



There is no religion higher than Truth.

SATYÂT NÂSTI PARO DHARMAH

-the motto of the Maharajah of Benares,
adopted by the Theosophical Society.

“The definition of God as ‘a circle, whose centre is everywhere and whose circumference is nowhere’ has its roots in the Liber XXIV philosophorum, a Latin booklet by an anonymous author, which consists of 24 commented definitions of what God is. It has been ascribed to the fourth-century grammarian and philosopher Marius Victorinus, but the earliest extant manuscript dates back to the beginning of the thirteenth century.” Warwick Institute of Advanced Learning

Principles of Cosmology, Esoteric Astrology, Spiritual Psychology & the Seven Rays

Collected Writings of Michael D. Robbins

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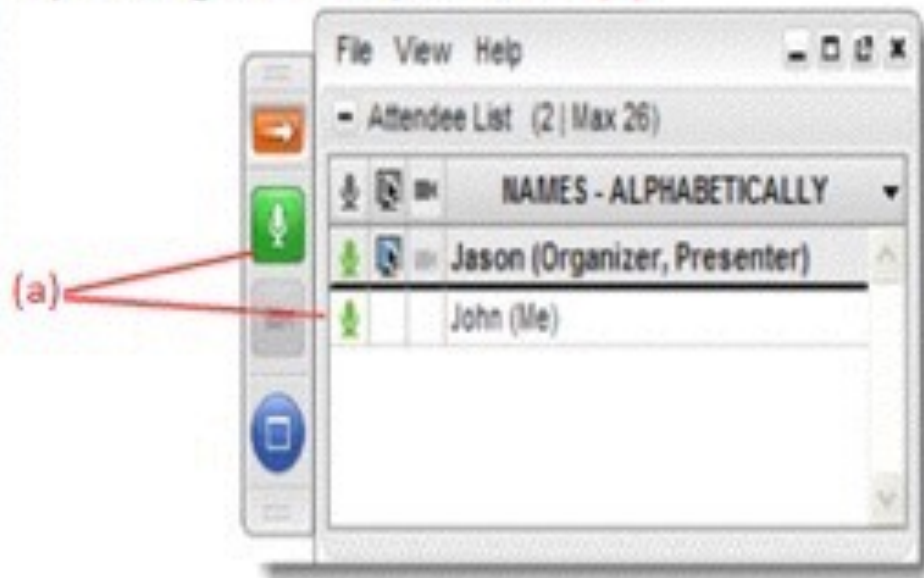
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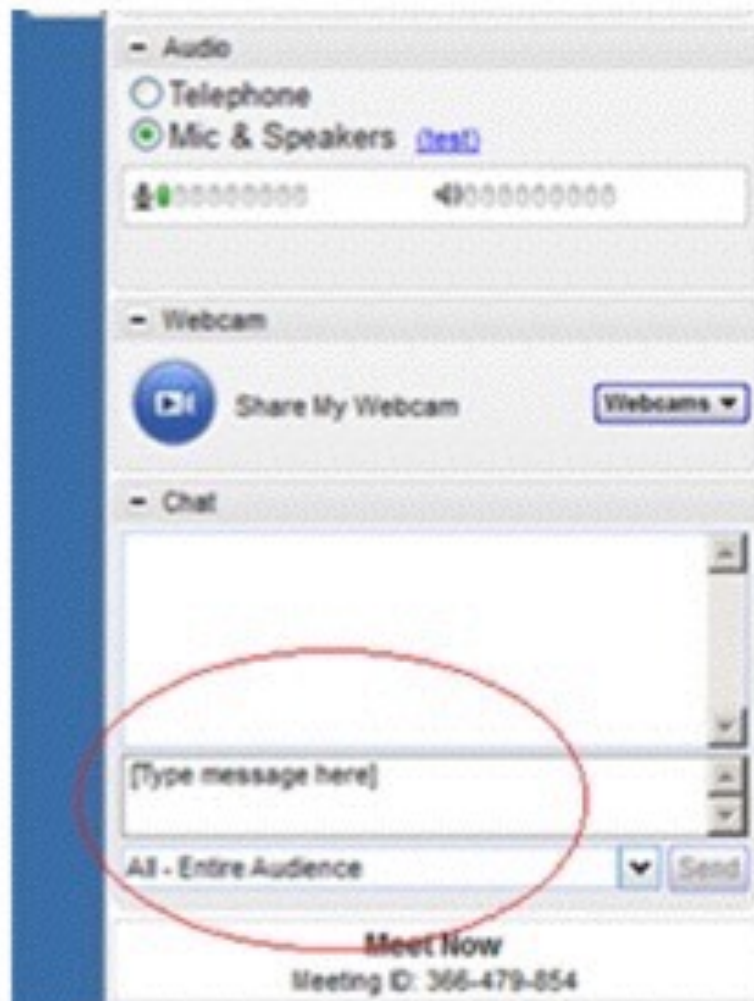
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Turtle Beach Ear Force Z11 PC Gaming Headset

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Logitech Stereo Headset H150 - Cloud White



Universal PC/Stereo Gaming Headset - Yapester TM-YW100A - White



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HPB in the 1870's





The Blavatsky/Olcott Residence in New York, called the 'Lamasery'

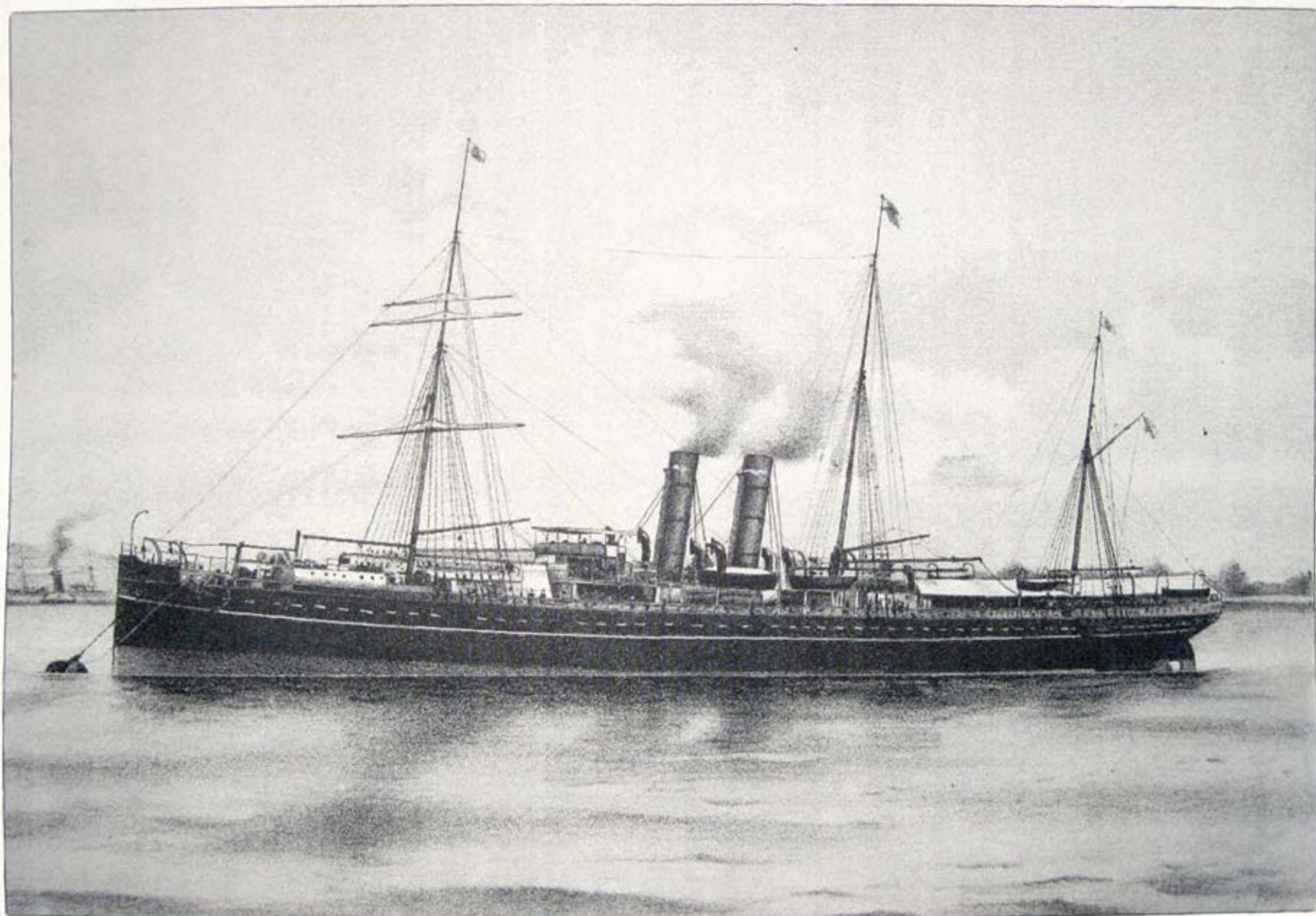


“The most striking incident of our stay in London was the meeting of a Master by three of us as we were walking down Cannon Street. There was a fog that morning so dense that one could hardly see across the street, and London appeared at its worst. The two who were with me saw him first, as I was next to the kerb, and just then my eyes were otherwise occupied. But when they uttered an exclamation, I turned my head quickly and met the glance of the Master as he looked back at me over his shoulder. I did not recognise him for an acquaintance, but I recognised the face as that of an Exalted One; for the type once seen can never be mistaken. As there is one glory of the sun and another glory of the moon, so there is one brightness of the average good man or woman's face, and another, a transcendent one, of the face of an Adept; through the clay lamp of the body, as the learned Maimonides calls it, the inner light of the awakened spirit shines effulgently.” ODL v. 2, p. 4-5

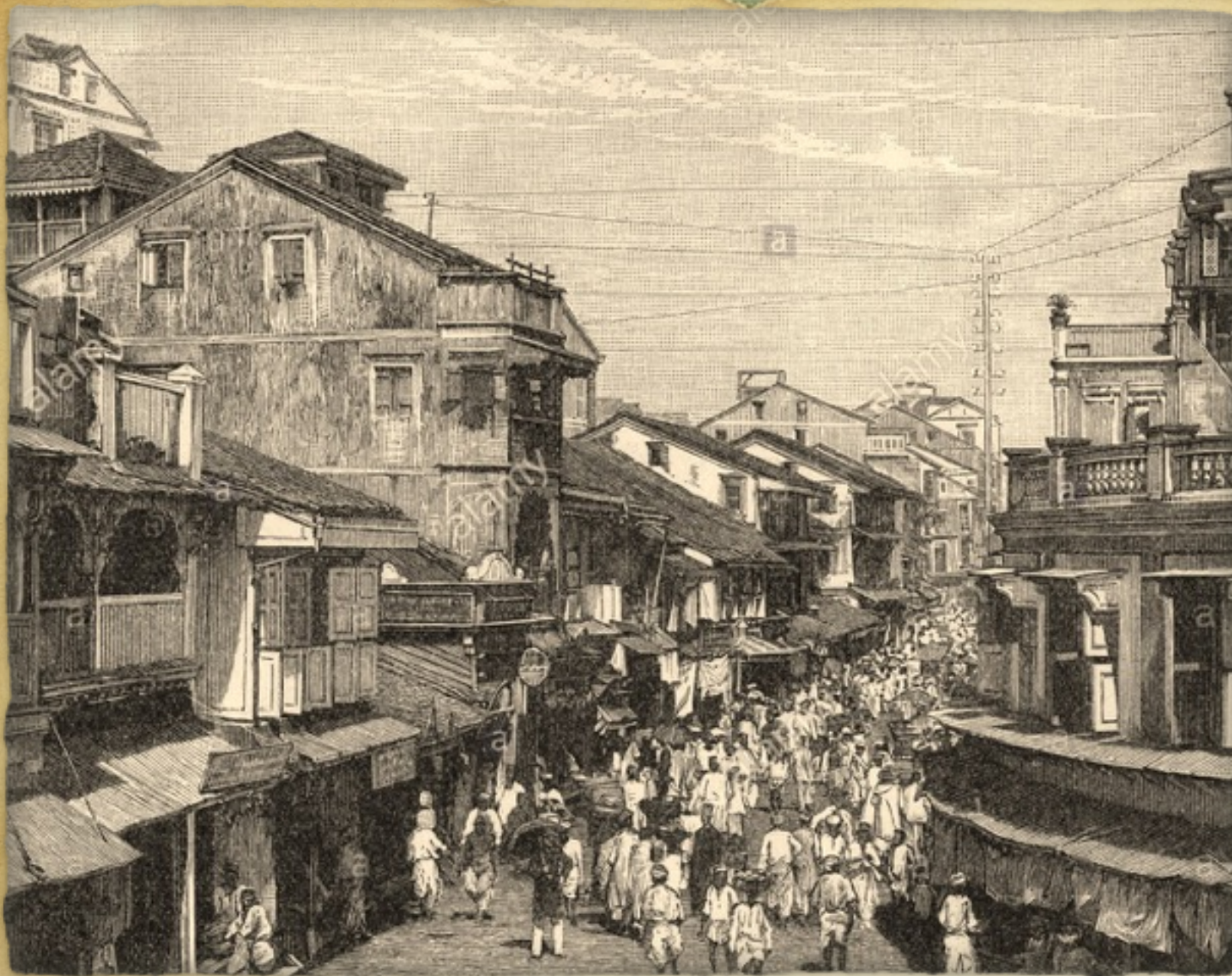


To my friend & Brother
H. P. B. with
The fraternal regards
of
The Author

“The next evening, after dinner, H. P. B. explained to ourselves and two visitors the duality of her personality and the law which it illustrated. She admitted without qualification that it was a fact that she was one person at one moment and another the next. She gave us an astounding bit of proof in support of her assertion. As we sat chatting in the gloaming, she silent near the window with her two hands resting on her knees, she presently called us and looked down at her hands. One of them was as white, as sculpturesque as usual; but the other was the longer hand of a man, covered with the brown skin of the Hindu; and, on looking wonderingly into her face, we saw that her hair and eyebrows had also changed color, and from fair brown had become jetty black! Say it was a hypnotic maya, yet what a fine one it was: produced without the utterance of a word by way of suggestion! It may have been a maya, for I recollect that the next morning her hair was still much darker than naturally, and her eyebrows quite black. She noticed this herself on looking into the mirror in the drawing-room, and remarking to me that she had forgotten to remove all traces of the change, she turned away, passed her hands over her face and hair two or three times, and, facing me again, she was her natural self once more.” ODL v. 2, p. 7-8



