

The Rope of the Angels

Fountain of fountains and boundary of all fountains



Abstract and train of thoughts¹

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The vertical line is the male principle; the horizontal is the female.

How does the Circle becomes Triangular?

The Circle becomes Triangular by hypothecating Absoluteness; the right line represents a metaphysical synthesis; the left, a physical one. When Mother Nature shall have made of her body the horizontal line joining these two, then will be the moment of the awakening of cosmic activity.	22
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In the manifested world, “the highest sees through the eye of the lowest.”

Manas, which is the basic line of the Ideal Triangle (and Laya-Centre), can have no consciousness or perception of things on this earthly plane without the help of matter.	22
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¹ Frontispiece by Ilene Meyer. Illustration on page 39 by James White, Neo Wave Series 4.

And so, the geometrizing Deity divides the two lines running in opposite directions (horizontal and perpendicular) at the intersecting point, thus forming the magical as well as the scientific quaternary. 23

On the plane of matter, number Three is masculine and Four feminine, the upright and the horizontal in the fourth stage of symbolism. Figure and number Four are masculine only on the highest plane of abstraction. 23

By dragging the spiritual down to the material, man's preoccupation with sense and sexuality has blinded any vestiges of insight with the double whammy of anthropomorphism and phallicism. 24

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First Logos is the real Pythagorean Tetractys. It is the Esoteric Logos of the Invisible Monad. 30

Tetragrammaton is Logos Demiourgos; it is the Tetractys of the profane. 30

The Pythagorean world consisted of a double quaternary: one, of the pure, intellectual world (Mahat), and another of the sensible world of matter (Pythagoras' Kosmos, our beautiful world). 30

The Tetragrammaton of the Jews is the lower quaternary. 31

Triad or Pyramid is form, Cube is matter: another mystery brought out in the open.

The "wounds" or stigmata of the cross are Four, representing the Square; they mark the Great Logoic Sacrifice personified in Prometheus. 32

Glittering with Intellectual Rays, the Tetrad fills the soul with profound Love. 33

Generation proceeds to the Tetrad from the Monad through the Duad.

Making the world friendly to itself through analogy and sympathy. 34

Analogy imparts friendship to the world by connecting and comprehending the powers of the elements that are in it. But the greatest and most perfect of all bonds is the Father of the World, glittering with Intellectual Fire. 34

The two Tetractydes of Marcus. 35

In occult symbolism, Macroprosopus is the Square in the Circle; Microprosopus, the Triangle in the Square.

Macroprosopus is the Spiritual Tetrad; Microprosopus, the Material. 36

Macroprosopus is Absoluteness, the Perfect Square within the Magic Circle, an ever Unknowable and Unmanifested Deity (First Logos). Microprosopus or "Heavenly Man" is manifested Logos, the Triangle in the Square or the Sevenfold Cube (not the fourfold or plane square). 36

Macroprosopus is a veil over the Hierarchy of Compassion.

The highest group of Dhyani-Chohans within the divine realm and Government of Fire, though divided into three classes, is synthesised by The One, thus making Four or Tetractys. The first class of these Beings is near to the Undifferentiated Essence; the last, near to the Ahamkara Element or I-ness (selfishness). 37

A note of caution.

The Abstract Cross ceases to exist and becomes the Circle or Boundary, for below rules the physical procreation of mortals, whereas above (or, rather, within) reigns the noetic creation of Gods. 37

A poignant monument to the Sacred Tetrad.

At the corners of a square Fire-Temple in Baku, Azerbaijan, four perpetual fires burned in hollow pillars, fed uninterruptedly from an inexhaustible subterranean reservoir. 38

Discussion 4. How does the Second Logos becomes Triangular and Square?

"I do not worship differentiated things," says Blavatsky. 41

Tetractys and Tetragrammaton differ. 42

The fountain of fountains, and boundary of all fountains.

The great circle or Ring Pass-Not is the "Rope of the Angels" that hedges off the phenomenal from the noumenal Kosmos.

31415 (7x2=14) is the numerical hierarchy of the Dhyani-Chohans (the twice seven), number of the inner, circumscribed world, and the mystic Svastika. 44

When the Son separates from the Mother, he becomes the Father.

While in the metaphysical world the Central Point of the Eternal Egg or Circle has no number, for it is parentless and numberless, in the manifested world the Mundane Egg or Circle is circumscribed within the figures called $-\triangle\star|\square$, or 13514. But as soon as the Central Point, having generated a horizontal line (undifferentiated androgynous Logos) that connect two points on the circumference of the Circle, the figures regroup as $\triangle-\square|\star$, or 31415, the anagram of the former. 45

In other words, the astronomical pi veils the Benefactors of the World from prying minds. 46

Who exactly are the Two Ones?

In Occult Metaphysics there are two Ideas: One is the pre-cosmic Idea of the world remaining latent in the Divine Mind (Pralaya). The other Idea radiates from the former, becomes progressively clothed with matter and, by assuming virtual existence, it reveals Itself to Itself. 47

These Ideas are the "Two Ones": the First One is the "One and Only" on the unreachable plane of Absoluteness and Infinity, upon which no speculation is possible; the Second One is on the plane of emanations or Logos Demiourgos, a reflection of the first. 47

Zero-Point or Laya is the central line of Caduceus, the basic line of the Pythagorean Triangle, and the Eighth Greek Letter (Theta). 48

Number Eight is the double serpent, symbol of equality and order in heaven, transformed into inequality and confusion on earth by selfishness, the great rebel against Nature's decrees. 48

The two primordial Opposing Forces, eternally reacting upon each other, run up and down through seven spirals or "eights." 49

The "Eighth God" is none other but the Seventh Sphere of our manvantaric chain personified and degraded by religious dogma. 49

And so, Number Eight is a blind for Number Seven and no God.	49
Number Nine is even worse!	50
Who circumscribes the world of matter within a Ring Pass-Not?	
The Lipikas, Recorders of the Karmic Ledger, thus making an impassable barrier between the personal ego of man and his impersonal Self, the Noumenon and Parent-Source of the former.	50
By tracing a ring around the $\triangle - \square \star$, or 31415, they separate reality from illusion and protect the pure from the impure.	50
This impassable barrier is neither a locality nor can it be measured by distance, for it exists in Absoluteness or Infinity.	51
“God [the World] is an infinite sphere, whose centre [First Logos] is everywhere and whose circumference [endless differentiation] is nowhere.”	51
Thus the ratio of 1 to 31415 represents living, Intelligent Powers, the real Philanthropists of the world, the Dhyani-Chohans of the Secret Doctrine.	51
Though an abstraction to our physical senses, to our spiritual perceptions the Dhyanis or Elohim are no more an abstraction than our soul and spirit are to us. Reject the one and you reject the other, since that which is the surviving Entity in us is partly the direct emanation from, and partly those celestial Entities Themselves!	51
Separated from its host by exoteric dogma, the unifying Circle or Logos ended up as “Number Eight,” the so-called Eighth God.	52
While numbers 1, 2, 3, 4 are successive emanations from Infinite Space, 4, 3, 2 veil the Infinite from objective perception and speculation. Number 1 is lost in its inaccessible solitude.	53
Yet another veil unveiled!	53
What is the key to the septenary significance of the Primordial Circle?	
The four Cardinal Points upon which the rock-cut temples of India were built.	53
They are the “four Maharajahs” or Great Kings, Divine Instructors of nascent humanity and agents of Karma on Earth, whereas the “Lipikas” are concerned with humanity’s hereafter.	53
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Overview of the Primal Symbols of Cosmogenesis.

Introductory excerpts selected by the Series Editor.

How do the Two Ones¹ form the Intelligible World?

The First One is a Ray from Parabrahman (Absoluteness).

When the hour strikes, the First One, the “One and Only,” radiates the First Point,² the Second and the Third before retiring into the Darkness of the circle from whence it came, everlasting silence. These three hypostases (avasthās) of the First One, within Parabrahman, are the true Pythagorean Tetractys or First Logos. In other words, the first radiation of Potential Space within Abstract Space (and Cause of the Grand Architect),³ the “Unknown Container of All,” emits a bright ray from Darkness, causing the Eternal Egg to thrill and drop a finite germ that condenses into the Mundane Egg, where it becomes the Second One,⁴ son of the First, *i.e.*, noumenon and apex of the First Triangle⁵ in the manifested world (Second Logos).

¹ “The Egyptians distinguished between an Older and Younger Horus; the former the *brother* of Osiris; the latter the Son of Osiris and Isis.” The first is the *Idea* of the world remaining in the Demiurgic Mind, “born in darkness before the creation of the world.” The second Horus is this “Idea” going forth from the *Logos*, becoming clothed with matter, and assuming an actual existence. Cf. *Secret Doctrine*, I p. 348; [& quoting Dunlap, *Vestiges of Spirit-History of Man*, 1858, pp. 189-90, and Movers, *Die Phönizier*, 1841, Vol. I, p. 268, respectively.]

² A radiant point at the centre of a dark circle within Unknowable Darkness (Parabrahman) or the never manifested Pythagorean Monad, a Ray from the Central Spiritual Sun. Cf. “. . . the universal symbol, the *point within the circle*, was not yet the Architect, but the cause of that Architect; and the latter stood to it in precisely the same relation as the point itself stood to the *circumference* of the Circle, which cannot be defined, according to Hermes Trismegistus. Porphyry shows that Monad and the Dyad of Pythagoras are identical with Plato’s *infinite* and *finite* in *Philebos* (16c and *passim*.) — or what Plato calls the *ἀπειρον* and *πέρας*. It is the latter only (the mother) which is substantial, the former being the “*cause of all unity and measure of all things*” (*Vita Pythagoræ*, ch. 49-50); the Dyad (Mūlaprakriti, the VEIL) being thus shown to be the mother of the Logos and, at the same time, his *daughter* — *i.e.*, the object of his perception — the produced, producer and the secondary cause of it. With Pythagoras, the MONAD returns into silence and Darkness as soon as it has evolved the *triad*, from which emanate the remaining seven numbers of the IO (ten) numbers which are at the base of the manifested universe.” *Secret Doctrine*, I pp. 426-27

³ *i.e.*, the “Grand Architect of the Universe” (G.A.O.T.U.) of the early Masons, expressed by Seven Dual Sidereal Hierarchies or Planetary Spirits and Deities. Modern Masons make of their G.A.O.T.U. a personal and singular Deity. However, the real cause of the G.A.O.T.U is *Impersonal Universal Consciousness* or Mahat. For an in-depth analysis, consult “The Masque of Love,” in our eponymous series. — ED. PHIL.

⁴ A manifested unity of monads, Logos Demiourgos, being a reflection of the Real One or Esoteric Monad.

⁵ And crown of the Astral Light.

The Second One, Logos Demiourgos (Creative), is a mere reflection of the First.

By fructifying the Virgin Mundane Egg¹ intelligibly (*i.e.*, noetically), the Second One or Logos Demiourgos forms a Perfect Triangle inside the Circle, the first full geometrical figure in the world of forms, in this wise:

The left side or line of the Triangle is the *Duad*,² the “Mother,” regarded as the evil, counteracting principle;³ the right side represents the Son (“his Mother’s husband”⁴ in every Cosmogony, and 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.⁵

The Virgin Matrix of the Universe is cold Fire — cool Radiance, colourless, formless, devoid of every quality.

See Stanza III, śloka 9, about “Light, or the *cold* Flame,” and Commentary Number 8,⁶ where it is explained that the “mother” (Chaos) is a cold Fire, a cool Radiance, colourless, formless, devoid of every quality. “Motion is the One Eternal *is*, and contains the potentialities of every quality in the Manvantaric Worlds,” it is said.⁷

This Ideal Triangle is the first manifestation (Second Logos) of the ever-unseen, unknown, and infinite “Father who is in Secret” of *Matthew* vi, 6 (First Logos), not “our Father in Heaven” of the Churches (Third Logos).⁸



Dawn of Chaos–Theos–Cosmos (Drawing).

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

¹ Or Finite, “Golden” Egg, Womb, Circle, or Sphere, “the promise and potency of the universe-to-be” and Matrix of Imperishable Substance and luminous “fire mist,” from which the physical world is formed. [Hiranya means resplendent, shining, rather than “golden.” Cf. *Secret Doctrine*, I p. 360]

² [“Often called the *third* monad, in Occultism.” *Secret Doctrine*, I p. 618]

³ Plutarch, *De Iside et Osiride*, lvi-lvii (373-74)

⁴ *i.e.*, Prajāpati, the first procreating male.

⁵ Cf. *Secret Doctrine*, I p. 614. Also cf. “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.” *ibid.*, *fn.* [Please refer to “The Rope of the Angels,” Constitution of the Higher Tetrad, on page 56 of this study. — ED. PHIL.]

⁶ [Vol. I, pp. 81-82]

⁷ *ibid.*, I p. 599 *fn.*

⁸ [Plurality of Second to Third Logos unified by Nature. Look up full scale of this diagram in the same Series. To find out why the Son is his Mother’s Husband, look up “Oedipus and Sphinx unriddled,” in our Constitution of Man Series. — ED. PHIL.]

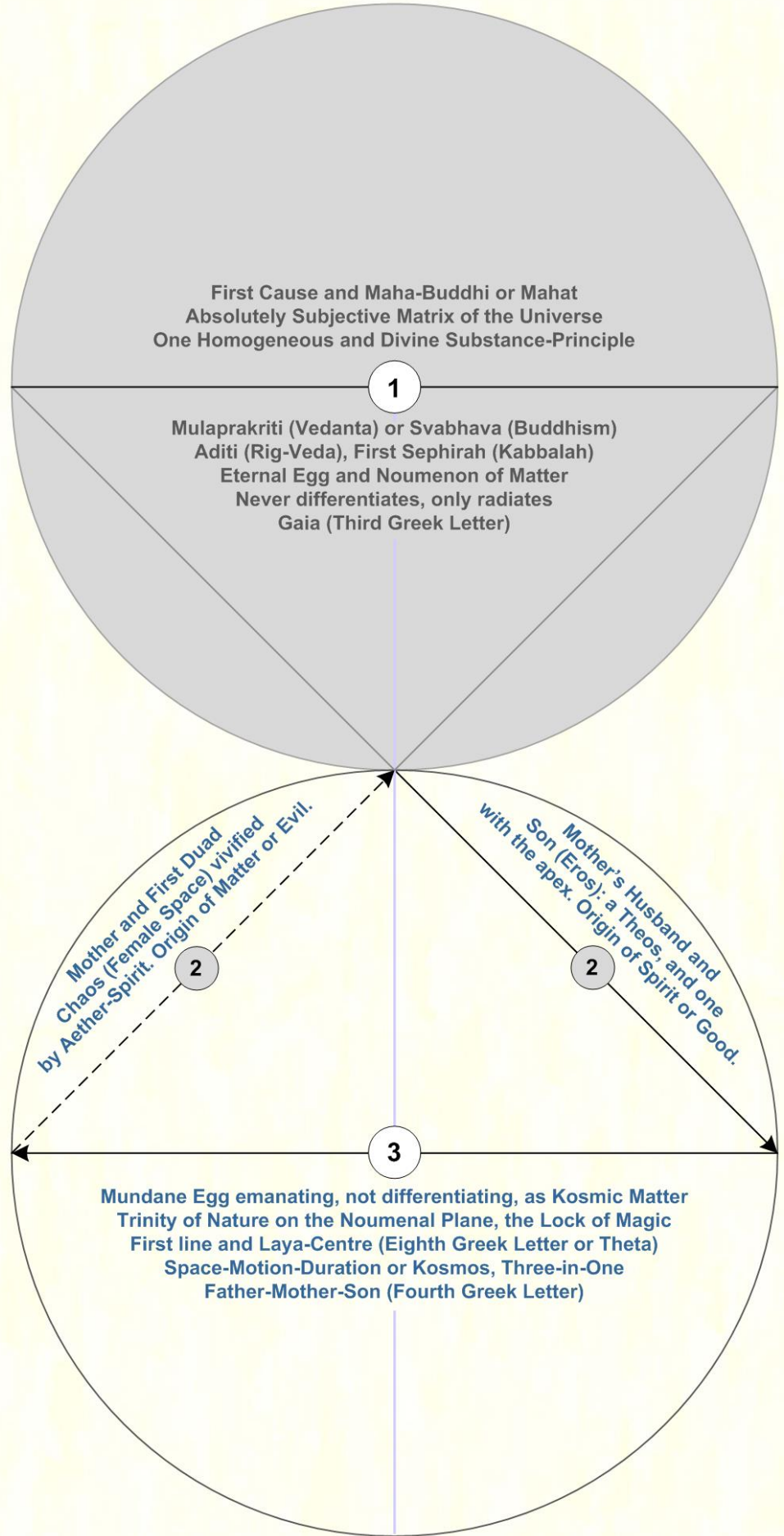
**First Triangle in the Manifested World
Dawn of Chaos–Theos–Kosmos**

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



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

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



DAWN OF CHAOS–THEOS–KOSMOS

Accompanying Proposition 1 – The Rope of the Angels

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Seven Natural Elements surround the Golden Egg, “four ready, three secret.”

Cosmos as receptive Nature is an Egg fructified — yet left immaculate; once regarded as boundless, it could have no other representation than a spheroid. The Golden Egg was surrounded by seven natural elements, “four ready [ether, fire, air, water], three secret.” It may be found stated in *Vishnu-Purāna*, where elements are translated “envelopes” and a *secret* one is added: “Ahamkāra”;¹ The original text has no “Ahamkāra”; it mentions seven Elements without specifying the last three.²

Then Chaos-Theos-Kosmos, the Triple Deity, produces Four Primary Elements, each divisible into 49 sub-elements, 196 in total.

Chaos-Theos-Kosmos,³ the triple deity, is *all in all*. Therefore, it is said to be male and female, good and evil, positive and negative: the whole series of contrasted qualities. When latent (in pralaya) it is incognisable and becomes the *unknowable Deity*. It can be known only in its active functions; hence as *matter-Force* and *living Spirit*, the correlations and outcome, or the expression, on the visible plane, of the ultimate and ever-to-be unknown UNITY.

