



And, under those umbrageous palms, we were visited in person by Mahâtmâs; and their inspiring presence made us strong to proceed in the path we were treading, and rewarded us an hundred-fold for all the treacheries, and jibes, and Police surveillance, and slanders, and persecutions we had to undergo. So long as they were with us, what mattered it who might be against us? The world had not conquered us, but we were destined by our Karma to vanquish its indifference and ultimately deserve its respect.

We knew not, but those Adeptes knew, that we two were to serve as the necessary nuclei for the concentration and diffusion of that âkâshic stream of old Aryan thought which the revolution of cycles had brought again into the focus of human needs.

Old Diary Leaves, p. 25-26

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

Collected Writings of Michael D. Robbins

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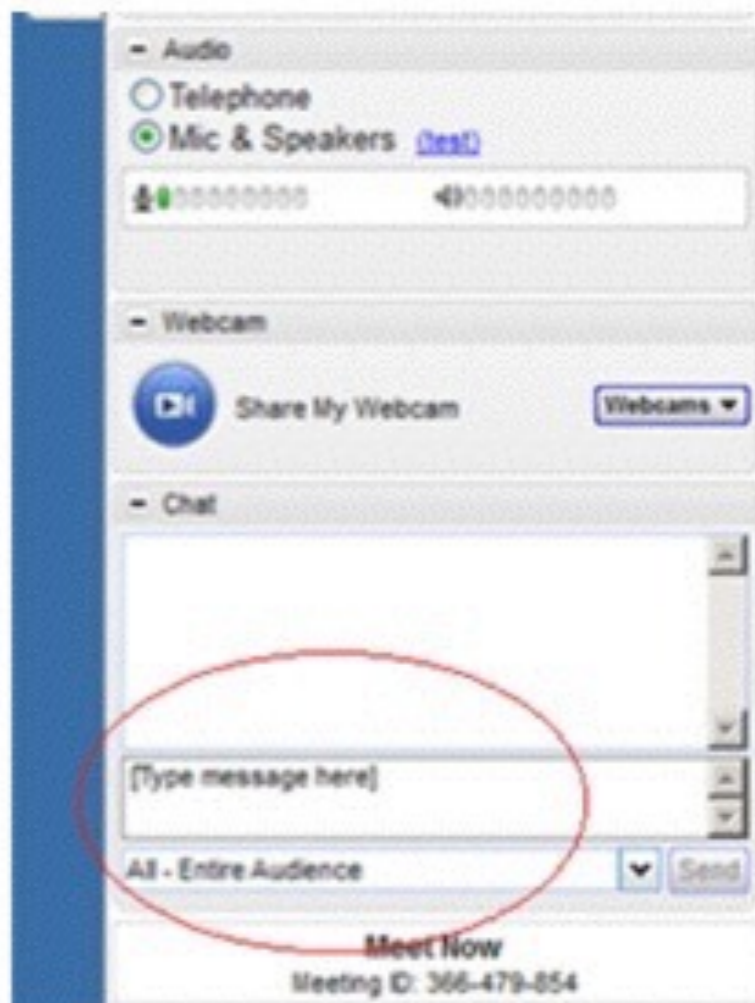
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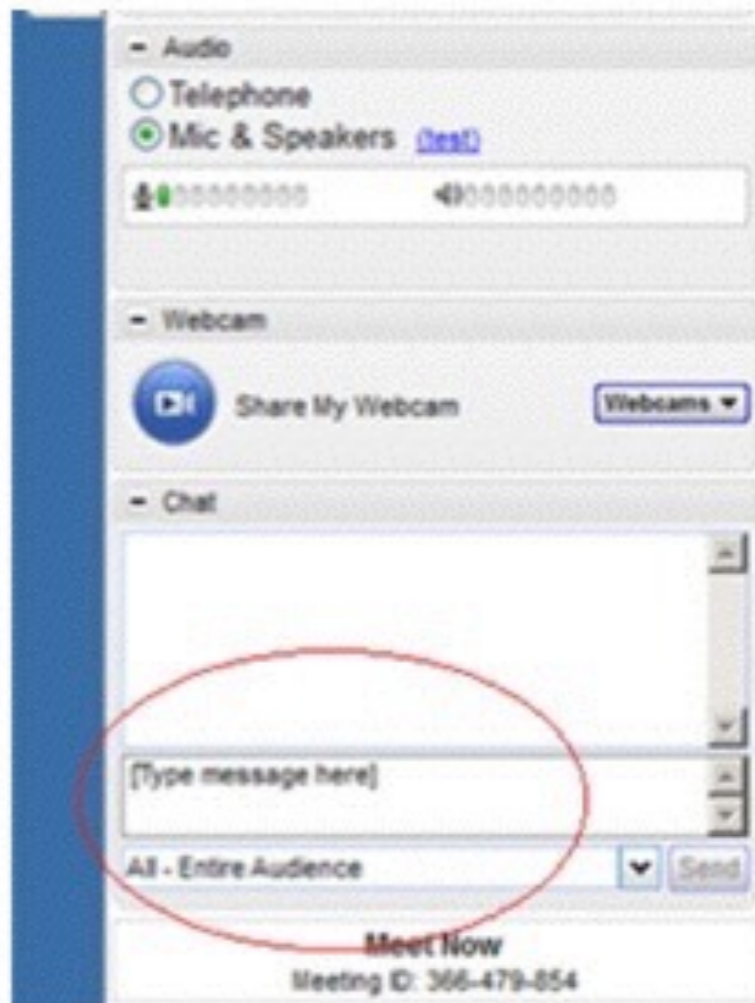
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Blavatsky comes to America

