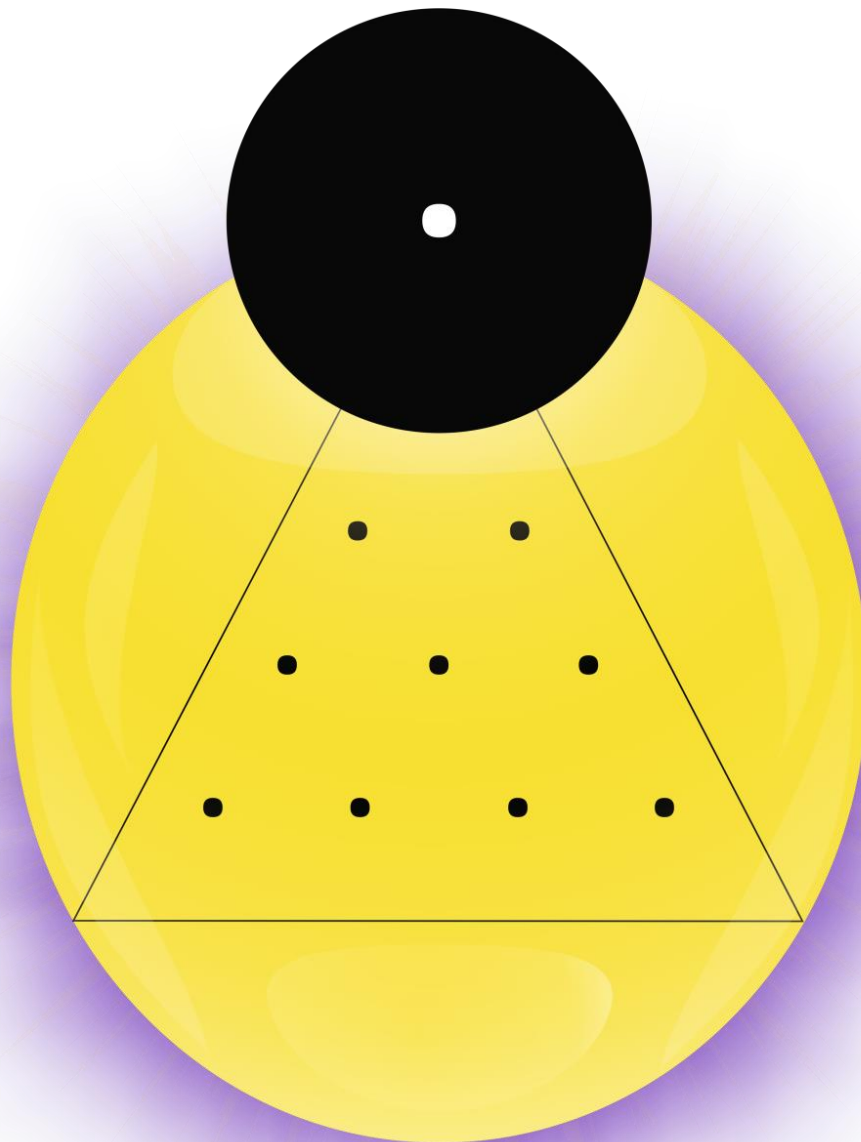


*The Holy Four of Pythagoras  
is Logos in its latent state*



## The Holy Four of Pythagoras

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 Sēphīrōth. This was the belief of the Chaldeans.

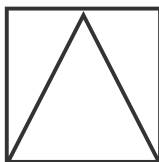
— *ibid.*, I p. 344

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)

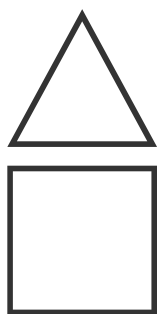


“When the triangle is complete it becomes a Tetractys, or the Triangle in the Square.”<sup>2</sup> The quaternary is the ideal world of Mahat, *i.e.*, Agathon, Nous, Psychē, and Hylē. It is also the dual symbol of the four-letter *Tetragrammaton* in the manifested Kosmos, and of its radical triple ray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

<sup>1</sup> *Cf.* Drawing, at the end of this document, and “The Pythagorean World, Root of Illusion,” in the same series. Also *cf.* “Plutarch on Plato’s procreation of the soul – tr. Philips,” in our Constitution of Man Series.

<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  $\nabla$ , another sevenfold sign.” *ibid.*, p. 36.]