In its turn this triple unit is the producer of the four primary “Elements,”⁴ which are known in our visible terrestrial nature as the seven (so far the *five*) Elements, each divisible into forty-nine (or seven times seven) sub-elements, with about seventy of which Chemistry is acquainted. Every Cosmical Element such as Fire, Air, Water, Earth, partaking of the qualities and defects of their Primaries, are in their nature Good and Evil, Force (or Spirit) and Matter, etc.; and each, therefore, is at one and the same time Life and Death, Health and Disease, Action and Reaction. They are ever and constantly forming matter under the never-ceasing impulse of the ONE Element (the *incognisable*), represented in the world of phenomena by Æther, or “the immortal gods who give birth and life to all.”⁵

¹ *Vishnu-Purāna*, Bk. I, ch. ii (Wilson, Vol. I, p. 40)

² Cf. *Secret Doctrine*, I pp. 65-66

³ [Note to Students on *Cosmos, Kosmos, and Universe*:

“Cosmos” (spelt with a C) was H.P. Blavatsky’s preferred term when referring to the phenomena of a Solar System. The alternative spelling of “Kosmos” (with a K) was reserved to denote a mahamanvantaric manifestation, whether of a Solar System (a period of 311,040,000,000,000 terrestrial years) or a humble planet. Cf. “Kosmos and Cosmos,” in our Confusing Words Series. Table excerpted overleaf.

In her *Collected Writings*, the meaning of Kosmos as a cycle of cosmic activity differs from the Pythagorean view of our world as an ornament and beauty to the eyes of the beholder; and as an embodiment of mathematical order and proportions (harmonia) to the inner eye.

Blavatsky says that “Universe” is not synonymous with Kosmos or Mahamanvantara but the reverse. For the real Universe is Formless Space or Mahapralaya, eternal matrix and noumenon of every Kosmos. Its bound and conditioned reflections are unreal — “universes of illusion.”

“Space” and its “waters” is Absoluteness, Eternal Darkness. — ED. PHIL.]

⁴ The Cosmic Tabernacle of Moses, erected by him in the Desert, was *square*, representing the four cardinal points and the four Elements, as Josephus tells his readers (*Jewish Antiquities*, Bk. I, ch. iii, § 4, 6, 9). It is the idea taken from the pyramids in Egypt and in Tyre, where the pyramids became pillars. The Genii or Angels have their abodes in the four respective points (See Section XIV, “The Four Elements”).

⁵ *Secret Doctrine*, I p. 347

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> .

Discussion 1.

What is the meaning of “light dropping one solitary ray into the waters,” and how is this ray connected with the First Triangle?

From the *Transactions of the Blavatsky Lodge of the Theosophical Society*. Seventh Meeting, held 21st February 1889. Presiding Chairman, T.B. Harbottle.¹

B. Keightley Question 4. The phrase is:

Darkness radiates light, and light drops one solitary ray into the waters.

Why is light represented as dropping one ray?

How is this one ray represented in connection with the triangle?

Blavatsky

Because howsoever many powers may appear to us on this plane, brought back to their first, original principles they will all be resolved into unity. We say seven prismatic colours, don't we, but they proceed all from the one white ray and they will be drawn back into this ray, and it is this one solitary ray which expands into the seven rays on the plane of illusion. It is represented in connection with the triangle, because the triangle is the first geometrical figure on the third dimensional plane; and we cannot come and give figures which can only be represented on planes of which we have no conception or idea. Therefore we are obliged to take that which has a certain aspect here on this plane. It is stated in Pythagoras, as also in the oldest stanzas, that the ray which Pythagoras called the Monad descended from no place, *a-loka*, like a falling star through the planes of non-being into the first world of being, and gave birth to number 1. Then, descending to the right following an oblique direction, it gives birth to number 2. Then, turning at a right angle, it begets number 3, and from thence reascends at an oblique angle (do I make use of the right expression?) to number 1 back again; from whence it disappears once more into the realm of non-being. These are the words, I do not [know] how to translate better — that is to say, it starts, it shoots, then having passed through innumerable worlds of non-being and formless worlds, where no form can exist, it proceeds and creates the point first. Then it proceeds to the right in an oblique direction and creates number 2. And

¹ First published in two parts by (1) The Theosophical Publishing House, London and New Work, 1890 and 1891, respectively. Republished by (2) The Theosophy Company, Los Angeles, 1923, and (3) Boris de Zirkoff (*Comp.*), *H.P. Blavatsky Collected Writings*, Vol. X. Theosophical Publishing House, Wheaton, 1964 and 1974. The latter includes a historical review of the *Transactions*, etc., pp. 298-300. Various other editions and reprints, conventional and digital, exist today. While all issues were apparently abridged and anonymised, a presumably unabridged copy of the original minutes from the estate of the late B.P. Wadia has been made available for publication to the Theosophical Society, Point Loma-Covina, in 1992. A transcription of that MS. was subsequently published in: (4) M. Gomes (*Transc. & Annot.*), *H.P. Blavatsky The Secret Doctrine Commentaries*. I.S.I.S. Foundation, Hague 2010, from where this passage was excerpted (pp. 203-9). Headings, annotations, and typography by ED. PHIL.

having created number 2 it returns and creates number 3, thence returns to number 1, and from this it disappears into non-being again.

- B. Keightley** Where does the right angle occur?
- Harbottle** Is there a right angle? It is an equilateral triangle.
- Kingsland** It is an acute angle.
- Blavatsky** What do you call, if you please, a horizontal like that (drawing with pencil on a sheet) when it arrives here (indicating), is it not a right angle? I meant that obliquely. I had in my mind a different thing.
- Gardner** It would be 45°.
- Blavatsky** (Describes the angle meant with a pencil on paper.)
- B. Keightley** The point really to get at is this: in the conception of it, are the sides of the triangle imagined as being equal, so that it is a perfectly symmetrical triangle?
- Blavatsky** It is a triangle just as Pythagoras gives it.
- B. Keightley** It is rather an important point, because you know that the right angled triangle is a very important figure in geometrical science, and Pythagoras was the discoverer of that very wonderful proposition.
- Blavatsky** Of the hypotenuse, but that is not this. Then we will please put horizontal instead of right.
- Hall** But horizontal what? You cannot have an imaginary horizontal.
- Blavatsky** In this I cannot follow you. I am no pundit in geometry, mathematics, or anything like that.
- Kingsland** It is a line at right angles to the radius, starting from the point.
- Hall** Is it an equilateral triangle?
- Kingsland** Yes.
- B. Keightley** The moment you think of a point and the line descending from it, you have an imaginary horizontal right angle to the first line.
- Hall** Then this ray first of all descends.
- B. Keightley** Not vertically.
- Blavatsky** First of all it descends vertically. It shoots like a falling star, as is said, and then it goes in the oblique direction; and then it goes in the horizontal direction, and then it returns like that, obliquely, as he says, and rises again.
- Hall** I understand that.
- Blavatsky** That is just what Pythagoras gives in the old books, for Pythagoras studied in India and he was called the Yavanāchārya. All the books are full of the traditions of the Greek teacher, because he was a teacher in many things for them also and he learned with the Brahmans, with the

initiated, and he taught the uninitiated a good deal.¹ Everyone says it was Pythagoras. Many traditions speak of him as going again into the country and the west and teaching this, that, and the other. I have been reading many things. He is called the Yavanāchārya, the Greek teacher.

Kingsland Then do you say when this one ray forms a triangle that it has begun to differentiate?

Blavatsky Most assuredly. The triangle is the first differentiation, of the one ray. Certainly, it is always the same ray, and from this ray come the seven rays; and the seven may be as the one that started from the unknown to the known, and then produced the triangle.

Kingsland After it has got to the apex and formed a triangle, do you say it has begun to differentiate?

Blavatsky Then it begins to differentiate.

Kingsland Then the one solitary ray here is simply equivalent to the point.

Hall I want to put one question. You say: “all the planes of non-being”; how can there be planes of non-being?

Blavatsky There are, but it is too long to explain it now. There are planes of non-being. I understand your objection perfectly, but it is so.

B. Keightley Then again in a sense there is something (of course quite in a different sense from what we use the word here), something you can call differentiated, though not as we know the term.

Blavatsky I understand that is the whole question. It is not “differentiated,” but yet there are planes. To us, the lowest appear differentiated, but there, it is just that which is non-being to us, which is being and matter to others. It is all analogies. We cannot come and reach with our finite in-

¹ [Cf. “Pythagoras acquired his knowledge in India (where he is mentioned to this day in old manuscripts under the name of *Yavanāchārya*, the ‘Greek Master,’ . . . a term which comes from the words *Yavana*, or ‘the Ionian,’ and *āchārya*, ‘professor or master.’)” *Blavatsky Collected Writings*, (THE BEACON OF THE UNKNOWN) XI p. 265 & fn.

Also cf. “. . . the name ‘Yavana,’ — taken in every instance to designate the ‘Greeks.’ This, apart from an *internal* chronology based on the character of the works themselves, and on the quotations, etc., therein contained, is the only one possible,” we are told. As a result — the absurd statement that “. . . the Indian astronomers regularly speak of the Yavanas as their teachers . . .” (p. 252). *Ergo* — their *teachers* were Greeks. For with Weber and others ‘Yavana’ and ‘Greek’ are convertible terms.

But it so happens that *Yavanāchārya* was the Indian title of a single Greek — Pythagoras; as *Śamkarāchārya* was the title of a single Hindu philosopher; and the ancient Aryan astronomical writers cited his opinions to criticize and compare them with the teachings of their own astronomical science, long before him perfected and derived from their ancestors. The honorific title of *Āchārya* (master) was applied to him as to every other learned astronomer or mystic; and it certainly did not mean that Pythagoras or any other Greek ‘Master’ was necessarily *the* master of the Brahmans. The word ‘Yavana’ was a generic term employed ages before the ‘Greeks of Alexander’ projected ‘their influence’ upon Jambu-dvīpa — to designate people of a younger race, the word meaning *Yuvan* ‘young,’ or *younger*. They knew of Yavanas of the north, west, south and east; and the Greek strangers received this appellation as the Persians, Indo-Scythians and others had before them. An exact parallel is afforded in our present day. To the Tibetans every foreigner whatsoever is known as a *Peling*; the Chinese designate Europeans as ‘red-haired devils’; and the Mussulmans call every one outside of Islam a *Kafir*.” (*ibid.*, (REPLY TO AN ENGLISH F.T.S. – QUESTION VII) V pp. 235-36; on philological and archæological “difficulties.”)

tellec that which is pure, undifferentiated first principle. It is perfectly impossible, not only on this plane, but on the 77th plane.

Hall Then you can say in an instance of this kind, you never can reach any plane where there would not be a higher.

Blavatsky I can assure you, you won't. You must get disembodied first, and then you must be again embodied 77 million times. I would like to know, how can something finite understand that which is infinite? It is all human speculation, my dear sir, let there be the highest intellect in the world, the highest initiated adept. It is as Masters said: that the highest Dhyāni-Chohans of the solar system can have no conception of what is in the higher systems — in those still higher than our solar system. It is a perfect impossibility, because, however high they may be (we may call them personal gods and far more than personal gods), still they are finite. They are not the unity — the Absolute. And the time will come when they have to dissolve, in whatever manner they may do so, whether cremated or buried, I don't know, but there will be a time when the end comes for them.

Hall Then, is there a finite point you might call, in a sense, the absolute finite point of the journey of all?

B. Keightley Final point? You see, you cannot bring in any way whatever the Absolute in connection with the finite.

Blavatsky It makes me despair that most of them must go beyond, they must touch, they must hear, they must sense, and in a way conceive it with one of their five physical senses, otherwise very few will understand. It is, my dear sir, the effect of your education from your childhood. All of you are brought up in a kind of material atmosphere, and you must have everything put before you so that it speaks to one of your senses, otherwise you cannot understand it. Even the God you believe in, you make something finite, you make him feel anger, you make him feel goodness, you make him smell sweet, and you make this, that, and the other of him and all kinds of things, just as though this God was a gigantic man and nothing more.

Hall I mean this: when at the end of the Manvantara for the whole universe, so to speak, when everything gets reabsorbed into the Absolute, then when Mahā-Pralaya is over, and a fresh Mahā-Manvantara begins, might you not say in a sense there was, if I may use the term, a special point?

Blavatsky But all this depends on which Mahā-Pralaya you speak of. Is it that which refers to this little speck of dirt which we call our planetary chain, or is it the Mahā-Pralaya of the whole universe?

Hall Of the whole universe.

Blavatsky What do we know of it? Why, in comparison with the Hindus, nothing. They just put fifteen zeroes to show it.

- B. Keightley** How can you answer the question? How can you ask it?
- Kingsland** Have you read this last pamphlet on Parabrahman?¹
- Hall** No.
- Kingsland** You would not ask it if you had. Read that and then you have the question answered. It is all there.
- B. Keightley** Yes, it is all there.
- Blavatsky** Let us hold to that which we can conceive. Don't let us go beyond the limits, not only of the universe, but the Kosmos; and let us hold to our solar system. And that is more than we can understand or conceive of in all our lives. As everything is "as below, so above," and as this is the first axiom in the occult sciences, therefore you can draw your analogies as much as the power of every man will allow him. That is all the advice I can give you. Some may go far beyond this, others cannot go as far as that. Everyone can conceive, but let us hold to this solar system, and it will be enough for the time being. Otherwise we will go wool-gathering, and nothing will out of it.
- Kingsland** After this last pamphlet, I really think we ought to draw a line at this particular subject.
- Blavatsky** Because the first thing will be that some of you gentlemen will have brain fever, and then I shall have the misery of seeing some of you shut up in a lunatic asylum. I can assure you it is so, and this thing can happen.
- B. Keightley** I will give Hall a prescription. If he wants to understand the meaning of his own question, I will ask him to sit down for half an hour and write the figure one, and then go on for half an hour making zeroes after it. When he has done that I will ask him to state in words the figures he has written down, and when he has done it, I will tell him that is the first and second Mahā-Manvantara he is talking about.
- Hall** But in theory would not there be —
- Blavatsky** Oh, theory! There you are.
- Harbottle** Take analogies, not theory.

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

¹ [Amaravella (nom de plume of Edward J. Coulomb). *Parabrahm*. Translated by G.R.S. Mead from *Le Lotus* * Nos. 14, 15, 16, and republished in London: Theosophical Publishing Society, 1889; Vol. I (18) of *Theosophical Siftings*, 1888-1889.

* *Revue de Hautes Études Théosophiques*, etc., Sous l'inspiration de H.P. Blavatsky. Directeur-Gérant, F.K. Gaboriau. Paris: Georges Carré, Vols. I-III, March 1887-89.

Together with *The Secret Doctrine, Parabrahm* was one of fourteen English books prohibited in Russia during the first six months of 1889. Cf. *Blavatsky Collected Writings*, XI p. 461]

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

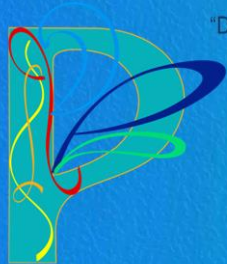
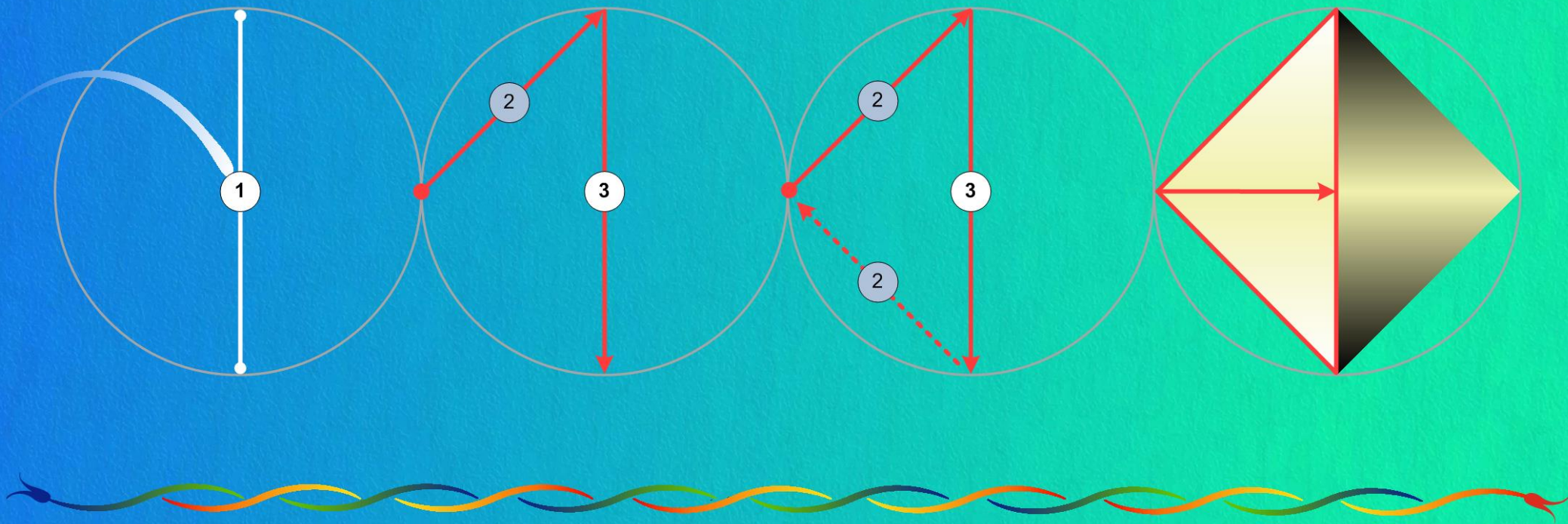
Alpha

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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Discussion 2.

The One is ever undifferentiated; the Many, endlessly differentiated.

From the *Transactions of the Blavatsky Lodge of the Theosophical Society*. Fifth Meeting, held 7th February 1889. Presiding Chairman, T.B. Harbottle. (Publication 4, pp. 133-38; vs. fn. 22.)

A. Keightley Stanza II, śloka 3: THE HOUR HAD NOT YET STRUCK; THE RAY HAD NOT YET FLASHED INTO THE GERM (a); THE MATRI-PADMA (*mother lotus*) HAD NOT YET SWOLLEN (b).

The ray of the “Ever-Darkness” becomes, as it is emitted, a ray of effulgent life or light, and flashes into the “Germ” — the point in the Mundane Egg, represented by matter in its abstract sense.

Question 1.

Is the point in the Mundane Egg the same as the point in the circle — the unmanifested Logos?

Stanza III, śloka 4: (Then) THE THREE (Triangle) FALL INTO THE FOUR (Quaternary). THE RADIANT ESSENCE BECOMES SEVEN INSIDE, SEVEN OUTSIDE. THE LUMINOUS EGG (Hiranyagarbha), WHICH IN ITSELF IS THREE (the triple hypostases of Brahma, or Vishnu, the three Avasthās) CURDLES AND SPREADS IN MILK WHITE CURDS THROUGHOUT THE DEPTHS OF MOTHER, THE ROOT THAT GROWS IN THE OCEAN OF LIFE.