- 1873 – arrives in New York; investigates Spiritualism
- 1874 – Meets Henry Steel Olcott
- 1875 – Co-founded the Theosophical Society in New York City
- 1877 – first major work: *Isis Unveiled* (2 Volumes)





THE SPECTATOR

No. 5471

FRIDAY, MARCH 5, 1937

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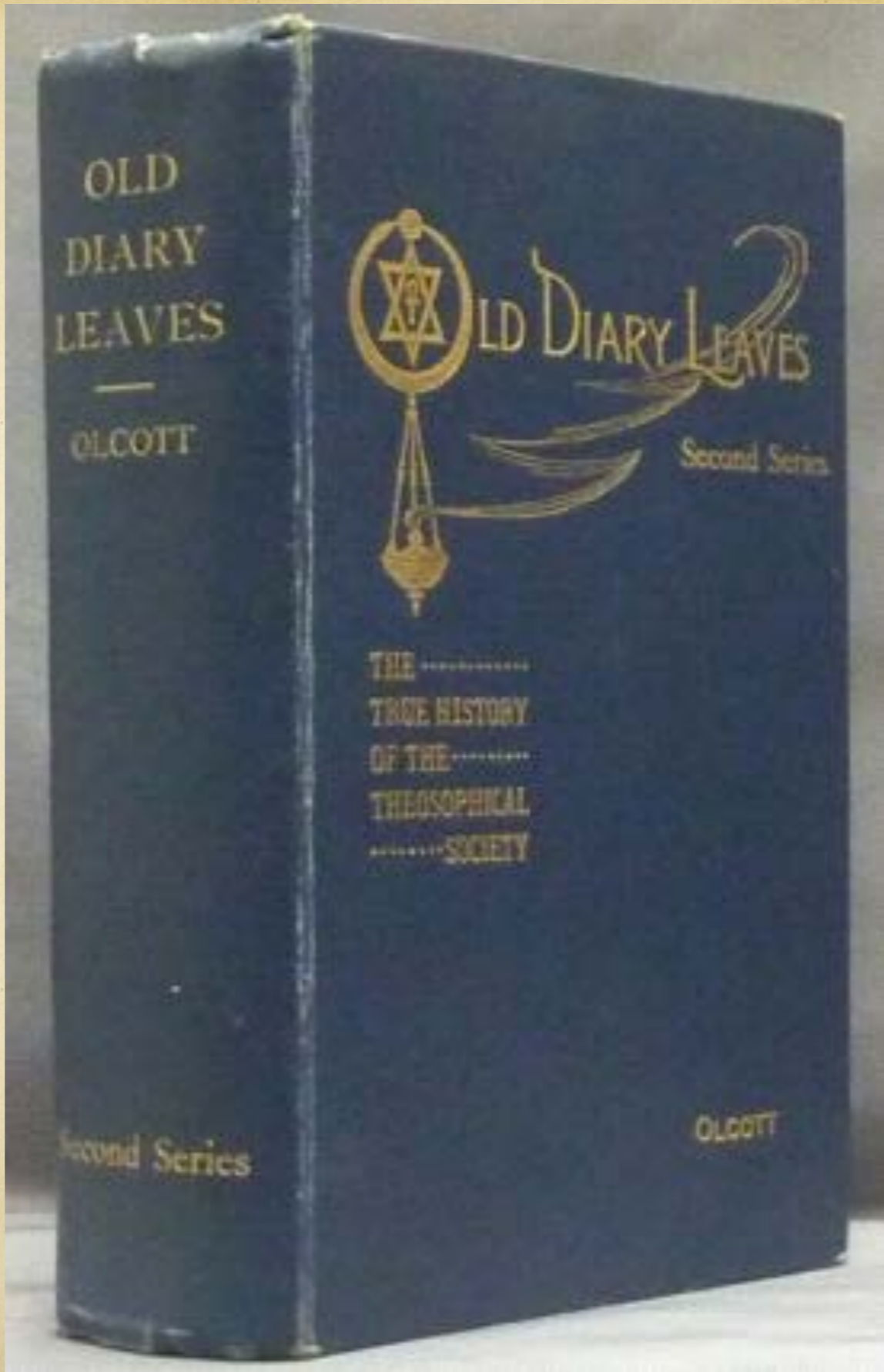
NEWS OF THE WEEK

THROUGH the partial arrangements of the Spanish coast and on Spain's land frontiers, which are not likely to be in full operation for a fortnight. But the best we can expect is, of course, to have and there is no evidence that it is not being expected. Both Mr. Eden and Lord Halifax have claimed this week with some justice that the danger of war in Europe has been substantially reduced by the agreement that has been achieved regarding Spain. The next step would be the gradual withdrawal of the foreign volunteers at present in Spain, but Germany and Italy, who originally joined for this, are now making difficulties about it by saying that it is inconsistent with the repatriation of the gold which the Spanish Government has deposited as some substance of policy abroad. What effect the repatriation of further foreign intervention, and the possible withdrawal of the foreign troops at present in the peninsula, will have on the course of the fighting and the prospects of mediation, remains to be seen. In the past week no great change has taken place in the military situation, what little there has been being in favour of the Government, whose troops have made a vigorous thrust from the capital towards Toledo, while in the north Ordsma has now been completely cut off and is being besieged by the Basque and Aragonese forces by Juan. Another important attack on Madrid, when head-quarters has been announced, is expected.

