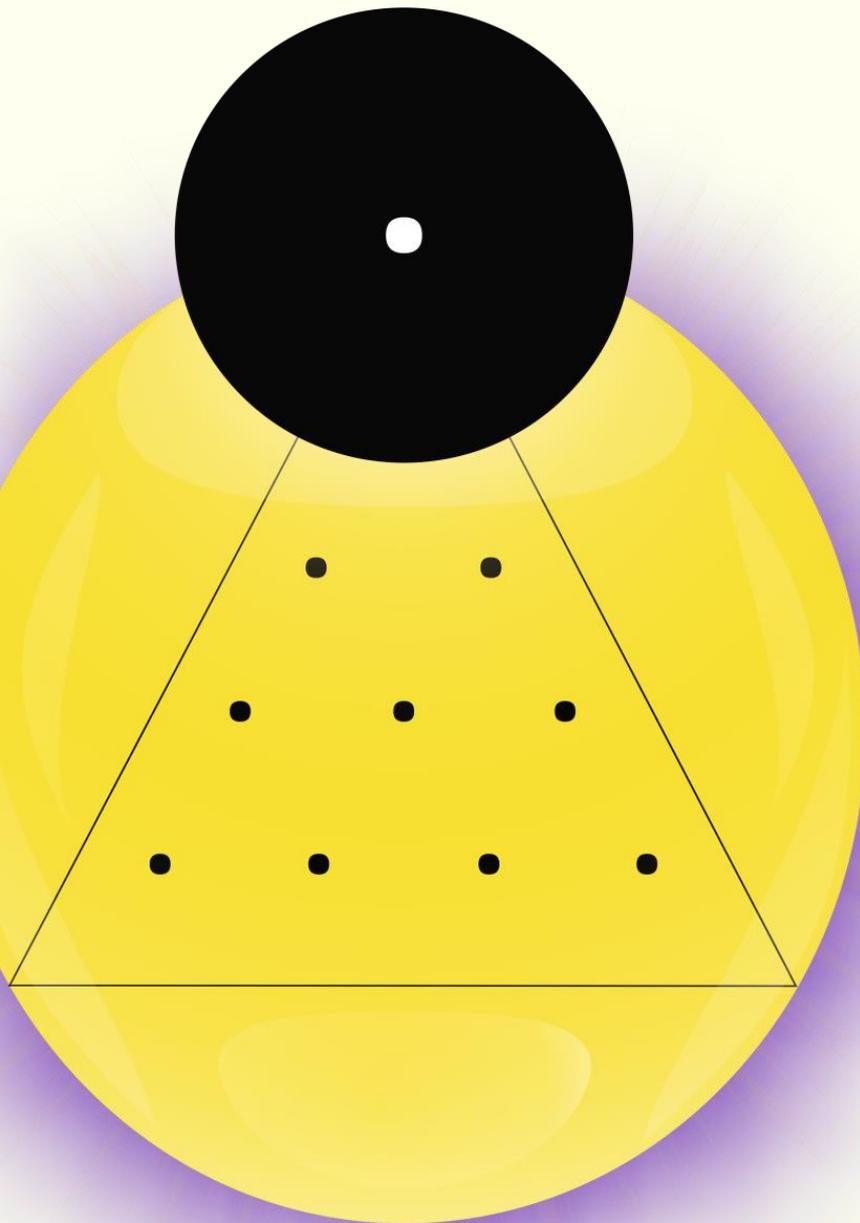


*The Holy Four of Pythagoras  
is Logos in its latent state.*



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## Madame Blavatsky unravels the riddle of Pythagoras' Holy Four.

The Holy Four, represented in the Occult numerals by the Tetractys, the Sacred or Perfect Square, is a Sacred Number with the mystics of every nation and race. It has one and the same significance in Brahmanism, Buddhism, the Kabbalah, and in the Egyptian, Chaldean and other numerical systems.

— Cf. *Secret Doctrine*, I p. 89 & fn.

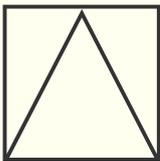
According to Hindu teaching, Deity in the shape of Æther (Ākāśa) pervades all things; and it was called therefore by the theurgists “the living fire,” the “Spirit of Light,” and sometimes *Magnes*. It was the highest Deity itself which, according to Plato, built the Universe in the geometrical form of the Dodecahedron; and its “first begotten” was born of Chaos and Primordial Light (the Central Sun). This “First-Born,” however, was only the aggregate of the Host of the “Builders,” the first constructive Forces, who are called in ancient Cosmogonies the *Ancients* (born of the Deep, or Chaos) and the “First Point.” He is the *Tetragrammaton*, so-called, at the head of the Seven lower Sephirōth. This was the belief of the Chaldeans.

— *ibid.*, I p. 344

Concealed Logos in its latent state or the “First One.”<sup>1</sup> (First Logos)

This is the real Pythagorean Tetractys or Tetras (Quaternary) and the ideal apex of the triangles below, lost in inaccessible solitude.

