

*Three cubits of the ear,
four of the stalk.*



*Abstract and train of thoughts*¹

Wheat is the link between the occult philosophy of the old Egyptians, and that now taught by the cis-Himalayan Adepts.

Wheat is not a product of the Earth for it has never been found in the wild state.

It was the first-born Lords of Wisdom, Regents over the seasons and cosmic cycles, who revealed to nascent mankind the arts of agriculture. 4

Fruits and grain, unknown to Earth, were brought by divine men and women from other worlds, for the benefit of those they ruled. 4

The humble wheat is pivotal to man's Inner Principles and the Laws that govern the World of Being. It leads the virtuous soul to the dream realm of Devachan.

Isis, the Virgin-Mother of Horus, was the first to reveal to mortals the mysteries of wheat and corn. And her priests placed the sacred wheat on the breast of their venerable defunct. 5

The Wheat Fields of Egypt are the Elysian Fields of Greece and the Homeric Tartaros.

Extra-terrestrial wheat is the link between the occult philosophy of the old Egyptians, and that now taught by the cis-Himalayan Adepts.

Aaru is the subjective state of post-mortem existence, where the defunct's soul receives wheat and corn, growing therein seven cubits high. 7

What is meant by the three cubits of the ear and the four cubits of the stalk of the wheat that grows in the Fields of Aaru?

The ear of three cubits is the immortal upper triad of man and aroma of Manas (Higher Ego), represented by the triangle. The four cubits is the mortal lower tetrad (stalk or straw), represented by the square. 8

In Egyptian philosophy the Eyes of the Lord are interchangeable: the Sun is the eye of Osiris by day; and the Moon, the eye of Osiris by night. 10

The Wheat Fields of Aaru are an allusion to Devachan. The wheat sown and reaped by the defunct during his life is his Karma. 10

Man crucified in Space as the Sun. 11

¹ Frontispiece by Thomas Hart Benton (1967), Smithsonian American Art Museum.

Osiris is the higher triad; Typhon, the lower tetrad.

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It was the first-born Lords of Wisdom, Regents over the seasons and cosmic cycles, who revealed to nascent mankind the arts of agriculture.

From The Secret Doctrine, II p. 364.

It is the Kabeiroi¹ who are credited with having revealed, by producing corn or wheat, the great boon of agriculture. What Isis-Osiris, the once living Kabeiria, has done in Egypt, that Ceres is said to have done in Sicily; they all belong to one class.

Fruits and grain, unknown to Earth, were brought by divine men and women from other worlds, for the benefit of those they ruled.

From The Secret Doctrine, II pp. 373-75.

[Plato] says that long before man built his cities, in the golden age, there was naught but happiness on earth, for there were no needs. Why? Because Saturn, knowing that man could not rule man, without injustice filling forthwith the universe through his whims and vanity, would not allow any mortal to obtain power over his fellow creatures. He loved mankind and placed to rule over it no mortal King or prince but Spirits and genii (*δαίμονια*) of a divine nature more excellent than that of man.²

Fruits and grain, unknown to Earth to that day, were brought by the “Lords of Wisdom” for the benefit of those they ruled — from other lokas [spheres].

It was god, the Logos (the synthesis of the Host) who thus presiding over the genii [*δαίμονια*], became the first shepherd and leader of men. When the world had ceased to be so governed and the gods retired, →

¹ [The first-born of the Mother of Space, divine men and women who ruled and guided nascent mankind, and taught them the arts of agriculture because they were the regents over the seasons and cosmic cycles, then language and science.]

² [De Mirville, *Des Esprits*, Vol. III pp. 33-34]

. . . ferocious beasts devoured a portion of mankind. . . Left to their own resources and industry, inventors then appeared among them successively and discovered fire, wheat, wine; and public gratitude deified them.¹

And mankind was right, as fire by friction was the first mystery of nature, the first and chief property of matter that was revealed to man.

As said in the *Commentaries*:

Fruits and grain, unknown to Earth to that day, were brought by the “Lords of Wisdom” for the benefit of those they ruled — from other lokas [spheres].

Now:

The earliest inventions [?] of Mankind are the most wonderful that the race has ever made. . . . The *first use of fire* and the discovery of the methods by which it can be kindled; the domestication of animals; and, above all, *the processes by which the various Cereals were first developed* out of some wild Grasses [?] — these are all *discoveries with which, in ingenuity and in importance, no subsequent discoveries may compare*. They are all unknown to History — all lost in the light of an EFFULGENT DAWN.²

The humble wheat is pivotal to man’s Inner Principles and the Laws that govern the World of Being. It leads the virtuous soul to the dream realm of Devachan.

Isis, the Virgin-Mother of Horus, was the first to reveal to mortals the mysteries of wheat and corn. And her priests placed the sacred wheat on the breast of their venerable defunct.

This will be doubted and denied in our proud generation. But if it is asserted that there are no grains and fruits *unknown to earth*, then we may remind the reader *that wheat has never been found in the wild state: it is not a product of the earth*. All the other cereals have been traced to their primogenital forms in various species of wild grasses, but wheat has hitherto defied the efforts of botanists to trace it to its origin. And let us bear in mind, in this connection, how sacred was that cereal with the Egyptian priests; wheat being placed even with their mummies, and found thousands of years later in their coffins. Remember how the servants of Horus glean the wheat in the field of Aaru,³ wheat *seven cubits high*.⁴

¹ Plato, *De Legibus*, Book IV, 713-A *et seq.* The Secret Doctrine explains and expounds that which Plato says, for it teaches that those “inventors” were gods and demi-gods (Devas and Rishis) who had become — some deliberately, some forced to by Karma — incarnated in man.

² The Duke of Argyll (George Douglas Campbell, 1823–1900), *The Unity of Nature*. New York: G.P. Putman’s sons, 1884; pp. 521-22.

³ [reeds or rushes]

⁴ *Book of the Dead*, Ch. XCIX, 33; and CLVI, 4. The reader is referred to Stanza VII, śloka 3, in Volume I, wherein this verse is explained in another of its meanings, and also to the *Book of the Dead*, Ch. CIX, lines 4 and 5.

