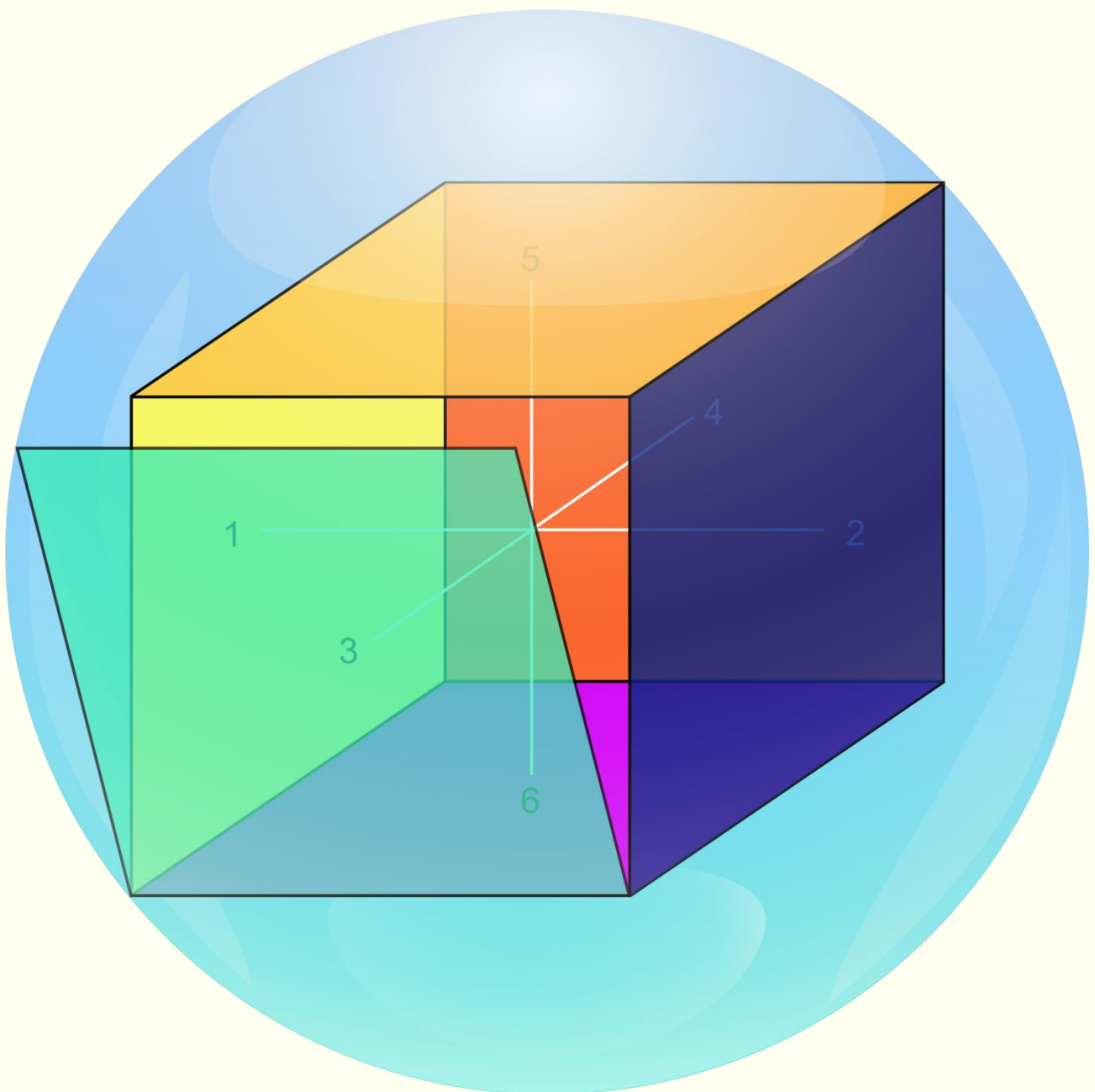


Squaring the circle in heaven, or sphering the cube on earth?

On the soul-ennobling struggle of animal man to reclaim his divinity by surrendering his material nature to the behests of his own spirit, with unselfish love of all that lives and feels, and needs help and kindness.



Abstract and train of thoughts¹

Overview of the Primal Symbols of Cosmogenesis.

How do the Two Ones form the Intelligible World?

The First One is a Ray from Parabrahman (Absoluteness).	5
The Second One, Logos Demiourgos (Creative), is a mere reflection of the First.	6
The Virgin Matrix of the Universe is cold Fire — cool Radiance, colourless, formless, devoid of every quality.	6
Dawn of Chaos–Theos–Cosmos (Drawing).	6
Only the eye of the Seer can follow and behold the basic line of the Pythagorean Triangle in all its pregenetic glory.	8
How did the Heavenly Snails clothed themselves in the Fabric of Darkness?	8

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

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

What are the Four Cardinal Points, upon which the rock-cut temples of India were built?	13
The Four Maharajahs, or Great Kings, are the Divine Instructors of nascent humanity and agents of Karma on Earth, whereas the Lipikas are concerned with humanity's hereafter.	13
Pistis-Sophia expounds the geometrical symbolism of the Circle.	14

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

Unmanifested Logos is The First One.

The meaning of the Two Ones explained.	16
Second Logos is The One made Three, concreting into the Third Logos, where the Three live within The One, thus making up the Perfect Square in heaven and a Cube on earth.	16

The meaning of the dotted line explained.

Sephirah (Primordial Point and Crown of Kether) emanates from the Horizontal Diameter, ⊖.	17
Sephiroth (Elohim) are the seven-fold Logoi emanating serially from the Vertical Diameter, ⊕.	17
Light drops one Solitary Ray (Diagram).	17

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

¹ Frontispiece, diagrams, drawings, and tables by Philaletheians GR. Illustration on page 35 by James White.

Eastern and Kabbalistic Cosmogonies are Identical (Diagram).	19
Twin serpents conceal The One from the many.	21
Akasha and Astral Light compared and contrasted.	22

Cosmogogenesis and Anthropogenesis numerically and geometrically expressed.

The One attracts within itself the Divine Unity of the One Circle and forms out of It the Perfect Square, thus “squaring the circle.”

The Great Circle or Ring Pass-Not is the “Rope of the Angels” hedging off the phenomenal from the noumenal Kosmos.	23
That Circle is the Universal Principle which, from any given point, expands to embrace all things, while embodying the potentiality of every action in Kosmos.	23
How does the Triangle become Square?	24
How does the Square become the Six-faced Cube?	25
How does the Triad become a Tetrad, the Pythagorean Perfect Square in heaven, and a Cube on earth?	26
Mathematically expressed, Logos become Tetragrammaton, i.e., the Three become Four.	27
When the Spiritual Ego, the holy number 7, germ and matrix of the 6, enters the animal body, the 6 faces of the cube unfold, thus forming the cross of passions upon which material man (Chrēstos) crucifies himself and disappoints his glorious Spirit (Christos).	27
Kabbalistic interpretation of the “crucifixion nails” reveals their sexual meaning.	27

Squaring the circle, or sphering the cube?

The occult meaning of the Svastika, emblem of the activity of Fohat, symbolised by the figure 6 and the Sacred Four, explained.	28
---	----

A hint from a Master of Wisdom.

The true Word may only be found by tracing the mystery of the passage inward and outward of Life Eternal, through the states typified in the Unmanifested Circle, the Triangle, and the Perfect Square.	30
---	----

The Divine Heptad is the key to squaring the circle and to the philosophers’ stone, which is no stone.

The Ineffable Word, being composed of Seven Letters, represents the First Hebdomad.	31
The Seventh Letter is the highest in initiations; the remaining six are substitutes.	31
The Sacred Word is the Central Mathematical Point, around which the Six-pointed star, emblem of the Theosophical Society, revolves and evolves.	32
The meaning of two Interlaced Triangles explained by a Master of Wisdom.	33
The Unmanifested Circle or Absolute Life, is non-existent outside the Ideal Triangle and Perfect Square. It manifests through them as the “Son,” i.e., Kosmos and Man.	34
On the outward Path of Action, the Second One (Atma), in order to manifest itself as Logos, Its concealed duality (Atma-Buddhi) has to become three (Atma-Buddhi-Manas). On the inward Path of Renunciation, Logos Revealed attracts within Itself the Circle and reverts to Its original state of Absolute Unity by forming out of it the Perfect Square, and inscribing within it the Ineffable Name.	34

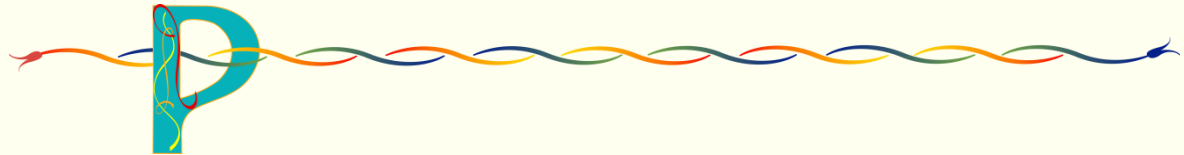
SECRET DOCTRINE'S FIRST PROPOSITION SERIES
ABSTRACT AND TRAIN OF THOUGHTS

“The true Word may only be found by tracing the mystery of the passage inward and outward of the Eternal Life, through the states typified in these three geometric figures,” says a Master of Wisdom. 34

The Rope of the Angels expressed numerically. 37

Suggested reading for students.

From our Secret Doctrine's First Proposition Series. 38



Overview of the Primal Symbols of Cosmogenesis.

Introductory Notes 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.* [See also “The Rope of the Angels,” Constitution of the Higher Tetrad, on page 37 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. See full scale of this diagram in the same series. To find out why the Son is his Mother’s Husband, look up “Œdipus and Sphinx unriddled,” in our Constitution of Man Series. — ED. PHIL.]

