

*Madame Blavatsky
on the Ten Sephiroth*



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¹ Frontispiece by KelbremDusk.

Madame Blavatsky on the Ten Sephiroth.

The three higher Sephiroth are kabbalistic blinds for supercosmic abstractions.

From *Blavatsky Collected Writings*, (1885) VI pp. 315-21. On the Ten Sephīrōth.

[The following is the draft of an essay in the handwriting of H.P. Blavatsky which is in the Archives of The Theosophical Society, Adyar, India. It is probable that it was left there by Madame Blavatsky when she went to Europe in 1885, not to return to India. It has no title, and the one above has been provisionally supplied by C. Jinarājādāsa when he published this essay in *The Theosophist*, December 1925. The manuscript consists of four foolscap pages, and its continuation is missing. The original punctuation has been left unaltered, even though some of the sentences are exceedingly long and somewhat involved.

— *Boris de Zirkoff.*

Compiler and Editor of *H.P. Blavatsky Collected Writings*]



Sephirah is the Crown and Essence of the Nine Sephiroth which emanate from Her.

The Aīn Soph or Boundless is Infinite, all-inclusive, and unconditioned. In order to make Its existence perceptible to finite minds, the Boundless becomes a bounded creative force by emanating from the Divine Light of a female power (Sephirah) Nine Sephiroth or Intelligences.

The host of Ten Kabbalistic Sephiroth, issuing from One Cause, construct the Universe out of Chaos. Three trinities or triads with their emanative principle form the Pythagorean mystic Decad, which represents the whole Kosmos.¹

Sephiroth are identical with Amshaspends or the Holy Seven, and with the Dhyani-Chohans of the Secret Doctrine.

Existence: in Existence as an Entity distinct from the *Aīn Soph* in this he cannot be described by words, for there [316] is nothing that can grasp and depict them to us, and as the *Aīn Soph* he is to us in a *certain* sense not existing, because, as far as our *minds* are concerned that which is perfectly incomprehensible does not exist. To make his Existence perceptible and to make himself comprehensible it, or the *Aīn Soph*, or the Boundless, had to become active or creative — for there being nothing but himself, the Boundless, there was nothing to comprehend himself. But the *Aīn Soph* cannot be the direct Creator, for he has neither will, intention, desire, thought,

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

language nor action, as these properties imply limit, and belong to finite beings whereas the *Aïn Soph* is boundless. Besides the circumscribed nature of Creation precludes the idea that the world was created or even designed by him, who can have no will nor produce any thing, but what is like himself boundless and perfect. On the other hand the design displayed in the mechanism, the order shown in the preservation–destruction and renewal of things forbid us to regard the world as the offspring of chance, and force us to recognize an intelligent design. We are thus compelled to view the *Aïn Soph* as the Creator of the World in an indirect manner. Now the mediums, by which the *Aïn Soph* made his Existence known in the Creation of the world, are ten *Sephīrōth* or *Intelligences*, which emanated from the *Boundless One* in the following manner.

How do the Seven Sephiroth emanate the Sephirah?

At first the *Aïn Soph* or the *Aged of the Aged*, or the *Holy Aged*, sent forth from his Infinite Light, one *Spiritual Substance* or Intelligence. This first *Sephīrah* which existed in the *Aïn Soph* from all *Eternity* and became a *reality* by an act, has *seven* appellations.

- 1 The *Crown* because it occupies the highest position.
- 2 The *Aged* because it is the oldest or the first Emanation (this name must not be confounded with the *Aged of the Aged* which is one of the appellations of *Aïn Soph*).
- 3 The *Primordial Point*, or the *Smooth Point*, because the *Zohar* says, “When the Concealed of the Concealed [317] wished to reveal himself he first made a single point and diffused no light before this luminous point violently broke into vision.”
- 4 The White Head.
- 5 The Long Face or *Macroprosopos* — because the whole ten *Sephīrōth* represent the Primordial or Heavenly man of which the first *Sephīrah* is the Head.
- 6 The Inscrutable Height, because it is the highest of the *Sephīrōth*, proceeding immediately from the *Aïn Soph*.
- 7 *Eheieh* or *I Am*, because it is absolute being, representing the Infinite as distinguished from the finite, in the Celestial beasts it is called *Chayoth*.