R M.S MASSILIA



“The streets of Bombay charmed us with their strikingly Oriental character. The tall apartment-houses in stucco, the novel dresses of the motley Asiatic population, the quaint vehicles, the overpowering influence of the whole picture on our artistic perceptions... Cocoa-palms nodded their fronds over our roof, and Indian sweet-scented flowers rejoiced our sense of smell; after the dismal sea-voyage it seemed like Paradise.” ODL v. 2, p. 15-6

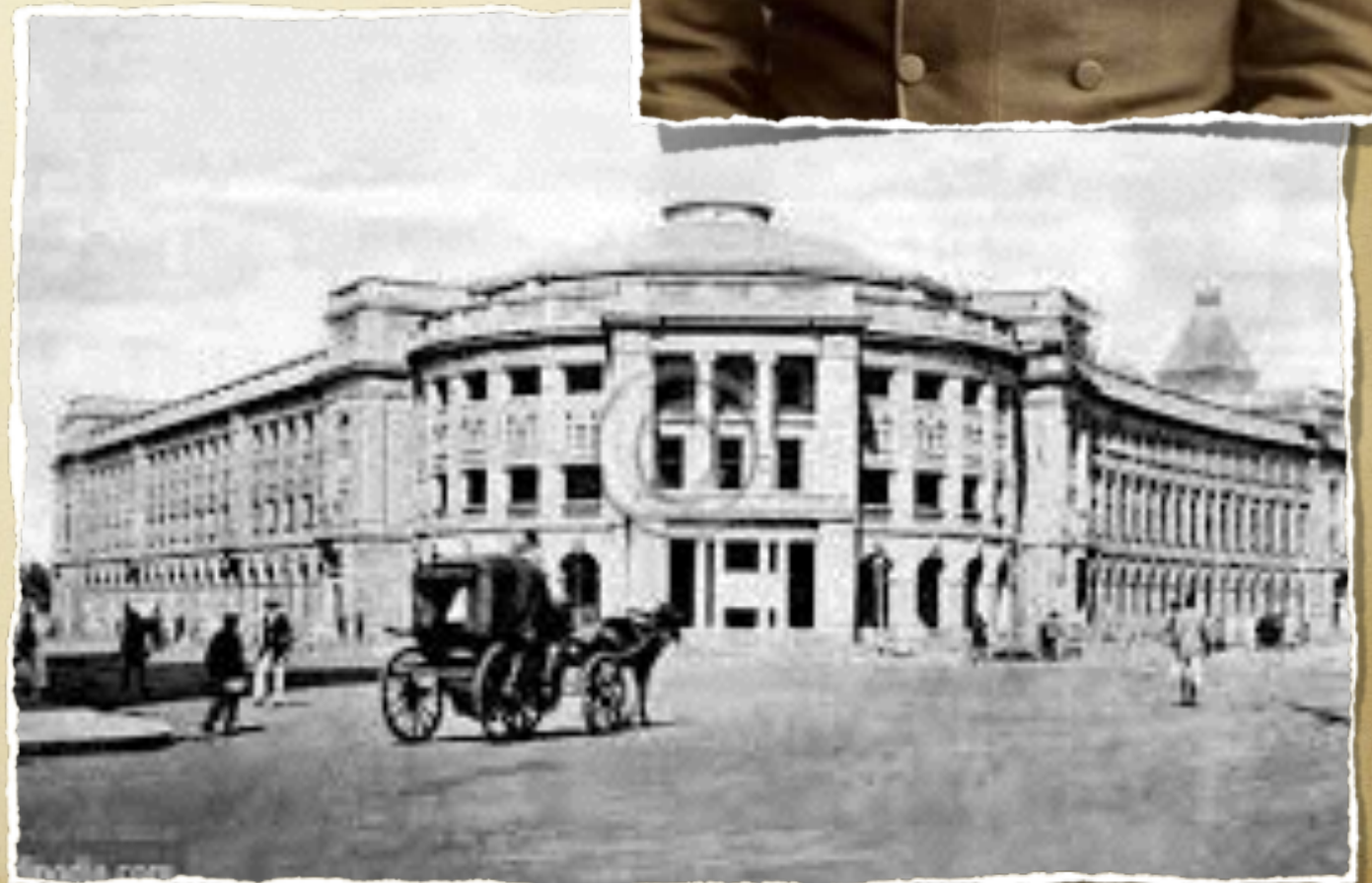
“Mr. Ross Scott called on the evening of our first day ashore, and provoked H. P. B. into doing a phenomenon that was quite new to me. They were sitting together on a sofa and I was standing with Hurryhund at the centre table, when Scott reproached H. P. B. for her evident intention of letting him go North to his official post, without giving him the least proof of the existence of the psychical powers in men, of which she had so much spoken. She liked him very much, and so consented to comply with his request. "What shall I do for you?" she asked. He snatched the handkerchief she was holding in her hand, and, pointing to her name "Heliona" embroidered across one corner, said: "Well, make that name disappear and another to take its place." "What name do you want?" she rejoined. Looking towards us, where we stood at a distance of a few paces, he pointed to our host and said: "Let it be Hurryhund's." We came over to them on hearing this, and saw what was done. She had Scott hold tight in his hand the embroidered corner of her handkerchief, retaining the opposite corner herself. After a minute or so she told him to look. He did so, and found that the substitution of names had been made..." ODL v. 2, p. 17-8

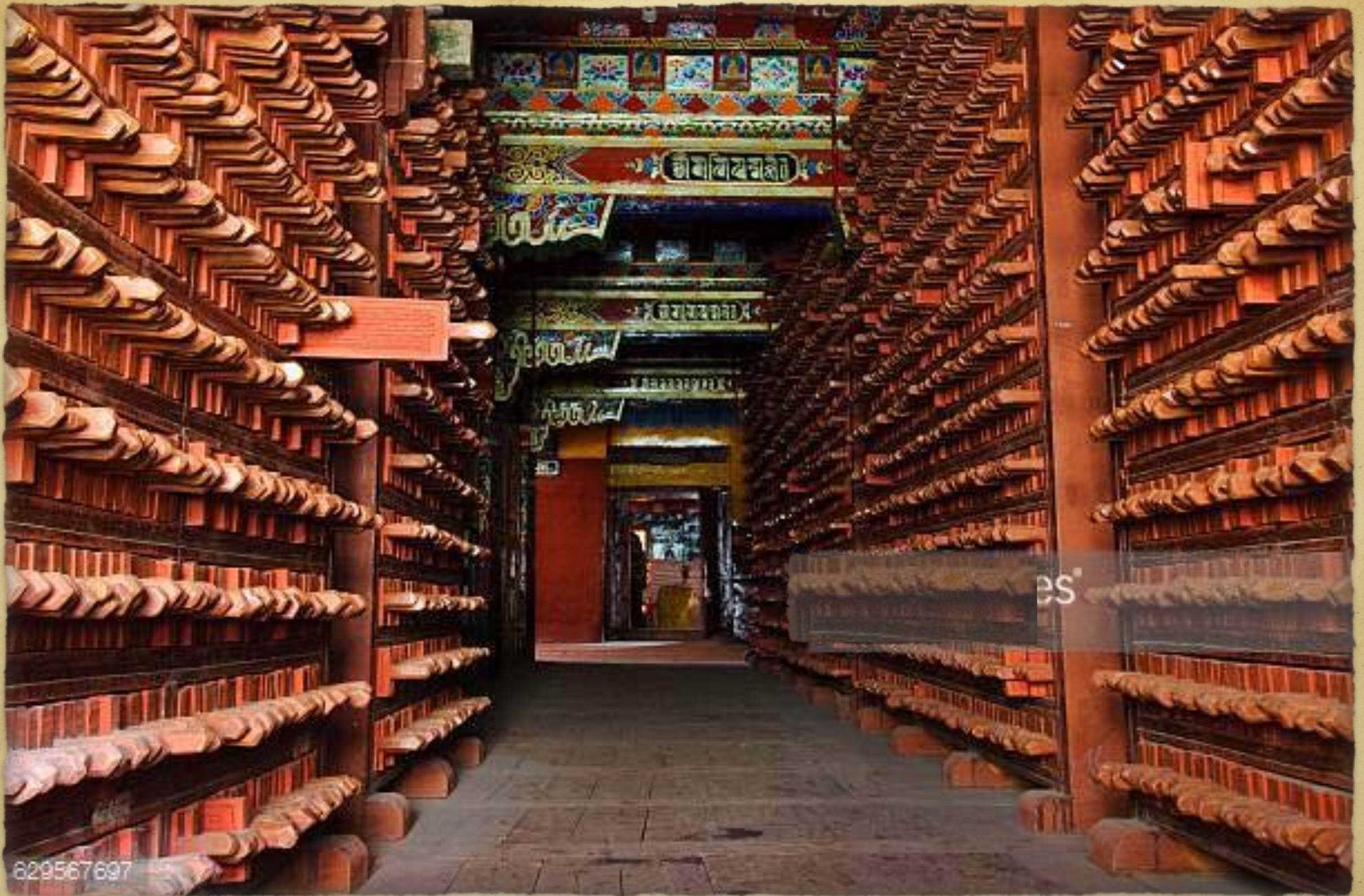
“I gave my first public lecture in India at Framji Cowasji Hall. For novelty and picturesqueness, the scene was the culmination of delight: the contrast between this sea of multi-colored turbans, snowy muslin ,dresses, and keen, onyx eyes looking out of handsome brown faces, and the black-costumed, pale-faced, bare-headed audiences of the West, with no touch of bright color save in the women's bonnets, was most striking. The crowd was so dense as to pack the hall, balconies, and stairways, until not one more man could have been crowded in, yet as quiet, orderly, and attentive as though each person had had ample room. We sat on the platform, which was thronged by the leading personages of the different native communities of Bombay, and my discourse was listened to with breathless attention, interrupted from time to time by applause. It was really an historical event that, for the first time in the recollection of the oldest inhabitant, a Western man should uphold the majesty and sufficiency of Eastern Scriptures.” ODL v. 2, p. 38-9

Col. Henry Olcott

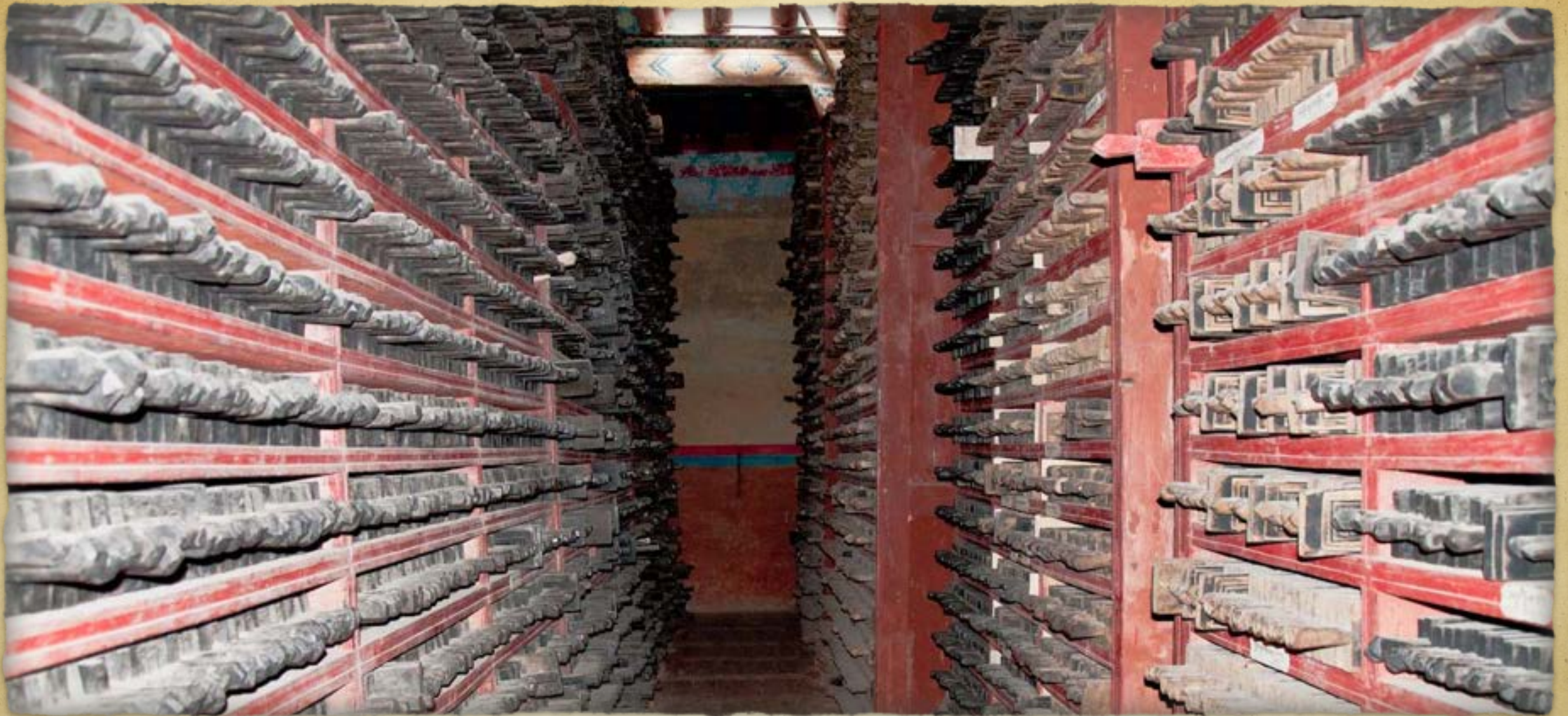


Framji Cowasji Hall





“Built deep in the bowels of the earth, the subterranean stores are secure; and as their entrances are concealed in such oases, there is little fear that anyone should discover them, even should several armies invade the sandy wastes” SD Introductory, p. xxxiii



“The Secret Doctrine was the universally diffused religion of the ancient and prehistoric world. Proofs of its diffusion, authentic records of its history, a complete chain of documents, showing its character and presence in every land, together with the teaching of all its great adepts, exist to this day in the secret crypts of libraries belonging to the Occult Fraternity. ...It is not the fault of the initiates that these documents are now “lost” to the profane; nor was their policy dictated by selfishness, or any desire to monopolise the life-giving sacred lore. There were portions of the Secret Science that for incalculable ages had to remain concealed from the profane gaze. But this was because to impart to the unprepared multitude secrets of such tremendous importance, was equivalent to giving a child a lighted candle in a powder magazine.”