Blavatsky Never; the point in the circle is that which we call the unmanifested Logos. The manifested Logos is the triangle, and I have said it many times. Does not Pythagoras speak of the never manifested Monad which lives in solitude and darkness, which, when the hour strikes, radiates from itself number 1? This number 1, descending, produces number 2, and number 2, number 3, the 3 forming a triangle, the first full geometrical figure in the world of forms. It is this triangle which is the point in the Mundane Egg, and which, after gestating, starts from the egg and forms a triangle and not the point in the circle, for the point in the circle is the unmanifested Logos.

A. Keightley That is what I thought.

Blavatsky Brahmā-Vāch-Virāj in the Hindu philosophy, and it is Keter, Hokhmāh and Bināh in the Sefirōthal tree. The one Logos is the potential, the unrevealed cause; the other the *actus*, or in other words, the Monad evolving, from its invisible self, the active effect which in its turn becomes a cause on a lower plane.¹ Now discuss the matter. Who has any objections? Collect your combativeness and go, gentlemen. Has no one any objections to offer? Do ask, Mr. President.

¹ [In *Esoteric Catechism* the Monad is also called “Double Dragon.” Find out why in: *Secret Doctrine*, II p. 57]

Harbottle Well, in a sense, the second question bears upon it, because it illustrates, or at least it will settle the question, as to the exact plane of differentiation with which the whole of this śloka is dealing as I take it. Ask the second question.

A. Keightley Question 2.

What is the Ever-Darkness, in the sense used here?

Blavatsky Ever-Darkness means the ever-unknowable mystery, behind the veil even of the Logos.

A. Keightley Parabrahman, in fact.

Blavatsky Parabrahman; even the Logos can see only Mūlaprakriti. It cannot see that which is beyond the veil; that is the “Ever-Unknowable Darkness.”

A. Keightley What is the ray, then, in this connection?

Blavatsky The plane of the circle whose face is blank¹ and whose point in the circle is white; but white figuratively, because certainly it has no colour. The first possible conception in our minds of the invisible Logos. Ever-Darkness is eternal and the ray is periodically flashed out of its central point through the germ. The ray is withdrawn back into the central point and the Germ grows into the second Logos, the triangle within the Mundane Egg. If you don't understand still, you just offer me any questions, and I will try to answer them.

Harbottle The difficulty we were all in when we were reading this śloka the other day and considering it was that we were doubtful whether it really referred to the same epoch of manifestation as the earlier portion, as the first stanza — for instance.

Blavatsky There is the beauty of these stanzas. And I will tell you afterwards, later in the questions.

Harbottle I may say, I think most of these questions are intended to bring out this point, that is to say, whereabouts we are.

B. Keightley Because the Mundane Egg seems to be really the third stage. At any rate, not earlier than the third.

Blavatsky The first stage is when the point appears within the dark circle, within that unknowable darkness.

Harbottle May I interrupt you for one moment — that point being the unmanifested Logos?

Blavatsky Yes. The second stage is when, from that white point, proceeds the ray which darts and produces the first point, which in the Zohar is called Keter or Sephīrah, then produces Hokhmāh and Bināh, the first trian-

¹ [Rather a dark circle, within that unknowable darkness. *v.s.*]

gle, which is the manifested Logos. And yet, from this manifested Logos will go the seven rays, which in the Zohar are called the lower Sephirōth, and which in our system are called, well, the Primordial Seven, from which there will proceed innumerable series of hierarchies. They simplify the thing and take simply the four planes and the worlds and so on. That is all. This does not explain anything.

Kingsland What you say is that the triangle is what you here refer to as the Germ in the Mundane Egg?

Blavatsky Yes.

B. Keightley The Mundane Egg being used in a very much wider sense than that of terrestrial — being the Universal Egg, so to speak.

Blavatsky There is the Universal Egg and the Solar Egg; they refer to it, and of course you must qualify it and say what it is.

B. Keightley Abstract form is the same, whatever scale you take it on.

Harbottle Being the eternal feminine, really.

Blavatsky No, no. There is no eternal female principle, and there is no eternal male principle. There is the potentiality of both in one only, a principle which cannot be even called spirit.

Harbottle Put it thus, then: abstract form being the first manifestation of the female principle.

Blavatsky The first manifestation, not of the female principle, but of the ray, that proceeds from the central point, which is perfectly sexless; this ray produces first that which is the potentiality united of both sexes, but is not yet either male or female sex. That differentiation will come later when it falls into matter, when the triangle becomes a square. The first tetractys.

Harbottle Then the Mundane Egg is as sexless as the ray?

Blavatsky It is undifferentiated primordial matter.

Harbottle One is in the habit of associating matter with anything to which the name of female is applied.

Matter is Mother and vice versa.

Blavatsky Matter certainly is female, because it is receptive of the ray of the sun which fecundates it, and this matter produces everything that is on its face; but that is quite a different thing. This is on the lowest plane.

Harbottle This is substance, rather than material.

B. Keightley And substance is of no sex.

Blavatsky Do you know what is matter? The synonym of matter is mother, and mother comes from matter, they are interchangeable.

A. Keightley Then what I want to understand is this: You have the ray, which ultimately starts the manifested Logos, or the Germ within the Mundane Egg. Does the Mundane Egg exist, then, in any way, excepting potentiality, before this first triangular — if you may call it so — Germ is started by this ray?

Undifferentiated matter is composed of indestructible atoms; differentiated matter is destructible in form.

Blavatsky What is the egg, the Mundane Egg, or Universal Egg, call it whatever you like, whether on the principle of universality, or on the principle of a solar system? The egg means the ever-eternal, existing, undifferentiated matter, which is not strictly matter as we ordinarily use the term, but which, as we say, is the atoms. The atoms are indestructible; and matter is destructible in *form*, but the atoms are absolutely indestructible.

Gardner Do you mean to say that the atoms are not yet crystallized?

Blavatsky I do not speak about chemical atoms. I speak about the atoms of occultism, which certainly no chemist has ever seen. They are mathematical points. If you read about the Monads of Leibniz, you will see what it is, this atom.

A. Keightley Then may one say the Germ is the active point within the Ālayic condition of substance?

Blavatsky The Germ is simply a figurative way of speaking. The Germ is everywhere. Just as when one speaks of the circle whose centre and circumference is everywhere and nowhere; because, given the proposition that the circle is endless, surely it is infinite, and you cannot place the circumference anywhere, or put any centre to that which is limitless. It is simply a way of talking, just to bring to your conception something more clearly than you could otherwise imagine it. Just the same with the Germ. They call it the Germ, and the Germ is all the Germs, that is to say, the whole of Nature: the whole creative power that will emanate, that they call Brahmā or any name you like. For every plane it has got another name.

From the plane of differentiation, the Mundane Egg is the first stage; but from the plane of non-differentiation, it is the third.

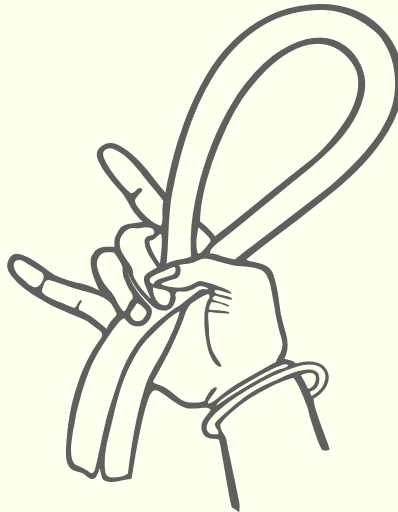
A. Keightley Then you practically answer the third question. What stage of manifestation is symbolized by the Mundane Egg?

Blavatsky I say the Mundane Egg is on the plane of differentiation, the first stage if you like; but from the plane of non-differentiation it is the third, as I just told you. The Egg represents the just differentiated cosmic matter in which the vital creative Germ receives its first spiritual impulse, and potentiality becomes potency. I think that is answered.

Harbottle Yes.

B. Keightley That is a very good phrase, “potentiality becomes potency”; it just expresses the difference between the first and the second stanzas.

Blavatsky That is my difficulty, you see, I don't know English well enough to come and explain it to you.



1

¹ The “Ankh-tie” does not belong to Egypt alone. It exists under the name of *pāśa*, a cord which Śiva holds in the hand of his right back arm [See Edward Moor's *Hindu Pantheon*, Plate XIII] (Śiva having four arms). The Mahādeva is represented in the posture of an ascetic, as Mahā-Yogi, with his third eye θ , which is “the Ru \ominus , set upright on the Tau-Cross” is another form. The *pāśa* is held in the hand in such a way that it is the first finger and [edge of the] hand near the thumb which make the cross, or loop and crossing. Our Orientalists would have it to represent a cord to bind refractory offenders with, because, forsooth, Kālī, Śiva's consort, has the same as an attribute!

The *pāśa* has here a double significance, as also has Śiva's *triśūla* and every other divine attribute. This significance lies in Śiva, as Rudra has certainly the same meaning as the Egyptian ansated cross in its cosmic and mystic meaning. In the hand of Śiva it becomes *linga-yonic*. That which is meant is this: Śiva, as said before, is unknown by that name in the *Vedas*; and it is in the *Śukla Yajur Veda* that he appears for the first time as the great god — MAHĀDEVA — whose symbol is the *linga*. In *Rig-Veda* he is called Rudra, the “howler,” the beneficent and the maleficent Deity at the same time, the Healer and the Destroyer. In the *Vishnu-Purāna*, he is the god who springs from the forehead of Brahmā, who separates into male and female, and he is the parent of the Rudras or Maruts, half of whom are brilliant and gentle, others, black and ferocious. In the *Vedas*, he is the divine Ego aspiring to return to its pure, deific state, and at the same time that divine ego imprisoned in earthly form, whose fierce passions make of him the “roarer,” the “terrible.” This is well shown in the *Bṛihadāraṇyaka-Upanishad*, wherein the Rudras, the progeny of Rudra, god of fire, are called “the ten vital breaths” (*prāna*, life) with the heart (*manas*) as eleventh,” [See Dowson's *Hindu Classical Dictionary*, s.v. “Rudra”] whereas as Śiva, he is the *Destroyer* of that life. Brahmā calls him Rudra, and gives him, besides, seven other names, which names are his seven forms of manifestation, also the seven powers of nature which destroy but to recreate or regenerate.

Hence the cruciform noose (*pāśa*) in his hand, when he is represented as an ascetic, the *Mahāyogin*, has no phallic signification, and it, indeed, it requires a strong imagination bent in this direction to find such even an astronomical symbol. As an emblem of “door, gate, mouth, the place of outlet” it signifies the “strait gate” that leads to the kingdom of heaven, far more than the “birthplace” in a physiological sense.

It is a *Cross in a Circle* and *Crux Ansata*, truly; but it is a Cross on which all the human passions have to be crucified before the Yogi passes through the “strait gate,” the narrow circle that widens into an infinite one, as soon as the *inner* man has passed the threshold. (*Secret Doctrine*, II pp. 548-49)

The vertical line is the male principle; the horizontal is the female.

How does the Circle becomes Triangular?

The Circle becomes Triangular by hypothecating Absoluteness; the right line represents a metaphysical synthesis; the left, a physical one. When Mother Nature shall have made of her body the horizontal line joining these two, then will be the moment of the awakening of cosmic activity.

Everything changes as an effect of cyclic evolution. The perfect circle becomes One, a triangle, a quaternary and a quinary. The creative principle issued from the ROOT-LESS ROOT of absolute Existence, which has neither beginning nor end, or *perpetuum mobile* symbolized as swallowing its tail in order to reach its head, has become the *Azoth* of the Alchemists of the Middle Ages. The circle becomes a triangle, emanating the one from the other as Minerva from the head of Jupiter. The circle hypothecates the absolute; the right line represents a metaphysical synthesis and the left a physical one. When Mother Nature shall have made of her body the horizontal line joining these two, then will be the moment of the awakening of cosmic activity. Until then, *Purusha*, the Spirit, is separated from *Prakriti* — material nature still unevolved. Its legs exist only in a state of potentiality; it cannot move nor has it arms wherewith to work on the objective form of things sublunary. Lacking limbs, *Purusha* cannot begin to build until it has mounted onto the neck of *Prakriti* the blind,¹ when the triangle will become the pentagon, the microcosmic star. Before reaching this stage they must both pass through the quaternary state and that of the cross which conceives. This is the cross of earthly magi, who make a great display of their faded symbol, namely, the cross divided into four parts, which may read “Taro,” “Tora,” “Ator,” and “Rota.”²

In the manifested world, “the highest sees through the eye of the lowest.”

Manas, which is the basic line of the Ideal Triangle (and Laya-Centre), can have no consciousness or perception of things on this earthly plane without the help of matter.

The *Monad* is impersonal and a god *per se*, albeit unconscious on this plane. For, divorced from its third (often called fifth) principle, *Manas*, which is the horizontal

¹ *Sāṅkhya* philosophy of Kapila.

² *Blavatsky Collected Writings*, (ALCHEMY IN THE NINETEENTH CENTURY) XI pp. 529-30

line of the first manifested triangle or trinity, it can have no consciousness or perception of things on this earthly plane. “The highest sees through the eye of the lowest” in the manifested world; *Purusha* (Spirit) remains blind without the help of *Prakriti* (matter) in the material spheres; and so does *Ātman-Buddhi* without *Manas*.¹

And so, the geometrizing Deity divides the two lines running in opposite directions (horizontal and perpendicular) at the intersecting point, thus forming the magical as well as the scientific quaternary.

The philosophical cross, the two lines running in opposite directions, the horizontal and the perpendicular, the height and breadth, which the geometrizing Deity divides at the intersecting point, and which forms the magical as well as the scientific quaternary, when it is inscribed within the perfect square, is the basis of the occultist. Within its mystical precinct lies the master-key which opens the door of every science, physical as well as spiritual. It symbolizes our human existence, for the circle of life circumscribes the four points of the cross, which represent in succession birth, life, death, and IMMORTALITY. Everything in this world is a trinity completed by the quaternary,² and every element is divisible on this same principle. Physiology can divide man *ad infinitum*, as physical science has divided the four primal and principal elements in several dozens of others; she will not succeed in changing either. Birth, life, and death will ever be a trinity completed only at the cyclic end. Even were science to change the longed-for immortality into annihilation, it still will ever be a quaternary; for God “geometrizes!”³

On the plane of matter, number Three is masculine and Four feminine, the upright and the horizontal in the fourth stage of symbolism. Figure and number Four are masculine only on the highest plane of abstraction.

These [“Seven Eternities” of *Pralaya*] belong to the most secret calculations, in which, in order to arrive at the true total, every figure must be 7^x (7 to the power of x); x varying according to the nature of the cycle in the subjective or real world; and every figure or number relating to, or representing all the different cycles from the greatest to the smallest — in the objective or unreal world — must necessarily be multiples of seven. The key to this cannot be given, for herein lies the mystery of esoteric calculations, and for the purposes of ordinary calculation it has no sense. “The number seven,” says the Kabbalah, “is the great number of the Divine Mysteries”; number ten is that of all human knowledge (Pythagorean Decad); 1,000 is the number ten to the third power, and therefore the number 7,000 is also symbolical. In the Secret Doctrine the figure and number 4 are the male symbol only on the highest plane of abstraction; on the plane of matter the 3 is the masculine and the 4 the female: the upright and the horizontal in the fourth stage of symbolism, when the symbols became the glyphs of the generative powers on the physical plane.⁴

¹ *Secret Doctrine*, II p. 123 fn.

² In ancient nations the Deity was a trine supplemented by a goddess — the *Arba-ūl*, or fourfold God [*Sēpher Yetzīrāh*, i].

³ *Isis Unveiled*, I p. 508

⁴ *Secret Doctrine*, I p. 30

By dragging the spiritual down to the material, man's preoccupation with sense and sexuality has blinded any vestiges of insight with the double whammy of anthropomorphism and phallicism.

It is quite true that the origin of every religion is based on the dual powers, male and female, of abstract Nature, but these in their turn were the radiations or emanations of the sexless, infinite, absolute Principle, the only One to be worshipped in spirit and not with rites; whose immutable laws no words of prayer or propitiation can change, and whose sunny or shadowy, beneficent or maleficent influence, grace or curse, under the form of Karma, can be determined only by the actions — not by the empty supplications — of the devotee. This was the religion, the One Faith of the whole of primitive humanity, and was that of the “Sons of God,” the B'ne Elohim of old. This faith assured to its followers the full possession of transcendental psychic powers, of the truly divine magic.

Anthropomorphism is the cause and stimulus of Black Magic.

Later on, when mankind fell, in the natural course of its evolution “into generation,” *i.e.*, into human creation and procreation, and carrying down the subjective process of Nature from the plane of spirituality to that of matter — made in its selfish and animal adoration of self a God of the human organism, and worshipped self in this objective personal Deity, then was black magic initiated. This magic or sorcery is based upon, springs from, and has the very life and soul of selfish impulse; and thus was gradually developed the idea of a personal God. The first “pillar of unhewn stone,” the first objective “*sign* and witness to the Lord,” creative, generative, and the “Father of man,” was made to become the archetype and progenitor of the long series of male (vertical) and female (horizontal) Deities, of pillars, and cones. Anthropomorphism in religion is the direct generator of and stimulus to the exercise of black, left-hand magic. And it was again merely a feeling of selfish national exclusiveness — not even patriotism — of pride and self-glorification over all other nations, that could lead an Isaiah to see a difference between the one living God and the idols of the neighbouring nations. In the day of the great “change,” Karma, whether called personal or impersonal Providence, will see no difference between those who set “an altar [horizontal] to the Lord in the midst of the land of Egypt, and a pillar [vertical] at the border thereof” (*Isaiah* xix, 19), and they who “seek to the idols, and to the charmers, and to them that have familiar spirits, and to the wizards” [*Isaiah* xix, 3] — for all this is human, hence devilish black magic.¹



How did the Heavenly Snails² clothed themselves in the Fabric of Darkness?

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

¹ *Blavatsky Collected Writings*, (BUDDHISM, CHRISTIANITY, AND PHALLICISM) XIII pp. 259-60

² Look up *Secret Doctrine*, I p. 103 to find out why.