Logos Demiourgos or the “Second One.” (Second Logos)

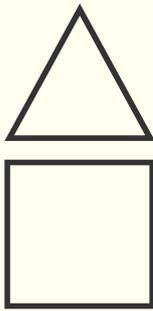


“When the triangle is complete it becomes a Tetractys, or the Triangle in the Square.”<sup>2</sup> The quaternary is the ideal world of Mahat, *i.e.*, Agathon, Nous, Psychē, and Hylē. It is also the dual symbol of the four-letter *Tetragrammaton* in the manifested Kosmos, and of its radical triple ray in the unmanifested, or its noumenon.<sup>3</sup>

<sup>1</sup> Cf. Diagrams on page 8, and “The Pythagorean World, Root of Illusion,” on page 17. Also cf. “Plutarch on Plato’s procreation of the soul – *tr. Philips*,” in our Constitution of Man Series. — ED. PHIL.

<sup>2</sup> *Secret Doctrine*, II p. 24; [cf. The triangle in the square  $\square$  is the same as the synthesizing point in the interlaced double triangles, another sevenfold sign.” *ibid.*, p. 36]

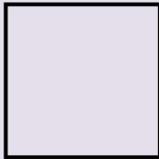
<sup>3</sup> Cf. *ibid.*, II p. 599. Consult “Kosmos and Cosmos,” in our Confusing Words Series. — ED. PHIL.



Highest Astral Plane. (Third Logos)

Soul of the World on the spiritual plane.

“With the Hermesians the number four becomes the symbol of truth *only when amplified into a cube*, which, unfolded  $\boxplus$ , makes seven, as symbolizing the male and female elements, and the element of LIFE. . . . Reuchlin, the great authority on the Kabbalah, shows the cube to be *matter*, whereas the pyramid or the *triad* is ‘form.’”<sup>1</sup>



Lowest Astral Plane.

Body of the World on the psychic plane.

The lower Tetractys is the root of *illusion* in the world of matter. This is what Pythagoras meant by *Kosmos*, *i.e.*, Fire, Air, Water, and Earth. These elements are called *rhizomata*, the roots of all mixed bodies. The lower Tetractys is the same as the *Tetragrammaton* of the Jews, the “mysterious deity” over which the modern Kabbalists make such a fuss!<sup>2</sup> . . . The square stands for the four sacred forces or powers. However, the *Tetragrammaton* is a mere mask, concealing metaphysically its connection with, and relation to, the supernal and the inferior worlds.<sup>3</sup>

### The Pythagorean Square is the sum of the first four numbers, 1+2+3+4, *i.e.*, number 10, the Tetractys of the Decas.

*Number 10 is a numerical expression of the mysteries of the whole Kosmos, its microcosmic image or man, and the sum total of all human knowledge.*

Circle is an impassable boundary within Infinity that no man or deva can cross, even in spirit. It is not the One, but the All.

That which is the indiscreet [undifferentiated] cause, eternal, which *is and is not*, from It issued that male who is called in the world Brahmā.<sup>4</sup>

Here we find, as in all genuine philosophical systems, even the “Egg” or the Circle (or Zero), boundless Infinity, referred to as IT (the ideal apex of the Pythagorean triangle), and Brahmā, the first *unit* only, referred to as the *male* god, *i.e.*, the fructifying Principle. It is ⊙ or 10 (ten), the Decas. On the plane of the Septenary *or our World* only, it is called Brahmā. On that of the *Unified Decas* in the realm of Reality, this male Brahmā is an illusion.<sup>5</sup>

The Pythagorean Decas consists of 10 metaphysical points arranged in 4 planes, making a tetras or tetractys. While the 10 points within the equilateral triangle rep-

<sup>1</sup> Cf. *Secret Doctrine*, II, p. 600

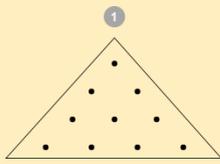
<sup>2</sup> Cf. *ibid.*, II p. 599

<sup>3</sup> [Consult “Tetragrammaton is the key to Occult Theogony,” in the same Series. — ED. PHIL.]

<sup>4</sup> *Ordinances of Manu*, 11

<sup>5</sup> Cf. *Secret Doctrine*, I p. 333 & *fn.*

represent the phenomenal world, the three sides of the triangle that circumscribe the pyramid of dots, are the barriers of *noumenal* Matter, or Substance, that separate it from the [mundane] world of Thought.



- ① The One is “God” or Monas, the Central Unity-Point from whence All proceeds, and all is of the same essence with It.
- ② The Two or Dyas is matter. The line corresponds with duality because it was produced by the first motion from indivisible nature, and formed the junction of two points.
- ③ The Three or Triad, combining Monad<sup>1</sup> and Duad, and partaking of the nature of both, is the phenomenal world. Superficies is the first of all causes that are found in figures; for a circle, which is the principal of all round figures, comprises a triad, a centre, space, and circumference. But a triangle, which is the first of all rectilinear figures, is included in a ternary, and receives its form according to that number; and was considered by the Pythagoreans to be the creator of all sublunary things.<sup>2</sup>
- ④ The Four or Tetrad, represents form of perfection, and expresses the emptiness of all [brought about māyā]. The four points at the base of the Pythagorean triangle correspond with a solid or cube, which combines the principles of length, breadth, and thickness, for no solid can have less than four extreme boundary points.<sup>3</sup>