SD Introductory, p. xxxiv

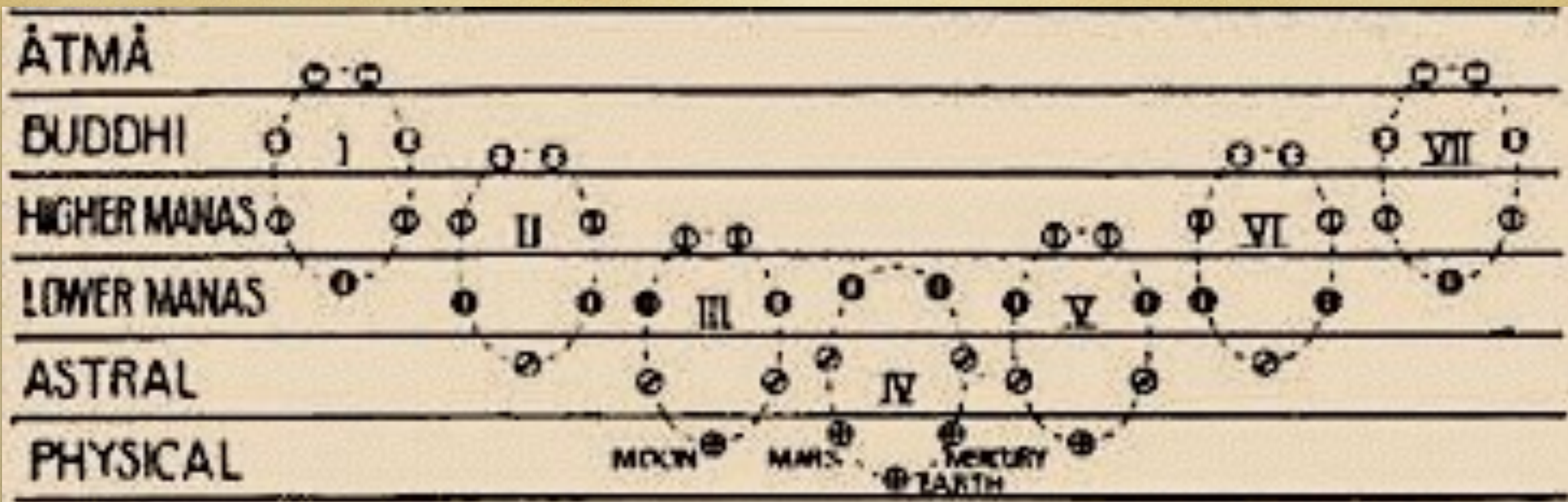


DIAGRAM V.—The Seven Chains of the Earth Scheme.

“Doctrines such as the planetary chain, or the seven races, at once give a clue to the seven-fold nature of man, for each principle is correlated to a plane, a planet, and a race; and the human principles are, on every plane, correlated to seven-fold occult forces—those of the higher planes being of tremendous power. So that any septenary division at once gives a clue to tremendous occult powers, the abuse of which would cause incalculable evil to humanity. A clue, which is, perhaps, no clue to the present generation—especially the Westerns—protected as they are by their very blindness and ignorant materialistic disbelief in the occult; but a clue which would, nevertheless, have been very real in the early centuries of the Christian era, to people fully convinced of the reality of occultism, and entering a cycle of degradation, which made them rife for abuse of occult powers and sorcery of the worst description.” SD Introductory, p. xxxv

“The days of Constantine were the last turning-point in history, the period of the Supreme struggle that ended in the Western world throttling the old religions in favour of the new one, built on their bodies. From thence the vista into the far distant Past, beyond the “Deluge” and the Garden of Eden, began to be forcibly and relentlessly closed by every fair and unfair means against the indiscreet gaze of posterity. Every issue was blocked up, every record that hands could be laid upon, destroyed. Yet there remains enough, even among such mutilated records, to warrant us in saying that there is in them every possible evidence of the actual existence of a Parent Doctrine. Fragments have survived geological and political cataclysms to tell the story; and every survival shows evidence that the now Secret Wisdom was once the one fountain head, the ever-flowing perennial source, at which were fed all its streamlets—the later religions of all nations—from the first down to the last. This period, beginning with Buddha and Pythagoras at the one end and the Neo-Platonists and Gnostics at the other, is the only focus left in History wherein converge for the last time the bright rays of light streaming from the æons of time gone by, unobscured by the hand of bigotry and fanaticism.” SD Introductory, p. xlv



“...to the public in general and the readers of the “Secret Doctrine” I may repeat what I have stated all along, and which I now clothe in the words of Montaigne: Gentlemen, ‘I have here made only a nosegay of culled flowers, and have brought nothing of my own but the string that ties them.’”

Pull the “string” to pieces and cut it up in shreds, if you will. As for the nosegay of facts—you will never be able to make away with these. You can only ignore them, and no more.” SD

Introductory p. xlvi



“It is needless to explain that this book is not the Secret Doctrine in its entirety, but a select number of fragments of its fundamental tenets...” SD 1, viii

“The Secret Doctrine was the universally diffused religion of the ancient and prehistoric world. Proofs of its diffusion, authentic records of its history, a complete chain of documents, showing its character and presence in every land, together with the teaching of all its great adepts, exist today in the secret crypts of Libraries belonging to the Occult Fraternity.” SD 1, xxxiv

“The documents were concealed, it is true, but the knowledge itself and its actual existence had never been made a secret of by the Hierophants of the Temple, wherein Mysteries have ever been made a discipline and stimulus to virtue.” SD 1, xxxv

“...the now Secret Wisdom was once the one fountainhead, the ever-flowing perennial source, at which were fed all its streamlets - the later religions of all nations - from the first down to the last.” SD 1, p. xlv

PROEM.

PAGES FROM A PRE-HISTORIC PERIOD.

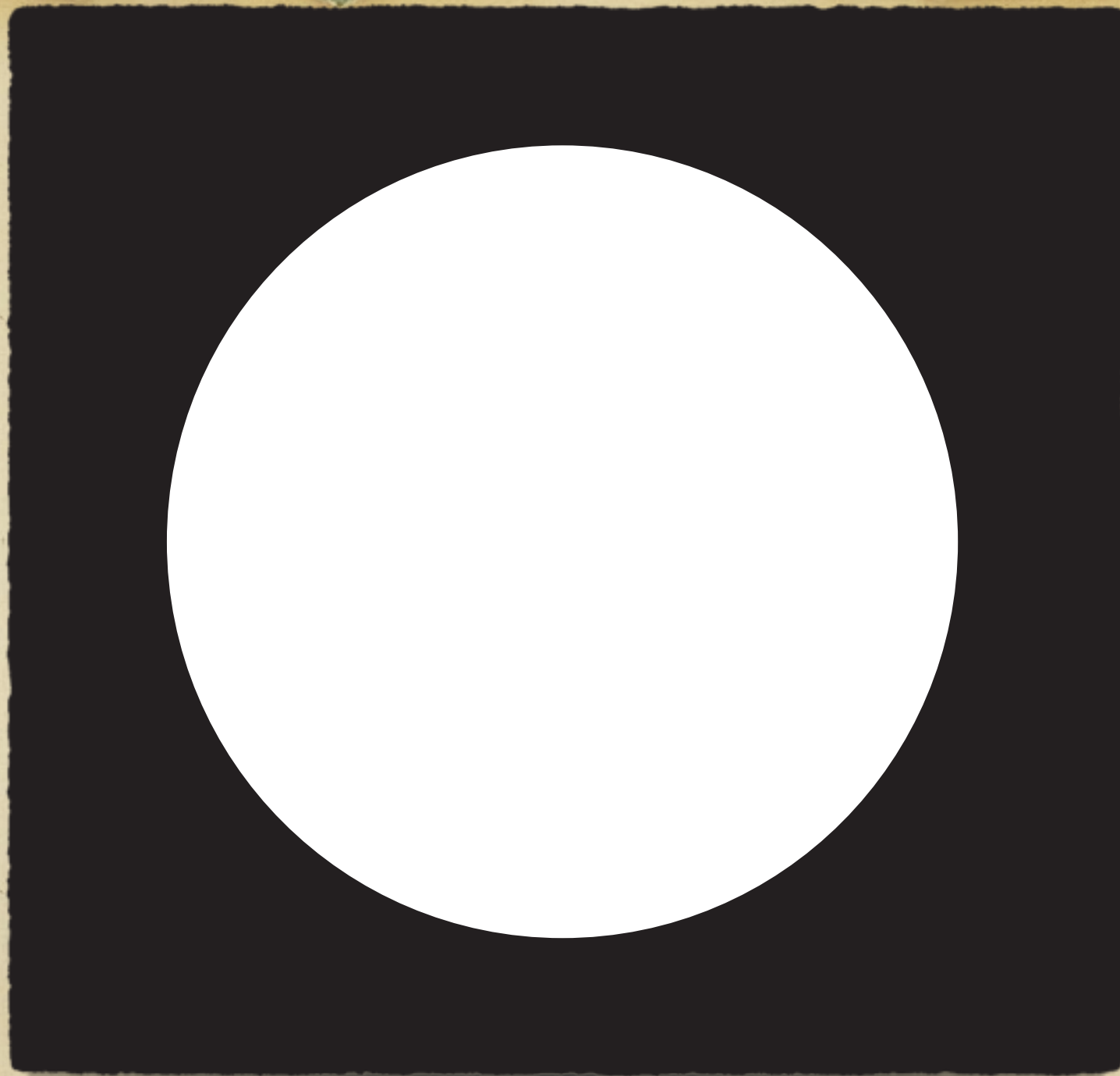
AN Archaic Manuscript—a collection of palm leaves made impermeable to water, fire, and air, by some specific unknown process—is before the writer's eye. On the first page is an immaculate white disk within a dull black ground. On the following page, the same disk, but with a central point. The first, the student knows to represent Kosmos in Eternity, before the re-awakening of still slumbering Energy, the emanation of the Word in later systems. The point in the hitherto immaculate Disk, Space and Eternity in Pralaya, denotes the dawn of differentiation. It is the Point in the Mundane Egg (see Part II., "The Mundane Egg"), the germ within the latter which will become the Universe, the ALL, the boundless, periodical Kosmos, this germ being latent and active, periodically and by turns. The one circle is divine Unity, from which all proceeds, whither all returns. Its circumference—a forcibly limited symbol, in view of the limitation of the human mind—indicates the abstract, ever incognisable PRESENCE, and its plane, the Universal Soul, although the two are one. Only the face of the Disk being white and the ground all around black, shows clearly that its plane is the only knowledge, dim and hazy though it still is, that is attainable by man. It is on this plane that the Manvantaric manifestations begin; for it is in this SOUL that slumbers, during the Pralaya, the Divine Thought,* wherein lies concealed the plan of every future Cosmogony and Theogony.

* It is hardly necessary to remind the reader once more that the term "Divine Thought," like that of "Universal Mind," must not be regarded as even vaguely shadowing forth an intellectual process akin to that exhibited by man. The "Unconscious," according to von Hartmann, arrived at the vast creative, or rather Evolutionary Plan, "by a clairvoyant wisdom superior to all consciousness," which in the Vedantic language would mean absolute Wisdom. Only those who realise how far Intuition soars above the tardy processes of ratiocinative thought can form the faintest conception of

PROEM.

PAGES FROM A PRE-HISTORIC PERIOD.

“The “Proem” reminds the student that the SD is also a book of poetry, a devotional book that has the same effect as poetry to arouse the intuition and imagination in the reader or hearer. Introducing each of the volumes of the SD, as well as the thesis of each section, are stanzas from the “Book of Dzyan.” A stanza is a section of a poem containing a number of verses. The verse or sloka means “song” and comes from the Sanskrit root, sru, meaning “hear.” Even in the English translation the stanzas are clearly characterized by the symbolism, rhythm, and lyrical qualities of poetry. The Proem invokes the Muses. Hesiod refers to the Muses as the daughters of Zeus and Mnemosyne, who preside over and inspire the arts and sciences, especially poetry and philosophy. The Mother of the Muses, Mnemosyne, is the goddess of memory. The Proem speaks to and invokes the memory of the Soul, reminiscence or intuition, which will inspire the sincere reader in the study and comprehension of the SD.” On the Proem of The Secret Doctrine. by Steven H. Levy



“PROEM.