The first *Sephīrah*, contained the other nine *Sephīrōth* and gave them forth as follows. At first a *masculine* or *active potency* proceeded from it called *Wisdom*. This *Sephīrah* is as a divine name called *Jah* and amongst the Angelic worlds is *Ophanim* and is symbolized by *wheels*, it sent forth or from it emanated an opposite, that is feminine, passive potency, called Intelligence as opposite to *Wisdom*, represented amongst the Divine names by *Jehovah* — the angelic name is *Arelim* — these two *Sephīrōth* are also called Father and Mother — from these the remaining seven *Sephīrōth* proceeded. The *Zohar* says:

When the Holy Aged, the Concealed of the Concealed, assumed a form he produced every thing in the form of male and female, as form could not continue except as male and female. Hence, Wisdom which is the beginning of development

when it proceeded from the Holy Aged Emanated in male and female for Wisdom expanded and Intelligence proceeded from it, and thus male and female were obtained that is, Wisdom and Intelligence. Wisdom the Father and Intelligence the Mother from whose union the other pairs of Sefhīrōth successively emanated.

These two opposite (but not hostile) potencies namely Wisdom and Intelligence are joined together by the first [318] potency “*the Crown*” thus yielding the first triad Δ of the Sefhīrōth . . .

From these two opposites emanated again the Masculine potency or active potency called Mercy, Love — Greatness the fourth Sefhīrah which amongst the divine names is represented by *El* and amongst the angelic hosts by *Chashmalim*, from this again emanated the feminine or passive Potency Justice, also called Judicial Power, the fifth Sefhīrah which is represented by the Divine name *Eloha* and amongst the Angels by *Seraphim* and from this again the uniting Potency *Beauty* or *Mildness* the sixth Sefhīrah represented by the Divine name *Elohim*.



. . . “the marvellous story” . . . Raymond Lully . . . John Reuchlin reviver . . .

¹John Picus de Mirándola, the philosopher scholar 1463–1494, Cornelius Henry Agrippa, the distinguished philosopher divine and physician 1486–1535, John Baptist Van Helmont, a “celeb.” physician-chemist 1577–1644, Robert Fludd, physician and philosopher 1574–1637, Henry More 1614–1687, and that these men after restlessly searching for a system which should [319] disclose to them the “deepest depths” of the Divine Nature and show them . . . ²

*— show to them the “deepest depths” of the Divine Nature and show them
17 = 2958 ÷ 3 = 986. 3-0-19. 4, 0080/7. XIII-IXVL # 5 X 36
the real tie which binds all things together, found the “deepest depths” of the*

. . . the real tie which binds all things together found the cravings of their mind satisfied by this theosophy or religion is an additional reason why those who desire truth should learn the real claims of the *Kabbalah* upon all who enter on the pursuit of the *Occult Science*. This Theosophy born of God in Paradise was nursed and reared by the choicest of the Angelic Hosts of heaven and appears only to the holiest of men upon Earth — they who receive it are Priests and Kings — <3>. The angels who

¹ [At this point in the original manuscript, there are seven lines in Russian script, with a few words, however, in Roman script, as indicated above. The translation of the Russian sentence is as follows:

For all who wish to know about the Harmony existing between the internal and the external relations of things, among those who have taken for truth “the marvellous story,” I will mention Raymond Lully, the well known philosopher, theologian and chemist, who died in 1315, John Reuchlin, the renowned scholar and reviver of Oriental literature in Europe, born in 1455, and who died in 1522, John Picus de Mirándola. . . .

— Boris de Zirkoff.]

² [A series of numbers and symbols occurs at this point; they are by no means easy to decipher, and so the student is referred to the facsimile of the MSS appended herewith, for his own decipherment and conclusions. — Boris de Zirkoff.]

