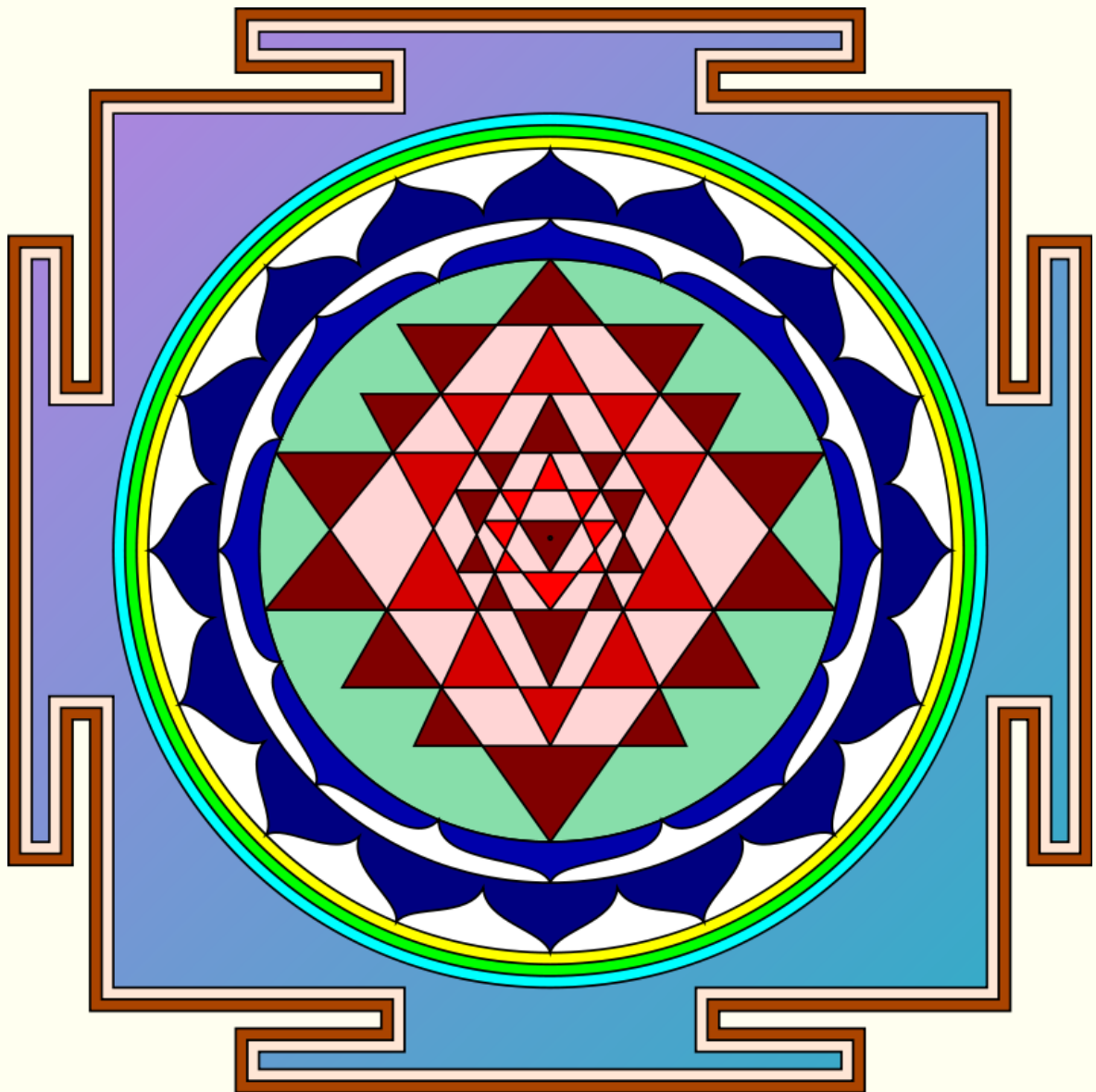


*The Ineffable Name  
is the Great Mystery  
of Creation and Salvation*



## ***Abstract and train of thoughts***

### **Unknown and Unknowable is the Supreme Mystery-God.**

The Ineffable Name is the Wisdom of the Initiates (Epotheia), says St. Paul.	7
It is the Great Mystery of Creation and Salvation.	8
Being formless, invisible, and immaterial, It cannot be perceived through our physical senses.	8
It is the Holy of Holies, the Unity of Unities, more ineffable than all Silence, more occult than all Essence.	8
It is Plato's Unspeakable All, the Father whom no person has seen, except the Son.	9
It is Pythagoras' Ineffable Name, and key to the mysteries of the Kabbalah.	9
It is the Holy Word of God that "no man knew but He himself."	9
Even Jesus performs his wonders in "His Father's Name," not in his own.	10
The Ineffable Name is the First and Greatest Mystery, and the Only Word.	10
Those who can master Its power and excellence have dominion over the creative powers of Nature.	11
Dawn of Chaos--Theos--Cosmos (Drawing).	11

### **The Name is Ineffable because non-existent.**

It permeates the Moon and Stars, yet It is different from the Moon and Stars.	13
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### **It never differentiates but only emanates.**

How? At the beginning of Manvantara, the highest Dhyani-Chohans radiate Their spiritual and creative ideations (Fohat), which awaken and differentiate Mahattattva, itself the radiation of Mulaprakriti and noumenon of the world to be.	13
Some may seek for It among the hierophants of Tartary, China, and Tibet.	14
But the Word is everywhere, in All but above All.	14
Nature animates soul and body. She is the footprint and shadow of Divinity.	14
Thus, there is no need travelling to distant places to find It. The Word is very nigh unto thee, in thy mouth and in thy heart.	14

It may rush into infinite worlds in sleepless whirling, yet It remains latent in the deepest recesses of thy heart. It can be activated by regular initiation and through the “still small voice.”

15

**The Ineffable Name is a ray of Immaculate Light emerging from the fathomless Darkness by the power of Word.**

The centre of the circle is the symbol of First Logos or the hidden, Ineffable God, which is potential Space within abstract Space. It has nothing to do with the “creation” of the objective universe. It is the Second archaic symbol of the first differentiation in the periodical manifestations of the ever-eternal nature, sexless, and infinite.

16

It is not Brahmā who “creates” but the Prajapatis or Rishis, the Lords of Being, the Seven “Sons” of Brahmā, the progenitors and leaders of present humanity.

16

It is the luminous point that grows out of Darkness is the Unknown Essence of the Brahmans, the Ain-Soph of the Kabbalists, the Svayambhu of the Buddhists. It is Nara or Spirit of God, moving on Ayana or place of motion, i.e., Narayana.

17

By dividing itself into two parts, active and passive, First Logos or the Pythagorean Monad creates the first triad which is the Abstract, Intellectual Universe to be, before retiring into silence and darkness whence it emerged.

18

**The Ineffable Name is Deity Itself, but not “God.”**

This Divine Essence or Supreme Substance is the Rootless Root of Eternal Life of the Eastern Occultist, the Mulaprakriti of the Vedantin, the Svabhava of the Buddhist.

19

Eternal life is Motion equilibrated by alternate manifestations of Force, yet independent of the forces in the physical world.

19

Nameless, unpronounceable, yet universally diffused Essence, the Ineffable is Kama-Eros-Phanes is the noumenon of Fohat, i.e., Divine Will or Eternal Desire of manifesting Itself through visible creation.

19

Svabhava is the occult term for Kama-Eros. When manifested, it becomes Yin-Sin plus Fohat, or Brahman and its Shakti.

19

By invoking and pronouncing mentally the Sacrificial Word, the Adept can arouse his Will-Power and exercise it for beneficent purposes.

20

**The Abstract Triad is the vehicle of Unmanifested Deity and symbol of the Universe to be.**

An androgyne deity, consisting of a vivifying but invisible Spirit and Mother Nature, is the most natural conception of the First Cause.

21

This abstract duad, Cosmic Substance and Cosmic Ideation, can be imagined as two lines united in “heaven.” When joined at the base, three angles appear, indicating that the Son (i.e., Mahat and Matter, or the inner and outer boundaries of the Universe) is about to be born.

21

The Divine Triad corresponds to Aum or Amen. Woe to the impure who pronounce it for selfish or unholy ends.

22

**The Sacred Tetrad, circumscribed within a circle, is formed by the Abstract Triad.**

The Ineffable Name lies hidden within the Pythagorean Tetrad or Tetractys.

24

It is expressed by the Tau Cross, signet of the Living God.

24

The double motion of the philosophical cross is the great arcanum of life and being.	25
<b>What is the difference between Deity and God?</b>	
Deity is Nameless, Numberless, No-thing, Absolute Darkness.	26
God is quaternary: Ineffable–Silence–Father–Truth.	26
Logos utters the Ineffable Name as follows: First, He emits the first word of His name, which is a syllable of four letters. Then the second syllable is added, also of four letters. Then after the third, composed of ten letters. Finally the fourth, which contains twelve letters. Thus the whole name consists of thirty letters and four syllables.	27
How did the Sons of Light clothed themselves in the fabric of Darkness?	27
The Tetrads reveals to the mind Sublime Truth in the shape of a naked woman. For Esoteric Philosophy or Sophia has always been symbolised by a female form; unveiled Mystery, by a male.	29
All powers and great symphonies of physical and spiritual nature lie inscribed within the Perfect Square. That is why the Ineffable Name was replaced by the Sacred Tetrads or Tetractys, the most binding and solemn oath with the ancient mystics.	29
The Jewish Tetragrammaton has nothing to do with the Pythagorean Tetractys. It is simply a blind to veil the septenary origin and constitution of man, and certain minor mysteries connected with it.	30
There are three Tetrads: the Unfathomable Father (First Logos), Its creative emanation or Heavenly Man (Second Logos), and the embodied reflection of the latter in humanity at large (Third Logos), or the Tetragrammaton of the Jews. Only the first is the real Pythagorean Tetractys; the other two are counterfeit.	30
“I am not going to worship the Tetragrammaton. I do not see why I should. I do not worship differentiated things. I know only of the Absolute and perfectly homogenous,” says Blavatsky.	30
The septenary key to the mystery of Being is communicated to the Neophyte-Chrēstos at the last and Supreme Initiation, after the “death” of his personality, by his Hierophant in solemn silence and secrecy. Then, at the threshold of Parinirvana, the circle reassumes its primeval Essence and rebecomes Absolute.	31
<b>The Divine Heptad is the key to “squaring the circle,” or the philosophers’ stone, which is no stone.</b>	
The Ineffable Word, being composed of Seven Letters, represents the First Hebdomad.	32
The Seventh Letter is the highest in initiations; the remaining six, are substitutes.	32
<b>“The Word” is the Central Mathematical Point, around which the six-pointed star, emblem of the Theosophical Society, revolves and evolves.</b>	
The Unmanifested Circle, the “Father” or Absolute Life, is non-existent outside the Ideal Triangle and Perfect Square. It manifests through them as the “Son,” i.e., Kosmos and Man.	35
On the outward Path of Action, the Second One (Atma), in order to manifest itself as a Logos, Its concealed duality (Atma-Buddhi) has to become three (Atma-Buddhi-Manas). On the inward Path of Renunciation, Logos Revealed attracts within Itself the circle and reverts to Its original state of Absolute Unity by forming out of it the Perfect Square, and inscribing within it the Ineffable Name.	35

Thus “the true Word may only be found by tracing the mystery of the passage inward and outward of the Eternal Life, through the states typified in these three geometric figures,” says a Master of Wisdom.

35

**The Ineffable Word is identical with the Ineffable Name of the Masons and the Kabbalists.**

The Word itself is only a substitute for the Masonic Lost Word, and a comparatively modern invention.

37

**The “Lost Word” is no word at all, as in the case of the “Ineffable Name.”**

It ought to stand as “lost words” and lost secrets, in general.

38

**Nor the “Name” is a name, but Sound or rather Motion.**

The power held in the Mantras or Vach of the Brahmins comes from the Ineffable Word itself.

38

The potency of numbers in sounds, or mystic speech, rests on the power of Ideation and Will inherent in the Ineffable Name.

39

That is why the “Word” works “miracles” and is at the bottom of every magical feat.

40

**The Jews invented the Tetragrammaton to celebrate life, to deify multiplication, and to mislead the profane.**

Like Brahmā, Zeus, and all other lower deities, Jehovah is an androgyne god. But he is neither the God worshipped by Moses, nor the Father of Jesus, nor yet the Ineffable Name of the Kabbalists.

41

The real Word that is no word has to be sought in the names of the first Seven Logoic emanations, or “Sons of Fire,” in the Archaic Wisdom-Religion of every nation.

41

**“The Name” is not ineffable, it is “unpronounceable,” or rather not to be pronounced.**

Neither the Jews nor the Christians seem to remember, or so much as suspect, the occult reason why the qualification of Jehovah or YHVH has become so reprehensible.

42

The hut circle on the mountain side, with its divine central point, told worshippers what should be worshipped and where. But the Jews were not willing to follow the behests of Divine Truth.

43

**The secrets of heaven and earth have always been accessible to those who could look at Isis unveiled and bear the awesome majesty of Truth.**

Led by a Wondrous Being, the Sons of Will and Yoga, a group of half-divine half-human beings, incarnated in an immaculate way into the senseless shells of the Third Root-Race men, and imparted to them their divine mission and the “lost word,” i.e., the secrets of heaven and earth.

45

**The Sacred Name of the Oracle of Dodona, left with the forefathers of the Hellenes, was the same as the Ineffable and Unpronounceable Name of Jews.**

The ceaseless efforts of frail man not to fulfil his divine mission on earth, i.e., to liberate his Spirit from the thralldom of matter, but to pursue with ardour the pleasures and luxuries of worldly life, will persist so long as the present race continues to infest the surface of the earth.

46

Lacking the Old Testament symbology, and ignorant of the real connotation of the name of Jehovah (the Rabbinical secret substitute for the Ineffable and Unpronounceable Name), the Church mistook the cunningly fabricated shadow for the One and Secondless Reality, sullied the Unknowable Cause of All with an anthropomorphised generative symbol, and defiled the ideal of Jesus of Nazareth.	47
The Ineffable was further abused and exploited by the Catholic Priests.	47
Thus the effulgent glory of the Divine Essence became black with sin.	48
Pivotal attributes of the first four Root-Races (Table).	48
Pivotal attributes of the first four Root-Races.	49

### **Forty-five ineffable names and sentences.**

#### **Suggested reading for students.**

From our Secret Doctrine's First Proposition Series.	52
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# Unknown and Unknowable is the Supreme Mystery-God.

He glittereth with Intellectual sections,  
and filled all things with love.

— The Chaldaean Oracles of Zoroaster<sup>1</sup>

## The Ineffable Name is the Wisdom of the Initiates (Epotheia), says St. Paul.

In the Eleusinian and other Mysteries the participants were always divided into two classes, the *neophytes* and the *perfect*. The former were sometimes admitted to the preliminary initiation: the dramatic performance of Ceres, or the soul, descending to Hades.<sup>2</sup> But it was given only to the “*perfect*” to enjoy and learn the Mysteries of the divine *Elysium*, the celestial abode of the blessed; this Elysium being unquestionably the same as the “Kingdom of Heaven.” To contradict or reject the above, would be merely to shut one’s eyes to the truth.

The narrative of the Apostle Paul, in his second *Epistle to the Corinthians*,<sup>3</sup> has struck several scholars, well versed in the descriptions of the mystical rites of the initiation given by some classics, as alluding most undoubtedly to the final *Epotheia*.<sup>4</sup>

I knew a certain man — *whether in body or outside of body*, I know not: God knoweth — who was rapt into Paradise, and heard things ineffable, ἀρρητα ρηματα, *which it is not lawful for a man to repeat*.

These words have rarely, so far as we know, been regarded by commentators as an allusion to the beatific visions of an “*initiated*” seer. But the phraseology is unequivocal. These things “*which it is not lawful to repeat*,” are hinted at in the same words, and the reason for it assigned, is the same as that which we find repeatedly expressed by Plato, Proclus, Iamblichus, Herodotus, and other classics.

We speak WISDOM [only] among them who are PERFECT,

says Paul;<sup>5</sup> the plain and undeniable translation of the sentence being:

We speak of the profounder (or final) esoteric doctrines of the Mysteries (which were denominated *wisdom*) only among them who are *initiated*.<sup>6</sup>

<sup>1</sup> I.P. Cory, *Ancient Fragments*, etc., 1828, p. 105; [on Mind, Intelligibles, and Intellectuals. Full text in our Theosophy and Theosophists Series. — ED. PHIL.]

<sup>2</sup> This descent to Hades signified the inevitable fate of each soul to be united for a time with a terrestrial body. This union, or dark prospect for the soul to find itself imprisoned within the dark tenement of a body, was considered by all the ancient philosophers, and is even by the modern Buddhists, as a punishment.

<sup>3</sup> xii, 2-4

<sup>4</sup> Thos. Taylor, *Iamblichus' Life of Pythagoras*, 1818, pp. 87-88 in 4<sup>th</sup> ed.

<sup>5</sup> [1 Corinthians ii, 6]

<sup>6</sup> “The profounder or esoteric doctrines of the ancients were denominated *wisdom*, and afterward *philosophy*, and also the *gnosis*, or knowledge. They related to the human soul, its divine parentage, its supposed degradation from its high estate by becoming connected with ‘generation’ or the physical world, its onward progress and restoration to God by regenerations . . . transmigrations.” — Thos. Taylor, *op. cit.*, pp. 31, 32

So in relation to the “man who was rapt into Paradise” — and who was evidently Paul himself<sup>1</sup> — the Christian word Paradise having replaced that of Elysium. To complete the proof, we might recall the words of Plato, given elsewhere, which show that before an initiate could see the gods in their purest light, he had to become *liberated* from his body; *i.e.*, to separate his astral soul from it.<sup>2</sup> Apuleius also describes his initiation into the Mysteries in the same way:

I approached the confines of death; and, having trodden on the threshold of Proserpina, returned, having been carried through all the elements. In the depths of midnight I saw the sun glittering with a splendid light, together with *the infernal and supernal gods*, and to these divinities approaching, I paid the tribute of devout adoration.<sup>3, 4</sup>

### **It is the Great Mystery of Creation and Salvation.**

This Great Mystery is the Mystery of the Ineffable (*Ātma*), or First Mystery, the Supreme Wisdom (*Buddhi*) from which all emanations proceed. It emanates from the Ineffable and is like unto it, being at the same time the Supreme Principle of Forgiveness of Sins.<sup>5</sup>

### **Being formless, invisible, and immaterial, It cannot be perceived through our physical senses.**

In a discourse of Hermes with Thoth, the former says:

It is impossible for thought to rightly conceive of God . . . One cannot describe, through material organs, that which is immaterial and eternal . . . One is a perception of the spirit, the other a reality. That which can be perceived by our senses can be described in words; but that which is incorporeal, invisible, immaterial, and without form cannot be realized through our ordinary senses. I understand thus, O Thoth, I understand that God is ineffable.<sup>6</sup>

### **It is the Holy of Holies,<sup>7</sup> the Unity of Unities, more ineffable than all Silence, more occult than all Essence.**

As Thomas Taylor, the most intuitional of all the translators of Greek Fragments, shows,<sup>8</sup> no nation has ever conceived the One principle as the immediate creator of the visible Universe, for no sane man would credit a planner and architect with having built with his own hands the edifice he admires. On the testimony of Damasci-

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<sup>1</sup> Cyril of Jerusalem asserts it. See *Catecheses*, Oxford 1838, xiv, 26.

