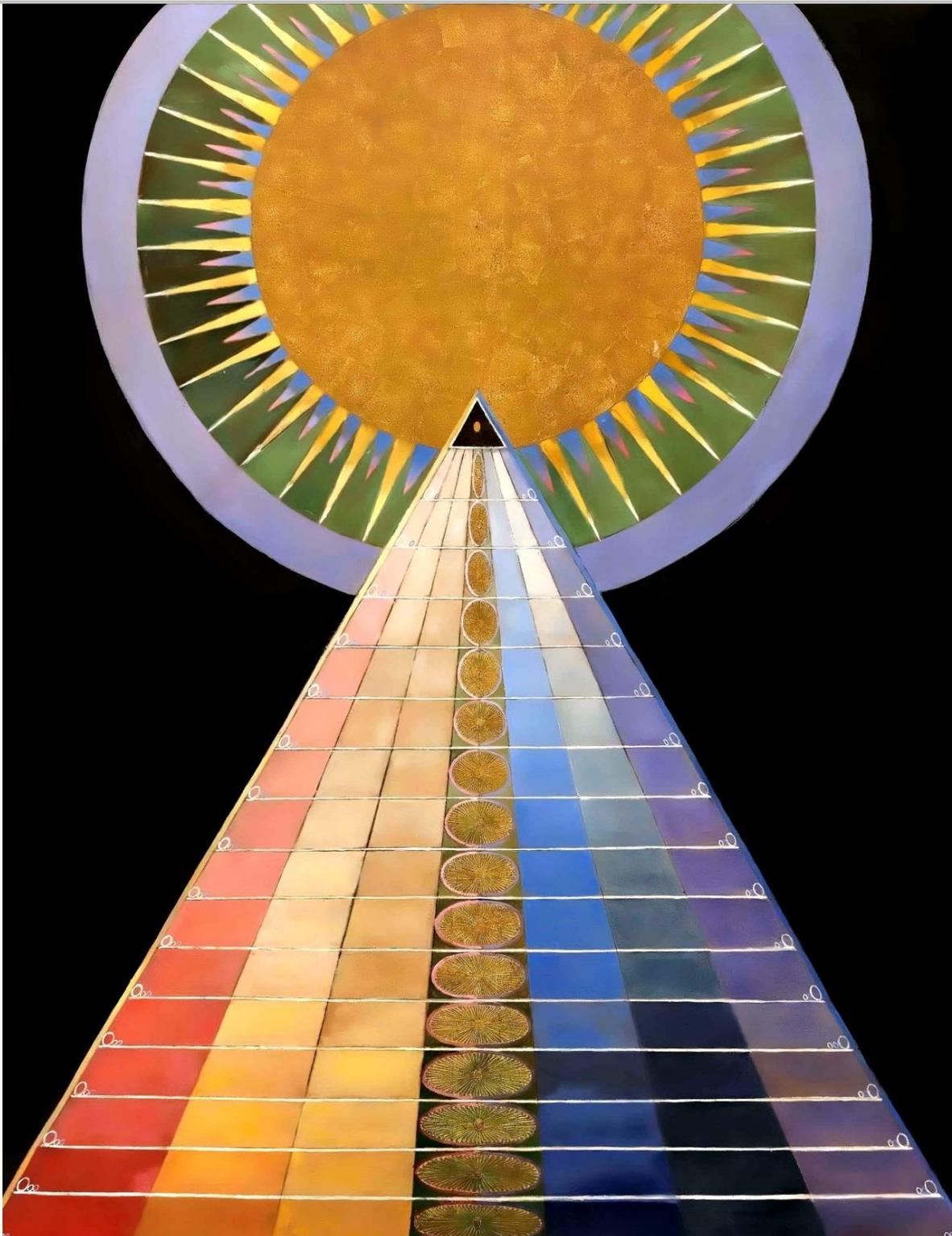


*The One Ray strides through
7 Regions in 3 Steps*



Abstract and train of thoughts¹

The First World of Being is the Noumenal World of Truth

A bright star dropped from the heart of Eternity lighting up a beacon of hope, on whose Seven Rays hang the Seven Worlds of Being.

How the Solitary Ray, shooting like a falling star through the planes of Non-being into the First World of Being, gives birth to the Ideal Triangle, before withdrawing whence it had come. 5

Why is Light said to drop one solitary ray into the waters, and how is this ray represented in connection with the Triangle? 5

The Pythagorean Monas is a Solitary Ray: It strides through the 7 Regions of the Universe in 3 steps, the steps of Vishnu.

First or Unmanifested Logos is The One.

Who are the Two Ones?

Second Logos is The One made Three, concreting into Third Logos, where the Three live within The One, thus making up the perfect square in heaven, and a cube on earth.

What is the meaning of the dotted line?

Sephirah (Primordial Point and Crown of Kether) emanates from the Horizontal Diameter. 9

Sephiroth (Elohim) are the seven-fold Logoi emanating serially from the Vertical Diameter. 9

Then number 3 strides in the 7 regions of the universe.

Terrestrial number 2 is useless and unlucky. 10

Twin serpents conceal The One from the many. 10

Sevenfold Logos vivifies the Seven Worlds of Being.

The Seven Rays of Logos (3 + 4) are 3 Principles plus 4 Vehicles, or the 7-syllabled Oeohoo on the material plane.

The Seven Worlds of Being are symbolised by the Ladder. 12

Kosmos and Cosmos compared and contrasted. 13

¹ Title page illustration: Altarpiece No. 1, Group X (1915), by Hilma af Klint, Guggenheim Museum, New York. The illustration on page 12, also by Hilma af Klint, is untitled. We believe that this represents the Heavenly Snail, an allegory to the "Sons of Light," on account of their formless Intelligences inhabiting unseen their starry and planetary homes, and carrying them as the snails do along with themselves in their revolution. Cf. *Secret Doctrine*, I p. 103. Illustration on page 5, "Man is the Cube," by Philaletheians GR.

William Quan Judge on the Seven Worlds of Being.

