

Saros Publications

SYMBOLS IN THE SAND

An introduction to the Study of Sigils and their development from 1-3-6-12.

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PART I - PRINCIPLE

In all spiritual traditions Creation is spoken of as issuing from a Source. In our cosmological system the source is presented as Three in One or, the One which is also Three.

We can reach the foregoing standpoint in this way: Prior to Creation there is nothing. Nothing must be undifferentiated, there can not be any separation, nor any distinguishable identities. This can be represented in thought as an omnipresent stuff, or equally as a single point - either way Unity. The simplest differentiation that can occur is separation into two. Now there are two separate entities and the relationship between them. The relationship is as substantial as the two. Two from the same source can not exist without there being a relationship between them. Thus the first movement within Unity must yield Three. FIG 1 is the diagrammatic representation of this.

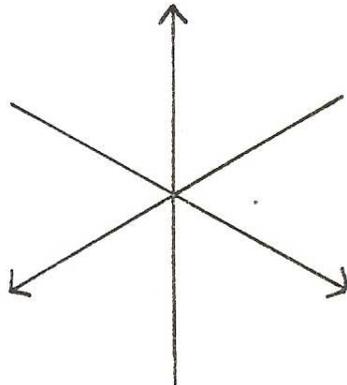


FIG 1
THE 3 FORCES

These are the Three Forces, or another way of putting it, this is the Law of Three. The Three Forces must act as shown in order for the Three in One, One as Three, to be true. If any net resultant obtained there would be no One, no balance.

The Forces are labelled Active, Passive, and Neutral, FIG 2.

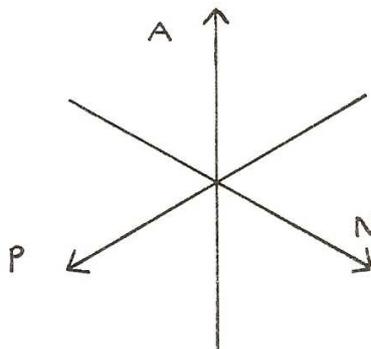


FIG 2
LABELS OF THE 3 FORCES

These labels do not really apply to the Forces. This is the only way to describe the relationship between the Three. The labelling, or naming, is necessary for understanding the Law.

The Three Forces interact to form six triads, FIG 3.

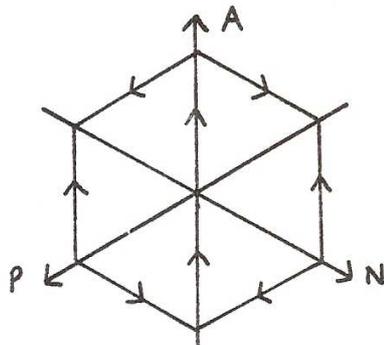


FIG 3
FORMATION OF THE 6 TRIADS

Since the Three Forces must act in all points of space FIG 3 also represents a two-dimensional snapshot of the triads at a given point. The representation of Force P, for instance, is not just one line in the given direction but symbolises the field effect of that Force.

The Six triads may be labelled as ordered sets of the Three Forces, the order being given by the direction of flow within each triad. The first Force in each triad is that peripheral to the central point of interaction.

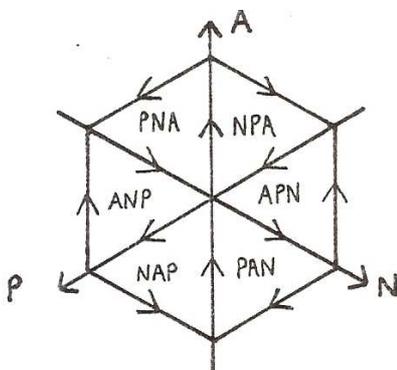


FIG 4
THE 6 POSSIBLE TRIADS

The six triads are the only possible orders of action. They are also represented as 'swirlings', FIG 4A, corresponding to the resultant flow of the Three Forces in each of them.

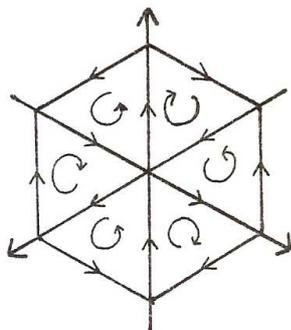


FIG 4A
THE 6 TRIADS AS 'SWIRLINGS'

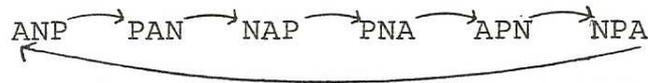
Each triad by itself is a particular order of action. All six together form a complete process. Where each triad occurs once and once only a complete process results. There is a complete cycle and a return to the same point. If one of the triads is left out the cycle is incomplete. If one occurs twice the process is also incomplete. An example of a complete process is represented in FIG 5, following the triads in a clockwise sequence.

FIG 5. A COMPLETE PROCESS

PNA NPA APN PAN NAP ANP

A special case obtains when, in the sequence of triads, the last force in one triad corresponds to the first force in the next triad. Such a sequence is self-completing in the sense that no external influence is required to cross any of the intervals or gaps between the triads. Each flows, of itself, to the next, FIG 6.