<sup>2</sup> *Phædrus*, 350b-c

<sup>3</sup> *The Golden Ass*, xi, 23; Thos. Taylor's ed., p. 283.

<sup>4</sup> *Isis Unveiled*, II pp. 145-46

<sup>5</sup> *Blavatsky Collected Writings*, (COMMENTARY ON THE PISTIS-SOPHIA) XIII p. 47; [on PS 74]

<sup>6</sup> *Isis Unveiled*, II p. 579 *fn.*; [quoting Champollion-Figeac, *Égypte ancienne*, p. 139].

<sup>7</sup> Cf. “The Original Sin is a Jewish invention,” in our Black versus White Magic Series. — ED. PHIL.

<sup>8</sup> Introduction to Plato's *Parmenides* in *The Cratylus, Phædo, Parmenides and Timæus of Plato*, London 1793, p. 256 *et seq.* [Consult “Thomas Taylor, the English Platonist,” in our Buddhas and Initiates Series. Thos. Taylor's Collected Writings have been republished by the Prometheus Trust, <http://www.prometheustrust.co.uk/>]



us,<sup>1</sup> they referred to it as “the Thrice Unknown Darkness.” The Babylonians passed over this principle in silence. Says Porphyry,

To that god who is above all things, neither external speech ought to be addressed, nor yet that which is inward. . . .<sup>2</sup>

Hesiod begins his *Theogony* with: “Chaos of all things was the first generated,”<sup>3</sup> thus allowing the inference that its cause or producer must be passed over in reverential silence. Homer in his poems ascends no higher than *Night*, whom he represents Zeus as reverencing.<sup>4</sup> According to all the ancient theologians, and to the doctrines of Pythagoras and Plato, Zeus, or the immediate artificer of the universe, *is not the highest god*; any more than Sir Christopher Wren in his physical, human aspect is the MIND in him which produced his great works of art. Homer, therefore, is not only silent with respect to the first principle, but likewise with respect to those two principles immediately posterior to the first, *Æther* and *Chaos* of Orpheus and Hesiod, and the *bound* and infinity of Pythagoras and Plato.<sup>5</sup> . . . Proclus says of this highest principle that it is

. . . the Unity of Unities, and beyond the first adyta . . . more ineffable than all silence, and more occult than all Essence . . . concealed amidst the intelligible gods.<sup>6,7</sup>

**It is Plato's Unspeakable All, the Father whom no person has seen, except the Son.**<sup>8</sup>

**It is Pythagoras' Ineffable Name, and key to the mysteries of the Kabbalah.**<sup>9</sup>

**It is the Holy Word of God that “no man knew but He himself.”**

Thus, in common with Pythagoras and other hierophant reformers, Jesus divided his teachings into exoteric and esoteric. Following faithfully the Pythagoreo-Essenean ways, he never sat at a meal without saying “grace.” “The priest prays before his meal,” says Josephus, describing the Essenes.<sup>10</sup> Jesus also divided his followers into “neophytes,” “brethren,” and the “perfect,” if we may judge by the difference he made between them. But his career, at least as a public Rabbi, was of a too short duration to allow him to establish a regular school of his own; and with the exception, perhaps, of John, it does not seem that he had initiated any other apostle. The Gnostic

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<sup>1</sup> *Περὶ τῶν πρῶτων ἀρχῶν* [Peri tōn prōtōn archōn], or “Difficulties and Solutions of First Principles”.

<sup>2</sup> *De abstinencia* II, 34

<sup>3</sup> *Ἦτοι μὲν πρῶτα χάος γενετ'*; *γενετο* being considered in antiquity as meaning “was generated” and not simply *was*. (See Thos. Taylor, *op. cit.*, p. 250; also his *Works of Plato*, 1804, Vol. VII, pp. 26 *et seq.*)

<sup>4</sup> *Iliad* XIV, 261

<sup>5</sup> It is the “bound” confused with the “Infinite,” that Kapila overwhelms with sarcasms in his disputations with the Brahman Yogis, who claim in their mystical visions to see the “Highest One.”

<sup>6</sup> [Proclus, *On the Theology of Plato*, p. 110; in Thos. Taylor's translation of *Parmenides*, Introduction, pp. 26-27]

<sup>7</sup> *Secret Doctrine*, I pp. 425-26

<sup>8</sup> Cf. *Theosophical Glossary*: To On; [*Τὸ Ὀν*, “The Being”].

<sup>9</sup> *Isis Unveiled*, II p. 289; [quoting Dr. S. Pancoast, *Blue and Red Light*, ch. i, pp. 24-25].

<sup>10</sup> [*Jewish Wars*, liv. II, cap. viii, 5]

amulets and talismans are mostly the emblems of the apocalyptic allegories. The “seven vowels” are closely related to the “seven seals”; and the mystic title Abraxas, partakes as much of the composition of *Shem ha-Mephorash*, “the holy word” or ineffable name, as the name called: The word of God, that “*no man knew but he himself*,”<sup>1</sup> as John expresses it.<sup>2</sup>

**Even Jesus performs his wonders in “His Father’s Name,” not in his own.**

Jesus is accused by his enemies of having wrought miracles, and shown by his own apostles to have expelled *demons* by the power of the INEFFABLE NAME. The former firmly believed that he had stolen it in the Sanctuary.

And he cast the spirits with his *word*, and healed all that were sick.<sup>3</sup>

When the Jewish rulers ask Peter:

By what power, or by what *name*, have ye done this?<sup>4</sup>

Peter replies,

By the NAME of Jesus Christ of Nazareth.

But does this mean the name of Christ, as the interpreters would make us believe; or does it signify,

By the NAME which was in the possession of Jesus of Nazareth,

the initiate, who was accused by the Jews to have learned it but who had it really through initiation? Besides, he states repeatedly that all that he does he does in “*His Father’s Name*,” not in his own.<sup>5</sup>

**The Ineffable Name is the First and Greatest Mystery, and the Only Word.**

[*The First Mystery*] Jesus, who proceeds from the First Mystery (his Father), bears also himself the name of the First Mystery. The Hierarchy of the Emanations in the Treasure of Light, according to the first three books, consists of the Ineffable, called also the Deity of Truth, and the Inward of the Inward, and also of the Limbs (or Words) on the one hand, and on the other of the Mysteries of the Ineffable. At the head of all Mysteries stands the Mystery of the Ineffable or the *First Mystery*, called also the Only (*Unicum*) Word (or Logos) of the Ineffable. From this emanates the Only Mystery of the First Mystery, and thence Three, Five and Twelve other Mysteries.

IEU is called the Father of the Father of Jesus, the Father of Jesus being the Great Tsabaōth, the Good.<sup>6</sup> The Region of IEU is the Right, and the titles of this Principle

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<sup>1</sup> *Revelation* xix, 12

<sup>2</sup> *Isis Unveiled*, II p. 147

<sup>3</sup> *Matthew* xviii, 16

<sup>4</sup> *Acts* iv, 7-10

<sup>5</sup> *Isis Unveiled*, II p. 387

<sup>6</sup> See PS 14 (3)

are the Overseer of the Light, the First Man, the Legate of the First Statute<sup>1</sup> and the Guardian of the Veil. Seeing also that, in the fourth book, the Ineffable, to which Jesus addresses all invocations, is called the Father of all Fatherhood, we have *three* Fathers of Jesus, *viz.*, the Ineffable, IEU, and the Great Tsabaōth. For a further comprehension of these three “Fathers,” and three “Lives,” read *Isis Unveiled*, Vol. II, pp. 227 *et seq.*<sup>2</sup>

**Those who can master Its power and excellence have dominion over the creative powers of Nature.**

That expression, “Ye are gods,” which, to our Biblical students, is a mere abstraction, has for the Kabbalists a vital significance. Each immortal spirit that sheds its radiance upon a human being is a god — the Microcosmos of the Macrocosmos, part and parcel of the Unknown God, the First Cause of which it is a direct emanation. It is possessed of all the attributes of its parent source. Among these attributes are omniscience and omnipotence. Endowed with these, but yet unable to fully manifest them while in the body, during which time they are obscured, veiled, limited by the capabilities of physical nature, the thus divinely-inhabited man may tower far above his kind, evince a god-like wisdom, and display deific powers; for while the rest of mortals around him are but *overshadowed* by their divine SELF, with every chance given to them to become immortal hereafter, but no other security than their personal efforts to win the kingdom of heaven, the so chosen man has already become an immortal while yet on earth. His prize is secured. Henceforth he will live forever in eternal life. Not only he may have “dominion”<sup>3</sup> over all the works of creation by employing the “excellence” of the NAME (the ineffable one) but be higher in this life, not, as Paul is made to say, “a little lower than the angels.”<sup>4, 5</sup>



**Dawn of Chaos—Theos—Cosmos (Drawing).**

There now follows a drawing accompanying “The Rope of the Angels,” from our Secret Doctrine’s First Proposition Series. Also consult “Chaos to sense, latent deity to reason,” in the same Series. — ED. PHIL.

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<sup>1</sup> See PS 14 (8)

<sup>2</sup> *Blavatsky Collected Writings*, (COMMENTARY ON THE PISTIS-SOPHIA) XIII p. 36; [on PS 26]

<sup>3</sup> *Psalms* viii, 6

<sup>4</sup> This contradiction, which is attributed to Paul in *Hebrews*, by making him say of Jesus in chapter i, 4: “Being made *so much better* than the angels,” and then immediately stating in chapter ii, 9, “But we see Jesus, who was made a *little lower* than the angels,” shows how unscrupulously the writings of the apostles, if they ever wrote any, were tampered with.

<sup>5</sup> *Isis Unveiled*, II p. 153

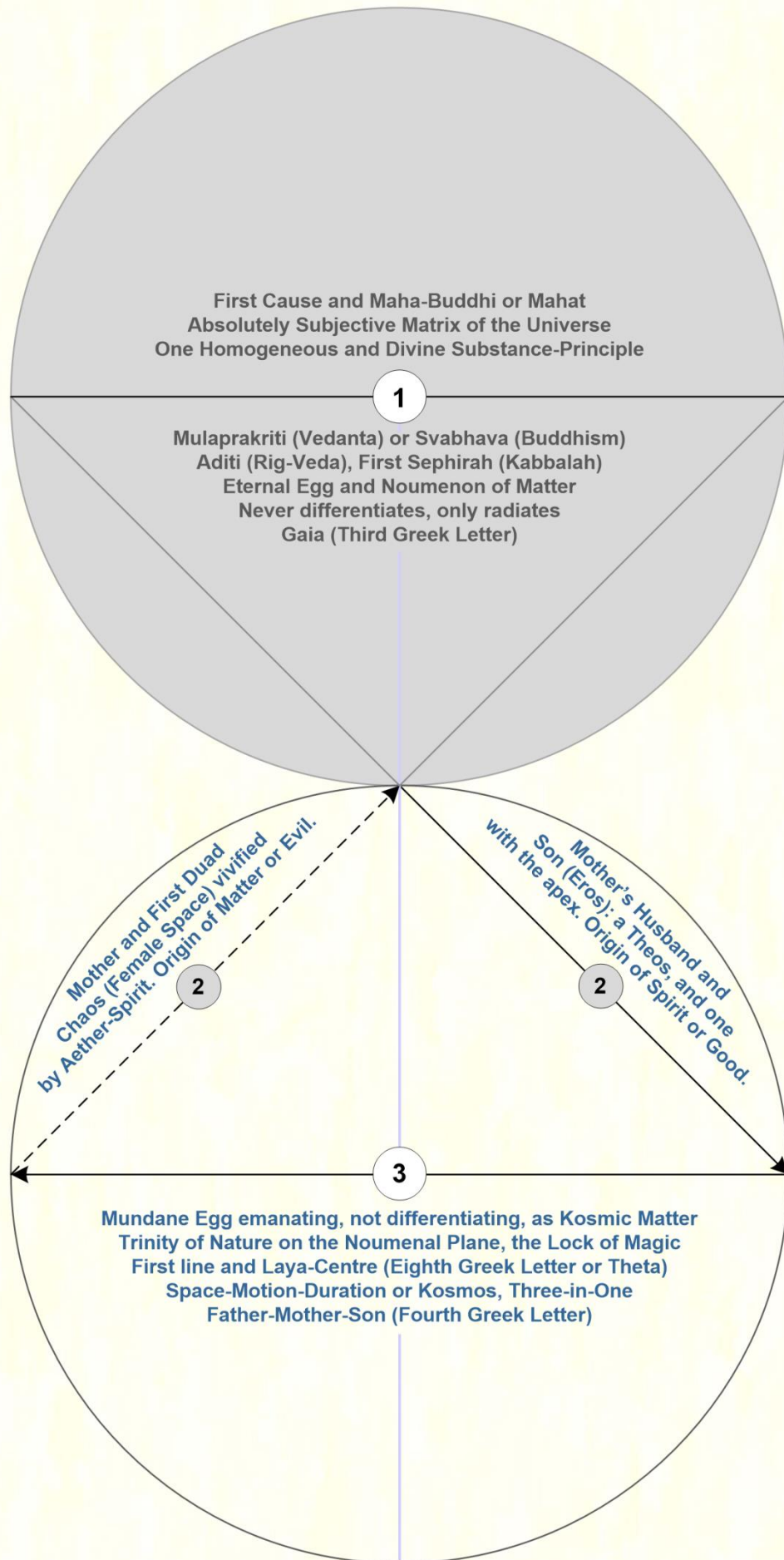
# First Triangle in the Manifested World Dawn of Chaos–Theos–Kosmos

“Father in Heaven” of the Churches  
A reflection of the Monad in  
the Universe of Illusion.  
Horus the Younger



# Chaos–Theos–Kosmos in Pralaya Unity of First Logos and Hidden Deity

“Father who is in Secret” of Matthew  
Uncreated Pythagorean Monad,  
a radiation of Parabrahman.  
Horus the Elder



## DAWN OF CHAOS–THEOS–KOSMOS

Accompanying Proposition 1 – The Rope of the Angels

Revision 12.17 presented 31 July 2017 | [www.philaletheians.co.uk](http://www.philaletheians.co.uk)



## The Name is Ineffable because non-existent.

**It permeates the Moon and Stars, yet It is different from the Moon and Stars.**

Brahmā is the Holy of Holies, and we cannot blaspheme against it by limiting it by our finite conceptions. It is, as the Vedic Rishis sang, *Suddhi apāpaviddha*, the stainless ONE ELEMENT, untouched by any change of conditions. We feel the majesty of the idea so strongly, and it is so far above the highest flight of intellect, that we are too awe-struck to make it the foot-ball of discussion. We have the *Brahmavadis* of yore chanted:

*Yato vācho nivartante  
Aprāpya manasā sahā*

“From which words rebound with the mind not finding it.”

*Ya schandra tārake tisthan  
Ya schandra tārakādan tarah*

“It permeates the Moon and Stars, and is yet different from the Moon and Stars.”

It is no such absurdity as an extra-Cosmic Deity. It is like the space in which a visible object lies. The space is in the object and is yet different from it, though the spirit of the object is nothing but the space.

## It never differentiates but only emanates.

**How? At the beginning of Manvantara, the highest Dhyani-Chohans radiate Their spiritual and creative ideations (Fohat), which awaken and differentiate Mahattattva, itself the radiation of Mulaprakriti and noumenon of the world to be.<sup>1</sup>**

It is manifest from this that “Mūlaprakriti” never differentiates but only emanates or radiates its first born Mahattattva, the Sephīrah of the Kabbalists. If one would carefully consider the meaning of the Sanskrit word *Srishti*, the point would become perfectly clear. This word is usually translated “creation,” but as all Sanskritists know, the root *Srij*, from which the word is derived, means “to throw off” and not “to create.”

This is our Deity of the Ineffable and of *no* — name. If our brothers after this explanation seek admission into the grand old temple in which we worship, they are welcome. But to those, who after this will still misunderstand us and mistake our views — we have nothing more to say.<sup>2</sup>

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<sup>1</sup> Cf. *Blavatsky Collected Writings*, (INTRODUCTORY NOTES TO THREE ESSAYS BY ÉLIPHAS LÉVI) VI p. 176

<sup>2</sup> *Blavatsky Collected Writings*, (THE SIBYL) VI pp. 142-43



**Some may seek for It among the hierophants of Tartary, China, and Tibet.**

No wonder that the Northern seer, Swedenborg, advises people to search for the LOST WORD among the hierophants of Tartary, China, and Tibet; for it is there, and only there now, although we find it inscribed on the monuments of the oldest Egyptian dynasties.<sup>1</sup>

Seek for it in China; peradventure you may find it in Great Tartary.<sup>2</sup>

He had obtained this information, he tells his readers, from certain "Spirits," who told him that they performed their worship according to this (lost) ancient Word. On this it was remarked in *Isis Unveiled* that . . .

