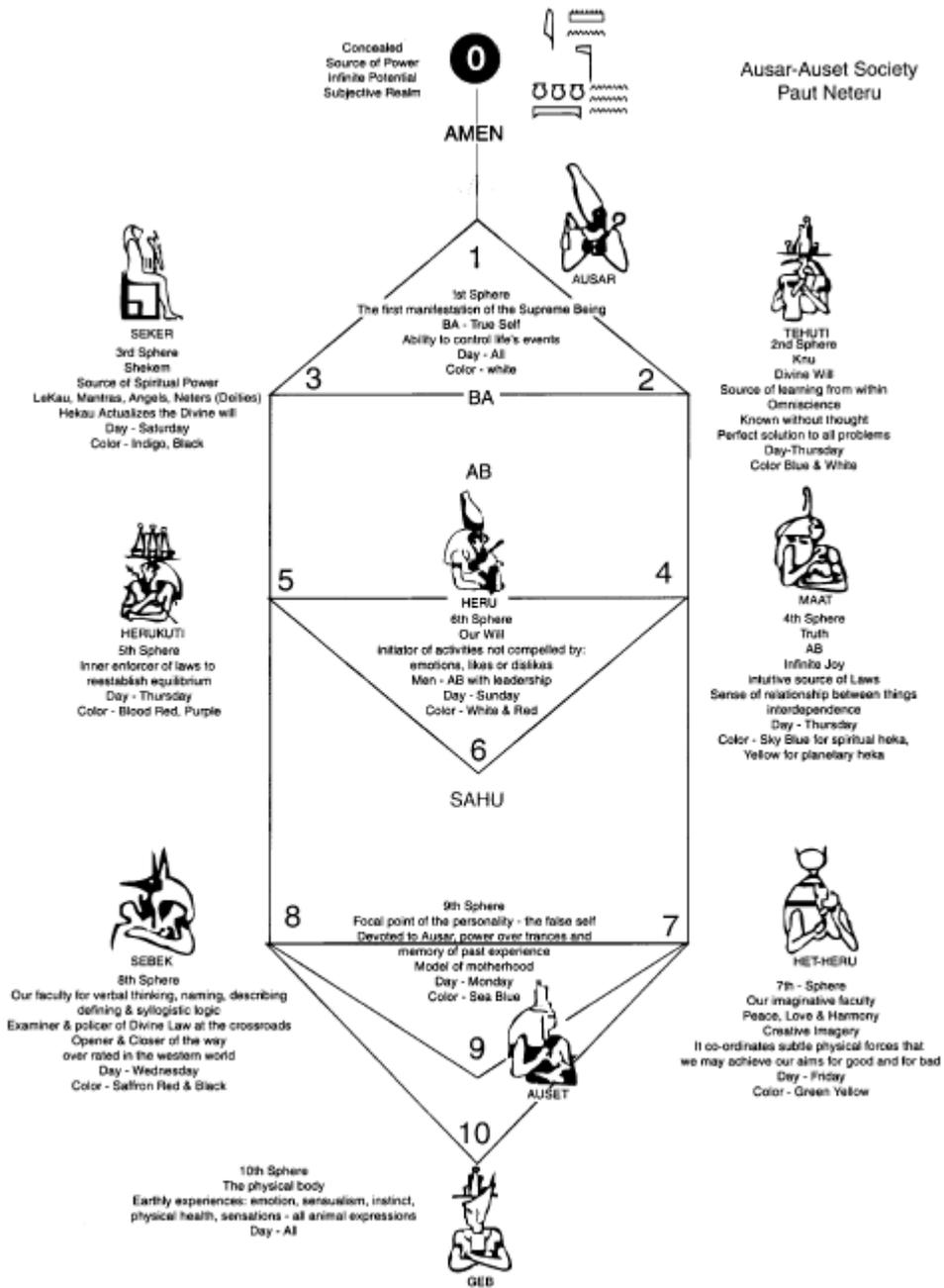


The A-A Society's Afrikan Version of the Tree of Life



I cannot explain all that this means. This is a visual representation of the Tree of life used by the Ausar-Auset Society. A friend of mine gave a presentation on it to the Temple of Maat-Tehuti. As well as it was explained to my group i am not qualified to explain it to you. We wanted to type up a transcript of the presentation and post it along with the image but i couldn't wait. This chart is a creation of the Ausar-Auset Society. All copyrights are

theirs. (There is one correction to the chart: In the 3rd sphere of Seker the word 'LeKau' should be 'Hekau')

A friend finally has come thru for us. The following is an article outlining some definitions for the Tree of Life as put forth by the Ausar-Auset Society. None of the work is mine. The links will take you to the author. Hetepu & Dua

Introduction

In a previous article, [The Ancient Wisdom in Africa](#), we saw that there exists a learned society which the Zulus call the Bonaabakulu Abasekhemu, whose members come from among all the many peoples of Africa, and whose origins may be traced to a priest of Isis during the reign of Pharaoh Khufu, the 3rd dynasty (3900 BCE) builder of the Great Pyramid. In this article, I try to address in a brief space the core concepts of the Kamitic cosmology, and show correspondences to the teachings of the Bonaabakulu Abasekhemu, and moreover to the Yoruba religion.

The Kamitic Tree of Life

Ra Un Nefer Amen has reclaimed for us some of the core Kamitic spiritual teachings and precepts. The key teachings have been diagrammed in what has come down to us and is known as the Tree of Life (Fig. 1.1).

The Tree of Life is a diagram of the process through which God creates the world, Man, and Man's sojourn in the world. The Tree consists of eleven spheres, numbered from zero to 10. Sphere 0 is at the top, and is depicted as being "above" the tree. It depicts and corresponds to the state of God and of existence *before* the creation of the thingly, phenomenal world. In the Kamitic tradition, this aspect of God was known variously as Amen, Atum, Aten, Nu, and Nut. As it has come down to the Zulu through the *Bonaabakulu Abasekhemu*, it corresponds to what they call the *Itongo* as Bowen has told us.