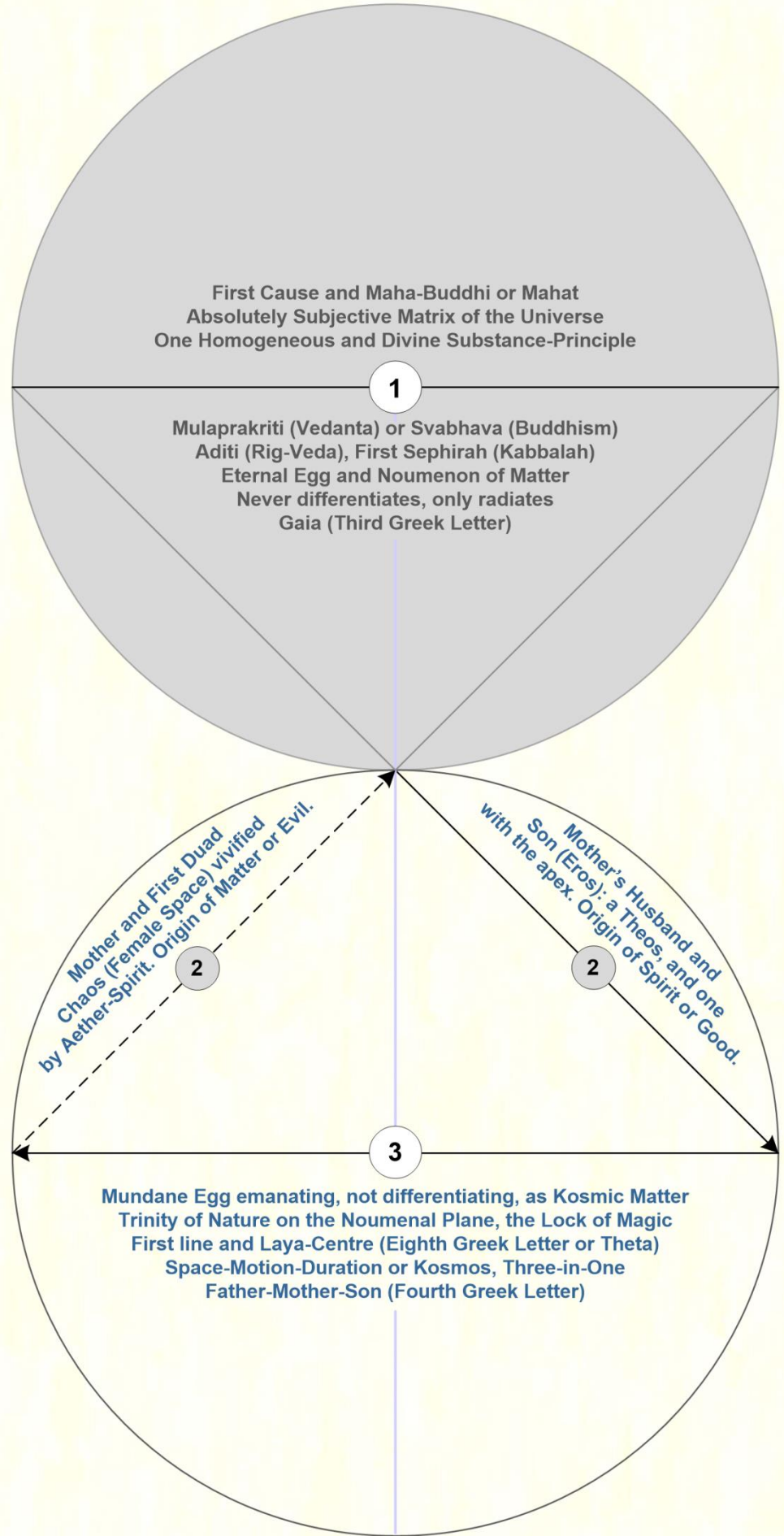
**First Triangle in the Manifested World
Dawn of Chaos–Theos–Kosmos**

“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

Revision 12.17 presented 31 July 2017 | www.philaletheians.co.uk



Only the eye of the Seer can follow and behold the basic line of the Pythagorean Triangle in all its pregenetic glory.¹

By mystic transmutation, the Ternary becomes Quaternary, reflecting the Tetractys within First Logos and thus “squaring” the Triangle, \square .² Then, the pregenetic Triad³ falls into a Dual Duad (Four), the united potentialities of Matter, making the Radiant Essence *Seven* within the Eternal Egg, while curdling and spreading as *Seven* without.⁴

Carl Taylor-Robinson
SERIES EDITOR



How did the Heavenly Snails⁵ clothed themselves in the Fabric of Darkness?

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

¹ Cf. *Secret Doctrine*, I p. 617; [v.s. “Zero-Point or Laya is the central line of Caduceus, the basic line of the Pythagorean Triangle, the Eighth Greek Letter (Theta),” p. 41]

² [Here is a cunning contribution to materialism by the moderately religious Aristotle:] “This transcendental application of geometry to Cosmic and divine Theogony — the Alpha and the Omega of mystical conception — became dwarfed after Pythagoras by Aristotle. By omitting the Point and the Circle, and taking no account of the apex, he [Aristotle] reduced the metaphysical value of the idea, and thus limited the doctrine of magnitude to a simple TRIAD — the *line*, the *surface*, and the *body*. His modern heirs, who play at Idealism, have interpreted these three geometrical figures as Space, Force, and Matter — ‘the potencies of an interacting Unity.’ (See von Hartmann’s and Herbert Spencer’s works.) Materialistic Science, perceiving but the basic line of the *manifested* ‘triangle’ — the plane of matter — translates it practically as (Father)-MATTER, (Mother)-MATTER, and (Son)-MATTER, and theoretically as Matter, Force, and Correlation.” *Secret Doctrine*, I p. 615

³ [“Three in One, *i.e.*, the Universal “over-Spirit,” manifesting on the two higher planes, those of Buddhi and Mahat”; *Secret Doctrine*, I p. 574 *fn.*]

⁴ [Consult “Churning the Ocean of Milk,” in our Secret Doctrine's First Proposition Series. — ED. PHIL.]

⁵ Look up *Secret Doctrine*, I p. 103 to find out why. For an in-depth analysis of Cosmogogenesis and Anthropogenesis, consult “How the Heavenly Snails clothed themselves in the Fabric of Darkness,” on Google Books and Google Play.

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-Chohanik 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 Manasaputras 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.

www.phialetheians.co.uk
Revision 05.61 | Presented 31 July 2018



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., page 5 *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, Sephīrah, 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 Sephīrah. 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 consult "Hindu vs. Chaldeo-Jewish Cosmogony" and accompanying Diagram, herein presented on page 20, in our Secret Doctrine's First Proposition Series. — ED. PHIL.]

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

What are 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.¹

The Four Maharajahs, or Great Kings, are the 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 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.² 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.³

[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.⁴ 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 pro-

¹ *Blavatsky Collected Writings*, (ZOHAR ON CREATION AND THE ELOHIM) XIV p. 208 *fn.*

² [Consult “The influence of geomagnetism on weather and man,” in our Masters Speak Series. — ED. PHIL.]

³ *Secret Doctrine*, I pp. 122-23

⁴ [Lajard (1783–1858), *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]

tect mankind and Buddhism.”¹ 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.²

Pistis-Sophia expounds 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 Pentagram \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* 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 [Μετέχων] (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).³

¹ *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.

² *Secret Doctrine*, I p. 126

³ *Blavatsky Collected Writings*, (COMMENTARY ON THE PISTIS-SOPHIA) XIII p. 16

The Pythagorean Monas¹ is a Solitary Ray. It strides through the 7 Regions of the Universe in 3 steps, the steps of Vishnu.

Unmanifested Logos is The First One.

First Logos is the “VOICE OF THE WILL,”² the point in “the circle to be” “attracting within itself the *One Circle*.”³ It also stands for the “One Life,” an “Intra-Cosmic Breath,” the “One in Many.”

A ray from the Central Spiritual Sun irradiates primordial noumenal “substance” (Mūlaprakriti), thus initiating a precosmic differentiation within the Spiritual Egg or Mother-Lotus: “Mother Swells . . . like the Bud of a Lotus.”⁴ “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.”⁵

The point expands “*from without*, forming a brightness that served the Indivisible Point as a veil; . . . and this expansion was its garment.”⁶ “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.”⁷

The Eternal “will become periodical only when the ray from the First Logos shall have flashed from the latent Germ in the Matri-Padma [Mother Lotus] which is the [Eternal Spiritual] Egg, the Womb of the Universe which is to be.”⁸ “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

¹ [Note to Students: Atomon (ατομων) Anglicised as Atom, or Atmeton (ατμητων), are the Greek terms for the Indivisible. The Atom may be described as a compact or crystallized point of Divine Energy and Ideation. Monas (μονας) is the Pythagorean name for Hermetic Fire, the quintessence of Life. Molecule is an imprisoned force: it exists periodically and, being divisible, is regarded as illusion. — ED. PHIL.]

² *Secret Doctrine*, I p. 346; [quoting *Zohar*, re: *Mēmrah*, or the “Word,” the Logos of the Absolute Silent ALL.]

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

⁴ *Secret Doctrine*, I p. 62; [Stanza III.1]

⁵ *Blavatsky Collected Writings*, (TRANSACTIONS OF THE BLAVATSKY LODGE) X pp. 350-2; [text in square brackets by ED. PHIL.]

⁶ *Secret Doctrine*, I p. 355; [quoting *Zohar*, Part I, folio 20a.]

⁷ *Blavatsky Collected Writings*, (TRANSACTIONS OF THE BLAVATSKY LODGE) X p. 314

⁸ *ibid.* X p. 353; [text in square brackets by ED. PHIL.]

the Mundane [Golden but Periodical] Egg,”¹ from which Brahmā or Third Logos will emerge.

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.”²

The meaning of the Two Ones explained.

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 Ísvara, in the Universe of Illusion), can do all this.³

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

In India, Fohat is connected with Vishnu and Sūrya⁴ in the early character of the (first) God; for Vishnu is not a high god in the *Rig-Veda*. The name Vishnu is from the root *viś*, “to pervade,” and Fohat is called the “Pervader” and the Manufacturer, because he shapes the atoms from crude material. In the sacred texts of the *Rig-Veda*, Vishnu, also, is “a manifestation of the Solar Energy,” and he is described as striding through the Seven regions of the Universe in three steps, the Vedic God having little in common with the Vishnu of later times. Therefore the two are identical in this particular feature, and one is the copy of the other.⁵

The greatest Kabbalists have always held Hokhmāh (Wisdom) as a male and active intelligence, Yāh, יָה, and placed it under the No. 2 on the right side of the triangle, whose apex is the crown, while Bīnāh (Intelligence) or בִּינָה, is under No. 3 on the left hand [side].⁶

¹ *Blavatsky Collected Writings*, (TRANSACTIONS OF THE BLAVATSKY LODGE) X p. 351; [text in square brackets by ED. PHIL.]

² *ibid.*, X p. 357

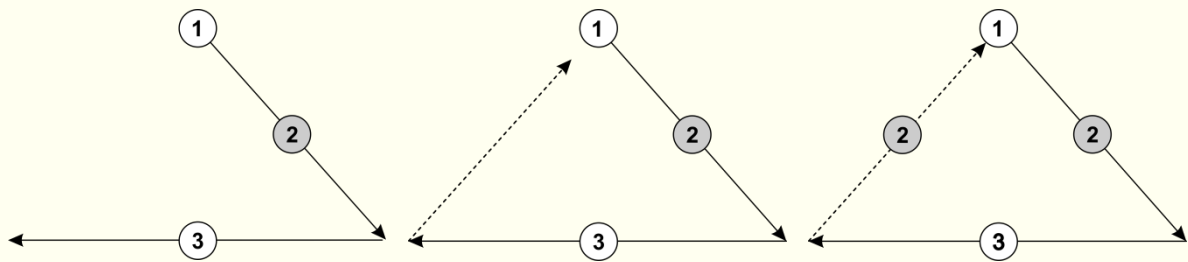
³ *Secret Doctrine*, I p. 130

⁴ [Cf. “Sūrya, the Sun, is one of the nine divinities that witness all human actions.” *Blavatsky Collected Writings*, (THE TRIAL OF THE SUN INITIATE) XIV p. 260 *fn.* Also cf. “In the archaic secret system of the Hindus, the sun is the visible Logos, ‘Sūrya;’ over him there is another, the divine or heavenly Man — who, after having established the system of the world of matter on the archetype of the Unseen Universe, or Macrocosm, conducted during the Mysteries the heavenly *Rāsa Mandala*”; *ibid.*, (PAGAN SIDEREAL WORSHIP, OR ASTROLOGY), XIV p. 332) “The seven rays of Sūrya (the Sun) are made therein parallel to the Seven Worlds (of every planetary chain), to the seven rivers of heaven and earth, the former being the seven creative Hosts, and the latter the Seven men, or primitive human groups.” *Secret Doctrine*, II p. 605; on the Septenary Element in the Vedas. — ED. PHIL.]