Other students of occult Sciences have had more than the word of "certain spirits" to rely upon in this special case — they have seen the books

that contain the "Word."<sup>3, 4</sup>

All the "*Rosicrucians*," all the *mediæval mystics*, Swedenborg, P.B. Randolph, Oxley, etc., etc.:

. . . there are secret Brotherhoods of *Initiates* in the East, especially in Tibet and Tartary; there only can the LOST WORD (which is *no* Word) be found;<sup>5</sup>

**But the Word is everywhere, in All but above All.**

**Nature animates soul and body. She is the footprint and shadow of Divinity.**

Moreover, I place in this universe a universal Providence, by virtue of which everything lives, vegetates and moves, and stands in its perfection, and I understand it in two ways; one, in the mode in which the whole soul is present in the whole and every part of the body, and this I call nature, the shadow and footprint of divinity; the other, the ineffable mode in which God, by essence, presence, and power, is in all and above all, not as part, not as soul, but in mode inexplicable.<sup>6</sup>

**Thus, there is no need travelling to distant places to find It. The Word is very nigh unto thee, in thy mouth and in thy heart.**

This last secret<sup>7</sup> was the one which the old philosophers chose to unravel, leaving to the lesser lights with their modern false noses, the pleasure of wearing themselves

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<sup>1</sup> *Isis Unveiled*, I p. 580

<sup>2</sup> [See *The Apocalypse Revealed*, translated from Latin by Rev. John Whitehead, Vol. I, ch. I, vs. 4, note 11; p. 38 in the Standard ed. of the American Swedenborg Foundation, New York, 1947.]

<sup>3</sup> *op. cit.*, Vol. II, p. 470

<sup>4</sup> *Blavatsky Collected Writings*, (THE "DOCTRINE OF THE EYE" & THE "DOCTRINE OF THE HEART," OR THE "HEART'S SEAL") XIV p. 443; [full text in our Higher Ethics and Devotion Series under the title "Eye vs. Heart Doctrine." — ED. PHIL.]

<sup>5</sup> *Mahatma Letter* 48 (49) p. 272; 3<sup>rd</sup> Combined ed.

<sup>6</sup> *Isis Unveiled*, I p. 96; [quoting Giordano Bruno].

<sup>7</sup> [On the "stone" of the philosophers, which is no stone but the secret of the transmutation of metals, of the elixir of life, and of *conscious* immortality].

out in the attempt to solve the first two. It is the *Word* or the “ineffable name,” of which Moses said that there was no need to seek it in distant places,

. . . but the word is very nigh unto thee, in thy mouth, and in thy heart.<sup>1</sup>

**It may rush into infinite worlds in sleepless whirling, yet It remains latent in the deepest recesses of thy heart. It can be activated by regular initiation and through the “still small voice.”**

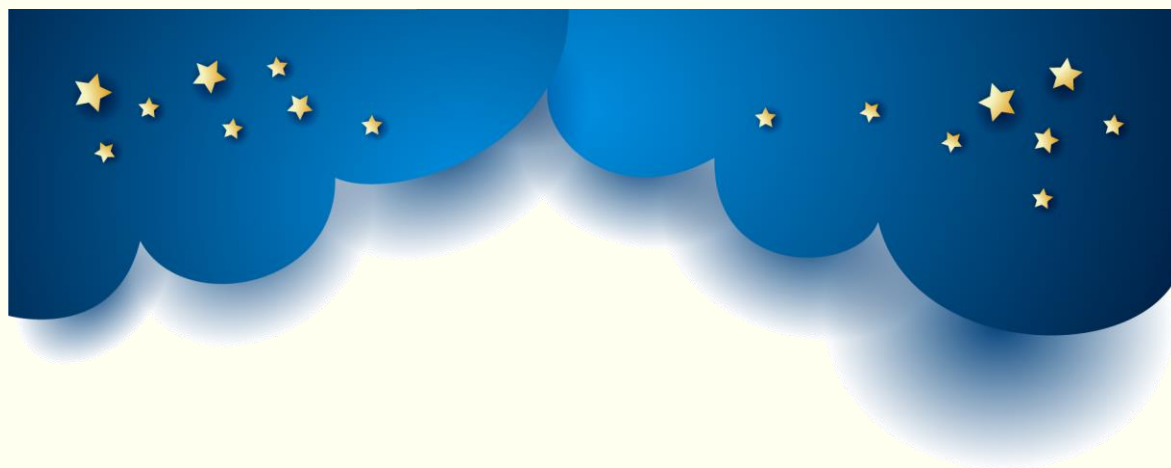
The *Ineffable name*, in the search for which so many Kabbalists — unacquainted with any Oriental or even European adept — vainly consume their knowledge and lives, dwells latent in the heart of every man. This mirific name which, according to the most ancient oracles,

. . . rushes into the infinite worlds *ακοιμήτω στροφάλιγγι* [in sleepless whirling],<sup>2</sup>

can be obtained in a twofold way: by regular initiation, and through the “small voice” which Elijah heard in the cave of Horeb, the mount of God. And

. . . when Elijah heard it, that he wrapped his *face in his mantle*, and went out, and stood in the entering of the cave. And, behold, there came a voice unto him.<sup>3, 4</sup>

(Commentary on Dzyan), assumes an ever-growing tendency, from the first awakening of Kosmos to a new “Day,” to circular movement. The “Deity becomes a WHIRL-WIND.” They are also called *Rotæ* — the moving wheels of the celestial orbs participating in the world’s creation — when the meaning refers to the animating principle of the stars and planets.<sup>5</sup>



<sup>1</sup> Blavatsky *Collected Writings*, (ALCHEMY IN THE NINETEENTH CENTURY) XI pp. 543-44; [& quoting *Deuteronomy* xxx, 14].

<sup>2</sup> [Quoting Proclus, *On the Cratylus of Plato*, from the “Chaldaean Oracles of Zoroaster.” Consult I.P. Cory’s *Ancient Fragments*, etc., 1828, pp. 104-15, in our Theosophy and Theosophists Series. Cf. *αοκνος στροφαλιγξ*, in Damascius’ *de Principiis*, 148.]

<sup>3</sup> [1 *Kings* xix, 13]


<sup>4</sup> *Isis Unveiled*, II pp. 343-44

<sup>5</sup> *Secret Doctrine*, I pp. 116-17; [on Stanza V.3a].

# The Ineffable Name is a ray of Immaculate Light emerging from the fathomless Darkness by the power of Word.

The centre of the circle is the symbol of First Logos or the hidden, Ineffable God, which is potential Space within abstract Space. It has nothing to do with the “creation” of the objective universe. It is the Second archaic symbol of the first differentiation in the periodical manifestations of the ever-eternal nature, sexless, and infinite.

[A writer comments on the disputed word Theos in *1 Timothy* iii, 16, in connection with the various existing Codices. He ends by asking the question:

What is the occult meaning of the ; and in what sense did St. Paul and his copyists, a few centuries later, use the symbol as an equivalent to the Ineffable God?

To this, H.P. Blavatsky replies:]

In the Occult meaning it is the primordial Ideation, the plane for the double-sexed *logos*, the first differentiation of the ever-unknowable PRINCIPLE or abstract Nature, sexless and infinite. The *point* represents the first formation of the root of *all things* growing out of the *rootless* ROOT, or what the Vedāntins call “Parabrahman.” It is the periodical and ever-recurring primordial manifestation after every “Night of Brahmā,” or of potential space within abstract space: not Jehovah, assuredly not; but the “Unknown God” of the Athenians, the IT which St. Paul, the *master Mason* and the INITIATE, declared unto them. It is the *unmanifested* LOGOS.<sup>1</sup>

**It is not Brahmā who “creates” but the Prajapatis or Rishis, the Lords of Being, the Seven “Sons” of Brahmā, the progenitors and leaders of present humanity.**

In the cosmogonies of all the nations it is the “Architects” synthesized by Demiourgos (in the Bible the “Elōhīm”), who fashion Kosmos out of Chaos, and who are the collective *Theos*, “male-female,” Spirit and matter. “By a series (*yōm*) of foundations (*yesōdōth*) the Alhim caused earth and heaven to be.”<sup>2</sup> In the Bible it is first *Alhim*, then *Yahva-Alhim*, and finally Jehovah — after the separation of the sexes in chapter iv of *Genesis*. It is noticeable that nowhere, except in the later, the *last* Cosmogonies of our Fifth race, is the ineffable and unutterable NAME<sup>3</sup> — the symbol of the Unknown Deity, which was used only in the MYSTERIES — used in connection with the “Creation” of the Universe. It is the “Movers,” the “Runners,” the *theoi* (from *θέειν*, “to run”), who do the work of formation, the “Messengers” of the manvantaric law, who

<sup>1</sup> Blavatsky *Collected Writings*, (MISCELLANEOUS NOTES) X pp. 241-42

<sup>2</sup> *Genesis* ii, 4

<sup>3</sup> It is “unutterable” for the simple reason that it is non-existent. It never was a *name*, nor any *word* at all, but an Idea that could not be expressed. A substitute was created for it in the century preceding our era.



have now become in Christianity the “messengers” (*malaākhīm*); and it seems the same in Hinduism or early Brahmanism. For it is not Brahmā who creates in the *Rig-Veda*, but the Prajāpatis, the “Lords of Being,” who are the *Rishis*; the word *Rishi* (according to Professor Mahadeo Kunte) being connected with the word to move, to lead on, applied to them in their terrestrial character, when, as Patriarchs, they lead their hosts on the Seven Rivers.<sup>1</sup>

Kabeiroy, as a name,<sup>2</sup> is derived from Abir, great, and also from Venus, this Goddess being called to the present day Kabar, as is also her star. The Kabeiroy were worshipped at Hebron, the city of the Anākīm, or *anakas* (kings, princes). They are the highest Planetary Spirits, the “greatest Gods” and “the powerful.” Varro, following Orpheus, calls these Gods [*θεοί*] *εὐδυνatoi*, “divine Powers.” The word Kabirim when applied to men, and the words Heber, Gheber (with reference to Nimrod, or the “giants” of *Genesis* vi) and Kabir, are all derived from the “mysterious Word” — the Ineffable and the “Unpronounceable.” Thus it is they who represent *tsaba*, the “host of heaven.” The Church, however, bowing before the angel Anael (the regent of Venus),<sup>3</sup> connects the planet Venus with Lucifer, the chief of the rebels under Satan — so poetically apostrophized by the prophet Isaiah as “O, Lucifer, son of the morning.”<sup>4</sup> All the Mystery Gods were Kabeiroy. As these “seven lictors” relate directly to the Secret Doctrine their real status is of the greatest importance.<sup>5</sup>

**It is the luminous point that grows out of Darkness is the Unknown Essence of the Brahmans, the Ain-Soph of the Kabbalists, the Svayambhu of the Buddhists. It is Nara<sup>6</sup> or Spirit of God, moving on Ayana or place of motion, i.e., Narayana.**

And now we will turn to the Hindu esoteric Cosmogony and definition of “Him who is, and yet is not.”

From him who is,<sup>7</sup> from this immortal Principle which exists in our minds but cannot be perceived by the senses, is born Purusha, the Divine male and female, who became *Nārāyana*, or the Divine Spirit moving on the waters.<sup>8</sup>

Svayambhū, the unknown essence of the Brahmans, is identical with Ain-Soph, the unknown essence of the Kabbalists. As with the latter, the ineffable name could not be pronounced by the Hindus, under the penalty of death. In the ancient primitive trinity of India, that which may be certainly considered as pre-Vedic, the *germ* which

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<sup>1</sup> *Secret Doctrine*, I p. 346

<sup>2</sup> [Consult “Sons of the Fire-Mist,” in our Secret Doctrine’s Third Proposition Series. — ED. PHIL.]

<sup>3</sup> Venus with the Chaldeans and Egyptians was the wife of *Proteus*, and is regarded as the mother of the Kabeiroy, the sons of Ptah or Emepht — the divine light or the Sun. The angels answer to the stars in the following order: The Sun, the Moon, Mars, Venus, Mercury, Jupiter, and Saturn; Michael, Gabriel, Sammael, Anael, Raphael, Zachariel, and Orifiel; this is in religion and Christian Kabbalism; astrologically and esoterically the places of the “regents” stand otherwise, as also in the Jewish, or rather the real Chaldean *Kabbalah*.

<sup>4</sup> xiv, 12

<sup>5</sup> *Blavatsky Collected Writings*, (SYMBOLISM OF SUN AND STARS) XIV pp. 314-15

<sup>6</sup> [Nārā is Supreme Spirit; Nārā, Waters or the Great Deep. Consult “Narayana, First or Third Logos?” in the same Series. — ED. PHIL.]

<sup>7</sup> *Ego sum qui sum* (*Exodus* iii, 14)

<sup>8</sup> *The Works of Wm. Jones*, London 1799, Vol. III, pp. 66-67

fecundates the *mother-principle*, the mundane egg, or the universal womb, is called *Nārā*, the Spirit, or the Holy Ghost, which emanates from the primordial essence. It is like Sēphīrah, the oldest emanation, called the *primordial point*, and the *White Head*, for it is the point of divine light appearing from within the fathomless and boundless darkness. In *Manu* it is

NĀRĀ, or the Spirit of God, which moves on Ayana [Chaos, or place of motion], and thence is named NĀRĀYANA, or moving on the waters.<sup>1</sup>

In Hermes, the Egyptian, we read:

In the beginning of the time there was naught in the chaos.

But when the “*verbum*,” issuing from the void like a “colourless smoke,” makes its appearance, then

. . . this verbum moved on the humid principle.<sup>2</sup>

And in *Genesis*<sup>3</sup> we find:

And darkness was upon the face of the deep [chaos]. And the Spirit of God moved upon the face of the waters.

**By dividing itself into two parts, active and passive, First Logos or the Pythagorean Monad<sup>4</sup> creates the first triad which is the Abstract, Intellectual Universe to be, before retiring into silence and darkness whence it emerged.**

In the *Kabbalah*, the emanation of the primordial passive principle (Sēphīrah), by dividing itself into two parts, active and passive, emits Hokhmāh-Wisdom and Binah-Yehovah, and in conjunction with these two acolytes, which complete the trinity, becomes the Creator of the abstract Universe; the physical world being the production of later and still more material powers.<sup>5</sup>



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<sup>1</sup> *The Works of Wm. Jones*, London 1799, Vol. III, pp. 66-67. [Consult “Narayana, First or Third Logos?” in the same Series. — ED. PHIL.]

<sup>2</sup> Champollion-Figeac, *Égypte ancienne*, p. 141

<sup>3</sup> i, 2

<sup>4</sup> [Note to Students: Atomon (ατομον) Anglicised as Atom, or Atmeton (ατμητον), are the Greek terms for the Indivisible. The Atom may be described as a compact or crystallized point of Divine Energy and Ideation. Monas (μονας) is the Pythagorean name for Hermetic Fire, the quintessence of Life. Molecule is an imprisoned force: it exists periodically and, being divisible, is regarded as illusion. — ED. PHIL.]

<sup>5</sup> *Isis Unveiled*, II p. 214

## The Ineffable Name is Deity Itself,<sup>1</sup> but not “God.”

**This Divine Essence or Supreme Substance is the Rootless Root of Eternal Life of the Eastern Occultist, the Mulaprakriti of the Vedantin, the Svabhava of the Buddhist.**

**Eternal life is Motion equilibrated by alternate manifestations of Force, yet independent of the forces in the physical world.**

Éliphas Lévi teaches correctly, though in language rather too rhapsodically rhetorical to be sufficiently clear to the beginner, that

Eternal life is Motion equilibrated by the alternate manifestations of force.

But why does he not add that this perpetual motion is independent of the manifested Forces at work? He says:

Chaos is the Tohu-vah-bohu of perpetual motion and the sum total of primordial matter;

and he fails to add that Matter is “primordial” only at the beginning of every new reconstruction of the Universe: matter *in abscondito*, as it is called by the Alchemists, is eternal, indestructible, without beginning or end. It is regarded by Eastern Occultists as the eternal Root of all, the Mūlaprakriti of the Vedāntin, and the Svabhāva of the Buddhist; the Divine Essence, in short, or Substance; the radiations from This are periodically aggregated into graduated forms, from pure Spirit to gross Matter; the Root, or Space, is in its abstract presence the Deity Itself, the Ineffable and Unknown One Cause.<sup>2</sup>

**Nameless, unpronounceable, yet universally diffused Essence, the Ineffable is Kama-Eros-Phanes is the noumenon of Fohat, i.e., Divine Will or Eternal Desire of manifesting Itself through visible creation.**

**Svabhava is the occult term for Kama-Eros. When manifested, it becomes Yin-Sin plus Fohat, or Brahman and its Shakti.**

To comprehend my answers you will have first of all to view the eternal *Essence*, the Svabhāva, not as a compound element you call spirit-matter, but as the one element for which the English has no name. It is both passive and active, pure *Spirit Essence* in its absoluteness and repose, pure matter in its finite and conditioned state — even as an imponderable gas or that great unknown which science has pleased to call *Force*.<sup>3</sup> . . . The force there is not transformed into something else, as I have already shown in my letter, but with each development of a new centre of activity from *within* itself multiplies ad infinitum without ever losing a particle of its nature in quantity or quality. Yet acquiring as it progresses something plus in its differentiation. This “force” so-called, shows itself truly indestructible but does *not* correlate and is *not*

<sup>1</sup> For an in-depth analysis of Deity’s triple hypostases, in as much depth as we can offer at present, look up C.A. Bartzokas (Comp. & Ed.). *Compassion: The Spirit of Truth*, Gwernymynydd: Philaletheians UK, 2005; v. 05.88.2021. Ch. 4, “One Eternal Life and Law, triple in its manifestation,” pp. 115-54. This is our first Major Work. — ED. PHIL.

<sup>2</sup> *Blavatsky Collected Writings*, (EASTERN AND WESTERN OCCULTISM) XIV pp. 233-34

<sup>3</sup> *Mahatma Letter* 11 (65) p. 60; 3<sup>rd</sup> Combined ed.

convertible in the sense accepted by the Fellows of the R.S.,<sup>1</sup> but rather may be said to *grow* and *expand* into “something else” while neither its own potentiality nor being are in the least affected by the transformation. Nor can it well be called *force* since the latter is but the attribute of Yin-sin (Yin-sin or the one “Form of existence,” also Ādi-Buddhi or Dharmakāya, the mystic, universally diffused essence) when manifesting in the phenomenal world of senses, namely, only your old acquaintance Fohat.

