



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

Collected Writings of Michael D. Robbins

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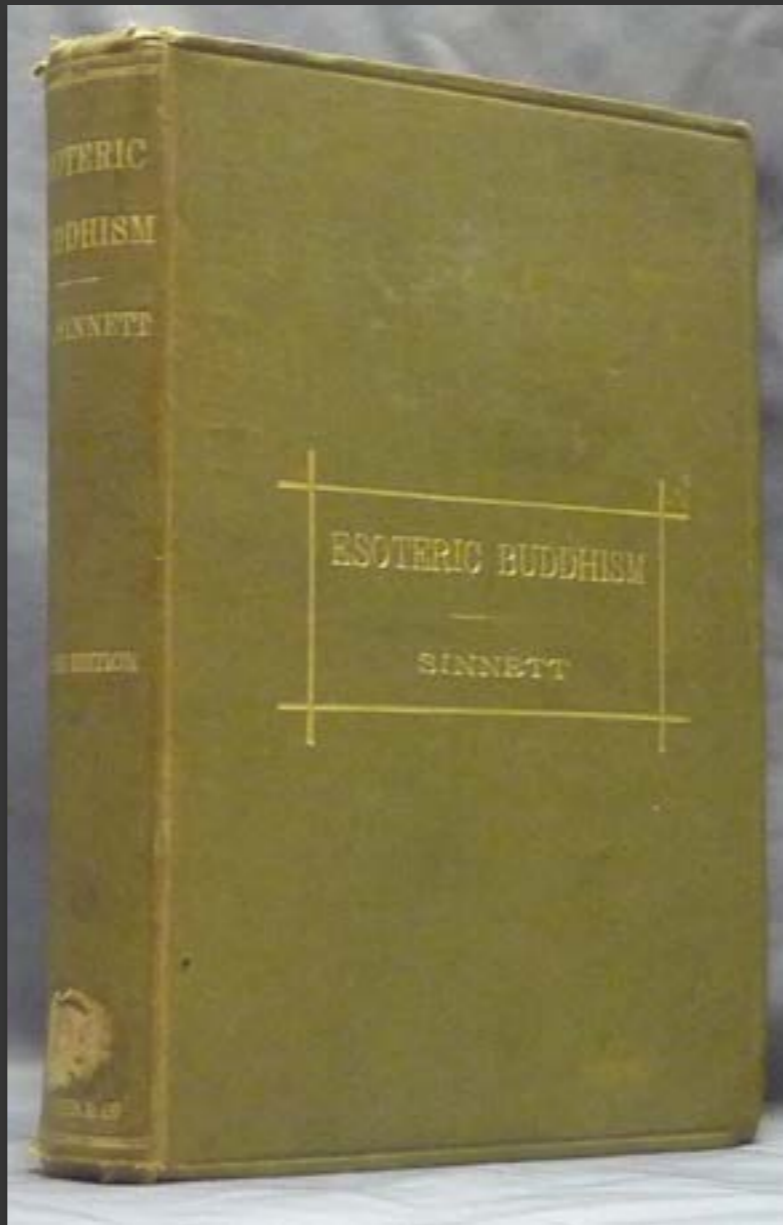
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ESOTERIC BUDDHISM



BY
A. P. SINNETT

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PRESIDENT OF THE LONDON LODGE OF THE THEOSOPHICAL SOCIETY

*FIFTH EDITION, ANNOTATED AND ENLARGED BY
THE AUTHOR*

LONDON:
CHAPMAN AND HALL, LIMITED.

1885

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“The second subsequent morning, we reached Allahabad and were met by Mr. Sinnett at the station with his *barouche* and pair [a four-wheeled horse-drawn carriage], coachman, and two foot-men in handsome liveries.”

“As a sample of the prejudiced disbelief of Western scientists, I give the following: We had to dine with us one evening a Professor of Physical Science in the local University, a man of wide renown and a charming companion. He discussed with H. P. B. her theory of the "raps" and finally asked her to produce some. She did so in various parts of the room, on the floor, the walls, the glasses of the hanging pictures, on a newspaper held out to her by Mr. Sinnett or the Professor—I forget which—and on the Professor's hand; she, sometimes not even touching the surface to be rapped upon, but, as it were, throwing a current of psychic force against it from a distance. Sinnett then placed a large glass clock-shade on the rug before the fire and she rapped on that. Finally, to give the best possible proof that the raps were mechanical vibrations made by the intended, or unintentional, pushing of the medium's finger on the spot, I suggested a test which was accepted. I got H.P.B. to place her finger-tips against one of the glasses in a door that gave upon the verandah, took the lamp outside with the Professor, and held it so that the flesh of her fingers was highly illuminated, and she then caused as many raps as he successively called for. The fingers did not change place a hair's breadth nor her muscles contract, but we could see the nerves quivering before each rap, as though some fine current of nerve-force were thrilling through them. The Professor had nothing to say, save that it was all very strange. It seemed to us, her friends, as if a more conclusive proof of her good faith could not have been demanded. But the Professor subsequently declared her a trickster. Poor thing! that was all she got for trying to give a scientific man the facts on which to begin the serious study of psychology. I think the bitter experience so disgusted her as to make her even less willing than previously to take the least trouble to convince that class of observers.” ODL 114, 116-7



An illustration of Majji



“A return visit paid by Majji to H. P. B. the next morning caused surprise, as, we were told, it was a most unusual thing for her to call upon anybody save her Guru, and upon a European, never... I held to my first belief that she was an adept for many years. At the time of her call she was a complete stranger to us, and, so far as we knew, nobody had explained to her who we were, save we ourselves when we called at her âshram. Yet she freely told Mrs. Gordon, Damodar, and myself, in H. P. B.'s absence, a marvellous tale about her. She said that H. P. B.'s body was occupied by a Yogi, who was working, in so far as he could, for the spread of Eastern philosophy. It was the third body he had so used, and his total age in the three bodies was about 150 years.