PAGES FROM A PRE-HISTORIC PERIOD.

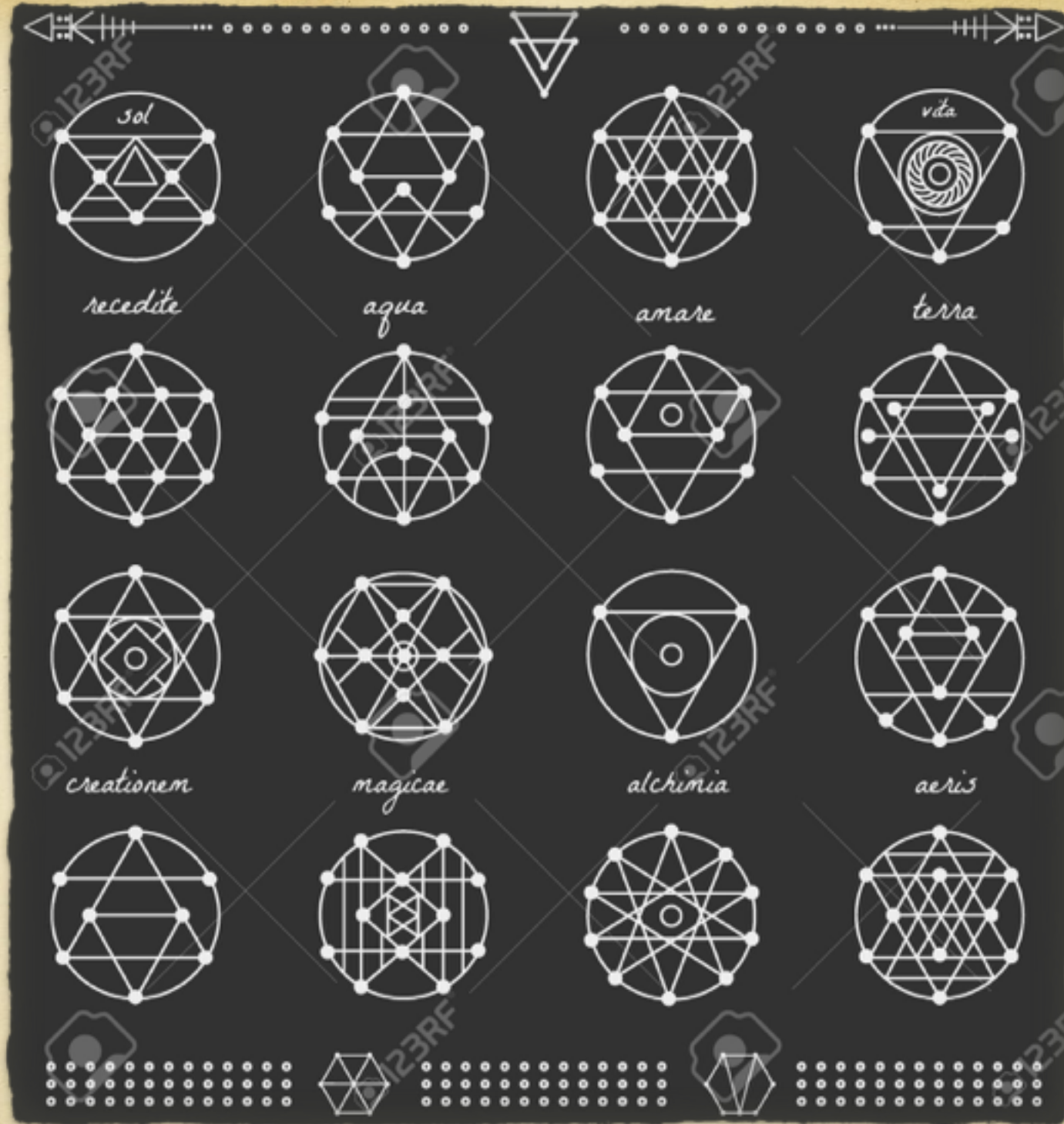
An Archaic Manuscript—a collection of palm leaves made impermeable to water, fire, and air, by some specific unknown process—is before the writer’s eye. On the first page is an immaculate white disk within a dull black ground.” SD 1, p.1



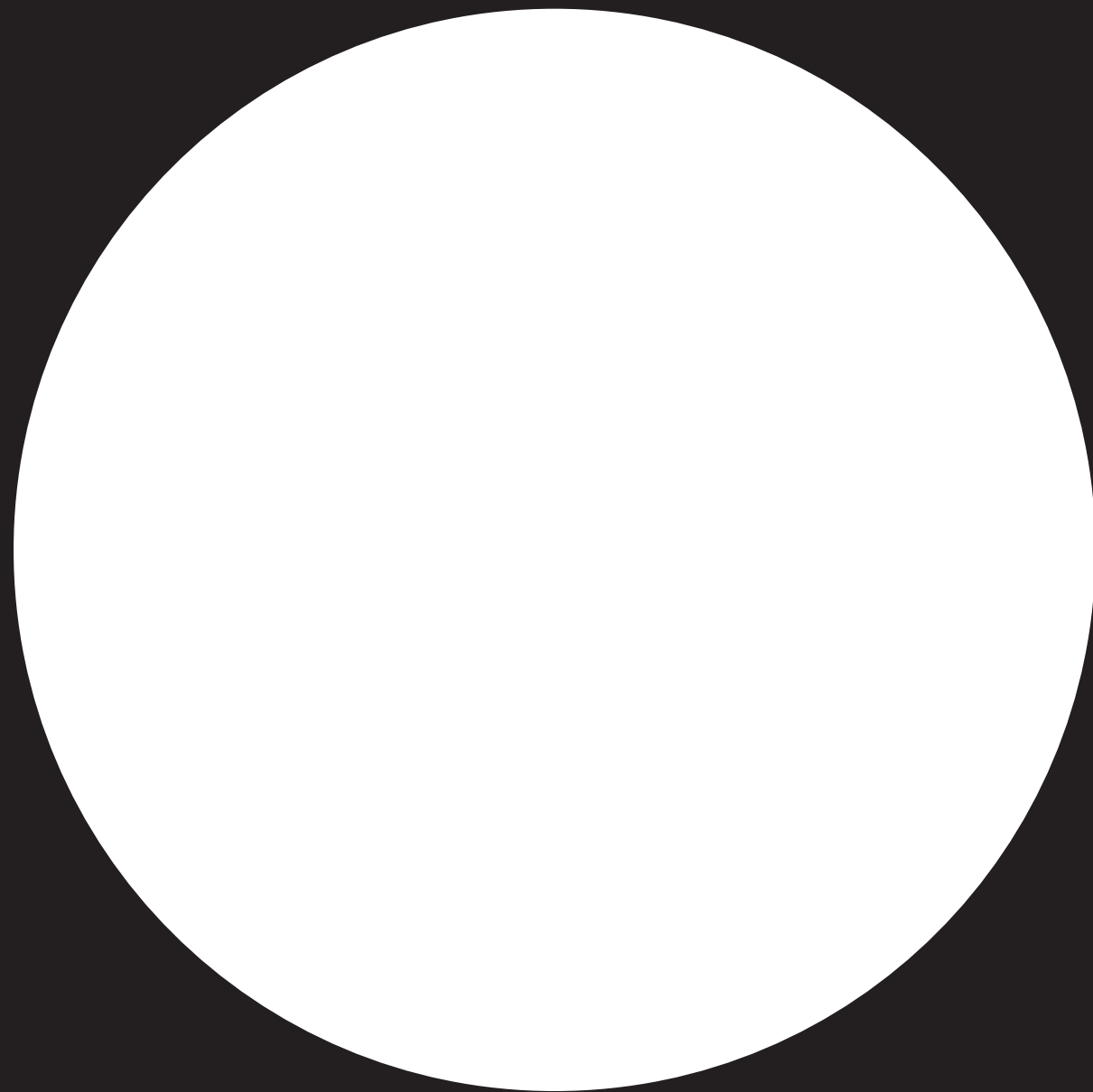
“On the following page, the same disk, but with a central point.” SD 1, p.1



“...there was a time when Senzar was known to the Initiates of every nation, when the forefathers of the Toltec understood it as easily as the inhabitants of the lost Atlantis, who inherited it, in their turn, from the sages of the 3rd Race, the Manushis, who learnt it direct from the Devas of the 2nd and 1st Races.” Introductory, p. xlv



“...such is the mysterious power of Occult symbolism, that the facts which have actually occupied countless generations of initiated seers and prophets to marshal, to set down and explain, in the bewildering series of evolutionary progress, are all recorded on a few pages of geometrical signs and glyphs.” SD 1, p. 272

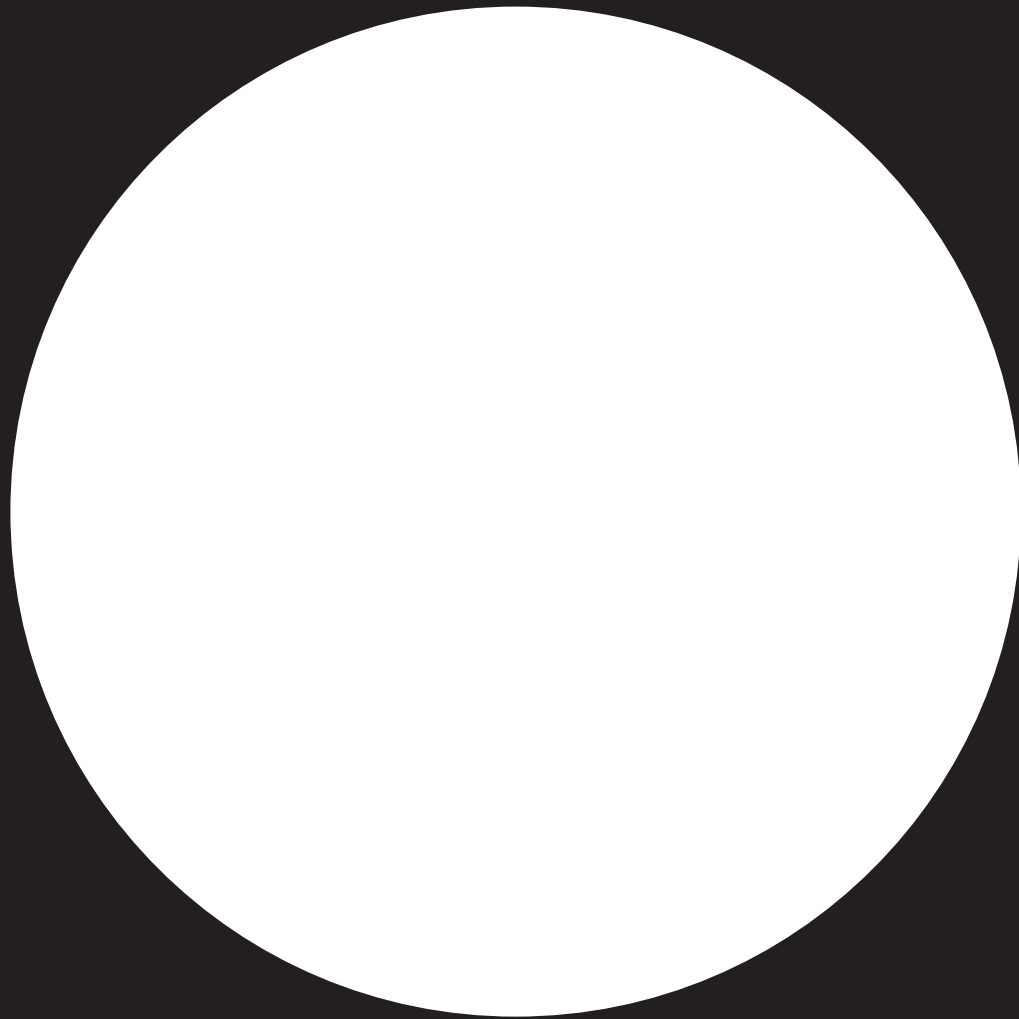


Kosmos: (Gr.) The universe as distinguished from our world (globe or earth)

“The first, the student knows to represent Kosmos in Eternity, before the reawakening of still slumbering Energy, the emanation of the Word in later systems.” SD 1, p.1



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noumenal: The true essential nature of being as distinguished from the illusive objects of sense.

