

The Pulse of Life

by Jurij-Orest Tarnawsky

The arc line
Describes the circle
Dot in motion
Inclusively contains
A prescribed space.

From a centre
Radius extends
In motion
Creating a surface
Cover of a sphere
Inclusively holding
An inner space.

Axial lines
Share this design
Suggesting direction
As three axis-lines define
Crystal shapes arise.

Platonic shapes
Morphing as nodes respond
To pressures
Shift to reformulate
Flowing from form to form
Nothing fixed as change arises.

Flow the principle
That coheres or releases
The pulse of life
The seed unfolds
Moulds the growth
As cycles Spiral.

Each voiced sound
Each deep feeling
Each created thought
Influences
The nature, the quality, the configuration
Of arc, line, shape or form
You change the design
A new template
Is born.

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

Collected Writings of Michael D. Robbins

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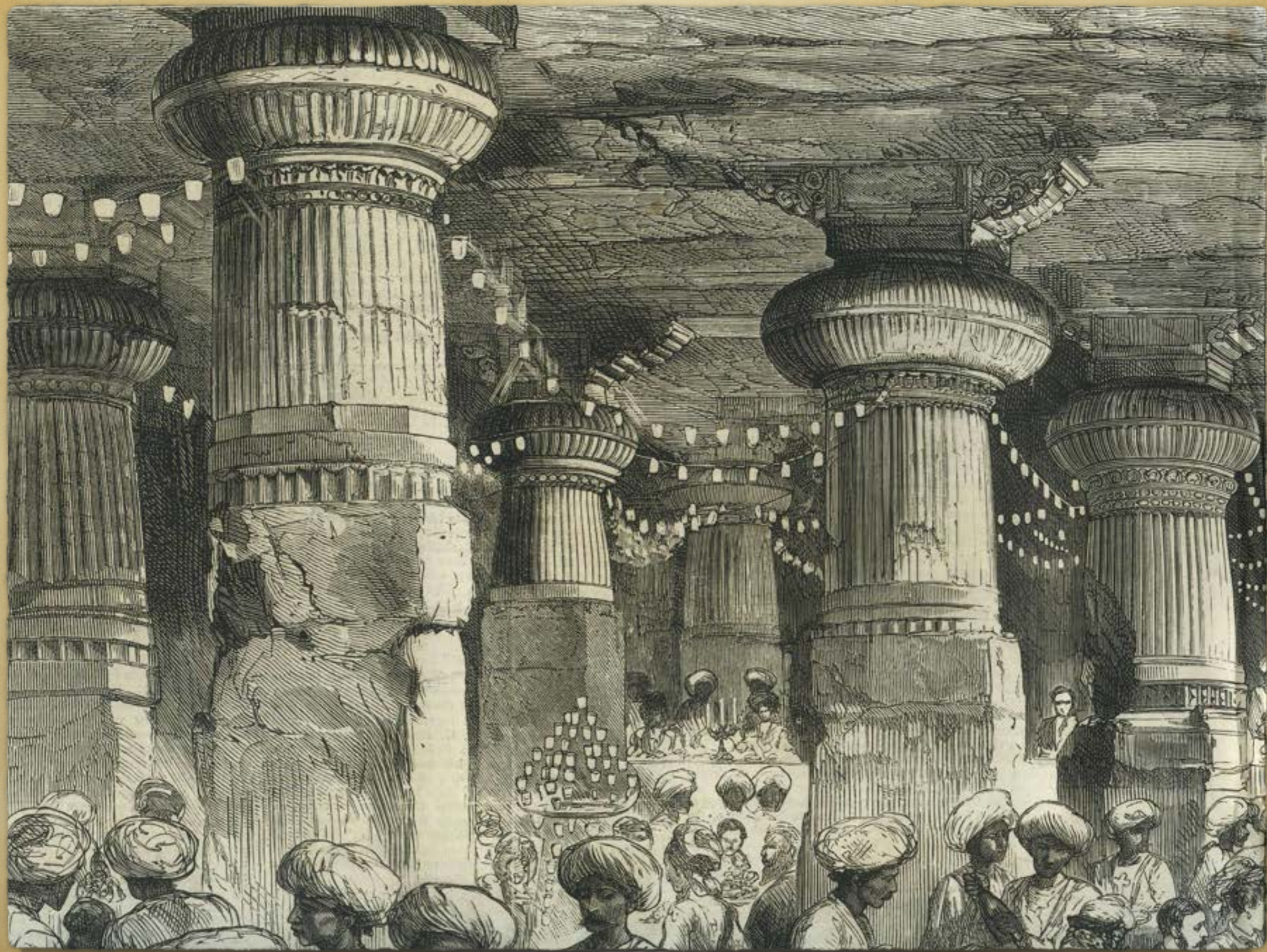
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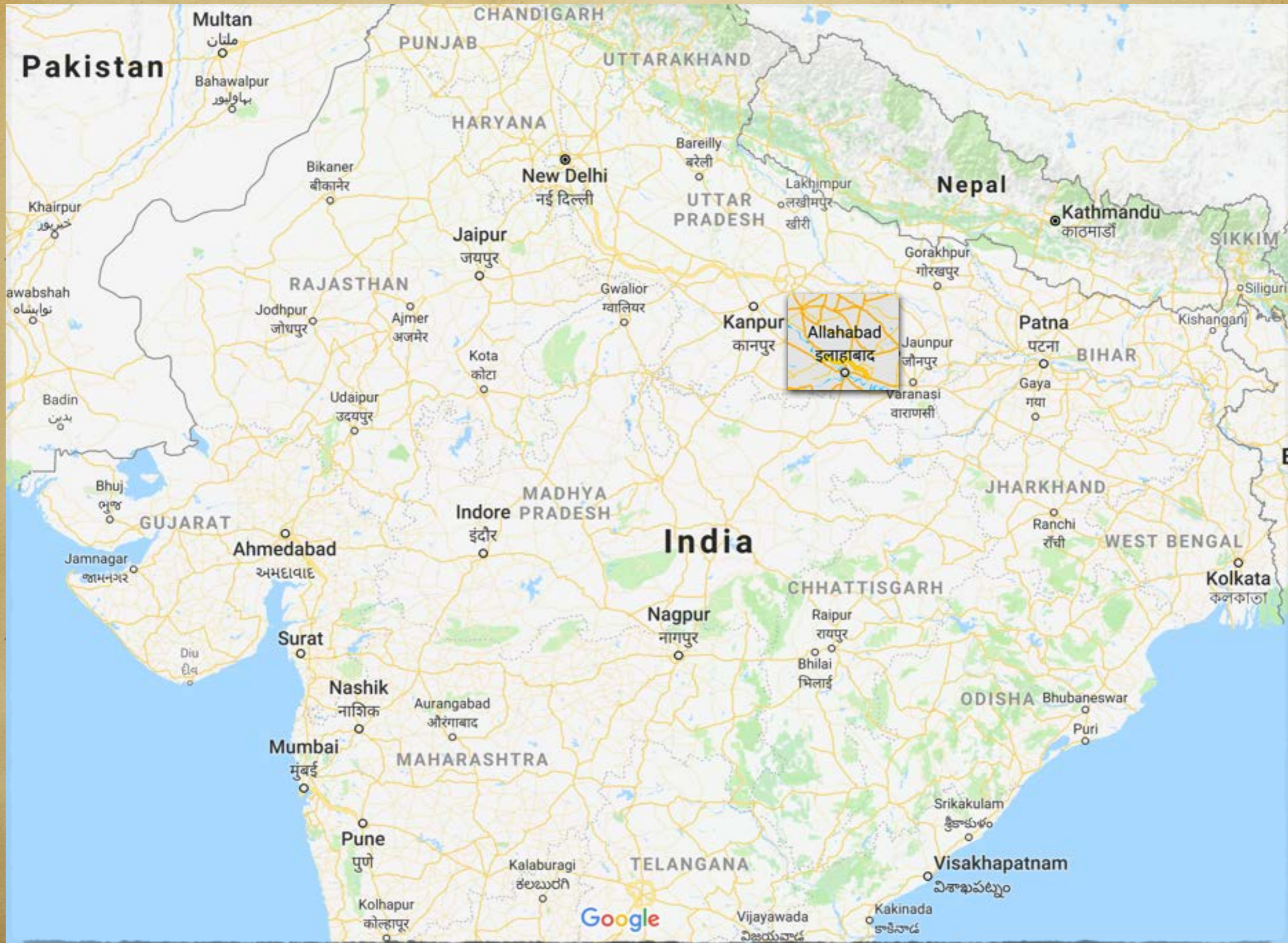
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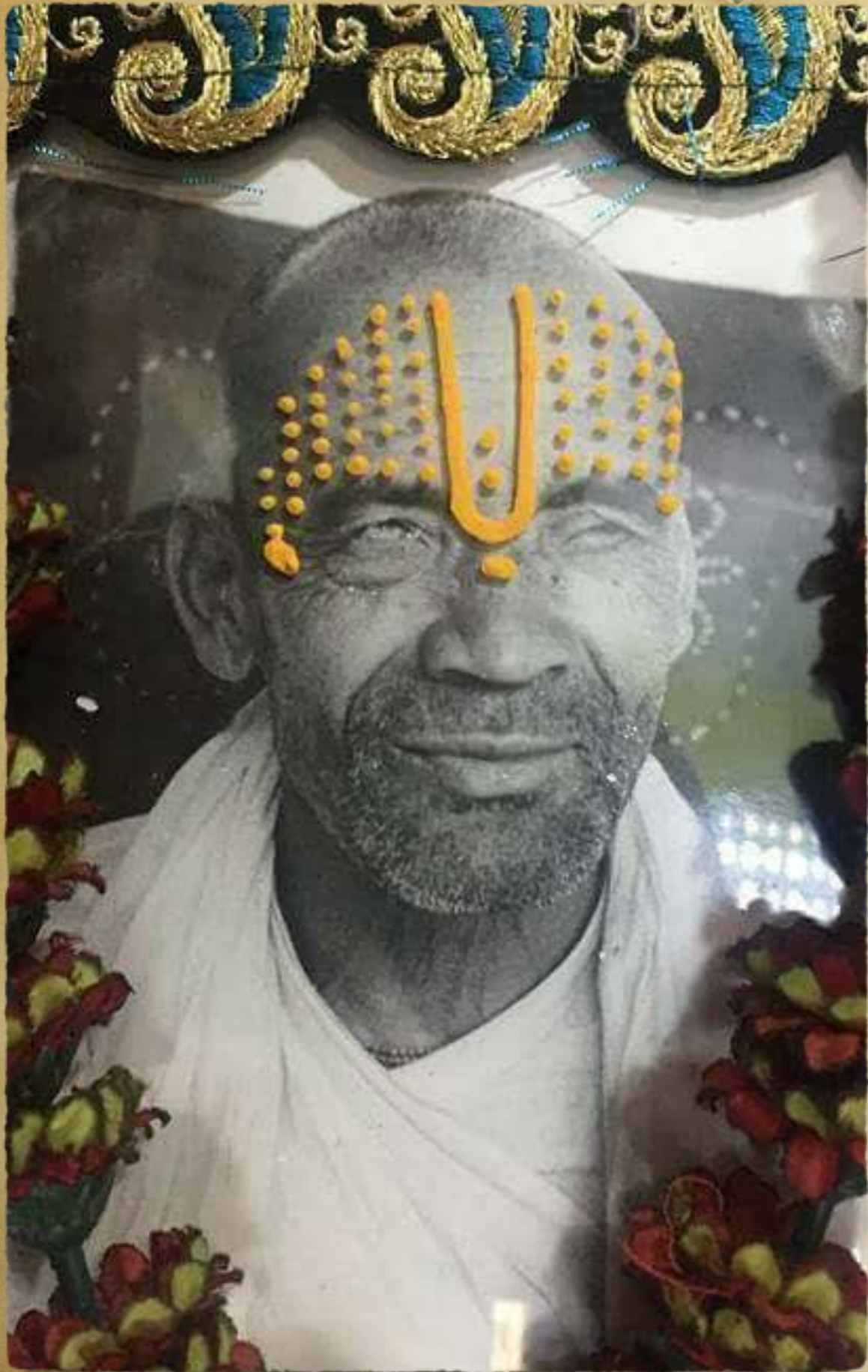
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“In the cool of the day we went to the bank of the Jumna to pay a visit to a remarkable old ascetic named Babu Surdass, a follower of the Sikh Guru Nanak, who exemplified in his person to a pre-eminent degree the possibilities of an obstinately fixed purpose. Since the year 1827, that is to say, for fifty-two years, he had sat through all the seasons of heat, of rains, and of cold, on a low brick platform near the Fort, without a shelter over his head; braving all violent extremes of weather and ever meditating upon religious things. There he had sat throughout the Mutiny, paying no attention to the thundering cannon or the fights that raged throughout that district of country: their turbulent rumors could not penetrate within the realm of thought where he passed his existence. On this day of our visit the sun blazed on us like a fierce fire, but his head was bare and yet he did not seem to feel any inconvenience. The whole day long he squats on his place and the whole night as well, save at midnight, when he goes to the confluence of the two sacred streams, Ganges and Jumna, to bathe and worship. The hardships of his protracted penance have made him blind and he has to be led to the riverside, yet his face wears a cheerful look, and his smile is frank and sweet.”



