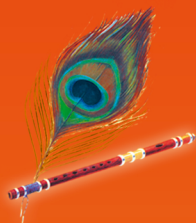


Master E.K.



The Wisdom of **PYTHAGORAS**



KULAPATHI BOOK TRUST

THE WISDOM OF PYTHAGORAS

(An Introduction)

Master E.K.



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KULAPATHI BOOK TRUST,
15-7-1, 'Angel's Enclave', Krishna Nagar,
VISAKHAPATNAM - 530 002.

Ph : 0891 - 2565291.

e-mail : kulapathibooktrust@gmail.com

The World Teacher Trust (Global)

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FOREWORD

Pythagorean wisdom unfolds itself through initiates who function as souls. It can not be learned in classrooms through intellect. It needs to be lived in life and that needs firm resolve.

Master E.K. is one such example of initiate who lived the Ageless Wisdom in its manifold form. He gave a glimpse of Pythagorean wisdom to a group of seekers in Paris in 1983. Consequently this book could be made, eight years after.

The spoken word is altered here and there to facilitate reading. Certain concepts are elaborated for the benefit of the readers. The teachings are also slightly rearranged for purpose of the book publication.

The teachings contained in this book help the readers to understand the oneness of the Ageless Wisdom expressed differently at different places and at different times. The aim is to accomplish Spiritual Fusion of East and West. It also gives an initiate's approach to wisdom.

We are confident that the contents of this book will help many seekers of Truth in many ways.

We dedicate this group work at the feet of the One whom we call "Master E.K.".



K. Parvathi Kumar
Founder Chairman,
Kulapathi Book Trust.

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CHAPTER - I

INTRODUCTION, LIFE AND EVENTS

5th October 1983

The Pythagorean wisdom represents the Ancient Wisdom. Every great Master represents the wisdom and he never claims himself as the owner of that wisdom. No one who knows the value of wisdom will possess it as his or represent it as his own wisdom. One who represents wisdom as his own is ignorant because wisdom is Eternal. Not one of the Masters or the World Teachers claims it as their own. When Krishna was teaching, he very often was referring to the Ancients and the Wisdom taught by them. Similarly, when Gautama, the Buddha was teaching he said : “So said the Buddhas of ancient times.” The word Buddha means *The Enlightened One*. He said that there were thirty-two Buddhas who followed The Path before him in teaching the wisdom, and he was the thirty-third Buddha who followed the foot-steps of the previous Buddhas. It is for this reason he is called *Tathagata*, meaning *the one who followed The Path*.

Similarly, when Jesus, the Christ was teaching he said :
“This is what Moses and the prophets said.”¹

Pythagoras also gave his teachings in the same manner. The general public know very little about the teachings of Pythagoras. Many people know that there is one theorem in geometry about the right angle of the triangle and that theorem goes by the name of Pythagoras. There are as many as 326 theorems given by Pythagoras, not all on geometry, but about another branch of Ancient Wisdom which we can call the *Spiritual Mathematics*. So, If we want to study Pythagoras completely, we should coin many names for the new branches of wisdom which are contained in his teachings. In this context, I wish to mention that there were thirty-three volumes given by Pythagoras to his direct disciples, and these thirty-three volumes are handed down from generation to generation till today. Those who give these teachings are living in many parts of the Globe even today because the teachings of Pythagoras do not belong to any nation or any race. Even while he was physically living, he represented many countries and nations. No nation could own him or possess him. As a result, even today, many nations know him independently. For example, the people of India know

1. ‘When I was with you before, don’t you remember my telling you that everything written about me by Moses and the prophets and the Psalms must all come true?’ Gospel according to *Luke 24 : 44*.

of Pythagoras even without having a contact with the occidental teachings of Pythagoras. The occidentals know of Pythagoras, many of whom do not know at all that there are Indian teachings given by him. Pythagoras is a universal soul. Within these four days we can have only an idea of his teachings and a few events of his life.

The birth year of Pythagoras is supposed to be 580 B.C. He is supposed to have been born on the island of Samos. In those days, teaching was rather traditional and education was considered to be pious. It was considered to be a spiritual initiation. When a boy was introduced into literacy, it was a sacrament. Of course, this tradition still exists in our families in India. Many nations have lost this tradition and there are but a few nations still maintaining it. We, the traditional families of India, conduct the sacrament to the child in his fifth year. Just as the ancient Greeks and Indians did. Pythagoras was Initiated into literacy in his fifth year. In those days, there were three centres of Ancient Wisdom. One was in Egypt, another was in India and the third was in Greece. Of course, all three almost ceased to be centres of Ancient Wisdom. In Egypt, there is no centre of education in its true sense nowadays. We have the Ancient Egyptian and Greek Wisdom only in books and not in the cities of Egypt or Greece. Similarly, we have the Ancient Indian Wisdom in books and luckily, we have about ten percent of people who are educated still in the Ancient Wisdom.

These were the three holy centres of education in Ancient Wisdom in those days.

When Pythagoras was eighteen years old, he lost his father. There was a great man in those days by name 'Thales of Miletus'. Thales, which means *Sun God*, was one of the great lights of his time and one of the great Masters of Ancient Wisdom. Many people from many parts of the world went to see him and some of them lived with him as his disciples. Pythagoras went to visit him. The great Master Thales accepted him gladly as his disciple. After having taught him all his wisdom, he advised him to sail to Egypt and associate with the Masters there. Some sailing merchants helped Pythagoras to sail to Egypt.

In those days, wisdom was given only to the selected students, it was not sold for money and there were no commercial educational institutions as we have now. They didn't appeal to the public to come and purchase education. People had better methods for livelihood than education. Education was something very pious and the teachers were not ready to give education to those who wanted to commercialize it. It was especially so with the three subjects: Medicine, Law and God Science or Theology. These three subjects were kept with great jealousy away from people who did not believe in giving them free of cost. For example, Medicine was given only to those who wanted to do free service. The government used to pay the doctors, and the doctors had to go around

the towns and villages to heal. Also, the lawyers were expected to help the people with law matters and the government paid the lawyers. The lawyers had little pockets in the back of their gowns so that when anyone was pleased, he could put some money in the back pocket.

Even today, the gowns of the lawyers have those pockets. Though doctors and lawyers take money from face to face, the symbolic pocket in the back exists as a mockery of the present humanity. In the past, humanity had the courage to live, whereas in the present century living has become a problem. Everyone is timid enough to think all the time as to how to live. This is due to the difference in the present setup of the society. The present state of affairs clearly proves that our social setup is awfully unscientific and wrong. We are in a transition period, a miserable and helpless period, where human beings live always haunted by fear. But once again, we can hope for living a life without fear, just as the human beings in the ancient days. Again wisdom will be considered pious.

The Masters were not kind to Pythagoras when he first went to Egypt. Much of his time was spent in tests, trials and tribulations, but he withstood all the tests. The Masters then understood that he was not an ordinary soul. They were fully convinced that he was born to do something great, something which they could not accomplish. They began to teach him with great veneration, pouring out their wisdom and their hearts to him.

Whichever Master Pythagoras approached, he became the darling child of that Master. It was one of his privileges. Not only that, Pythagoras was an exception among the prophets. Jesus the Christ remarked that no prophet is recognized in his own land. When Jesus became The World Teacher, while he was worshipped and hailed by everyone as the Christ, he was invited to his own place. When he was there, people laughed at him saying : “This is Jesus, the son of the carpenter.” That was the state of ignorance in his own place. Jesus smiled and said : “*No prophet is recognized in his own land.*” In that respect, Pythagoras was a great exception and a greater success than any other prophet.

When he returned to Greece as one of the Grand Masters of Wisdom, he was honoured by his own people and was considered a great Light of Wisdom. People used to address him as *the Light, the Lord, the Master*. He was thus a darling disciple of his teachers and the beloved Master of his disciples and followers. But there were also a few people who disliked him because jealousy exists at the bottom of the human heart. It is a defect of human nature and not the defect of the Master.

Pythagoras spent almost 22 years in Egypt. He met almost all the Masters of Egypt and received his teaching from them. He was a student in such centres of learning as Heliopolis, Memphis and Thebes. He was initiated into the secrets of mathematics, geometry and

the science of the stars, the solar systems and the galaxies. The science of the stars, in those days, included : astronomy, astrology, astro-biology, astrolatry, astro-medicine, astro-psychology and the Science of Correspondences. If you read the *Treatise on Medicine* by Hippocrates, you will find the science of correspondences and the relationship between the zodiac and the human constitution, the functions of the various organs in the body and the planets, how the human constitution is a working whole, how it is holistic, how the solar system is a single personality and how the human personality is a little photograph of the solar system. These sciences which do not exist in the modern times, existed in those days, and Pythagoras was permitted to be a student of those sciences.

Pythagoras was also a student of the Science of Symbolism. It is a sacred science into which human beings have tried to make an entry since the nineteenth century. There are many institutions in the modern times attempting to teach about the Science of Symbolism. Yet, to many people it is still a dead science because even the senior-most members of these institutions know only the peripherals of the symbols. These institutions have still much to do to reach a sensible and a preliminary understanding of symbolism.

There are Masters who teach this science in its real sense, and there is an institution functioning with

branches in many countries. This institution has existed since the time of Pythagoras. He started it by laying the foundation in a peculiar way that it is impossible to close it or to commercialize it. He arranged a peculiar process of natural filtration that people filter themselves away from the institution because of their personal defects and ignorance. They may approach it and may enter into it only according to their ability and fitness. Neither money, authority, degrees, or diplomas help us to enter that Institute. But when that moment comes, we automatically enter into it and study as students of the Pythagorean Institution.

We can live in our own country, serve our nation, town or city; do our duties to our society, to our own family and our neighbours; yet, remain being taught in this institution. Inevitably, a student of the Pythagorean International Institute is a law abiding and law respecting citizen, who never *revolutionizes* his virtues, because he believes in evolution. He does not work against the society, against the government, against the neighbours, against those who are stronger or weaker than himself, but only works against ideology and ignorance in a silent and effective way. So, no student of the Pythagorean International Institute can be found as member of any political institution of the modern age, or taking part in any political movement of any country or nation. In this there is no compromise. It is one of the truths of the Pythagorean Institution.

You can imagine what type of nature Pythagoras had. A great man who had been able to establish such an Institute could only have a positive way of approach to everything. No negative aspects toward anything at all were in his personality. It is toward this aim that we have to make an attempt.

Pythagoras was admitted as a member of the then existing ritualistic institutions. He knew the real value of a sacrament, how to conduct it and what change takes place when a sacrament is conducted. He knew how the consciousness makes an expansion and how such an expansion is not possible in an intellectual way of education. One who knows the procedure of making the consciousness expand is called a *Grand Master in Rituals*; otherwise, a ritual is only a dead ceremony.

The Masters admitted him into the Science of the Sacraments. They taught him the Science of Rituals which are called the *Holy and Sacred Rites*. Gradually, Pythagoras was made a Master of the Holy Ritualistic Orders. His ritualistic order still remains a highly scientific and is beyond all the existing religions, yet includes and accepts all religions.

While in Egypt, Pythagoras was taken captive by the soldiers of Cambyses and brought to Babylon. He was later released under some mysterious circumstances. He took this opportunity to make his own researches in the God Science in Babylon. He met the spiritual heads

of the Magi and learned the Science of Numbers, arithmetic, the Chaldean branch of astronomy and astrology, as well as music. He was accepted as a Master of these branches of wisdom.

