

Every noble work  
is at first impossible.  
Thomas Carlyle

Hilma af Klint, *Untitled #1*, 1915, oil and gold on canvas



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

## Collected Writings of Michael D. Robbins

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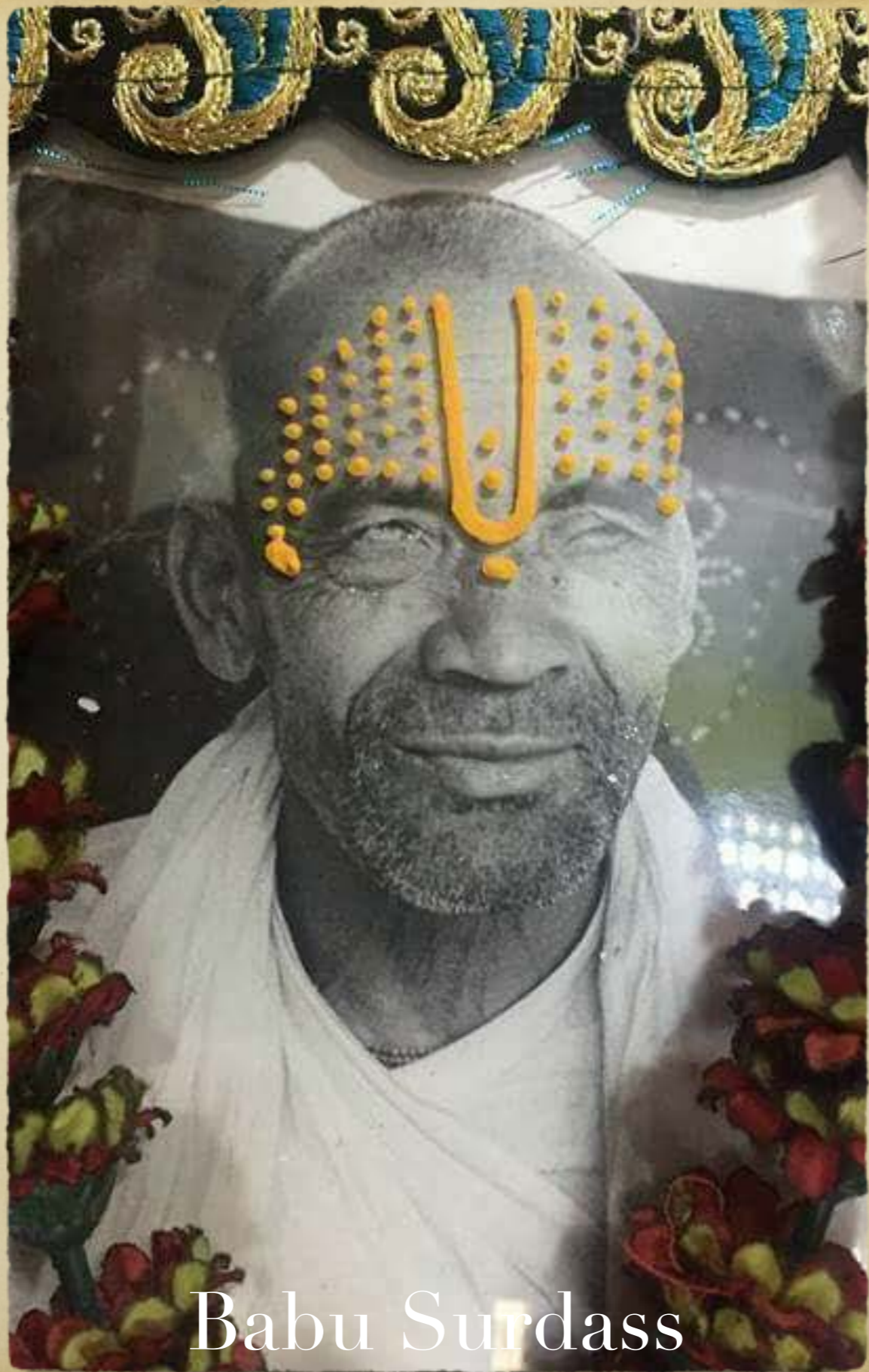
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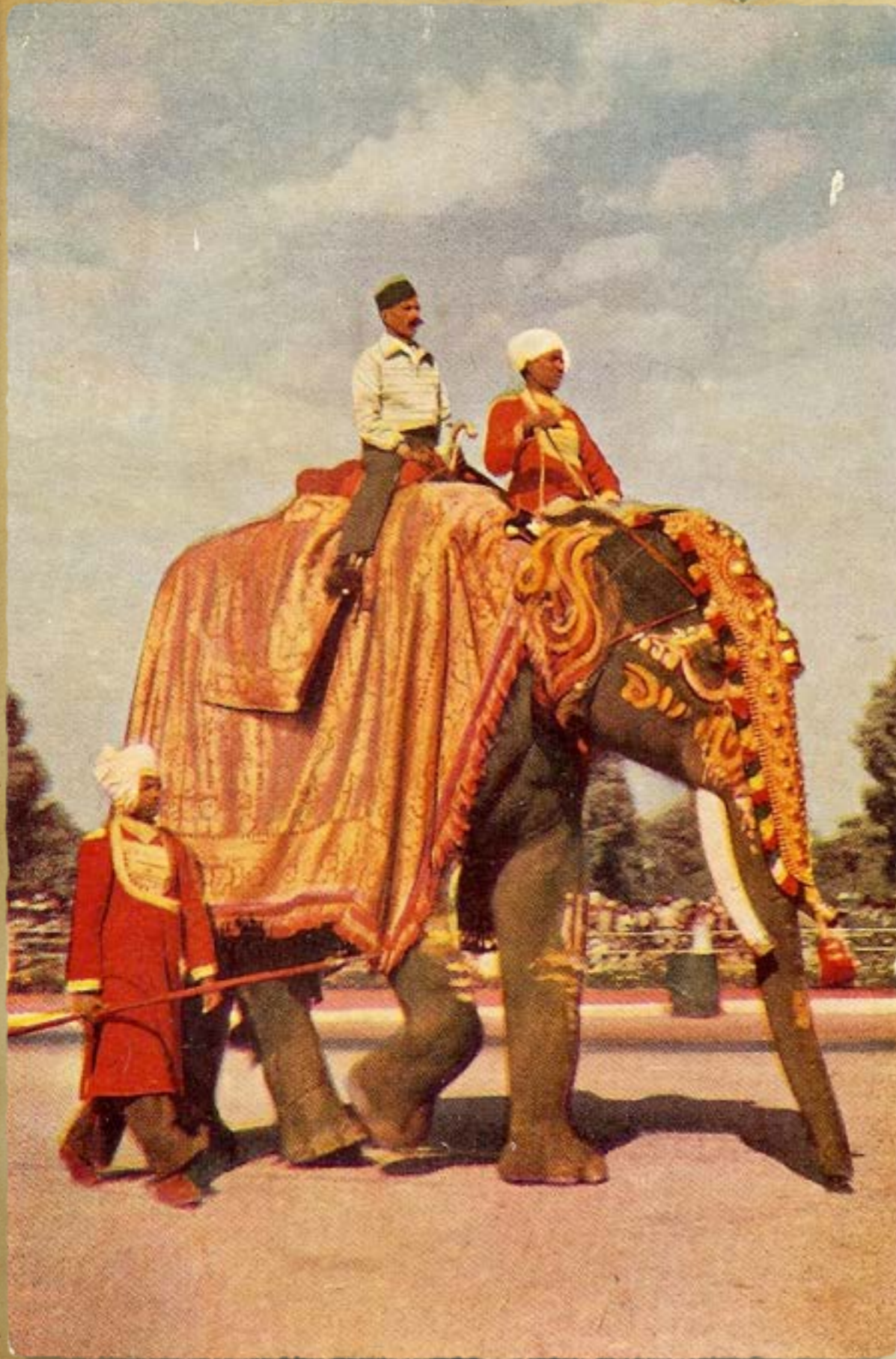
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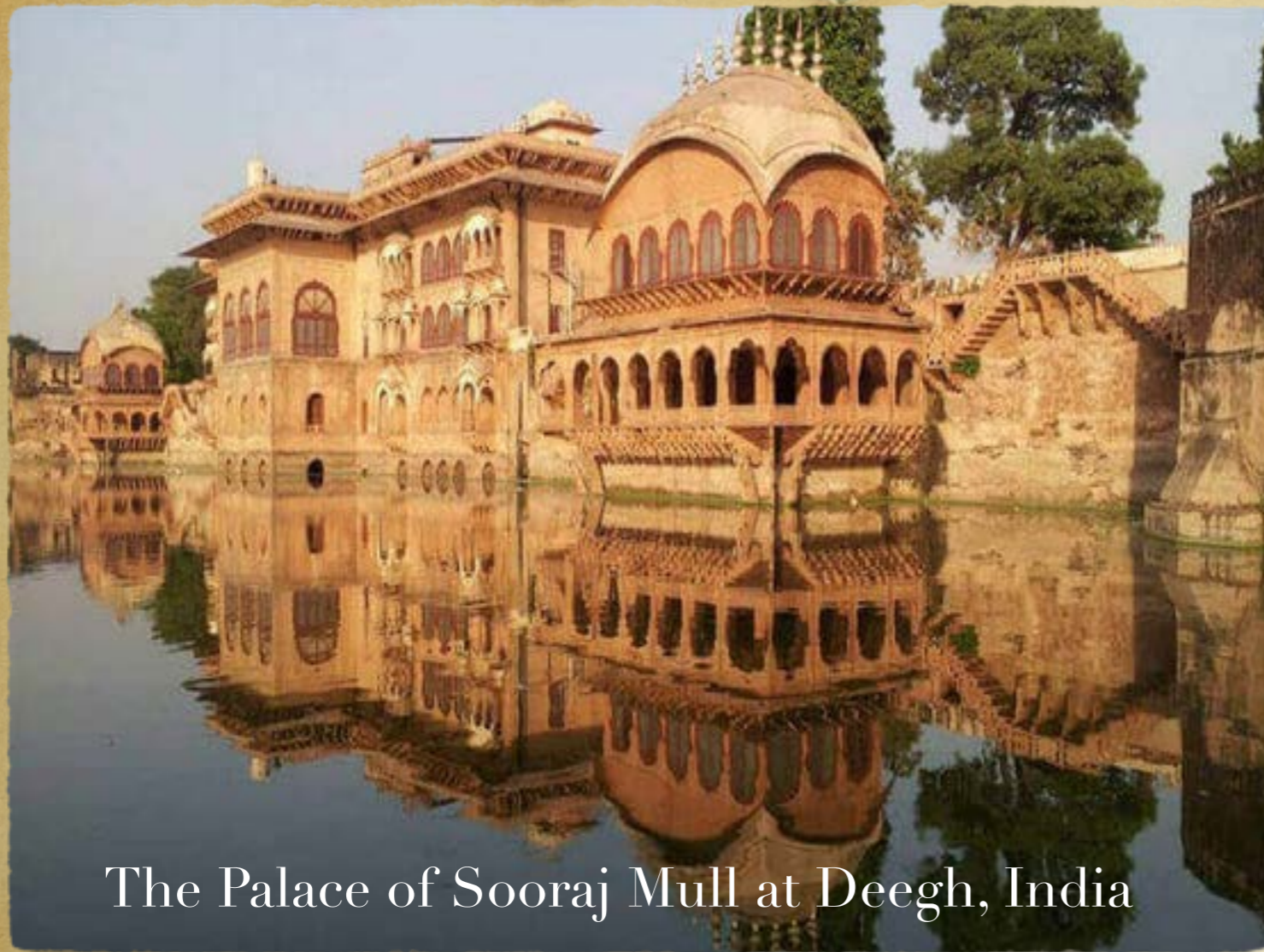
Babu Surdass