Speaking always as a Vedântin, Majji would allude to herself as "this body"; laying a hand on her knee or on the other arm, she would say "this body's" family, studies, residence, pilgrimages, or what not. I finally asked her why she spoke so and who she was. She said that the body we saw was entered at its seventh year by a Sannyâsi and had been occupied by him ever since; he had not completed his study of Yoga and so, through her, became reborn. The “she” therefore was, in reality, a “he” overlaid with a female body, a parallel case to H. P. B.'s.” ODL 123-5



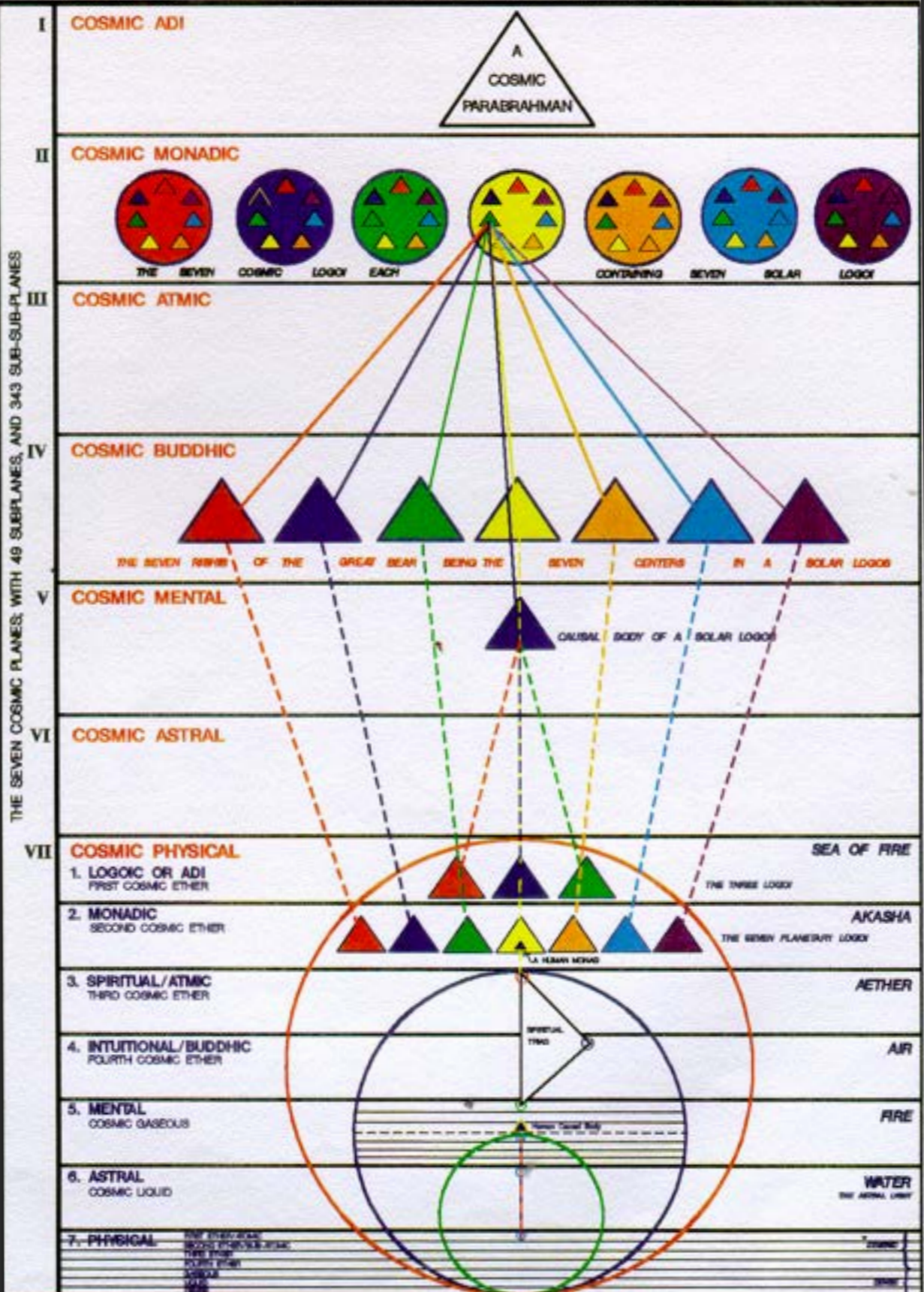
"The talk was upon the subject of Yoga. *"Madam Blavatsky,"* said Dr. Thibaut, in his strong German accent, *"These Pandits tell me that, undoubtedly, in the ancient times there were Yogis who had actually developed the Siddhis described in the Shâstras; that they could do wonderful things; for instance, they could make fall in a room like this, a shower of roses; but now nobody can do that."* I see him now; as he sat on a sofa to H. P. B.'s right, with his frockcoat buttoned to his chin, his intellectual, pale face as solemn as though he were pronouncing a funeral oration, and his hair standing up like spikes all over his head. He had no sooner pronounced the last word than H. P. B. started up in her chair, looked scornfully at him, and burst out: *"Oh, they say that, do they? They say no one can do it now? Well, I'll show them; and you may tell them from me that if the modern Hindus were less in love with their vices, and more like their ancestors, they would not have to make such a humiliating confession, nor get an old Western hippopotamus of a woman to prove the truth of their Shastras!"* Then, setting her lips together and muttering something, she swept her right hand through the air with an imperious gesture, and bang!—on the heads of the company fell about a dozen roses. As soon as the momentary shock of surprise was over, there was a scramble for the roses, but Thibaut sat as straight as a post and seemed to be casting it up, pro and con, in his mind. Then the discussion proceeded with renewed vivacity. The Sankhya was the topic and Thibaut put many searching questions to H. P. B., which she answered so satisfactorily that the Doctor said that neither Max Müller nor any other Orientalist had made so clear to him the real meaning of the Sankhya philosophy as she had, and he thanked her very much. Towards the end of the evening, in a pause in the conversation, he turned to H. P. B. and —always keeping his eyes fixed towards the floor according to his habit—said that, as he had not been so fortunate as to get one of the roses that had so unexpectedly fallen, might he be favored with one "as a souvenir of this very delightful evening"? His secret thought probably was, that if the first floral rain had been a trick, she would not be ready for a second, if taken unawares! *"Oh yes, certainly,"* she said, *"as many as you like."* And, making another of her sweeping gestures, down fell another shower of flowers; one rose actually hitting the Doctor on the top of his head and bounding into his lap as he sat bolt upright. I happened to be looking at him at that moment and saw the whole incident. Its effect was so funny as to set me off into a fit of laughter. He gave a little, very slight start, opened and shut his eyes twice, and then taking a rose and looking down at it, said with imperturbable solemnity: *"The weight multiplied by the velocity, proves that it must have come from a great distance."* There spoke the hard savant, the unimaginative scholar, who reduces all life to an equation, and expresses all emotions by algebraical signs!" ODL 131-3



