

PORTAL OF INVISIBLE POWER



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ÆGYPTOS

SEPTEMBER

1941

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MY GARDEN

As I travel along life's pathway
And greet each morning sun,
Let me thank the Father who gave it,
And for His blessings one by one.

In my garden are wondrous treasures
All wet with God's life-giving dew,
And they look above for His blessing
As they unfold each petal for you.

Each rose teaches me a lesson
As its roots seek sustenance from below,
Each stem and leaf look toward heaven,
For life comes from above they know.

As each bud unfolds in beauty
And opens its petals so wide,
Let me learn a lesson from the rosebud,
And never the Christ self hide.

Let me have faith and know that the Father
In His wisdom and Infinite love,
Endowed me with knowledge and power
To unfold and grow as the bud

And the stately trees reaching heavenward
With their branches and leaves offering a prayer
To the one Great Cosmic Principle
For sustenance and life comes from there.

We have within us all knowledge and wisdom,
Let us reach up as the trees to our God,
And with faith use the power He gave us,
For our strength is as an iron rod.

Know that within there's a garden of beauty
With flowers of wisdom and love,
And trees so majestic and stately
That they could come only from God.

—Margaret Risinger.

AEGYPTUS

SEPTEMBER — 1941



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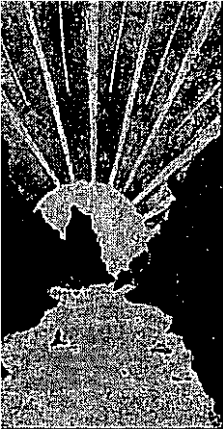
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AEGYPTUS

"Like the rising sun, brings you the dawn of a new day."

SEPTEMBER — 1941

Volume IV

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HAMID BEY,

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THE DAY AFTER I DIE

By HAMID BEY

Part II

WHEN the final scene in the film of my life had been flashed upon the screen of my conscious mind, the figure of death appeared, based doubtless on an imaginary conception stored long before in my subconscious mind. Death came as a tall slender man, dressed in black, with a book in his hand. He spoke to me, and yet I heard no voice. I perceived him, and yet did not see him with my eyes. Then I understood him to say: "Come, I shall put your name in this book."

But, overcome with the feeling that I had something else to do before going with him, I begged for delay. In that moment there recurred to me my Master's admonition to hold the consciousness of my physical body as long as humanly possible and watch for actual, material proof that a certain substance leaves the physical body at death.

At that time he had told me that my power of spiritual perception would become so great that such proof would be clearly visible to me. Accordingly, I looked down the length of my physical body and saw that it appeared to be on fire. It was a multi-colored fire, especially brilliant in the central part where the solar plexus is located.

This vision lasted but a few seconds and then I went back to my superconscious state, where I found the figure of death awaiting me. With the utmost gentleness he took me by the arm and led me away. Yet I seemed to neither walk nor fly. I moved, but had no sense of motion. Then the figure of death gradually vanished, and

I became as a bundle of feathers being scattered by the wind.

Passed now beyond the state of physical being, I became acutely aware of colors. I had been transformed, as it were into a cloud in the sky, constantly changing and merging with other clouds. My body was no longer a body, but had become a cloud of color. Yet, instead of losing my personality, I had acquired a personality that was more expansive. I was myself, and at the same time I was one with the Universal Consciousness.

Contrary to the belief of many people that after death the spirit still holds a certain definite human form, I found, instead, that the form into which I had entered was simply a thought form. A thought form in an astral consciousness is expressed by quantity and quality of color. The colors appear in strata suggestive of the rainbow.

In this realm of spirit I found myself in contact with countless other souls and the wisdom they had acquired. Clearly I realized that the degree of consciousness I now possessed was the result of the judgment passed

by my own conscious mind when it had reviewed the acts of my life, in accordance with the powers of discrimination which I myself had developed.

Before me was the great truth that there exists outside of ourselves no strange God who sits in stern judgment upon our lives. There is no celestial monarch to punish or reward us according to the belief or creed of some particular religious denomination.

Our salvation is not given into the hands of another individual who sets himself or herself to be our savior and who will guide us by some special dogma toward a verdict of "not guilty" when we appear before some mythical tribunal in the skies. On the contrary, our salvation has been placed by the Creator in our own hands, and only by the essential goodness of our thoughts and actions can we attain a higher spiritual plane.

We cannot bribe our way by any material means into a higher realm, for material things lose all significance in the domain of spirit. All that we can carry with us thence is the reflection of a mental impression. Therefore, the finer and deeper our spiritual development, the greater will be our grasp of Universal Consciousness.

We come to realize now, my dear reader, that death is not a terrible and mysterious event to be shunned and dreaded, but a beautiful and simple transition. Those leaders who teach otherwise do so from ignorance, or from a selfish desire to keep their fellowmen under their control by means

of fear. Such leaders, for material and worldly ends, have deliberately set up an elaborate machinery of exploitation that is kept functioning through the motive power of ignorance, fear, and superstition.

All over the land we find churches surrounded by cemeteries and the gloomy monuments of the dead. The spectre of death stands ever present to keep in line any who might stray from the fold.

Unfortunately, death has become in the minds of many the pathway to hell, rather than the gateway to heaven. It is true that clergymen speak of heaven and the joys of eternal bliss, but evidently they have not been very successful press agents for eternity. How many good fundamentalists, loyally cleaving to their creeds and dogmas, exhibit any keen desire to die as soon as possible and pass to their rewards? Paradoxically enough, they appear to cling to life as tenaciously as confirmed sinners. The only logical conclusion is that death has been presented to us as a dark and mysterious enemy waiting to take us all. Hence, we fight off and avoid the enemy as long as possible.

As Christians, we profess to believe in a spiritual eternity and the continued existence of the soul in that realm. Yet we are forever loath to pass into this better life. Our immediate and urgent task is to overcome the groundless fear of death and learn to regard it as a stepping-stone to higher things.

This fact has come to me through personal experience, and my great de-

sire is to pass it on to you in order that you also may enjoy the sense of liberation that is mine. I want everyone of my fellowbeings to be freed from the domination of any organization which would surround him with an artificial wall and paralyze his powers for growth and development. By his very nature every human being is a distinct and complete entity. He is his own judge, his own master. It is he alone who determines his initiation into the heavens.

I myself have died, and I know whereof I speak. I have now for all men a smile of happiness and freedom. My chains are broken, and I would break the chains of others. To all the world I cry out the joyful message of man's freedom!