1. Ever-Darkness.	14
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The Earth is no “World.”

Suggested reading for students.

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The First World of Being is the Noumenal World of Truth¹

According to our doctrine, the Universe is filled with septenary chains of worlds, each chain being composed of seven globes, ours being the 4th of its chain and being found exactly in the middle. It is after passing through all the races as well as all the *sub-races* and having reached the planetary *Pralaya* (dissolution) that we shall go to a planet of a superior world. There is ample time for that.

— H.P. Blavatsky²

They assert that there are seven corporeal worlds, one Empyrean and the first; after this, three ethereal, and then three materials worlds,³ the last of which is said to be terrestrial, and the hater of life.

— Psellus⁴

Thus man functions on, and responds to, seven distinct yet correlated *wave-lengths*, each of which corresponds to a specific plane or world of being while the One Cosmic Life — Consciousness, binding and permeating everything flows through all of them.

— H.P. Blavatsky⁵

A bright star dropped from the heart of Eternity lighting up a beacon of hope, on whose Seven Rays hang the Seven Worlds of Being.

The “First is the Second,” because the “First” cannot really be numbered or regarded as the First, as that is the realm of noumena in its primary manifestation: the threshold to the World of Truth, or SAT, through which the direct energy that radiates from the ONE REALITY — the Nameless Deity — reaches us. Here again, the untranslatable term SAT (*Be-ness*) is likely to lead into an erroneous conception, since that which is manifested cannot be SAT, but is something phenomenal, not everlasting, nor, in truth, even sempiternal. It is coeval and coexistent with the One Life, “Secondless,” but as a manifestation it is still a *Māyā* — like the rest. This “World of Truth” can be described only in the words of the Commentary as →

¹ [*i.e.*, Second Logos, dawn of Intelligence. — ED. PHIL.]

² *Blavatsky Collected Writings*, (THEOSOPHY AND SPIRITISM) V p. 44 *fn.*

³ These three material worlds are the inerratic sphere, the seven planetary spheres, and the sublunary regions.

⁴ Thomas Taylor (*Tr. & Annot.*), *Oracles and Mysteries* (Vol. VII of The Thomas Taylor Series) Frome: The Prometheus Trust, 2001; [*A concise exposition of Chaldaic Dogmas by Psellus*, p. 3]

⁵ *Blavatsky Collected Writings*, (E.S. INSTRUCTION No. I) XII p. 530; [*fn.* by Boris de Zirkoff.]

A bright star dropped from the heart of Eternity; the beacon of hope on whose Seven Rays hang the Seven Worlds of Being.

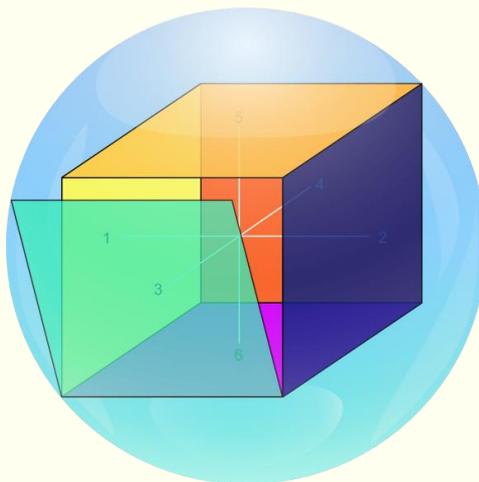
Truly so; since those are the Seven Lights whose reflections are the human immortal Monads — the Ātman, or the irradiating Spirit of every creature of the human family.¹

How the Solitary Ray, shooting like a falling star through the planes of Non-being into the First World of Being, gives birth to the Ideal Triangle, before withdrawing whence it had come.

Stanza III, śloka 3: “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.²

Why is Light said to drop one solitary ray into the waters, and how is this ray represented in connection with the Triangle?

However many the Rays may appear to be on this plane, when brought back to their original source they will finally be resolved into a unity, like the seven prismatic colours which all proceed from, and are resolved into the one white ray. Thus too, this one solitary Ray expands into the seven rays (and their innumerable subdivisions) on the plane of illusion only. It is represented in connection with the Triangle because the Triangle is the first perfect geometrical figure. As stated by Pythagoras, and also in the Stanza, the Ray (the Pythagorean Monad)³ 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.⁴



¹ *Secret Doctrine*, I pp. 119-20; [Commentary on Stanza V.4b, THE FIRST DIVINE WORLD.]

² [Diagram, from our Secret Doctrine's First Proposition Series, is herein presented overleaf. — ED. PHIL.]

³ [Note to Students: Atomon (ατομου) Anglicised as Atom, or Atmeton (ατμητου), 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.]

⁴ *Blavatsky Collected Writings*, (TRANSACTIONS OF THE BLAVATSKY LODGE) X, p. 368 [