One of Pythagoras ideals in life was to visit India. In those days, India was as much a centre of learning as Egypt. In India he had access to many Grand Masters of Wisdom, He was a student in a science called *Brahma Vidya*. It means *the Wisdom of the Cosmic Consciousness*, a branch of which is called *Atma Vidya* which means *the Wisdom of 'I AM' in us*. The one is used as the key to the other, the other is used as the key of the one. This is how the tradition goes. Pythagoras also received all the Vedic secrets from the Masters of the Vedas. In India he finally received the title *Pytha Guru*. The word *Pytha* in Sanskrit means an *international centre of learning*, and *Guru* means *Spiritual Master*. So, the title of *Spiritual Master of International Learning* was conferred upon him. When he returned to Greece he was received by this title, and he was recognized by that name thereafter. We can clearly understand that Pythagoras is not a name, but a title.

Just as in India we have the name *Veda-Vyasa*, the author of the Indian Scriptures. The word *Vyasa* means a *compiler of many branches of wisdom*. It is not a name, it is a title. So, the name Pythagoras was also used in the same sense.

When Pythagoras returned to his motherland, Greece, he was middle aged. The people received him with great affection and honour. He started his career as a Spiritual Teacher, but he was soon disappointed. He found that his time was being wasted because people were honouring him but they did not learn anything from him. They were glorifying him calling him Master, but they were popularizing themselves as the disciples of the Master. People felt his presence to be very pleasant, but they could not bear to be near him. Therefore, they used to enjoy his presence once in every four or five days, for an hour or two, during which time they had a short conversation with him. Just a few sentences from him were found to be too much for them to understand and apply in their life. They often felt too saturated and his teachings had a stunning effect upon their mind.

Pythagoras had to search for disciples. He used to proclaim that people could come and study any subject under his guidance. There were many people who attended only his conferences but not his classes. Humanity is the same in every century. In some centuries it is more commercial and in some centuries it is less commercial, but human nature remains the same. Those people were only as interested in those sciences as the people of the 20th century are today.

Pythagoras got hold of a few students for whom he paid their personal expenses like food, clothing, living,

etc. and he began to teach them, but they also went away from him. No one could live with him for more than one year. Pythagoras never spared anyone in matters of behaviour or social conduct. It was well known that if somebody wanted to live with him, he had to behave according to his standards and work as much as he did. Pythagoras never asked anyone to leave, but it was difficult for the people to live and work with him.

Responsible way of life was one of his continuous teachings. He showed how one should be responsible for their time, work, thought and speech. He demonstrated it for others to follow. Pythagoras was always pleasant in his speech and behaviour. The people also felt his presence to be very pleasant, but they could not bear him quite close. There was one student who could stand all his oddities and gradually became very affectionate and responsible. This student got himself so much attached to Pythagoras that he stopped demanding money from him. He even paid back the money Pythagoras gave him. The student became one of his direct disciples and always supported Pythagoras financially by helping him with a residence and a college of his own. This disciple had one sentence about Pythagoras : “Sunlight is more pleasant than the sun. People rejoice in sunlight but they cannot look at the sun. That is my Master”.

Pythagoras established ritualistic temples to teach his students all wisdom. At Crotona, a Greek colony in

Southern Italy, he founded a university, more commonly known as the Italic School. Pythagoras had a grouping of his disciples. One group had the glamour for learning, so, they could not go into the depths of the teachings. Even though they attended, they were only physically present. They were mentally absent because they could not stand the strain. In time they avoided the classes, but the group who learned with deep interest implemented the teachings in their life and became the channels to his wisdom.

Pythagoras used to say that there were two types of students : one type was like stone; the other was like a gem stone. He compared the teaching of a Master with the sunlight. He said that the stones only receive the sunlight, while the gem stones receive and reflect it. That is how he used to compare them. It is wonderful that one of the ancient poets in Sanskrit used the same simile with three illustrations instead of two. He said : ‘Take a well polished gem stone, a stone and a bowl of clay; expose the three to the sunlight. You will find the difference in the way they receive the sunlight. The clay is pleased to be visible in the sunlight; the stone is more pleased, not only to be visible, but also to show some shining, (which we can call the glamour of learning); while the gem stone receives the pure white ray giving its analysis into the seven colours and decorating the world with the beautiful spectrum’. So, here are three types of disciples according to that

Sanskrit poet named Bhavabhuti. Thus, we have many astounding similarities between Pythagoras and the classical poets.

Sometimes Pythagoras worked out experiments which we generally call miracles. Once there were some fishermen catching fish. All of them had thrown a big net into the waters and were waiting on the shore. Pythagoras prophesied that there would be such and such a number of each type of fish. He waited there till the net was drawn. The fishermen found that it was astoundingly correct. Then he advised them saying: *“Place the net with the fishes in the sea and tell me the cost of the fishes”*. He paid the cost and asked them to return the fishes into the sea. This was one of the many Interesting incidents of his life.

Pythagoras was also a past-master in healing. He cured many people with herbs, and while he was touring he used to carry a bag of herbs with him. Pythagoras also used to converse with animals and plants. One day the audience of one of his conferences found him speaking to a bear. It was just looking at him and he was talking just as we talk to each other. He talked for a long time to the bear and asked him to be gentle and mild.

One day in the city of Athens, a ferocious bull was attacking the pedestrians. Pythagoras walked across the bull, looked at it with smiling eyes and uttered: *“Σταματα”* (stop!). The bull stopped. He gave a soothing touch to

the bull with his right hand. The bull enjoyed the touch and walked away calmly.

Whenever an epidemic broke out in a village, Pythagoras used to go there and say : “*There will be no more epidemics in your village*”. The disciples once asked him : ‘With whom did you talk to suspend the epidemic?’. He replied : “*To the angels whom we call gods*”. They asked him: “Do you believe in angels and gods?”. He answered: “*I believe in them because I know them and I know how to communicate with them. But I do not believe in what fools believe them to do*”. Then the disciples asked for clarification. He said: “*People think that the angels are angry and they can bribe them with worship and offerings. They kill animals and offer them to the angels. I don’t believe in that because those we call angels are God’s agents and are also beings like us, but they have a greater understanding, a greater awareness and have a much higher degree of evolution. They were also human beings like us in the past. Now they have come to a stage where they do not need any physical body, hence they exist in Space. We too, some day, will exist in Space like that.*”

Socrates, who was greatly influenced by the teachings of Pythagoras, expressed exactly the same view about angels and gods. He too said : “I believe in the

existence of gods, but I do not believe in the stupid things which people speak about them.”

Pythagoras said that *epidemic diseases exist in Space as elementals of Space. They occupy a village or a group of , villages and the people who are vulnerable are affected. If you cut a living animal and the blood comes out as a Jet, it attracts to itself the total disease elementals away from the people that exist in the village.* So, there is much truth in people killing and offering animals whenever there were epidemics. Then the disciples asked him: “Do you accept it as a way of treatment, or cure?”, he answered: *“I do not approve it because it is a beastly method. When there are better and more effective methods we should make use of them”*.

This was Pythagoras’s view upon animal killing and offerings. You will find the same discussion in the books *Isis Unveiled* and *The Secret Doctrine* written by H.P.Blavatsky, when she speaks about the magical properties of blood.

Pythagoras believed in rebirths. He spoke of his previous births and his future births also. Whenever it was necessary he retraced the previous births of some sick people to understand what was wrong in their behaviour, and helped them to rectify it.

Pythagoras established thirty-three different degrees in rituals. We have thirty-three volumes of his teachings. Each volume speaks of a different aspect of Nature. One complete volume speaks of numbers. Another volume speaks of geometry. Above all, he gave us 432 aphorisms that belong to numbers, figures, sounds and colours. He arranged the keyboard of numbers, figures, sounds and colours as the fourfold key to what we call the meaning of a sentence that is spoken by Nature and heard by man. This is the content of the 33 volumes of his teachings.

CHAPTER - II

TEACHINGS OF PYTHAGORAS

Let us get into a few *angles* of the vision of Pythagoras and his own particular way of expressing the truth. Today, let us go into the teachings which were essentially of a pleasant and humorous nature, yet very, very deep.

1. *It is the duty of every spiritual student to reduce one fool in this Creation before he dies and that is oneself. He should also see that there is one more wise man on this Earth, and that is also oneself.* Afterwards you can do whatever you want. This is the minimum that is expected of a spiritual student.

2. *One who has no mastery over his time, mind, senses, thoughts and ideals, is a slave to every creature in this world.* Until we have mastery over our own time, any fool on the street can use us. That is what Pythagoras meant by this teaching. There is a lot for us to think about this proposition. I think it will take more than a decade before we can understand the full significance of this

statement because it all depends upon how we understand our time and life span. We do not understand the significance of our span of life, how quickly it is spent away, how speedily it goes away and how it is ill-spent. Unless we grow aware of this, we cannot understand and appreciate this statement fully.

We spend time aimlessly. We spend many evenings and nights at the club. The card player spends evenings, nights, and mornings. The whole week-end is spent in this way, and what is the result...? So, Pythagoras means that wisdom is contentment. Any activity that is not capable of causing satisfaction to you, is only a mechanical activity. The human machine has its own wear and tear. We cannot compensate for the time we waste because when our span is spent, let it be one minute, one hour, or one day, it cannot be brought back to do something better. We are to do only with the remaining span and any time ill-spent is gone forever. If money is spent, we can earn it again, if property is lost, we can gain it once again; if an opportunity is wasted, we can get it again; but, if the time is spent, our span of life is spent and there is no watch or clock to bring it back again. So, the more we try to understand the importance of life, the more we feel serious about this statement of Pythagoras.

3. Seeking knowledge is running after yourself; your shadow runs with you.

When you run in the sun, your shadow runs with you. If your face is turned toward the sun, your shadow is at your back and it follows you. But if you face your shadow, the sun is at your back and you have to follow the shadow. The shadow runs in front of you. Your shadow is your body and its needs. That is what Pythagoras taught.

I personally feel that we have to spend one full span of life before we can understand this teaching completely. We have to offer our mind to this thought and live a life before we can understand its significance fully. The body is made up of flesh, it has its own desires, appetites, the taste for food and drink, the need for rest, for sleep, for sex, etc. Beyond these needs, there are desires that are utterly false. For example, there is a need for food, but there is also a desire for food, a need, to drink and a desire to drink, a need to sleep and a desire to sleep, the need to work, but a desire to do work which we like, and there is the need for sex and the desire for sex. So, we should be able to know the demarcation line.

Need is true, desire is utterly false. When you are behaving with the needs of yourself, you are facing the sun. The sun means the spirit in you, the light, the source of enlightenment in you, the original source of illumination in you which is the content of the soul. The soul and the spirit put together, form the unit of light in you. Facing the sun means living in awareness of the soul

and the spirit. It is called a continuous *God Awareness*. When you are living in your own awareness, Pythagoras says, you are facing the sun; then your desires and the body are behind you. When you live as soul and spirit, when you are identified with the spirit, then you are no more identified with your body. Your body is only a shadow. But because it is provided by Nature to serve you as a vehicle, it has a few needs which you are expected to fulfil. Beyond that everything is desire. If you are interested in it, then you are facing your shadow. We are trying to serve our body from morning to evening. For example, when we render service to our hair or to our skin with the help of many perfumes and cosmetics, rendering faithful service to every part of the skin and up to every hair on our head down to the boots we are polishing. So, from head to foot, we are rendering a 24 hours service. The result is that we live as life-long servants of our hair, skin, garments and shoes. This is what is called running *after the shadow*; in which case, your sun will be behind your back.