³ [Here occurs a word in parenthesis which is either “Klinca” or something similar to it. — Boris de Zirkoff.]

formed a theosophic school in Paradise received from God and communicated to men the knowledge that the protoplast might know of and aid destiny in returning to; < 1 > from man to man, to Egypt to the East, to Judea, this doctrine passed. Moses, learned in all the wisdom of the Egyptians was initiated and in the first four books of the Pentateuch laid down in symbols the principles of the *Secret Doctrine*, but withheld them from Deuteronomy — this constitutes the former *Man* — and the latter the *Woman*. Moses initiated the 70 Elders and they again from hand to hand taught the *Marvellous Thought*. Of all who formed the unbroken line David and Solomon were most initiated in the mysteries of the *Kabbalah* — *No one however dared to write it down till Shimon bar Yochai* who lived at the time of the Second Temple's [120] destruction, after his death his son Rabbi Eleāzār and his secretary Rabbi *Abba* took his treatises and out of them formed the celebrated work known under the name *Zohar* (that is splendour) the most famous book in the World and the Authority and storehouse of the *Kabbalah* — it has been handed down in unbroken line since its reception by the Patriarchs, the Prophets, etc. and it is for this reason that it is called *Kabbalah* from two Hebrew words denoting “to receive” or a doctrine received by oral instruction or tradition, because also that it was handed down only by tradition *through* the initiated, and as indicated in the Hebrew Scriptures by signs which are *hidden* and unintelligible to those who have not been instructed in its mysteries — it is also called from certain initial letters *grace* — the difference between the word *Kabbalah* — and the term *Masorah* is that the former expresses the *act of receiving*, which in a technical sense could *only be* on the part of one who has reached a *certain age* of life — attained a certain *State of Sanctity* and has a certain Secrecy. *Masorah* signifies the act of giving over without promising any peculiar age Sanctity or degree of Secrecy. The design of the *Kabbalah* is to solve the following grand problems.

- 1 The nature of the Supreme Being.
- 2 The origin, Creation or Generation of the World or Universe.
- 3 The creation or generation or *outflowing* of Angels and Man.
- 4 The ultimate destiny of angels, man and the universe or *the inflowing*.
- 5 To point out the real Meaning of the Hebrew Scriptures.

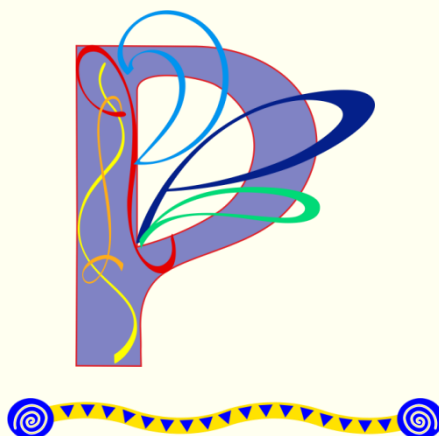
You will observe that, in this is contained the transition from the Infinite to the Finite (that is our mode of taking cognizance of differences) the proceeding of Heterogeneity from Homogeneity or Multifariousness from Unity — of matter or form from pure Intelligence or Principle without form — the operation of pure intelligence upon matter, and [321] this in spite of the infinite *gulf* between them — the relationship of Creator to Creature or Creations, so as to be able to exercise supervision on what we call Providence or law, or Order. The examination of these magnificent problems demands the coolest state of mind — an utter abstraction from the cares and anxieties of life and so far as may be, an earnest desire or determination to know or receive (or come into *rapport* with the truth) — Heaven suffereth violence says St. John and the

¹ [At this point in the MSS, there is a peculiar symbol followed by what appears to be a fraction. — *Boris de Zirkoff*.]

violent take it by force¹ — and with this I will present the *Heavenly Doctrine* of the Supreme Being and the Doctrine of the Sephīrōth or the Emanations.

Being boundless in His nature — which necessarily implies that he is an absolute *Unity* and inscrutable and that there is nothing without him, or that all is in him, he is called *Ain Soph* that is *Endless, Boundless*.

In this state or as the *Ain Soph*, he cannot be comprehended by the intellect — because the intellect was not at that point of . . . [*MS breaks off here.*]



There now follow three diagrams from our Secret Doctrine's First Proposition Series:

1. Hindu versus Chaldeo-Jewish Cosmogonies (Diagram).

From *Isis Unveiled*, redrawn by Philaletheians UK, and placed side by side overleaf. High resolution images can be found in the same Series. — ED. PHIL.