“...the ABSOLUTE IS ABSOLUTELY ULTIMATE and UNCHANGEABLY SUBSTANTIAL to all apparent variety, infinitely greater than the SUPRA-NOUMENAL ABSOLUTE DEITY which 'ARISES' from IT... the ABSOLUTE cannot be experienced in-Universe, yet IT IS ESSENTIALLY everything that can be experienced...” -Michael Robbins



Pralaya: A period of obscuration or repose—planetary, cosmic, or universal— the opposite of Manvantara

Mundane Egg: Of this earthly world rather than a heavenly or spiritual one (spiritual here being a relative term)

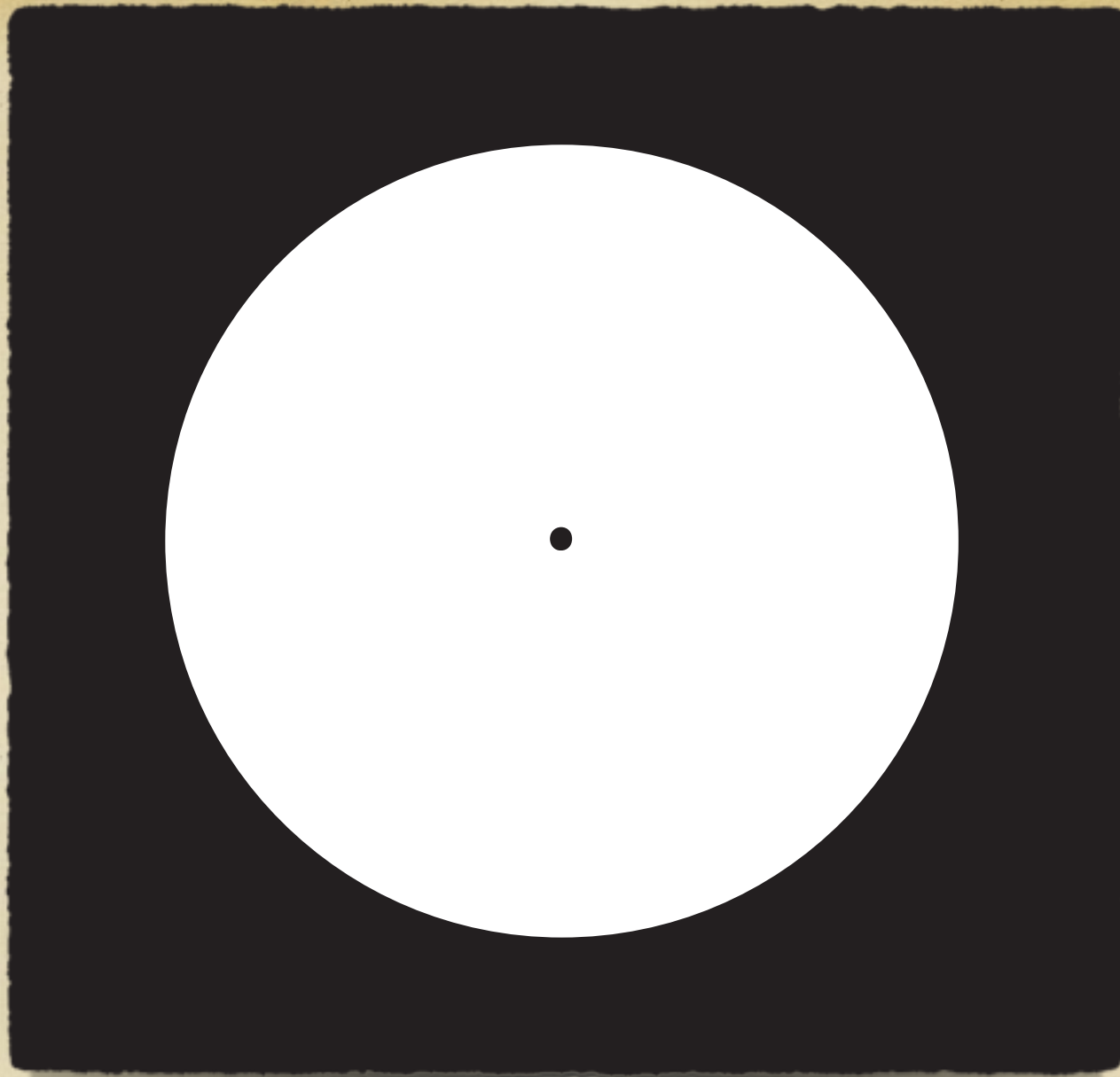
Kosmos: (*Gr.*) The universe as distinguished from our world (globe or earth)

Manvantara: A period of manifestation as opposed to Pralaya (rest or dissolution) applied to various cycles

“The point in the hitherto immaculate Disk, Space and Eternity in **Pralaya**, denotes the dawn of differentiation. It is the Point in the **Mundane Egg**, the germ within the latter which will become the Universe, the all, the boundless, periodical **Kosmos**, this germ being latent and active, periodically and by turns. The one circle is divine Unity, from which all proceeds, whither all returns. Its circumference— a forcibly limited symbol, in view of the limitation of the human mind — indicates the abstract, ever incognisable presence, and its plane, the Universal Soul, although the two are one. Only the face of the Disk being white and the ground all around black, shows clearly that its plane is the only knowledge, dim and hazy though it still is, that is attainable by man. It is on this plane that the **Manvantaric** manifestations begin; for it is in this soul that slumbers, during the **Pralaya**, the Divine Thought,* wherein lies concealed the plan of every future **Cosmogony and Theogony.**” SD 1, p.1

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*It is hardly necessary to remind the reader once more that the term “Divine Thought,” like that of “Universal Mind,” must not be regarded as even vaguely shadowing forth an intellectual process akin to that exhibited by man. The “Unconscious,” according to von Hartmann, arrived at the vast creative, or rather Evolutionary Plan, “by a clairvoyant wisdom superior to all consciousness,” which in the Vedantic language would mean absolute Wisdom. Only those who realise how far Intuition soars above the tardy processes of ratiocinative *[forming judgments by a process of logic; reason]* thought can form the faintest conception of that absolute Wisdom which transcends the ideas of Time and Space. Mind, as we know it, is resolvable into states of consciousness, of varying duration, intensity, complexity, etc.—all, in the ultimate, resting on sensation, which is again Maya. Sensation, again, necessarily postulates limitation. The personal God of orthodox Theism perceives, thinks, and is affected by emotion; he repents and feels “fierce anger.” But the notion of such mental states clearly involves the unthinkable postulate of the externality of the exciting stimuli, to say nothing of the impossibility of ascribing changelessness to a Being whose emotions fluctuate with events in the worlds he presides over. The conceptions of a Personal God as changeless and infinite are thus un-psychological and, what is worse, unphilosophical. SD 1, p.2



“It is the one life, eternal, invisible, yet Omnipresent, without beginning or end, yet periodical in its regular manifestations, between which periods reigns the dark mystery of non-Being; unconscious, yet absolute Consciousness; unrealisable, yet the one self-existing reality; truly, “a chaos to the sense, a Kosmos to the reason.” Its one absolute attribute, which is ITSELF, eternal, ceaseless Motion, is called in esoteric parlance the “Great Breath,”* which is the perpetual motion of the universe, in the sense of limitless, ever-present SPACE. That which is motionless cannot be Divine. But then there is nothing in fact and reality absolutely motionless within the universal soul.” SD 1, p.2



*Plato proves himself an Initiate, when saying in Cratylus that θεός [theos] is derived from the verb θέειν [théō] “to move,” “to run,” as the first astronomers who observed the motions of the heavenly bodies called the planets θεοί [genitive singular of theos], the gods. Later, the word produced another term, ἀλήθεια [alétheia] — “the breath of God.” (θεός: The Lambda, originally capitalized, is not a noun, but representative of a philosophical idea. The meaning of the word then changes from "word" or "speech" to "law" or “order”.)” SD 1, p.2

“Almost five centuries b.c. **Leucippus**, the instructor of **Democritus**, maintained that Space was filled eternally with atoms actuated by a ceaseless motion, the latter generating in due course of time, when those atoms aggregated, rotatory motion, through mutual collisions producing lateral movements. **Epicurus** and **Lucretius** taught the same, only adding to the lateral motion of the atoms the idea of affinity—an occult teaching.” SD 1, p.2



Leucippus

Leucippus: c. 5th cent. BCE is reported in some ancient sources to have been a philosopher who was the earliest Greek to develop the theory of atomism—the idea that everything is composed entirely of various imperishable, indivisible elements called atoms.

Democritus: meaning "chosen of the people"; c. 460—c. 370 BC) was an influential Ancient Greek pre-Socratic philosopher primarily remembered today for his formulation of an atomic theory of the universe.

Epicurus: "ally, comrade"; 341—270 BC taught that the universe is infinite and eternal; and events in the world are ultimately based on the motions and interactions of atoms moving in empty space.

Lucretius: c. 15 October 99 BC—c. 55 BC was a Roman poet and philosopher. His only known work is the didactic philosophical poem *De rerum natura* about the tenets and philosophy of Epicureanism, and which is usually translated into English as *On the Nature of Things*.

“From the beginning of man’s inheritance, from the first appearance of the architects of the globe he lives in, the unrevealed Deity was recognised and considered under its only philosophical aspect—universal motion, the thrill of the creative Breath in Nature. Occultism sums up the “One Existence” thus: “Deity is an arcane, living (or moving) FIRE, and the eternal witnesses to this unseen Presence are Light, Heat, Moisture,”—this trinity including, and being the cause of, every phenomenon in Nature.* Intra-Cosmic motion is eternal and ceaseless; cosmic motion (the visible, or that which is subject to perception) is finite and periodical. As an eternal abstraction it is the ever-present; as a manifestation, it is finite both in the coming direction and the opposite, the two being the alpha and omega of successive reconstructions. **Kosmos**—the **noumenon**—has nought to do with the causal relations of the phenomenal World. It is only with reference to the intra-cosmic soul, the ideal **Kosmos** in the immutable Divine Thought, that we may say: “It never had a beginning nor will it have an end.” With regard to its body or Cosmic organization, though it cannot be said that it had a first, or will ever have a last construction, yet at each new Manvantara, its organization may be regarded as the first and the last of its kind, as it evolves every time on a higher plane . . .” SD 1, p.3

Kosmos: (Gr.) The universe as distinguished from our world (globe or earth)

Noumenon: The true essential nature of being as distinguished from the illusive objects of sense.



“***Nominalists**, arguing with **Berkeley** that “it is impossible. . . to form the abstract idea of motion distinct from the body moving”, may put the question, “What is that body, the producer of that motion? Is it a substance? Then you are believers in a Personal God?” etc., etc. This will be answered farther on, in the Addendum to this Book; meanwhile, we claim our rights of **Conceptionalists** as against **Roscelini’s** materialistic views of Realism and Nominalism. “Has science,” says one of its ablest advocates, **Edward Clodd**, “revealed anything that weakens or opposes itself to the ancient words in which the Essence of all religion, past, present, and to come, is given; to do justly, to love mercy, to walk humbly before thy God?” Provided we connote by the word God, not the crude anthropomorphism which is still the backbone of our current theology, but the symbolic conception of that which is Life and Motion of the Universe, to *know* which in physical order is to know time past, present, and to come, in the existence of successions of phenomena; to *know* which, in the moral, is to know what has been, is, and will be, within human consciousness.” SD 1, p.3

Nominalists: deals with the problem of universals, which dates back at least to Plato, and is opposed to realist philosophies, such as Platonic realism, which assert that universals do exist over and above particulars. One version denies the existence of universals (e.g., strength, humanity). The other version specifically denies the existence of abstract objects — objects that do not exist in space and time.

Conceptualism: The doctrine, intermediate between nominalism and realism, that universals exist only within the mind and have no external or substantial reality. Also called mentalism.

Roscelin of Compiègne (c. 1050 – c. 1125), was a French philosopher and theologian, often regarded as the founder of nominalism. **Edward Clodd:** an agnostic and wrote that the Genesis creation narrative of the Bible is similar to other religious myths and should not be read as a literal account. He wrote many popular books on evolutionary science.

George Berkeley — an Irish philosopher whose primary achievement was the advancement of a theory he called "immaterialism" (later referred to as "subjective idealism" by others). This theory denies the existence of material substance and instead contends that familiar objects like tables and chairs are only ideas in the minds of perceivers and, as a result, cannot exist without being perceived.



George Berkeley

“A few years ago only, it was stated [in *Isis Unveiled*] that: “The esoteric doctrine teaches, like Buddhism and Brahminism, and even the Kabala, that the one infinite and unknown Essence [that] exists from all eternity, and in regular and harmonious successions is either passive or active. In the poetical phraseology of Manu these conditions are called the “Days” and the “Nights” of Brahmâ. The latter is either “awake” or “asleep.” The **Svabhâvikas**, or philosophers of the oldest school of Buddhism (which still exists in Nepaul), speculate only upon the active condition of this “Essence,” which they call **Svâbhâvat**, and deem it foolish to theorise upon the abstract and “unknowable” power in its passive condition. Hence they are called atheists by both Christian theologians and modern scientists, for neither of the two are able to understand the profound logic of their philosophy. The former will allow of no other God than the personified secondary powers which have worked out the visible universe, and which became with them the anthropomorphic God of the Christians – the male Jehovah, roaring amid thunder and lightning. In its turn, rationalistic science greets the Buddhists and the **Svabhâvikas** as the “positivists” of the archaic ages. If we take a one-sided view of the philosophy of the latter, our materialists may be right in their own way.” SD 1, p. 3

Svâbhâvat: is the world substance and stuff, or rather that which is behind it – the spirit and essence of substance. The name comes from *subhâva* and is composed of three words – *su*, good, perfect, fair, handsome; *sva*, self; and *bhâva*, being or state of being. From *Svâbhâvat* all nature proceeds and into it all returns at the end of the life-cycles. In esotericism it is called ‘Father-Mother’. It is the plastic essence of matter.

Svabhâvikas: The oldest existing school of Buddhism. They assigned the manifestation of the universe and physical phenomena to *Svâbhâva*, or the respective nature of things. According to Wilson the *Svâbhâvas* of things are “the inherent properties of the qualities by which they act, as soothing, terrific or stupefying, and the forms *Swarupas* are the distinction of biped, quadruped, brute, fish, animal, and the like.