At 3 p.m. we mounted an elephant for a visit to Jajmow, an ancient ruined city four miles from Cawnpore, which is said to have been the capital of the Lunar Race in 5000 B.C. There was no howdah (cab) on the elephant (whose florid name, was Chenchal Peri, the Active Fairy), but only a "pad," or large mattress, which is strapped on by huge girths fastening under the animal's body. It requires some skill and a good balance to keep on this seat when the animal is in motion, and I leave the acquaintances of H. P. B. to imagine what happened when she turned rider along with four other neophytes to share the limited area of cushion. Out of politeness we first helped her up the short ladder, of course expecting that she would, play us fair, but not she, indeed: she planted herself square in the middle of the pad and not one inch would she budge to give us a chance. In fact, her expressions were extremely forcible when we asked her to remember that she was not to have the pad all to herself. So, as Chenchal Peri's ears began to flap and she showed other signs of impatience at our wrangling, we four—W. Scott, Mooljee, Babula, and I scrambled up and stuck on somehow at the corners, as best we could contrive. Scott sat towards the rear, and, letting one leg hang down, the she-elephant benevolently threw her tail over his ankle and held him firmly to his seat.





The Palace of Sooraj Mull at Deegh, India



Then we started, H. P. B. smoking, radiant as though she had been an elephant-rider from her youth upward. But the first quarter of a mile took the conceit out of her. She rolled about unwieldily, getting her fat shaken up and her breath squeezed out of her, until she grew furious and consigned us laughers, together with the elephant and its mahout, to perdition... Throughout the four miles which H. P. B. vowed were twenty we rode in misery and she in wrath.

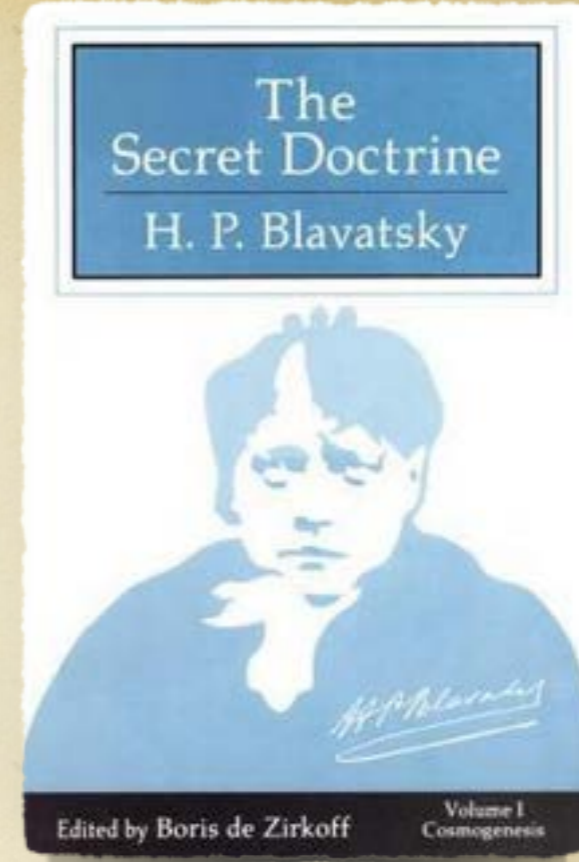
Thence on to Bhurtpore, Rajputana, by way of Agra. We were now on what to my "chum" and myself was classic ground, for it was associated with the history of the splendid Solar Race of Rajputs, to which our own Teacher belongs and which enchains all our sympathies. The Maharajah was not at home, but the Dewan gave us the hospitalities of the State; put us up at the dâk bungalow; sent us carriages; held discussions with us on philosophical subjects, and gave us facilities to visit the ancient palace of Sooraj Mull at Deegh twenty-three miles away.





Here we found ourselves for almost the first time in the ideal Orient, the East of poetry. Nine palaces, each bearing a different name of a god, stand in a quadrangle around a shady garden: the whole called Bhawan. The centre of the garden is marked with a domed marble water-kiosk, surrounded by a shallow tank from which rise 175 water jets, met by streams that fall from an equal number of nozzels projecting from the underside of the cornice of the structure, and when in play shroud the occupants from view by a translucent wall of water; which keeps the air within deliciously cool in the hottest day and sparkles in the sunshine like a silver veil embroidered with gems. From this centre raised walks radiate in every direction and one strolls about under the cool shade of neem, tamarind, mango, babul, banyan, and pipul trees. No less than one hundred grand peacocks were strutting about on the day of our visit, swift parrots darted in emerald flashes through the air, striped squirrels flitted from tree to tree, and flocks of doves softly called to each other in the dense foliage, completing an ideally beautiful picture. The palace architecture is all Indian, the carvings in stone exquisite in design, and the angles as sharp as if but finished yesterday. In the Zenana palace, Sooraj Mull, every room has a tessellated marble floor of a different design from the rest; the lintels and frames are in pure statuary marble, decorated with patterns of climbing vines in high relief.