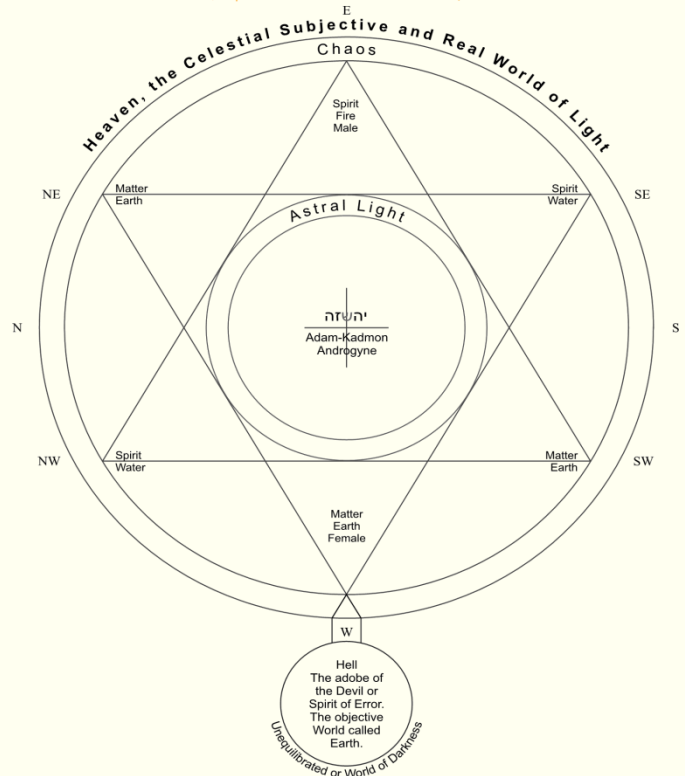
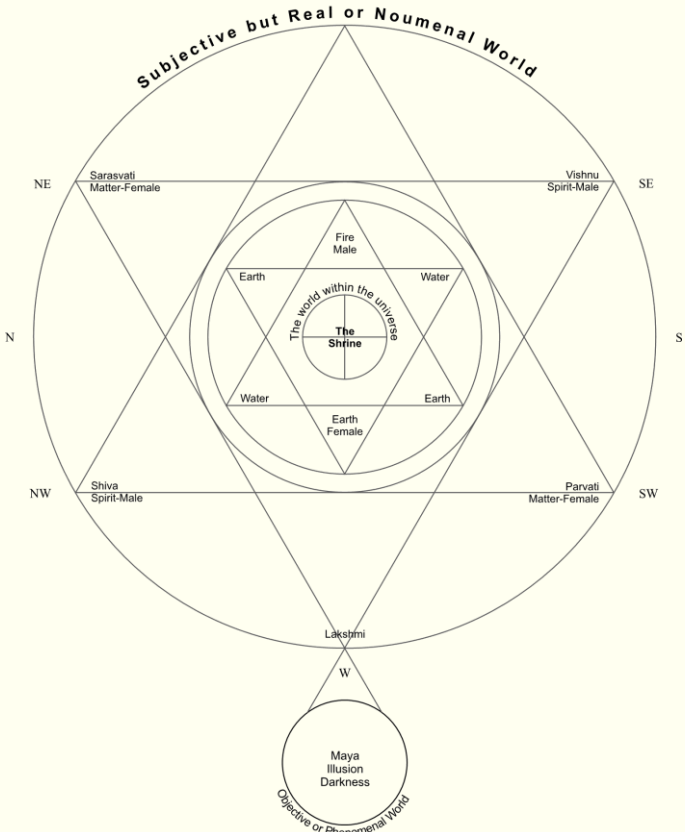
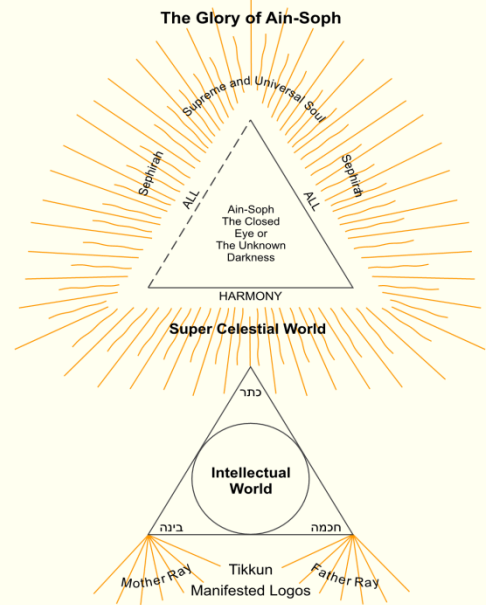
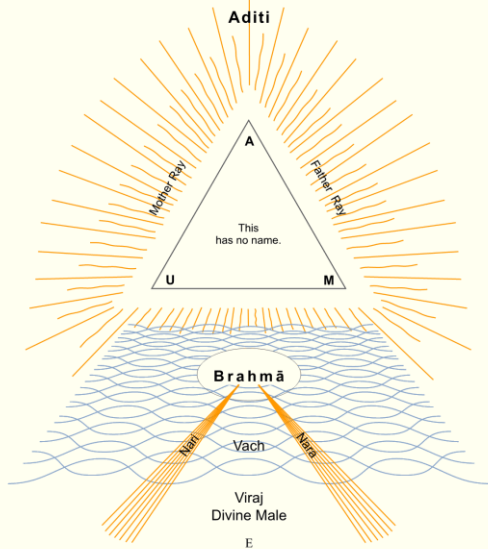
2. Eastern and Kabbalistic Cosmogonies are Identical (Diagram).

