

*Tetragrammaton is the
Key to Occult Theogony*



Abstract and train of thoughts

The Tetragrammaton is a mere mask concealing its connection with the supernal and the infernal worlds.

Four statements, allegedly from the Kabbalah, which have been brought forward to oppose our septenary doctrine, are completely wrong. 6

Ignorance is the curse of God.

Knowledge barely understood is like a headstrong horse that throws the rider. Admitting ignorance is the first step to enlightenment. 6

The four letters of the Tetragrammaton is a mere mask concealing its polar connection with the supernal and the infernal worlds. 7

The Tetragrammaton is Microprosopus, a "Lesser Face," and the infernal reflection of Macroprosopus, the "Limitless Face." 7

AHIIH and IHVH are glyphs of existence and symbols of terrestrial-androgynous life; they cannot be confounded with EHEIEH which is the Parabrahman of the Vedantist, "That" of the Chhandogya Upanishad, The Absolute of Hegel, The One Life of the Buddhist, the Ain-Soph (the Hebrew Parabrahman). They are transient reflections of EHEIEH, and therefore illusions of separateness. 7

The Tetragrammaton is a phantom veiled with four breaths. It is dual, triple, quaternary, and septenary.

When the human ∇ , purified from all earthly pollutions, begins vibrating in unison with the Cosmic Δ , the Pythagorean Tetractys is formed in a living man. 8

Man is cube unfolding as cross.

The One is She, the Spirit of the Elohim of Life. 11

The "lesser countenance" of the Tetragrammaton is the fourth kabbalistic world.

"Father-Mother," being of bisexual material, belong to the creative world, out of which the "Son" or Universe is formed. This "Son" is Microprosopus, a blind to conceal the septenary constitution of man from the profane. 12

The Tetragrammaton is "Father-Mother-Son" or Jehovah, whose name is IHVH and whose letters, when read symbolically, can be interpreted in two or twelve ways. 12

Jehovah is merely a composite name for membrum virile and Eve, a hermaphrodite. He is, in one sense, Noah (Hebrew Yah) or, literally translated, inch — the British inch!	13
Jehovah-Tsabaoth refused to create, as the seven mind-born sons of Brahmā did, but instead fought and conquered the Dragon of Wisdom. Thus the child of matter and sin was born, and Divinity was hurled down into the bottomless pit.	13
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Anyone endowed with a moderate dose of ingenuity can make what he likes of the unpointed Hebrew words and letters. But the explanations herewith presented require nothing but knowledge of the Seventh Esoteric Key.	21
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On the Seven Scales of Consciousness.	
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The transference of a sensation from any organ to consciousness is nearly instantaneous. The Occultist should train himself to receive and transmit along the line of the seven scales of his consciousness every impression simultaneously. He who does this quicker progresses faster.	26

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ABSTRACT AND TRAIN OF THOUGHTS

The consciousness of the Higher Ego is atomic and spiritual, and so are the atoms which form the higher principles of the man. That of the lower ego is molecular, forming around the atoms, and is normally invisible unless condensed.	27
The Higher Ego, being the subject of every state of consciousness, is Absolute Unity.	27
Knowing, feeling, and willing are not faculties of the lower mind.	27
Suggested reading for students.	
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The Tetragrammaton is a mere mask concealing its connection with the supernal and the infernal worlds.

I would advise all in general that they would take into serious consideration the true and genuine ends of knowledge; that they seek it not either for pleasure or contention, or contempt of others, or for profit, or for fame, or for honour and promotion, or suchlike adulterate, or inferior ends; but for merit and emolument of life, that they may regulate and perfect the same in charity.

— ROGER BACON

First published in *The Theosophist*, Vol. IX (98), November 1887, pp. 104-16.
Republished in *Blavatsky Collected Writings*, (TETRAGRAMMATON) VIII pp. 140-59.

In THE PRESENT ARTICLE I shall carry no coals to Newcastle.¹ This means that I do not propose to teach learned Brahmans the mysteries of their religious philosophy, but will take for my subject a few things from the *Universal Kabbalah*. The former — once placed upon polemical grounds — is an awkward adversary to fight. Unless one has instead of a head an encyclopaedia crammed with quotations, figures, numbers, and verses scattered throughout crores of pages, such polemics will be more injurious than useful. Each of the disputants will find himself with the same number of adherents to his views as he had before, as neither will convince a single man from the party opposed to him.

Repeating with Sir T. Browne² that “I envy no man that knows more than myself, but pity them that know less,”³ I will deal now with questions I am thoroughly conversant with, and in support of which I can quote good authorities.

¹ [English idiom for taking something to a place where it is not needed because a large amount of it is already there.]

² [Sir Thomas Browne, 1605–1682, English polymath and author of varied works which reveal his wide learning in diverse fields including science and medicine, religion, and esoteric philosophy. His writings display a deep curiosity towards the natural world, influenced by the scientific revolution of Baconian enquiry and are permeated by references to Classical and Biblical sources as well as the idiosyncrasies of his own personality. His writings are characterised by wit and subtle humour, while his literary style is varied, according to genre, resulting in a rich, unique prose which ranges from rough notebook observations to polished Baroque eloquence.]

³ [Sir Thomas Browne, *James Thomas Fields* (1862). “Religio Medici: A Letter to a Friend, Christian Morals, Urn-burial, and Other Papers,” p. 121. Here is another thought from this learned man: “The days of men are cast up by septenaries, and every seventh year conceived to carry some altering character in temper of mind or body.”]

Four statements, allegedly from the Kabbalah, which have been brought forward to oppose our septenary doctrine, are completely wrong.

Having studied the Kabbalah, for nearer forty than thirty years, I may perhaps be allowed to regard the *Zohar* as a legitimate ground for me to stand upon. This, however, will be no discussion, but simply a *few statements of facts*. Four names and teachings from the *Kabbalah* have been brought forward to oppose our septenary doctrine. We are told:

- 1 That the Tetragrammaton “is in the way . . . of a final union with the Logos.” Because his mystic “constitution, *as represented by the sacred Tetragram, has not a septenary basis.*”
- 2 That “it is one of the oldest directions of the ancient Wisdom-religion that the macrocosm¹ should be interpreted according to the plan revealed by *Malkuth.*”
- 3 That (a) “*Shekinah* is an androgyne power”; and (b) that she “should be accepted as a guide to the interpretation of the constitution of the microcosm.”
- 4 That “Its [*Shekinah*’s] male form is the figure of man seen on the mysterious throne in the vision of Ezekiel.”²

I am afraid none of the above statements are correct. I am compelled to say that each and all are entirely erroneous. My authorities for saying so, will be the three chief books of the *Zohar* — *The Book of Concealed Mystery* and the two *Assemblies* — the *Greater* and the *Lesser*, as also the *Kabbalah Denudata* of Knorr von Rosenroth,³ the *Sēpher Yetzirāh*, with its commentaries, and the *Aech Metzareph*, containing a key to the kabbalistical symbolism, and all supplemented with various *codices*.⁴

Ignorance is the curse of God.

Knowledge barely understood is like a headstrong horse that throws the rider. Admitting ignorance is the first step to enlightenment.

An axiom echoed from the hoariest antiquity teaches us that the first step to knowledge is to *know* and to *confess* that we are ignorant. I must have taken this step, for I fully realize how very ignorant I am in many things, and confess how little I know. Nevertheless, what I know, I *do* know.

¹ Just so. *Malkuth* is the 10th Sēphirōth, but as the “Bride of *Microprosopus*” or Tetragrammaton, *who is hexamerous* — *Malkuth*, or the material limb, is the *seventh*. She is the *fourth* letter of IHVH, or *He*, but the *Logos*, or son, is only the letter V (*Vau*), as will be shown.

² *The Theosophist*, Vol. VIII, August 1887, pp. 700 and 705

³ Now translated by S. Liddell MacGregor Mathers, F.T.S. See his *Kabbalah Unveiled*. [London: George Redway, 1887]

⁴ [See pp. 269-71 and 402, in Vol. VII of the present Series, for pertinent information concerning the *Zohar* and its bibliography. — *Boris de Zirkoff*.]

And perhaps, were I wiser, I ought to be glad to know so little; because if

. . . ignorance is the curse of God,¹

as Shakespeare has it, too much of

Knowledge, when wisdom is too weak to guide her,
Is like a head-strong Horse, that throwes the Rider. . . .²

The four letters of the Tetragrammaton is a mere mask concealing its polar connection with the supernal and the infernal worlds.

In this particular case, however, I have no fear of being thrown out of my stirrups. I venture even to say that it is quite impossible, with the *Zohar* before one's eye and its (just) *hundred and seventy passages* of references and several hundreds of comments and glosses upon the real meaning of Tetragrammaton alone. Meanwhile, as "no man knoweth all" — *errare humanum est* — and as none of us, so far as I know, has reached the glorified position of an omniscient Buddha or a Śamkarāchārya, it is but just that we should compare notes and unveil that which can be *lawfully* unveiled. Hence I shall endeavour to show the true nature of the "Tetragrammaton" and prove its four letters to be a mere glyph, a mask to conceal metaphysically its connection with and relation to, the supernal and the inferior worlds. I will give nothing of my own speculations or knowledge, which are my personal property, the fruitage of my studies, and with which, therefore, the public has nothing to do. I shall only show what the Tetragrammaton is said to be in the *Zohar*, and as explained to the writer personally by a Hebrew initiated Rabbi, in Palestine, and made very plain to every advanced Kabbalist.

The Tetragrammaton is Microprosopus, a "Lesser Face," and the infernal reflection of Macroprosopus, the "Limitless Face."

① The Tetragrammaton is called in the Kabbalah by various names. It is IHVH, the *Microprosopus*, in distinction to AHIH, the *Macroprosopus*. It is the LESSER FACE, a reflection (tainted with matter or *Malkuth*, its bride, the mother earth) of the "Vaster," rather "Limitless" Face; therefore he is the *antithesis* of Macroprosopus. But who, or what is Macroprosopus, itself?