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

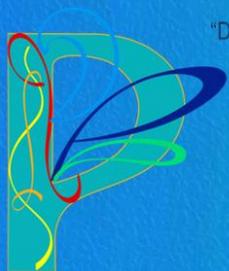
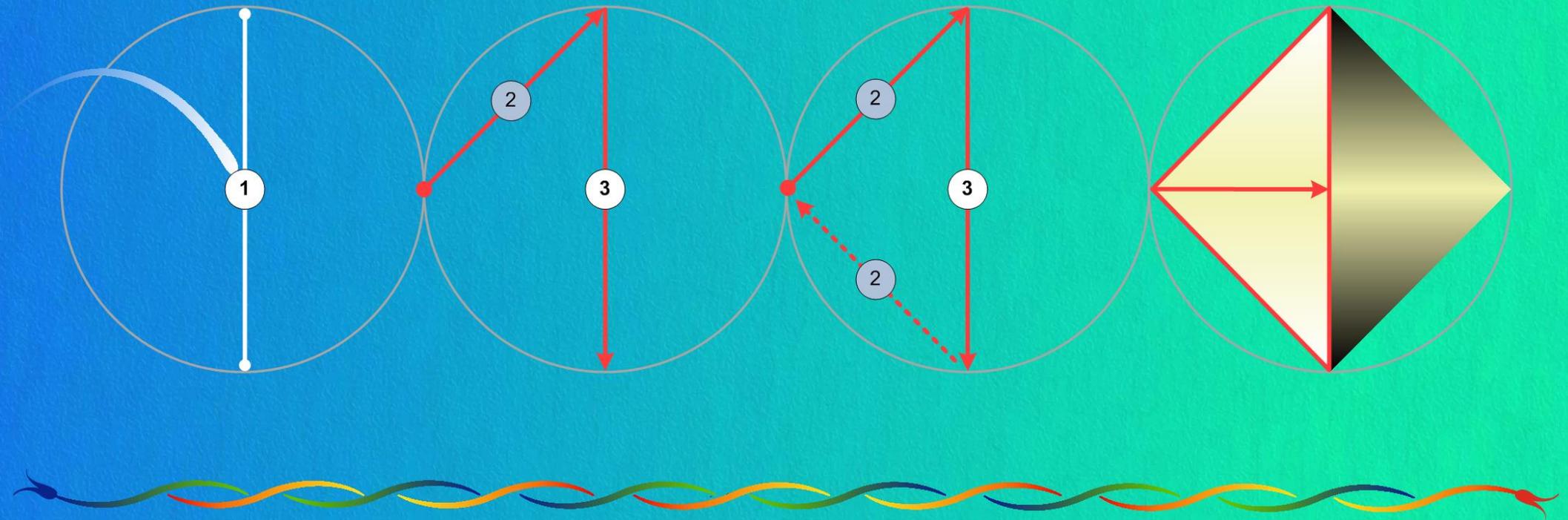
Alpha

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 Pythagorean Monas is a Solitary Ray: It strides through the 7 Regions of the Universe in 3 steps, the steps of Vishnu.

First or Unmanifested Logos is The One.

First Logos is the “VOICE OF THE WILL,”¹ the point in “the circle to be” “attracting within itself the *One Circle*.”² It also stands for the “One Life,” an “Intra-Cosmic Breath,” the “One in Many.”

A ray from the Central Spiritual Sun irradiates primordial noumenal “substance” (Mūlaprakriti), thus initiating a precosmic differentiation within the Spiritual Egg or Mother-Lotus: “Mother Swells . . . like the Bud of a Lotus.”³ “The ray of the ‘Ever Darkness’ [Parabrahman] becomes, as it is emitted, a ray of effulgent light or life, and flashes into the [latent] ‘Germ’ — the point in the Mundane [periodical] Egg, represented by matter in its abstract sense.”⁴

The point expands “*from without*, forming a brightness that served the Indivisible Point as a veil; . . . and this expansion was its garment.”⁵ “This first, unmanifested Logos is simultaneous with the line drawn across the diameter of the Circle. The first line or diameter is the Mother-Father; from it proceeds the Second Logos, which contains in itself the Third Manifested Word.”⁶

The Eternal “will become periodical only when the ray from the first Logos shall have flashed from the latent Germ in the Matri-Padma [Mother Lotus] which is the [Eternal Spiritual] Egg, the Womb of the Universe which is to be.”⁷ “Having flashed out from this central point and thrilled through the Germ, the Ray is withdrawn again within this point and the Germ develops into the Second Logos, the triangle within the Mundane [Golden but Periodical] Egg,”⁸ from which Brahmā or Third Logos will emerge.

¹ *Secret Doctrine*, I p. 346; [quoting *Zohar*, re: “*Mēmrah*, or the ‘Word,’ the Logos of the Absolute Silent ALL.”]

² *Mahātma Letter* 59 (111), p. 341; 3rd Combined ed.

³ *Secret Doctrine*, I p. 62; [Stanza III.1].

⁴ *Blavatsky Collected Writings*, (TRANSACTIONS OF THE BLAVATSKY LODGE) X pp. 350-2; [text in square brackets by ED. PHIL.]

⁵ *Secret Doctrine*, I p. 355; [quoting *Zohar*, Part I, folio 20a].

⁶ *Blavatsky Collected Writings*, (TRANSACTIONS OF THE BLAVATSKY LODGE) X p. 314

⁷ *ibid.* X p. 353; [text in square brackets by ED. PHIL.]

⁸ *ibid.* X p. 351; [text in square brackets by ED. PHIL.]

This is the true Pythagorean “Tetractys of the invisible Monad, which produces the first Point, the second and the third and then retires into the darkness and everlasting silence.”¹

Who are the Two Ones?

Moreover, in Occult metaphysics there are, properly speaking, two “ONES” — the One on the unreachable plane of Absoluteness and Infinity, on which no speculation is possible, and the Second “One” on the plane of Emanations. The former can neither emanate nor be divided, as it is eternal, absolute, and immutable. The Second, being, so to speak, the reflection of the first One (for it is the Logos, or Īsvara, in the Universe of Illusion), can do all this.²

Second Logos is The One made Three, concreting into Third Logos, where the Three live within The One, thus making up the perfect square in heaven, and a cube on earth.

In India, Fohat is connected with Vishnu and Sūrya³ in the early character of the (first) God; for Vishnu is not a high god in the *Rig-Veda*. The name Vishnu is from the root *viś*, “to pervade,” and Fohat is called the “Pervader” and the Manufacturer, because he shapes the atoms from crude material. In the sacred texts of the *Rig-Veda*, Vishnu, also, is “a manifestation of the Solar Energy,” and he is described as striding through the Seven regions of the Universe in three steps, the Vedic God having little in common with the Vishnu of later times. Therefore the two are identical in this particular feature, and one is the copy of the other.⁴

The greatest kabbalists have always held Hokhmāh (Wisdom) as a male and active intelligence, Yāh, and placed it under the No. 2 on the right side of the triangle, whose apex is the crown, while Bīnāh (Intelligence), is under No. 3 on the left hand.⁵