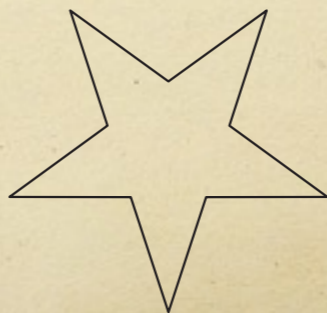
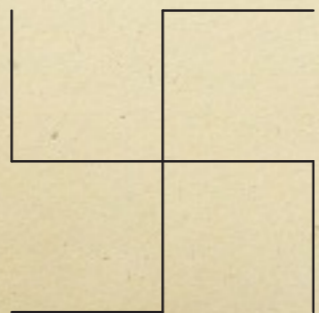
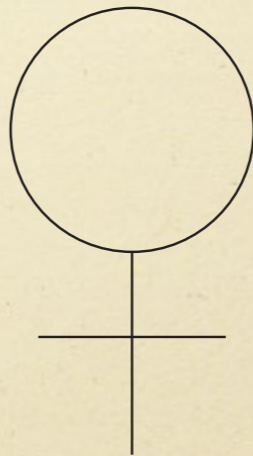
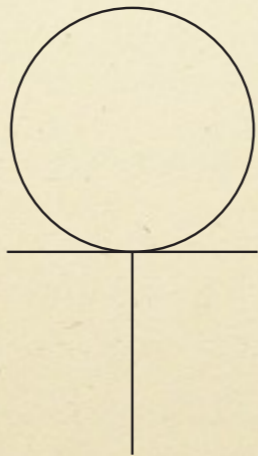
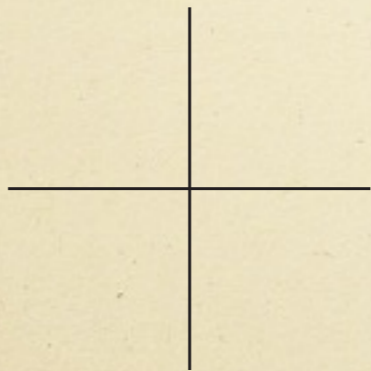
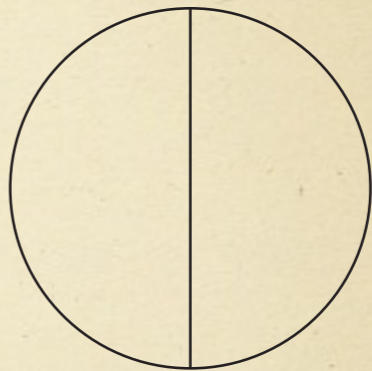
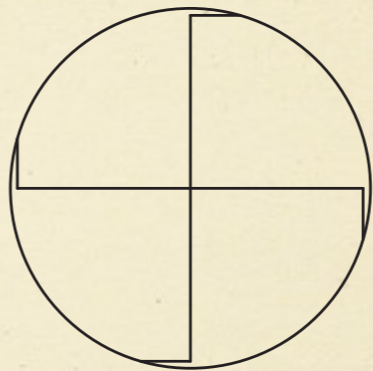
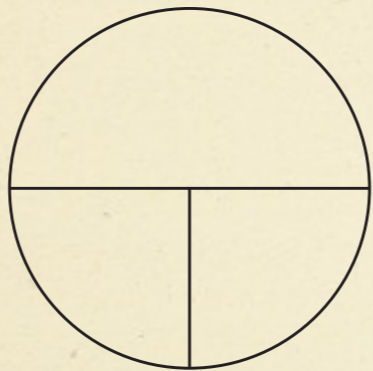
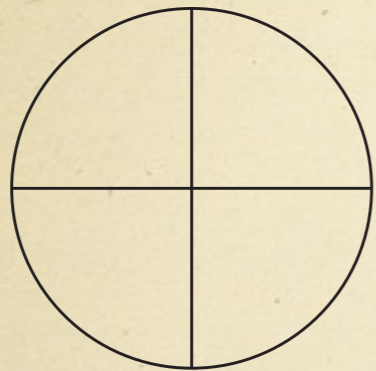
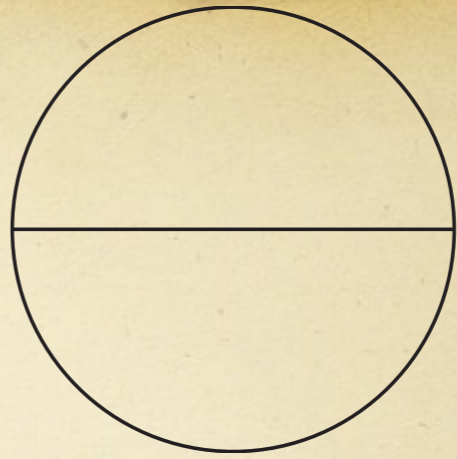
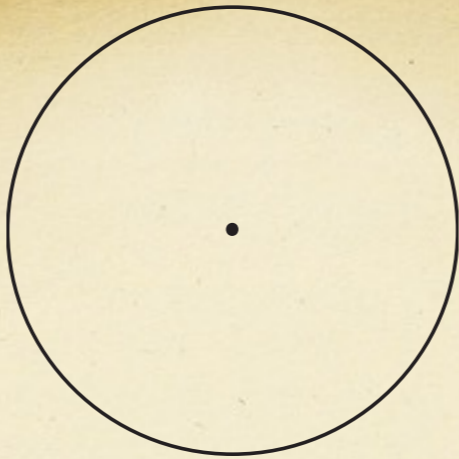
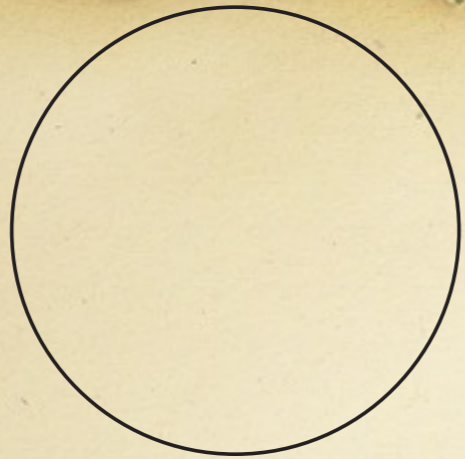
When asked if he could show us phenomena, he turned his sightless orbs towards the speaker, and sadly remarked that the Wise Man never permitted his attention to be drawn aside from the search after spirit by these playthings of the ignorant; which was what they really were. When in the proper mood he has the faculty of seeing forward and backward in time, but he declined to give us any practical proofs of his clairvoyance. Every time that I have revisited Allahabad since that first occasion I have been in the habit of paying my respects to the old Sanyâsi, but on the last occasion I learnt that he was dead. It would be most instructive to learn to what extent his lifelong physical self-restraint has modified his condition in the next sphere of consciousness.

