



The Mystery of Life
By Olga Kapteyn



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Our old Albany friends, Dr. and Mrs. Ditson, we found living in Paris, and the Doctor and I went together to see the famous healer, Zouave Jacob, a few days after our arrival. The exceptional healing power of this man was first exhibited during the Second Empire, and the Press of Europe and America teemed for years with stories of his wonders. We were courteously welcomed, M. Jacob saying that he knew me by reputation as a founder of the T.S. and a healer. He was a spare man of medium size, lithe, active, and full of nervous force, with his hair cut short, black firm eyes, and a black moustache; he was dressed

in black, his frock-coat buttoned, his linen scrupulously clean. He led us to his clinic room—a long narrow basement chamber, with a bench against the walls all around. On the average he was treating fifty patients a day, and having been at the work twenty years, there must have passed through his rooms some 300,000 patients. I was much struck with his method. At the appointed hour the entrance door would be closed, the patients seated on the benches, and in silence, and with an air of solemnity, Zouave would enter and take his stand, with arms folded, at the centre of the lower end near the door.

Auguste Henri Jacob — "Jacob the Zouave"

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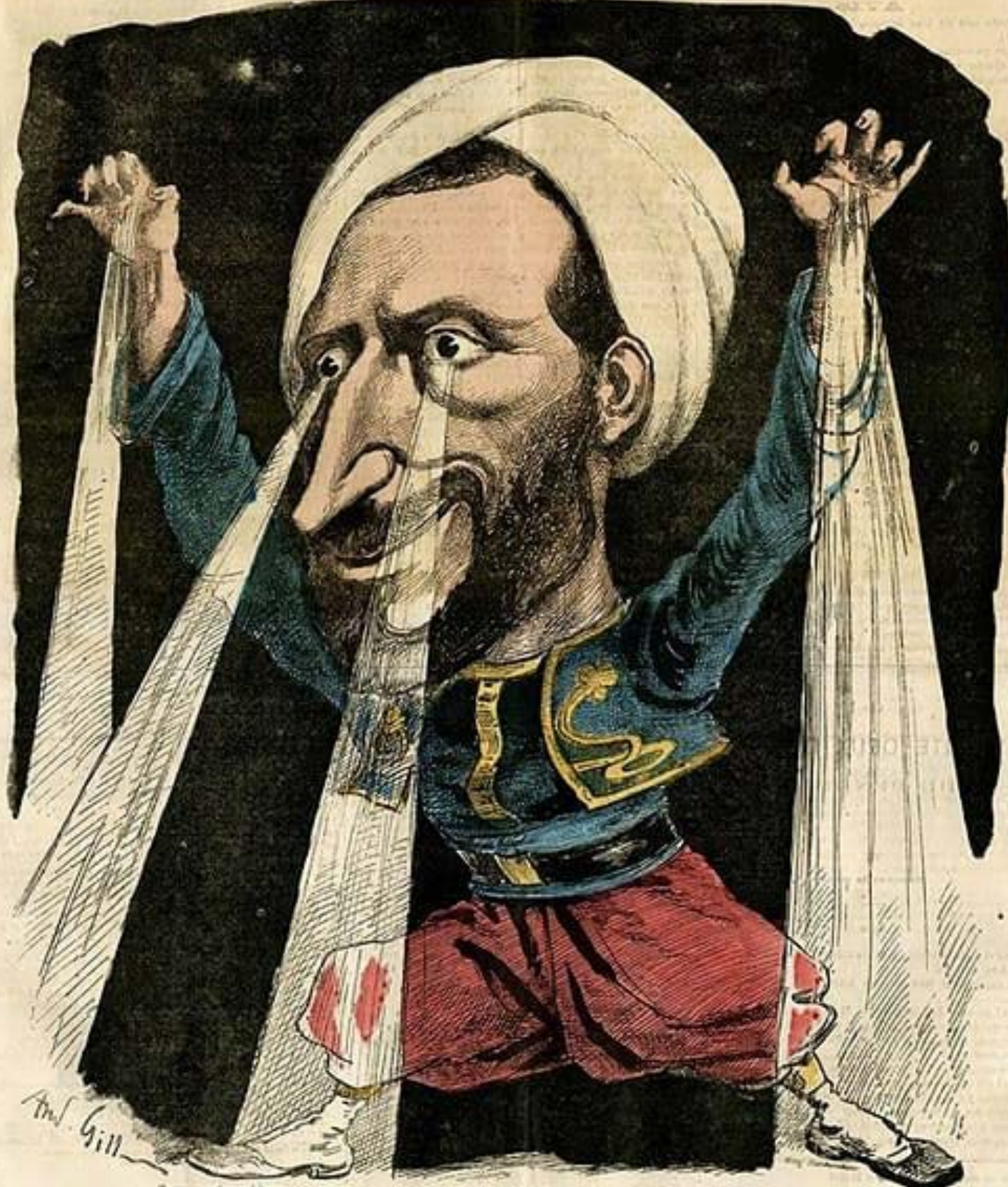
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LA LUNE

LE ZOUAVE GUÉRISSEUR, par GILL



Ce zouave est un grand homme...
C'est un héros de l'armée...
Il est si brave et si vaillant...
Qu'il est aimé de tous les soldats...
C'est un héros de l'armée...
Il est si brave et si vaillant...
Qu'il est aimé de tous les soldats...

A la fin de sa vie...
Il est si brave et si vaillant...
Qu'il est aimé de tous les soldats...
C'est un héros de l'armée...
Il est si brave et si vaillant...
Qu'il est aimé de tous les soldats...

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After a moment of meditation, he would raise his head and slowly glance at every patient, letting his eyes rest on every face deliberately and scrutinisingly. Then, beginning with the nearest on his left hand, he would stop in front of him and gaze as if trying to look his body through; then he would perhaps touch him in some part, or not, as the case might be, and ask: "Est-ce là?" (Is it there?), and upon receiving the affirmative reply, would give some order, or make a pass or two, or let the hand rest on the affected part, and either let the patient stop, or send him away and pass on to the next.

Sometimes, after gazing at a patient, he would shake his head and say: "Rien! Allez," intimating that he could do nothing and the patient should go away. So he would move around the whole room, always silent, grave, impressive; effecting many cures, rejecting some cases, directing others to return the next day for further treatment, taking no fees, but trusting for his support to sales of his photograph and literature. A striking personality, a rather vain man, bitterly resenting the petty persecutions of the doctors of medicine and the priests, which had followed him throughout his career.

Caricature of Jacob the Zouave from "La Lune" September, 1867



Paris, France, 19th c.

I had— it will be remembered— but just completed my fifteen months of healings, and his method greatly impressed me with its efficacy and simplicity. It was pure hypnotic suggestion, and called for no outpouring of the healer's own vitality as mine had done. His impassive calm and mysterious insight into symptoms, the

silence maintained, the gliding noiselessly from patient to patient; the joyful words and expressions of such as were relieved of pains in the sight of all, combined to create a vivid expectancy, which his repute as a great healer intensified, and effected spontaneous cures at the moment when his pointing finger touched the spot of suffering. The one

indispensable factor was that he should show in his every motion and whole demeanor a sense of absolute self-confidence as the Master of Pain. It was collective auto-suggestion, the mighty power that helps General Booth and all great revivalists to “convert” their thousands and tens of thousands. —ODL3:90-2

VERSE 6

The Lipika circumscribe the Triangle, the first One, (the vertical line or the figure I.), the Cube, the second One, and the Pentacle within the Egg (circle) (a). It is the ring called "Pass Not," for those who descend and ascend (as also for those) who, during the Kalpa, are progressing toward the great Day "Be with us."(b). . . . Thus were formed the Arupa and the Rupa (the Formless world and the world of Forms); from One LIGHT, seven Lights; from each of the seven, seven times seven lights. The wheels "watch the RING."

The "Great Day of BE-WITH-US," then, is an expression the only merit of which lies in its literal translation. Its significance is not so easily revealed to a public, unacquainted with the mystic tenets of Occultism, or rather of Esoteric Wisdom or "Budhism." It is an expression peculiar to the latter, and as hazy for the profane as that of **the Egyptians who called the same the "Day of COME-TO-US,"**† which is identical with the former, though the verb "be" in this sense, might be still better replaced with either of the two words "Remain" or "Rest-with-us," as it refers to that long period of REST which is called Paranirvana.

She is before a dead wall, on the face of which she traces, as she imagines, great physiological and psychic discoveries, but every one of which will be shown later on to be no better than the cobwebs spun by her scientific fancies and illusions. The tissues of our objective framework alone are subservient to the analysis and researches of physiological science.* The six higher principles in them will evade for ever the hand that is guided by an animus that purposely ignores and rejects the Occult Sciences.

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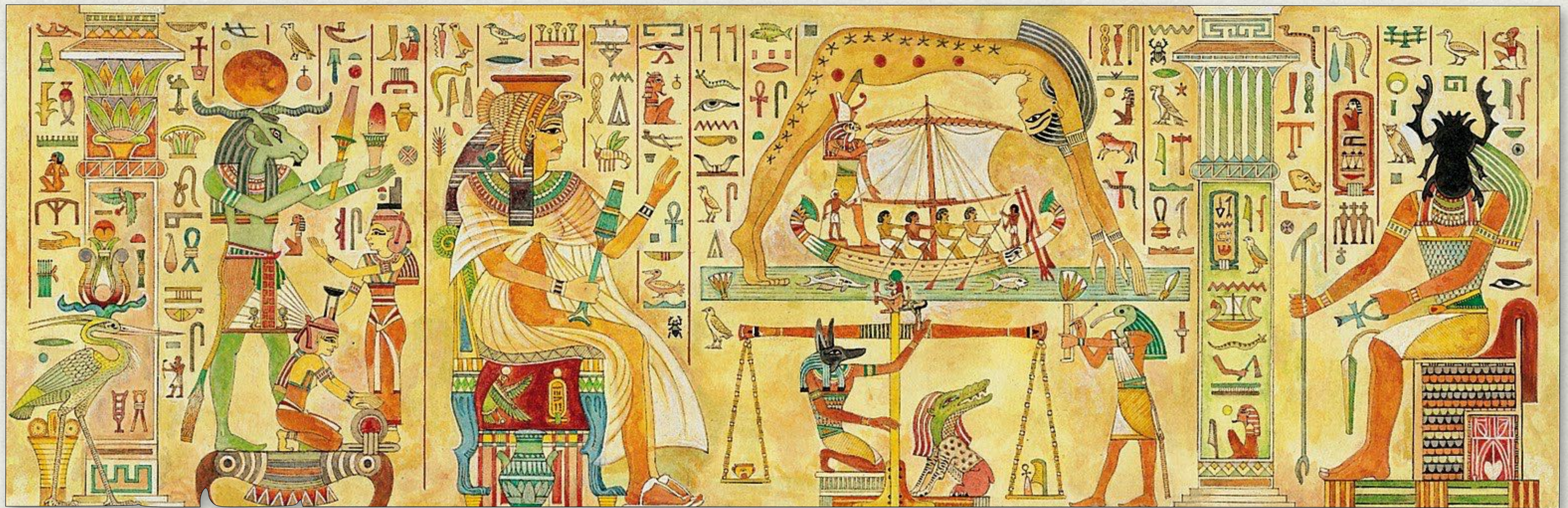
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Amenti, (Egyptian) The underworld (Tuat), the hidden place or secret region. The 15th or last house (Aat) of the Tuat, called *Amentet-nefert* (beautiful Amenti) and described as the dwelling place of the gods, where they live upon cakes and ale — in this respect similar to the Scandinavian Valhalla, the heaven world or *devachan*. The afterworlds were also referred to as *Sekhet-hetep* (the fields of

peace), called in Greece the Elysian Fields, under the dominion of Osiris, lord of Amenti.