AHIH and IHVH are glyphs of existence and symbols of terrestrial-androgynous life; they cannot be confounded with EHEIEH which is the Parabrahman of the Vedantist, "That" of the Chhandogya Upanishad, The Absolute of Hegel, The One Life of the Buddhist, the Ain-Soph (the Hebrew Parabrahman). They are transient reflections of EHEIEH, and therefore illusions of separateness.

② It is *not* "Ain-Soph" the *Non-Existent*, or *Non-Being*, no more than is Tetragrammaton; for both AHIH and IHVH are glyphs of existence, and symbols of terrestrial-androgynous, as well as male and female — life. Both are therefore mixed with *Malkuth*, — *H-eva*, "the mother of all that lives," and cannot be confounded in our spiritual perceptions with EHEIEH — the one ABSOLUTE *Esse*, or "Be-ness," as some call it, though Rabbis have tried hard to have the mantle fall upon their *exoteric* god.

¹ [Henry VI, Part II, Act iv, scene 7, 1.78]

² [Francis Quarles, *Job Militant: with Meditations Divine and Moral*, 1624. Section XI. — Boris de Zirkoff.]

They are reflections of the Ain-Soph, the Hebrew *Parabrahman*; for Ain-Soph is negative, and they, actual, positive life — therefore *Māyā* or Illusion.

This is proven clearly by their dual presence in the cross — the oldest *phallic* symbol, thus:



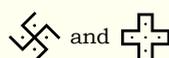
— as shown in *The Kabbalah Unveiled*, Introduction, p. 31.¹

The Tetragrammaton is a phantom veiled with four breaths. It is dual, triple, quaternary, and septenary.

When the human ∇ , purified from all earthly pollutions, begins vibrating in unison with the Cosmic \triangle , the Pythagorean Tetractys is formed in a living man.²

③ There are two “Tetragrammatons” in the Kabbalah, or, rather — he is *dual*, and for the matter of that, even *triple*, *quaternary* and a *septenary*. He becomes *nine* and *thirteen* only toward the end when “thirteen” or UNITY destroys the septenate symbolised by the “Seven Inferior,” which seven, are “the *seven* kings of Edom” (when the races are concerned), and the seven “lower Sēphirōth” when the human principles are referred to. The first Tetragrammaton is the ever concealed one, the FATHER — himself an emanation of the eternal light, thence not Ain-Soph. He is *not* the four-

¹ So old and so *phallic*, indeed, that leaving the *ansated* cross of Egypt aside, the *terra cotta* discs called *fusaiole*, found by Schliemann in abundance *under* the ruins of ancient Troy, are almost all in these two forms:



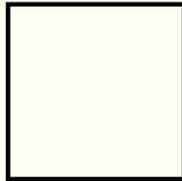
— the Indian Swastika and the Cross, the latter being Swastika or “Thor’s Hammer” *minus* its four additional angles. No need to explain that the Orientalists who are unable to soar higher than the material plane, are nevertheless right, and that they have discovered one of the secret keys (of *exoteric* religions, only, however) in asserting that the origin of the cross is the *arani* and *pramantha*, the stick and the perforated vessel for kindling fire of the ancient Brahmans. Prometheus stealing the sacred fire of (pro)creation to endow men with, has undeniably the origin of his name in *Pramantha*. The god *Agni* was *celestial* fire, only so long as he was hidden in his casket. No sooner had Mātariśvan, the Rig-Vedic aerial being, forced him out of it for the benefit of the *consuming* Bhriḡus, than he became *terrestrial* fire, that of procreation, therefore *phallic*. The word *matha* or *pramantha*, we are told, has for its prefix *pra*, adding the idea of *robbing* or *stealing by force* to that contained in the root *matha* of the verb *manthāmi*, or *manthnami*, “to produce by friction.” Hence Prometheus stealing the heavenly fire to degrade it (in one sense) on earth. He not only kindles the spark of life in the man of clay, but teaches him the mysteries of creation, which, from *Kriyāsakti*, falls into the selfish act of procreation [Vide *supra* — text.]

[Socrates explains to Hermogenes that Man, Anthrōpos (ἀνθρώπος) is a contraction of a three-word sentence, *i.e.*, ἀναθρῶν *a onane*, namely “contemplating what he beholds” (Plato, *Cratylus*, 399c). Commenting upon the meaning of the *ansated* cross, H.P. Blavatsky quotes Professor Seyffarth saying “the Tanis stone translates it repeatedly by *anthrōpos* (man), and this very word is alphabetically written [Egyptian] *ank*.” (*Blavatsky Collected Writings*, CLASSIFICATION OF “PRINCIPLES,” VII p. 297). Elsewhere, Blavatsky explains that Prometheus, “he who sees before him” comes from *προ μητις*, “forethought,” and quotes from Swanwick’s *Dramas of Æschylus* that the Titan’s name “derived from the Sanskrit word *Pramantha*, the instrument used for kindling fire. The root *mand*, or *manth*, implies rotatory motion, and the word *manthāmi*, used to denote the process of fire-kindling.” (Cf. *Secret Doctrine*, II p. 413 *fn.* & quoting Professor Kuhn.) Blavatsky then explains that “the word *manthāmi* passed into the Greek language and became the word *manthanō* [μανθανω], to learn; that is to say, to appropriate knowledge; whence *promētheia* [προμηθεια], fore-knowledge, forethought”; (*ibid.*) Sanskrit *manth* is *μοθος* in Greek. Cf. μανθανω, μαντα, μαντια, μαντις, μουσα. — ED. PHIL.]

² [Consult Hieronymus von Mansfeld (*Comp. & Ed.*). *The True Colours of Man*, Gwernymynydd: Philaletheians UK, 2015; v. 17.15.2022. This is our fifth Major Work. — ED. PHIL.]

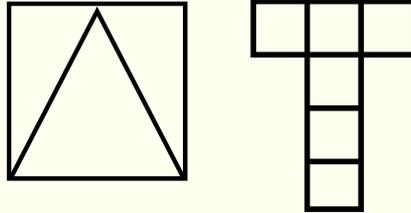
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TETRAGRAMMATON IS A MERE MASK

lettered *Tetractys*, but the *Square* only, so to say, on a plane surface. It is the ideal geometrical figure formed of four imaginary lines, the abstract symbol of an abstract idea, or four “mathematical” lines enclosing a “mathematical” space — which is “equal to nothing enclosing nothing” — as says Dr. Henry Pratt, speaking of the triangle in his *New Aspects of Life and Religion. A Phantom veiled with four breaths*. So much for “Father” *Macroprosopus*-TETRAGRAMMATON. →

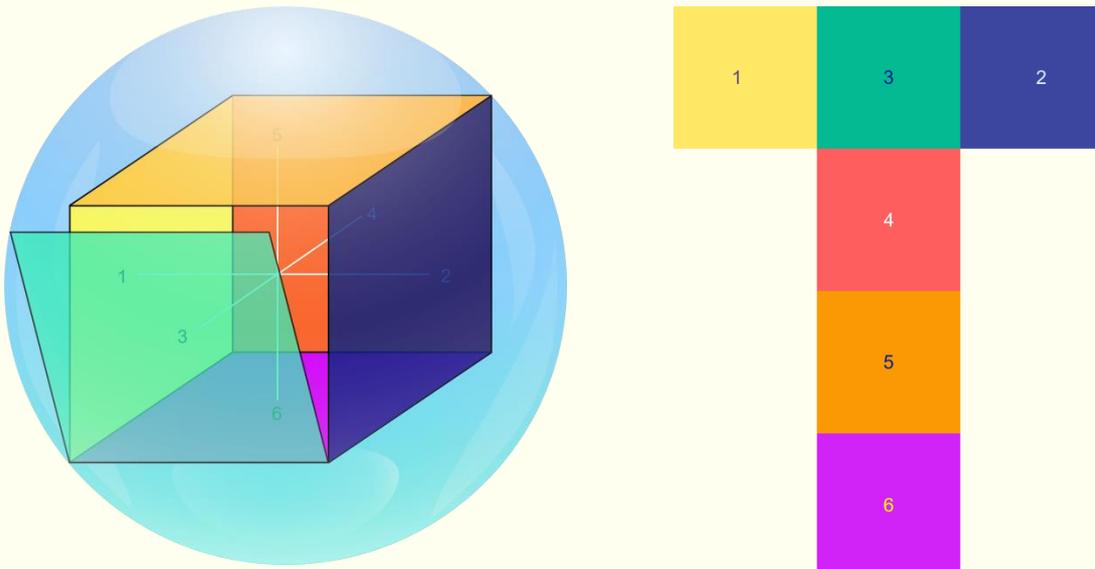


Man is cube unfolding as cross.¹

④ Whereas *Microprosopus*-Tetragrammaton — the “Son” or Logos, is the triangle in a square;



the *seven-fold* cube; or as Mr. J.R. Skinner shows it — the *six-faced* cube unfolded becomes the seven-partitioned *cross*, when the androgyne separates into opposite sexes.²



In the words of a commentary on the *Secret Doctrine*,

The circle emanates a light which becomes to our vision four-cornered; this unfolds and becomes seven.”

¹ [Consult *The True Colours of Man*, op. cit. — ED. PHIL.]

² Four in length or the vertical line, and three horizontally. See *The Theosophist*, Vol. VIII, April 1887. [H.P. Blavatsky refers to her own article on “Classification of ‘Principles.’” See Vol. VII of the present series. — *Boris de Zirkoff*.]

Students to consult “Classification of the Principles in Man” in our Constitution of Man Series, and “The power of the Trinity of Kosmos manifests through the four principles of man” in our Theosophy and Theosophists Series. — ED. PHIL.]

The One is She, the Spirit of the Elohim of Life.