This explanation covers only a part of his statement. Everyone has to meditate and find out some more for himself.

4. *Let there be a noon to everyone. Only when it is noon you have no shadow either behind, or before.*

He says : “*Let there be a noon to you,*” and then he explains what noon is. When the sun is over your

head, it is called the point of initiation. It is also technically called by him *the time of High Twelve*. He had two peculiar terms : *High Twelve* and *Low Twelve*. That is, when you are standing on this Earth, if the sun is above your head, it is called the *High Twelve*, that is the noon. When the sun is below your boots, it is called the *Low Twelve* or the zero time.

There are also two more points : the east, where the sun rises and the west where the sun sets. These four are called the four cardinal points of the day. Even during the *high twelve*, only when you stand erect, can you avoid the shadow. That means, unless you stand erect mentally and morally, the shadow exists. This is what is called straight living. This was coined by Pythagoras as *the Verticals*.

Straight forward nature : straight thinking, straight speaking and straight doing, represent *the Verticals*. For example, If you like someone, you should say : “I like you”. If you don’t like someone you should say : “I don’t like you”. But don’t tell somebody that you don’t like a third person. Instead of doing that, you tell it straight to that person himself. If you speak negatively of a person in his absence, it is not called straight forward nature or *vertical living*. The Verticals represent personal virtues and personal discipline.

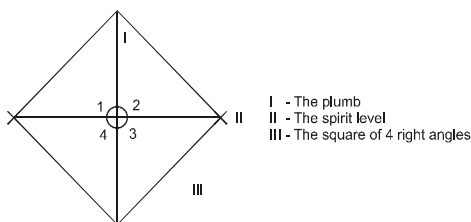
Pythagoras also defined *the Horizontals* as representing the social virtues or our social behaviour

toward the society. For example : compassion, love and tolerance are called the social or *horizontal* virtues needed for interaction with the society. He called *the Verticals*, *the plumb*, and *the Horizontals*, *the spirit level*. These are called *the implements* even by the masons of Freemasonry; however, they are used only as oral symbols for one hour every month in the lodges. Unless the vertical of the plumb and the horizontal of the spirit level are practised in dally life, one cannot claim to be a mason or a builder.

Oral practice of symbols remains a mockery without their practical application in life. The practitioners of these symbols in life are the builders of the society who have no claims. When Pythagoras called them the *Implements of Masonry*, he meant the operative masons, not the speculative masons. In Freemasonry we boast of being speculative masons and not operative masons. So, we are as useless as dust unless we are operative masons and unless we put into practice these virtues in our dally life. For many years we may be members of a ritualistic society. We may try to observe the ritual only in the ritual hall and not in life. Then we are only speculative masons. Absolutely useless because we are not building any temple on the solid plane.

Pythagoras said : ‘*Water finds horizontality*’. If you take water in a container you can tilt the container in whatever way you like, but the water always stands with

a horizontal surface. The plumb in the water represents the application of vertical and horizontal virtues in the society. It gives birth to the *Set Square* having four right angles (Fig. 1). The square or the set square is the *third implement* of masonry. See how the mason uses a set square to find out a right angle.



(Fig. 1)

A right angle is described as a discipline against an acute angle or obtuse angle. We have an acute angle as less than a right angle, and an obtuse angle as more than a right angle. As far as our behaviour with others is concerned, we are expected not to have acute or obtuse angles. Have only right angles with others. What does this mean? The acute angle is described by Pythagoras as our behaviour which pricks, insults, hurts or punches others. He describes the obtuse angle as our carelessness, indifference, roughness and brutality to others. That way of behaving which is neither acute nor obtuse, is the right way of behaviour called right angle.

The set square is considered to be a symbol of equal distribution of space. To represent this numerically,

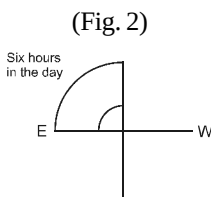
he said: “ $2 + 2 = 2 \times 2$ ”. Such mathematical equations given by Pythagoras should only be meditated upon to perceive the inner meaning. They cannot be put into sentences. Such sacred symbols cannot be taught to others through vocal expression. Through meditation one receives the revelation according to his virtues, horizontal and vertical.

Through these numbers and geometrical forms, Pythagoras used to initiate his disciples into the two-fold virtue. This is, though peculiar, an age-old way of teaching.

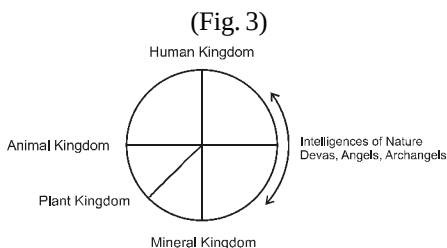
5. “*It takes six hours for the quadruped to become human.*”

Another mystic statement of profound significance given by Pythagoras is his formula of six hours *in the day*. He said : “*It takes six hours for the quadruped to become human*”. The evolution from a four-legged being to a two-legged being is six hours. So, it is very short. Isn't it? What he means here is that the position of east and west indicates *the Horizontals*, and to a quadruped the vertebral column is horizontal. Gradually the quadruped has to stand and become a man. In a human being, the vertebral column is vertical and the evolution from the animal to the human kingdom is one fourth of the whole biological evolution of this Earth. If you call the whole evolution a day, in its technical sense, this is one fourth of the day. If that day has its own 24

hours, this evolution takes 6 of that 24 hours. So, *the day* is different from our solar day. Here, *day* means *the day of evolution*. (Fig.2)



If you take the mineral, the plant and the animal kingdoms, you can trace the human kingdom on the midday or meridian, where Pythagoras expressed that there is no shadow. Until you reach such a stage where there is no following of your shadow, you cannot legitimately be called a human being. Even though we have two legs and we stand erect, if we still have our shadow, we are not yet at the height of human evolution. So, if we take that point as our human birth (Fig.3), then from the animal kingdom to the realized human consciousness, it is one fourth of the total evolution. From the mineral kingdom to the human kingdom, it is half of the evolution.



Then, what about the other half ? We have the *Intelligences of Nature* working out the properties of the various minerals and the nuclear and atomic activity of Nature. From them, the mineral kingdom is evolved. They are called the *Devas* in the Scriptures. They are also called the *Angels* and *Archangels*. They are playing in the garden of God that means they are the helpers of this Creation. They produce the mineral kingdom of our Earth. The mineral kingdom in turn takes the evolution; then, there is the awakening into the plant and animal kingdoms and further awakening into the human kingdom, and the human kingdom working with the *Devas* evolves into the *Deva Kingdom*.

6. *God has created days; man has created good days and bad days.*

What does it mean? We do something good and we experience the results, we call them good days. We do something bad and when we experience the results, we call them bad days. So, we eat the fruit of the seeds we sow. This is the 'Law of Karma', the law of retribution, the 'Law of Cause and Effect'. That is what it means.

7. *Instead of talking about something, silence is better and instead of silence, talking about something meaningful is better.*

If your speech is of some use to you or to others, then you can speak. Otherwise, you can keep silent. It is

very, very difficult especially in the 20th century which is noted for its own loquacity. See, how we go on speaking about many things which are not useful! We cannot keep quiet. We go on discussing. We take pleasure in questioning. We converse too much on simple things, creating problems out of no problems. Here, Pythagoras is uncompromising.

8. Think before you throw a stone; think before you throw a word.

After throwing a stone, what is the use of our thinking : “I ought not have done it!” Once again it proves that we are stupid. The same thing with words also. We say : “I ought not have used the word *stupid*”. What’s the use of thinking after using it? So, Pythagoras says that you can throw a stone, but see that it is purposeful and safe to do it. Otherwise, it is like a boy standing under a tree full of fruits, throwing a stone up and waiting for the fruit. The stone returns to his teeth. The consequence will be the same if we throw a word or a sentence. Every conversation has its own significance, good or bad, waiting for its own day and hour to complete its journey and return to us like a boomerang. Sometimes, by the time the result touches us, there will be so much of time lag that we cannot understand that it is the result of our own speech or action. We therefore tend to believe that others are the cause of our miseries.

CHAPTER - III

THE PYTHAGOREAN KEYBOARD

6th October 1983

We learned yesterday how Master Pythagoras taught the Ancient Wisdom through cryptical statements. It was one of the many technics used by him to transmit wisdom. According to him, language was only one of the keys. There are other keys to transmit wisdom which he named : *the key of sound, the key of colour, the key of shape and the key of number*. These are the four main keys through which the Divine Nature expresses Itself into the living beings. The living, beings, in turn, learn about Nature, about the environment and also about each other. What we call *the word*, in fact, exists in all four of these stages. The fifth stage is what we call *meaning*.

Generally, language is used as a means of communication, which is a gross use of the key of sound. There are three other keys of sound with which the spoken word has to be synchronized. We do not normally synchronize the other three keys with the sound we

produce. If we use sound, for example to speak and listen, or to teach and learn, or to understand each other, without synchronizing it with the other three, is what Pythagoras called *the language of the humans*.

“The language of the humans is one fourth of the language of the Gods”. This is another statement given out by Pythagoras. There is a universal keyboard of sounds which was referred to by Pythagoras as *the language of the Gods*. It is also called the language of the Divine Nature and it is *the Total Keyboard of the Sound*. Out of this Total Keyboard the human beings pick up a part and speak.

There is the human language which branches off into many languages according to the time and the place. When sound is used only in the human sense and not in the Divine sense, we automatically attach our own meaning to it according to our language. This is where the language of every living being is the same, the sound relating to every language is in essence the same. But the meaning we attach to the sounds does not allow us to understand each other. This is a natural process of involution. When the knowledge of the One Consciousness is lost to man and he tends to understand himself as an independent separative entity, he naturally looses the Total Keyboard of Sound. This is the meaning of the story of the ‘Tower of Babel’. Thus, the language of the human beings is

constricted and is only one fourth of the fourfold keyboard of sound.

The fourfold keyboard is common to all beings, but the , human beings chose to use only one fourth of it. The Gods use the keyboard in its entirety. By the word Gods he means the *Devas* in the Indian Scriptures. The *Devas* in human form also know the Total Keyboard. We call them the ‘Masters of Wisdom’ and Pythagoras is one among them. It is no wonder that he uttered out : *“The language of the humans is one fourth of the language of the Gods”*.

The insect and the beast, the animals and the human being respond to colour, to sound and to shape. For example, the dog recognizes its master as different from others. This is a proof of the animals responding to the shape. Likewise, every living being responds to numbers. Even a little child, who does not know anything of numbers, has instinctive knowledge of numbers and responds to them. Numbers exist in Nature. They co-operate with the Divine Nature to express itself into the living beings. Thus, according to the numbers, the living beings emerge. That means numbers existed before the living beings were created and continue to exist after they are created. Their expression through the human beings is proudly acclaimed as man’s discovery of numbers. In truth, the numbers are not man-made and it is equally true that the sound,

colour and shape are also not man-made. They are continuously uttered out from the Nature Divine.