A Withdrawn Italy
The resolution adopted by the Fascist Grand Council on Monday regarding the withdrawal of Italy is no doubt the normal response of Italy to her present temper in the British defence programme. For Italy's present temper shows few traces of the influence of the recent Anglo-Italian understanding, for all the studied politeness of the reference to it in the Fascist Grand Council's comment. The last paragraph

of the statement, on the need to be ready to meet "the eventual aggression of countries such as Germany and possessing great natural resources," appears to be meant for Downing Street. The main points of the resolution are "the complete withdrawal of all the active forces of the army from 20 to 25 years" and the sacrifice, "even such if necessary" of civil to military needs. This is a rather vague programme. It is doubtful whether Italy can be made more withdrawn than she is already, and will most doubtful whether she can find more money than she is already finding for armaments. Myopia is still, and will long be, a heavy stone on her resources. But the statement supplies still further evidence of the need, on which Mr. Eden touched in the House of Commons on Tuesday, for some new strength at an agreed limitation of armaments. Failing this, our own defence programme was inevitable, but our own defence programme was in effect in Italy (domestic) under an agreement to reach the same object.

The Indian Assemblies
The further Indian election results seem to have made it clear that the Indian National Congress Party candidates have succeeded beyond their own or anyone else's expectations. They have clear majorities in the Legislative Assemblies in six provinces, Bihar, Orissa, the United Provinces, Bombay, Madras and the Central Provinces. In Madras they held no fewer than 125 seats out of 200. Congress had a considerable advantage in being the only party organized on a national basis, and its activity in the past has been comparatively abundant. The question whether Congress shall take office in the provinces where it holds a majority of seats has now to be decided, and there is little doubt that it will be decided in the affirmative. Mr. Gandhi's views, that it will, and it will, looks as though Pandit Jawaharlal Nehru is no longer radically opposed to it. The resolution



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OLCOTT



“BEGINNING with 29th March (1879), there were a series of strange occurrences in which Mooljee Thackersey [an old friend and traveling companion of Colonel Olcott’s] was the chief witness. On the day in question HPB told Mooljee to fetch a buggy, and, when it came, mounted into it with him. She refused to answer his questions as to whither she was going, simply telling him to order the driver to turn to right or left or go straight ahead. What happened Mooljee told us on their return in the evening. She had directed the course by numerous windings of streets and country roads, until they found themselves at a suburb of Bombay, eight or ten miles distant, in a grove of coniferæ.



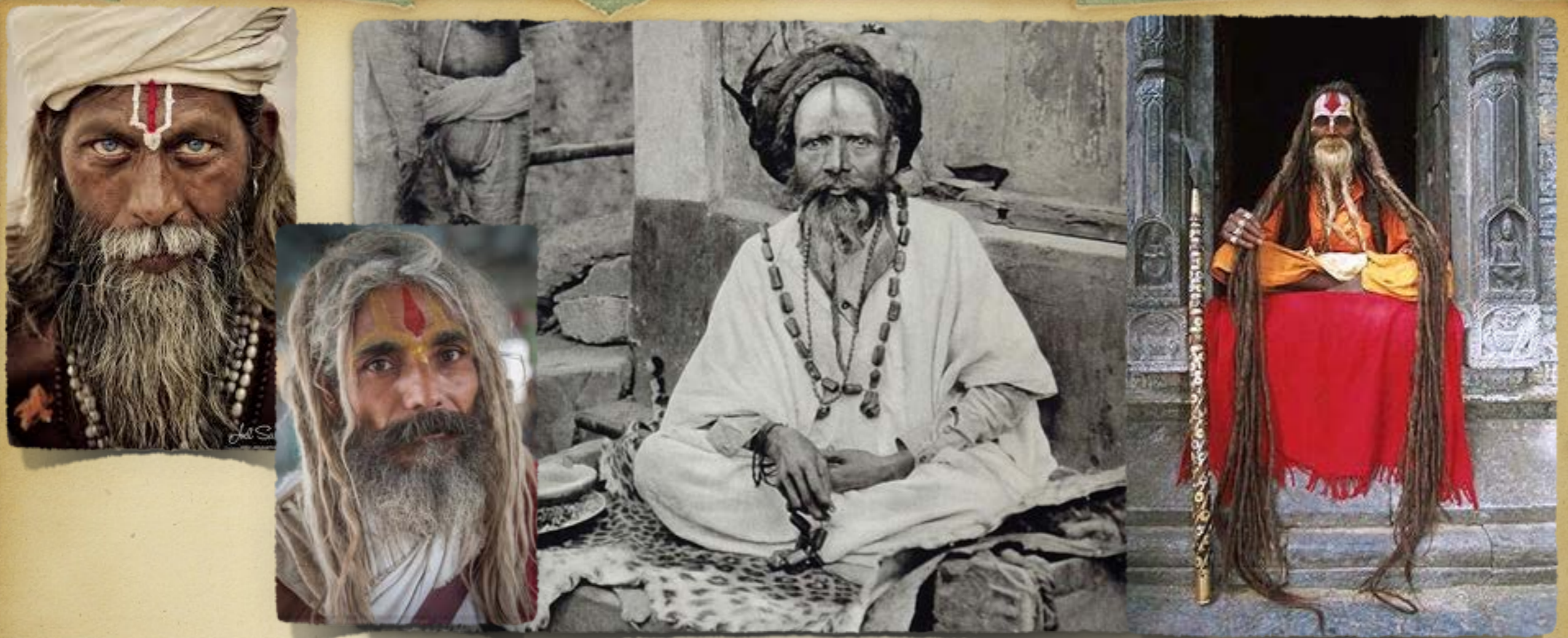
Roads and paths crossed each other confusedly in the wood, but H. P. B. never faltered as to her course, and bade the driver turn and turn again until they came to the seashore. Finally, to Mooljee's amazement, they were brought up by the gate of a private estate, with a magnificent rose-garden in front and a fine bungalow with spacious Eastern verandahs in the back ground. H. P. B. climbed down and told Mooljee to await her there, and not for his life to dare come to the house. So there he waited in a complete puzzle; for such a property he, a lifelong resident of Bombay, had never heard of before. He called one of several gardeners who were hoeing the flowers, but the man would tell him nothing as to his master's name, how long he had lived there, or when the bungalow was built: a most unusual thing among Hindus. H. P. B. had walked straight up to the house, had been received cordially at the door by a tall Hindu of striking and distinguished appearance, clad entirely in white, and had gone inside. After some time the two reappeared, the mysterious stranger bade her farewell, and handed her a great bunch of roses which one of the gardeners brought to his master for the purpose, and H. P. B. rejoined her escort, re-entered the buggy, and ordered the driver to return home.



