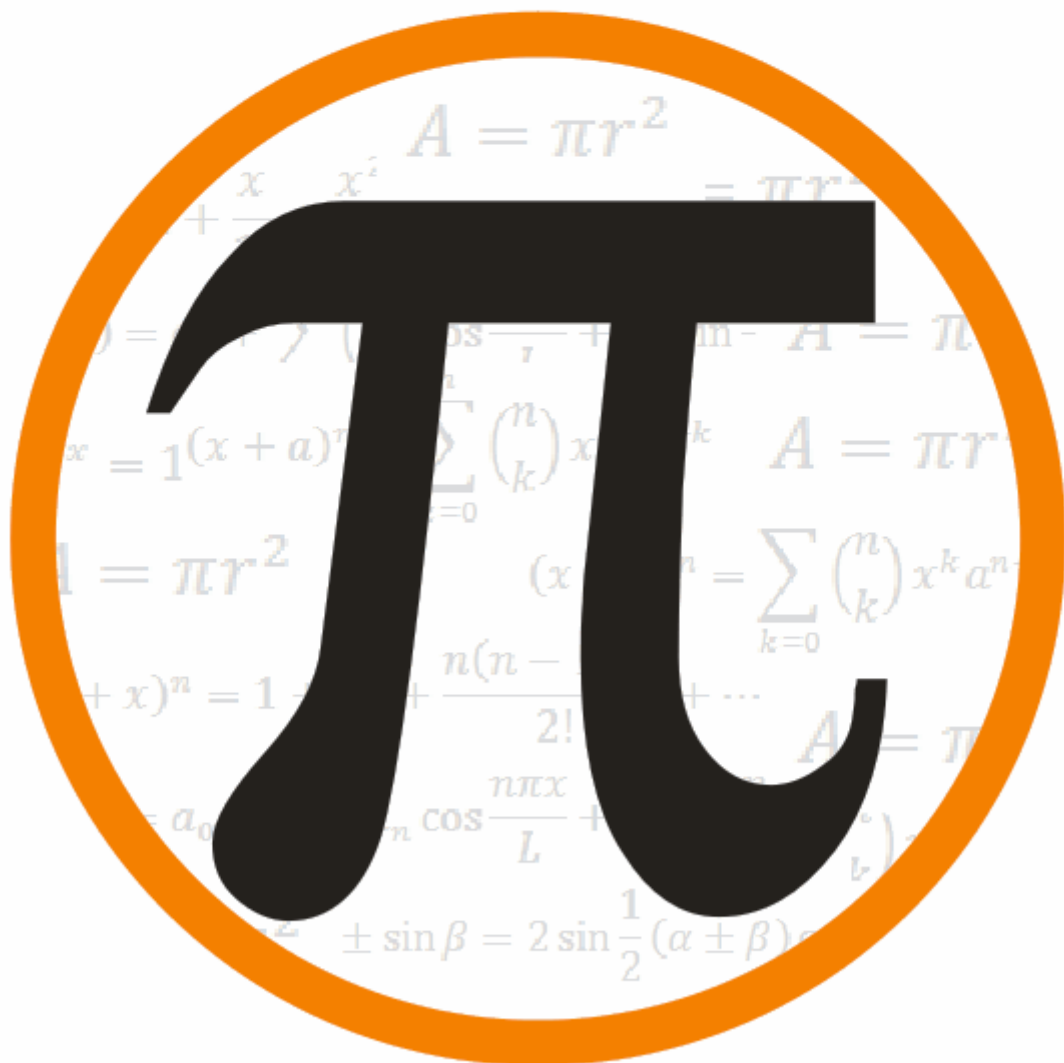


# The Metaphysical Significance of Pi



Patrick Mulcahy © 2008

AstroQab Publishing Presents:

# The Metaphysical Significance of Pi

An Investigation into the Esoteric Nature of the Pi Constant.

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*This Book is a Work in Progress*

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## Outline

This treatise uses the mathematical Pi constant ( $\pi$ ) to develop a blueprint for understanding the metaphysical nature of the universe and the human condition.

It derives certain fundamental esoteric principles that are based on Pi, and that help explain the nature of consciousness and universal cycles.

These Pi-based principles explain both the linear and nonlinear characteristics of subjective experience and 'objective' manifestation.

Using the symbolism of the basic structure of the Pi constant, it will be shown that there exists a singularity located beyond space and time, but around which consciousness (focussed within space and time) revolves and evolves.

## Purpose

The main purpose of this book is threefold:

1. To assist the reader to recognise the limitations inherent in linear consciousness.
2. To help the reader understand the nature of nonlinear (or 'lateral') consciousness.
3. To help foster in the reader a shift in consciousness towards a greater degree of lateral perception.

## The Basic Structure of Pi

In this section we will investigate the basic *physical* characteristics of the Pi constant and this will help us to then develop some universal *metaphysical* principles that are based on Pi.

*Pi or  $\pi$  is a mathematical constant which represents the ratio of any circle's circumference to its diameter. [Pi is also] the ratio of a circle's area to the square of its radius. It is approximately equal to 3.14159. Pi is one of the most important mathematical constants – many formulae from mathematics, science, and engineering involve  $\pi$  (Pi).*

[\[Wikipedia\]](#)

It can be said the circumference of a circle represents a full cycle – like the 360° rotation of a wheel.

Let's give the circle a diameter of 1 unit. (We can assume that this derives the simplest form of a circle.)

This means that the length of the circumference of the circle is equivalent to the Pi constant ( $\pi$ ).<sup>1</sup>

Therefore, the length of the cycle that the circle represents is also symbolised by Pi ( $\pi$ ).

$$\pi = 3.1415926535897932384626433832795\dots(ad\ infinitum)$$

Let's round Pi off to: 3.141593.

---

<sup>1</sup> That is, because: Circumference = Diameter x Pi.  $C = 1 \times \pi = \pi$ .

We can say therefore that a cycle (i.e. as represented by the circle's circumference) is naturally divided into three parts (or 'diameter units') plus a fractional part.

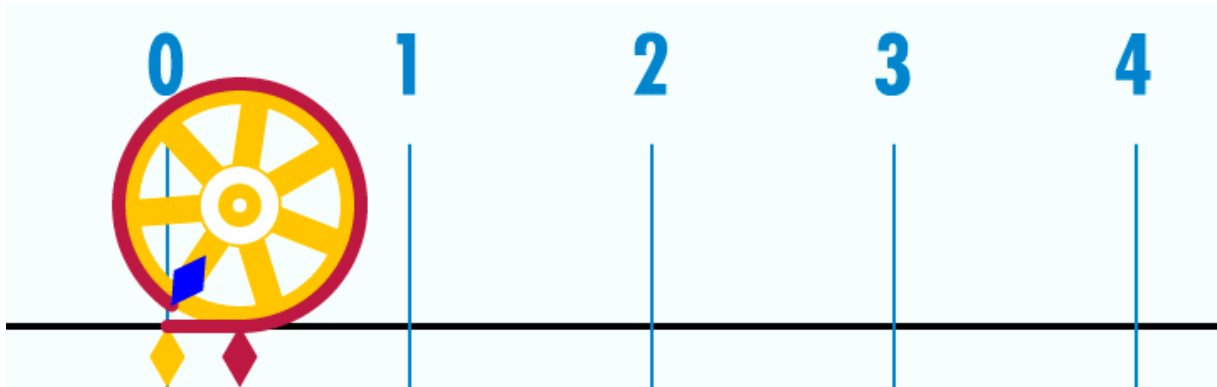


Figure 1: The Pi Cycle - Start<sup>2</sup>

The diagrams (above and below) show a horizontal line divided into four 'diameter units'.



Figure 2: The Pi Cycle - End<sup>3</sup>

<sup>2</sup> Image courtesy of [Wikipedia](#).

<sup>3</sup> Image courtesy of [Wikipedia](#).

We see (in the diagram) that the circle's circumference unrolls to a length of three diameter units plus a fractional portion.

The fractional part (i.e. the small portion after the '3') is approximately equal to: 0.141593.

So, our universal cycle (based on Pi) needs to be divided into three 'diameter units' plus the fractional part.

A philosophical question: Why did the Creator of our universe make a circle's circumference equal to its diameter multiplied by Pi (i.e. 3.141593)?

Why didn't the Creator make a circle's circumference equal to *exactly* three times its diameter? Why the extra little bit: 0.141593?

The seeming perfection of a circle is actually an illusion.

The Creator's inclusion of the irrational decimal in Pi means that the length of the circle's circumference extends towards infinity.

You will discover as you read this treatise, that the decimal portion of Pi is actually the key to the evolution of our universe.

A full cycle can be divided into three parts using the geometry of a spiral, or helix<sup>4</sup>.

In this case, the spiral (or helix) needs to be continuous (or closed) like the circumference of the original circle.

The spiral also needs to contain three arcs (or loops) – representing the three diameter units of the Pi cycle.

---

<sup>4</sup> A helix is the three-dimensional equivalent of a spiral.



As mentioned, the spiral needs to also contain a fractional part that represents the fractional component of Pi.

How can we represent these fundamental Pi-based principles of cycles diagrammatically?

The simplest way to create such a diagram is to use the Diophantine approximation<sup>5</sup> for Pi:  $\frac{22}{7}$ .<sup>6</sup>

$$\begin{aligned} \text{Pi } (\pi) &= 3.141593 \\ \frac{22}{7} &= 3.142857 \end{aligned}$$

The difference between these two numbers is 0.001265 which is negligible in relation to our desired purpose.

Our aim is to derive basic principles, and in this regard, exact mathematical precision is not required.

But that said, the fraction  $\frac{22}{7}$  is the simplest fraction we can use for Pi without sacrificing significant accuracy, and therefore it is admirably suited to our purposes.

The next slightly more accurate fraction in the continued fractional representation of Pi is  $\frac{179}{57}$ , but this fraction is way too unwieldy to use in the creation of our symbolic representation of Pi. In fact, this treatise demonstrates that the fraction  $\frac{22}{7}$  is of very special esoteric

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<sup>5</sup> The approximation of real numbers by rational numbers, named after Diophantus of Alexandria.

<sup>6</sup> We could also use, for example,  $\frac{25}{8}$ , or  $\frac{223}{71}$ , or  $\frac{256}{81}$ , or  $\frac{339}{108}$ , or  $\frac{355}{113}$ , etc, but they are not as inherently suitable as  $\frac{22}{7}$ .

significance. A geometric ‘proof’ is provided (below) that illustrates that it is uniquely associated with the Pi constant.

Thus, we can conclude that the fraction  $\frac{22}{7}$  is our optimum choice for Pi in our quest to maintain both simplicity and relative accuracy as we build our visual representation of Pi.

Of course using this fraction  $\frac{22}{7}$  removes the mathematical ‘irrationality’ from the Pi constant<sup>7</sup>, but we will reintroduce it later when we discuss the philosophical implications of our hypothesis.

Right now we are simply creating a model that reflects the basic elements of the Pi constant.

## The Intersection of Linear and Nonlinear Reality

*A nonlinear [problem] is any problem where the variable(s) to be solved for cannot be written as a linear sum of independent components.*

*Generally, nonlinear problems are difficult (if not impossible) to solve and are much less understandable than linear problems. Even if not exactly solvable, the outcome of a linear problem is rather predictable, while the outcome of a nonlinear is inherently not.*

*Nonlinear equations are difficult to solve and give rise to interesting phenomena such as chaos. The weather is famously nonlinear, where simple changes in one part of the system produce complex effects throughout.*

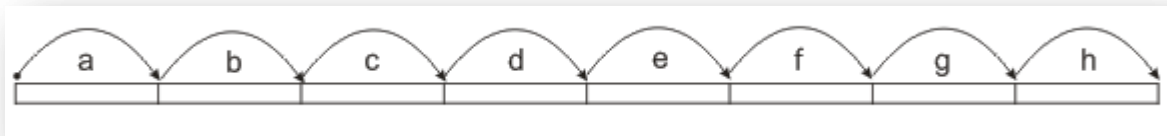
[Wikipedia]

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<sup>7</sup> That is because an ‘irrational’ number cannot be precisely represented by a fraction comprised of whole integers.

The diagram that we are constructing during the course of this treatise is one that will help to explain the nature of ‘synchronicity’.<sup>8</sup>

‘Mundane’ human consciousness is essentially ‘linear’ in nature and we tend to interpret the events of human life from a purely linear perspective – i.e. our understanding is that event ‘a’ causes event ‘b’ which then causes event ‘c’, etc.



**Figure 3: A Linear Relationship Between Events**

This kind of linear thinking is represented by the figure above. It shows a logical causal progression of events from ‘a’ to ‘b’ to ‘c’ (etc) and eventually to ‘h’.

Each event (or experience) naturally and logically follows on from the one previous to it, and we can understand the causal dynamics that link together each event in the sequence.

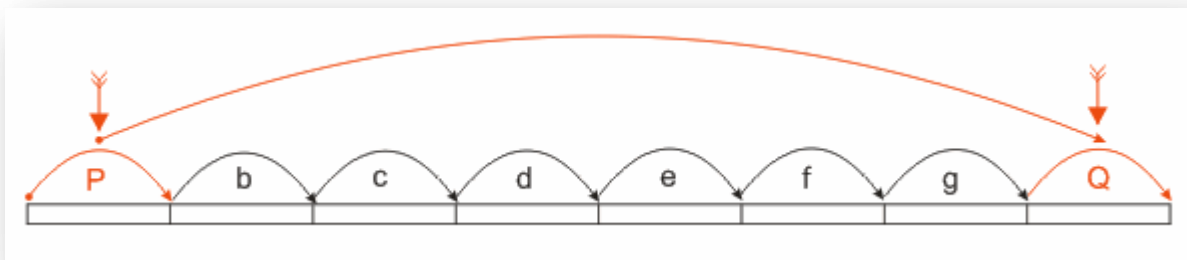
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<sup>8</sup> “Synchronicity is the experience of two or more events which occur in a meaningful manner, but which are causally un-related. In order to be 'synchronistic', the events must be related to one another temporally, and the chance that they would occur together by random chance must be very small. Synchronous events reveal an underlying pattern, a conceptual framework which encompasses, but is larger than, any of the systems which display the synchronicity. The suggestion of a larger framework is essential in order to satisfy the definition of synchronicity as originally developed by Swiss psychologist Carl Gustav Jung.” ([Wikipedia.](#))

Mundane human consciousness naturally flows in this linear direction through time and space, and life tends to remain comfortable while our personal world conforms to this principle.

Thus, we wake up in the morning, we go to work, we come home in the afternoon, we go to bed, and then we repeat that secure rhythmic cycle indefinitely, but as long as that pattern repeats there is little evolution occurring in our lives.

A personal evolutionary shift occurs when we encounter an experience that is represented by the following diagram.



**Figure 4: A Nonlinear Relationship Between Events**

It is not easy for us to understand *rationally* the appearance of personally significant events that arise ‘out of nowhere’— i.e. that emerge out of the apparent chaos of the world around us, but that powerfully impact upon our lives.

The ‘chaos’ of these kinds of events can disrupt our mundane lives by challenging and altering the well-established comfortable linear flow of things.

In the figure above, the event (or experience) 'P' is directly and causally linked to event 'Q', but they appear separate, distinct, and unrelated from the vantage point of normal linear consciousness.

For example, event 'P' might represent you losing your job, and event 'Q' might represent you finding a new job.

These two events are, of course, linked together within your own *subjective* consciousness, but it is the surrounding *objective* circumstances that compose each event (and that are beyond your control) that we often assume are not directly causally linked with each other.

The circumstances surrounding these two events *would* be obviously causally connected with each other if, for example, your boss dismissed you from one position in the firm and then rehired you in another position in the same firm. In this case, the will and intent of your boss represents the obvious causal connection.

But consider this alternative example:

During event 'P' you might have lost your sales job as a result of your employer going out of business.

In this case, event 'P' appears to be the result of impinging 'chaotic' forces that are beyond your control, and that impose new challenging conditions on your life (and upon your boss's life).

Let's say that in the lead up to event 'P' you felt extremely dissatisfied with your job as a salesperson, and that you always wanted to instead work as a designer in the fashion industry. But you stayed in your sales position for the financial security it provided, and your interest in fashion design remained merely a hobby. But during event 'P', *fate* seemed to strike and you were forced out of your dreary job.

Then, two weeks later during event ‘Q’, you receive a ‘lucky break’ – a work-offer via an acquaintance who has recommended you to their friend who you don’t know, but who works for a fashion label and suddenly urgently needs an assistant designer.

This is a life-changing opportunity, and one that eventually leads to you becoming a very successful fashion designer (some years down the track).

In this example, it is evident that the chaotic circumstances of event ‘P’ occurred somehow in anticipation of the equally ‘chaotic’ occurrence of event ‘Q’.

But, the intervening events in the linear flow of consciousness between ‘P’ and ‘Q’ do not rationally explain the occurrence of the final outcome. Obviously, the application of your conscious will has not played a part in the emergence of event ‘Q’. In other words, it seems that a lucky coincidence based on random chance has taken place.

In this example, there is a gap in linear consciousness that would need to be filled (with some kind of ‘lateral’ understanding) in order to explain the apparent causal relationship (or ‘synchronicity’) between experience ‘P’ and experience ‘Q’.