PARABRAHMAN — ABSOLUTENESS

Precosmic, non-atomic differentiations, beyond Space and Time

POINT IN CIRCLE

When turned inwardly, the point in the circle stands for Unmanifested Divine Thought or Wisdom of Love. When turned outwardly, its implicit "Desire of manifesting itself through visible creation" (SD II 65) stands for a ray from the Central Spiritual Sun. Hesiodic Gaia (Mulaprakriti) springs first from Chaos (Parabrahman), "as witnessed by Eve, created from the rib of Adam" (CW X 302), giving birth to the Orphic Eros-Phaones, who "evolves from the Spiritual Egg, which the Æthereal winds impregnate." (SD I 461) Winds symbolise the "Spirit of the Unknown Darkness . . . brooding over the chaos." "Kama [Deva] is the first conscious, all embracing desire for universal good, love, and for all that lives and feels, needs help and kindness, the first feeling of infinite tender compassion and mercy that arose in the consciousness of the creative ONE FORCE, as soon as it came into life and being as a ray from the ABSOLUTE. Says the Rig-Veda: 'Desire first arose in It, which was the primal germ of mind, and which Sages, searching with their intellect, have discovered in their heart to be the bond which connects Entity with non-Entity,' or Manas with pure Atma-Buddhi." (TG)

First Logos

Unconscious Universal Mind
Unborn, Unknown and Unknowable Creator
Supreme Buddha (Adi-Bodhi) or Dorjechang
Plato's Æther, Hidden and Nameless Deity
Valentinus' Propator, Unfathomable Father
Abstract Circle (Androgyne Creative Power
crosses Circle only during Manvantaras).

Mulaprakriti

Eternal Substance, Noumenon of Matter
First Cause and Maha-Buddhi or Mahat
Eternal Egg's Latent Germ (Mother Lotus)
Plato's Chaos, Watery Abyss
Womb of the Universe to be, Aditi-Gaia
Central Point's Brightness and Expansion act
as a veil or invisible robe over Parabrahman.

FOHAT
Evolving Electrical
Force that keeps expanding
Consciousness by Informing,
Energising, Differentiating,
Individualising,
Motivating
ALL

Cosmogenesis and Anthropogenesis

The Three live within the One the dream that never dies

Second Logos

Semi-Conscious Universal Mind
Seven Creative Potencies or Vowels
Buddha's Diamond Heart or Dorjesempa
Plato's Father and Second God
Heavenly Man (Adam-Kadmon), Prometheus
Homogenous-Androgyne Spirit of Life
not separated as yet from Mother-Matter.

Third Logos

Self-Conscious Universal Mind
Seven Creative Logoi of Life or Rays of Light
Divine or Noetic Light of the World, Reason
Plato's Son and the latter's Father
"Our Father in Heaven" of the Churches
Adam or Unity of Spirit, Ideals
Perceiver, Actor, Knower of all fields

Natura Naturans

Nature "naturing" i.e., Creative
First Emanation of Mahat or Nous-Mind
Periodical Golden Egg or Circle-Zero
Abstract Collectivity of Demiourgoi
Heavenly Man's Bride and Virgin of the World
Self-generated and Self-impregnated Matter
emerges first from Homogeneity.

Natura Naturata

Nature "natured" i.e., Created (Astral Double)
Second Emanation of Mahat but First Deity
Great Architect and Soul of the Universe
Plato's Ἀγαθόν (The Good), Alaya-Akasa
Animal and Vegetable Intelligence, Instinct
Eve or Trinity of Nature, Patterns
Perceptions, Acts, Fields to be known

Root of Spirit

Rootless Root

Absolute Being and Non-Being
Abstract Light Penetrating All
Abyss or Chaos
All + Universal Mind
Argha, Argo, Arche, Ark
Cause, Ever-acting
Cause of the Great Architect
Dhyani-Chohans of Sentient Life
Dianoia-Ennoia
Essence + Spirit of the Universe
Eternal Intelligence-Wisdom
Jivatman or Life Principle
Monad or Ruling Principle
Mother-Matter or Eternal Egg
Neith, Noot, Nous, Nyx, Night
Perpetually Reasoning Divinity
Self-Analysing Reflection
Spiritual Fire, Ever-concealed
The One and Only Reality

First Logos is Divine Intelligence *in potentia*, an ever-concealed fount and origin of forces and potencies that are about to surge into manifestation

"Sanchoiathon, in his Cosmogony, declares that when the wind (spirit) became enamoured of its own principles (the chaos), an intimate union took place, which connection was called *Pathos*, and from this sprang the seed of all. And the chaos knew not its own production, for it was senseless; but from its embrace with the wind was generated *Mot*, or the *ilus* (mud). From this proceeded the spores of creation and the generation of the universe." (IU I 342)

A ray from the Central Spiritual Sun irradiates primordial noumenal "substance" (Mulaprakriti), thus initiating a precosmic differentiation within the Spiritual Egg or Mother-Lotus: "Mother Swells . . . like the Bud of a Lotus." (SD I 62) "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." (CW X 350-2)

The point expands "from without, forming a brightness that served the Indivisible Point as a veil; . . . and this expansion was its garment." (SD I 355) "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." (CW X 314)

The Eternal "will become periodical only when the ray from the first Logos shall have flashed from the latent Germ in the Matrî-Padma [Mother Lotus] which is the [Eternal Spiritual] Egg, the Womb of the Universe which is to be." (CW X 353) "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" (CW X 351), from which Brahmâ or Third Logos will emerge.

First Logos is the "Voice of the WILL" (SD I 346), the point in "the circle to be" "attracting within itself the One Circle." (ML 59, 341) It also stands for the "One Life," an "Intra-Cosmic Breath," the "One in Many." 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." (CW X 357)

Fohat is the Steed, Thought is the Rider

When the hour strikes, Kama-Eros-Cupid, his arrows of desire being the piercing, "informing, vivifying, impelling, evolving cause" (ML 15, 90), breaks forth as Fohat, Dâivaprakriti, Shekhinah, the Light of Logos. "Fohat is the aggregate of all the spiritual and creative ideations above [Dhyani-Chohanîc Intelligence], and of all the electro-dynamic and creative forces below; in Heaven and on Earth" (CW X 334), poised to reveal Divine Thought, a Son, to the perception of finite minds. The three Logoi are personified stages of Divine Consciousness' ever-recurring pilgrimage from the summits of Unmanifested Subjectivity, down to the rayless depths of Self-conscious Objectivity. They mark the beginning of another journey of Self-analysing Reflection through the flesh, a cycle of necessity.

Second Logos is the Dawn of Intelligence

Latent World-Thought, as "Word was with God, πρὸς τὸν θεόν." (CW XI 487) Second Logos is the chariot or soul of the First, and link between unmanifested and manifested planes.

Father-Mother are still One because Homogeneity has not begun to differentiate and fall into Heterogeneity. (CW X 333)

Space and Time begin to emerge

Periodical time will begin with Third Logos, when the One becomes Two Ones (SD I 130), [i.e., Parabrahman and Logos or Diameter — Ὁ νόος ἀπὸ κινήσεως ἴστρον νοῦν, ὄντιονοῦν - CH] and the three-fold appear as an abstract triangle completed by Demiourgos-Creator or Brahmâ, a son or temporal deity; that is, when the "one Point fructifies the Line, — the Virgin Matrix of Kosmos [the egg-shaped zero] — and the Immaculate Mother who gives birth to the form [Golden Mundane Egg] that combines all forms." (SD I 91)

Third Logos is the Light of Intelligence and Life

The Demiourgos-Creator or Active Will evolves from its Universal Self as "active effect which, in turn, becomes the cause on a lower plane." (CW X 351)

"At the first radiation of dawn, the 'Spirit of God' (after the First and Second Logos were radiated), the Third Logos" (CW X 379), is "Purushotama, or the Divine Spirit, which in its capacity of Narayana, the Mover on the Waters of Space, fructifies and infuses the Breath of life into that germ which becomes the 'Golden Mundane Egg,' in which the male Brahmâ is created." (CW XIV 241)

"When the hour strikes for the Third Logos to appear, then from the latent potentiality [of the Second] radiates a lower field of differentiated consciousness, which is Mahat, or the entire collectivity of those Dhyani-Chohans of sentient life of which Fohat is the representative on the objective plane and the Manasopatras on the subjective." (CW X 360)

Space and Time are now fully expressed

Third Logos "expands" from within and becomes a Universe woven out of its own substance" (SD I 83), by entering into and fructifying Nature which is itself.

Integrative Theosophical Studies The Secret Doctrine's First Proposition

For visually amplified annotations and in-depth analysis, see "Proposition 1 — Notes to Diagram" in the same series.

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Discussion 3.

How does the Triangle becomes Square, and the Square a six-faced Cube?

From the *Transactions of the Blavatsky Lodge of the Theosophical Society*. Fifth Meeting, held 7th February 1889. Presiding Chairman, T.B. Harbottle. (Publication 4, pp. 146-50; vs. fn. 22.)

- Blavatsky** Now comes a question, gentlemen, a strange question, a mathematical one.
- A. Keightley** How does the triangle become the square; and how does the square become the six-faced cube?¹
- Blavatsky** In occult Pythagorean geometry, the tetrad is said to combine within itself all the materials of which Kosmos was produced; that is the Pythagorean rule. The point or 1 extends to a line that make 2, the line to a superficies, 3; the superficies of triad or triangle is converted into a solid or 4 or the tetrad, by the point being placed over it.
- B. Keightley** A pyramid, it is a four-pointed figure.
- Harbottle** It is a four-sided figure.
- ?** Is it pyramidal?
- Blavatsky** Yes, but it must have something on it. We will see how it is transformed into the pentagon and the pentagon into the six. The square becomes after that a cube, and so on.
- A. Keightley** But a pyramid is not a square.
- Blavatsky** The base of it is.
- Harbottle** No, it is a triangle turned into a pyramid.
- Blavatsky** Excuse me, there are four faces. My dear sir, I don't speak to you about the figures. They asked me about the square. They do not speak about the cube here, they speak about the cube afterwards.
- Harbottle** Isn't it built on a square, and then it becomes the four things.
- Gardner** The four sides coming up to the apex.
- Harbottle** You may have a three-faced pyramid.
- Blavatsky** I don't speak here of that, it will come later. You can take Pythagoras by the beard if you can get him.
- Kingsland** Do you mean a triangle becomes a tetractys?
- Blavatsky** I say it becomes the tetractys because matter is square always. It is always a plane square, and once that the triangle falls into it, you have the seven. Allow me a pencil and I will draw it for you. There is the triangle, and it is inscribed between four lines.

¹ [Cf. the central idea of this discussion, "How the Two Ones formed the intelligible world," v.s., p. 6 *et seq.*]

- B. Keightley** We shall see as we go on. You get a plane square, then the moment you add another point, a fifth point outside that, you get your pyramid or square-based pyramid.
- Kingsland** We want to know how you get your square, first.
- ?
- How do you get from the triangle to the square?
- Blavatsky** I can't show it to you, but in mathematics it exists. It is not on this plane of matter that you can square the circle. We know what it means to square the circle, but the men who spent years trying to square the circle are shut up in lunatic asylums. On this plane you cannot think of squaring the circle, but we can. It is quite a different thing.
- Harbottle** Éliphas Lévi takes it in this way: he takes the first eternal as representing the triangle, and the synthesis of the three forming a fourth point; but I don't see myself how that brings one any nearer to matter. I think he puts it that way in his works. Does he not?
- B. Keightley** The point becomes the line two, the line becomes a plane superficies three, then you have the triangle or the first plane figure.
- Blavatsky** And the superficies or triangle is converted into a solid of four, or the tetrad, by the point being placed over it.
- B. Keightley** Then that is the triangular pyramid.
- Blavatsky** But then it becomes again another thing to make the cube out of the square. It will become a triangular pyramid, but it will come on the base of the square.
- Harbottle** At the same time, what one wanted to get at was that the first four stages ought to have produced, and according to that process did produce four dimensions — if you take the point, line, superficies, and solid, you have 1, 2, 3, and 4. But, of course, if you take the ordinary plane square, you are simply altering a mathematical figure, still of the same dimensions.
- Blavatsky** You can't understand the thing unless you have this conception very clearly in your mind: that the first real figure that you can conceive of and that can be produced in this world of ours is a triangle. The point is no figure at all, nor the 2, for which the Pythagoreans had the greatest contempt, because it cannot form any figure. You can do nothing with them, you cannot make of two lines a figure. The first one then is the triangle, and this is taken as a symbol of the first manifested Logos; the first in this world of manifestation. I think this is as plain as can be.
- Harbottle** And further; the first possible solid is the four-sided figure with four angles, four sides, each plane side contained by three lines. It is not the square, it is the pyramid; it is the three-sided pyramid.
- Blavatsky** < . . . > which is the point itself < . . . > produces, or is one. It goes to the left or the right, it produces Hokhmāh, the wisdom. He makes this

plane, which is a horizontal plane of matter, and produces intelligence, Bināh, or the Mahat, and then returns back into the first. There are the four, if you like. It is not the concrete quaternary; I don't know these names.¹ It is still the tetractys, and this is called the Tetragrammaton in the Kabbalah. It is called that, because it is the first thing. The triangle falling matter, or standing on matter, makes the four, that is to say, spirit, matter, male and female. That is the real significance of it. This number contains both the productive and the produced numbers; this is why it is sacred. Now, it is the spirit, will, and intellect which form [the] triangle animating the four lower principles, and then come the seven principles which we speak of in Theosophy. They are the same that Pythagoras spoke about, the seven properties in man, and even the Rosicrucians took it. The square becomes the cube when each point of the triangle becomes dual, male and female. The Pythagoreans said once 1, twice 2, and there ariseth a tetrad having on its top the highest unity, which becomes the pyramid whose base is a plane tetrad; divine light resting on it makes the abstract cube. Now take six solid or concrete squares, they make a cube, don't they? And the cube unfolded gives you the cross or the vertical four, barred by the horizontal three. Four here and three will make seven, because you count again the central square, as you know (I have given it in *The Secret Doctrine*), making our seven principles or the Pythagorean seven properties in man. And this is the cross, the symbol of Christianity, which is the vertical male and the horizontal female. It is spirit and matter, and at the same time it is the most phallic symbol there is.

B. Keightley Isn't that rather excluded, because the vertical is four, while the horizontal is three?

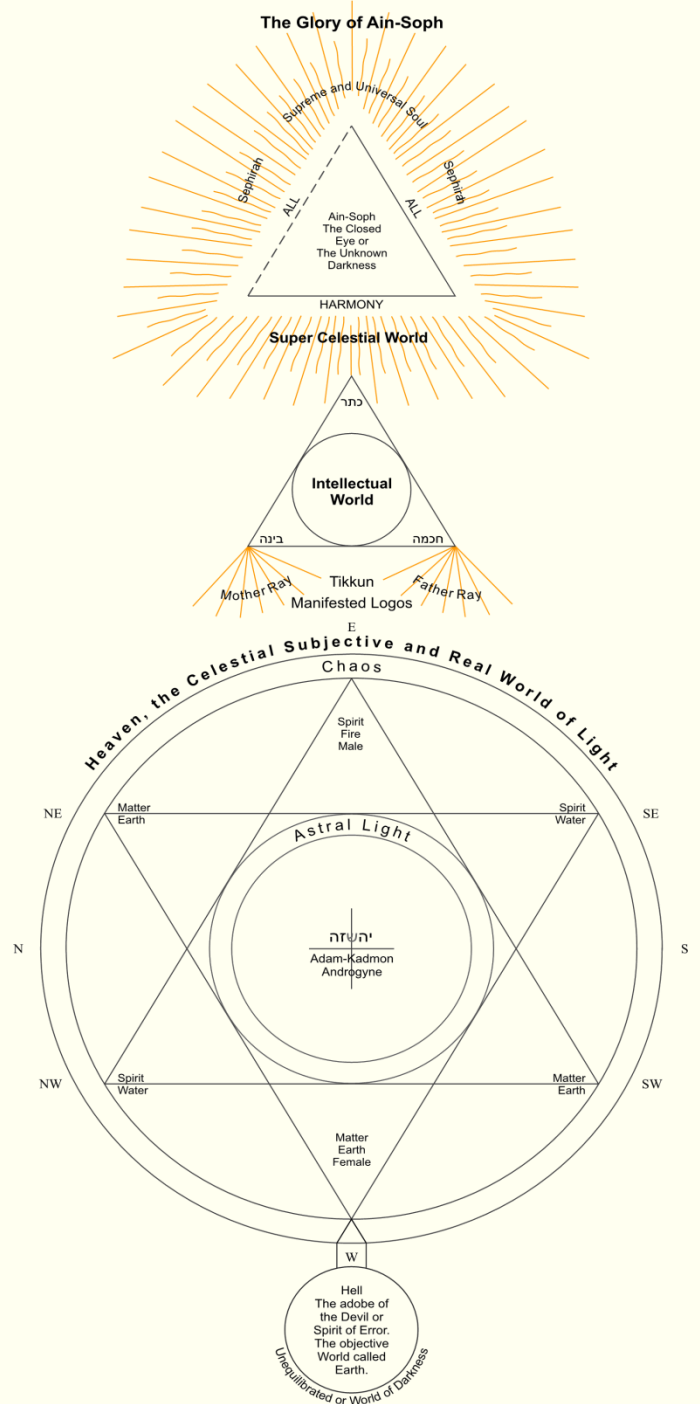
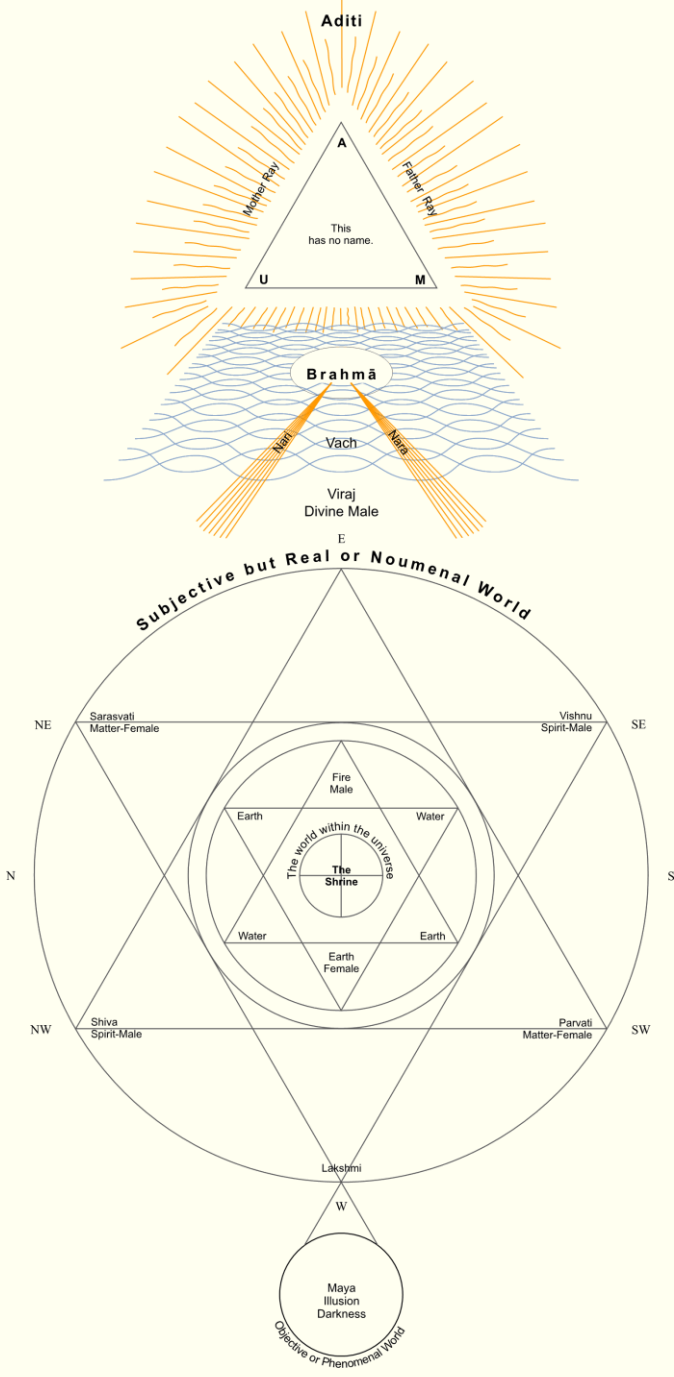
Blavatsky My dear sir, that which is above is itself below, but the below is seen as in a looking glass reversed. I told you it is four and divine; on the divine plane it becomes four, and material on the plane of matter, for matter is four also. That which is three and divine here is, for instance, the three higher principles in man becoming the nothing yet. It is nothing yet, it is simply the first thing which will become something. You must always take this, that it will be reversed and will be like the reflection in the looking glass, for your right arm will appear to your left.