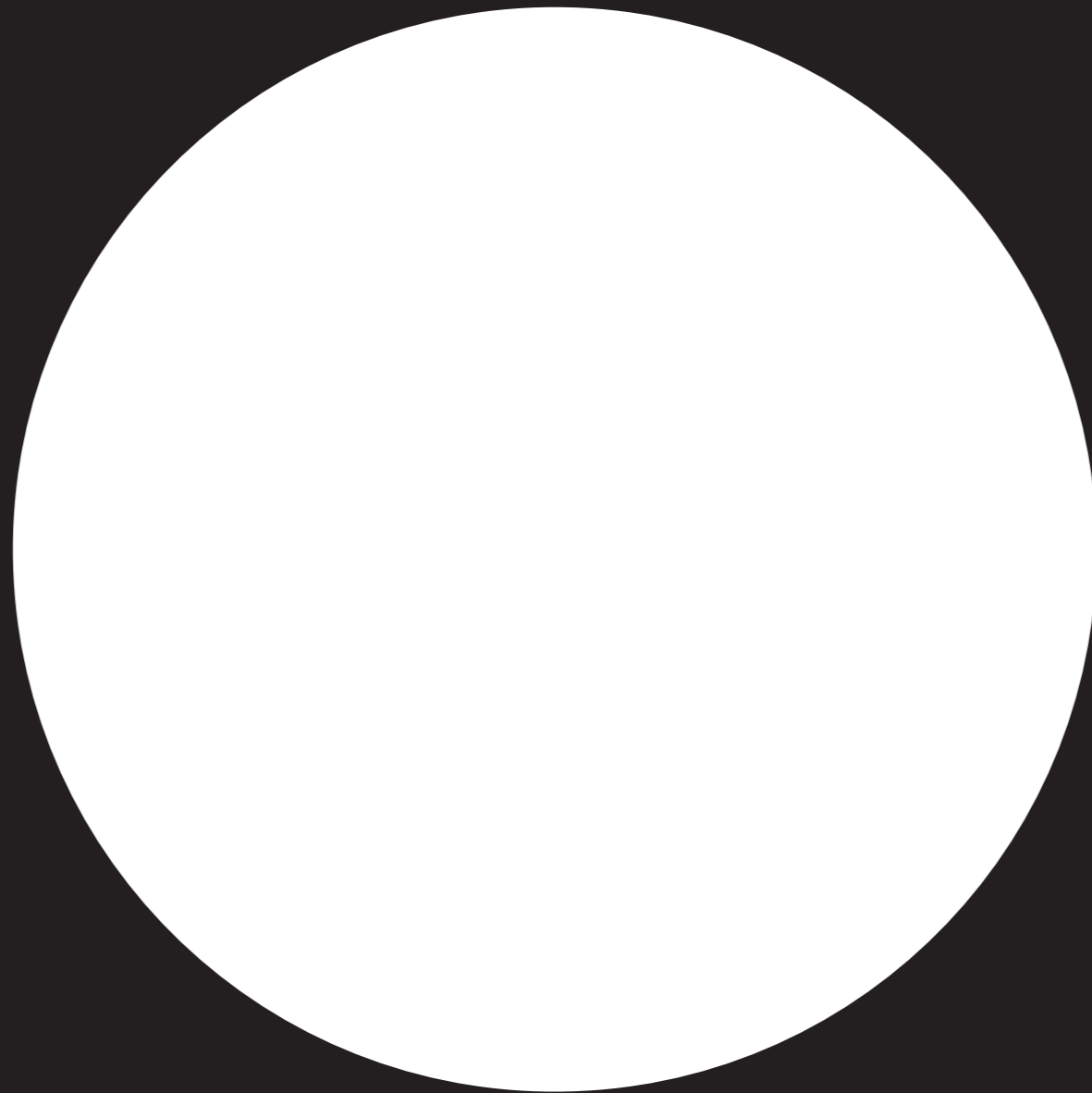
All that Mooljee could draw out of H.P.B. was that the stranger was an Occultist with whom she was in relation and had business to transact that day. The strangest part of this story was that, so far as we knew, there was no possibility of H.P.B.'s having learnt anything about this suburb and the way to it, for she had never left the house alone, yet she had shown the completest familiarity with both. Whether any such bungalow existed or not, we had no means of knowing save on Mooljee's testimony. He was so amazed with his experience as to go on telling it to his friends in the town, which led one, who professed to know the suburb in question perfectly, to lay a wager of Rs. 100 that there was no such bungalow by the seashore and that he could not guide anyone to it. When H. P. B. heard this, she offered to bet Mooljee that he would lose the other wager; whereupon he, declaring that he could retrace every foot of the way by which they had gone, closed with the offer, and I had a carriage called at once, and we three entered it.