⁵ *Secret Doctrine*, I p. 112; [Consult Dawn of Chaos-Theos-Kosmos,” in the same Series, and “The Number of the Beast is the Number of Man,” in our Planetary Rounds and Globes Series — ED. PHIL.]

⁶ *Isis Unveiled*, II p. 214 *fn.*

The meaning of the dotted line explained.



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

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

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



Light drops one Solitary Ray (Diagram).

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

¹ *Secret Doctrine*, I p. 354 [Consult “Bestride the Bird of Life,” in our Secret Doctrine’s First Proposition Series. — ED. PHIL.]

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

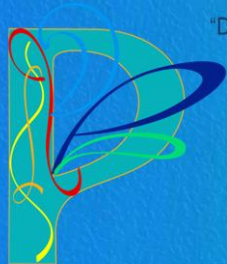
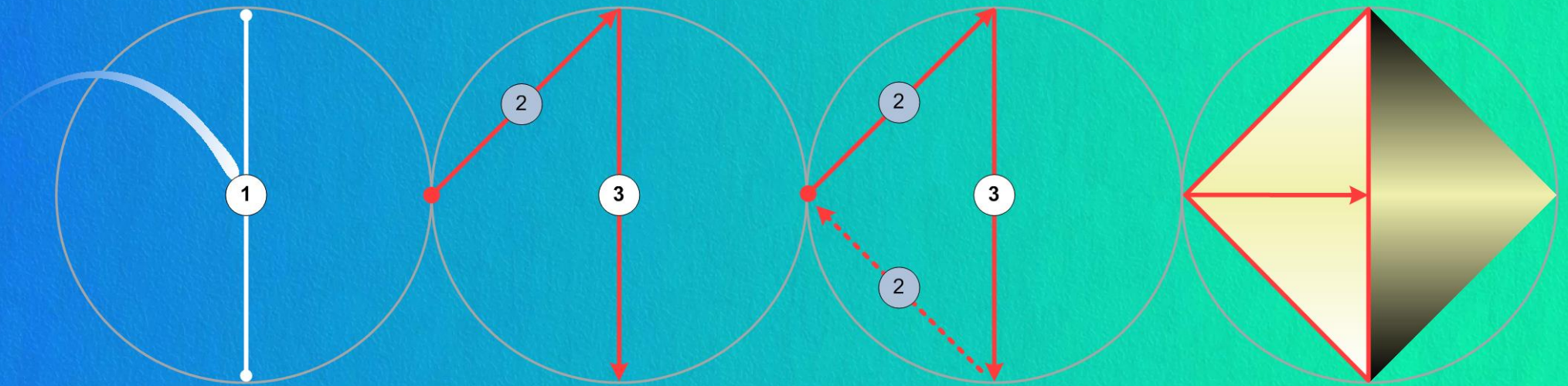
Alpha

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.

Revision 16.13 | www.philaletheians.co.uk

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

The “three and seven” strides refer to the Seven spheres inhabited by man, in the Esoteric Doctrine, as well as to the Seven regions of the Earth. Notwithstanding the frequent objections made by would-be Orientalists, the Seven worlds or spheres of our planetary chain are distinctly referred to in the exoteric Hindu scriptures.¹ But how strangely all these numbers are connected with like numbers in other Cosmogonies and with their symbols, can be seen from comparisons and parallelisms made by students of old religions. The “three strides of Vishnu” through the “seven regions of the Universe,” of the *Rig-Veda*, have been variously explained by commentators as meaning “fire, lightning, and the Sun” cosmically; and as having been taken in the Earth, the atmosphere, and the sky; also as the “three steps” of the dwarf (Vishnu’s incarnation), though more philosophically — and in the astronomical sense, very correctly — they are explained by Aurnavābha as being the various positions of the sun, rising, noon, and setting. Esoteric philosophy alone explains it clearly, and the *Zohar* laid it down very philosophically and comprehensively. It is said and plainly demonstrated therein that in the beginning the Elōhīm (Alhim) were called Ehād, “one,” or the “Deity is one in many,” a very simple idea in a pantheistic conception (in its philosophical sense, of course). Then came the change, “Jehovah is Elōhīm,” thus unifying the multiplicity and taking the first step towards Monotheism. Now to the query, “How is Jehovah Elōhīm?” the answer is, “by three Steps” from below. The meaning is plain. They are all symbols, and emblematic, mutually and correlatively, of Spirit, Soul and Body (MAN); of the circle transformed into Spirit, the Soul of the World, and its body (or Earth). Stepping out of the Circle of Infinity, that no man comprehendeth, Ain-Soph (the Kabbalistic synonym for Parabrahm for the Zervān Akarana, of the Mazdeans, or for any other “UNKNOWABLE”) becomes “One” — the EHĀD, the EKA, the AHU — then he (or it) is transformed by evolution into the One in many, the Dhyāni-Buddhas or the Elōhīm, or again the Amshāspends, his third Step being taken into generation of the flesh, or “Man.” And from man, or Yāh-Havāh, “male female,” the *inner* divine entity becomes, on the metaphysical plane, once more the Elōhīm.²



Eastern and Kabbalistic Cosmogonies are Identical (Diagram).

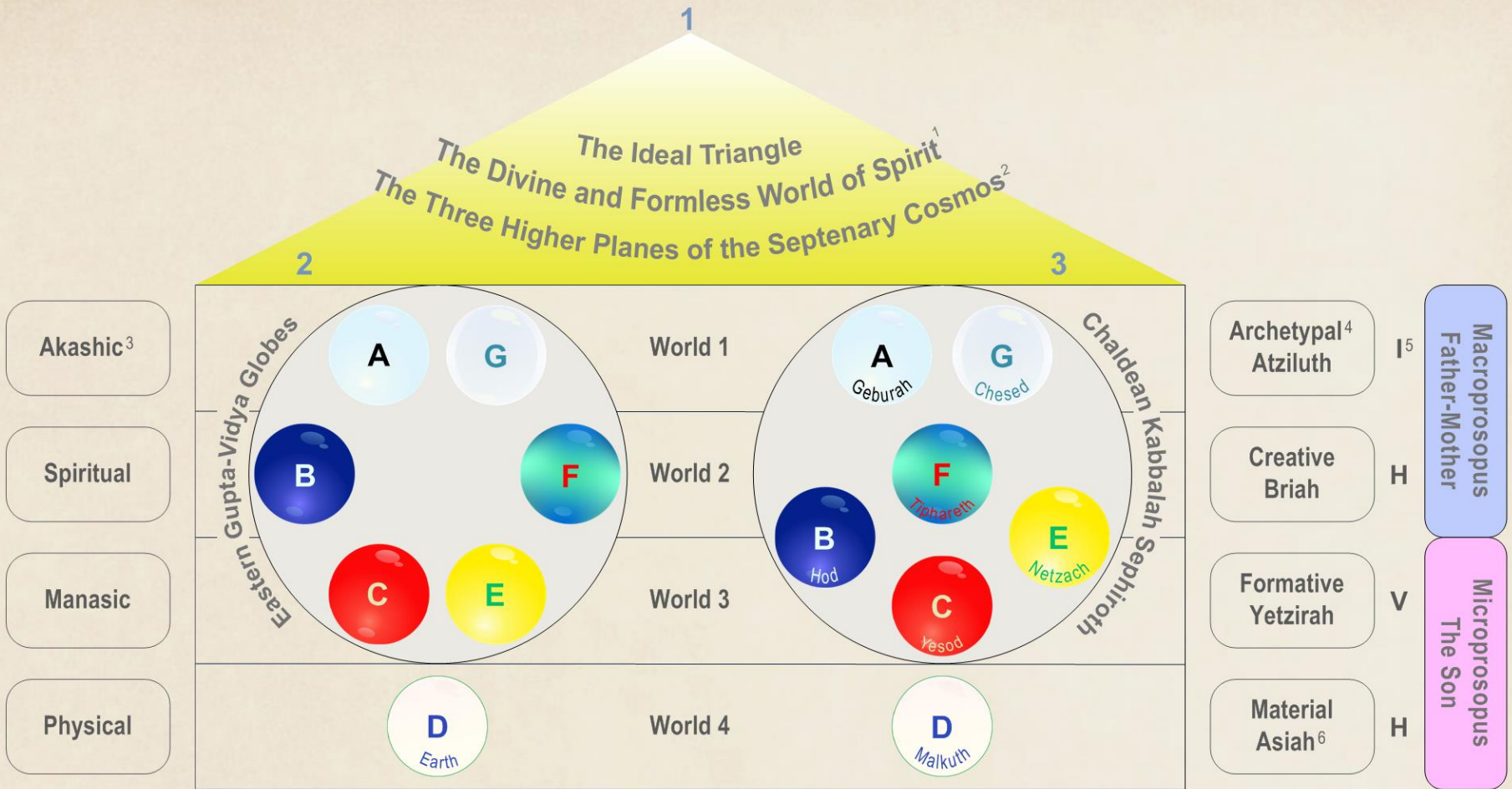
There now follows a diagram from our Secret Doctrine’s First Proposition Series. —
ED. PHIL.

¹ [Consult “Seven Wars in Heaven and on Earth” and “The Seven Creations,” in our Secret Doctrine’s Third Proposition Series. — ED. PHIL.]

² *Secret Doctrine*, I pp. 112-13

Three Principles

Four Cosmic Vehicles of Form



1 The *Arupa* or “formless,” there where form ceases to exist, on the objective plane. (HP Blavatsky)

2 “The reader has to bear in mind that the Stanzas given treat only of the Cosmogony of our own planetary System and what is visible around it, after a Solar Pralaya.” (SD I, 13) [Cf. *Kosmos*, spelled with a K, is used by HP Blavatsky in the sense of the Manvantaric manifestation as a whole, the “Infinite Universe.” *Cosmos*, spelled with a C, applies only to phenomena of our own Solar System. See “*Kosmos and Cosmos*” in our *Confusing Words Series*. — ED. PHIL.]

3 [Dual-natured radiation of *Mūlaprakṛiti*, Noumenon of the Cosmic Septenary, and Highest State of Matter. — ED. PHIL.]

Integrative Theosophical Studies

Eastern and Kabbalistic Cosmogonies are Identical

After *The Secret Doctrine*, Vol. I, p. 200

Commentary on Stanza VI, shloka 6

www.phialetheians.co.uk
Revision 10.12

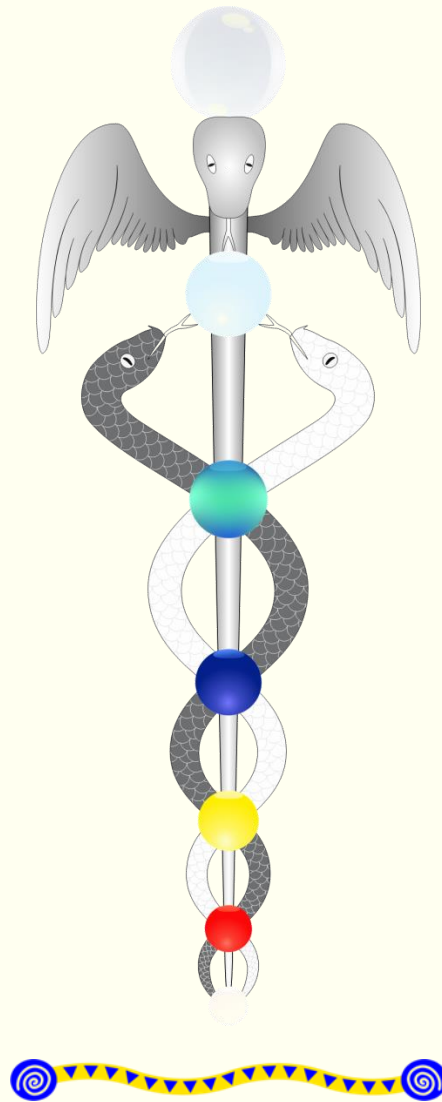
4 The word “Archetypal” must not be taken here in the sense that the Platonists gave to it, *i.e.*, the world as it existed *in the Mind* of the Deity; but in that of a world made as a first model, to be followed and improved upon by the worlds which succeed it physically — though deteriorating in purity. (HP Blavatsky)

5 [IHVH is the Tetragrammaton of the Jews, which is simply Malkuth, the root of illusion of the material world. This quaternary has nothing to do with the Tetractys of the Greeks, which is Second Logos. The real Tetractys is beyond our mortal ken, for it is the Tetractys of the Invisible Monas or First Logos. — ED. PHIL.]