This is a direct reference to the esoteric division of man’s principles symbolised by the divine wheat. The legend which inscribes the third Registrar of the papyrus (*Book of the Dead*, Ch. CX) states: “This is the region of the *Manes* [disembodied men] *seven cubits high*” — to wit: those just translated and supposed to be still sevenfold with all their principles, even the body represented *astrally* in the Kāma-loka or *Hadēs*, before their separation; “and, there is wheat *three cubits high* for mummies in a *state of perfection*,” *i.e.*, those already separated, whose

Says the Egyptian Isis:

I am the Queen of these regions; I was the first to reveal to mortals the mysteries of wheat and corn. . . . I am she who rises in the constellation of the Dog. . . . Rejoice, O Egypt! thou who wert my nurse.¹

Sirius was called the *Dog-star*. It was the star of Mercury or Budha, called the great instructor of mankind, before other Buddhas.

The book of the Chinese *I-Ching*, attributes the discovery of agriculture to “the instruction given to men by celestial genii.”

Woe, woe to the men who know nought, observe nought, nor will they see. . . . They are all blind,² since they remain ignorant how much the world is full of various and invisible creatures which crowd even in the most sacred places.³

The “Sons of God” *have* existed and *do* exist. From the Hindu *Brahmaputras* and *Mānasaputras* (Sons of Brahmā and Mind-born sons) down to the *Bnēy ha-Elohim* of the Jewish Bible, the faith of the centuries and *universal* tradition force reason to yield to such evidence.



three higher principles are in Devachan, “who are permitted to glean it.” This region (Devachan) is called “the land of the re-birth of gods,” and shown to be inhabited by Shu, Tefnut, and Keb. The “region for the manes seven cubits high” (for the yet imperfect mummies), and the region for those “*in a state of perfection*” who “glean wheat *three* cubits high,” is as clear as possible. The Egyptians had the same esoteric philosophy which is now taught by the cis-Himālayan adepts who, when buried, have corn and wheat placed over them.

¹ Diodorus, *Bibliotheca*, Book I, § 27. There are Egyptologists who have tried to identify Osiris with Menes, which is quite erroneous. Bunsen assigns to Menes an antiquity of 5867 years B.C., and is denounced for it by Christians. But “Isis-Osiris” reigned in Egypt before the Dendera Zodiac was painted on the ceiling of that temple, and that is over 75,000 years ago!

² In the text, “corked up” or “screwed up.”

³ *Zohar*, Part I, col. 177. [Consult “Blavatsky on Elementals and Elementaries,” in our Blavatsky Speaks Series. — ED. PHIL.]

The Wheat Fields of Egypt are the Elysian Fields of Greece and the Homeric Tartaros.

Extra-terrestrial wheat is the link between the occult philosophy of the old Egyptians, and that now taught by the cis-Himalayan Adepts.

Aaru is the subjective state of post-mortem existence, where the defunct's soul receives wheat and corn, growing therein seven cubits high.

First published in *Lucifer*, Vol. I (6), February 1888, pp. 507-12. Republished in *Blavatsky Collected Writings*, (MISCELLANEOUS NOTES) IX; excerpted from p. 63.

Aanru is the celestial field where the defunct's soul received wheat and corn, growing therein *seven cubits high*.¹

Amrita (immortal) applied to the Soma juice, and called the "Water of Life."

["Though . . . the sun-souls attract the earth-souls, the lost ones, for a while, to bring them up to themselves by the path that leads to Nirvana. . . ."]

This is a doctrine of the *Viśishtādvaita* sect of the Vedāntins. The *Jīva* (spiritual life principle, the living *Monad*) of one who attained Moksha or Nirvana, "breaks through the Brahmarandhra and goes to *Sūryamandala* (the region of the sun) through the Solar rays. Then it goes, through a dark spot in the Sun, to Paramapada" to which it is directed by the Supreme Wisdom acquired by *Yoga*, and helped thereinto by the *Devas* (gods) called Archis, the "Flames," or Fiery Angels, answering to the Christian archangels.²



¹ See *Book of the Dead*, 124 *et seq.* [Ch. CIX, 7-8, and Ch. CXLIX, text of second Vignette in E.A.W. Budge's translation of the Theban Recension. — *Boris de Zirkoff*. The cubit is an ancient unit of length based on the distance from the elbow to the tip of the middle finger. — ED. PHIL.]

² [In *The Secret Doctrine*, Vol. I, p. 132, Madame Blavatsky quotes at greater length from the *Viśishtādvaita Catechism* of Pandit N. Bhāshyāchārya, F.T.S. It is apparently a more complete text of the quotation as given in the above editorial comment, and runs thus:

"The *Jīva** (Soul) goes with *Sūkshma Śarīra* from the heart of the body, to the Brahmarandhra in the crown of the head, traversing *Sushumnā*, a nerve connecting the heart with the Brahmarandhra. The *Jīva* breaks through the Brahmarandhra and goes to the region of the Sun (*Suryamandala*) through the solar Rays. Then it goes, through a dark spot in the Sun, to Paramapada. The *Jīva* is directed on its way by the Supreme Wisdom acquired by *Yoga*. The *Jīva* thus proceeds to Paramapada by the aid of *Athi-vahikas* (bearers in transit), known by the names of *Archi-Ahas* . . . *Ādityas*, *Prajāpati*, etc. The *Archis* here mentioned are certain pure Souls, etc., etc."

H.P. Blavatsky defines in a footnote the *Sūkshma-śarīra* as being the "‘dream-like’ illusive body, with which are clothed the inferior *Dhyānis* of the celestial Hierarchy." — *Boris de Zirkoff*.

* Consult "Jiva and Jivatman," in our Confusing Words Series. — ED. PHIL.]

What is meant by the three cubits of the ear and the four cubits of the stalk of the wheat that grows in the Fields of Aaru?

The ear of three cubits is the immortal upper triad of man and aroma of Manas (Higher Ego), represented by the triangle. The four cubits is the mortal lower tetrad (stalk or straw), represented by the square.

First published in *Le Lotus*, Paris, Vol. III (16), July 1888, pp. 202-6. Translation of the foregoing French text by Boris de Zirkoff, republished in *Blavatsky Collected Writings*, (PSYCHOLOGY OF ANCIENT EGYPT – IMPORTANT NOTES) X pp. 55-62.

In No. 14 of *Le Lotus*¹ an article will be found by Franz Lambert translated from the *Sphinx*, containing the following passage, a transcription of a tablet representing the arrival of the deceased:

Here we see the deceased working in *the Elysian Fields*, sowing and reaping them. The barley therein is 7 ells high,² the ears 3, and the straw 4. From the harvest he sets aside an offering for *Hapi, the god of abundance*, etc.³

I have underlined⁴ the errors, and for this reason: in the *Book of the Dead*, Ch. CIX, verses 4 and 5, the deceased expresses himself as follows:

I know this field of Aaru⁵ with an iron enclosure; its barley is seven cubits high: its ear is *three* cubits, its stalk is *four*, etc.⁶

Hapi is not the god of abundance. When he is found in a ceremony where the mummy plays the chief part, he is one of the *funerary Genii*. Hapi personifies the terrestrial water, or the Nile in its primordial aspect, as Nun⁷ personifies the celestial water.