The deceased, entering the domain as a *khu*, performs the same activities that he did on earth: plowing, reaping, sailing his boat, and making love. On entering Amenti, Anubis conducts the soul to the hall of Osiris where it is judged by the 42 judges, and its heart is weighed against

the feather of truth. If the soul passes the test, it goes to the fields of *Aalu*. If the names of the 15 Aats, the 7 Arrets (circles), the 21 Pylons, as well as the gods and guardians of these domains are all known, the deceased is enabled to pass from one mansion to the other, and finally to enter the Night Boat of the Sun, which passes through the Tuat on its way to arise in the heavens.



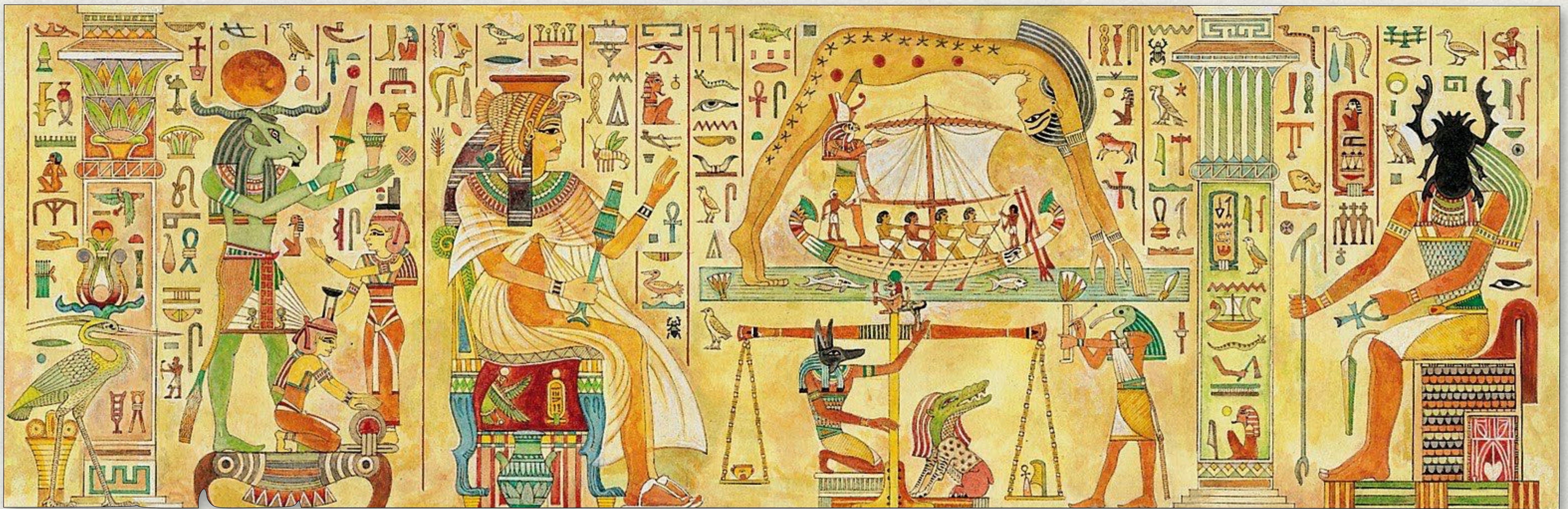
The shades who miss this boat, the un-progressed egos, must remain in the afterworld or *kama-loka*, while those who enter the boat are carried to the heaven world or *devachan* where they wander about until they return to earth for rebirth. This refers to the passing from world to world by the ego proficient in knowledge of the “names,” and thereafter entering the secret or invisible pathways to the sun. The knowledge of the names indicates spiritual,

intellectual, and psychic development, by which the ego of the defunct is no longer attracted to the lower spheres.

Writing on the symbol of the egg which is often depicted as floating above a mummy, Blavatsky says: “This is the symbol of hope and the promise of a *second birth* for the *Osirified* dead; his Soul, after due purification in the *Amenti*, will gestate in this egg of immortality, to be reborn from it into a new life on earth. For this Egg, in the esoteric

Doctrine, is the *Devachan*, the abode of Bliss; the winged *scarabeus* being alike a symbol of it” (SD 1:365).

The mystical and mythologic teachings concerning *Amenti* were all more or less symbolic descriptions of the series of after-death states and adventures experienced by the excarnate entity. Thus *kama-loka*, *devachan*, and the postmortem peregrinations of the excarnate monad are all combined under the one term *Amenti*. -OTG