Our Master, Jesus the Christ, saved us in only one way. Hidden within his teaching he left us the key of truth. It is ours if we choose to use it. If we follow and practice His teaching, our salvation is sure. But false interpreters of His words have led us to believe that the shedding of His blood insured

our salvation. Not only that, there are those who teach that a second coming and the shedding of blood a second time are necessary to our salvation. Thus, they draw a veil over the truth which the Master gave.

The unveiled truth in all its grandeur became mine at the time of my burial and death in Milan, Italy. A similar experience at Providence, R. I. in 1928 resulted in a perfect confirmation of the revelation received on the former occasion.

As I have indicated, the revelation came to me during the time required to dig up the casket, which was only about ten or fifteen minutes, as I was later told. Upon opening the coffin, they found me lying there still and inanimate, and immediately rushed me to a hospital. There the doctors tried to revive me by every means known to science, but artificial respirators and all their other devices proved unavailing. At last they pronounced me dead. Everywhere the newspapers proclaimed that the burial of the living had become the burial of the dead!



*Doctors and Newspaper
Men Witnessing Hamid
Bey Being Buried Alive
for Three Hours
Without Coffin in
Englewood, N. J.,
January 18, 1927.*

Naturally, you inquire how it is that I can be writing this. I write because I live, because I was brought back from the dead.

During my first two years away from the Temple and especially when I began to give demonstrations of living burial for the purpose of demonstrating the supremacy of mind over matter, I was allowed by my Master to have an assistant who had also been trained in the Temple and who remained ever ready for just such an emergency as had now arisen.

After the doctors had given me up for dead, my brother initiate asked permission to stay alone in the room with my body. This permission was granted. After placing my body on a marble slab in the mortuary chapel of the hospital, the attendants withdrew and my fellow priest took his place by my side.

What happened during the next half hour, I am unable to disclose for the reason that it is a Temple secret. It has been kept a secret because in this materialistic world it would be used for the furtherance of selfish purposes. In brief, what my brother initiate did was to stop the departure of the astral body from my physical body by touching me at three particular centers, possessed by all human beings. Thus the silver cord, attached to my solar plexus and by means of which the astral body has its final contact with the physical body, remained intact. In thirty minutes I was standing on my feet. However, my mind was foggy and I was far from being as yet in a normal

condition. I had been through a great deal and it naturally required several days for me to resume my physical consciousness completely and to eliminate all the poisons which had collected during the period of suffocation. Still, I can recall the expressions of amazement and stupefaction on the faces of the doctors and press men when they were called back and saw me standing there. If there ever was a ghost, I was one.

Rubbing their eyes, they approached slowly and warily. One by one, they touched me to determine whether or not I was actually alive. When they had to some extent regained their equilibrium, they began to ply me with questions. They wanted to know how it all had happened and what was the reason for the extraordinary outcome of the demonstration.

I told them simply that I had not been in the proper physical condition when I entered into the trance because I had transgressed the law by taking food into my stomach when I should have maintained a fast. Hence my awakening in the casket and going through the experience of death had been directly due to the famous Italian spaghetti I had eaten at the banquet the night before.

But, at the same time, I told them I was happy to have done so for such experiences were not permitted human beings every day. So, I concluded, "Blessed spaghetti."



THE HERMIT ON THE HIGH HILL

By ANGELA GOLDEY

HIGH upon the mountain top, in a silent retreat, lived an old man. He had little occasion to go down into the valleys below, as he led a secluded life of meditation and prayer. The people in the villages nearby looked upon him with reverence and had a great love for him in their hearts. Whenever he came down to their towns, the people flocked about him in great joy. If he stayed away too long, he was sure to see some of the townsmen climbing the steep path to his abode. Many and wise were the words that fell from his lips. As he watched from his lofty peak, deep were his thoughts.

In the early morning of a certain day, as the sun rose like a blaze of fire in the sky and the last stars of the night dimmed their lights, the Hermit saw a young man wending his way up the rocky road.

The Hermit looked out into the flaming sky and down upon the unawakened villages at the mountain's base. He felt the caress of the wind as it blew through his hair and he sat down to await the arrival of the young man.

Panting for breath from his steep climb, the young man sat at the feet of the Hermit and relaxed while the old man placed his hand upon the youth's head and said:

"Son, rest. You have had a long climb up the rough road. You are gasping for breath, as the hill is steep and the altitude here is high. It is well that you need not speak. Just rest. No doubt you are hungry but, before I feed your body, rest, so I may feed your soul. Break the bread of Wisdom here with me as together we be-

hold God pushing the sun across the sky. Ah! I like young souls, eager souls, like yours.

"My son, look down upon the path you climbed. See the rocks, the cliffs, the sharp turns. Look well and heed. What is called 'Life' is strewn with such, as rocks and precipices. You must take care as you walk along.

"Note the steep ascent. 'Life' also is a steep climb to Eternity. As you are here panting for breath, so shall you pant after the waters of Wisdom. Look, my son! Note the flowers growing on the path. Behold the trees and listen to the birds singing in their branches. What is called 'Life' has its flowers and its trees, planted all along the path but you must not get too engrossed with them as you walk along. You must keep your journey clear.

"My son, you must learn to walk the path ever mindful of the rocks and ravines and still enjoy the roses, the shade of the trees, and flood your soul with the song of the birds. Life is a combination of the rough and the

smooth, and the wise walk in between.

"Many a soul has beheld a rare flower which he has desired to possess blooming in a thicket. The perfume of the flower oftentimes overcomes one and in desire a person reaches out to pick the bloom which perhaps brings pain instead of joy. Such happened, child, to a soul who started from the village to obtain Wisdom from me.

"He got more than half way when he beheld a gorgeous flower in a maze of twining vines. Forgetting all else, he dashed in to pick it and lo, when he came out, he found his garments ragged and torn by the thorns hidden from his sight. He had struggled so hard to pick the flower he had no strength to climb the mountain. So he went back holding in his bleeding hands the exotic flower while his soul went empty-handed, deprived of the Wisdom he had set out to obtain.

"My son, look at the villages lying like tiny blocks below us. There are many souls dwelling there. Each soul is an offspring of God and each one has a particular work to do. Ah, it is with longing I gaze upon them. Daily they go about their tasks, most of them engrossed with their possessions, their households, their wealth! Little do they see another's needs. Little do they lift their eyes up to the sky.

"How many of them see the stars twinkling in the night? Few, my son, for they are looking down. How many of them ever see the sun rise and call to earth its people for another day

of brotherly love? Ah, few, my son, too few!

"Houses shelter them, and they must lock their doors lest another steal from them and they may have a penny less. Why do they not walk in the fields, in the sunshine, in the fresh air? Why do they think they can make life better than God created it? All of this is because they have become enamoured of a false standard of living. Friendship, trust, brotherly love, tolerance and faith, my child, are kept out of their hearts.