. . . The initiated Brahman calls it (Yin-sin and Fohat) Brahman and Shakti when manifesting as the force. We will perhaps be near correct to call it *infinite life* and the source of all life visible and invisible, an essence inexhaustible, ever present, in short Svabhāva. (Svabhāva in its universal application, Fohat when manifesting throughout our phenomenal world, or rather the visible universe, hence in its limitations).<sup>2</sup>

**By invoking and pronouncing mentally the Sacrificial Word, the Adept can arouse his Will-Power and exercise it for beneficent purposes.**

The Yajña, say the Brahmans, exists from eternity, for it proceeded forth from the Supreme One, the *Brahmā-Prajāpati*, in whom it lay dormant from “no beginning.” It is the key to the TRĀIVIDYĀ, the thrice sacred science contained in the *Rig* verses, which teaches the Yajus or sacrificial mysteries.

The Yajña exists as an invisible thing at all times, it is like the latent power of electricity in an electrifying machine, requiring only the operation of a suitable apparatus in order to be elicited. It is supposed to extend, when unrolled, from the *Āhavanīya* or sacrificial fire into which all oblations are thrown, to heaven, forming thus a bridge or ladder, by means of which the sacrificer can communicate with the world of gods and spirits, and even ascend when alive to their abodes.<sup>3</sup>

This *Yajña* is again one of the forms of the Ākāśa, and the mystic word calling it into existence and pronounced mentally by the initiated Priest is the *Lost Word* receiving impulse through WILL-POWER.<sup>4</sup>

Such is the respect of the Brahmans for the sacrificial mysteries, that they hold that the world itself sprang into creation as a consequence of a “sacrificial word” pronounced by the First Cause. This word is the “Ineffable name” of the Kabbalists, fully discussed in the last chapter.<sup>5, 6</sup>

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<sup>1</sup> [Royal Society]

<sup>2</sup> *Mahatma Letter* 15 (67) pp. 88-89

<sup>3</sup> M. Haug, *The Aitareya-Brāhmana*, Introduction, pp. 73-74

<sup>4</sup> *Isis Unveiled*, I pp. xliii-xliv

<sup>5</sup> [Ch. VIII, on “Jesuitry and Masonry”]

<sup>6</sup> *Isis Unveiled*, II p. 409

# The Abstract Triad<sup>1</sup> is the vehicle of Unmanifested Deity and symbol of the Universe to be.

**An androgyne deity, consisting of a vivifying but invisible Spirit and Mother Nature, is the most natural conception of the First Cause.**

**This abstract duad, Cosmic Substance and Cosmic Ideation, can be imagined as two lines united in “heaven.” When joined at the base, three angles appear, indicating that the Son (i.e., Mahat and Matter, or the inner and outer boundaries of the Universe) is about to be born.**

IAO is certainly a title of the Supreme Being, and belongs *partially* to the Ineffable Name; but it neither originated with, nor was it the sole property of the Jews.<sup>2</sup>

If we can once appreciate the fact that, among all the peoples of the highest antiquity, the most natural conception of the First Cause manifesting itself in its creatures — and that to this they could not but ascribe the creation of all — was that of an androgyne deity; that the male principle was considered the vivifying invisible spirit, and the female, mother nature; we shall be enabled to understand how that mysterious cause came at first to be represented (in the picture-writings, perhaps) as the combination of the Alpha and Omega of numbers, a decimal, then as IAO [*Iaō*], a tri-lateral name, containing in itself a deep allegory.

IAO, in such a case, would — etymologically considered — mean the “Breath of Life,” generated or springing forth between an upright male and an egg-shaped female principle of nature; for, in Sanskrit, *as* means “to be,” “to live or exist”; and originally it meant “to breathe.” Says Max Müller:

From it, in its original sense of breathing, the Hindus formed “asu,” breath, and “asura,” the name of God, whether it meant the breathing one, or the giver of breath.<sup>3</sup>

It certainly meant the latter. In Hebrew, “Iāh” and “Iāh” mean life. Cornelius Agrippa, in his treatise on the *Preëminence of Women*, shows that the word Eve suggests comparison with the mystic symbols of the Kabbalists, the name of the woman having affinity with the ineffable Tetragrammaton, the most sacred name of the divinity.<sup>4</sup> Ancient names were always consonant with the things they represented. In relation to the mysterious name of the Deity in question, the hitherto inexplicable hint of the

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<sup>1</sup> First Logos

<sup>2</sup> *Secret Doctrine*, II p. 541; [quoting *Isis Unveiled*, II pp. 296-97].

<sup>3</sup> *Chips*, etc., Vol. I, p. 158

<sup>4</sup> [*De nobilitatē et præcellentiā fœminea sexus*, Coloniae 1532]

Kabbalists as to the efficacy of the letter H, “which Abram took away from his wife Sarah” and “put into the middle of his own name,” becomes clear.<sup>1</sup>

We know now that Ihoh, יהוה, must be read Yāhoh and Yāh, not Jehovah. Yāh of the Hebrews is plainly the Iacchos (Bacchus) of the Mysteries; the God “from whom the liberation of souls was expected — Dionysus, Iacchos, Iachoh, Iaō.”<sup>2</sup> Aristotle then was right when he said:

Joh, יהוה, was Oromazdes and Ahriman Pluto, for the God of heaven, Ahura-Mazda, rides on a chariot which the *Horse of the Sun* follows.<sup>3</sup>

And Dunlap quotes *Psalms* lxxviii, 4, which reads:

Praise him by his name Yāh (יה),  
Who rides upon the heavens, as on a horse,

and then shows that . . .

the Arabs represented Iauk (Iach) by a horse. The Horse of the Sun (Dionysus).

“Iāh is a softening of Iāḥ,” he explains. “ח *h* and ה *h* interchange; so *s* softens to *h*. The Hebrews express the idea of LIFE both by a *h* and an *h*; as *hiach*, to be, *hiah*, to be; Iāḥ, God of Life, Iāh, ‘I am.’”<sup>4</sup> Well then may we repeat these lines of Ausonius:

The sons of Ogyges calls me Bacchus; Egypt thinks me Osiris;  
Mysians name me Phanaces; Indians regard me as Dionysus;  
Roman rites make me Liber; the Arabian race thinks me Adoneus;  
Lucanians, the Universal God . . .<sup>5</sup>

And the chosen people Adonis and Jehovah — we may add.<sup>6</sup>

**The Divine Triad corresponds to Aum or Amen. Woe to the impure who pronounce it for selfish or unholy ends.**

The word Āum or Ōm, which corresponds to the upper triangle, if pronounced by a very holy and pure man, will draw out or awaken, not only the less exalted potencies residing in the planetary spaces and elements, but even his Higher Self, or the “Father” within him. Pronounced by an averagely good man, in the correct way, it will strengthen him morally, especially if between two “Āums” he meditates intently on the Āum within him, concentrating all his attention upon the ineffable glory. But woe to the man who pronounces it after the commission of some far-reaching sin: he will thereby only attract to his own impure photosphere invisible presences and forces which could not otherwise break through the divine envelope. All the members of the

<sup>1</sup> *Isis Unveiled*, II p. 299; [Cf. “It would seem, therefore, but natural to make a difference between the mystery-God Iaō, adopted from the highest antiquity by all who participated in the esoteric knowledge of the priests, and his phonetic counterparts, whom we find treated with so little reverence by the Ophites and other Gnostics.” *ibid.*, p. 301].

<sup>2</sup> K.O. Müller, *A Hist. of the Literature of Anc. Greece*, p. 238; Movers, *Die Phönizier*, Vol. I, pp. 547-53; Dunlap, *Sōd, the Mysteries of Adoni*, p. 21.

<sup>3</sup> *A Universal History*, Vol. V, p. 301; London, 1747-66.

<sup>4</sup> Dunlap, *op. cit.*, p. 21

<sup>5</sup> *Epigrams*, xlviii

<sup>6</sup> *Isis Unveiled*, II p. 302



Esoteric School, if earnest in their endeavour to learn, are invited to pronounce the divine word before going to sleep and the first thing upon awakening. The right accent, however, should be first obtained from one of the officers of the E.S.T.<sup>1</sup>



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<sup>1</sup> *Blavatsky Collected Writings*, (E.S. INSTRUCTION No. I) XII p. 534

# The Sacred Tetrad,<sup>1</sup> circumscribed within a circle, is formed by the Abstract Triad.

## The Ineffable Name lies hidden within the Pythagorean Tetrad or Tetractys.

[Tetractys (*Gr.*) or Tetrad is the] sacred “Four” by which the Pythagoreans swore, this being their most binding oath. It has a very mystic and varied signification, being the same as the Tetragrammaton. First of all it is Unity, or the “One” under four different aspects; then it is the fundamental number Four, the Tetrad containing the Decad, or Ten, the number of perfection; finally it signifies the primeval Triad (or Triangle) merged in the divine Monad. Kircher, the learned Kabbalist-Jesuit, in his *Œdipus Ægyptiacus*,<sup>2</sup> gives the Ineffable Name IHVH — one of the Kabbalistic formulæ of the 72 names — arranged in the shape of the Pythagorean Tetrad. Mr. I. Myer gives it in this wise:

•	1		י	=	10
• •	2	The Ineffable	ה	=	15
• • •	3	Name thus:	הו	=	21
• • • •	4		ח	=	26
	10				72

He also shows that “the sacred Tetrad of the Pythagoreans appears to have been known to the ancient Chinese.” As explained in *Isis Unveiled*.<sup>3</sup> The mystic Decad, the resultant of the Tetractys, or the 1+2+3+4=10, is a way of expressing this idea. The One is the impersonal principle “God”; the Two, matter; the Three, combining Monad and Duad and partaking of the nature of both, is the phenomenal world; the Tetrad, or form of perfection, expresses the emptiness of all; and the Decad, or sum of all, involves the entire Kosmos.<sup>4</sup>

## It is expressed by the Tau Cross, signet of the Living God.

According to King and other numismatists and archæologists, the [Latin] cross<sup>5</sup> was placed there<sup>6</sup> as the symbol of eternal life. Such a Tau, or Egyptian cross, was used in the Bacchic and Eleusinian Mysteries. Symbol of the dual generative power, it was laid upon the breast of the initiate, after his “new birth” was accomplished, and the Mystai had returned from their baptism in the sea. It was a mystic sign that his spiritual birth had regenerated and united his astral soul with his divine spirit, and that

<sup>1</sup> Second Logos

<sup>2</sup> II, p. 267

<sup>3</sup> I, xvi

<sup>4</sup> *Theosophical Glossary*: Tetractys

<sup>5</sup> [†, the true Latin cross, when folded, creates ☐, a cube.]

<sup>6</sup> [At the Alexandrian Serapeion, where “a Latin cross, of a perfect Christian shape, was discovered hewn upon the granite slabs of the adytum.”]



he was ready to ascend in spirit to the blessed abodes of light and glory — the Eleusinia. The Tau was a magic talisman at the same time as a religious emblem. It was adopted by the Christians through the Gnostics and Kabbalists, who used it largely, as their numerous gems testify, and who had the Tau (or handled cross) from the Egyptians, and the Latin cross from the Buddhist missionaries, who brought it from India, where it can be found until now, two or three centuries B.C. The Assyrians, Egyptians, ancient Americans, Hindus, and Romans had it in various, but very slight modifications of shape. Till very late in the mediæval ages, it was considered a potent spell against epilepsy and demoniacal possession; and the “signet of the living God,” brought down in St. John’s vision by the angel ascending from the east to “seal the servants of our God in their foreheads,” was but the same mystic Tau — the Egyptian cross. In the painted glass of St. Denys (France), this angel is represented as stamping this sign on the forehead of the elect; the legend reads, SIGNUM TAU. In King’s *Gnostics*, the author reminds us that “this mark is commonly borne by St. Anthony, an *Egyptian* recluse.”<sup>1</sup> What the real meaning of the Tau was, is explained to us by the Christian St. John, the Egyptian Hermes, and the Hindu Brahmins. It is but too evident that, with the apostle, at least, it meant the “Ineffable Name,” as he calls this “signet of the living God,” a few chapters further on,<sup>2</sup> the “*Father’s name written in their foreheads.*”<sup>3</sup>

**The double motion of the philosophical cross is the great arcanum of life and being.**

The philosophical cross, the two lines running in opposite directions, the horizontal and the perpendicular, the height and breadth, which the geometrizing Deity divides at the intersecting point, and which forms the magical as well as the scientific quaternary, when it is inscribed within the perfect square, is the basis of the occultist. Within its mystical precinct lies the master key which opens the door of every science, physical as well as spiritual. It symbolizes our human existence, for the circle of life circumscribes the four points of the cross, which represent in succession birth, life, death, and IMMORTALITY. [Says the alchemist],

Attach thyself to the four letters of the tetragram disposed in the following manner: The letters of the ineffable name are there, although thou mayest not discern them at first. The incommunicable axiom is Kabbalistically contained therein, and this is what is called the magic arcanum by the masters.<sup>4</sup>

In the Kabbalah the pronunciation of the four-lettered *ineffable* name is “a most secret arcanum” — “a secret of secrets.”<sup>5</sup>

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<sup>1</sup> Vol. I, p. 135 (1<sup>st</sup> ed.)

<sup>2</sup> *Revelation* vii, 2, 3; xiv, 1.

<sup>3</sup> *Isis Unveiled*, II p. 254

<sup>4</sup> *Secret Doctrine*, II pp. 556-57; [quoting *Isis Unveiled*, I pp. 508, 506; cf. “The arcanum — the fourth emanation of the Ākāśa, the principle of LIFE — which is represented in its third transmutation by the fiery sun, the eye of the world, or of Osiris, as the Egyptians termed it”; *ibid.*, p. 506].

<sup>5</sup> *ibid.*, II p. 282 fn. [commenting on a Catechism of the Inner Schools: “*Thou shalt never speak, O Lanoo, of these great ones before a multitude, mentioning them by their names. The wise alone will understand.*”]

Franz Joseph Molitor, the learned Hebraist, in his work on tradition says that:

The [two and twenty] letters of the Hebrew alphabet were regarded as an emanation, or the visible expression of the divine forces inherent in the ineffable name.<sup>1</sup>

## What is the difference between Deity and God?

### Deity is Nameless, Numberless, No-thing, Absolute Darkness.

The Word or LOGOS, or DABĀR (in Hebrew), which Word, though it becomes in fact a plural number, or “Words” — D(e)B(ā)RĪM, when it reflects itself, or falls into the aspect of a Host (of angels, or Sephīrōth, “numbers”), is still collectively ONE, and on the ideal plane a nought — 0, a “No-thing.” IT is without form or being, “with no likeness with anything else.”<sup>2</sup> And even Philo calls the Creator, the *Logos* who stands next [to] God, “the SECOND GOD,” and “the second God who is his [Highest God’s] WISDOM.”<sup>3</sup> Deity is not God. It is NOTHING, and DARKNESS. It is nameless, and therefore called *Ain-Soph* — “the word *Ayin* meaning nothing.” The “Highest God” (the unmanifested LOGOS) is its Son.<sup>4</sup>

### God is quaternary: Ineffable–Silence–Father–Truth.

Nor are most of the Gnostic systems, which come down to us mutilated by the Church Fathers, anything better than the distorted shells of the original speculations. Nor were they *open* to the public or reader, at any time; for, had their hidden meaning or esotericism been revealed, it would have been no more an esoteric teaching, and this could never be. Alone Marcus (the chief of the Marcosians, 2<sup>nd</sup> century), who taught that deity had to be viewed under the symbol of *four syllables*, gave out more of the esoteric truths than any other Gnostic. But even he was never well understood. For it is only on the surface or dead letter of his *Revelation* that it appears that God is a quaternary, to wit:

. . . the Ineffable, the Silence, the Father, and Truth,

— in reality it is quite erroneous, and divulges only one more esoteric riddle. This teaching of Marcus was that of the early Kabbalists and ours. For he makes of Deity, the number 30 in 4 syllables, which, translated esoterically, means a Triad or *Triangle*, and a Quaternary or a square, in all seven, which, on the lower plane, made the seven divine or secret letters of which the God-name is composed. This requires demonstration. In his *Revelation*, speaking of divine mysteries expressed by means of letters and numbers, Marcus narrates how the “Supreme Tetrad came down unto me [him] from the region which cannot be seen nor named, in a female form, because the

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<sup>1</sup> Blavatsky *Collected Writings*, (OCCULT SYSTEMS: ALPHABETS & NUMERALS) XIV p. 102. [See pp. 341-42, § 432, of *Philosophie der Geschichte oder über die Tradition* . . . Munster, Theissing, 1827-55.]

<sup>2</sup> A. Franck, *La Kabbala*, 1843, p. 173

<sup>3</sup> Philo Judæus, *Quæstiones et Solutiones in Genesim*, Bk. II, 62

<sup>4</sup> [Consult “The Monads of Leibniz are the Jivas of Occultism, a Unity of mathematical points in boundless Space,” in our Secret Doctrine’s First Proposition Series. — ED. PHIL.]

world would have been unable to bear her appearing under a male figure,” and revealed to him “the generation of the universe, *untold before to either gods or men.*”<sup>1</sup>

**Logos utters the Ineffable Name as follows: First, He emits the first word of His name, which is a syllable of four letters. Then the second syllable is added, also of four letters. Then after the third, composed of ten letters. Finally the fourth, which contains twelve letters. Thus the whole name consists of thirty letters and four syllables.**

This first sentence already contains a double meaning. Why should a female figure be more easily borne or listened to by the world than a male figure? On the very face of it this appears nonsensical. Withal it is quite simple and clear to one who is acquainted with the mystery language. *Esoteric Philosophy*, or the Secret Wisdom, was symbolized by a female form, while a male figure stood for the *Unveiled* mystery. Hence, the world not being ready to receive, could not bear it, and the Revelation of Marcus had to be given allegorically. Then he writes:

When first the Inconceivable, the Beingless and Sexless [the Kabbalistic Ain-Soph] began to be in labour [*i.e.*, when the hour of manifesting Itself had struck] and desired that Its Ineffable should be born [the first LOGOS, Æōn, or Aiōn], and its invisible should be clothed with form, its mouth opened and uttered the word like unto itself. This word [logos] manifested itself in the form of the Invisible One. The uttering of the [ineffable] name [through the word] came to pass in this manner. He [the Supreme Logos] uttered the first word of his name, which is a *syllable of four letters*. Then the second syllable was added, *also of four letters*. Then the third, composed of *ten* letters; and after this the fourth, which contains *twelve* letters. The whole name consists thus of *thirty letters* and of *four syllables*. Each letter has its own accent and way of writing, but neither understands nor ever beholds that form of the whole Name — no; not even the power of the letter that stands next to Itself [to the Beingless and the Inconceivable.]<sup>2</sup>. . . All these sounds when united are the collective Beingless, unbegotten Æōn, and *these* are the Angels that are ever beholding the face of the Father<sup>3</sup> [the Logos, the “second God,” who stands next God, “the Inconceivable,” according to Philo].<sup>4</sup>



### **How did the Sons of Light clothed themselves in the fabric of Darkness?**

There now follows a diagram, “Light drops one Solitary Ray into the Mother Deep,” from our Secret Doctrine’s First Proposition Series. — ED. PHIL.