B. Keightley Therefore you get your three and your four interchanged.

Blavatsky Just so.

¹ [Cf. "When the active period had arrived, Ain-Soph sent forth from within his own eternal essence, Sēphīrah, the active Power, called the Primordial Point, and the Crown, *Kether*. It is only through her that the 'Unbounded Wisdom' could give a concrete form to his abstract Thought. Two sides of the upper triangle, the right side and the base, are composed of unbroken lines, the third, the left side, is dotted [\triangle]. It is through the latter that emerges Sēphīrah. Spreading in every direction, she finally encompasses the whole triangle. In this emanation of the female active principle from the left side of the mystic triangle, is foreshadowed the creation of Eve from Adam's left rib." *Isis Unveiled*, II pp. 266-67. Also cf. "Hindu vs. Chaldeo-Jewish Cosmogony" and accompanying drawing, in the same Series. Drawing herein reproduced overleaf. — ED. PHIL.]

Hindu versus Chaldeo-Jewish Cosmogony Drawings¹



¹ From "Hindu vs. Chaldeo-Jewish Cosmogony," Secret Doctrine's First Proposition Series. — ED. PHIL.

Glittering with Intellectual Rays, the Tetrad fills the soul with profound Love.

The puzzle of Pythagoras' Dual Tetrad unravelled.

First Logos is the real Pythagorean Tetractys. It is the Esoteric Logos of the Invisible Monad.

The *Tetrad* is esteemed in the Kabbalah, as it was by Pythagoras, the most perfect, or rather *sacred* number, because it emanated from the *one*, the first manifested Unit, or rather *the three in one*. Yet the latter has been ever impersonal, sexless, incomprehensible, though within the possibility of the higher mental perceptions.

Tetragrammaton is Logos Demiourgos; it is the Tetractys of the profane.

The first manifestation of the eternal monad was never meant to stand as the symbol of another symbol, the UNBORN for the Element-born, or the one LOGOS for the Heavenly man. Tetragrammaton, or the Tetractys, of the Greeks, is the *Second logos*, the Demiourgos. The Tetrad, as Thomas Taylor thought,

. . . is . . . the *animal itself* of Plato, who, as Syrianus justly observes, was the best of the Pythagoreans; [it] subsists at the extremity of the intelligible triad, as is most satisfactorily shown by Proclus in the third book of his treatise on the theology of Plato. And between these two triads [the double triangle], the one intelligible, and the other intellectual, another order of gods exists which partakes of both extremes.¹

The Pythagorean world consisted of a double quaternary: one, of the pure, intellectual world (Mahat), and another of the sensible world of matter (Pythagoras' Kosmos,² our beautiful world).

Intellectual World	Agathon	Nous	Psychē	Hylē
Material World	Fire	Air	Water	Earth

“The Pythagorean world,” Plutarch tells us “*consisted of a double quaternary.*”³ This statement corroborates what is said about the choice, by the exoteric theologies, of the *lower Tetractys*.

¹ Rev. G. Oliver, *The Pythagorean Triangle*, p. 104; cf. Proclus, *On the Theology of Plato*, Bk. III, ch. xiv-xv

² [Consult “Kosmos and Cosmos,” in our Confusing Words Series and Table on page 10 of this study. — ED. PHIL.]

³ Plutarch, *De animæ procreatione in Timæo*, ¶ 30

For:

The quaternary of the intellectual world [the world of *Mahat*] is To Agathon, Nous, Psychē, Hylē; while that of the sensible world [of matter], which is properly what Pythagoras meant by the word Kosmos — is Fire, Air, Water, and Earth. The four elements are called by the name of *rhizomata*, the roots or principles of all mixed bodies,¹

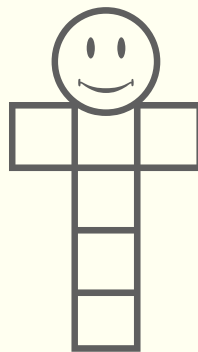
The Tetragrammaton of the Jews is the lower quaternary.

i.e., the lower Tetractys is the root of *illusion* of the world of matter; and this is the Tetragrammaton of the Jews, and the “mysterious deity,” over which the modern Kabbalists make such a fuss!

Thus number [four] forms the arithmetical mean between the monad and the *heptad*, as this contains all powers, both of the productive and produced numbers; for this of all numbers under ten, is made of a certain number; the duad doubled makes a tetrad, and the tetrad doubled [or unfolded] makes the *hebdomas* [the septenary]. Two multiplied into itself produces four; and retorted into itself makes the first cube. This first cube is a *fertile number*, the ground of multitude and variety, constituted of two and four [depending on the monad, the *seventh*]. Thus the two principles of temporal things, the *pyramis* and cube, form and matter, flow from one fountain, the tetragon [on earth the *monad* in heaven] . . . ²

Triad or Pyramid is form, Cube is matter: another mystery brought out in the open.

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



In the *Hebrew Egyptian Mystery, the Source of Measures*, the Author shows (p. 50) that the figure of the cube unfolded in connection with the circle. . . . →

¹ Oliver, *op. cit.*, p. 112

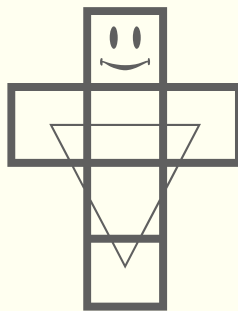
² *ibid.*, p. 104, quoting Reuchlin, *De Arte Cabbalistica*, Bk. II

. . . becomes . . . a *cross proper*, or of the *tau* form, and the attachment of the circle to this last gives the *ansated cross* of the Egyptians . . . while there are but 6 faces to a cube, the representation of the cross as the cube unfolded, as to the cross bars, displays one face of the cube *as common to two bars*, counted as belonging to either . . . [*i.e.*, once counted horizontally, and once vertically] . . . 4 for the upright and 3 for the cross bar, making 7 in all, [adding] Here we have the famous 4 and 3 and 7.

Esoteric philosophy explains that *four* is the symbol of the Universe in its potential state, or *chaotic matter*, and that it requires Spirit to permeate it actively, *i.e.*, the primordial *abstract* triangle has to quit its one dimensional quality and spread across that matter, thus forming a *manifested* basis on the three dimensional space, in order that the Universe should manifest intelligibly. This is achieved by the cube unfolded. Hence the *ansated cross* ☩ as the symbol of man, generation and life. In Egypt *ankh* signified soul, life and blood. It is the *ensouled, living* man, the Septenary.

Some students have been puzzled to account for the vertical line, which is male, becoming (*vide infra*) in the cross a four-partitioned line — *four* being a female number, while the horizontal (the line of matter) becomes three-divisioned. But this is easy of explanation. Since the middle face of the cube unfolded is *common* to both the vertical and the horizontal bar, or double-line, it becomes *neutral* ground so to say, and belongs to neither. The spirit line remains triadic, and the matter line two-fold — two being an even and therefore a female number also.¹

The “wounds” or stigmata of the cross are Four, representing the Square; they mark the Great Logioic Sacrifice personified in Prometheus.



In symbol, the nails of the cross have for the shape of the heads thereof a solid pyramid, and a tapering square obeliscal shaft, or phallic emblem, for the nail. Taking the position of the *three* nails in the man's extremities, and on the cross they form or mark a *triangle* in shape, one nail being at each corner of the triangle. The wounds, or *stigmata*, in the extremities are necessarily *four*, designa-

¹ *Secret Doctrine*, II pp. 599-600

tive of the *square*. . . . The three nails with the three wounds are in number 6, which denotes the 6 faces of the cube *unfolded* [which make the cross or man-form, or 7, counting three horizontal and four vertical bars], on which the man is placed; and this in turn points to the circular measure transferred onto the edges of the cube. The *one* wound of the feet separates into *two* when the feet are separated, making *three* together for all, and *four* when separated, or 7 in all — another and *most holy* [and *with the Jews*] *feminine* base number.

Thus, while the phallic or sexual meaning of the “Crucifixion Nails” is proven by the geometrical and numerical reading, its mystical meaning is indicated by the short remarks upon it, as given above in its connection with, and bearing upon, Prometheus. He is another victim, for he is crucified on the Cross of Love, on the rock of human passions, a sacrifice to his devotion to the cause of the spiritual element in Humanity.¹

Glittering with Intellectual Rays, the Tetrad fills the soul with profound Love.²

For the paternal self-begotten mind understanding his works
Sowed in all the fiery bond of love,
That all things might continue loving for an infinite time.
That the connected series of things might intellectually remain in all
the light of the Father,
That the elements of the world might continue their course in love.³

From Proclus' *Commentary on the Timæus of Plato* [32c], Bk. III, pt. i, 155c-f to 156a-b; tr. Taylor.

Hence from these and things of this kind, which are four in number, the body of the world was generated, being concordant through analogy, and possessing friendship through these, so as to conspire into union with itself, and to be indissoluble by any other nature than by him through whom it was bound.⁴

Generation proceeds to the Tetrad from the Monad through the Duad.

That the tetrad itself of the elements, primarily proceeded from perfect animal (for it was the intelligible tetrad), and that on this account all things exist tetradically, becomes I think evident through the words before us; and also that generation proceeds to the tetrad from the monad through the duad. For the world is only-begotten and one.⁵ Afterwards we find it is necessary that there should be the visible and tangible in it; in the next place, we find that these being much separated from each other, are in want of a certain third thing; and in the third place, that the medium is bi-formed, and thus we arrive at the tetrad. This therefore, is what the Pythagoric hymn

¹ *Blavatsky Collected Writings*, (THE CRUCIFIXION OF MAN) IX p. 271; [quoting *Sources of Measures*, Ch. II, Sect. ii, ¶ 21, p. 52. Full text in our Buddhas and Initiates Series, under the title “The real Christ is Buddhi-Manas, the glorified Divine Ego.” — ED. PHIL.]

² Cf. *Chaldean Oracle*, fr. 62, 82; [A searchable PDF can be found under the title “Cory's Ancient Fragments (1832),” in our Theosophy and Theosophists Series. — ED. PHIL.]

³ *ibid.*, fr. 62, 82; [T. | *Procli Diadochi in Platonis Timæum Commentaria*, 155]

⁴ [Quoting *Timæus*, 32c; tr. Taylor.]

⁵ Cf. *Timæus*, 31b

says about number: *That it proceeds from the secret recesses of the monad, until it arrives at the divine tetrad. And this generates the decad, which is the mother of all things.*

Making the world friendly to itself through analogy and sympathy.

Thus also the father of the Golden Verses, celebrates the tetractys itself, as the fountain of perennial nature. For the world being adorned by the tetrad, which proceeds from the monad and triad, is terminated by the decad, as being comprehensive of all things. That the world likewise is one through analogy, subsisting from these elements, and from such like things according to powers, and from so many according to quantity, Plato clearly manifests by saying, that not the sublunary region, but the body of the universe, was generated from the four elements. But the friendship of the world is the end of the analogy, through which also the world is saved by itself. For everything which is friendly, wishes to be preservative of that to which it is friendly: but everything foreign turns from, and does not even wish that to exist to which it is abhorrent; so that the nature which is friendly to, is preservative of itself. The world however, is friendly to itself through analogy and sympathy, and therefore it preserves itself. But it is also preserved by the fabrication of things, receiving from it an ineffable guard. Hence also, the theologist denominates the bond derived from the Demiourgos strong, as Night is represented saying to the Demiourgos,

But when you power around the whole has spread
A strong coercive bond.

Analogy imparts friendship to the world by connecting and comprehending the powers of the elements that are in it. But the greatest and most perfect of all bonds is the Father of the World, glittering with Intellectual Fire.

Analogy however, imparts this friendship to the world, by connecting and comprehending the powers of the elements that are in it. Total nature likewise imparts it, producing the sympathy and harmony of contraries. But prior to nature, soul imparts it, weaving the one life of the world, and co-adapting all the parts of it to the whole. And still much prior to these, it is imparted by intellect, which produces in all things, order, perfection, and one connexion. And even prior to an intellectual essence, the one divinity of the universe, and all the Gods that are allotted the world, are the primordial causes of the union that is in it. But much prior to this, the one Demiourgos imparts friendship to the world. This greatest however, and most perfect of bonds, which the father on all sides throws round the world, as being effective of the friendship and harmonious communion in it, is denominates by the [Chaldean] Oracles, *The bond of love heavily-laden with fire.*

For they say,¹

The paternal self-begotten intellect understanding his works, disseminated in all things, the bond of love heavy with fire.

¹ Cf. *Chaldean Oracles*, fr. 39; & Lobeck, *Aglaophamus* (1829), 220

And they add the cause why he did this,

That all things might remain¹ loving for an infinite time, woven together intellectually in all the light of the father.

For on *account* of this love, all things are adapted to each other,

That the elements of the world might remain running in love.

Hence, the mundane elements are bound together, possess friendship, and this indissoluble for an infinite time, through the will of the father. If also together with these,² you are willing to survey the supermundane cause of friendship, you will find this likewise celebrated by theologian. For the Demiourgos produced Venus,³ in order that she might beautifully illuminate all mundane natures, with order, harmony, and communion. And he also produced Love as her attendant, who is the unifying cause of wholes. The Demiourgos however, likewise possesses in himself the cause of Love. For he is

Metis the first generator, and much-pleasing Love.⁴

Hence he is very properly the cause of friendship and concord to his fabrications. *And perhaps looking to this Pherecydes said,⁵ that Jupiter when he was about to fabricate, was changed into Love.* Because however, he constituted the world from contraries, he led it to concord and friendship, and disseminated in all things sameness and union which pervade through wholes.

Through these things therefore, the world is indissoluble, and it is likewise so from its maker. For how can that which generates all things by its very existence, be the cause of corruption to all things?⁶

The two Tetractydes of Marcus.

First Tetractys			Second Tetractys		
		Elements			Elements
Arrhētos	Ineffable	7	Logos	Word	7
	Sigē	5		Zōē	5
	Patēr	5	Anthrōpos	Man	5
Alētheia	Truth	7	Ecclēsia	Assembly	7
		24			24

¹ For *Μη δε* here, read *Μηνη δε*.

² In the original *προ τουτων*, but as Venus is posterior to the Demiourgos, who has previously been said to be the cause of friendship to the world, it appears to me that we should read *προς τουτων*, or rather *προς τουτοις*, as *προς* seldom signifies *with*, when it governs the genitive.

³ [Look up “Plotinus on the Dual Aphrodite-Venus,” in our Mystic Verse and Insights Series. — ED. PHIL.]

⁴ Orphic fr. 123, 11

⁵ *ibid.*, fr. 3d

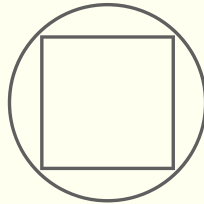
⁶ Proclus’ *Commentary on the Timæus of Plato*, Bk. III, pt. 1, 155c-f to 156a-b; tr. Taylor.

i.e., a total of 49 Elements ($24+24=48$, plus Christos, the One Element, Undifferentiated and Universal).¹

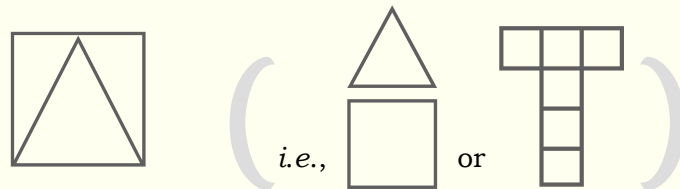
In occult symbolism, Macroprosopus is the Square in the Circle; Microprosopus, the Triangle in the Square.

**Macroprosopus is the Spiritual Tetrad;
Microprosopus, the Material.**

Macroprosopus



Microprosopus



Macroprosopus is Absoluteness, the Perfect Square within the Magic Circle, an ever Unknowable and Unmanifested Deity (First Logos). Microprosopus or “Heavenly Man” is manifested Logos, the Triangle in the Square or the Sevenfold Cube (not the fourfold or plane square).

There are two Tetragrammata: the Macroprosopus and the Microprosopus. The first is the *absolute* perfect Square, of the TETRACTYS within the Circle, both abstract conceptions, and is therefore called AIN — the Non-being, *i.e.*, illimitable and *absolute Be-ness*. But when viewed as Microprosopus, or the “Heavenly Man,” the manifested Logos, he is the *triangle in the square* — the *sevenfold cube*, not the fourfold, or the plane Square. . . . Therefore, Tetragrammaton is the THREE *made* four and the FOUR *made* three, and is represented on this Earth by his seven “companions,” or “Eyes” — the “Seven eyes of the Lord.” Microprosopus is, at best, only a *secondary* manifested Deity.²

Macroprosopus Ain, Non-Being

Microprosopus Tetragrammaton (Tetrad), the 3 made 4, and the 4 made 3

¹ Cf. *Blavatsky Collected Writings*, (COMMENTARY ON THE PISTIS-SOPHIA) XIII p. 53

² *Secret Doctrine*, II p. 626

Macroprosopus is a veil over the Hierarchy of Compassion.