Amen, or The Source, or The Itongo

The essential state of God or of existence before creation is of an undifferentiated Potential -- the primordial mist. There are two dual principles which characterize the Amen: One is the principle of *Mind*, the other is the principle of *Matter*. The principle of *Mind* is itself dualized into *Consciousness* and *Will*. Consciousness represents the passive polarity, and Will the active polarity, of the same essential quality. The principle of *Matter* may be seen as a continuum, which may more properly be called *Energy/Matter*, because "matter" in the strict sense is but one extreme of that continuum, being "energy-slowed-down." Implicit in that notion is the fact known to Western science at least since Einstein, namely that energy and matter are mutually transmutable. As reflected at Sphere 0 above the Tree, the essential quality of *Mind* is a state of bliss, peace, *hetep*, the Kamitic word for a state of

unshakable inner peace. The essential quality of *Matter*, at Sphere 0, in the state of Amen, is that of pure Potential, which means there is as yet no motion, [Note: The Hindu word *nirvana* also characterizes the state of Amen, and means, literally, "no motion" (*nir* = "no" + *vana* = "motion").] no vibration, no "things", therefore no space, and no time. There is also no light, since light is a vibration, and there is no motion.

Mind/Matter Duality. Parenthetically, and somewhat paradoxically, the energy/matter continuum (i.e. the *Matter* principle) properly includes *Spirit*. In the grand dichotomy between *Mind* and *Matter*, Spirit falls under the category of *Matter* rather than of *Mind*. Spirit is fundamentally energy, and the medium through which *Mind* expresses itself. Since individuated spirits also are associated with individuated *Mind* (Consciousness/Will), loose usage of the term "spirit" sometimes, indeed usually, refers also to *Mind*. Strictly speaking, however, spirit is energy, and thus distinct from Consciousness/Will (hence *Mind*) which may in various senses manipulate spirit. It follows from this schema, that the grand dichotomy here called that between *Mind* and *Matter*, could also properly have been rendered as the dichotomy between *Mind* and *Spirit*, for matter, too, as "energy-slowed-down," is but a form of spirit. But such a usage would do too much violence to the common understanding of these matters, and the usage that goes with it. In common usage, we speak of body, mind, and spirit as all being distinct, certainly to the best of the ability of our senses to perceive these distinctions. At the same time, we use the term "spirit" as a common noun to refer to individuated "souls" that have given up the body, but which retain as an essential attribute the attribute of Consciousness/Will, or *Mind*. Given the potential for ambiguity, I stick with *Mind/Matter* as being the fundamental dichotomy, but with the clear understanding that Spirit, *qua* energy, falls under the category *Matter*. The concept of *soul*, in relation to that of spirit, is a tricky one, and will be addressed later on, in the context where it is most easily explained.

The peace of hetep is an "inner" peace, because it is a state that is considered still to lie somewhere *within* Man. It is not to be found in the material (energy/matter) principle of the universe, rather in the mind principle. Therefore it lies within. It is an aspect of existence that is inherently indivisible: when you get to "it," there is nowhere further to "go." I believe Amen has speculated somewhere in his writings that Democritus imperfectly understood this Kamitic concept of "Atum," and sought to apply it to matter. It is from this misconception that Western science found its way to the notion of the *atom*, as being the smallest indivisible particle of a substance. No sooner was the *atom* discovered, however, it turned out that it contained yet smaller constituent particles of *stuff*. There is apparently no end to the proliferation of yet smaller sub-atomic particles. Kamitic spiritual science confidently predicts that the fundamental building *block* -- in a delicious irony of metaphor -- of matter, is not matter at all, but the energy polarity of the energy/matter principle. The wave/particle duality of photons, and of sub-atomic particles, is a manifestation of the energy/matter principle, namely that energy and matter are mutually transmutable. Be that as it may, the state of *hetep*, in terms of the *mind* aspect of Being, is the ultimate state of pure inner peace. In terms of

the *matter* aspect of Being, it is the ultimate state of pure, quiescent, energy-as-potential. Both, together -- quiescent mind, and quiescent matter (energy, really) -- constitute the Kamitic concept of the Creator before creation. This is Amen, and the Source from which *all* comes. It is also, in the Kamitic spiritual science, the true nature of the hidden God within, which is essentially unconditioned, and which cannot be upset by externals. It is represented at Sphere 0 above the Tree of Life. In the Yoruba tradition, that aspect of God represented by Sphere 0 is called *Olodumare*. It is also what, as we have seen, the Zulu call the Itongo.

The purpose of creation

If the true nature of God, the Source, is Amen, and is essentially unconditioned and undifferentiated, the question arises why did God create the thingly world of differentiation in which Man dwells, and further, why did he create Man. The Kamitic scripture says of God in the state of Amen: "I was alone; not born were they." Amen (1996) quotes this scripture to explain that God created the world in order to have experience. And It created Man in order to have a vehicle within the world with the same essential qualities as Itself. Man is in this sense created "in the image of God." Further, as Bowen informs us, the *Bonaabakulu Abasekhemu* teach that Man is on a journey of return to the Source, to the Itongo, to the state of Amen. Man, in his gross, physical aspect, and the thingly world in general, is represented by Sphere 10 at the bottom of the Tree. Sphere 10 thus represents the end-result of creation. Spheres 1 to 9 in-between represent the functional stages of creation, as well as the various aspects of the spiritual being which is also part of Man's nature. Not only does the Tree of Life represent the unfolding of Creation, it represents also the way back, sphere by sphere (or branch by branch), for Man's spiritual return journey.

The functional stages of creation, and the aspects of spirit

Spheres 1 to 9, or the *Ennead*, in addition to representing the functional stages of creation, also represent archetypal deities which exhibit the qualities most pertinent to the functional stage of creation with which respectively they are identified. At the level of Man, these same archetypal energies find _expression as archetypal personality types, of which each of us is in some sense a blend. The Tree of Life is to be understood as but a model of many interpenetrating realities: of deities, of aspects of the psyche, of functional aspects of creation, among others not yet addressed. Each of the spheres of the Tree is described briefly in turn.

