

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

Collected Writings of Michael D. Robbins

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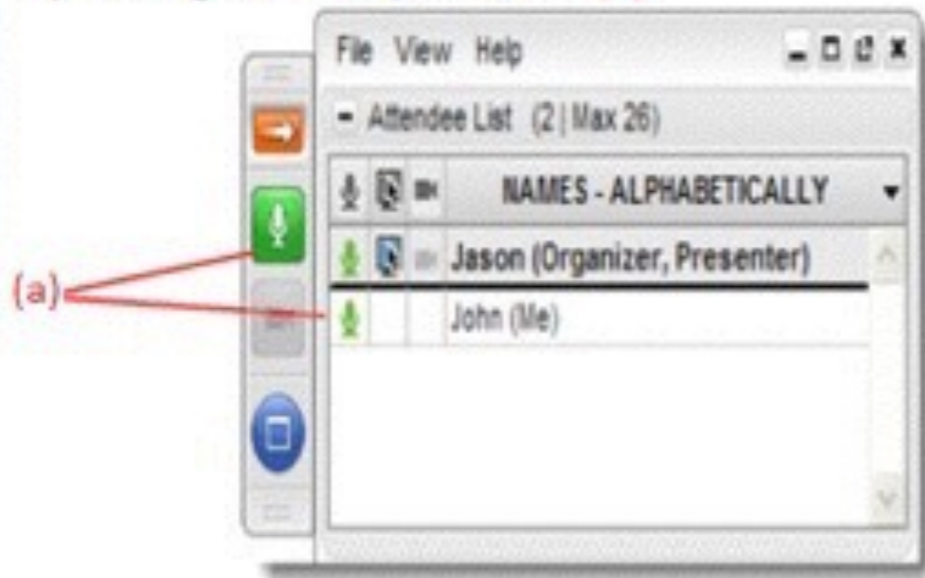
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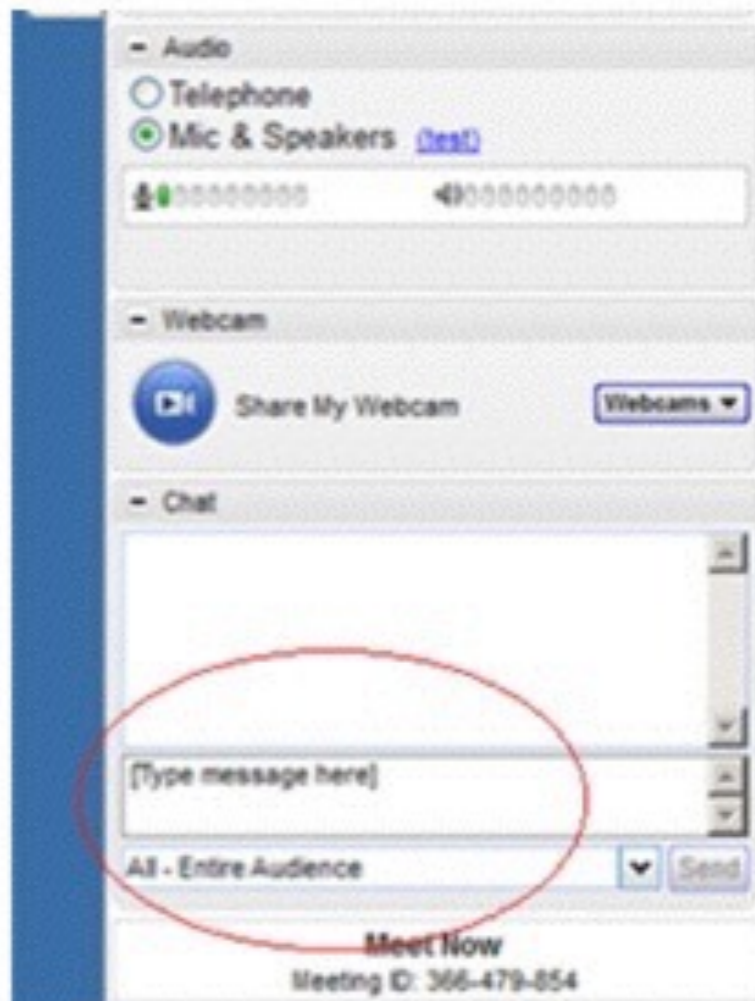
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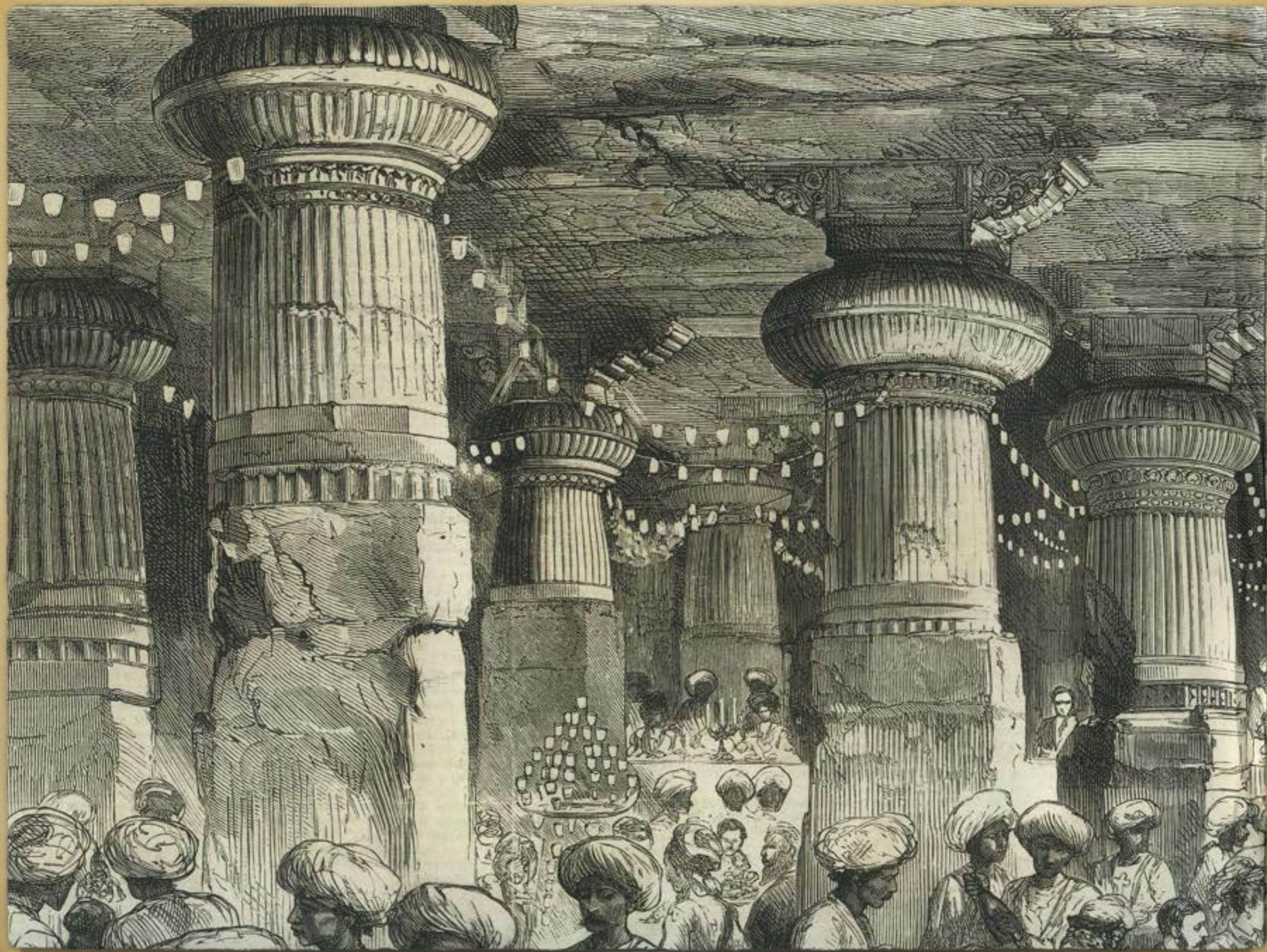
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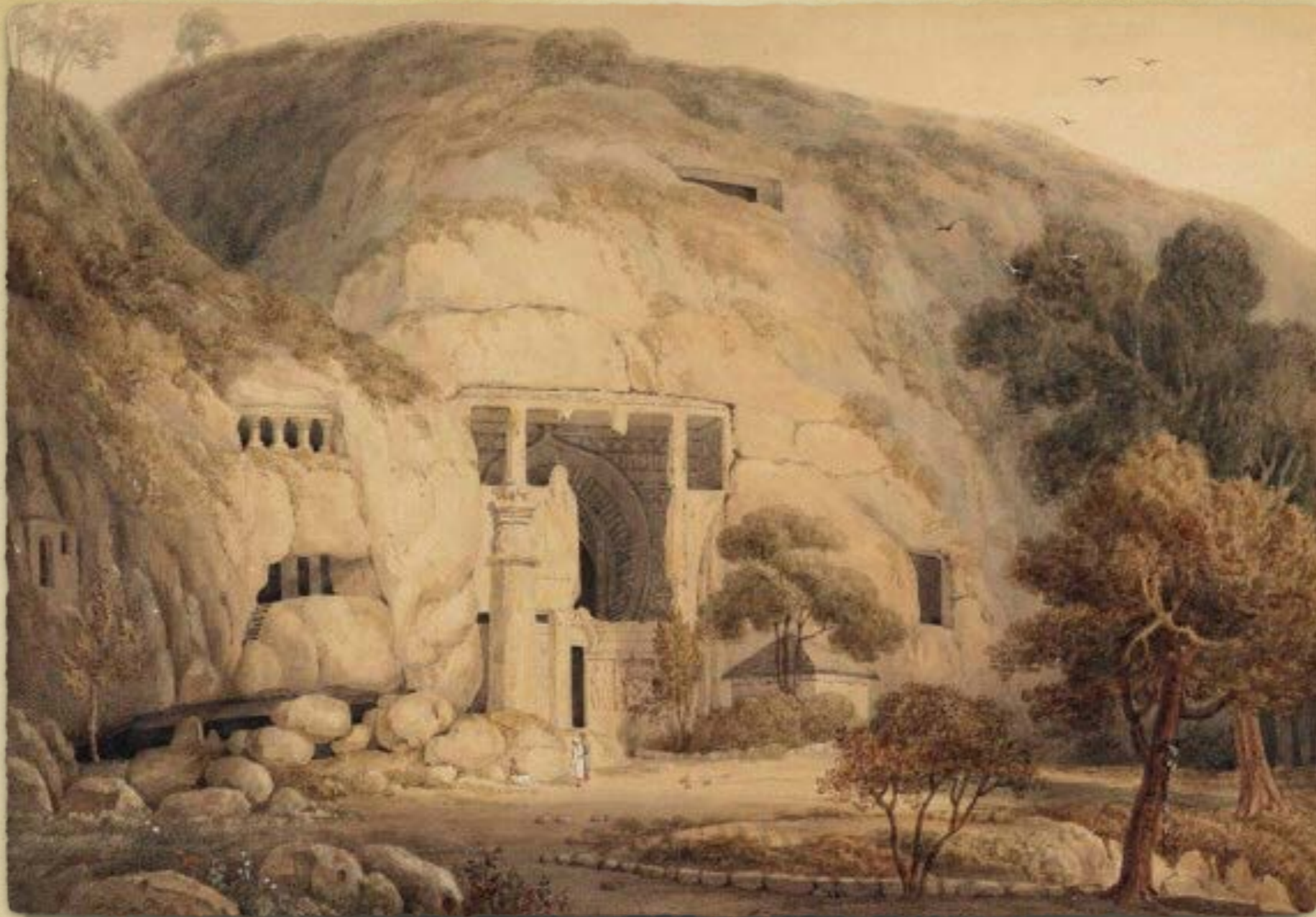
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“Our determination to pass the night on the hill being made known to Baburao, he and Mooljee went in search of a suitable shelter, and on their return we and our luggage were removed to a small cave-dormitory cut into the hill, some distance to the right of the great cave-temple. The ancient sculptors had fashioned a two-pillared small porch at the entrance, and inside ten cubicles, with open door-ways, giving on to a central square hall or chamber of assembly. To the left of the porch a basin, cut in the rock, received the waters of a spring of deliciously cool and clear water.