Pythagoras has a beautiful definition of numbers. He says: “*Numbers are among the properties of Space and Time. They exist in Space and germinate in Time.*” Another definition he gave of numbers is : “*Numbers are Intelligences working in Nature*”. These sentences may appear very strange to us because numbers are considered to be man-discovered in the modern age. But when you go into the Scriptures, you will find that they hold exactly the view which is expressed by Pythagoras.

Numbers exist in Nature as the *Creative Intelligences*. For example, take two infants to whom numbers are not yet taught. Give two chocolates to one infant and six chocolates to the other. The first one becomes angry, throws the chocolates away and cries. This is a direct proof that numbers exist in the human mind long before they are taught. So, long before the human being teaches us numbers, they exist in the mind and they automatically operate in our mind.

To this effect, there is an explanation in the Ancient Indian Scriptures. There is a *Creative Intelligence (Deva)* in Nature who presides over numbers, called *Kapila*. In the Scriptures, it is said that this Deva begins to work in the embryo to produce fixed numbers of the organs in

the body. For example, if we have two hands, two legs, two eyes, two ears, two nostrils, five fingers on each hand and five toes on each foot, can you not understand that there is an intelligence working with numbers in the embryo? If the embryo is conceived with 32 teeth, can you not understand that there is an intelligence working with numbers in the embryo? Similarly, this is the case with the plants and the animals. If the number of chromosomes in each species is fixed, can you not understand that numbers are working in Nature and that numbers are not man-made?

The Deva called Kapila works in the embryo to produce the required number of organs in the body; for example, the number of bones in the vertebral column, the number of ribs, etc. After the construction of the embryo is complete, Kapila goes into a centre in the vertebral column and he makes his abode in it. He begins to work through the beings from the moment they are born on Earth. As a result, the human being begins to work with numbers. This is the philosophy of numbers according to the Ancient Indian Scriptures.

There are many stories revealing to us the secrets of this Deva called Kapila. He is described as one of the incarnations of *Lord Vishnu*. He is misplaced by the historians as a teacher of knowledge, confusing him with a well known teacher of the past. Many Orientalists from the Occident made such blunders till now about the Eastern

teachings. Scholars of the text books, not knowing the tradition, make such blunders. It is the same with the Old Testament. In many passages of the Old Testament, we find mistakes and blunders committed while being translated. For example, in the English translation of the *Book of Exodus*, when God speaks to Moses, he says : ‘You should not worship other gods, I am a jealous God’.² Such meaningless and improper translations are there in the Old Testament. If God were to be jealous, how can he be God? He can be only a poor human being. In the original Hebrew text, it was not said that God was *jealous*, but it was said : “*I am unique and I am One. I don’t admit the existence of any second being in this creation because I exist as all of you.*” This is the original meaning of the text.

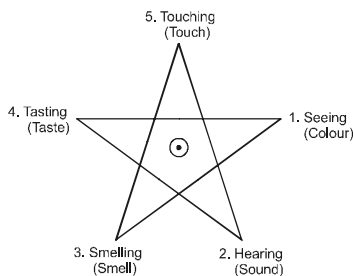
So, whenever you study the history of Sanskrit literature you will find that Kapila was a great scholar and the founder of a philosophy, but in fact he is a Deva who presides over the Number Consciousness. He exists in Space. He works in the atoms and in the embryos. When the construction of the body is complete, he exists in the mind and functions with the numbers. As a result, the living beings know the numbers. This is what the Ancient Wisdom tells. Pythagoras gave exactly the same teaching, namely, that “*Numbers are Creative Intelligences existing in Space and Time*”.

Now, coming back to the fourfold key, Pythagoras

used it to understand the meaning of the Creation, while we use it in a very limited way to express our own ideas through a language. That is the difference. Nature has its own idea to express. When this idea is expressed in its fourfold way, the Creation is made manifest. This is how Nature expresses itself through the fourfold keyboard.

There is a fivefold keyboard contained in the Scriptures, known as the ‘Science of Yoga’ and the ‘Science of Tantra’. I will explain them briefly in the context. We have five sense organs and five senses. (Fig.4).

Fig.4



These five senses are the five functions of the mind. It is the mind that is working through these five, and they have their own outer expressions to contact the environment. When properly regulated, the senses become introverted and merge in the mind. The mind merges into the real existence of the Lord in us, whom we call the I AM. For example, well arranged colours in a room, or sounds well produced in a musical fashion, enable the

senses to get merged within the mind. In this manner, you can use all the sense objects to make the senses merge in the mind. Then, the mind merges in yourself, the **I AM** in you, who is called *The Lord* in Yoga literature.

In Sanskrit the Lord is called *Isa* or *Iswara* and is located in the heart and lungs conducting the function of respiration and heartbeat, even while we are sleeping. It is only the mind and the senses that sleep; the **I AM** never sleeps during our sleeping hours. So, when the mind and the senses are sleeping *The Lord* is awake; and that is why the lungs and heart function. It is a direct proof that *the heart and lungs are the seat of the Lord*; whereas, the brain and the spinal column are the seats of the mind and the senses.

Sleep never occurs to the respiration and the heartbeat until *The Lord* proposes to leave the body. Generally speaking, the mind and the senses exist in the brain and when they are made to approach the Lord in the heart and lungs, the man in you begins to approach the Lord in you. When the union is complete, there is a happy communion between man and the Lord there is oneness and this is what is called Yoga in its true sense.

The process is called yoga practice, and the communion of man and God is the purpose of yoga practice. When you take the five objects of the senses to help this end, then the technique is called *the Science of Tantra*. Unfortunately, in the Occident, the word *Tantra* is used

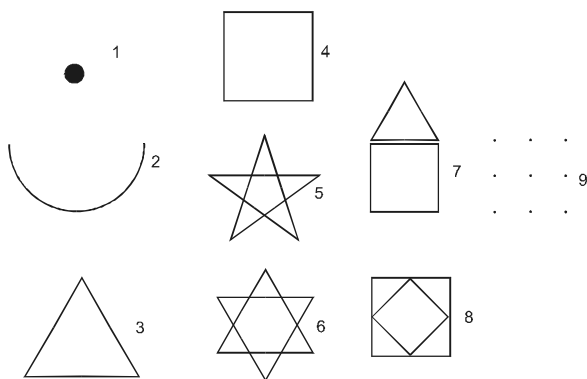
nowadays in a very beastly sense as something dealing with sex. But sex is also used for the same purpose in Tantra by husband and wife. This is possible only if a person lives from his childhood according to the regulations prescribed in the same Tantra textbooks. So, the tantric practice is something different from what the present modern literature presents about the Tantra nowadays.

The tantric Scriptures are very, very sacred books. They contain the fivefold keyboard and present a scientific way of withdrawing the senses into the mind and withdrawing the mind into **I AM**. The Scriptures consider the human body as a sacred temple and prescribe the rituals to keep the temple sacred to enable the Lord to reside therein. The practice and the procedures relating thereto are observed in great piety. The Lord residing in the temple is attained through the practices. This is the main content of the Tantras.

There is much similarity between the fivefold keyboard contained in the Tantric Scriptures and the fourfold keyboard given by Pythagoras. We can understand how Pythagoras was a master of the true keys of the wisdom of many nations. He was not only a scholar because mere scholarship is not enough to teach these sublime concepts to the world. A scholar can give you only the burden of knowledge and exhaust your mind. But a Master like Pythagoras transmits the wisdom through these true keys. For each sound, he gave an equating

number, shape and colour. He gave equations for any two of this fourfold keyboard (see Fig. 5). For example, he used the circle for number 0, the point for number 1, the semi-circle for number 2, the triangle for number 3, the square for number 4, the pentagon for number 5, the double triangle for number 6, the triangle and a square for number 7. He always called this combination as the *Temple Tower*. The double square was for number 8 and a figure of 9 dots was the number 9.

Fig. 5



The keys of the Ancient Scriptures are similar to the keys held in the Hebrew system. Pythagoras also taught the same keys, but in a language most suitable to the time. An excellent comparative study was done in the recent past by that great initiate whom we call H.P.B., Helena Petrovna Blavatsky. Her monumental contribution

to humanity, *Isis Unveiled* and *The Secret Doctrine*, reveals many secrets and also enables the reader to understand that the keys of wisdom are eternally the same. According to the time and the need, one, two, three or more keys are used by Great Initiates to unlock the wisdom for the benefit of humanity. I strongly recommend the study of these two Scriptures to you all. Yes, I call them Scriptures because they carry the Truth Eternal. No spiritual study is complete without the study of the sacred books.

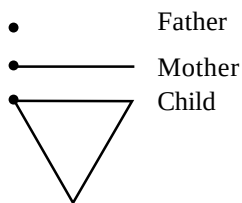
The Ancient Indian Scriptures relating to the science of the six chakras describe a seed sound in the centre, a group of sounds in the petals and a colour to each chakra. Whenever there is an attempt to produce a particular sound, the attempt comes from that chakra and its centre. Suppose I want to utter A or KA; the effort comes from the *throat centre*. If I want to utter RA or TA, the attempt comes from the *head centre*. Like this, every centre is a centre of some sounds and some colours. This key has much in common with the teachings of Pythagoras.

CHAPTER - IV

THE PYTHAGOREAN TRIANGLES

Let us now go to another aspect of the teachings of Pythagoras. Using the shape and number together, he gave us the wisdom of *the Father, Mother and Child*; how the First Cause, or God, works as the Father; and, how Nature differentiates from Him and works as the Mother. In the beginning, the Father and the Mother are one and it is represented by a dot. Mother Nature differentiates from Him, and this is described by a horizontal line proceeding from the dot. The birth of the Child is represented as the meeting point of the two separated centres. (Fig. 6)

Fig. 6



Pythagoras explains the whole Creation as a triangle of forces. This is totally in tune with the archaic stanzas

contained in the *Vedas*. The stanza says : “The whole Creation is a triangle of forces”. Each side of the triangle is 1 foot or 12 inches in length; each foot is 12 inches but 11 units. The 3 feet contain 36 inches or 33 units called *Rudras* in the Indian Scriptures, hence the number is 33.

Let the number 33 shower their choicest blessings upon us all.

Before the emergence of the point, there is the Existence, upon which there is an emergence. This Existence is called Space. Pythagoras gives a number to the Space and that number is 0, called *Purnam* in Sanskrit which means *Perfection* or *fulfilled state*. This number is called *zero* in the western world, meaning *nothing*, *no-thing*. It is also called *nought*, meaning *no-thought*. It is a state of fullness where there is no thing or no thought. So, he says that *Space is a globe or a sphere geometrically, and is a zero numerically*.

In Space, consciousness exists dissolved, and this state is called subjectivity. It is sleep to the Son and awareness to the Father. The Father consciousness is aware in Space, the Son consciousness is sleeping in Space. The process of sleep and awakening alternates. After a period of awakening, consciousness goes into sleep and the one who is existing in Space is awake. So, when the whole world goes into dissolution, the indweller is awake, whereas the Creation is in sleep. Once again

there is the awakening and the Creation is awake, but the indweller is in sleep in everyone. So, Pythagoras says that *the birth of man consciousness is the death of God consciousness* or sleep.