3. The Pythagorean World, Root of Illusion (Diagram).

¹ [Cf. "And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force." *Matthew xi*, 12 KJV. In other words, divine knowledge must be conquered, it does not give itself. Hence the sacrifice of Prometheus who, by allowing man to tread on the path of spiritual evolution, transformed the most perfect of animals on earth into a potential god, making him free to "take the kingdom of heaven by violence." For in-depth analysis, consult "From the stronghold of your Soul, chase all your foes away," pp. 13-17, in our Constitution of Man Series.

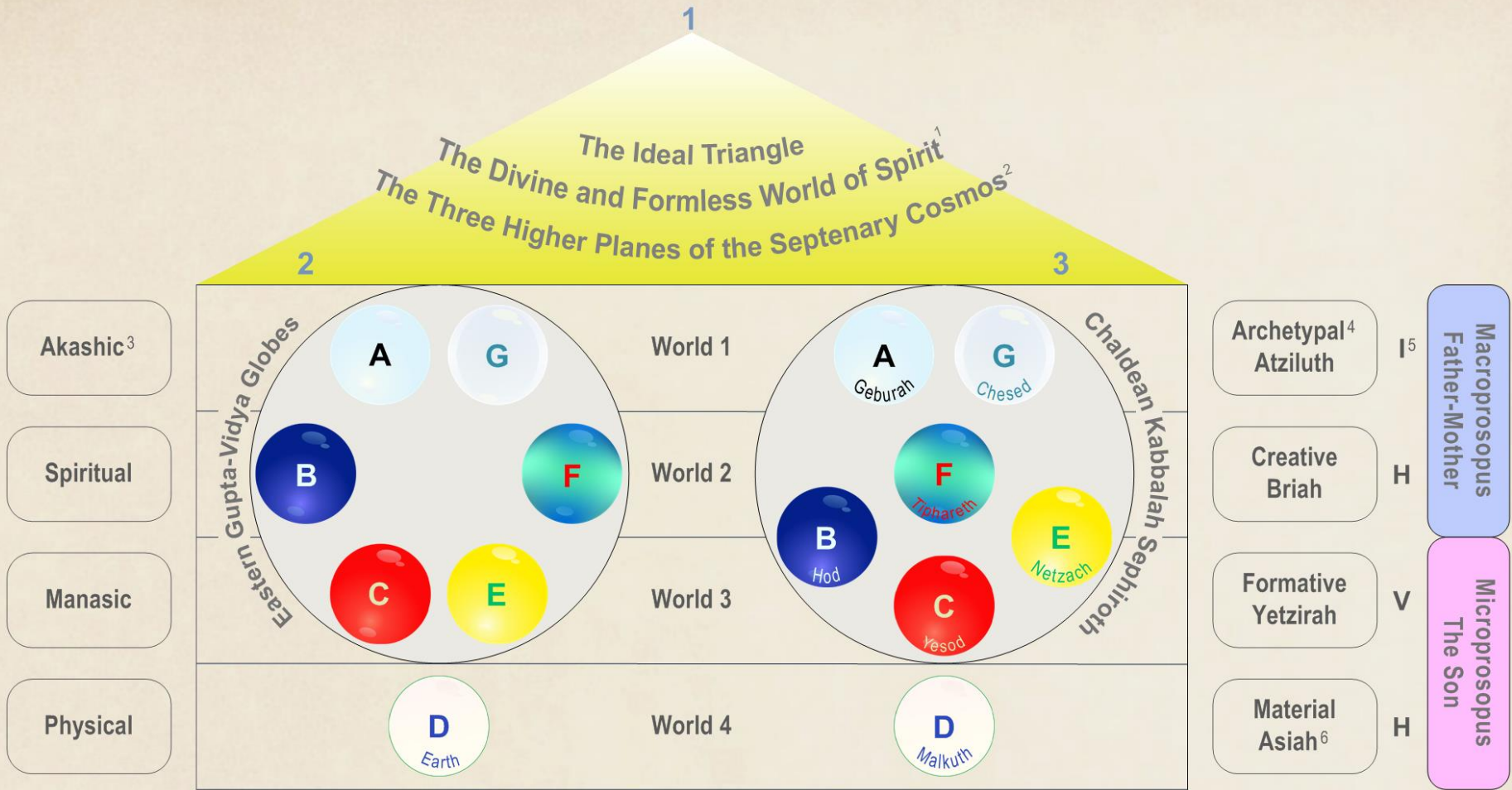
Modern Greek has two words for rape: *αρπαγή* (arpagē) or ravishment, and *βιασμός* (viasmōs) or violation. Yet in Ancient Greece the semantics of rape were much different than today, complicated by the use of *ατιμία* (atimīa) or dishonour, and *ὕβρις* (hubris) in its meanings of lust, lewdness (opp. *σωφροσύνη*), and outrage against the person, especially violation and rape. In occult terms, however, "violence" is untainted by phallic connotations. Dr. Robert W. Baldwin, in his scholarly paper "Mythological and Historical Rapes in Early Modern Europe," narrows down rape to four major categories: Empire and Good Government, Genealogy and World History, Divine Love and Marriage, and Male Fantasy. It is an article worth reading.