FIG 6. A SELF-COMPLETING PROCESS



Each triad is an identity and be represented as a single point. Thus FIG 7 is an alternative way of representing the actualisation of the six triads.

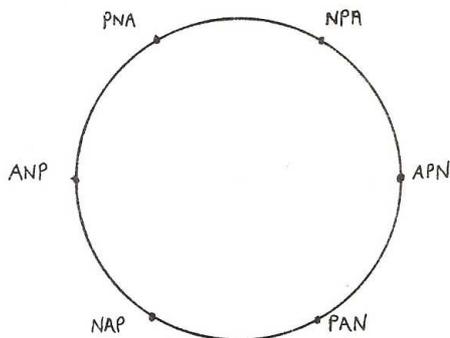


FIG 7

THE 6 TRIADS AS POINT SOURCES SURROUNDING THE CENTRAL POINT OF COINCIDENCE OF THE 3 FORCES (REFER TO FIG 4)

The representation of a process (from here on a process is taken to mean a 'completed process') consists of the set of connexions between the triads. Using FIG 7 as a template the self-completing process of FIG 6 appears as in FIG 8.

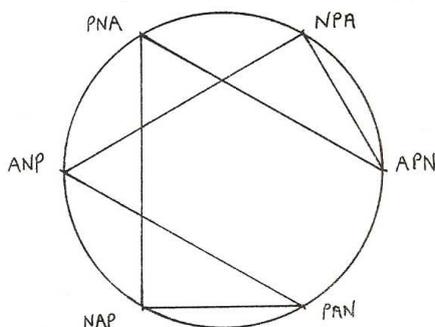


FIG 8

ENNEAGRAM TILTED SIDEWAYS

FIG 8A, showing the same enneagram process but including the Three Forces and with the directions of flow of all connexions, is drawn here for future reference.

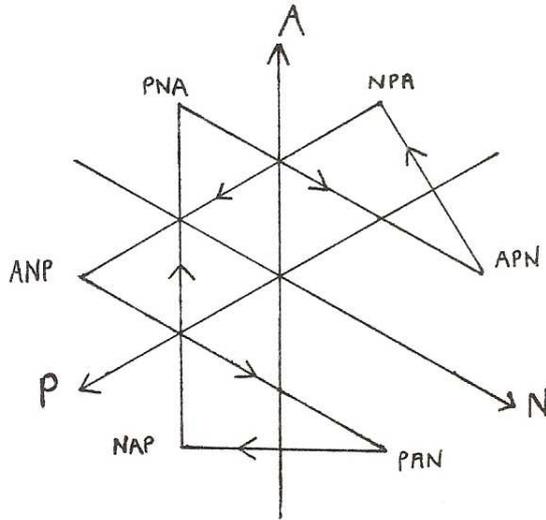


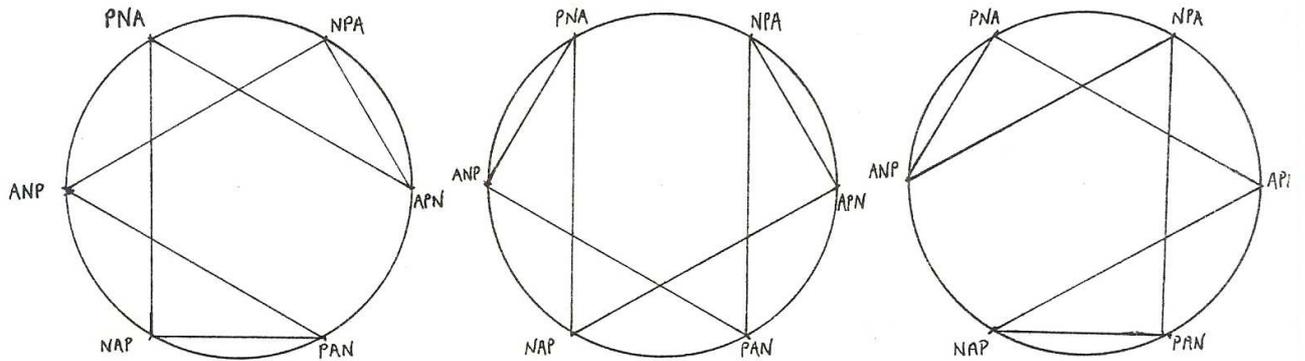
FIG 8A

PART II - PROCESS

There are just three self-completing processes. They are all enneagrams.

FIG 9

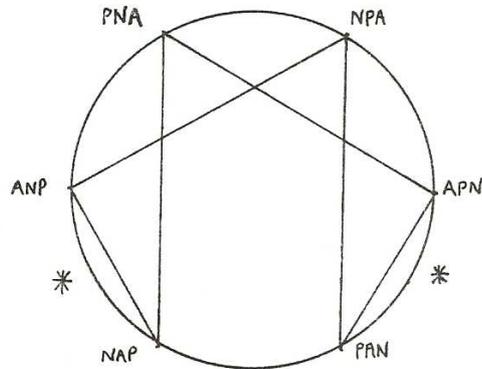
THE 3 SELF-COMPLETING PROCESSES



There are three other enneagrams, one of them being the more familiar figure, all rotations of the same basic process.