“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).” SD1, p.12



“...Occult Science recognises Seven Cosmical Elements— four entirely physical, and the fifth (Ether) semi-material, as it will become visible in the air towards the end of our Fourth Round, to reign supreme over the others during the whole of the Fifth. The remaining two are as yet absolutely beyond the range of human perception. These latter will, however, appear as presentments during the 6th and 7th Races of this Round, and will become known in the 6th and 7th Rounds respectively.”* SD1, p.12



VII. PHYSICAL

PHYSICAL PLANE

COSMIC DENSE

PLANE OF THE PHYSICAL

HD - HEAD CENTER
HT - HEART CENTER

T - THROAT CENTER

BS - BASE OF SPINE

SP - SOLAR PLEGE

GO - GENERATIVE ORGANS

S - SPLEEN

ATOMIC

SUB-ATOMIC

SUPER-ETHERIC

ETHERIC



PHYSICAL
PERMANENT
ATOM

FIRST ETHER

SECOND ETHER

THIRD ETHER

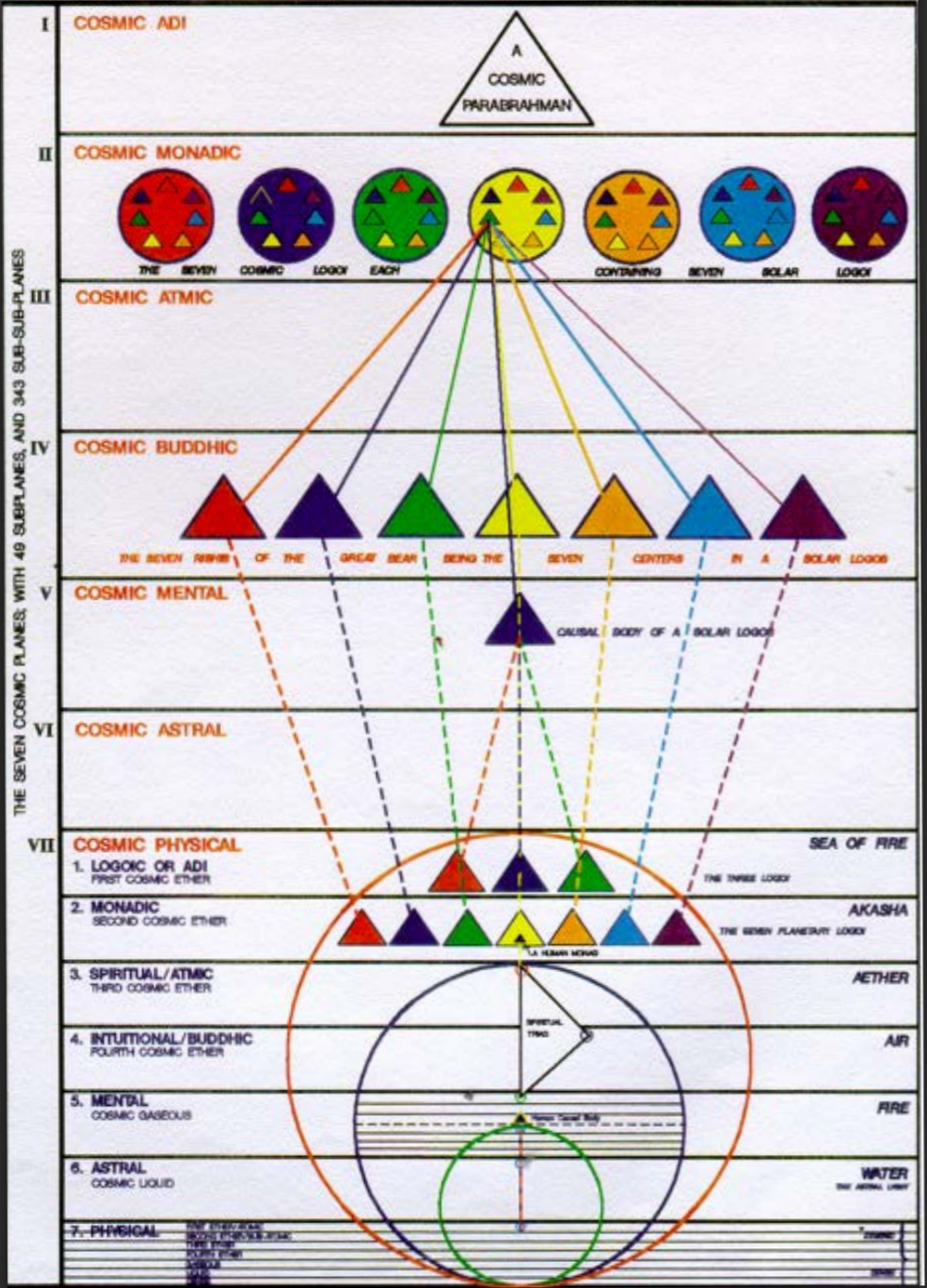
FOURTH ETHER

GASEOUS

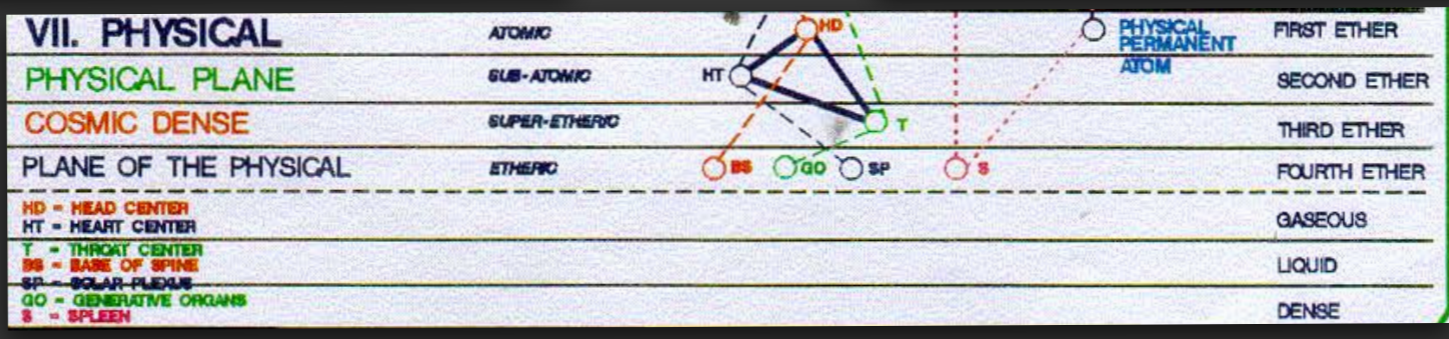
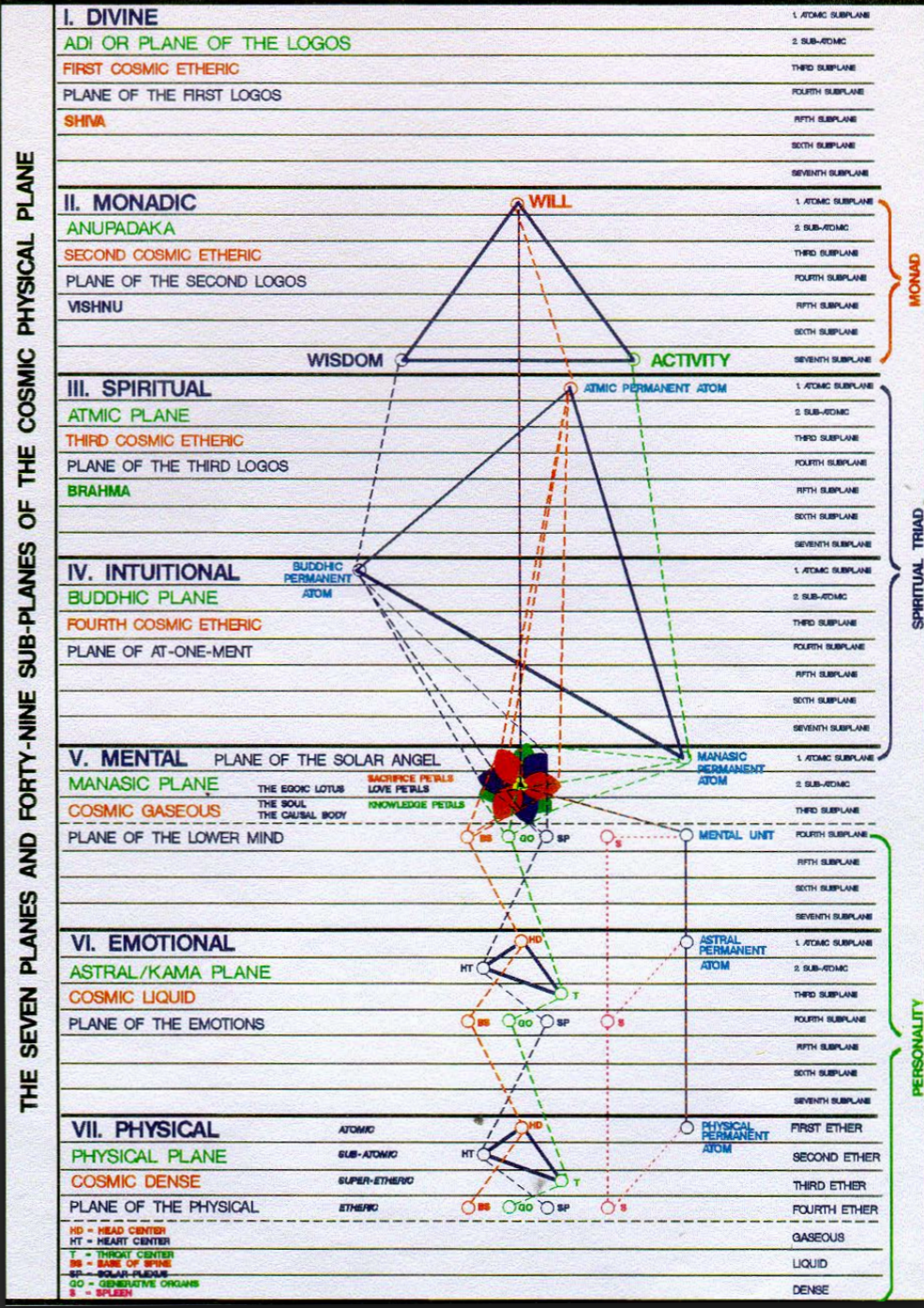
LIQUID