After a long drive by devious ways, we reached the wood, in whose shady depths the, mysterious bungalow was supposed to stand. We could see a number of roads running in different directions, and I told Mooljee that he must keep a sharp look-out, or he, would assuredly get lost. He, however, was as confident as possible, despite the gibes thrown at him by H. P. B. about his state of mystification and the certain loss of his Rs. 100. For an hour we drove on, now to this side, now to the other, now stopping for' him to dismount from the box and look about him. At last—and just a minute or so after his declaring himself perfectly sure that we were driving straight for the seaside bungalow—a train rattled by on a near embankment, and thus showed poor Mooljee that he had guided us in the very opposite direction from the one desired! We offered to give him as much time as he liked to pursue his search, but he felt completely baffled and gave in as beaten. So we drove home.



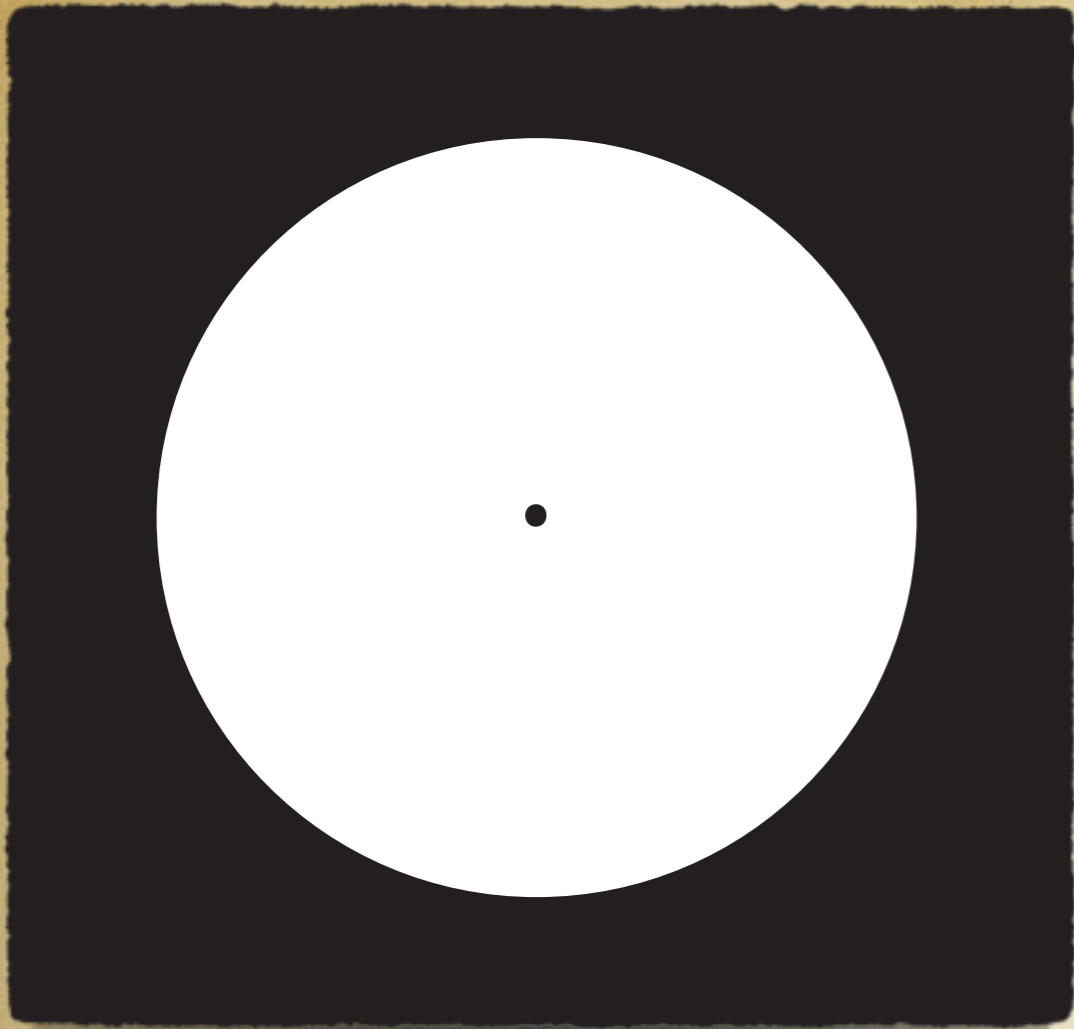
H. P. B. told all of us that Mooljee would have found the mystical bungalow if a glamor had not been brought to bear on his sight, and, moreover, that the bungalow, like all other spots inhabited by Adepts, was always protected from the intrusion of strangers by a circle of illusion formed about it and guarded and kept potent by elemental servitors. This particular bungalow was in the constant keeping of an agent who could be relied upon, and used as an occasional resting and meeting place by Gurus and Chçlâs when travelling. All the buried ancient libraries, and those vast hoards of treasure which must be kept hidden until its Karma requires its restoration to human use, are, she said, protected from discovery by the profane, by illusory pictures of solid rocks, unbroken solid ground, a yawning chasm, or some such obstacle, which turns aside the feet of the wrong men, but which Mâyâ dissolves away when the predestined finder comes to the spot in the fulness of time. ODL 42-45