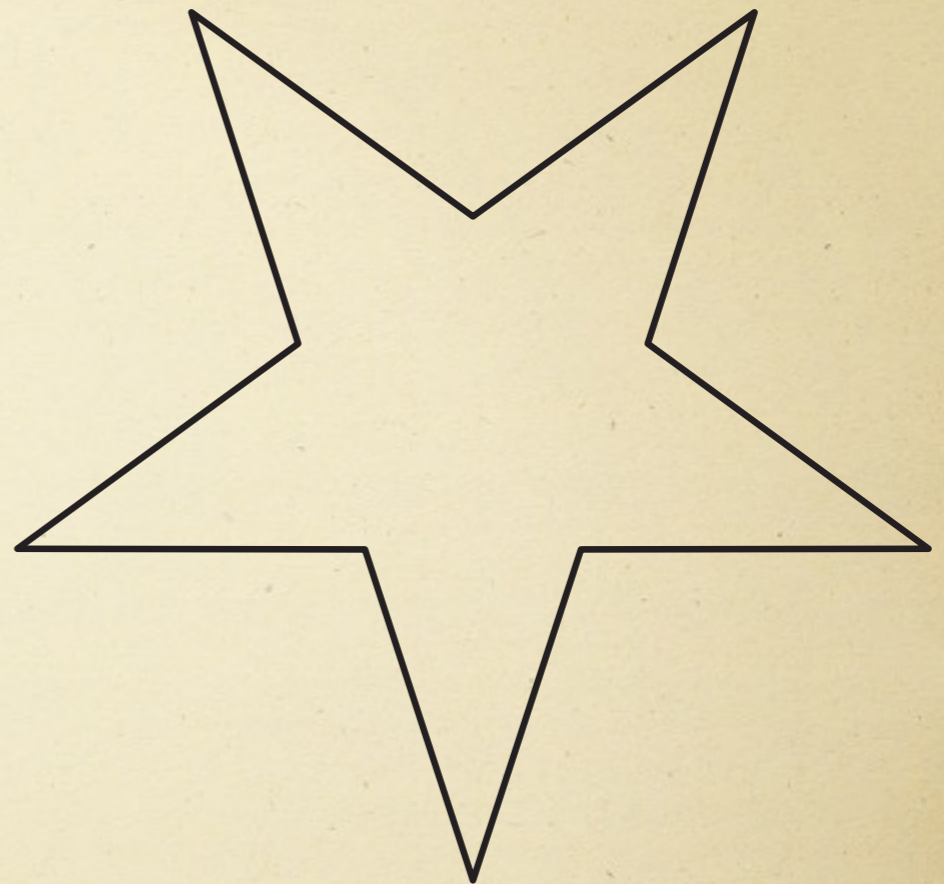
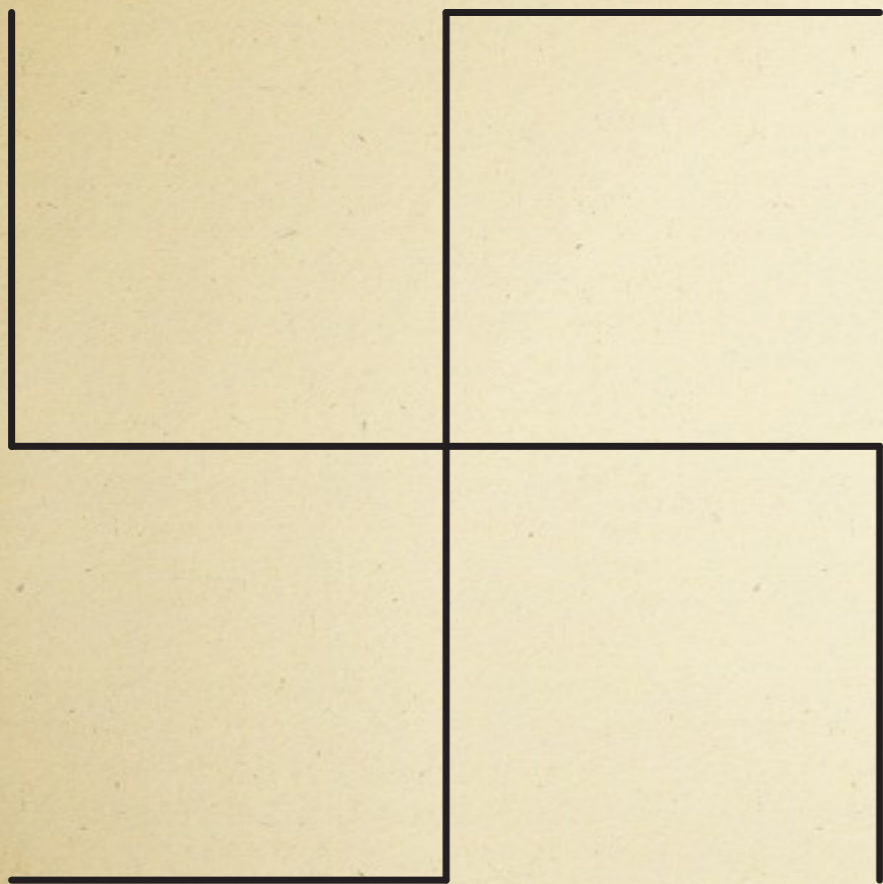