God exists in us in sleep state because we are sleeping to Him and are awake to ourselves. One of his expressions states that in the sleep state, there is only Space which can be called zero numerically and a globe geometrically. In it there will be an awakening of an individual consciousness. The meaning of awakening is the total **IAM** of the whole Creation, which numerically is 1 and geometrically it is a point. From the sleep state, there is a differentiation of the awakened consciousness into consciousness and force. The force works as Nature and the consciousness works as the Father. So, after the first differentiation, the consciousness which is awakened works as Father; the second differentiation is the Nature or force which works as Mother; and the third is the third side of the triangle or the Creation in the form of Child. (see Fig. 6).

This is his first expression about the triangle. You will find elaborated commentaries and explanation upon this subject for the first time in the English language in the book *The Secret Doctrine* of H.P. Blavatsky and in the books of Alice A. Bailey. These are the only two standard works about the teachings of Pythagoras.

There is a theorem expressed by Pythagoras in the following way : “*When two consecutive numbers are taken, the addition of the square of the numbers multiplied by two and the square of the total of the two numbers make always a difference of one*”. Now, follow carefully the arithmetical computation and the teaching which follows :

$$\text{A) } 2 \text{ into } 2 = 4$$

$$\text{B) } 3 \text{ into } 3 = 9$$

$$\text{C) } 2 \text{ plus } 3 = 5$$

The square of number 5 is 25. Now, consider the sum of A and B; it is equal to 13. Take number 13 as the number of the Father, and the same number for the Mother. Father plus Mother put together is equal to 26, while the square of 5 (which is the sum of 2 plus 3) is 25. The difference between 25 and 26 is 1, which is an additional unit called the Child or the Creation.

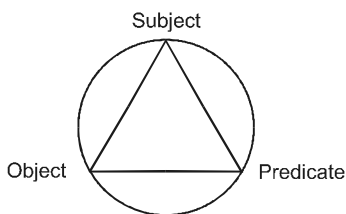
To simplify it, I place the numbers once again :

$$\begin{array}{rcl}
 \text{A) } 2 \times 2 & = 4 & \\
 \text{B) } 3 \times 3 & = 9 & \\
 \text{C) } (2 + 3)^2 & = 5^2 & = 25 \\
 \text{Remainder} & & \underline{\underline{1}}
 \end{array}
 \begin{array}{l}
 \diagup \\
 \diagdown
 \end{array}
 \begin{array}{rcl}
 & 13 & \times 2 = 26
 \end{array}$$

Now you can experiment using this formula with any consecutive numbers, and the result is always the same; namely, the remainder is 1. This remainder is called by Pythagoras, the *Creation*.

He further stated : “*When the triangle is a right angled triangle, the square of the hypotenuse is equal to the sum of the square of the other two sides.*” He also called it *the content of the triangle*. It is the threefold nature of Creation. Pythagoras said that the threefold nature of Creation is the *subject*, *object* and *predicate* of the sentence. This is how Pythagoras propounded great wisdom through triangles. (Fig. 7)

Fig. 7



In his teachings, the subject is God, the object is the *Creation* and the predicate is the *Energy* or *Power* in Nature, which we call *action*. The subject is called the *Father*, the object is called the *Son* and the action is called the *Mother*. So, the entire Creation is the utterance of a sentence. The meaning of the sentence is the threefold existence of the living beings. We exist in a threefold way, that is, ourselves, the objective world and our relationship

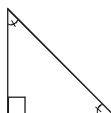
with the world. Without these three things our mind could never exist. For example, if we are reading, we must have a book to read with ourselves as the reader and the process of reading as the action. If we are eating, there is the food as the object, the eater as the subject and the process of eating as the action. If we want to think, we must be the thinker, there must be a thought or an object for thinking and then the action or the process of thinking. Nothing exists without these three things. So, Pythagoras called it *The Triangle of Existence*. The Hungarian adept Count de St.Germain called it *The Holy Trinosophia*.

Whenever a person approached Pythagoras seeking discipleship, he used to bring a big plate of crystal sand from the river and a small rod. He used to ask the person to draw a triangle on the sand. According to the shape of the triangle he drew, Pythagoras could understand many things about that person, such as his past lives, his present state of evolution, his probable future and whether or not to train him. On that basis, he used to advise the seeker whether or not to join as a trainee. When he allowed people to join the ashram Pythagoras never cared to teach them the secrets. He used to appoint them for certain works. For example, they might have to organize gatherings, convey messages, or have housekeeping duties etc. Thereby he used to understand the person's nature deeper, namely whether this person was glamourised by wisdom, possessive, greedy, or was interested in deeper work, and ultimately, if he was fit to receive the Sacred Wisdom.

Depending upon such an assessment, Pythagoras used to give the required direction to the disciple. Periodically he used to ask the disciple to draw a triangle to ascertain his psychological improvement and fitness for discipleship.

Pythagoras also stated: *“In a triangle where there is a right angle, there cannot be an obtuse angle. There can only be acute angles, because their total is equal to a right angle”*. (Fig.8).

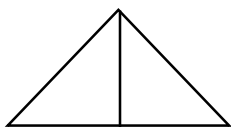
Fig. 8



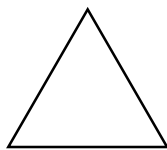
This is only the geometrical meaning of it. But what Pythagoras meant was different. A right angle means a man of true wisdom, a person who is a master of his behaviour, who has a perfect control over his emotions and intellect, who is always aware of his limits with others; that is, one who knows how to behave. In the presence of such a person harmony prevails and pervades.

I will explain two other types of triangles given by Pythagoras, they are the *Isosceles* triangle and the *Equilateral* triangle (Fig.9)

Fig. 9.



Equal Distribution (Isosceles)



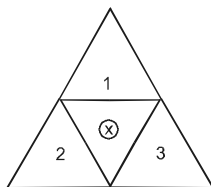
Equality (Equilateral)

He defined the Isosceles triangle as *equal distribution* and the Equilateral triangle as *equality*. For Pythagoras, the Isosceles triangle is a symbol of equal distribution because a perpendicular bisects the triangle in two equal triangles; therefore, it is called a symbol of equal distribution. When you begin to meditate upon this triangle, you will have the capacity to distribute things equally to the world. Whereas an Equilateral triangle is not only having the equal distribution, but also equality of existence. This triangle is the symbol of a person who lives a perfect life, a person who distributes not only superfluous things but also money, his properties, his energy and his time between himself and others.

Another very important teaching of Pythagoras which tallies perfectly with the teachings of the Ancient Scriptures, specially with the Tantric secrets, is relating to the number of the human constitution. The number of the human constitution is **nine**. He gave a pictorial representation of it, as follows : it is a triangle in which there are 4 triangles. It is also understood as a representation of 5 triangles, although it seems to be a representation of 4 triangles. The central triangle represents the threefold nature of God, Mother Nature and Soul, which unfolds into 3 triangles on 3 sides. If we count the number of sides of the triangles, the total is 9. The 9 sides represent the 9 orifices of the human frame. This is basically a Tantric teaching and is the seed symbol of *Sri Chakra*, the Queen of chakras of *Sri Vidya* (Tantra).

Pythagoras also used the same symbol to explain the human constitution of 9 orifices. The human kingdom is the fourth kingdom with the mineral, plant, and animal kingdoms preceding it. The Sri Chakra contains the other 3 kingdoms also weaved from out of the basic symbol given in Fig. 10.

Fig. 10



There is a scientific procedure of reading the central triangle from the periphery of the chakra. The 3 triangles around the central triangle represent the state of fully evolved human being. The central triangle represents the *Divine Trinity*.

Since Pythagoras carried with him every detail of the Ancient Indian scientific thought, he attempted to introduce, to some degree, the symbols in his own land to his people. The *Indian Bible*, namely the *Bhagavad Gita*, also speaks of the ninefold aspect of the soul. The Scripture Bhagavata contains a full chapter on the numerical potency 9 representing the human constitution. The wisdom is given in the form of a story. It is an allegory about a city with 9 gates.

A man was travelling over the Globe, along with his friend who is called *the wise one*. This man was observing the shapes of many cities, towns and villages on this Earth. He wanted to live in a city which is most convenient and comfortable to him. He had seen many cities, towns and villages, but was not satisfied. He saw cities of different shapes with many streets and pathways. But he was not satisfied. It is the story of the indweller of a biological organism who has travelled through many forms of bodies through evolution and he is still searching on this Earth for a comfortable body.

Ultimately he comes to a city where there were 9 gates, 7 of them on the eastern side, 2 on the western side. He found the city very convenient and comfortable. There was a railroad running from east to west, as does the vertebral column. He also found a beautiful young lady in the city. He asked her: "To whom do you belong?". She answered : "I do not know, but I am living here since I know myself, and you are the only man I have seen till now. Therefore I invite you here. There is my attendant at the door, who is a serpent of 5 hoods". She then called the serpent, which came there and stood hissing. Then she said, pointing at the serpent : "This fellow is awake when I am sleeping". (That means, he is the respiration and his 5 heads are the 5 types of pulsations in the body.) The lady said : "You can live here".

The man married her and began to live in the city. He forgot about his friend who is the God Consciousness in man. So, when the human being thus awakens in the human body, he automatically begins to live for himself. He forgets God and lives in *finite man awareness* instead of *infinite God Awareness*. The story goes on in that way.

After sometime, the man begins to enjoy the whole city. He rules over the city as a king, enjoying his life with the lady, begetting thousands of children. (That means the multiplication of mankind on this Earth.) Soon a foreigner invades the city; his name is *Age*. He brings groups of armies to fight against the king. He enters into the city and creates disorder. Each group of army contains 365 fighters dressed in white; they are the *days*. They came along with their wives, who are dressed in black; they are the *nights*. So, days and nights come as age and produce disorder in the constitution of man in the form of old age and disease. The story describes the city of 9 gates in that way.

Pythagoras gave the same teaching. The number of man is 9. The number of woman is 10, because there is a tenth orifice to the woman. The two numbers put together produce again the same numbers, the total of which is the same:

$$9 \times 10 = 90 = 9, \text{ the male}$$

$$9 + 10 = 19 = 10, \text{ the female}$$

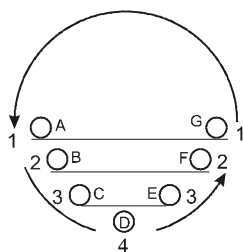
Thus the Fig. 10 of Pythagoras is a symbolic presentation of high wisdom. One needs to meditate deeply to get the content. Exactly the same tradition is found in the Tantras. Not much can be explained in the spoken language about these sacred concepts. They can be conceived only according to the purity of life. The greater is the purity, the better they are revealed. Intellect and egotism are not the implements to unlock these symbols.

CHAPTER - V

THE TETRACTYS

Another sublime concept given by Pythagoras is the threefold and fourfold activity of Nature, called the triangle and the square. Together they produce the sevenfold activity of Creation which is manifest through the seven rays of Creation. On the Solar plane, they manifest as the septenary principle of Creation. For example, every planet begins to manifest in three stages (Fig. 11), and on the fourth stage it manifests on the Physical plane.

Fig. 11



Even our Earth has its Etheric, Mental, Buddhic, Nirvanic and Paranirvanic states of existence. During the

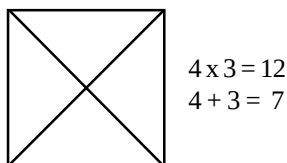
first three phases, it exists on the finer and more subtle planes, which are non-material. Only the fourth plane, that is, the fourth stage of its existence does it come to the Physical plane, and then we call it our physical Earth. After living its span, it recedes to the original state again in three steps.