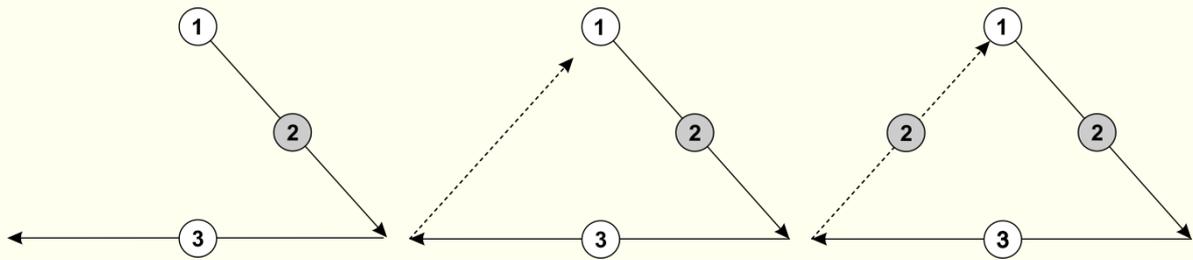
¹ *Blavatsky Collected Writings*, (TRANSACTIONS OF THE BLAVATSKY LODGE) X p. 357

² *Secret Doctrine*, I p. 130

³ [Cf. “Sūrya, the Sun, is one of the nine divinities that witness all human actions.” *Blavatsky Collected Writings*, (THE TRIAL OF THE SUN INITIATE) XIV p. 260 *fn.*] Also cf. “In the archaic secret system of the Hindus, the sun is the visible Logos, ‘Sūrya;’ over him there is another, the divine or heavenly Man — who, after having established the system of the world of matter on the archetype of the Unseen Universe, or Macrocosm, conducted during the Mysteries the heavenly *Rāsa Mandala*”; *ibid.*, (PAGAN SIDEREAL WORSHIP, OR ASTROLOGY), XIV p. 332) “The seven rays of Sūrya (the Sun) are made therein parallel to the Seven Worlds (of every planetary chain), to the seven rivers of heaven and earth, the former being the seven creative Hosts, and the latter the Seven men, or primitive human groups.” (*Secret Doctrine*, II p. 605; on the Septenary Element in the Vedas) — ED. PHIL.]

⁴ *Secret Doctrine*, I p. 112; [Consult “Proposition 1 - Dawn of Chaos-Theos-Kosmos,” in the same Series, and “The Number of the Beast is the Number of Man,” in our Planetary Rounds and Globes Series — ED. PHIL.]

⁵ *Isis Unveiled*, II p. 215



What is the meaning of the dotted line?

Sephirah (Primordial Point and Crown of Kether) emanates from the Horizontal Diameter.

Sephiroth (Elohim) are the seven-fold Logoi emanating serially from the Vertical Diameter.

When the active period has arrived, from within the eternal essence of Ain-Soph, comes forth Sephirah, the active Power, called the Primordial Point, and the Crown, *Kether*. It is only through her that the “Un-bounded Wisdom” could give a concrete form to the abstract Thought. Two sides of the upper triangle by which the ineffable Essence and the universe — its manifested body — are symbolized, the right side and the base are composed of unbroken lines; the third, the left side, is dotted. It is through the latter that emerges Sephirah. Spreading in every direction, she finally encompasses the whole triangle. In this emanation the triple triad is formed. From the invisible Dew falling from the higher *Uni-triad*, the “Head” (thus leaving 7 Sephirōths only), Sephirah *creates* primeval waters, *i.e.*, Chaos takes shape. It is the first stage towards the solidification of spirit which through various modifications will produce earth. “*It requires earth and water to make a living soul,*” says Moses. It requires the image of an aquatic bird to connect it with water, the female element of procreation with the egg and the bird that fecundates it.¹

Then number 3 strides in the 7 regions of the universe.

The “three and seven” strides refer to the Seven spheres inhabited by man, in the Esoteric Doctrine, as well as to the Seven regions of the Earth. Notwithstanding the frequent objections made by would-be Orientalists, the Seven worlds or spheres of our planetary chain are distinctly referred to in the exoteric Hindu scriptures. But how strangely all these numbers are connected with like numbers in other Cosmogonies and with their symbols, can be seen from comparisons and parallelisms made by students of old religions. The “three strides of Vishnu” through the “seven regions of the Universe,” of the *Rig-Veda*, have been variously explained by commentators as meaning “fire, lightning, and the Sun” cosmically; and as having been taken in the Earth, the atmosphere, and the sky; also as the “three steps” of the dwarf (Vishnu’s incarnation), though more philosophically — and in the astronomical sense, very correctly — they are explained by Aurnavābha as being the various positions of the sun, rising, noon, and setting. Esoteric philosophy alone explains it clearly, and the

¹ *Secret Doctrine*, I p. 354

Zohar laid it down very philosophically and comprehensively. It is said and plainly demonstrated therein that in the beginning the Elōhīm (Alhim) were called Ehād, “one,” or the “Deity is one in many,” a very simple idea in a pantheistic conception (in its philosophical sense, of course). Then came the change, “Jehovah is Elōhīm,” thus unifying the multiplicity and taking the first step towards Monotheism. Now to the query, “How is Jehovah Elōhīm?” the answer is, “by three Steps” from below. The meaning is plain. They are all symbols, and emblematic, mutually and correlatively, of Spirit, Soul and Body (MAN); of the circle transformed into Spirit, the Soul of the World, and its body (or Earth). Stepping out of the Circle of Infinity, that no man comprehendeth, Ain-Soph (the Kabbalistic synonym for Parabrahm, for the Zervān Akarana, of the Mazdeans, or for any other “UNKNOWABLE”) becomes “One” — the EHĀD, the EKA, the AHU — then he (or it) is transformed by evolution into the One in many, the Dhyāni-Buddhas or the Elōhīm, or again the Amshāspends, his third Step being taken into generation of the flesh, or “Man.” And from man, or Yāh-Havāh, “male female,” the *inner* divine entity becomes, on the metaphysical plane, once more the Elōhīm.¹

Terrestrial number 2 is useless and unlucky.

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 7th and 6th principles) has, in order to manifest itself as a *Logos*, the “Kwan-shih-yin,” to first become a *triad* (7th, 6th, and half of the 5th); 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.²

Twin serpents conceal The One from the many.