The violence implied in the "Rape of Europa" and other European paintings is an affront to the Law of Compassion that underpins, sustains, and inspires True Love, i.e., harmonization of the two Opposing Forces, in this case, Spirituality and Animalism. More! A "marriage made in heaven" is neither myth, nor sentimentality. The divine bridegroom is Christos-Consciousness, ever invisible; his brides-to-be are Many, veiled as Sophia-Nature, though visible and "knowable" by the profane. — ED. PHIL.]



Three Principles

Four Cosmic Vehicles of Form



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

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

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

Integrative Theosophical Studies

Eastern and Kabbalistic Cosmogonies are Identical

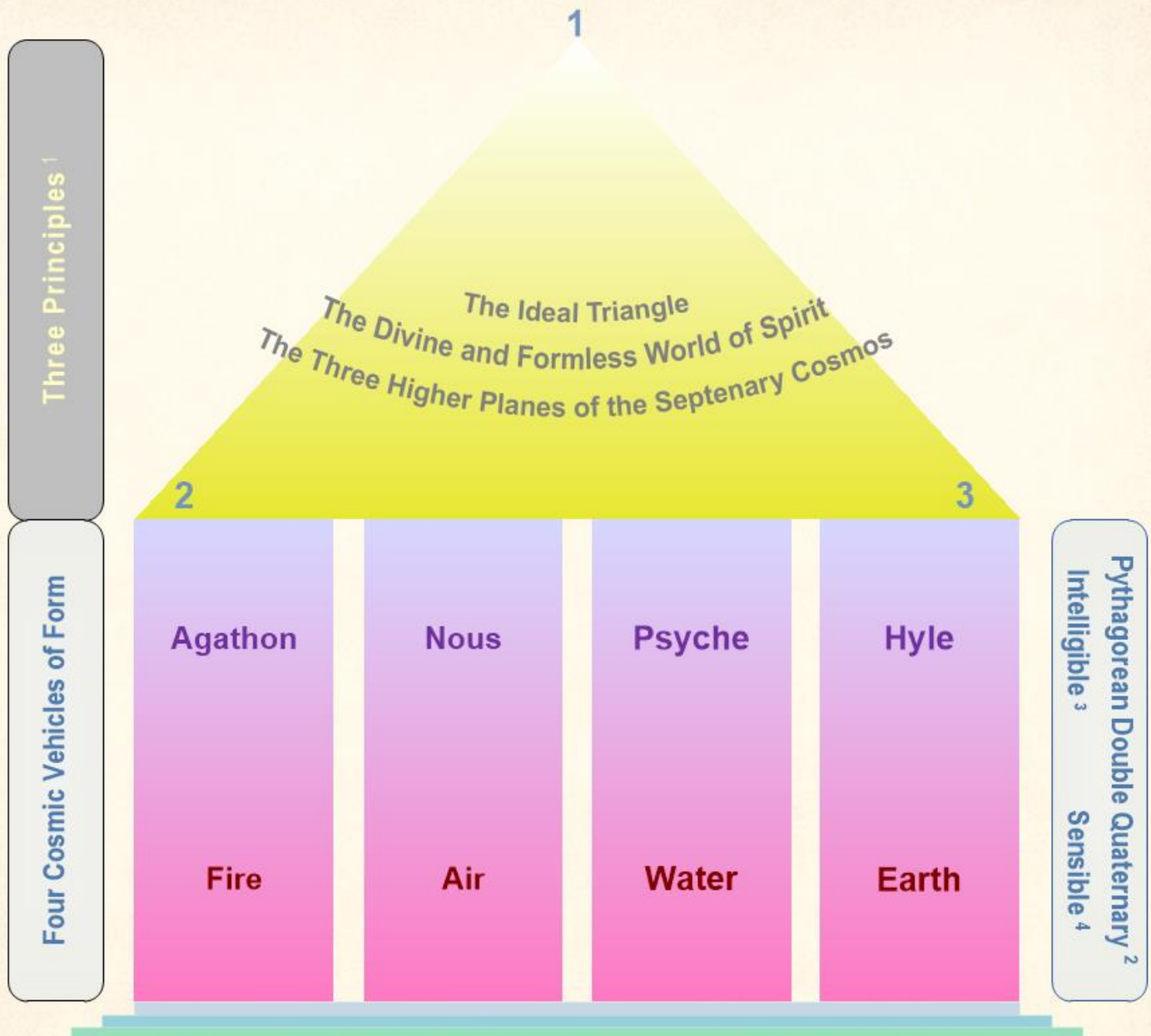
After *The Secret Doctrine*, Vol. I, p. 200
Commentary on Stanza VI, shloka 6

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

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

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



1 "The union of these three principles [i.e., 1+2+3] depends upon a fourth, the LIFE, which radiates from the summits of the Unreachable, to become an universally diffused Essence on the manifested planes of Existence." (SD I, 59)