“H. P. B. told us that from one of the cubicles in one of these small caves, a secret door communicated with other caves in the heart of the mountain, where a school of Adepts still lived, but whose existence was not even suspected by the general public: and that if I could find the right portion of rock, and handle it in a particular fashion, no hindrance would be made to my entrance—a liberal offer considering the circumstances! However, I tried, and in another little cave some way off I did actually put my hand on a place and was about to try to move it when H. P. B. began calling me back in haste.



“The Adept writer of the Bhurtpore letter told me that I had actually hit upon the right place and would have prematurely penetrated to his retreat if I had not been called away. However, this is unprovable for the present, so let me proceed. Mooljee and Babula had gone to the village bazaar with Baburao, to buy provisions, and H. P. B. and I were left alone. We sat in the porch smoking and chatting, until she bade me stop where I was for a few minutes and not look around until she told me. She then passed inside the cave, as I thought to go into one of the cubicles for a nap on the rock-hewn block that served as the old monk's bed. I kept on smoking and looking over the wide landscape that lay before me like a great map, when suddenly, from within the cave, I heard a sound like the slamming of a heavy door and a burst of satirical laughter.



Naturally I turned my head, but H. P. B. had disappeared. She was in neither of the cells, which I examined in detail, nor could I, with the minutest search over every inch of the rocky surfaces of their walls find the least crack or other sign of a door; there was nothing palpable to eye or touch but living rock. I had had so long and varied an experience of H. P. B.'s psychological eccentricities, that I soon ceased to bother myself about the mystery and returned to the porch and my pipe, in placid inclination to wait for what might happen.



“A half-hour had passed since her disappearance, when I heard a footstep just behind me and was addressed by H. P. B. in person, in a natural tone, as if nothing had happened out of the common. In reply to my question as to where she had been, she simply said she had "had business" with... (mentioning the Adept) and gone to see him in his secret chambers. Curiously enough, she held in her hand a rusty old Knife of a strange pattern, which she said she had picked up in one of the masked passages, and purposelessly had brought along. She would not let me keep it, but flung it out into the air with all her force, and I saw it fall into a thicket far down the hillside. ODL v.2 53-55

Svabhāvā with and without a ‘t’

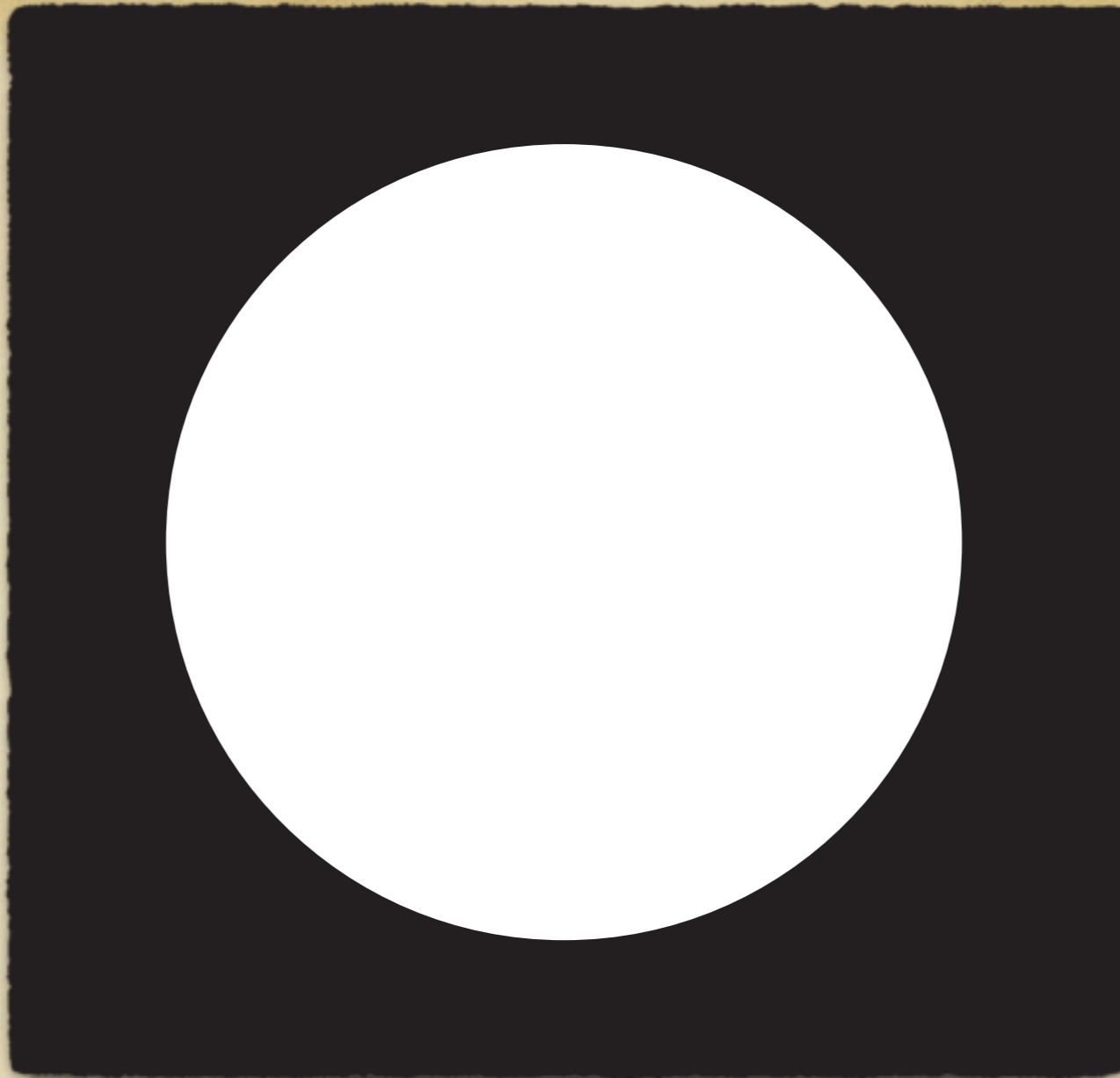
Svabhāvāt: self-existing substance. A concept forwarded by the ‘*Svabhāvikas*’ states that nothing exists but nature, or rather substance, and that this substance exists by itself (*svabhāvât*), without a Creator or a Ruler. That which becomes itself, self-existent, self-becoming, that which develops from within outwardly its essential self by emanation or evolution.

Svabhāvā: (Sanskrit) [from *sva* self + *bhū* to become, grow into] Self-becoming, self-generation, self-growing into something; the unfolding of the self or monadic essence by inner impulse, rather than by merely mechanical activity in nature — self-becoming or self-directed evolution.