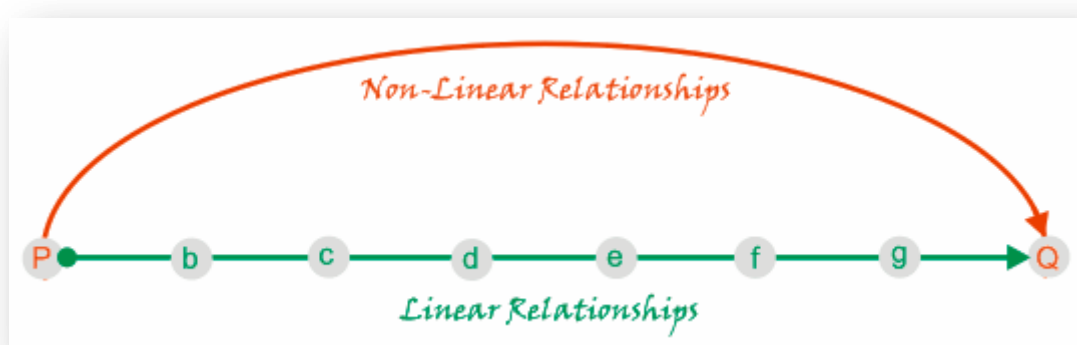
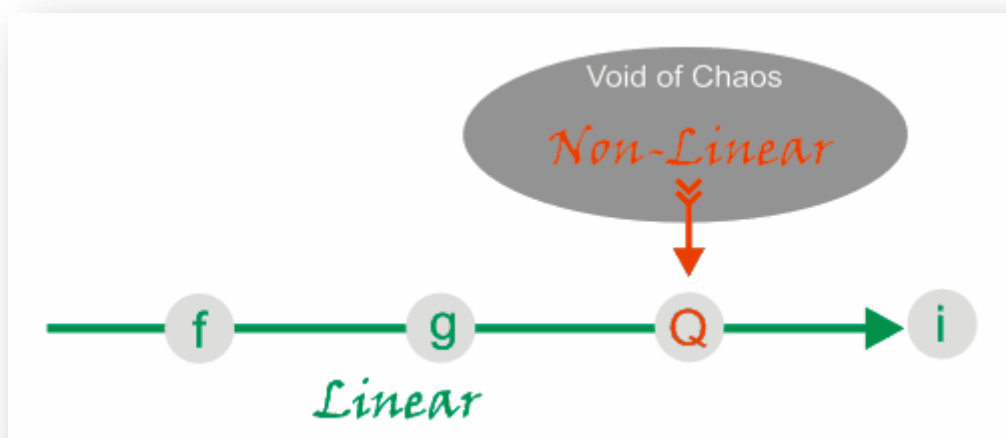


Figure 5: Linear & Nonlinear

To the ‘normal’ linear flow of consciousness this correlation of personally significant objective events (or experiences), widely separated in space and time, does not make sense – it is not rational.

What is not easily apparent to the linear mind is that there is, in fact, a higher order of rationality to which these two seemingly chaotic events are adhering. Linear consciousness defines what it doesn’t understand as ‘irrationality’ (or, chaos) because from its limited perspective it cannot see the larger pattern that is unfolding.

A good analogy is a farmer standing in a field of corn on a patch of his crop that has been flattened to the ground. From his perspective at ground level he cannot see the wonderful symmetry of the immense crop circle pattern that surrounds him.



**Figure 6: A Nonlinear Event ‘Q’ Disrupts the Linear Flow**

Here’s another (perhaps more trivial) example of the intersection between linear and nonlinear reality...

Suppose that, during the normal course of your day, you lost your wedding ring (event 'g') and searched everywhere for it, but couldn't find it.

Then, after you had given up the search, an apparently unrelated event occurs – your home phone stops working (event 'Q').

You decide to test your phone-line connector to see if that is the problem. So you go to where the phone-lead is plugged into the wall and move the couch away from the wall so you can get to the phone-line connector. In the process, you find your wedding ring (event 'i').

In this example, the loss of the wedding ring and the malfunctioning phone-line appear to linear consciousness as two unrelated events. That is because they belong to two different streams of influence – linear and nonlinear.

One way to explain these kinds of 'nonlinear' (or 'lateral') experiences is to posit the existence of a higher form of creative intelligence whose vision comprehends widely separated (i.e. in time and space) events in the same manner as we comprehend the immediate events that are linked together in the continuous stream of our normal awareness.

In other words, the higher intelligence is somehow able to see what we would consider to be the past and future<sup>9</sup> as its present. And from that far-reaching perspective is able to 'pull strings' and organise the occurrence of significant events before we, from our more limited perspective, are able to perceive them.

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<sup>9</sup> What we regard as 'past and future' is only considered so from the perspective of our lower level of consciousness. At the higher level it would appear as the 'present' in the same way the normal linear flow of events appears as the 'present' to us. To put it another way, the higher intelligence is able to see larger chunks of reality in each moment of consciousness than we are able to at our lower level of awareness.



Indeed, it sometimes appears to our normal linear perception that these kinds of events (i.e. synchronicities) have been preternaturally coordinated by a higher order of intelligence to synchronise and to ‘magically’ manifest as they do, and that we are *consciously* out of that causal loop. It also seems sometimes as if the proposed higher intelligence is intimately connected to us (i.e. that it somehow knows our mind and heart even better than we do).

These kinds of nonlinear causally-related events seem to arise by chance (or ‘coincidence’) from out of the objective chaos of the world around us. But as you will see, there is in fact an underlying logical (or ‘meta-logical’) principle that governs their appearance.

This essentially ‘metaphysical’ (or ‘irrational’) principle is hidden in the basic structure of the mathematical constant Pi.

It is interesting to note that modern science is also realising that the appearance of ‘randomness’ (or ‘chance’) is part of the great illusion of the material world, and is also presently seeking to find an answer to the enigma.<sup>10</sup>

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<sup>10</sup> See: The Cosmic Blueprint, by Paul Davies. Templeton Foundation Press. 2004.

**The Sacred Fraction:  $\frac{22}{7}$** 

As mentioned previously, the Pi constant ( $\pi$ ) is approximately equal to the fraction  $\frac{22}{7}$ .

The fraction  $\frac{22}{7}$  can also be expressed as  $3\frac{1}{7}$ .

Also from this, we can deduce that:

$$22 = 7 \times \pi.$$

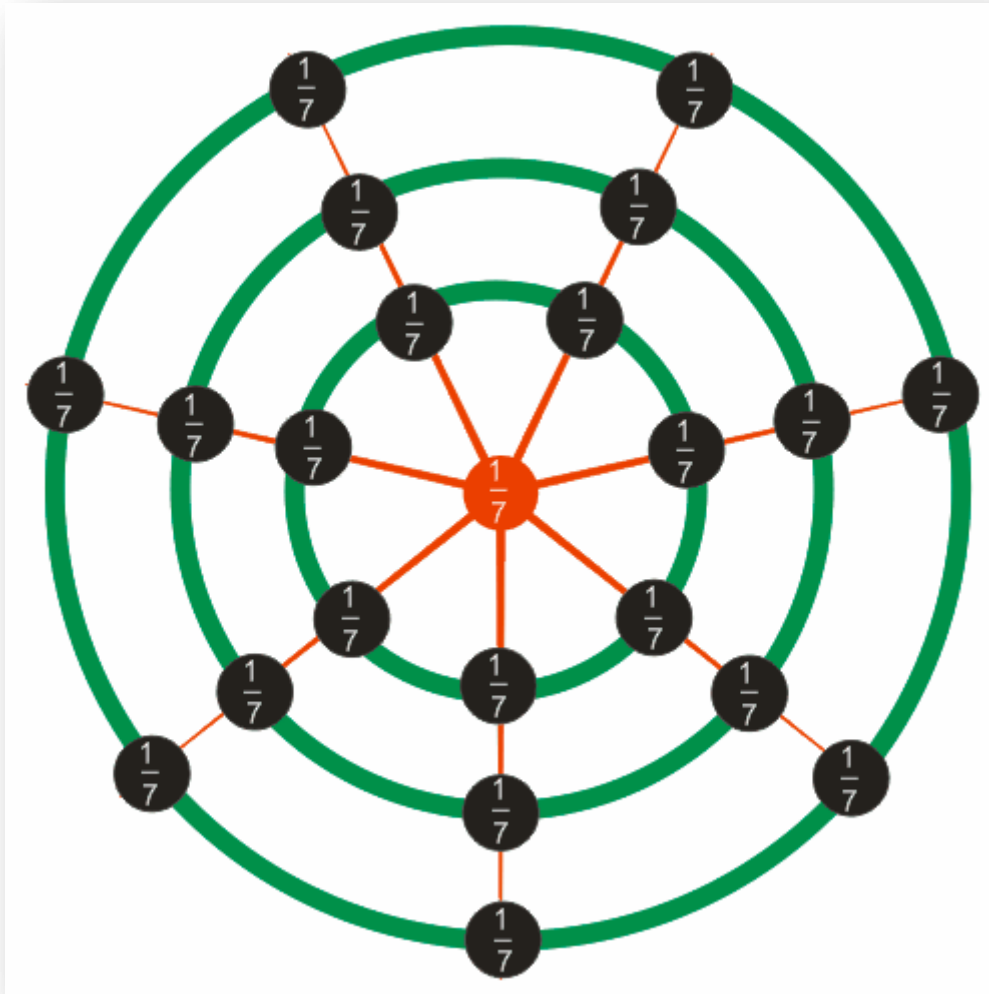
And also that:

$$22 \times \frac{1}{7} = \pi.$$

The diagram we are creating needs to incorporate and visually portray all these various characteristics of the Pi constant.

Our diagram needs to clearly express the fractional part of Pi (i.e.  $\frac{1}{7}$  or 0.142857) and also its three 'diameter units' (i.e.  $1 + 1 + 1 = 3$ ).

The easiest way to adhere to these guidelines is if we divide the Pi constant into 22 equal parts in which case each part will amount to  $\frac{1}{7}$  (i.e. because  $22 \times \frac{1}{7} = \pi$ ).



**Figure 7: Twenty-two Divisions of Pi**

The above diagram conforms precisely to our established guidelines for representing the Pi constant.

The three concentric circles (green) each contain seven  $\frac{1}{7}$  fractions meaning that each concentric circle is equal to '1' (i.e.  $7 \times \frac{1}{7} = 1$ ), and that therefore together the three concentric circles symbolise the '3' diameter units of Pi (i.e. the '3' portion of  $3\frac{1}{7}$ ).

As you may recall, one of our main purposes during the course of this treatise is to derive some basic principles of cycles using the Pi constant as our basis.

We started by establishing that:

- 1. A circle with a diameter of 1 will have a circumference equal to Pi.*
- 2. The circumference of a circle symbolises a complete cycle, like the rotation of a wheel.*
- 3. Therefore Pi will symbolise somehow in its structure the basic essence of a complete cycle.*

These are our initial premises.

We then proposed that a cycle will at its essence will be divided into three equal portions – representing three diameter units of the circle – the three units of the integer ‘3’ of  $3\frac{1}{7}$ .

We also proposed a fourth aspect of the cycle that is represented by the fractional part of Pi – that is,  $\frac{1}{7}$ , or 0.142857 (approx.).

The three concentric circles in the diagram above represent the three equal (and easily defined) portions of the cycle. Together they symbolise the integer ‘3’ portion of  $3\frac{1}{7}$ .

The fractional component of Pi (i.e.  $\frac{1}{7}$ ) is symbolised by the central circle (i.e. coloured red) in the diagram.

Thus, in the diagram the four basic components of the Pi constant are clearly identifiable...

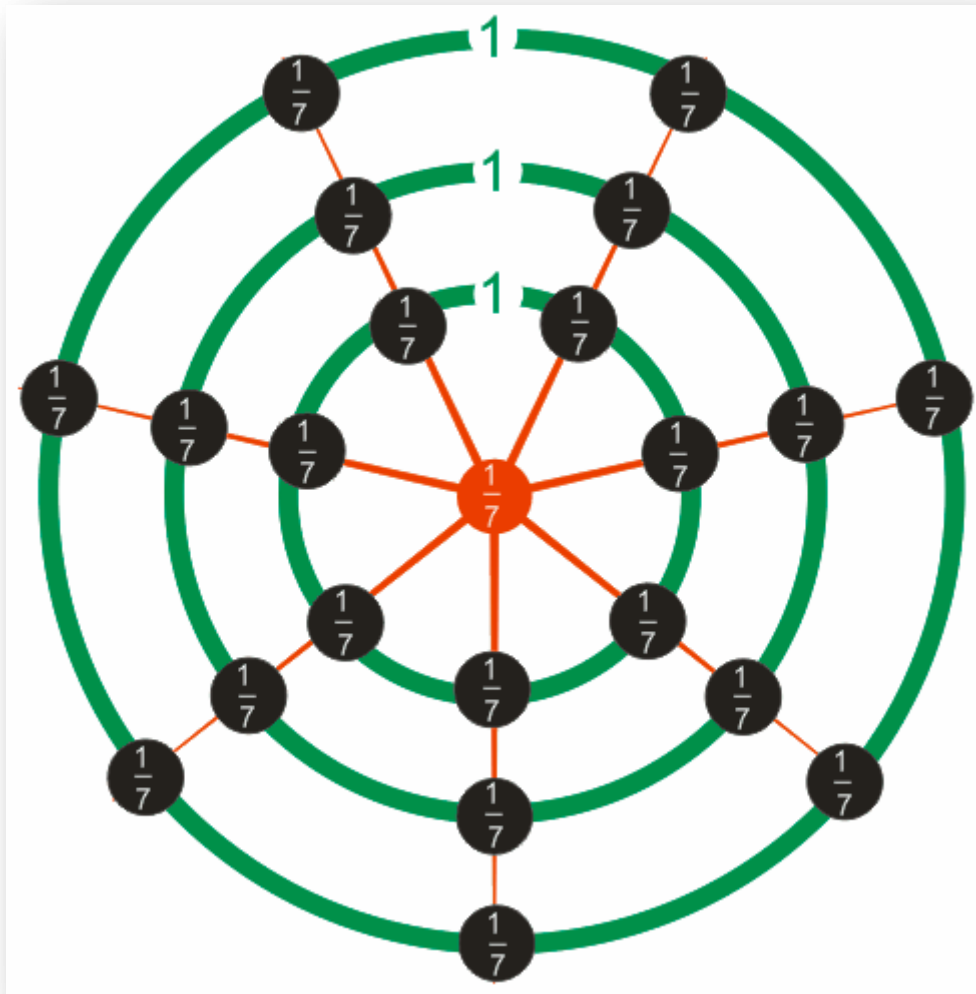


Figure 8:  $1 + 1 + 1 + \frac{1}{7} = \text{Pi}$

$$1 + 1 + 1 + \frac{1}{7} = \pi$$

Our diagram however, still does not fully conform to our initial requirements because its three circles (or rings) do not represent a continuous (or perpetual) cycle like the circumference of the original circle does.

But that is easily remedied by joining the three circles together so as to form three loops of a spiral and then closing the ends of the spiral so that it becomes continuous.

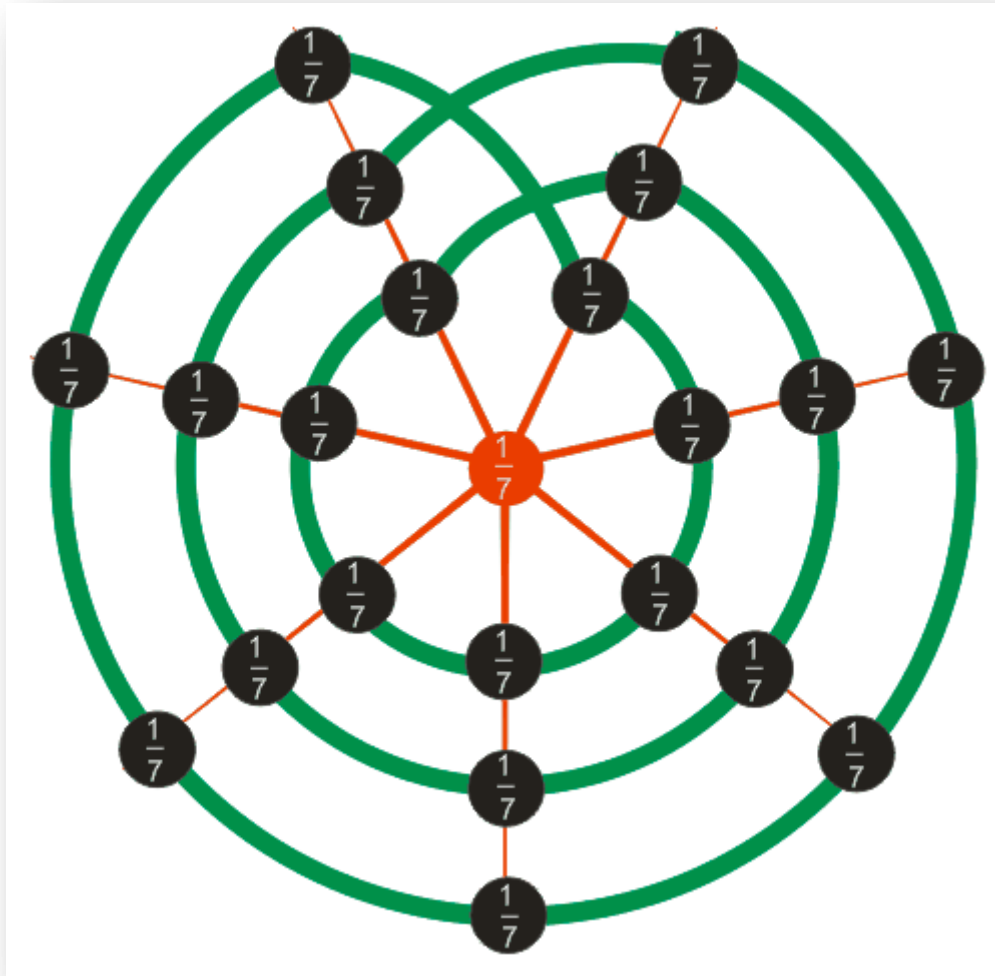


Figure 9: The Pi Spiral

You will notice that the fractional portion of Pi (i.e.  $\frac{1}{7}$  at the centre of the diagram) is separated from, and bears a unique relationship to, the three concentric rings that make up the figure.