Omnipresence/Central Theme. Sphere 1 on the Tree corresponds to God manifest in the world, and is the mirror image of sphere 0 above the tree. That is to say, where Sphere 0 represents God un-manifest, or the "hidden" God, Sphere 1 on the Tree represents God *in* the world. Sphere 1 represents that highest aspect of Man's spirit which is as yet unawakened in all of us, with the exception of certain adepts or "God-men on earth," such as Jesus, Buddha, and the "Higher Ones" of the *Bonaabakulu Abasekhemu*. Sphere 1 represents the "Divine Spark" within all of us. The challenge is to raise and establish our individuated Consciousness in the part of Spirit corresponding to Sphere 1. According to the African cosmology, this is a process that takes countless incarnations, but whether knowingly or unknowingly, it is a journey on which we all are embarked. The aspect of Creation and of Spirit corresponding to Sphere 1 on the Tree is called *Ausar* in the Kamitic tradition. In the Yoruba tradition, it is called *Obatala*. The defining attribute of God manifest in the world is *omnipresence*. By extension, the principle of omnipresence is also the principle of the central theme, as that which infuses every aspect of a thing, or reality, hence *Ausar* and *Obatala* are the deities which govern the head, and clarity of vision, purpose, etc.

Omniscience/Divine Will. Sphere 2 on the Tree of Life represents the attribute of *omniscience*. The deity represented by Sphere 2 of the Tree is called *Tehuti*, sometimes *Djehuti*, in the Kamitic tradition. As already mentioned, *Tehuti* was known to the Greeks as *Thoth*. It is this faculty of all-knowing that forms the basis for all divination, which is a method by which Man may communicate with the deity of the second Sphere -- the Oracle, or the deity through which *Ausar* speaks. The deity of Sphere 2 may speak to Man through any variety of vehicles, for example, through the toss of coins, as with the *I Ching*, the drawing of stalks, the toss of bones, the reading of tea leaves, the toss of cowrie shells, and the drawing of cards from a deck. Ra Un Nefer Amen has reclaimed for us the Great Oracle of *Tehuti*, who speaks, so to say, through cards similar to the Tarot. In the Yoruba pantheon, *Orunmila* is the deity responsible for all divination (*Ifa* is related, and is the name given to the system of divination used by the *babalawos* of the Yoruba, as well as the traditional religion practiced by the Yoruba.) It is through Sphere 2 that the will of God may be made known. In addition to divination systems, the omniscience faculty of the Creator may be made manifest through living sages and adepts who have been able through spiritual cultivation or through Divine assistance, to establish their Consciousness at the part of Spirit represented by Sphere 2 on the Tree.

It also happens in African religious systems that a deity may "possess" an initiate. Under such possession, the initiate's Consciousness is displaced, and the Consciousness of the deity "takes over" the initiate's bodily vehicle. In that state, the deity is able to speak to those who seek or require counsel.

Omnipotence/The power of creation. Sphere 3 of the Tree represents the *omnipotence* aspect of the Creator. If it is out of Sphere 2 that *Ausar* expresses the faculty of all-knowing, it is out of Sphere 3 that *Ausar* brings into being that which is *Willed* out of Sphere 2. The deity represented by Sphere 3 of the Tree was called *Sekert* by the Kamau, and is called *Obaluaye*

in the Yoruba tradition. The Kamitic spiritual science holds that creation is brought about by Word, invocation, or vibration. Thus Sphere 3 also represents words of power, or mantra. These were called *hekau* (singular: *heka*) by the Kamau. The original Godly vibration which created the (our) world was said to be *aung*. That initial Godly word of vibration was emitted from that aspect of the Creator represented by Sphere 3. The Kamitic scripture has God saying: "I brought into my mouth my own name, that is to say, a word of power, and I, even I, came into being in the form of things which came into being, and I came in the forms of the Creator." Since creation of the thingly universe brings into being structure, also limitation by inference, Sekert and Obaluaye are identified with the foundations of things. One calls on Sekert or Obaluaye to help establish firm and enduring foundations. At the same time, since nothing lasts forever in the thingly world, Sekert and Obaluaye are also identified with cycles, and since no new cycle begins unless an old one has died, Sekert and Obaluaye are also identified as much with death as with creation. But this is not as morbid as it may seem to the Western mind, for within the African cosmology, death is not seen as final, rather as transition. At any rate, Sekert and Obaluaye preside over funerals and cemeteries, and the skull is one of their totems.

Divine Law/Truth, Harmony, the interdependence of all things. Sphere 4 of the Tree of Life represents that aspect of the Creator corresponding to the laws of existence for the things of creation. This is Divine Law. In the Kamitic tradition, the deity represented by this Sphere is known as *Maat*. In the Yoruba pantheon she is known as *Aje Chagullia*. The laws for which *Maat* is the _expression govern both aspects of *mind* (Consciousness/Will), as well as aspects of *matter* (Energy/Matter). Thus *Maat* governs the principles of Divine Truth, Love, Justice, Balance, Harmony, Inter-dependence of all things, etc., as well as the laws of physics and of all energy/matter phenomena, which latter includes the laws governing spiritual phenomena. It is the feather of *Maat* that is used to weigh the heart at Judgement day.

Divine Law Enforcement. Sphere 5 of the Tree represents that aspect of Spirit from which Divine Law is "enforced." In the Kamitic tradition, the deity represented by this Sphere is known as *Herukhuti*. In the Yoruba, he is known as *Ogun*. The wrath of God (punishment) is exercised through this faculty, as is the love of God in its protective aspect. There is a balancing logic at work here. There is no law without means of enforcement, therefore *Herukhuti* is needed to complement *Maat*.