Here the “circle” is the first *Sephīrah*, the “*kether*” or crown, the *Risha Havurah*, or “white head,” and the “upper skull.” [It is not limitless, but temporary in this phenomenal world.] It emanates the two lower *Sephīrōth* (*Hokhmāh* and *Bīnāh*, which are “Father-Mother”) and thus forms the triangle, the first or upper *triad* of the *Sephīrōthal* Tree. This is the *one* or the *monas* of Pythagoras. But, it has emanated from the *Seven Elōhīm*, male and female, who are called the “Upper Father-Mother.” These are themselves the reflections of the *Female* Holy Spirit, of which it is said in *Sēpher Yetzīrah* “One is *She* the Spirit of the *Elōhīm* of Life.”¹ How far yet from AIN-SOPH the ALL, are these *numbers*² of the Jewish Kabbalah, for they are in fact only secret numbers and glyphs. Microprosopus comes *the fourth*.

The “lesser countenance” of the Tetragrammaton is the fourth kabbalistic world.

Let anyone turn to Plate IV of *Kabbalah Denudata* drawn by Mr. Mathers. Let him throw a glance at the “Symbolical Deific Forms” placed in their relations to the four kabbalistic worlds — and he will soon see that “Tetragrammaton” or Microprosopus, the “Lesser countenance,” comes as the fourth. For clearer explanation I copy a small portion of the table.

Letters of the Tetragrammaton	The Sephiroth	The Four Worlds
	Macroprosopus	
I Yōd	The Father	Atziluth Archetypal World
H The supernal <i>He</i>	The Mother Supernal	Briah Creative World
V Vau	Microprosopus	
H The inferior <i>He</i>	The Bride of Tetragrammaton or <i>Malkuth</i>	Yetzīrah Formative World Asiāh Material World

It thus follows that although Macroprosopus — or Kether, the *crown* of numbers, for it is the white head, or O, the cipher,³ is still removed from Ain-Soph, being only its universal reflection or light — that it is *not* the tetragram. It is simply SPACE, the boundless and the inscrutable, the supernal soil in which are concealed the archetypal ideas or forms of *all*;⁴ from which grows the ROOT of Kosmos, the universal Tree of Life in the *creative* world. The trunk of this “tree” are the “father, and mother, the

¹ See *The Kabbalah Unveiled*, Introduction, pp. 21-22.

² *Sephīrah* means a numeral; it is *one*, and therefore singular, and the *Sephīrōth* is a plural word, both of which have passed their names to our “ciphers” and are only the *numbers of the creative hierarchies of the Dhyāni-Chohans*. When the Elohim say “Let us make man,” they have to work *from the first to the last seventh*, each endowing man with its own characteristic or principle.

³ The Hebrews had no word for a cipher or *nought*, hence the symbolism of a head or a round circle [O].

⁴ [Consult “Chaos to sense, latent deity to reason” in the same Series. Table excerpted on page 27. — ED. PHIL.]

2nd and 3rd Sēphirōth, or Hokhmāh and Bīnāh,” respectively, Jehovah and “Jehovah Elōhīm.”¹

“Father-Mother,” being of bisexual material, belong to the creative world, out of which the “Son” or Universe is formed. This “Son” is Microprosopus, a blind to conceal the septenary constitution of man from the profane.

⑤ “The Father-Mother” belong to the *creative* world, because it is they who create; *i.e.*, they are the bisexual material, the essence out of which the “Son” (the universe) is formed. This Son is Microprosopus, or TETRAGRAMMATON. Why is he the *four-lettered* symbol? Whence the sacredness of this *Tetractys*? Is it the ineffable name, or is it in any way connected with that *unpronounceable* name? I do not hesitate to answer in the negative. It is simply a blind, a symbol to veil the better the septenary constitution of man and *his origin*, and the various mysteries connected with it. Its name, the Tetragram, is composed of *four* letters, but what is their secret, esoteric meaning? A Kabbalist will not hesitate to answer: “read it *numerically* and compute the figures and numbers, and you will know.”

The Tetragrammaton is “Father-Mother-Son” or Jehovah, whose name is IHVH and whose letters, when read symbolically, can be interpreted in two or twelve ways.

Now “Tetragrammaton” is Father-Mother and the “Son” in *one*. It is Jehovah, whose name is written IHVH, and whose letters read symbolically according to the method *revealed at the FOURTH* initiation,² will read in two ways. It is composed of two masculine letters (IV) and two feminine characters (two *H*, he); or the “superior” and the “inferior” H. The first is the “supernal mother” or “the female *Jehovah*, as *Bīnāh*”; the other is the “inferior *H*,” or the 10th Sēphirōth, *Malkuth*, the *foundation* of matter. It is impossible to reveal in print the first reading, when it is written AHHI, beyond stating that *exoterically* it is connected with the “I am that I am” and with *Eheieh* “Absolute BE-NESS or SAT.”

It can be read in twelve different ways, each sentence being symbolized in a sign of the Zodiac.³ These transpositions are all made to refer to the mystery of *being* or existence — as an abstract conception.

¹ The student must bear in mind that *Jehovah* as a name is always male and female, or androgynous. It is a compound of two words — *Jāh* and *Havāh* or “*Jāh eve*” *Jāh* alone is masculine and active: therefore while the 2nd Sēphirōth, Hokhmāh, “Wisdom,” is masculine, and stands for Ab, “Father,” *Bīnāh*, “Intelligence,” is feminine, passive, and stands for Am, “Mother,” the *great deep whose name is “Jehovah.”* But the masculine name is symbolized by one letter alone, the — *Yōd* — whose significance is entirely phallic.

² Tradition says that the last initiates into the seven mysteries of Microprosopus and the supreme *Teth* (number 9 and the letter T), the mystery of the two *Aima* (the two mothers, or the first and the second H of the word IHVH) were the three Rabbis Schimon, Abba, and Eleāzār who, in the Mysteries or *Sod* had stood for Kether, Hokhmāh, and Bīnāh (See *Zohar*, the *Lesser Holy Assembly*). After their death the knowledge of the five upper initiations was lost.

[“*Aima*” is very likely a phonetic spelling. Actually, the Hebrew word for mother is *am* or *imah*; the plural being *imoth*. — Boris de Zirkoff.]

³ [Consult “The Zodiac is a veil thrown over Cosmogogenesis,” in the same Series. — ED. PHIL.]

Jehovah is merely a composite name for membrum virile¹ and Eve, a hermaphrodite. He is, in one sense, Noah (Hebrew Yah) or, literally translated, inch — the British inch!²

But IHVH, the Tetragrammaton of the *formative* world, and the spouse of the “Bride,” whose kingdom is Asiāh or *matter*, though easy of explanation, is still more difficult to reveal in words, not on account of its sacredness, but rather of its indecency. I refer the reader for the plain symbolism of the four letters I, H, V, H, to Mr. J.R. Skinner’s *Source of Measures*,³ p. 10, wherein that symbolism is given. Hindus see it daily in their *Lingas and Yonis*. It is *Jehovah-Tsabaōth*, the *Septenary Elōhīm concealed* in the Holy of Holies, the *Argħa*, or Noah’s Ark.⁴ Therefore⁵ he is the *seventh* Sēphīrōth among the “superior” septenary, as *Malkuth* is the seventh of the “inferior” Sēphīrōth. Microprosopus is the *third* letter V (*Vau*) and is called tetragram only, because he is *one* of the four letters which embrace the whole nine Sēphīrōth — but not Sēphīrah. He is the *secret* septenary, which has been hitherto occult, and *now is thoroughly unveiled*. On the tables which give the relations of the Sēphīrōth with the ten divine names, the ten archangels, their ten orders, the planets, etc., demons and the ten arch devils — *Netzach*, the 7th Sēphīrōth, whose name is exoterically “firmness and victory,” and esoterically something more, is called by its Divine name *Jehovah-Tsabaōth* and corresponds with Haniel (human *physical* life), the androgyne Elōhīm, with Venus-*Lucifer* and Baal, and finally with the letter *Vau* or Microprosopus, the *Logos*. All these belong to the *formative* world.

Jehovah-Tsabaoth refused to create, as the seven mind-born sons of Brahmā did, but instead fought and conquered the Dragon of Wisdom. Thus the child of matter and sin was born, and Divinity was hurled down into the bottomless pit.

They are all *septenates*, all associated with plastic *formation* and MATTER — their “bride.” The latter is the “inferior mother” *Aima*, “the woman with child” of the 12th chapter of *Revelation*, pursued by the great Dragon (of wisdom). Who is this Dragon? Is he the devil Satan, as we are taught to believe by the Church? Certainly not. He is the Dragon of *Esoteric Wisdom*, who objects to the child born of the “woman” (the universe), for this child is its mankind, hence ignorance and illusion. But Mikael and his angels, or *Jehovah-Tsabaōth* (the “Host”)⁶ who *refused to create* as the seven passionless, mind-born, sons of Brahmā did, because they aspire *to incarnate* as

¹ [“ . . . as to the meaning of the *ritualistic* fact of *circumcision*, . . . [the] relation of *prepuce* to the *sacr*, as of the female *pudenda* to the *membrum virile*; hence the type of a spiritual *marriage* by consummation,” see *The Source of Measures*, Appendix IV, § 92, p. 237.]

² [Consult “The Origin of Good and Evil” and “The Original Sin is a Jewish Invention,” in our Black versus White Magic Series. — ED. PHIL.]

³ [James Ralston Skinner, *Key to the Hebrew-Egyptian mystery: in The Source of Measures originating the British inch and the ancient cubit by which was built the great pyramid of Egypt and the temple of Solomon; and through the possession and use of which, man, assuming to realize the creative law of the deity, set it forth in a mystery, among the Hebrews called kabbala*. Cincinnati: Robert Clarke & Co., 1875; 324pp. A searchable PDF of this masterpiece on the mathematics of the cosmic mind can be downloaded from our Planetary Rounds and Globes Series. — ED. PHIL.]

⁴ [Consult “Proposition 1 - Noah is Logos,” in the same Series. — ED. PHIL.]