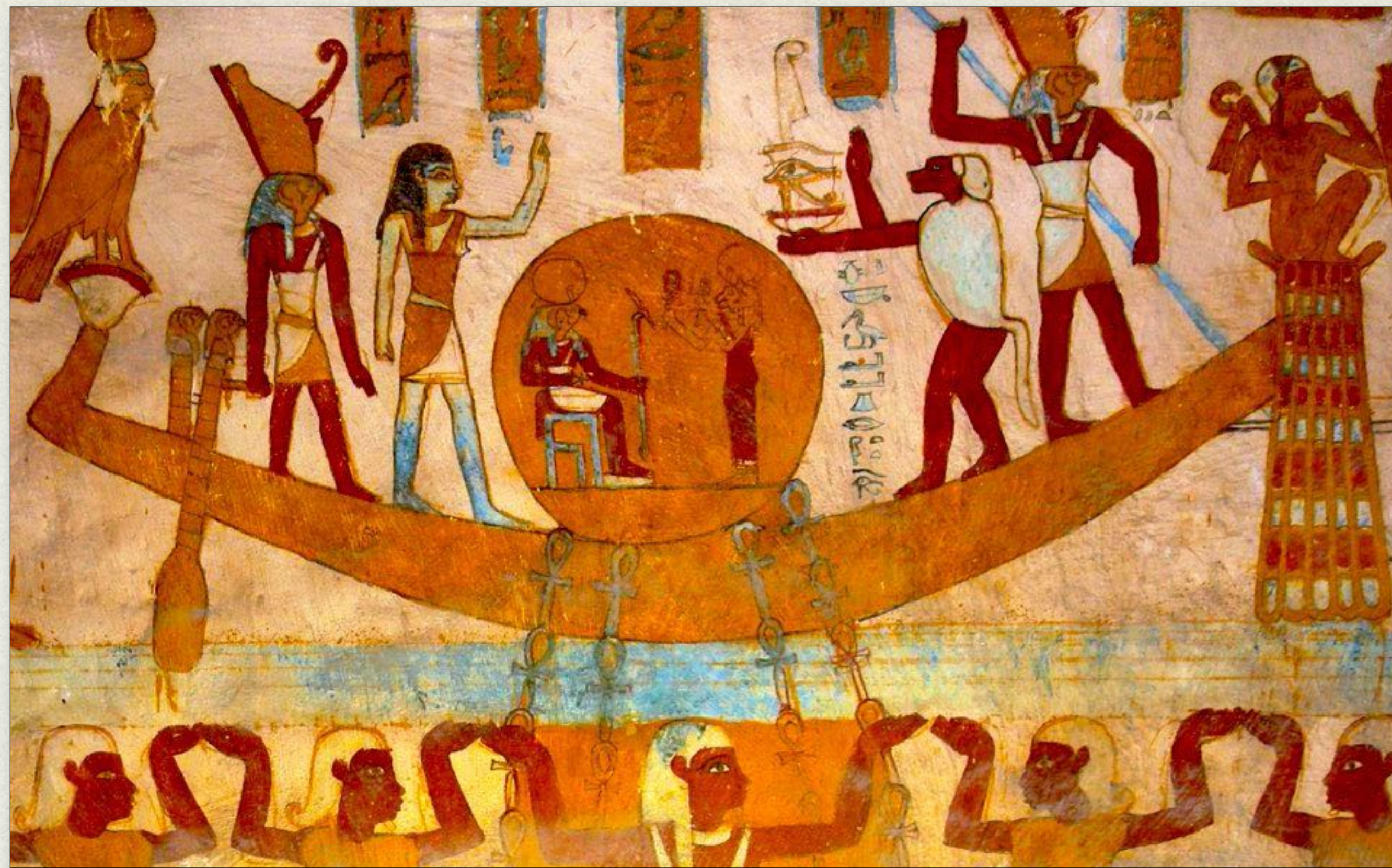


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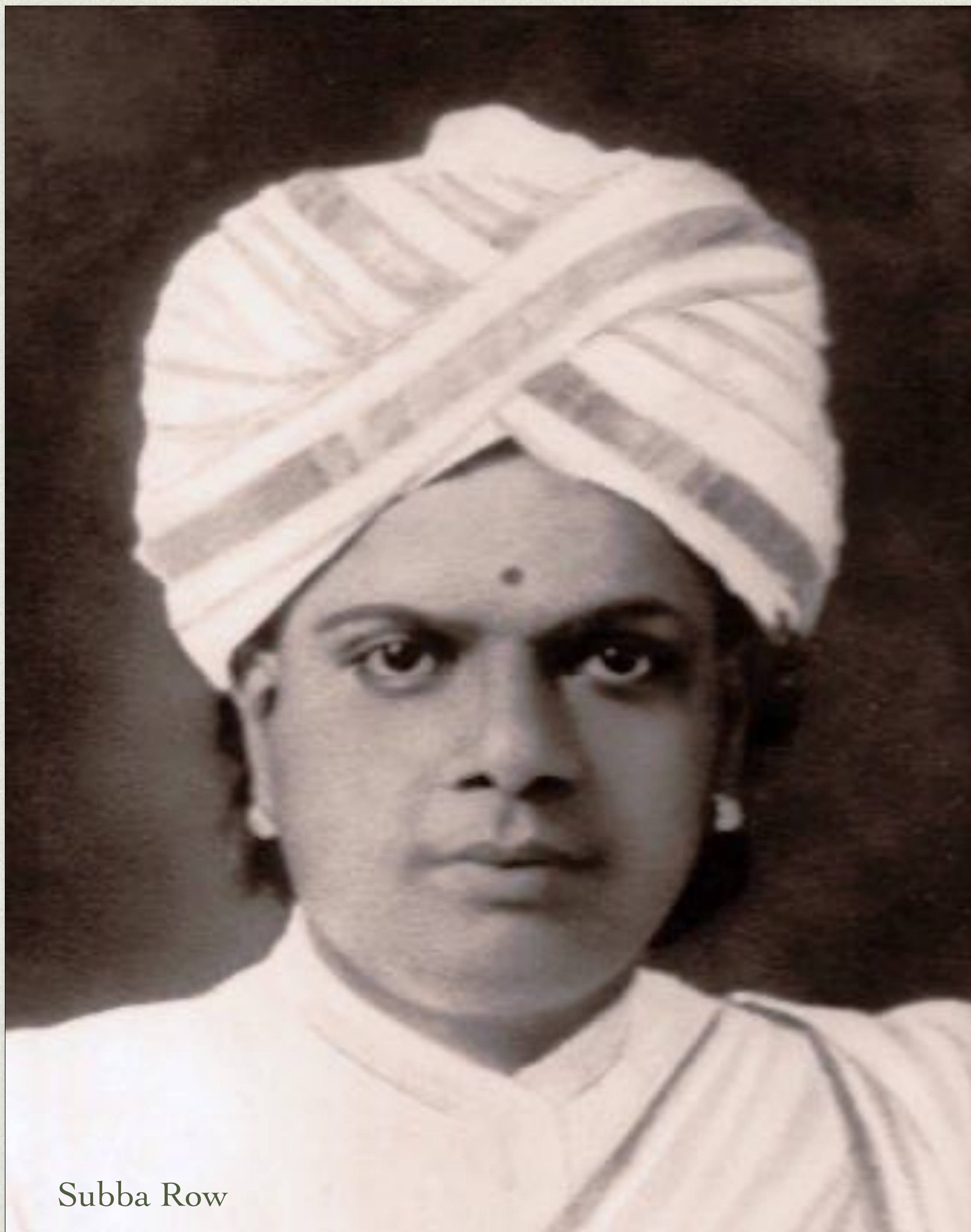
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T. SUBBA ROW

BY

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*Four Lectures delivered at the Eleventh Annual Convention
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on December 27, 28, 29 and 30, 1886*

(Second Edition)

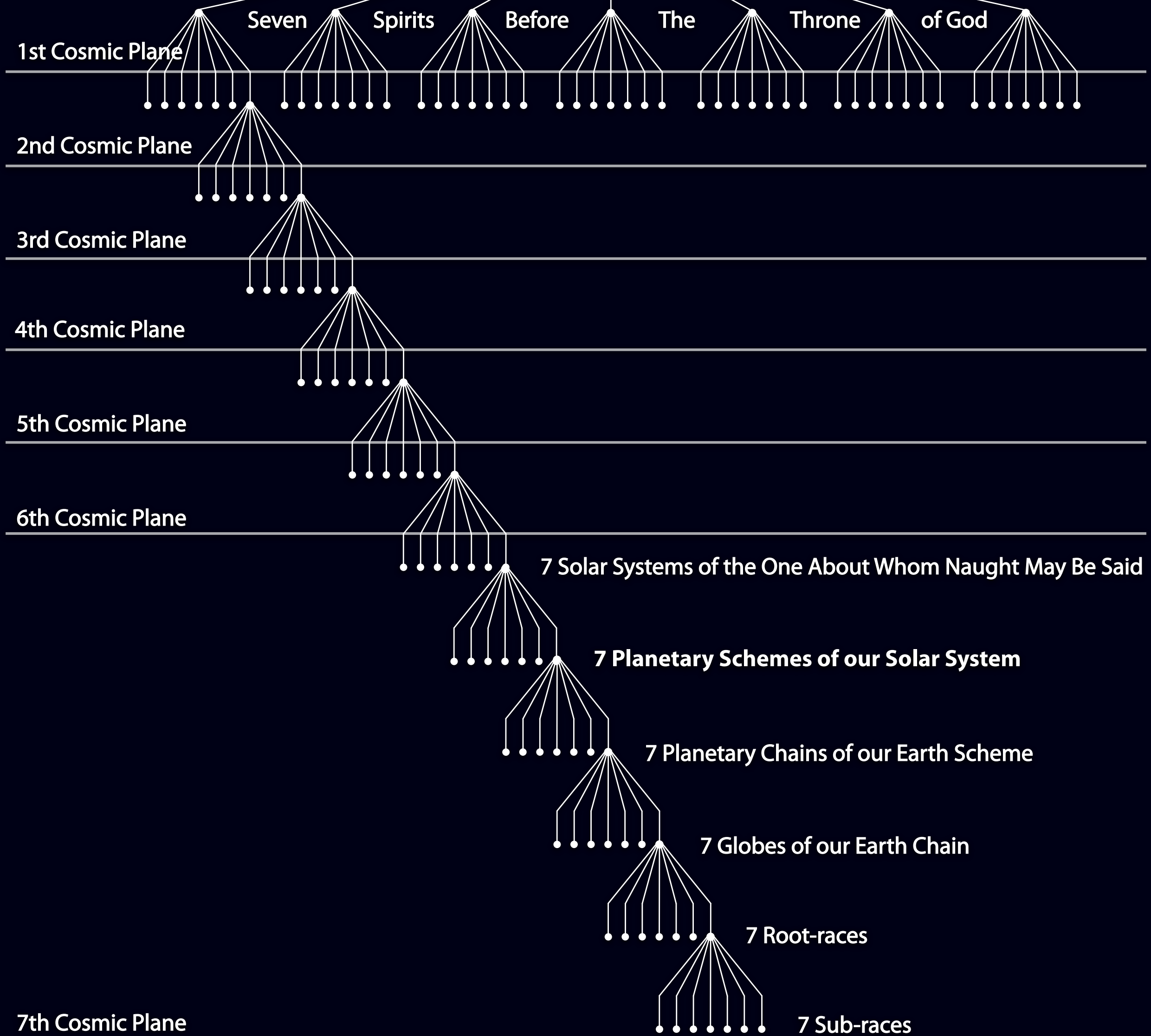
THEOSOPHICAL PUBLISHING HOUSE

ADYAR, MADRAS, INDIA

1921

Parabrahm

1st Logos
2nd Logos
3rd Logos



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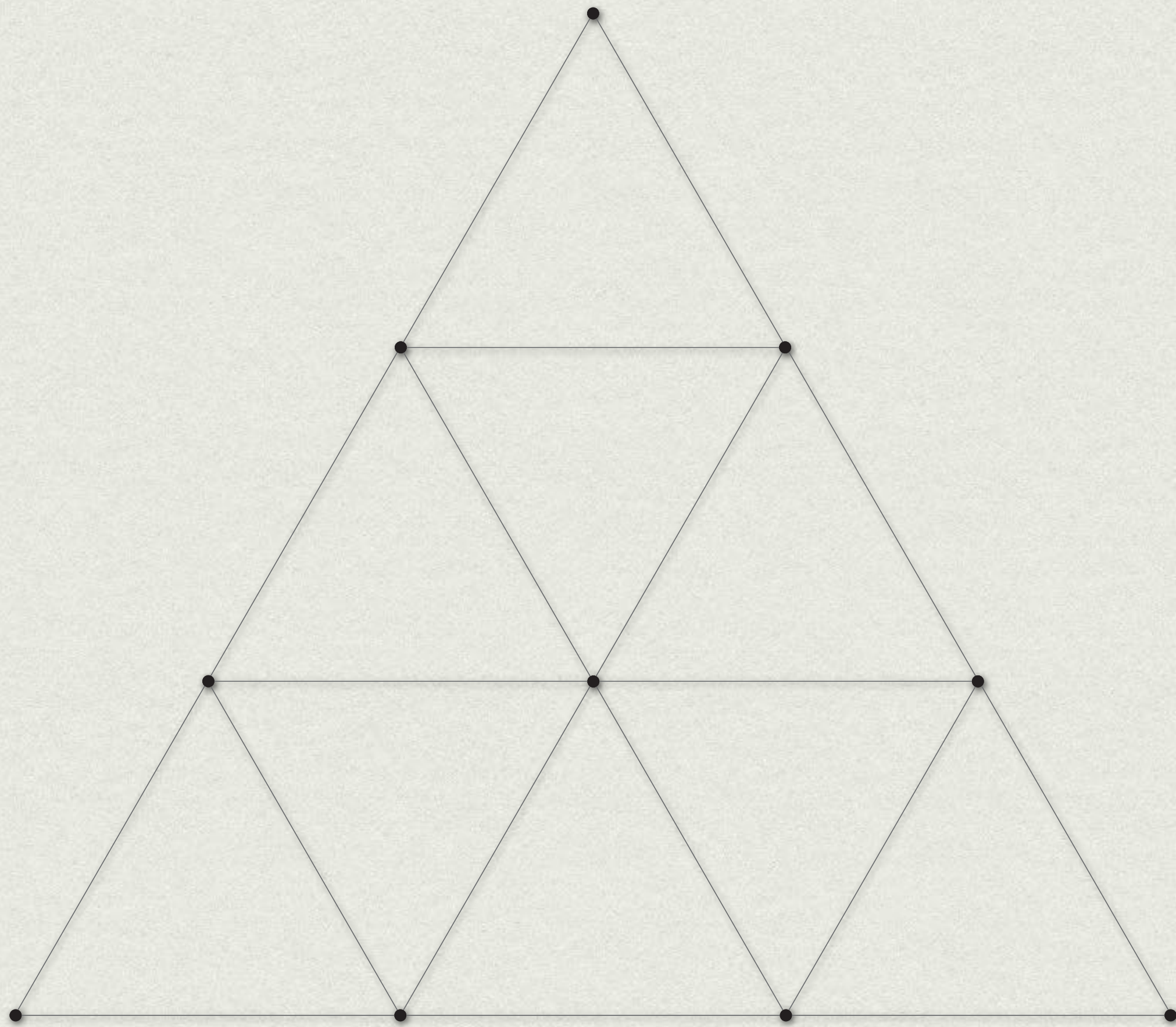
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The summation of the Stanzas in Book I show the genesis of Gods and men taking rise in, and from, one and the same Point, which is the One Universal, Immutable, Eternal, and absolute UNITY. In its primary manifested aspect we have seen it become in the world of Metaphysics, the SPIRIT OF THE UNIVERSE, or Cosmic Ideation, called by some the LOGOS.

This LOGOS is the apex of the Pythagorean triangle. When the triangle is complete it becomes the Tetraktis, or the Triangle in the Square, and is the dual symbol of the four-lettered Tetragrammaton in the manifested Kosmos, and of

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At the commencement of a great Manvantara, Parabrahm manifests as Mulaprakriti and then as the Logos. This Logos is equivalent to the "Unconscious Universal Mind," etc., of Western Pantheists. It constitutes the Basis of the SUBJECT-side of manifested Being, and is the source of all manifestations of individual consciousness. Mulaprakriti or Primordial Cosmic Substance, is the foundation of the OBJECT-side of things — the basis of all objective evolution and Cosmogogenesis. -SD2:24

VERSE 6

The Lipika circumscribe the Triangle, the first One, (the vertical line or the figure I.), the Cube, the second One, and the Pentacle within the Egg (circle) (a). It is the ring called "Pass Not," for those who descend and ascend (as also for those) who, during the Kalpa, are progressing toward the great Day "Be with us."(b). . . . Thus were formed the Arupa and the Rupa (the Formless world and the world of Forms); from One LIGHT, seven Lights; from each of the seven, seven times seven lights. The wheels "watch the RING."