FIG 10

THE ROTATION OF THE ENNEAGRAM PROCESS CORRESPONDING TO ITS FAMILIAR DRAWING

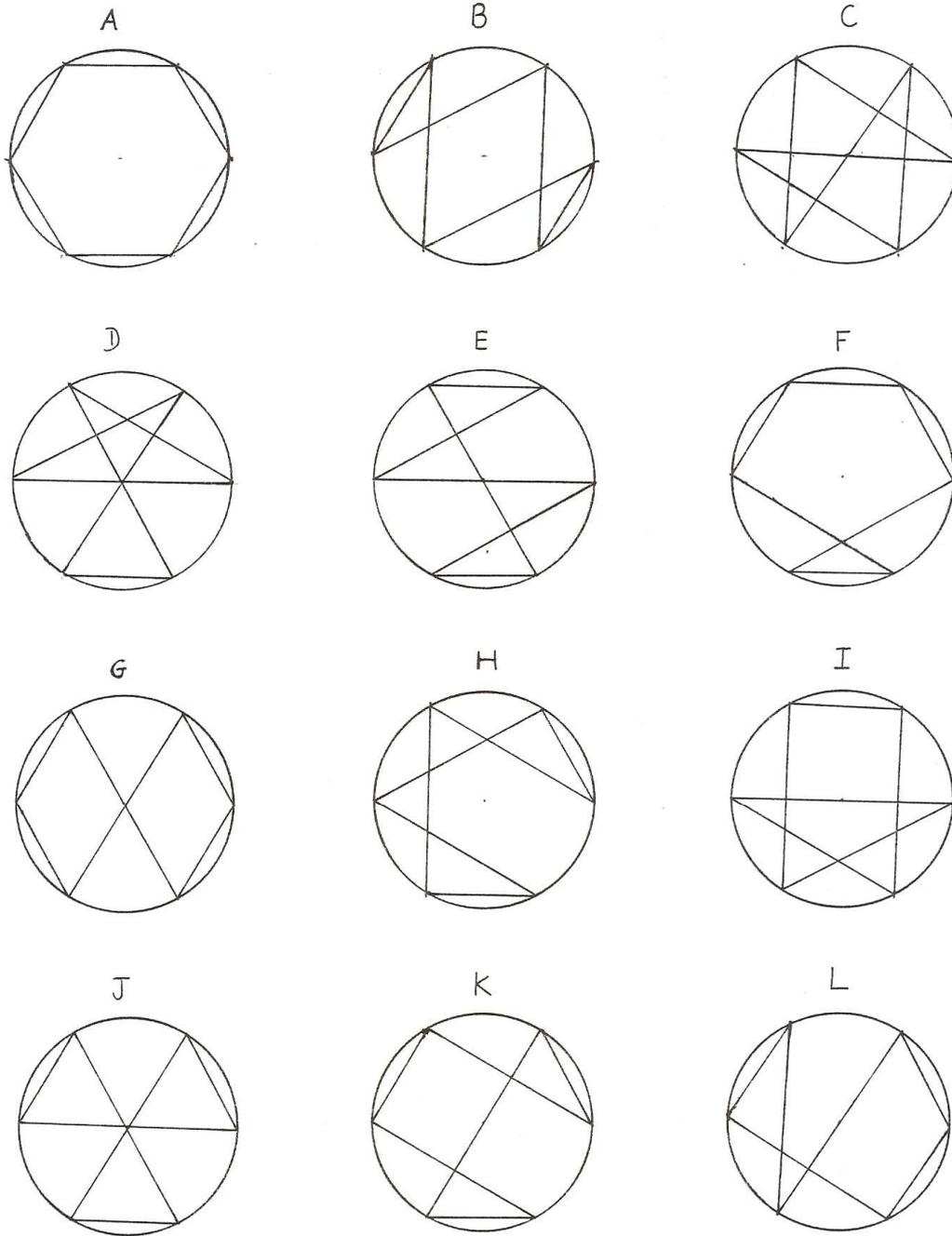


Note that the two intervals between triads which do not 'flow of themselves' are both between the adjacent connexions, marked by asterisks.

These enneagrams are all instances of one and the same process. There are seven hundred and twenty possible formations¹, but only Twelve difference processes. All the other formations are rotations and reflections of one of the basic processes, FIG 11.

¹ The number of Permutations of 6 different things, given by 6! (factorial 6) where 6 equals the number of triads.