### A trinity of Perfect Squares make up the Dodecahedron, a Perfect Number concealed in a Perfect Cube.



The *Dodecahedron*, that marvellous “Platonic Solid,” for the solution of the Mysteries of which the whole of the *Elements of Geometry* were designed, may be defined as “a regular solid contained under twelve equal and regular *Pentagons*,<sup>4</sup> or having twelve equal bases.”<sup>5</sup>

<sup>1</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>2</sup> Cf. “The visible Triangle, so to speak, on the plane of the ever-invisible Circle.” *Blavatsky Collected Writings*, (THE EASTERN GUPTA VIDYA AND THE KABALAH) XIV, p. 186

<sup>3</sup> Cf. *Secret Doctrine*, I p. 616; [& quoting Rev. G. Oliver’s *The Pythagorean Triangle*, pp. 18-19.]

<sup>4</sup> Representing mystically that man is the measure and limit of the Universe.

<sup>5</sup> *Blavatsky Collected Writings*, (COMMENTARY ON THE PISTIS-SOPHIA) XIII p. 71; [& quoting *Transactions of the Blavatsky Lodge*, Pt. II, § X, *ibid.*, X pp. 395-96. Full text under the title “Blavatsky unravels the drama of Pistis-Sophia,” in our Buddhas and Initiates Series. — ED. PHIL.]

Pythagoras, and after him Philo Judæus, held the number 12 as very sacred. “The Dodecahedron is a PERFECT number.”<sup>1</sup> “The Dodecahedron lies concealed in the perfect Cube,” say the Kabbalists.<sup>2</sup>

The Pythagorists who included in their DECAD the entire Kosmos, held the number 12 in still higher reverence as it represented the sacred *Tetractys* multiplied by three, which gave a trinity of perfect squares called *Tetrads*. The Hermetic philosophers or Occultists following in their steps represented this number 12 in the “Double Triangle” — the great universe or the *Macrocosm* as shown in this figure, and included in it the pentagram, or the *microcosm* [Man] — called by them — the little universe.<sup>3</sup>



Plato, the ardent disciple of Pythagoras, maintained that the Dodecahedron was the geometrical figure employed by the *Demiourgos* in constructing the universe.<sup>4</sup> Plato stated distinctly that everything visible was created or evolved out of the invisible and eternal WILL, and after its fashion. Our Heaven — he says — was produced according to the eternal pattern of the “Ideal World,” contained, as everything else, in the Dodecahedron, the geometrical model used by the Deity.<sup>5</sup> Æther (Ākāśa), “living fire,” or the “Spirit of Life” was the highest Deity itself which, according to Plato, built the Universe in the geometrical form of the Dodecahedron; and its “first begotten” was born of Chaos and Primordial Light (the Central Sun).<sup>6</sup>



### Light drops one Solitary Ray (Diagram).

There now follows a diagram from our Secret Doctrine's First Proposition Series. —  
ED. PHIL.

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<sup>1</sup> *Secret Doctrine*, I p. 649

<sup>2</sup> *ibid.*, I p. 450

<sup>3</sup> *Blavatsky Collected Writings*, (THE SIX-POINTED AND FIVE-POINTED STARS) III p. 319

<sup>4</sup> *Isis Unveiled*, I p. 9 [*Timæus*, 55c]

<sup>5</sup> Cf. *ibid.*, I p. 55; [& quoting *Timæus*, 28, 55c; cf. *Timæus* Locrius, *On the Soul*, § 5]

<sup>6</sup> Cf. *Secret Doctrine* I pp. 343-44; [also cf. *Blavatsky Collected Writings*, III pp. 313, 320]

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

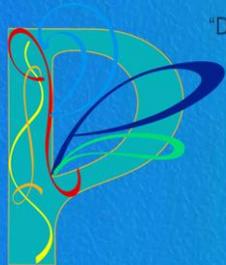
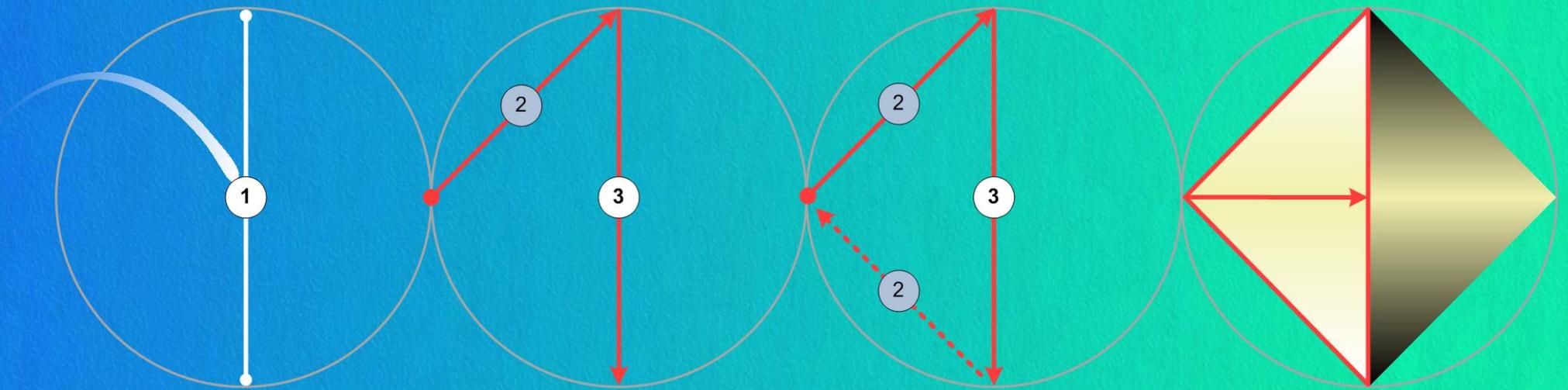
Alpha