6 These are the four lower planes of Cosmic Consciousness, the three higher planes being inaccessible to human intellect as developed at present. The seven states of human consciousness pertain to quite another question. (HP Blavatsky)

Twin serpents conceal The One from the many.

Hence, also, the Hindu serpent Śesha or Ananta, “the Infinite,” a name of Vishnu, whose first Vahan or vehicle on the primordial waters is this serpent.¹ Yet they all made a difference between the good and the bad Serpent (the Astral Light of the Kabbalists) — between the former, the embodiment of divine Wisdom in the region of the Spiritual, and the latter, Evil, on the plane of matter.²



Akasha and Astral Light compared and contrasted (Table).

There now follows a table from our Confusing Words Series. Full text under the title “Astral Light is a term very little understood.” — ED. PHIL.

¹ Like the *Logoi* and the Hierarchies of Powers, however, the “Serpents” have to be distinguished one from the other. Śesha or Ananta, the “couch of Vishnu,” is the allegorical abstraction, symbolizing infinite Time in Space, which contains the germ and throws off periodically the efflorescence of this germ, the *manifested* Universe; whereas the Gnostic *Ophis* contained the same triple symbolism in its seven vowels as the One, Three, and Seven-syllabled *Oeahoo* [“which stand for the ONE ALL, and the One ‘All in all.’” *Secret Doctrine*, I p. 20] of the Archaic doctrine; *i.e.*, the One Unmanifested Logos, the Second manifested, the triangle concreting into the Quaternary or Tetragrammaton, and the rays of the latter on the material plane.

² *Secret Doctrine*, I pp. 73-74

Akasha and Astral Light compared and contrasted.

Akasha (Alaya)	Astral Light
Undifferentiated, Abstract Space, (noumenal) about to be occupied by Primordial Consciousness.	
Field 1 — Latent Consciousness (1 st and 2 nd Logos)	
Field 2 — Differentiated Consciousness (3 rd Logos, Mahat) ¹	
Dhyani-Chohans, collectively,	or Humanity at large.
Plato's The Good (Το Αγαθόν) The Good cannot measure anything.	Man is the measure of all things.
Represented by the Manasaputras, subjectively,	and by Fohat, objectively.
Eternal Unconsciousness i.e., Perfect, Divine Consciousness,	periodically displaying aspects of Itself. to the perception of self-conscious minds.
Ideal Divine Mind	reflected and reversed in human thoughts and aspirations.
Germ within Acorn	Acorn
"So himself was indeed	(his own) son."
Soul of the World, of Thought and Compassion.	Body of the World, of Perception and Action.
Primordial Cosmic Substance.	Aggregate of all possible perceptions (matter).
Vehicle of Divine Thought.	Storehouse of human (psychic) iniquities.
Not Thought-Substance but recorder of every thought and deed of the spiritual man,	and of the animal man.
Spiritual plane	Psychic plane
Reality	Illusion

¹ The noetic word of Mahat consists of four elements, To Agathon, Nous, Psychē, and Hylē. This quaternary, also known as the Pythagorean Tetractys, is reflected in the sensible world of Matter. The elements or *rhizomata* of the lower Tetractys are Fire, Air, Water, and Earth. Cf. *Secret Doctrine*, II p. 599

Cosmogenesis and Anthropogenesis numerically and geometrically expressed.

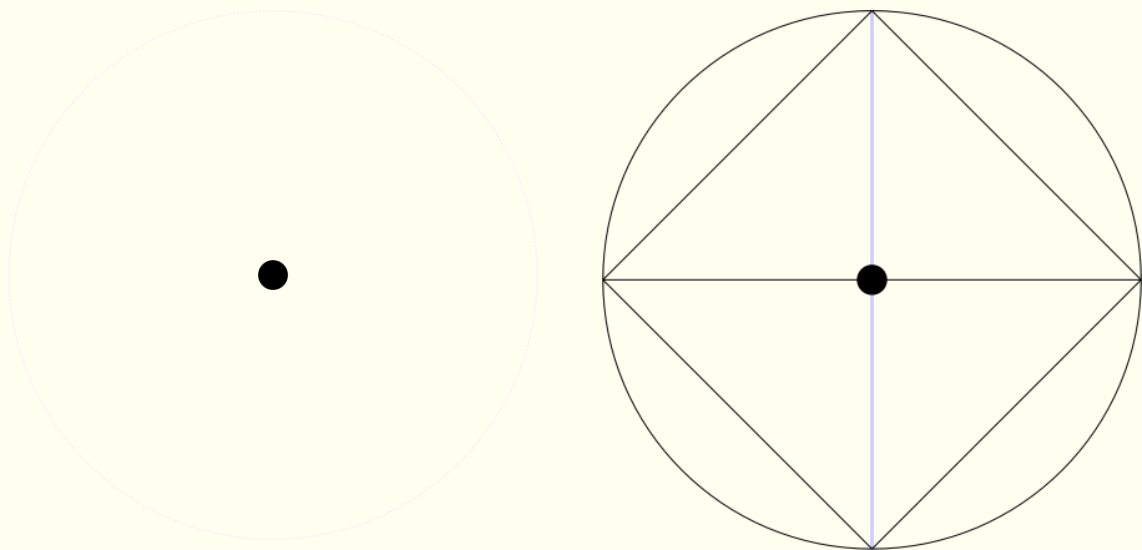
The One attracts within itself the Divine Unity of the One Circle and forms out of It the Perfect Square, thus “squaring the circle.”

The Great Circle or Ring Pass-Not is the “Rope of the Angels” hedging off the phenomenal from the noumenal Kosmos.

That Circle is the Universal Principle which, from any given point, expands to embrace all things, while embodying the potentiality of every action in Kosmos.

From *Isis Unveiled*, Vol. I p. 507.

[The Pythagorean Eternal Monad is] the primordial point in a circle;

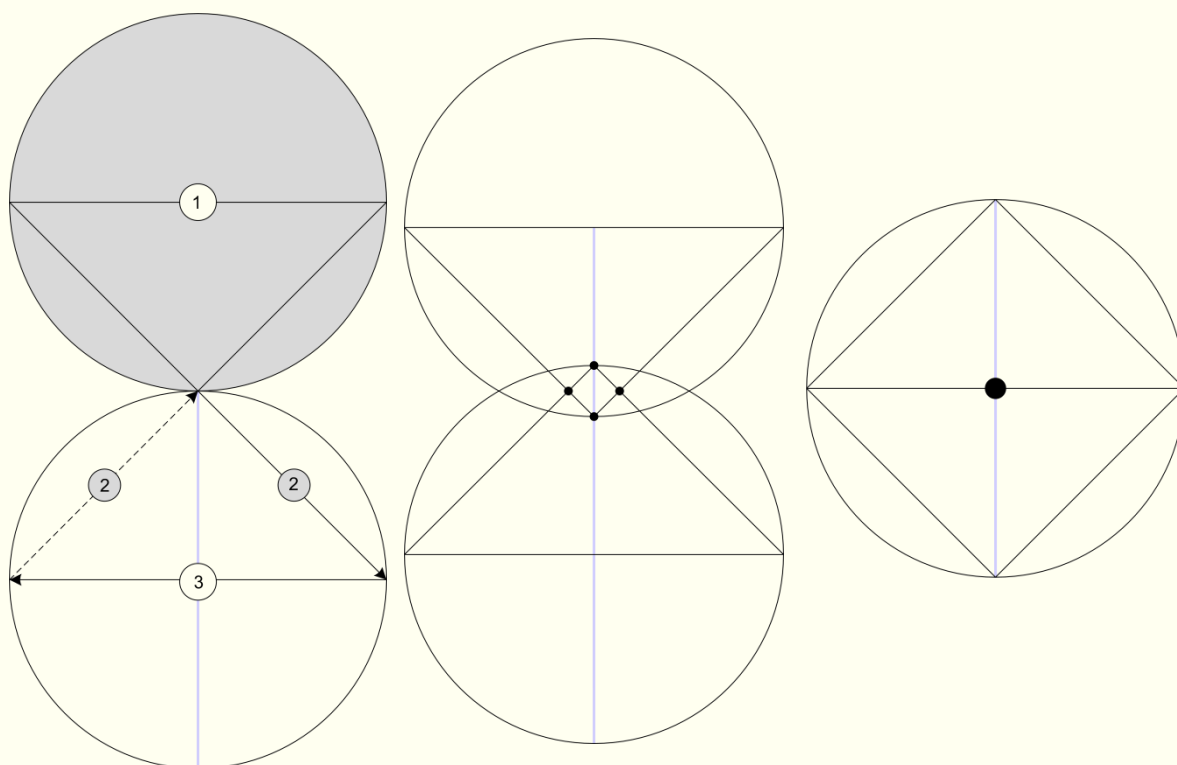


The circle squaring itself from the four cardinal points becomes a quaternary, the perfect square, having at each of its four angles a letter of the mirific name, the sacred TETRAGRAM. It is the four Buddhas who came and have passed away; the Pythagorean *tetractys* — absorbed and resolved by the one eternal NO-BEING.

How does the Triangle become Square?

From *Blavatsky Collected Writings*, (TRANSACTIONS OF THE BLAVATSKY LODGE) X pp. 355-56.

In Occult and Pythagorean geometry the Tetrads is said to combine within itself all the materials from which Kosmos is produced. The Point or One, extends to a Line — the Two; a Line to a Superficies, Three; and the Superficies, Triad or Triangle, is converted into a Solid, the Tetrads or Four, by the point being placed over it.



Kabbalistically Kether, or Sephīrah, the Point, emanates Hokhmāh and Bināh, which two are the synonym of *Mahat*, in the Hindu *Purānas*, and this Triad, descending into matter, produces the Tetragrammaton, *Tetractys*, as also the lower Tetrads.¹ This number contains both the productive and produced numbers. The Duad doubled makes a Tetrads, and the Tetrads doubled forms a Hebdomad.² From another point of view it is the Spirit, Will, and Intellect animating the four lower principles.

