

[Iamblichus, *Life of Pythagoras*, translated by Thomas Taylor, Inner Traditions International, Ltd., 1986, p. 1]

Since it is usual with all men of sound understandings, to call on divinity, when entering on any philosophic discussion, it is certainly much more appropriate to do this in the consideration of that philosophy which justly receives its denomination from the divine Pythagoras. For as it derives its origin from the Gods, it cannot be apprehended without their inspiring aid. To which we may also add, that the beauty and magnitude of it so greatly surpasses human power, that it is impossible to survey it by a sudden view; but then alone can anyone gradually collect some portion of this philosophy, when, the Gods being his leaders, he quietly approaches to it.

\*\*\*\*\*

## REFERENCES to PYTHAGOREAN TEACHING – H.P. BLAVATSKY

[H.P. Blavatsky, *Secret Doctrine*, vol. I, orig. 1888 ed., p.p. 432-4]

“Thus Vâch, Shekinah, or the “music of the spheres” of Pythagoras, are one, if we take for our example instances in the three most (apparently) dissimilar religious philosophies in the world — the Hindu, the Greek and the Chaldean Hebrew. These personations and allegories may be viewed under *four* (chief) and three (lesser) aspects or *seven* in all, as in Esotericism. The *para* form is the ever subjective and latent Light and Sound, which exist eternally in the bosom of the INCOGNISABLE; when transferred into the ideation of the Logos, or its latent *light*, it is called *pasyanti*, and when it becomes that light *expressed*, it is *madhyama*.

Now the Kabala gives the definition thus: “There are three kinds of light, and that (fourth) which interpenetrates the others; (1) the clear and the penetrating, the *objective light*, (2) the *reflected* light, and (3) the *abstract* light. The ten Sephiroth, the *three* and the Seven, are called in the Kabala the 10 words, D-BRIM (Dabarim), the numbers and the Emanations of the heavenly light, which is both Adam Kadmon and Sephira, or (Brahma) Prajapâti-Vâch. Light, Sound, Number, are the three factors of creation in the Kabala. Parabrahmam cannot be known except through the luminous Point (the LOGOS), which knows not *Parabrahmam* but only *Mulaprakriti*. Similarly Adam Kadmon knew only Shekinah, though he was the *vehicle* of Ain-Soph. And, as Adam Kadmon, he is in the esoteric interpretation the total of the number ten, the Sephiroth (himself a trinity, or the three attributes of the

### Footnote(s) —————

\* *Pranava*, like *Om*, is a mystic term pronounced by the Yogis during meditation; of the terms called, according to exoteric Commentators, *Vyahritis*, or “*Om, Bhur, Bhuva, Swar*” (Om, earth, sky, heaven) — *Pranava* is the most sacred, perhaps. They are pronounced with breath suppressed. See *Manu II. 76-81*, and *Mitakshara commenting on the Yajnavalkya-Suriti*, i. 23. But the esoteric explanation goes a great deal further.

*incognisable* DEITY in One).\* “When the Heavenly man (or LOGOS) first assumed the form of the Crown† (Kether) and identified himself with Sephira, he caused seven splendid lights to emanate from it (the Crown),” which made in their totality ten; so the Brahmâ-Prajâpati, once he became separated from, yet identical with Vâch, caused the seven Rishis, the seven Manus or Prajâpatis to issue from that crown. In Exotericism one will always find 10 and 7, of either Sephiroth or Prajâpati; in *Esoteric* rendering always 3 and 7, which yield also 10. Only when divided in the manifested sphere into 3 and 7, they form  $\textcircled{1}$ , the androgyne, and  $\textcircled{+}$ , or the figure X manifested and differentiated.

This will help the student to understand why Pythagoras esteemed the Deity (the Logos) to be the *centre of unity* and “Source of Harmony.” We say this Deity was the *Logos*, not the MONAD that dwelleth in Solitude and Silence, because Pythagoras taught that UNITY being indivisible is *no number*. And this is also why it was required of the candidate, who applied for admittance into his school, that he should have already studied as a preliminary step, the Sciences of Arithmetic, Astronomy, Geometry and *Music*, held as the four divisions of Mathematics.‡ Again, this explains why the Pythagoreans asserted that the doctrine of Numbers — the chief of all in Esotericism — had been revealed to man by the celestial deities; that the world had been called forth out of Chaos by Sound or Harmony, and constructed according to the principles of musical proportion; that the seven planets which rule the destiny of mortals have a harmonious motion “and intervals corresponding to musical diastemes, rendering various sounds, so perfectly consonant, that they produce the sweetest melody, which is inaudible to us, only by reason of the greatness of the sound, which our ears are incapable of receiving.” (*Censorinus*.)