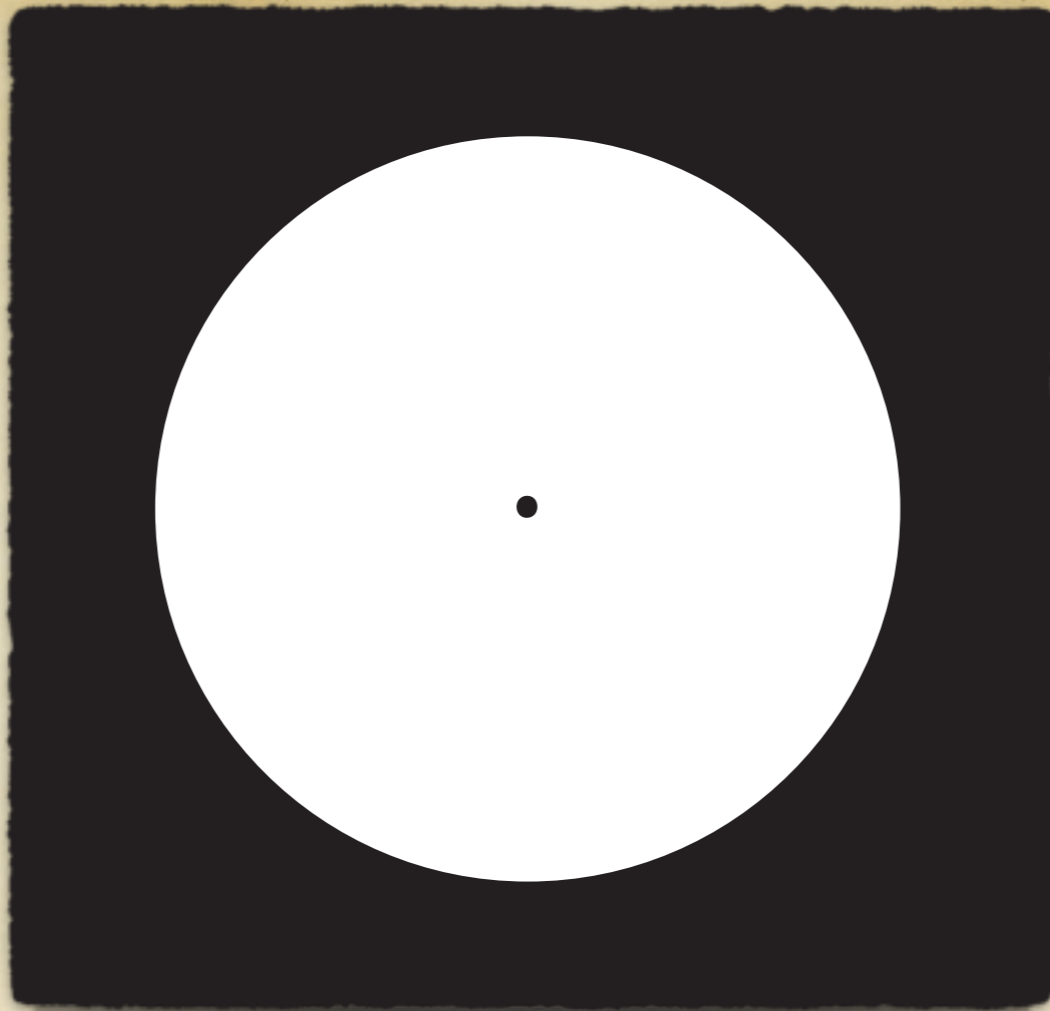
Svabhāvā is the characteristic nature, the type-essence, the individuality, of *Svabhāvāt* — of any *Svabhāvāt*, each such *Svabhāvāt* having its own *Swabhava*. *Svabhāvāt*, therefore, is really . . . the plastic essence of matter, both manifest and unmanifest”

STUDIES IN THE WISDOM TRADITION

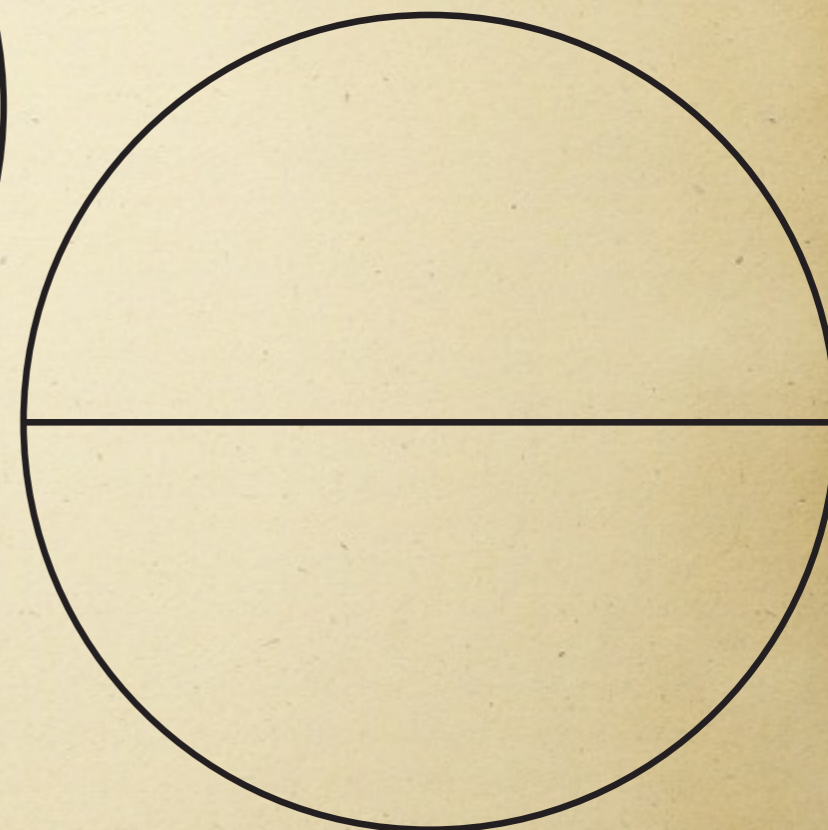
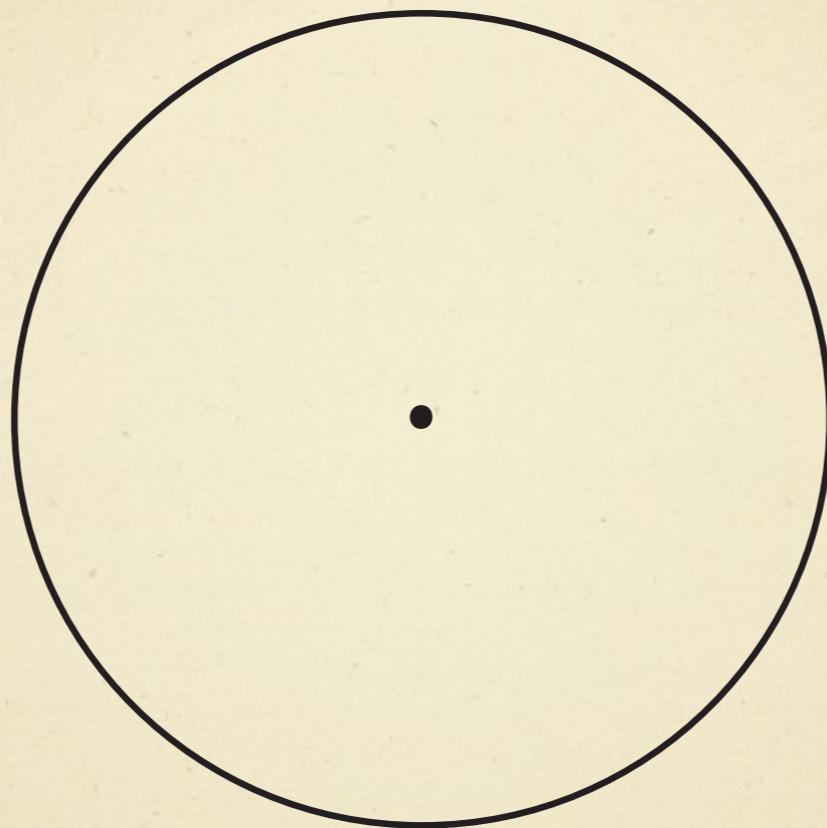
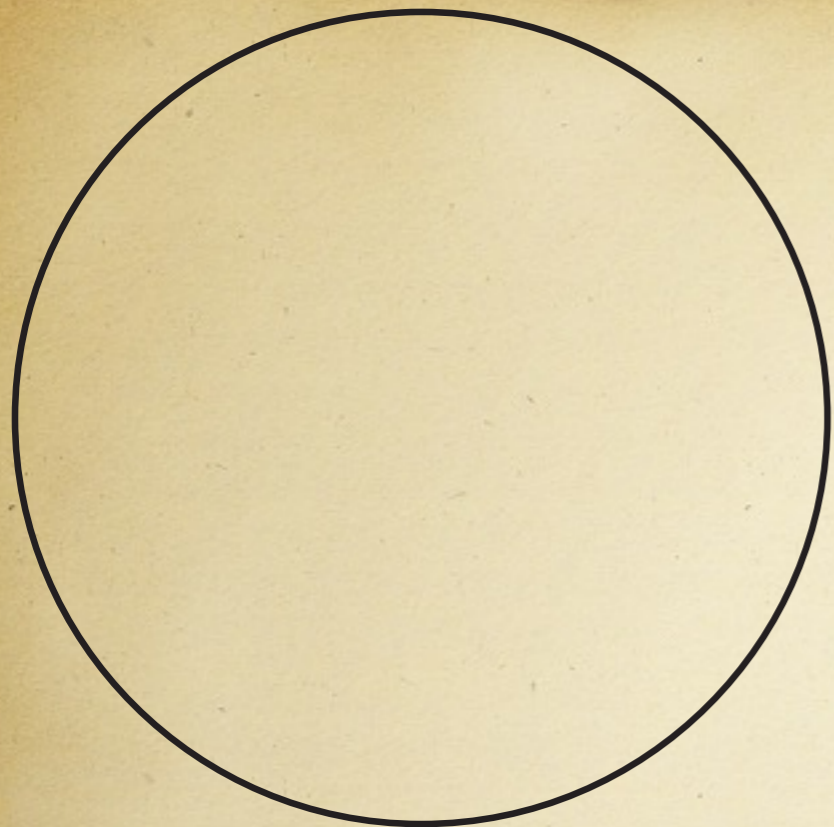
DAVID REIGLE &
NANCY REIGLE