Man's Will. Sphere 6 of the Tree represents that aspect of Spirit from which Man's Will is exercised. It is in the exercise of Free Will that the divine aspect of Man finds _expression. It is important though to point out that Man's Will is distinct from God's Will, which finds _expression out of Sphere 2. For Man to bring her Will into alignment with God's will, therefore, it is necessary for Man to consult or otherwise be guided by, the Sage, or the Oracular faculty represented by Sphere 2. The deity represented by Sphere 6 was known to the Kamau as *Heru*, often symbolized by the hawk wearing the crown of upper and lower Egypt. No doubt the word "hero" derives from the Kamitic name for this deity, and came into the English language via the Greeks. It is

cognate also to the Greek word *helios* for the sun, as well as *Horus*, the word by which Heru was known to the Greeks. Horus in turn is cognate to "horizon" for the image of Heru is of the sun on the horizon, poised between heaven and the earth. Likewise, in the Tree of Life, Sphere 6 is at its geometric center, poised between the divine faculties already discussed, up above, and the more mundane faculties now to follow, down below. Heru is key to the Ausarian resurrection metaphor, wherein he is seen as the son, the hero figure, who reclaims his father's throne which has been usurped by Ausar's evil brother Set. Heru re-establishes the kingdom of God both within and without, by aligning his will, Man's free will, with God's will. In the Yoruba pantheon, *Shango* is the deity which exemplifies the energies represented by Sphere 6 of the Tree.

Joy, Imagination, the Libido, Beauty. Sphere 7 of the Tree represents the part of Spirit that governs joy and the imagination. She is known as Het-Heru (House of Heru) in the Kamitic tradition, and Oshun in the Yoruba. It is a congregative faculty, meaning that, among other things, it is concerned with putting things together for beautiful or pleasing *artistic* effect. The Greeks knew this aspect of Spirit by the name Aphrodite. The Romans called her Venus, and the Babylonians called her Ishtar. The Kamau recognized that that which manifests is that which has been cultivated by the imagination. It is in this sense that Heru (the Will and its realization) is related to Het-Heru (the "house" of Heru or the place where the will is gestated -- the imagination). The Het-Heru faculty is intimately connected with that which the Kamau called Ra or life-force, and what is known as *Chi* to the Chinese, *Kundalini* to the Hindus, and *ngolo* (Fu-Kiau, 1991) to the Kongo people of Central Africa.

Logic, Intellect, Belief, Communication. Sphere 8 of the Tree of Life represents the part of Spirit that governs logic and the intellect. The corresponding deity was known to the Kamau as *Sebek*, and is known to the Yoruba as *Esu-Elegba*. Among the Akan, *Nana Sankofa* would be the deity that most closely exemplifies the energies and faculties associated with Sphere 8. To the Greeks, this deity was known as Hermes, and to the Romans, he was known as Mercury. Where Het-Heru at Sphere 7 is congregative, Sebek at Sphere 8 is segregative. Where Het-Heru puts things together in beautiful, harmonious arrangements, Sebek takes things apart and puts them in logical order or relationship. He takes thoughts and orders them into words, one syllable at a time. He governs syllogistic logic, and all manner of information. He is, like the dog which is his totem, clever, but not wise. He represents an important faculty of spirit, which is to ease the way through being clever, but cleverness needs to be guided by wisdom, in almost exactly the same way in which syllogistic logic is only as useful as the premises on which it is based, while logic, per se, cannot establish the truth of the premises from which formal syllogistic argument proceeds. Where Het-Heru governs the imagination, Sebek governs belief. That which we nurture in the imagination, good and bad, tends ultimately to manifest. And that which we *believe* is what we are most inclined to entertain in our imagination. Moreover, we tend to live that which we believe. Sebek therefore is seen as the "messenger of the Gods", the "opener of the way," the "guardian of the cross-roads," etc., for it is right belief (Sphere 8) that opens the way to right

knowledge (Sphere 2) and to the alignment of Man's will with divine will, and therefore "good fortune." Wrong belief, on the other hand, will take us down the wrong road at every cross-road, to "ill fortune", "bad luck," frustration and continual obstacles.

Soul, Memory, Learning, Receptivity, Devotion, Nurturing. Sphere 9 on the Tree of Life represents the part of Spirit with which we most identify, as giving us our respective and distinct identities as individuated spiritual entities. The "soul"-memory of the individual resides at the part of spirit represented by Sphere 9. The "soul" itself, in this conception, is nothing but the individuated duality of consciousness and spirit (mind and matter) of which each of us is composed. While the soul is conceptually distinct from the soul-memory, they are inextricably linked, for it is the content of the soul memory, over the many lifetimes through which the soul passes, inhabiting many bodily forms as it does so, that allows us to distinguish one soul from another. The soul *memory* may be conceived of as residing at Sphere 9, in the sense that it is an aspect of spirit -- in the grand dichotomy between mind and matter, the soul memory is classed as matter. The soul on the other hand is an abstraction, in exactly the way identity is an abstraction, and may be seen as referencing an individual's entirety, namely her individuated mind, body, all aspects of her spirit, and entire soul history -- I say soul history to help convey the idea, but to be more precise, what I really mean transcends space/time and other dimensions, and so embraces what we call "future" as well. The soul was called *Ka* by the Kamau, and it is this root word from which the "Ka" in *Kabala* derives. It has been linked etymologically also to the *nkra* (= *soul*) in the Twi language of the Akan people of Ghana. Everything that happens to an individual, in the present or past lifetimes, is registered indiscriminately in the soul memory -- the portion of spirit -- represented by Sphere 9. Much of it goes into the "unconscious" or the "subconscious" (which terms, by the way, are pseudo-scientific ways of making reference to spirit, as we are here describing it, without simply coming out and saying so). There it takes shape as a pattern of energy organization of the spirit that manifests over and over again in various aspects of our lives. The "pattern of energy organization" stored at Sphere 9 of the Spirit is in a sense programmed by Sebek (belief), Het-Heru (imagination), and Heru (will), the faculties of the Spheres immediately above it in the Tree. And it is through Sphere 9 that the programmed "personality" of the individual -- her "soul" -- finds ultimate expression. It is also from Sphere 9, and the re-programming of that part of Spirit which it represents, that the soul begins its metaphorical upward journey back up the Tree to re-identify with its true Higher Self at Sphere 1 -- to establish the soul's consciousness at the part of its spirit represented by Sphere 1, what the Kamau called "to realize Ausar" and to live and insperience the oneness of all Creation. That was the Kamitic conception of resurrection.