DENSE

A.U.M. CHART VIII EVOLUTION OF A SOLAR LOGOS

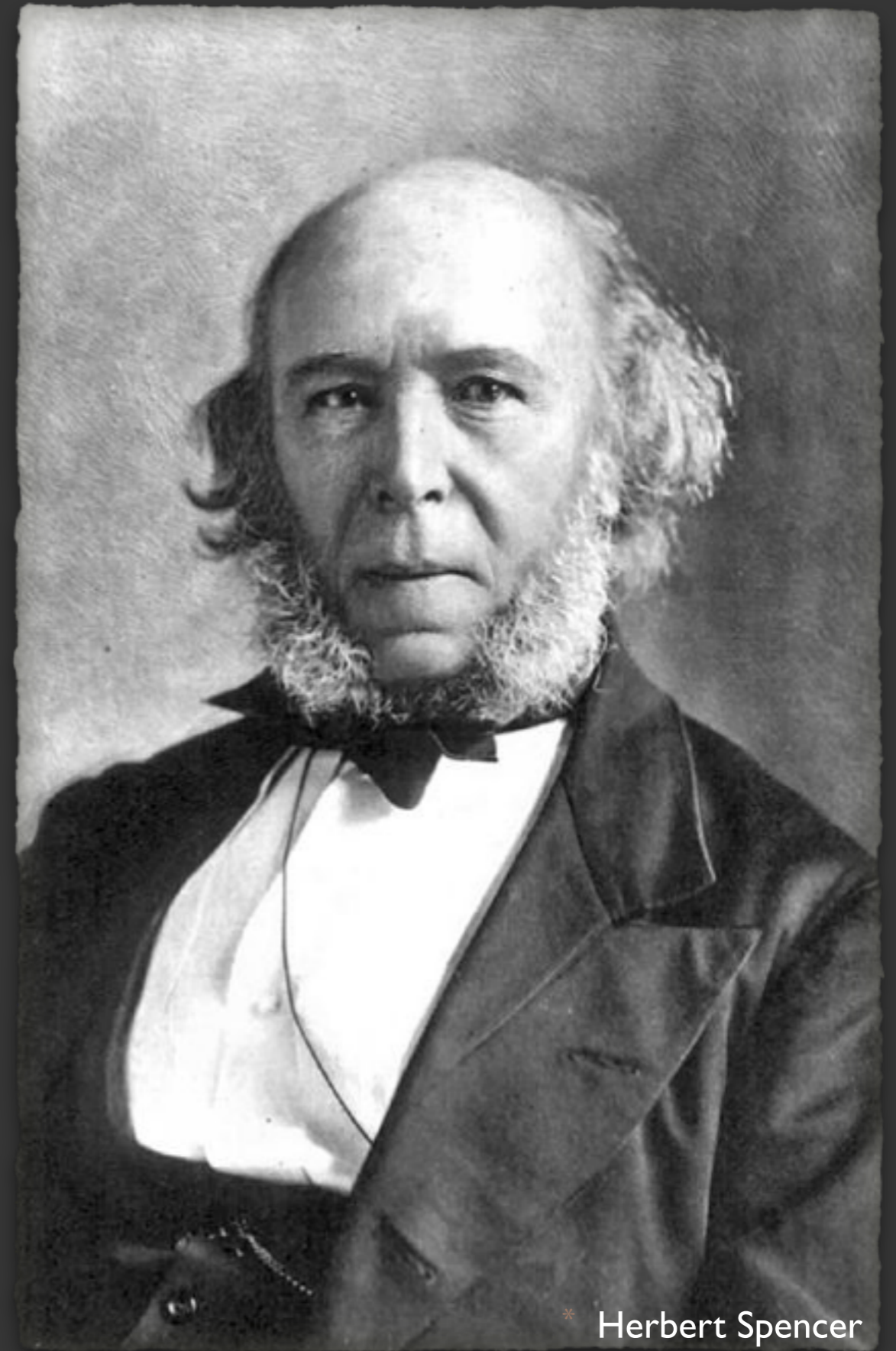


A.U.M. Chart VI THE EGOIC LOTUS AND THE CENTERS

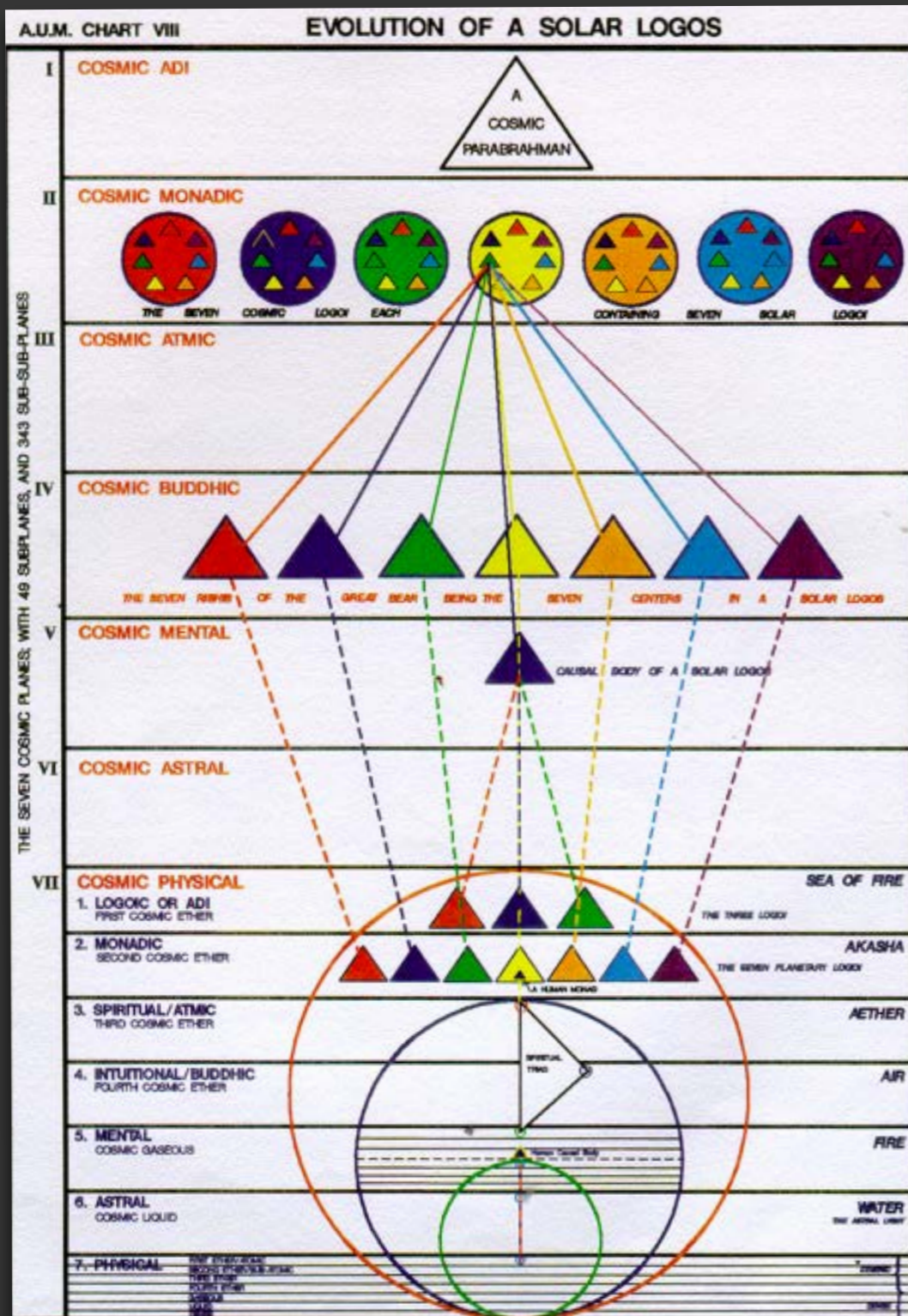




* “It is curious to notice how, in the evolutionary cycles of ideas, ancient thought seems to be reflected in modern speculation. Had Mr. Herbert Spencer read and studied ancient Hindu philosophers when he wrote a certain passage in his “First Principles” (p. 482), or is it an independent flash of inner perception that made him say half correctly, half incorrectly, *“motion as well as matter, being fixed in quantity (?), it would seem that the change in the distribution of Matter which Motion effects, coming to a limit in whichever direction it is carried (?), the indestructible Motion thereupon necessitates a reverse distribution. Apparently, the universally co-existent forces of attraction and repulsion... necessitate rhythm in the totality of its changes—produce now an immeasurable period during which the attracting forces predominating, cause universal concentration, and then an immeasurable period, during which the repulsive forces predominating, cause universal diffusion—alternate eras of Evolution and dissolution.”* SD1, p.12