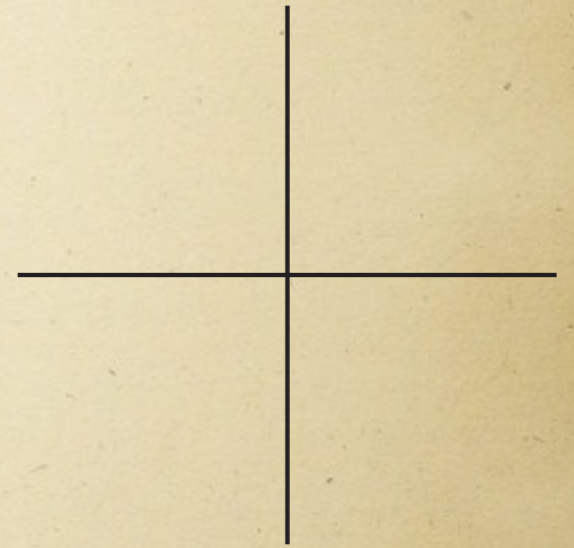
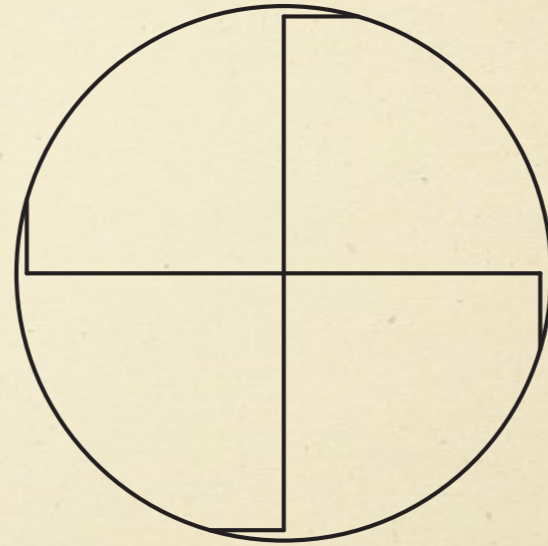
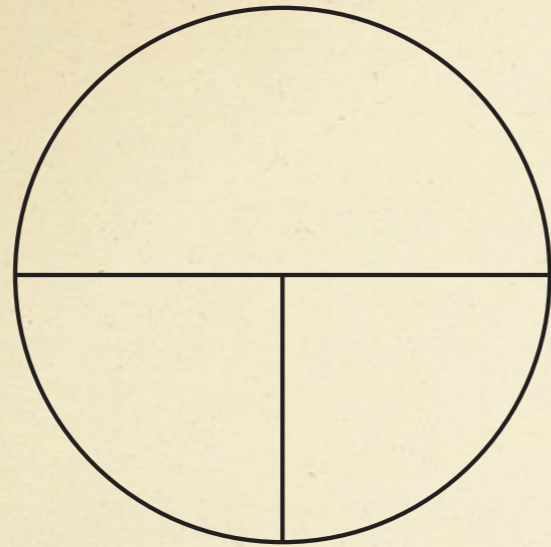
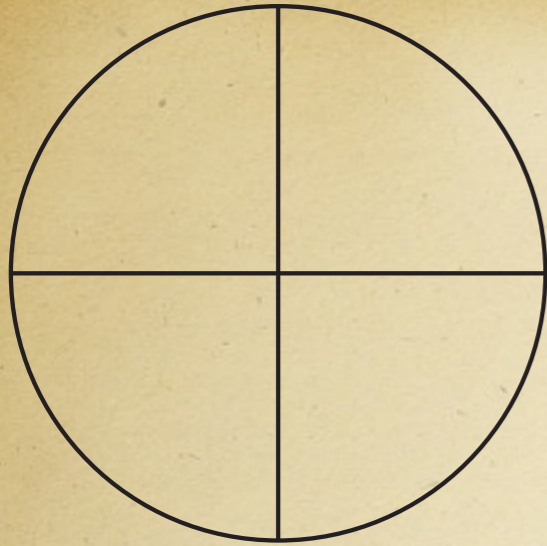
“...Kosmos in Eternity, before the reawakening of still slumbering Energy... the dark mystery of non-Being; unconscious, yet absolute Consciousness; unrealisable, yet the one self-existing reality; truly, “a chaos to the sense, a Kosmos to the reason.” Its one absolute attribute, which is ITSELF, eternal, 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.1-2



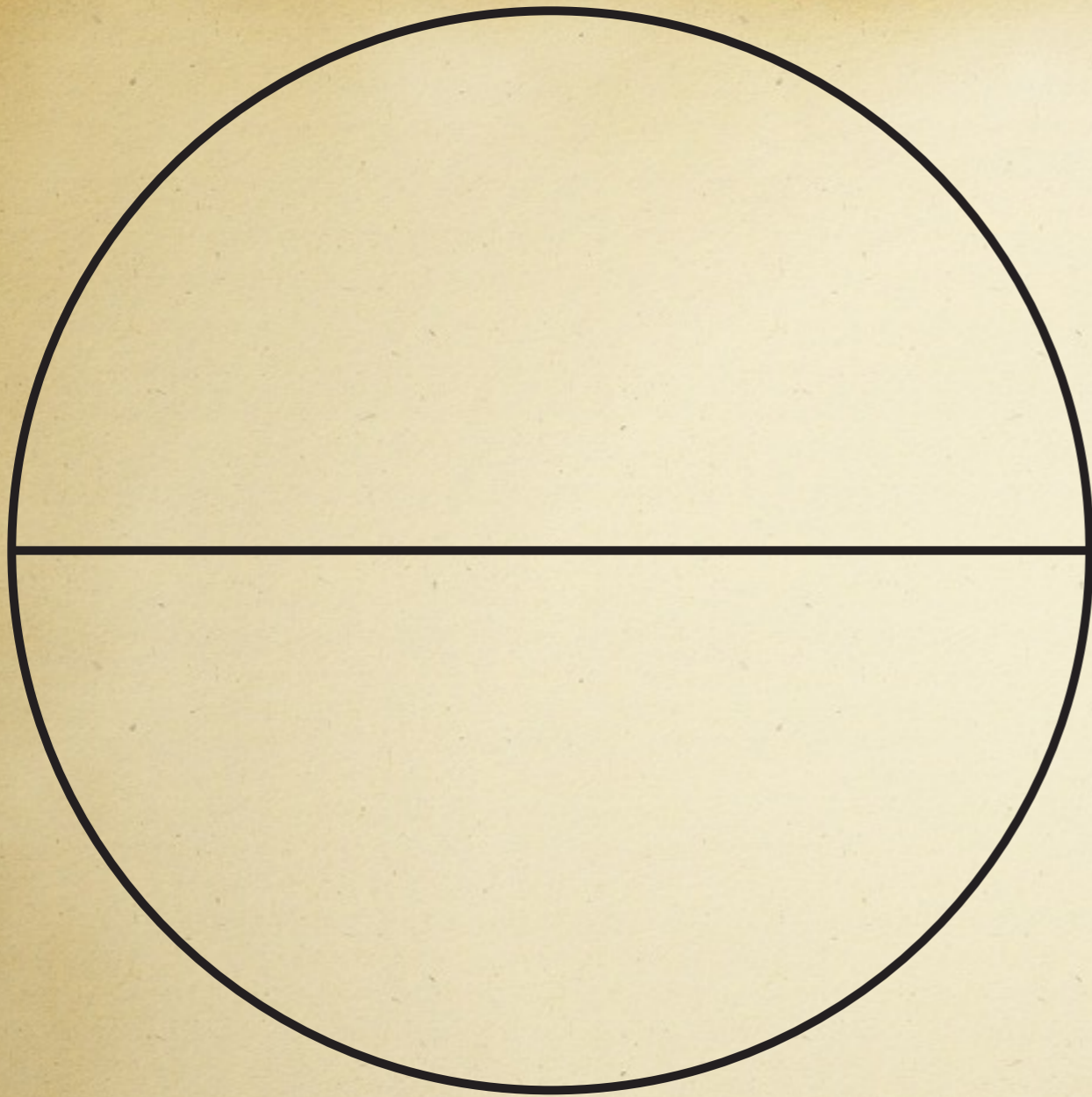
“The point in the hitherto immaculate Disk, Space and Eternity in Pralaya, denotes the dawn of differentiation. It is the Point in the Mundane Egg, the germ within the latter which will become the Universe, the all, the boundless, periodical Kosmos, this germ being latent and active, periodically and 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