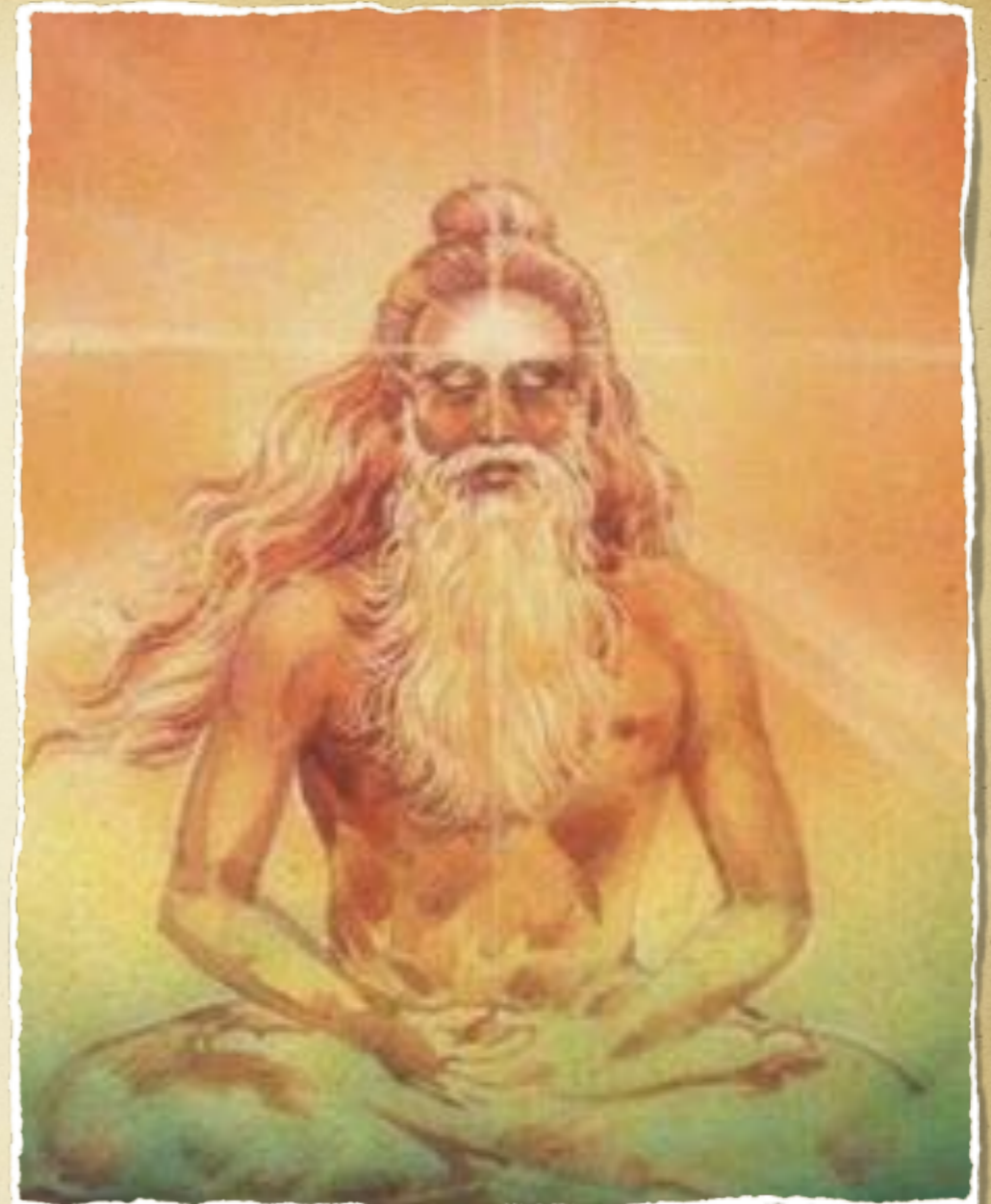
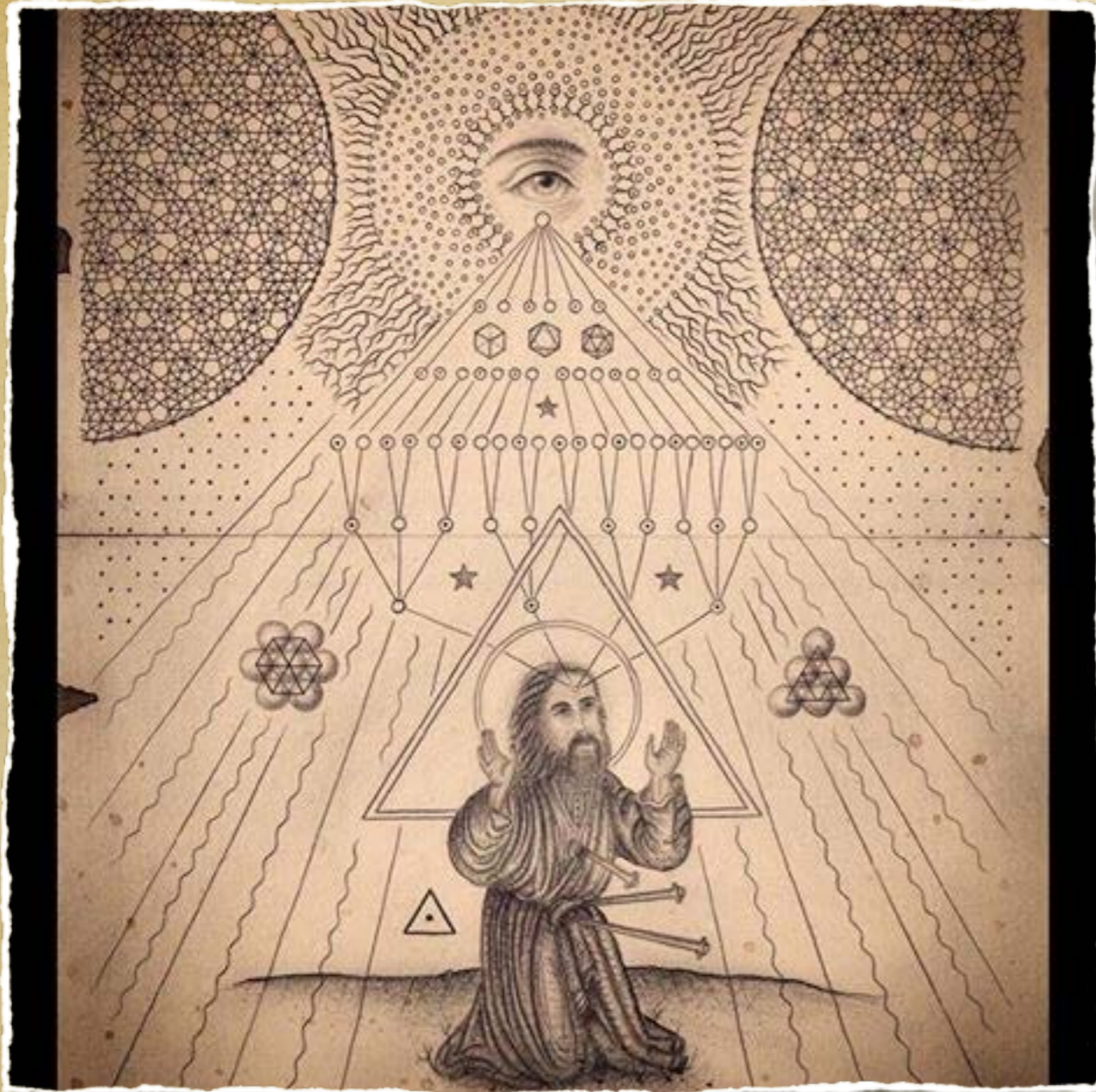
Regarding the term, *parabrahman*: the online Theosophical Glossary once again (like with *svabhavat*) cannot always be relied on for Sanskrit words. This error, that *parabrahman* means "beyond *brahman*," is a serious one. For all Hindus, *parabrahman* is a synonym of *brahman* (neuter), the absolute. De Purucker had misunderstood this Sanskrit compound. Blavatsky before him had also misunderstood it, saying in her Theosophical Glossary that *parabrahman* means beyond *brahmaa* (masculine), the creator. Neither of these are correct. The word *parabrahman* means the "highest *brahman*," and no Hindu would take it any other way. On a bibliographic item, the reference to *Mandukya Upanishad* (2.28) from S.D. vol. 1, p. 6, is wrong. The *Mandukya Upanishad* only has twelve verses. The reference should be to *Mandukya Upanishad* 2.2.8, not 2.28. There are many errors like this in *The Secret Doctrine*. Boris de Zirkoff spent many years correcting the ones he could, hundreds of them. Unfortunately, the only edition of the S.D. available online is the original one, not the carefully corrected one by Boris de Zirkoff (published in 1978 by the Theosophical Publishing House, Adyar). His edition is very helpful for serious study.





