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From *The Secret Doctrine*, II pp. 574-75.

The *odd* numbers are divine, the *even* numbers are terrestrial, devilish, and unlucky. The Pythagoreans hated the binary. With them it was the origin of differentiation, hence of contrasts, discord, or matter, the beginning of evil. In the Valentinian theogony, Bythos and Sigē (Depth, Chaos, matter born in Silence) are the primordial binary. With the early Pythagoreans, however, the duad was that imperfect state into which the first manifested being fell when it got detached from the Monad. It was the point from which the two roads — the Good and the Evil — bifurcated. All that which was double-faced or false was called by them “binary.” ONE was alone Good, and Harmony, because no disharmony can proceed from one alone. Hence the Latin word *Solus* in relation to one and only God, the Unknown of Paul. *Solus*, however, very soon became *Sol* — the Sun.

Pythagoras never used number 2 and altogether discarded it.

From *Mahatma Letter 59* (111), p. 341; 3rd Combined ed.

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-shai-yin,”¹ 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. The “Deep” is *Space* — both male and female. “*Purush* (as Brahma) breathes in the Eternity; when ‘he’ in-breathes, *Prakriti* (as manifested Substance) disappears in his bosom; when ‘he’ out-breathes she reappears as *Māyā*,” says the śloka. The One reality is *Mūlaprakriti* (undifferentiated Substance) — the “Rootless root,” the. . . . But we have to stop, lest there should remain but little to tell for your own intuitions.



¹ [Cf. This divine power was finally anthropomorphized by the Chinese Buddhist ritualists into a distinct double-sexed deity with a thousand hands and a thousand eyes, and called Kwan-shai-yin Bodhisattwa, the Voice-Deity, but in reality meaning the voice of the ever-present latent divine consciousness in man; the voice of his real Self, which can be fully evoked and heard only through great moral purity. Hence Kwan-yin is said to be the son of Amitābha Buddha, who generated that Saviour, the merciful Bodhisattwa, the “Voice” or the “Word” that is universally diffused, the “Sound” which is eternal. It has the same mystical meaning as the Vāch of the Brāhmans. While the Brāhmans maintain the eternity of the Vedas from the eternity of “sound,” the Buddhists claim by synthesis the eternity of Amitābha, since he was the first to prove the eternity of the Self-born, Kwan-yin. Kwan-yin is the Vāchīśvara or Voice-Deity of the Brāhmans. Both proceed from the same origin as the Logos of the neo-platonic Greeks; the “manifested deity” and its “voice” being found in man’s Self, his conscience; Self being the unseen Father, and the “voice of Self” the Son; each being the relative and the correlative of the other. Both Vāchīśvara and Kwan-yin had, and still have, a prominent part in the Initiation Rites and Mysteries in the Brāhmanical and Buddhist esoteric doctrines. — *Blavatsky Collected Writings*, (TIBETAN TEACHINGS), VI pp. 103-4]