“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



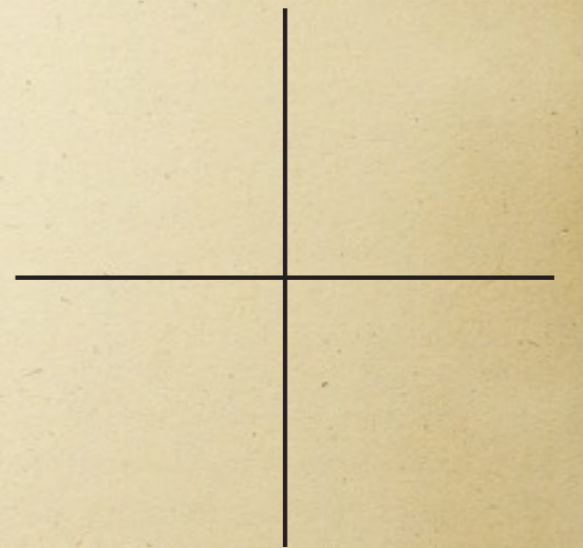
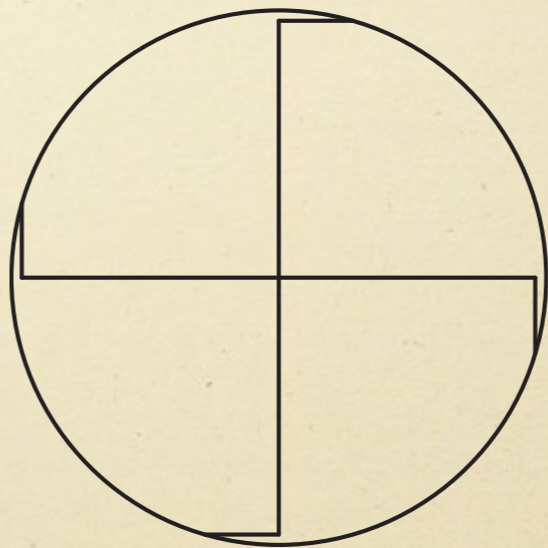
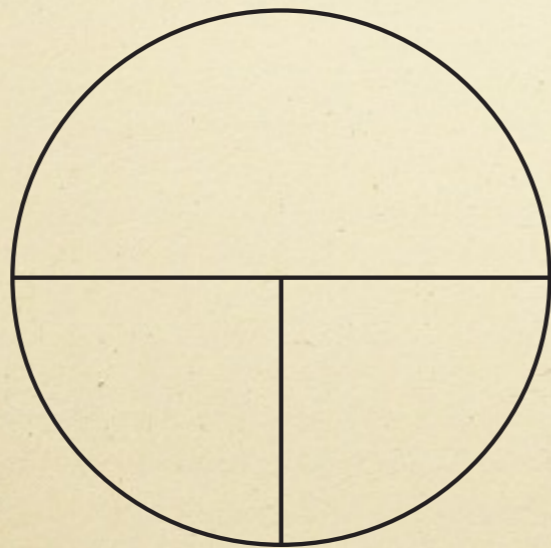
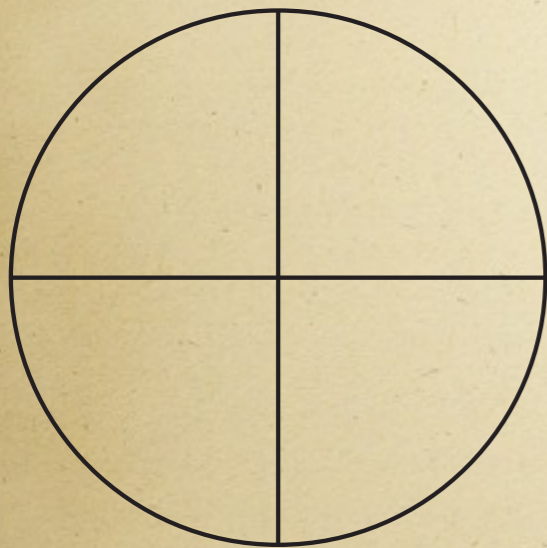
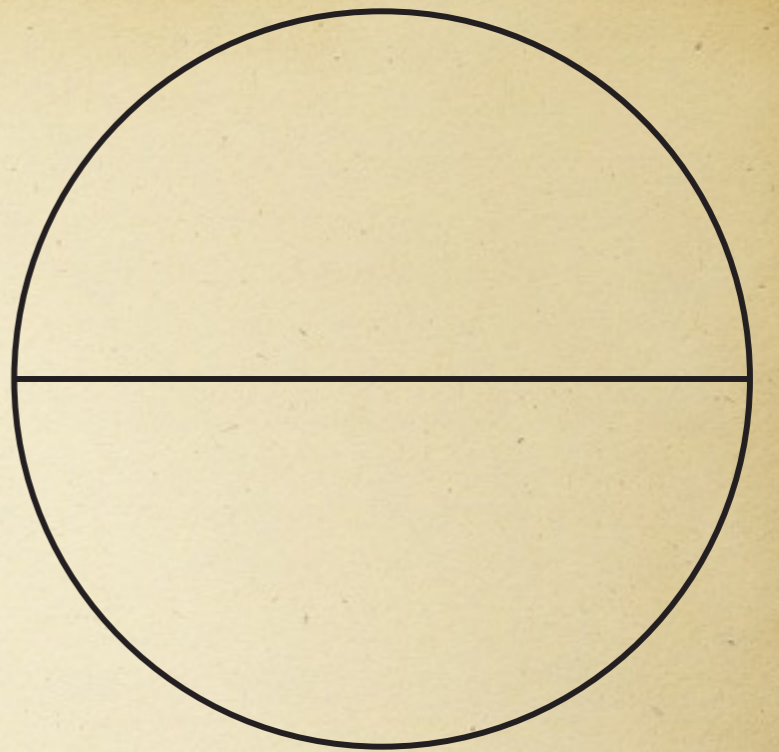
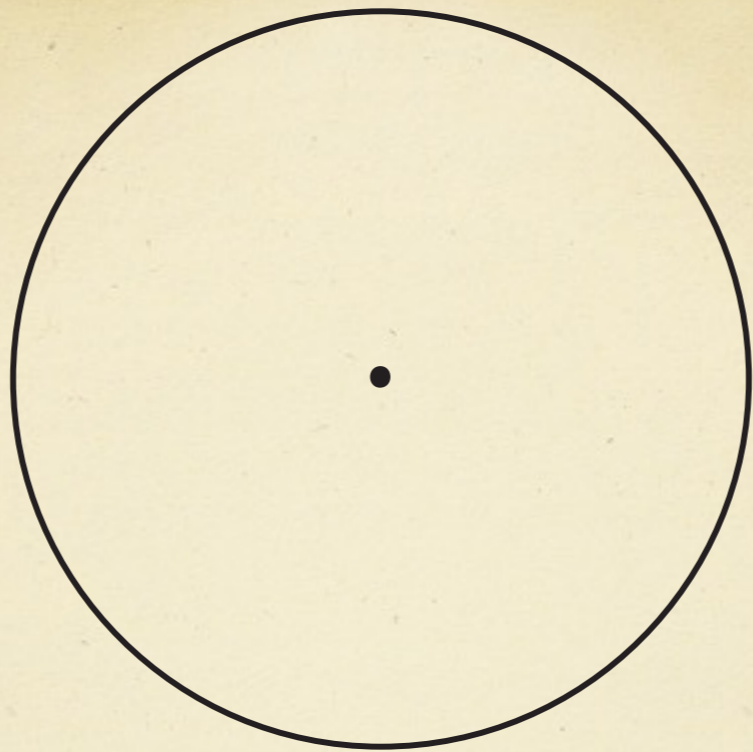
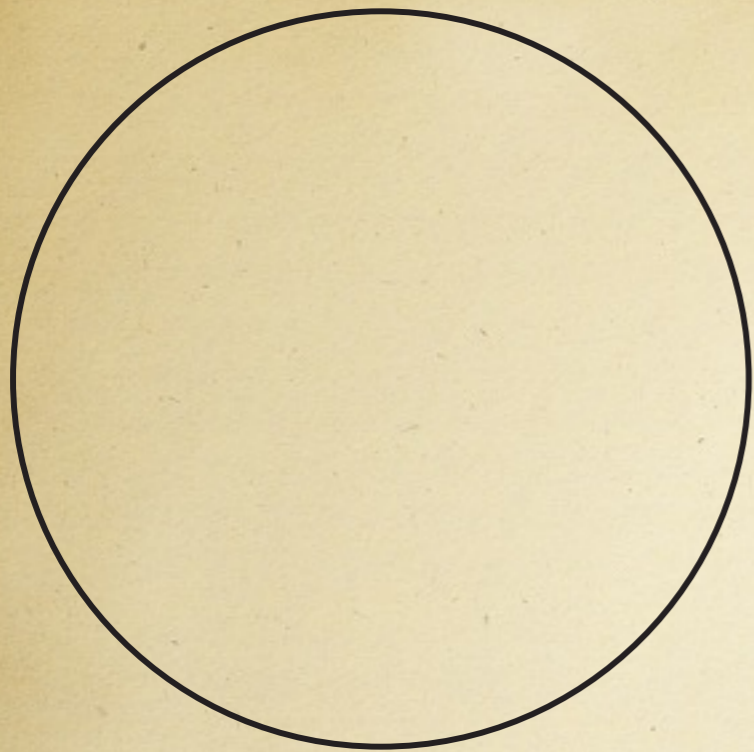
“When the diameter line is crossed by a vertical one, it becomes the mundane cross. Humanity has reached its third root-race; it is the sign for the origin of human life to begin. When the circumference disappears and leaves only the cross it is a sign that the fall of man into matter is accomplished,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