Like this, it travels through all the seven stages, from one side to the other (from A Globe to G Globe) and again from the other side to the one (from G Globe to A Globe). Seven times it travels from the one side to the other side. After seven rounds it disappears, having finished its span of life. Meanwhile, there is another Earth Globe evolving in the same manner. It makes its manifestation and undergoes the same changes. This is how the planetary globes appear and disappear through millions of years. Not only our Earth globe, but also every planet in our Solar system manifests in the same way, seven times. The whole Solar system has its own span also, manifesting seven times, disappearing seven times and then permanently disappearing.

In the meantime, another solar system makes its appearance. This is the process. This activity is called *the activity of the seven stages of existence*. It is also called the *Septenary Principle*. So, the *Septenary Principle* works in Space to produce the *Seven Rays* which exist before the Solar system, according to which the solar systems are produced.

The Sun of every solar system manifests the *Seven Rays of the Spectrum* resulting in the manifestation of the seven planets. That is also why we have the Seven Rays of the Sun on this Earth, with seven basic colours representing the Planetary Principles working as the Spectrum. The twelve months of the year are also the product of the same two numbers (3 and 4). So, the whole Solar System is an activity arising out of the function of number 3 and number 4. This whole concept is expressed by Pythagoras in the form of a square with its two diagonals (Fig. 12); that is, the triangle over the square.

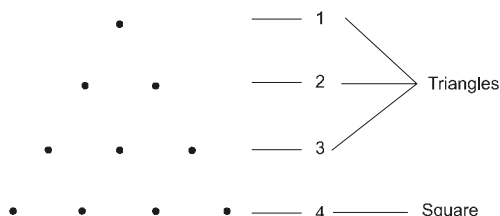
Fig. 12



The triangle represents the three subtler planes of existence and the square represents the fourth stage which is the Physical plane. In other words, the triangle represents the A, B, C states of the Globe and the square represents the D Globe. It is a geometrical representation of the Septenary Principle. This also tallies exactly with the Vedic hymn described in the *Rig-Veda* in the sukta of the *Cosmic Person, Purusha*. The hymn says: “One fourth is visible and manifests as all this, while three fourths is immortal, divine and Invisible”. The Decad (Fig. 13) is another

presentation of the same truth in decimal form, given out by the Grand Master Pythagoras.

Fig. 13



Pythagoras' teaching relating to the construction of the pyramid is exactly as that of the Ancient Scriptures of India. He says : *“Stand facing the East. Close your eyes. Link yourself mentally with the East, the West, the South and the North. Then the cross is formed. Then link up to the above all the extremities. You have the pyramid formed”*.

If you pull up Fig. 12 from its centre, you will find a three-dimensional pyramid with 4 triangles on 4 sides and a square as its base. It then represents the *Septenary Solar System* ($3 + 4$) and the solar year of 12 solar properties as 12 solar months of a year (3×4). If you link up all the extremities to a point below, you have another pyramid formed. Thus a double pyramid is formed, each standing on the base of the other.

If you make the two pyramids stand on each other's apex and join four pyramids on four sides with their apexes

contacting the apexes of the two, you have the perfect *cube* formed. Thus, If six pyramids are joined together with their apexes as the centre, the cube is formed, having six sides which are six squares. The six squares contain 24 right angles, representing the 24 lunations of the solar year, the 24 hours of the day and the 24 syllables of *Gayatri*, the Royal Queen of Mantras. There is so much in common between these teachings and the Ancient Scriptures of India.

Every solar system is constructed with the potency of the numbers 1, 2, 3, 4. They work out the whole Creation. They are the *Primordial Intelligences of Creation*. These numbers are called our *Forefathers* and our *Progenitors*. In the Sanskrit Scriptures, they are called *Prajapathis*, which are well explained by Madame H.P. Blavatsky in the books *Isis Unveiled* and *The Secret Doctrine*. In the Old Testament they are called the *Patriarchs*.

These numbers produce the whole Universe from ‘the seeming nothingness to the apparent something’. That is from a stage of non-manifestation to a stage of manifestation. When the whole world goes into unmanifestation, it still exists in Space, just as sugar dissolved in water exists in water. Thus the whole Creation exists in dissolution. Just as sugar is crystallized once again from the water, the whole Creation comes out as a perfect crystal. It is all the work of the Patriarchs, who are called the *number gods*, working in Space.

CHAPTER - VI

**THE PHYTHAGOREAN NUMBERS
AND CYCLES OF CREATION**

7th October 1983

“The lower numbers agree in the higher numbers.”

This is one more teaching of Pythagoras. Number 12 and number 30 find their agreement in number 60. Similarly, number 2 finds its agreement in number 4. Number 2 and number 3 find their agreement in number 6. This is a simple theory which Pythagoras need not explain to us.

Everyone of us has a number, and when two of us meet we are under the influence of the surface consciousness, which differs from person to person (it is what we call individuality or personality). When we go deeper inside, both of us will find that which is common between us, and that is the number of the *least common measure* (LCM). So, as you go deeper and deeper into spiritual consciousness, you will find in you something

common among all human beings. In our deeper being we are common, but in the superficial layers of our consciousness we seem to be different.

Pythagoras compares the deeper being with the higher numbers and the superficial consciousness with the lower numbers. Just as all lower numbers find their agreement in the higher numbers, the superficial and separative identities find their agreement in the *Super-Soul*. So, this is simple arithmetic. Whatever proposition he taught us, be it arithmetic or geometry, it has a deeper significance. The numbers or the figures are only symbols of that deep significance. This is what we have to understand and remember when we receive the teachings of Masters like Pythagoras. Such writings are called *mystic writings* or *veiled teachings* because there is a veil of language over them. There are many layers which we have to remove to understand them. When Jesus spoke in *parables*, it was also a veiled narration. It is the same with all the Masters of Wisdom.

Let us now get into the next theory of numbers by Pythagoras. According to the functions of the numbers, he divided the nine numbers into three groups. 1,5,7 form the first group. 2,4,8 form the second group. 3,6,9 form the third group. He defined the first group of numbers 1,5,7 as *bricks*, *foundation stones* and *indivisibles* because they cannot be further broken into numbers. You should start with these numbers and make an arithmetical

functioning further. He used the word *indivisible* in the exact sense that the Theosophical Masters use the word *Monad* or *Permanent Atom*. The second group of numbers 2,4,8 was defined as *linear numbers*. He commented that they serve the function of length, breadth and volume of things. The third group of numbers 3,6,9, he called *numbers of rotation*, meaning the numbers that make the function of angles.

Now, we can suspect that there is a hidden reason for the ancient scientists to have 360 degrees at a point. Why 360 degrees? Why should they divide the angles into 360 degrees? Why not as 10, or 100, or 1,000? The fact that they have used a round number proves that there is a hidden scientific reason in this. Let us not go into it in detail now; but when Pythagoras calls them *the numbers of rotation* and when he further states that these numbers are useful to understand the functioning of the angles, the degrees and minutes etc., then, we can suspect that there is a hidden significance in the number 360. Without a reason, if some fool says that there are 360 degrees around a point, the whole humanity could not have been so foolish through thousands of years as to follow it.

Pythagoras divided the numbers in such a way, and further stated that *the decimal system is not fit to measure the circular movements* or angles. You will find a recurring decimal whenever you go into the

calculations of the circular measures like degrees or minutes. For example, If you begin to calculate the value of π (= 3.1415926 +), you will have only a recurring decimal; therefore, the number is not divisible and there continues to be a remainder.

In this Creation, there is something constant that keeps the continuity of Creation. We call it *Consciousness*. In it, the whole world awakens and into it, the whole world withdraws. Until we reach that point, the calculation of the decimal system cannot give us the ending of a number whenever we want to measure angles. This is a subtle point which you should meditate upon.

We have a parallel teaching given by a great Indian Scientist of Astronomy, who belonged almost to the same age as that of Pythagoras. His name is *Varaha Mihira*. He wrote many astronomical treatises in Sanskrit. He said that the decimal system is unfit to give us the circular calculations. He invented a new system of calculation which is different from the decimal system. He called it *the system of one ninth*. In Sanskrit, it is called *Navamsa Ganita*. Navamsa means *one ninth* and Ganita means *calculation*. He wrote this treatise in the form of a small book which contains 33 aphorisms and 99 sentences to explain the aphorisms. The number of the aphorism and the sentences is according to his theory of circular numbers also.

The threefold categorization of numbers made by Pythagoras is in tune with his theory of the triangle. *The*

indivisible 1,5,7 are the numbers relating to the Consciousness. *The divisible 2,4,8*, are the linear numbers and represent the *Mother Nature*. The Consciousness functioning in Nature through the *Cycles of Time* is what is propounded by Pythagoras through this threefold division of numbers. The Consciousness aspect, the Nature aspect and the Time aspect form the triangular aspect of the threefold division of numbers made by Pythagoras. The indivisible multiply through the linear during the course of time to form the Creation. The cyclic numbers of Time 3,6,9, bring forth the Consciousness as Creation and fold back the Creation into Consciousness. The intermediary is the Divine Nature, The Mother, or the Second Logos or the Second Ray in the terminology of Master Djwal Khul. It is also interesting to note that number 8 also falls into this category of numbers. The Christ Consciousness is therefore linked to the Mother Consciousness. We call it LOVE. Christ is number 8 and is LOVE.

We now go into another teaching of Pythagoras. You find number 666 in the Scriptures and also number 999. Do you remember where do you find these numbers? In the New Testament Revelation 13:18. The number 666 is called the *number of the Beast*, the Beast of the Apocalypse. The number 999 is called the *number of God*. It gives the descent of the Lord. Many people who

preach the Holy Bible cannot explain what it is, but in the teachings of Pythagoras we find its meaning. Pythagoras wants us to make an addition of these numbers. When 666 is added, the sum total is 18 and when 999 is added the sum total is 27. When the two sum totals are added, the number 45 is the end result; $4 + 5 = 9$. This is one step. It is a strange coincidence that even if you add all the numbers from 1 to 9 the sum total is also 45.

There is no such thing as strange in an exact science like mathematics and numbers. It remains strange for those who cannot unlock the secrets of the number. Number 9 is the end number; meaning that numbers end with it. Multiply any number with 9, and you will get a number which is a multiple of 9. That is why this number is the *end of things* or the *culmination of things*. It is also called the number of war and it is equated with the planet Mars. Pythagoras called it the *number of Retribution*, it means that whenever a person is touched with this number he will reap the results of his past actions. The end of things represent the culmination into one.

Hence, the number 999 speaks of the Planetary, Solar and Cosmic culmination. The number 999 represents the Planetary, Solar and Cosmic Logos. It is the number of the Universal Soul in all its three aspects; hence it is popularly understood as the number of God.

Now let us try to understand the number of the Beast, 666. Pythagoras wants us to progress the number in the following way :

$$1 \times 2 = 2 \times 3 = 6 \times 2 = 12 \times 6 = 72 \times 6 = 432.$$

When 6 is applied three times upon number 2, 12 and 72 we reach the number 432. It is already explained that number 6 is a cyclic number or a number of rotation. They are also called the numbers of Creation through which the living beings come to Earth in the third regular step. The living being evolves into a human being passing through various evolutionary stages of beastly nature. The human being is the resultant of three preceding stages of evolution of beings, namely : the mineral, the plant and the animal. The evolution happens through the cyclic number 6; hence the number 666 is called the number relating to the evolution of beings into the stage of human being, and is therefore called the *number of the Beast*.