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 ancient roots of the Pythagorean system are to be sought in India.

**Pythagoras received his astronomical erudition, learned the hardships of chelaship, and caught a lucid glimpse of Universal Brotherhood, from initiated Brahmans.**

From *Blavatsky Collected Writings*, (THE ORIGIN OF THE PYTHAGOREAN SYSTEM) XIII pp. 324-25. This fragment in H.P. Blavatsky's handwriting exists in the Adyar Archives and is reproduced here from a faithful transcript of the original. — *Dara Eklund*.

. . . Asiatics say, that owing to the Zodiac,<sup>1</sup> used for thousands of years in our temples, and leaving psychological claims entirely out of question — we have the means of seeing in, and of thoroughly penetrating through that Cimmerian darkness that stretches back for the Westerners in an indefinite and impenetrable series of prehistoric ages. And this, the Asiatics say fearlessly, and to the face of Prof. Weber<sup>2</sup> who would persuade on his scientific authority the credulous public that the Aryan Brahmans had no knowledge of the Zodiac before the first century of *his* era; and that the Hindus are “in any case indebted for the Zodiacal signs and the names of the planets to Greek influence.” For if he can show that Varāha-Mihira<sup>3</sup> (in Pulisa) “employed a great mass of Greek words in his writings,” the Hindus can prove on as good authority, that while Varāha-Mihira lived in the sixth century of the Christian era, Pythagoras<sup>4</sup> who flourished in precisely the same century (570 B.C.) eleven centuries earlier, got his astronomical and astrological education (including the knowledge of the Zodiac), his system of *chelaship* and religious brotherhood, for which he translated the Sanskrit terms of *esoteric* and *exoteric* into Greek, and even his knowledge of the heliocentric system from the initiated Brahmans. His prohibition of animal food and certain vegetables<sup>5</sup> and his doctrine of the transmigration of souls comes from India; as also it is from [325] the *Śramans* that he got his System of inculcating unbounded reverence on the part of the disciple for their master or *Guru*, and for the matter of that even his doctrine of Numbers in their relation to the musical scale, and of the Universe as one harmonious whole. Our zodiacal signs have a common origin with those of the Egyptians, and for a good cause as may be one day

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<sup>1</sup> [Consult “The Zodiac is a veil thrown over Cosmogogenesis,” in our Secret Doctrine's First Proposition Series. — ED. PHIL.]

<sup>2</sup> [Friedrich Albrecht Weber, 1825–1901, Prussian-German Indologist and historian, who studied the history of Jainism in India.]

<sup>3</sup> [Varāhamihira, c. 505 – c. 587, also called Varāha or Mihira, was a Hindu astrologer-astronomer who lived in or around Ujjain in present-day Madhya Pradesh, India.]

<sup>4</sup> [Students to consult the following study notes:

“True magic is the Gnosis of Pythagoras,” in our Black versus White Magic Series.

“Iamblichus on Pythagoras,” “Ovid on Pythagoras' teachings and ethics,” and “Porphyry on Pythagoras,” in our Buddhas and Initiates Series.

“Pythagorean Ethics after Stobæus” and “Sentences by Sectus the Pythagorean,” in our Living the Life Series.

“The Pythagorean Tetractys,” in our Masque of Love Series.

“Matter is the uncreated Pythagorean Monas, beginningless and endless,” and “The Pythagorean World, Root of Illusion,” in our Secret Doctrine's First Proposition Series.