[After traveling to Cawnpore] an early morning visit was paid the next day to another Sanyâsi, who had been living on the sandy plain across the Ganges in a state of nudity for about a year. He had a refined, spiritual face, an emaciated body, and an air of perfect indifference to worldly things. I was struck by the collapse of his stomach, which seemed, as if its digestive functions were seldom called into action. He too refused to show us phenomena, with, an expression of apparent disdain; evidently these Hindu seekers after spirit are on a different level from our own Western ones, and would make little account of the best miracles of our most excellent mediums. So it seemed to me, at any rate. He, however, told, us about a famous ascetic, named Jungli Shah, who is credited with having done the miracle of the "Loaves and Fishes" more than once, by multiplying the food of a single person to such an extent that he was able to feed hundreds with it and give each a full meal. Since then I have heard several times of the same thing being done by different Sanyâsis.

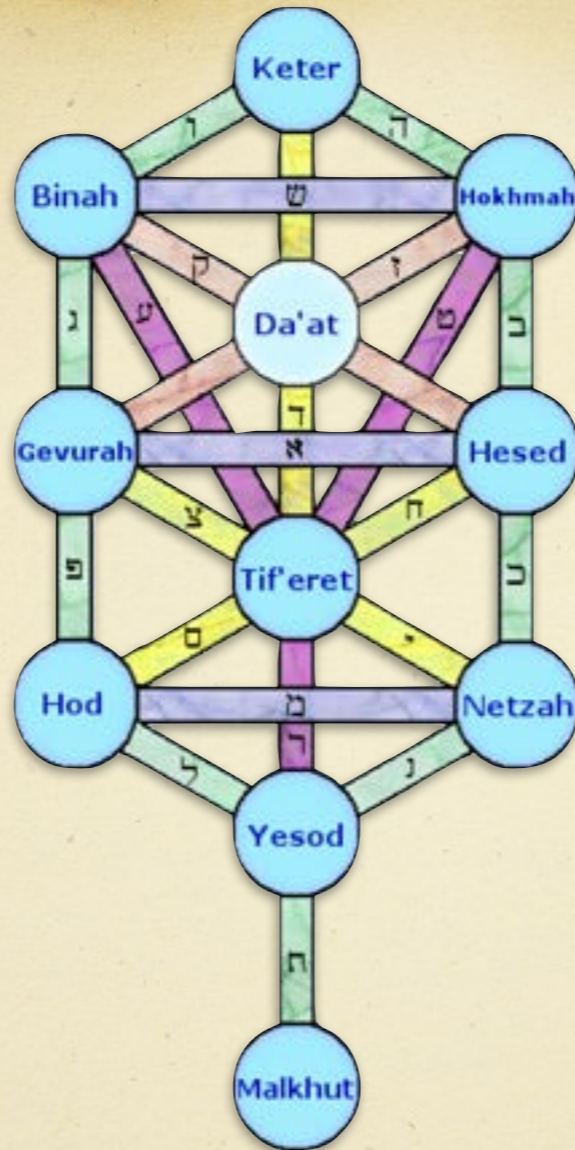
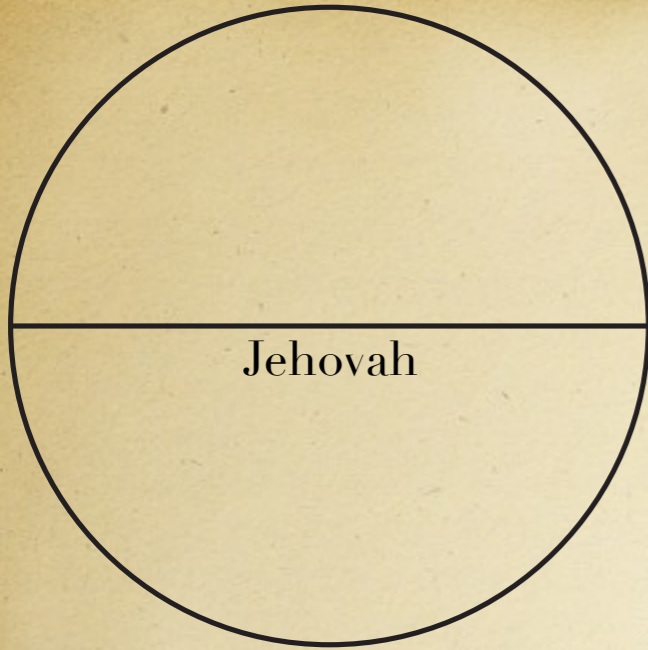