Hence, also, the Hindu serpent Śesha or Ananta, “the Infinite,” a name of Vishnu, whose first Vahan or vehicle on the primordial waters is this serpent.³ Yet they all made a difference between the good and the bad Serpent (the Astral Light of the Kabbalists) — between the former, the embodiment of divine Wisdom in the region of the Spiritual, and the latter, Evil, on the plane of matter.⁴

¹ *Secret Doctrine*, I pp. 112-13

² *Mahātma Letter* 55 (111), p. 341; 3rd Combined ed.

³ Like the *Logoi* and the Hierarchies of Powers, however, the “Serpents” have to be distinguished one from the other. Śesha or Ananta, the “couch of Vishnu” is the allegorical abstraction, symbolizing infinite Time in Space, which contains the germ and throws off periodically the efflorescence of this germ, the *manifested* Universe; whereas the Gnostic *Ophis* contained the same triple symbolism in its seven vowels as the One, Three, and Seven-syllabled *Oeahoo* [“which stand for the ONE ALL, and the One ‘All in all.’” *Secret Doctrine*, I p. 20] of the Archaic doctrine; *i.e.*, the One Unmanifested Logos, the Second manifested, the triangle concreting into the Quaternary or Tetragrammaton, and the rays of the latter on the material plane.

⁴ *Secret Doctrine*, I pp. 73-74

Sevenfold Logos vivifies the Seven Worlds of Being.

The Seven Rays of Logos (3 + 4) are 3 Principles plus 4 Vehicles, or the 7-syllabled Oeaoohoo¹ on the material plane.

The eternal *kosmos*,² the Macrocosm, is divided in *The Secret Doctrine* like man, the Microcosm, into three Principles and four Vehicles,³ which in their collectivity are the seven Principles. In the Chaldaean or Jewish *Kabbalah*, the Kosmos is divided into seven worlds:

- 1 The Original
- 2 The Intelligible
- 3 The Celestial
- 4 The Elementary
- 5 The Lesser (Astral)
- 6 The Infernal (Kāma-loka or Hadēs)
- 7 The Temporal (of man)

In the Chaldaean system it is in the Intelligible World, the second, that appear the “Seven Angels of the Presence,” or the Sēphirōth (the three higher ones being, in fact, one, and also the sum total of all). They are also the “Builders” of the Eastern Doc-

¹ [Cf. Commentary on Stanza III, śloka 3: OEAOHOO is rendered “*Father-Mother of the Gods*” in the Commentaries, or the SIX-IN-ONE, or *the septenary root from which all proceeds*. All depends upon the accent given to these seven vowels, which may be pronounced as *one*, three, or even seven syllables by adding an *ē* after the letter *o*. This mystic name is given out, because without a thorough mastery of the triple pronunciation it remains for ever ineffectual. . . . In one sense, Oeaoohoo is the “Rootless Root of All”; hence, one with Parabrahman; in another sense it is a name for the manifested ONE LIFE, the Eternal living Unity. (*Secret Doctrine*, I p. 68) “He who bathes in the light of Oeaoohoo will never be deceived by the veil of Māyā.” *ibid.*, p. 72]

² [Cf. “Kosmos and Cosmos,” in our Confusing Words Series. Table presented herein on page 13. — ED. PHIL.]

³ The three *root*-principles are, exoterically: Man, Soul, and Spirit (meaning by “man” the intelligent personality), and esoterically: Life, Soul, and Spirit; the four vehicles are Body, Astral double, Animal (or human) Soul, and Divine Soul (Sthūla-Śarīra, Linga-Śarīra, Kāma-Rūpa, and Buddhi, the vehicle of Ātman or Spirit). Or, to make it still clearer:

- 1 The *Seventh* Principle has for its vehicle the Sixth (Buddhi);
- 2 The vehicle of Manas is Kāma-Rūpa [However, cf. *Blavatsky Collected Writings*, Vol. XII, pp. 707-9];
- 3 That of Jīva or Prāna (life) is the Linga-Śarīra (the “double” of man; the Linga-Śarīra proper can never leave the body till death; that which appears is an astral body, reflecting the physical body and serving as a vehicle for the human soul, or intelligence); and
- 4 The Body, the physical vehicle of all the above collectively.

The Occultist recognizes the same order as existing for the cosmical totality, the *psycho*-cosmical Universe.

trine: and it is only in the third, the celestial world, that the seven planets and our solar system are built by the seven Planetary Angels, the planets becoming their visible bodies. Hence — as correctly stated — if the universe as a whole is formed out of the Eternal *One* Substance or Essence, it is not that everlasting Essence, the Absolute Deity, that builds it into shape; this is done by the first Rays, the Angels or Dhyāni-Chohans, that emanate from the One Element, which becoming periodically Light and Darkness, remains eternally, in its Root-Principle, the one unknown, yet existing Reality.¹

The Seven Worlds of Being are symbolised by the Ladder.

There are many “ladders” in the mystic philosophies and schemes, all of which were, and some still are, used in the respective mysteries of various nations. The *Brāhmanical Ladder* symbolizes the *Seven Worlds* or *Sapta Loka*; the *Kabbalistical Ladder*, the seven lower Sephīrōth; *Jacob’s Ladder* is spoken of in the Bible; the *Mithraic Ladder* is also the “Mysterious Ladder.” Then there are the Rosicrucian, the Scandinavian, the Borsippa Ladders, etc., etc., and finally the *Theological Ladder* which, according to Brother Kenneth Mackenzie, consists of the four cardinal and three theological virtues.²



¹ Blavatsky *Collected Writings*, (THE “ZOHAR” ON CREATION AND THE ELOHIM) XIV pp. 209-10

² *Theosophical Glossary*: Ladder

Kosmos and Cosmos compared and contrasted.