The reason for this is because it exists in another dimension – i.e. the *fractional* dimension to the right of the decimal point in the number 3.142857 (i.e. in Pi).

The seven components of each ring are unified so that together they achieve the value ‘1’, and then by further addition, the value ‘3’.

The number 0.142857 is the decimal equivalent of the fraction  $\frac{1}{7}$  and is in a different dimension of scale to the integer '3' – which latter is on the left side of the decimal point.

So to recap: The three concentric circles (or loops of the spiral) represent the integer '3'. The central  $\frac{1}{7}$  represents the decimal portion of Pi.

The philosophical implications of this configuration will become clearer later in this treatise.

### Abstraction to Manifestation

Metaphysically speaking, our diagram (as it now stands) is actually in a state of *unmanifest potential* because all of its twenty-two individual components are fractions (i.e.  $\frac{1}{7}$ ).

In other words, even though together the individual components of the three rings total a whole rational number (i.e. '3') it still exists in the 'fractional' dimension (because its individual parts are fractions).

In esoteric lore, a thing does not become *manifest* until unity (or singularity) is achieved.

This is the case, for example, with regard to the manifestation of the ten sefirot of the kabbalistic Tree of Life.

The first sefirah (Keter) is numbered one and emerges from out of the unknown void that is called Ain Sof<sup>11</sup>.

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<sup>11</sup> The 'Limitless'. In this analogy we could describe Ain Sof as the fractional irrational dimension.

In order to bring our diagram into manifestation (or into the next dimension) we must multiply each of its twenty-two components by seven thereby allowing them to achieve unity.

Thus,  $7 \times \frac{1}{7} = 1$ .

This process of multiplication by seven to effect a transition from one state (or dimension) into another is a fundamental metaphysical principle.<sup>12</sup>

At the moment, our universal Pi diagram represents the original circle with a diameter of '1' and a circumference of Pi.

Of course, the circle *is* manifest, but it is manifest at a very simple and ethereal (i.e. 'fractional') level.

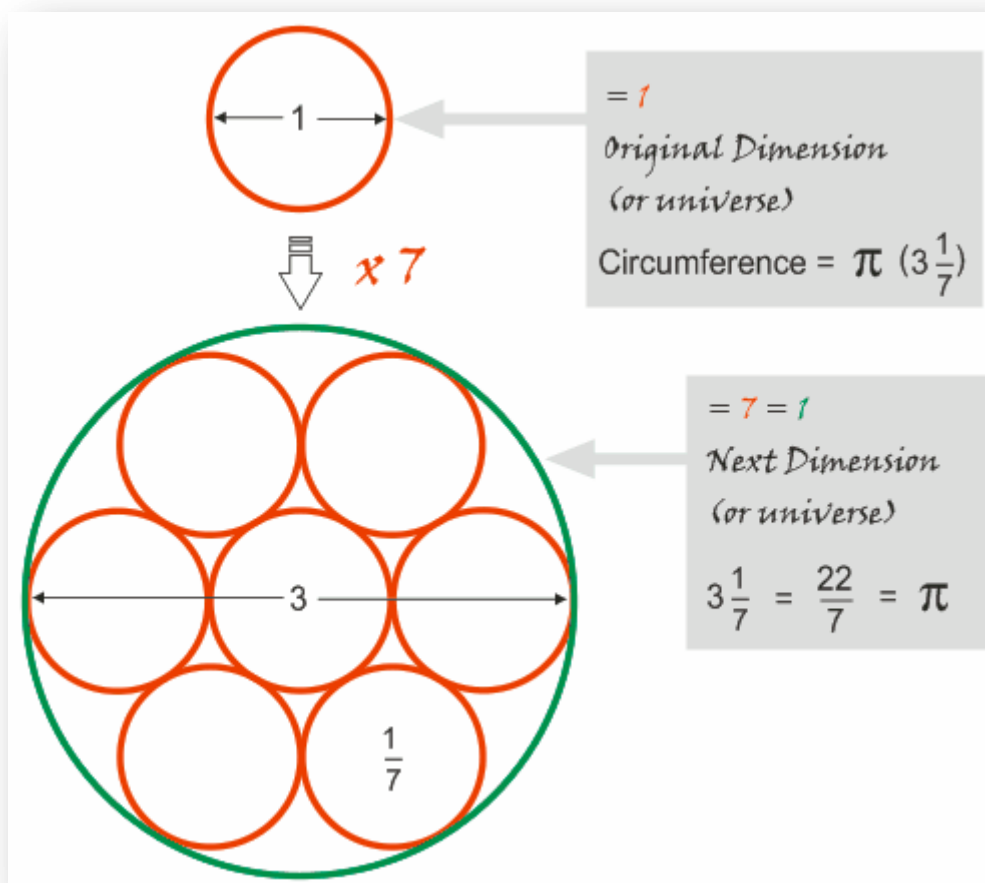
If we say that our original circle with a diameter of '1' symbolises unity, as well as the closed system/cycle of a universe (or dimension), then in order to progress to the next dimension we must multiply that circle by seven.

Remember that the circumference of the circle (representing the bounds of the universe) is equal to Pi.

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<sup>12</sup> For example, in the Theosophical teachings of Alice Bailey the 'cosmic physical plane' comes into manifestation and forms our universe through the agency of seven sub-planes (etc). You can call this process 'division by seven' or 'multiplication by seven' – in essence the principle is the same.





**Figure 10: Multiplication By Seven**

Notice in the newly formed dimension (i.e. or universe – symbolised by the green circle) that the original singularity (i.e. the red circle) is maintained, but that it is now  $\frac{1}{7}$  of the new singularity (i.e. the green circle). Simplicity has transformed into complexity, but the original simplicity is retained within the essence of the new form.

As you know, the fraction  $\frac{1}{7}$  (or 0.142857) represents the fractional part of the Pi constant. The diagram above illustrates that this fractional number permeates the new universe at a fundamental and ‘subterranean’ level (symbolically speaking).

Notice also that the diameter of the new universe (i.e. the green circle) is equal to '3' diameter units (i.e. three adjacent red circles – the red circle having a diameter of '1').

Thus, the inner structure of the new universe (i.e. the green circle) reflects precisely our esoteric version of the Pi constant:  $3\frac{1}{7}$ , or  $\frac{22}{7}$ .<sup>13</sup>

In fact, the diagram above demonstrates all the characteristics (but in a different form) of the universal Pi diagram we are in process of constructing during the course of this treatise.

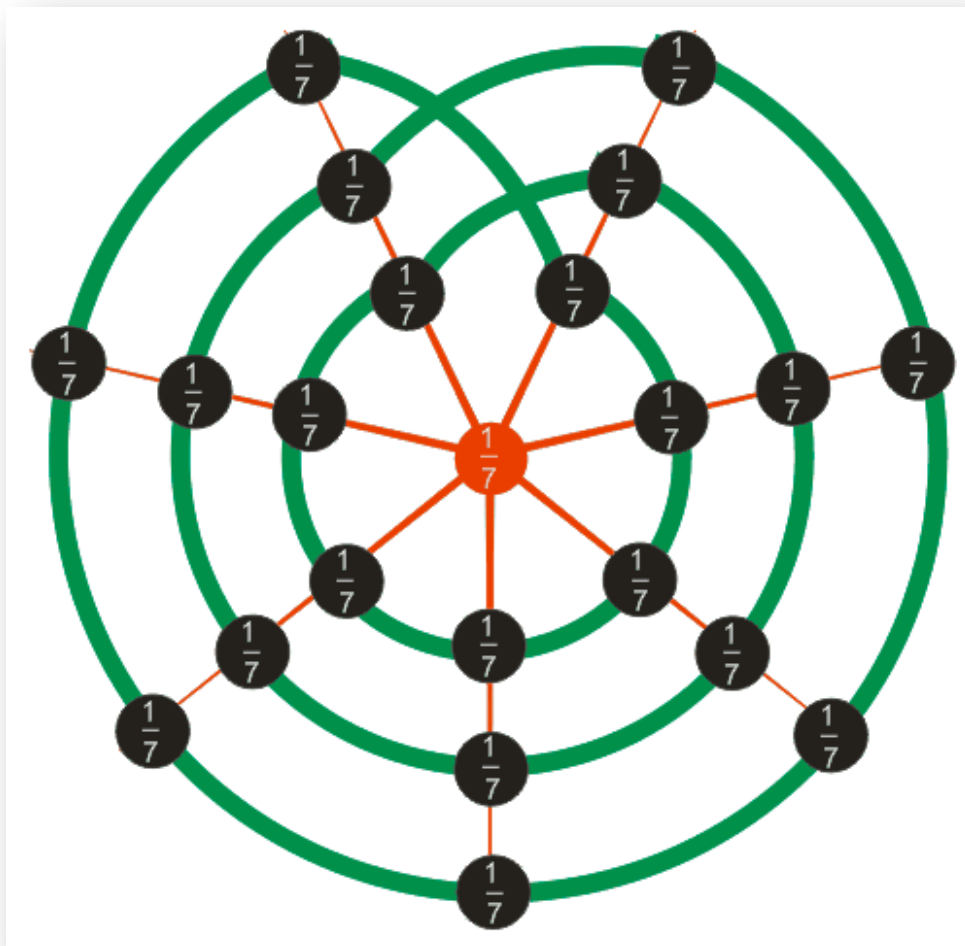


Figure 11:  $\text{Pi} = 22 \times \frac{1}{7}$

<sup>13</sup> This simple geometric demonstration is like an 'abstract proof' (or 'esoteric proof') that the  $\frac{22}{7}$  approximation to Pi is meaningful at a very deep level with regard to the process of creation (and/or the transition from one dimension to the next).

When this operation (i.e. multiplication by seven) is applied to all twenty-two components of our universal Pi diagram (as figured above) we derive the following...

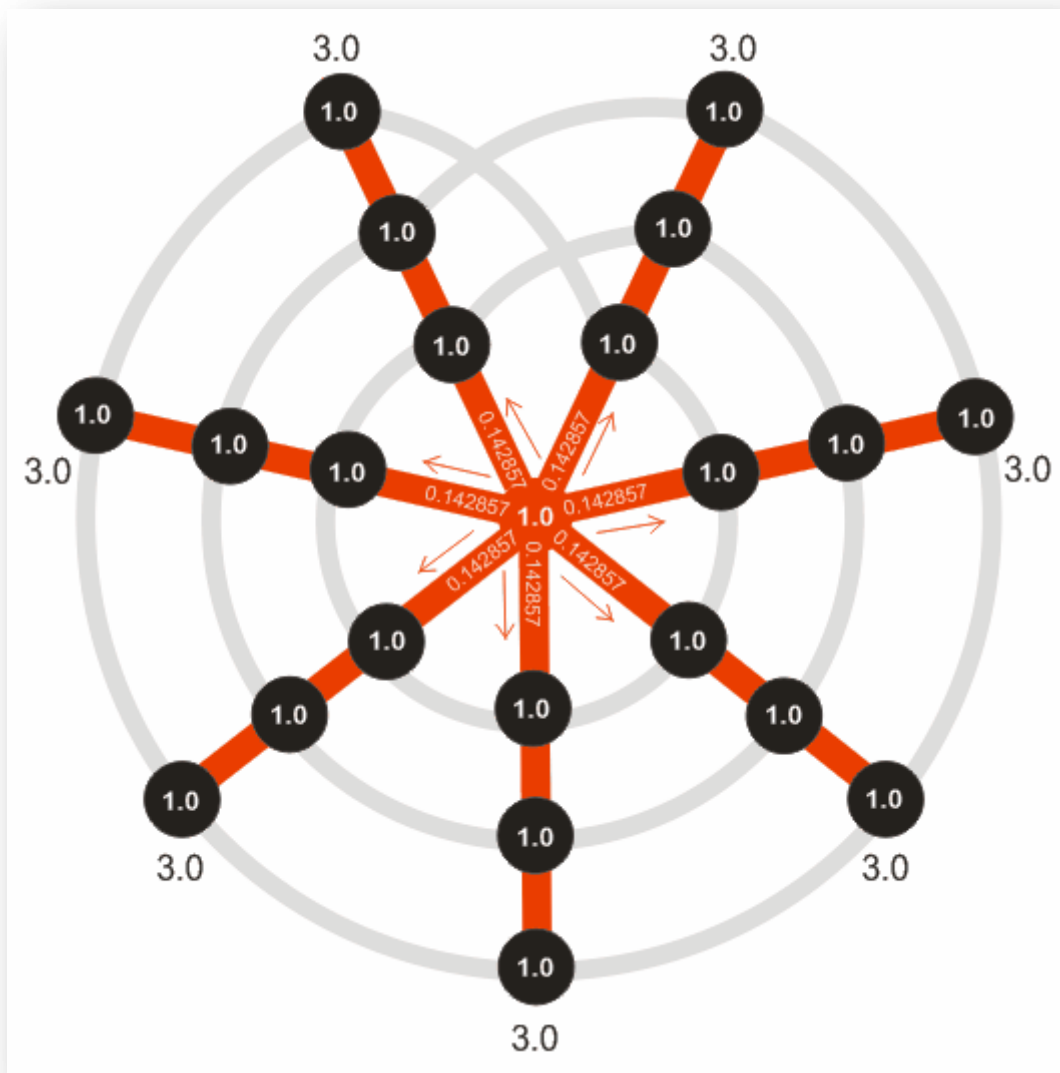


Figure 12: The Pi Spiral Manifests in a New Dimension

Interestingly, our new diagram still exhibits clearly the various characteristics of Pi, but they are embodied differently in this new *manifest* version.

In this new version of our Pi diagram I have emphasised the seven spoke-like arms of the figure because they now exhibit an interesting characteristic.

On each of the seven spokes are positioned three components valued '1' each. This, of course brings the total component value of each spoke to '3'.

We saw in the simple 'pre-manifestation' version of the diagram that the three concentric circles (or rings) together totalled '3'. (That is, as  $21 \times \frac{1}{7} = 3$ .)

Now we see, in this new 'manifest' version, that each of the seven spokes are valued '3' (i.e. when their three component units are tallied). (That is,  $3 \times 1 = 3$ .)

The central component (valued '1' and coloured red) of the diagram is the originating source of the seven radiating spokes. Its value is '1', but this must be divided equally among the seven spokes in order to maintain mathematical equilibrium in the figure.

Therefore, each of the radiating spokes obtains a value equal to '1' divided by '7'.

Thus,  $\frac{1}{7} = 0.142857$

This value represents the fractional component of Pi, and when added to the sum of the three components positioned on a spoke (i.e. '3' because  $1 + 1 + 1 = 3$ ) we derive the full value of Pi (i.e. 3.142857).

Thus, in this manifest version of our Pi diagram each of the seven spokes is representative of the Pi constant – that is, 3.142857.

## Rational and Irrational

An important distinction now needs to be made.

We need to remember to differentiate between the twenty-one components that constitute the Pi **spiral**, and the central singular component that is the source of the seven radiating **spokes**.