\* 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

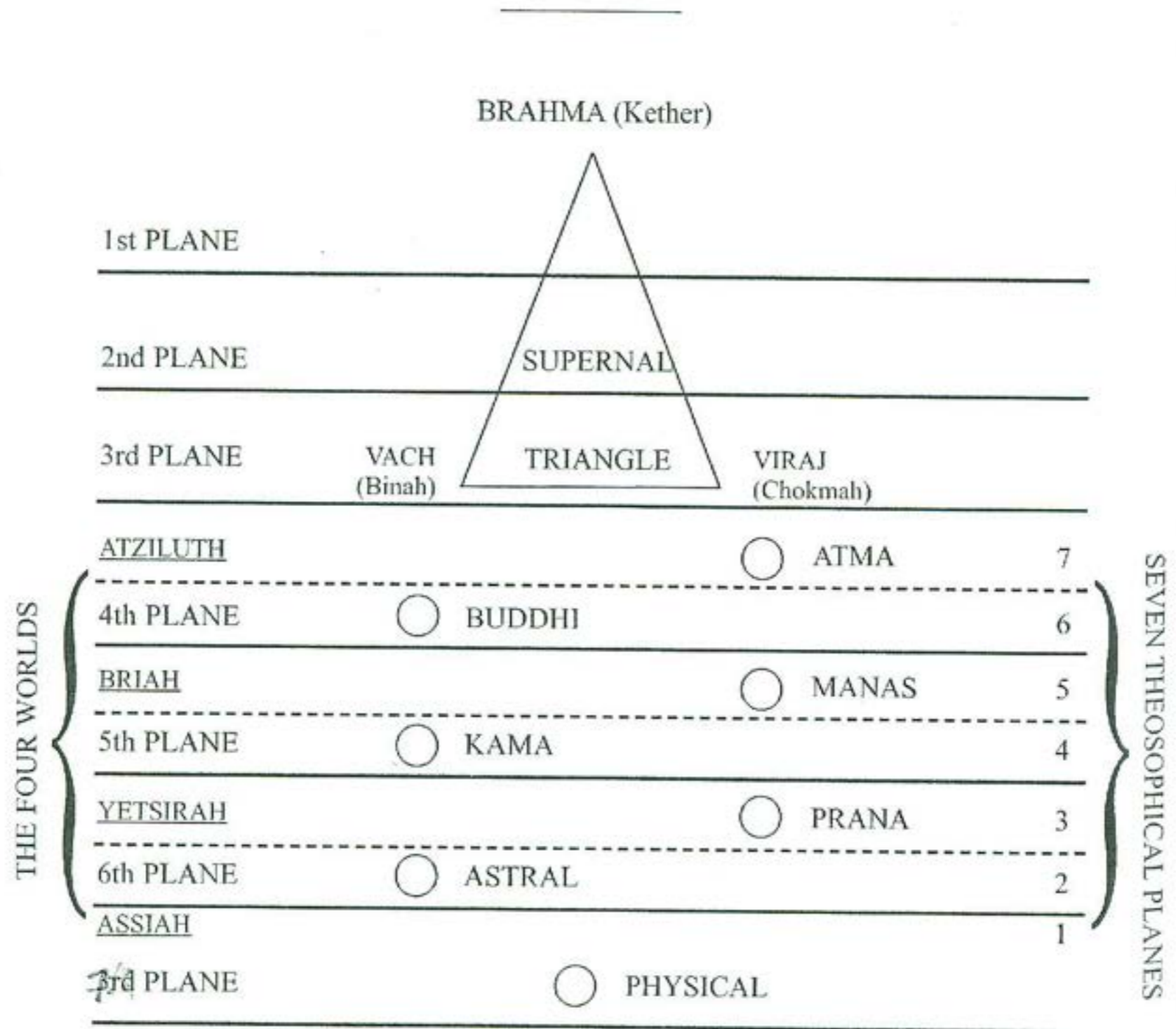




There is no difference between the Christian Apostle's "In Him we live and move and have our being," and the Hindu Rishi's "The Universe lives in, proceeds from, and will return to, Brahmâ:" for Brahma (neuter), the unmanifested, is that Universe in abscondito [secret], and Brahmâ, the manifested, is the Logos, made male-female\* in the symbolical orthodox dogmas. The God of the Apostle-Initiate and of the Rishi being both the Unseen and the Visible space. Space is called in the esoteric symbolism "the Seven- Skinned Eternal Mother-Father." It is composed from its undifferentiated to its differentiated surface of seven layers. SD1 p.9