<sup>1</sup> Hippolytus, *Philosophumena* (ed. P. Cruise, 1860), Bk. VI, ch. 43

<sup>2</sup> Īśvara, or the Logos, cannot see Parabrahman, but only Mūlaprakriti, says the lecturer, in the *Four Lectures on Bhagavad-Gītā*. (See *The Theosophist*, Vol. VIII, February 1887)

<sup>3</sup> The “Seven Angels of the Face,” with the Christians.

<sup>4</sup> Hippolytus, *Philosophumena*, Bk. VI, ch. 43



# Thus the Sons of Light clothed themselves in the fabric of Darkness

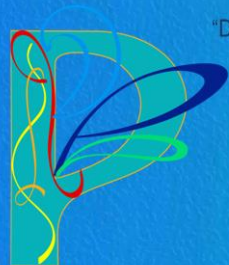
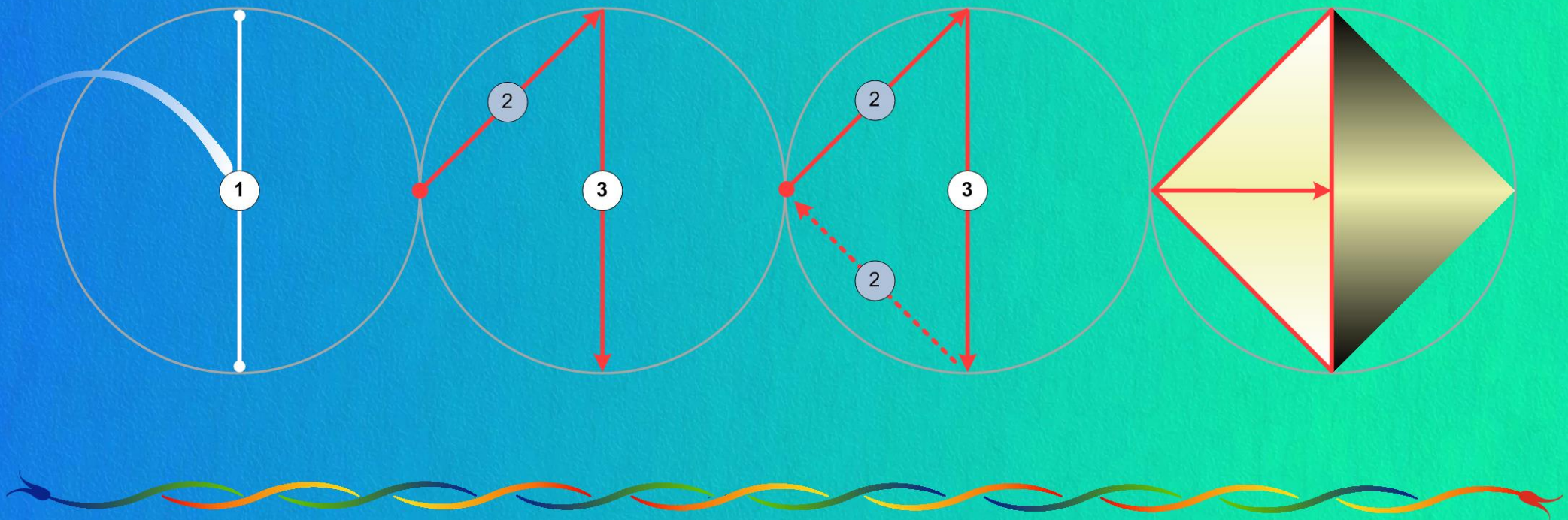
Alpha

Beta

Gamma

Delta

Epsilon



"DARKNESS" RADIATES LIGHT, AND LIGHT DROPS ONE SOLITARY RAY INTO THE WATERS, INTO THE MOTHER DEEP. THE RAY SHOOTS THROUGH THE VIRGIN-EGG; THE RAY CAUSES THE ETERNAL EGG TO THRILL, AND DROP THE NON-ETERNAL (periodical) GERM, WHICH CONDENSES INTO THE WORLD EGG.

[The Pythagorean Monas] descending from "no-place" (Aloka), shoots like a falling star through the planes of non-being into the first world of being, and gives birth to Number One; then branching off, to the right, it produces Number Two; turning again to form the base-line it begets Number Three, and thence ascending again to Number One, it finally disappears therefrom into the realms of non-being as Pythagoras shows.

H.P. Blavatsky Collected Writings, (TRANSACTIONS OF THE BLAVATSKY LODGE – VII) X p. 68; Commentary on Stanza III, shloka 3

Integrative Theosophical Studies

**Light drops one Solitary Ray  
into the Mother Deep**

Cf. "Proposition 1 - The Rope of the Angels," in the same series.

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**The Tetrad reveals to the mind Sublime Truth in the shape of a naked woman. For Esoteric Philosophy or Sophia has always been symbolised by a female form; unveiled Mystery, by a male.**

This is as plain as ancient esoteric secrecy would make it. It is as Kabbalistic, but less veiled than the *Zohar* in which the mystic names or attributes are also four syllabled, twelve, forty-two, and even seventy-two syllabled words! The *Tetrad* shows to Marcus the TRUTH in the shape of a naked woman, and letters every limb of that figure, calling her head AΩ, her neck BΨ, shoulders and hands Γ, X, etc., etc.<sup>1</sup> In this Sephīrah is easily recognised, the Crown (*Kether*) or head being numbered *one*; the brain or Hokhmāh, 2; the heart, or Intelligence (*Bīnāh*), 3; and the other seven Sephīrōth representing the limbs of the body. The Sephīrōthal Tree is the Universe, and Adam-Kadmon represents it in the West as Brahmā represents it in India.<sup>2</sup>

And when they shall have brought him to the Virgin of Light (1), the Virgin of Light shall see the Sign of the Mystery of the Kingdom of the Ineffable, which is with him . . .<sup>3</sup>

**All powers and great symphonies of physical and spiritual nature lie inscribed within the Perfect Square. That is why the Ineffable Name was replaced by the Sacred Tetrad or Tetractys, the most binding and solemn oath with the ancient mystics.**

The doctrine of *Metempsychosis* has been abundantly ridiculed by men of science and rejected by theologians, yet if it had been properly understood in its application to the indestructibility of matter and the immortality of spirit, it would have been perceived that it is a sublime conception. Should we not first regard the subject from the standpoint of the ancients before venturing to disparage its teachers? The solution of the great problem of *eternity* belongs neither to religious superstition nor to gross materialism. The harmony and mathematical equiformity of the double evolution — spiritual and physical — are elucidated only in the universal numerals of Pythagoras, who built his system entirely upon the so-called “metrical speech” of the Hindu *Vedas*. It is but lately that one of the most zealous Sanskrit scholars, Martin Haug, undertook the translation of the *Aitareya-Brāhmaṇa* of the *Rig-Veda*. It had been till that time entirely unknown; these explanations indicate beyond dispute the identity of the Pythagorean and Brāhmanical systems. In both, the esoteric significance is derived from the number: in the former, from the mystic relation of every number to everything intelligible to the human mind; in the latter, from the number of syllables of which each verse in the *Mantras* consists. Plato, the ardent disciple of Pythagoras, realized it so fully as to maintain that the Dodecahedron was the geometrical figure employed by the *Demiourgos* in constructing the universe.<sup>4</sup> Some of these figures had a peculiarly solemn significance. For instance *four*, of which the Dodecahedron is the trine, was held sacred by the Pythagoreans. It is the perfect square, and neither of the bounding lines exceeds the other in length, by a single

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<sup>1</sup> Hippolytus, *Philosophumena*, Bk. VI, ch. 45

<sup>2</sup> *Secret Doctrine*, I pp. 350-52

<sup>3</sup> *Blavatsky Collected Writings*, (COMMENTARY ON THE PISTIS-SOPHIA) XIII p. 75; [on PS 23]

<sup>4</sup> [*Timæus*, 55c]

point. It is the emblem of moral justice and divine equity geometrically expressed. All the powers and great symphonies of physical and spiritual nature lie inscribed within the perfect square; and the ineffable name of Him, which name otherwise, would remain unutterable, was replaced by this sacred number 4, the most binding and solemn oath with the ancient mystics — the *Tetractys*.<sup>1</sup>

**The Jewish Tetragrammaton has nothing to do with the Pythagorean Tetractys. It is simply a blind to veil the septenary origin and constitution of man, and certain minor mysteries connected with it.**

“The Father-Mother” belong to the *creative* world, because it is they who create; *i.e.*, they are the bisexual material, the essence out of which the “Son” (the universe) is formed. This Son is Microprosopus [IHVH], or TETRAGRAMMATON.<sup>2</sup> Why is he the *four-lettered* symbol? Whence the sacredness of this *Tetractys*? Is it the ineffable name, or is it in any way connected with that *unpronounceable* name? I do not hesitate to answer in the negative. It is simply a blind, a symbol to veil the better the septenary constitution of man and *his origin*, and the various mysteries connected with it. Its name, the Tetragram, is composed of *four* letters, but what is their secret, esoteric meaning? A Kabbalist will not hesitate to answer: “read it *numerically* and compute the figures and numbers, and you will know.”<sup>3</sup>

**There are three Tetrads: the Unfathomable Father (First Logos), Its creative emanation or Heavenly Man (Second Logos), and the embodied reflection of the latter in humanity at large (Third Logos), or the Tetragrammaton of the Jews. Only the first is the real Pythagorean Tetractys; the other two are counterfeit.**<sup>4</sup>

**“I am not going to worship the Tetragrammaton. I do not see why I should. I do not worship differentiated things. I know only of the Absolute and perfectly homogenous,” says Blavatsky.**<sup>5</sup>

The true Pythagorean Tetractys was the Tetractys of the invisible Monad, which produces the first Point, the second and the third and then retires into the darkness and everlasting silence; in other words the Tetractys is the first Logos. Taken from the plane of matter, it is among other things, the lower Quaternary, the man of flesh or matter.<sup>6</sup> . . . The trinity of the Protestants and the trinity of the Roman Catholics, is as closely related to the Pythagorean “triad” and *Tetractys* as the latter is to the Āryan-Arhat-Esoteric septenary system of evolution.<sup>7</sup>

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<sup>1</sup> *Isis Unveiled*, I pp. 8-9

<sup>2</sup> [As opposed to AHIH, the Macroprosopus. Both AHIH and IHVH are glyphs of existence, and symbols of terrestrial, androgynous, as well as male and female — life. Neither is “Ain-Soph,” the *Non-Existent*, or *Non-Being*, no more than the Tetragrammaton is. Cf. *Blavatsky Collected Writings*, (TETRAGRAMMATON) VIII p. 144. Also consult “Tetragrammaton is the Key to Occult Theogony,” in the same Series. — ED. PHIL.]

<sup>3</sup> *Blavatsky Collected Writings*, (TETRAGRAMMATON) VIII p. 146

<sup>4</sup> And “Our Father in Heaven” of the Churches!

<sup>5</sup> Reminiscing about what she had said to T.S. Row, in “Transactions of the Blavatsky Lodge,” 7<sup>th</sup> February 1889.

<sup>6</sup> *Blavatsky Collected Writings*, (TRANSACTIONS OF THE BLAVATSKY LODGE) X p. 357

<sup>7</sup> *ibid.*, (FOOTNOTE ON THE SERPENT PYTHON) V p. 280 *fn.*

**The septenary key to the mystery of Being<sup>1</sup> is communicated to the Neophyte-Chrēstos at the last and Supreme Initiation, after the “death” of his personality, by his Hierophant in solemn silence and secrecy. Then, at the threshold of Parinirvana, the circle re-assumes its primeval Essence and rebecomes Absolute.**

But there existed, and still exists to this day, a Word far surpassing the mysterious monosyllable, and which renders him who comes into possession of its key nearly the equal of Brahman. The Brahmātmās alone possess this key, and we know that to this day there are two great Initiates in Southern India who possess it. It can be passed only at death, for it is the “Lost Word.” No torture, no human power, could force its disclosure by a Brahman who knows it; and it is well guarded in Tibet.<sup>2</sup>



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<sup>1</sup> Consult “The Mystery of Being,” in the same Series. — ED. PHIL.

<sup>2</sup> *Blavatsky Collected Writings*, (TSONG-KHA-PA – LOHANS IN CHINA) XIV p. 430

# The Divine Heptad<sup>1</sup> is the key to “squaring the circle,” or the philosophers’ stone, which is no stone.

**The Ineffable Word, being composed of Seven Letters, represents the First Hebdomad.**

Valentinus expatiates upon the power of the great *Seven*, who were called to bring forth this universe after Ar(r)hetos, or the Ineffable, whose name is composed of seven letters, had represented the first *hebdomad*. This name [Ar(r)hetos] is one to indicate the Sevenfold nature of the One (the *Logos*). “The goddess Rhea,” says Proclus, “is a Monad, Duad, and Heptad,” comprehending in herself all the *Titanidæ*, “who are seven.”<sup>2, 3</sup>

**The Seventh Letter is the highest in initiations; the remaining six, are substitutes.**

The Pythagoreans called the number seven the vehicle of life, as it contained body and soul. They explained it by saying, that the human body consisted of four principal elements, and that the soul is triple, comprising reason, passion, and desire. The ineffable WORD was considered the *Seventh* and highest of all, for there are six minor substitutes, each belonging to a degree of initiation. The Jews borrowed their Sabbath from the ancients, who called it *Saturn’s* day and deemed it unlucky, and not the latter from the Israelites when Christianized. The people of India, Arabia, Syria, and Egypt observed weeks of seven days; and the Romans learned the hebdomadal method from these foreign countries when they became subject to the Empire. Still it was not until the fourth century that the Roman kalends, nones and ides were abandoned, and weeks substituted in their place; and the astronomical names of the days, such as

*dies Solis* (day of the Sun),  
*dies Lunæ* (day of the Moon),  
*dies Martis* (day of Mars);  
*dies Mercurii* (day of Mercury),  
*dies Jovis* (day of Jupiter),  
*dies Veneris* (day of Venus), and  
*dies Saturni* (day of Saturn),

prove that it was not from the Jews that the week of seven days was adopted.<sup>4</sup>

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<sup>1</sup> Third Logos

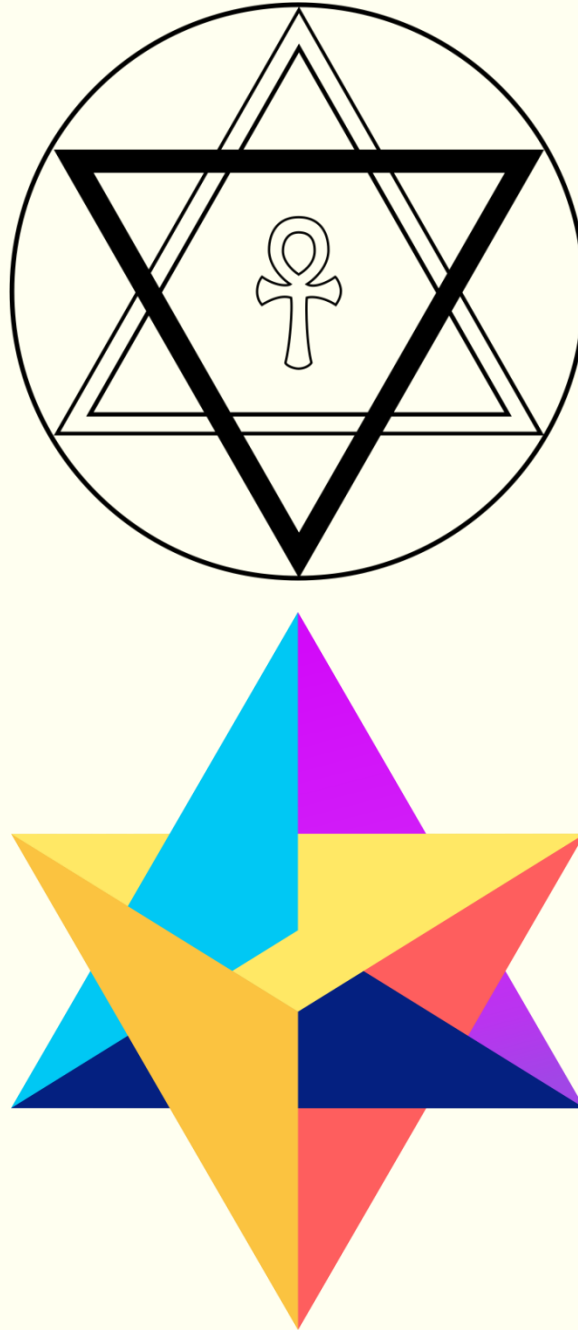
<sup>2</sup> Procli *Diadochi Commentarius in Timæum Platonis*, Bk. III, 223e, 12-13

<sup>3</sup> *Secret Doctrine*, I p. 446; [on “The Seven Creations”; full text in our Secret Doctrine’s Third Proposition Series].