It is considered by the higher proficient in magic a comparatively easy thing to multiply a single thing, like a grain of rice, a fruit, a quantity of water, etc., the main requisite being that there shall be a nucleus around which the adept can collect the matter of space. But I should greatly like to know if these miraculous increments of food and drink are anything better than illusions; and if, provided they are not, whether those who partake of the wonder-food are nourished, by it. I recollect Professor Bernheim's showing me how, by suggestion, he could make a hypnotized patient at one moment feel his stomach full of food, and the next feel it empty and be voraciously hungry. Our young Sanyâsi also ascribed to Lukhi Bâwâ and another ascetic the power of changing water into ghee (clarified butter). He also told us that he himself had, twenty years before, seen still another Sanyâsi cause a felled tree to be restored to full vigor of branch and leaf; and, the less wonderful fact provided it was a mere case of paralysis of the optic nerves of his own eyesight having been restored to him by a Guru at Muttra, the sacred city of Shrî Krishna. ODL v.2 p. 63-67





“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



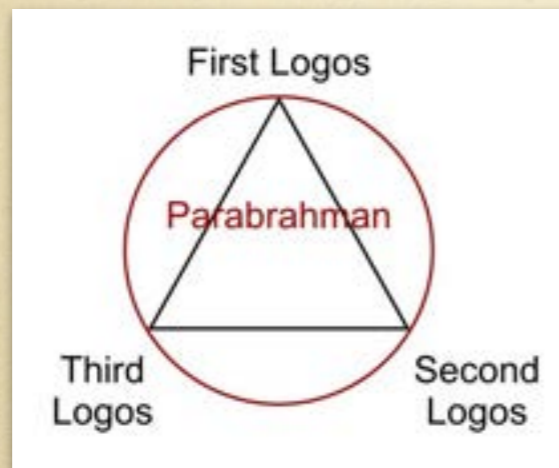
The Cainites, or Cainians (Greek: Καίνοί Kainoi, Καϊανοί Kaianoi), were a Gnostic and Antinomian sect who were known to venerate Cain as the first victim of the Demiurge, the deity of the Tanakh, who was identified by many groups of Gnostics as evil.

$$Pi = 3.1415 \quad 3+1+4+1+5=14$$

“*We are told by the Western mathematicians and some American Kabbalists, 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 Kabbalistic 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

ADVAITA

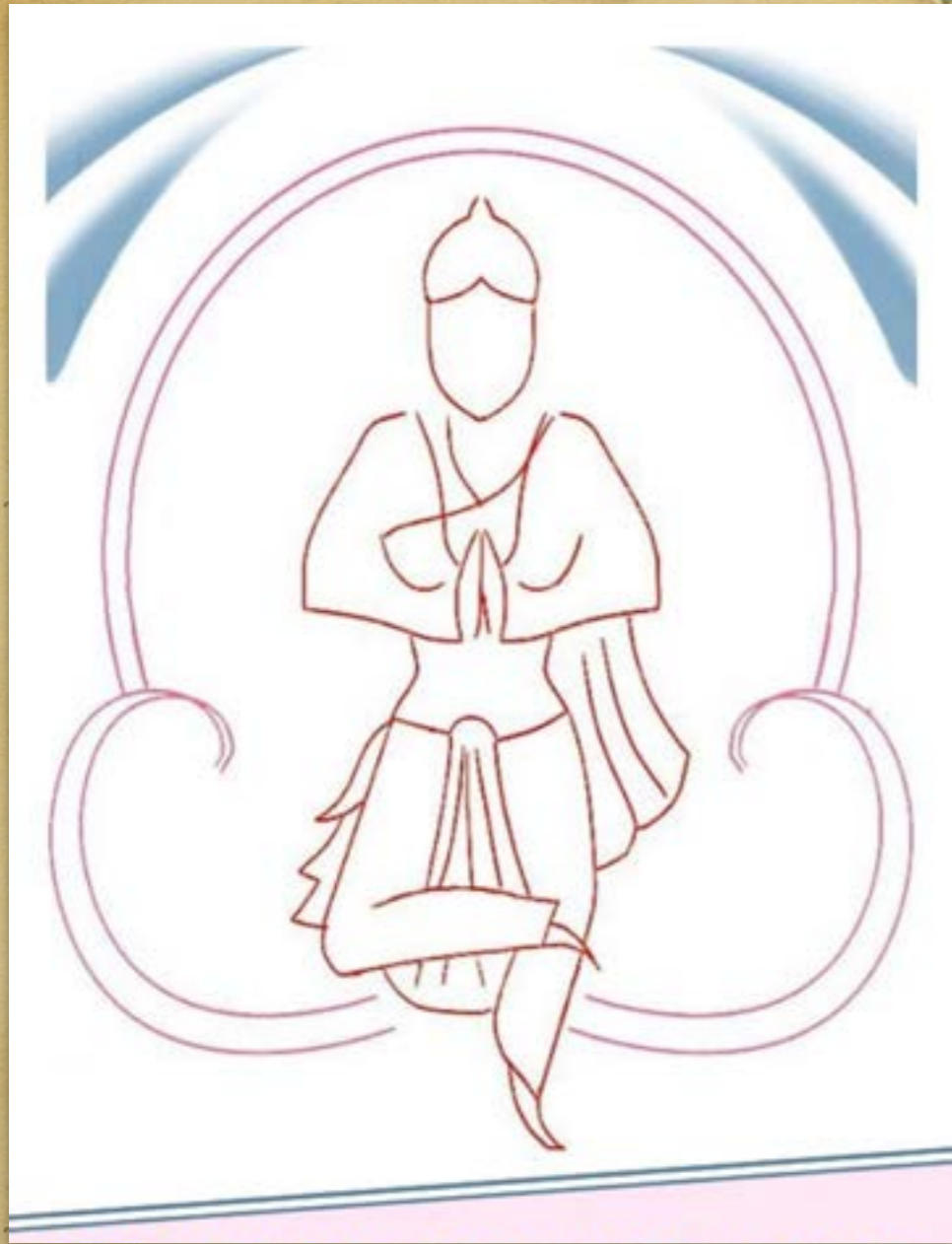
EVERYTHING
IS ONE



Advaita (Sanskrit) Advaita [from *a* not + *dvaita* dual from *dvi* two] Nondual; the Advaita or nondualistic form of Vedanta expounded by Sankaracharya teaches the oneness of Brahman or the Paramatman of the universe with the human spirit-soul or Jivatman

Parabrahmam (Sanskrit) *Parabrahman* [from *para* beyond + *brahman* (neuter) universal self or spirit] That which is beyond Brahman; the self-enduring, eternal, self-sufficient cause of all, the one essence of everything in the kosmos. It is before all things in the kosmos, and is the one sole limitless life-consciousness-substance from which starts into existence a center of force which may be called the Logos. In the Vedic cycle of writing it is referred to as *tat* (that) as opposed to the world of manifestation called *idam* (this).