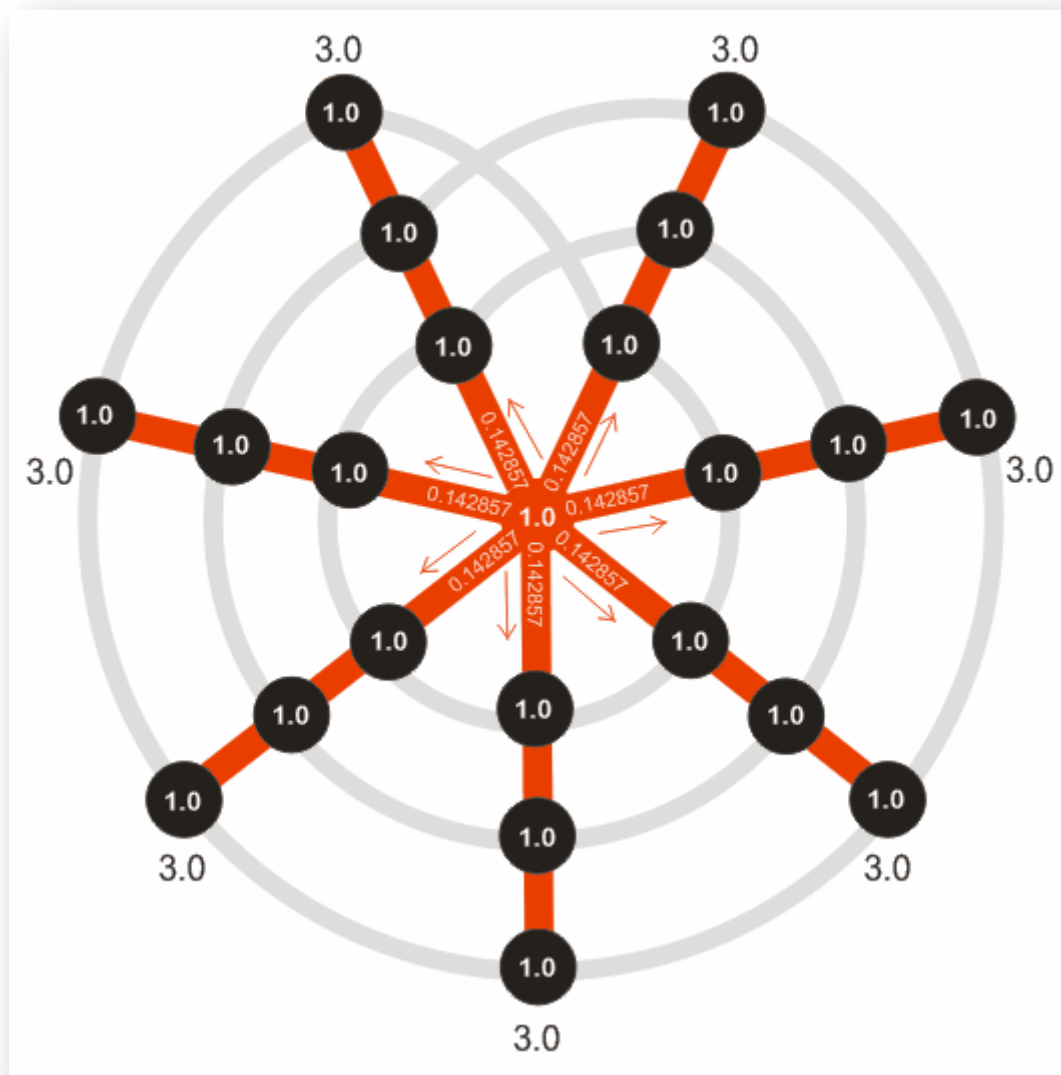
On each of the seven spokes is positioned three components, but these three components are not *integral* to the existence of the spoke upon which they are placed. They are integral to the composition of the triple spiral, but not the spokes. This is an important distinction.

The triple spiral (i.e. as defined by the twenty-one components that constitute it) exists in a different dimension to the seven spokes that radiate laterally through it.

This becomes apparent when we realise that the ‘manifest’ value of each of the twenty-one spiral components is ‘1’, but the value of each of the seven radiating spokes is 0.142857 which is a decimal fraction and therefore is considered to be in another dimension (i.e. the ‘fractional’ dimension).

This suggests that the radiating force of the seven spokes (or ‘rays’) is directly linked to the pre-manifest version of our universal Pi diagram – that is, before our new diagram underwent the manifestation process of multiplication by seven. In other words, the seven rays represent an harmonic influence that subtly links together the ‘pre-manifest’ and ‘manifest’ dimensions.

Some wonderful paradoxes are presented to us by this new Pi diagram.



On the one hand, the central source of the seven spokes is manifest because its value is '1', but on the other hand, it exists (metaphysically speaking) beyond the realm of time and space (i.e. because its active expression as the seven rays is fractional).

It is my proposition that, in our universal Pi diagram, the triple spiral represents *the linear flow (or movement) of consciousness within the realm of time and space.*

The seven spokes penetrate into the realm of time and space and touch the spiral of linear consciousness at various points, but because the spokes are represented by a decimal fraction value, they are therefore said to be beyond (or below) the threshold of linear consciousness (symbolically speaking).

With regard to the true value of Pi (i.e. as distinct from our  $\frac{22}{7}$  approximation) the decimal portion is not only a fraction, but it is also an ‘irrational’ and ‘transcendental’<sup>14</sup> number – meaning that its decimal expansion possibly never ends<sup>15</sup> and does not repeat. It therefore represents infinity, unpredictability, and ‘chaos’ to the rational mind – i.e. bound (as it is) within the linear dimension of time and space.

It is fitting therefore, that an irrational transcendental number should symbolise the ‘lateral’ (or ‘irrational’) influence of the proposed ‘higher intelligence’ of which brief mention was made in an earlier section of this treatise.

The aforementioned ‘higher intelligence’ is symbolised in our Pi diagram by the unity (or ‘singularity’) at the centre of the diagram – i.e. that is the *source* of the seven radiating spokes.

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<sup>14</sup> A transcendental number is a (possibly complex) number that is not the root of any integer polynomial, meaning that it is not an algebraic number of any degree. Every real transcendental number must also be irrational, since a rational number is, by definition, an algebraic number of degree one. (Wolfram Mathworld.)

<sup>15</sup> According to scientific research, it is quite possible that the fractional portion of Pi extends as an endless (i.e. infinite) stream of numbers that have no discernable pattern of repetition. This possibility is (to my mind) remarkable and deeply symbolic. “Despite much analytical work, and supercomputer calculations that have determined over 1 trillion digits of  $\pi$ , no simple pattern in the digits has ever been found.” (Wikipedia.)

## Philosophical Implications

The metaphysical nature of the universe can be understood in terms of circles within circles (or ‘wheels within wheels’).

It may be that the irrational, transcendental, decimal portion of the Pi constant symbolises the sublime and subliminal influence of the great unifying Intelligence that is wholly embodied (and defined) by the ‘infinite’ circumference (Pi) of the circle of the ‘objective’ universe.

Because our personal consciousness is constrained within the lesser circle of our own subjective universe our awareness is necessarily limited by that smaller circle. The expansion of personal consciousness is symbolised by the expansion of the subjective circle such that it increasingly approximates the circumference of the objective circle of the Universal Consciousness. This process is also symbolised by the computation of more and more digits of the Pi decimal (perhaps to infinity).

As our knowledge and understanding grows so are we able to comprehend more and more of the meaning of Pi (symbolically speaking).

Finally, when we come to ‘know God’ then the pattern inherent in the decimal portion of Pi is revealed. I believe that the pattern will be found to be singular and infinitely circular – a pattern that is based on a unity that is infinite.

Getting back to our diagram...



*Proposition: It is the irrational decimal portion of the Pi constant that subliminally moves (i.e. pushes) the otherwise circular (i.e. unevolving) path of linear consciousness outward and upward on a progressive spiral pathway (i.e. towards union with the circle of infinity that is the all-encompassing God consciousness).*

The all-encompassing divine Intelligence Itself is ultimately symbolised by the Pi constant: 3.1415 .

In the diagram, the subliminal, infinitely expanding force of God (represented by the decimal portion of Pi) radiates outward from the central unity and passes laterally through the spiral of linear consciousness (i.e. at right-angles to the path of linear consciousness). But it is undetected by linear consciousness because it exists in another dimension – that is, the irrational ‘fractional’ dimension.

Its force however, is significant and powerful enough to transform a circular (i.e. unchanging) linear path into a spiral (i.e. evolving) linear path (symbolically speaking).

## The Pi Constant Symbolises God

The Pi constant is symbolic of the divine Intelligence that is the source of the created universe. This is testified to in the holy Kabbalah and in the first book of the *Tanach*<sup>16</sup> – i.e. *Berashith*<sup>17</sup> (or, *The Book of Genesis*).

The first verse of *Berashith* is:

בראשית ברא אלהים את השמים ואת הארץ

*“In the beginning God created the heaven and the earth.”*

[Genesis 1:1]

The ‘God’ mentioned here in *Berashith* 1:1 is named Elohim<sup>18</sup> (ALHYM, אלהים). This name in the original Hebrew veils the value of the Pi constant.

Appropriately, this is best demonstrated using a circular configuration (as in the following diagram).

<sup>16</sup> “The Old Testament, Hebrew Bible, collection of writings which are sacred in Judaism (comprised of three parts: Torah, Prophets, and Hagiographa)” (Babylon English Dictionary.)

<sup>17</sup> Meaning: ‘In the beginning’ – the first phrase in the Hebrew ‘Book of Genesis’.

<sup>18</sup> There are various translations given for the word Elohim. My preferred translation is ‘divine powers’. Grammatically speaking, the word is both masculine and feminine, and also plural. Its essential plurality is well-represented further on in this treatise where Elohim is shown to divide Itself naturally into seven parts.

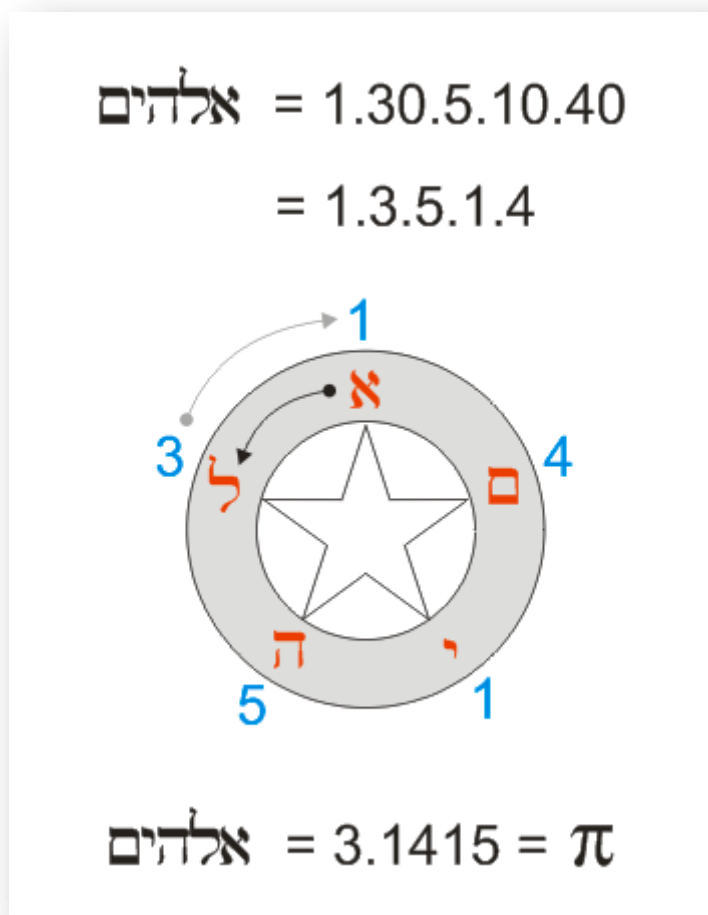


Figure 13: Elohim = Pi

The first step in deriving Pi from the name Elohim involves reducing to single digits the individual values of the Hebrew letters that constitute the name.

These are: A(1).L(30).H(5).Y(10).M(40).

The results of this procedure derive the numbers: 1.3.5.1.4 (i.e. as shown in the top section of the figure above).

The Hebrew letters of the name Elohim and their associated reduced numbers are then arranged in sequence around the circumference of a circle.

The name Elohim is read anti-clockwise around the circle beginning with the letter Alef (א) at the top-most point of the pentagram.

The Pi constant is read clockwise around the circle beginning with the Hebrew letter Lamed (ל) located at the top-left point of the pentagram.

Thus: ALHIM = 3.1415 (or, Pi).

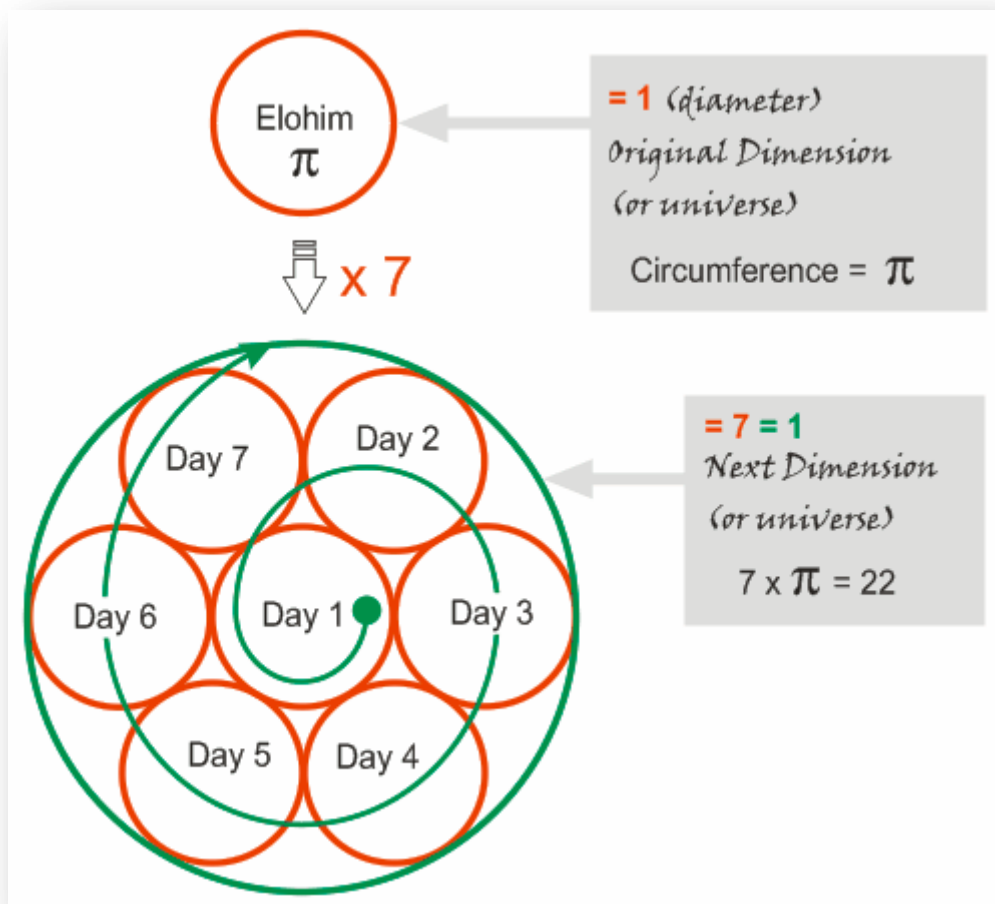


Figure 14: Elohim Creates the Manifest Universe

In the book *Berashith*, the creation of the Heavens and the Earth by Elohim (representing Pi) occurs over the course of seven symbolic 'days'. This brings to mind our earlier diagram (a variation of which is figured above).

*“ Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.”*

[Genesis 2:1-2]

In the diagram above, we see Elohim (God) as the original circle (i.e. coloured red) representing unity (i.e. having a diameter of '1') and also infinity and Pi (i.e. having a circumference equal to the irrational Pi constant).

The diagram illustrates symbolically how Elohim creates Its universe through a seven-fold process thereby enabling It to manifest in a new dimension.

The extension of Elohim into and through the 'seven days of Creation' represents the multiplication of itself by seven, and begins the unfolding of the linear spiral of space-time (i.e. coloured green in the figure above).

As you know, Elohim is equivalent to the Pi constant, and when we multiply it by seven we derive...

$$7 \times 3\frac{1}{7}(\pi) = 22$$

Thus, twenty-two forms are produced by Elohim in seven stages and these are symbolised in the holy Kabbalah by the twenty-two letters of the Hebrew alphabet.