⁵ See Plate III in *Kabbalah Unveiled*, pp. 28-29.

⁶ [For an in-depth description of the Tsabaōth, consult *Blavatsky Collected Writings*, (COMMENTARY ON THE PIS-TIS-SOPHIA) XIII pp. 25-36. — ED. PHIL.]

men *in order to become higher than the gods* — fight the Dragon, conquer him, and the child of matter is born. The “Dragon” of esoteric wisdom falls back into darkness indeed!¹

Madame Blavatsky declined union with the lower sevenfold and seven-lettered Jehovah, and preferred pinning her faith to Ain-Soph — Pure and Simple.

Therefore, though I do not feel the slightest objection to any mystic willing to unite himself with the Logos called “Tetragrammaton” or Microprosopus, I personally prefer a union with *Macroprosopus*, on general principles; at any rate in this cycle of incarnation. After which, with the help of the “PERFECT NUMBER,” I hope to see the supernal light reducing to ashes not only my “seven inferiors” (the Microprosopus), but even the semblance of the thirteen in the unity, that “wage war with seven,”² and along with them the *Macroprosopical* square. The letter *Yōd* in the path of the *ninth* Sephirah having a decidedly phallic signification, I decline union with the lower sevenfold and seven-lettered Jehovah, and prefer pinning my faith to “Ain-Soph” — pure and simple; otherwise, why leave the bosom of Orthodox church at all? As well join the “Salvation Army” at once, and sing “Blood, blood,” the whole day.

The Theosophist’s Deity is not the two-faced Tetragrammaton, but the Crown, which has nought to do with the material world.

The “Logos” which *we* recognize is not the Tetragrammaton, but the CROWN, Kether, which has nought to do with the material plane nor with Macro, or Microprosopus — but which is connected only with the *pro*-archetypal world. As it is said,

By Gematria AHIH equals IHV without the H . . . the symbol of Malkuth . . .
[the “Bride.”]

Closely associated with the subject of the letters of the Tetragrammaton is that of the four kerubim [cherubs] . . . Therefore the kerubim represent the powers of the letters of the Tetragrammaton *on the material plane* . . . The kerubim are the living forms of the letters, symbolised in the Zodiac by Taurus, Leo, Aquarius and Scorpio . . .³

What the symbolism of these four animals represents in its turn “*on the material plane*” is again known.

Taurus — whether called Śiva’s Bull, the Egyptian Bull Apis, the Zoroastrian “Bull” killed by Ahriman — is ever a symbol of the *seed* of life, of generative as well as of the destructive force, while Scorpio is the symbol of sin (in the sexual sense), of evil

¹ The key which opens this mystery is the seventh key, and relates to the *seventh trumpet* of the seventh angel, after whose blast St. John sees the woman and “War in Heaven” (See *Revelation* xi, 15, and xii, 7, and try to understand). This allegory, “War in Heaven,” has six other meanings; but this one is on the most material plane and explains the septenary principle. The “woman” is crowned with 12 stars and has the sun and moon to clothe her (twice seven), she being the universe; the Dragon has seven heads, seven crowns and ten horns — another occult symbolism, and he is one of the *seven* LOGOI. Perchance those who have reflected over the strange behaviour of Nārada may understand the analogy. Indeed, a Prajāpati and a great Vedic Rishi, and yet one who is ever interfering with the *physical* procreation of men, he seduces twice the thousands of Daksha’s sons into remaining celibates and Yogis, for this he is cursed to be incarnated, born in a womb, and those who know something about numbers and *cycles* will now understand better the meaning of this allegory.

² *Book of Concealed Mystery*, Ch. V, 27

³ *Kabbalah Unveiled*, Introduction, pp. 31, 32, 34

and spiritual death, and Scorpio is the *fourth* number of *Tetragrammaton* — or Malkuth.

“The mystery of the earthly and mortal man is after the mystery of the supernal and immortal One.” . . . In the form of the body is the Tetragrammaton found. The head is I [the letter Yōd], the arms and shoulders are like [supernal] H, the body is V, and the legs are represented by the H [he] final.¹

The nature of the material world is also seven-fold.

In the “Scale of the number Seven,” the name of God is represented with seven letters. The scale is *septenary*; whatever way one looks from the first original or archetypal down to the seventh or temporal world.

The “Tree of Life” has seven branches and seven fruits on it. In the *Book of Concealed Mystery*, BRASHITH, the initial word in *Genesis*, reads:

Bera Shith, “He created the six.” Upon these depend all things which are below,²

all things being synthesized by Malkuth — the Seventh — Microprosopus.

Microprosopus is formed of the six Sefhīrōth, three male and three female. The limbs of the Tetragrammaton are called the six members of Microprosopus, and 6 is the numerical value of V (Vau), his letter. When they (the limbs) touch the earth, they become seven.³

The whole *Book of Concealed Mystery* is full of such sentences.

The Microprosopus is *six-fold*. . . . As he is formed of six Sefhīrōth which are called with Malkuth the inferior seven. These members are emanated from the first six (creative) words pronounced. His seventh principle is represented by the tenth Sefhīrōth . . . who is Eve in the exoteric system, or the inferior mother. . . .

Hence the *seventh week* is called the Millennium, the Sabbath, and also the seventh kingdom.⁴

Is the Tetragrammaton in the midst of us, or the Negatively Existent One?

The Kabbalists have always made a difference not only between AIN-SOPH, the numberless and the Inconceivable, but even between Microprosopus and the lower Tetragrammaton, the “Son,” thence, the Logos. For, it is written in the *Greater Holy Assembly*:

And concerning this the children of Israel wished to inquire in their hearts, like as it is written, *Exodus xvii*, 7,

Is the Tetragrammaton in the midst of us, or the Negatively Existent One?

¹ *Kabbalah Unveiled*, Introduction, p. 34

² ch. I, 16

³ *ibid.*, p. 32, and verse 9 of Comm. xxii, in *Book of Numbers*.

⁴ *Book of Concealed Mystery*, verse 22

(Where they distinguished) between Microprosopus, who is called Tetragrammaton, and between Macroprosopus, who is called AIN, *Ain*, the Negatively Existent?¹ [But the] *yōd* of the Ancient One is hidden and concealed.^{2, 3}

We have learned that there were ten (Rabbis) [companions, the Sefhīrōth] who entered into the SOD [mysteries of creation] and that seven came forth.⁴

And when Rabbi Schimeon revealed the Arcana, there were found none present there save those (*companions*).⁵

And Rabbi Schimeon called them the seven eyes of Tetragrammaton, like as it is written, *Zechariah* iii, 9:

“These are the seven eyes of Tetragrammaton.”⁶

In the Bible the latter word is translated “The Lord,” which shows plainly that the Christians have accepted for their “Lord God” a *fourth* Sefhīrōthal emanation and the *male* letter “Vau.”

Is this the “Logos” every *initiate* has to seek union with, as “the ultimate result of his labours”? Then, he may as well remain in his *septenary* mortal body as long as he can.

With respect to the other “obstacles,” they are as incorrectly stated. The “Figure of the man on the Throne” in Ezekiel answers in esotericism to the archetypal plane, the world of Atziluth, not to the *Shekinah* in Malkuth and Asiāh, on the material plane; as will become evident to anyone who analyses the vision *kabbalistically*. For, firstly, there are four clear divisions of the symbolism of the vision; namely, the form of the man, the throne on which he is seated, the firmament above the heads of the living creatures, and the “living creatures” themselves with their ophanim or wheels. These again clearly answer to the four kabbalistical worlds or planes themselves, *i.e.*,

Atziluth, the Archetypal, the shadowy figure of the man;

Briah, the Creative, the throne;

Yetzirāh, the Formative, the firmament;

Asiāh, the Material, the living creatures.

These answer again to the four letters of the tetragram thus: the uppermost point of Yōd in IHVH to the “figure of the man,” the H (*He*) to the throne, the V (*Vau*) to the firmament, and the H final to the creatures.⁷

¹ *Kabbalah Unveiled*, p. 121

² *ibid.*, Introduction, p. 35

³ Ch. VII, 83

⁴ Ch. XLV, 1152

⁵ Ch. XLV, 1158

⁶ Ch. XLV, 1159

⁷ See Plate IX of *The Kabbalah Unveiled*.

Shekinah is primordial light emanating from the ever-concealed Ain-Soph. In the archetypal world she is Sefirah. In the material and formative worlds she becomes Shekinah, which is latent life and light. She is the Buddhi of the physical body.

The “figure of the man” is not “the male form of Shekinah.” Shekinah is *not* “an androgyne power.”¹ Shekinah is sexless or feminine if anything. It is primordial light emanating from the ever-concealed Ain-Soph. In the archetypal world it is Sefirah, in the material and *the formative* it becomes Shekinah, the *latent life and light* of this inferior world of matter — the “veil of Ain-Soph” and the “divine presence” on the *path* of Malkuth from the material to the higher worlds. She is the *Buddhi* of the physical body — the soul or spark burning *in* the vessel; and after the vessel is broken, merging into the seventh (according to Theosophical computation) and into the first or *Macroprosopus* kabbalistically, as it is the first ray from the concealed.²

The plan revealed by Malkuth is given in the *Book of Concealed Mystery*, the *Siphra di-Tseniutha*,³ as follows:

The Tree which is mitigated (that is, the Path of the kingdom or Shekinah, which is the tree of the knowledge of good and evil, which in itself existeth from the judgments, but is mitigated by the bridegroom through the influx of mercies) resideth within (within the shells; because the kingdom hath its dominion over all things, and its feet descend into death). In its branches (in the inferior worlds) the birds lodge and build their nests (the souls and the angels have their places). Beneath it those animals which have power seek the shade (that is, the shells [*Klippoth*], “for in it every beast of the forest doth walk forth.” (*Psalms* civ, 20)

This is the tree which hath two paths . . . for the same end (namely, good and evil, because it is the tree of the knowledge of good and evil). And it hath around it *seven* columns (that is, the *seven* palaces), and the *four* splendours (that is, the four animals) whirl around it (in four wheels) on their four sides (after the fourfold description of the chariot of Yechesqiel [*Ezekiel*]).