¹ [May 1888, p. 105]

² [Unit of measurement, originally a cubit, i.e., approximating the length of a man's arm from the elbow to the tip of the middle finger, or about 18 inches.]

³ [This passage is quoted from the second instalment of an essay by Franz Lambert on the "Psychology of Ancient Egypt," which originally appeared in German in the pages of the *Sphinx*, a magazine published in Leipzig, Germany, by Dr. William Hübbe-Schleiden. Its original title was "Die altägyptische Seelenlehre," and a French translation thereof appeared in *Le Lotus*, the monthly Journal of the "Isis" Branch of the Theosophical Society in Paris, and may be found in Vol. III, April, May, and June 1888. It contains, among other subjects of great interest, a comparison of the Egyptian and the Kabbalistic divisions of man's constitution. — *Boris de Zirkoff*.]

⁴ [Herein italicised]

⁵ [Reeds, or rushes]

⁶ [There seems to be some uncertainty about the verses of Chapter CIX which H.P. Blavatsky refers to in making her quotation. In Sir E.A. Wallis Budge's English translation of the Theban Recension of *The Book of the Dead* (2nd ed., revised & enlarged, 3rd impression, London, Kegan Paul, Trench, Trübner & Co., and New York, E.P. Dutton & Co., 1928), this subject is treated of in verses 7 and 8 of Chapter CIX (page 318 of the work). We quote Budge's text, for the benefit of the students:

" . . . I, even I, know the Sekhet-Aarru of (7) Ra, the walls of which are of iron. The height of the wheat therein is five cubits, of the ears thereof two cubits, and of the stalks thereof three cubits. (8) The barley therein is [in height] seven cubits, the ears thereof are three cubits, and the stalks thereof are four cubits. . . . "

There is no mention of Hapi in this Recension. It is therefore possible that another Recension, such as the Saitic, may have been meant. — *Boris de Zirkoff*.]

⁷ [Cf. Joshua, Son of the Fish. — ED. PHIL.]

He is one of the “Seven Luminous Ones”¹ who accompany Osiris-Sun. In Ch. XVII, verses 38 and 39, of the *Book of the Dead*, it says:

The Seven Luminous Ones are Amset, Hapi, Tiaumaufef, Kebhsennouf, Maa-tef-f, Ker-bek-f, Harkhent-an-mer-ti; Anubis placed them as protectors of the sarcophagus of Osiris [the Sun during eclipse and at night].

Hapi, like Amset who precedes him, is a psychopompic² genius (Mercury), who receives seven gifts from Osiris-Sun, perhaps really *because Mercury receives seven times more light from the Sun than does the Earth*.

In the celestial hierarchy of the Archangels of the presence, or “the Seven Eyes of the Lord,” Hapi and Amset correspond to Gabriel, the Messenger, and to Michael, the patron of all gulfs and promontories, who both like Hapi, personify the terrestrial water. Some of our pious friends will protest at this. They will say: Gabriel and Michael are not psychopompic gods; the latter is the *Archestrategus*, the commander-in-chief of the army of the Lord, the Conqueror of the Dragon-Satan, the *Victor diaboli*, while Gabriel is the “*Fortitudo Dei*”³ and his Messenger. Precisely. I will even add that Michael is the *Quis ut Deus*,⁴ if that makes them happy. That does not prevent them both from being our Egyptian Hapi and Amset in turn. Because this Hapi, this “Eye of the Sun,” its flame, is the chief “of the divine chiefs” who with six others accompanies Osiris-Sun “to burn the souls of his enemies”⁵ and who kills the great Enemy, the shadow of Typhon-Set; in other words, the Dragon. The Catholic Church calls this septenary *φυλακίτης*, vigilant guardian, because that is precisely its name in the *Book of the Dead*, the “Seven Luminous Ones” being the guardians of the Sarcophagus of Osiris. Look for yourself in the Marquis de Mirville’s *Mémoire à l’Académie*,⁶ where he boasts of it.

But the point at issue is not exactly Amset or Hapi, and we may leave Gabriel and Michael on their respective planets for a moment. The real question bears on some interesting notes by Charles Barlet.⁷ He draws the attention of the reader to “the innumerable concordances” which the aforesaid article presents with the doctrines of the Theosophists. He gives some examples but he leaves out one of the most remarkable ones. I have in mind the verses quoted from the *Book of the Dead*, concerning the deceased in the field of Aaru. This chapter is the most brilliant corroboration of the seven principles of man that can be found in the esoteric religion of ancient Egypt.

¹ The Seven Planetary Spirits.

² [conducting the soul in the afterword]

³ [The strength of God]

⁴ [Who is like God? a literal translation of the name Michael]

⁵ *The Book of the Dead*, Ch. XVII, verse 37

⁶ [Charles, Jules-Eudes de Catteville de Mirville, marquis de Mirville (1802–1873), *Pneumatologie. Des esprits et de leurs manifestations fluidiques. Mémoire adressé à l’Académie*. Paris: H. Vrayet de Surcy, 1854; 3rd ed.]

⁷ [Albert Faucheux, known as François Charles Barlet, 1838–1921, French occultist and astrologer, member of the Martinist Supreme Council, member of the “l’Ordre Kabbalistique de la Rose Croix,” and leader of the French division of the Order “The Hermetic Brotherhood of Luxor.”]

The reader is warned not to seek these analogies or concordances between the two systems, esoteric and exoteric, in the translations of our Orientalists. For these gentlemen are accustomed to put more fancy than truth into their interpretations. Let us rather refer to the Kabbalah The septenary system in it offers us the following table: The Seven Worlds or Planes of the Visible Kosmos.¹

In Egyptian philosophy the Eyes of the Lord are interchangeable: the Sun is the eye of Osiris by day; and the Moon, the eye of Osiris by night.

The rest is useless. I give only the first three worlds with their Angels and their Planets corresponding to the seven divine letters. The names of the Angels, aside from the first two, are substitutes; they are, moreover, interchangeable among themselves and with the planets. Gabriel alone has remained faithful to his Mercury, although for very well-known reasons² the Church gives Jupiter to Gabriel for his planet today. Michael balances between the Sun and the Moon. But as these two planets were, in Egyptian esotericism, the Eyes of the Lord — the Sun being the eye of Osiris by day, and the Moon the eye of Osiris by night — they are interchangeable.