2 This lower Tetractys, a quaternary of form, is one and the same as the Tetragrammaton of the Jews, the "mysterious deity," over which the modern Kabbalists make such a fuss! (Cf. SD II, 599) The Sacred Tetractys of the Greeks was Nous Demiourgos or Second Logos. The real Tetractys, however, is profoundly occult: it is the Tetractys of the Invisible Monas or First Logos. — ED. PHIL.

Integrative Theosophical Studies

THE PYTHAGOREAN WORLD Root of Illusion

After *The Secret Doctrine*, Vol. II, p. 599

For an in-depth analysis consult "Proposition 1- Diagram Notes," "Light drops one Solitary Ray," and "Tetragrammaton is the Key to Occult Theogony," in our Secret Doctrine's First Proposition Series.

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3 Νοητον, noēton, i.e., the World of Mahat.

4 Αισθητον, aisthēton, a Universe ruled by outward-looking senses, i.e., the material world in which we live in. "Matter, to the Occultist, is that totality of existences in the Kosmos, which falls within any of the planes of possible perception." (SD I, 514) This is exactly what Pythagoras had in mind when he coined the term Cosmos, the Greek word for beautiful. Beautiful it may be, yet the Pythagorean World is Maya, the Root of every Illusion (whether spiritualised physical, or materialised metaphysical). — ED. PHIL.

Suggested reading for students.¹



From our Secret Doctrine's First Proposition Series.