In the Pythagorean Theogony the hierarchies of the heavenly Host and Gods were numbered and expressed numerically. Pythagoras had studied Esoteric Science in India; therefore we find his pupils saying “The monad (the manifested one) is the principle of all things. From the Monad and the indeterminate duad (Chaos), numbers; from

### Footnote(s) —————

\* It is this *trinity* that is meant by the “three steps of Vishnu”; which means: (Vishnu being considered as the *Infinite* in exotericism) — that from the Parabrahm issued Mulaprakriti, Purusha (the Logos), and Prakriti: the four forms (with itself, the synthesis) of Vach. And in the Kabala — Ain-Soph, Shekinah, Adam Kadmon and Sephirah, the four — or the three emanations being distinct — yet ONE.

† Chaldean *Book of Numbers*. In the current *Kabala* the name Jehovah replaces Adam Kadmon.

‡ Justin Martyr tells us that, owing to his ignorance of these four sciences, he was rejected by the Pythagoreans as a candidate for admission into their school.

numbers, *Points*; from points, *Lines*; from lines, *Superficies*; from superficies, *Solids*; from these, solid Bodies, whose elements are four — Fire, Water, Air, Earth; of all which transmuted (correlated), and totally changed, the world consists.” — (Diogenes Laertius in *Vit. Pythag.*)

And this may also, if it does not unriddle the mystery altogether, at any rate lift a corner of the veil off those wondrous allegories that have been thrown upon Vâch, the most mysterious of all the Brahmanical goddesses, she who is termed “the *melodious* cow who milked forth sustenance and water” (the Earth with all her mystic powers); and again she “who yields us nourishment and sustenance” (physical Earth). *Isis* is also mystic Nature and also Earth; and her cow’s horns identify her with Vâch. The latter, after having been recognised in her highest form as *para*,

becomes at the *lower* or material end of creation — *Vaikhari*. Hence she is mystic, though physical, Nature, with all her magic ways and properties.

\*\*\*\*\*

[H.P. Blavatsky, *Secret Doctrine*, vol. I, orig. 1888 ed., p. 612-13]

Theophilosophy proceeds on broader lines. From the very beginning of AEons — in time and space in our Round and Globe — the Mysteries of Nature (at any rate, those which it is lawful for our races to know) were recorded by the pupils of those same now invisible “heavenly men,” in geometrical figures and symbols. The keys thereto passed from one generation of “wise men” to the other. Some of the symbols, thus passed from the east to the west, were brought therefrom by Pythagoras, who was not the inventor of his famous “Triangle.” The latter figure, along with the plane cube and circle, are more eloquent and scientific descriptions of the order of the evolution of the Universe, spiritual and psychic, as well as physical, than volumes of descriptive Cosmogonies and revealed “*Geneses*.” The *ten points* inscribed within that “Pythagorean triangle” are worth all the theogonies and angelologies ever emanated from the theological brain. For he who interprets them — on their very face, and in the order given — will find in these seventeen points (the seven Mathematical Points hidden) the uninterrupted series of the genealogies from the first *Heavenly* to *terrestrial* man. And, as they give the order of Beings, so they reveal the order in which were evolved the Kosmos, our earth, and the primordial elements by which the latter was generated. Begotten in the invisible *Depths*, and in the womb of the same “Mother” as its fellow-globes — he who will master the mysteries of our Earth, will have mastered those of all others.

\*\*\*\*\*

[H.P. Blavatsky, *Secret Doctrine*, vol. I, orig. 1888 ed., p. 90]

...the sacred Science of the Numerals: so sacred, indeed, and so important in the study of Occultism that the subject can hardly be skimmed, even in such a large work as the present. It is on the Hierarchies and correct numbers of these Beings invisible (to us) except upon very rare occasions, that the mystery of the whole Universe is built.

\*\*\*\*\*

[H.P. Blavatsky, *Theosophical Glossary*]

**Tetraktys** (Gr.) or the Tetrad. The sacred “Four” by which the Pythagoreans swore, this being their most binding oath. It has a very mystic and varied signification...First of all it is Unity, or the “One” under four different aspects; then it is the fundamental number Four, the Tetrad containing the Decad, or Ten, the number of perfection; finally it signifies the primeval Triad (or Triangle) merged in the divine Monad... As explained in *Isis Unveiled* (I, xvi.): The mystic Decad, the resultant of the Tetraktys, or the  $1+2+3+4=10$ , is a way of expressing this idea. The One is the impersonal principle ‘God’; the Two, matter; the Three, combining Monad and Duad and partaking

of the nature of both, is the phenomenal world; the Tetrad, or form of perfection, expresses the emptiness of all; and the Decad, or sum of all, involves the entire Kosmos.