Kosmos	Cosmos
Abstract and Formless, because Homogeneous and Impartite, vehicle of all Universes to be.	Receptive Nature or concrete World of Forms seemingly fragmented, “no better than an aberration of the ever-deceiving physical senses.”
All Universes and Solar Systems.	Our Solar System.
Boundless, because Omnipresent and Changeless.	Finite, Impermanent, Self-modifying World.
Created by the One Life, an “Intra-Cosmic Breath.”	Guided by “Thyan-kam,” the power or knowledge of guiding the impulses of cosmic energy in the right direction.
Directed and controlled by the “Army” of Divine Sentient Beings.	Built and ruled by Sidereal Planetary Spirits and Deities.
Eternal (Spiritual) Egg and Womb or Matri-Padma, Mother Lotus, of all Worlds to be.	Periodical (Mundane) Egg of our World fructified, yet immaculate, when a ray from the First Logos flashes from the latent Germ in the Heart of the Eternal.
Ever-concealed, unknown and unknowable noumena.	Perceptions and visible phenomena after a “Night of Brahmā.”
“Father” Concealed and Unmanifested, The “Unknown God” of the Athenians.	Plato’s Second God, giving birth to a “Son” or Universe.
Kala-hamsa, a Ray of Parabrahman.	Brahmā or Third Logos.
Manvantaric manifestation as a whole.	Phenomena of a Planetary System.
Out of space and time.	In space and time.
Pythagorean higher decad or Light.	Pythagorean lower decad or Life.
Universal Kosmos of All — Τά Πάντα.	Macrocosmos of our Solar System.
Universal One and Secondless Soul.	Periodical Great Universal Soul (Maha-Buddhi), containing multifarious aspects and reminders of <i>That One Soul</i> .

William Quan Judge on the Seven Worlds of Being.

A world, when called a “higher world,” is not higher by reason of its location, but because it is superior in quality or essence.

— *The Secret Doctrine*¹

First published in: New Series No. 1, March 1st, 1891, (EASTERN SCHOOL OF THEOSOPHY: SUGGESTIONS AND AIDS). Republished in: Dara Eklund (*Comp.*). *Echoes of the Orient: The Writings of William Quan Judge*. (THE SEVEN WORLDS). 1st ed., San Diego: Point Loma Publications, Inc., 1975-87: Vol. III, 1987; pp. 343-46. 2nd ed., Pasadena: Theosophical University Press, 2009-11: Vol. III, 2010; pp. 332-35.

The Monad — only the emanation and reflection of the Point (Logos) in the phenomenal World — becomes, as the *apex* of the manifested equilateral triangle, the “Father.” The left side or line is the *Duad*, the “Mother,” regarded as the evil, counteracting principle;² the right side represents the Son (“his Mother’s husband” in *every* Cosmogony, as one with the *apex*); at the basic line is the Universal plane of productive Nature, unifying on the phenomenal plane Father-Mother-Son, as these were unified in the *apex*, in the supersensuous World.³ By mystic transmutation they became the Quaternary — the triangle became the TETRACTYS.⁴

1. Ever-Darkness.⁵

Of this we can predicate nothing. Diagrammatically:



¹ Vol. I p. 221, *fn.*

² Plutarch, *De Idise et Osiride*, lvi-lvii (373-74)

³ In the Greek and Latin churches — which regard marriage as one of the sacraments — the officiating priest during the marriage ceremony represents the apex of the *triangle*; the bride its left feminine side and the bridegroom the right one, while the horizontal line is symbolised by the row of witness, the bridesmaids and best-men. But behind the priest there is the altar with its mysterious containments and symbolic meaning, inside of which no one but the consecrated priests ought to enter. In the early days of Christianity the marriage ceremony was a mystery and a true symbol. Now, however, even the churches have lost the true meaning of this symbolism.

⁴ *Secret Doctrine*, I p. 614

⁵ [*i.e.*, Invisible First Logos within Parabrahman or Absoluteness. — ED. PHIL.]

The upper triangle is the root, on the one side, of the manifested, on the other, of the unmanifested Logos. The one Ray first becomes two, which meaning only divergence, cannot stand. It therefore becomes three, the base of the triangle being the “point,” or unmanifested Logos, from which proceeds the manifested Logos, or Creative Word. The sexless ‘life-giving principle of universal nature’ was called Erōs by the Greeks. Metaphysically, it is the highest and noblest, absolutely sexless power of creation, symbolized by Brahmā, Ouranos, Kronos, etc. It is the noumenon of Fohat. Erōs is thus a universal love, a desire for manifestation. It is unavoidable law, creating those divine powers which descend to the manifested plane, and which may be regarded as the personified desire of the One Absolute. Erōs is often called the One Ray¹ in *The Secret Doctrine*. It is that which “sets fire” to the Absolute and causes manifestation.²

ERŌS, not the later god of material, physiological love, but to the divine desire in the gods, as well as in all nature, to create and give life to Beings. This, the Rays of the one “dark,” because invisible and incomprehensible, FLAME could achieve only by themselves descending into matter.³

We shall see later how they draw to themselves a mind and a body. They belong to World 2. This noumenon of Fohat is then:

2. The Archetypal World.

[is] Alaya-Ākāśa; the plane of cosmic ideation.

What springs up in the Logos at first is simply an image, a conception of what is to be in the Cosmos.⁴

This world seems to correspond to the Auric Egg in man, as in it are all formative powers and potentialities. In man imagination is the plastic or formative power of the soul. *The Secret Doctrine* speaks of this as the world of the divine flames, or formless fiery Breaths, the Lions of Life.

It is the nucleole of the superior divine world.⁵

3. The Spiritual World.

This appears to be the “superior divine world” above mentioned; the plane of cosmic motion or the “light or energy” which

. . . catches the image (in the Logos) and impresses it upon the cosmic matter which is already manifested. Thus spring into existence all the manifested solar systems.⁶

This light is what is known as Fohat. It seems to be the universal prototype of Bud-dhi as an *active* force (Ātma-Buddhi) in man.

¹ [Cf. “The *Monads* are not *discrete* principles, limited or conditioned, but rays from that one universal *absolute* Principle. The entrance into a dark room through the same aperture of one ray of sunlight following another will not constitute *two* rays, but one ray intensified.” *Secret Doctrine*, II p. 167 — ED. PHIL.]