The deity corresponding to Sphere 9 was known by the Kamau as Auset, or Isis. In the Yoruba pantheon, she is known as Yemoja. In the Akan system, she is known as Nana Esi. In other West African systems she is known as Mami Wata, or the mother of the waters, since she governs large bodies of water, that is, the oceans. In the Christian faith she would correspond most

closely to Mary, or the Madonna. She governs not only total soul recall, to which access may be gained through trance, but also the nurturing qualities of the mother. She is devotion, and humility. She is the receptive quality, the archetypal female energy.

Body, Flesh and Blood and Animal Senses, Motion and Emotion. Sphere 10 of the Tree of Life represents the part of Spirit that is flesh and blood, the physical body, along with the electro-magnetic "body" or energy-field which immediately surrounds it, and which is the animating spirit (energy-field) that "drives" the physical bodily "vehicle." The "deity" corresponding to Sphere 10 was called Geb by the Kamau, and is known as Ile by the Yoruba. The planetary correspondence of this deity is the earth itself. It is at the aspect of creation represented by Sphere 10 that the individuation process, begun with the first Godly word of vibration, emerges finally as that part of reality which is tangible and visible. Sphere 10 represents the physical body, flesh and blood. To the Kamau, Geb was the *Erpau Neter*, meaning literally the inheritor of God, and meaning more properly that the physical body inherits the qualities and attributes of all the deities: "as above, so below." That is, the physical body "inherits" or reflects the patterns of energy organization already present in the aspects of spirit represented by Spheres 9 to 1. Every major organ or organ system in the body is tied to or governed by an aspect of spirit or deity represented by Spheres 9 to 1 of the Tree. The patterns of energy organization from Spheres 9 to 1 are imperceivable to the physical senses of the bodily vehicle represented by Sphere 10. That the aspects of spirit represented by Spheres 9 to 1 are imperceivable to the physical senses does not however make them less real. It is these aspects of spirit, seen (or rather, *not* seen) from the vantage point of the bodily vehicle, that Western psychologists have come to call the "unconscious". It is a concept that was known to and elaborated by the ancient Kamau thousands of years ago, moreover within a holistic cosmology that tied everything back, straightforwardly and unselfconsciously, to God, spirit, and the very purpose of creation.

Body, Mind and Spirit? As previously mentioned, the bodily vehicle is classed as an extreme polarity of the energy/matter continuum. Spirit, qua energy -- or pattern of energy organization -- also belongs to the same energy/matter continuum, but is of opposite polarity to body, or matter. *Mind*, the quality for which Consciousness and Will are opposite polarities, is, strictly speaking, distinct from Spirit, qua energy/matter; but as *mind* requires spirit as the medium through which effect is given to its Will, and even through which Consciousness merely *be*, it has become common practice in loose usage to connote *mind* also when we use the word "spirit". And in an irony of common usage, even though the body properly belongs with spirit on the Matter side of the grand Mind/Matter dichotomy, common use of the term spirit excludes the body while including mind. The problem exists in the English language because of cultural ignorance about cosmological matters; I am told that in other languages, notably Sanskrit and possibly the Bantu language family, clarity on these matters is "hard-wired" into the language in a way exactly opposite to that in which confusion is "hard-wired" into the English language on these matters.

To summarize, the Tree of Life is a diagram of the process through which God creates the world, Man, and Man's sojourn in the world (Amen, 1996: 33). God created the world to have experience, that is, to go from a pre-creation state of undifferentiated existence -- "I was alone; not born were they" -- to a state of differentiation. All things are aspects of God's substance and consciousness -- there is unity in the diversity of God's creation:

I brought into my mouth my own name, that is to say, a word of power, and I, even I, came into being in the form of things which came into being, and I came in the forms of the creator."

The Tree of Life classifies the world starting at the transcending state of the unmanifest, hidden God (Amen, Atum, Aten, Nu, Nut) represented by Sphere 0 above the Tree, the manifested aspect of God represented by Sphere 1, and the forms in which the creator came into the world distributed through Spheres 2 to 10. God creates a vehicle -- Man -- through which It can come into the world as one of its own creations that It may experience Itself as the Creator. To experience itself as the Creator, God grants to Man free will. (Any other being which possesses free will, likewise would be the functional equivalent of Man on this conception.) It is precisely because Man has free will that she is free to break Divine Law and/or frustrate Divine Will... that is, do evil, by definition. God remains submerged in the "unconscious," directing unconscious activities (physiological and mental) awaiting the person's awakening and developing of the higher divisions of Spirit, and the alignment of the person's will with Divine will. Man's earthly experience is thus not for her own sake, but for the sake of the Divine Plan. Earthly existence serves the purpose of providing difficulties that force out the divine powers within, or in other words, stimulate the process by which the individuated soul seeks to re-establish its Consciousness at higher levels of the Tree of Life.

The Seven Divisions of Spirit and the Chakras

The ten spheres of the Tree of Life have commonly been organized into seven Divisions of the Spirit (Fig. 1.2).

Fig. 1.2: THE DIVISIONS OF THE SPIRIT

These seven Divisions of the Spirit correspond to the seven *main* chakras (Table 1.1). **[Note: *Chakras (Johari, 1987) are energy vortexes which are part of the electro-magnetic energy field surrounding each bodily vehicle, and through which individuals are connected to the energy flux of the Universal Spirit.*]** Just as there is ultimately a potential infinity of chakras, there is ultimately a potential infinitude of the patterns of energy organization of Spirit. However, there is organizing utility as well as tutorial value in this particular breakdown of Spirit, and it is an organization that is now hallowed by tradition. To the Hindus and Buddhists we owe the very word "chakra," and the seven-fold division of the Spirit that goes with it. There is however reason to suspect

that the spiritual science upon which it is based may be traced to the Kamau, who expounded upon a seven-fold division of the Spirit, moreover one that aligns perfectly with the underlying significance of the chakra system.