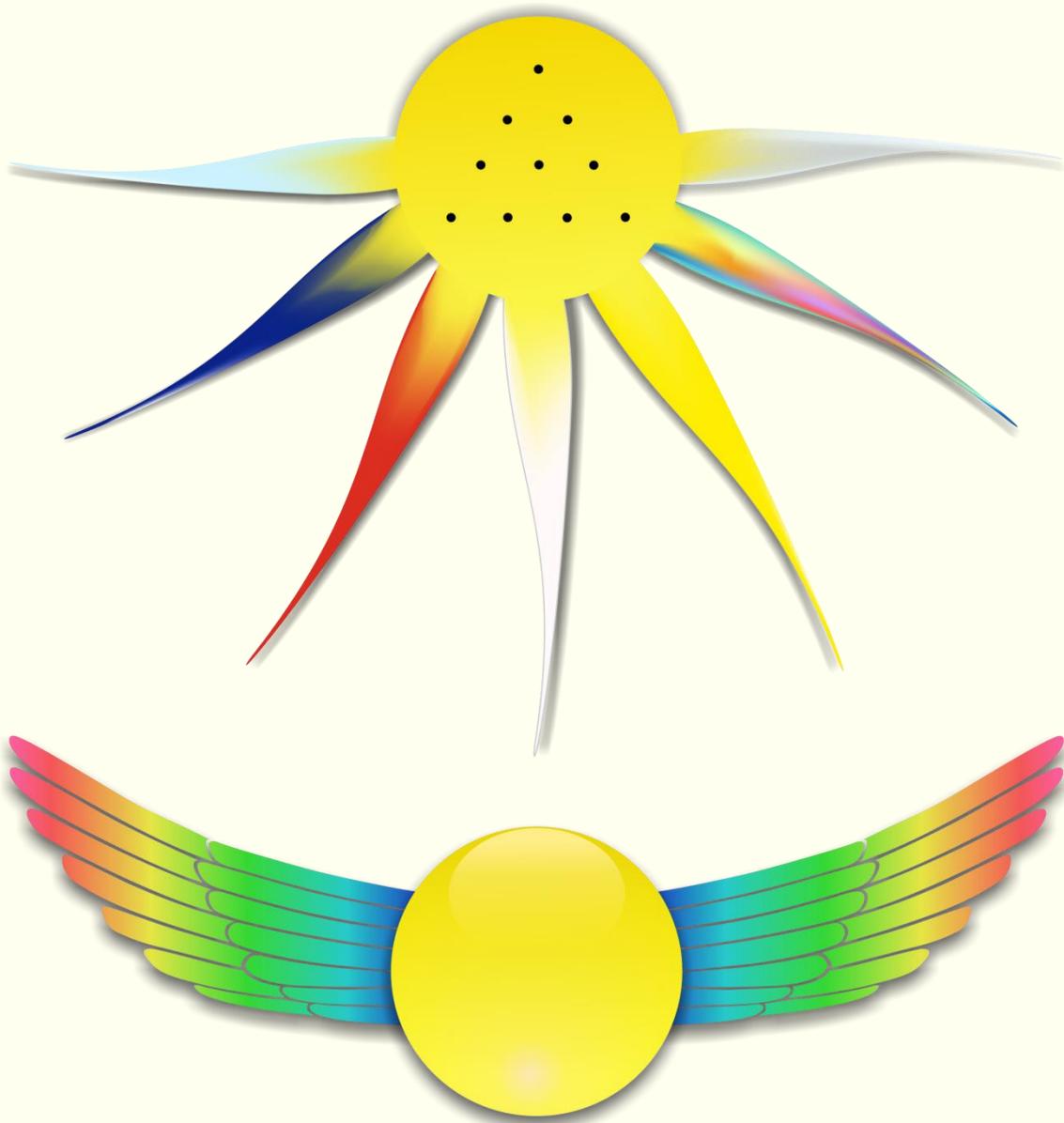
“The Cross and the Pythagorean Decad,” in our Secret Doctrine's Third Proposition Series. — ED. PHIL.]

<sup>5</sup> [Consult “Pythagoras' ban of beans,” in our Down to Earth Series. — ED. PHIL.]

proved. And to their Zodiac even European Egyptologists assign an antiquity of 4,000 years before our era.

Moreover, some of the greatest lights of philology go so far as to affirm that before the supposed conquest of Alexander the Indian Aryans had no idea of the art of reading and writing. And while boasting that a small . . . .

[H.P. BLAVATSKY]



The Seventeen-rayed Sun, by Philaletheians GR

# Thomas Taylor, the English Platonist, on the 11 faces of the Pythagorean Tetractys.

I swear by him who the tetractys found,  
Whence all our wisdom springs, and which contains  
Perennial Nature's fountain, cause, and root.

— IAMBlichus<sup>1</sup>

## Tetractys 1

From Thomas Taylor. (tr. & Annot.). *Iamblichus' Life of Pythagoras*, etc. London: J.M. Watkins, 1818; Annotation on Pythagoras' Tetractys, pp. 235-39.

The tetrad was called by the Pythagoreans every number, because it comprehends in itself all the numbers as far as to the decad, and the decad itself; for the sum of 1, 2, 3, and 4, is 10. Hence both the decad and the tetrad were said by them to be every number; the decad indeed in energy, but the tetrad in capacity. The sum likewise of these four numbers was said by them to constitute the tetractys, in which all harmonic ratios are included. For 4 to 1, which is a quadruple ratio, forms the symphony bisdiapason; the ratio of 3 to 2, which is sesquialter, forms the symphony diapente; 4 to 3, which is sesquialterian, the symphony diatessaron; and 2 to 1, which is a duple ratio, forms the diapason.

In consequence, however, of the great veneration paid to the tetractys by the Pythagoreans, it will be proper to give it a more ample discussion, and for this purpose to show from Theo of Smyrna,<sup>2</sup> how many tetractys there are. Says he:

The tetractys was not only principally honoured by the Pythagoreans, because all symphonies are found to exist within it, but also because it appears to contain the nature of all things.