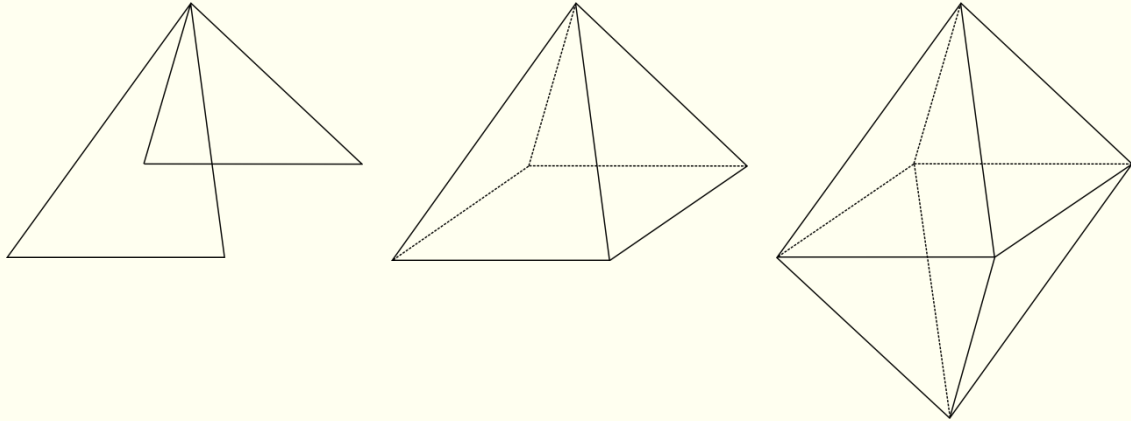
¹ [Cf. The lower Tetractys is the root of *illusion* in the world of matter. This is what Pythagoras meant by Kosmos, i.e., Fire, Air, Water, and Earth. These elements are called *rhizomata*, the roots of all mixed bodies. The lower Tetractys is the same as the *Tetragrammaton* of the Jews, the “mysterious deity” over which the modern Kabbalists make such a fuss! — *Secret Doctrine*, II p. 599]

² [Note to Students by Boris de Zirkoff: A Tetrads doubled would be eight or an *Ogdoad*, while a Hebdomad would imply *seven*. This may be a typographical error, unless some other meaning is implied. We leave it unaltered.

The First Number and apex of the innermost, divine pyramid (the white, upward-facing triangle of the two interlaced triangles) is the “Unknown God” of the old Athenians. This “Once One” is the origin, source, and crown of any hebdomad,* or any other septenary for that matter, is always concealed for it is a ray of the “Ever Darkness” of Parabrahman, the Uncreated Pythagorean Monas, the “Father who is in Secret” of Matthew. Reflect on the following excerpts:

“The Monad — only the emanation and reflection of the Point (Logos) in the phenomenal World — becomes, as the *apex* of the manifested equilateral triangle, the *Father*.” (*Secret Doctrine*, I p. 614)

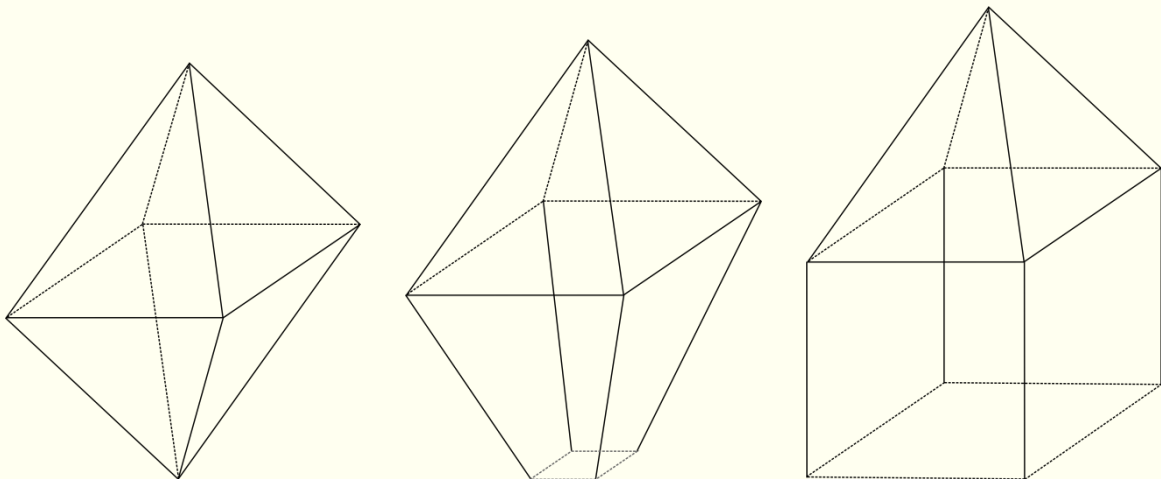
“The peculiar architecture of the Pyramids shows in itself the drift of the metaphysical thought of their builders. The apex is lost in the clear blue sky of the land of the Pharaohs, and typifies the primordial point lost in the unseen universe from whence started the first race of the spiritual prototypes of man.” (*Isis Unveiled*, I pp. 296-97) →



How does the Square become the Six-faced Cube?

The Square becomes the Cube when each point of the triangle becomes dual, male or female. The Pythagoreans said:

Once One, Twice Two, and there ariseth a Tetrads, having on its top the highest Unit; it becomes a Pyramid whose base is a plane Tetrads; divine light resting on it, makes the abstract Cube.



The surface of the Cube is composed of six squares, and the Cube unfolded gives the Cross, or the vertical Four, barred by the horizontal Three; the six thus making Seven, the seven principles, or the Pythagorean seven properties in man.¹

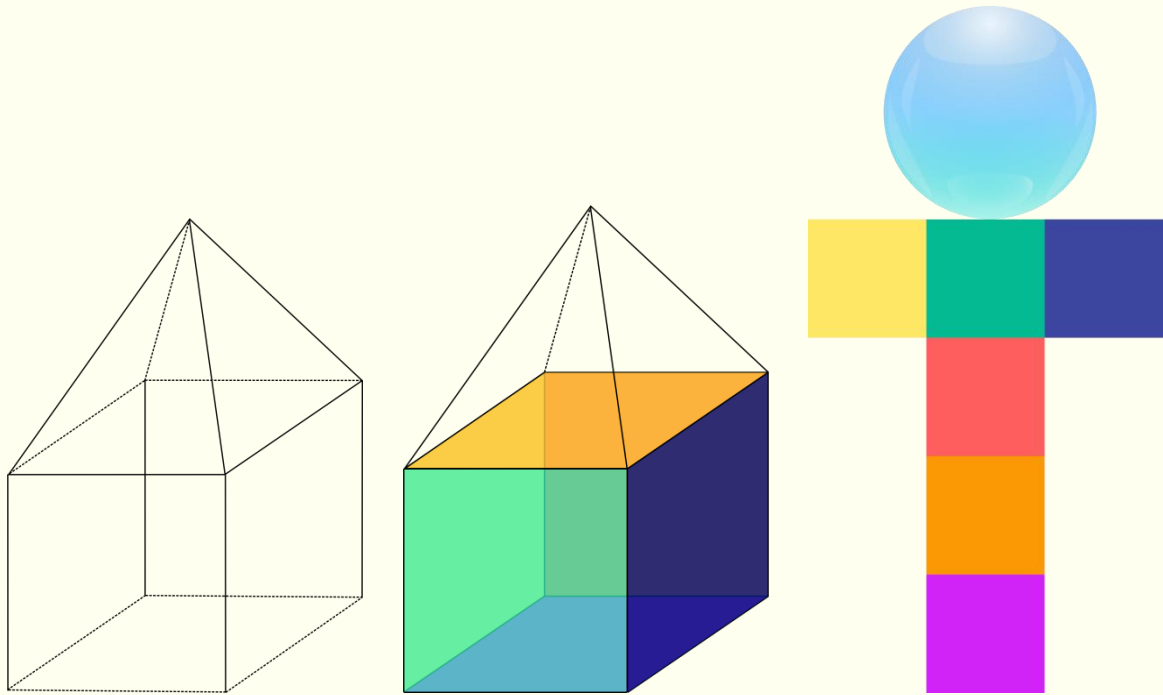
"The numbers 1, 2, 3, 4 are the successive emanations from Mother [Space] as she forms running downward her garment, spreading it upon the seven steps of Creation. The roller returns upon itself, as one end joins the other in infinitude, and the numbers 4, 3, and 2 are displayed, as it is the only side of the veil that we can perceive, the first number being lost in its inaccessible solitude." (Blavatsky Collected Writings, EASTERN AND WESTERN OCCULTISM, XIV pp. 243-44; quoting Commentary on Stanza IX on Cycles)

"Sophia-Akhamôth, the Sophia-Without or Pistis-Sophia, who desiring the Light, falls from the Ogdoad into the Heptad, the highest Loka or Subplane of which is ruled by the Demiourgos, the Self-Willed One of the Pistis-Sophia." (ibid., COMMENTARY ON THE PISTIS-SOPHIA, XIII p. 28)

* "The Gnostics had a superior *Hebdomad*, and an inferior one, in Heaven; and a third terrestrial *Hebdomad*, on the plane of matter." *Secret Doctrine*, I p. 448]

¹ See the excellent explanation given of this in Mr. J.R. Skinner's *Source of Measures*. [A searchable PDF of this masterpiece on the mathematics of the cosmic mind can found in our Planetary Rounds and Globes Series. — ED. PHIL.]

How does the Triad become a Tetrad, the Pythagorean Perfect Square in heaven, and a Cube on earth?




Thus is repeated on earth the mystery enacted, according to the Seers, on the divine plane. The “Son” of the immaculate Celestial Virgin (or the undifferentiated cosmic protyle,¹ Matter in its infinitude) is born again on Earth as the Son of the terrestrial Eve — our mother Earth — and becomes Humanity as a total — past, present and future — for Jehovah or Yōd-he-vau-he is androgyne, or both male and female. Above, the Son is the whole KOSMOS; below, he is MANKIND. The triad or triangle becomes Tetractys, the Sacred Pythagorean number, the perfect Square, and a six-faced cube on Earth. The Macroprosopus (the Great Face) is now Microprosopus (the lesser face); or, as the Kabbalists have it, the “Ancient of Days,” descending on Adam Kadmon whom he uses as his vehicle to manifest through, gets transformed into Tetragrammaton. It is now in the “Lap of Māyā,” the Great Illusion, and between itself and the Reality has the Astral Light, the great Deceiver of man’s limited senses, unless Knowledge through Paramārthasatya comes to the rescue.²

¹ [Mūlaprakriti]

² *The Secret Doctrine*, Vol. I, p. 60 [Look up “Akasha and Astral Light compared and contrasted (Table),” on page 22 of this study. — ED. PHIL.]

Mathematically expressed, Logos become Tetragrammaton,¹ i.e., the Three become Four.²

In *The Secret Doctrine*³ . . . we are told that the square within the circle  is the most potent of magical figures, and the second oval [the Microcosmos or Inner man]⁴ may be looked upon as a hint of the cube within the sphere.⁵

When the Spiritual Ego, the holy number 7, germ and matrix of the 6,⁶ enters the animal body, the 6 faces of the cube unfold, thus forming the cross of passions upon which material man (Chrēstos) crucifies himself and disappoints his glorious Spirit (Christos).

For, “when that reason [nous] which is holy in accordance with the number seven, has entered the soul [rather the living body], the number six is thus arrested, and all the mortal things which that number makes.”⁷ And again: “Number 7 is the festival day of all the earth, the *birthday of the world*. I know not whether anyone would be able to celebrate the number 7 in adequate terms.”⁸

Kabbalistic interpretation of the “crucifixion nails” reveals their sexual meaning.

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*, designative 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.⁹

¹ [Consult “The Pythagorean Tetractys” and “Tetragrammaton is the key to Occult Theogony,” in our Secret Doctrine’s First Proposition Series. — ED. PHIL.]