The tree of the knowledge of good and evil has seven branches, on each of which are four leaves and three fruits.

This tree has *seven* branches,⁴ on each of which are four leaves and three fruits. Moreover there is an evident analogy between the above verse in *Siphra di-Tseniutha* and Chapters i to iv of *Revelation*.⁵ For the seven churches “of Asia” are identical

¹ See engraving from the Babylonian account of creation (by George Smith. *The Chaldean Account of Genesis*, p. 85) of the Sacred Tree, with figure on each side and serpent in the background. This engraving is taken, from an early Babylonian cylinder, and represents the said tree with its seven branches.

² Nor is Shekinah a Sefirōth, for she proceeds from, and is latent in, the tenth, Malkuth, and is destroyed with the latter (See Ch. I, 22, *Book of Concealed Mystery*). The mistake has probably arisen from Shekinah’s divine name being Adonai and the angelic Kerubim. But no Kabbalist will give out in print the key to this.

³ Ch. V, 31-32

⁴ I have consulted our brother Mr. S. Liddell MacGregor Mathers whether any Kabbalist justified the idea that Shekinah was “an androgyne power.” He said *no* — “it is sexless and is the divine presence.” (See his *Kabbalah Unveiled*, page 55, note between verses 32 and 33.)

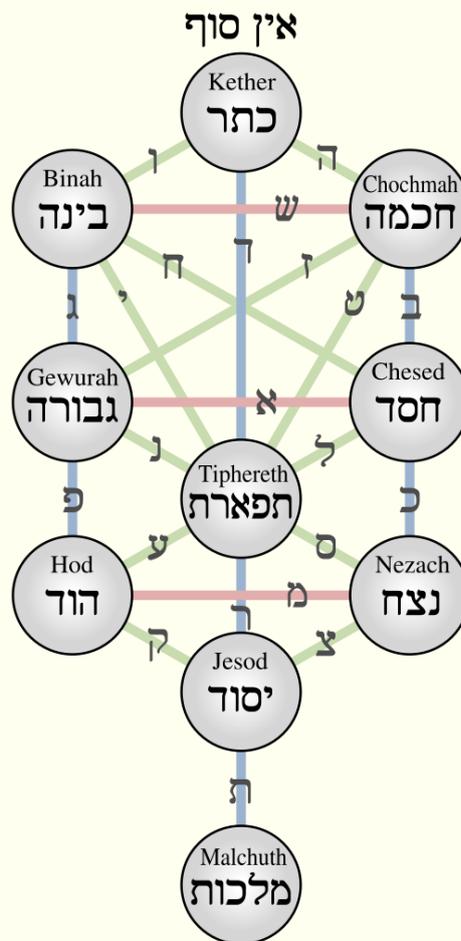
⁵ [Consult “Insights to the first chapter of Genesis” in our Secret Doctrine’s Third Proposition Series, and “The real meaning of the first line of Genesis,” in our Blavatsky Speaks Series. — ED. PHIL.]

with the “seven palaces” in Asiāh, or the material *septenary* place. The seven stars which are in the right hand of the “figure” in the last chapter are not these seven churches, but the seven keys to them; and the two-edged (androgynous) word which proceeds from his mouth is the Yōd of IHVH. This “figure” is the septenary “Tetragrammaton,” the V (Vau).¹

But this figure is a different thing altogether to the one which is on the throne in Ezekiel’s vision. For the former (the figure in Chapter I of *Revelation*) is on the planes of Yetzīrāh (the world of formation, the habitat of the angels *who would not create*), and the figure of Ezekiel is on the plane of Atziluth, and is described in the 4th chapter of the *Apocalypse* as the “one who sat upon the throne.”

The Sephirothal Tree after S.L. MacGregor Mathers.

In order to be two, to bear the burden of the above statements, I have applied to Mr. S.L. MacGregor Mathers² (than whom there are few more learned Kabbalists in England, though I do not certainly agree with all his views. But on this question we are in almost full agreement). Our brother has kindly consented to give an opinion in writing, and this is how he distributed the SEPHĪRŌTHAL *Tree*.



¹ Or *Vau*, whose number is six and symbolism — a hook or crook; *phallic*.

² [Samuel Liddell (or Liddle) MacGregor Mathers, 1854–1918, British occultist primarily known as one of the founders of the Hermetic Order of the Golden Dawn, a ceremonial magic order of which offshoots still exist today. He became so synonymous with the order, that Golden Dawn scholar, Israel Regardie, would in retrospect observe: “The Golden Dawn was MacGregor Mathers.”]

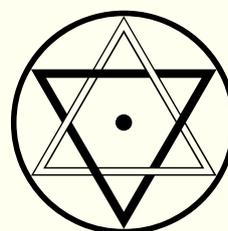
Here the figure on the throne in Ezekiel's vision refer, to Kether; the throne to Hokhmāh and Bīnāh, the world of Briah, whose alternative name is *Korsia* — the throne; the firmament is Microprosopus, who consists of the six Sephīrōth — Chesed, Gevurah, Tiphereth, Netzach, Hod, and Yesod. Now Yesod is the path of ingress into Malkuth or the created material world; and the Shekinah is the Presence in Malkuth, the Queenly Presence; for Shekinah is feminine, *and not androgynous*. And the seal of the Macrocosm, the six pointed star, the ⚡ is the emblem of Microprosopus, the Tetragrammaton — Vau of IHVH, who stands within the *seven* light-bearers of Malkuth, which are no other than the seven last Sephīrōth themselves, or the six Sephīrōth which compose Microprosopus with Malkuth added as the seventh.¹

Microcosm or Microprosopos

Macrocosm or Macroprosopos



2



3

Nothing can be plainer, I believe. Whatever the transcendental, metaphysical speculations and interpretations, which, of course, can be satisfied with Tetractys⁴ on the plane of the Archetypal world, once that we descend into the world of the Astral and of the phenomenally occult, we cannot have less than seven principles upon which to base ourselves. I have studied the Kabbalah under two learned Rabbis, one of whom was an initiate, and there was no difference between the two teachings (the esoteric Eastern and the Western) in this instance.



The Wheel of Ezekiel (Drawing).

There now follows a drawing from the same Series. — ED. PHIL.

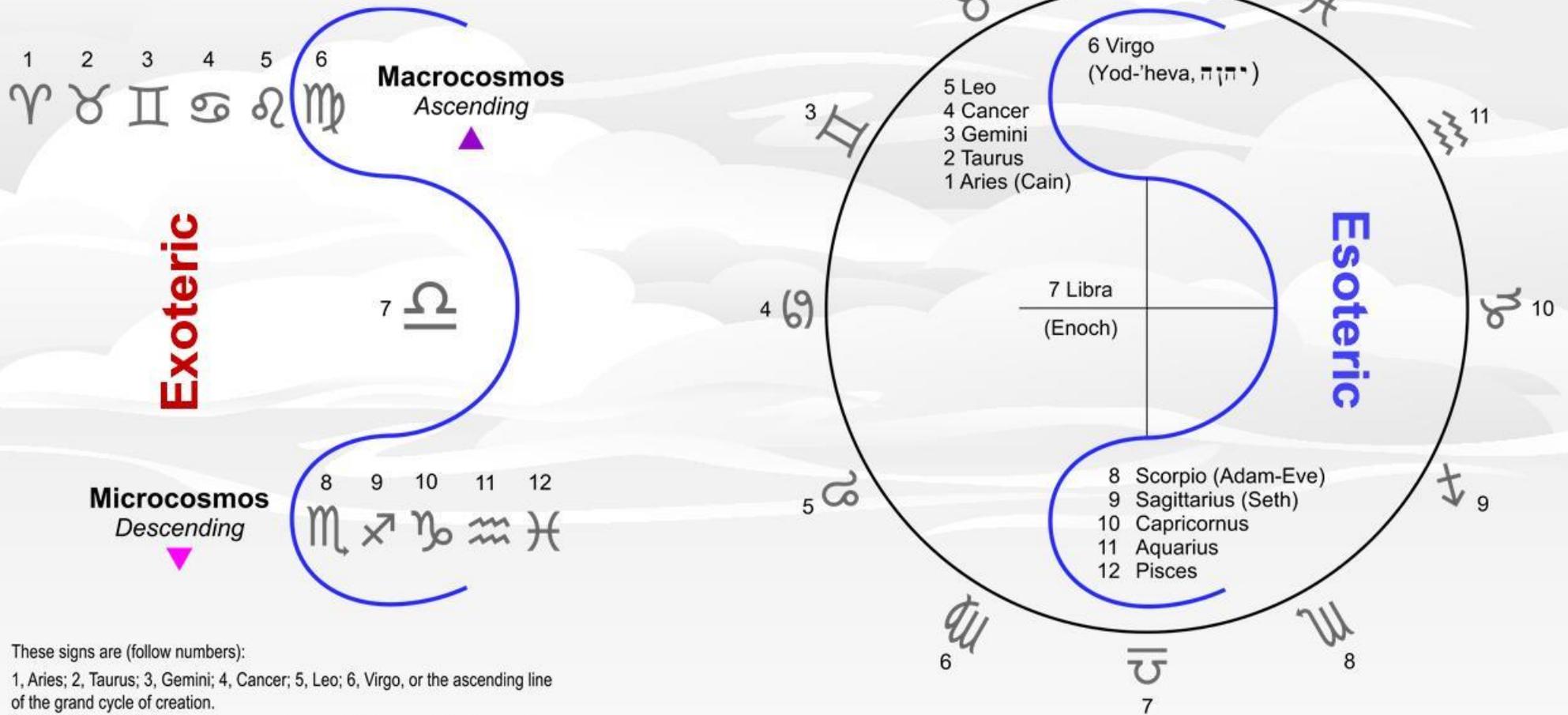
¹ The *Siphra di-Tseniuthā* says concerning Malkuth, “the Shekinah (or the queenly presence) which is below (that is a path of the kingdom, namely, MLKVTh, *Malkuth*, the tenth and last Sephīrah).” Ch. i, 32

² It is the seal of the Macrocosm certainly, but it becomes that of Microcosm only when the five pointed star is enclosed within it (⚡), for it is the latter which is properly the sign of Macroprosopus. It is the *Shatkona Chakra* (the wheel of Vishnu) and the *Pañcha-kośa* (Pentagram). We would call the former the seal of Macroprosopus only when the hexagram is surrounded by or within a circle; not otherwise. But this does not affect the question. The *Kabbalah Denudata* of Knorr von Rosenroth contains a good many errors, and other versions—especially the Latin translations, all made by Christians bent upon squeezing out *volens volens* a prophetic and Christian meaning out of the *Zohar* — more still.