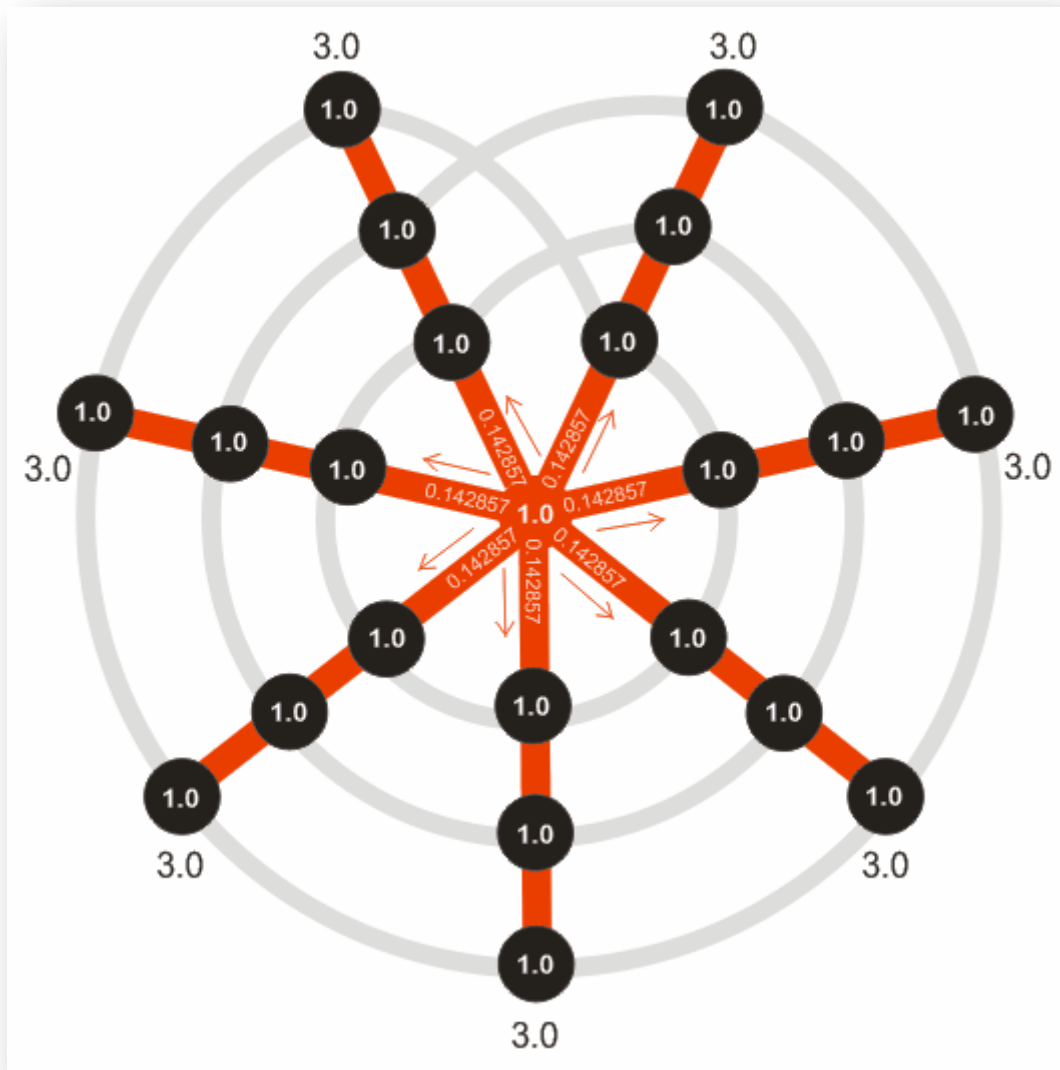
The twenty-two Hebrew letters are said to symbolise the fundamental elements of the Creation.

Twenty-one of these elementary forms operate within the space-time dimension, whilst the twenty-second form transcends space and time and exists at the centre of the spiral of linear consciousness. From its place in the centre it extends itself laterally in seven rays outward and into the space-time continuum. It represents the impress of the *lateral* consciousness of the Logos (or Monad<sup>19</sup>).

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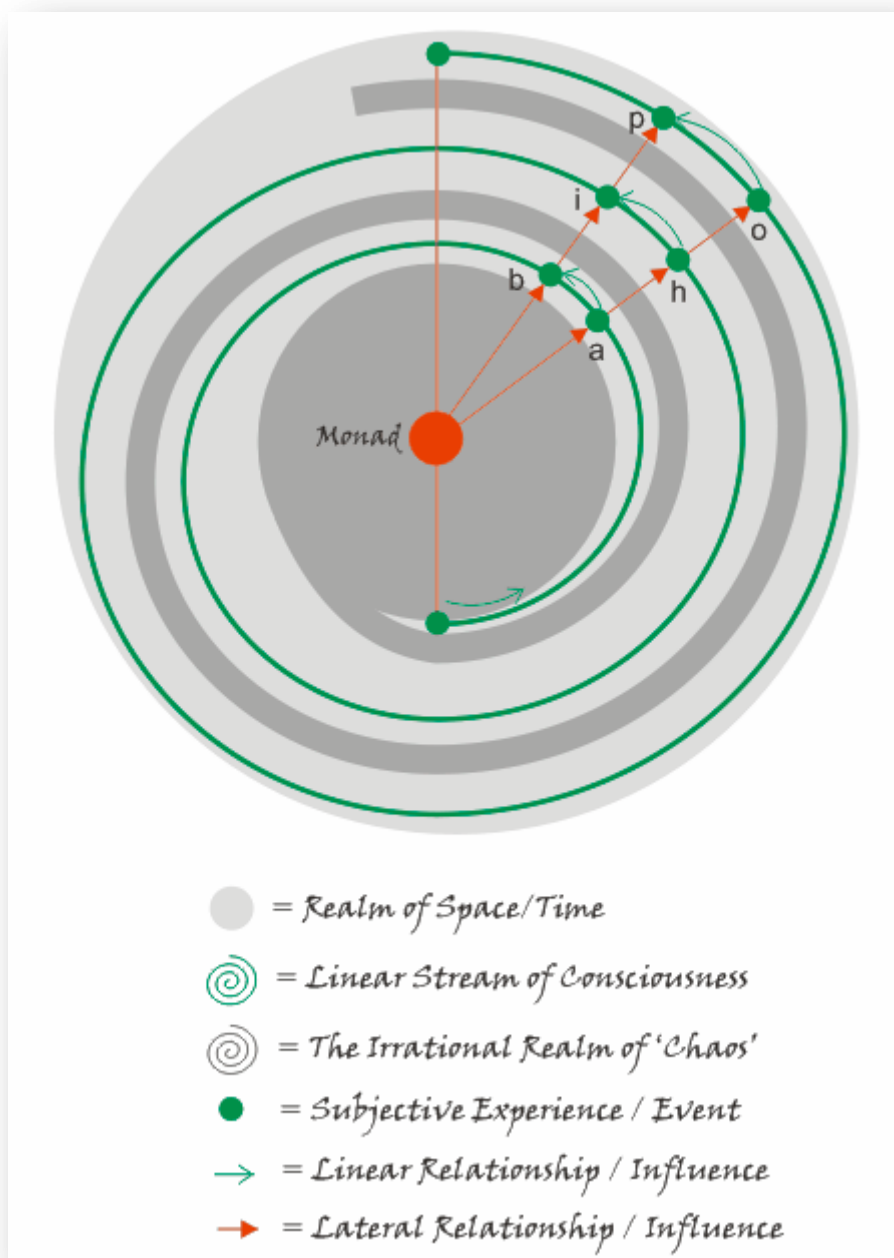
<sup>19</sup> The human Monad is the central unifying source of human existence, consciousness, and life. It comprehends the whole being of a person (manifest and unmanifest) whereas the limited consciousness of the human ego is only able to perceive a small part of its total existence.

**Pi and the Metaphysical Nature of Reality**



**Figure 15: The Universal Pi Diagram**

The universal Pi diagram that we have constructed is symbolic of the Pi constant and has further symbolic implications regarding the metaphysical nature of reality and of subjective conscious experience.



**Figure 16: Linear and Lateral Events**

The diagram above further illustrates some basic concepts that are implied in the structure of our universal Pi diagram.

The centrally located component (i.e. coloured red) represents the influence of the human Monad. It exists in a dimension that



transcends space and time as we understand it, but its influence extends outward and into the space-time realm (i.e. as symbolised by the light grey area in the figure above).

We can describe the dimension wherein the Monad dwells as a 'dark void of chaos', but it is only perceived to be so by the limited consciousness of the human ego.

You will notice that the Monad's dark void extends outward in a spiral (coloured dark grey in the diagram) whose arcs are parallel to, and positioned between, the arcs of the spiral of linear consciousness (coloured green).

Our normal linear mode of perception is represented in the diagram by the green triple spiral.

The emanation of the central Monad (i.e. represented by the red arrows in the diagram) is a 'nonlinear' influence that travels through the 'void' and crosses beneath<sup>20</sup> (and touches) the spiral pathway laterally in seven rays (or 'spokes').

The spiralling dark void represents the realm of *chaos* out of which flows *laterally* the unexpected nonlinear events that enter into and disrupt the routine flow of our mundane personal lives. These are the kinds of events that tend to 'knock us sideways'.

The lateral influence is extremely important because it is a direct emanation of the central unity (Monad) that binds the whole Pi-based reality construct together.

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<sup>20</sup> ... or 'above' depending on which way you want to look at it.

## The Emanation of the Monad

The *irrational* influence<sup>21</sup> of the Monad transcends (or extends beyond) the limitations of linear consciousness (as represented by the path of the green triple spiral) and creates linkages between events and subjective experiences that are beyond our rational linear-based comprehension.

Such experiences seem impossible to reconcile with the rational linear mind because they cut laterally across and 'beneath' the normal direction of flow of linear ego consciousness.

In the diagram above, the green dots (joined by green arrows) represent subjective experiences that occur in rational (or logical) sequence on the triple spiral of linear consciousness. This linear flow is represented in the diagram by (for example) the shift from 'a' to 'b', from 'h' to 'i', and from 'o' to 'p'.

But you will notice in the diagram that there are also subjective experiences that are linked together (by red arrows) *laterally* across the spiral of linear consciousness. These lateral relationships are 'unconscious' (or 'super-conscious') causal links. See, for example, the links from 'a' to 'h', from 'h' to 'o', from 'b' to 'i', and from 'i' to 'p'.

These lateral linkages connect events according to a higher order of reason and cannot be explained in linear terms. They manifest as a result of the movement (or force) of the irrational Pi decimal as it expands from the Monad infinitely outward towards the outer limits of our universe (symbolically speaking).

As mentioned previously, this radiating monadic force (0.142857) is applied to an otherwise repetitive circular cycle (3.0) and causes it to become an evolving spiral (3.142857).

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<sup>21</sup> ...symbolised by the fractional decimal of Pi

In real terms, this means for example, the emergence (from out of the 'void of chaos') of a disruptive event in a human-being's life that cuts across his familiar reality and forces him to break out of his mundane cycle of routine behaviour.

### Reincarnation

Because the emanations of the Monad radiate out from the centre and cut laterally through the arcs of the spiral, it means that each ray of influence intersects the spiral in several places. But these important junctures are widely separated in terms of the rate of flow of linear consciousness around the spiral.

Because the central Monadic influence unifies with Its divine Purpose the evolutionary intent of all of its emanations, this means for example, that the evolutionary event that occurs at point 'a' of the spiral has a meaningful causal relationship with events 'h' and 'o'.

And because these kinds of laterally linked events are caused by an influence that moves through the void between the arcs of the linear space-time spiral, it means that the monadic influence can extend between human incarnations (i.e. even though there usually occurs then a break in linear consciousness).

It is because there is no break in the extension of the monadic rays as they emanate laterally through the spiral of linear consciousness, that they are able to impress their unifying influence into the consecutive incarnations of the human ego as it sojourns within the dimension of linear space and time (i.e. on the spiral).

Thus is the Monad able to impress its unfolding evolutionary intent into the lives of its physical human embodiments across the normal boundaries of time, space, and consciousness.

In other words, the Monad is able, through its emanating lateral rays, to establish evolutionary continuity and progress across human incarnations, even while the human ego's linear consciousness is periodically broken (i.e. between incarnations) and therefore unaware of its own progressive development.

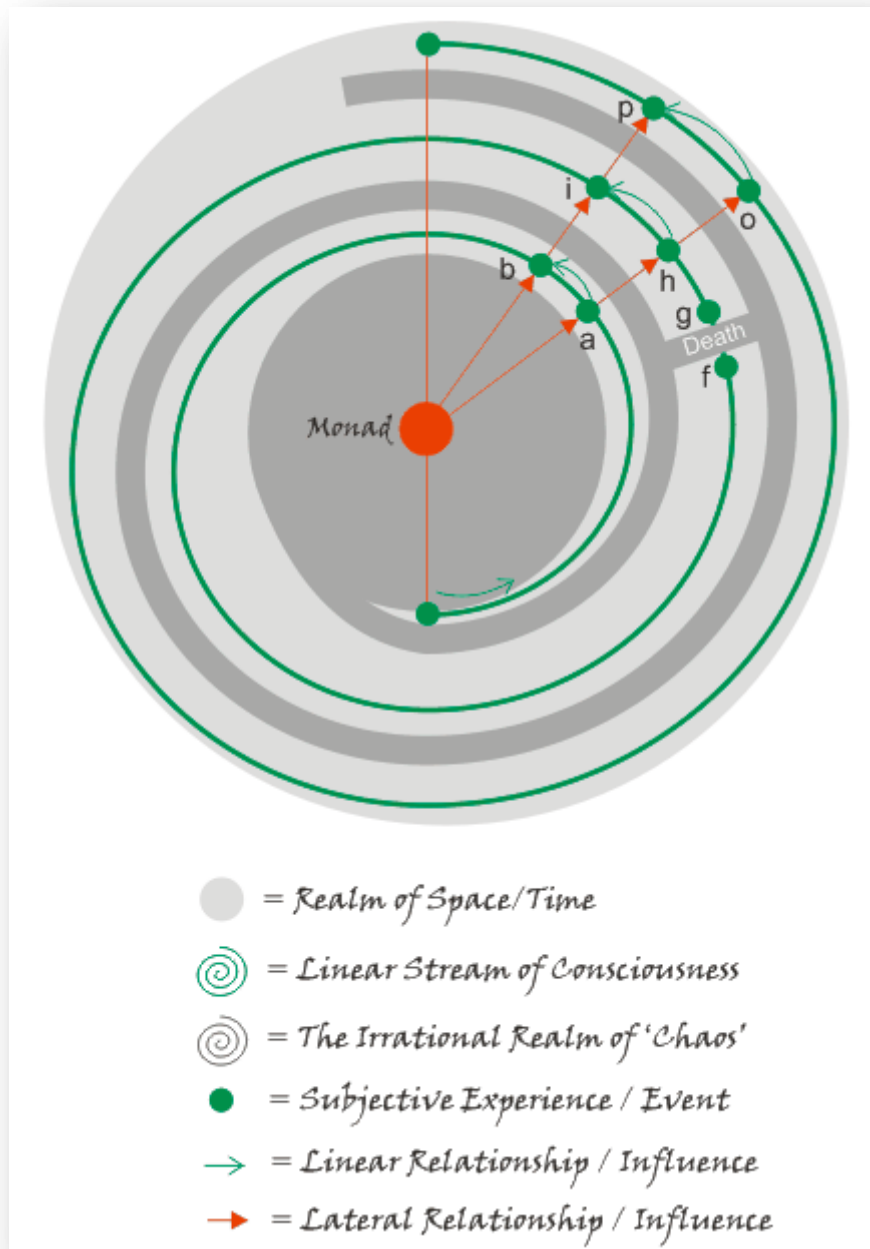


Figure 17: Death – A Break in Linear Consciousness

In the figure above, event 'f' represents a moment in the flow of linear consciousness before the onset of death, and event 'g' represents the resumption of the flow of linear consciousness after re-birth upon the spiral.

As you can see, the break occurs only from the perspective of the human ego as it proceeds on its linear path through time and space.

During the break, the essence of the ego returns to the Monad's 'realm of chaos' (i.e. it returns to its Source) before reincarnating back into the space-time continuum to continue upon its spiral path of evolution (i.e. beginning at event 'g' in the diagram).

### Lateral Relationships

We can also illustrate these esoteric concepts using the following diagram...

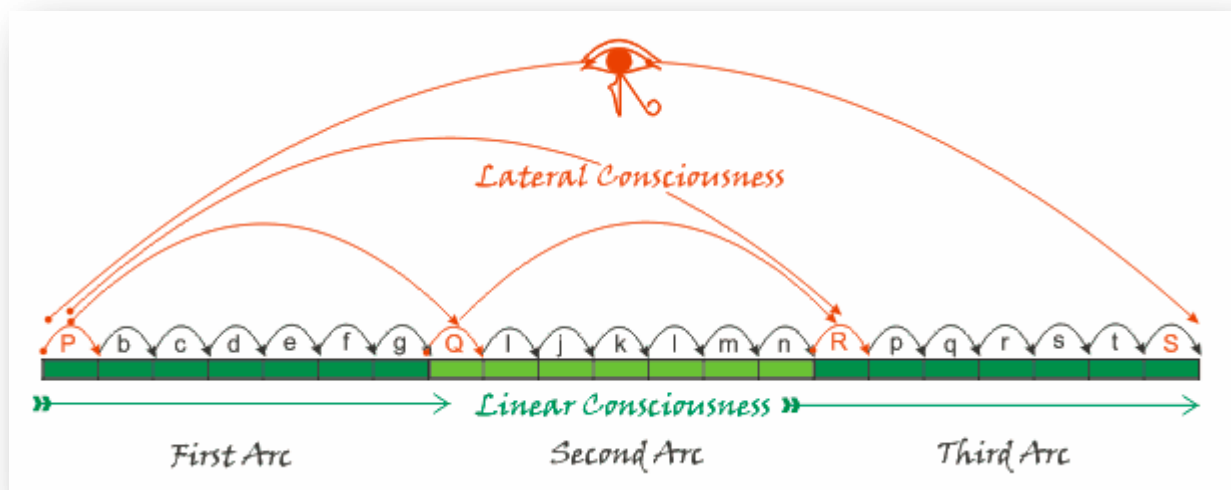


Figure 18: The Pi Spiral Unfolded

The figure above shows the Pi spiral unfolded as a straight line sequence of events. Structurally, this figure it is identical to our universal Pi diagram.

In the diagram above, the green horizontal line indicates the direction of flow of linear consciousness. The curving red arrows, on the other hand, represent the higher perspective of lateral (i.e. monadic) consciousness.<sup>22</sup>

The highest perspective is represented by the large red curve at the top of the figure. It embraces the entire cycle from 'P' to 'S', and symbolises the 360° perspective of the Monad (i.e. Whose influence is focussed at the centre of the spiral in our universal Pi diagram).