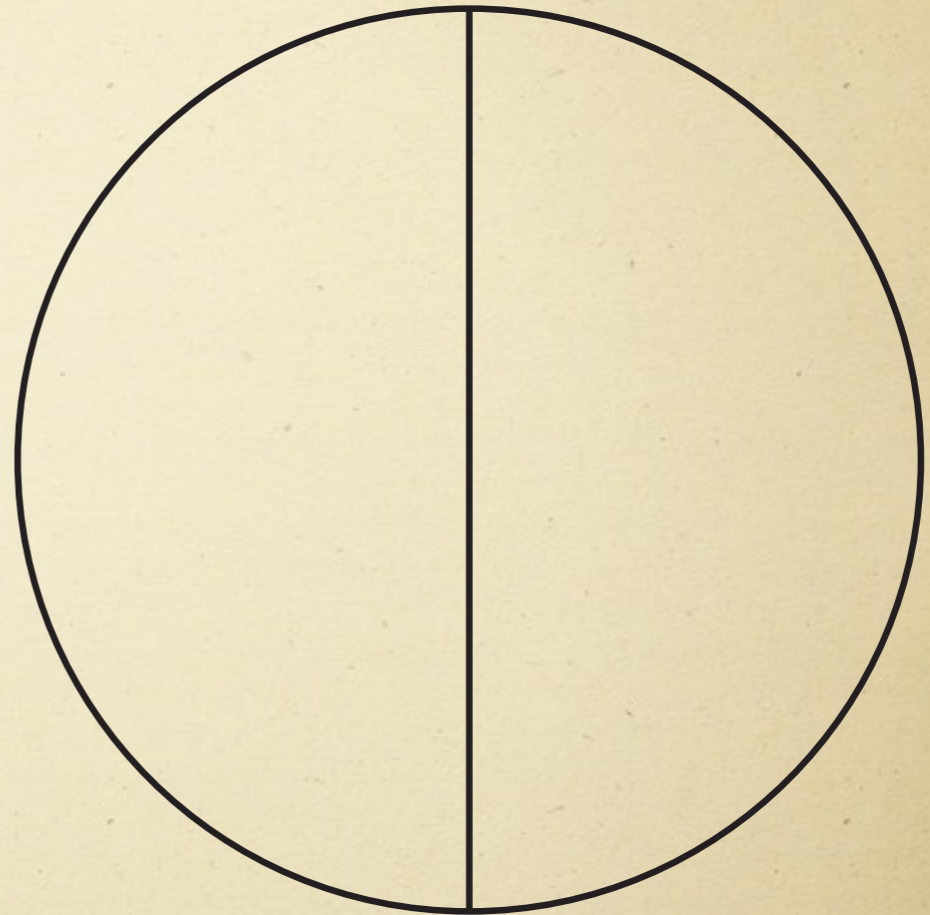
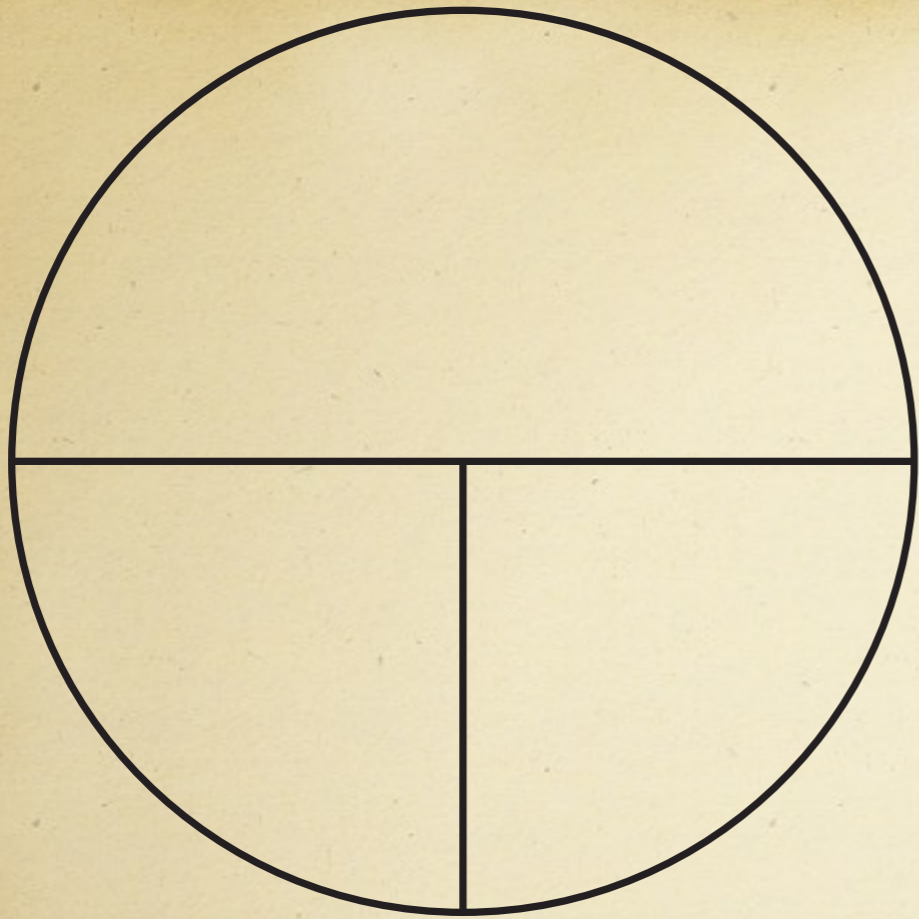


“By the third symbol—the circle divided in two by the horizontal line of the diameter—the first manifestation of creative (still passive, because feminine) Nature was meant. The first shadowy perception of man connected with procreation is feminine, because man knows his mother more than his father. 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

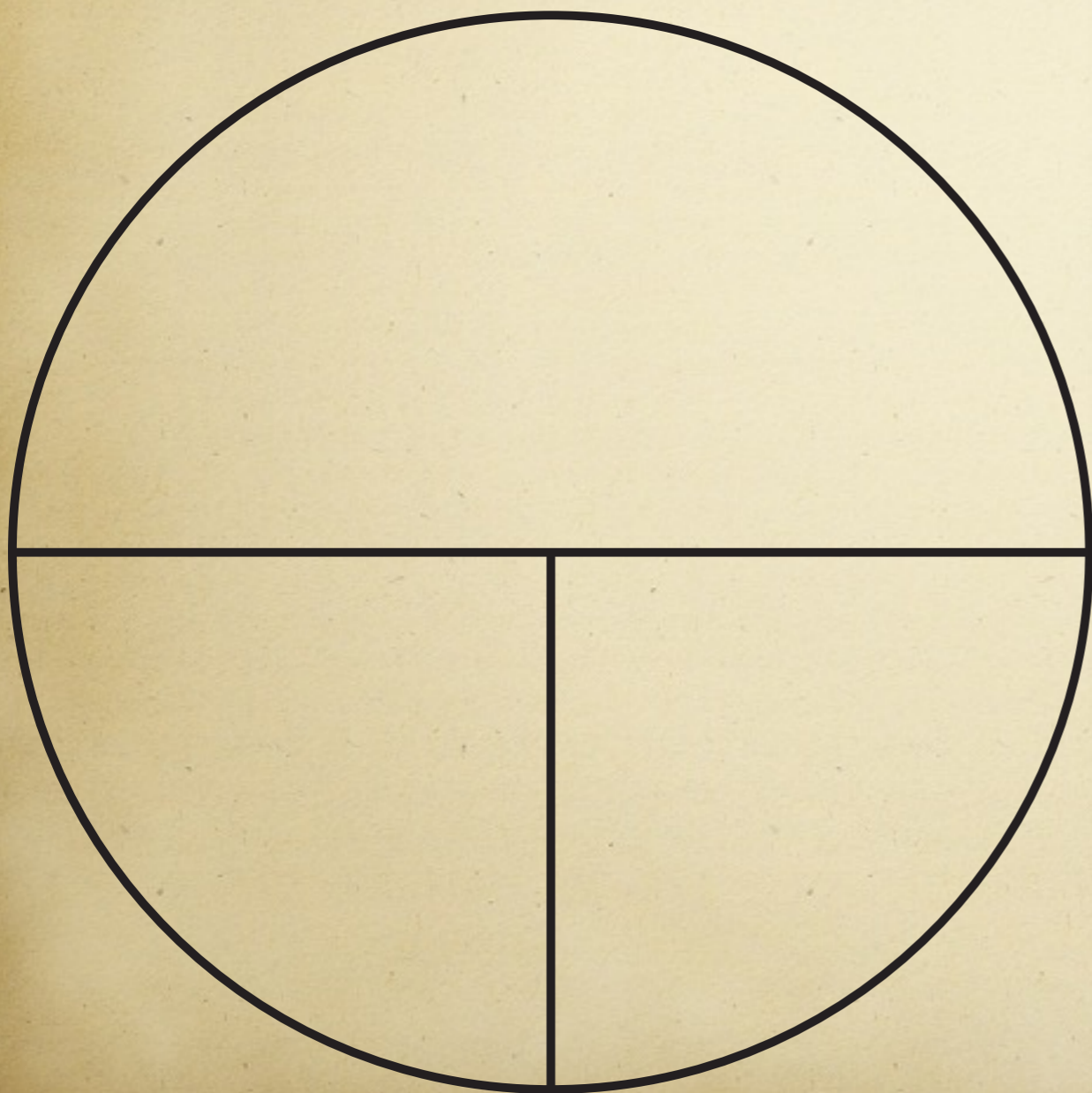
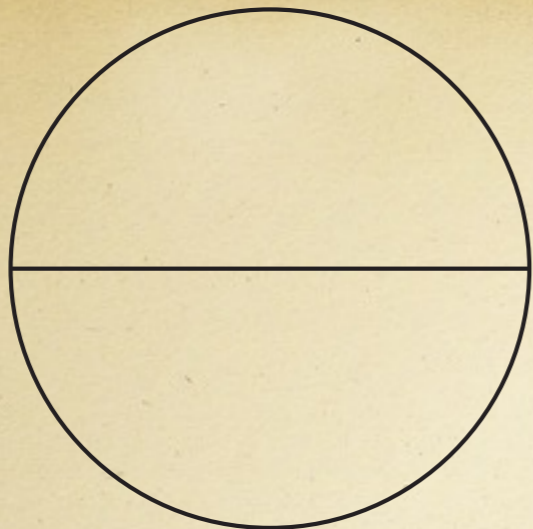


