵⁸ p. 214, ed. Needham

⁵⁹ *Ibid.*

⁶⁰ *Phædo*, p. 378

⁶¹ ii

⁶² Compare *Porphyry the Philosopher to his Wife Marcella*, by Miss Alice Zimmern, pp. 40, 41; compare also the opening paragraphs of Marinus' *Life of Proclus* and Plotinus, *En.*, II. ii., “On the Virtues.” [Porphyry's Letter is now rpt. by Phanes Press, Grand Rapids, 1986, with Introduction by D. Fideler. — ED. PHIL.]

⁶³ See “The Vestures of the Soul” in my collection of Essays entitled *The World Mystery*.



“the rational essence, together with its cognate vehicle, came into existence from the creator, in such a fashion that it is neither itself body nor without body; and though it is incorporeal yet its whole nature (*εἶδος*) is limited by a body.”

He therefore defines the real man⁶⁵ as a rational soul with a cognate immortal body, or envelope,⁶⁶ and calls the enlivened physical body the “image of the man” (*εἰδωλον ἀνθρώπου*). Moreover, he further asserts that the former is true of all other rational beings in the universe below Deity and above man. This then is the nature of the daimones (angels), the difference between daimones and men being that the former are “lapsable into aërial bodies only, and no further; but the latter into terrestrial also.”⁶⁷

Finally Hierocles asserts that this was the genuine doctrine and sacred science of the Pythagoreans and Plato; and Proclus tells us that the line of teaching came originally through Orpheus. From the above I think it is abundantly apparent that those who followed the tradition of Orpheus were the sternest of moralists and the most practical of mystics, possessing a true knowledge of the sacred science of the soul, and teaching a psychology that will stand the test of the most searching experiment in our own and in all times. I speak here only of the genuine followers of the science, not of the many impostors and charlatans who preyed upon the refuse flung outside its shrines.

Further information concerning the vehicles of the soul according to the Platonic psychology maybe derived from the Commentary of Proclus on the *Timæus*.⁶⁸ The following⁶⁹ is the most important passage.

“ . . . Souls in descending, receive from the elements different vehicles, aërial, aquatic, and terrestrial; and thus at last enter into this gross bulk. For how, without a medium, could they proceed into this body from immaterial spirits? Hence before they come into this body they possess the irrational life, and its vehicle, which is prepared from the simple elements, and from these they become invested with *tumult*, [or the genesiurgic body,] which is so called as being foreign to the connate vehicle of souls, and as composed of all-various vestments, and causing souls to become heavy.

“The word *adhering* likewise, manifests the external circumposition of a vehicle of such a kind as that of which he is speaking, and the colligation to the one nature contained in it; after which this last body, consisting of things dissimilar and multiform, is suspended from souls. For how is it possible, that the descent should be [immediately] from a life which governs the whole world, to the most partial form of life? For this particular and indivisible outward man can-

⁶⁴ p. 120

⁶⁵ p. 122

⁶⁶ Compare with this the symbology of the Orphic Egg, *supra*.

⁶⁷ Porphyry, *De Abstin.*, ii. § 38

⁶⁸ Book v., see Taylor's Trans., ii, 393, *sq.*, 416 *sq.*, & 436 *seq.* [Cf. Prometheus Trust's ed. of *Proclus' Commentary on the Timæus of Plato*, Vol. II, 330c-f, pp. 993-94 — ED. PHIL.]