**THE 7 KOSMIC PLANES, THE 4 WORLDS  
THE 7 THEOSPICAL PLANES  
AND HUMAN PRINCIPLES**



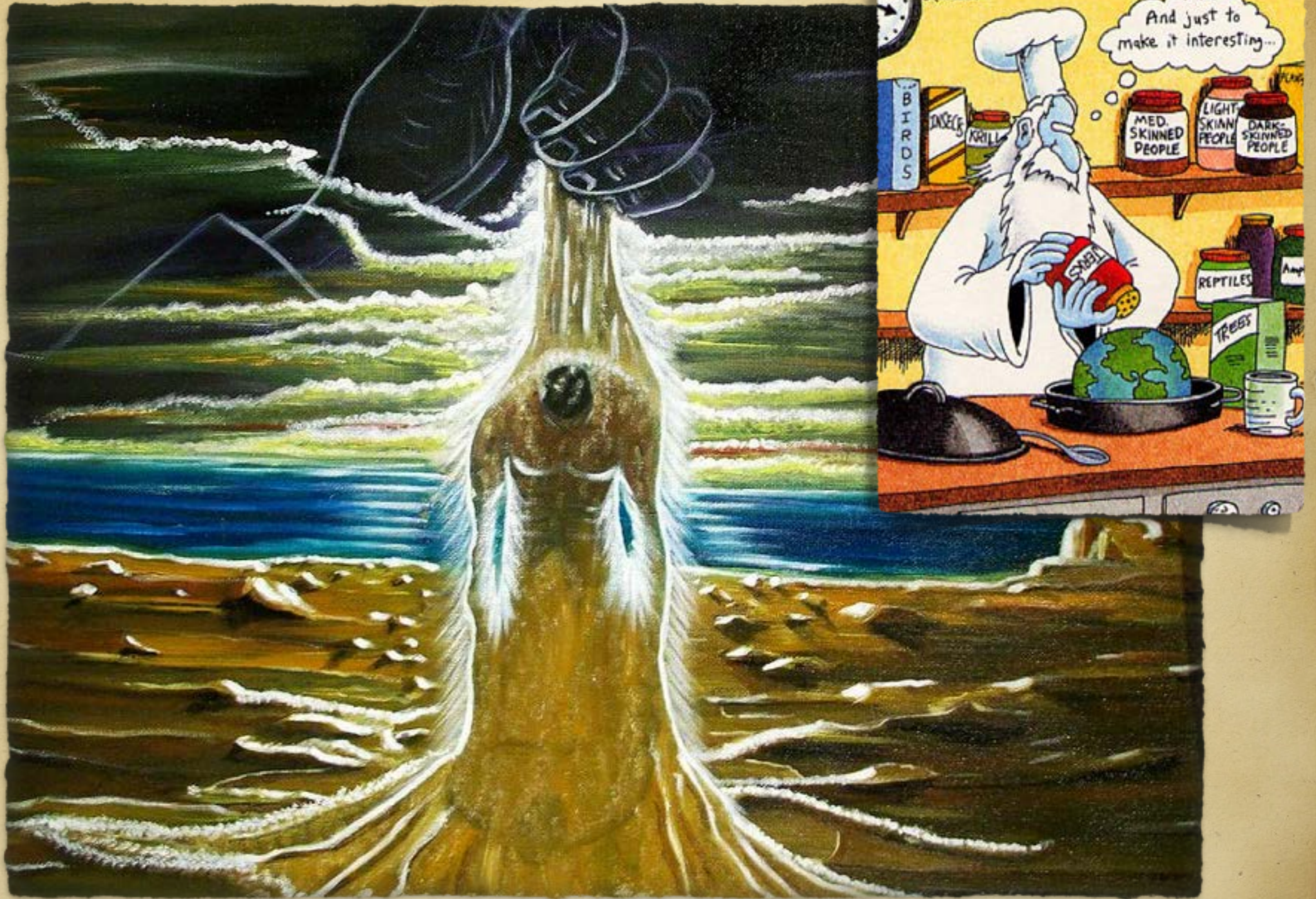




*Vach* (Sanskrit) *Vāc*: Sound, voice, word, the mystic sound (*svara*) or essence of spirit of the divine creative activity, the vehicle of divine thought; and of this the Word is the manifested expression. *Vach*, or its equivalents in other cultures, is always considered feminine. Cosmically she is the carrier or mother of the Third Logos the Word or Verbum because of carrying perpetually within her the essence of divine thought, the First Logos; and hence *Vach* is the Second Logos, equivalent to the early Christian Holy Spirit or Holy Ghost later transmogrified into a cosmic male. In Hindu mythology *Brahma* separates his body into masculine and feminine, the feminine becoming *Vach*, in whom he creates *Viraj*, who is himself again *Brahma*. Here we have the three Logoi: *Brahma*, the First Logos, the divine thought; *Vach*, the Second Logos, the divine voice; and *Viraj*, the Third Logos, or the divine word, the philosophical equivalent of the Son of the Christian Trinity.

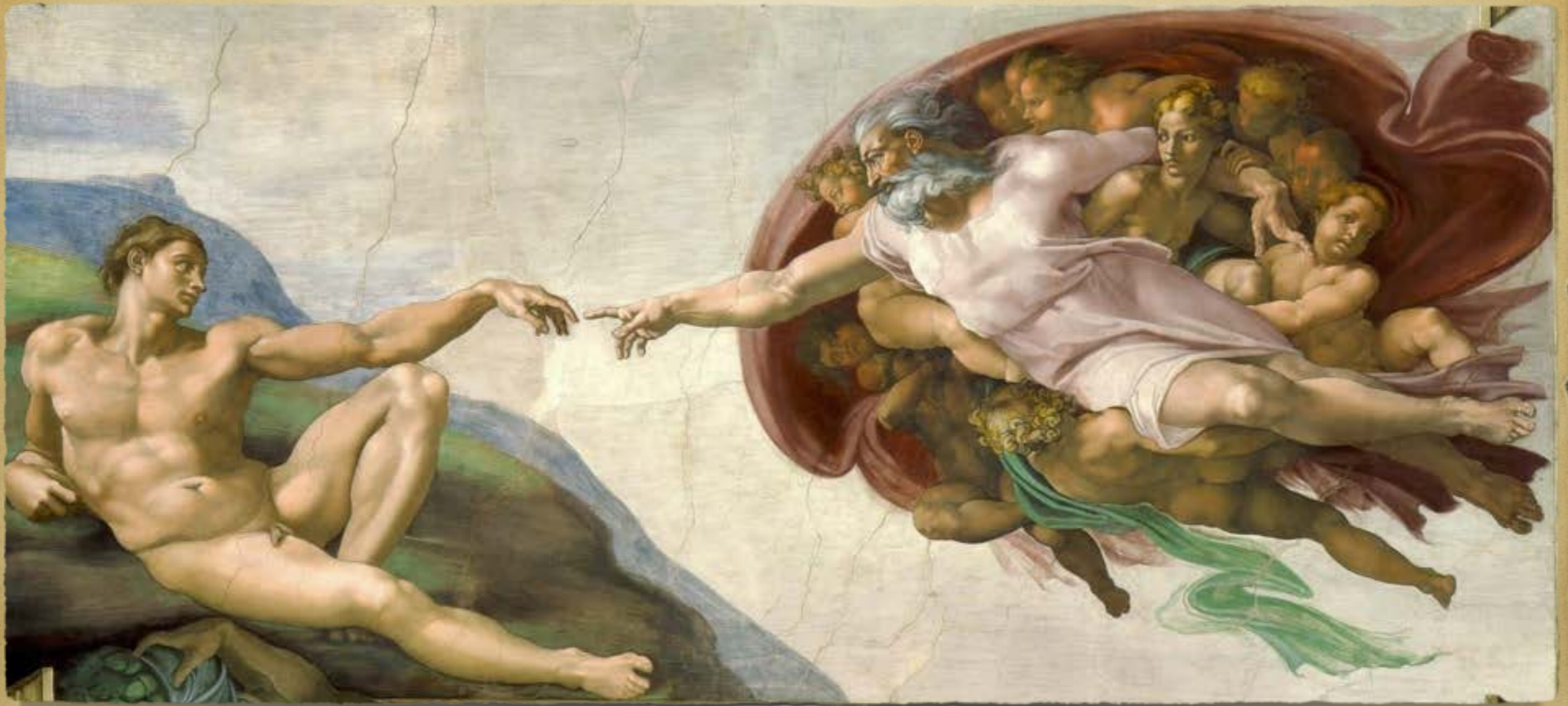
\*See Manu's account of Brahmâ separating his body into male and female, the latter the female Vâch, in whom he creates Viraj, and compare this with the esotericism of Chapters II., III., and IV. of Genesis. SD1 p. 9





And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. Gen. 2.7





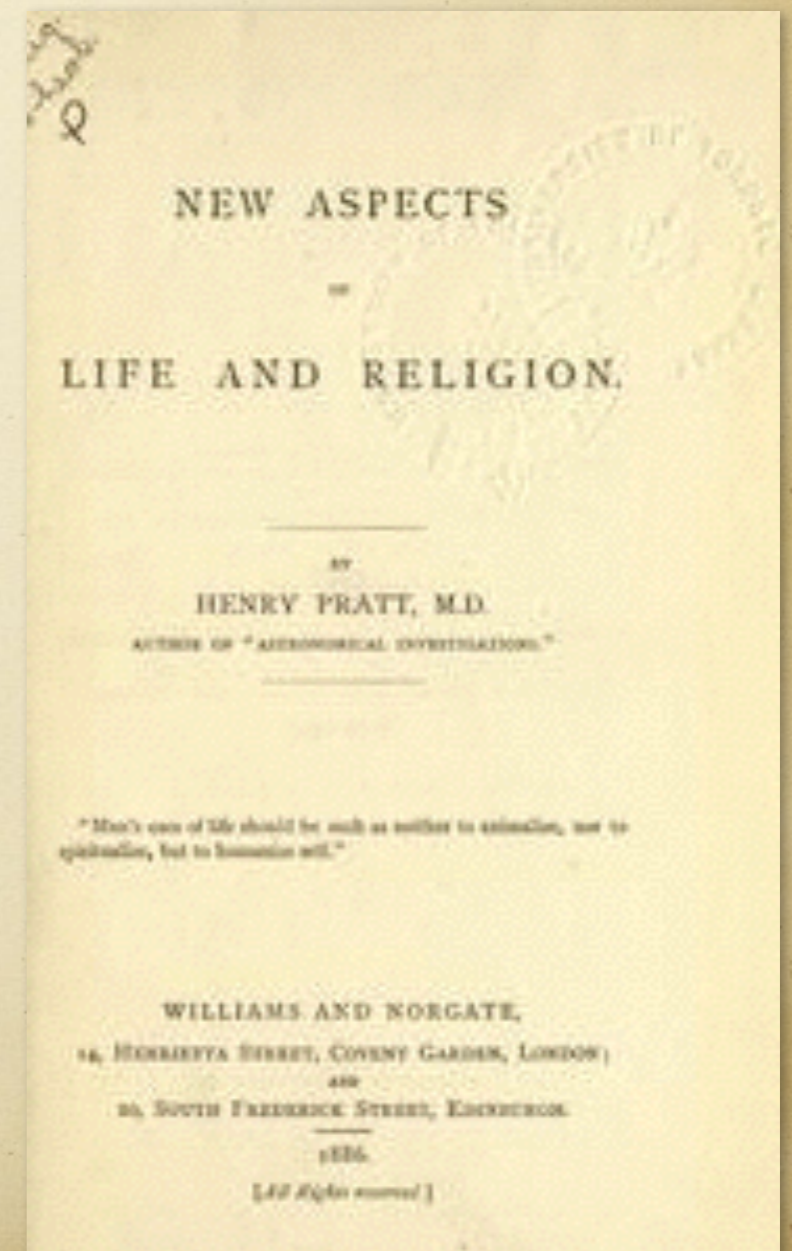
“What is that which was, is, and will be, whether there is a Universe or not; whether there be gods or none?” asks the esoteric Senzar Catechism. And the answer made is—space.