Just as the square is the Symbol of the Four sacred Forces or Powers — Tetraktis — so the Circle shows the boundary within the Infinity that no man can cross, even in spirit, nor Deva nor Dhyan Chohan. **The Spirits of those who "descend and ascend" during the course of cyclic evolution shall cross the "iron-bound world" only on the day of their approach to the threshold of Paranirvana.** If they reach it — they will rest in the bosom of Parabrahmam, or the "Unknown Darkness," which shall then become for all of them Light — during the whole period of Mahapralaya, the "Great NIGHT," namely, 311,040,000,000,000 years of absorption in Brahm. The day of "Be-With-Us" is this period of rest or Paranirvana. See also for other data on this peculiar expression, the day of "Come-To-Us," *The Funerary Ritual of the Egyptians*, by Viscount de Rouge. It corresponds to the Day of the Last Judgment of the Christians, which has been sorely materialised by their religion.

She is before a dead wall, on the face of which she traces, as she imagines, great physiological and psychic discoveries, but every one of which will be shown later on to be no better than the cobwebs spun by her scientific fancies and illusions. The fissures of our objective framework alone are subservient to the analysis and researches of physiological science.* The six higher principles in them will evade for ever the hand that is guided by an animus that purposely ignores and rejects the Occult Sciences.

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She is before a dead wall, on the face of which she traces, as she imagines, great physiological and psychic discoveries, but every one of which will be shown later on to be no better than the cobwebs spun by her scientific fancies and illusions. The fissures of our objective framework alone are subservient to the analysis and researches of physiological science.* The six higher principles in them will evade for ever the hand that is guided by an animus that purposely ignores and rejects the Occult Sciences.

The "Great Day of BE-WITH-US," then, is an expression the only merit of which lies in its literal translation. Its significance is not so easily revealed to a public, unacquainted with the mystic tenets of Occultism, or rather of Esoteric Wisdom or "Buddhism." It is an expression peculiar to the latter, and as hazy for the profane as that of the Egyptians who called the same the "Day of COME-TO-US,"† which

* E.g., all that modern physiological research in connection with psychological problems has, and owing to the nature of things, could have shown, is, that every thought, sensation, and emotion is attended with a re-marshalling of the molecules of certain nerves. The inference drawn by scientists of the type of Büchner, Vogt, and others, that thought is molecular motion, necessitates a complete abstraction being made of the fact of our subjective consciousness.

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Stanza I, verse 1.

“The Eternal Parent (Space), wrapped in her ever invisible robes, had slumbered once again for seven eternities.”

The Seven Eternities meant are the seven periods, or a period answering in its duration to the seven periods, of a Manvantara, and extending throughout a Maha-Kalpa or the “ Great Age ” — 100 years of Brahmâ — making a total of 311,040,000,000,000 of years ; each year of Brahmâ being composed of 360 “ days,” and of the same number of “ nights ” of Brahmâ (reckoning by the Chandrayana or lunar year) ; and a “ Day of Brahmâ ” consisting of 4,320,000,000 of mortal years. These “ Eternities ” belong to the most secret calculations, in which,

in order to arrive at the true total, every figure must be 7^x (7 to the power of x) ; x varying according to the nature of the cycle in the subjective or real world ; and every figure or number relating to, or representing all the different cycles from the greatest to the smallest — in the objective or unreal world — must necessarily be multiples of seven. The key to this cannot be given, for herein lies the mystery of esoteric calculations, and for the purposes of ordinary calculation it has no sense.

-SD1:36

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Sobek

In Egypt the defunct man—whose symbol is the pentagram or the five-pointed star, the points of which represent the limbs of a man—was shown emblematically transformed into a crocodile: Sebakh or Sevekh "or seventh," as Mr. Gerald Massey says, showing it as having been the type of intelligence, is a dragon in reality, not a crocodile. He is the "Dragon of Wisdom" or Manas, the "Human Soul," Mind, the Intelligent principle, called in our esoteric philosophy the "Fifth" principle.

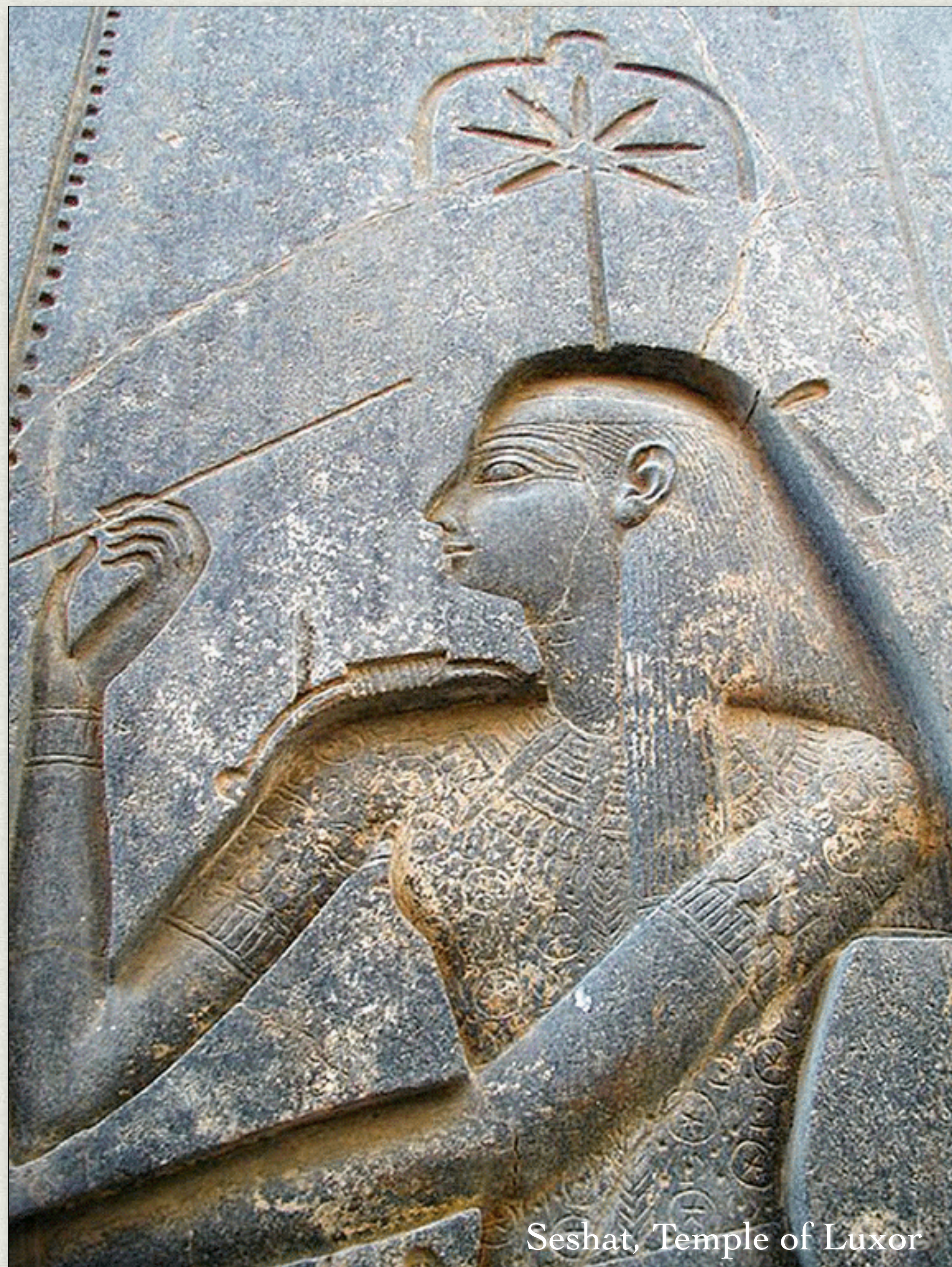
Says the defunct "Osirified" in the Book of the Dead,":

1. *"I am the god (crocodile) presiding at the fear . . . at the arrival of his Soul among men. I am the god-crocodile brought for destruction"* (an allusion to the destruction of divine spiritual purity when man acquires the

knowledge of good and evil; also to the "fallen" gods, or angels of every theogony).

2. *"I am the fish of the great Horus (as Makara is the "crocodile," the vehicle of Varuna). I am merged in Sekten."*

This last sentence gives the corroboration of, and repeats the doctrine of, esoteric Buddhism, for it alludes directly to the fifth principle (Manas), or the most spiritual part of its essence rather, which merges into, is absorbed by, and made one with Atma-Buddhi after the death of man. For *Se-khen* is the residence or loka of the god Khem (Horus-Osiris, or Father and Son), hence the "Devachan" of Atma-Buddhi. In the Ritual of the Dead the defunct is shown entering into Sekhem with Horus-Thot and *"emerging from it as pure spirit"*.



Seshat, Temple of Luxor

Thus the defunct says: "I see the forms of (myself, as various) *men transforming eternally . . . I know this (chapter). He who knows it . . . takes all kinds of living forms.*"

And in verse 35, addressing in magic formula that which is called, in Egyptian esotericism, the "ancestral heart," or the re-incarnating principle, the permanent EGO, the defunct says: —

"Oh my heart, my ancestral heart necessary for my transformations...do not separate thyself from me before the guardian of the Scales. Thou art my personality within my breast, divine companion watching over my fleshs (bodies)..."