⁶⁹ pp. 416, 417



not be connected with the universe, but a prior descent into a medium between the two, is entirely necessary; which medium is not a certain animal, but the supplier of many lives. For the descent does not directly produce the life of a certain man, but prior to this and prior to the generation of an individual, it produces the life of [universal] man. And as the lapse is from that which is incorporeal into body, and a life with body, according to which the soul lives in conjunction with its celestial vehicle; so from this the descent is into a genesiurgic body, according to which the soul is in generation; and from this, into a terrestrial body, according to which, it lives with the testaceous body. Hence, before it is surrounded with this last body, it is invested with a body which connects it with all generation. And on this account, it then leaves this body, when it leaves generation. But if this be the case, it then received it, when it came into generation. It came, however, into generation, prior to its lapse into this last body. Hence, prior to this last body it received that vehicle, and retains the latter after the dissolution of the former. It lives therefore, in this vehicle through the whole of the genesiurgic period. On this account Plato calls *the adhering tumult*, the irrational form of life in this vehicle; and not that which adheres to the soul in each of its incarnations, as being that which circularly invests it from the first. The connascent vehicle [Kārana Sharīra] therefore, makes the soul to be mundane [cosmic]; the second vehicle [Sukshma Sharīra], causes it to be a citizen of generation; and the testaceous vehicle [Sthūla Sharīra] makes it to be terrestrial. And as the life of souls is to the whole of generation, and the whole of generation to the world, so are vehicles to each other. With respect to the circumposition also of the vehicles, one is perpetual and always mundane [cosmic]; another is prior to this outward body, and posterior to it; for it is both prior to, and subsists posterior to it, in generation; and a third is then only, when it lives a certain partial life on the earth. Plato, therefore, by using the term *adhering*, and by suspending the irrational nature from the soul, according to all its lives, distinguishes this irrational nature from this outward body, and the peculiar life of it. But by adding the words *externally* and *afterwards*, he distinguishes it from the connascent vehicle in which the Demiurgus made it to descend. Hence, this vehicle which causes the soul to be a citizen of generation, is a medium between both.”

And now it is time to bring this essay to a conclusion. It has been a labour of love undertaken out of gratitude to the ancients, and in memory of the past; and perhaps no more useful subject could be chosen to bring the task to an end than the doctrine of rebirth — a law of nature by virtue of which the ancients and their ideas once more return to leaven the materialization in modern philosophy, science and religion.⁷⁰

⁷⁰ Mead G.R.S. *Orpheus: the Theosophy of the Greeks*. London: Theosophical Publishing Society, 1896. [Chapter IX, Orphic Discipline and Psychology,” *The Augoeides*, pp. 281-91]



Bulwer-Lytton's⁷¹ vision of his Augoeides

From *Zanoni*, 1st ed. London: Saunders & Otley, 1842 (3 Vols.), Bk. IV, ch. ix

There is a principle of the soul, superior to all nature, through which we are capable of surpassing the order and systems of the world. When the soul is elevated to natures better than itself, *then* it is entirely separated from subordinate natures, exchanges this for another life, and, deserting the order of things with which it was connected, links and mingles itself with another.

— Iamblichus

“Adon-Ai! Adon-Ai! — appear, appear!”

And in the lonely cave, whence once had gone forth the oracles of a heathen god, there emerged from the shadows of fantastic rocks a luminous and gigantic column, glittering and shifting. It resembled the shining but misty spray which, seen afar off, a fountain seems to send up on a starry night. The radiance lit the stalactites, the crags, the arches of the cave, and shed a pale and tremulous splendour on the features of Zanoni.



“Son of Eternal Light,” said the invoker, “thou to whose knowledge, grade after grade, race after race, I attained at last, on the broad Chaldean plains; thou from whom I have drawn so largely of the unutterable knowledge that yet eternity alone can suffice to drain; thou who, congenial with myself, so far as our various beings will permit, hast been for centuries my familiar and my friend, — answer me and counsel!”

From the column there emerged a shape of unimaginable glory. Its face was that of a man in its first youth, but solemn, as with the consciousness of eternity and the tranquillity of wisdom; light, like starbeams, flowed through its transparent veins; light made its limbs themselves, and undulated, in restless sparkles, through the waves of its dazzling hair. With its arms folded on its breast, it stood distant a few feet from Zanoni, and its low voice murmured gently, “My counsels were sweet to thee once; and once, night after night, thy soul could follow my wings through the untroubled splendours of the Infinite. Now thou hast bound thyself back to the earth by its strongest chains, and the attraction to the clay is more potent than the sympathies that drew to thy charms the Dweller of

⁷¹ Baron Edward George Earle Bulwer-Lytton (1803–1873). Victorian novelist, member of Parliament and Secretary of State for the Colonies; he also inspired Snoopy in the Peanuts comic strip with the opening line to his 1830 novel *Paul Clifford*: “It was a dark and stormy night . . .” Not to be confused with his son, Edward Robert Bulwer-Lytton, or Sir William Lytton Earle Bulwer, British Ambassador to Turkey who was appointed Provincial Grand Master of Turkey in 1861. — ED. PHIL.



the Starbeam and the Air. When last thy soul hearkened to me, the senses already troubled thine intellect and obscured thy vision. Once again I come to thee; but thy power even to summon me to thy side is fading from thy spirit, as sunshine fades from the wave when the winds drive the cloud between the ocean and the sky.”