Hence the following was their oath:

Not by him who delivered to our sod the tetractys, which contains the fountain and root of everlasting nature.

But by him who delivered the tetractys they mean Pythagoras; for the doctrine concerning it appears to have been his invention. The above-mentioned tetractys, therefore, is seen in the composition of the first numbers 1, 2, 3, 4.

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<sup>1</sup> [On the Pythagoreans' Oath, pp. 80, 87]

<sup>2</sup> In: *Mathematics useful for the understanding of Plato*, p. 147

## Tetractys 2

But the second tetractys arises from the increase by multiplication of even and odd numbers beginning from the monad.

Of these, the monad is assumed as the first, because, as we have before observed, it is the principle of all even, odd, and evenly-odd numbers, and the nature of it is simple. But the three successive numbers receive their composition according to the even and the odd; because every number is not alone even, nor alone odd. Hence the even and the odd receive two tetractys, according to multiplication; the even indeed, in a duple ration; for 2 is the first of even numbers, and increases from the monad by duplication. But the odd number is increased in a triple ration; for 3 is the first of odd numbers, and is itself increased from the monad by triplication. Hence the monad is common to both these; being itself even and odd. The second number, however, in even and double numbers is 2: but in odd and triple numbers 3. The third among even numbers is 4; but among odd numbers is 9. And the fourth among even numbers is 8; but among odd numbers is 27.

< 1. 2. 4. 8. >  
< 1. 3. 9. 27. >

In these numbers the more perfect rations of symphonies are found; and in these also a tone is comprehended. The monad, however, contains the productive principle of a point. But the second numbers 2 and 3 contain the principle of a side, since they are incomposite, and first, are measured by the monad, and naturally measure a right line. The third terms are 4 and 9, which are in power a square superficies, since they are equally equal. And the fourth terms 8 and 27 being equally equal, are in power a cube. Hence from these numbers, and this tetractys, the increase takes place from a point to a solid. For a side follows after a point, a superficies after a side, and a solid after a superficies. In these numbers also, Plato in the *Timæus* constitutes the soul. But the last of these seven numbers, *i.e.*, 27, is equal to all the numbers that precede it; for  $1+2+3+4+8+9=27$ . There are, therefore, two tetractys of numbers, one of which subsists by addition, but the other by multiplication, and they comprehend musical, geometrical, and arithmetical ratios, from which also the harmony of the universe consists.

## Tetractys 3

But the third tetractys is that which according to the same analogy or proportion comprehends the nature of all magnitude. For what the monad was in the former tetractys, that a point is in this. What the numbers 2 and 3, which are in power a side, were in the former tetractys, that the extended species of a line, the circular and the right, are in this; the right line indeed subsisting in conformity to the even number, since it is terminated<sup>1</sup> by two points; but the circular in conformity to the odd number, because it is comprehended by one line which has no end. But what in the former tetractys the square numbers 4 and 9 were, that the two-fold species of planes, the rectilinear and the circular, are in this. And what the cube numbers 8 and 27 were in the former, the one being an even, but the other an odd number, that the two

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<sup>1</sup> Instead of *περιπυσαι*, it is necessary to read *περαιουται*; the necessity of which emendation, I wonder the learned Bullialdus did not observe.

solids, one of which has a hollow superficies, as the sphere and the cylinder, but the other a plane superficies, as the cube and pyramid, are in this tetractys. Hence, this is the third tetractys, which gives completion to every magnitude, from a point, a line, a superficies, and a solid.

#### **Tetractys 4**

The fourth tetractys is of the simple bodies fire, air, water, and earth, which have an analogy according to numbers. For what the monad was in the first tetractys, that fire is in this. But the duad is air, the triad is water, and the tetrad is earth. For such is the nature of the elements according to tenuity and density of parts. Hence fire has to air the ratio of 1 to 2; but to water, the ratio of 1 to 3; and to earth, the ratio of 1 to 4. In other respects they are analogous to each other.

#### **Tetractys 5**

The fifth tetractys is of the figures of the simple bodies. For the pyramid, indeed, is the figure of fire; the octahedron, of air; the icosahedron, of water; and the cube, of earth.

#### **Tetractys 6**

The sixth tetractys is of things rising into existence through the vegetative life. And the seed, indeed, is analogous to the monad and a point. But if it increases in length it is analogous to the duad and a line; if in breadth, to the triad and a superficies; but if in thickness, to the tetrad and a solid.

#### **Tetractys 7**

The seventh tetractys is of communities; of which the principle indeed, and as it were monad, is man; the duad is a house; the triad a street; and the tetrad a city. For a nation consists of these. And these indeed are the material and sensible tetractys.

#### **Tetractys 8**

The eighth tetractys consists of the powers which form a judgment of things material and sensible, and which are of a certain intelligible nature. And these are, intellect, science, opinion, and sense. And intellect, indeed, corresponds in its essence to the monad; but science to the duad; for science is the science of a certain thing. Opinion subsists between science and ignorance; but sense is as the tetrad. For the touch which is common to all the senses being fourfold, all the senses energize according to contact.

#### **Tetractys 9**

The ninth tetractys is that from which the animal is composed, the soul and the body. For the parts of the soul, indeed, are the rational, the irascible, and the epithymetic, or that which desires external good; and the fourth is the body in which the soul subsists.