FIG 11. THE 12 BASIC PROCESSES



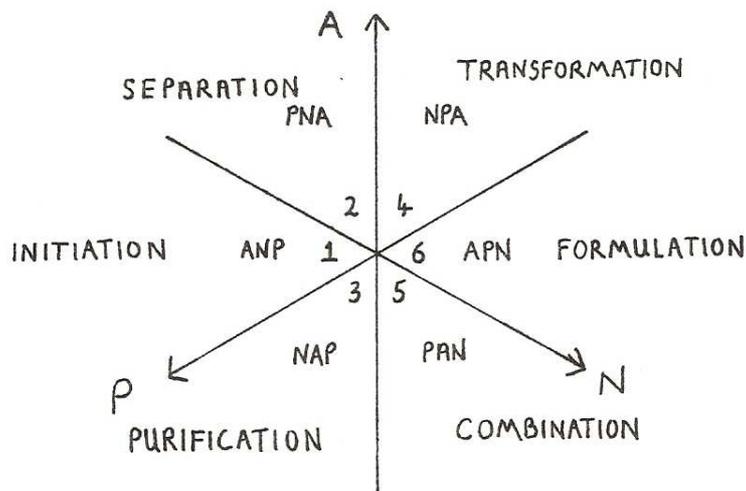
These diagrammatic symbols of the processes will be referred to as sigils. The order of symmetry varies from sigil to sigil and is inversely proportional to the number of different visual representations of that sigil. (The probability of obtaining any sigil if the points representing the six triads are linked at random, varies accordingly.) At opposite extremes, sigil A has six axes of symmetry and only one possible representation; no matter how it is

rotated or reflected it always appears the same. Sigil L has no axes of symmetry and twelve different representations. There is a 1/60 chance of getting sigil A, compared to 12/60 of getting sigil L.

At this level of creation therefore, viz the Level of Twelve, circumstances have changed dramatically from randomness to order. Some outcomes of creation are more likely and will necessarily occur more frequently than others. Events are weighted.

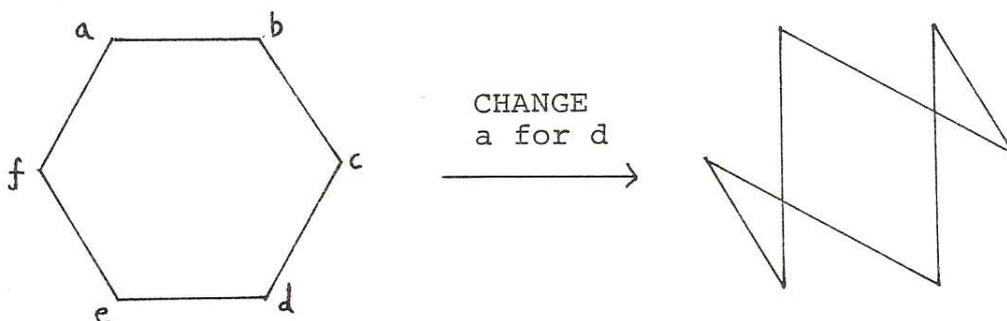
At the Level of Six the 'swirlings' are Orders of Action, or Creative Forms. FIG 12 is one way of naming them, and gives the flavour of this level.

FIG 12. THE LEVEL OF 6



The Level of Twelve is that of complete processes. These processes create continual flux, changing amongst each other. In the representation of this situation all changes of one sigil into another are reducible to the swapping of a pair of points on the circle (triads). For instance, swapping points a and d of sigil A, yields one of the rotations of sigil B, FIG 13.

FIG 13. FLUX AMONGST PROCESSES



The totality of the relationships between the sigils, stemming from this notion of flux, yields many interesting results. Seven of the twelve are reflexive; swapping a certain pair of points results in one of the representations of the same sigil. The sigil produced most

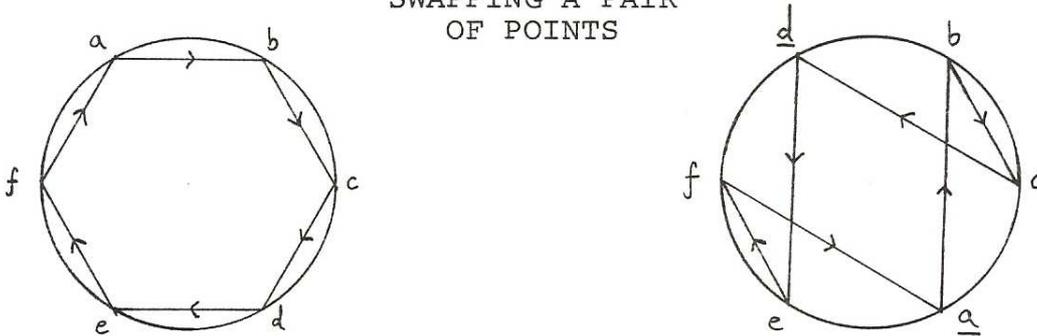
frequently in this flux is again L, the least symmetrical (there is a definite correlation between this tendency and the second law of thermodynamics, the law of entropy).

The sigils have been studied in depth in a number of ways. A discussion of this area is however beyond the scope of this paper.

To avoid the difficulty of visualising the outcome of such a swap-over FIG 13A illustrates a simple mechanical method.