“Kosmos in Eternity, before the reawakening of still slumbering Energy, the emanation of the Word in later systems.” SD 1, p.1



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



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



“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

Intra-Cosmic: Stands in a causal relationship to cosmos.

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 forth 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: deal 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 who 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

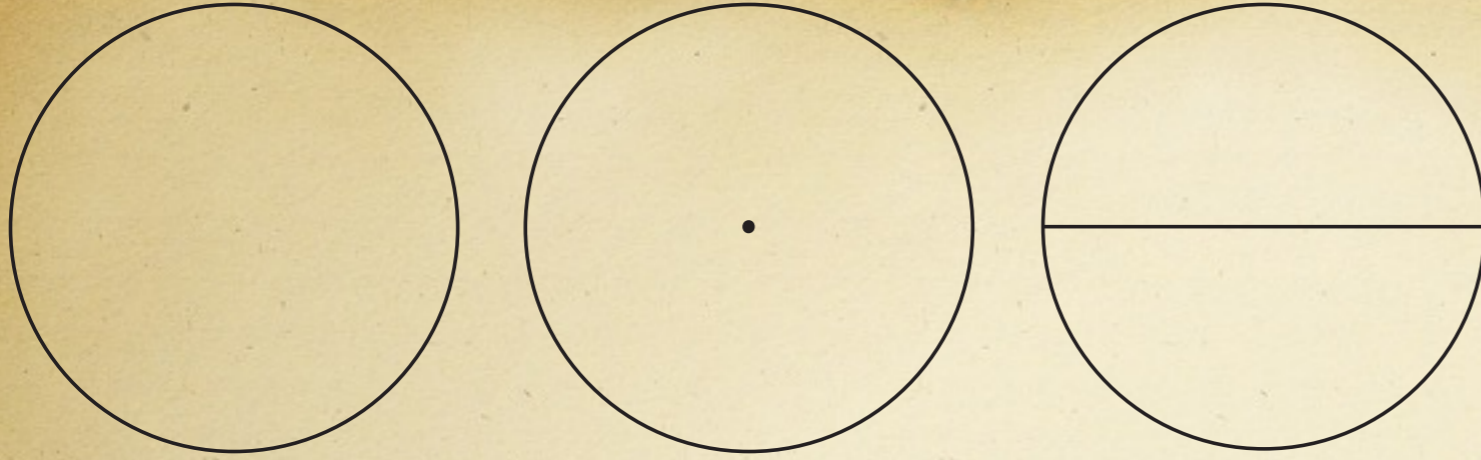
Svâbhâvat: is the world substance and stuff, or rather that which is behind it – the spirit and essence of substance. The name comes from *subhâva* and is composed of three words – *su*, good, perfect, fair, handsome; *sva*, self; and *bhâva*, being or state of being. From *Svâbhâvat* all nature proceeds 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.