"Let this morning ever stay with warning. Love your fellowmen. Give of thyself and thy Wisdom, no matter how great or small. Turn your eyes upon the heights and travel upward. Cramp not thyself in crowded cities. Lock not thy doors against thieves. Aim for lasting glory. Ah, 'tis better to beg for a crust of bread than to hoard gold and silver for the sake of amassing wealth. 'Tis better to go unclothed of body and have thy soul wrapped in love and understanding.

"Bind not thyself by the chains of materiality, but let your soul soar as an eagle across the blue of heaven. They who center their attention on their possessions shall have to leave them in sorrow. What man of wealth has any happiness from it unless he shares it with his fellowbeings? Pity those who love only pleasure and gain.

"Seek the company of those who unselfishly give of themselves for the betterment of mankind.

"My heart is warm as you sit before me. You gladden me with your youth. Waste not your hours of opportunity, but keep ever the scaling of the peaks of Wisdom in your heart. Mind not what others shall say of thee, for in the service of God naught else matters."

The young man lifted his head and gazed with love into the eyes of the Hermit, "Ah," he said, "I climbed the mountain to ask of you what I shall do in life. Before I asked you answered me. May I have the strength and the courage to walk as you have taught me and forever keep the lesson in my heart.

"I am a very young man but, as I look at the aged in our villages, I see such sorrow on most of their faces I felt I must ask you what to do so I shall not have such written on my brow. Indeed, you have answered me and I shall go back and live as you say—love my neighbor, give of myself, hoard not my possessions, keep ever mindful of eternal heights."

Bowing his head, the Hermit blessed the youth and sent him on his way.

The sun had risen high in the sky and, as the Hermit watched, the villagers bestirred themselves and the youth in haste fled down the path. The Hermit sat and looked at the sky and as the birds flew by he heard their songs, while far below some rocks crashed into the precipice.

"Ah," he sighed, "Father, I thank

Thee. Bless the world with joy and gladness."

Then he became very still and, with a beatific expression of peace upon his face, he lost himself in silent meditation.

Let me do my work, from day to day,
In field or forest, at the desk or loom,
In roaring market place or tranquil
room;

Let me but find it in my heart to say,
When vagrant wishes beckon me
astray,

"This is my work, my blessing not my
doom,

Of all who live I am the one by whom
This work can best be done in the
right way!

Then shall I see it not too great nor
small,

To suit my spirit and to prove my
powers,

Then shall I cheerful greet the labor-
ing hours,

And cheerful turn, when the long
shadows fall,

At eventide, to play, and love, and
rest,

Because I know, for me, my work is
best."

—Henry Van Dyke.

H A P P I N E S S

By F. HOMER CURTISS, M.D.

Part II

YOU can be truly happy only when your personality responds to the I Am within; when the human self responds to the Spiritual Self. You must, therefore, distinguish between *hedonism*, or the pleasure of the senses, and happiness. Both are subjective mental reactions of your consciousness, but one comes from without, the other from within.

Pleasure arises from stimuli coming from without, happiness from stimuli from within. Pleasure is a mental appreciation of your bodily reaction to harmonious vibrations coming into your consciousness from the outer world. Happiness results from your reactions to the vibrations of the celestial harmony of the soul radiating outward into expression.

Pleasure comes through the physical senses, happiness through the spiritual senses.

Pleasure may come from the satisfaction of physical desires, such as rest after labor, warmth when cold, a good meal when hungry, and so forth. Exercise stimulates the respiration and circulation, relieves congestion and brings bodily harmony. Through a walk in the park or in the country or along the seashore you enjoy the fresh air, the sunshine, the birds and the beauties of nature and all your senses respond to their harmony. This often so harmonizes you that you can experience true happiness, even inspiration. To the extent that these pleasures produce harmony, they are helpful in opening the channels through which happiness can manifest.

Eudemonism

While *eudemonism* or mental pleasure is superior to *hedonism* or the pleasure of the senses, it does not bring happiness itself, although it may prepare your mind to respond to happiness.

Mental pleasure comes from intellectual pursuits, true happiness from spiritual pursuits.

Mental pleasure may come from pleasant conversation or from fierce debate, but its vibrations come only from the mental world. Happiness comes from your response to Truth and Reality whose vibrations come from the spiritual world far above the mental.

The highly intellectual may have their consciousness focused so exclusively in the mental world that they are unable to respond to the spiritual world. They have cultivated their mental faculties to the exclusion of their spiritual faculties. The head may be so developed that it cannot respond to the heart. Are the very learned, the "book worms," more lovable and happy than those who realize and express the Spirit?

Happiness is Dynamic

Happiness is not a passive reaction as is pleasure, but is a dynamic spiritual force ever seeking manifestation in all worlds.

Every thrill of happiness is an expression of and a radiation from the Spiritual Self within. It is Soul-force seeking every avenue of manifestation, every tiniest crack, to express through you, so do not impede it by lack of understanding or indifference. For back of all your seeking for joy and happiness is the steady pressure of divine harmony striving to find an outlet through you.

You should, therefore, carefully remove all barriers, release all tensions that obstruct its flow and let its flowing forth wash away all your sorrow and discouragement and make you happy.

You now see the truth of what we said above, namely, that happiness is not a passing emotion, but *an inner radiance* which automatically shines forth when it is not veiled or hidden by ignorance, selfishness, and the refusal of the personality to respond to and express it.

Remove the Barriers

If the streams of Divine Life, Divine Love, and Divine Truth which flow down the Mount of Spiritual Attainment to manifest as happiness in your life are blocked up by debris, you must necessarily suffer from lack of happiness. And if the currents are dammed up you will ultimately be en-

gulfed when the debris is swept away through some great sorrow or catastrophe.

Your outer trials, inharmonies, sorrows, and tragedies are the results of obstacles which you have allowed to clutter up and divert, and even pervert, the stream of harmony from flowing forth into expression in your life.

Sometimes you even allow log-jams of resistance to pile up in your life, and these cause disaster and suffering when they finally give way. But even they, unnecessary as they were, may produce ultimate good when they clear the stream and allow the good to flow forth in peace and happiness, just as the storm clears the air and allows the sun to shine. The old is washed away that new and better conditions may manifest.

Harmony Violated

Anything that violates the law of peace and harmony necessarily prevents happiness. If you violate the laws of bodily harmony, you reap illness and suffering. If you violate the laws of emotional control you allow destructive emotions to find expression and poison your body. If you violate the laws of mental poise and control you reap mental instability and even insanity.