It is not the One Unknown ever-present God in Nature, or Nature in abscondito, that is rejected, but the God of human dogma and his humanized “Word.” In his infinite conceit and inherent pride and vanity, man shaped it himself with his sacrilegious hand out of the material he found in his own small brain-fabric, and forced it upon mankind as a direct revelation from the one unrevealed space.† SD1, p. 9



‡ Occultism is indeed in the air at the close of this our century. Among many other works recently published, we would recommend one especially to students of theoretical Occultism who would not venture beyond the realm of our special human plane. It is called “New Aspects of Life and Religion,” by Henry Pratt, M.D. ...What is said of Space as “the Unknown First Cause,” merits quotation. “This unknown something, thus recognised as, and identified with, the primary embodiment of Simple Unity, is invisible and impalpable” (abstract space, granted); “and because invisible and impalpable, therefore incognisable. And this incognisability has led to the error of supposing it to be a simple void, a mere receptive capacity. But, even viewed as an absolute void, space must be admitted to be either Self-existent, infinite, and eternal, or to have had a first cause outside, behind, and beyond itself. And yet could such a cause be found and defined, this would only lead to the transferring thereto of the attributes otherwise accruing to space, and thus merely throw the difficulty of origination a step farther back, without gaining additional light as to primary causation.” [New Aspects of Life and Religion, p.5, by Henry Pratt, M.D.]

This is precisely what has been done by the believers in an anthropomorphic Creator, an extracosmic, instead of an intracosmic God. Many most of Mr. Pratt’s subjects, we may say are old Kabalistic ideas and theories which he presents in quite a new garb: “New Aspects” of the Occult in Nature, indeed. Space, however, viewed as a “Substantial Unity” the “living Source of Life” as the “Unknown Causeless Cause,” is the oldest dogma in Occultism, millenniums earlier than the Pater-Æther of the Greeks and Latins. So are the “Force and Matter, as Potencies of Space, inseparable, and the Unknown revealers of the Unknown.” They are all found in Aryan philosophy personified by Visvakarman, Indra, Vishnu, etc., etc. Still they are expressed very philosophically, and under many unusual aspects, in the work referred to. SD1, p. 9-10





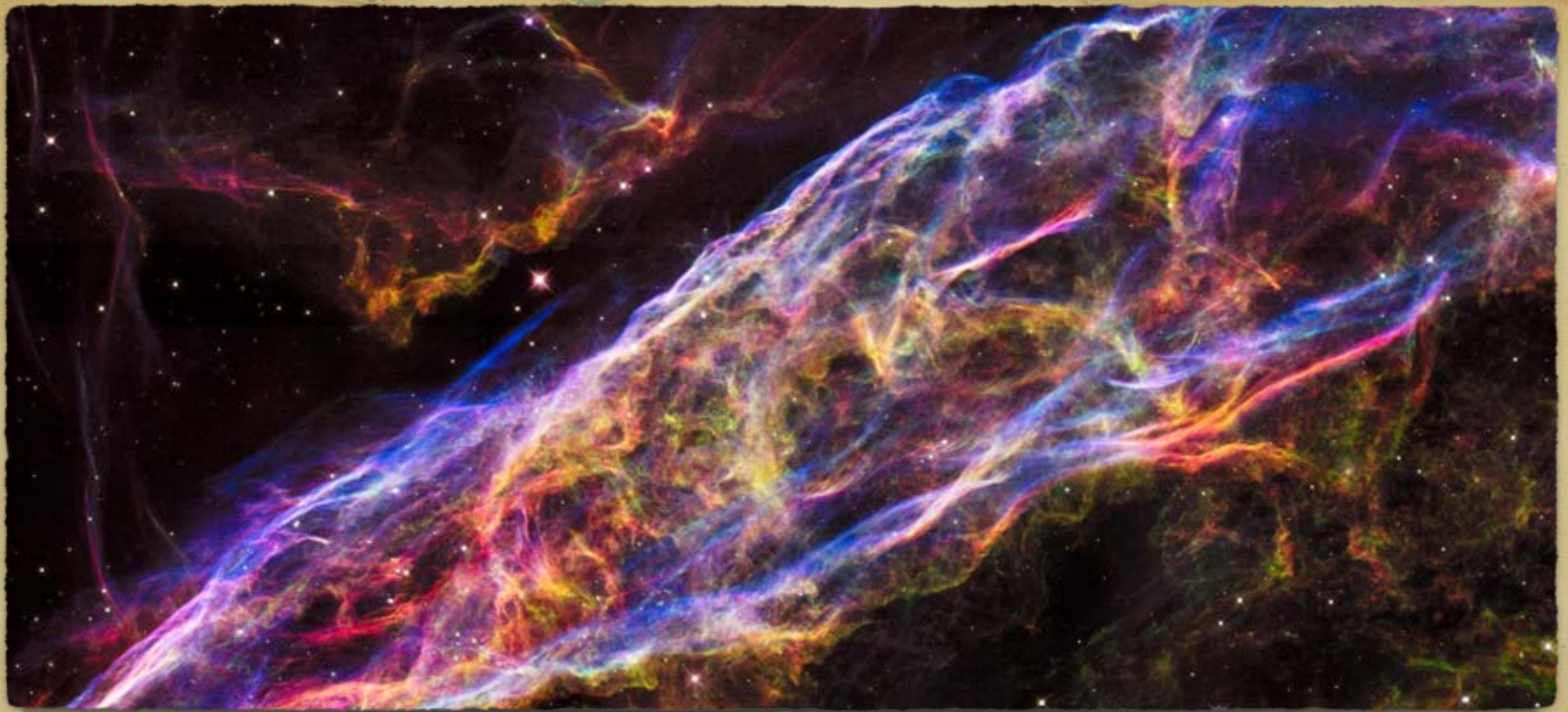


*Ākāśa* (Sanskrit) [from *ā* + the verbal root *kāś* to be visible, appear, shine, be brilliant] The shining; ether, cosmic space, the fifth cosmic element. The subtle, supersensuous spiritual essence which pervades all space.

*Mahamanvantara* (Sanskrit) [from *mahā* great + *manvantara* period of manifestation] A great cycle of cosmic manifestation and activity, whether of a universe, solar system, or planet. The *mahamanvantara* of a solar system or Life of Brahma is a period of 311,040,000,000,000 terrestrial years.