The Wheat Fields of Aaru are an allusion to Devachan. The wheat sown and reaped by the defunct during his life is his Karma.

Starting from this, the rest will be easy to understand.

The field of Aaru is *Devachan*.³ The wheat sown and reaped by the defunct, and which is seven cubits tall, represents the *karma* sown and reaped by the seven principles of the dead during his life.

The ear of three cubits is the upper triad (*Ātman*, *Buddhi*, and the aroma of *Manas*) or the upper triangle:⁴ [59]



The four cubits (the stalk or straw) are the four lower principles (*Kāma-rūpa*, the astral body, the vital principle, the vital man), represented by the square:



For man has always been shown thus in geometrical symbols:⁵



In Egypt it was the symbolic *tau*, the *ansated cross*. This is the representation of *man*. The circle or handle which surmounts the *tau* is a human head. *It is the man crucified in space* of Plato, or the *Vithobā* of the Hindus.⁶



¹ [Herein appended on page 16. — ED. PHIL.]

² The little scandal produced in the VIIIth Century by the Sorcerer-Bishop Adalbert of Bavaria who compromised that poor Uriel.

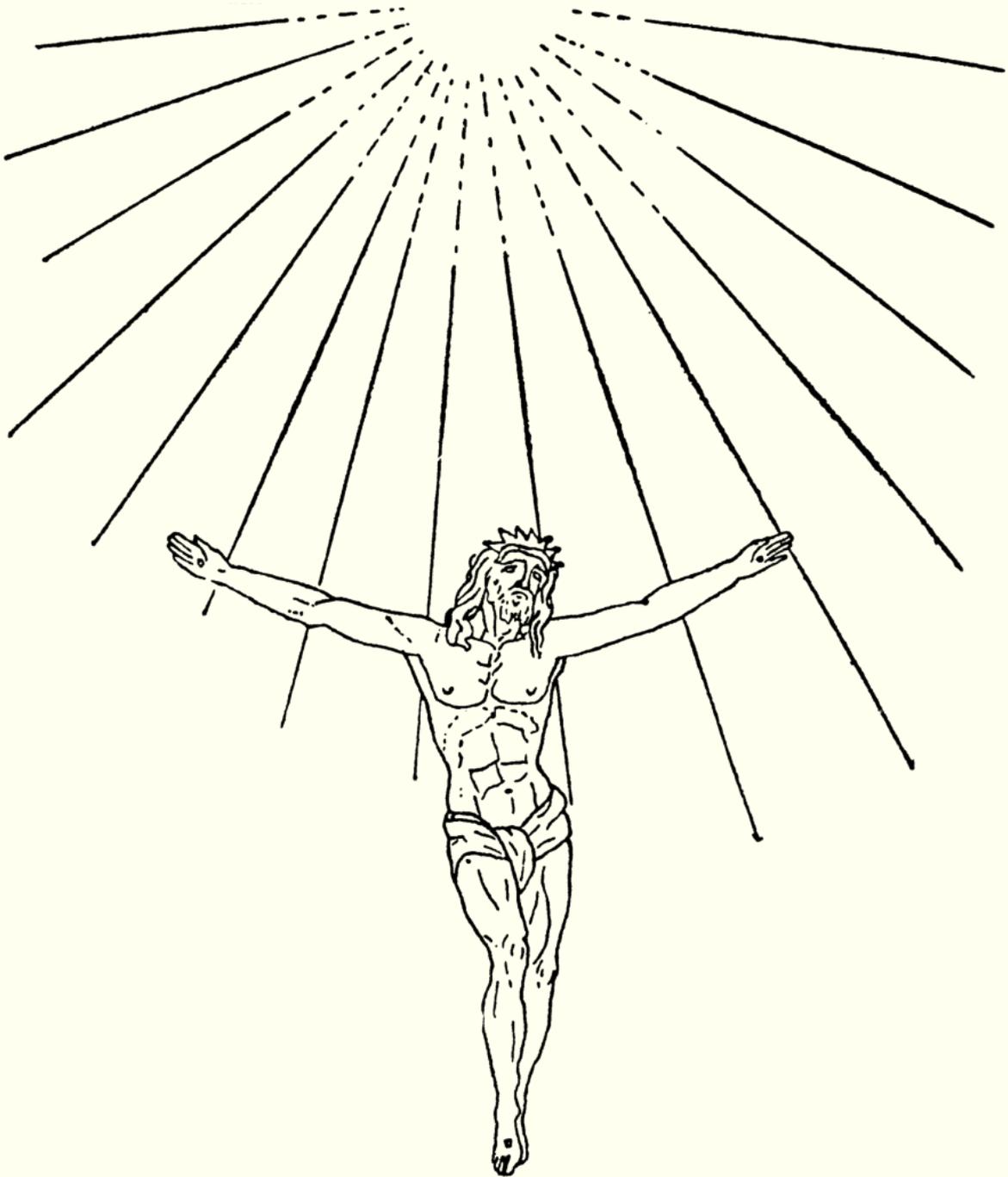
³ [Consult “Devachan, dream realm where pure souls are rewarded,” in our Constitution of Man Series. — ED. PHIL.]

⁴ Readers who have carefully followed the teaching given in *Le Lotus* will easily comprehend all these things and those to follow; as for others we may advise them to read *Le Lotus* from the beginning. (Editor, *Le Lotus*)

⁵ [Consult “Keys to the Mystery Language,” in our Theosophy and Theosophists Series. — ED. PHIL.]