The highest group of Dhyani-Chohans within the divine realm and Government of Fire, though divided into three classes, is synthesised by The One, thus making Four or Tetractys. The first class of these Beings is near to the Undifferentiated Essence;¹ the last, near to the Ahamkara Element or I-ness (selfishness).

The seven principles of the Eastern Initiates had not been explained when *Isis Unveiled* was written, but only the three *Kabbalistic Faces* of the semi-exoteric Kabbalah.² But these contain the description of the mystic natures of the first group of Dhyāni-Chohans in the *regimen ignis*, the region and “rule (or government) of fire,” which group is divided into three classes, synthesized by the first, which makes *four* or the “Tetractys.”³ If one studies the Comments attentively he will find the same progression in the angelic natures, viz., from the *passive* down to the *active*, the last of these Beings being as near to the *Ahamkāra* element (the region or plane wherein *Egosity* or the feeling of *I-am-ness* is beginning to be defined) as the first ones are near to the undifferentiated essence. The former are *Arūpa* incorporeal; the latter, *Rūpa*, corporeal.⁴

A note of caution.

The Abstract Cross ceases to exist and becomes the Circle or Boundary, for below rules the physical procreation of mortals, whereas above (or, rather, within) reigns the noetic creation of Gods.

The Staurus or Cross (+) is the *potentiality* of the *Positive* and *Negative*, or *Male* and *Female*, forces in nature. They are also called the Participator, because they share in the Creation Above, in an abstract sense, and in the Creation Below, in a concrete. In the abstract the + ceases and becomes the ○, and therefore is called the Boundary, for the Below is the Natural Creation of Sex, whereas the Above is the Creation of the Gods or of Mind; in other words, of the Plērōma or MAHAT. We see also this Fall into generation, or the Substitution of the Natural for the Divine Creation, typified in the Myths of Saturn emasculating Uranus, Zeus, Saturn, and Typhon, Osiris.⁵

¹ [Consult study notes in The Masque of Love Series. — ED. PHIL.]

² They are found, however, in the Chaldean *Book of Numbers*.

³ See Comments on Stanza VII.

⁴ *Secret Doctrine*, I p. 197

⁵ *Blavatsky Collected Writings*, (COMMENTARY ON THE PISTIS-SOPHIA) XIII p. 31 *fn*; [on PS 15].

A poignant monument to the Sacred Tetrad.

At the corners of a square Fire-Temple in Baku, Azerbaijan, four perpetual fires burned in hollow pillars, fed uninterruptedly from an inexhaustible subterranean reservoir.¹

Few foreigners, and perhaps as few Russians, know anything of this venerable sanctuary of the Fire-worshippers around the Caspian Sea. About twenty versts from the small town of Baku in the valley of Absharon in Russian Georgia, and among the barren, desolated steppes of the shores of the Caspian, there stands — alas! rather stood, but a few months ago — a strange structure, something between a mediæval Cathedral and a fortified castle. It was built in unknown ages, and by builders as unknown. Over an area of somewhat more than a square mile, a tract known as the “Fiery Field,” upon which the structure stands, if one but digs from two to three inches into the sandy earth, and applies a lighted match, a jet of fire will stream up, as if from a spout.² The “Gheber Temple,” as the building is sometimes termed, is carved out of one solid rock. It comprises an enormous square enclosed by crenelated walls, and at the centre of the square, a high tower also rectangular resting upon four gigantic pillars. The latter were pierced vertically down to the bed-rock and the cavities were continued up to the battlements where they opened out into the atmosphere; thus forming continuous tubes through which the inflammable gas stored up in the heart of the mother-rock was conducted to the top of the tower. This tower has been for centuries a shrine of the fire-worshippers and bears the symbolical representation of the trident — called *teersoot*. All around the interior face of the external wall, are excavated the cells, about twenty in number, which served as habitations for past generations of Zoroastrian recluses. Under the supervision of a High Mobed, here, in the silence of their isolated cloisters, they studied the *Avesta*, the *Vendīdād*, the *Yasna* — especially the latter, it seems, as the rocky walls of the cells are inscribed with a greater number of quotations from the sacred songs. Under the tower-altar, three huge bells were hung. A legend says that they were miraculously produced by a holy traveller, in the tenth century during the Mussulman persecution, to warn the faithful of the approach of the enemy. But a few weeks ago, the tall tower-altar was yet ablaze with the same flame that local tradition affirms had been kindled thirty centuries ago. At the horizontal orifices in the four hollow pillars burned four perpetual fires, fed uninterruptedly from the inexhaustible subterranean reservoir. From every merlon on the walls, as well as from every embrasure flashed forth a radiant light, like so many tongues of fire; and even the large porch overhanging the main entrance was encircled by a garland of fiery stars, the lambent lights shooting forth from smaller and narrower orifices. It was amid these impressive surroundings, that the Gheber recluses used to send up their daily prayers, meeting under the open tower-altar; every face reverentially turned toward the setting sun, as they united their voices in a parting evening hymn. And as the luminary — the “Eye of Ahura-

¹ [When the commercial exploitation of natural gas begun in the Ancient “Land of the Sacred Fire” in the mid-1880s, the Four Sacred Fires burn no more in Ateshgah. Consult “Russian Vandalism of Persian Zoroastrianism,” in our Down to Earth Series. — ED. PHIL.]

² A bluish flame is seen to arise there, but “this fire does not consume; and if a person finds himself in the middle of it, no warmth is felt.” See Sir John Macdonald Kinneir, *A Geographical Memoir of the Persian Empire*, p. 360.

Mazda” — sank lower and lower down the horizon, their voices grew lower and softer, until the chant sounded like a plaintive and subdued murmur . . . A last flash — and the sun is gone; and, as darkness follows daylight almost suddenly in these regions, the departure of the Deity’s symbol was the signal for a general illumination, unrivalled even by the greatest fireworks at regal festivals. The whole field seemed nightly like one blazing prairie . . . ¹



¹ *Blavatsky Collected Writings, (PERSIAN ZOROASTRIANISM) II pp. 122-24*

Discussion 4.

How does the Second Logos becomes Triangular and Square?

From the *Transactions of the Blavatsky Lodge of the Theosophical Society*. Fifth Meeting, held 7th February 1889. Presiding Chairman, T.B. Harbottle. (Publication 4, pp. 151-57; vs. fn. 22)

- B. Keightley** We seem to have gone suddenly from the stage of the first manifested Logos, and landed ourselves on the other side of the plane of Astral Light and Tetragrammaton.
- Blavatsky** Now, what do you mean? Allow me. “Thus is repeated on earth the mystery enacted, according to the seers, on the divine plane” (continues reading from passage in *The Secret Doctrine*). That is to say, the second Logos becomes a Tetragrammaton, the triangle and the four. I think it is as plain as can be. “It is now in the ‘Lap of Maya’ or illusion and between itself and the Reality HAS the Astral Light,” etc. Now, why did you come and pitch into me in my old age and dishonour me? I believe this thing is the most clear of all the blessed paragraphs that are here in the book. Is it, or not? I put it to the justice of those here. You see how I am ill-treated.
- Forsyth** It is a shame, Madame. I think your interpretation, “lies” in place of “has,” has a somewhat different meaning to the general reader. It certainly to me has a slightly different meaning.
- Blavatsky** Maybe it is more English, but I would not put it.
- Forsyth** If you put it in classic English, “has” is strictly a matter of possession.
- Blavatsky** I suppose they understand it just as it is. What is it Mr. Kingsland just proceeded to scold me for?
- Kingsland** I do not think it has been perfectly made clear yet how the three becomes the four.
- Harbottle** Yes, I think it has. I think the explanation of that is that the “four” really and truly means what we call the third dimension of space, and consequently is Maya — the Tetragrammaton, in one sense. You mean a different sort of four, and if it can do that, obviously there is Maya and the highest triangle. It answers itself, that use of the pyramid to explain the four.
- Blavatsky** Just so.
- Kingsland** Is the Astral Light used there in the sense of Maya?
- Blavatsky** Most assuredly. When you come there to a certain passage where I speak of the seven principles and the moon and all that, I show there are only four planes, that the three which are above do not belong to our terrestrial chain or to the chain of any planet. You do not know anything about it. You can't speculate. I am not a high adept. I am a poor

old woman very ill-treated here. We speak only of the four planes that we can conceive.

B. Keightley We apologize to you, but the explanation of the whole thing is the pyramid.

Harbottle It explains it all, because we get in that four what we could not see at all, the third dimension of space, and consequently Maya. One is apt to look on the Tetragrammaton as above Maya.

“I do not worship differentiated things,” says Blavatsky.

Blavatsky Did you read my article in *The Theosophist* on the Tetragrammaton?¹ The Kabbalists say something else, but in my sight the Tetragrammaton is not very high. I have been just answering Mr. Subba Row. He said: “How can it be seven principles?” I said: “I am not going to worship the Tetragrammaton. I do not see why I should. I do not worship differentiated things.” “I know only of the Absolute and perfectly homogeneous. I can invent for myself any kind of conceptions and flapdoodles.” The tetractys by which the Pythagoreans swore was quite a different kind of tobacco, if you please, quite another thing. You just take the third chapter of *Genesis* and the beginning of the fourth and you find there the Tetragrammaton. You find Eve and Adam and Jehovah, who becomes Cain. That is what you find. There is the Tetragrammaton. That is the first one which is symbolized. Then comes at the end of the fourth chapter already the human conception, and there is Enoch and there is Seth, and to him was born a son, Enos. And it is written in the real Jewish scrolls, “From that time man began to be male and female,” and they have translated it in the authorized — James’ version — “From that time man began to call upon the Lord.” I ask you if you can translate it like that, when in the real Hebrew you see men began to be called “Yōd-he-vah.” That is always so, you know. They say one thing in the Hebrew scriptures and they translate it as another. They do not take into consideration the fact that the people had all symbolical and figurative language. Then they will never come and see this difference: it is always “Lord God,” or “God,” or “Jehovah” and all that, nothing else, and even “Jehovah” says to Moses that he never was called by the name Jehovah. Centuries and thousands of years before that there is Abraham, who builds an altar to “Jehovah.” Is it so, or not?

Harbottle In the revised version, they translate Elōhīm as “Lord” in the first chapter.

Blavatsky They have no right to translate Elōhīm as “God” in the singular. It means “Lords” and “Gods.” Everything there is in the plural. They cannot go against the facts. They translate Abel and say it is the “son of Eve.” I say fiddlesticks! I say it was a daughter of Eve for Abel is the

¹ [Blavatsky *Collected Writings*, VIII pp. 140-59]

female aspect of Cain. When they separate, the first separation is shown in the first verse of the fourth chapter, when Cain was born unto Eve, and she said there, it is translated: "I have gotten a man from the Lord," though it doesn't mean this. It means what Ralston Skinner showed perfectly;¹ it means Jehovah, male and female kind. Abel comes afterwards and is female, and then comes the separation of sexes. And then they say he kills Abel, and he doesn't kill him at all — he marries him. That is the whole of it. I am obliged to tell you these things, if you are to learn. History is history and facts are facts.

A. Keightley How does Astral Light come between Tetragrammaton and "reality"?

Blavatsky How do I know? It is there. That is answered.

A. Keightley What is "reality" in this context?

Blavatsky That which has neither form, colour, limitation, attributes, nothing. A number that is nothing, it is all; it is the Absolute. Now, this, if I have not said it 120 times, I have not said it once.

Harbottle The whole of these questions have arisen out of a misunderstanding of the word Tetragrammaton. Now I think we understand what Tetragrammaton is.

B. Keightley It is simply humanity, as far as I know it. Man.

Blavatsky No, it is rather different — I do not call it so. It is Malkuth, when the bridegroom comes to the bride on earth; then it becomes humanity.

B. Keightley After the separation.

Blavatsky The seven lower Sephīrōth must be all passed through. The Tetragrammaton becomes more and more material.

B. Keightley And then after the separation he is completely Tetragrammaton.

Blavatsky Then he becomes an M.P. or a Grand Master of all the Masons.

Kingsland In one sense the Astral Light is between the four lower planes and the three higher ones.

Tetractys and Tetragrammaton differ.

Blavatsky Between Tetractys and Tetragrammaton there is an immense difference. The difference is because Pythagoras swore by the Tetractys of the invisible Monad, which comes and having produced the first point and the second and the third retires afterwards into the darkness and everlasting silence, *i.e.*, into that of which we cannot know anything. It is the first Logos, and this is the Tetractys. There is the point. The point comes, that is 1. He produces the first point, the second, third,

¹ [James Ralston Skinner, *Key to the Hebrew-Egyptian mystery: in The Source of Measures originating the British inch and the ancient cubit by which was built the great pyramid of Egypt and the temple of Solomon; and through the possession and use of which, man, assuming to realize the creative law of the deity, set it forth in a mystery, among the Hebrews called kabbala*. Cincinnati: Robert Clarke & Co., 1875; 324pp. A searchable PDF of this masterpiece on the mathematics of the cosmic mind can be downloaded from our Planetary Rounds and Globes Series. — ED. PHIL.]

and fourth. Or if you take it from the point of matter, there is the horizontal plane of the triangle and there is the second side, the third and the point. Éliphas Lévi says many things to which certainly I will never consent, and he knew very well he was bamboozling the public. He simply laughed at people.

Harbottle At the same time he gives that idea of the formation of the four, inasmuch as he suggests it is the first triangle and the synthesis of it. You may perfectly well take the Monad which forms the 1, the 2, the 3 and retires into the darkness. At any rate it is not a great extension of the idea, and therefore I say he is really describing the tetractys.

Blavatsky And I just showed it to you. You take the point in the circle and you proceed and make a triangle from the lower point and take the plane of matter and you proceed like that, it becomes the reverse. He takes it on a lower plane.

B. Keightley That is how the confusion has arisen in our minds. Éliphas Lévi is speaking of the tetractys as the Tetragrammaton.

Blavatsky In the preliminary rules to the Esoteric Section I said: "please, all those who want to study the eastern esoteric science, have the kindness not to belong to any society except the Masonic societies, which are perfectly harmless, to the Masonic societies or to the Odd Fellows, but you must not belong to any of the occult societies, that teach you after the western methods." Very well; this morning I received an insult. Mr. Westcott writes to me and says: "I am a fellow of the Theosophical Society, and am I going to be blackmailed and sent like a black sheep out of the fold because I have belonged to a society." I said: "My dear fellow, I have got nothing to do with you. You don't belong to my Esoteric Section; you are welcome to belong to anything you like." Now you see the enormous confusion it produces in you, simply because you have read Éliphas Lévi. What shall it be with others who study in other societies, which will go and say that the Tetragrammaton is the highest divinity? You will have such a confusion that you will never learn anything of the one or the other, and the consequence will be that you will be in the most fearful state of confusion. I said you may belong to the Masonic societies, but not to the occult societies. I am perfectly sure I have got enough to do. Whether there are 300 members or 30, I don't care. It will be useless trouble to teach and teach and find they won't understand it.

Harbottle We have no more formal business tonight.



The fountain of fountains, and boundary of all fountains.¹

There is a certain Intelligible which it becomes you to understand with the flower of Mind.²

But the paternal mind receives not her³ will
Until she has gone out of oblivion, and pronounce the word,
Assuming the memory of the pure paternal symbol.^{4, 5}

The great circle or Ring Pass-Not is the “Rope of the Angels” that hedges off the phenomenal from the noumenal Kosmos.

Stanza IV.3: FROM THE EFFULGENCY OF LIGHT — THE RAY OF THE EVER-DARKNESS — SPRUNG IN SPACE THE RE-AWAKENED ENERGIES (*Dhyāni-Chohans*): THE ONE FROM THE EGG, THE SIX AND THE FIVE (a); THEN THE THREE, THE ONE, THE FOUR, THE ONE, THE FIVE — THE TWICE SEVEN, THE SUM TOTAL (b). AND THESE ARE THE ESSENCES, THE FLAMES, THE ELEMENTS, THE BUILDERS, THE NUMBERS, THE ARŪPA (*formless*), THE RŪPA (*with bodies*), AND THE FORCE OR DIVINE MAN — THE SUM TOTAL. AND FROM THE DIVINE MAN EMANATED THE FORMS, THE SPARKS, THE SACRED ANIMALS, AND THE MESSENGERS OF THE SACRED FATHERS (*the Pitris*) (c) WITHIN THE HOLY FOUR.

31415 (7x2=14) is the numerical hierarchy of the Dhyani-Chohans (the twice seven), number of the inner, circumscribed world, and the mystic Svastika.

(b) “The Three, the One, the Four, the One, the Five” (in their totality — twice seven) represent 31415 — the numerical hierarchy of the Dhyāni-Chohans of various orders, and of the inner or circumscribed world.⁶ When placed on the boundary of the

¹ I.P. Cory, *Ancient Fragments*, etc., 1832, Chaldean Oracle 68; [T. | *Dam. de Prin.* [A searchable PDF can be found under the title “Cory’s Ancient Fragments (1832),” in our Theosophy and Theosophists Series. — ED. PHIL.]

² Z. | *Psel.* 31. — *Plet.* 28

³ [The soul. — *Taylor.*]

⁴ Z. | *Psel.* 39. — *Plet.* 5

⁵ Cory, *op. cit.*, Chaldean Oracles 163-64. Cf. translation from I.P. Cory’s 1st ed., 1828, p. 117:
The bourgeons even of ill matter, are profitable good.
Let fiery hope nourish thee in the angelic region,
But the paternal Mind accepts not her will,
Until she got out of oblivion and pronounce a word,
Inserting the remembrance of the pure paternal symbol.