* Herbert Spencer



“Hot Breath is the Father who devours the progeny of the many-faced Element (heterogeneous); and leaves the single-faced ones (homogeneous).”

Akasa (Sanskrit) Ākāśa [from ā + the verbal root kās 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.

“These seven elements with their numberless Sub-Elements (far more numerous than those known to Science) are simply conditional modifications and aspects of the one and only Element. This latter is not Ether,* not even A’kâśa but the Source of these.” SD1, p.12



Isaac Newton

“The Fifth Element, now advocated quite freely by Science, is not the Ether hypothesised by Sir Isaac Newton—although he calls it by that name, having associated it in his mind probably with the Æther, “Father-Mother” of Antiquity. As Newton intuitionally says, “Nature is a perpetual circulatory worker, generating fluids out of solids, fixed things out of volatile, and volatile out of fixed, subtile out of gross, and gross out of subtile. “Thus, perhaps, may all things be originated from Ether,” (Hypoth, 1675).” SD1, p.12-13



diathermanous: the property of some fluids that allows rays of light through them without itself being heated.

“*Whatever the views of physical Science upon the subject, Occult Science has been teaching for ages that A’kâsa of which Ether is the grossest form the fifth universal Cosmic Principle (to which corresponds and from which proceeds human Manas) is, cosmically, a radiant, cool, diathermanous plastic matter, creative in its physical nature, correlative in its grossest aspects and portions, immutable in its higher principles. In the former condition it is called the Sub-Root; and in conjunction with radiant heat, it recalls “dead worlds to life.” In its higher aspect it is the Soul of the World; in its lower the destroyer.” SD1, p.13



Image by: Argus EIAM

The 5th Cosmic Principle:

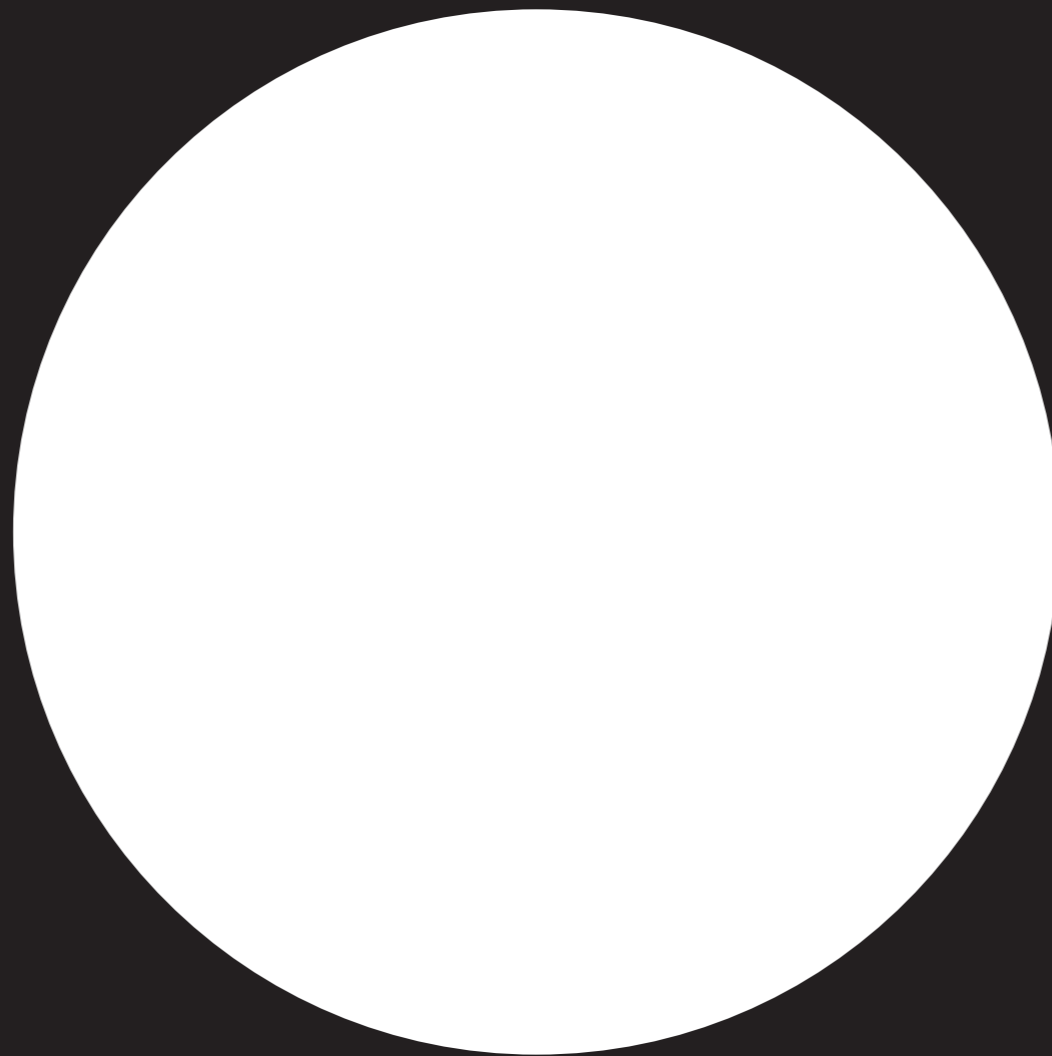
- 1) The source of Akasha, which is immutable, creative, and correlative,
- 2) The Sub-Root associated with the Mother aspect (note its cool radiance),
- 3) The Soul of the World capable of bringing worlds to life
- 4) The source of human Manas.