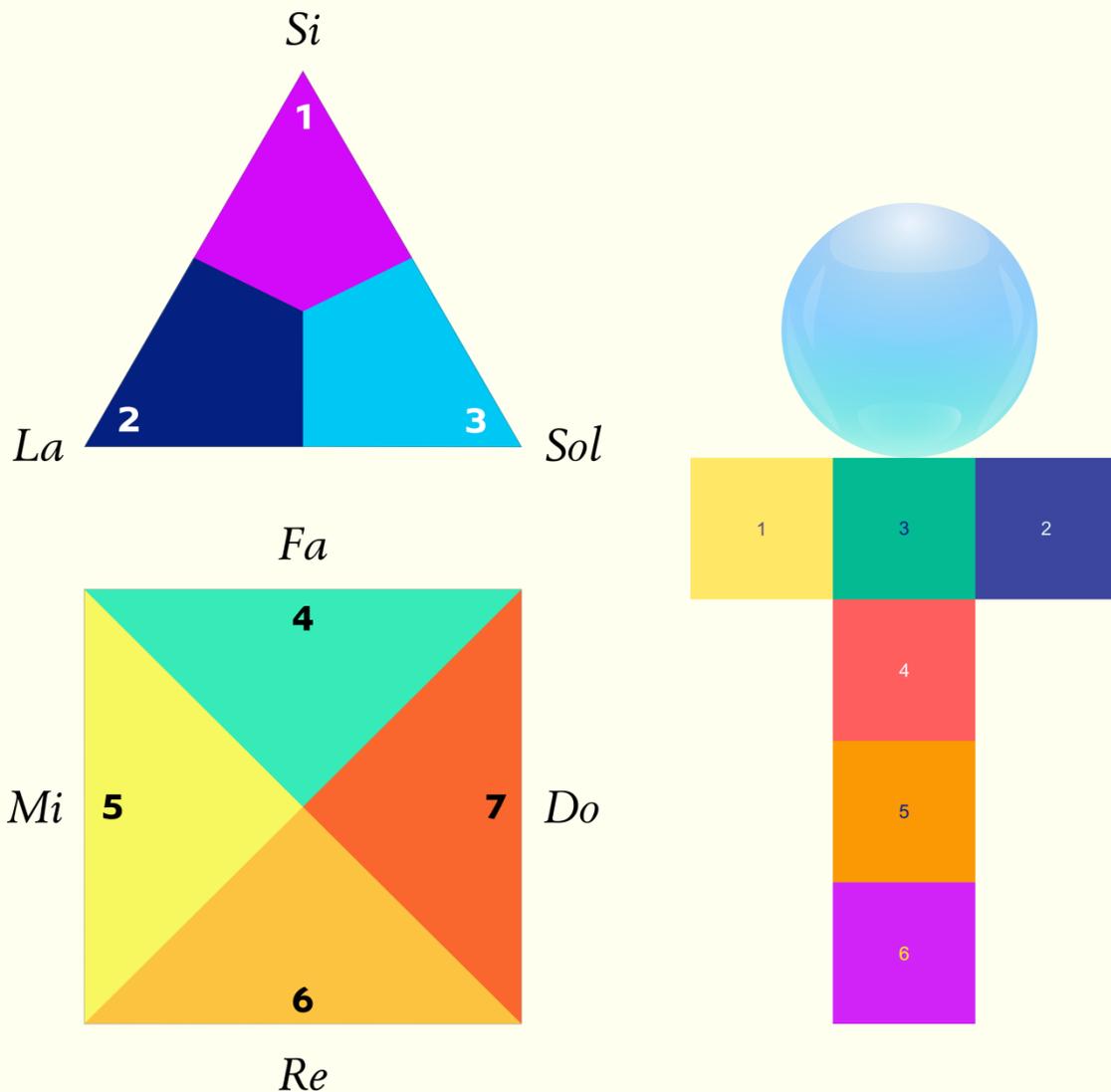
⁶ See Edward Moor’s *Hindoo Pantheon*. [The Plate in Edward Moor’s work referred to is reproduced in Vol. VII, p. 296, of the present Series. — Boris de Zirkoff. Drawing herein inserted overleaf. — ED. PHIL.]

Man crucified in Space as the Sun.



Osiris is the higher triad; Typhon, the lower tetrad.

The True Colours of Man.¹



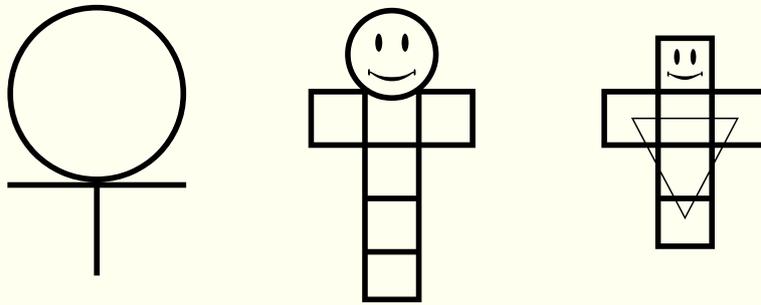
Artwork above from "The True Colours of Man," our fifth Major Work.
Commentary by Madame Blavatsky continues overleaf. — ED. PHIL.

¹ Hieronymus von Mansfeld (Comp. & Ed.). *The True Colours of Man*, Gwernynmydd: Philaetheians UK, 2015; v. 17.15.2022

In Hebrew the word *man* is rendered by *Anosh* and, as Seyffarth says:

It represents, as I now believe, the skull with the brains, the seat of the soul, and with the nerves extending to the spine, back, and eyes or ears. For the Tanis stone translates it repeatedly by *anthrōpos*¹ (man), and this very word is alphabetically written (Egyptian) *ank*. Hence we have the Coptic *ank*, *vita*, properly *anima*, which corresponds with the Hebrew $\Psi\text{N}\aleph$, *anosh*, properly meaning *anima*. This $\Psi\text{N}\aleph$ is the primitive $\aleph\text{N}\aleph$ for $\aleph\text{N}\aleph$ (the personal pronoun I). The Egyptian *Anki* signifies *my soul*.

It is curious that this Hebrew equivalent, *Anosh*, for “man,” by Mr. Seyffarth, reads numerically² 365-1, which could be intended to mean either $365+1=366$, or $365-1=364$, or the time phases of the solar year, thus shadowing forth the astronomical connection.³



The 365 days of the year correspond with the septenary man on 7 etheric and 7 terrestrial planes.