<sup>4</sup> *Isis Unveiled*, II p. 418



**“The Word” is the Central Mathematical Point, around which the six-pointed star, emblem of the Theosophical Society, revolves and evolves.**




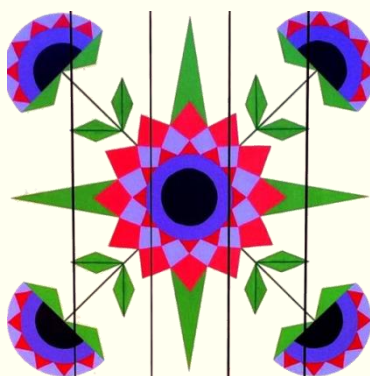
Does your B.T.S.<sup>1</sup> know the meaning of the white and black interlaced triangles of the Parent Society's seal that it has also adopted? Shall I explain? The double triangle viewed by the Jewish Kabbalists as Solomon's Seal is, as many of you doubtless know the *Sri-yantra*<sup>2</sup> of the archaic Aryan Temple, the “mystery of Mysteries,” a geo-

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<sup>1</sup> [British Theosophical Society]

<sup>2</sup> [See front page illustration.]

metrical synthesis of the whole occult doctrine. The two interlaced triangles are the *Buddhangams* of Creation. They contain the “squaring of the circle,” the “philosophers’ stone,” the great problems of Life and Death, and — the Mystery of Evil. The *chela* who can explain this sign from every one of its aspects — is *virtually an adept*. How is it then, that the only one among you who has come so near to unravelling the mystery is also the only one who got none of her ideas from books? Unconsciously she gives out — to him who has the key — the first syllable of the *Ineffable Name*! Of course you know that the double-triangle — the *Satkona Chakram* of Vishnu — or the six-pointed star, is the perfect seven. In all the old Sanskrit works — *Vedic* and *Tāntrik* — you find the number 6 mentioned more often than the 7 — this last figure, the central point, being implied, for it is the germ of the six and their matrix. It is then thus  — the central point standing for seventh, and the circle, the *Mahākāsha* — endless space — for the seventh *Universal Principle*. In one sense, both are viewed as *Avalokiteśvara*, for they are respectively the Macrocosm and the microcosm. The interlaced triangles — the upper pointing one is Wisdom concealed, and the downward pointing one Wisdom *revealed* (in the phenomenal world). The circle indicates the bounding, circumscribing quality of the *All*, the Universal Principle which from any given point expands so as to embrace all things, while embodying the potentiality of every action in the Cosmos. As the point, then, is the centre round which the circle is traced they are identical and *one*, though from the standpoint of *Māyā* and *Avidyā* — (illusion and ignorance) — one is separated from the other by the manifested triangle, the 3 sides of which represent the three *gunas* — finite attributes. In symbology the central point is *Jivātman* (the 7<sup>th</sup> principle), and hence Avalokiteśvara, the *Kuan-shih-yin*, the manifested “Voice” (or *Logos*), the germ point of manifested activity; hence, in the phraseology of the Christian Kabbalists, “the Son of the Father and Mother,” and agreeably to ours — “the Self manifested in Self — *Yi-hsin*,” the “one form of existence,” the child of *Dharmakāya* (the universally diffused Essence), both male and female. Parabrahman or “Ādi-Buddha,” while acting through that germ point outwardly as an active force, reacts from the circumference inwardly as the Supreme but latent Potency. The double triangles symbolize the Great Passive and the Great Active; the male and female; Purusha and Prakriti. Each triangle is a Trinity because presenting a triple aspect. The white represents in its straight lines: *Jñānam* — (Knowledge); *Jñata* — (the Knower); and *Jñeyam* — (that which is known). The black — form, colour, and substance, also the *creative, preservative, and destructive* forces, and [these] are mutually correlating, etc. . . .



**The Unmanifested Circle, the “Father” or Absolute Life, is non-existent outside the Ideal Triangle and Perfect Square. It manifests through them as the “Son,” i.e., Kosmos<sup>1</sup> and Man.**

**On the outward Path of Action, the Second One (Atma),<sup>2</sup> in order to manifest itself as a Logos, Its concealed duality (Atma-Buddhi) has to become three (Atma-Buddhi-Manas). On the inward Path of Renunciation, Logos Revealed attracts within Itself the circle and reverts to Its original state of Absolute Unity by forming out of it the Perfect Square, and inscribing within it the Ineffable Name.**

Pythagoras had a reason for never using the finite, useless figure — 2 — and for altogether discarding it. The ONE, can when manifesting, become only 3. The unmanifested when a simple duality remains passive and concealed. The dual monad (the 7<sup>th</sup> and 6<sup>th</sup> principles) has, in order to manifest itself as a *Logos*, the “Kuan-shih-yin,” to first become a *triad* (7<sup>th</sup>, 6<sup>th</sup>, and half of the 5<sup>th</sup>); then, on the bosom of the “Great Deep,” attracting within itself the *One Circle*, form out of it the perfect Square, thus “squaring the circle” — the greatest of all the mysteries, friend — and inscribing within the latter the WORD (the Ineffable Name) — otherwise the duality could never tarry as such, and would have to be reabsorbed into the ONE. The “Deep” is *Space* — both male and female.

*Purush* (as *Brahmā*) breathes in the Eternity; when “he” *in-breathes*, *Prakriti* (as manifested Substance) disappears in his bosom; when “he” *out-breathes* she reappears as *Maya*,

says the śloka. The One reality is *Mūlaprakriti* (undifferentiated Substance) — the “Rootless root,” the . . . But we have to stop, lest there should remain but little to tell for your own intuitions.

**Thus “the true Word may only be found by tracing the mystery of the passage inward and outward of the Eternal Life, through the states typified in these three geometric figures,” says a Master of Wisdom.<sup>3</sup>**

Well may the Geometer of the R.S.<sup>4</sup> not know that the apparent absurdity of attempting to square the circle covers a mystery ineffable. . . . and to many such metaphysical minds it would be worse than useless to divulge the fact that the Unmanifested Circle — the *Father*, or *Absolute Life* — is non-existent outside the Triangle and Perfect Square, and is only manifested in the *Son*; and that it is when reversing the action and returning to its absolute state of Unity, and the square expands once more into the Circle, that “the Son returns to the bosom of the Father.” There it remains until called back by his Mother, the “Great Deep,” to remanifest as a *triad* — the *Son* partaking at once of the Essence of the Father and of that of the Mother — the active Substance, *Prakriti* in its differentiated condition. “My Mother — (Sophia, the mani-

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<sup>1</sup> Consult “Kosmos and Cosmos,” in our Confusing Words Series. — ED. PHIL.

<sup>2</sup> The “First One” is Parabrahman. Consult Diagram and “Diagram Notes,” in the same Series. — ED. PHIL.

<sup>3</sup> Consult “Keys to the Mystery Language,” in our Theosophy and Theosophists Series. — ED. PHIL.

<sup>4</sup> [Royal Society]

fested Wisdom) — took me,” says Jesus in a Gnostic treatise; and he asks his disciples to tarry *till he comes* . . . The true “Word” may only be found by tracing the mystery of the passage inward and outward of the Eternal Life, through the states typified in these three geometric figures.<sup>1</sup>



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<sup>1</sup> *Mahatma Letter 59* (111) pp. 340-42; 3<sup>rd</sup> Combined ed.

## The Ineffable Word is identical with the Ineffable Name of the Masons and the Kabbalists.

We cannot help quoting a remark by Baron Bunsen in relation to the “Word” being identical with the “Ineffable Name” of the Masons and the Kabbalists. While explaining the *Ritual*, some of the details of which “resemble rather the *enchantments of a magician than solemn rites*, although a hidden and mystical meaning must have been attached to them” (the honest admission of this much, at least, is worth something), the author observes:

The mystery of names, the knowledge of which was a sovereign virtue, and which, at a later period, degenerated into the *rank heresy* [?] of the Gnostics and the magic of enchanter, appears to have *existed not only in Egypt but elsewhere*. Traces of it are found in the “Cabala” . . . it prevailed in the Greek and Asiatic mythology . . . <sup>1</sup>

We then see the representatives of Science agreeing upon this one point, at least. The initiates of all countries had the same “mystery name.” And now it remains with the scholars to prove that every adept, hierophant, magician, or enchanter (Moses and Aaron included) as well as every Kabbalist, from the institution of the Mysteries down to the present age, has been either a knave or a fool, for believing in the efficacy of this name.<sup>2</sup>

**The Word itself is only a substitute for the Masonic Lost Word, and a comparatively modern invention.**

This Masonic commandment, “mouth to ear, and the word at low breath,” is an inheritance from the Tannaïm and the old Pagan Mysteries. Its modern use must certainly be due to the indiscretion of some renegade Kabbalist, though the “word” itself is but a “substitute” for the “lost word,” and is a comparatively modern invention, as we will further show. The real sentence has remained forever in the sole possession of the adepts of various countries of the Eastern and Western hemispheres. Only a limited number among the chiefs of the Templars, and some Rosicrucians of the seventeenth century, always in close relations with Arabian alchemists and initiates, could really boast of its possession. From the seventh to the fifteenth centuries there was no one who could claim it in Europe; and although there had been alchemists before the days of Paracelsus, he was the first who had passed through the true initiation, that last ceremony which conferred on the adept the power of travelling toward the “burning bush” over the holy ground, and to “burn the golden calf in the fire, grind it to powder, and strew it upon the water.” Verily, then, this magic *water*, and the “lost word,” resuscitated more than one of the pre-Mosaic Adonirams, Geda-

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<sup>1</sup> *Egypt's Place*, etc., pp. 135, 147

<sup>2</sup> *Isis Unveiled*, II p. 368 fn.; [on the “second death”].

liahs, and Hiram Abiffs. The real word now substituted by *Mac Benac* and *Mah* was used ages before its pseudo-magical effect was tried on the “widow’s sons” of the last two centuries. Who was, in fact, the first operative Mason of any consequence? Elias Ashmole, *the last of the Rosicrucians and alchemists*. Admitted to the freedom of the Operative Masons’ Company in London, in 1646, he died in 1692. At that time Masonry was not what it became later; it was neither a political nor a Christian institution, but a true secret organization, which admitted into the ties of fellowship all men anxious to obtain the priceless boon of liberty of conscience, and avoid clerical persecution.<sup>1</sup>

## The “Lost Word” is no word at all, as in the case of the “Ineffable Name.”

**It ought to stand as “lost words” and lost secrets, in general.**

[The Masonic Lost Word] ought to stand as “lost words” and lost secrets, in general, for that which is termed the lost “Word” is no word at all, as in the case of the Ineffable Name (*q.v.*) The Royal Arch Degree in Masonry, has been “in search of it” since it was founded. But the “dead” — especially those *murdered* — do not speak; and were even “the Widow’s Son” to come back to life “materialized,” he could hardly reveal that which never existed in the form in which it is *now*, taught. The SHEMHAMPHORASH (the separated name, through the power of which according to his detractors, Jeshu Ben Pandira is said to have wrought his miracles, after stealing it from the Temple) — whether derived from the “self-existent substance” of Tetragrammaton, or not, can never be a substitute, for the lost LOGOS of divine magic.<sup>2</sup>

## Nor the “Name” is a name, but Sound or rather Motion.<sup>3</sup>

The Name, *which is no name*, but a *Sound* or rather *Motion*. The mystery of the Logos, Verbum and Vāch has ever been concealed in the mystery of *Names*. These Names, in whatever tongue, or among whatever people, all represent permutations of the “Ineffable Name.”<sup>4</sup>

**The power held in the Mantras or Vach of the Brahmans comes from the Ineffable Word itself.**

The potency contained in the *Mantras* and the *Vāch* of the Brahmans is as much believed in at this day as it was in the early Vedic period. The “Ineffable Name” of every country and religion relates to that which the Masons affirm to be the mysterious characters emblematic of the nine names<sup>5</sup> or attributes by which the Deity was

<sup>1</sup> *Isis Unveiled*, II p. 349; [cf. Robert Plot, *The Natural History of Staffordshire*, Oxford, 1686].

<sup>2</sup> *Theosophical Glossary*: Lost Word (Masonic)

<sup>3</sup> [N.B. Motion is both Unmanifested and Manifested.]

<sup>4</sup> *Blavatsky Collected Writings*, (COMMENTARY ON THE PISTIS-SOPHIA) XIII p. 41; [on PS 43 (2): “And when PISTIS-SOPHIA saw me, changed into the most brilliant Light, she was in perturbation; and gazing into the Light of my Vesture, she saw the Mystery of her own Name (2) therein . . .”]

<sup>5</sup> Cf. “. . . *nine* was a digit terribly dreaded by the ancients. With them it was a symbol of great changes, cosmic and social, and of versatility, in general; the sad emblem of the fragility of human things. Figure 9 represents the earth under the influence of an *evil principle*; the Kabbalists holding, moreover, that it also symbolizes the



known to the initiates. The Omnific Word traced by Enoch<sup>1</sup> on the two deltas of purest gold, on which he engraved two of the mysterious characters, is perhaps better known to the poor, uneducated “heathen” than to the highly accomplished Grand High Priests and Grand Z.’s of the Supreme Chapters of Europe and America.<sup>2</sup> Only why the companions of the Royal Arch should so bitterly and constantly lament its loss, is more than we can understand. This word of M.M. is, as they will tell themselves, entirely composed of consonants. Hence, we doubt whether any of them could ever have mastered its pronunciation, had it even been “brought to light from the secret vault,” instead of its several corruptions. However, it is to the land of Mizraim that the grandson of Ham is credited with having carried the sacred delta of the Patriarch Enoch. Therefore, it is in Egypt, and in the East alone that the mysterious “Word” must be sought.<sup>3</sup>

**The potency of numbers in sounds, or mystic speech, rests on the power of Ideation and Will inherent in the Ineffable Name.**

[Mantra is] a *Sanskrit* word conveying the same idea as the “Ineffable Name.” Some mantras, when pronounced according to magical formulæ taught in the *Atharva-Veda*, produce an instantaneous and wonderful effect. In its general sense, though, a mantra is either simply a prayer to the gods and powers of heaven, as taught by the Brāhmanical books, and especially *Manu*, or else a magical charm. In its esoteric sense, the “word” of the mantra, or mystic speech, is called by the Brahmans *Vāch*. It resides in the mantra, which literally means those parts of the sacred books which are considered as the *Śruti*, or direct divine revelation.<sup>4</sup>

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act of reproduction and generation. . . . *Three times three* is the great symbol of *corporisation*, or the materialisation of spirit according to Pythagoras — hence of gross matter.”\* Every material extension, every circular line was represented by number 9, for the ancient philosophers had observed that, which the philosophicules of our age either fail to see, or else attribute to it no importance whatever. Nevertheless, the natural depravity of this digit and number is awful. Being sacred to the spheres it stands as the sign of circumference, since its value in degrees is equal to 9 — i.e., to 3 + 6 + 0. Hence it is also the symbol of the human head — especially of the modern average head, ever ready to be parading as 9 when it is hardly a 3. Moreover, this blessed 9 is possessed of the curious power of reproducing itself in its entirety in every multiplication and whether wanted or not; that is to say, when multiplied by itself or any other number this cheeky and pernicious figure will always result in a sum of 9 — a vicious trick of material nature, also, which reproduces itself on the slightest provocation. Therefore it becomes comprehensible why the ancients made of 9 the symbol of Matter, and we, the modern Occultists, make of it that of the *materialism* of our age . . . ”

\* The reason for this is because according to the Pythagoreans each of the three elements that constitute our bodies is a *ternary*: water containing earth and fire; earth containing aqueous and igneous particles; and fire being tempered by aqueous globules and terrestrial corpuscles serving it as food. Hence the name given to matter, the “nonagous envelope.”

*Blavatsky Collected Writings*, (ON THE NEW YEAR'S MORROW) XII pp. 68-69; [a nonagon or enneagon is a geometric figure of nine sides and nine angles. — ED. PHIL.]

<sup>1</sup> [Consult “The first four Root-Races” and Appendices, in our Secret Doctrine’s Third Proposition Series. Also, “Pivotal attributes of the first four Root-Races” on page 48. — ED. PHIL.]

<sup>2</sup> Cf. “The most important subterranean building mentioned in the description of the origin of Freemasonry is the one built by Enoch. The patriarch is led by the Deity, whom he sees in a vision, into the *nine* vaults. After that, with the assistance of his son, Methuselah, he constructs in the land of Canaan, ‘in the bowels of the mountain,’ nine apartments on the models that were shown to him in the vision. Each was roofed with an arch, and the apex of each *formed a keystone*, having inscribed on it the mirific characters. Each of the latter, furthermore, represented one of the nine names, traced in characters emblematical of the attributes by which the Deity was, according to ancient Freemasonry, known to the antediluvian brethren. Then Enoch constructed two deltas of the purest gold, and tracing two of the mysterious characters on each, he placed one of them in the deepest arch, and the other entrusted to Methuselah, communicating to him, at the same time, other important secrets *now lost to Freemasonry*.” *Isis Unveiled*, I pp. 571-72

<sup>3</sup> *Isis Unveiled*, II p. 371

<sup>4</sup> *ibid.*, I p. xxxvi

[Māntrikā-Śakti is] literally the force or power of letters, speech or music. . . . *Mantra Śāstra* has for its subject-matter this force in all its manifestations. . . . The influence of [melody] is one of its ordinary manifestations. The power of the mirific ineffable name is the crown of this Śakti.<sup>1</sup>

**That is why the “Word” works “miracles” and is at the bottom of every magical feat.**

In the book called by Champollion *La Manifestation à la Lumière*, there is a chapter on the *Ritual*<sup>2</sup> which is full of mysterious dialogues, with addresses to various “Powers” by the soul. Among these dialogues there is one which is more than expressive of the potentiality of the “Word.” The scene is laid in the “Hall of the Two Truths.” The “Door,” the “Hall of Truth,” and even the various parts of the gate, address the soul which presents itself for admission. They all forbid it entrance unless it tells them their mystery, or mystic names. What student of the Secret Doctrines can fail to recognize in these names an identity of meaning and purpose with those to be met with in the *Vedas*, the later works of the Brahmans, and the *Kabbalah*?

Magicians, Kabbalists, Mystics, Neo-Platonists and Theurgists of Alexandria, who so surpassed the Christians in their achievements in the secret science; Brahmans or Samaneans (Shamans) of old; and modern Brahmans, Buddhists, and Lamaists, have all claimed that a certain power attaches to these various names, pertaining to one ineffable Word. We have shown from personal experience how deeply the belief is rooted to this day in the popular mind all over Russia,<sup>3</sup> that the Word works “miracles” and is at the bottom of every magical feat. Kabbalists mysteriously connect *Faith* with it. So did the apostles, basing their assertions on the words of Jesus, who is made to say:

If ye have faith as a grain of mustard seed . . . nothing shall be impossible unto you,<sup>4</sup>

and Paul, repeating the words of Moses, tells that

the WORD is nigh thee, even in thy mouth, and in thy heart; that is, the *word of faith*.<sup>5</sup>

But who, except the initiates, can boast of comprehending its full significance?<sup>6</sup>

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<sup>1</sup> *Secret Doctrine*, I p. 293; [quoting from T. Subba Row's article in *The Theosophist*, Vol. III, November 1881, pp. 41-44; also in *Five Years of Theosophy*, 1885, pp. 110-11. [Words in brackets are by H.P. Blavatsky. For the full text consult “The Zodiac is a veil thrown over Cosmogogenesis,” in the same Series. — ED. PHIL.]