³ [Consult “The Six-pointed and Five-pointed Stars,” in the same Series. — ED. PHIL.]

⁴ [Students may consult with profit other works on divine symbols, ideographs, and hieroglyphs, listed on page 39 *et. seq.*, of this study. — ED. PHIL.]

The Wheel of Ezekiel



These signs are (follow numbers):

1, Aries; 2, Taurus; 3, Gemini; 4, Cancer; 5, Leo; 6, Virgo, or the ascending line of the grand cycle of creation.

After this comes 7, Libra — "man," which, though it is found right in the middle, or the intersection point, leads down the numbers:

8, Scorpio; 9, Sagittarius; 10, Capricornus; 11, Aquarius; and 12, Pisces.

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Anyone endowed with a moderate dose of ingenuity can make what he likes of the unpointed Hebrew words and letters. But the explanations herewith presented require nothing but knowledge of the Seventh Esoteric Key.

Of course it is well known that any one endowed with even a moderate dose of ingenuity can, if he has studied the three kabbalistic modes of interpretation — especially the *Notaricon* — make what he likes of the unpointed Hebrew words and letters. But the explanations I give require no *Notaricon*, but simply a knowledge of the seventh esoteric key. With Masoretic points one can transform the astral Jehovah-Tsabaōth, and even Jehovah-Elōhīm into the “One living” and the highest God, the “God of gods” — whereas he is merely one of the formative and *generative* gods. A good instance of the above dishonesty is found in Mr. Mathers’ translation of Knorr von Rosenroth’s *Kabbalah Denudata*. He gives us six specimens of the various readings of the first word only (B’rashith) in *Genesis*.¹ With the rules of *Notaricon* the opening sentence “*B’rashith Bara Elōhīm eth hāshamayim v’eth h’arets,*” or “In the beginning God made the heaven and the earth,” may be made to mean whatever one pleases; since the first and solitary word *B’rashith* is forced to yield six dogmatic teachings of the Latin Church.

There now follow six different readings of the first word only (B’rashith) in Genesis — one of countless examples of Christian deceit and scriptural manipulation.

As shown by the aforesaid Kabbalist, Solomon Meir Ben Moses, a convert to Roman Catholicism in 1665, who took the name of Prosper Rugere, succeeded in proving on strictly *Notariconist* grounds that the said first word (B’rashith) revealed six Christian meanings,

The 1st of these was “The Son, the Spirit, the Father, Their Trinity, Perfect Unity”;

The 3rd, “Ye shall worship My firstborn, My first, Whose name is Jesus”;

The 5th, “I will choose a virgin worthy to bring forth Jesus, and ye shall call her blessed.”²

The 6th is given in the footnote below.³

The two others are repetitions.

¹ [Consult “Insights to the first chapter of Genesis” in our Secret Doctrine’s Third Proposition Series, and “The real meaning of the first line of Genesis” in our Blavatsky Speaks Series. — ED. PHIL.]

² [*Kabbalah Unveiled*, Introduction, p. 81]

³ In the *Notaricon* “Every letter of a word is taken for the initial or abbreviation of another word, so that from the letters of a word a sentence may be formed.” Thus, from the letters of this word *B’rashith*, I too could easily make a sentence which would read: — “*Beware! rows are soon hatched in Theosophy*”; and then offer it as a divine warning and revelation, taking as my authority the “Book of God.” This reading would be as true, but more to the point than the 6th of Prosper Rugere’s versions, for he made of *B’rashith* — “*Beaugoth Ratzephim Asattar Shegopi Yeshuah Thakelo,*” which, translated, reads: “I [God] will hide myself in cake [wafer] (baked with) coals, for ye shall eat Jesus, My body” [*Kabbalah Unveiled*, Introduction, p. 8] — and converted thereby, and forthwith, another Jew to Roman Catholicism!

Madame Blavatsky always sought conciliation with disputants over doctrinal mistakes or misinterpretations, and shunned quarrels and point-scoring.

The same remarkable elasticity of interpretation is afforded in the esoteric texts of other nations. Each symbol and glyph having *seven keys* to it, it follows that one party may be using one key to any subject under dispute, and then accuse another student who is using another key of deliberate misinterpretation.

The Occultist prefers working for the Cause and the triumph of Truth with all his heart and soul, than prevailing over piffling disputations.

Such is not *my* policy however. In esoteric matters I would rather seek conciliation than quarrel over mistakes made, whether real or imaginary; because the CAUSE and the triumph of truth ought to be dearer to a true Occultist and Theosophist than petty successes over disputants.

No one occultist, if he is true to his colours, can give out the meaning of *all* the “Seven Mysteries of Wisdom” — even if he himself is acquainted with *all* — which would be a marvel, indeed. For those “Seven Mysteries” *in toto* are known thoroughly only to the “MASTERS OF WISDOM”; and those Masters would hardly indulge in polemical discussions whether in newspaper or periodical. What is the use then of losing time and power over proving that one facet of the diamond shines with more light and brilliancy than its sister facet instead of uniting all the forces to draw the attention of the profane to the radiance of the jewel itself. We students of the sacred science ought to help each other, encourage research and profit by our mutual knowledge, instead of unprofitably criticizing it to satisfy personal pride. This is how I look at it: for otherwise our enemies, who started by calling us humbugs on the sole strength of their sectarian and materialistic prejudices and bigotry, will be justified in reiterating their accusation on the ground of our mutual denunciations.

Materialism is raising its ghastly head higher than ever.¹

Pontifications of an anti-kabbalistic champion of modern science.

Knowledge, one of the scientific papers of London, gives us a foretaste of what is in store for the occultist. While reviewing the *Kabbalah Unveiled*, it is loud in proclaiming “the extraordinary intellectual vagaries of the Hebrew commentators on their scriptures.” It crushes under the weight of its materialist contempt the idea from Dr. Ginsburg’s *The Kabbalah* — that the mysteries of being were “first taught by God himself to a select company of angels, who formed a theosophic school in Paradise!”² and winds up by a tremendous point of mocking admiration, in parenthesis (!). This, on page 259 of *Knowledge*.³

¹ [Students may consult with profit our studies on materialism, self-adoration, and greed, listed at the end of this study. — ED. PHIL.]

² [Dr. Christian David Ginsburg, *The Kabbalah: Its Doctrines, Development, and Literature*. An Essay read before the Literary and Philosophical Society of Liverpool, October 19th, 1863. London: Longmans, Green, Reader and Dyer, 1865. Issued as Appendix to the Society’s *Proceedings*, No. XIX. The quote is from page 2. — *Boris de Zirkoff*.]

³ [New Series, Vol. X] September 1st, 1887

On page 245, Mr. Edward Clodd offers¹ us, instead of the teachings of the “Theosophic angels,” those of the Darwinists of the Haekelian School. Having surveyed “a vast field” in Kosmos, “the limits of which shade into the unlimited on all sides,” this anti-kabbalistic champion of modern science ends *his “vagaries”* by the following startling enunciation:

We began with the primitive nebula, we end with the highest forms of consciousness; *the story of creation is shown* [!?] to be the unbroken record of the *evolution* OF GAS INTO GENIUS. [!!!]

This shows how we stand with the men of *modern* science and how much we need all our forces to hold the materialists at bay.

The whole essence of Truth cannot be transmitted from mouth to ear. Nor can any pen describe it, not even that of the recording Angel, unless man finds the answer in the sanctuary of his own heart, in the innermost depths of his divine intuitions.²

One word more and I have done. I am repeatedly asked to show my authority — book, page and verse — for the esoteric doctrine of the “Septenary.” This is like saying to one in the midst of a desert: prove to me that water is full of *infusoria* when there is no microscope to be got. Better than anyone, those who make such a claim upon me, know that outside of the few places where secret MSS. are stored for ages, no *esoteric* doctrines *were ever written and plainly explained*; otherwise they would have lost long ago their very name. There is such a thing as an “unwritten” Kabbalah, as well as a written one, even in the West. Many things are *orally* explained, and always have been. Nevertheless, hints and allusions to it are numerous and scattered throughout the exoteric scriptures, and the classification depends, of course, on the school that interprets it, and still more upon personal intuition and conception. The question is not whether there are three, five or seven colours in the rays of the *spectrum*, for everyone knows there are, in fact and nature but one — the colourless white. And, though Science discerns very plainly seven prismatic rays as clear as are the seven notes in the scale; yet, one has heard of very great men of science who insisted there were only four or five until it was found out that they were colour-blind.³

¹ [Edward Clodd, 1840–1930, English banker, writer, and anthropologist. He had a great variety of literary and scientific friends, who periodically met at Whitsunday (a springtime holiday) gatherings at his home at Aldeburgh in Suffolk. He was Chairman of the Rationalist Press Association from 1906 to 1913. Clodd was sceptical about claims of the paranormal and psychical research, which he thought were the result of superstition and ignorance. He criticised the spiritualist writings of Oliver Lodge as non-scientific. His book *Question: A Brief History and Examination of Modern Spiritualism* (1917) exposed fraudulent mediumship and the irrational belief in spiritualism and Theosophy.]