- ALCHEMY IS THE QUINTESSENCE IN NATURE'S HIGHEST CORRELATIONS
- ALLEGORIES AND MYTHS UNDERLYING PURANIC COSMOLOGY
- BLAVATSKY AND MEAD ON THE GOSPEL ACCORDING TO JOHN
- CROSS IS THE SYMBOL OF PRE-COSMIC DIVINE MIND
- DIAGRAM 1 - HINDU COSMOGONY
- DIAGRAM 2 - CHALDEO-JEWISH COSMOGONY
- DIAGRAM 3 - THE IDEAL TRIAD AND ITS REFLECTION
- DIAGRAM 4 - THE WHEEL OF EZEKIEL
- DRAWING 0 - BESTRIDE THE BIRD OF LIFE
- DRAWING 1 - THE SEVENTEEN-RAYED SUN
- DRAWING 2 - THE WINGED SUN
- FOHAT IS THE LIFE OF THE UNIVERSE
- HERMES' DIVINE PYMANDER - TR. EVERARD
- HERMES' VIRGIN OF THE WORLD - TR. KINGSFORD & MAITLAND
- HINDU VS. CHALDEO-JEWISH COSMOGONY
- HOW VIBRATION BRINGS FORTH SOUND, FORM, AND COLOUR
- INERTIA, THE GREAT OCCULT FORCE
- INFINITE IS THE CREATIVE POTENCY OF FEMININE LOGOS
- JUDGE ON THE GITA AND THE ZODIAC
- LUNAR MYTH AND WORSHIP THROUGH THE AGES
- MAHANARAYANA UPANISHAD - TR. VIMALANANDA
- MATTER IS THE UNCREATED PYTHAGOREAN MONAS, BEGINNINGLESS AND ENDLESS
- PROPOSITION 1 - AKASHA VS. ASTRAL LIGHT

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

SECRET DOCTRINE.S FIRST PROPOSITION SERIES
SUGGESTED READING FOR STUDENTS

- PROPOSITION 1 - BESTRIDE THE BIRD OF LIFE
- PROPOSITION 1 - CENTRE + CIRCLE
- PROPOSITION 1 - CHAOS TO SENSE, LATENT DEITY TO REASON
- PROPOSITION 1 - CHURNING THE OCEAN OF MILK
- PROPOSITION 1 - CROSS + FIRE
- PROPOSITION 1 - DAWN OF CHAOS-THEOS-KOSMOS
- PROPOSITION 1 - DESIRE PROPER IS BEING
- PROPOSITION 1 - DIAGRAM
- PROPOSITION 1 - DIAGRAM NOTES¹
- PROPOSITION 1 - ETYMOLOGY OF CONSCIOUSNESS
- PROPOSITION 1 - GOD DWELLS IN THE HEART
- PROPOSITION 1 - LIGHT DROPS ONE SOLITARY RAY (DRAWING)
- PROPOSITION 1 - NARAYANA FIRST OR THIRD LOGOS?
- PROPOSITION 1 - NOAH IS LOGOS
- PROPOSITION 1 - ONE LIGHT FOR ALL
- PROPOSITION 1 - SUN IS THE MIRROR OF FIRE
- PROPOSITION 1 - THE INEFFABLE NAME
- PROPOSITION 1 - THE MYSTERY OF BEING
- PROPOSITION 1 - THE ROPE OF THE ANGELS
- PROPOSITION 1 - THE SEVEN ETERNITIES
- PROPOSITION 1 - THE SEVEN FORCES OF NATURE
- PROPOSITION 1 - THE SEVEN RAYS OF THE SUN
- PROPOSITION 1 - TIME WAS NOT
- SONA, THE INDIAN RED RIVER, KEEPS WANDERING OFF ITS BED
- SQUARING THE CIRCLE IN HEAVEN
- TETRAGRAMMATON IS THE KEY TO OCCULT THEOGONY
- THE ATOMS OF SCIENCE ARE THE VIBRATIONS OF OCCULTISM
- THE COSMOGONY OF THE KALEVALA IS A FAITHFUL ECHO OF THE SECRET DOCTRINE
- THE HINDU PANTHEON DRESSED IN BIBLICAL GARB
- THE HOLY FOUR OF PYTHAGORAS
- THE MONADS OF LEIBNIZ ARE THE JIVAS OF OCCULTISM

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

SECRET DOCTRINE.S FIRST PROPOSITION SERIES
SUGGESTED READING FOR STUDENTS

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



- BLAVATSKY ON THE HISTORY AND TRIBULATIONS OF THE ZOHAR
— *in our Blavatsky Speaks Series.*
- THE ONE RAY STRIDES THROUGH 7 REGIONS IN 3 STEPS
- TETRAGRAMMATON IS THE KEY TO OCCULT THEOGONY
— *in our Secret Doctrine's First Proposition Series.*