In each of these instances no happiness can find expression, for the physical, emotional and mental channels of its expression are blocked. And no one can be happy while suffering bodily, while holding selfish or antagonistic

(Continued on Page 22)

THE HISTORY OF TOBACCO

By HAROLD DAVIS EMERSON, Ph.D., D.D.

THE origin of the word tobacco is attributed to two sources—to Tabaco, a province in Yucatan, where the Spaniards first found it, and also to the island of Tobago. Humbolt says it belongs to the ancient language of St. Domingo. Tobacco was discovered by two individuals, one of them a learned Jew who could speak Hebrew, Chaldee, and some Arabic, whom Columbus brought on his first trip believing that if any subjects of the Grand Khan were met this man would be able to speak with them.

The two men were sent out from Puerto de Mares by Columbus to explore the land. They observed the natives purifying themselves by means of a fumigation of a peculiar kind. The smoke was absorbed into the mouth through a charred stick and was caused by burning certain herbs wrapped in a dry leaf called "tabaco."

The tube was shaped like a Y, the two points of which were inserted in the nose of the smoker. The other end was held in the smoke of the burning tobacco, and thus the fumes were inhaled.

This apparatus the natives called "tabaco" and it was used to take away fatigue, clear the mind, and promote clear thinking. As the effect was soothing and comforting, the natives believed it would bring men together in peace and harmony. They also believed it was a gift of the Great Spirit presented to man that he might dwell in peace and harmony with his fellow creatures. Thus tobacco was used in all religious ceremonies and in every instance where peace, harmony and sympathetic relationship were desired.

It was thrown into the fire to purify it, cast upon the ground to cleanse it, given to persons as a peace offering, and smoked to still the emotions.

In different parts of the country tobacco was used in various ways. Among the continental tribes it was smoked in a pipe, in Mexico and parts of Central America it was smoked in a roll resembling a cigar.

The tobacco plant was first taken to Europe in 1558 by Francisco Fernandes, a physician who had been sent by Philip II of Spain to investigate the products of Mexico. From Spain, Jean Nicot, the French Ambassador to Portugal, sent seeds to the queen, Catherine de'Medici. From his services in spreading a knowledge of the plant, the name *Nicotiana* was derived.

The habit of smoking was introduced into Europe by Ralph Lane, first Governor of Virginia who returned with Sir Francis Drake in 1586. Lane brought with him the implements and materials of tobacco and taught Sir Walter Raleigh how to

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A WOMAN OBSERVES

by

audrey stratton



We observe, with increasing frequency, that books, radio talks, newspaper editorials, and popular magazine articles are devoting much of their time and space to religion and a return to God. The churches are noticing a definite increase in their attendance. This has been man's reaction in times of stress, since time immemorial—and let us thank Heaven this is so.

We are learning more and more about the natural laws of the universe. Every time the gloved hand of the scientist assists Mother Nature in her birth to a new truth, it brings the wedding of science and religion a step closer.

We need not feel we are speculating when we say that we have greater knowledge of natural laws at the present time than ever before in our history. Antiquity alone may contradict this statement, but our history places antiquity in the field of speculation. Let it suffice to say that our knowledge of the laws regulating our universe is

greater today than at the beginning of our era.

Taking this last sentence as our premise, we shall ask this question. How does this affect humanity? The answer must be that the more we know of nature, the greater is our knowledge of God.

Let us then consider the natural law of polarity, or action and reaction. As Emerson writes, "We meet it in every part of nature; in darkness and light; in heat and cold; in the ebb and flow of waters; in male and female; in the inspiration and expiration of plants and animals," and that "Nature hates monopolies and exceptions . . . There is always some leveling circumstance. Everything in nature contains all the powers of nature. The world looks like a multiplication table, or a mathematical equation, which turn it how you will, balances itself."

All and more than Emerson wrote, we accept today. These laws we readily admit and yet—

Why does not orthodox religion attribute this same law to God and man? If there is "always some leveling circumstance" in nature why does not God carry out the same law with regard to man?

Why are there such inequalities among men, mentally, physically, and spiritually? Why do we observe such rank injustices among our fellow beings? A child is born blind, another crippled and dreadfully disfigured. Poverty haunts an apparently deserving man to the last of his days and he is buried in Potter's Field. Yet there are those who live life to its fullest with an abundance of health, happiness, and love. Some have wealth to such a degree that they cannot comprehend the meaning of want.

Why do ministers quote, "Everything in nature contains the power of nature," and when they come to God and man the operation of this law stops.

Going back to our premise that "our knowledge of natural laws is greater at the present than at the beginning of our era," we find that those with realization of natural laws are going to affirm that this law cannot stop. If it is evident in nature it must carry through with logic and mathematical efficiency into the soul of man and it must originally emerge from God. And so in the minds of three-fourths of the population of the world is born the truth of reincarnation, not as a religious law or doctrine but as a natural law of nature.

What will be the outcome of this widespread return to the God venerated by the churches. More questions are going to be asked than ever before.

To those who ask "Why is our God not more just?" the solemn answer "It is the will of Him" is not going to be satisfactory.

"We have recognized this law of compensation in nature. Why is it not so with the soul of man?" the people will cry.

"Why does not God give us another chance to have a place in this leveling process?" cry the brave hearts that truly seek.

"If the soul is immortal after it leaves the body, why is it not immortal before it enters?" the logician will demand.


The greatest wrong committed against humanity was performed A. D. 553 by the Second Council of Constantinople. This Council took from the Christian religion the right to believe in reincarnation, placing the curse of the church upon any who so believed, thus limiting the people and giving them a doctrine which created fear and developed selfishness; taking away from them a positive, creative, unlimited doctrine, hoping that by so doing they might bind them closer to the church; and disregarding the law of rebirth which was commonly recognized during the life of Jesus the Christ.

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THE TWELVE HARMONIC FACULTIES OF MAN

By ALBERT DENIS TESSIER

Part III

HE beginning of all life is *Alpha*. The ending of the cycle of life is *Omega*, or the new beginning, since *Omegalpha* is simply the ending of one cycle and the beginning of a new one. This constitutes the law of *Rebirth*. *Involution*, or in-folding, is the act of receiving inwardly the Divine Essence of the Spirit. *Evolution* is the act or process of expressing outwardly the manifestation of life as it is received from the Divine Essence of the Spirit.

While involution expresses Universal Eternal Life, Evolution represents Death or rebirth into another form of existence. Therefore there is no death, but the continuation of the Divine Essence of Life into another plane of consciousness.