It is hoped that during the perusal of this work the erroneous ideas of the public in general with regard to Pantheism will be modified. It is wrong and unjust to regard the Buddhists and Advaitic Occultists as atheists. If not all of them philosophers, they are, at any rate, all logicians, their objections and arguments being based on strict reasoning. Indeed, if the Parabrahmam of the Hindus may be taken as a representative of the hidden and nameless deities of other nations, this absolute Principle will be found to be the prototype from which all the others were copied. SD 1, p.6

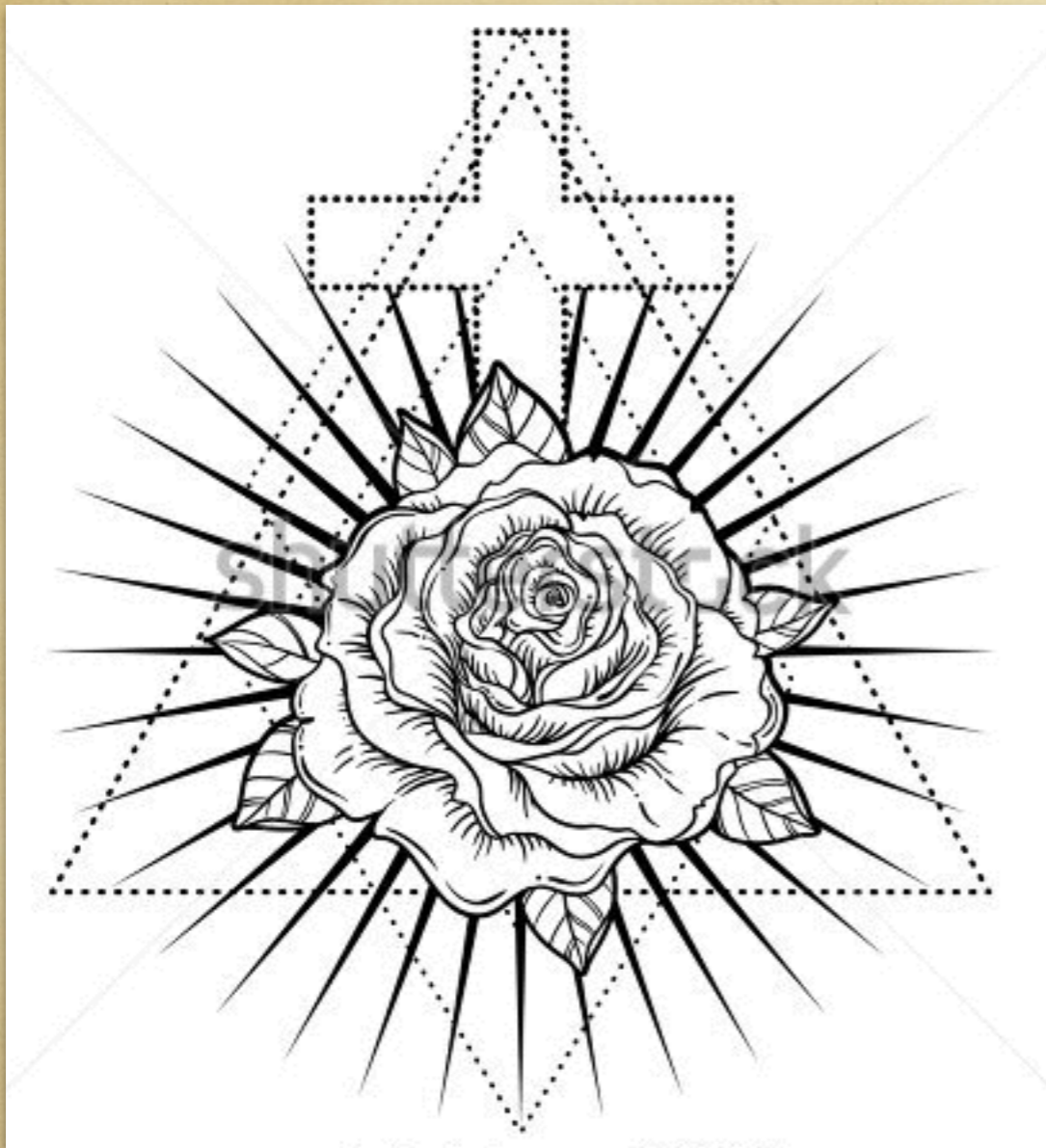


Paramarthika (Sanskrit) [from *parama* highest + *āsthika* true substance of a thing, real] Relating to a high or spiritual object or to supreme truth; real, essential verity; in Vedantic philosophy, one of the three kinds of existence: the only real or true existence.

Parabrahm is not “God,” because It is not *a* God. “It is that which is supreme, and not supreme *paravara* [environment],” explains *Mandukya Upanishad* (2.28). It is “Supreme” as cause, not supreme as effect. *Parabrahm* is simply, as a “Secondless Reality,” the all-inclusive Kosmos—or, rather, the infinite Cosmic Space—in the highest spiritual sense, of course. *Brahma* (neuter) being the unchanging, pure, free, undecaying supreme Root, “the one true Existence, **Paramarthika**,” and the absolute *Chit* and *Chaitanya* (intelligence, consciousness) cannot be a cogniser, “for *that* can have no subject of cognition.” SD 1, p.6



Can the flame be called the essence of Fire? This Essence is “the life and light of the Universe, the visible fire and flame are destruction, death, and evil.” “Fire and Flame destroy the body of an *Arhat*, their essence makes him immortal.” (*Bodhi-mur, Book II.*) “The knowledge of the absolute Spirit, like the effulgence of the sun, or like heat in fire, is naught else than the absolute Essence itself,” says *Sankaracharya*. SD 1, p.6



Rosicrucianism (Rosy Cross) has its roots in the mystery traditions, philosophy, and myths of ancient Egypt dating back to approximately 1500 BCE.

"I affirm the stream of Fire as the most pure and swift. All unmanifest space is the ship of Fire. The ancient symbol of the fiery wall relates to the Fire of Space." Agni Yoga #307

IT — is “the Spirit of the Fire,” not fire itself; therefore, “the attributes of the latter, heat or flame, are not the attributes of the Spirit, but of that of which that Spirit is the unconscious cause.” Is not the above sentence the true key-note of later **Rosicrucian** philosophy? Parabrahm is, in short, the collective aggregate of Kosmos in its infinity and eternity, the “that” and “this” to which distributive aggregates cannot be applied. “In the beginning this was the Self, one only.” (*Aitareya Upanishad*); the great *Sankaracharya* explains that “this” referred to the Universe (*Jagat*); the sense of the words, “In the beginning,” meaning before the reproduction of the phenomenal Universe. SD 1, p. 6-7



Sri Sankaracharya, [also *Adi Shankara*] the greatest Initiate living in the historical ages, wrote many a *Bhâshya* on the *Upanishads*. But his original treatises, as there are reasons to suppose, have not yet fallen into the hands of the Philistines, for they are too jealously preserved in his maths (monasteries, mathams). And there are still weightier reasons to believe that the priceless *Bhâshyas* (Commentaries) on the esoteric doctrine of the *Brahmins*, by their greatest expounder, will remain for ages yet a dead letter to most of the Hindus, except the *Smârtava* Brahmins. This sect, founded by *Sankaracharya*, (which is still very powerful in Southern India) is now almost the only one to produce students who have preserved sufficient knowledge to comprehend the dead letter of the *Bhashyas*. The reason of this is that they alone, I am informed, have occasionally real Initiates at their head in their mathams, as for instance, in the “Sringa-giri,” in the Western Ghauts of Mysore. SD1, p. 271-2