“The reader has to bear in mind that the Stanzas given treat only of the Cosmogony of our own planetary System and what is visible around it, after a Solar Pralaya. The secret teachings with regard to the Evolution of the Universal Kosmos cannot be given, since they could not be understood by the highest minds in this age, and there seem to be very few Initiates, even among the greatest, who are allowed to speculate upon this subject. Moreover, the Teachers say openly that not even the highest Dhyani-Chohans have ever penetrated the mysteries beyond those boundaries that separate the millions of Solar systems from the ‘Central Sun,’ as it is called. Therefore, that which is given, relates only to our visible Kosmos, after a ‘Night of Brahmâ.’” SD1, p.13

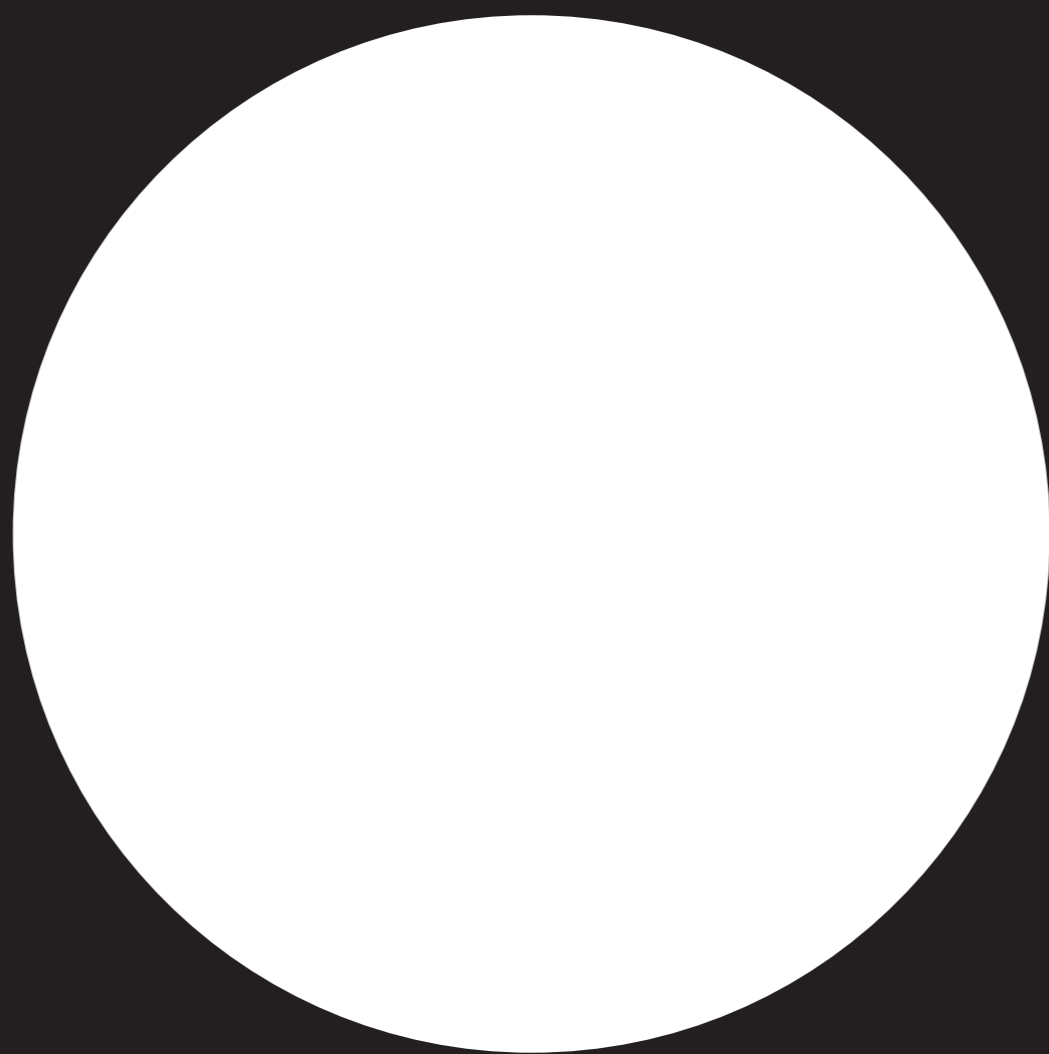


“Before the reader proceeds to the consideration of the Stanzas from the Book of Dzyan which form the basis of the present work, it is absolutely necessary that he should be made acquainted with the few fundamental conceptions which underlie and pervade the entire system of thought to which his attention is invited. These basic ideas are few in number, and on their clear apprehension depends the understanding of all that follows; therefore no apology is required for asking the reader to make himself familiar with them first, before entering on the perusal of the work itself.” SD1, p.13



“The Secret Doctrine establishes three fundamental propositions:

(a) An Omnipresent, Eternal, Boundless, and Immutable Principle on which all speculation is impossible, since it transcends the power of human conception and could only be dwarfed by any human expression or similitude. It is beyond the range and reach of thought in the words of Mandukya, “unthinkable and unspeakable.” SD1, p.13



“To render these ideas clearer to the general reader, let him set out with the postulate that 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