It is in *Sekhem* that lies concealed "the Mysterious Face," or the real man concealed under the false personality,

the triple-crocodile of Egypt, the symbol of the higher Trinity or human Triad, Atma, Buddhi and Manas. In all the ancient papyri the crocodile is called *Sebek* (Seventh), while the water is the fifth principle esoterically; and, as already stated, Mr. Gerald Massey shows that the crocodile was "*the Seventh Soul, the supreme one of seven—the Seer unseen.*" Even exoterically *Sekhem* is the residence of the god *Khem*, and *Khem* is Horus avenging the death of his father Osiris, hence punishing the Sins of man when he becomes a disembodied Soul. Thus the defunct "Osirified" became the god *Khem*, who "gleans the field of *Aanroo*," i.e., he gleans either his reward or punishment, as that field is the celestial locality (*Devachan*) where the defunct is given wheat, the food of divine justice. —SD1:219-20

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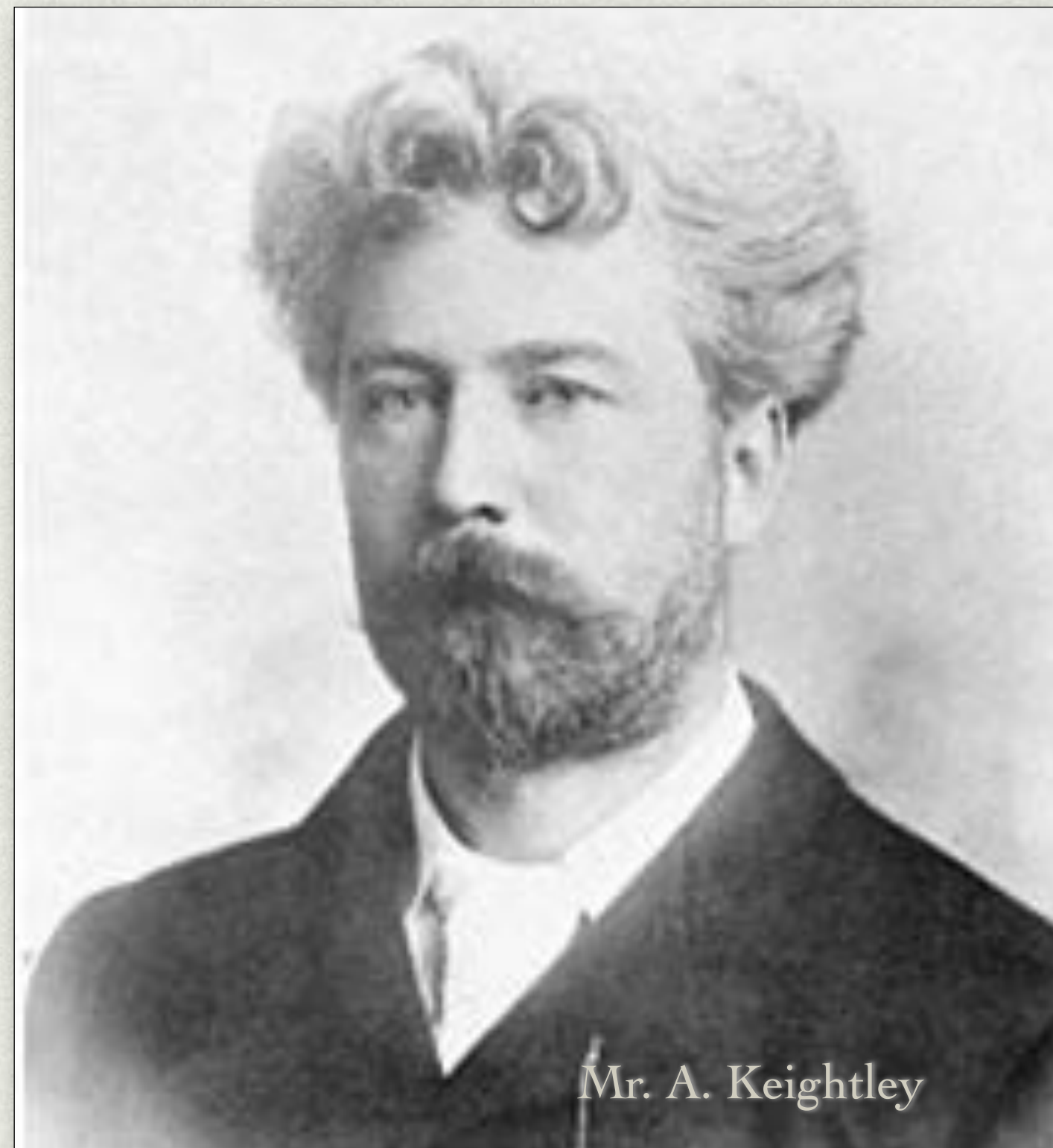
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Mr. A. Keightley: Can you tell us anything more as to the esoteric meaning of the 3,000 cycles of existence?

Mme. Blavatsky: Oh, immediately! Yes, of course! In the first place I am not a mathematician—I say there it is perfectly impossible for me to go into figures. Secondly, you know perfectly well Mr. Sinnett has written already in his Esoteric Buddhism, that the powers that be and who have in their pockets the secret wisdom don't like to go into figures; they never do. **The 3000 thousand cycles may mean any number of figures; it all depends upon the duration of each 3000 cycles, which is, in short, the period of the whole Manvantara.**



Mr. A. Keightley



HPB

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THE
D I V I N E
P Y M A N D E R
O F
Hermes Mercurius Trismegistus,
In XVII. BOOKS.

Translated formerly out
of the *Arabick* into *Greek*, and
thence into *Latine*, and *Dutch*,
and now out of the Originall
into *English*;

By that Learned Divine
Doctor *Everard*.

London, Printed by *Robert White*,
for *Tho. Brewster*, and *Greg. Moule*,
at the Three Bibles in the *Poul-*
tre, under *Mildreds*
Church. 1650.

20. Having all Power, he considered the Operations or Workmanships of the Seven; but they loved him, and every one made him partaker of his own Order.

21. And he learning diligently and understanding their Essence, and partaking their nature, resolved to pierce and break through the Circumference of the Circles, and to understand the Power of him that sits upon the Fire.

22. And having already all power of mortal things, of the Living, and of the unreasonable Creatures of the World, stooped down and peeped through the Harmony, and breaking through the strength of the Circles, so showed and made manifest the downward-born Nature, the fair and beautiful Shape or Form of God.

23. Which when he saw, having in itself the insatiable Beauty and all the Operation of the Seven Governors, and the Form or Shape of God, he Smiled for love... -The Divine Pymander of Hermes Mercurius Trismegistus:10

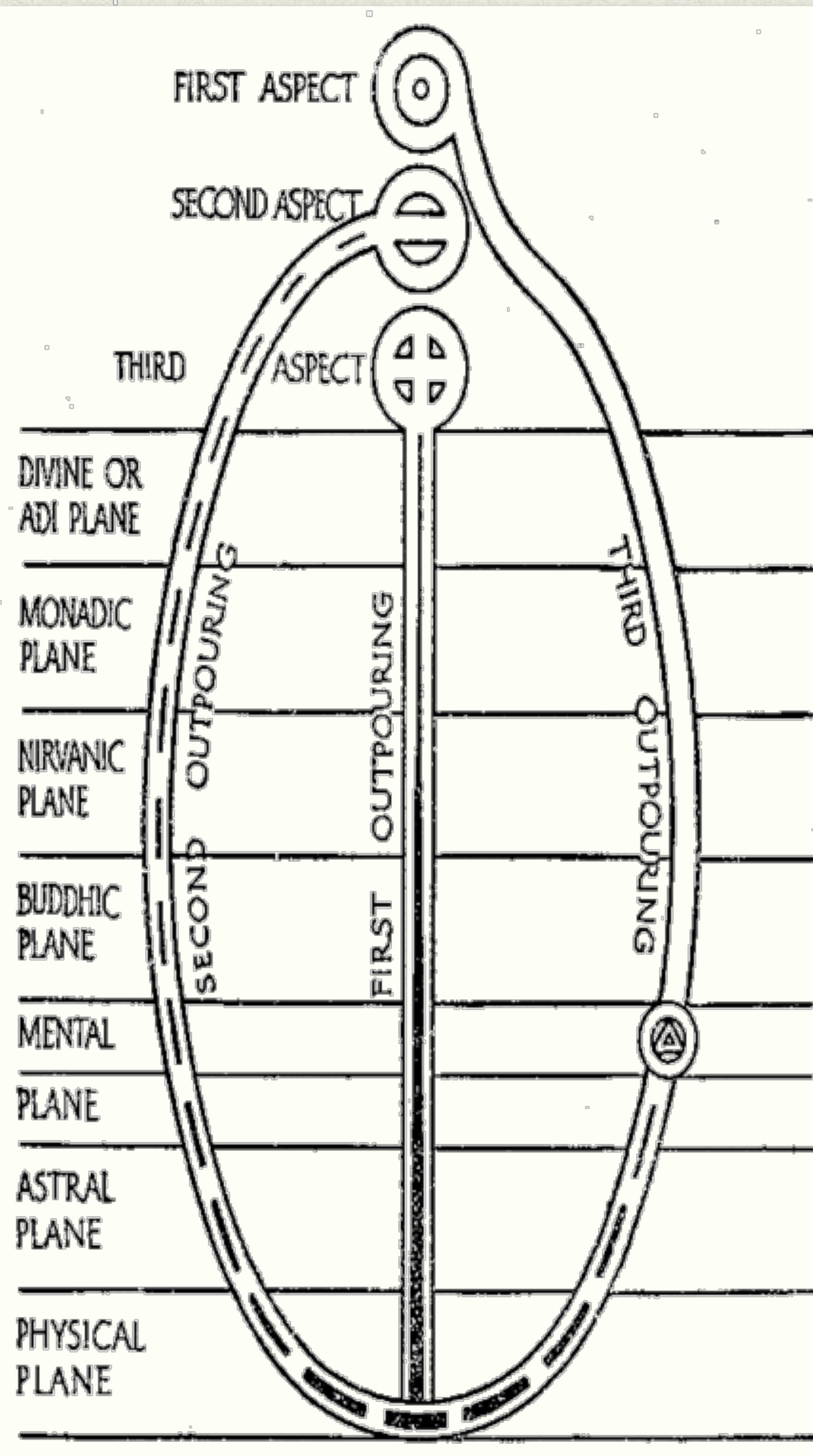
VERSE 6

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Thus were formed the Arupa and the Rupa (the Formless world and the world of Forms); from One LIGHT, seven Lights; from each of the seven, seven times seven lights. The wheels "watch the RING."

As in the exoteric interpretation of the Egyptian rites the soul of every defunct person — from the Hierophant down to the sacred bull Apis — became an Osiris, was Osirified, though the Secret Doctrine had always taught, that the real Osirification was the lot of every Monad only after 3,000 cycles of Existences; so in the present case. **The "Monad,"** born of the nature and the very Essence of the "Seven" (its highest principle becoming immediately enshrined in the Seventh Cosmic Element), **has to perform its septenary gyration throughout the Cycle of Being and forms, from the highest to the lowest; and then again from man to God.** At the threshold of Paranirvana it reassumes its primeval Essence and becomes the Absolute once more.

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STANZA V.

1. THE PRIMORDIAL SEVEN, THE FIRST SEVEN BREATHS OF THE DRAGON OF WISDOM, PRODUCE IN THEIR TURN FROM THEIR HOLY CIRCUMGYRATING BREATHS THE FIERY WHIRLWIND.

2. THEY MAKE OF HIM THE MESSENGER OF THEIR WILL. THE DZU BECOMES FOHAT, THE SWIFT SON OF THE DIVINE SONS WHOSE SONS ARE THE LIPIKA, RUNS CIRCULAR ERRANDS. FOHAT IS THE STEED AND THE THOUGHT IS THE RIDER. HE PASSES LIKE LIGHTNING THROUGH THE FIERY CLOUDS; TAKES THREE, AND FIVE, AND SEVEN STRIDES THROUGH THE SEVEN REGIONS ABOVE, AND THE SEVEN BELOW. HE LIFTS HIS VOICE, AND CALLS THE INNUMERABLE SPARKS, AND JOINS THEM.