“...every “Round” brings about a new development and even an entire change in the mental, psychic, spiritual and physical constitution of man, all these principles evolving on an ever ascending scale. Thence it follows that those persons who, like Confucius and Plato, belonged psychically, mentally and spiritually to the higher planes of evolution, were in our Fourth Round as the average man will be in the Fifth Round, whose mankind is destined to find itself, on this scale of Evolution, immensely higher than is our present humanity. Similarly Gautama Buddha— Wisdom incarnate — was still higher and greater than all the men we have mentioned, who are called Fifth Rounders, while Buddha and Sankaracharya are termed Sixth Rounders, allegorically. SD p.162

Therefore, when the Pantheists echo the *Upanishads*, which state, as in the Secret Doctrine, that “this” cannot create, they do not deny a Creator, or rather a collective aggregate of creators, but only refuse, very logically, to attribute “creation” and especially formation, something finite, to an Infinite Principle. With them, *Parabrahmam* is a passive because an Absolute Cause, the unconditioned **Mukta**. It is only limited Omniscience and Omnipotence that are refused to the latter, because these are still attributes (as reflected in man’s perceptions); and because *Parabrahm*, being the “Supreme all,” the ever invisible spirit and Soul of Nature, changeless and eternal, can have no attributes; absoluteness very naturally precluding any idea of the finite or conditioned from being connected with it. SD 1, p. 7

Mukta (Sanskrit) [from the verbal root *muc* to set free, release] Freed; one who is liberated from sentient life, freed from matter and karma connected with the earthly plane; one who already has entered into the state of *moksha*, being thus a candidate for future freedom from flesh and matter, or life on this earth.



And if the Vedantin postulates attributes as belonging simply to its emanation, calling it “Iswara plus *Maya*,” and *Avidya* (Agnosticism and Nescience [lack of knowledge] rather than ignorance), it is difficult to find any Atheism in this conception. Since there can be neither two infinities nor two absolutes in a Universe supposed to be Boundless, this Self-Existence can hardly be conceived of as creating *personally*. In the sense and perceptions of finite “Beings,” that is Non-“being,” in the sense that it is the one be-ness; for, in this all lies concealed its coeternal [equally eternal] and coeval [having the same age or date of origin] emanation or inherent radiation, which, upon becoming periodically *Brahmâ* (the male-female Potency) becomes or expands itself into the manifested Universe.

Narayana moving on the (abstract) waters of Space, is transformed into the Waters of concrete substance moved by him, who now becomes the manifested word or

Logos. SD 1, p. 7

“The Vedanta may briefly be described as a system of mystical philosophy derived from the efforts of Sages through many generations to interpret the sacred or esoteric meaning of the Upanishads. . . . The Hindus call the Vedanta Brahma-jnana”

Isvara (Sanskrit) [from the verbal root *īś* to rule, be master] Lord; the supreme self or hierarch of any universe, large or small, likewise the divine spirit in man. Also a title for many gods in the Hindu pantheon, such as *Vishnu* and *Siva*. In the *Bhagavad-Gita*, *Isvara* is that which “dwelleth in the heart of every creature” and which “causeth all things and creatures to revolve mounted upon the universal wheel of time” (*chs 43; 6l*). It is the essence of the spiritual monad in any individualized evolving being, the spiritual root, the god within, and the source of the spiritual and vital streams in any being which bring about its unfolding in evolution and its peregrinations through the fields of experience.

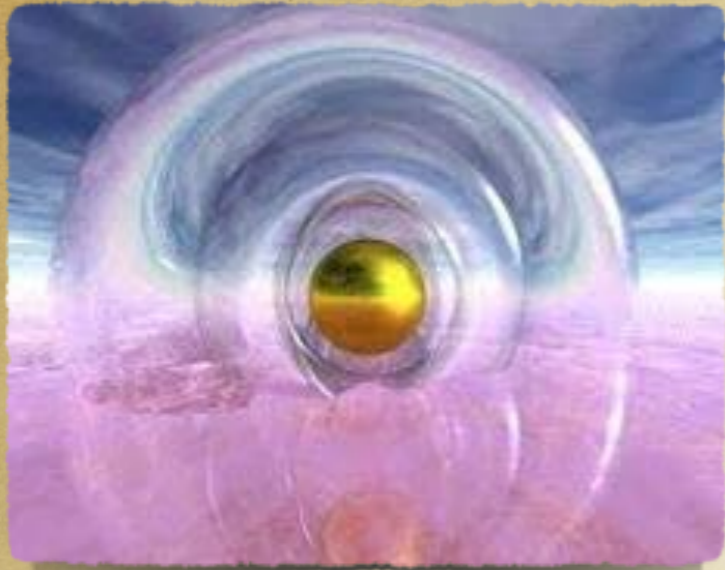
Nārāyaṇa (Sanskrit) [from *nāra* human + *ayana* going] The mover on the waters of space; a title of *Vishnu* in his aspect of the eternal breath or spirit; the highest hierarchies of the *dhyanis* or gods moving in and on the waters of creation (*cf* *Manu 1:10*). Here *nara* applies to the cosmogonical Logos, and *-ayana* to the emanationary and evolutionary activity of the Logos.

The orthodox *Brahmins*, those who rise the most against the Pantheists and *Adwaitees*, calling them Atheists, are forced, if **Manu** has any authority in this matter, to accept the death of *Brahmâ*, the creator, at the expiration of every “Age” of this (creative) deity (100 Divine years—a period which in our years requires fifteen figures to express it). Yet, no philosopher among them will view this “death” in any other sense than as a temporary disappearance from the manifested plane of existence, or as a periodical rest. SD1 p. 8

Manu (Sanskrit) [from the verbal root man to think] In Hindu mythology, the son of *Svayambhuva*, father and husband of *Ila*, parents of humanity as well as the *prajapatis* and other *manus*, who are the entities collectively which appear first at the beginning of manifestation, and from which everything is derived. *Manu* is collective humanity: “*Manu* is the synthesis of the *Manasa*, and he is a single consciousness in the same sense that while all the different cells of which the human body is composed are different and varying consciousnesses there is still a unit of consciousness which is the man. But this unit, so to say, is not a single consciousness: it is a reflection of thousands and millions of consciousnesses which a man has absorbed.

“But *Manu* is not really an individuality, it is the whole of humankind. You may say that *Manu* is a generic name for the *Pitris*, the progenitors of humankind. They come . . . from the Lunar Chain. They give birth to humanity, for, having become the first men, they give birth to others by evolving their shadows, their astral selves. They not only give birth to humanity but to animals and all other creatures. . . . But, as the moon receives its light from the Sun, so the descendants of the Lunar *Pitris* receive their higher mental light from the Sun or the ‘Son of the Sun.’ For all [we] know *Vaivasvata Manu* may be an *Avatar* or a personification of *Mahat*, commissioned by the Universal Mind to lead and guide thinking Humanity onwards”.