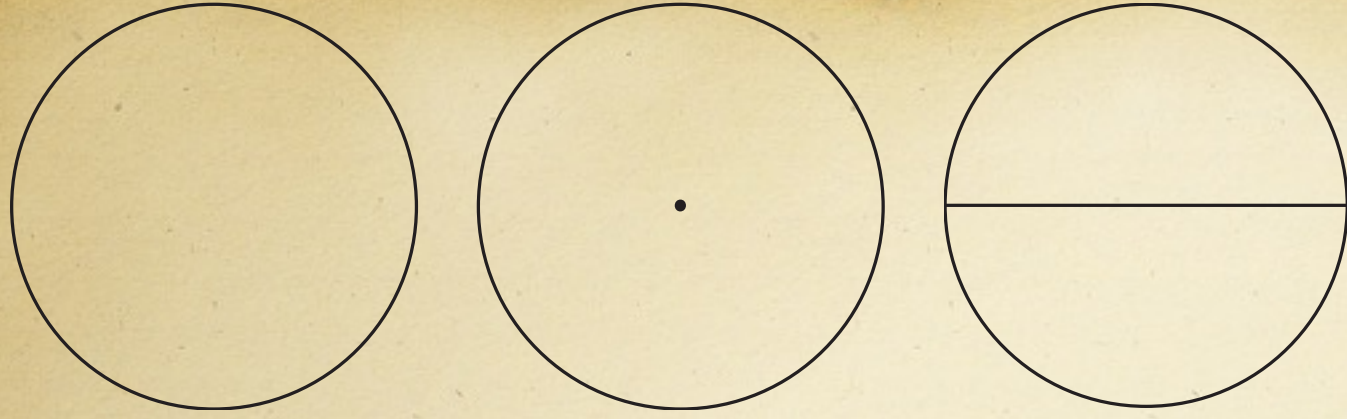
In **positivist**/scientific research, the researcher is concerned with gaining knowledge in a world which is objective using scientific methods of enquiry. Methods associated with this paradigm include experiments and surveys where quantitative data is the norm.



“The Buddhists maintained that there is no Creator, but an infinitude of creative powers, which collectively form the one eternal substance, the essence of which is inscrutable—hence not a subject for speculation for any true philosopher. Socrates invariably refused to argue upon the mystery of universal being, yet no one would ever have thought of charging him with atheism, except those who were bent upon his destruction. Upon inaugurating an active period, says the Secret Doctrine, an expansion of this Divine essence from without inwardly and from within outwardly, occurs in obedience to eternal and immutable law, and the phenomenal or visible universe is the ultimate result of the long chain of cosmical forces thus progressively set in motion. In like manner, when the passive condition is resumed, a contraction of the Divine essence takes place, and the previous work of creation is gradually and progressively undone. The visible universe becomes disintegrated, its material dispersed; and ‘darkness’ solitary and alone, broods once more over the face of the ‘deep.’ To use a Metaphor from the Secret Books, which will convey the idea still more clearly, an out-breathing of the ‘unknown essence’ produces the world; and an inhalation causes it to disappear. *This process has been going on from all eternity, and our present universe is but one of an infinite series, which had no beginning and will have no end.*”*

*(See “ Isis Unveiled; ” also “ The Days and Nights of Brahmâ ” in Part II.)

This passage will be explained, as far as it is possible, in the present work. Though, as it now stands, it contains nothing new to the Orientalist, its esoteric interpretation may contain a good deal which has hitherto remained entirely unknown to the Western student.” SD 1, p.4

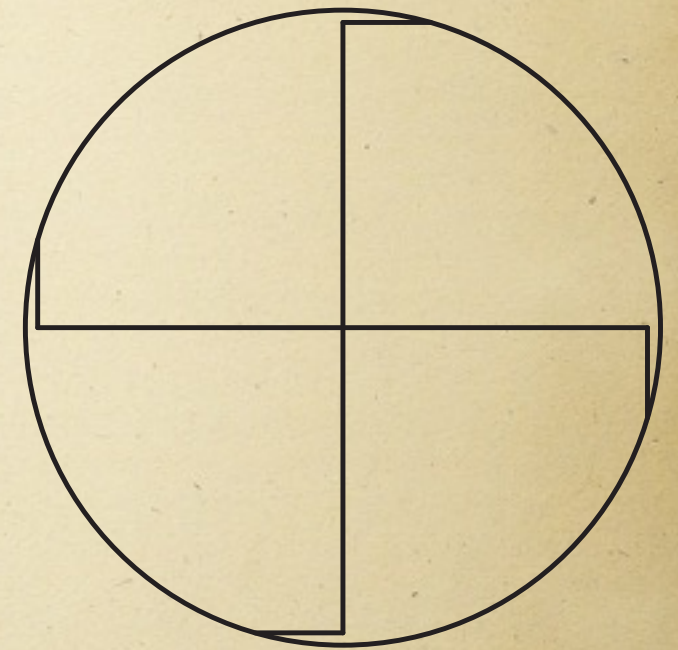
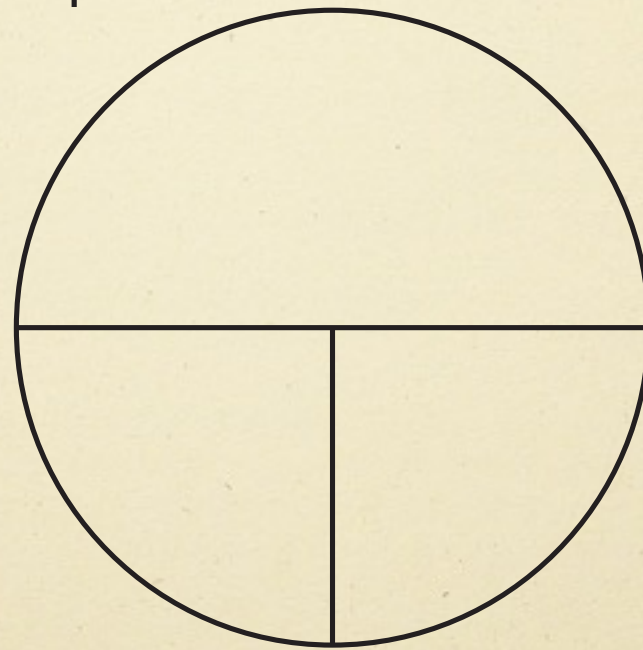
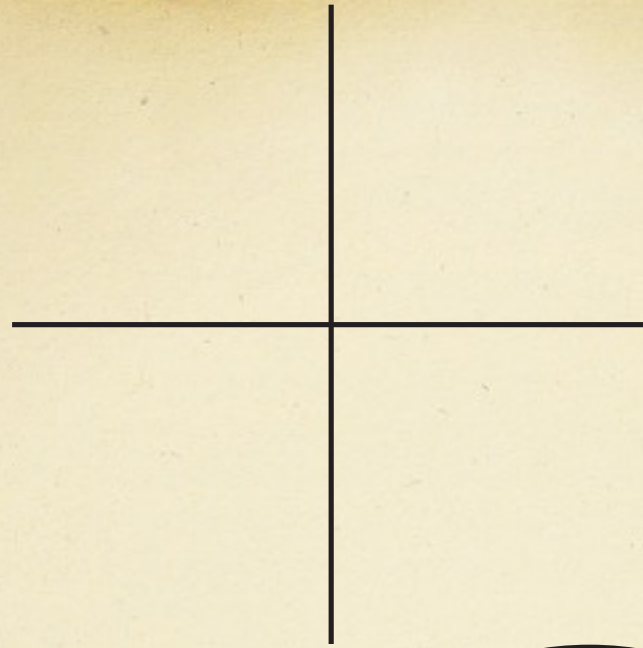
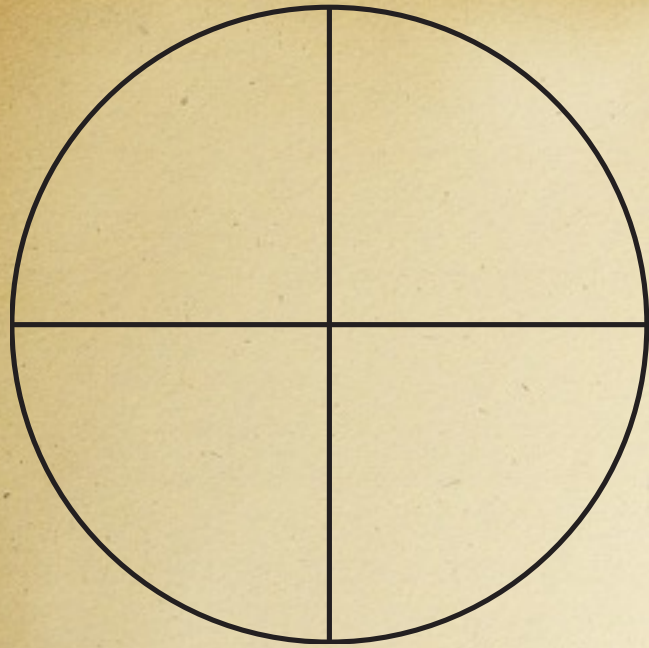


Aditi: (Sanskrit) *Aditi* [from *a* not + *diti* ‘bound’ [from the verbal root *da* to bind] Unbounded, free; as a noun, infinite and shoreless expanse. In the *Vedas*, *Aditi* is *devamatri* (mother of the gods) as from and in her cosmic matrix all the heavenly bodies were born. As the celestial virgin and mother of every existing form and being, the synthesis of all things, she is the highest **akasa**. *Aditi* is identified in the *Rig-Veda* with *Vach* (mystic speech) and also with the *mulaprakriti* [cosmic spirit-substance] of the *Vedanta*. As the womb of space, she is a feminized form of Brahma. The line in the *Rig-Veda*: “**Daksha** sprang from *Aditi* and *Aditi* from *Daksha*” has reference to “the eternal cyclic re-birth of the same divine Essence” (SD 2:247n). In one of its most mystic aspects *Aditi* is divine wisdom.

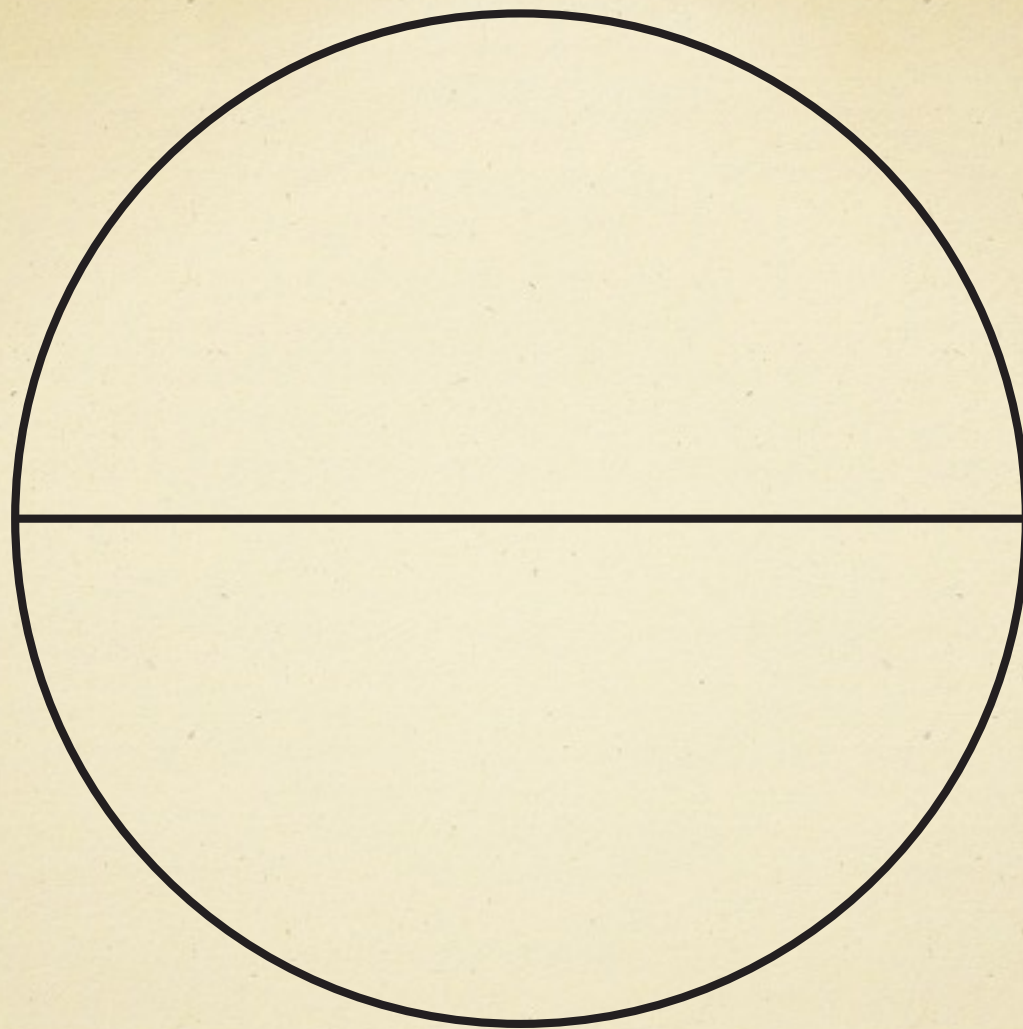
“The first illustration being a plain disc, the second one in the Archaic symbol shows a disc with a point in it the first differentiation in the periodical manifestations of the ever-eternal nature, sexless and infinite “**Aditi** in THAT” (*Rig Veda*), the point in the disc, or potential Space within abstract Space. In its third stage the point is transformed into a diameter. It now symbolises a divine immaculate Mother-Nature within the all-embracing absolute Infinitude.” SD 1, p.4

Akasa: (Sanskrit) *Ākāśa* [from *ā* + the verbal root *kāś* to be visible, appear, shine, be brilliant] The shining; ether, cosmic space, the fifth cosmic element. The subtle, supersensuous spiritual essence which pervades all space. It is not the ether of science, but the aether of the ancients, such as the Stoics, which is to ether what spirit is to matter. In the Brahmanical scriptures, *akasa* is used for what the Northern Buddhists call *svabhavat*, more mystically *adi-buddhi* (primeval buddhi); it is also *mulaprakriti*, cosmic spirit-substance, the reservoir of being and of beings. *Genesis* refers to it as the waters of the deep. It is universal substantial space, and mystically in its highest element is *alaya* [the indissoluble].