#### **Tetractys 10**

The tenth tetractys is of the seasons of the year, through which all things rise into existence, *viz.* the spring, the summer, the autumn, and the winter.

## Tetractys 11

And the eleventh is of the ages of man, *viz.* of the infant, the lad, the man, and the old man.

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### Hence, they are eleven tetractydes.

- The first is that which subsists according to the composition of numbers.
- The second, according to the multiplication of numbers.
- The third subsists according to magnitude.
- The fourth is of the simple bodies.
- The fifth is of figures.
- The sixth is of things rising into existence through the vegetative life.
- The seventh is of communities.
- The eighth is the judicial power.
- The ninth is of the parts of the animal.
- The tenth is of the seasons of the year.
- The eleventh is of the ages of man.

All of them however are proportional to each other. For what the monad is in the first and second tetractys, that a point is in the third; fire in the fourth; a pyramid in the fifth; seed in the sixth; man in the seventh; intellect in the eighth; and so of the rest. Thus, for instance,

- The first tetractys is 1. 2. 3. 4.
- The second, is the monad, a side, a square, and a cube.
- The third, is a point, line, a superficies, and a solid.
- The fourth, is fire, air, water, and earth.
- The fifth, the pyramid, the octahedron, the icosahedron, and the cube.
- The sixth, seed, length, breadth, and depth.
- The seventh, man, a house, a street, and a city.
- The eighth, intellect, science, opinion, and sense.
- The ninth, the rational, the irascible, the epithymetic parts, and the body.
- The tenth, spring, summer, autumn, and winter.

The world also, which is composed from these tetractys, is perfect, being elegantly arranged in geometrical, harmonical, and arithmetical proportion; comprehending every power, all the nature of number, every magnitude, and every simple and composite body. But it is perfect, because all things are the parts of it, but it is not itself the part of any thing. Hence, the Pythagoreans are said to have first used the before-mentioned oath, and also the assertion that:

ALL THINGS ARE ASSIMILATED TO NUMBER.



## Quick overview of the eleven faces.

### The First exists according to the composition of numbers.

	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>
The second, according to the multiplication of numbers.	Monad	Side	Square	Cube
The third, according to magnitude.	Point	Line	Superficies	Solid
The fourth is of the simple bodies.	Fire	Air	Water	Earth
The fifth is of figures.	Pyramid	Octahedron	Icosahedron	Cube
The sixth is of things rising into existence through the vegetative life.	Seed	Length	Breadth	Depth
The seventh is of communities.	Man	House	Street	City
The eighth is discriminative power.	Intellect	Science	Opinion	Sense
The ninth is of the parts of the animal.	Rational	irascible	Epithymetic	Body
The tenth is of the seasons of the year.	Spring	Summer	Autumn	Winter
The eleventh is of the ages of man.	Infant	Lad	Man	Old man

## Saturn is the dianoetic tetractys.

But why does Plato now calls Saturn *διανοια* the dianoetic part of the soul? May we not say, that it is because he looks to the multitude of intellectual conceptions in him, the orders of intelligibles, and the evolution of forms which he contains; since also in the *Timæus*, he represents the demiurgic intellect as reasoning, and making the world, dianoetically energizing: and this in consequence of looking to his partible and divided intellections, according to which he fabricates not only wholes but parts.

When Saturn, however, is called intellect, Jupiter has the order of the dianoetic part: and when again, Saturn is called the dianoetic part, we must say that he is so called according to analogy with reference to a certain other intellect of a higher order. Whether therefore you are willing to speak

- 1 Of intelligible and occult intellect [*νοητος νους*, Phanēs] or,
- 2 Of that which unfolds into light (*εκφαντορικος νους*), [Heaven] or,
- 3 Of that which connectedly contains (*συνεκτικος νους*), [Earth] or,
- 4 Of that which imparts perfection, (*τελειουργος νους*),<sup>1</sup> [Subcelestial Arch].

— Saturn will be as the dianoetic part to all these. For he produces united intellection into multitude, and fills himself wholly with excited intelligibles. Whence also, he is said to be the leader of the Titanic race, and the source of all-various separation and diversifying power. And perhaps Plato here primarily delivers twofold interpretations of the name of the Titans, which Iamblichus and Amelius afterwards adopted. For the one interprets this name from the Titans extending their powers to all things; but the other from *something insectile* (*παρα το τι ατομου*), because the division and separation of wholes into parts receives its beginning from the Titans. Socrates therefore now indicates both these interpretations, by asserting of the king of the Titans that he is a *certain great dianoetic power*. For the term *great* is a symbol of power pervading to all things; but the term *a certain*, of power proceeding to the most partial natures.<sup>2</sup>



## The Pythagorean World is the Root of Illusion (Diagram).

There now follows a diagram from our Secret Doctrine's First Proposition Series. — ED. PHIL.

<sup>1</sup> Of these intellects the first is Phanēs, the second Heaven, the third Earth, and the fourth the Subcelestial Arch which is celebrated in the *Phædrus*, viz. *νους νοητος ο Φανης, εκφαντορικος νους ο Ουρανος, συνεκτικος νους η γη, τελειουργος δε νους η υπ' ουρανιος απις*.