From the Monad's perspective, the beginning ('P') and the end ('S') of the cycle are known simultaneously, whereas at the lower level of linear consciousness (i.e. indicated by the green line) the end ('S') is only known after the full sequence of intervening linear events between 'P' and 'S' have been personally and sequentially experienced within the realm of time and space. There is no way for mundane human consciousness to predict with certainty the end result of the linear flow of events between 'P' and 'S', but the end-result is known within the lateral consciousness of the Monad.

For the kabbalists amongst you, here's a Hebrew version of the diagram...

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<sup>22</sup> Note that when I speak of 'lateral consciousness' I am not referring to the mental process known as 'lateral thinking'. The two are in a sense related, but are not identical. "Lateral thinking is a term coined by Edward de Bono, a Maltese psychologist, physician and writer. It first appeared in the title of his book *The Use of Lateral Thinking*, published in 1967. De Bono defines lateral thinking as methods of thinking concerned with changing concepts and perception. Lateral thinking is about reasoning that is not immediately obvious and about ideas that may not be obtainable by using only traditional step-by-step logic." (Wikipedia.)

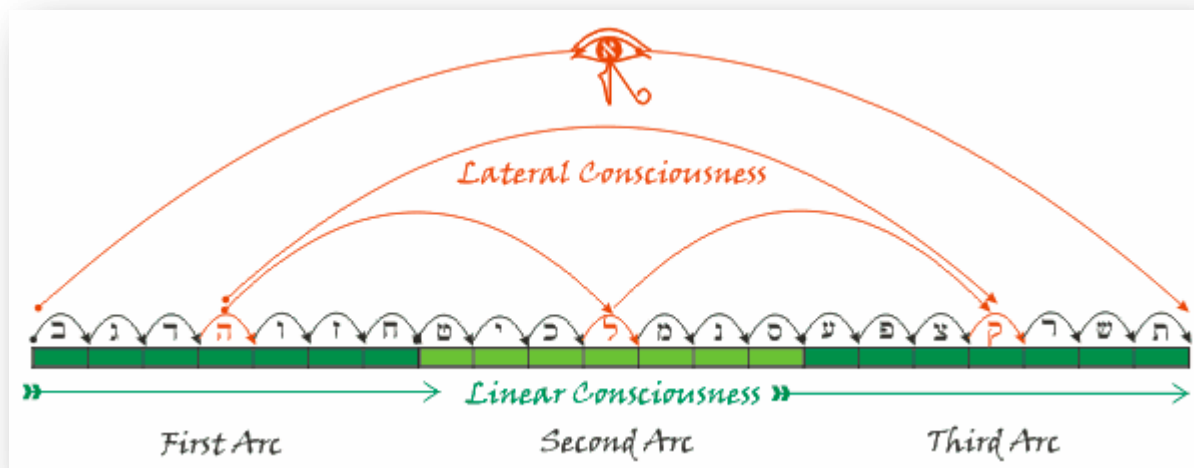


Figure 19: The Pi Spiral Unfolded - Hebrew Alphabet

In the diagram (above) a series of lateral relationships are highlighted that link the first (א, ♋), middle (ל, ♎), and last (ת, ♏) signs of the zodiac (as per the yetziratic<sup>23</sup> Hebrew alphabet correspondences).

The astrological sign Libra (ל, ♎) is precisely at the centre representing the pivot of the balance of the scales.

The Hebrew letter Alef (i.e. valued '1' and symbolising *unity*) represents the unifying influence of the Monad.

The first letter of the spiral of linear space-time is Bayt (ב) – the first letter of the *Torah*.<sup>24</sup>

The last letter of the spiral is Tav (ת).

<sup>23</sup> That is, according to the ancient Hebrew text of the *Sefer Yetzirah*.

<sup>24</sup> That is, Bayt is the first letter of the book *Berashith* (*Genesis*).

## The Palindrome of Creation

Another way of pondering these concepts is by considering the nature of palindromes.<sup>25</sup> Here is a famous one...

*Satan oscillate my metallic sonatas.*

[Unknown Author]

Imagine this sentence to represent the divine Creation being uttered forth from the mouth of God<sup>26</sup> (or, on a lesser scale, emanating from the radiant being of a human Monad).

Because it is a palindrome, it reads the same backwards as it does forwards.

In a sense, this sentence is simultaneously pronounced forwards and backwards because its end is in its beginning and its beginning is in its end. It represents inevitability and predetermination because as soon as the first letter of the sentence is uttered so is the last letter (etc).

As the first word is uttered, the Creator is also simultaneously determining the last word (but in reverse), and as He continues to pronounce the sentence it simultaneously flows in both directions.

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<sup>25</sup> A palindrome is “something that reads the same forwards and backwards (i.e. a word, sentence, number).” (Babylon English dictionary.)

<sup>26</sup> Yes, it is indeed ironic that (in this example) the first word uttered by God is ‘Satan’.



This is symbolic of the esoteric idea that Deity knows the past, present, and future of Its Creation before it has even started to manifest it.

Now imagine that between each of the letters of the *palindrome of Creation* there are situated letters of a smaller scale in another dimension – i.e. the dimension of linear consciousness.

**S** abc **A** def **T** ghij **A** klm **N** nop **O** qrs **S** tuv **C** wxy **I**  
 zab **L** cde **L** fgh **A** ijk **T** lmn **E** opq **M** rst **Y** uvw ...  
 (etc.)

The smaller letters (coloured black) are in logical sequence from ‘a’ to ‘z’ as per the normal routine flow of events within the realm of linear time and space.

The red palindrome letters exist within the monadic dimension of lateral consciousness, but also penetrate into and influence the realm of linear consciousness.

The small black letters (in our example above) flow in only one direction (i.e. left to right, from ‘a’ to ‘z’) and represent the linear events (or experiences) that occur to subjective consciousness as it proceeds forward in linear time.

Linear consciousness only becomes aware of the (red) palindrome letters when it encounters them at specifically designated points in time and space, and it is not aware of the ‘higher order’ (or ‘divine

blue-print') that is unfolding through the sequence of red palindrome letters.

When linear conscious does encounter the red palindrome letters the events that they symbolise are considered 'extraordinary' because they don't fit into the logical alphabetical sequence of the small black letters. They break the routine linear flow.

The personal experiences (or events) indicated by the red palindrome letters represent extremely significant, fated, events (i.e. personal landmarks, or turning points).<sup>27</sup> Their main purpose is to establish, guide, motivate, and maintain the general direction of the life impulse (or Purpose) of the entity whose life is embedded (or 'incarnated') within the palindrome. In other words, these key events laterally anchor within the dimension of linear time and space the experiences that will keep the entity on track towards the fulfilment of his/her basic life purpose.

The true nature of these kinds of events is 'impossible' to comprehend when considered from the point of view of rational linear-based thinking.

From the perspective of linear consciousness there is no way that such an event could possibly be predetermined because the 'random' convergence of the various elements constituting the experience (or event) in that precise moment of time and space have no logical causal connection with each other. It appears to the rational mind to be just extraordinary good fortune that has brought that particular combination of elements together in such a way as to benefit you in that moment.

---

<sup>27</sup> Note however, that because the universe is 'fractal' in its essence, the relative magnitude of events that are represented by the red palindrome letters will vary depending upon what 'scale of perspective' one is considering. It is important to remember, that the universe is fundamentally comprised of 'wheels within wheels'.

Your intuitive sense however, might be giving you a different sense and perception of the serendipitous event.

The intuitive faculty exists on an existential level above that of the rational mind, and therefore is not fettered to (or constrained by) linear-based logic as is the rational mind.

### Predetermination vs. Free Will

You may be wondering if and how the concept of ‘free will’ fits in to all of this.

The small black letters (i.e. situated between the red letters of the palindrome) symbolise the normal flow of linear consciousness. They represent the routine flow of mundane events as they sequentially occur from the perspective of consciousness focussed in the linear dimension of time and space. This is the natural environment (or ‘psychosphere’) of the human ego (or ‘personality’).

Symbolically speaking, the human ego only has freedom of personal will within the spaces between the red letters of the palindrome. In other words, the human personality vehicle has limited free will, but it does **not** realise *consciously* those limitations. The human Monad however, knows and sees the ego’s limitations from Its higher vantage point.

The limitations to personal free will that are imposed upon the ego are represented by the red letters of the palindrome. They symbolise the higher Will of the human Monad and the basic life-framework It has established for the incarnated human ego. Thus is the monadic Will impressed into the life-flow of a human-being. Between those red letters (i.e. within the linear dimension) we have basically ‘free rein’ to behave in any way that we are inclined to.

Our behaviour however, is to a significant extent determined by our innate nature which is an expression of our essential being (or Monad).

In other words, we are born with predilections (or natural tendencies) to behave in certain ways. Our environment will influence our behaviour to a certain extent, but we are unlikely to respond to situations in ways that compromise our deepest essence of Self. When we act according to our natural inclinations it does not subjectively feel like a limitation to our free will, even though, in a real objective sense, it is.

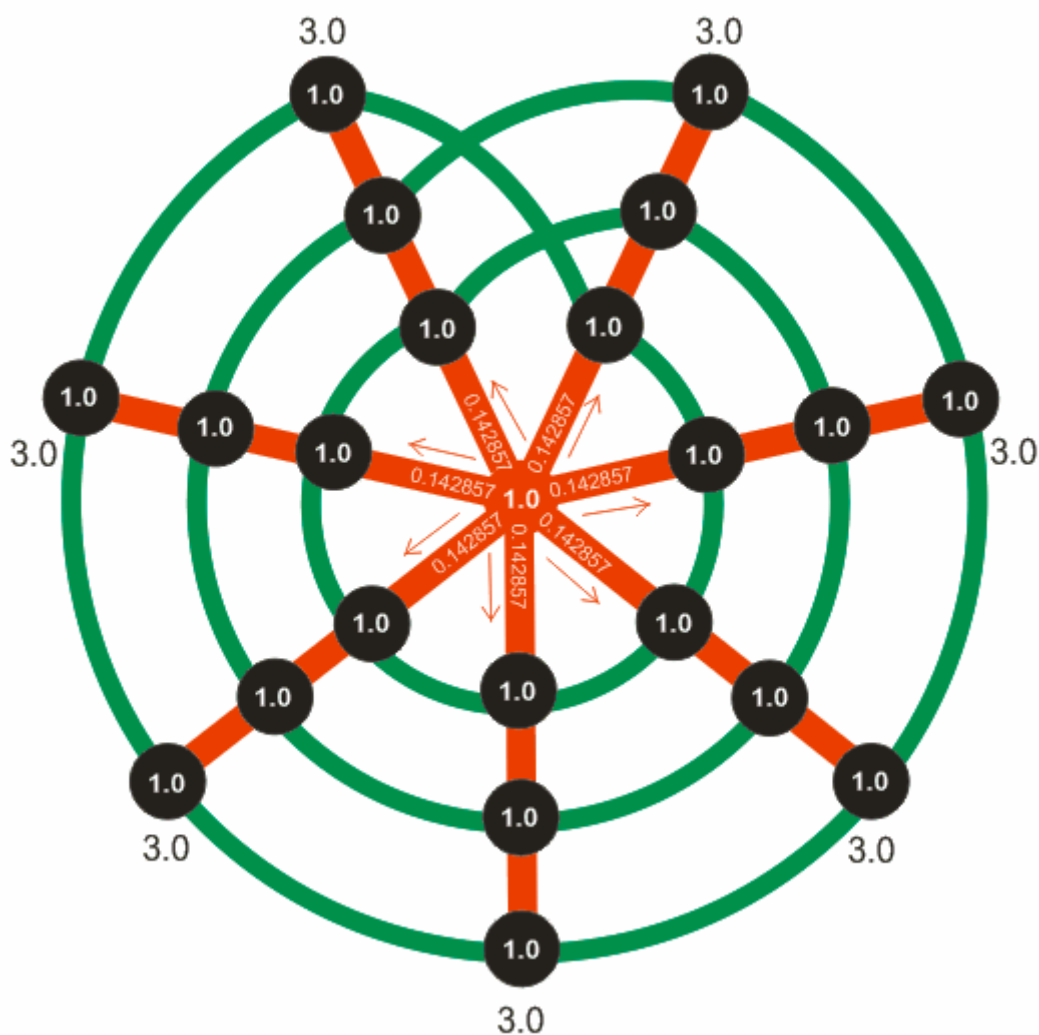


Figure 20: The Universal Pi Cycle

### The Tree of Pi

The metaphysical symbolism expressed within our universal Pi cycle diagram can also be illustrated using the kabbalistic Tree of Life diagram...

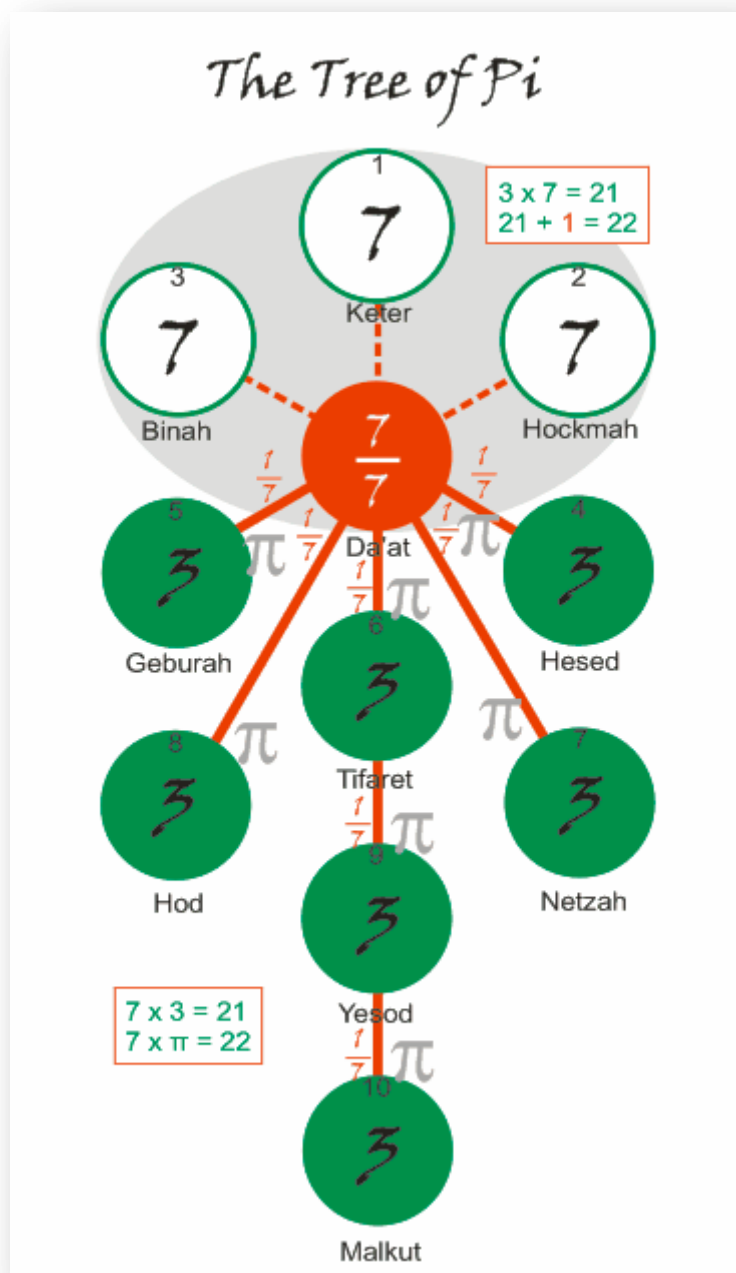


Figure 21: The Tree of Pi

When the metaphysical principles of Pi are translated to the Tree of Life format, what becomes highlighted is the special esoteric relationship that exists between the numbers 21 ( $7 \times 3$ ) and 22 ( $7 \times \pi$ , Pi).

The mathematical difference between these two numbers is, of course, '1'.

The division of '1' by seven (i.e. thereby deriving 0.142857) and its subsequent emanation towards the seven lower sefirot of the Tree of Life symbolises the ultimate key to the esoteric nature of 'consciousness' within our universe.

As you know, 0.142857 (or,  $\frac{1}{7}$ ) represents the central, unifying, nonlinear, monadic influence. (We could call it the 'monadic constant'.)

Within the Tree of Life model, the three highest sefirot – Keter, Hockmah, and Binah – correspond to the three arcs (originally 'circles') of the triple Pi spiral. They are each given a value of seven because they synthesise and embody the seven stages that are experienced within each of the three arcs of the spiral.

The 'non-sefirah' Da'at is given the value '1' (or,  $\frac{7}{7}$ ).

Da'at corresponds with the central monadic force whose influence emanates as seven rays laterally through the three arcs of the triple spiral.

These seven rays (or 'spokes') beam out from the 'non-sefirah' Da'at and are impressed upon the seven lower sefirot of the Tree of Life.

The seven lower sefirot are each given a value of '3' because they each represent three space-time junctures within the triple spiral of

linear consciousness where one of the monadic rays laterally crosses through it.

The seven rays are each valued  $\frac{1}{7}$  because the unity of the 'non-sefirah' Da'at must be divided equally amongst the seven lower sefirot.

When the impacting ray of Da'at is included in the numeration of each sefirah it equates to the value of Pi (i.e.  $3 + \frac{1}{7}$ ).