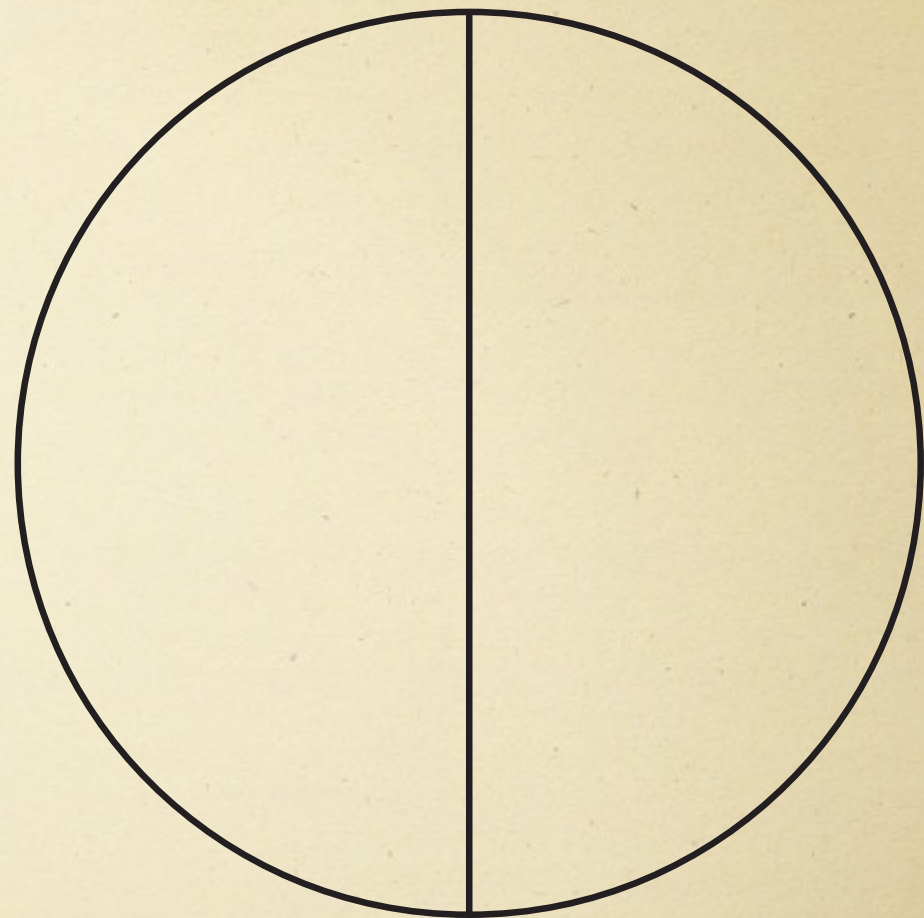
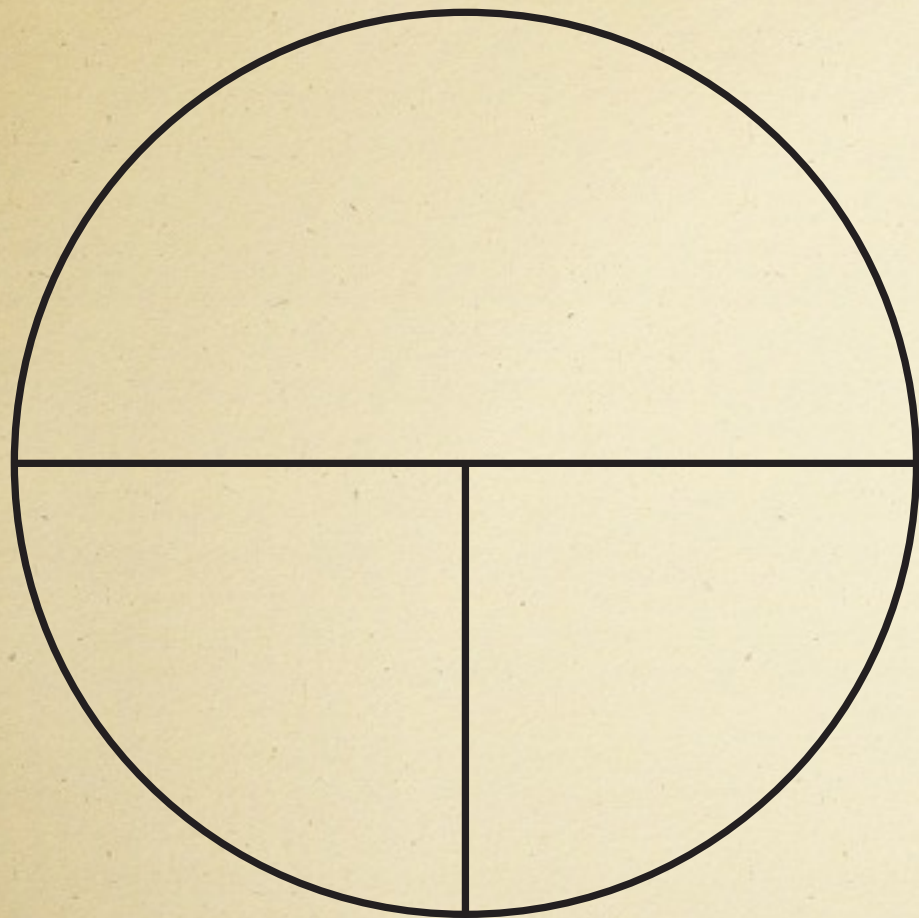
Daksha (Sanskrit) *Dakṣa* [from *dakṣ* to be able, strong] Adroit, able, intelligent, clever; used as a proper noun, intelligent power or ability. One of the chief *prajapatis*, cosmic creative intelligences, spiritual entities; the synthesis or aggregate of the terrestrial progenitors, including the pitris. *Daksha* signifies intelligence or competence, but usually carries with it the idea of creative or evolving power.



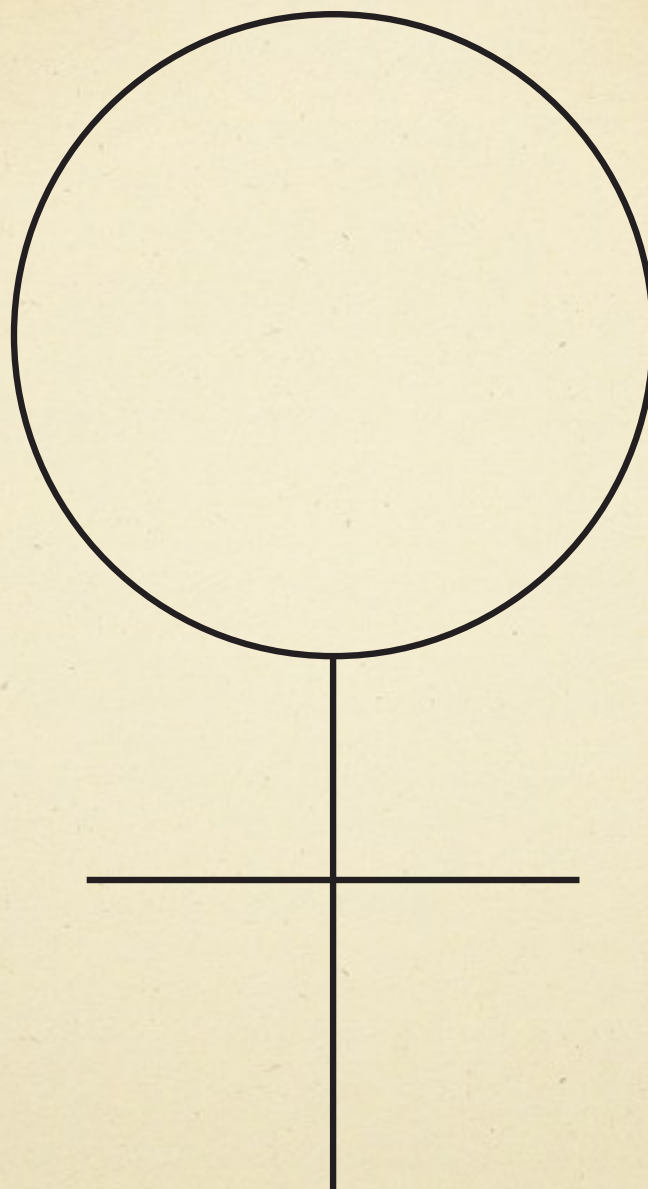
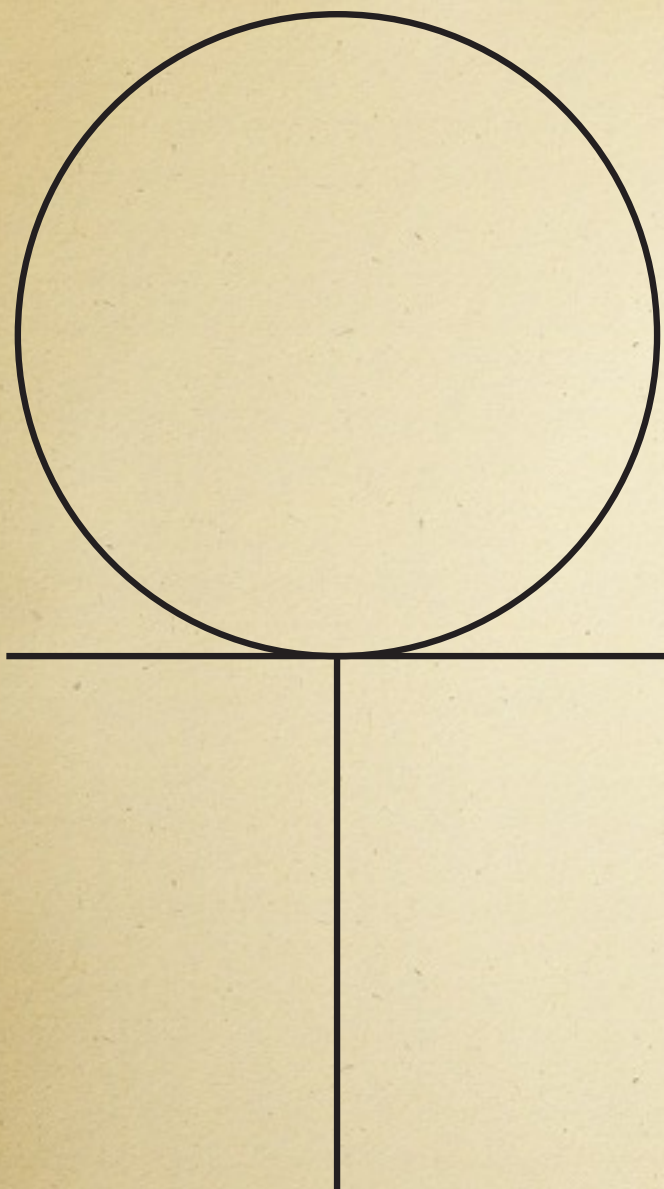
“When the diameter line is crossed by a vertical one, it becomes the mundane cross. Humanity has reached its third root-race; it is the sign for the origin of human life to begin. When the circumference disappears and leaves only the cross it is a sign that the fall of man into matter is accomplished, and the FOURTH race begins. The Cross within a circle symbolises pure Pantheism; when the Cross was left uninscribed, it became phallic. It had the same and yet other meanings as a TAU inscribed within a circle, or as a “Thor’s hammer,” the Jaina cross, so-called, or simply Svastica within a circle.” SD 1, p.5



“By the third symbol—the circle divided in two by the horizontal line of the diameter—the first manifestation of creative (still passive, because feminine) Nature was meant. The first shadowy perception of man connected with procreation is feminine, because man knows his mother more than his father. Hence female deities were more sacred than the male. Nature is therefore feminine, and, to a degree, objective and tangible, and the spirit Principle which fructifies it is concealed.” SD 1, p.5



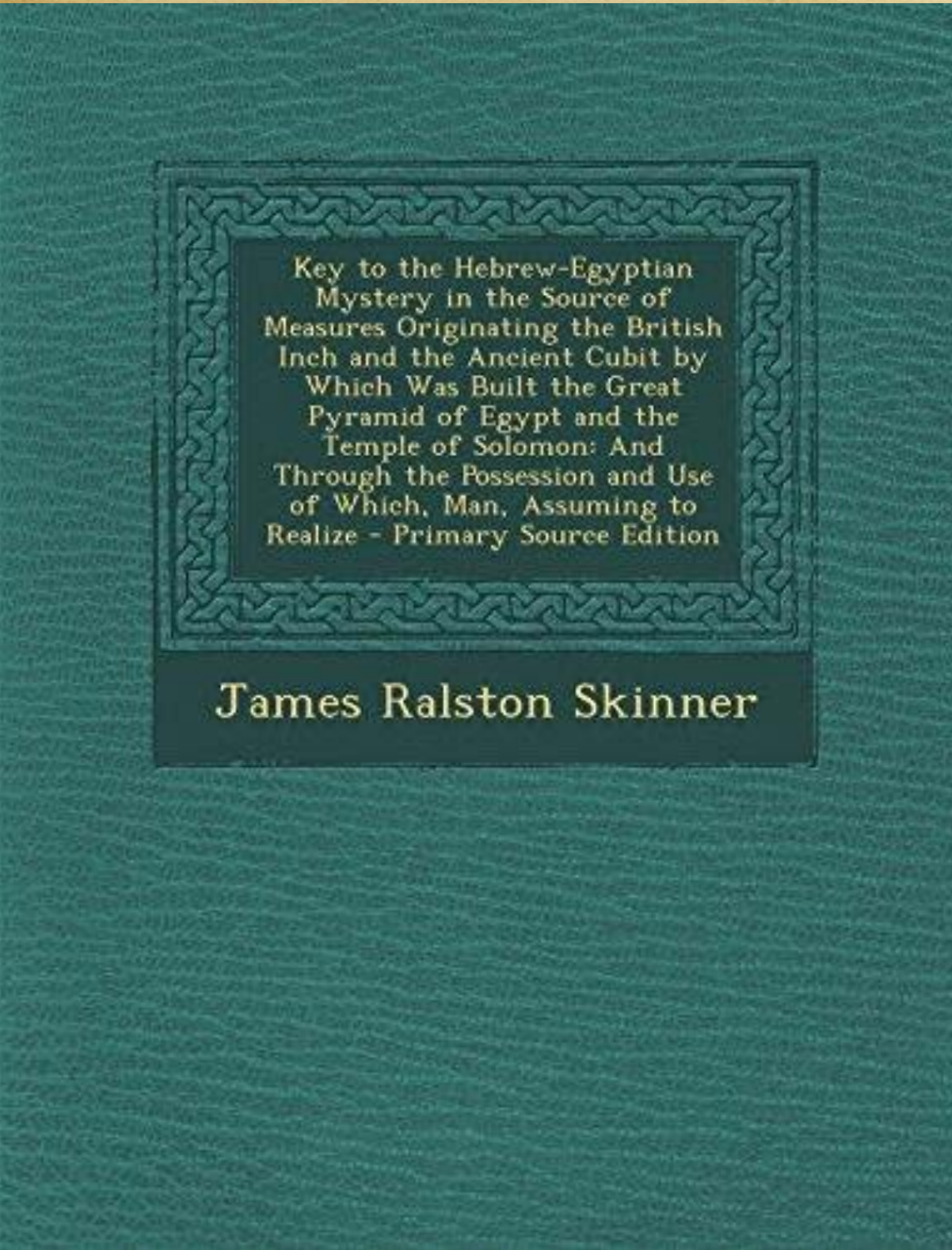
“By adding to the circle with the horizontal line in it, a perpendicular line, the tau was formed— \top —the oldest form of the letter. It was the glyph of the third root-race to the day of its symbolical Fall—i.e., when the separation of sexes by natural evolution took place—when the figure became \ominus , the circle, or sexless life modified or separated—a double glyph or symbol.” SD 1, p.5



zâkar (zaw-kar)