² [Cf. *Secret Doctrine*, II p. 516]

³ [Consult *The True Colours of Man*, op. cit., — ED. PHIL.]

A spurious prophecy attributed to Hosea.

See how, by the Notaricon method of kabbalistic reading, one could make biblical sentences read almost anything.

First published in *Lucifer*, Vol. III, December 1888, p. 334. Republished in *Blavatsky Collected Writings*, (HOSEA'S PROPHECY ABOUT ROTTEN RAILS) XIV pp. 501-2.

Sometime ago in an article, the “Tetragrammaton,”¹ we remarked that by the *Notaricon* method of kabbalistic reading one could make Biblical sentences read almost anything. Here is an instance:

A Kabbalist, of the Abracadabric name of Katzenellenbogen, sent to the St. Petersburg *Svyet* a kabbalistic calculation made subservient by him for the occasion. It is verse 14 in chapter XIII of *Hosea*, read by the *Notaricon*, and thus shown to foretell the catastrophe which happened to the Imperial train on October 17th (29th) and the miraculous escape of the Czar of Russia and his family. The kabbalistic combination struck the profane herds with amazement, and the ancient “prophecy” ran the round of all the Russian papers. We quote from the author’s article.

If you add together the figures of every letter of the said Hebrew verse to the sum of the figures yielded by the words: Emperor Alexander, Empress Maria, their son, Heir to the Throne, Nicolas, etc., etc., the sum total will make 5649, *i.e.*, the present year from the world’s creation — according to Hebrew chronology, of course² — or, in other words, St. (?) Hosea is proved to have prophesied the salvation of Russia in the present year 1888. For those acquainted with the original text, I [Katzenellenbogen] transliterate the ancient Hebrew characters into Russian letters,³ with their kabbalistic numerals added:

Gameleh =95, *Alexander* =365, *Vehamalka* =106, *Maria* =252, *Ubnom* =98, *Toresch* =516, *Etzer* =360, *Nicolas* =211, *Vek-hol* =56, *Scheol* =337, *Efdom* =125, *Mimovijess* =486, *Æg-Olem* =75, *Ægi* =16, *Dvorekha* =236, *Movess* =446, *Ægi* =16, *Kotovh* =131, *Scheol* =337, *Nokham* =98, *Tisokher* =670, *Meynoy* =180;⁴ — in all, 5649.

When translated it means:

The Emperor Alexander, the Empress Maria and their Son Nicolas, heir to the throne, and all the august family, I will ransom from the jaws of hell

¹ *The Theosophist* [Vol. IX (98), November 1887, pp. 104-16. Refer to the main part of this study.]

² Which chronology? The latter differs in every Hebrew scroll almost and the Masters of Israel agree but to disagree. So according to the *Septuagint* 7240 years have passed since the world’s, creation; the Samaritan text gives 6065; the Asiatic Jews count 6000; Josephus gives 7508 years; and the received chronology shows 5892. — ED. [H.P. Blavatsky]

³ And we, into English. — ED. [H.P. Blavatsky]

⁴ The Hebrew is Katzenellenbogen’s. — ED. [H.P. Blavatsky]

(“death” in the Christian Bible),¹ in the year 1888 or 5649, and I will redeem them from death; “O, death, where is thy sting? Oh Hell, where is thy victory?” (*Novoyé Vremya*)

The reader is reminded that the above sentence reads only in the Russian language and would hardly yield the same in any other. On the other hand, if tried by an English Kabbalist, it might perhaps be discovered that Hosea prophesied for Whitechapel in 1888, “Jack Ripper,” as an atonement for the sins of Scotland Yard; and if resorted to by a French Kabbalist, it is not at all unlikely that the said verse should be found threatening Zola with the stings of *Scheol* (hell) for plagiarizing in such flagrant manner Hosea’s epistolary style,² and thus illegally appropriating the Biblical monopoly of free and unparliamentary speech. Great are the possibilities of Kabbalah!



The Borki train disaster, 29th October 1888, near Borki station in the former Kharkov Governorate of the Russian Empire (present-day Kharkiv Oblast of Ukraine), when the imperial train carrying Tsar Alexander III of Russia and his family from Crimea to S to Saint Petersburg derailed at high speed.

¹ We have in the Hebrew text “the jaws of Hell” instead of the words “the power of death” as translated in the English Protestant Bible. — ED. [H.P. Blavatsky]

² See Ch. i., ii, iii., *et seq.*

On the Seven Scales of Consciousness.

Every sense is primarily a mental sense.

The transference of a sensation from any organ to consciousness is nearly instantaneous. The Occultist should train himself to receive and transmit along the line of the seven scales of his consciousness every impression simultaneously. He who does this quicker progresses faster.

From Blavatsky Collected Writings, (CONSCIOUSNESS AND SELF-CONSCIOUSNESS) XIII pp. 288-89.

Possibly a rough beginning of an article by H.P. Blavatsky which exists in the Adyar Archives as a MS. in her handwriting. Originally published in *The Theosophist*, Vol. XLVI, No. 11, August 1925, pp. 632-34, and reproduced therein, according to C. Jinarājadāsa, exactly as H.P. Blavatsky wrote it. — *Boris de Zirkoff*.

The *cycle* of consciousness. It is argued that there cannot be more than one object of perception at a time before the soul because soul is a unit. Occultism teaches that simultaneously our conscious[ness] could receive no less than *seven* distinct impressions, and even pass them into memory. This can be proved by striking at the same time seven keys of the scale of an instrument — say a piano. The 7 sounds will reach consciousness simultaneously; though the untrained consciousness may not be capable of registering them the first second, their prolonged vibrations will strike the ear in 7 distinct sounds one higher than the other in its pitch. All depends on training and attention. Thus the transference of a sensation from any organ to consciousness is almost instantaneous if your attention is fixed upon it; but if any noise distracts your attention it will take a number of seconds before it reaches consciousness. The Occultist should train himself to receive and transmit along the line of the seven scales of his consciousness every impression or impressions simultaneously. He who reduces the intervals of physical time the most, has made the most progress.

The names and order of the 7 scales are.

- 1 Sense-perception;
- 2 Self-perception (or apperception)
- 3 Psychic apperception — which carries it to
- 4 Vital perception.

These are the four lower scales and belong to the psychophysical man. Then come:

- 5 Manasic discernments;
- 6 Will perception and
- 7 Spiritual conscious apperception.

The special organ of consciousness is of course the brain, and is located in the aura of the pineal gland in the living man. During the process of mind or thought manifesting to consciousness, constant vibrations of light take place. If one could see clairvoyantly in the brain of a living man one could almost count (see with the eye) the seven shades of the successive scales of light, from the dullest to the brightest.

What consciousness *is* can never be defined psychologically. We can analyse and classify its work and effects — we cannot define it, unless we postulate an Ego distinct from the body. The septenary scale of states of consciousness is reflected in the heart, or rather its area,¹ which vibrates and illumines the *seven brains* of the heart as it does the seven divisions or rays around the pineal gland.

The consciousness of the Higher Ego is atomic and spiritual, and so are the atoms which form the higher principles of the man. That of the lower ego is molecular, forming around the atoms, and is normally invisible unless condensed.²

This consc[iousness] shows to us the difference between the nature and essence of, say, astral body and Ego.³ One molecular, invisible unless condensed, the other atomic-spiritual.⁴

Idea of Ego the only one compatible with the facts of physiological observation.

The Higher Ego, being the subject of every state of consciousness, is Absolute Unity.

The [Higher] mind or Ego, the *subject* of all and every state of consciousness is essentially a unity. The millions of various sub-states of consc[iousness] are a proof of the existence of this Ego. Even the brain cells furnish us with those states which affirm to us that there is an immortal soul, etc.

Knowing, feeling, and willing are not faculties of the lower mind.

Every one of the five recognized senses was primarily a mental sense. A fish born in a cave is blind — let it out into a river and it will begin to *feel* it sees, until gradually the physical organ of sight evolves and it will see. A deaf and dumb man hears *internally*, in his own way. Knowing, feeling, willing, not faculties of mind — its colleagues. [p. 631]⁵

H.P. BLAVATSKY

¹ Word difficult to decipher; may be intended for “Aura,” though it looks like “area.” — C.J.

² [Consult “Adventures and Peregrinations of the Metaphysical Atom,” in our Secret Doctrine’s Third Proposition Series. — ED. PHIL.]

³ [Quick definitions for Students:

Higher Self is Universal Mind in its Macrocosmic aspect.

Higher Manas or Ego is Individualised Mind in its Microcosmic aspect.

Lower Manas or Egotism is ray from the Higher Ego, and its alter ego.

Brain is the vehicle of Lower Manas enthroned in Kama-Rūpa.

Consult “Higher Self and Higher Ego,” in our Confusing Words Series — ED. PHIL.]

⁴ See example of smoker — ten cigarettes the smoke of each retaining its affinity.

⁵ [Note to Students: There now follow two Philaletheians’ Drawings: (1) DAWN OF CHAOS-THEOS-COSMOS, from our Secret Doctrine’s First Proposition Series, and (2) FORCES AND STATES OF CONSCIOUSNESS, from our Budhas and Initiates Series. — ED. PHIL.]