In the musical chromatic scale we find the note C, and beginning with the lower tone and ending with C an octave higher, we form one complete octave or cycle of twelve tones.

As the notes progress upward, sharps are used until we reach F sharp, the middle of the circle or cycle, where *Equilibrium* is found.

From this point on, we proceed until we reach the higher octave C. This completes one harmonious revolution. As we proceed from the higher octave to the lower again, we find that we go through a series of flats until G flat is reached in the middle of the circle or cycle where *Equilibrium* is

found, and where F sharp and G flat, although different notes, produce the same identical tone.

In coming back to our original C, we have produced a complete revolution of twenty-four musical notes.

Musical harmonic chords can be formed by taking three faculties and combining them together. For example: C, E, and G, the tonic triad of C, is formed by *Individuality*, *Love*, and *Creation*.

If this triad is made minor instead of major, C, E flat, and G, we will find that it takes a different aspect—*Individuality*, *Aspiration*, and *Expression*. In this way many combinations can be worked out giving the different tones which correspond to the twelve harmonic faculties of man.

In the chromatic scale of color we find red, red-orange, orange, orange-yellow, yellow, yellow-green, and

green which meet at the point of equilibrium. From there it continues as green-blue, blue, violet-blue, violet, violet-red, and finally we return to red. Each color bears a direct correspondence with each musical tone. Hence, we find that the vibration of each tone and color deeply affects the life of man.

Red is a stimulant and irritant. It is a physical color which symbolizes action, energy, life, and fire. The color of blood is red, which represents the life of the body. The conscious mind is associated with the red, a sensual, material color.

Yellow is the color of love. It is a vital, elevating, invigorizing color, giving a very high rate of vibration. It is highly beneficial and is a sustainer of life. It is used as a tonic for energizing the body and the mind. It is also a very intellectual color. The superconscious mind is associated with the intellectual, highly radiant yellow color.

Blue is a sedative color. It is spiritual, restful, and quiet. It soothes and calms. It is a very constructive color used for meditation as it is the color of inspiration. The skies and the Ether have a beautiful limpid blue color, the symbol of Eternity and Infinity. The subconscious mind is associated with this color.

The ancient Egyptians represented

the four elements—fire, earth, air, and water—by the four basic colors—red, green, yellow and blue.

The color scale or chromatic spectrum is symbolized by two interlaced triangles. The primary colors are red, yellow, and blue. The shades are produced by the blending of these colors.

Color combinations can also be worked out the same as the musical triads—by careful and conscientious analysis.

In Physics we find three substances—solids, gases, and liquids. Solids are tangible and visible. Gases are intangible and invisible. Liquids are unstable and penetrable, yet untenable.

In the center of the chart is found a six-pointed star, or what is called the Hexagram. It is also called the Seal of David, and often quoted as the seal of Solomon. This symbol is composed of two perfect equilateral triangles, one, pointing upward, represents the male trinity or power, and the triangle pointing down, represents the female triangle.

The hexagram is also called the Sexagram, the word Sex coming from the Latin word for six. It is obvious that number six is the number of Sexation, or the action and interblending of the sexes. It represents the symbol of life

because during the union of the masculine and feminine counterparts, this symbol is very plainly outlined.

The central point of the chart contains a very ancient symbol, usually believed to be of Chinese origin. Its meaning is very much the same as that of the Seal of Solomon, as it contains two figures, one white and one black, called by the ancient Chinese, the Yin and the Yang.

The Yin is the male principle; the Yang is the female principle. This symbol is also the symbol of life. According to the Chinese, it represents two life cells in the process of coalition. Therefore, it stands for fecundation and generation. This symbol also represents the Law of Polarity, the Law of Alternation—the struggle between light and darkness, ignorance and wisdom.

The location of this symbol on the chart published in the July issue of *Aegyptus* corresponds to the Pineal Gland of man. The pineal gland is the seat of the soul and is located at the base of the brain, over the section of the cerebellum and medulla oblongata which lies just behind and above the pituitary gland.

To understand these two symbols is to possess the magic key of life, and when the proper application is accomplished, perfection and harmony is attained.

Each faculty has its corresponding opposite. It would be well to study these carefully and make a thorough

comprehension in order to better understand the Twelve Harmonic Faculties of Man.

Individuality has as its opposite Equilibrium. In the same manner Energy has Harmony for its opposite. Attraction has Creation as its opposite; Personality - Transmutation; Wisdom Volition; and Intelligence - Justice. In like manner every keyword has its corresponding opposite.

The chromatic scale of color, likewise, has its opposites. We find red has as its perfect opposite, green; yellow—violet; and blue—Orange.

On the extreme outer circles, we find the Egyptian key of life, called the Ansated Cross or Crux Ansata. It is a cross formed from two definite letters of the Latin alphabet—the T and the O. T represents the male generative principle, while O symbolizes the female generative principle. In the masculine hemisphere the Crux Ansata is pointing upward, while in the feminine hemisphere the cross stands upright, with the O pointing towards the heavens.

(To Be Continued)

LIVING TAPESTRIES

I have taken every thread the Master has provided to weave my tapestry.

When I step aside to view my design, I hear the Master say,

"Well done, my loving apprentice."

—Dorothy Martin.

THE PRECESSION OF THE EQUINOXES

By ORIO

Part II



As the first point of Aries moves backward through a constellation, we have what is known as an Age. There are twelve constellations corresponding to the twelve signs of the Zodiac, and there are twelve ages to each cycle. The stars in their courses, the Great Pyramid, and the Bible all correlate to tell the complete story of our present cycle and the revelations of the new Aquarian Age which we are now entering.

As the precessional cycle is the Time clock of the ages, we can turn our clock back to 4,000 B. C. and read what was portrayed at that time.

We read the following in Genesis, chapter 3, verses 14 and 15, *"And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life; And I will put enmity between thee and the woman, and between thy seed and her seed; and it shall bruise thy head, and thou shalt bruise his heel."*

At the point where Aries enters the constellation Taurus and Hydra, the serpent is crawling on its belly along the horizon, while the dragon reigns in the north. Hercules, the Hero, is crushing the dragon's head while at the same time the dragon bruises his heel.

To gain a full understanding of the stories of the stars in connection with

the Bible, it will become necessary to note the connection between opposite signs of the Zodiac. We are conscious that everything in the universe is a combination of positive and negative forces. This connection may be called Polarity, and in human life this polarity is referred to as the principle of creative life.

We realize that God created the greater light in the sun and the positive, masculine force in man. He also created a lesser light in the moon and the negative, female force in woman.

We know that the sun is a flaming gaseous ball of fire that gives light, life, and radiance, while the moon shines by reflected light of the sun.