² *Blavatsky Collected Writings*, (TRANSACTIONS OF THE BLAVATSKY LODGE) X pp. 355-56

³ Vol. I, p. 99

⁴ [Look up diagram of “The Divine Pedigree of Man,” redrawn by Philaletheians GR, on page 29 of this study. — ED. PHIL.]

⁵ Dara Eklund (*Comp.*). *Echoes of the Orient: The Writings of William Quan Judge*. 2nd ed. Pasadena: Theosophical University Press: Vol. III, 2010; INSTRUCTIONS - THE DOUBLE-PAGE DIAGRAM; p. 416.

⁶ [Cf. “If number 6 was the symbol of our globe ready to be animated by a *divine spirit*, 9 symbolised our earth informed by a *bad* or evil spirit.” *Secret Doctrine*, II p. 581]

⁷ *Legum Allogorizæ*, § vi

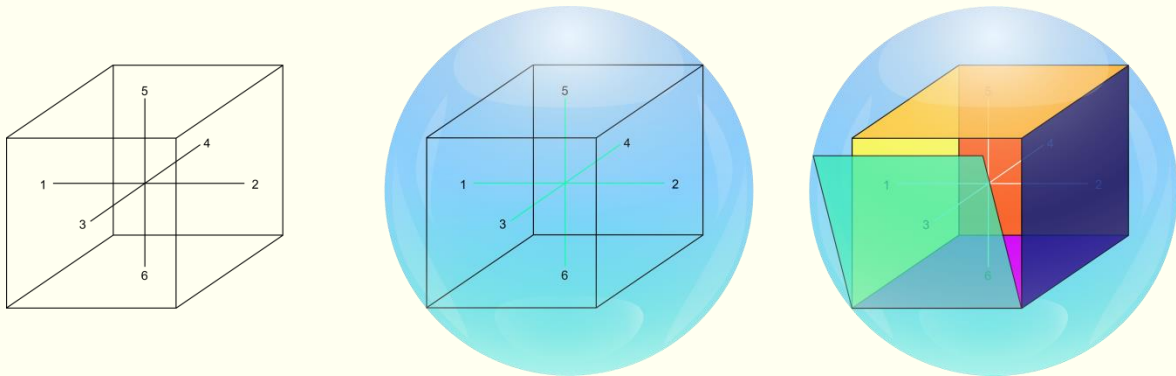
⁸ *Secret Doctrine*, I p. 407; [& quoting *De Opificio Mundi*, § xxx]

⁹ [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. Excerpted from Ch. II, § ii, ¶ 21, p. 52. 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.]

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

Squaring the circle, or sphering the cube?

A cube has 3 axes, each being perpendicular to the other two, 2 being horizontal and 1 vertical. The sphere, in which the cube is, represents the Auric Egg (man’s 7th principle), and its plane may be reached only by attaining that perfect harmony which is the result of, or is expressed by, squaring the circle, or sphering the cube.²



The occult meaning of the Svastika, emblem of the activity of Fohat, symbolised by the figure 6 and the Sacred Four, explained.

Few world-symbols are more pregnant with real occult meaning than the Svastika. It is symbolized by the figure 6; for, like that figure, it points in its concrete imagery, as the ideograph of the number does, to the Zenith and the Nadir, to North, South, West, and East; one finds the unit everywhere, and that unit reflected in all and every unit. It is the emblem of the activity of Fohat, of the continual revolution of the “wheels,” and of the Four Elements, the “Sacred Four,” in their mystical, and not alone in their cosmical meaning; further, its four arms, bent at right angles, are intimately related, as shown elsewhere, to the Pythagorean and Hermetic scales. One initiated into the mysteries of the meaning of the Svastika, say the Commentaries, “can trace on it, with mathematical precision, the evolution of Kosmos and the whole period of *Samdhyā*.” Also “the relation of the Seen to the Unseen,” and “the first procreation of man and species.”³

¹ *Secret Doctrine* II p. 561. [For an in-depth analysis consult “The real Christ is Buddhi-Manas, the glorified Divine Ego,” in our Buddhas and Initiates Series. Also consult, “Prometheus, the Light-bringer, hurled down to the bowels of the earth,” in our Down to Earth Series. — ED. PHIL.]

² [Cf. “William Quan Judge on the Pedigree of Man,” redrawn by Philaletheians in: Hieronymus von Mansfeld (Comp. & Ed.). *The True Colours of Man*, Gwernymynydd: Philaletheians UK, 2015; v. 17.15.2022; pp. 26-31. Diagram presented overleaf. — ED. PHIL.]

³ *Secret Doctrine*, II p. 587

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

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

a. Creative Logos

- b. Eternal Substance
- c. Spirit

D. The Spiritual Forces acting in Matter

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

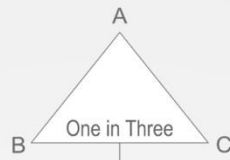
Atman, although exoterically reckoned as the seventh principle, is no individual principle at all, and belongs to the Universal Soul; it is the Auric Egg, the Magnetic Sphere round every human and animal being.

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

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

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

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



A. B. C.
Unknowable

a. b. c.

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

D. The Spiritual Forces acting in Matter

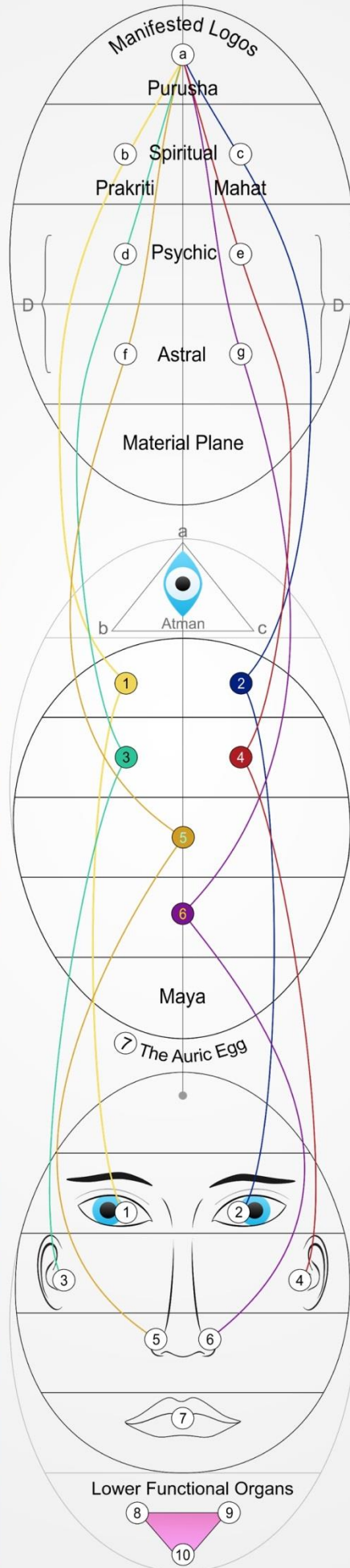
a. b. c.

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

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

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

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



2. [Upper] Manas, Left Eye

4. Kama-Rupa, Left Ear

6. Life Vehicle, Left Nostril

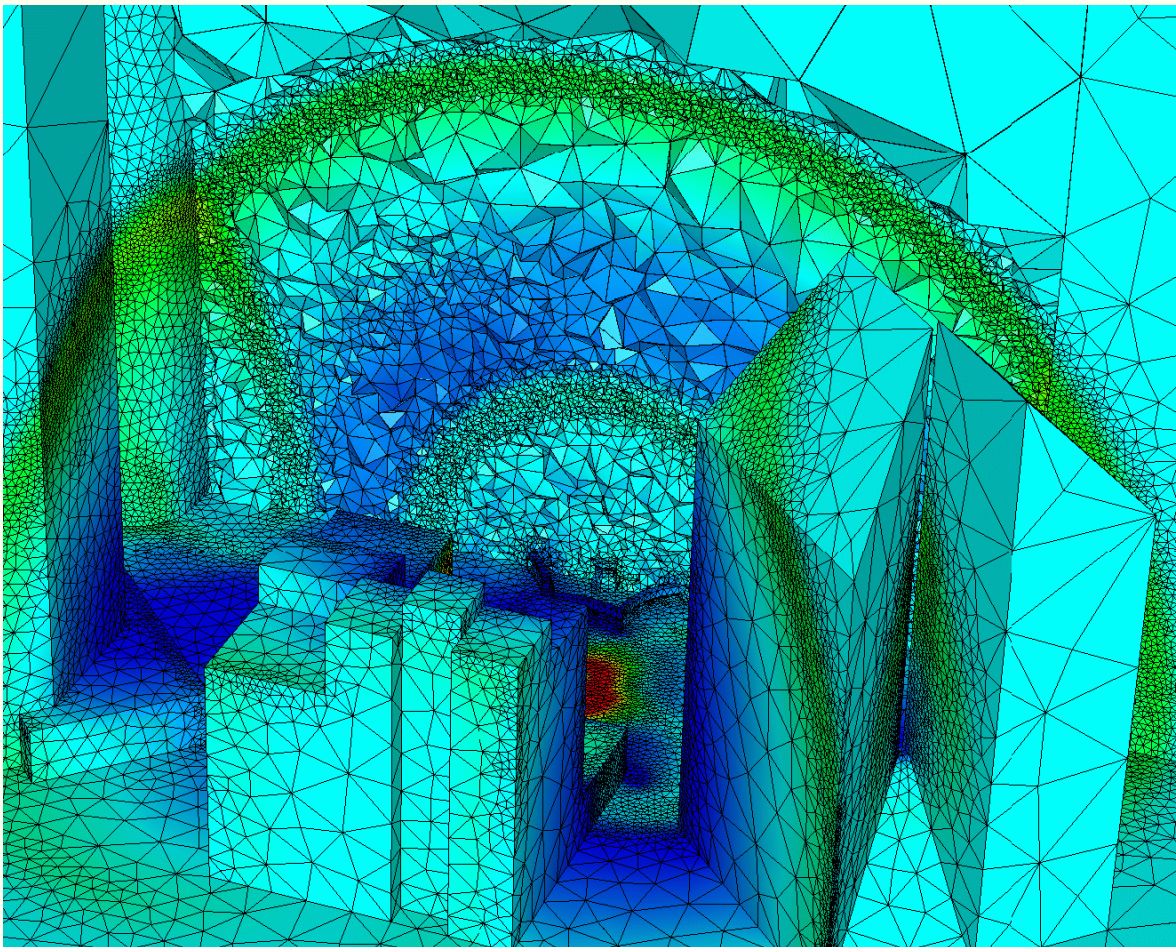
7. Paradigm of the tenth (creative) orifice in the Lower Triad

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

A hint from a Master of Wisdom.

The true Word may only be found by tracing the mystery of the passage inward and outward of Life Eternal, through the states typified in the Unmanifested Circle, the Triangle, and the Perfect Square.

To many such metaphysical minds it would be worse than useless to divulge the fact that the Unmanifested Circle — the *Father*, or *Absolute* Life — is non-existent outside the Triangle and Perfect Square, and is only manifested in the *Son*; and that it is when reversing the action and returning to its absolute state of Unity, and the square expands once more into the Circle, that “the Son returns to the bosom of the Father.” There it remains until called back by his Mother, the “Great Deep,” to re-manifest as a *triad* — the *Son* partaking at once of the Essence of the Father and of that of the Mother — the active Substance, *Prakriti* in its differentiated condition. “My Mother [Sophia, the manifested Wisdom] took me,” says Jesus in a Gnostic treatise;¹ and he asks his disciples to tarry *till he comes*. . . . The true “Word” may only be found by tracing the mystery of the passage inward and outward of the Eternal Life, through the states typified in these three geometric figures.²



¹ Cf. “Then the Holy Spirit, my mother, took me by a single hair of my head to the great Mount Tabor.” Origen, *Commentary on John 2.12.87*, in the *Gospel of the Hebrews*.