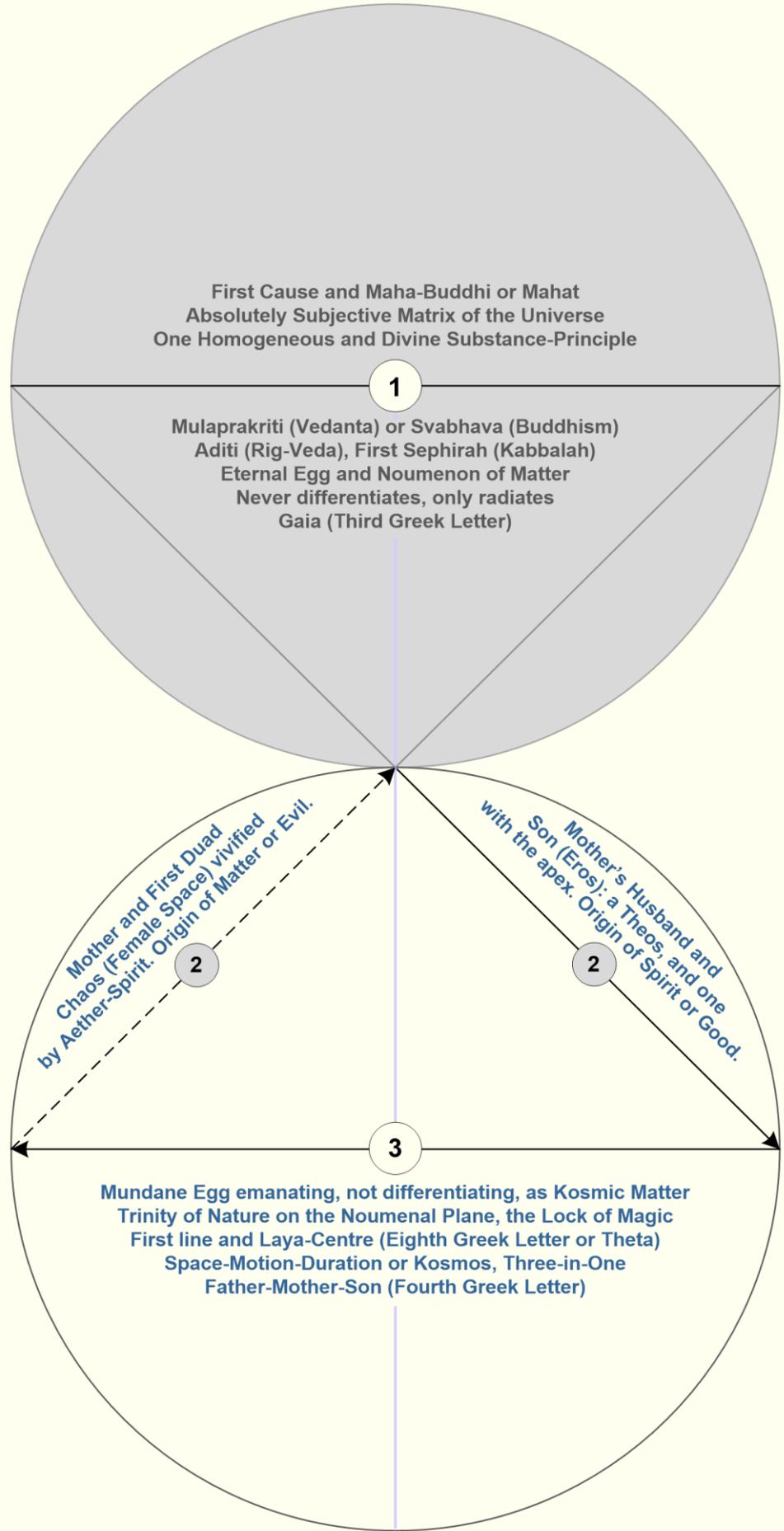
First Triangle in the Manifested World
Dawn of Chaos–Theos–Kosmos

“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



**Macrocosmic Planes
Spirit of our Solar System**

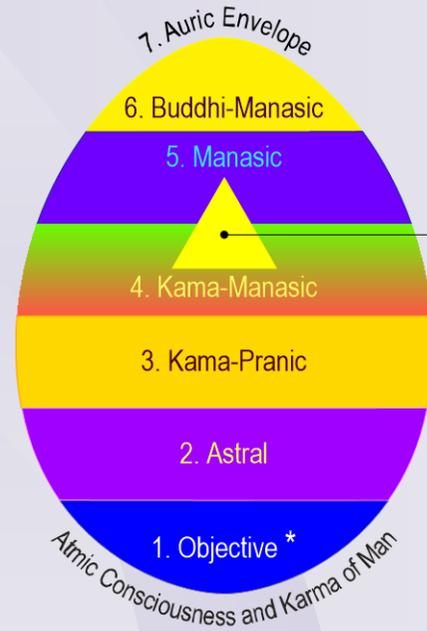
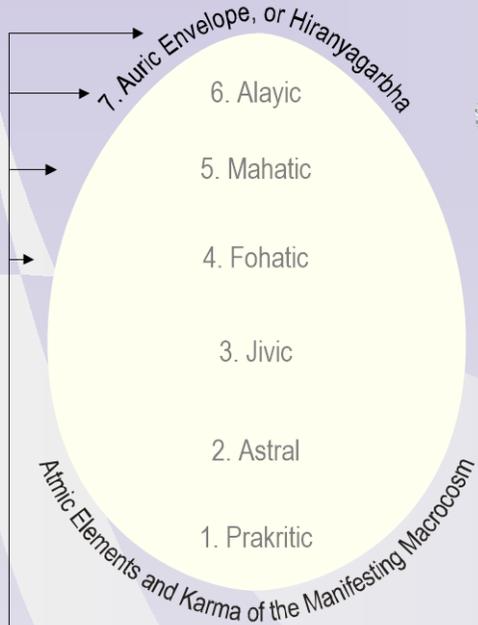
**Prakritic Planes
Body of our Solar System**

Note to Students: Blavatsky left the student to work it out by correspondences with the macrocosmic and microcosmic, merely pointing out that the Prakritic consciousness, or that on the objective plane of the solar systems — objective as regards the systems, i.e., densest as to material — had its own seven stages, each such sub-stage forming one of the forty-nine sub-stages of the solar system.

Special attention should be paid to the triangle with its apex in the Manasic state and its base in the Kama-Manasic state. The apex is Manas, the Higher Ego, the Christos. This, on sending out its Ray, becomes "crucified between two thieves." For the personal Ray is partly pure, partly impure, dragged down by Kama on the one side and reaching up towards the Higher Manas on the other. It is the double-faced entity. One "thief," the pure part of the Lower Manas, repents and goes with the Christos to Paradise, i.e., becomes the aroma of the personality, the consciousness of the Devachanic entity. The other, the impure part, clings to Kama, and is dissipated with it in Kama-Loka. Thus the reincarnating Ray may be separated, for convenience, into two portions; the lower Kamic Ego is dissipated in Kama-Loka; the Manasic part accomplishes its cycle and returns to the Higher Ego. It is, in reality, this Higher Ego which is, so to speak, punished, which suffers, and this is the true crucifixion of the Christos, the most abstruse, but yet the most important mystery of Occultism.

**Microcosmic Planes
Human States of Consciousness
on every Prakritic Plane**

**Terrestrial Consciousness' Sub-Planes
of the Lowest Prakritic Plane**



The three upper divisions of this plane can only be reached by the highest Adept in Samadhi, the highest state on earth attainable while in the body. When such an Adept begins his Samadhi, he is on a par with some of the Dhyani-Chohans, but transcends them as he rises to the seventh plane, Nirvana. Beyond that, the Initiate must become a Nirmanakaya. The highest Adept begins his Samadhi on the fourth macrocosmic plane, and cannot pass out of the solar system.

The Buddha of Selfishness or Pratyeka-Buddha. (VS, II p. 43) Such a one has conquered, indeed, his material desires, but he has not yet freed himself from his mental and spiritual longings. It is only the Buddha of Compassion that can transcend this third macrocosmic plane.

The "Nameless One" who has so many names, and yet whose names and whose very nature are unknown. He is the "Initiator," called the "Great Sacrifice, the Maha-Guru. For, sitting at the threshold of Light, he looks into it from within the circle of Darkness, which he will not cross; nor will he quit his post till the last day of this life-cycle. Why does the solitary Watcher remain at his self-chosen post? (Cf. SD, I pp. 207-8)

* The Forth Globe [D] of every Planetary Chain.

Integrative Theosophical Studies

FORCES AND STATES OF CONSCIOUSNESS IN OUR SOLAR SYSTEM

After E.S. Instruction No. IV
Blavatsky Collected Writings XII, pp. 657-60

www.philaltheians.co.uk

Revision 10.14 presented 7 March 2015



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
- DRAWING 0 - BESTRIDE THE BIRD OF LIFE
- DRAWING 1 - THE SEVENTEEN-RAYED SUN
- DRAWING 2 - THE WINGED SUN
- FOHAT IS THE LIFE OF THE UNIVERSE
- HERMES' DIVINE PYMANDER - TR. EVERARD
- HERMES' VIRGIN OF THE WORLD - TR. KINGSFORD & MAITLAND
- HINDU VS. CHALDEO-JEWISH COSMOGONY
- HOW VIBRATION BRINGS FORTH SOUND, FORM, AND COLOUR
- INERTIA, THE GREAT OCCULT FORCE
- INFINITE IS THE CREATIVE POTENCY OF FEMININE LOGOS
- JUDGE ON THE GITA AND THE ZODIAC
- LUNAR MYTH AND WORSHIP THROUGH THE AGES
- MAHANARAYANA UPANISHAD - TR. VIMALANANDA
- PROPOSITION 1 - AKASHA VS. ASTRAL LIGHT
- PROPOSITION 1 - BESTRIDE THE BIRD OF LIFE
- PROPOSITION 1 - CENTRE + CIRCLE
- PROPOSITION 1 - CHAOS TO SENSE, LATENT DEITY TO REASON

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

SECRET DOCTRINE'S FIRST PROPOSITION SERIES
SUGGESTED READING FOR STUDENTS

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

¹ Published under the title "How the Heavenly Snails clothed themselves in the Fabric of Darkness."

- WHAT IS MATTER AND WHAT IS FORCE?
- WORLDS OF BEING - EASTERN AND KABBALISTIC COSMOGONIES ARE IDENTICAL
- WORLDS OF BEING - THE ONE RAY STRIDES THROUGH 7 REGIONS IN 3 STEPS
- WORLDS OF BEING - THE PYTHAGOREAN WORLD, ROOT OF ILLUSION



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