We see, then, that the solar year, or rather the number of its days, is found to correspond with the septenary man, or *twice* septenary, for we have the psychic man of seven principles or etheric planes, and the physical man whose division is the same. This makes 14 and corresponds to the three digits 3, 6, 5=14. Let us see if the noc-

¹ [Socrates explains to Hermogenes that man, *Anthrōpos* (ἄνθρωπος) is a contraction of a three-word sentence, *i.e.*, ἀναθρων α ορωρε, namely “contemplating what he beholds” (Plato: *Cratylus*, 399c). Commenting upon the meaning of the ansated cross, H.P. Blavatsky quotes Professor Seyffarth saying “the Tanis stone translates it repeatedly by *Anthrōpos* (man), and this very word is alphabetically written [Egyptian] *ank*.” (*Blavatsky Collected Writings*, CLASSIFICATION OF “PRINCIPLES” VII p. 297). Prometheus, or “Pra-Ma-Tha-Issa,” is the divine Son of Issa in Sanskrit, he who brought fire from heaven. (Cf. *ibid.*, ZOROASTER IN “HISTORY” AND ZARATHUSHTRA IN THE SECRET RECORDS III p. 462). Elsewhere, Blavatsky explains that Prometheus, “he who sees before him” comes from προ μητις, “forethought,” and quotes from Swanwick’s *Dramas of Æschylus* that the Titan’s name “derived from the Sanskrit word Pramantha, the instrument used for kindling fire. The root *mand*, or *manth*, implies rotatory motion, and the word *manthāmi*, used to denote the process of fire-kindling.” (Cf. *Secret Doctrine*, II p. 413 *fn.* & quoting Professor Kuhn.) Blavatsky then adds that “the word *manthāmi* passed into the Greek language and became the word *manthanō* [μᾶνθᾶνω], to learn; that is to say, to appropriate knowledge; whence *promētheia* [προμηθεία], fore-knowledge, forethought”; (*ibid.*) Sanskrit *manth* is μoθoς in Greek. Cf. μᾶνθᾶνω, μᾶντι, μᾶντις, μᾶντις, μᾶντις, μᾶντις. — Excerpted from *Compassion: The Spirit of Truth*, p. 36 *fn.*]

² We remind our readers that in the Kabbalah we have to take notice of the numerical value of the letters: Ψ or *sh* equals 3, \aleph or *o* equals 6, etc. We ask pardon from Kabbalists for this rather naïve note, but we are doing our best to make it clear to readers who are novices in such matters. (Editor, *Le Lotus*)

³ J.R. Skinner, *Source of Measures*, p. 53. [Note to students: Consult James Ralston Skinner, *Key to the Hebrew-Egyptian mystery: in The Source of Measures originating the British inch and the ancient cubit by which was built the great pyramid of Egypt and the temple of Solomon; and through the possession and use of which, man, assuming to realize the creative law of the deity, set it forth in a mystery, among the Hebrews called kabbala*. Cincinnati: Robert Clarke & Co., 1875; 324pp. A searchable PDF of this masterpiece on the mathematics of the cosmic mind can be downloaded from our Planetary Rounds and Globes Series. — ED. PHIL.]

turnal eye of Osiris, the Moon or the symbol of the Hebrew Jehovah, corresponds to that. It is said in an unpublished and very Kabbalistic manuscript:

The Ancients have always made mysterious use of the numbers 3 and 4, composing the number 7. One of the chief properties of this number thus divided, is that, if we multiply 20612¹ by 4/3 the product will give us a base for the determination of the mean revolution of the Moon, and if we multiply this product again by 4/3 we shall have a base to find the exact period of the mean solar year.²

Now, examine well the esoteric ansated cross of the Egyptians. The cross is the unfolded cube whose six faces give us the septenary, for we have 4 on a vertical and 3 on a horizontal line, which makes 7, the middle space being common to both lines. The 4 and the 3 are the most esoteric numbers, because 7 is the number of life, the number of nature herself, as it is easy to prove in relation to the vegetable and animal kingdoms. 3 is spirit; 4 is matter. But in the symbol in question which is purely phallic, since it represents living and septenary man, it is the 4 which corresponds to the male line |; it is, in fact, the *Tetragrammaton*,³ the *Tetractys* on the lower plane, “the heavenly Man” or Adam-Kadmon,⁴ the male-female (*i.e.*, Jah-vah or Jehovah); or again Hokhmāh and Bīnāh (wisdom and intelligence, the divine Hermaphrodite), on our cosmic and terrestrial plane. The horizontal line of the three faces of the cube is the feminine principle. It is *Jehovah-Eve* of the pre-Adamic race, which, like Brahmā-Vāch, is separated into two sexes. This Eve which was the *Sophia* or Holy Ghost⁵ of the Gnostics, gave birth to Cain-Abel, the male and the female on earth of the race of Adam.⁶

¹ This number is the numerator of 20612/6561 which gives π , the relation of the diameter to the circumference. (Editor, *Le Lotus*)

² [From an hitherto unpublished MS of J. Ralston Skinner in the Adyar Archives, comprehensive information about which may be found in the Appendix. — *Boris de Zirkoff*. Herein appended on page 19. — ED. PHIL.]

³ [Consult “Tetragrammaton is the Key to Occult Theogony,” in our Secret Doctrine’s First Proposition Series. — ED. PHIL.]

⁴ [There are four Adams, one for each of the preceding Root-Races:

Adam 1, Kadmon, or Heavenly Man (Second Logos).

Adam 2, of *Genesis*, the ethereal, Self-born Astral Sons of Yoga (First Root-Race, Self-Existent).

Adam 3 plus Eve, the sweat-born, asexual Sons of Passive Yoga (early Third Root-Race, Lemurian).

Adam 4, of *Genesis*, the womb-born men and women (Fourth Root-Race, Atlantean).

— Quick overview, compiled by ED. PHIL.]

⁵ See “The Apocryphal (?) Gospel of the Hebrews,” where the author makes Jesus say: “My Mother, the Holy Ghost, took me by a hair of my head and transported me unto Mount Thabor.” I translate from the original.

[Boris de Zirkoff’s footnote on page 54 reads:

Voyez «l’Evangile apocryphe (?) des Hébreux» où l’auteur fait dire à Jésus: «Ma Mère, le Saint-Esprit, me prit par un cheveu de la tête et me transporta sur le mont Thabor.» Je traduis l’original.

This passage is quoted by Origen in his *Commentarii in Evangelium Joannis*, tom. II, p. 64, thus:

“Modo accepit me Mater mea Sanctus Spiritus, uno capillorum meorum, et me in montem magnum Thabor portavit.” — *Boris de Zirkoff*.]

⁶ See my notes on Cain and Abel in *The Secret Doctrine*.

[It is somewhat uncertain what particular passages in her *magnum opus* H.P. Blavatsky had in mind in making this statement. It should be borne in mind that when this article was written, *The Secret Doctrine* had not yet been published, and it may well be that further changes were made in the MSS of this work after July 1888. However, the latter portion of page 127, in Volume II of *The Secret Doctrine*, bears a close analogy to the subject under discussion. Consult the Index of this work for the many other references to Cain and Abel. — *Boris de Zirkoff*.]