“Behold him lifting the veil and unfurling it from east to west. He shuts out the above, and leaves the below to be seen as the great illusion. He marks the places for the shining ones, and turns the upper into a shoreless sea of fire, and the one manifested into the great waters.” Stanza 3, verse 7 from the Stanzas of Dzyan

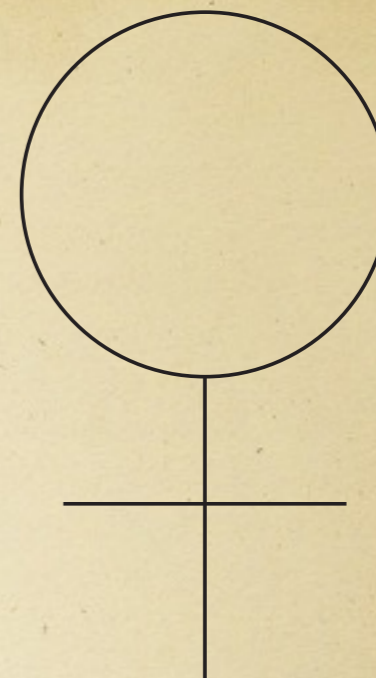
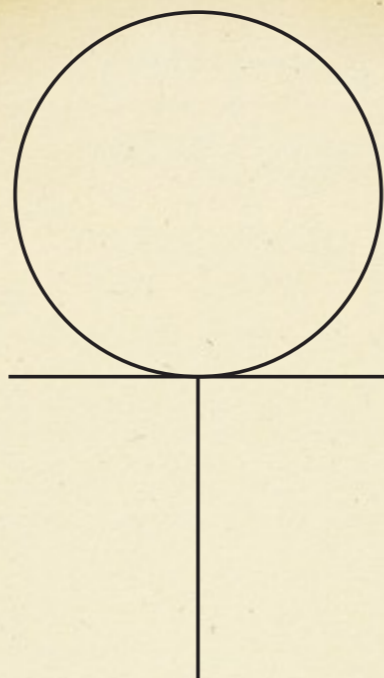
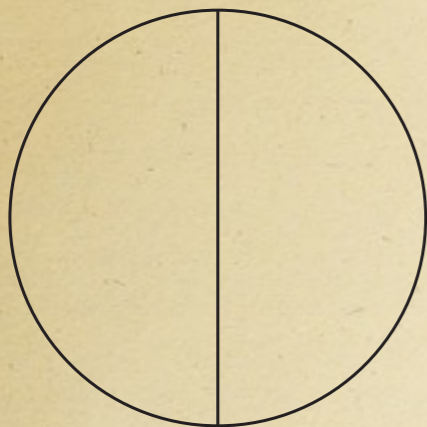




“By adding to the circle with the horizontal line in it, a perpendicular line, the tau was formed— \top —the oldest form of the letter. It was the glyph of the third root-race to the day of its symbolical Fall—i.e., when the separation of sexes by natural evolution took place—when the figure became \ominus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



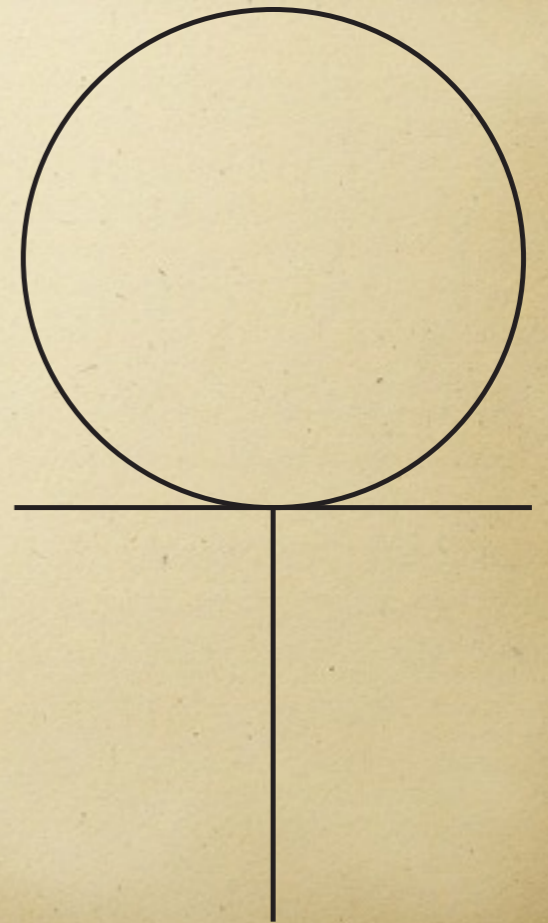
Temple complex at Göbelki Tepe



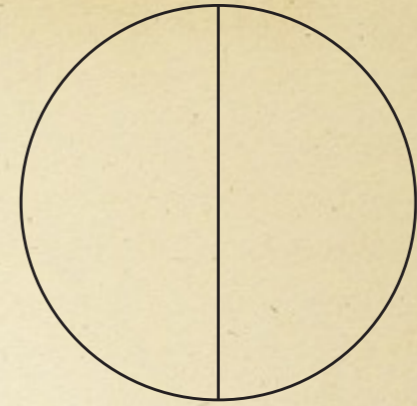
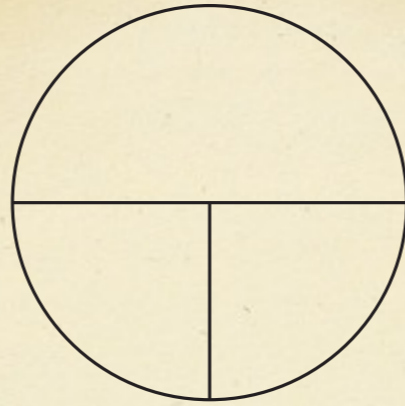
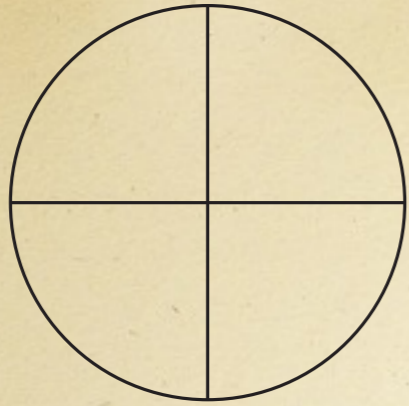
zâkar (zaw-kar) A primitive root; properly to mark (so as to be recognized), that is, to remember; by implication to mention; also to be male



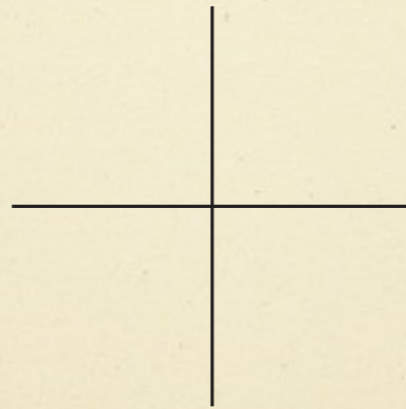
“With the [sub]races of our Fifth Race it became in symbology the Hebrew *zākhār* and *nēgebāh* of the first-formed races;* then it changed into the Egyptian ♀ (emblem of life), and still later into the sign of Venus, ♀.” SD 1, p.5



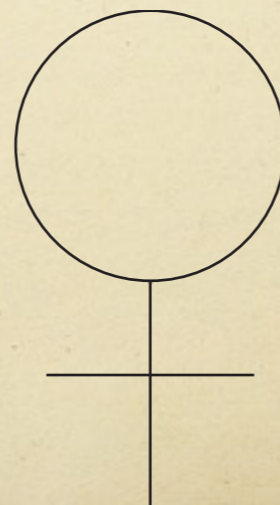
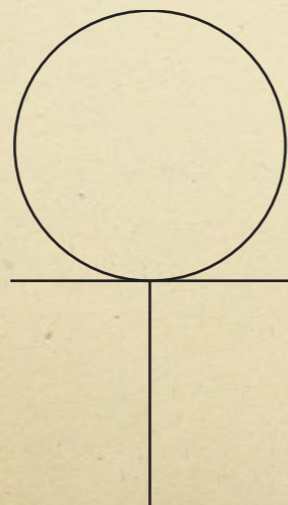
Third root-race



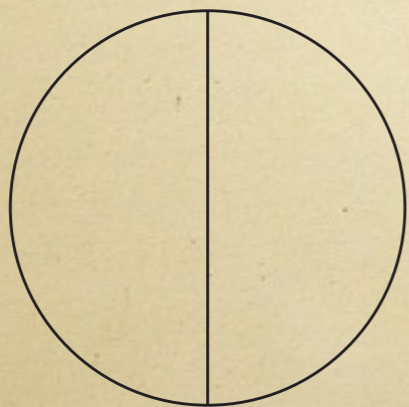
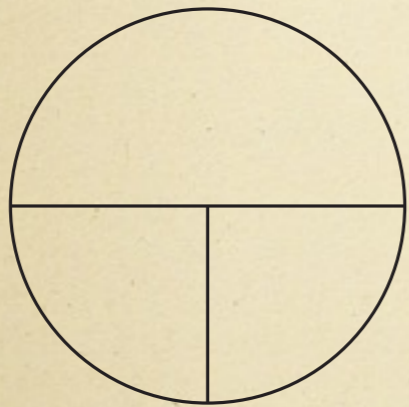
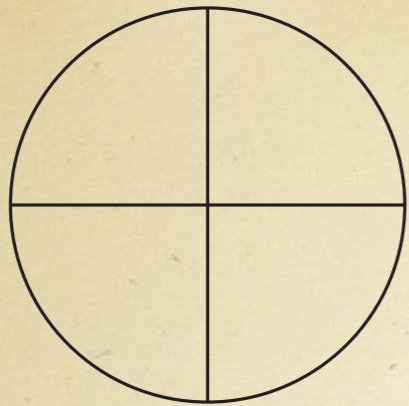
Fourth root-race