God created woman from Adam's rib. Genesis 2:21-23 tells us, *"The Lord God caused a deep sleep to fall upon Adam, and he slept; and He took one of his ribs, and closed up the flesh thereof. And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man. And Adam said, This is now*

bone of my bones, and flesh of my flesh; she shall be called Woman, because she was taken out of Man."

It is not at all surprising then to realize that in the development of mankind through the ages, polarity is of paramount importance. You will become more conscious of this as we proceed with the story of life through the ages as written in the stars.

From 4,000 B.C., when Adam was created during the Taurian Age, we become aware of the meaning of the Sign Scorpio. From antiquity this sign has been associated with creation, birth and transition, and with man it has been his temptation, fall, and rise.

We begin to realize that polarity is duality for where there is death there is life and where there is life there is also death. Out of the past the present is born, and the present of today becomes the past of tomorrow.

As we look at nature in the fall of the year, we are cognizant of the fact that the vegetation of the summer has perished and apparently died but with the return of the full rays of the sun in springtime, all nature will be resurrected. In like manner although man fell from the grace of God through sin, he will rise again. He was given the promise for redemption and resurrection through Jesus the Christ.

In our everyday life, Scorpio is associated with creation, birth and transition, and when a man and woman unite their spiritual and physical bodies with desire, a new life is born and

the mystery of life is revealed to them.

When one eats of the fruits of the tree of life one gains wisdom through experience and one begins to see a little light in the vast story of the Tree of Life in the Garden of Eden.

Is it a wonder, then, that the dragon, serpent, and scorpion play such an important role in the drama of life?

We find the Sign Scorpio is described in three symbolic manners: By the Scorpion of desire who kills by his poisonous sting, but St. Luke in Chapter 10, verse 19 tells the following: *"Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you."*

Also, by the serpent who represents wisdom gained by experience and, lastly, by the eagle who represents the regenerated life force of man soaring into spiritual heights. In St. John, chapter 3, verse 3, we read, *"Verily, verily, I say unto thee, Except a man be born again he cannot see the kingdom of God."*

As the dragon is at the very top or pivot point of the twelve signs of the Zodiac representing HUMANITY as a whole, we begin to realize the importance of the words of the prophet Isaiah, *"I will sit also upon the mount of the congregation in the sides of the north."*

During the Taurian Age, the dragon not only guarded the ecliptic

pole but, as the pole star was the bright star Thuban in the constellation Draco, its principal star was also our earth's north star.

As we continue to travel through the cycle of the ages, there will be different north stars. During the Taurian Age, Thuban was pole star while at the present time it is Polaris in the constellation Ursa Minor.

Each age passes through stages of growth and unfoldment and the lessons and development of each age are quite different. One experience, however, remains throughout all the ages. This is the experience of creation and the wisdom of handling serpent power.

Because Eve had eaten of the fruit of the tree of life God said unto her, *"I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children."*—Genesis 3:16.

In future articles, we shall watch the dragon rise and fall from power. Man is given the assurance of the ultimate freedom from sin and in Revelations 20:2-3, we have the promise that the Christ shall lay *"hold of the dragon, that old serpent, which is the Devil, and Satan and bind him a thousand years. And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till a thousand years shall be fulfilled; and after that he must be loosed a little season."*

(The End)

HAPPINESS

(Continued from Page 13)

thoughts, or while expressing jealousy, envy, anger, or even while holding resentment or a grudge.

If you are unhappy, examine yourself and see if some of the above are not preventing you from enjoying happiness. For to be happy you must resolutely face and analyze yourself and courageously recognize and remove the obstacles to happiness and let it flow forth. Forgiveness is, therefore, essential to happiness.

Ideals Needed

Since ideals form the background of your ideas, thoughts, words and acts, happiness expresses according to the ideals you hold. And your happiness depends not only on the character of your ideals, but upon *how true you are* to them. Therefore, you must be true to the highest ideal you have set up for your guidance.

If it is an imperfect or false ideal, the sooner the crash comes, the sooner you will learn the lesson.

(To Be Continued)

T O D A Y

The stage is set
The play begun,
Each actor knows his part
And one by one
The Christ you'll find
Within each other's heart.

—Lois I. Martin.

THE PRINCIPLES OF APPLIED PHYSIO-PSYCHOLOGY

(Edited by VELMA BROWN and E. W. SPACKMAN, M. D.)



We must always realize that the body has an affect on the mind and the mind on the body. During worry our food does not digest as well as when we are happy and content. The very fact that the food does not digest causes symptoms of irritation within the physical organism which reflect on the mind. Thus is established what in medicine is regarded as a vicious cycle. These vicious cycles are very common.

We invite the student to think out this mechanism in many fields of action for it will certainly stimulate brain power by so doing.

There is also the mechanism which we call the benign cycle. The student is attracted to this type of work and the more he does, the greater the attraction grows, and one phase stimulates the other.

Compare these two mechanisms. Try to distinguish between them the fact that the mechanism itself is really the same but that it is two opposite polarities of the same expression.

On one hand we have conception, assimilation, and realization. On the other hand we have irritation, depression, and slavery. No one chooses the latter course during times of quiet reflection, and yet chooses it during times of activity. Why should this be? Why should virtue always be draped in a shroud and vice painted in all the brilliant colors? Why should our own natures crave those things which influence us in the worst possible manner? Why can we not realize that to

live the best possible life now assures us the best possible future?

There is one simple explanation to these various questions. The answer is that we are not yet ready for realization. When, during our progress in the experiences of illusion, we reach the stage in which it is possible to step over into knowledge we will do so. To everybody comes those experiences which are necessary for them and for which they are fitted. Therefore, do not be too greatly discouraged or disheartened by what appears to be failure.

Choose rather to be happy over those successes you have attained and be content. Don't try to be an angel. If we were ready for angelic realization, we would not be here on earth. Don't try to put on a front. Let us not fool ourselves in regard to these factors but recognize them. By so doing we very definitely open a way for ourselves.

Remember in attaining new abilities, if we strive for them before we are ready for them, we are acting against the subconscious faculty, the criterion

ot which is, as follows: Any action which is attempted previous to its proper time causes a great deal of stress and strain and leads directly to negative factors, such as discouragement, disheartenment, and the tendency to regard it as impossible. This is why the great leaders are criticised, condemned, and scorned.

Remember, always, that when we approach the stage at which we are ready to step over any threshold the stepping itself is done very easily and naturally. This ease and naturalness of progress is a great criterion to go by.

When you find that something comes with extreme difficulty, that of itself tells you that it is not the present line of work which is best for you. However, no one need feel discouraged. The phases of this condition are varied and many, as are the elements of life itself.