⁶ The reader may be told that an American Kabbalist has now discovered the same number for the Elōhīm. It came to the Jews from Chaldæa. See “Hebrew Metrology,” by J. Ralston Skinner (McMillan Lodge, No. 141), in the *Masonic Review*, Vol. 63, July 1885.

great circle of “Pass-Not” (see Stanza V, śloka 6), called also the Dhyānipāśa, the “rope of the Angels,” the “rope” that hedges off the phenomenal from the noumenal Kosmos, (not falling within the range of our present objective consciousness), this number, when not enlarged by permutation and expansion, is ever 31415, anagrammatically and Kabbalistically, being both the number of the circle and the mystic Svastika, the twice seven once more; for whatever way the two sets of figures are counted, when added separately, one figure after another, whether crossways, from right or from left, they will always yield fourteen. Mathematically they represent the well-known calculation, namely, that the ratio of the diameter to the circumference of a circle is as 1 to 3.1415, or the value of the π (pi), as this ratio is called — the symbol π being always used in mathematical formulæ to express it. This set of figures must have the same meaning, since the 1: 314,159, and then again 1: 3: 1,415,927 are worked out in the secret calculations to express the various cycles and ages of the “first born,” or 311,040,000,000,000 with fractions, and yield the same 13,415 by a process we are not concerned with at present.¹ And it may be shown that J. Ralston Skinner, author of *The Source of Measures*,² reads the Hebrew word Alhim³ in the same number values, by omitting, as said, the ciphers and by permutation — 13,514: since א (a) is 1: ל (l) is 3 (or 30); ה (h) is 5; י (i) 1 for 10; and מ (m) is 4 (40), and anagrammatically — 31,415 as explained by him.

When the Son separates from the Mother, he becomes the Father.

While in the metaphysical world the Central Point of the Eternal Egg or Circle has no number, for it is parentless and numberless, in the manifested world the Mundane Egg or Circle is circumscribed within the figures called $-\triangle\star|\square$, or 13514. But as soon as the Central Point, having generated a horizontal line (undifferentiated androgynous Logos) that connect two points on the circumference of the Circle, the figures regroup as $\triangle-\square|\star$, or 31415, the anagram of the former.

Thus, while in the metaphysical world, the circle with the one central Point in it has no number, and is called Anupapādaka (parentless and numberless) — viz., it can fall under no calculation — in the manifested world the mundane Egg or Circle is circumscribed within the groups called the Line, the Triangle, the Pentacle, the second Line and the Cube⁴ (or 13514); and when the Point having generated a Line, thus becomes a diameter which stands for the androgynous Logos, then the figures become 31415, or a triangle, a line, a cube, the second line, and a pentacle. “When the

¹ [Cf. *Note supplied by Boris de Zirkoff*: It is possible that the statement “1: 314,159, and then again 1: 3: 1,415,927” contains a serious typographical error. The value of pi is 3.1415927. When it is set out in the form 1: 3.1415927, it is expressing a ratio between the diameter (represented by 1) and the circumference. As H.P. Blavatsky hints at some “secret calculations” in connection with the subject she is dealing with, we thought it advisable to refrain from altering what appears to be merely a printer’s or proof-reader’s error.]

² [Skinner, *op. cit.* — ED. PHIL.]

³ [Elōhim]

⁴ [Or *square*.]

Son separates from the Mother he becomes the Father,” the diameter standing for Nature, or the feminine principle. Therefore it is said:

In the world of being, the One Point fructifies the Line — the Virgin Matrix of Kosmos [the egg-shaped zero] — and the immaculate Mother gives birth to the form that combines all forms.

Prajāpati is called the first procreating male, and “his Mother’s husband.”¹ This gives the key-note to all the later divine sons from immaculate mothers. It is greatly corroborated by the significant fact that Anna (the name of the Mother of the Virgin Mary) now represented by the Roman Catholic church as having given birth to her daughter in an immaculate way (“Mary conceived without sin”), is derived from the Chaldean Ana, heaven, or Astral Light, Anima Mundi; whence Anaitis, Devī-durgā, the wife of Śiva, is also called Annapūrṇa, and Kanyā, the Virgin; “Umā-Kanyā” being her esoteric name, and meaning the “Virgin of light,” Astral Light in one of its multitudinous aspects.²

In other words, the astronomical pi veils the Benefactors of the World from prying minds.

Returning to the Commentary 4 of Stanza IV the reader will understand why, while the trans-Himālayan Chakra has inscribed within it $\triangle - \square | \star$ (triangle, first line, cube,³ second line, and a pentacle with a dot in the centre thus: \star , and some other variations), the Kabbalistic circle of the Elōhīm reveals, when the letters of the word אלהים (Alhim or Elōhīm) are numerically read, the famous numerals 13514, or by anagram 31415 — the astronomical π (*pi*) number, or the hidden meaning of Dhyāni-Buddhas, of the Gebers, the Gibbōrim, the Kabeiroi, and the Elōhīm, all signifying “great men,” “Titans,” “Heavenly Men,” and, on earth, “the giants.”⁴



¹ We find the same expression in Egypt. Mut signifies, for one thing, “Mother,” and shows the character assigned to her in the triad of that country. She was no less the mother than the wife of Amen, one of the principle titles of the god being “the husband of his mother.” The goddess Mut is addressed as “our lady,” the “Queen of Heaven” and of “the Earth,” thus “sharing these titles with the other mother-goddesses, Isis, Hathor, etc.” (G. Maspero, *Guide du Visiteur au Musée de Boulaq*, 1883, p. 168)

² *Secret Doctrine*, I pp. 90-92

³ [Or square.]

⁴ *Secret Doctrine*, I p. 114

Who exactly are the Two Ones?

In Occult Metaphysics there are two Ideas: One is the pre-cosmic Idea of the world remaining latent in the Divine Mind (Pralaya).¹ The other Idea radiates from the former,² becomes progressively clothed with matter and, by assuming virtual existence, it reveals Itself to Itself.

“The Egyptians,” says Dunlap,³ “distinguish between an older and younger Horus; the former the *brother* of Osiris, the latter the *son* of Osiris and Isis.” The first is the *Idea* of the world remaining in the Demiurgic Mind, “born in darkness before the creation of the world.” The second Horus is this “Idea” going forth from the *Logos*, becoming clothed with matter, and assuming an actual existence.^{4, 5}

These Ideas are the “Two Ones”: the First One is the “One and Only” on the unreachable plane of Absoluteness and Infinity, upon which no speculation is possible; the Second One is on the plane of emanations or Logos Demiourgos,⁶ a reflection of the first.

Stanza V.6: THE LIPIKAS CIRCUMSCRIBE THE TRIANGLE, THE FIRST ONE (*the vertical line or the figure I*), THE CUBE, THE SECOND ONE, AND THE PENTACLE WITHIN THE EGG (*circle*) (a). IT IS THE RING CALLED “PASS NOT,” FOR THOSE WHO DESCEND AND ASCEND (*as also for those*) WHO, DURING THE KALPA, ARE PROGRESSING TOWARD THE GREAT DAY “BE WITH US” (b) . . . THUS WERE FORMED THE ARŪPA AND THE RŪPA (*the Formless World and the World of Forms*); FROM ONE LIGHT SEVEN LIGHTS; FROM EACH OF THE SEVEN, SEVEN TIMES SEVEN LIGHTS. THE “WHEELS” WATCH THE RING. . . .

The Stanza proceeds with a minute classification of the Orders of Angelic Hierarchy. From the group of Four and Seven emanates the “mind-born” group of Ten, of Twelve, of Twenty-one, etc., all these divided again into sub-groups of septenaries, novenaries, duodenaries, and so on, until the mind is lost in this endless enumeration of celestial hosts and Beings,⁷ each having its distinct task in the ruling of the visible Kosmos during its existence.

¹ More! It remains latent in the manifested world throughout the Manvantara. “The eye of the SEER can follow and behold it in all its pregenetic glory.” *Secret Doctrine*, I p. 617. — ED. PHIL.

² Find out how in Discussion 2. — ED. PHIL.

³ *Vestiges of Spirit-History of Man*, 1858, pp. 189-90

⁴ Movers, *Die Phönizier*, 1841, Vol. I, p. 268

⁵ *Secret Doctrine*, I p. 348

⁶ *i.e.*, expanding Brahmā or creative Word, Nous, a temporary reflection of the First One, who is the Real One. The Demiurgic Mind is the Sophia of the Gnostics, the Sēphīrah of the Jews, the Sarasvatī or Vāch of the Hindus.

⁷ [Cf. Stanza III.7d: THE EKA [*one*] IS CHATUR [*four*], AND CHATUR TAKES TO ITSELF THREE, AND THE UNION PRODUCES THE SAPTA [*seven*], IN WHOM ARE THE SEVEN WHICH BECOME THE TRIDAŚA* (*the thrice ten*) OR THE HOSTS AND THE MULTITUDES. BEHOLD HIM LIFTING THE VEIL AND UNFURLING IT FROM EAST TO WEST. HE SHUTS OUT THE ABOVE, AND LEAVES THE BELOW TO BE SEEN AS THE GREAT ILLUSION. HE MARKS THE PLACES FOR THE SHINING ONES (*stars*), AND TURNS THE UPPER (*space*) INTO A SHORELESS SEA OF FIRE. . . .

* “Tridaśa,” or three times ten (30), alludes to the Vedic deities, in round numbers, or more accurately 33 — a sacred number. They are the 12 Ādityas, the 8 Vasus, the 11 Rudras, and 2 Āśvins — the twin sons of the Sun and the Sky. This is the root-number of the Hindu Pantheon, which enumerates 33 crores or over three hundred and thirty millions of gods and goddesses. — *Secret Doctrine*, I p. 71 & *fn.*]

(a) The esoteric meaning of the first sentence of the śloka is, that those who have been called Lipikas, the Recorders of the Karmic ledger, make an impassable barrier between the personal EGO and the impersonal SELF, the Noumenon and Parent-Source of the former. Hence the allegory. They circumscribe the manifested world of matter within the RING “Pass-Not.” This world is the symbol (objective) of the ONE divided into the many, on the planes of Illusion, of Ādi (the “First”) or of Eka (the “One”); and this One is the collective aggregate, or totality, of the principal Creators or Architects of this visible universe. In Hebrew Occultism their name is both Ahath, feminine, “One,” and Ekād, “One” again, but masculine. The monotheists have taken (and are still taking) advantage of the profound esotericism of the Kabbalah to apply the name by which the One Supreme Essence is known to ITS manifestation, the Sēphirōth-Elōhīm, and call it Jehovah. But this is quite arbitrary and against all reason and logic, as the term Elōhīm is a plural noun, identical with the plural word *Hayīm*, often compounded with the Elōhīm.¹ 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 Īśvara, in the Universe of Illusion), can do all this.² It emanates from itself — as the upper Sēphirōthal Triad emanates the lower seven Sēphirōth — the seven Rays or Dhyāni-Chohans; in other words, the Homogeneous becomes the Heterogeneous, the “Protyle” differentiates into the Elements. But these, unless they return into their primal Element, can never cross beyond the Laya, or zero-point.

Zero-Point or Laya is the central line of Caduceus, the basic line of the Pythagorean Triangle, and the Eighth Greek Letter (Theta).³

Number Eight is the double serpent, symbol of equality and order in heaven, transformed into inequality and confusion on earth by selfishness, the great rebel against Nature's decrees.

In the Eastern philosophy number eight symbolizes equality of units, order and symmetry in heaven, transformed into inequality and confusion on earth, by selfishness, the great rebel against Nature's decrees.

¹ The sentence in the Sēpher-Yetzirah [§ 9] and elsewhere: “Ahath-Rūach-Elōhīm-Hayīm” denotes the Elōhīm as androgynous at best, the feminine element almost predominating, as it would read: “ONE is She the Spirit of the Elōhīm of Life.” As said above, Ahath is feminine, and Ehād masculine, both meaning ONE.

² This metaphysical tenet can hardly be better described than in T. Subba Row's *Bhagavad-Gītā* lectures: “Mūlaprakriti [the veil of Parabrahman] acts as the one energy through the Logos [or Īśvara]. . . . Now Parabrahman . . . is the one essence from which starts into existence a centre of energy, which I shall for the present call the Logos . . . It is called the *Verbum* . . . by the Christians, and it is the divine *Christos* who is eternal in the bosom of his father. It is called *Avalokiteśvara* by the Buddhists . . . In almost every doctrine they have formulated the existence of a centre of spiritual energy which is unborn and eternal, and which exists in the bosom of Parabrahman at the time of *pralaya*, and starts as a centre of conscious energy at the time of Cosmic activity. . . .”

For, as the lecturer premised by saying, Parabrahman is not this or that, it is not even consciousness, as it cannot be related to matter or anything conditioned. It is not Ego nor is it Non-ego, not even Ātman, but verily the one source of all manifestations and modes of existence.

[*The Theosophist*, Vol. VIII, February 1887, pp. 303-4]

³ Look up other theta-words in *Cratylus*, 414a-b. — ED. PHIL.

“The figure 8 or ∞ indicates the perpetual and regular motion of the Universe,” says Ragon. But if perfect as a cosmic number it is likewise the symbol of the lower *Self*, the animal nature of man.¹

The two primordial Opposing Forces, eternally reacting upon each other, run up and down through seven spirals or “eights.”

Now in order that the neutral line, or zero point as Mr. Crookes² calls it, the centrifugal and centripetal must be made to run spirally, otherwise they would be entirely neutralized. I don't know how otherwise to call it. The neutral point can be destroyed. Now, see, if you please, in the volume,³ *Gods, Monads and Atoms*, page 550, where the Caduceus of Mercury is represented. Now, anyone who wants to know the explanation, let them read it. This spiral is represented in the Caduceus of Mercury. If you have a central point or a central line, for instance, like that (drawing), this must be the central line. As soon as you touch it, anything that is differentiated becomes undifferentiated again, and falls into the perfect Absolute. Then certainly, you must have the spirals go in such a way. One force goes in such a way (illustrating), and this is the Caduceus of Mercury which produces those miracles and marvels in the hands of < . . . >. You look at this, and you will see that the healing powers and everything, that is what it means. And now Mr. Crookes finds — he speaks about number 8, perhaps you read it — he speaks about number 8, that he has found out that these forces go like that and make the figure 8, and the middle line is the central line. Therefore, there we are perfectly at one with ordinary science, of which I feel very proud.⁴

The “Eighth God” is none other but the Seventh Sphere of our manvantaric chain personified and degraded by religious dogma.⁵

The seven worlds are, as said, the seven spheres of the chain, each presided over by one of the “Seven great gods” of every religion. When the latter became degraded and anthropomorphized, and the metaphysical ideas nearly forgotten, the synthesis or the highest, the seventh, was separated from the rest, and that personification became the *eighth* god, whom monotheism tried to unify but — failed. In no exoteric religion is God really one, if analysed metaphysically.⁶

And so, Number Eight is a blind for Number Seven and no God.

Eight great Gods are often reckoned, as there are eight points of the compass, four cardinal and four intermediate points over which preside also inferior Lokapālas or the “doubles” of the greater Gods. Yet, in many instances where the number eight is

¹ *Blavatsky Collected Writings*, (1890! – ON THE NEW YEAR'S MORROW) XII p. 68

² [Sir Williams Crookes, 1820–1919. English Chemist and Physicist.]

³ [*Secret Doctrine*, Vol. I, Pt. III, ch. ix (THE SOLAR THEORY), “The Tree of Life and Being,” pp. 549-52]

⁴ From the *Transactions of the Blavatsky Lodge of the Theosophical Society*. Twelfth Meeting, held 28th March 1889. Presiding Chairman, W. Kingsland. Publication No. 4, p. 370; [on whether there is any special meaning in Fohat tracing “spiral lines to unite the six to the seventh.”]

⁵ [Note to Students: cf. the “Eight God” with the “Eight Creation” in “Proposition 3 - The Seven Creations.” The latter “god” is also a blind, for it refers to the cognition of a “ninth” creation which is an effect of the primary creation of the Kumāras and, therefore, no “creation” either. — ED. PHIL.]

⁶ *Secret Doctrine*, II p. 607 fn.

given, it is only a kind of exoteric shell. Every globe, however, is divided into seven regions, as $7 \times 7 = 49$ is the mystic number *par excellence*.¹

Number Nine is even worse!

The last song of the present “Cyclic Swan” bodes us an evil omen. Some hear it screeching like an owl, and croaking like Edgar Poe’s raven. The combination of the figures 8 and 9, spoken of in last month’s editorial, has borne its fruits already. Hardly had we spoken of the dread the Cæsars and World-Potentates of old had for number 8, which postulates the *equality of all men*, and of its fatal combination with number 9 — which represents the earth *under an evil principle* — when that principle began making sad havoc among the poor Potentates and the Upper Ten² — their subjects. The influenza has shown of late a weird and mysterious predilection for Royalty. One by one it has levelled its members through death to an absolute equality with their grooms and kitchen-maids. *Sic transit gloria mundi!*^{3, 4}

Who circumscribes the world of matter within a Ring Pass-Not?

The Lipikas, Recorders of the Karmic Ledger, thus making an impassable barrier between the personal ego of man and his impersonal Self, the Noumenon and Parent-Source of the former.

Hence the allegory. The Lipikas separate the world (or plane) of pure spirit from that of Matter. Those who “descend and ascend” — the incarnating Monads, and men striving towards purification and “ascending,” but still not having quite reached the goal — may cross the “circle of the Pass-Not,” only on the day “Be-With-Us”; that day when man, freeing himself from the trammels of ignorance, and recognising fully the non-separateness of the Ego within his personality — erroneously regarded as his own — from the UNIVERSAL EGO (Anima Supra-Mundi), merges thereby into the One Essence to become not only one “with us” (the manifested universal lives which are “ONE” LIFE), but that very life itself.

By tracing a ring around the $\triangle - \square | \star$, or 31415, they separate reality from illusion and protect the pure from the impure.

Astronomically, the “Ring PASS-NOT” that the Lipikas trace around the Triangle, the First One, the Cube, the Second One, and the Pentacle to circumscribe these figures, is thus shown to contain, or the coefficient constantly used in mathematical tables (the value of π , *pi*), the geometrical figures standing here for numerical figures. According to the general philosophical teachings, this ring is beyond the region of what

¹ *Blavatsky Collected Writings*, (FRAGMENTS – AVATĀRAS) VII p. 275

² [Or “Upper ten thousand,” a phrase coined in 1852 by American poet Nathaniel Parker Willis to describe the upper circles of New York, and hence of other major cities. In 1875, both Adam Bissett Thom and Kelly’s Directory published books entitled *The Upper Ten Thousand*, which listed members of the aristocracy, the gentry, officers in the British Army and Navy, members of Parliament, Colonial administrators, and members of the Church of England. The usage of this term was a response to the broadening of the British ruling class which had been caused by the Industrial Revolution. — *Wikipedia*.]

³ [*i.e.*, thus passes the glory of the world. Possibly an adaptation of Thomas à Kempis’ “O quam cito transit gloria mundi” from *The Imitation of Christ*, *i.e.*, how quickly the glory of the world passes away.]