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5. "DARKNESS" THE BOUNDLESS, OR THE NO-NUMBER, ADI-NIDANA SVÂBHÂVAT :—

I. THE ADI-SANAT, THE NUMBER, FOR HE IS ONE.

II. THE VOICE OF THE LORD SVÂBHÂVAT, THE NUMBERS, FOR HE IS ONE AND NINE.

III. THE "FORMLESS SQUARE."

AND THESE THREE ENCLOSED WITHIN THE  ARE THE SACRED FOUR ;

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THE SECRET DOCTRINE.


31

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6. THEN THE SECOND SEVEN, WHO ARE THE LIPIKA, PRODUCED BY THE THREE. THE REJECTED SON IS ONE. THE "SON-SUNS" ARE COUNTLESS.

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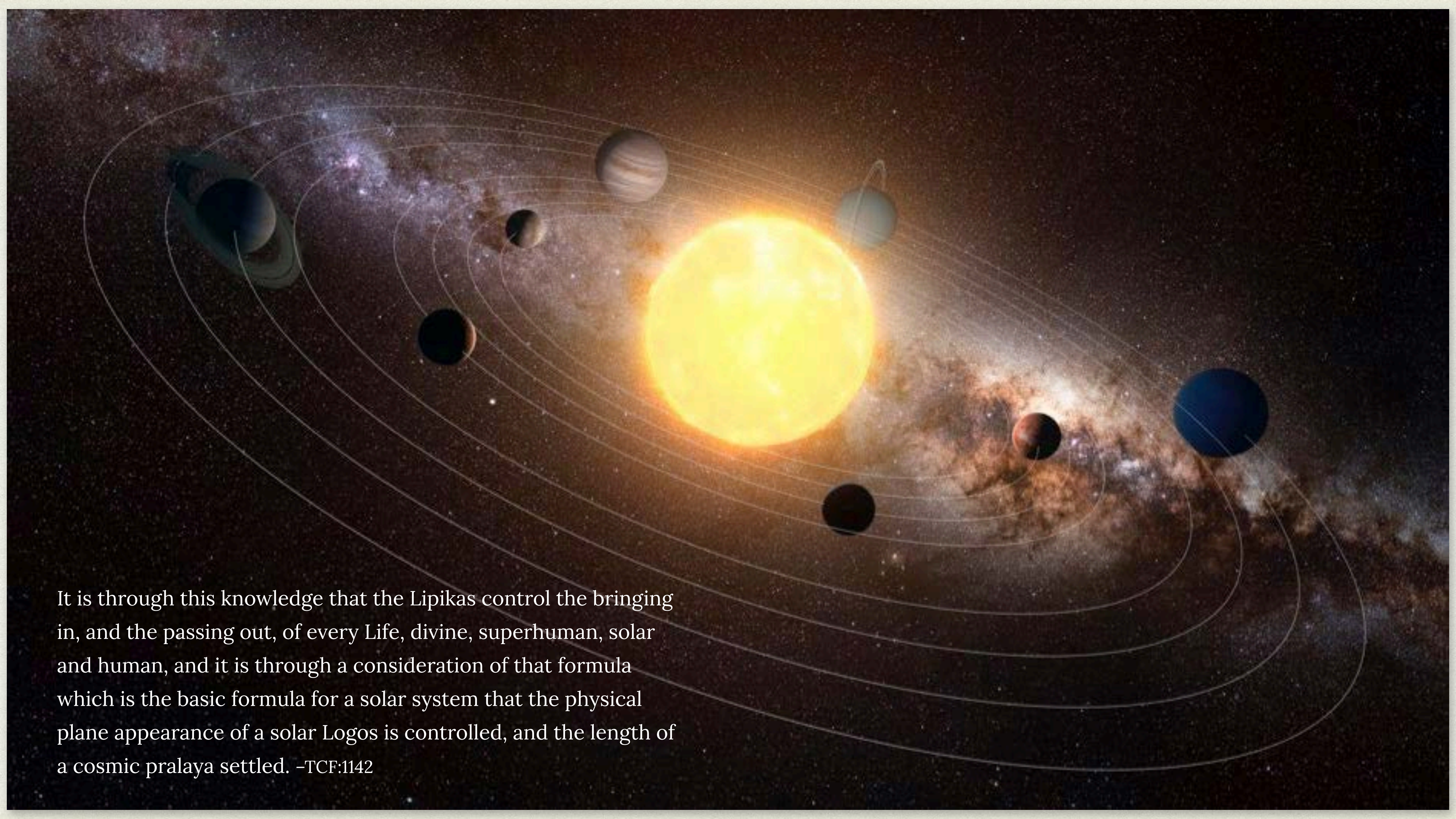
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It is through this knowledge that the Lipikas control the bringing in, and the passing out, of every Life, divine, superhuman, solar and human, and it is through a consideration of that formula which is the basic formula for a solar system that the physical plane appearance of a solar Logos is controlled, and the length of a cosmic pralaya settled. -TCF:1142