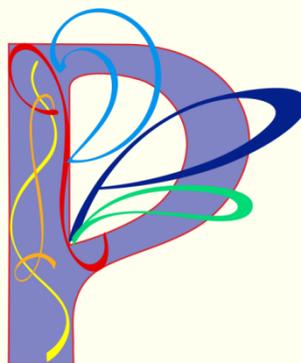
Once in the other world, the principles constituting the defunct separate thus:

- 1 The vital principle leaves the body.
- 2 The body dissolves; the astral spirit evaporates with the last physical atom. Of the lower *quaternary*, there remains the *Kāma-rūpa*, i.e., the pèrisprit of the human animal.
- 3 As for the upper *triad*, it leaves the lower quaternary; and the Spirit with its vehicle, the divine Soul, accompanied by the *Spiritual aroma* of *manas*, reunited in the Unity of the immortal Ego, are found in the happy state of *Devachan*.

Of the inferior part of the *manas* (human soul), the pèrisprit (animal soul) preserves just enough instinct to seek out and vampirise mediums. Its destiny is to evaporate later on. Until then, it exists merely on the life and intelligence of the living (mediums and believers) who are weak enough to allow themselves to be possessed; it is thus but a miserable borrowed life.

And this is what is meant by the 3 cubits of the ear and the 4 cubits of the stalk of the wheat that grows in the Fields of Aaru.

H.P. BLAVATSKY



Most valuable information, not otherwise easily accessible, concerning occult sciences in ancient Egypt, may be found in two other essays from the pen of Franz Lambert: “Hypnotismus und Electricität im alten Ägypten” (*Sphinx*, Vol. V, January 1888; translation into English in *The Theosophist*, Vol. XIV, December 1892, pp. 161-71, with interesting drawings), and “Weisheit der Ägypter” (*ibid.*, Vol. VII, January, February, April, June, 1889). The article of Georgia Louise Leonard, in the *Open Court* (September, October, 1887), on “The Occult Sciences in the Temples of Ancient Egypt,” is also full of interesting data. — *Boris de Zirkoff*.

The Seven Worlds or Planes of the Visible Kosmos.¹

1 st World	* * *	Ararita	אֲרַרִיתָ	Asher Eheieh	אֲשֶׁר־אֵיְהִי ²	* * *	* * *	The 7 letters of the Divine Name
2 nd World	Zadkiel	Uriel	Samael	Raphael	Haniel	Gabriel	Mikael	The 7 angels of the Presence
3 rd World	Saturn	Jupiter	Mars	Sun	Venus	Mercury	Moon	The 7 Planets



Swat Valley, Khyber Pakhtunkhwa, by Murtaza Mahmud

¹ [Consult “Kosmos and Cosmos,” in our Confusing Words Series. Table excerpted overleaf. — ED. PHIL.]

² [I am *That*.]

Kosmos and Cosmos compared and contrasted.

Kosmos	Cosmos
Abstract and Formless, because Homogeneous and Impartite, vehicle of all Universes to be.	Receptive Nature or concrete World of Forms seemingly fragmented, “no better than an aberration of the ever-deceiving physical senses.”
All Universes and Solar Systems.	Our Solar System.
Boundless, because Omnipresent and Changeless.	Finite, Impermanent, Self-modifying World.
Created by the One Life, an “Intra-Cosmic Breath.”	Guided by “Thyan-kam,” the power or knowledge of guiding the impulses of cosmic energy in the right direction.
Directed and controlled by the “Army” of Divine Sentient Beings.	Built and ruled by Sidereal Planetary Spirits and Deities.
Eternal (Spiritual) Egg and Womb or Matri-Padma, Mother Lotus, of all Worlds to be.	Periodical (Mundane) Egg of our World fructified, yet immaculate, when a ray from the First Logos flashes from the latent Germ in the Heart of the Eternal.
Ever-concealed, unknown and unknowable noumena.	Perceptions and visible phenomena after a “Night of Brahmā.”
“Father” Concealed and Unmanifested, The “Unknown God” of the Athenians.	Plato’s Second God, giving birth to a “Son” or Universe.
Kala-hamsa, a Ray of Parabrahman.	Brahmā or Third Logos.
Manvantaric manifestation as a whole.	Phenomena of a Planetary System.
Out of space and time.	In space and time.
Pythagorean higher decad or Light.	Pythagorean lower decad or Life.
Universal Kosmos of All — Τά Πάντα.	Macrocosmos of our Solar System.
Universal One and Secondless Soul.	Periodical Great Universal Soul (Maha-Buddhi), containing multifarious aspects and reminders of <i>That One Soul</i> .

Semi-Exoteric Constitution of Man (Table).

There now follows a table from “Constitution of Man – Overview.” Full text in the same series. — ED. PHIL.

Semi-Exoteric Constitution of the Microcosm or Man, Citizen of the Universe and Telesphoros.

Immortal Higher Triad, the Divine Self

- True individuality, the Sutratman of the Upanishads.
- The Imperishable Monas, *i.e.*, Atman–Buddhi–Manas, permeated by the One Universal Life, or Breath.
- Spiritual Self dying (**Death 4**), so that Its Ideation can live.

Mortal Lower Tetrad, overshadowed by the Divine Self

- False individuality of the common man, who identifies with the personal and the transient.
- Other ephemeral aspects of the quaternary personality.
- The heart, being the organ of Spiritual Consciousness, represents the Higher Triad. The liver and spleen represent the quaternary, taken as a whole.