There is no person but who can select from this tremendous design those factors which to him come with a certain degree of naturalness. In other words, he feels at home in doing these procedures or whatever he chooses to do. In this manner he can do no permanent damage to himself. But until this stage of realization comes, it is necessary to work under the personal direction of one who has been through at least a certain amount of the training. Without this direction, we are too likely to damage delicate nerve centers.

It is, therefore, possible by mental

action alone to do all these things provided there is no deposit within the subconscious mind which blocks the road to accomplishment in any line of work.

We carefully and cautiously, with patient labor, attempt to build up in the student a great deal of physical reorganization and to plant within that student a new image. When that image, however, is planted the student drops all of the previous work and may produce the results by merely placing the image in his mind.

Until that stage is reached we feel that the easiest approach, but not necessarily the only approach, is through this pattern of gradual step-like processes. We can then be assured that we are not building up within our consciousness ideas which later on will "let us down."

Remember the fundamental principle—all negative images close the superconscious mind; all positive images open it.

Wandering minds dissipate superconscious expressions; the controlled and focused mind attracts it. The action of the superconscious mind is like stepping-up the consciousness in the same way as an electrical transformer is stepped up. It must be speeded up, however, only to the point which the nervous system can stand.



ANCIENT EGYPT IN THE LIGHT OF TRUTH



PART VIII

IN the mysterious fastnesses of Belgian Congo's great Ituri forest, habitat of the DENG (Fig. 7) and NEMMA (Fig. 8) "Little People" since time immemorial, even there, in the very heart of darkest Africa science must look for anthropology's "missing link" and the equally conjectural site of the Biblical "Garden of Eden!"

It has already been stated that the ancient Egyptians identified equatorial Africa's pygmyland with their TA-CHU-MAATI (Fig. 9) "Land of True Spirits" and TA-NETER (Fig. 10) the "Holy Land" as the original, primeval Garden of Eden!

Any well-informed Egyptologist is bound to admit that ancient Egypt's original mummy-god of the dead, PTAH (Fig. 11) was a negroid pygmy type-representation of Inner African origins long before he was replaced by a whitewashed god Osiris, handsomer and somewhat larger than the original model—after many aeons the more popular-conventional Osiris took the place of the earlier mummy-god Ptah!

The vast age involved in this metamorphosis may best be guessed at by dint of the fact that the cult of Osiris was some ten-thousand years old and that the god PTAH most certainly antedated the earliest type-representation of ancient Egypt's messianic manged Horus as both the child and the

adult type, with "child" Horus vastly older than his "father" Osiris!

Here, it may be pointed out that manged Horus was depicted as the child of goddess Isis, herself vastly older than both Horus and Osiris, long before the "divine virgin-mother" Isis represented the "spouse" of god Osiris, youngest member of the trinity—Isis-Horus-Osiris.

One of the most popular type-representations of "Little Horus" was the "dancing dwarf" BES (Fig. 12) whom some Egyptologists wish on Asia by way of wishful thinking. Such badly informed "authorities" seem to forget that god BES had been ancient Egypt's favorite household god from early-dynastic times down to the Greco-Roman period, and that the earliest texts of the incredibly ancient *Book of the Dead*, so-called, immortalized the selfsame "dancing dwarf" BES as "Little Horus!"

Consider, also, that "Little Horus" or BES (Fig. 13) hints at his own vast

antiquity, if Egyptologists study his figure in detail.

First, there is his primitive head-dress, consisting of bird feathers (?) or palm leaves (?) of a kind used by primitive savages, past and present, anywhere except Asia! And, of course, the dynastic Egyptians wore nothing of the kind, even though some of their deities and their bowmen infantry were adorned with ostrich plumes, different from the headgear of god BES.

Next, consider the fact that "Little Horus" or BES is a naked dwarf or pygmy, unlike the more dignified mummy-god PTAH who is clothed fully in funeral swathings typical of the Egyptian mummies. Also the "dancing" or "squatting" (?) BES has a conspicuous, highly significant appendage as of some outgrowth between his legs which is not what some Egyptologists take it for but, rather, the kind of "trailing" typical of child delivery.

This is a subtle suggestion that "Little Horus" or BES is not trailing his umbilical cord, nor evacuating waste but that he is bi-sexual hermaphrodite capable of self-production in much the same fashion as other bi-sexual species. (Ponder over the true meaning of Biblical Adam's spare rib anent the genesis of Eve or Evah; vide CHEFA (Fig. 16) "fist, grasp, hand-ful" as a type-name for the female of the primordial Eden pair—ATEM-CHEFT, with the "god of mankind," ATEM or ATUM as the original Adam).

Add to all the foregoing that the type-name BES for "Little Horus" when read backward spells SEB (Fig. 17) the "god of earth" and "spouse" of "sky-goddess" NUT-MERI (Fig. 18) the virgin mother Hathor-Isis, with god SEB as the "foster father" of god Horus the Aegyptio-Gnostic-Iesa.

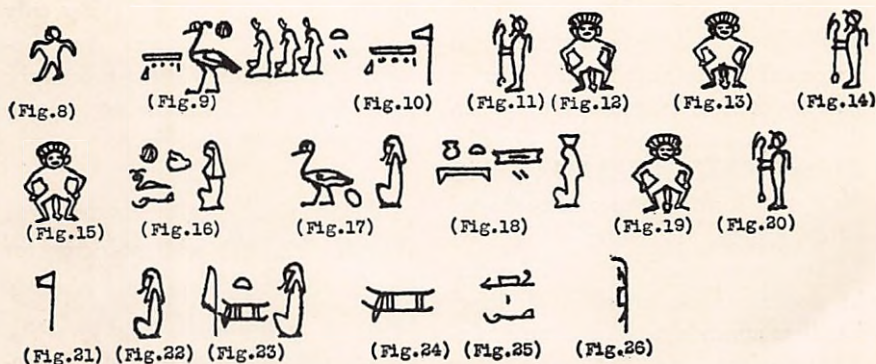
Commonsense dictates that primitive society imaged naked idols long before garbing them, if only because mankind was born naked to begin with! Thus naked BES (Fig. 19) logically preceded the fully-clothed PTAH (Fig. 20), not to mention the fact that mummy-god PTAH could not possibly have antedated the art of mummification, of which science the earliest Egyptians were ignorant.

But it so happens that god PTAH, who is among the many "divine fathers" of god Horus, played an important part in ancient Egypt's version of Genesis, cosmo-genetic and homo-genetic as well!