<sup>2</sup> [“Egyptian Book of the Dead”]

<sup>3</sup> See Ch. I of this volume, pp. 42-44, note

<sup>4</sup> *Matthew* xvii, 20

<sup>5</sup> *Romans* x, 8

<sup>6</sup> *Isis Unveiled*, II pp. 369-70



# The Jews invented the Tetragrammaton to celebrate life, to deify multiplication, and to mislead the profane.

**Like Brahmā, Zeus, and all other lower deities, Jehovah is an androgyne god. But he is neither the God worshipped by Moses, nor the Father of Jesus, nor yet the Ineffable Name of the Kabbalists.**

As with the Gentile nations, the symbols of the Israelites were ever bearing, directly or indirectly, upon sun-worship. The exoteric Jehovah of the *Bible* is a *dual* god, like all the other gods; and the fact that David — who is entirely ignorant of Moses — praises his “Lord,” and assures him that the “Lord is a great God, and a great King above all gods,”<sup>1</sup> may be of a very great importance to the descendants of Jacob and David, but their national God concerns us in no wise. We are quite ready to show the “Lord God” of Israel the same respect as we do to Brahmā, Zeus, or any other secondary deity. But we decline, most emphatically, to recognize in him either the Deity worshipped by Moses, or the “Father” of Jesus, or yet the “Ineffable Name” of the Kabbalists. Jehovah is, perhaps, one of the *Elōhīm*, who was concerned in the *formation* (which is not creation) of the universe, one of the architects who built from pre-existing matter, but he never was the “Unknowable” Cause that created (אֵלֶּה בָּרָא *elēh bara*), in the night of the Eternity. These *Elōhīm* first form and bless; then they *curse* and *destroy*; as one of these Powers, Jehovah is therefore by turns beneficent and malevolent; at one moment he punishes and then repents. He is the antitype of several of the patriarchs — of Esau and of Jacob, the allegorical twins, emblems of the ever-manifest dual principle in nature. So Jacob, who is Israel, is the left pillar — the feminine principle of Esau, who is the right pillar and the male principle. When he wrestles with Malach-Iho, the Lord, it is the latter who becomes the *right* pillar, whom Jacob-Israel names God, although the *Bible*-interpreters have endeavoured to transform him into a mere “angel of the Lord.”<sup>2</sup> Jacob conquers him — as matter will but too often conquer spirit — but his *thigh* is put out of joint in the fight.<sup>3</sup>

**The real Word that is no word has to be sought in the names of the first Seven Logoic emanations, or “Sons of Fire,” in the Archaic Wisdom-Religion of every nation.**

We must not confuse the purely metaphysical personifications of the *abstract* attributes of Deity, with their reflection — the sidereal gods. This reflection, however, is in reality the objective expression of the abstraction: *living* Entities and the models formed on that divine prototype. Moreover, the three metaphysical Sephīrōth or “*the periphrasis of Jehovah*” are *not* Jehovah; it is the latter himself with the additional titles of Adonāi, *Elōhīm*, Tsabaōth, and the numerous names lavished on him, who is

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<sup>1</sup> [Psalms xcv, 3]

<sup>2</sup> Genesis xxxii

<sup>3</sup> *Isis Unveiled*, II p. 401

the periphrasis of *Ēl Shaddai*, יְשׁדַּי, the Omnipotent. The name is a circumlocution, indeed, a too abundant figure of Jewish rhetoric, and has always been denounced by the Occultists. To the Jewish Kabbalists, and even the Christian Alchemists and Rosicrucians, Jehovah was a convenient *screen*, unified by the folding of its many flaps, and adopted as a substitute; one name of an individual Sēphirōth being as good as another name, for those who had the secret. The Tetragrammaton, the Ineffable, the sidereal “*Sum Total*,” was invented for no other purpose than to mislead the profane and to symbolize life and generation.<sup>1</sup> The real secret and *unpronounceable* name — “the word that is no word” — has to be sought in the seven names of the first seven emanations, or the “Sons of the Fire,” in the secret Scriptures of all the great nations, and even in the *Zohar*, the Kabbalistic lore of that smallest of all, the Jewish. This word, composed of seven letters in each tongue, is found embodied in the architectural remains of every grand building in the world; from the Cyclopean remains on Easter Island (part of a continent buried under the seas nearer four million years ago than 20,000) down to the earliest Egyptian pyramids.<sup>2</sup>

**“The Name” is not ineffable, it is “unpronounceable,” or rather not to be pronounced.**

**Neither the Jews nor the Christians seem to remember, or so much as suspect, the occult reason why the qualification of Jehovah or YHVH has become so reprehensible.<sup>3</sup>**

With the Jews [the Ineffable Name was] the substitute for the “*mystery* name” of their tribal deity *Eh-yeh*, “I am,” or Jehovah. The third commandment prohibiting the using of the latter name “in vain,” the Hebrews substituted for it that of *Adonāi* or “the Lord.” But the Protestant Christians who, translating indifferently Jehovah and *Elōhīm* — which is also a substitute *per se*, besides being an *inferior* deity name — by the words “Lord” and “God,” have become in this instance more Catholic than the Pope, and include in the prohibition both the names. At the present moment, however, neither Jews nor Christians seem to remember, or so much as suspect, the occult reason why the qualification of Jehovah or YHVH had become reprehensible; most of the Western Kabbalists also seem to be unaware of the fact. The truth is, that the name they bring forward as “ineffable,” is not in the least so. It is the “unpronounceable,” or rather the name *not to be pronounced*, if anything; and this for symbolological reasons. To begin with, the “Ineffable Name” of the true Occultist, is *no name* at all, least of all is it that of Jehovah. The latter implies, even in its Kabbalistical, esoteric meaning, an androgynous nature, YHVH, or one of a male and female nature. It is

<sup>1</sup> Says the translator of Avicbron's *Qabbalah* (Isaac Myer, LL.B., of Philadelphia) of this “Sum Total”:

The letter of Kether is י (Yōd), of Bīnāh, ה (Heh), together YaH, the feminine name; the third letter, that of Hokhmāh, is ו (Vau), making together, יחו, YHV of יחיה, YHVH, the Tetragrammaton, and really the complete symbols of its efficaciousness. The last ה (Heh) of this Ineffable Name *being always applied to the Six Lower and the last, together the Seven remaining Sēphirōth*. [p. 263]

Thus the Tetragrammaton is holy only in its abstract synthesis. As a quaternary containing the lower Seven Sēphirōth, it is *phallic*.

<sup>2</sup> *Secret Doctrine*, I pp. 438-39

<sup>3</sup> [Note to Students: look up “The Origin of Good and Evil” and “The Original Sin is a Jewish invention,” in our Black versus White Magic Series. — ED. PHIL.]

simply Adam and Eve, or man and woman blended in one, and as now written and pronounced, is *itself a substitute*. But the Rabbis do not care to remember the Zoharic admission that YHVH means “not as I Am written, Am I read.”<sup>1</sup> One has to know how to divide the Tetragrammaton *ad infinitum* before one arrives at the *sound* of the truly unpronounceable name of the Jewish mystery-god. That the Oriental Occultists have their own “Ineffable name” it is hardly necessary to repeat.<sup>2</sup>

**The hut circle on the mountain side, with its divine central point, told worshippers what should be worshipped and where. But the Jews were not willing to follow the behests of Divine Truth.**

The Jews appear, according to their own showing, at one time of their history, to have been both polygamous and polyandrous, neither social practice being forbidden by their Torah, or Law.

As this law was acceptable to the individuals, it was readily accepted as the voice of “God.” As slavery brought money into the pockets of slaveholders, in America, the whole clergy supported the iniquitous claims of the Southerners by Biblical texts. While the Jews were polygamising and polyandrising, and Baal and Ashtōreth elevated their fanes beside that of the Ineffable יהוה, the prophets of Israel (not Judah) preserved the Secret and Sacred Doctrine amid many vicissitudes. They were the real custodians of Truth, into which they were initiated. The Jews around them knew nothing of their doctrine, as their religious duties chiefly consisted in selling doves, changing money, and slaughtering oxen in the Temple. But the real high places of Samaria told of the worship of the God of Truth. The hut circle on the mountain side, with its divine ☉, told worshippers what to worship, and where Deity should be worshipped. Protest after protest was made by these Tannaïm, the Initiated, against the brutalising influence of the Jews; but the intruders had learnt that the Promised Land abounded in milk and honey, and that if they went east they would be beaten by the Arabs. The day of Karma came, and the Jews were successively beaten by Babylonians, by Romans, and centuries later by Christians. The knowledge of the ☉ became forgotten. The Jews learned social decency for the first time, when they copied the outward bearing of Roman courtesans, who at least taught them a higher morality than they knew of in their own land. In the time of Cicero,<sup>3</sup> we see that the Jews had a different code of morals in sexual matters, and a far lower one than even the not over-pious Romans, the latter being always chary to admit such sensualists into their midst. Polygamy might be tolerated by the Roman soldier, but polyandry was too strong for the Roman matron. The nation had not yet been so debased through contact with the Jews and their immoralities, the profligacy of the higher classes of the Empire notwithstanding. But early Christian asceticism placed the position of woman, and especially of married women, on a different basis. To whatever source we may refer the principles inculcated in the New Testament, they are embodied in a system of teaching which still exists, little as it may be followed, to the present day. Law, at least, enforces monogamy. The Jewish custom has been abrogated,

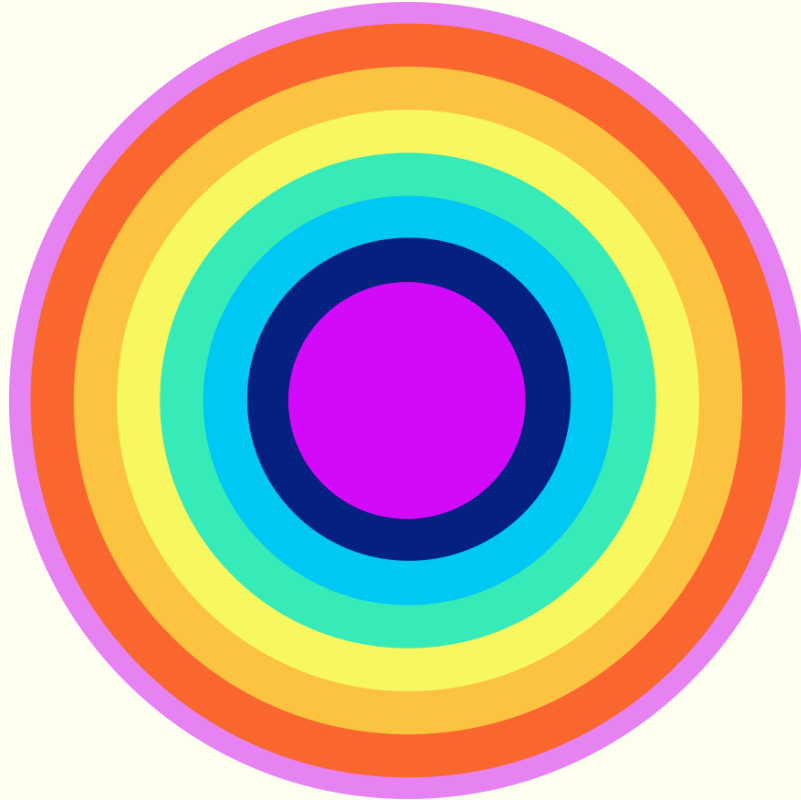
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<sup>1</sup> Zohar, fol. III, 230a

<sup>2</sup> Theosophical Glossary: Ineffable Name

<sup>3</sup> Oratio pro Flacco

and outwardly, at all events, man has improved in the potentialities of decent living, as compared to the life led by the Patriarchs and Kings.<sup>1</sup>



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<sup>1</sup> *Blavatsky Collected Writings*, (MARRIAGE AND DIVORCE) XI pp. 37-38; [full text in our Blavatsky Speaks Series. — ED. PHIL.]

# The secrets of heaven and earth have always been accessible to those who could look at Isis unveiled and bear the awesome majesty of Truth.

Led by a Wondrous Being, the Sons of Will and Yoga, a group of half-divine half-human beings, incarnated in an immaculate way into the senseless shells of the Third Root-Race men, and imparted to them their divine mission and the “lost word,” i.e., the secrets of heaven and earth.

The *legend* given in *Isis Unveiled* in relation to a portion of the globe which science now concedes to have been the cradle of humanity — though it is but one of the *seven* cradles, in truth — ran, condensed, and now explained, as follows:

Tradition says, and the records of the *Great Book* [the Book of Dzyan] explain, that long before the days of Ad-am, and his inquisitive wife, *Havāh*, where now are found but salt lakes and desolate barren deserts, there was a vast inland sea, which extended over Middle Asia, north of the proud Himālayan range, and its western prolongation. An island, which for its unparalleled beauty had no rival in the world, was inhabited by the last remnant of the race which preceded ours.<sup>1</sup>

“The last *remnant*” meant the “Sons of Will and Yoga,” who, with a few tribes, survived the great cataclysm. For it is the *Third Race* which inhabited the great Lemurian continent, that preceded the veritable and complete human races — the fourth and the fifth. Therefore it was said in *Isis Unveiled* that:

This race could live with equal ease in water, air, or fire, for it had an unlimited control over the elements. These were the “Sons of God”; not those who saw the daughters of men, but the real *Elōhīm*, though in the oriental *Kabbalah* they have another name.<sup>2</sup> It was they who imparted Nature’s most weird secrets to men, and revealed to them the ineffable, and now *lost* “word.”<sup>3, 4</sup>



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<sup>1</sup> *Isis Unveiled*, I p. 589

<sup>2</sup> [Consult “The first four Root-Races” and Appendices, in our Secret Doctrine’s Third Proposition Series. — ED. PHIL.]

<sup>3</sup> *Isis Unveiled*, I p. 589

<sup>4</sup> *Secret Doctrine*, II p. 220

## The Sacred Name of the Oracle of Dodona, left with the forefathers of the Hellenes, was the same as the Ineffable and Unpronounceable Name of Jews.

How can De Mirville see Satan in the Egyptian God of the great divine Name, when he himself admits that nothing was greater than the name of the oracle of Dodona, as it was that of the God of the Jews, IAÖ, or Jehovah? That oracle had been brought by the Pelasgians to Dodona more than fourteen centuries B.C. and left with the forefathers of the Hellenes, and its history is well-known and may be read in Herodotus. Jupiter, who loved the fair nymph of the ocean, Dodona, had ordered Pelasgus to carry his cult to Thessaly. The name of the God of that oracle at the temple of Dodona was Zeus Pelasgicos, the Zeuspater (God the Father), or as De Mirville explains:

It was the name *par excellence*, the name that the Jews held as the ineffable, the unpronounceable Name — in short, JAOH-PATER, *i.e.*, “*he who was, who is, and who will be,*” otherwise the ETERNAL.

And the author admits that A. Maury is right “in discovering in the name of the Vaidic Indra the Biblical Jehovah,” and does not even attempt to deny the etymological connection between the two names — “the *great* and the *lost* name with the sun and the thunder-bolts.” Strange confessions, and still stranger contradictions.<sup>1</sup>

**The ceaseless efforts of frail man not to fulfil his divine mission on earth, *i.e.*, to liberate his Spirit from the thralldom of matter, but to pursue with ardour the pleasures and luxuries of worldly life, will persist so long as the present race continues to infest the surface of the earth.**

[Mr. Ap Richard] arguing from the instincts of man, considers marriage, not merely as honourable in all; but as a necessary consequence to human existence. But this proceeds on the argument that all processes of life must end in marriage. A novel that does not end with a wedding is voted dull by the average British public. The idea of the old Hindu *Kumāras* and the Archangel Michael, who refused to generate children, has entirely disappeared from modern society. The ceaseless efforts of frail man not to fulfil his end, namely to liberate his Spiritual Ego from the thralldom of matter, but to adopt a particularly comfortable condition of life, will probably be continued so long as the present race continues to infest the surface of the earth. The occult female element, a pure ray from the Ineffable Name, is ignored by the moderns, who use marriage as a remedy for the softness of man's heart, and permit divorce for the hardness of that same heart. The higher grades of the condition of man, virginity and its consequent glory, are set aside for the objects of sensual pleasures and pecuniary advantages of marriage. The latter has become a regular traffic nowadays. The author is evidently too prosaic to contemplate glorified humanity, wherein earth should be like heaven, where there should be no marrying, or giving in marriage, and the population of the world should diminish, till the last survivor is merged in Ain-Soph. Rather should he look for marriage to be made pleasant and accessible to all, like a

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<sup>1</sup> *Blavatsky Collected Writings*, (EGYPTIAN MAGIC) VII p. 120 *fn. et seq.* [The quotations in the above footnote are from de Mirville, *Des Esprits*, etc., Vol. V, pp. 136-37. In quoting from Maury, he gives as reference the latter's *Histoire des religions de la Grèce antique*, I, 56. — Boris de Zirkoff.]



six-penny telegram. The restrictions which even the wildest missionary places in the way of polygamy may be cast aside. All persons are recommended to marry early *and often*, and all may be entitled to share (unless the Malthusians stop them) in the task of “Be fruitful and multiply and replenish the earth.”<sup>1</sup>

**Lacking the Old Testament symbology, and ignorant of the real connotation of the name of Jehovah (the Rabbinical secret substitute for the Ineffable and Unpronounceable Name), the Church mistook the cunningly fabricated shadow for the One and Secondless Reality, sullied the Unknowable Cause of All with an anthropomorphised generative symbol, and defiled the ideal of Jesus of Nazareth.**

But then, there was the grandiose and ideal figure of Jesus of Nazareth to be set off against a dark background, to gain in radiance by the contrast; *and a darker one the Church could hardly invent*. Lacking the Old Testament symbology, ignorant of the real connotation of the name of Jehovah — the Rabbinical secret substitute for the ineffable and unpronounceable name — the Church mistook the cunningly fabricated shadow for the reality, the anthropomorphized *generative* symbol for the one Secondless Reality, the ever unknowable cause of all. As a logical sequence the Church, for purposes of duality, had to invent an anthropomorphic Devil — created, as taught by her, by God himself. Satan has now turned out to be the monster fabricated by the “Jehovah-Frankenstein” — his father’s curse and a thorn in the divine side — a monster, than whom no earthly Frankenstein could have fabricated a more ridiculous bogey.<sup>2</sup>

**The Ineffable was further abused and exploited by the Catholic Priests.**

We refer those who would learn how the Catholic clergy united duty with pleasure in the matter of exorcisms, revenge, and treasure-hunting, to volume II, chapter i, of W. Howitt’s *History of the Supernatural*. “In the book called *Pneumatologia Occulta et Vera*, all the forms of adjuration and conjuration were laid down,” says this veteran writer. He then proceeds to give a long description of the favourite *modus operandi*. The *Dogme et Rituel de la Haute Magie* of the late Éliphas Lévi, treated with so much abuse and contempt by des Mousseaux, tells nothing of the weird ceremonies and practices, but what was practiced legally and with the tacit if not open consent of the Church, by the priests of the middle ages. The exorcist-priest entered a circle at midnight; he was clad in a new surplice, and had a consecrated band hanging from the neck, covered with sacred characters. He wore on the head a tall pointed cap, on the front of which was written in Hebrew the holy word, Tetragrammaton — the ineffable name. It was written with a new pen dipped in the blood of a white dove. What the exorcists most yearned after, was to release miserable spirits *which haunt spots where hidden treasures lie*. The exorcist sprinkles the circle with the blood of a black lamb and a white pigeon. The priest had to adjure the evil spirits of hell — Acheront,

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<sup>1</sup> Blavatsky *Collected Writings*, (MARRIAGE AND DIVORCE) XI pp. 39-40; [full text in our Blavatsky Speaks Series — ED. PHIL.]