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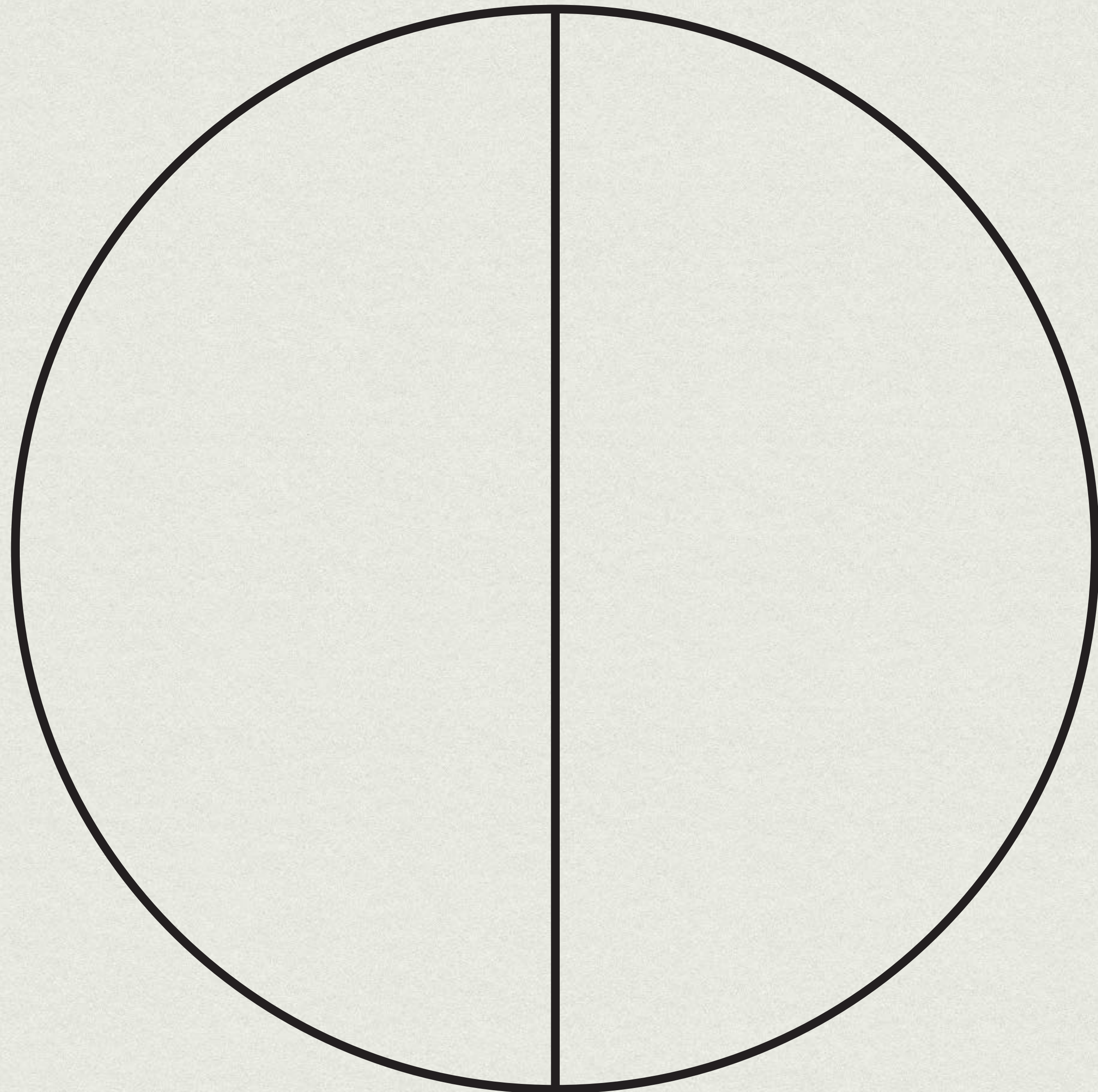
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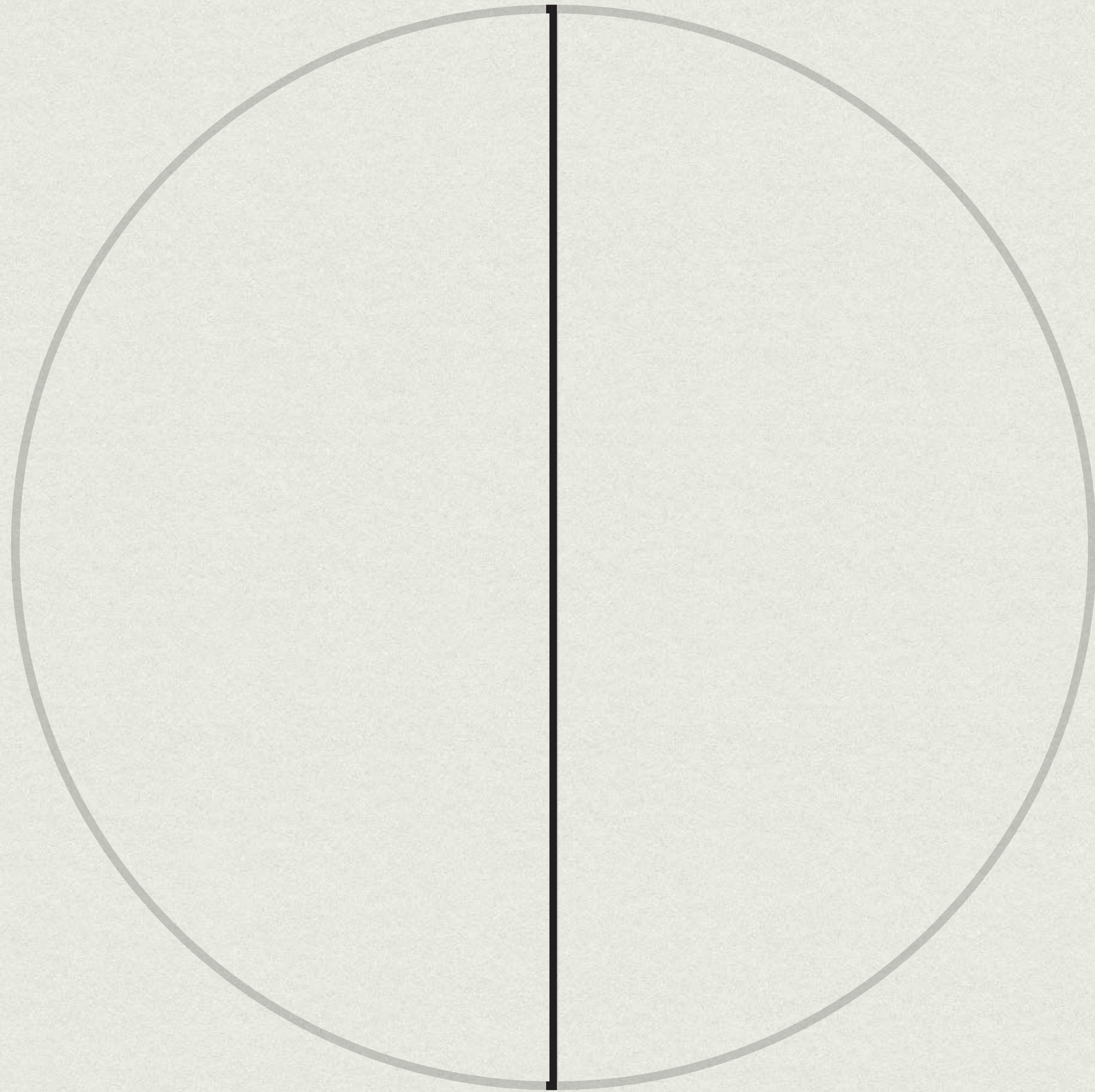
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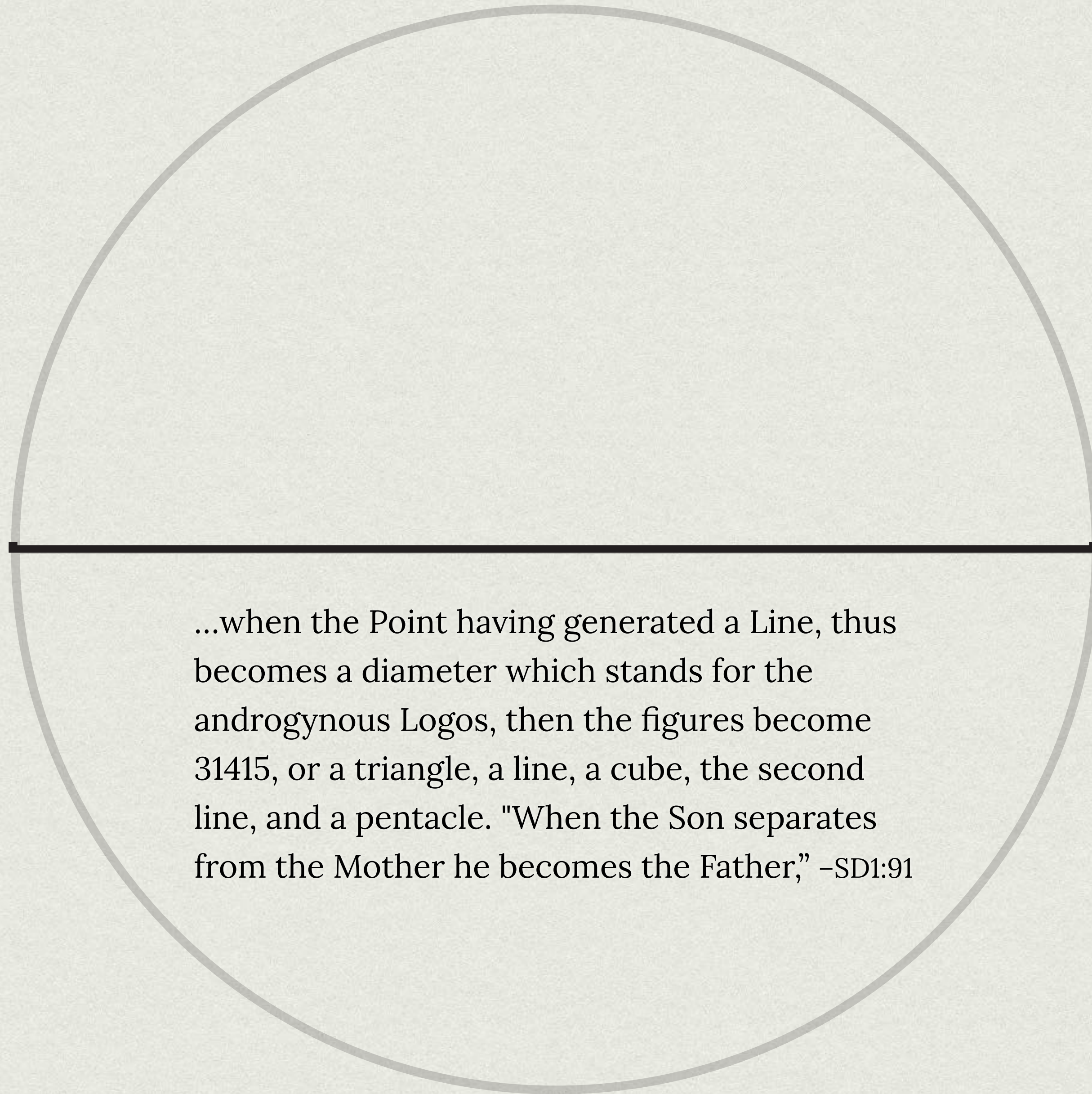
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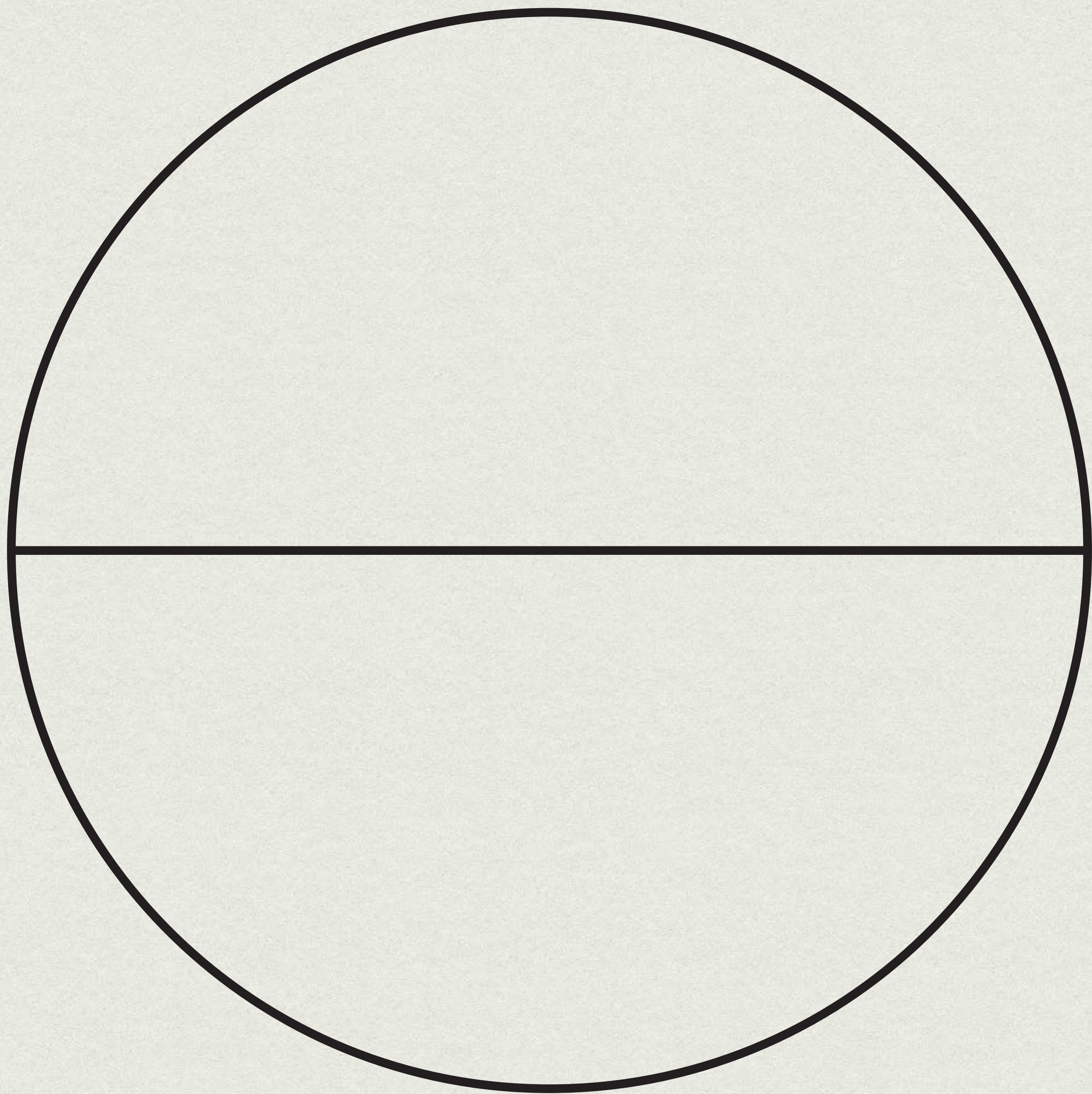
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7. Behold, oh lanoo! the Radiant Child of the two, the unparalleled refulgent glory: Bright Space son of Dark Space, which emerges from the depths of the Great Dark Waters. it is Oeahoo the Younger, the ***. He shines forth as the Son; He is the Blazing Divine Dragon of Wisdom; the One is four, and four takes to itself three, and the union produces the sapta, in whom are the seven which become the tridasa (or the hosts and the multitudes). Behold him lifting the veil and unfurling it from east to west. He shuts out the above, and leaves the below to be seen as the great illusion. He marks the places for the Shining Ones, and turns the upper into a shoreless Sea of Fire, and the one manifested into the great waters.