FIG 13A

SWAPPING A PAIR
OF POINTS



Draw two circles and mark the six points on each. Draw the input sigil labelling the six points a to f. If a is being swapped with d label the six points of the outcome sigil with these two labels interchanged, the other labels remaining in the same relative positions. Draw the outcome sigil by connecting the points in the sequence dictated by the labels. In the example here the sequence is a-b-c-d-e-f.

PART III - "IN THE BEGINNING"²

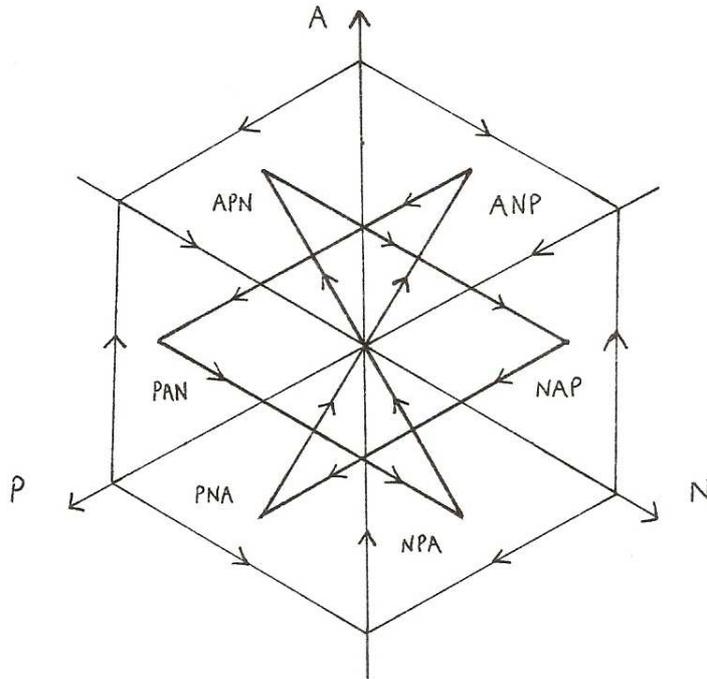
"In the beginning, when nothing yet existed and when the whole of our universe was empty endless space with the presence of only the prime-source cosmic substance 'Etherokrilno', our present...Sun Absolute existed alone in all this empty space, and it was on this then sole cosmic concentration that our UNI-BEING CREATOR with HIS cherubim and seraphim had the place of HIS most glorious Being" viz Three in One. He reviewed "all the laws which maintained the existence of that, then still sole, cosmic concentration", and in order that the "merciless Heropass" should not "ultimately bring about the complete destruction of this sole place of HIS Being", "HE decided to create our present ...'Megalocosmos'". He achieved this by altering the "system which maintained the existence of the Sun Absolute" from that called 'Autoegocrat' to that which "began to be called "Trogoautoegocrat".

According to the Autoegocratic principle "the inner forces which maintained the existence of this cosmic concentration had an independent functioning, not depending on any forces proceeding from outside".

² All quotations in PART III are from Beelzebub's Tales, the chapter entitled The Holy Planet "Purgatory".

In the beginning, before the intervention of "the Divine 'Will Power'" in changing the two laws, all emanations of the Three Forces must flow outward from within the prime source substance; and all their results must be locked within or circulated back within the same prime source substance, because there are no other sources yet in existence or being created. FIG 14 represents this situation.

FIG 14. SIGIL REPRESENTING THE AUTOEGOCRATIC PRINCIPLE

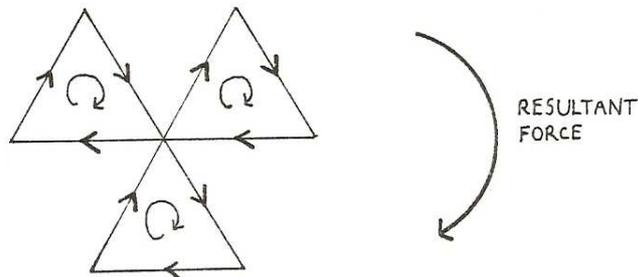


In FIG 14 you will note that the six triads are ordered differently from the other diagrams. This is because the First Force in each triad is now that one emanating outward from the centre; previously the First Force was taken as the side of the hexagon.

A remarkable feature of this sigil is that the directional flow of Force within the sigil is not only always parallel to one of the Three Forces (except in the case of the two lines whose resultant yields the Force 'A') but it is of the matching Force in every case. For instance the sequence PAN => NPA i.e. a sequence from N of one triad to N of the next, is parallel to and flows in the same direction as the Force 'N'. This feature holds true for every connexion within this process, and serves to emphasise the nature of the Universe in accord with the Autoegocratic principle. All the Force flows are 'recycled' within the process itself. The process is locked firmly, there is no resultant force flow in any direction away from the centre. No other sigil exhibits this quality. In all other cases an examination of the resultant flows within the sigil shows a tendency of movement away from the centre, or a rotation about the centre, or both.

In order to appreciate the uniqueness of this sigil, as drawn in FIG 14, you will find it useful to draw several other sigils with the directions of force flow within them, and note the resultant flows they exhibit. FIG 15 illustrates what is meant.