The Corresponding Chakras

At any rate, the seven Divisions of the Spirit and their corresponding chakras are as follows:

1. the **Root Chakra** corresponds to The Khab, corresponding to the physical body and the lower half of Sphere 10, Geb;
2. the **Navel Chakra** corresponds to The Khaibit, corresponding to upper half of Sphere 10, and the animal, sensual part of being;
3. the **Solar Plexus Chakra** corresponds to The Sahu, corresponding to Spheres 9, 8 and 7 of the Tree, which coordinate and guide the two lower divisions;
4. the **Heart Chakra** corresponds to The Ab, corresponding to Spheres 6, 5, and 4, which mediates between the divine divisions of the spirit above, and the mundane divisions below. It is interesting that we associate the heart with the qualities of Maat (Sphere 4), namely love, truth, generosity, sharing, etc., also of Herukhuti (Sphere 5), namely the "heart" of the warrior and athlete, namely bravery and the willingness to make the ultimate sacrifice, and of Heru (Sphere 6), namely the courage and indomitable will of the leader, who by example can "give heart" to his followers;
5. the **Throat Chakra** corresponds to The Shekhem, corresponding to Sphere 3, through which creative words of power are uttered. One who has no power is one who has no *voice*, so the correspondence between the chakra and the Shekhem division of the Spirit is again apt;
6. the **Brow Chakra** corresponds to the Khu, corresponding to Sphere 2, which is the oracular faculty of Spirit. The brow chakra is also known as the "third-eye" chakra, governing the faculty of clairvoyance, and there is again a fit between the two systems;
7. the **Crown Chakra** corresponds to the Ba, corresponding to Sphere 1, which is Ausar, or the faculty of omnipresence. It is through the crown chakra that we *insperience* the ultimate oneness of all of creation, and reconnect to the Source, the *Itongo*, or to the Atum, which unlike Democritus' improper conception of the "atom," is the final and ultimate irreducible reality.

Bowen's Seven-Fold Division of the Spirit

Bowen's *Bonaabakulu Abasekhemu* also taught him a seven-fold division of the Spirit, but from within the Zulu tradition. By tradition, it is explicitly traced back to ancient Kamit. The division parallels, though not perfectly, the Kamitic Division of the Spirit as revealed to us by Ra Un Nefer Amen and shown in Table 1.1. Bowen relates the following division:

1. The Physical Body (*Umzimba*).

2. The Etheric Body (*Isltunzi*): This is merely the etheric counterpart of the physical body...
3. Lower Mind (*Amandhla*): That portion of the Mind which shows as Life-Force and other forms of what we call Energy.
4. The Animal Mind (*Utiwesilo*): The planes of mind which manifest as passions, emotions, and instincts.
5. Human Mind (*Utiwomuntu*): The planes of Mind which manifest as human consciousness, Intellect, higher emotions, etc.
6. Spiritual Mind (*Utiwetongo*): The higher planes manifesting Spiritual Consciousness.
7. *Itongo*: The Ray, or spark of Universal Spirit which informs all lower manifestations.

Table 1.1:
SEVEN
DIVISIONS
OF THE
SPIRIT

Division			Constituent Deities		Main Functions
No	Name	Chakra	Kamitic	Yoruba	
1	BA	Crown	1. Ausar	Obatala	Part of Man's spirit where God dwells. Place from which man may insperience omnipresence; oneness with all; unity
2	KHU	Third Eye	2. Tehuti	Orunmila	Part of Man's spirit which is all-knowing. Omniscience; Wisdom; God's will; the Oracle
3	SHEKHEM	Throat	3. Sekert	Obaluaye	Part of Man's spirit with divine power. Omnipotence. Invocation through mantra, hekau
4	AB	Heart	4. Maat 5. Herukhuti 6. Heru	Aje Chagullia Ogun Shango	Mediates between the Divine and the mundane; Part of spirit that intuits to consciousness the Law of God, and exercises Man's free will
5	SAHU	Solar	7. Het-	Oshun	Coordinates and

		Plexus	Heru 8. Sebek 9. Auset	Esu Yemoja	guides the forces of the animating spirit to realize mundane goals of existence
6	KHAIBIT	Navel	10a. Geb		Governs animal spirit -- emotions, sense perceptions, sensuality, sensory and motor nervous power
7	KHAB	Root	10b. Geb	Ile	Governs physical body -- spirit's window to the physical world -- Contributes to the illusion of being separate from all other things.
Source: Adapted from Amen (1996).					

Christian Correspondences

It is interesting to remark, not only upon the similarity between the spiritual science of the Kamau and that of the Hindus and Buddhists, but also on correspondences with Christianity. ben-Jochannan (1970) has taught us about the African origins of the "Western religions," in particular Judaism and Christianity. Higgins (1836), Massey (1907), and Budge (1926) long ago remarked on the close correspondence between the Kamitic tale of the resurrection of Ausar, and the Christian story of the resurrection of Jesus Christ. And Finch (1991) has recently given a masterful summary of the Kamitic antecedents of Christian myth and symbolism. The Tree of Life provides a framework within which to see again the correspondence: We have God-the-Father, who is Ausar, God-the-Son who is Heru, and God-the-Mother who is Mary, **[Note: Metamorphosed by the Christian fathers into God-the-Holy-Spirit, with Mary retained as the Mother-of-God, instead of God-the-Mother!]** and Auset (Isis). The Ausarian story of the death and resurrection of Ausar, is fundamentally a story intended to teach the lesson of spiritual science diagrammed into the Tree of Life, namely that the route back from Sphere 10 of existence is through first of all Auset. Her love for, and devotion to Ausar, and her determination to find Ausar and to "resurrect" him and put him back on the throne, contains the spiritual lesson that the way to reclaiming the Divine Spark within us (Ausar) is through devotion. It is the Auset faculty that also contains the capacity for total soul-recall, accessible through trance. And it is from within a state of trance that it is possible to reprogram the spirit, through affirmations (Sebek) and visualizations (Het-Heru) in order to open the way to the realization of Man's Will in a manner consistent with Divine Will. It is God-the-Son, Heru at Sphere 6, who represents Man's Will in this framework, and whose task it is to re-establish God-the-Father (Ausar at Sphere 1) on the throne, *ie.* to reyoke Man's Will to

God's Will. This is the essential story of Jesus Christ. He is an archetypal God-the-Son whose purpose is to restore the kingdom of God to the throne -- the throne being the Consciousness of each individuated soul. It may take countless incarnations to do so, but therein lies the Kamitic concept of "salvation." The Atum lies within, and likewise, too, salvation ultimately lies within.