We can use the Tree of Life to gain some further insights into the nature of the triple Pi spiral.

The three highest sefirot each represent one loop (or 'arc') within the triple spiral and therefore could be said to govern their respective arcs.

The seven lower sefirot correspond to the seven stages that compose each arc.

Because we are representing an *evolutionary* cycle we must begin the cycle from the bottom of the Tree of Life diagram and climb our way upwards.

Theoretically then, the first spiral arc would be governed by Binah because Binah is the Mother of Form, and the development of the Form principle must occur first before Consciousness can begin to inhabit it.

The sefirah Hockmah would then govern the second spiral arc because Hockmah is the Father of Consciousness (as represented by the Son-Sun in the Kabbalah).

The Hockmah spiral arc would involve the evolution of the Consciousness principle within the Form principle (i.e. which was established previously during the Binah spiral arc).

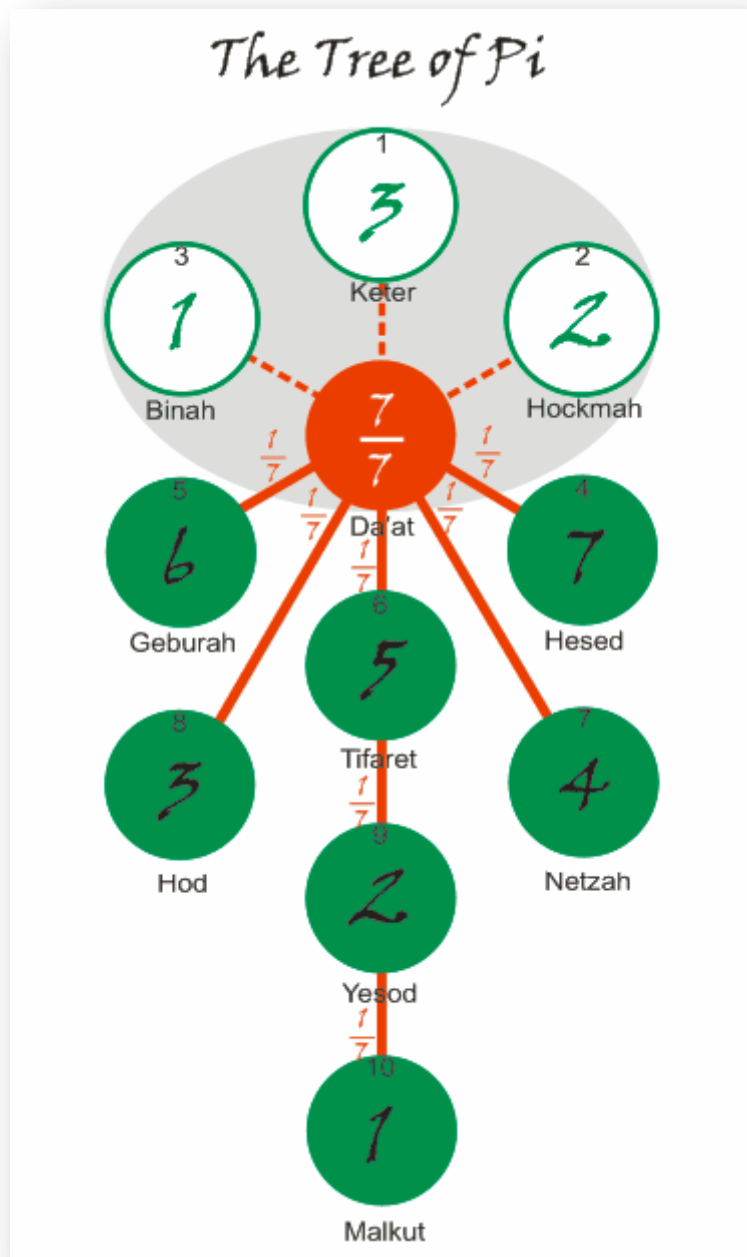


Figure 22: The Seven Sefirotic Stages



The Keter spiral arc would then follow as the third and final arc of the triple spiral. The sefirah Keter is associated with the Spirit principle and therefore it would govern the evolution of the Spirit principle within the vessel of the Consciousness principle (i.e. that was previously prepared during the Hockmah arc).

Within each of these three spiral arcs are embedded seven stages of development as represented by the seven lower sefirot.

So, for example, the Binah process of Form evolution would be implemented in seven stages corresponding to the seven lower sefirot.

1. In stage one the Malkut aspect of the Form principle (Binah) would be established.
2. In stage two the Yesod aspect of the Form principle (Binah) would be established.  
(...etc...)
7. ...ending in stage seven – the Hesed aspect of the Form principle (Binah).

Then, on completion of the Binah arc of the Pi triple spiral, the seven stages of the Hockmah arc would begin.

1. In stage one the Malkut aspect of the Consciousness principle (Hockmah) would be established.
2. In stage two the Yesod aspect of the Consciousness principle (Hockmah) would be established.  
(...etc...)
7. ...ending in stage seven – the development of the Hesed aspect of the Consciousness principle (Hockmah).

Then the Keter arc of the spiral would also unfold in seven stages of Spiritual development – each stage sequentially involving one of the seven lower sefirot.

All the while these various stages of unfoldment are occurring, the monadic force of the ‘non-sefirah’ Da’at flows along its seven rays and impresses its unifying nonlinear *irrational* influence into each one of the twenty-one sefirotic stages.

As you know, this force is a lateral influence that operates beyond the linear confines and limitations of time and space. It cuts across the linear path of the spiral, passing through the ‘void’ that exists between the three arcs, and coordinates the entire process using the irrational power of lateral monadic consciousness.

It is interesting indeed, that Da’at is termed a ‘non-sefirah’ as though it existed in another dimension to that of the *manifest* sefirot. This concept precisely mirrors the position of the central radiating monadic singularity that occupies the centre of the spiral of linear time and space in our universal Pi diagram.

You may be interested to know that the universal Pi cycle can be calculated for our planet Earth using a specific reference point that has been handed down to us through certain ancient Hebrew texts of the holy Kabbalah. (See [Appendix Three](#) for more details.)

## The Seven Rays

An esoteric doctrine of the seven rays was extensively developed in the 20<sup>th</sup> century by Alice Bailey in her work with the Tibetan Master Djwal Khul.<sup>28</sup>

Basically, the doctrine teaches that the divine Logos emanates seven cosmic rays that combine together<sup>29</sup> to form the universe, and thus to make possible the very existence of Life, Consciousness, and Form.

It is interesting therefore, that our universal Pi diagram consists of seven rays emanating from a central ‘cosmic’ (or ‘spiritual’) source.

It is also interesting that Bailey’s Theosophical teaching describes twenty-one ‘vibrations’ that exist within the framework of the seven rays along with another “*basic vibration, which is the synthesis of the twenty-one ... thus making the twenty-two*”<sup>30</sup>.

This, of course, describes precisely the structure of our universal Pi diagram.

In *A Treatise on Cosmic Fire* Alice Bailey names the seven rays as follows:

- I. Ray of Power
- II. Ray of Love Wisdom
- III. Ray of Activity or Adaptability
- IV. Ray of Harmony, Union
- V. Ray of Concrete Knowledge
- VI. Ray of Abstract Idealism or Devotion
- VII. Ray of Ceremonial Order

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<sup>28</sup> See for example her book: *Esoteric Psychology*, by Alice Bailey. Lucis Press. 1979.

<sup>29</sup> The synthesis of the seven-fold spectrum of light provides a nice analogy.

<sup>30</sup> From: *A Treatise on Cosmic Fire*, by Alice Bailey. Lucis Press, 1989. pp 1222-4.

These can be said to correspond to the seven rays of our universal Pi diagram.

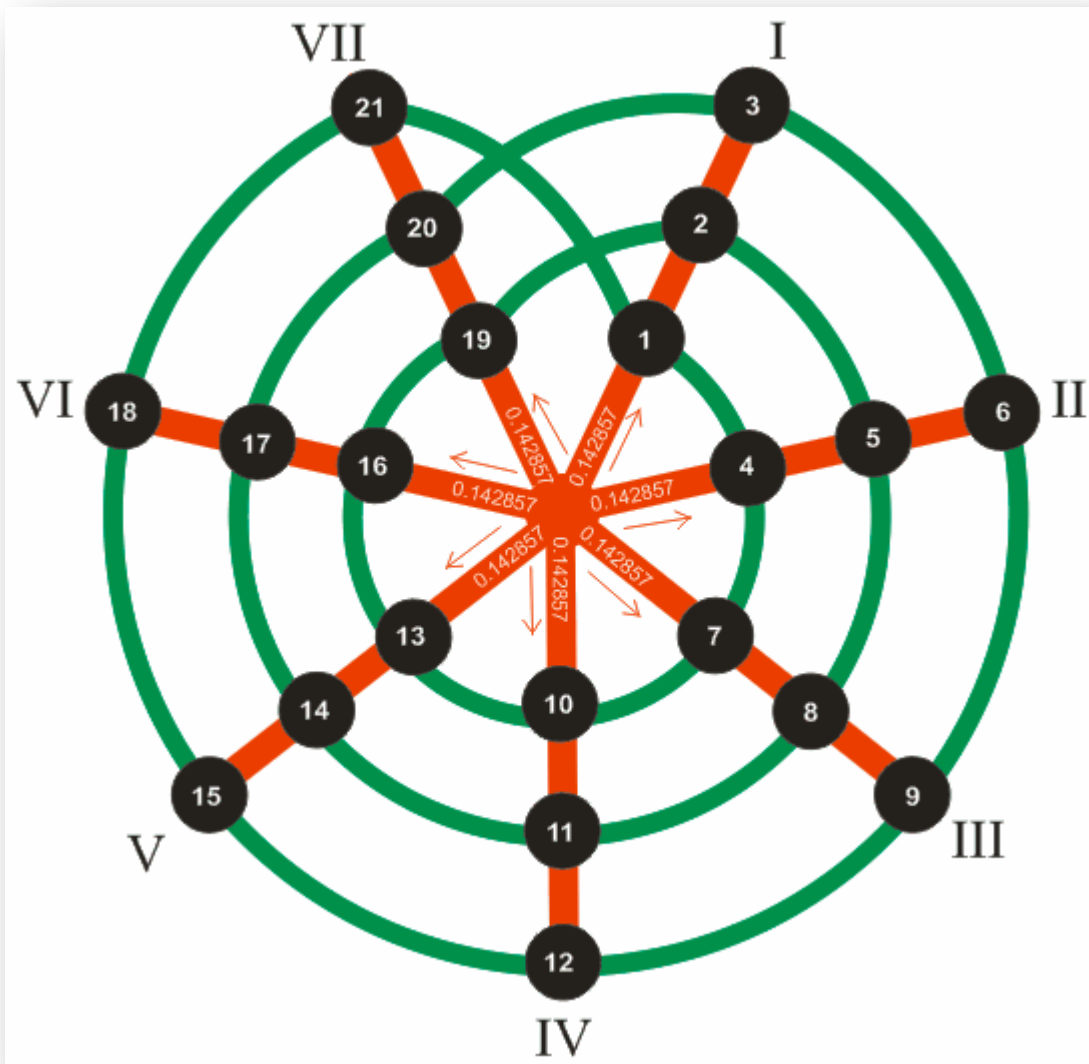


Figure 23: Seven Rays - 21 Vibrations

In *A Treatise on Cosmic Fire* “the twenty-one vibrations of the Law of Attraction or Motion”<sup>31</sup> are listed as:

- I. *Ray of Power.*
  - 1. Destruction of forms through group interplay.
  - 2. Stimulation of the Self, or egoic principle.
  - 3. Spiritual impulse, or energy.
- II. *Ray of Love Wisdom.*
  - 4. Construction of forms through group intercourse.
  - 5. Stimulation of desire, the love principle.
  - 6. Soul impulse, or energy.
- III. *Ray of Activity or Adaptability.*
  - 7. Vitalizing of forms through group work.
  - 8. Stimulation of forms, the etheric or pranic principle.
  - 9. Material impulse, or energy.
- IV. *Ray of Harmony, Union.*
  - 10. Perfecting of forms through group interplay.
  - 11. Stimulation of the solar Angels, or the manasic principle.
  - 12. Buddhic energy.
- V. *Ray of Concrete Knowledge.*
  - 13. Correspondence of forms to type, through group influence.
  - 14. Stimulation of logoc dense physical body, the three worlds.
  - 15. Manasic energy or impulse.
- VI. *Ray of Abstract Idealism or Devotion.*
  - 16. Reflection of reality through group work.
  - 17. Stimulation of the Man through desire.
  - 18. Desire energy, instinct and aspiration.
- VII. *Ray of Ceremonial Order.*
  - 19. Union of energy and substance through group activity.
  - 20. Stimulation of all etheric forms.
  - 21. Vital energy.

And we must remember that the text also mentions the *basic vibration* that is “*the synthesis of the twenty-one*”. This latter, of course, corresponds to the unifying influence of the Monad that is positioned at the centre of our universal Pi diagram.

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<sup>31</sup> Ibid.

These twenty-one methods and their synthesis sum up very largely all that can be said anent the actions and motions of all deva substance and all forms. Under the Law of Attraction, the interplay between these ray forces and all atomic forms is brought about, and manifestation becomes a fact in nature, and the great Maya is. It might here be noted in conclusion that the following factors:

3 Atomic Relations

7 Laws

22 Methods of activity

---

32

...make the thirty-two vibrations necessary to produce, as far as man is concerned, the five planes of evolution.

It is significant that the twenty-one vibrations belong to the “*Law of Attraction, or Motion*” because the Pi diagram we have constructed defines a universal cycle of spiral-cyclic *motion*. As you know, it is driven by the unifying and motivating monadic force located within the void at the centre of the spiral.

The twenty-one *vibrations* are ordered according to a pattern that emphasises a three-fold influence.

1. Form
2. Movement<sup>32</sup>
3. Energy

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<sup>32</sup> Or, ‘stimulation’.

These three influences<sup>33</sup> can be said to correspond with the nature and influence of the three arcs of the Pi spiral in our diagram.

Together they constitute a basic universal threefold cycle that can be said to relate, for example, to the cycle of the three ‘solar systems’ in the Alice Bailey teachings.

The twenty-one vibrations represent aspects of the seven rays and therefore they exist in a different dimension to the three arcs of the spiral. They impact laterally upon the otherwise static circular path of the cycle and transform it into an evolving spiral.

These twenty-one subtle but powerful nonlinear influences represent the lateral force of the seven rays (i.e. symbolised by 0.142857) as it interacts with the twenty-one components of the linear spiral (i.e. three on each ray symbolising  $1 + 1 + 1 = 3$ ) to form Pi (i.e. 3.142857).

The combined sum of this interaction between the seven rays and the spiral of linear consciousness is thus:  $7 \times 3.142857 = 22$  – that is, the twenty-two “methods of activity”.

As the Life principle moves (in time and space) through the seven stages of the first arc of the Pi spiral it experiences the following:

### *Form*

- 1) Destruction of forms.
- 2) Construction of forms.
- 3) Vitalizing of forms.
- 4) Perfecting of forms.

---

<sup>33</sup> The three influences can also be described by the alchemical terms: Salt, Mercury, and Sulphur, and also by the Hindu gunas: Tamas, Rajas, and Sattva.

- 5) Correspondence of forms to type.
- 6) Reflection of reality.
- 7) Union of energy and substance.

Then, on the second arc the Life principle experiences:

### ***Movement***

- 1) Stimulation of the Self, or egoic principle.
- 2) Stimulation of desire, the love principle.
- 3) Stimulation of forms, the etheric or pranic principle.
- 4) Stimulation of the solar Angels, or the manasic principle.
- 5) Stimulation of logoc dense physical body, the three worlds.
- 6) Stimulation of the Man through desire.
- 7) Stimulation of all etheric forms.

And finally, on the third arc, it experiences:

### ***Energy***

- 1) Spiritual impulse, or energy.
- 2) Soul impulse, or energy.
- 3) Material impulse, or energy.
- 4) Buddhic energy.
- 5) Manasic energy or impulse.
- 6) Desire energy, instinct and aspiration.
- 7) Vital energy.



We need to remember that these twenty-one vibrational influences are associated with the seven rays that emanate from the central logoc Source. They are therefore based in the nonlinear realm of 'chaos' and operate according to laws that transcend the 'natural' laws of the space-time dimension.

