

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



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 Aanru?

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Important notes

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 Aanru with an iron enclosure; its barley is seven cubits high: its ear is *three* cubits, its stalk is *four*, *etc.*⁵

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 Nun 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 [Here italicised.]

⁵ [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., rev. and enl., 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*.]

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, Maatef-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 psychopompic 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*” and his Messenger. Precisely. I will even add that Michael is the *Quis ut Deus*,² 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”³ 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*, 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. 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 Aanru. This chapter is the most brilliant corroboration of the seven principles of man that can be found in the esoteric religion of ancient Egypt.

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 Kabala. The septenary system in it offers us the following table:

¹ The Seven Planetary Spirits.

² [Who is like God, a literal translation of the name Michael.]

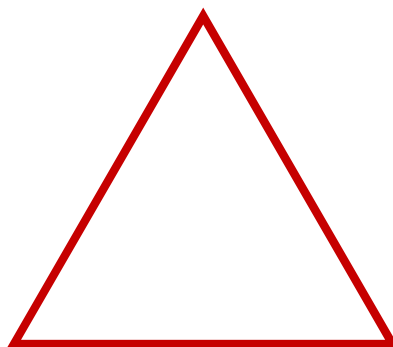
³ *The Book of the Dead*, Ch. XVII, verse 37

The Seven Worlds or planes of the visible Kosmos

1 st WORLD	* * *	Ararita	אדאדיהא	Asher Eheieh	אשדאהיה	* * *	* * *	The 7 letters of the Divine Name
2 nd WORLD	Zadkiel	Uriel	Samael	Raphael	Haniel	Garbriel	Mikael	The 7 angels of the Presence
3 rd WORLD	Saturn	Jupiter	Mars	Sun	Venus	Mercury	Moon	The 7 Planets

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 reasons¹ 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.

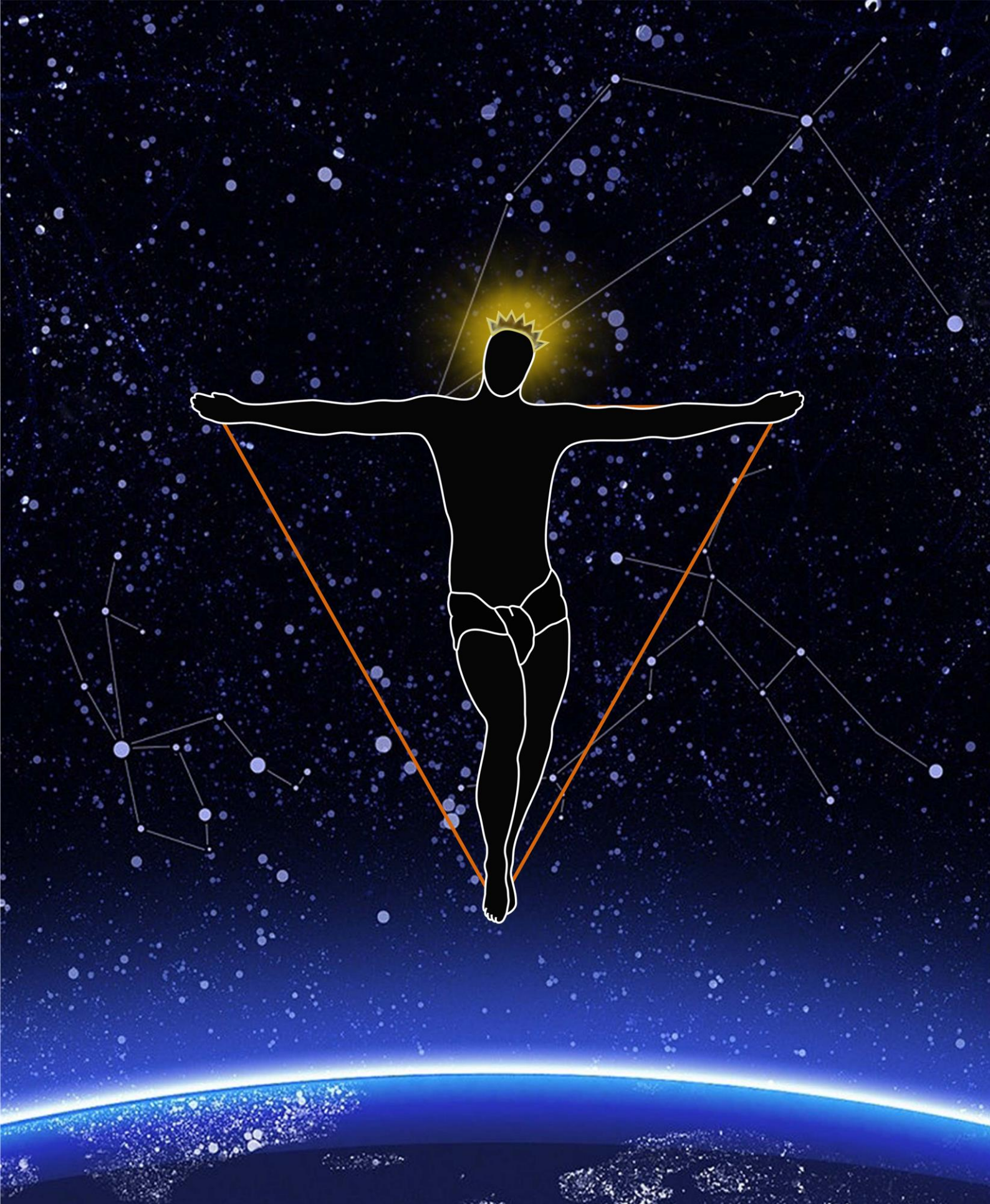
Starting from this, the rest will be easy to understand. The field of Aanru is *Devachan*. The wheat sown and reaped by the defunct, and which is seven cubits tall, represents the *karma* sown and reaped by the seven principles of the dead during his life. The ear of three cubits is the upper triad (*Ātman*, *Buddhi*, and the aroma of *Manas*) or the upper triangle:²