² *Mahatma Letter 59* (111), pp. 341-42; 3rd Combined ed.

The Divine Heptad¹ is the key to squaring the circle and to the philosophers' stone,² which is no stone.

The Ineffable Word, being composed of Seven Letters, represents the First Hebdomad.

Valentinus expatiates upon the power of the great *Seven*, who were called to bring forth this universe after *Arrhētos*,³ or the Ineffable, whose name is composed of seven letters, had represented the first *hebdomad*.⁴ This name (*Arrhētos*) is one to indicate the Sevenfold nature of the One (the *Logos*). “The goddess Rhea,” says Proclus, “is a Monad, Duad, and Heptad,” comprehending in herself all the *Titanidæ*, “who are seven.”^{5, 6}

The Seventh Letter is the highest in initiations; the remaining six are substitutes.

The Pythagoreans called the number seven the vehicle of life, as it contained body and soul. They explained it by saying, that the human body consisted of four principal elements, and that the soul is triple, comprising reason, passion, and desire.⁷ The ineffable WORD was considered the *Seventh* and highest of all, for there are six minor substitutes, each belonging to a degree of initiation. The Jews borrowed their Sabbath from the ancients, who called it *Saturn's* day and deemed it unlucky, and not the latter from the Israelites when Christianized. The people of India, Arabia, Syria, and Egypt observed weeks of seven days; and the Romans learned the hebdomadal method from these foreign countries when they became subject to the Empire. Still it was not until the fourth century that the Roman calends, nones, and ides were abandoned, and weeks substituted in their place; and the astronomical names of the days, such as →

¹ Third Logos

² [And the allegory of the “Golden Ass,” or animal man self-made divine. — ED. PHIL.]

³ [unspeakable]

⁴ [Cf. “The emanation and evolution of *Mahat* in cosmogenesis, and of *Manas* in anthropogenesis, was ever the study of the One Science. The dwelling of Sophia was in the Midst, between the Upper and Lower Worlds, in the Ogdoad. Below was the Hebdomad or Seven Spheres, governed by seven Hierarchies of Rulers. . . . As there was a higher Hebdomad of seven supreme planetary spirits or *Aïōns*, so there was a lower Hebdomad.” *Blavatsky Collected Writings*, (COMMENTARY ON THE PISTIS SOPHIA) XIII pp. 40 & 57]

⁵ *Procli Diadochi Commentarius in Timæum Platonis*, Bk. III, 223e, 12-13

⁶ *Secret Doctrine*, I p. 446; [on “The Seven Creations”; full text in our Secret Doctrine's Third Proposition Series — ED. PHIL.]

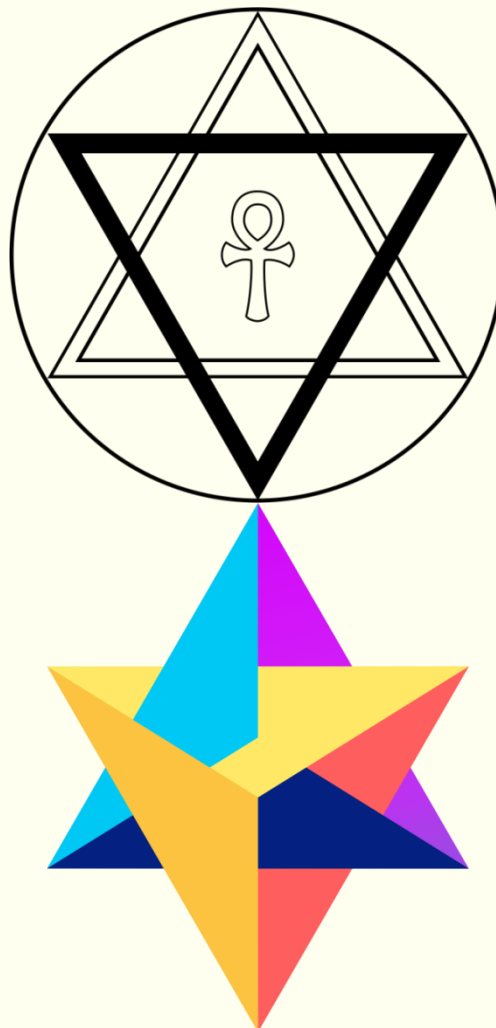
⁷ [Look up Semi-Exoteric Constitution of Man (Table) from “Constitution of Man – Overview,” herein presented on page 36. Full text and analysis in our Constitution of Man Series. — ED. PHIL.]

dies Solis (day of the Sun),
dies Lunæ (day of the Moon),
dies Martis (day of Mars),
dies Mercurii (day of Mercury),
dies Jovis (day of Jupiter),
dies Veneris (day of Venus),
dies Saturni (day of Saturn),

prove that it was not from the Jews that the week of seven days was adopted.¹

A T M A N


**The Sacred Word is the Central Mathematical Point,
around which the Six-pointed star, emblem of the
Theosophical Society, revolves and evolves.**



¹ *Isis Unveiled*, II p. 418

The meaning of two Interlaced Triangles explained by a Master of Wisdom.¹

Does your B.T.S.² know the meaning of the white and black interlaced triangles of the Parent Society's seal that it has also adopted? Shall I explain?

The double triangle viewed by the Jewish Kabbalists as Solomon's Seal is, as many of you doubtless know the *Sri-yantra* of the archaic Aryan Temple, the "mystery of Mysteries," a geometrical synthesis of the whole occult doctrine. The two interlaced triangles are the *Buddhangams* of Creation. They contain the "squaring of the circle," the "philosophers' stone," the great problems of Life and Death, and the Mystery of Evil. The *chela* who can explain this sign from every one of its aspects is *virtually an adept*. How is it then, that the only one among you who has come so near to unravelling the mystery is also the only one who got none of her ideas from books? Unconsciously she gives out — to him who has the key — the first syllable of the *Ineffable Name!* Of course you know that the double-triangle (the *Satkona Chakram* of Vishnu) or the six-pointed star, is the perfect seven. In all the old Sanskrit works (*Vedic* and *Tāntrik*) you find the number 6 mentioned more often than the 7 — this last figure, the central point, being implied, for it is the germ of the six and their matrix. It is then thus , the central point standing for seventh, and the circle, the *Mahākāsha* (endless space) for the seventh *Universal Principle*. In one sense, both are viewed as *Avalokiteśvara*, for they are respectively the Macrocosm and the microcosm. The interlaced triangles — the upper pointing one is Wisdom concealed, and the downward pointing one Wisdom *revealed* (in the phenomenal world). The circle indicates the bounding, circumscribing quality of the *All*, the *Universal Principle* which from any given point expands so as to embrace all things, while embodying the potentiality of every action in the Cosmos. As the point, then, is the centre round which the circle is traced they are identical and *one*, though from the standpoint of *Māyā* and *Avidyā* (illusion and ignorance) one is separated from the other by the manifested triangle, the 3 sides of which represent the three *gunas*, finite attributes. In symbology the central point is *Jivātman* (the 7th principle), and hence *Avalokiteśvara*, the *Kuan-shih-yin*, the manifested "Voice" (or *Logos*), the germ point of manifested activity; hence, in the phraseology of the Christian Kabbalists, "the Son of the Father and Mother," and agreeably to ours "the Self manifested in Self, *Yi-hsin*," the "one form of existence," the child of *Dharmakāya* (the universally diffused Essence), both male and female. Parabrahman or "Ādi-Buddha," while acting through that germ point outwardly as an active force, reacts from the circumference inwardly as the Supreme but latent Potency. The double triangles symbolize the Great Passive and the Great Active; the male and female; Purusha and Prakriti. Each triangle is a Trinity because presenting a triple aspect. The white represents in its straight lines: *Jñānam*, (Knowledge); *Jñāta*, (the Knower); and *Jñēyam*, (that which is known); the black: form, colour, and substance, also the *creative, preservative, and destructive* forces, and [these] are mutually correlating, etc. . . .

¹ [Students to consult "Madame Blavatsky on the difference between six-pointed and five-pointed stars," in our Secret Doctrine's First Proposition Series, and "Keys to the Mystery Language," in our Theosophy and Theosophists Series. The chief symbolical meanings of Spirit and Matter lie in the respective colours of the two interlaced triangles, and relate in no way to any of the lines which bind the figures themselves.— ED. PHIL.]

² [British Theosophical Society]

The Unmanifested Circle or Absolute Life, is non-existent outside the Ideal Triangle and Perfect Square. It manifests through them as the “Son,” i.e., Kosmos¹ and Man.

On the outward Path of Action, the Second One (Atma),² in order to manifest itself as Logos, Its concealed duality (Atma-Buddhi) has to become three (Atma-Buddhi-Manas). On the inward Path of Renunciation, Logos Revealed attracts within Itself the Circle and reverts to Its original state of Absolute Unity by forming out of it the Perfect Square, and inscribing within it the Ineffable Name.

Pythagoras had a reason for never using the finite, useless figure — 2 — and for altogether discarding it. The ONE can, when manifesting, become only 3. The unmanifested when a simple duality remains passive and concealed. The dual monad (the 7th and 6th principles) has, in order to manifest itself as a *Logos*, the “Kuan-shih-yin,” to first become a *triad* (7th, 6th, and half of the 5th); then, on the bosom of the “Great Deep,” attracting within itself the *One Circle*, form out of it the perfect Square, thus “squaring the circle” — the greatest of all the mysteries, friend — and inscribing within the latter the WORD (the Ineffable Name) — otherwise the duality could never tarry as such, and would have to be reabsorbed into the ONE. The “Deep” is *Space* — both male and female. Says the śloka:

Purush (as Brahmā) breathes in the Eternity; when “he” *in*-breathes, *Prakriti* (as manifested Substance) disappears in his bosom; when “he” *out*-breathes she reappears as *Māyā*,

The One reality is *Mūlaprakriti* (undifferentiated Substance) — the “Rootless root,” the . . . But we have to stop, lest there should remain but little to tell for your own intuitions.

“The true Word may only be found by tracing the mystery of the passage inward and outward of the Eternal Life, through the states typified in these three geometric figures,” says a Master of Wisdom.³

Well may the Geometer of the R.S.⁴ not know that the apparent absurdity of attempting to square the circle covers a mystery ineffable. . . . and to many such metaphysical minds it would be worse than useless to divulge the fact that the Unmanifested Circle — the *Father*, or *Absolute Life* — is non-existent outside the Triangle and Perfect Square, and is only manifested in the *Son*; and that it is when reversing the action and returning to its absolute state of Unity, and the square expands once more into the Circle, that “the Son returns to the bosom of the Father.” There it remains until called back by his Mother, the “Great Deep,” to remanifest as a *triad* — the *Son* partaking at once of the Essence of the Father and of that of the Mother — the active Substance, *Prakriti* in its differentiated condition. “My Mother [Sophia, the manifest-

¹ Consult “Kosmos and Cosmos,” in our Confusing Words Series. — ED. PHIL.