Right here we must mention the famous Narmer Palette, erroneously credited by Egyptologists to predynastic king Narmer, at whose time the ancient Egyptian adults were anything but pint-sized specimen.

This so-called Narmer palette depicts a group of full-bearded "dwarfs" or pygmies clad in furs and wild animal skins and armed with primitive stone-axes and clubs.

Recall, here, that the NETER (Fig. 21) stone axe or hammer is the word-sign for civilized mangod as the equivalent of NETER (Fig. 22) god.



Neither the Egyptians nor the imported pygmies of King Narmer's time wore full beards, let alone furs of the kind required in arctic climates. In fact, even the earliest types of Egyptians and "dwarfs" depicted by hieroglyphics were smooth-shaven and most certainly were never shown garbed in furs (the leopard skin as the only animal skin worn by certain priests).

The original arctic regions were in Equatoria, at a time when the two poles, North and South, were the tropics, many aeons before the Precession of the equinoxes reversed climatic conditions all around.

Moreover, the original first Adam by name—ATUM (ATEM, AT-MU) (Fig. 23) had the original TEM (Fig. 24) sledge for his type-sign, as the very earliest vehicle of transportation used by the Egyptians.

Also, the UA (Fig. 25) word-sign for the "one-and-only" (as of divinity) and the SESH (or SHES) (Fig.

26) word-sign for follower-companion-disciple as of the original Mystery Teachers, HERSESHTI (HIR-SHESTI, HERU-SHESTI, SHEM-SU-HERU) (Fig. 27) "Horus Companions," typify, among others, a sled, ski, and snowshoe. Here it may be added that the sacred ark, which was drawn around the sanctuary during religious Festivals, was mounted on a huge sled—sacred to ancient Egypt's "first man," the original first Adam by name.

Therefore, it begins to look as if the mis-labeled Narmer palette, one of the oldest relics among Egyptian antiquities, belongs to times remote. Nor can there be any doubt concerning the Egyptian aspects of the prehistoric group of pygmies thus depicted for they are preceded by the HENNU (Fig. 28) standard sacred to god Horus, with the Horus-hawk totem belonging to the oldest primitive clan of ancient Egypt, identified with the legendary-mythological dynasties of demigods and the dynastic Horus-kings since time immemorial.

There remain the hieroglyphic word-signs for dwarfs, pygmies, and elemental Little Folk, vastly older in folklore than ogres, giants, and human demigods even, namely, DENG (Fig. 29) and NEMA (NEMMA) (Fig. 30), the former a perfectly-shaped adult pygmy, the latter (Fig. 30) (older, more primitive) as an unfinished specimen whose flail-like (wings) handless appendages hint at an unfinished product.

Now, NEMA, which in reverse, as AMEN, refers to the hidden one, master mason, hidden ego (Fig. 31) and the Hidden Absolute-at-Large, AMEN (Fig. 32) and the MEN (Fig. 33) foundation as of (Fig. 34) primitive piledwellings on marshes and lakes, is related to the following: NEM (Fig. 35) stride, progress, forward march. NEM (Fig. 36) half-crown as of something half finished. MA (Fig. 37) clapper or rattle as word-sign for copy, announcement, likeness.

Apart from the fact that the misnamed "dwarf" NEMA (Fig. 38) lacks hands as identified with human progress since time immemorial, there is his skull cap which hints at the hieroglyphic PAUD (Fig. 39) word-sign for primeval matter, the stuff out of which the gods and the universe were formed. (Just so Egyptologists know the *why* and the *wherefore* of the conventional skull cap as worn by the early Egyptians).

If all of the foregoing does not suffice by way of proof that the "little

people" thus depicted typify not only "dwarfs" and "pygmies" but elemental little folk as well, perhaps the following will clinch the argumentative viewpoint taken here.

The original pygmy mummy-god PTAH (Fig. 40), who made copy for Osiris, Serapis, Priapus, Lazarus, Christos, Vulcan, Hephaestus, Alberich, Oberon, and so forth, is undoubtedly the original gnome king of elementals—as a luni-stellar divinity antedating the luni-solar and solar type representations of ancient Egypt's divinities. As such, PTAH (Fig. 41), who depicts ancient Egypt's greatest mystery, past and present, represents both the intra-cosmic grand architect and master mason PTAH-TANEN (Fig. 42) and the leader-in-chief of the seven CHNEMMU (Fig. 43) elemental "earth spirits" (Kabiri, Ali, Geborim) credited with fashioning the mansions above and below in relation to both cosmo-genesis and the original first GREAT DELUGE!

(To Be Continued)



THE HISTORY OF TOBACCO

(Continued from Page 14)

smoke. Through his example the practice of smoking spread.

To the Indian the pipe and tobacco have been sacred. They concealed his history, ritual, and philosophy.

To the white man tobacco became a vice and by means of that vice the white man preserved to posterity the secrets of a ritual so old that the date of its origin is lost in antiquity, a

ritual so perfect that it contains all the elements of sacred ceremonial which are found in the Christian Mass.

To the initiated this ritual is obvious, but to the profane it is hidden and its meaning is entirely lost.

Those who know the story of the origin and development of the peace pipe find in it the secret of religious worship, but to the average person the ritual of preparing, lighting, and smoking the pipe means nothing.

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A WOMAN OBSERVES

(Continued from Page 16)

Reincarnation has been a much abused doctrine. Those who have clung to its benefits throughout the ages have kept its purity without exception. However, through ignorance of the true meaning of the word reincarnation, the popular concept linked transmigration with it. The result has been that transmigration means reincarnation to many people, although transmigration means regression of the soul into animal and vegetable bodies so ordained to perform penance. We must remember that reincarnation is

the progressive advancement of the soul through recurring earth lives until that soul in its purified state reaches Christhood.

Reincarnation and transmigration are not identical. Transmigration might be called a corruption of the rational doctrine of reincarnation.

We should all have a clear conception of the true meaning of reincarnation, not only for our own sake but for the sake of advancing this doctrine among our fellow beings.

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EDITOR'S NOTE:

The series of lessons on Physiological Psychology (listed on this page) comprises the most valuable information for the individual who wishes to gain mastery over the functions of his own physical body—providing a connecting link between mind and body. They are practical and yet profound. They are the result of careful observation of certain actions which have proven to develop potential power for body motion and all-around control.

The Coptic Fellowship of America, with pride and with full endorsement and approval of the teaching content of these lessons, takes pleasure in making them available for our students and readers of Aegyptus. In fact, we urge our students to provide themselves with them, if they have a desire to acquire a better understanding and more control over the functions of their physical body.

We are indebted to our High Priestess Velma Brown and thank her for having made possible this series of lessons.

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