A primitive root; properly to mark (so as to be recognized), that is, to remember; by implication to mention; also to be male

“With the [sub]races of our Fifth Race it became in symbology the Hebrew *zākhār* and *nēgebāh* of the first-formed races;* then it changed into the Egyptian ♀ (emblem of life), and still later into the sign of Venus, ♀.” SD 1, p.5



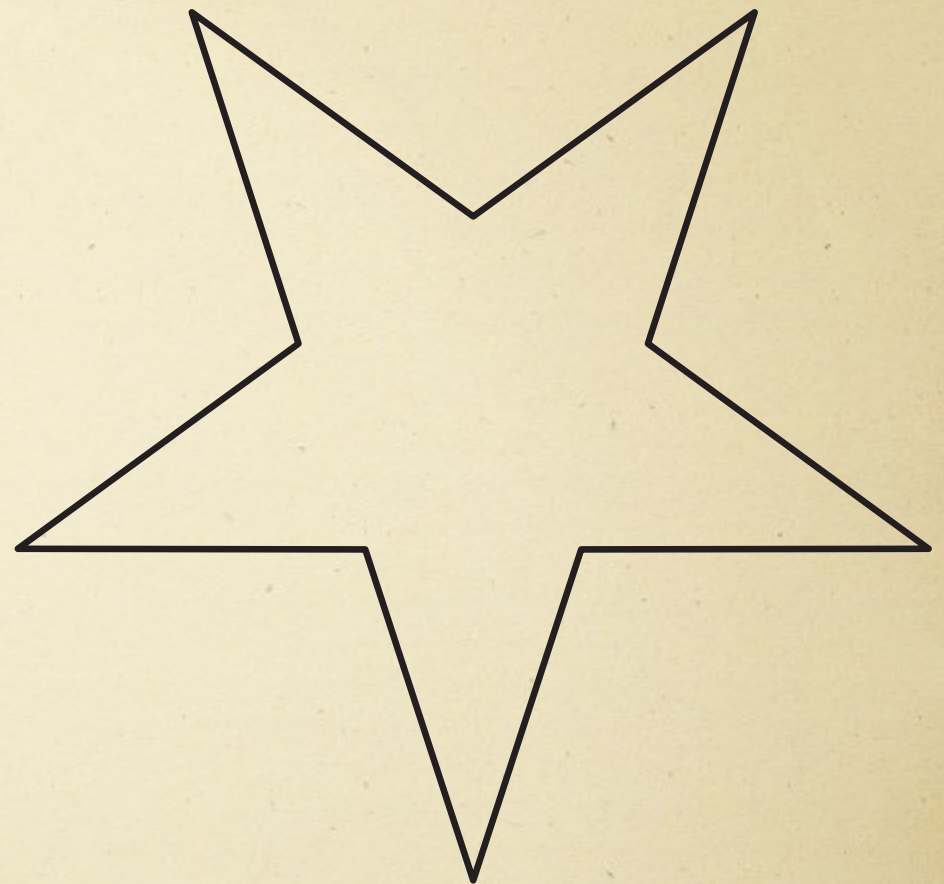
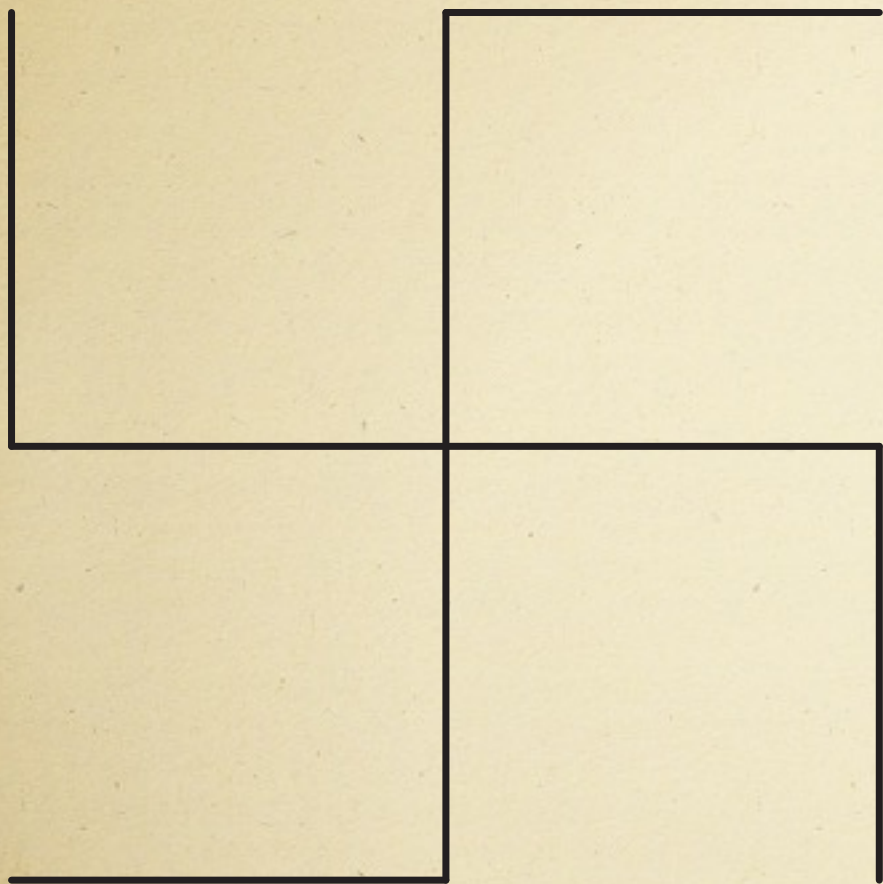
Key to the Hebrew-Egyptian
Mystery in the Source of
Measures Originating the British
Inch and the Ancient Cubit by
Which Was Built the Great
Pyramid of Egypt and the
Temple of Solomon: And
Through the Possession and Use
of Which, Man, Assuming to
Realize - Primary Source Edition

James Ralston Skinner

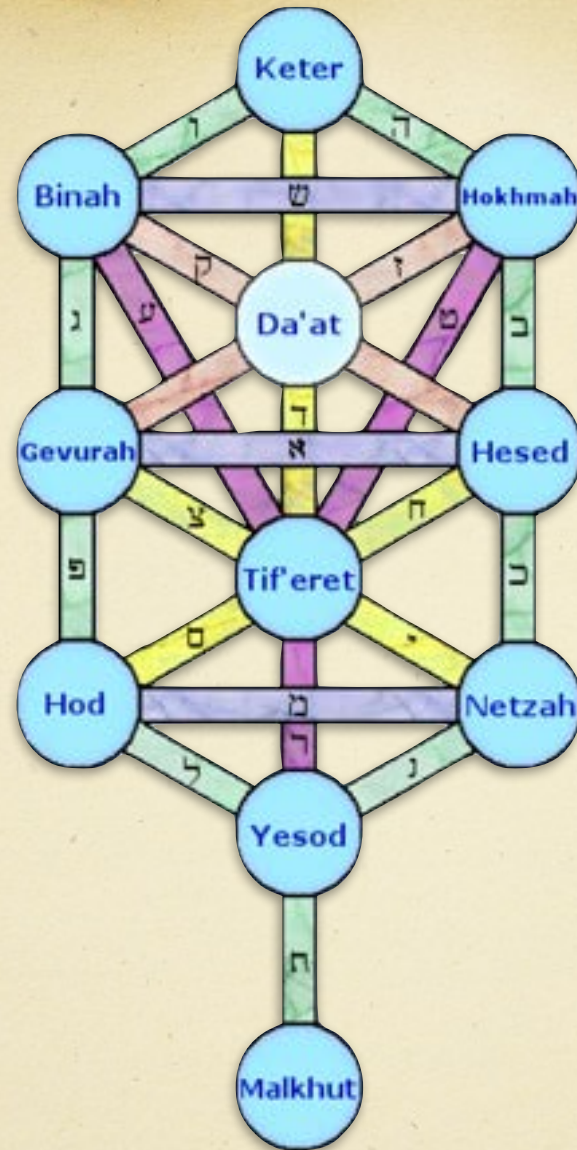
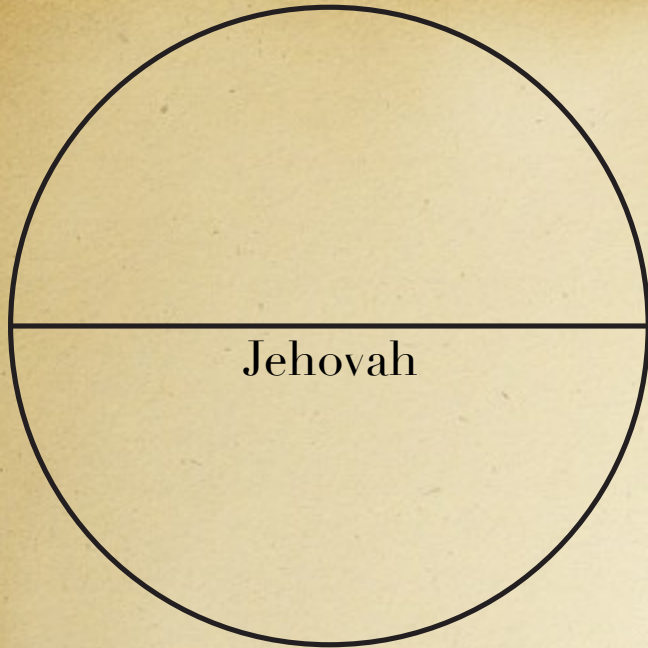
“Now [according to] the Kaballah, of the two interlaced triangles, the one pointing down is female. So is the circle. The pointed obeliscal shaft was squared, and was universally looked on as phallic. It is the phallus which is the vehicle of enunciation, and truly enough, as the *sacr*, or carrier of the germ, its use passed down through ages to the *sacr-factum* of the Roman priest, and the *sacr-fice* and *sacr-ment* of the English-speaking race. It is perfectly true that, anciently, even with the Hebrews, the highest religious or spiritual types were (to us grossly) sexual. The Christian type of a spiritual birth was, by the rite of baptism, a wonderful refinement, while the symbol of the same means of birth. But more anciently, the same type was, by circumcision, a rite performed on the *sacr*. It, too, symbolized a birth, or rather marriage, indicative of birth. The great symbol was in the shedding of the blood of separation, and yet of union, typifying generation by marriage.”

The Source of Measures, p. 236-7

“* See that suggestive work, The Source of Measures, (1875, p236-7), where the author explains the real meaning of the word *zākhār* from which [he derives] “sacred,” and “sacrament,” which have now become synonyms of “holiness,” though purely phallic!” SD 1, p.5



“Then comes the *Svastica* (Thor’s hammer, or the “Hermetic Cross” now), entirely separated from its Circle, thus becoming purely phallic. The esoteric symbol of Kali Yuga is the five-pointed star reversed, thus —the sign of human sorcery, with its two points (horns) turned heavenward, a position every Occultist will recognise as one of the “left-hand,” and used in ceremonial magic.*” SD 1, p.5



The Cainites, or Cainians (Greek: Καίνοί Kainoi, Καϊανοί Kaianoi), were a Gnostic and Antinomian sect who were known to venerate Cain as the first victim of the Demiurge, the deity of the Tanakh, who was identified by many groups of Gnostics as evil.

“* We are told by the Western mathematicians and some American Kabalists, that in the *Kabala*, “the value of the Jehovah name is that of the diameter of a circle.” Add to this the fact that Jehovah is the third Sephiroth, Binah, a feminine word, and you have the key to the mystery. By certain Kabalistic transformations this name, androgynous in the first chapters of *Genesis*, becomes in its transformations entirely masculine, Cainite and phallic. The fact of choosing a deity among the pagan gods and making of it a special national God, to call upon it as the “One living God,” the “God of Gods,” and then proclaim this worship Monotheistic, does not change it into the one Principle whose “Unity admits not of multiplication, change, or form,” especially in the case of a priapic [relating to or resembling a phallus] deity, as Jehovah is now demonstrated to be.” SD 1, p.6