² MS. of a Teacher.

³ [*Secret Doctrine*, II p. 234; On the “the ceaseless pulse and current of desire.”]

⁴ T.S. Row’s *Notes on Bhagavad-Gita*, p. 13

⁵ *Secret Doctrine*, Vol. I p. 213, *et seq.*

⁶ T.S. Row’s *Notes on Bhagavad-Gita*, p. 13

First the divine (vehicle) — the one from the mother Spirit (Ātman); then the *spiritual* (Ātma-Buddhi).¹

It is the plane of noetic force,

The divine astral is a place or plane of Nature; the divine spiritual is a state.²

4. The Manasic World.

This appears to be the “divine astral” above mentioned. It corresponds to the human soul (Manas) and to Mahat and Manas in the universe, from all that is said on the subject.

5. The Psychic World.

It is, in the universe, the plane of cosmic dust; of those interstellar atoms of which *The Secret Doctrine* says that the Divine Radiations (the Powers of World 2) attach them to themselves, to form objective bodies, just as they attach agglomerations of monads *from the next world above* (World 3, Monas), Mahat, to form an omniscient mind.³ This is the plane of magnetic, attractive *drawing* force, and seems to be the universal correspondent of the Kāma principle in man. *Isis*, Vol. I, p. 168, says that Paracelsus

. . . demonstrates further that in man lies hidden a “*sidereal force*,” which is that emanation from the stars and celestial bodies of which the spiritual form of man — the astral spirit — is composed. This identity of essence which we may term the spirit of cometary matter, always stands in direct relation with the stars from which it was drawn, and thus there exists a mutual attraction between the two, both being magnets.

Madame Blavatsky adds that even the spectroscope shows the “composition of man and the stars to be identical.” She elsewhere states:

Occultism calls the force transmitted [in magnetism] the “*auric fluid*.” . . . the “fluid” being a correlation of *atoms* on a higher plane, and a descent to this lower one [earth], in the shape of impalpable and invisible plastic Substances.⁴

This form of magnetic force seems to be that which inheres in the kāma-rūpa for a time after death, and in which are the Skandhas. In *Lucifer*⁵ Blavatsky says that the kāma or desire principle is used by the Adept as the *vehicle* for the Māyāvi-rūpa or thought body, so that we see why Paracelsus speaks of this force as forming the astral spirit of man. It is the attractive, pulling force.

6. The Astral World.

This appears to be the lower astral, the plane of the astral light, corresponding to the linga-śarīra or astral body of man, and also to the psycho-physiological forces of the

¹ *Secret Doctrine*, Vol. I p. 213

² MS. of a Teacher.

³ *Secret Doctrine*, Vol. I p. 633

⁴ [Vol. VII, No. 40, December 1890, p. 295; cf. *Blavatsky Collected Writings*, (HYPNOTISM, AND ITS RELATIONS TO OTHER MODES OF FASCINATION) XII pp. 394-403]

⁵ [See *Blavatsky Collected Writings*, Vol. X p. 219. — *Dara Eklund*.]

universe and of man, in which last the plane above shares. It is of this plane, apparently, that Blavatsky speaks in these terms:

A medium is simply one in whose personal Ego, or terrestrial mind (*psychē*), the percentage of “astral” light so preponderates as to impregnate with it their whole physical constitution. Every organ and cell is thereby attuned, so to speak, and subjected to an enormous and abnormal tension. The mind is ever on the plane of, and quite immersed in, that deceptive light whose *soul* is divine, but whose body — the light waves on the lower planes — infernal; for they are but the black and disfigured reflections of the earth’s memories.¹

*The Voice of the Silence*² says that the disciple must be able to destroy or paralyze his “lunar body,” which is defined as the astral form. This identifies *linga-śarīra* in man with this sixth world.

7. The Elemental World.³

While there are three classes of formless (*arūpa*) beings⁴ and numberless side branches, the above term here appears to refer especially to the lower *classes*, called nature spirits, while generally including all classes.

In their turn the *phenomenal* subdivisions of the noumenal Elements were informed by the Elementals, so called, the “Nature Spirits” of lower grades.⁵

[Man’s] physical body is shaped by the lowest terrestrial lives, through physical, chemical, and physiological evolution.

“The Blessed Ones have naught to do with the purgations of matter.”⁶

Under the terms “atom” and “monad” in the index we find more upon this subject. All these atomic (and monadic) lives are among the *jīvas*, and this plane seems to correspond with *Prāna* in man. *Prāna* is said to fashion the physical body, and returns to the universal life-current as *jīva* after the “death” of a body.

Prāna is one stage finer than the gross matter of the earth.⁷



¹ [Quoting *Blavatsky Collected Writings*, (PSYCHIC AND NOETIC ACTION) XII p. 372. This epoch-making article can be found in our Confusing Words Series, under the title “Kamic versus Manasic action.” — ED. PHIL.]

² p. 11

³ [Cf. “Blavatsky on Elementals and Elementaries” in our Blavatsky Speaks Series. — ED. PHIL.]

⁴ *Secret Doctrine*, Vol. I p. 218, *et seq.*

⁵ *ibid.*, Vol. I p. 461

⁶ *ibid.*, Vol. I p. 224; [& quoting *Kabbalah* and *Chaldean Book of Numbers*.]

⁷ [*The Theosophist*, May 1888, p. 478. — *Dara Eklund*.]

The Earth is no “World.”¹

It corresponds to, and furnishes, says *Secret Doctrine*, the physical body of man.² It does not count among these seven worlds or planes, any more than the physical body of man counts among the seven principles. In this connection we are referred to a diagram in *The Secret Doctrine*³ showing the relation of our world to the other planes or worlds (exoterically given). It is instructive to note that, in this diagram, the seven worlds of our chain are placed in the same manner as the seven upper orifices, or centres of action in the head of man.⁴



5

¹ [Look up “The Pythagorean World, Root of Illusion,” herein presented overleaf. — ED. PHIL.]