⁴ *Blavatsky Collected Writings*, (THE LAST SONG OF THE SWAN) XII p. 106

are called *nebulæ* in astronomy. But this is as erroneous a conception as that of the topography and the descriptions, given in Purānic and other exoteric Scriptures, about the 1008 worlds of the Devaloka worlds and firmaments. There are worlds, of course, in the esoteric as well as in the profane scientific teachings, at such incalculable distances that the light of the nearest of them which has just reached our modern Chaldees, had left its luminary long before the day on which the words “Let there be Light” were pronounced; but these are no worlds on the Devaloka plane, but in our Kosmos.

This impassable barrier is neither a locality nor can it be measured by distance, for it exists in Absoluteness or Infinity.¹

“God [the World] is an infinite sphere, whose centre [First Logos] is everywhere and whose circumference [endless differentiation] is nowhere.”²

The chemist goes to the *laya* or zero-point of the plane of matter with which he deals, and then stops short. The physicist or the astronomer counts by billions of miles beyond the *nebulæ*, and then they also stop short; the semi-initiated Occultist will represent this *laya*-point to himself as existing on some plane which, if not physical, is still conceivable to the human intellect. But the full Initiate *knows* that the ring “Pass-Not” is neither a locality nor can it be measured by distance, but that it exists in the absoluteness of infinity. In this “Infinity” of the full Initiate there is neither height, breadth nor thickness, but all is fathomless profundity, reaching down from the physical to the “para-para-metaphysical.” In using the word “down,” essential depth — “nowhere and everywhere” — is meant, not depth of physical matter.³

Thus the ratio of 1 to 31415 represents living, Intelligent Powers, the real Philanthropists of the world, the Dhyani-Chohans of the Secret Doctrine.

Though an abstraction to our physical senses, to our spiritual perceptions the Dhyanis or Elohim are no more an abstraction than our soul and spirit are to us. Reject the one and you reject the other, since that which is the surviving Entity in us is partly the direct emanation from, and partly those celestial Entities Themselves!

There was a time when the whole world was “of one lip and of one knowledge,” and Man knew more of his origin than he does now, and thus knew that the Sun and Moon, however large a part they do play in the constitution, growth and development of the human body, were not the direct causative agents of his appearance on Earth; these agents being, in truth, the living and intelligent Powers which the Occultists call Dhyāni-Chohans.

¹ “The One is an unbroken Circle (ring) with no circumference, for it is nowhere and everywhere; the One is the boundless plane of the Circle, manifesting a diameter only during the manvantaric periods; the One is the indivisible point found nowhere, perceived everywhere during those periods; it is the Vertical and the Horizontal, the Father and the Mother, the summit and base of the Father, the two extremities of the Mother, reaching in reality nowhere, for the One is the Ring as also the rings that are within that Ring. . . .” — *Secret Doctrine*, I p. 11; [Lanoo responding to Occult Catechism.]

² Corpus Hermeticum

³ *Secret Doctrine*, I pp. 129-31

As to this, a very learned admirer of the Jewish Esotericism tells us that

. . . the Kabbalah says expressly that Elōhīm is a '*general abstraction*'; what we call in mathematics 'a constant co-efficient' or a 'general function' entering into all construction, not particular; that is, by the general ratio 1 to 31415, [the astro-Dhyānic and] Elōhistic figures.

To this the Eastern Occultist replies: Quite so, it is an abstraction to our physical senses. To our spiritual perceptions, however, and to our inner spiritual eye, the Elōhīm or Dhyānis are no more an abstraction than our soul and spirit are to us. Reject the one and you reject the other — since that which is the *surviving Entity in us* is partly the direct emanation from, and partly *those celestial Entities themselves*. One thing is sure; the Jews were perfectly acquainted with sorcery and various maleficent forces; but, with the exception of some of their great prophets and seers like Daniel and Ezekiel (Enoch belonging to a far distant race and not to any nation but to all, as a generic character), they knew little of, nor would they deal with, the real divine Occultism, their national character being averse to anything which had no direct bearing upon their own ethnical, tribal, and individual benefits — witness their own prophets, and the curses thundered by them against the "stiff-necked race." But even the Kabbalah plainly shows the direct relation between the Sēphirōth, or Elōhīm, and men.¹

Says the *Book of Dzyan* (Knowledge through meditation):

The great mother lay with \triangle , and the $-$, and the \square , the second | and the \star ² in her bosom, ready to bring them forth, the valiant sons of the $\square \triangle - |$ [or 4,320,000, the Cycle] whose two elders are the \circ and the \cdot [Point].

Separated from its host by exoteric dogma, the unifying Circle or Logos ended up as "Number Eight," the so-called Eighth God.³

At the beginning of every cycle of 4,320,000, the *Seven* (or, as some nations had it, eight) great gods, descended to establish the new order of things and give the impetus to the new cycle. That *eighth* god was the unifying *Circle* or LOGOS, separated and made distinct from its host, in exoteric dogma, just as the three divine hypostases of the ancient Greeks are now considered in the Churches as three distinct *personæ*.

"The MIGHTY ONES perform their great works, and leave behind them everlasting monuments to commemorate their visit, every time they penetrate within our māyāvic veil [atmosphere]" says a *Commentary*.^{4, 5}

¹ *Secret Doctrine*, I pp. 229-30

² 31415, or π , the synthesis, or the *Host unified* in the Logos and the Point called in Roman Catholicism the "Angel of the Face," and in [Hebrew] "who is (like unto, or the same) as God" — the manifested representation.

³ vs. "Zero-Point or Laya is the central line of Caduceus, the basic line of the Pythagorean Triangle, the Eighth Greek Letter (Theta)," p. 41

⁴ Appearing at the beginning of Cycles, as also of every sidereal year (of 25,868 years). Therefore the Kabeiroi or *Kabirim* received their name in Chaldea, as it means the *measures of Heaven* from *Kob* — measure of, and *Urim* — heavens.

⁵ *Secret Doctrine*, I pp. 434-35

While numbers 1, 2, 3, 4 are successive emanations from Infinite Space, 4, 3, 2 veil the Infinite from objective perception and speculation. Number 1 is lost in its inaccessible solitude.

Yet another veil unveiled!

The numbers 1, 2, 3, 4 are the successive emanations from Mother [Space] as she forms running downward her garment, spreading it upon the seven steps of Creation.¹ The roller returns upon itself, as one end joins the other in infinitude, and the numbers 4, 3, and 2 are displayed, as it is the only side of the veil that we can perceive, the first number being lost in its inaccessible solitude.

. . . Father, which is Boundless Time, generates Mother, which is infinite Space, in Eternity; and Mother generates Father in Manvantaras, which are divisions of durations, that Day when that world becomes one ocean. Then the Mother becomes Nārā [Waters — the Great Deep] for Nara [the Supreme Spirit] to rest — or move — upon, when, it is said, that 1, 2, 3, 4 descend and abide in the world of the unseen, while the 4, 3, 2, become the limits in the visible world to deal with the manifestations of Father [Time].²

What is the key to the septenary significance of the Primordial Circle?

The four Cardinal Points upon which the rock-cut temples of India were built.

To know the full *septenary* significance of the “Primordial Circle,” the pyramid and the Kabbalistic *Bible* must be read in the light of the figure on which the temples of India are built. The mathematical squaring of the circle is only the terrestrial *résumé* of the problem. The Jews were content with the six days of activity and the seventh of rest. The progenitors of mankind solved the greatest problems of the Universe with their seven Rays or Rishis.³

They are the “four Maharajahs” or Great Kings, Divine Instructors of nascent humanity and agents of Karma on Earth, whereas the “Lipikas” are concerned with humanity’s hereafter.

Stanza V.5: FOHAT TAKES FIVE STRIDES (*having already taken the first three*) (a), AND BUILDS A WINGED WHEEL AT EACH CORNER OF THE SQUARE, FOR THE FOUR HOLY ONES . . . AND THEIR ARMIES (*hosts*) (b).

(b) “Four winged wheels at each corner . . . for the four holy ones and their armies (hosts).” These are the “four Mahārājahs” or great Kings of the Dhyāni-Chohans, the

¹ To avoid misunderstanding of the word “creation” so often used by us, the remarks of the author of *Through the Gates of Gold* may be quoted owing to their clearness and simplicity. “The words ‘to create’ are often understood by the ordinary mind to convey the idea of evolving something out of nothing. This is clearly not its meaning. We are mentally obliged to provide our Creator with chaos from which to produce the worlds. The tiller of the soil, who is the typical producer of social life, must have his material, his earth, his sky, rain, and sun, and the seeds to place within the earth; out of nothing he can produce nothing. Out of a void, nature cannot arise; there is that material beyond, behind, or within, from which she is shaped by our desire for a universe.” [pp. 71-72, Adyar ed.; p. 47, Theosophical University Press ed.]

² *Blavatsky Collected Writings*, (EASTERN AND WESTERN OCCULTISM) XIV pp. 243-44; [& quoting from Esoteric Commentary on Cycles, Stanza IX].

³ *ibid.*, (ZOHAR ON CREATION AND THE ELŌHIM) XIV p. 208 fn.

Devas who preside, each over one of the four cardinal points. They are the Regents or Angels who rule over the Cosmical Forces of North, South, East and West, Forces having each a distinct occult property. These BEINGS are also connected with Karma, as the latter needs physical and material agents to carry out her decrees, such as the four kinds of winds, for instance, professedly admitted by Science to have their respective evil and beneficent influences upon the health of mankind and every living thing. There is occult philosophy in that Roman Catholic doctrine which traces the various public calamities, such as epidemics of disease, and wars, and so on, to the invisible "Messengers" from North and West.¹

[Jean-Baptiste Félix] Lajard finds the four cardinal points, and the four primitive elements, in the religion of every country, under the shape of square obelisks, the four sides of the pyramids, etc.² Of these elements and their points the four Maharajahs were the regents and the directors.

If the student would know more of them, he has but to compare the Vision of Ezekiel (ch. i) with what is known of Chinese Buddhism (even in its exoteric teachings), and examine the outward shape of these "Great Kings." In the opinion of the Rev. Joseph Edkins, they are "the Devas who preside each over one of the four continents into which the Hindus divide the world. . . . Each leads an army of spiritual beings to protect mankind and Buddhism."³ With the exception of favouritism towards Buddhism, the four celestial beings are precisely this. They are the protectors of mankind and also the Agents of Karma on Earth, whereas the Lipikas are concerned with humanity's hereafter.⁴

Pistis-Sophia unravels the Geometrical Symbolism of the Circle.

First the · (Point), the *Monad*, Bythus (the Deep), the unknown and unknowable Father. Then the \triangle (Triangle), Bythus and the first emanated pair or *Duad*, Nous (Mind) and its syzygy Aletheia (Truth). Then the \square (Square), the dual *Duad*, *Tetractys* or *Quaternary*, two males \parallel , the Logos (Word) and Anthrōpos (Man), two females, their syzygies, = Zōē (Life) and Ecclēsia (the Church or Assembly), *Seven in all*. The Triangle, the *Potentiality* of Spirit; the Square, the *Potentiality* of matter; the Vertical Straight Line, the *Potency* of Spirit, and the Horizontal, the *Potency* of matter. Next comes the Pentagonagram \star , the *Pentad*, the mysterious symbol of the Mānasaputras or Sons of Wisdom, which together with their syzygies make 10, or the *Decad*; and last of all, the Hexalpa or interlaced Triangles \star the *Hexads*, which with their syzygies make 12, or the *Dodecad*. Such are the contents of the Plērōma or Completion, the *Ideas* in the *Divine Mind*, 28 in all for Bythus or the Father is not reckoned, as it is the *Root* of all. The two small circles *within* the Plērōma are the syzygy Christos-Pneuma (Christ and the Holy Spirit); these are *after*-emanations, and as such, from one aspect, typify the descent of Spirit to inform and evolve Matter, which *essentially*

¹ *Secret Doctrine*, I pp. 122-23

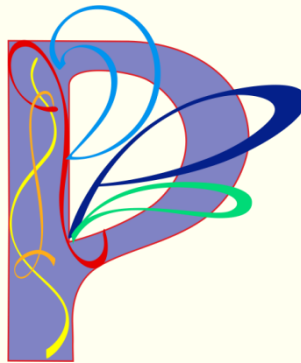
² [J-B F. Lajard. *Recherches sur le Culte, les Symboles, Les Attributs, et les Monuments Figurés de Vénus, en Orient et en Occident*. Paris, Chez Bourgeois-Maze, 1837; pp. 136-37]

³ *Chinese Buddhism*, p. 216. The Hindus happen to divide the world into seven continents, exoterically as esoterically; and their four cosmic Devas are eight, presiding over the eight points of the compass and not the Continents.

⁴ *Secret Doctrine*, I p. 126











proceeds from the same source; and from another, the descent or incarnation of the Kumāras or the Higher Egos of Humanity.

The Circle of the Plērōma is bounded by a circumference emanated from Bythus (the Point), this is called the Horus (Boundary), Staurus (Stock, Stake, or Cross) and Metæcheus [Μετέχω] (Participator); it shuts off the Plērōma (or Completion) from the Hysterēma (the Inferiority or Incompletion), the larger from the smaller Circle, the Unmanifested from the Manifested. Within the Circle of the Hysterēma is the Square of primordial Matter, or Chaos, emanated by Sophia, called the Ektrōma (or Abortion). Above this is a Triangle, *primordial Spirit*, called the Common Fruit of the Plērōma, or Jesus, for to all below the Plērōma it appears as a unity. Notice how the Triangle and Square of the Hysterēma are the reflection of the Triangle and Square of the Plērōma. Finally the plane of the paper, inclosing and penetrating all, is Sigē (Silence).¹



¹ *Blavatsky Collected Writings*, (COMMENTARY ON THE PISTIS-SOPHIA) XIII p. 16

The Rope of the Angels expressed numerically.

Universal Matrix	1	3	5	1	4
					
	First Line \ominus . (Horizontal) ¹	Ideal Triad. Potentiality of Spirit. (Pythagorean Monad)	Pentad (2 + 3 in 1) Pentacle, Pentagon, Pentagram, Pentalpha.	Second Line, \odot . (Vertical)	Tetrad, Square, Cube. Potentiality of the One Element, Matter-Spirit.
Pistis-Sophia Commentary ²	Potency of Matter.	Bythus, the Deep, ³ plus the First Emanated Duad, Nous (Mind), and its syzygy Aletheia (Truth).	The Manasaputras, ⁴ Sons of Wisdom who, together with their syzygies, make 10, the Decad. ⁵	Potency of Spirit.	Dual Duad, Tetractys, Quaternary. i.e., two males, two females. (See constitution of the Higher Tetrad)
Ring Pass-Not (π)	3	1	4	1	5
					

Constitution of the Higher Tetrad

Two males II , Logos (Word) and Anthropos (Man), plus two females $=$, their syzygies, Zoe (Life) and Ecclesia⁶ (Church or Assembly⁷ of "celestial gods and excellent mortals"),⁸ Seven in all.

¹ Cf. Our most eminent chemists and physicists are earnestly pursuing the not hopeless attempt of finally tracing to its hiding-place the *protyle*, or the basic line of the Pythagorean triangle. The latter is, as said, the grandest conception imaginable, as it symbolizes both the ideal and the visible universes. [Cf. Plato's infinite and finite, v.s., *fn.* 2] . . . In the world of Form, having found its expression in the Pyramids, Symbolism has in them both a triangle and a square, with their four co-equal triangles or surfaces, the four basic points, and the fifth — the apex. *Secret Doctrine*, I p. 617 & *fn.*

² Cf. *Blavatsky Collected Writings*, XIII p. 16

³ A female emanation answering to a superior region of the Plērōma. Cf. *Isis Unveiled*, II p. 293

⁴ Fifth order of Celestial Beings or Anthrōpos—"Heavenly Man," the Microcosm, still within the Hexagon Star or Macrocosm. (Cf. *Secret Doctrine*, I p. 224) Fifth, not because man is a five-limbed animal, but rather because *Manas* is the *fifth* principle, the *thinking, conscious MAN*. (Cf. *ibid.*, II p. 576 & *fn.*) Also cf. "Sons of the Fire-Mist" and related studies in our Secret Doctrine's Third Proposition Series. — ED. PHIL.

⁵ i.e., Pythagorean sum total of human knowledge.

⁶ [Less general than *σύλλογος*, *Liddell & Scott*]

⁷ [Cf. Now the word *synaxis* was also called by the Greeks *agyrmos*, ἀγυρμός (collection of men, assembly). It referred to initiation into the Mysteries. Both words — *synaxis* and *agyrmos* — became obsolete with the Christians, and the word *missa*, or mass, prevailed and remained.

Hesychius gives the name (*agyrmos*) to the first day of the initiation into the mysteries of Ceres, goddess of harvest, and refers to it also under that of *Synaxis*. The early Christians called their mass, before this term was adopted, and the celebration of their mysteries — *Synaxis*, a word compounded from *sun* "with," and *ago* "I lead," whence, the Greek *synaxis* or an *assembly*.

From *Blavatsky Collected Writings*, (THE ROOTS OF RITUALISM – XII) XI pp. 98-99 & *fn.* [Explaining the assemblies of the "Builders of the Upper Temple," and the terms "mass," "lodge," and "synaxes" of the Brethren and early Christians, after Ragon.]

Even in the time of Plato, Hermes was already identified with the Thoth of the Egyptians. But this word *thoth* does not only mean "Intelligence"; it also means "assembly" or *school*. In reality Thoth-Hermes is simply the personification of the voice (or sacred teaching) of the sacerdotal caste of Egypt; the voice of the Great Hierophants. *Blavatsky Collected Writings*, (ALCHEMY IN THE NINETEENTH CENTURY) XI p. 534]

⁸ Cf. *Secret Doctrine*, II p. 610

Suggested reading for students.¹



From our Secret Doctrine's First Proposition Series.

- ALCHEMY IS THE QUINTESSENCE IN NATURE'S HIGHEST CORRELATIONS
- 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

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 - CENTRE + CIRCLE
- PROPOSITION 1 - CHAOS TO SENSE, LATENT DEITY TO REASON
- PROPOSITION 1 - CHURNING THE OCEAN OF MILK
- PROPOSITION 1 - CROSS + FIRE
- PROPOSITION 1 - DAWN OF CHAOS-THEOS-KOSMOS
- PROPOSITION 1 - DESIRE PROPER IS BEING
- PROPOSITION 1 - DIAGRAM
- PROPOSITION 1 - DIAGRAM 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 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

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

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



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