The Occultist accepts revelation as coming from divine yet still finite Beings, the manifested lives, never from the Unmanifestable one life; from those entities, called Primordial Man, *Dhyani-Buddhas*, or *Dhyan-Chohans*, the “*Rishi-Prajâpati*” of the Hindus, the Elohim or “Sons of God,” the Planetary Spirits of all nations, who have become Gods for men. He also regards the *Adi-Sakti*—the direct emanation of *Mulaprakriti*, the eternal Root of that, and the female aspect of the Creative Cause *Brahmâ*, in her *A’kâsic* form of the Universal Soul—as philosophically a Maya, and cause of human Maya. But this view does not prevent him from believing in its existence so long as it lasts, to wit, for one *Mahamanvantara*; nor from applying *A’kâśa*, the radiation of *Mulaprakriti*,\* to practical purposes, connected as the World-Soul is with all natural phenomena, known or unknown to science. SD1, p. 10





\*In contradistinction to the manifested universe of matter, the term *Mulaprakriti* (from *Mula*, “the root,” and *prakriti*, “nature”), or the unmanifested primordial matter—called by Western alchemists Adam’s Earth—is applied by the *Vedantins* to *Parabrahmam*. Matter is dual in religious metaphysics, and septenary in esoteric teachings, like everything else in the universe. As *Mulaprakriti*, it is undifferentiated and eternal; as *Vyakta*, it becomes differentiated and conditioned, according to *Svetasvatara Upanishad*, I. 8, and *Devi Bhagavata Purâna*. The author of the Four Lectures on the *Bhagavad Gita*, says, in speaking of *Mulaprakriti*: “From its (the Logos’) objective standpoint, *Parabrahmam* appears to it as *Mulaprakriti*. . . . Of course this *Mulaprakriti* is material to it, as any material object is material to us. . . . *Parabrahmam* is an unconditioned and absolute reality, and *Mulaprakriti* is a sort of veil thrown over it.” (Theosophist, Vol. VIII., p. 304.) SD1, p.10





The oldest religions of the world—exoterically, for the esoteric root or foundation is one—are the Indian, the Mazdean, and the Egyptian.





Then comes the Chaldean, the outcome of these—entirely lost to the world now, except in its disfigured Sabeanism as at present rendered by the archæologists;





...then, passing over a number of religions that will be mentioned later, comes the Jewish, esoterically, as in the Kabala, following in the line of Babylonian Magism; exoterically, as in Genesis and the Pentateuch, a collection of allegorical legends.



KABBALA DENUDATA  
Scilicet  
 DOCTRINA HEBRÆORUM  
 TRANSCENDENTALIS ET METAPHYSICA  
 ATQVE THEOLOGICA

OPUS  
 Antiquissimæ Philosophiæ Barbaricæ variis spe-  
 ciminibus refertissimum.

IN QVO  
 Ante ipsam Translationem Libri difficillimi atq; in Literatura Hebraica  
 Summi, Commentarii nempe in Pentateuchum, & quasi totam Scripturam V. T.  
 Cabbalisticam, cui nomen

S O H A R

Tam Veteris, quam recentis, ejusque Tikkunim seu supplementorum  
 tam Veterum, quam recentiorum, præmissorum

A P P A R A T U S

Cujus Pars prima continet

Locos Communes Cabbalisticos, secundum ordinem Al-  
 phabeticum concinnatos, qui Lexici Cabbalistici instar esse possunt:

Opusculum in quo continentur

- I. Clavis ad Kabbalam antiquam i.e. Explicatio & ad edicium Classis Septuaginta facta & tributio omnium Nominum & cognominum divinatorum à Libro Facies.
- II. Liber Schar Dvay, seu Pomæ Luce ordine Alphabeticæ præpositus, maxime inter Hebræos asseritur.
- III. Kabbala recentior, seu Hypothesis famigeratissimi illius Cabbalite R. Jacob Lojja Germani ex Manuscriptis latinis donata.
- IV. Index plurimarum mysticarum Cabbalisticarum in ipso Libro Schar præpositarum.
- V. Compendium Libri Cabbalisticæ-Chymici, à R. Mezaroph dicti, de Lapide Philosophico, &c.

Pars secunda verò consistit

Tractatibus variis, tam didacticis, quam Polemicis, post il-  
 lus titulum cæmstratis. Præterea autem seq. tituli suis Tomis præmittentur:

Alphabetum

Index Latinus, & Locorum Scripturæ, in foliis & rariore explicatione notabilium,  
 Scriptum

Omnibus Philologis, Philosophis, Theologis omnium religionum, atq; Philo-  
 sophis quam utilissimum.

Scilicet, Typis ABRAMAMI LICHTENTHALERI, 1677.

T H E  
 F I R S T B O O K E  
 O F M O S E S,  
 called G E N E S I S.

C H A P. I.

1 The creation of Heaven and Earth, 5 of the  
 light, 6 of the firmament, 9 of the earth se-  
 parated from the waters, 11 and made fruit-  
 full, 14 of the Sunne, Moone, and Starres,  
 20 of fish and fowle, 24 of beasts and cat-  
 tell, 26 of Man in the Image of God. 29 Al-  
 so the appointment of food.



At the beginning  
 God created the  
 Heaven, and the  
 Earth.

2 And the  
 earth was with-  
 out forme, and  
 voyd, and darke-  
 nesse was vpon

the face of the deepe: and the Spirit

8 And God called the \*firmament,  
 Heauen: and the evening and the mor-  
 ning were the second day.

9 And God said, \*Let the waters  
 vnder the heauen be gathered together  
 vnto one place, and let the dry land ap-  
 peare: and it was so.

10 And God called the drie land,  
 Earth, and the gathering together of  
 the waters called hee, Seas: and God  
 saw that it was good.

11 And God said, Let the Earth bring  
 foorth †grasse, the herbe yeelding seed,  
 and the fruit tree, yeelding fruit after his  
 kinde, whose seed is in it selfe, vpon the  
 earth: and it was so.

12 And the earth brought foorth  
 grasse, and herbe yeelding seed after his  
 kinde, and the tree yeelding fruit after his

\*Ier. 51. 15.

\*Psal. 37. 7.  
 and 136. 5.  
 iob. 38. 8.

†Heb. tender  
 grasse.

Read by the light of the Zohar, the initial four chapters of Genesis are the fragment of a highly philosophical page in the World's Cosmogony. (See Book III., Gupta Vidya and the Zohar.) Left in their symbolical disguise, they are a nursery tale, an ugly thorn in the side of science and logic, an evident effect of Karma. To have let them serve as a prologue to Christianity was a cruel revenge on the part of the Rabbis, who knew better what their Pentateuch meant. It was a silent protest against their spoliation, and the Jews have certainly now the better of their traditional persecutors. The above-named exoteric creeds will be explained in the light of the Universal doctrine as we proceed with it. SD1, p. 10-11



The Occult Catechism contains the following questions and answers:

**“What is it that ever is?”**

*“Space, the eternal Anupadaka”\**

**“What is it that ever was?”**

*“The Germ in the Root.”*

**“What is it that is ever coming and going?”**

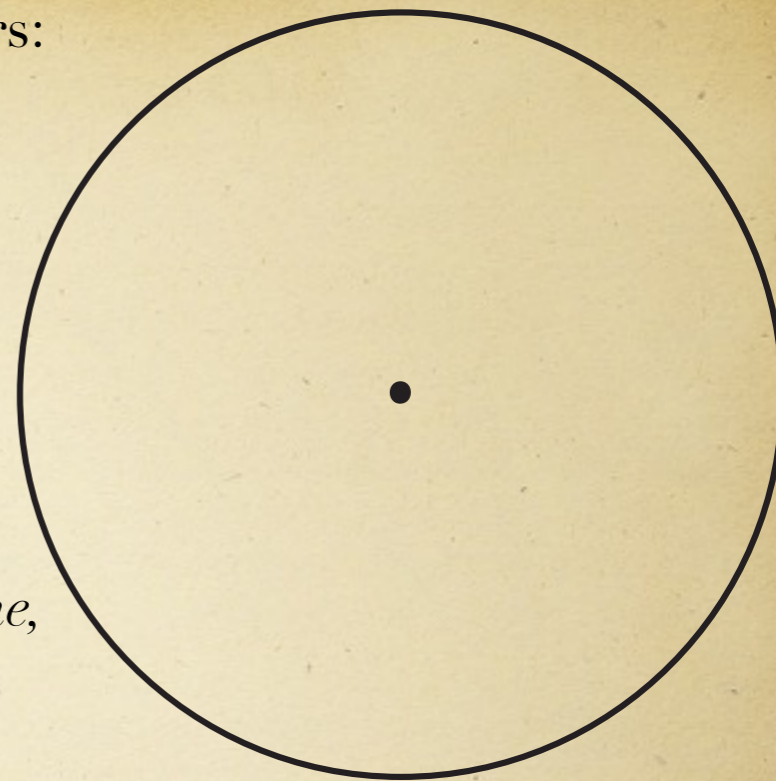
*“The Great Breath.”*

**“Then, there are three Eternals?”**

*“No, the three are one. That which ever is, is one, that which ever was is one, that which is ever being and becoming is also one: and this is Space.”*