FIG 15. FLOWS AND RESULTANT FORCE IN SIGIL J



The change in "the principle of the system of the functionings of both of these fundamental sacred laws", Triamazikamno and Heptaparaparshinokh, was "to make their independent functioning dependent on forces coming from outside". "Our COMMON FATHER ...first of all altered the process itself of the functioning of these two... laws" and then "directed the action of their forces from within the ... Sun Absolute into the space of the Universe...". "...in the process of the creation of the now existing World, the Divine 'Will Power'... participated only at the beginning. The subsequent creation went on automatically, of its own accord,... thanks only to these two changed ... cosmic laws".

"For this new system of functioning of the forces ... there were required outside of the Sun Absolute corresponding sources in which such forces could arise and from which they could flow (back) into...the...Sun Absolute". Due to the specific changes made the "emanations issuing from the Sun Absolute began to act at certain definite points of the space of the Universe upon the prime-source cosmic substance Etherokrilno from which, owing to the totality of the former and the new particularities of the sacred primordial laws, certain definite concentrations began to be concentrated".

So our Creator, having altered the functioning of the two laws, by an act of will directed their action outward into the Universe. And the rest of Creation followed of itself! Moreover the new concentrations which began to be created were formed not randomly but specifically and in certain definite places. The implication of this is that the weightedness of creation, the tendency towards particular results, is inherent in the process of creation itself. This is exactly the situation that the sigils dictate. If this is not clear the reader is encouraged to experiment with diagrams of several sigils noting the flows of forces and interrupts³ in them, and the transformations of them that are possible.

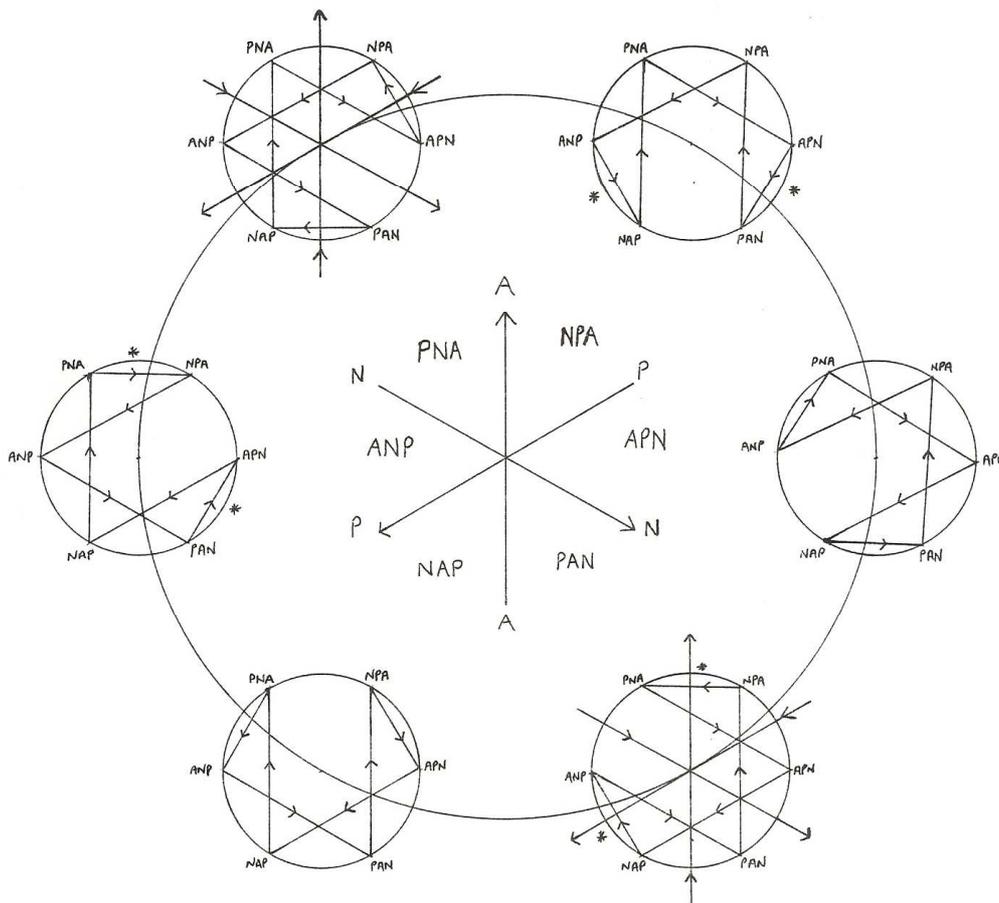
Now to the subject of the changes made to the laws. The law of Heptaparaparshinokh is defined as "The-line-of-the-flow-of-forces-constantly-deflecting-according-to-law-and-uniting-again-at-its-ends". The law has seven deflections or "centers of gravity" and the distance between each two of these is called a Stopinder. "This law, passing through everything newly arising and everything existing, always makes its completing processes with its seven Stopinders". In the sigil representations of this law the Stopinders are the intervals represented by the lines connecting the triads. Those intervals which do not flow of themselves, i.e. are not automatically filled, shall be called 'interrupts'. The seventh 'centre of gravity' of each sigil is of course the point at its centre.