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.

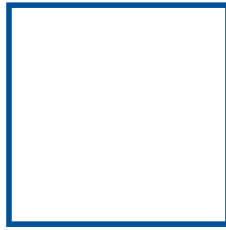
¹ The little scandal produced in the VIIIth Century by the Sorcerer-Bishop Adalbert of Bavaria who compromised that poor Uriel.

² 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*).



NEOPHYTE ON TRIAL DYING IN THE CHRĒST CONDITION
Shortly before his second birth as Christ triumphant

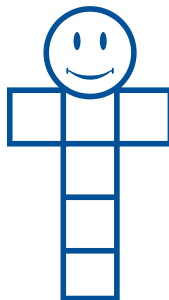
CONSTITUTION OF MAN SERIES
ON THE IMMORTAL TRIAD OF MAN AND THE LOWER TETRAD



For man has always been shown thus in geometrical symbols:



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.¹ 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 Tannis stone translates it repeatedly by *anthrōpos* (man), and this very word is alphabetically written (Egyptian) *ank*. Hence we have the Coptic *ank*, *vita*, properly *anima*, which corresponds with the Hebrew אנוש, *anosh*, properly meaning *anima*. This אנוש is the primitive אנוך for אנכי (the personal pronoun I). The Egyptian *Anki* signifies *my soul*.

¹ 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. Cf. the Philaletheians' version of this drawing overleaf. — ED. PHIL.]

It is curious that this Hebrew equivalent, *Anosh*, for “man,” by Mr. Seyffarth, reads numerically¹ 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.²

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 nocturnal 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 20612³ 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.⁴

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*, the *Tetractys* on the lower plane, “the heavenly Man” or Adam-Kadmon, the male-female (*i.e.*, Jah-vah or Jehovah); or again Hokhmāh and Binah (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

¹ We remind our readers that in the Kabala we have to take notice of the numerical value of the letters: *v* or *sh* equals 3, *l* 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*)

² [J.R. Skinner, *Source of Measures*, p. 53. A searchable PDF of this priceless work can be found in our Planetary Rounds and Globes Series. — ED. PHIL.]

³ This number is the numerator of 20612/6561 which gives B, the relation of the diameter to the circumference (Editor, *Le Lotus*).

⁴ [From an hitherto unpublished MS of J. Ralston Skinner in the Adyar Archives, comprehensive information about which may be found in Vol. VIII, pp. 219-20 (Note 6) in the present Series. — *Boris de Zirkoff*.]

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 p. 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*.]

the Gnostics, gave birth to Cain-Abel, the male and the female on earth of the race of Adam.¹

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 *périsprit* of the human animal. 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 *périsprit* (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 Aanru.

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 Electrilität 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

¹ 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.]