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



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 4 numbers, 1+2+3+4, *i.e.*, number 10, the Tetractys of the Decas

*Number 10 or Decas 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  $\textcircled{1}$  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>

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

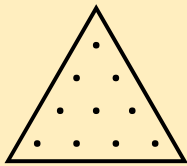
<sup>2</sup> Cf. *ibid.*, II p. 599

<sup>3</sup> See “Tetragrammaton is the key to Occult Theogony,” in the same series.

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

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

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 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 Trias, combining Monad 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>1</sup>
- ④ The Four or Tetras, 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>2</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>3</sup> or having twelve equal bases.”<sup>4</sup>

<sup>1</sup> Cf. “The visible Triangle, so to speak, on the plane of the ever-invisible Circle.” *Blavatsky Collected Writings*, XIV, p. 186

<sup>2</sup> Cf. *Secret Doctrine*, I p. 616; [& quoting Rev. G. Oliver’s *The Pythagorean Triangle*, pp. 18-19]

<sup>3</sup> Representing mystically that man is the measure and limit of the Universe.

<sup>4</sup> *Blavatsky Collected Writings*, XIII p. 71; [& quoting *Transactions of the Blavatsky Lodge*, Pt. II, sec. X, *ibid.*, X pp. 395-96]

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>



“The Eleven Faces of the Pythagorean Tetractys,” and “The Rope of the Angels” with accompanying drawing, shown overleaf, in the same Series — C.T.R.

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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*, 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

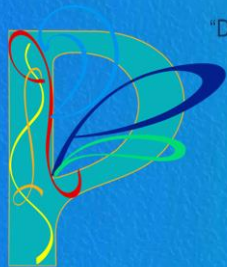
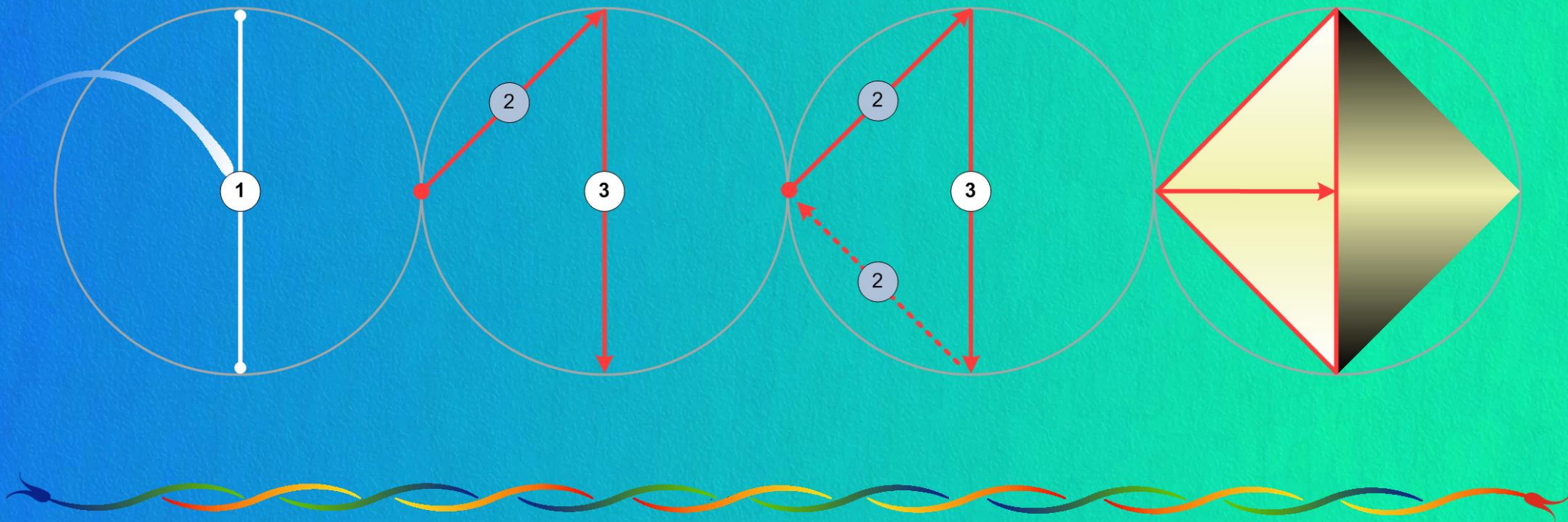
Alpha

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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