³ This term is explained below.

Examine the six enneagrams, FIG 16. Three of them flow of themselves, without interruption. As already stated these are the only self-completing processes from the set of 720 formations under discussion. (Only a subset of the 720 is being discussed here; the subset is defined by two conditions: force flow is one way only; processes visually the same are taken as being the same although they have six possible different starting points and therefore are really six different processes.) The other three exhibit two interrupts each, always at their adjacent connexions. These intervals are filled, in the self-completing enneagrams, by the returning to the centre of Two of the Three Forces. But in the non-completing enneagrams the interrupts are not filled, for the Forces are pressing outwards at these intervals. The three without interrupts may be regarded as 'self-maintaining'.

FIG 16

THE 6 ROTATIONS OF THE ENNEAGRAM

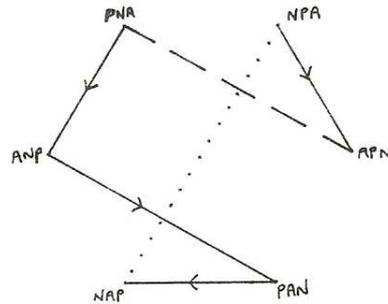


Interrupts are marked by asterisks.

Only two sigils have representations in which all of their interrupts are between adjacent points (in all other cases there is at least one interrupt between semi-adjacent or opposite points, Fig 17). The second sigil is the Hexagon, sigil A, which has three adjacent interrupts in all of its representations.

FIG 17

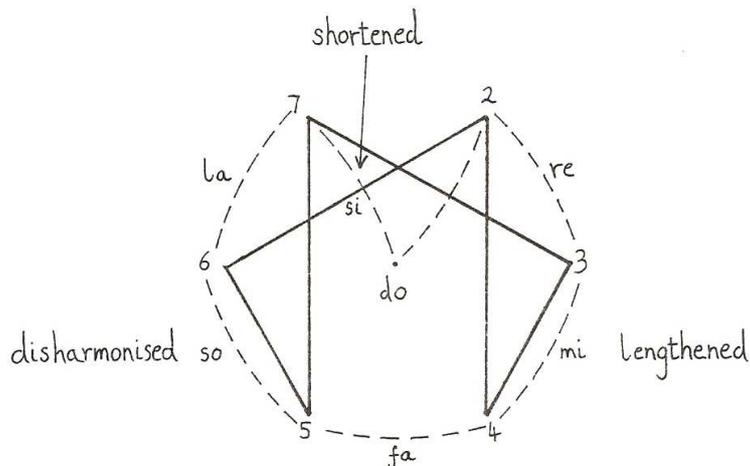
THE REPRESENTATION OF SIGIL K WITH ONE OPPOSITES INTERRUPT (DOTTED LINE) AND ONE SEMI-ADJACENT INTERRUPT (DASHED LINE)



The changes in the functioning of the law of Heptaparaparshinokh were accomplished by altering the “ ‘subjective actions’ which had been until then in three of the Stopinders”. “The law conformable successiveness” was lengthened in one, shortened in another, and as a result of these two changes, became disharmonized in the third, FIG 18. The subject of the intervals in the Octave, their nature and positions, merits a full discussion and may well be treated in another paper.

FIG 18

THE INTERVALS IN THE ENNEAGRAM



The sigils represent difference processes interacting with each other. The interrupts of a given sigil may be filled by the affluence of the forces in neighboring processes. The simplest instances by which to illustrate this are the bridging of interrupts by Enneagrams. For instance, the two interrupts of a non-completing enneagram can be bridged by two other self-completing enneagrams, FIG 19. The outer two enable the cycle of the middle enneagram to be completed.

FIG 19

BRIDGING THE INTERRUPTS OF A NON SELF-COMPLETING ENNEAGRAM

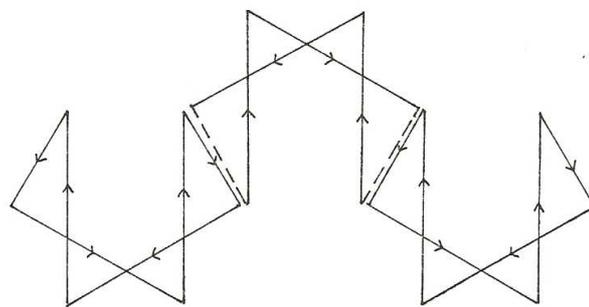
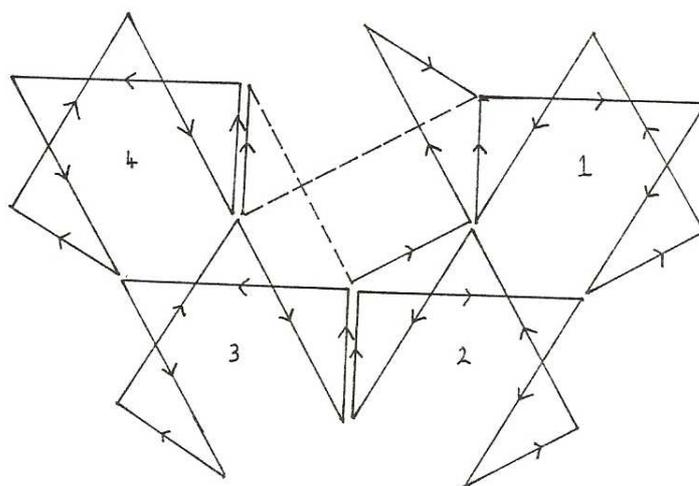