The 60 seconds of a minute, 60 minutes of one hour and the 60 hours for the moon to move through one sun sign, are all not strange coincidences. The time cycle measured through number 6 unlocks the secrets of Creation.

Let us now consider number 12 which is also called a *Jupiterian Cycle*, since the planet Jupiter goes round the zodiac once in 12 years. The number 72 in the Indian Scriptures is called the *number of the coming down of*

the Lord. In Sanskrit, it is called *Purana Purusha*. Purusha means *Person* and Purana means *Eternal* So, it is the Eternal Lord coming down as a person. In the modern astronomy it is called the *Precession of the Equinoxes*. It takes 72 years for the equinoxes to take a precession through 1 degree and it is taken as one unit of a bigger cycle.

Let us now consider the number 432. In the Indian Scriptures we will find this number 432 repeatedly given as the *time key for the events of this Earth*. For example, to understand the historical periodicity and the repetitions of nations and races. If you add one zero to it, 4,320, it gives us according to the Indian Scriptures, the periodicity of the floods of various rivers on the Earth Globe. If you add one more zero, 43,200, it gives the periodicity of the shifting of the islands in the ocean from place to place. For example, the shifting of the poles on this Earth and the shifting of the Equator, causing stunning changes in temperature. In some places there will be the formation of glaciers; the oceans gaining land in some places, and new pieces of land making their appearance in some other places. If you add one more zero, 4,32,000, it gives a period, which in the esoteric books is called the great cycle, *Kali Yuga*. The word Kali in Sanskrit means unit and the word Yuga means *Age*.

Presently we are living in the Kali Yuga, the Age of reasoning and rationalism, the Age of analysis. If you

double the number of this cycle, $4,32,000 \times 2 = 8,64,000$, you will get the great cycle called *Dwapara Yuga*, which in Sanskrit means *twice the unit*. If you multiply the first cycle by three, $4,32,000 \times 3 = 12,96,000$, you will get the great cycle *Treta Yuga*, which in Sanskrit means *thrice the unit*, and if you multiply it by four, $4,32,000 \times 4 = 17,28,000$, you have the great cycle called *Krita Yuga*, which means, *four times the unit*. This is a computation of the bigger Ages, in human years, as given in the Indian Scriptures. In the history of this Earth the cycles occur in this order : 1) Krita Yuga, also called *Golden Age*; 2) Treta Yuga or *Silver Age*; 3) Dwapara Yuga or *Copper Age*; 4) Kali Yuga, also called *Iron Age*. If we make a total of these figures :

$4,32,000 + 8,64,000 + 12,96,000 + 17,28,000$
 $= 43,20,000$, you will get one Great Age, called *Maha Yuga* in Sanskrit. If you add the units :

$$1+2 + 3 + 4 = 10 \text{ units.}$$

This whole formula of cycles is given by Pythagoras in the form of the sacred symbol of the *Decad*, a glyph of 1, 2, 3, 4 dots arranged in a triangle, the total of which is 10 dots (see Fig. 13). Pythagoras also calls it the *Eye of the Heavens*. After the four cycles are completed, once again they repeat. Just as after Saturday we have Sunday, just as we have seasons in the year and their effects on the fauna and flora of this Earth.

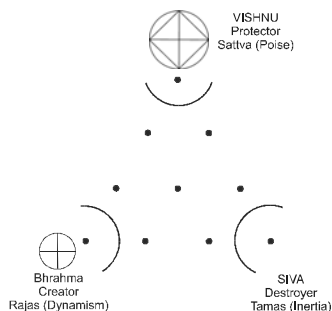
The Consciousness of the Creation is compared with a bull. In the First Age (Krita Yuga), it was having 4 legs, called: *Truthfulness, Peace, Compassion, and Lawfulness*. In the Second Age (Treta Yuga), one leg is broken and the Creation stands as a lame bull on 3 legs; *Truthfulness* is broken. In the Third Age (Dwapara Yuga), two legs are broken and the bull of Creation stands as a lame bull of 2 legs. In the Fourth Age (Kali Yuga), the bull has 3 broken legs; only 1 leg remains which is called *Lawful Behaviour*. It is said that in this period in which we are living presently, man tries to behave lawfully whenever he is in fear. Fear is the motivational force of the Lawful Behaviour. So, out of compulsion, out of need, for the purpose of sense of security, the human being honours the law in the present Age.

The Great Age or Maha Yuga has its own cycles of 72. If we multiply a Maha Yuga with 72, you will get the period of *Judges or Law Makers*. In the Indian Scriptures it is called *Manvantara*; that is, a *period of Manu*. In the Decad, there are 3 outermost points of the triangle which indicate the Creator, the Destroyer and the Protector as the three heads of the One Lord. The Creation has one aspect as the creative faculty, another aspect as the destroying faculty and in between there is what is called the preserving faculty.

In the Scriptures the creative faculty is called *Brahma* the four-faced; the destroyer is called *Siva* and

the preserver is called *Vishnu*, as represented by the cross and the square within a circle. The creative, preserving and destroying faculties produce the Creation. The property of Brahma is called *Dynamism*, the property of Siva is called *Inertia* and the property of Vishnu is called *Poise*. In the Scriptures, the first one is called *Rajas*, the second one *Tamas* and the third one *Sattva*. These three are said to be the three heads of the Lord, who is beyond time. As subordinate officers to this Lord there are seven Judges who are represented by the remaining seven dots of the Decad (Fig. 14).

Fig. 14



They are called the Law Makers, each having his own period. There are seven such periods, one after the other, which represent the seven Manus. The word *Manu* indicates a prototype of the human being on this Earth. The human being of this Manvantara is different from the human being of another Manvantara. For example, previously there was another Manu, called *Chakshusa*

Manu, meaning *the Manu of the third eye*. During that period, the human beings on this Earth were having a third eye which was later concealed by Nature because of the misuse. In this present Manvantara, it exists in us only as a remnant on the physical plane which we call the Pineal Gland -the functions of which are suspended before we reach 7 years of age. If we know the method of keeping that gland active throughout our life we can easily see through Time and Space, just as the human beings of that Manvantara. So, each Manvantara has its own characteristic humanity.

There are 14 Manus in all, who are in 7 pairs. When all the 14 Manus conclude their period on this Earth we have a bigger period, which when you calculate it, comes to the same number, only with more zeros added to it, 432,00,00,000. This is called the *Day of the Creator*. Thirty such days make one month of the Creator. Twelve such months make one year of the Creator. You will find all these calculations explained in the book *The Secret Doctrine* by H.P. Blavatsky.

The 7 Law Makers, who are working out the prototypes, or the moulds of humanity on this Earth, are for the present working through the 7 stars of the *Great Bear*. They impart their spiritual influence to the Sun of our Solar system in the form of the 7 rays of Wisdom. Our Sun distributes it to the planets and to this Earth also. Thus, we receive the 7 rays in the form of the 7

colours of the Spectrum. The living beings on this Earth, consequently, belong to 7 different rays and the human beings on this Earth also are of 7 types. All of us belong to one of the 7 types called *the Seven Rays*. There are sub-rays; the details of which can be found in the series of books *The Rays and the Initiations* written by Alice A. Bailey.

All this wisdom was effortlessly explained away by Pythagoras through the sacred Decad. It was also given by Gautama, the Buddha to his disciples under the name *Mani Padma*. Its secrets were imparted to 10 of his disciples and each disciple symbolically represents one dot of the Decad.

In the Scriptures, this figure (Fig. 14) is called the *Lord of Yoga*. His name is *Dattatreya*. Lord Dattatreya is described as a youth with three heads, standing and near him there is a cow and also four dogs walking along with him. He carries a begging bowl in his hand and goes begging from house to house. This is a symbolic presentation of the Lord of Yoga. He is described as the son of a great seer called *Atri*, esoterically meaning *A-Tri*, that is *Not Three*. His mother is described esoterically as the *World Mother* called *Anasuya*. The word *Anasuya* means a *Lady untouched by jealousy and malice*. He is described as the son of that seer and that lady. It is to say that your mind should be untouched by jealousy and malice If you want to have the yogic wisdom realized.

So, this figure (Fig 14) is given in the Ancient Indian Scriptures under the name Dattatreya. You will find a pictorial representation of the Lord also in some traditional houses of India.

THE LORD OF NUMBERS AND THE LORD OF SHAPE

8th October 1983

Today I will once again stress the concept of number consciousness which was given by Pythagoras and which was spoken of in the Scriptures. The fact that there is a Deva of number consciousness is proved by the functioning of number in the embryo. The number of hands, legs, lungs, eyes, ears, bones etc., in the human embryo, in the plants and in the animals is the same type of phenomenon and serves to preserve the consistency of the frame of every species. The numbers function as the intelligences of Nature. The structure of the atom of every substance differs from that of another, mainly in its numerical nature. The numerical consistency holds the structure of any atom.

All these facts prove that numbers are self-conscious and they pre-existed the atomic creation. They exist as properties of Space; they construct the structure of the atom and they go on functioning until they complete the structure of the Solar system along with the planets, the

planetary matter and their functioning. That is what Pythagoras meant when he said that Numbers *exist dormant, as properties of Space, and when a universe is being created, they spring up and begin to operate.*

The Vedas also express that the Devas exist as *Dharma*, (properties). For example, as properties of Space, Time, Matter and Mind. They pre-exist everything. Everything is created by them. They play a chief role for the externalization of the Creation from the state of dissolution. Through their instrumentality creation and dissolution happen. These Devas exist in potential state, and they externalize during the process of Creation. When the Creation is complete, they exist in a manifest state.

Two terms are used in the Scriptures for these Devas; they are: *Sadhyas and Siddhas*. The Sadhyas represent the potential state and the Siddhas represent the manifest state. The scriptural commentary in the *Rig-Veda* says that sugar is sweet and salt is salty in the manifest state, but when there was no manifest sugar or salt (when there was no human being to manufacture salt or sugar), even then, the properties of sugar and salt exist. These properties are eternal, whereas their manifestation is periodic.

Yesterday I spoke to you of *Kapila*, who presides over numbers and develops the embryo. After the child's birth, when the frame of the body is complete, this Deva

exists with the person in the frame, giving him the knowledge of numbers. With his help, the living beings know things in terms of numbers. All the mathematical functions are made by the human mind with the help or initiation of this Deva.

Similarly, for the shape-consciousness, there is a Deva who presides over the function of shapes. He is called *Viswakarma*, who is also known as the *Great Architect of the Universe* and is present in the embryo. He keeps the recollection of the frame of the parents and produces the child according to the same species, so that there may not be a dog as a child to a human, or a pig born to a dog. In the ancient ritualistic schools, this Deva was called the Great Architect of the Universe, and the Deva of number-consciousness was called the *Great Geometrician of the Universe*. These terms are repeated in Freemasonry and other ritualistic schools without fully knowing their significance.