In this conception, the Yoruba deity Shango corresponds to Christ, and conversely, Christ, in terms of the Tree of Life, corresponds to Shango! And to Heru. This is not to suggest that the historical Christ is the historical Shango. They are different; they represent two separate historical and individual souls. But in terms of the Tree of Life, they have a functional or archetypal correspondence.

There is an interesting story in this context told to me by the Yoruba priestess and Reiki Master who in what she called a Multi-dimensional Life Recall session I had with her, brought me face to face, in trance, with the who-I-was before I was born, and also with my long-deceased father. I have since come to know Osunnike Anke quite well, and she told me the story of a Baptist minister, without of course revealing who he was, who came to her for a similar sort of session. He did not volunteer for the session, but he did embrace the idea, perhaps out of curiosity, after his wife told him about Osunnike's work. As Osunnike does at the outset of these sessions, she said a prayer asking for guidance, invoking the Ascended Masters, the Orishas, Angelic Forces, Spirit Guides, etc.. Then, for some reason which she did not quite know, except perhaps that her client was a Baptist minister, she added "... and Jesus Christ." Well, lo and behold! As the session got underway and the Minister went into trance, she felt this powerful presence enter into the Minister, and she *knew* [Note: How she knew is another question. Suffice it to say, as I found out when I had my session with her, when I came face to face with the who-I-was before I was born, that in these matters, one just *knows*. The who-I-was before I was born looked very different from me, so the fact of recognition had some basis other than the outward appearance of the image that came to me. As a friend of mine once said, we seem to be blessed with an organ unknown to Western science, which may be dubbed a "knower."] that Jesus had come. So she asked the Minister who was it. After hemming and hawing for what seemed like several minutes, he finally allowed himself to say it. "It's Jesus!" Well, as it transpired during the session, it seems that Jesus and the Minister had been contemporaries during Jesus' lifetime, and had walked the path together as friends and colleagues. Paradoxically, as a result of that session, it strengthened the Minister's "personal relationship" with Jesus, at the same time that it must undoubtedly have undermined his belief in certain dogma of the Church. In the present framework being put forward, and for which we owe and credit the Kamau, Christ would be seen as an ancestor, and an especially honored one -- probably an Ascended Master, meaning one who, in terms of the present framework, has "realized Ausar." He is in distinguished ancestral company, but he is one among many. Belief in him is neither a necessary nor sufficient condition of "Salvation," although there are aspects of spiritual science in his teachings and in the example of

his life, that if followed, would certainly lead one closer to the resurrection of the Ausar -- the "Divine Spark" within -- with which we are all endowed.

It is interesting also to note that Heru was not only the Son-God, but the Sun-God. Each of the deities -- excepting Ausar -- is aligned with one of the seven major planets, as shown in Table 1.2. Tehuti and Maat share the planet Jupiter. According to this chart, the planetary correspondence for Heru, also Shango, is the Sun. The Christian festival of Christmas may be seen as corresponding to the "(re)birth" of the Sun, since it marks roughly the point (in the northern hemisphere) at which the Sun's apparently lowering trajectory through the sky, with the shortening days of winter, is reversed, and the days start lengthening again, and correspondingly, the Sun's daily arc across the sky ceases to go lower, and starts rising again. Likewise, the (Easter) Resurrection of Christ, on a church calendar that ties Easter to the spring equinox has an astronomical interpretation:

The intersection of the ecliptic and equator at the equinox represents a "cross" in the heavens and as the sun appears to remain stationary for three days, the sun can be said to be suspended on the cross or "crucified" for three days." (Finch, 1991: 191)

Heru's connection with the Sun infuses the language as well. Heru was known to the Greeks as Horus, suggesting a compelling etymology for the word "horizon." Just as Heru is situated at the geometric center of the Tree of Life, midway between the Divine Spheres up above and the more earthly ones below, Horus (the Sun) on the horizon is a compelling image of Man's Will hovering between the Divine heaven, and the mundane earth. In this connection, it is interesting also that Horus is linked phonetically also to *helios* -- through the interchangeable letters "l" and "r." -- the Greek word for "sun."

Other Correspondences

Table 1.2: PLANETARY CORRESPONDENCES OF THE DEITIES				
Planet	Deities		Metal	Day of Week
	Kamitic	Yoruba		
Moon	Auset	Yemoja	Silver	Monday
Mercury	Sebek	Esu	Mercury	Wednesday
Venus	Het-Heru	Oshun	Copper	Friday
Sun	Heru	Shango	Gold	Sunday
Mars	Herukhuti	Ogun	Iron	Tuesday
Jupiter	Maat,	Orunmila,	Tin	Thursday

	Tehuti	Aje Chagullia		
Saturn	Sekert	Obaluaye	Lead	Saturday

Table 1.2 also shows the planetary correspondences to others of the Kamitic deities, and the Yoruba correspondences. The further correspondences to the days of the week are also shown, and to some common metals. These correspondences are worth remarking, as it may seem somewhat of a stretch and a priori incredible that the Yoruba deities or the deities of the Kamitic Tree of Life should have correspondences to things as disparate as metals, planets, and days of the week. Furthermore, the number seven has acquired a mystic significance and crops up in a number of contexts. I make sense of it in the following way.

The Ubiquity of Vibration, hence of Harmonic Scales, Musical and otherwise

Implicit is the notion that what we perceive is an interaction of *Matter* and *Mind*. Bowen (1969) tells us, recounting what he learnt from the *Bonaabakulu Abasekhemu*:

But really there are but two manifestations, Mind and Matter. What we call Force is not a separate manifestation. It is simply certain of the lowest, or grosser grades of Mind. *Force is simply that portion of Mind which endows Matter with Form*. It is that portion of mind which transmits the idea of Form to the higher grades where Consciousness dwells. Let the pupil think and he must see that this is so. Colour, size, shape, what are they? Simply light vibrations which when passed on to the Consciousness give the idea of Form. And what is vibration? It is Force. Heat, cold, hardness, softness, varieties of taste and smell are all vibrations, and therefore also Force. If you make Force a separate manifestation, then also you must make those planes of Mind which transfer the ideas of passion or emotion, separate manifestations.