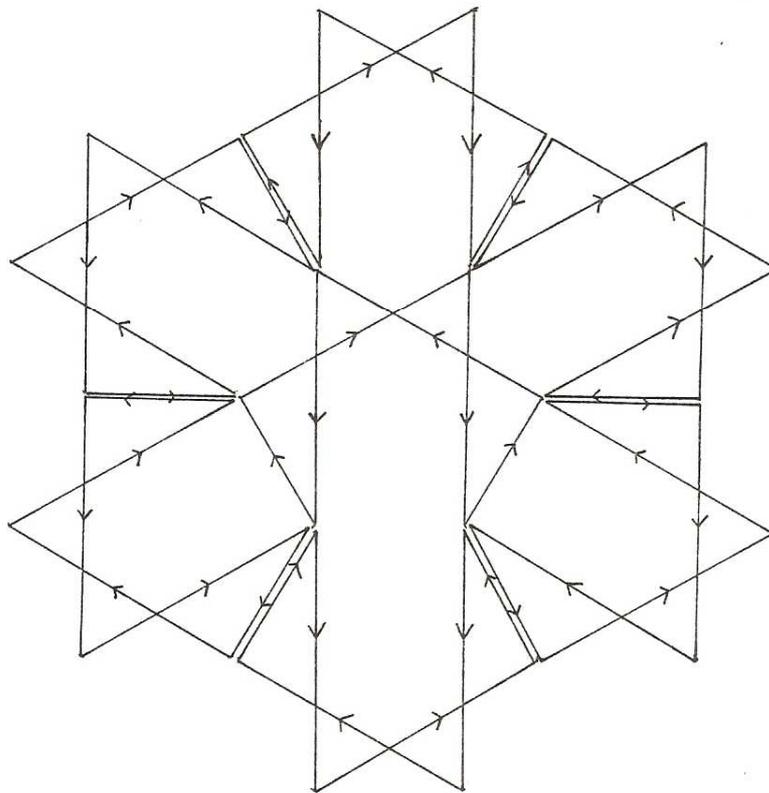
FIG 20 shows the bridging of the opposite and semi-adjacent interrupts of sigil K. Enneagrams 1, 2, and 3 complete the bridging of the interrupt between opposite points, whilst the fourth enneagram finishes bridging the semi-adjacent interrupt, and the cycle flows to completion.

FIG 20. THE BRIDGING OF INTERRUPTS OF SIGIL K



The enneagram is clearly a special case amongst the sigils. It falls directly out of the Three Forces and is the only process to flow without interrupts, when the flow is taken as starting on the periphery of the central point of interaction of the Three Forces. It is thus the only process capable of completing the cycles of other processes (and its own) without giving rise to any further interrupts. The last diagram is surely beautiful, a complete cycle of Enneagrams.

FIG 21. A COMPLETE CYCLE OF ENNEAGRAMS



CONCLUDING REMARKS

This paper is a condensed summary of the main points which were to be covered in the seminar of March 14th. Every section herein may be developed further, and several sections have been omitted entirely due to practical considerations of time and production. Many of the properties of the Level of Twelve have been left out, and subsequent levels have, plainly, not been discussed at all. Readers with queries are invited to write to the author and, if there is sufficient interest, a seminar will be arranged at some future date.

Ouspensky's book "In Search of The Miraculous" is subtitled "Fragments of an Unknown Teaching". "Knowledge begins with the teaching of cosmozes". "The teaching of the two

cosmoses is known from the Cabala and other more ancient systems. But this teaching (as known to Gurdjieff and Ouspensky) is incomplete and nothing can be derived from it, nothing can be built on it. Nothing can be derived from it because this teaching is merely a fragment split off from another,...teaching"⁴

"The symbols that were used to transmit ideas belonging to objective knowledge included diagrams of the fundamental laws of the universe and they not only transmitted the knowledge itself but showed also the way to it. The study of symbols, their construction and meaning, formed a very important part of the preparation for receiving objective knowledge..."⁵

"Each completed whole, each cosmos,...is an enneagram,... But not each of these enneagrams has an inner triangle."⁶

"The fourth way is never without some work of a definite significance, is never without some undertaking around which and in connection with which it can alone exist. When this work is finished, that is to say, when the aim set before it has been accomplished, the fourth way disappears... Schools of the fourth way exist for the needs of the work which is being carried out in connection with the proposed undertaking. They never exist by themselves as schools for the purpose of education and instruction"⁷.

⁴ p205

⁵ p280

⁶ p293

⁷ p312