<sup>2</sup> *Secret Doctrine*, II p. 508 [Note to Students: look up “The Origin of Good and Evil” and “The Original Sin is a Jewish invention,” in our Black versus White Magic Series. — ED. PHIL.]

Magoth, Asmodi, Beelzebub, Belial, and all the damned souls, in the mighty names of Jehovah, Adonai, Elohah, and Tsabaōth, which latter was the God of Abraham, Isaac, and Jacob, who dwelt in the Urim and Thummim. When the damned souls flung in the face of the exorcist that he was a sinner, and could not get the treasure from them, the priest-sorcerer had to reply that “all his sins were washed out in the blood of Christ,<sup>1</sup> and he bid them depart as cursed ghosts and damned flies.” When the exorcist dislodged them at last, the poor soul was “comforted in the name of the Saviour, and *consigned to the care of good angels*,” who were less powerful, we must think, than the exorcising Catholic worthies, “and the rescued treasure, of course, was secured for the Church.”<sup>2</sup>

**Thus the effulgent glory of the Divine Essence became black with sin.**

Volume I of *Isis Unveiled* begins with a reference to “an old book,”

So very old that our modern antiquarians might ponder over its pages an indefinite time, and still not quite agree as to the nature of the fabric upon which it is written. It is the only original copy now in existence. The most ancient Hebrew document on occult learning — the *Siphrā di-Tseniuthā* — was compiled from it, and that at a time when the former was already considered in the light of a literary relic. One of its illustrations represents the Divine Essence emanating from ADAM<sup>3</sup> like a luminous arc proceeding to form a circle; and then, having attained the highest point of its circumference, the ineffable Glory bends back again, and returns to earth, bringing a higher type of humanity in its vortex. As it approaches nearer and nearer to our planet, the Emanation becomes more and more shadowy, until upon touching the ground it is as black as night [p. 1].<sup>4</sup>



### **Pivotal attributes of the first four Root-Races (Table).**

There now follows a table from “Proposition 3 – The first four Root-Races.” Students may consult with profit the metaphysical concepts, study notes, and learning aids set out in our Secret Doctrine’s First, Second, and Third Proposition Series. — ED. PHIL.

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<sup>1</sup> And retinted in the blood of the millions murdered in his name — in the no less innocent blood than his own, of the little child-*witches*!

<sup>2</sup> *Isis Unveiled*, II p. 66

<sup>3</sup> The name is used in the sense of the Greek word *ανθρωπος*. [Error: Adam emanates from the Divine Essence, not the other way around. See *Mahatma Letter* 9 (18) p. 45; 3<sup>rd</sup> Combined ed.]

[*Note to Students*: There are four variants of Adam, one for each of the preceding Root-Races:

Adam 1 (Kadmon)\* or Heavenly Man (Second Logos).

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

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

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

\* Sephirah is the female power. Consult “The first four Root-Races” (table from the page 59 placed overleaf), plus Appendices, in our Secret Doctrine’s Third Proposition Series. For an in-depth analysis, also consult “The four Adams of the Kabbalah,” in our Third Proposition Series. — ED. PHIL.]

<sup>4</sup> *Secret Doctrine*, I p. xlii

## Pivotal attributes of the first four Root-Races.

Race	Watcher	Procreation	Appearance	Cognition	Speech	Demise	Parallels
1. Shadows (Chhayas), Astral Sons of Yoga, Self-existent and Self-born. (Adam 2 of Genesis. Adam 1 is Kadmon, Heavenly Man or Second Logos.)	Watched by the Sun, Lunar Ancestors (Pitris), or Lords of the Moon, gave their body.		Ethereal, “moon-coloured,” phantom-like. Neither type nor colour, and hardly an objective, though colossal form.	Unintelligent, mindless (amanasa), i.e., mind not yet awakened.	Speechless, because mindless.	Neither flood nor fire could destroy them. They disappeared in the second race without either begetting it, procreating it, or dying.	Ātma / Hearing / Aether (Inner or noetic hearing dwarfed to outer, or mere physical, in the early Fifth Race.)
2.1 Early Second, Fathers of the Sweat-born.	Watched by Brihaspati-Jupiter.	Sexless (devoid of sex, i.e., latent hermaphrodites), by fission.	Boneless giants, i.e., soft-boned semi-human monsters.	Weak spark of intelligence.	Chant-like vowel sounds.	But their “Sons,” the Second Root-Race, could be, and were so, destroyed.	Buddhi / Touch / Air (The “odd” eye was the only seeing organ.)
2.2 Late Second, Sweat-born race begins.		Asexual (no distinct sex, i.e., inactive hermaphrodites), by budding.					
3.1 Early Lemurian, Sweat-born race continues. Sons of Passive Yoga produced unconsciously by the Second Race. (Adam and Eve.)	Watched by Sukra-Venus.	Still asexual, amoeba-like, by exudation of vital fluid, the drops of which coalesced to form an oviform ball, nourished from without.	One-eyed (i.e., organ of objective sight. Not the third eye of Fourth Race Initiates, the “Sons of Cycles” or Cyclopes, which is the reverse.)	Still mindless, hence sinless.	Slight improvement on the sounds of Nature, on the cry of gigantic insects, and of the first animals that, however, were hardly nascent.	Second sub-race of First Race came to an end in the second sub-race of the Third.	Higher Manas / Sight / Fire (i.e., light. Third eye became a gland.)
3.2 Middle Lemurian, Egg-born androgynous.		Bisexual (partaking of the attributes of both sexes, i.e., separating hermaphrodites), nourished from within.	Three-eyed, four-armed, with light yellow-gold complexes. Bones solidified.	Awakening intelligence. Lowest point in the arc of descent reached. Axle of the wheel tilted.	Speech was no better than a tentative effort. Communicated by thought-transference.	First Root-Race came to an end altogether. For, men had lost their balance.	
3.3 Late Lemurian, Womb-born race of men and women begins.	Solar Ancestors (Pitris), or Sons of Mind (Manasaputras), gave their mind.	Separation of sexes begun in the fifth sub-race, foreshadowing the “fall” of Spirit.	Stature begins decreasing. Twin physical eyes now prominent.	Intelligence about to be succumbed to temptations of personal desires (Kama).	Monosyllabic speech of vowel pattern mixed with hard consonants.		
4. Atlantean, Womb-born race continues. (Adam 3 of Genesis.)	Watched by Soma-Moon.	Separation of sexes completed and thus creation of the first human species accomplished, but at a high cost: “The whole creation groans and suffers the pains of childbirth.” (Romans viii, 22)	Two-eyed, two-armed, red-yellow at first, larger in size than now, with body symmetry peaking in the middle of the race; brown-white, later. Together with the yellow races, they form the bulk of present-day humanity.	Intelligence fully awakened. Acquired knowledge of good and evil. At the middle point of the race, karmic balance was struck. No more animal monads can now enter the human kingdom.	Agglutinative languages developed, followed by inflectional speech, root of Sanskrit and first true language; now the mystery tongue of Fifth Race Initiates.	Black magic, bestiality, and self-adoration spelled the demise of that proud race by rising waves. “They perished to the last man, the soil sinking under their feet and the earth engulfing those who had desecrated her.” (Comm.)	Lower Manas / Taste / Water. (Twin eyes, organs of objective sight, now fully developed. Third eye continues functioning till nearly the end of the race.)

## Forty-five ineffable names and sentences.

- 1 Ain-Soph, the Unknown Essence of the Kabbalists.
- 2 Any attempt to pronounce it is unlawful.
- 3 Being incorporeal, invisible, and immaterial, cannot be realized through our ordinary senses.
- 4 Can be activated by regular initiation, and through the “still small voice.”
- 5 Can be passed only during the Supreme Initiation, after the demise of the personal self.
- 6 Central point around which the six-pointed star, emblem of the Theosophical Society, revolves and evolves.
- 7 Composed of seven letters.
- 8 Concealed amidst the intelligible gods.
- 9 Creator of the Abstract Universe.
- 10 Deity but not God: the “Name” is Nameless, Numberless, No-thing, Absolute Darkness.
- 11 Divine Essence.
- 12 Dwells latent in the heart of every man.
- 13 Highest point of the heptadic constitution of Cosmos and Man, as well as the germ and matrix of the six.
- 14 Ineffable because of no name, no thing.
- 15 It may be sought among the hierophants of Tartary, China, and Tibet.
- 16 Man’s origin, constitution, and mission.
- 17 Mantra-Vāch conveys the same idea.
- 18 Mirific name.
- 19 More ineffable than all Silence.
- 20 More occult than all Essence.
- 21 Nārāyana, i.e., Nārā or Spirit of God, moving on Ayana or place of motion.
- 22 Remains always latent in the deepest recesses of the human heart.
- 23 Represents the First Hebdomad.
- 24 Rushes into infinite worlds in sleepless whirling.
- 25 Sacrificial Word.
- 26 Summit of the Sacred Heptad, concealed by the Pythagorean Tetrad or Tetractys.
- 27 Supreme Substance.

- 28 Svayambhū, the Unknown Essence of the Brahmins.
- 29 The “Lost Word” is no word at all, as in the case of the “Ineffable Name.” It ought to stand as “lost words” and lost secrets, in general.
- 30 The “Name” is not “ineffable,” it is ineffable because non-existent, and “unpronounceable,” or rather a name not to be pronounced.
- 31 The Being, To Ων.
- 32 The Ineffable Name of the Masons and the Kabbalists.
- 33 The IT of St. Paul.
- 34 The *Mūlaprakṛiti* of the Vedāntins.
- 35 The mysteries of heaven and earth.
- 36 The Mystery God.
- 37 The Name is Deity Itself, Eternal, Ineffable, Unknown, Unknowable.
- 38 The One Supreme.
- 39 The real Word, which no “word,” has to be sought in the names of the first Seven Logoic Emanations, or “Sons of Fire.”
- 40 The root-less Root of Life of the Eastern Occultists.
- 41 The Svabhāva of the Buddhists.
- 42 The Unity of Unities, and beyond the first adyta.
- 43 The Unknown God of the old Athenians.
- 44 The Voice of the Silence.<sup>1</sup>
- 45 Thrice Unknown Darkness.



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<sup>1</sup> Look up the study notes in our Higher Ethics and Devotion Series, and Ch. 7 in: C.A. Bartzokas (Comp. & Ed.). *Compassion: The Spirit of Truth*, Gwernymynydd: Philaletheians UK, 2005; v. 05.88.2021. This is our first Major Work. — ED. PHIL.



## Suggested reading for students.<sup>1</sup>



### From our Secret Doctrine's First Proposition Series.

- ALCHEMY IS THE QUINTESSENCE IN NATURE'S HIGHEST CORRELATIONS
- ALLEGORIES AND MYTHS UNDERLYING PURANIC COSMOLOGY
- BLAVATSKY AND MEAD ON THE GOSPEL ACCORDING TO JOHN
- CROSS IS THE SYMBOL OF PRE-COSMIC DIVINE MIND
- DIAGRAM 1 - HINDU COSMOGONY
- DIAGRAM 2 - CHALDEO-JEWISH COSMOGONY
- DIAGRAM 3 - THE IDEAL TRIAD AND ITS REFLECTION
- DIAGRAM 4 - THE WHEEL OF EZEKIEL
- DRAWING 0 - BESTRIDE THE BIRD OF LIFE
- DRAWING 1 - THE SEVENTEEN-RAYED SUN
- DRAWING 2 - THE WINGED SUN
- FOHAT IS THE LIFE OF THE UNIVERSE
- HERMES' DIVINE PYMANDER - TR. EVERARD
- HERMES' VIRGIN OF THE WORLD - TR. KINGSFORD & MAITLAND
- HINDU VS. CHALDEO-JEWISH COSMOGONY
- HOW VIBRATION BRINGS FORTH SOUND, FORM, AND COLOUR
- INERTIA, THE GREAT OCCULT FORCE
- INFINITE IS THE CREATIVE POTENCY OF FEMININE LOGOS
- JUDGE ON THE GITA AND THE ZODIAC
- LUNAR MYTH AND WORSHIP THROUGH THE AGES
- MAHANARAYANA UPANISHAD - TR. VIMALANANDA
- PROPOSITION 1 - AKASHA VS. ASTRAL LIGHT
- PROPOSITION 1 - BESTRIDE THE BIRD OF LIFE
- PROPOSITION 1 - CENTRE + CIRCLE

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<sup>1</sup> Students should be fully conversant with the metaphysical concepts and learning aids set out in our Secret Doctrine's Propositions Series 2 and 3. — ED. PHIL.

**SECRET DOCTRINE'S FIRST PROPOSITION SERIES**  
**SUGGESTED READING FOR STUDENTS**

- PROPOSITION 1 - CHAOS TO SENSE, LATENT DEITY TO REASON
- PROPOSITION 1 - CHURNING THE OCEAN OF MILK
- PROPOSITION 1 - CROSS + FIRE
- PROPOSITION 1 - DAWN OF CHAOS-THEOS-KOSMOS
- PROPOSITION 1 - DESIRE PROPER IS BEING
- PROPOSITION 1 - DIAGRAM
- PROPOSITION 1 - DIAGRAM NOTES<sup>1</sup>
- PROPOSITION 1 - ETYMOLOGY OF CONSCIOUSNESS
- PROPOSITION 1 - GOD DWELLS IN THE HEART
- PROPOSITION 1 - LIGHT DROPS ONE SOLITARY RAY (DRAWING)
- PROPOSITION 1 - NARAYANA FIRST OR THIRD LOGOS?
- PROPOSITION 1 - NOAH IS LOGOS
- PROPOSITION 1 - ONE LIGHT FOR ALL
- PROPOSITION 1 - SUN IS THE MIRROR OF FIRE
- PROPOSITION 1 - THE MYSTERY OF BEING
- PROPOSITION 1 - THE ROPE OF THE ANGELS
- PROPOSITION 1 - THE SEVEN ETERNITIES
- PROPOSITION 1 - THE SEVEN FORCES OF NATURE
- PROPOSITION 1 - THE SEVEN RAYS OF THE SUN
- PROPOSITION 1 - TIME WAS NOT
- SONA, THE INDIAN RED RIVER, KEEPS WANDERING OFF ITS BED
- SQUARING THE CIRCLE IN HEAVEN
- TETRAGRAMMATON IS THE KEY TO OCCULT THEOGONY
- THE ATOMS OF SCIENCE ARE THE VIBRATIONS OF OCCULTISM
- THE COSMOGONY OF THE KALEVALA IS A FAITHFUL ECHO OF THE SECRET DOCTRINE
- THE HINDU PANTHEON DRESSED IN BIBLICAL GARB
- THE HOLY FOUR OF PYTHAGORAS
- THE MONADS OF LEIBNIZ ARE THE JIVAS OF OCCULTISM
- THE SIX-POINTED AND FIVE-POINTED STARS
- THE ZODIAC IS A VEIL THROWN OVER COSMOGENESIS
- THEOSOPHICAL JEWELS - COSMOGENESIS FOR BABIES
- THEOSOPHICAL JEWELS - COSMOGENESIS FOR GROWN-UPS

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<sup>1</sup> Published under the title "How the Heavenly Snails clothed themselves in the Fabric of Darkness."

SECRET DOCTRINE'S FIRST PROPOSITION SERIES  
SUGGESTED READING FOR STUDENTS

- VAST IS THE ANTIQUITY AND UNIVERSALITY OF THE ZODIAC
- WHAT IS MATTER AND WHAT IS FORCE?
- WORLDS OF BEING - EASTERN AND KABBALISTIC COSMOGONIES ARE IDENTICAL
- WORLDS OF BEING - THE ONE RAY STRIDES THROUGH 7 REGIONS IN 3 STEPS
- WORLDS OF BEING - THE PYTHAGOREAN WORLD, ROOT OF ILLUSION



- THE REAL CHRIST IS BUDDHI-MANAS, THE GLORIFIED DIVINE EGO  
— *in our Buddhas and Initiates Series.*
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- SYMBOLISM OF THE CIRCLE DANCE OF THE PLANETS AROUND THE SUN-GOD  
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- KEYS TO THE MYSTERY LANGUAGE
- WHY PAGAN SYMBOLISM IS INDESTRUCTIBLE  
— *in our Theosophy and Theosophists Series.*