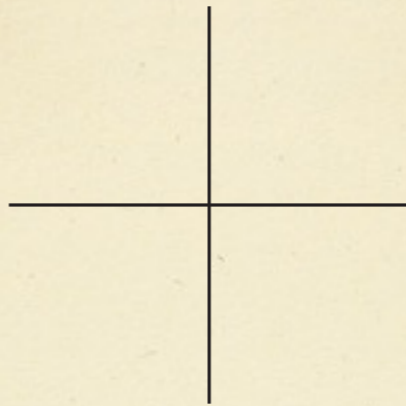
Fifth root-race



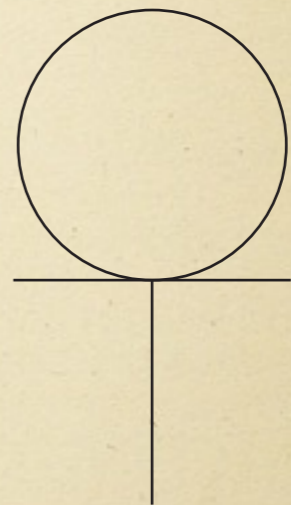
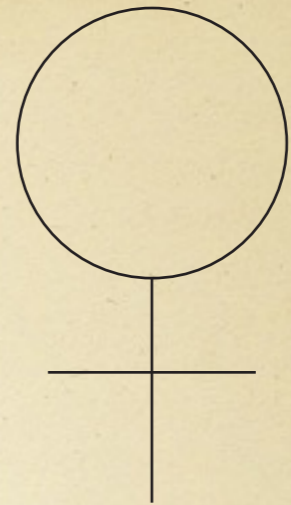
Third root-race



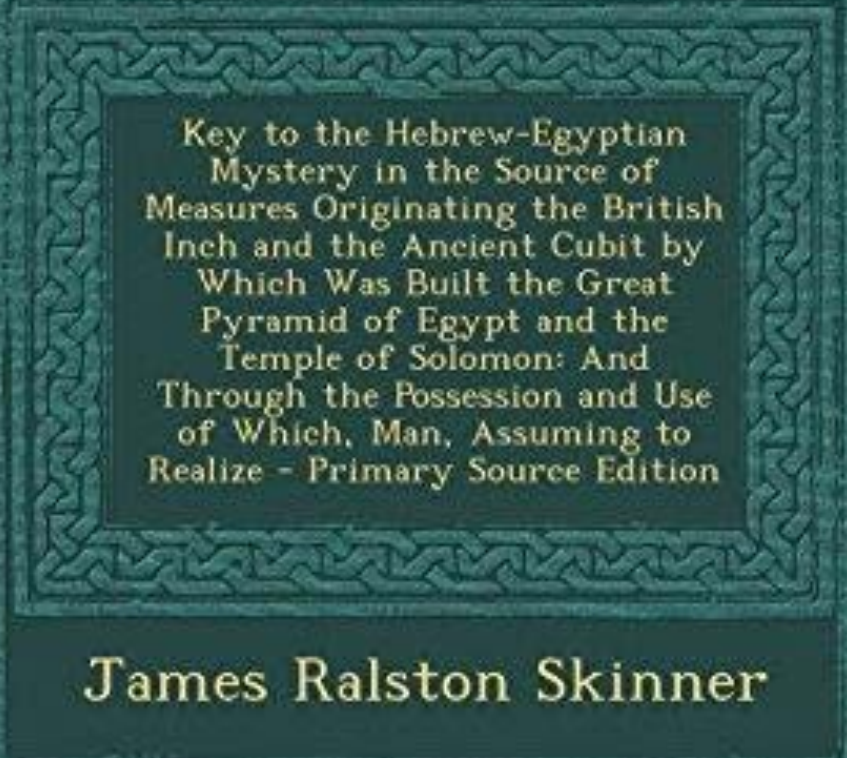
Fourth root-race



Fifth root-race



“* 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,” and which have now become synonyms of ‘holiness,’ though purely phallic!” SD 1, p.5

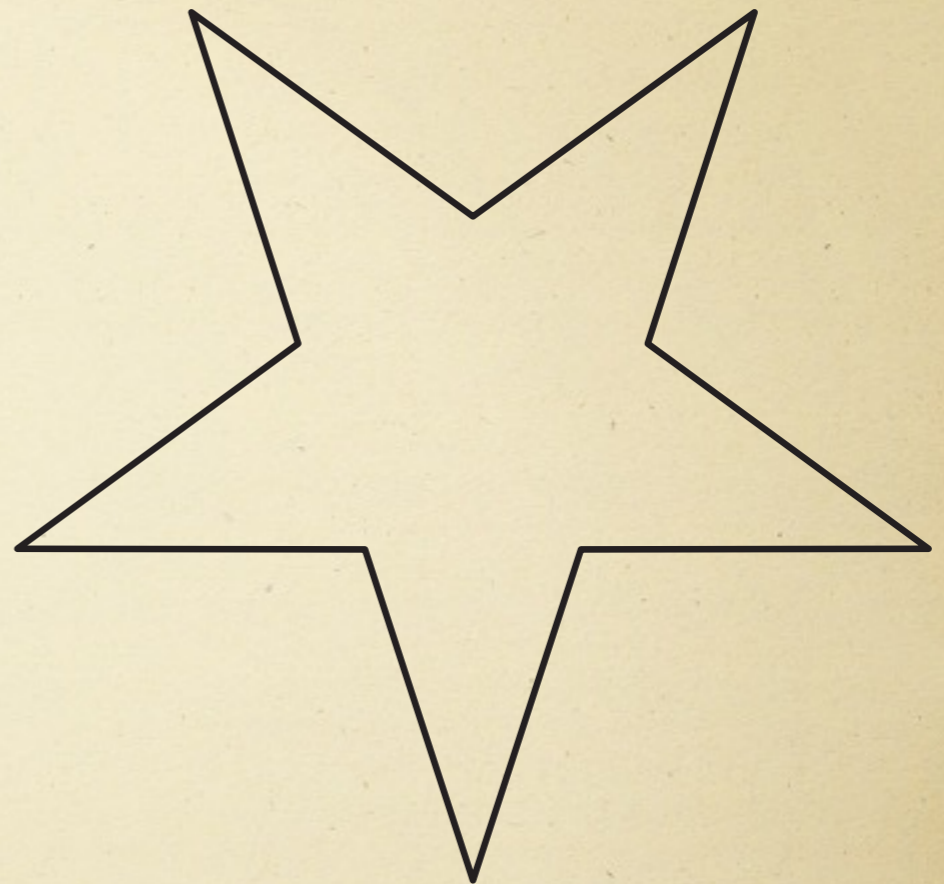
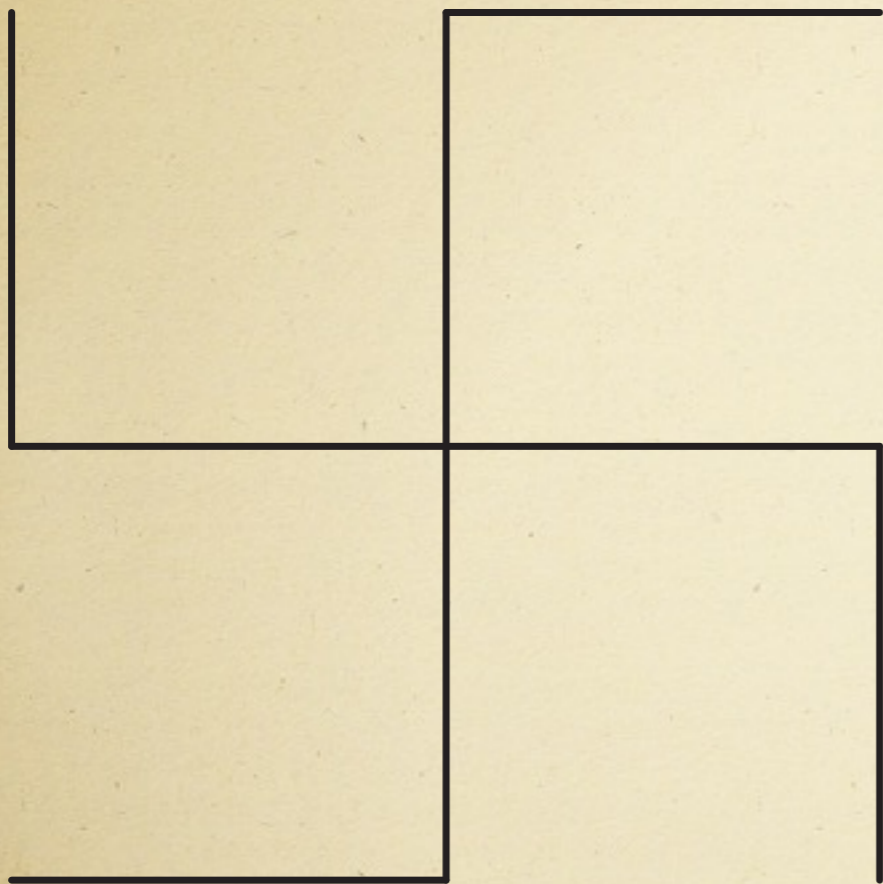


Key to the Hebrew-Egyptian
Mystery in the Source of
Measures Originating the British
Inch and the Ancient Cubit by
Which Was Built the Great
Pyramid of Egypt and the
Temple of Solomon: And
Through the Possession and Use
of Which, Man, Assuming to
Realize - Primary Source Edition

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. 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



“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