### The Fourth Way Enneagram

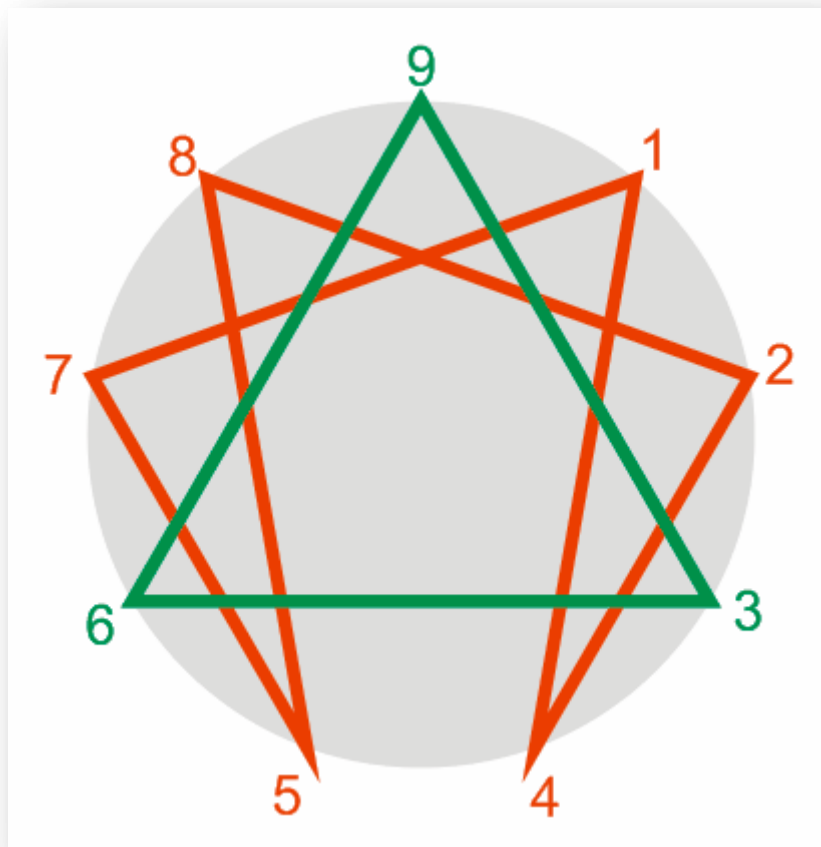


Figure 24: An Enneagram

Another interesting figure that also exhibits the characteristics of Pi is called the Fourth Way enneagram. (See: [Appendix Two](#).)

This figure embodies the principles of the Pi constant in a manner very similar to our universal Pi diagram and the kabbalistic Tree of Life.

In the enneagram (figured above), the green triangle symbolises the three arcs of the Pi spiral, as well as the three diameter units that constitute the number '3' in  $3\frac{1}{7}$  (i.e. Pi).

The triangle divides the circumference of the Pi circle/cycle (as well as the division of the numerological cycle from one to nine) into three equal portions. These three natural divisions symbolise the three arcs of the Pi spiral and the evolutionary transition that occurs between them.

In the teachings of Gurdjieff, these three points are said to indicate where an 'external force' needs to be applied to the 'octave cycle' in order for the cycle to continue to 'evolve'. This concept is akin to the similar idea that the three original circles in our universal Pi diagram need to receive the force of the seven rays of the monad in order to transform them into an evolving spiral.

The red zigzagging line traces out the number sequence of the decimal portion of Pi – that is, 1.4.2.8.5.7.

As you know the fractional aspect of Pi is 0.142857 (or,  $\frac{1}{7}$ ), and it symbolises the nonlinear monadic influence that radiates laterally across the spiral of linear time and space.

This monadic force passes through the void of chaos that exists between the three arcs of the spiral, touching and influencing them at certain points, but circumventing and escaping the natural physical laws of linear space-time.

Thus, the enneagram figure also illustrates precisely the various metaphysical aspects of Pi (i.e. 3.142857).

## Conclusion

During this treatise we have determined some basic esoteric principles that are associated with our proposed universal Pi cycle.

The Universal Pi Cycle:

- ❖ Is a perpetually repeating spiral.
- ❖ The spiral has three arcs.
- ❖ Each of the three arcs has seven stages.
- ❖ It therefore is comprised of a total of 21 stages.
- ❖ It contains a central unifying force, or Monadic influence.
- ❖ The Monadic influence consists of seven emanating rays.
- ❖ Each of the seven rays is symbolically equivalent to 0.142857.
- ❖ The seven monadic rays exist within an *irrational* (or ‘meta-rational’) dimension (i.e. an apparent ‘realm of chaos’).
- ❖ The *realm of chaos* is symbolically located between the arcs of the triple spiral of linear time and space.
- ❖ The seven rays represent nonlinear evolutionary forces.
- ❖ The seven rays cause the Pi cycle to change from an otherwise static circular form to an evolving spiral.
- ❖ The triple spiral represents the linear path of time and space.
- ❖ Each of the seven rays intersects the triple spiral laterally at three junctures.
- ❖ The seven rays are unbroken like the rays of the sun and their influence forms causal connections that span across multiple human life-times.

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## Appendix One

[From: Wikipedia – The Free Encyclopaedia] [Link](#)

The following multiplications exhibit an interesting property:

- $\frac{1}{7} = 0.142857\dots$
- $\frac{2}{7} = 2 \times 0.142857\dots = 0.285714\dots$
- $\frac{3}{7} = 3 \times 0.142857\dots = 0.428571\dots$
- $\frac{4}{7} = 4 \times 0.142857\dots = 0.571428\dots$
- $\frac{5}{7} = 5 \times 0.142857\dots = 0.714285\dots$
- $\frac{6}{7} = 6 \times 0.142857\dots = 0.857142\dots$

That is, these multiples can be obtained from rotating the digits of the original decimal of  $\frac{1}{7}$ . The reason for the rotating behaviour of the digits is apparent from an arithmetics exercise of finding the decimal of  $\frac{1}{7}$ .

Of course  $142857 \times 7 = 999999$ , and  $142 + 857 = 999$ .

## Appendix Two

[From: Wikipedia – The Free Encyclopaedia.] [Link](#)

The Fourth Way enneagram figure was first published in 1947 in: *In Search of the Miraculous* by P.D. Ouspensky. Ouspensky claimed that the enneagram was part of the teachings originally presented by G.I. Gurdjieff in Russia during the First World War. Gurdjieff is quoted by Ouspensky as claiming that this form of enneagram was an ancient secret and was now being partly revealed for the first time. Although no earlier publication of the Fourth Way version of the enneagram can be cited it has been proposed that it may derive from, or be cognate to, the Jewish Tree of Life (Kabbalah) as used in Renaissance Hermeticism (which used an enneagram of three interlocking triangles, also called a nonagram) or a nine-pointed figure used by the Christian medieval philosopher Ramon Llull. Idries Shah, a populariser of Sufism, has claimed that the enneagram has a Sufi provenance and that it has also been long known in coded form disguised as an octagram. Another claim to a Sufi provenance is offered by the Sufi Enneagram website. Robin Amis claims a Christian orthodox origin, hypothesizing that both Gurdjieff and Ouspensky developed their teaching with insights gained from visits to Mount Athos.

The principal enneagram figure used by the Fourth Way and Gurdjieff is a circle with nine points. Within the circle is a triangle connecting points 9, 3 and 6. The inscribed figure resembling a web connects the other six points in a cyclic figure 1-4-2-8-5-7. This enneagram's construction is based on the laws of octaves.

The enneagram's construction is also constructed lawfully on the same laws as the decimal system. If the enneagram is used to represent a whole octave of notes and the number 1, then by dividing 1 into seven different notes...

- $1/7 = .142857\dots$
- $2/7 = .285714\dots$
- $3/7 = .428571\dots$
- $4/7 = .571428\dots$
- $5/7 = .714285\dots$
- $6/7 = .857142\dots$
- $7/7 = .999999\dots$

...it can be noticed that all of these fractions, except in the case of the last one, are made up of the same numbers running in a definite sequence, and by joining those numbers on the figure the given web-like shape is obtained. Also, if the web is used in an explanation, by knowing the initial number of the period it is possible to immediately re-establish the whole period in full.

### Appendix Three

The universal cycle blueprint we have formulated during the course of this treatise is based on the structure of the mathematical constant Pi.

We have determined that the universal Pi cycle consists of three spiral arcs, and that each arc is divided into seven stages.

But to make practical use of this cycle structure we need to determine a reference point in time from whence to anchor the start of the Pi cycle count.

We also need to decide upon a basic unit of time by which to measure the length of the Pi cycle.

I have done some research to help us fill these parameters.

A starting point for the Pi cycle that I have found to result in extremely significant synchronicities with recorded events during our Earth's history is *7th September, 3761 BC* (approx.).<sup>34</sup>

This proleptic Gregorian calendar date<sup>35</sup> has been calculated by biblical scholars (using the ages of the Hebrew Patriarchs, etc) as the date of the beginning of Year 1 of the biblical 'Creation of the World'.

By 'Creation of the World' is meant (presumably) the beginning of a new major Epoch of Humanity on Earth.

But in any case, it appears to be a very significant starting point in relation to the unfolding of the universal Pi cycle for planet Earth.

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<sup>34</sup> This is the proleptic Gregorian Calendar date (corrected for the days lost when switching from the Julian calendar).

<sup>35</sup> The proleptic Julian calendar date is usually given as 7<sup>th</sup> October, 3761 BCE.



In my research I have also found that a meaningful time period to apply to the twenty-one stages of the universal Pi cycle is seven years.

So let's use input these values into our universal Pi cycle.

- Starting Point (Reference) : 7<sup>th</sup> September, 3761 BCE
- Stage Value : 7 Years
- Arc Value : 49 Years
- Complete Pi Cycle Value : 147 Years

Because each of the three arcs of the Pi spiral contain seven stages the total value of each arc is  $7 \times 7 = 49$  years.

This value is significant because it corresponds to the period of a 'jubilee' (as defined by the Hebrew *Book of Jubilees*).

The Book of Jubilees claims to present "the history of the division of the days of the Law, of the events of the years, the year-weeks, and the jubilees of the world" as secretly revealed to Moses (in addition to the Torah or "Law") while Moses was on Mount Sinai for forty days and forty nights. The chronology given in Jubilees is based on multiples of seven; the jubilees are periods of 49 years, seven 'year-weeks', into which all of time has been divided. According to the author of Jubilees, all proper customs that mankind should follow are determined by God's decree.

[\[Wikipedia\]](#)

The entire universal Pi cycle therefore covers a period of 147 years because the three arcs each extend for 49 years, and so:  $3 \times 49 = 147$ .

So, where are we now in terms of this 147 year version of the universal Pi cycle?

Since 7<sup>th</sup> September, 3761 BCE, there have been 39 complete 147 year universal Pi cycles, and currently the World is involved in the 40th Pi cycle.

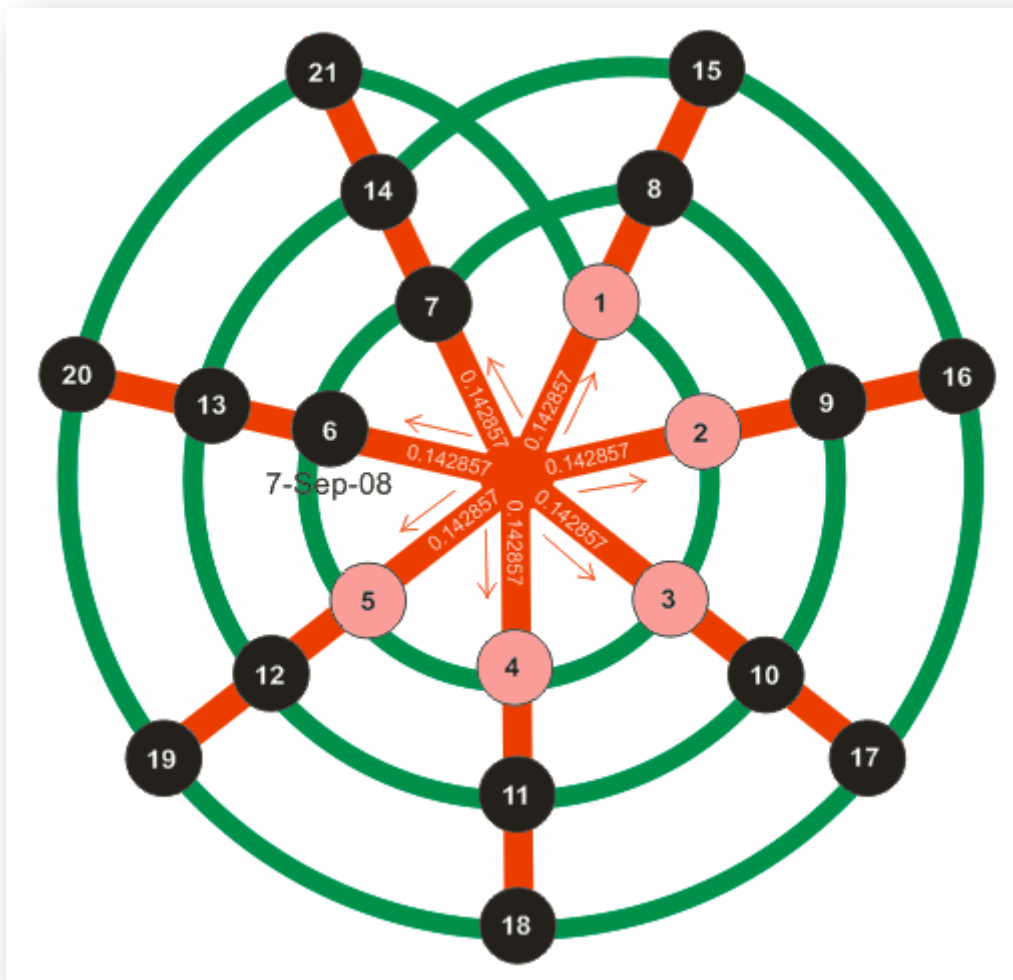


Figure 25: The World Enters Stage 6 of Arc 1

The 40th Pi cycle began on the 7<sup>th</sup> September, 1973, and currently the World is moving along the first arc of the Pi spiral (i.e. that is governed by the sefirah Binah of the kabbalistic Tree of Life system).

Currently, the World is nearing the end of the 5<sup>th</sup> stage of the first arc of the spiral (i.e. corresponding to the sefirah Tifaret of the Tree of Life). This seven year stage will end on the 7<sup>th</sup> September, 2008.

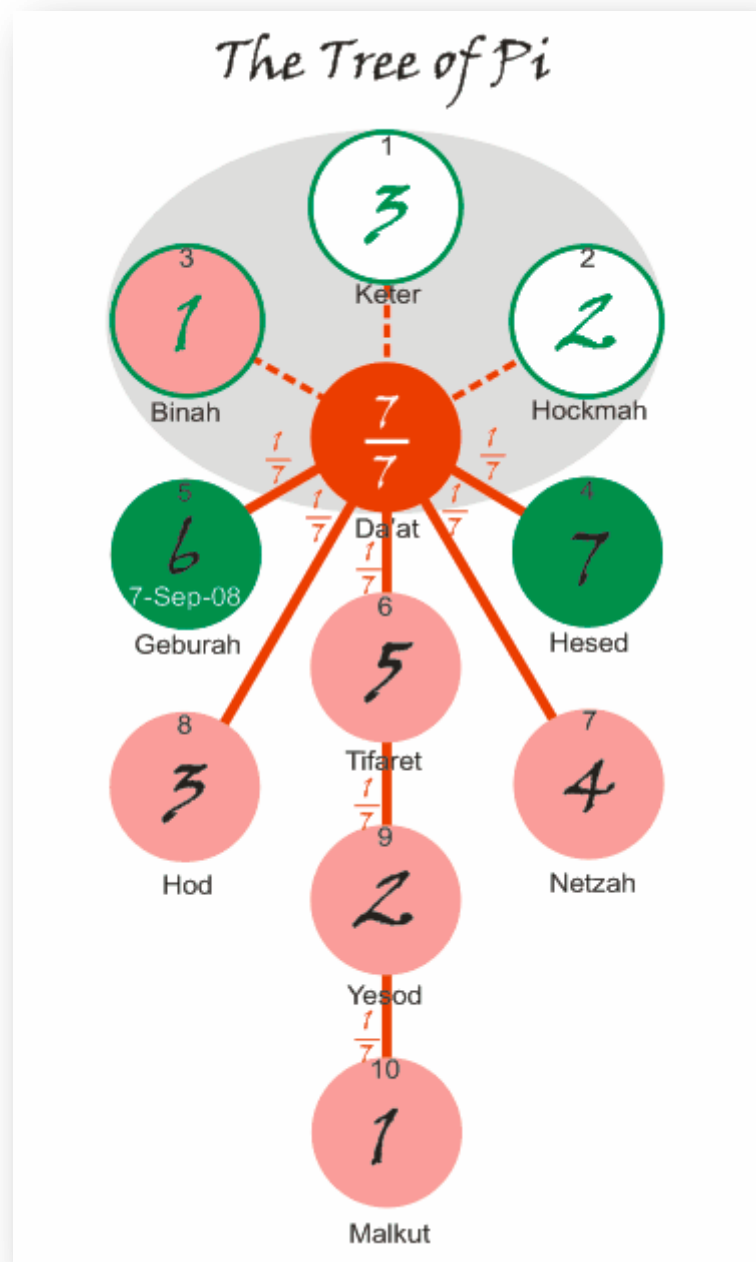


Figure 26: Tree of Life – Stage 6 of Arc 1

The World will then enter the 6th stage of the first arc for a period of seven years ending on the 7<sup>th</sup> September, 2015.

This 6th stage of the first spiral arc corresponds with the sefirah Geburah of the kabbalistic Tree of Life.

In the diagrams above, the stages of the Earth's universal Pi cycle that have already been completed (or are nearing completion<sup>36</sup>) are coloured pink.

For more information please visit: [The Jacob's Wheel World Calendar](#)

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<sup>36</sup> Written in July, 2008.