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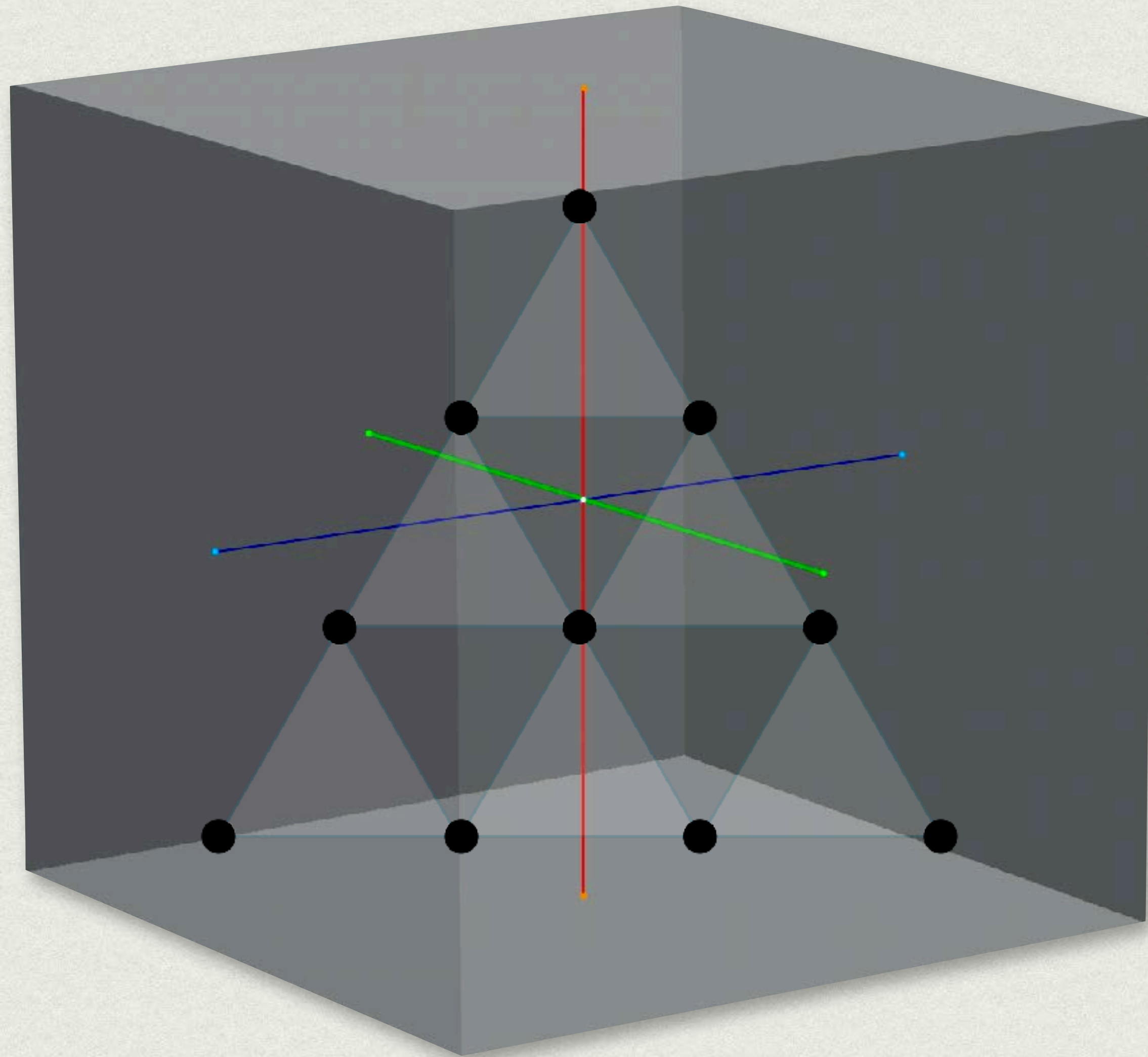
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Above, the Son is the whole KOSMOS;
below, he is MANKIND. The triad or
triangle becomes Tetraktis, the Sacred
Pythagorean number, the perfect Square,
and a 6-faced cube on Earth. -SD1:60

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The Lipika circumscribe the Triangle, the first One, (the vertical line or the figure 1.), the Cube, the second One, and the Pentacle within the Egg (circle) (a). It is the ring called "Pass Not," for those who descend and ascend (as also for those) who, during the Kalpa, are progressing toward the great Day "Be with us."(b). . . . Thus were formed the Arupa and the Rupa (the Formless world and the world of Forms); from One LIGHT, seven Lights; from each of the seven, seven times seven lights. The wheels "watch the RING."

STANZA V.

1. THE PRIMORDIAL SEVEN, THE FIRST SEVEN BREATHS OF THE DRAGON OF WISDOM, PRODUCE IN THEIR TURN FROM THEIR HOLY CIRCUMGYRATING BREATHS THE FIERY WHIRLWIND.

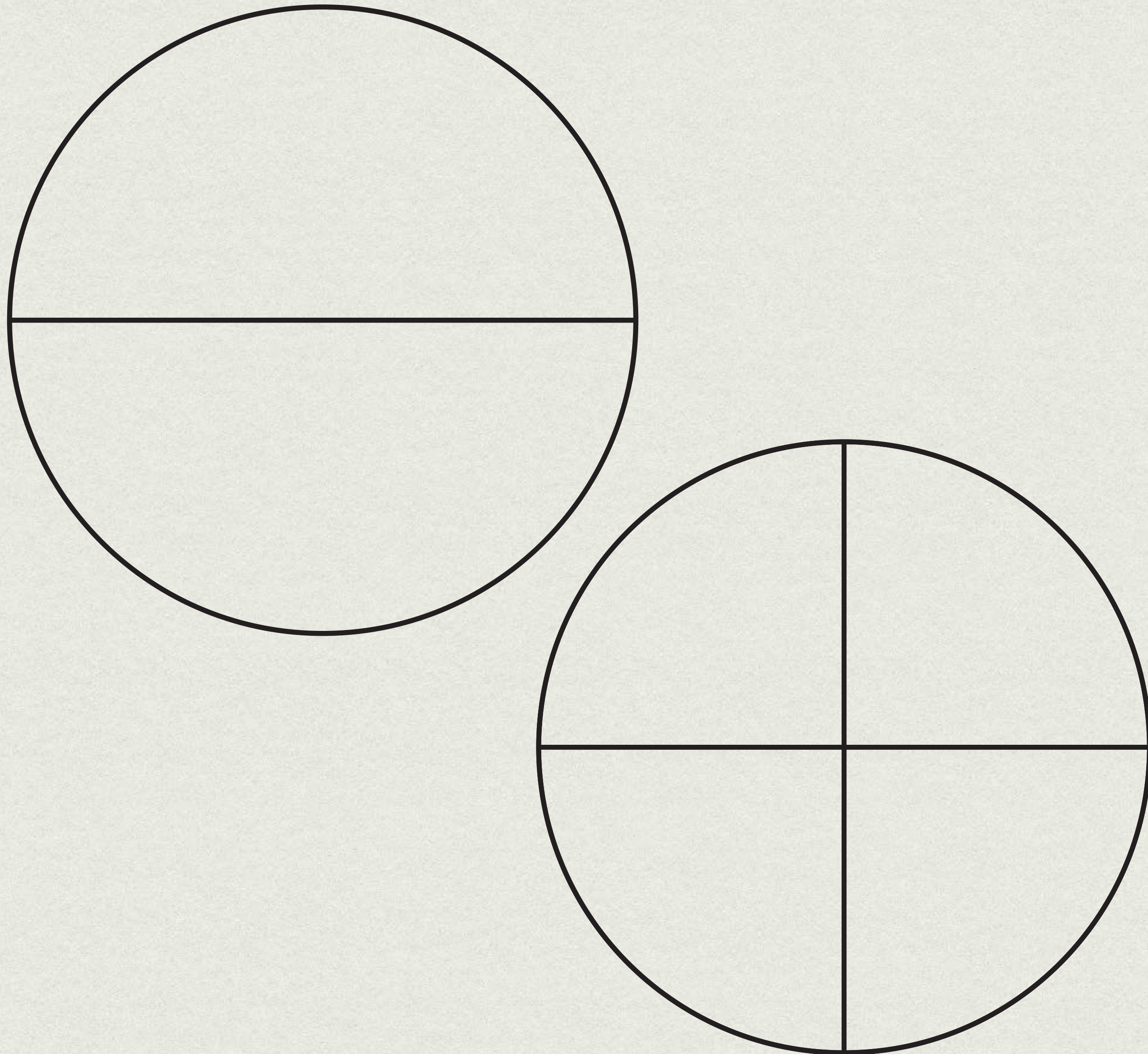
2. THEY MAKE OF HIM THE MESSENGER OF THEIR WILL. THE DZJU BECOMES FOHAT, THE SWIFT SON OF THE DIVINE SONS WHOSE SONS ARE THE LIPIKA, RUNS CIRCULAR ERRANDS. FOHAT IS THE STEED AND THE THOUGHT IS THE RIDER. HE PASSES LIKE LIGHTNING THROUGH THE FIERY CLOUDS; TAKES THREE, AND FIVE, AND SEVEN STRIDES THROUGH THE SEVEN REGIONS ABOVE, AND THE SEVEN BELOW. HE LIFTS HIS VOICE, AND CALLS THE INNUMERABLE SPARKS, AND JOINS THEM.

3. HE IS THEIR GUIDING SPIRIT AND LEADER. WHEN HE COMMENCES WORK, HE SEPARATES THE SPARKS OF THE LOWER KINGDOM THAT FLOAT AND THRILL WITH JOY IN THEIR RADIANT DWELLINGS, AND FORMS THEREWITH THE GERMS OF WHEELS. HE PLACES THEM IN THE SIX DIRECTIONS OF SPACE, AND ONE IN THE MIDDLE—THE CENTRAL WHEEL.

4. FOHAT TRACES SPIRAL LINES TO UNITE THE SIXTH TO THE SEVENTH—THE CROWN; AN ARMY OF THE SONS OF LIGHT STANDS AT EACH ANGLE, AND THE LIPIKA IN THE MIDDLE WHEEL. THEY SAY: THIS IS GOOD, THE FIRST DIVINE WORLD IS READY, THE FIRST IS NOW THE SECOND. THEN THE "DIVINE ARUPA" REFLECTS ITSELF IN CHHAYA LOKA, THE FIRST GARMENT OF THE ANUPADAKA.

5. FOHAT TAKES FIVE STRIDES AND BUILDS A WINGED WHEEL AT EACH CORNER OF THE SQUARE, FOR THE FOUR HOLY ONES AND THEIR ARMIES.

6. THE LIPIKA CIRCUMSCRIBE THE TRIANGLE, THE FIRST ONE, THE CUBE, THE SECOND ONE, AND THE PENTACLE WITHIN THE EGG. IT IS THE RING CALLED "PASS NOT" FOR THOSE WHO DESCEND AND ASCEND. ALSO FOR THOSE WHO DURING THE KALPA ARE PROGRESSING TOWARDS THE GREAT DAY "BE WITH US." THUS WERE FORMED THE RUPA AND THE ARUPA: FROM ONE LIGHT SEVEN LIGHTS; FROM EACH OF THE SEVEN, SEVEN TIMES SEVEN LIGHTS. THE WHEELS WATCH THE RING.



Moreover, in Occult metaphysics there are, properly speaking, two "ONES" – the One on the unreachable plane of Absoluteness and Infinity, on which no speculation is possible, and the Second "One" on the plane of Emanations. The former can neither emanate nor be divided, as it is eternal, absolute, and immutable. The Second, being, so to speak, the reflection of the first One (for it is the Logos, or Iswara, in the Universe of Illusion), can do all this. -SD1:130

$$\pi=3.1415$$