**“Explain, oh Lanoo (disciple).”**

*“The One is an unbroken Circle (ring) with no circumference, for it is nowhere and everywhere; the One is the boundless plane of the Circle, manifesting a diameter only during the manvantaric periods; the One is the indivisible point found nowhere, perceived everywhere during those periods; it is the Vertical and the Horizontal, the Father and the Mother, the summit and base of the Father, the two extremities of the Mother, reaching in reality nowhere, for the One is the Ring as also the rings that are within that Ring. Light in darkness and darkness in light: the ‘Breath which is eternal.’ It proceeds from without inwardly, when it is everywhere, and from within outwardly, when it is nowhere — (i.e., maya, † one of the centres‡). It expands and contracts (exhalation and inhalation). When it expands the mother diffuses and scatters; when it contracts, the mother draws back and ingathers. This produces the periods of Evolution and Dissolution, Manwantara and Pralaya. The Germ is invisible and fiery; the Root (the plane of the circle) is cool; but during Evolution and Manwantara her garment is cold and radiant. Hot Breath is the Father who devours the progeny of the many-faced Element (heterogeneous); and leaves the single-faced ones (homogeneous). Cool Breath is the Mother, who conceives, forms, brings forth, and receives them back into her bosom, to reform them at the Dawn (of the Day of Brahmâ, or Manvantara). . . . .”*





“What is it that ever is?”

“*Space, the eternal Anupadaka*”\*

\*Meaning “parentless” — see farther on.

**Anupadaka**, also *Aupapaduka* (Sanskrit) Self-produced, spontaneously generated. One who does not go or come (as others do): parentless, having no material parent. One who is self-born by reason of his own intrinsic energy, without parents or predecessors from which his existence or activities are derived; applied therefore to certain self-evolving gods. In Buddhism, used with particular reference to the *dhyani-buddhas*, who issue forth from *adi-buddha* without intermediary agency.

“The term Anupadaka, ‘parentless,’ or without progenitors, is a mystical designation having several meanings in philosophy. By this name celestial beings, the *Dhyan-Chohans* or *Dhyani-Buddhas*, are generally meant. But as these correspond mystically to the human Buddhas and *Bodhisattwas*, known as the ‘*Manushi* (or human) Buddhas,’ the latter are also designated ‘*Anupadaka*,’ once that their whole personality is merged in their compound sixth and seventh principles — or *Atma-Buddhi*, and that they have become the ‘diamond-souled’ (*Vajra-sattvas*), the full Mahatmas. . . . The mystery in the hierarchy of the *Anupadaka* is great, its apex being the universal Spirit-Soul, and the lower rung the *Manushi-Buddha*; and even every Soul-endowed man is an *Anupadaka* in a latent state. Hence, when speaking of the Universe in its formless, eternal, or absolute condition, before it was fashioned by the ‘Builders’ — the expression, ‘the Universe was *Anupadaka*’ ” SD1 p.52.



“What is it that ever is?”

“*Space, the eternal Anupadaka*”



Space viewed as a “Substantial Unity”—the “living Source of Life”—is as the “Unknown Causeless Cause,” is the oldest dogma in Occultism... So are the “Force and Matter, as Potencies of Space, inseparable, and the Unknown revealers of the Unknown.” They are all found in Aryan philosophy personified by *Visvakarman, Indra, Vishnu*, etc. SD1 p.10

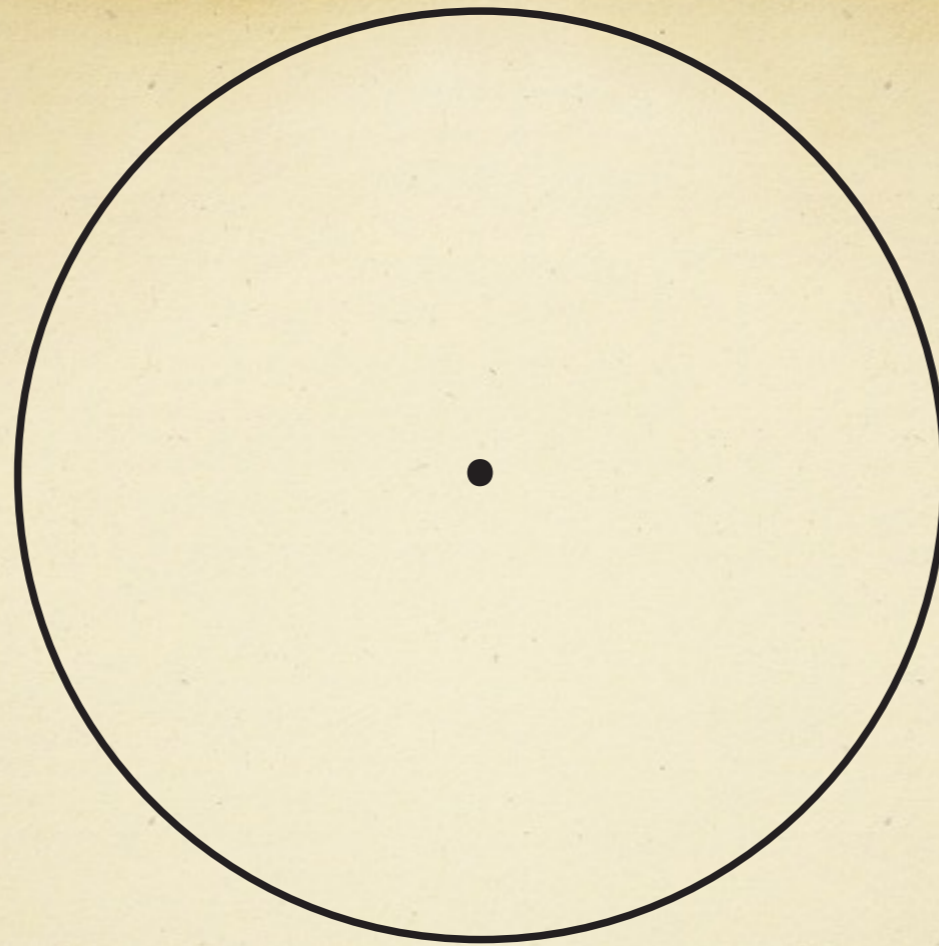
This “Be-ness” is symbolised in the Secret Doctrine under two aspects. On the one hand, absolute abstract Space, representing bare subjectivity, the one thing which no human mind can either exclude from any conception, or conceive of by itself. SD1 p.14

Space is called the “Mother” before its Cosmic activity, and “Father-Mother” at the first stage of re-awakening.” SD1 p.16



**“What is it that ever was?”**

*“The Germ in the Root.”*



“The Germ is invisible and fiery; the Root (the plane of the circle) is cool; but during Evolution and Manwantara her garment is cold and radiant.” SD1 p. 12

“Stanza IV divides the differentiation of the “Germ” of the Universe into the septenary hierarchy of conscious Divine Powers, who are the active manifestations of the One Supreme Energy.” SD1 p. 22

“...there is one absolute Reality which antecedes all manifested, conditioned, being. This Infinite and Eternal Cause— dimly formulated in the “Unconscious” and “Unknowable ” of current European philosophy—is the rootless root of “all that was, is, or ever shall be.” It is of course devoid of all attributes and is essentially without any relation to manifested, finite Being. It is “Be-ness” rather than Being (in Sanskrit, Sat), and is beyond all thought or speculation.” SD1 p. 14



**What is it that is ever coming and going?”**

*“The Great Breath.”*

“It is the one life, eternal, invisible, yet Omnipresent, without beginning or end... 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. SD1 p. 2

Considering this metaphysical triad as the Root from which proceeds all manifestation, the great Breath assumes the character of pre-cosmic Ideation. It is the *fons et origo* [source and origin] of force and of all individual consciousness, and supplies the guiding intelligence in the vast scheme of cosmic Evolution. SD1 p. 14



“Then, there are three Eternals!”



*“No, the three are one. That which ever is, is one, that which ever was is one, that which is ever being and becoming is also one: and this is Space.”*