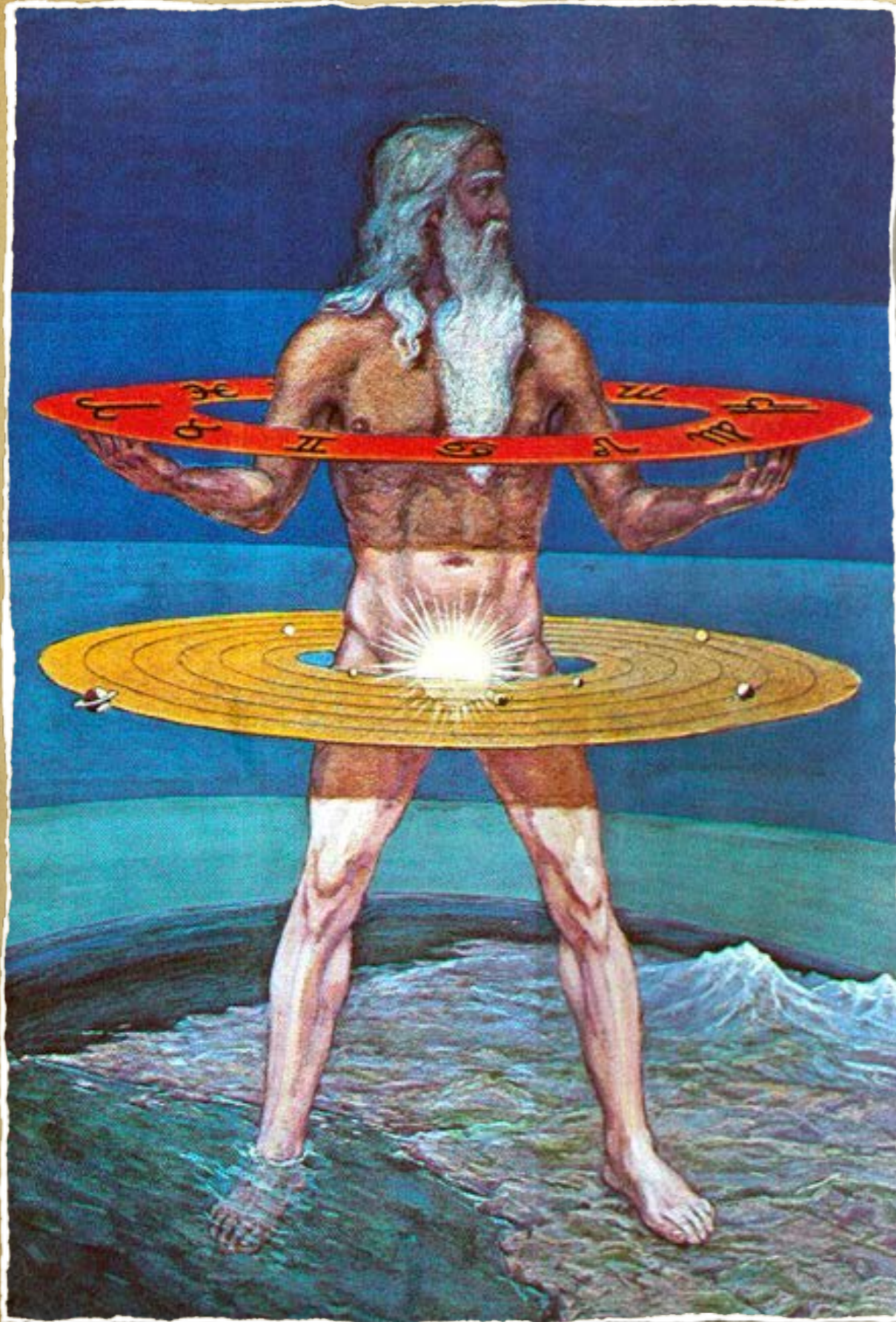
Manu is in one sense the Third Logos; in another the spiritual man, the monad, the real and deathless spiritual ego in us, which is the direct emanation of the one Life or the absolute deity of our universe. The *manus* collectively, in this sense, are the four higher classes of *dhyani-chohans* who were the fathers of the concealed man—the subtle inner man.



The Occultists are, therefore, at one with the *Advaita Vedantin* philosophers as to the above tenet. They show the impossibility of accepting on philosophical grounds the idea of the absolute all creating or even evolving the “Golden Egg,” into which it is said to enter in order to transform itself into *Brahmâ*—the Creator, who expands himself later into gods and all the visible Universe. SD1 p. 8

Golden Egg- *Hiranyagarbha* (Sanskrit) [from *hiranya* imperishable substance, golden + *garbha* womb, embryo, fetus, also the interior of anything, hence a temple] Golden egg or womb; the matrix of imperishable substance. “The luminous ‘fire mist’ or ethereal stuff from which the Universe was formed”; applied to *Brahma*, described in the *Rig-Veda* as born from a golden egg formed out of the seed deposited in the waters... according to *Manu* this seed became a golden egg, resplendent as the sun, in which the self-existent *Brahman*, while remaining transcendent in its higher parts, evolved into *Brahma* the Creator, who is therefore regarded as a manifestation of the Self-existent. Having continued a ‘year’ in the egg, *Brahma* divided it into two parts by his mere thought, and with these two he formed the heavens and the earth; and in the middle he placed the sky, the eight regions, and the eternal abode of the waters.

“The ‘Mundane Egg’ is, perhaps, one of the most universally adopted symbols, highly suggestive as it is, equally in the spiritual, physiological, and cosmological sense. . . . The mystery of apparent self-generation and evolution through its own creative power repeating in miniature the process of Cosmic evolution in the egg, both being due to heat and moisture under the efflux of the unseen creative spirit, justified fully the selection of this graphic symbol. The ‘Virgin Egg’ is the microcosmic symbol of the macrocosmic prototype—the ‘Virgin Mother’ Chaos or the Primeval Deep. The male Creator (under whatever name) springs forth from the Virgin female, the immaculate root fructified by the Ray. Who, if versed in astronomy and natural sciences, can fail to see its suggestiveness? Cosmos as receptive Nature is an Egg fructified—yet left immaculate; once regarded as boundless, it could have no other representation than a spheroid. The Golden Egg was surrounded by seven natural elements (ether, fire, air, water), ‘four ready, three secret’” (SD 1 p. 65).



They say that Absolute Unity cannot pass to infinity; for infinity presupposes the limitless extension of something, and the duration of that “something;” and the One All is like Space — which is its only mental and physical representation on this Earth, or our plane of existence — neither an object of, nor a subject to, perception. If one could suppose the Eternal Infinite All, the Omnipresent Unity, instead of being in Eternity, becoming through periodical manifestation a manifold Uni-verse or a multiple personality, that Unity would cease to be one. Locke’s idea that “*pure Space is capable of neither resistance nor Motion*” — is incorrect. Space is neither a “limitless void,” nor a “conditioned fulness,” but both: being, on the plane of absolute abstraction, the ever-incognisable Deity, which is void only to finite minds,* and on that of *mayavic* perception, the Plenum, the absolute Container of all that is, whether manifested or unmanifested: it is, therefore, that absolute all. SD1 p.9



* The very names of the two chief deities, *Brahmâ* and *Vishnu*, ought to have long ago suggested their esoteric meanings. For the root of one, *Brahmam*, or *Brahm*, is derived by some from the word *Brih*, “to grow” or “to expand”; and of the other, *Vishnu*, from the root *Vis*, “to pervade,” to enter in the nature of the essence; *Brahmâ-Vishnu* being this infinite space, of which the gods, the *Rishis*, the *Manus*, and all in this universe are simply the potencies, *Vibhutayah*. SD1 p. 8