Macrocosmic planes	ADI-BUDDHA	MAHA-BUDDHI	MAHAT, COSMIC INTELLIGENCE		FOHAT	JIVA	ASTRAL	PRAKRITI
Microcosmic planes	Atman	Buddhi	Manas or Dual Mind		Kama (Manas)	(Kama) Prana	Linga-Sharira	Shthula-Sharira
Consciousness' virtual foci	Universal Self	Spiritual Ego	Higher Ego	Lower Ego	Animal Desires	Life Force	Astral Body	Visible Body
Auric Egg (Atmic Aura)	Principle ②: Auric Egg, monadic envelope and amnion of the physical man. Auric Egg and Prana are essentially the same.							
Auric Egg dynamics	Periphery of the Auric Egg and our point of communication with Universal Planes.		The two are bridged by Antahkarana. When Ahamkara (selfish Self) is strong, Antahkarana is said to be “drunk or insane.”		Vital Animal, Living Soul, Nephesh.		Transitory emanation of the Auric Egg.	
Three? Five? Seven?	Higher Principles			Middle Principle		Lower Aspects		
	Potency of the spiritual man: divine, higher manas-mind, nous or noetic intelligence, the reincarnating ego.			Potential of the worldly man: animal, astral, lower mind or soul; psyche-périsprit.		Physical man is the musical instrument; his Higher Ego, the performing artist.		
Pauline ternary	Spirit (Plato's λόγον, ideal life or ζωή)		Soul (Plato's ἄλογον)		(Physical life or βίος)		Body	
Platonic terms	Agathon	Nous		Phren	Thymos		Eidolon	Soma
Principles and aspects	Principle ①, Universal, not individual. I-ness	Principle ③ Spiritual Soul. I am, That I am	Principle ④ Enduring Individuality.	Aspect ③ I am I	Permeates every principle & aspect.	Aspect ① vitalising aspects ③ and ②.	Aspect ②	Medium of every principle & aspect.
Faculties, fields, and forte	The Will to Be, and to Become. The Amaranthine Dream.	Spiritual intelligence, discrimination, intuition by inner sight.	Abstract, impersonal, noble thoughts, and ideals.	Concrete, personal, selfish thoughts, and “realistic” interests.	Worldly desires, lust (επιθυμία), propensities, and proclivities.	Individualised breath of the One Life, electromagnetic vitality.	Protean model of the gross physical body; and its subtle counterpart.	Gross, bulky, living substance, the physical body.
Radiation and emanations	Radiation of the Ineffable One Pure Spirit. (First Logos)	Emanation of Alaya (Anima Mundi), Ray and Vehicle of Atman.	First emanation of Pradhana, or unevolved cause.	Reflection or shadow of Buddhi plus Higher Manas, having potentialities of both.	Closely linked with Lower Manas, the Green-Red animal monster in us.	Closely linked with Kama-Manas. Prana has no number, as it pervades every other principle.	Closely linked with Kama-Prana, and inseparable from it.	
Other terms and allegories	A Ray of Paramatman (Uncreated Ray) Jivatman.	Sophia-Wisdom, Beautiful Helena, Chase Penelope.	Manasaputras, Breaths or Principles.				Vehicle (Vahan) of Prana, Astral, Etheric Double.	
Metaphorical gender	Sexless	Female	Sexless	Male	Male	Sexless	Male	Male
Apparitions to distant places	Adepts can project consciously, and dying persons unconsciously, an illusory form or phantom of their personality to any distant location — while their physical body is left “entranced.” This double is termed Mayavi-Rupa.							
Deaths and post-mortem states	After Death 2 the purified mind enters Devachan, a long period of personal “bliss during the interim between two incarnations, as a reward for all the unmerited suffering he has endured” and where unfulfilled aspirations are enacted subjectively.			Death 2. Kama-manas becomes a distinct body of ante-mortem desires (Kama-Rupa) and remains in “desire world” (Kama-Loka) until its final dissipation. Attempts to delay death, <i>e.g.</i> , by necromancy, is Black Magic.		Eventually, Kama-Prana is released and re-becomes Jiva.	Death 3. Clinging to the physical body, it dissipates only with the disappearance of its last atom.	Death 1. Attempts to preserve death, <i>e.g.</i> , by taxidermy, is Black Magic.

Endnote by Boris de Zirkoff.

On James Ralston Skinner's unpublished Manuscript.

Compiler's Note 6, from *H.P. Blavatsky Collected Writings*, Vol. VIII, pp. 219-20.

This Kabbalistic MS may be found in the Adyar Archives. It is apparently a continuation, namely Part III, of the work known as *The Key to the Hebrew-Egyptian Mystery in the Source of Measures*, by James Ralston Skinner, which was originally published at Cincinnati in 1875.¹ In this MSS, after the heading: "Section I — Introduction — Giving a Key of formation of an ancient language," the opening sentence runs as follows:

After the accumulation of much material for the purpose, part of which composed the system of measures set forth in Parts I and II of this work, as to which this is Part III, the writer is quite certain that there was an ancient language which modernly and up to this time appears to have been lost . . .

H.P. Blavatsky, has quoted from this MSS in *The Secret Doctrine*² and elsewhere, with considerable approbation.

Towards the end of the MSS the author has written:

I end this closing section of my work on Monday the 18th day of February 1884, in the retiring of the flood of waters of the Ohio at 12 M.

I, Ralston Skinner, Jany. 10, 1887, shall send this original MSS to Madame Blavatsky Ostend.

As would appear from Dr. Jirah Dewey Buck's little book entitled *Modern World Movements*³ Dr. Buck sent this MSS to Blavatsky and she wrote to him saying that there were Seven Keys to the Kabbalah, of which Skinner had discovered "two and a half."

The MSS is bound in heavy cloth, with tooled leather spine bearing no title or name of author. On the front cover, in gold letters, stands the name of H.P. Blavatsky, and beneath it the capital letters P.S., whose meaning is uncertain. Inside, on the fly-leaf, Blavatsky, has written her name: "H.P. Blavatsky, Ostende, 1887," and on the same page is a rubber stamp: "H.P.B., 17 Lansdowne Rd., London W."

The inside of the book consists of 358 pages, about 5¾ X 9½, written on one side only on faint ruled paper, about ten words to a line and some 23 or 24 lines to a page, but with numerous interspersions of number arrangements and number diagrams.

There still remain in the book more than a dozen slips of paper, some of them torn scraps with Blavatsky's handwriting on them, to mark certain pages. She has also written on some of the blank pages opposite the text, and occasionally has even corrected the text or inserted words, phrases or sentences between the lines.

¹ [A searchable PDF of this title can be found in our Planetary Rounds and Globes Series. — ED. PHIL.]

² Vol. I, pp. 308-9

³ Indo-American Book Co., Chicago, 1913, pp. 39-41

The book is in two Sections, the First one of 53 pages being an Introduction. The Second Section is made up of 18 smaller sections, starting with the number values of various Hebrew letters and relating them to the lunar year, man, Jehovah, etc., etc. Some of the headings are:

“How the woman was taken out of the man”;

“The covenant of Jehovah”;

“The Parker ratio and the British inch”;

“The Garden of Eden”;

“The Flood”;

“The Measures of the Great Pyramid,” etc.

Apart from a few brief passages used by H.P. Blavatsky in her writings, the text of this MSS has never yet been published.

Dr. Buck, in the work mentioned above, also speaks of a long letter of forty pages which Blavatsky wrote to Skinner in reply to his many questions concerning the Kabbalah and occult mathematics. It is not known what became of that letter, though it may still exist among the papers of Skinner if such have been preserved. He was connected with the McMillan Masonic Lodge, No. 141, in the U.S.A.



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