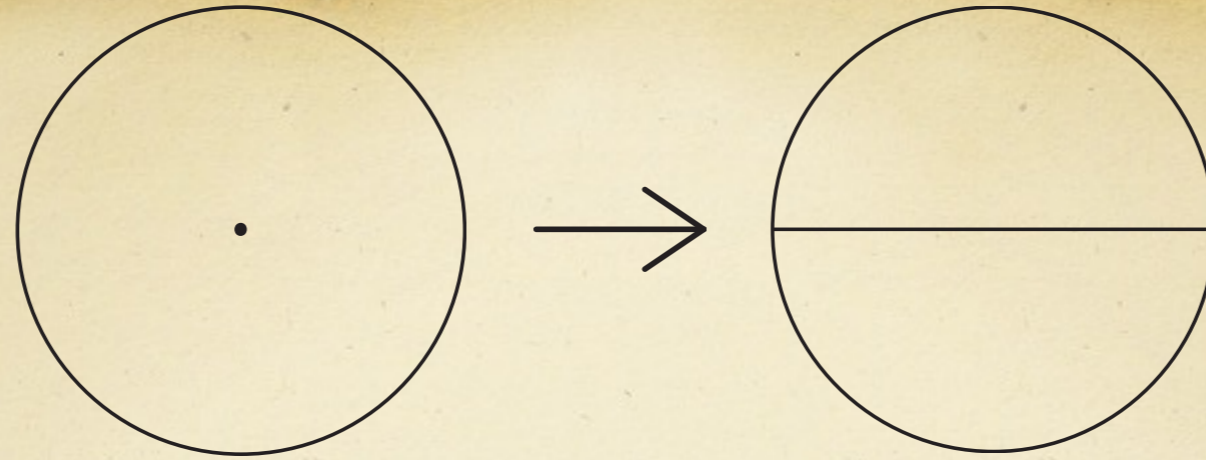
“The Buddhists maintained that there is no Creator, but an infinitude of creative powers, which collectively form the one eternal substance, the essence of which is inscrutable—hence not a subject for speculation for any true philosopher. Socrates invariably refused to argue upon the mystery of universal 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.*” 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



“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

Aditi: (Sanskrit) *Aditi* [from *a* not + *diti* ‘bound’ [from the verbal root *da* to bind] Unbounded, free, an 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”. In one of its most mystic aspects *Aditi* is divine wisdom.

Ākāśa: (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 *Svābhāvat*, 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) [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.



Ākāśa

Svabhavat

Adi-buddhi

Mulaprakriti

Waters of the deep

Alaya

Supersensuous spiritual essence,
the reservoir of being and of beings.

Aditi

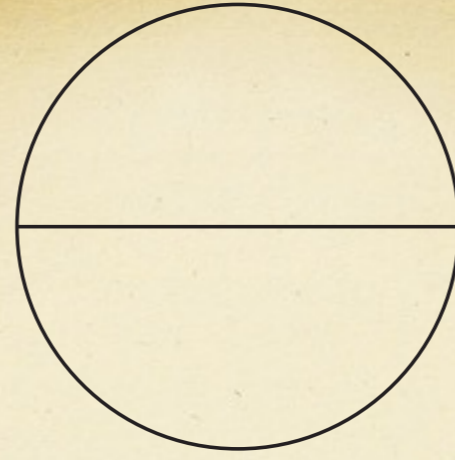
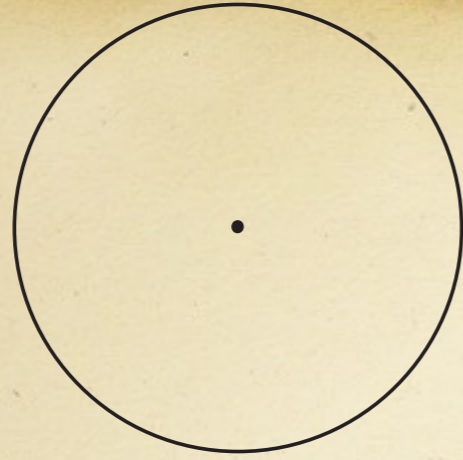
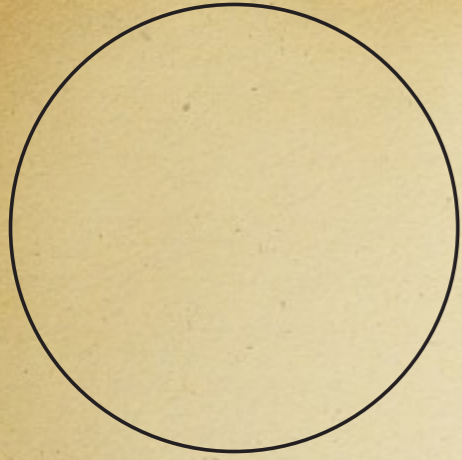
Devamatri

Vach

The Great Mother, the Word—
The feminine aspect of the above

Daksha

Strength, intelligence. The creative or
evolving power—
the masculine aspect of the above