Accordingly, if vibrational energies lie at the heart of all perception, it should not be surprising that such energies may be classified the same way in which musical notes are classified: there is a scale, and within the scale there are distinct notes, which repeat from octave to octave, but with increasing pitch as one goes up the scale. There are seven notes in the musical scale that has come down to us (here too the Kamau may be credited (Finch 1998: 70-72). When semi-tones (sharps/flats) are included, there are twelve notes within the musical scale, as we see on any piano if we count the five black notes as well as the seven white ones within any octave. The Periodic Table of the Elements that Mendeleev developed exhibits a similar, *periodic*, property. This property is grounded in the wave-like behavior of subatomic particles, describable by mathematics that is "formally analogous to those found for elastic waves like those in a vibrating violin string" (Andrews and Kokes, 1963: 98). It is on the basis of this kind of wave-theoretic mathematics that the

periodic properties in the chemical behavior of the elements may be explained by modern science. In yet another context, within the light spectrum, there are seven distinct colors -- red, orange, yellow, green, blue, indigo, violet. In some ways, given the infinite possibilities of gradation within any one octave of musical notes, or of distinct colors in the spectrum, it is a matter of perception why in both cases our sensory apparatus appears to be comfortable with a seven-fold classification. Or perhaps it is not perception, so much as the underlying reality that our sensory apparatus is wired that way. At any rate, the ancients found some way of knowing these things, with or without the benefit of wave equations, and were able to classify all objects according to the dominant vibrational "note" they possess. In this way, it begins to make sense how planets (which have clear periodicities of revolution, rotation, and wobble) and metals, and days of the week, and other seemingly disparate things, could all have a correspondence with the deities of the Tree of Life.

I hasten to add that, as we see with the Periodic Table of the Elements, the periodicities are sometimes more complex than that of the simple musical scale. As we know from the harmonics of a vibrating string, a single note actually is made up of a suite of vibrations, corresponding to divisions of the length of the string, *ie.*, the frequency of vibration of the whole string, half the string, one third, *etc.* In terms of these divisions, we have the dominant vibration (1/1), as well as higher-frequency vibrations forming the series $1/1$, $1/2$, $1/3$, $1/4$, $1/5$, $1/6$, $1/12$. In terms of music theory, the divisions $1/7$ to $1/11$ are left out, as are the divisions above $1/12$, for the simple reason that the character of the tone is defined by the dominant (1/1), the third (1/3), the fifth (1/5) and the octaves. Thus if the string generates note middle C, the $1/1$ division would be the fundamental, the $1/2$ division would be C in the second octave, $1/3$ would be G in the second octave, $1/4$ would take us to C at the third octave, $1/5$ would be E in the third octave, $1/6$ would give us another G also in the third octave, and $1/12$ the G in the fourth octave. The $1/7$ division would give us B in the fourth octave, the effect of which may be ignored as it is swamped by the core notes C, G and E making up the suite. Likewise, the $1/11$ division would give us F in the fourth octave, and that too is swamped. Thus we again have an effective seven-fold division of the string into the series $1/1$, $1/2$, $1/3$, $1/4$, $1/5$, $1/6$, $1/12$ in terms of the composition of the suite of tones and overtones comprising the vibration of the string.

Even in the simple musical scale, as already noted, we may add semi-tones to the whole tones, to come up with 12 notes altogether within the scale, rather than seven.

When the semi-tones are added, to give us twelve "notes" (semi-tones) in the scale, it begins also to make sense why the number 12 is as ubiquitous as the number seven in matters having to do with the esoteric and spiritual sciences. I think specifically of the twelve signs of the zodiac in the astrological system developed also by the ancient Kamau, the twelve months of the year, *etc.* These matters are complicated, and I do not intend to ascribe greater significance to the numbers seven and 12 than that which Nature accords them. The suggestion is merely that vibrations and vibrational frequencies follow the mathematical laws pertaining to harmonics and harmonic series.

Therefore, it should not be surprising that vibrational energies, whether tied to color, smell, sound, the elements of the periodic table, etc., should also be classifiable in a manner analogous to the notes of a musical scale. The universe is a cosmic symphony! Still, I do not suggest that everything in the universe is tonal -- the universe allows space also for sheer noise. Still less do I suggest the *necessity* of a tonal classification based on recurring octaves varying only in pitch (for I am dimly aware of musical systems in which the classical octave is replaced by a scale which allows for quarter tones as well as half-tones, yielding many more notes per scale than the octave); I do however suggest a reason for its ubiquity.

Conclusion

We saw in the previous article, [The Ancient Wisdom in Africa](#), that there exists all over Africa a learned society which the Zulu call the Bonaabakulu Abasekhemu, and which claims to derive from a Kamitic priest of Auset who lived during the time of Pharaoh Khufu. What I have tried to do in the present article is to summarize very briefly the main elements of the Kamitic cosmology, and to show several points of correspondence between it and the teachings of the Bonaabakulu Abasekhemu as reported by Bowen. I have tried also to show the correspondence between the ancient Kamitic teachings about the deities of the Tree of Life, and similar teachings about the orisha, the deities of the Yoruba. Further, I touched briefly on the connection between the Christian resurrection story, and a remarkably similar story that derives from the ancient Kamitic cosmology, namely the story of the resurrection of Ausar. In the process, the Christian resurrection story acquires new meaning, derived from the Tree of Life and the African cosmology for which the latter stands as holistic metaphor. Finally, I tried to explain the ubiquity of the numbers seven and 12 in the spiritual sciences, using the metaphor of musical harmonics to do so.

The metaphor of the Tree of Life is a powerful one that enables us to take a fresh look at a number of subjects, among others the nature of intelligence, and by extension the race/IQ debate, and the true nature of the relation between science and religion. In future articles, I will take a look at these, among others.