“Alas, Adon-Ai!” answered the seer, mournfully, “I know too well the conditions of the being which thy presence was wont to rejoice. I know that our wisdom comes but from the indifference to the things of the world which the wisdom masters. The mirror of the soul cannot reflect both earth and heaven; and the one vanishes from the surface as the other is glassed upon its deeps. But it is not to restore me to that sublime abstraction in which the intellect, free and disembodied, rises, region after region, to the spheres, — that once again, and with the agony and travail of enfeebled power I have called thee to mine aid. I love; and in love I begin to live in the sweet humanities of another. If wise, yet in all which makes danger powerless against myself, or those on whom I can gaze from the calm height of indifferent science, I am blind as the merest mortal to the destinies of the creature that makes my heart beat with the passions which obscure my gaze.”

“What matter!” answered Adon-Ai. “Thy love must be but a mockery of the name; thou canst not love as they do for whom there are death and the grave. A short time, — like a day in thy incalculable life, — and the form thou dotest on is dust! Others of the nether world go hand in hand, each with each, unto the tomb; hand in hand they ascend from the worm to new cycles of existence. For thee, below are ages; for her, but hours. And for her and thee — O poor, but mighty one! — will there be even a joint hereafter! Through what grades and heavens of spiritualised being will her soul have passed when thou, the solitary loiterer, comest from the vapours of the earth to the gates of light!”

“Son of the Starbeam, thinkest thou that this thought is not with me forever; and seest thou not that I have invoked thee to hearken and minister to my design? Readest thou not my desire and dream to raise the conditions of her being to my own? Thou, Adon-Ai, bathing the celestial joy that makes thy life in the oceans of eternal splendour, — thou, save by the sympathies of knowledge, canst conjecture not what I, the offspring of mortals, feel — debarred yet from the objects of the tremendous and sublime ambition that first winged my desires above the clay — when I see myself compelled to stand in this low world alone. I have sought amongst my tribe for comrades, and in vain. At last I have found a mate. The wild bird and the wild beast have theirs; and my mastery over the malignant tribes of terror can banish their larvae from the path that shall lead her upward, till the air of eternity fits the frame for the elixir that baffles death.”

“And thou hast begun the initiation, and thou art foiled! I know it. Thou hast conjured to her sleep the fairest visions; thou hast invoked the loveliest children of the air to murmur their music to her trance, and her soul heeds them not, and, returning to the earth, escapes from their control. Blind one, wherefore? canst thou not perceive? Because in her soul all is love. There is no intermediate passion with which the things thou wouldst charm to her have association and affinities. Their attraction is but to the desires and cravings of the INTELLECT. What have they with the PASSION that is of earth, and the HOPE that goes direct to heaven?”





”But can there be no medium — no link — in which our souls, as our hearts, can be united, and so mine may have influence over her own?”

“Ask me not, — thou wilt not comprehend me!”

“I adjure thee! — speak!”

“When two souls are divided, knowest thou not that a third in which both meet and live is the link between them!”

“I do comprehend thee, Adon-Ai,” said Zanoni, with a light of more human joy upon his face than it had ever before been seen to wear;

“and if my destiny, which here is dark to mine eyes, vouchsafes to me the happy lot of the humble, — if ever there be a child that I may clasp to my bosom and call my own.”

“And is it to be man at last, that thou hast aspired to be more than man?”

“But a child, — a second Viola!” murmured Zanoni, scarcely heeding the Son of Light; “a young soul fresh from heaven, that I may rear from the first moment it touches earth, — whose wings I may train to follow mine through the glories of creation; and through whom the mother herself may be led upward over the realm of death!”

“Beware, — reflect! Knowest thou not that thy darkest enemy dwells in the Real? Thy wishes bring thee near and nearer to humanity.”

“Ah, humanity is sweet!” answered Zanoni.

And as the seer spoke, on the glorious face of Adon-Ai there broke a smile.⁷²

⁷² E.G.E. Bulwer-Lytton: *Zanoni*, Bk. IV, ch. ix.