² Vol. I pp. 181, 191, 227

³ Vol. I p. 200

⁴ [See ESOTERIC INSTRUCTION No. I, lower oval of double-page DIAGRAM I, in: *Blavatsky Collected Writings*, Vol. XII, “The Divine Pedigree of Man,” facing p. 524. — *Dara Eklund*. Redrawn by Philaletheians UK, in Hieronymus von Mansfeld (*Comp. & Ed.*). *The True Colours of Man*, Gwernymynydd: Philaletheians UK, 2015; v. 17.15.2022, and herein presented on page 20 of this study. — ED. PHIL.]

⁵ [Students to consult “How the Heavenly Snails clothed themselves in the Fabric of Darkness,” under the title “Proposition 1 - Diagram Notes,” in our Secret Doctrine’s First Proposition 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 *Noeton*, *noëton*, i.e., the World of Mahat.

4 *Aisθeton*, *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.

1. Macrocosmos, the Ideal World, and its 3, 7, or 10 Centres of Creative Forces.

- A. Unmanifested Logos, Sexless
- B. Potential Wisdom
- C. Universal Ideation

a. Creative Logos

- b. Eternal Substance
- c. Spirit

D. The Spiritual Forces acting in Matter

2. Microcosmos, the Inner Man, and his 3, 7, or 10 Centres of Potential Forces.

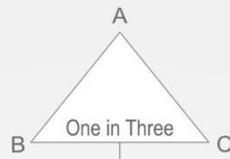
Atman, although exoterically reckoned as the seventh principle, is no individual principle at all, and belongs to the Universal Soul; it is the Auric Egg, the Magnetic Sphere round every human and animal being.

1. Buddhi, the vehicle of Atman
2. Upper Manas, the vehicle of Buddhi
3. Lower Manas [reflecting the above two]
4. Kama-Rupa, the vehicle of Lower Manas
5. Prana, Life
6. Linga-Sharira, the vehicle of Prana

3. Microcosmos, the Physical Man, and his 10 Orifices, or Centres of Action.

1. Buddhi, Right Eye
3. Lower Manas, Right Ear
5. Life Principle, Right Nostril
7. Organ of the Creative Logos, Mouth

As the Lower Triad (8, 9, 10) has a direct connection with the Higher Atmic Triad and its three aspects (creative, preservative, and destructive, or rather regenerative), the abuse of the corresponding functions is the most terrible of Karmic Sins — the Sin against the Holy Ghost with the Christians.



A. B. C.
Unknowable

a. b. c.

This is Pradhana, undifferentiated matter in Sankhya philosophy, or Good, Evil, and Chaotic Darkness (Sattva, Rajas, and Tamas) neutralising each other. When differentiated, they become the Seven Creative Potencies: Spirit, Substance, and Fire stimulating matter to form itself.

D. The Spiritual Forces acting in Matter

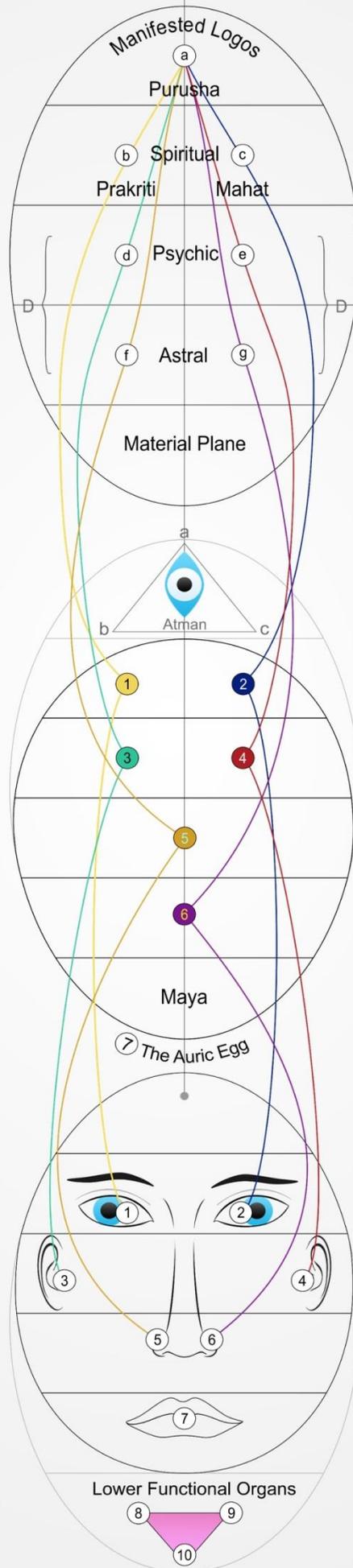
a. b. c.

The three Hypostases of Atman in contact with Nature, and Man being the Fourth, making it a Quaternary, or Tetraktys, the Higher Self.

1. 2. 3. 4. 5. 6.

These six principles, acting on four different planes, and having their Auric Envelope on the seventh (vide infra), are those used by the Adepts of the Right-Hand [Path], or White Magicians.

The physical body is no principle; it is entirely ignored, being used only in Black Magic.



2. [Upper] Manas, Left Eye

4. Kama-Rupa, Left Ear

6. Life Vehicle, Left Nostril

7. Paradigm of the tenth (creative) orifice in the Lower Triad

These physical organs are used only by Duggas in Black Magic.

Suggested reading for students.¹



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
- PROPOSITION 1 - CHAOS TO SENSE, LATENT DEITY TO REASON

¹ 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 - 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 NOTES¹
- 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 INEFFABLE NAME
- 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
- VAST IS THE ANTIQUITY AND UNIVERSALITY OF THE ZODIAC

¹ 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

- WHAT IS MATTER AND WHAT IS FORCE?
- WORLDS OF BEING - EASTERN AND KABBALISTIC COSMOGONIES ARE IDENTICAL
- WORLDS OF BEING - THE PYTHAGOREAN WORLD, ROOT OF ILLUSION



- THE REAL CHRIST IS BUDDHI-MANAS, THE GLORIFIED DIVINE EGO
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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
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