<sup>2</sup> *The Mystical Hymns of Orpheus (or Initiations) being Invocations used in the Eleusinian Mysteries*, Additional Notes by Thomas Taylor. [Consult "The holy rites of Eleusis were Archaic Wisdom Religion," in our Buddhas and Initiates Series. — ED. PHIL.]



**1** "The union of these three principles [i.e., 1+2+3] depends upon a fourth, the LIFE, which radiates from the summits of the Unreachable, to become an universally diffused Essence on the manifested planes of Existence." (SD I, 59)

**2** This lower Tetractys, a quaternary of form, is one and the same as the Tetragrammaton of the Jews, the "mysterious deity," over which the modern Kabbalists make such a fuss! (Cf. SD II, 599) The Sacred Tetractys of the Greeks was Nous Demiourgos or Second Logos. The real Tetractys, however, is profoundly occult: it is the Tetractys of the Invisible Monas or First Logos. — ED. PHIL.

Integrative Theosophical Studies

## THE PYTHAGOREAN WORLD Root of Illusion

After *The Secret Doctrine*, Vol. II, p. 599

For an in-depth analysis consult "Proposition 1- Diagram Notes," "Light drops one Solitary Ray," and "Tetragrammaton is the Key to Occult Theogony," in our Secret Doctrine's First Proposition Series.

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**3** *Noητον*, noēton, i.e., the World of Mahat.

**4** *Αισθητον*, aisthēton, a Universe ruled by outward-looking senses, i.e., the material world in which we live in. "Matter, to the Occultist, is that totality of existences in the Kosmos, which falls within any of the planes of possible perception." (SD I, 514) This is exactly what Pythagoras had in mind when he coined the term Cosmos, the Greek word for beautiful. Beautiful it may be, yet the Pythagorean World is Maya, the Root of every Illusion (whether spiritualised physical, or materialised metaphysical). — ED. PHIL.

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



### In-depth reading.

- THE REAL CHRIST IS BUDDHI-MANAS, THE GLORIFIED DIVINE EGO  
— *in our Buddhas and Initiates Series.*
- THE NUMBER OF THE BEAST IS THE NUMBER OF MAN
- SYMBOLISM OF THE CIRCLE DANCE OF THE PLANETS AROUND THE SUN-GOD  
— *in our Planetary Rounds and Globes Series.*
- CROSS IS THE SYMBOL OF PRE-COSMIC DIVINE MIND
- HOW THE HEAVENLY SNAILS CLOTHED THEMSELVES IN THE FABRIC OF DARKNESS,  
UNDER THE TITLE PROPOSITION 1 - DIAGRAM NOTES
- SQUARING THE CIRCLE IN HEAVEN, OR SPHERING THE CUBE ON EARTH?
- TETRAGRAMMATON IS THE KEY TO OCCULT THEOGONY
- THE INEFFABLE NAME
- THE ONE RAY STRIDES THROUGH 7 REGIONS IN 3 STEPS
- THE ROPE OF THE ANGELS  
— *in our Secret Doctrine's First Proposition Series.*
- IMPORT AND POTENCY OF NUMBERS AS SYMBOLS
- KEYS TO THE MYSTERY LANGUAGE
- WHY PAGAN SYMBOLISM IS INDESTRUCTIBLE  
— *in our Theosophy and Theosophists Series.*



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<sup>1</sup> Students may consult with profit the metaphysical concepts, study notes, and learning aids set out in our Secret Doctrine's First Proposition Series. Also, C.A. Bartzokas (*Comp. & Ed.*). *Compassion: The Spirit of Truth*, Gwernymynydd: Philaletheians UK, 2021; 3<sup>rd</sup> electronic edition, v. 05.88, our first Major Work. — ED. PHIL.



### Further reading on the perennial legacy of Pythagoras.

- TRUE MAGIC IS THE GNOSIS OF PYTHAGORAS  
— *in our Black versus White Magic Series.*
- IAMBlichUS ON PYTHAGORAS
- OVID ON PYTHAGORAS' TEACHINGS AND ETHICS
- PORPHYRY ON PYTHAGORAS  
— *in our Buddhas and Initiates Series.*
- PYTHAGORAS' BAN OF BEANS  
— *in our Down to Earth Series.*
- ALLEGORICAL PROTREPTICS ASCRIBED TO PYTHAGORAS
- PYTHAGOREAN ETHICS AFTER STOBÆUS
- PYTHAGOREAN SYMBOLS - TR. BRIDGMAN
- SENTENCES BY SECTUS THE PYTHAGOREAN – TR. TAYLOR  
— *in our Living the Life Series.*
- THE PYTHAGOREAN TETRACTYS (DRAWING)  
— *in our Masque of Love Series.*
- MATTER IS THE UNCREATED PYTHAGOREAN MONAS, BEGINNINGLESS AND ENDLESS  
— *in our Secret Doctrine's First Proposition Series.*
- THE CROSS AND THE PYTHAGOREAN DECAD  
— *in our Secret Doctrine's Third Proposition Series.*