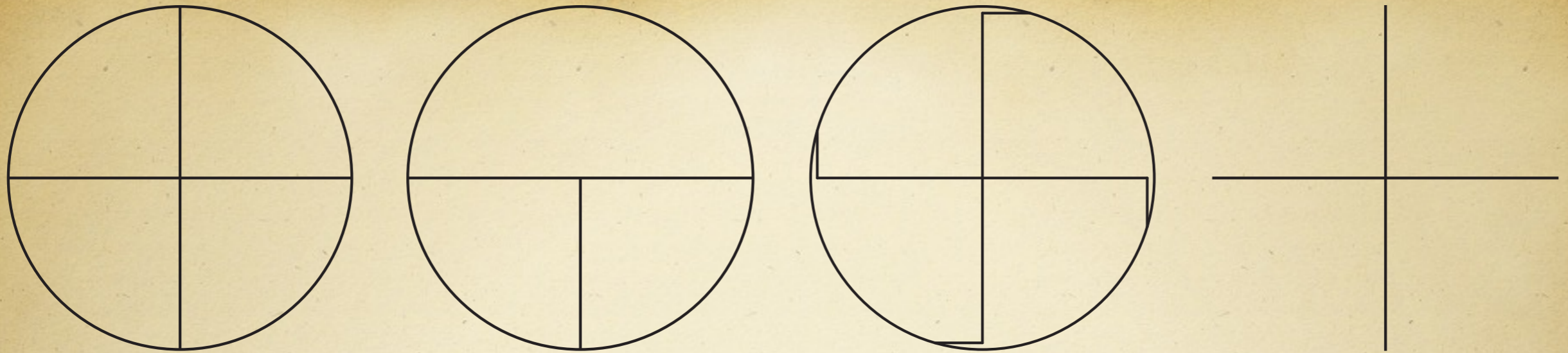


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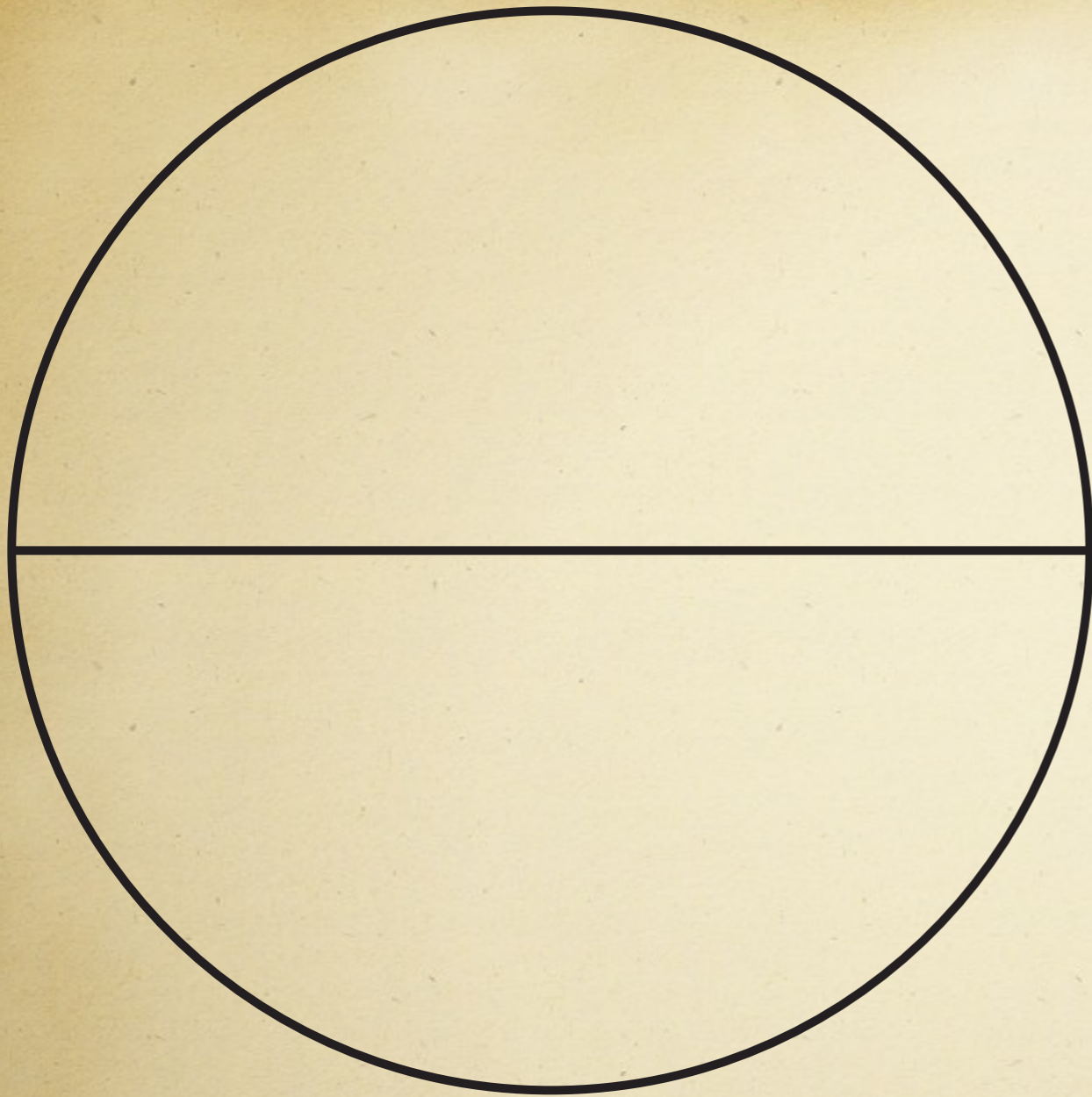
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“When the diameter line is crossed by a vertical one, it becomes the mundane cross. Humanity has reached its third root-race; it is the sign for the origin of human life to begin. When the circumference disappears and leaves only the cross it is a 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

Pantheism [from Greek pan all + theos god] According to Plato, *theos* is derived from *theein* (to move); hence pantheism may be defined as belief in an all-moving or all-living principle. It is the doctrine that the root-essence of the universe is utter divinity, that divinity pervades throughout and is the substratum, the inmost, of all beings and things — every atom, sun, universe, man, god. Theosophic pantheism excludes the idea that deity is separate from the universe; and while denying monotheism and polytheism when these two are regarded as being exclusive of each other, theosophy recognizes both as complementary albeit partial statements of truth. Everything that is, is a manifestation, in one degree or another, of the all-permeant, divine essence.



“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