CHAPTER - VII

**COMMENTARY ON THE
APHORISMS OF PYTHAGORAS**

1. *Be careful. Do not kick a stone.*

If you kick a stone you are hurt, not the stone. Our kicking hurts us more than the pain we pass on. The criticism, slander, scandal, deceit we indulge in are all kicks that kick back.

2. *Knowledge is a golden fortress built around truth.*

The corollary is that the more knowledge we have, the more difficult it will be for us to arrive at truth.

3. *It is profitable to buy valuable things with little money.*

What he means by this is, if we use our thoughts for cheap things, like judging others or criticizing others, finding faults with others, going on endlessly speaking, etc., that is how we use valuable things cheaply. So, it is foolish, he says, because when we purchase a thing for a

greater price than its value, we are automatically called foolish. He says, it is more foolish with thoughts than with money. Pythagoras emphasized the need to use as few words as possible to express thoughts, much more so with regard to wisdom. Fewer words give greater precision to the thought expressed than a whole gamut of vocabulary. The latter is only an intellectual exercise with little content. He compared the use of words to the use of money. Just as a businessman knows how to use money, a seeker on the path should know how to use words.

4. *Secrecy is the secret.*

Unless one honours it and shows proper obedience and veneration to it, he stops half way, he would have no progress into the truth of Nature. By attempting to honour the word of secrecy, there is a dormant growth in us, similar to the growth of the chicken in the egg, before the egg shell is broken.

Pythagoras used to maintain some secrecy of the rituals which the Pythagoreans conducted in the schools. He used to instruct that secrecy is the highest of the morals one could learn. The disciples wanted to know the reason of secrecy and they asked him : “Why should we keep these teachings secret? Is it to test people and confer these things only to those that are fit? Is it your idea? He said : “No”. They asked him again : “Is it to keep them away from dangerous people who make a misuse of them?”

He said : “No”. Again they asked : “Is it to keep them away from those who commercialize it or take advantage over the innocent people to earn lots of money from them?” He again said : “No”. “What is the reason in keeping secrecy of our ritualistic orders?” Pythagoras expressed that the attempt to maintain secrecy is what is required, and it gives the required discipline to the mind. But for this, there is no necessity to keep anything secret at all.

5. *Tuberculosis is more dangerous than epidemic.*

When there is an epidemic, people are careful about it. When there is tuberculosis, the patient is not careful about it because it eats him through slow degrees, and by the time he takes notice of it, it will be generally too late. It kills him more surely.

6. *Save the country from aggression, the mind from impure thoughts and the body from irregular habits.*

There is no need of explanation for this sentence is self-explanatory.

7. *Don't spend much time in walking on the main streets. Seek unfrequented paths.*

It means that even lame people can walk upon prepared paths with support. Able people should prepare and give newer dimensions to life to make it more splendidous. Pythagoras wanted his students to be innovative and creative and not to be sheep-like.

8. *Imitate the gods; follow their footsteps and build in silence, controlling your tongue.*

We have to observe how the Deva Kingdom is working in Nature. They are not giving conferences, or teaching classes, or making announcements. They are building the Universe, from the atom to the Solar System in perfect silence. So, try to imitate them. It is very, very difficult to be silent, especially in the 20th century, when intelligence is the dominating factor. It is Pythagoras' challenge to the human beings.

9. *Venerate the sound of the blowing wind.*

For those who are silent enough, there is a language of Nature communicated through the blowing winds to be understood. The timing and direction of the winds as well as their temperature, communicate to the seers the Nature's language proposals. In the past, the poets and the peasants used to understand this language easily and normally. Even now, in some parts of the Globe, there are people who can foresee the rain, the volcanic eruptions and such other natural events by observing the blowing winds. All this wisdom is veiled to the present humanity as it is living in near total disconnection with Nature. The animals live by this signs of Nature, while man who claims to be wiser than animals, has lost this wisdom due to his preoccupation with other things.

10. *Assist the one who is taking the load.*

Whenever you find a person who is willing to take up responsibility, render all help to him. But whenever you find a person “intelligent enough” to escape from responsibilities, then, on principle, don’t assist him. Let him toil with his own intelligence and let him eat his own grass. Just be looking for the fun of it.

11. *Do not discuss Pythagorean sentences.*

Why? Generally discussions are conducted by lazy fellows. It is the best way to kill time. Don’t do it. The sentences of the Masters are meant to be followed and not to be discussed. There is very little for us to discuss and much to practise.

12. *Having come out of the house, don’t look back.
If you look back, you will be in trouble.*

When you are concerned with the problems of others, when you begin to grow universal in your nature, when truth seeking has attracted you already, then don’t look back to personal relationships. That means, be related to your own people as much as you are related to others, after a certain stage of your development. Otherwise, once again you will be involved into the home affairs.

13. *Take honey but do not kill the honey comb in the process.*

Pythagoras advocated diet according to one’s own

working requirements. He did not prohibit non-vegetarianism but he strongly advocated against the killing for pleasure. According to Pythagoras, killing for satiating hunger was permissible. This is also in tune with the Eastern thought that each one has to decide what he needs according to his work requirements, bodily disposition and the general agreeability to the constitution. He had however strict regulations of diet for those who were accepted by him as disciples. He was mostly advocating milk and milk products, honey and vegetables. He did not allow his disciples to kill animals for the sake of food. He advocated that Nature admits us to eat vegetables as it does not amount to the killing of the plant; likewise, drinking milk and milk products can also be taken without harming the animals' life. He often used to say that if you cut a branch of a tree, the tree grows the branch once again in due course; but if you cut the leg or the ear or any part of an animal, there is no system in Nature for restoring the lost limb. Of course, he had a different discipline of food between disciples and others. He had a logic for it which was undeniable and indisputable.

14. *Don't allow sparrows to come and go out of your house.*

The sparrow is a little bird which moves, in a zigzag manner. Pythagoras here, used 'sparrow' symbolically. The zigzag movements of the sparrow are exactly like the irregular movements of thoughts in the mind. There is

no continuity of movements for a sparrow; there is also no continuity of thoughts for many human beings. When it is so, life becomes directionless and purposeless. In short, a fickle mind is compared to a sparrow's movements. He advised continuity of purpose in life. Please don't take the verse literally and shut doors and windows upon the sweet little birds.

15. *Dig not fire with a sword.*

This is a symbolical statement. Fire here refers to a person in an excited, irritated and angered mood. Digging with a sword refers to disturbing him further with untimely talk. I need not tell you what happens if an angry person is disturbed by an untimely talk.

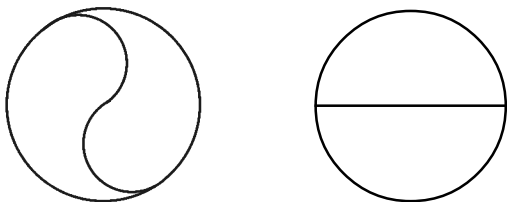
16. *Formation of half is the beginning of Creation.*

We all know this as students of theosophy. We know the *Ardhanari* principle, we know the *Adonai*, the *Androgynous* and we also know the birth of Eve from the ribs of Adam.

The Lord, has his own better half called *The Mother*. As she comes out of him, it marks the beginning of the Creation. We also have our *better halves* who bring *the creation* for us. It is none other than our thoughts that pull us into creation. There is the formation of the half which brings its own creation of speech and action. Of course, there are many poor brothers who plunge into their own creation or "soup", on account of their

better halves. Certainly Pythagoras had no time to speak of such persons; he certainly referred to the Nature coming out of the Lord to bring out the Creation. It is true with the Lord, hence it is true with us. It is symbolically represented in the Scriptures as follows: (Fig 15)

Fig 15.



CHAPTER - VIII

THE PYTHAGOREAN COMMUNITY

The Pythagorean Community is unique by itself. There is nothing to compare with it. The bonds of love and fraternity were very high among the disciples of Pythagoras. They have a community living where the resources of all disciples are pooled and are used responsibly by every one from the common pool. *The Golden Stairs* given by Madame H.P. Blavatsky truly belongs to the Pythagorean community.

I will give you a short story which explains the degree of fidelity and fraternity that is entertained in a Pythagorean community. Once a Pythagorean was travelling across, and he suddenly fell ill. A kind-hearted man who was an innkeeper took care of him. He nursed him, he arranged medical treatment, he nourished him with good food, but the Pythagorean did not recover. Before he left the body, he scribbled some strange glyphs on one of the walls of the inn. Five years later, another Pythagorean visited the inn and he noticed the glyphs on the wall. He immediately inquired with the innkeeper about the first Pythagorean, took out a bag of drachmas and smilingly handed it over

to the innkeeper, to the utter surprise of the latter. The innkeeper was stunned to note the precise payment he received. He started asking many questions of the second Pythagorean, but he was given a smile in return which communicated much love, asked for a cup of coffee which was drunk quietly and paid for. The man walked out in gaiety still smiling with love.

We speak of spiritual brotherhood and they are often empty words. A true example of brotherhood was demonstrated by the disciples of Pythagoras. Even today the Pythagorean Society exists and between Pythagoreans, there is no account of dues. Accountability has to be a principle which one has to follow. Where there is no accountability as between members of a community, maintenance of accounts is a mockery.

Among Pythagoreans, there is such complete accountability that there is no need for accounts. Even today these Pythagoreans cross oceans, move intercontinentally and live with Pythagoreans without a Franc in their pocket. They are frank enough, hence they don't need to look into their pockets to see if there are enough Francs. The degree of their fraternity and fidelity is unimaginable to the ordinary mortals and self-styled spiritualists.

Pythagoras is thus a Grand Master who is functioning through his disciples to establish the *Kingdom*

of God and the brotherhood of humanity upon Earth. His teachings are too profound to be understood in conferences and in classrooms. Unless one lives by his discipline, he is most unprepared to comprehend the teaching.

The Master Keyboard he had, carried in it all the keys to wisdom. That keyboard is fourfold. I touched upon the fourfold keyboard only to give you a glimpse of it. Each of the keys is a lifetime working and not a lifetime teaching and listening. Let us therefore work out the Pythagorean discipline in our life, so that we become fit to begin to experience it. In recent years we have an example in that great person, Helena Petrovna Blavatsky, who lived by such discipline and was as a consequence entrusted with some of the keys of that Keyboard. If it became possible for her, it should be possible for us too. I have been working out the same discipline in my life for 30 years; and I therefore, recommend it to you all as I found the taste for it.

I Thank You All.



MASTER E.K.

(1926 - 1984)

Kulapathi Ekkirala Krishnamacharya known as Master E.K. among his followers, is the New-Age-Teacher, Healer and Yogi. He provided socio-economic basis for spiritual living to those, who followed him. He gave a synthetic understanding of the scriptures and their usefulness in daily life. Through his life style he proved that the scriptural way of living is possible even in the materialistic world.

In Master E.K.'s understanding there are no good and bad things or people. He promoted the doctrine of pure love.

He built a spiritual bridge between East and West among those who followed him. Those who lived in proximity to him, know him as a representative of the hierarchy, sent out to spread the Yoga of Synthesis which is age old.

His writings are many but the under current of every topic drives the reader into synthesis. He gave practical training to all sections of the society. He is a true healer and trained many into the healing activity. Under his guidance number of children schools and healing centers are opened and operated to serve community.

Master E.K. is a multi-cut diamond. He is a poet, a Vedic scholar, a teacher, a healer, a friend, a guide and a social reformer.

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