² The “First One” is Parabrahman. Look up Diagram on page 9 of this study. — ED. PHIL.

³ Consult “Keys to the Mystery Language,” in our Theosophy and Theosophists Series. — ED. PHIL.

⁴ [Royal Society]

SECRET DOCTRINE'S FIRST PROPOSITION SERIES
KEY TO SQUARING THE CIRCLE AND THE PHILOSOPHERS' STONE

ed Wisdom] took me,” says Jesus in a Gnostic treatise; and he asks his disciples to tarry *till he comes* . . . The true “Word” may only be found by tracing the mystery of the passage inward and outward of the Eternal Life, through the states typified in these three geometric figures.¹



¹ *Mahatma Letter* 59 (111) pp. 340-42; 3rd Combined ed.

Semi-Exoteric Constitution of the Microcosm or Man, Citizen of the Universe and Telesphoros.

Immortal Higher Triad, the Divine Self











- True individuality, the Sutratman of the Upanishads.
- The Imperishable Monas, i.e., Atman–Buddhi–Manas, permeated by the One Universal Life, or Breath.
- Spiritual Self dying (**Death 4**), so that Its Ideation can live.

Mortal Lower Tetrad, overshadowed by the Divine Self

- False individuality of the common man, who identifies with the personal and the transient.
- Other ephemeral aspects of the quaternary personality.
- The heart, being the organ of Spiritual Consciousness, represents the Higher Triad. The liver and spleen represent the quaternary, taken as a whole.

Macrocosmic planes	ADI-BUDDHA	MAHA-BUDDHI	MAHAT, COSMIC INTELLIGENCE		FOHAT	JIVA	ASTRAL	PRAKRITI
Microcosmic planes	Atman	Buddhi	Manas or Dual Mind		Kama (Manas)	(Kama) Prana	Linga-Sharira	Sthula-Sharira
Consciousness' virtual foci	Universal Self	Spiritual Ego	Higher Ego	Lower Ego	Animal Desires	Life Force	Astral Body	Visible Body
Auric Egg (Atmic Aura)	Principle ②: Auric Egg, monadic envelope and amnion of the physical man. Auric Egg and Prana are essentially the same.							
Auric Egg dynamics	Periphery of the Auric Egg and our point of communication with Universal Planes.		The two are bridged by Antahkarana. When Ahankara (selfish Self) is strong, Antahkarana is said to be “drunk or insane.”		Vital Animal, Living Soul, Nephesh.		Transitory emanation of the Auric Egg.	
Three? Five? Seven?	Higher Principles			Middle Principle		Lower Aspects		
	Potency of the spiritual man: divine, higher manas-mind, nous or noetic intelligence, the reincarnating ego.			Potential of the worldly man: animal, astral, lower mind or soul; psyche-périsprit.		Physical man is the musical instrument; his Higher Ego, the performing artist.		
Pauline ternary	Spirit (Plato's λόγον, ideal life or ζωή)			Soul (Plato's ἄλογον)		(Physical life or βίος)		Body
Platonic terms	Agathon	Nous		Phren	Thymos		Eidolon	Soma
Principles and aspects	Principle ①, Universal, not individual. I-ness	Principle ③ Spiritual Soul. I am, That I am	Principle ④ Enduring Individuality.	Aspect ③ I am I	Permeates every principle & aspect.	Aspect ① vitalising aspects ③ and ②.	Aspect ②	Medium of every principle & aspect.
Faculties, fields, and forte	The Will to Be, and to Become. The Amaranthine Dream.	Spiritual intelligence, discrimination, intuition by inner sight.	Abstract, impersonal, noble thoughts, and ideals.	Concrete, personal, selfish thoughts, and “realistic” interests.	Worldly desires, lust (επιθυμία), propensities, and proclivities.	Individualised breath of the One Life, electromagnetic vitality.	Protean model of the gross physical body; and its subtle counterpart.	Gross, bulky, living substance, the physical body.
Radiation and emanations	Radiation of the Ineffable One Pure Spirit. (First Logos)	Emanation of Alaya (Anima Mundi), Ray and Vehicle of Atman.	First emanation of Pradhana, or unevolved cause.	Reflection or shadow of Buddhi plus Higher Manas, having potentialities of both.	Closely linked with Lower Manas, the Green-Red animal monster in us.	Closely linked with Kama-Manas. Prana has no number, as it pervades every other principle.	Closely linked with Kama-Prana, and inseparable from it.	
Other terms and allegories	A Ray of Paramatman (Uncreated Ray) Jivatman.	Sophia-Wisdom, Beautiful Helena, Chase Penelope.	Manasaputras, Breaths or Principles.				Vehicle (Vahan) of Prana, Astral, Etheric Double.	
Metaphorical gender	Sexless	Female	Sexless	Male	Male	Sexless	Male	Male
Apparitions to distant places	Adepts can project consciously, and dying persons unconsciously, an illusory form or phantom of their personality to any distant location — while their physical body is left “entranced.” This double is termed Mayavi-Rupa.							
Deaths and post-mortem states	After Death 2 the purified mind enters Devachan, a long period of personal “bliss during the interim between two incarnations, as a reward for all the unmerited suffering he has endured” and where unfulfilled aspirations are enacted subjectively.			Death 2. Kama-manas becomes a distinct body of ante-mortem desires (Kama-Rupa) and remains in “desire world” (Kama-Loka) until its final dissipation. Attempts to delay death, e.g., by necromancy, is Black Magic.		Eventually, Kama-Prana is released and re-becomes Jiva.	Death 3. Clinging to the physical body, it dissipates only with the disappearance of its last atom.	Death 1. Attempts to preserve death, e.g., by taxidermy, is Black Magic.

The Rope of the Angels expressed numerically.

Universal Matrix	1	3	5	1	4
					
Pistis-Sophia Commentary ²	First Line \ominus . (Horizontal) ¹	Ideal Triad. Potentiality of Spirit. (Pythagorean Monad)	Pentad (2 + 3 in 1) Pentacle, Pentagon, Pentagram, Pentalpha.	Second Line, \oplus . (Vertical)	Tetrad, Square, Cube. Potentiality of the One Element, Matter-Spirit.
	Potency of Matter.	Bythus, the Deep, ³ plus the First Emanated Du- ad, 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 Anthropos—"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*. *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
- ALLEGORIES AND MYTHS UNDERLYING PURANIC COSMOLOGY
- BLAVATSKY AND MEAD ON THE GOSPEL ACCORDING TO JOHN
- CROSS IS THE SYMBOL OF PRE-COSMIC DIVINE MIND
- DIAGRAM 1 - HINDU COSMOGONY
- DIAGRAM 2 - CHALDEO-JEWISH COSMOGONY
- DIAGRAM 3 - THE IDEAL TRIAD AND ITS REFLECTION
- DIAGRAM 4 - THE WHEEL OF EZEKIEL
- DRAWING 0 - BESTRIDE THE BIRD OF LIFE
- DRAWING 1 - THE SEVENTEEN-RAYED SUN
- DRAWING 2 - THE WINGED SUN
- FOHAT IS THE LIFE OF THE UNIVERSE
- HERMES' DIVINE PYMANDER - TR. EVERARD
- HERMES' VIRGIN OF THE WORLD - TR. KINGSFORD & MAITLAND
- HINDU VS. CHALDEO-JEWISH COSMOGONY
- HOW VIBRATION BRINGS FORTH SOUND, FORM, AND COLOUR
- INERTIA, THE GREAT OCCULT FORCE
- INFINITE IS THE CREATIVE POTENCY OF FEMININE LOGOS
- JUDGE ON THE GITA AND THE ZODIAC
- LUNAR MYTH AND WORSHIP THROUGH THE AGES
- MAHANARAYANA UPANISHAD - TR. VIMALANANDA
- PROPOSITION 1 - AKASHA VS. ASTRAL LIGHT
- PROPOSITION 1 - BESTRIDE THE BIRD OF LIFE
- PROPOSITION 1 - CENTRE + CIRCLE
- PROPOSITION 1 - CHAOS TO SENSE, LATENT DEITY TO REASON

¹ Students should be fully conversant with the metaphysical concepts and learning aids set out in our Secret Doctrine's Propositions Series 2 and 3. — ED. PHIL.

SECRET DOCTRINE'S FIRST PROPOSITION SERIES
SUGGESTED READING FOR STUDENTS

- PROPOSITION 1 - CHURNING THE OCEAN OF MILK
- PROPOSITION 1 - CROSS + FIRE
- PROPOSITION 1 - DAWN OF CHAOS-THEOS-KOSMOS
- PROPOSITION 1 - DESIRE PROPER IS BEING
- PROPOSITION 1 - DIAGRAM
- PROPOSITION 1 - DIAGRAM NOTES¹
- PROPOSITION 1 - ETYMOLOGY OF CONSCIOUSNESS
- PROPOSITION 1 - GOD DWELLS IN THE HEART
- PROPOSITION 1 - LIGHT DROPS ONE SOLITARY RAY (DRAWING)
- PROPOSITION 1 - NARAYANA FIRST OR THIRD LOGOS?
- PROPOSITION 1 - NOAH IS LOGOS
- PROPOSITION 1 - ONE LIGHT FOR ALL
- PROPOSITION 1 - SUN IS THE MIRROR OF FIRE
- PROPOSITION 1 - THE INEFFABLE NAME
- PROPOSITION 1 - THE MYSTERY OF BEING
- PROPOSITION 1 - THE ROPE OF THE ANGELS
- PROPOSITION 1 - THE SEVEN ETERNITIES
- PROPOSITION 1 - THE SEVEN FORCES OF NATURE
- PROPOSITION 1 - THE SEVEN RAYS OF THE SUN
- PROPOSITION 1 - TIME WAS NOT
- SONA, THE INDIAN RED RIVER, KEEPS WANDERING OFF ITS BED
- TETRAGRAMMATON IS THE KEY TO OCCULT THEOGONY
- THE ATOMS OF SCIENCE ARE THE VIBRATIONS OF OCCULTISM
- THE COSMOGONY OF THE KALEVALA IS A FAITHFUL ECHO OF THE SECRET DOCTRINE
- THE HINDU PANTHEON DRESSED IN BIBLICAL GARB
- THE HOLY FOUR OF PYTHAGORAS
- THE MONADS OF LEIBNIZ ARE THE JIVAS OF OCCULTISM
- THE SIX-POINTED AND FIVE-POINTED STARS
- THE ZODIAC IS A VEIL THROWN OVER COSMOGENESIS
- THEOSOPHICAL JEWELS - COSMOGENESIS FOR BABIES
- THEOSOPHICAL JEWELS - COSMOGENESIS FOR GROWN-UPS
- VAST IS THE ANTIQUITY AND UNIVERSALITY OF THE ZODIAC
- WHAT IS MATTER AND WHAT IS FORCE?

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

- 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



- THE REAL CHRIST IS BUDDHI-MANAS, THE GLORIFIED DIVINE EGO
— *in our Buddhas and Initiates Series.*
- THE NUMBER OF THE BEAST IS THE NUMBER OF MAN
- SYMBOLISM OF THE CIRCLE DANCE OF THE PLANETS AROUND THE SUN-GOD
— *in our Planetary Rounds and Globes Series.*
- IMPORT AND POTENCY OF NUMBERS AS SYMBOLS
- KEYS TO THE MYSTERY LANGUAGE
- WHY PAGAN SYMBOLISM IS INDESTRUCTIBLE
— *in our Theosophy and Theosophists Series.*