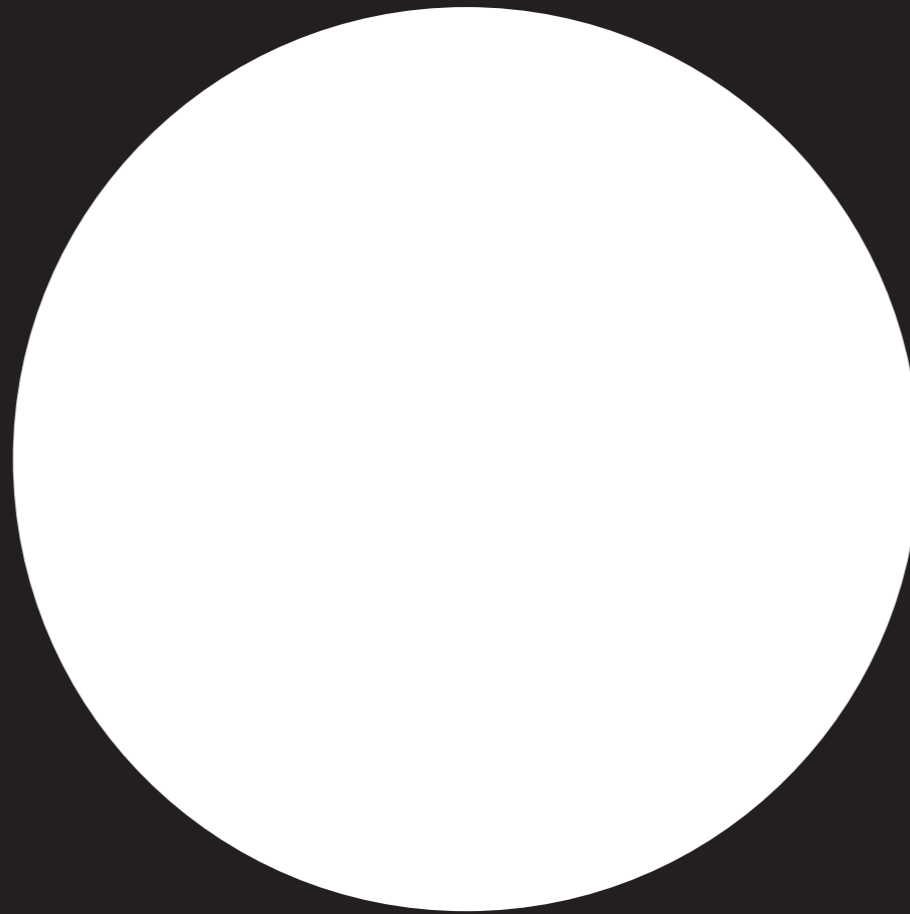


Sat (सत्): In Sanskrit means "being, existing", or "that which really is, existence, essence, true being. More exoterically *Sat* can also mean, "living, lasting, enduring", "real, actual", "true, good, right", "beautiful, wise, venerable, honest", "good, true" etc.

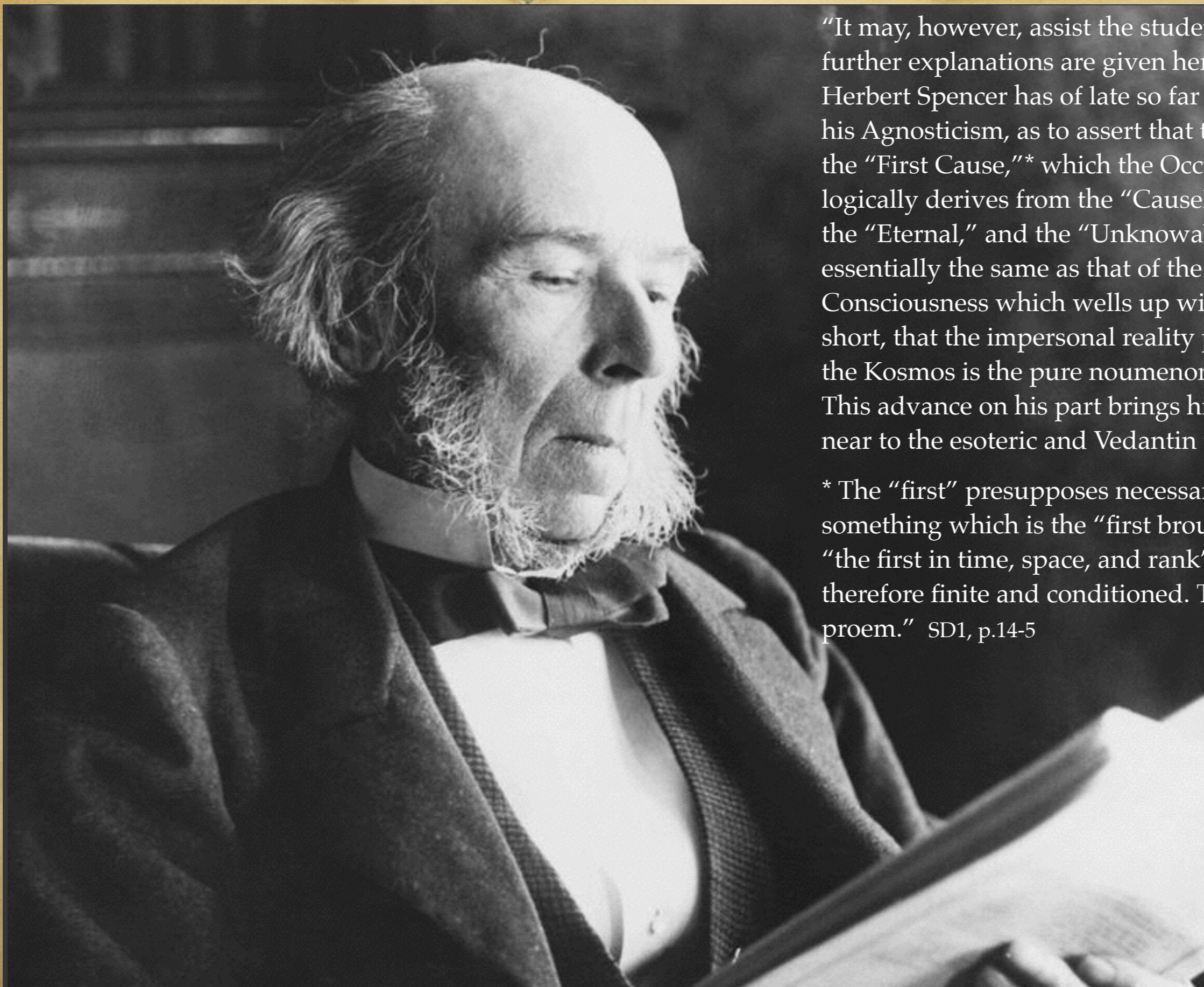
Chit (चित्): means consciousness or pure thought, more exoterically "to perceive, fix one's mind on, to understand, comprehend, know, to form an idea in the mind, be conscious of, think, reflect upon".

Ananda (आनन्द): means bliss, more exoterically, "happiness, joy, enjoyment, sensual pleasure, pure happiness.

Sat (pure being), *chit* (pure thought), and *ananda* (bliss) together signify the inherent state of the Absolute in Hindu thought.

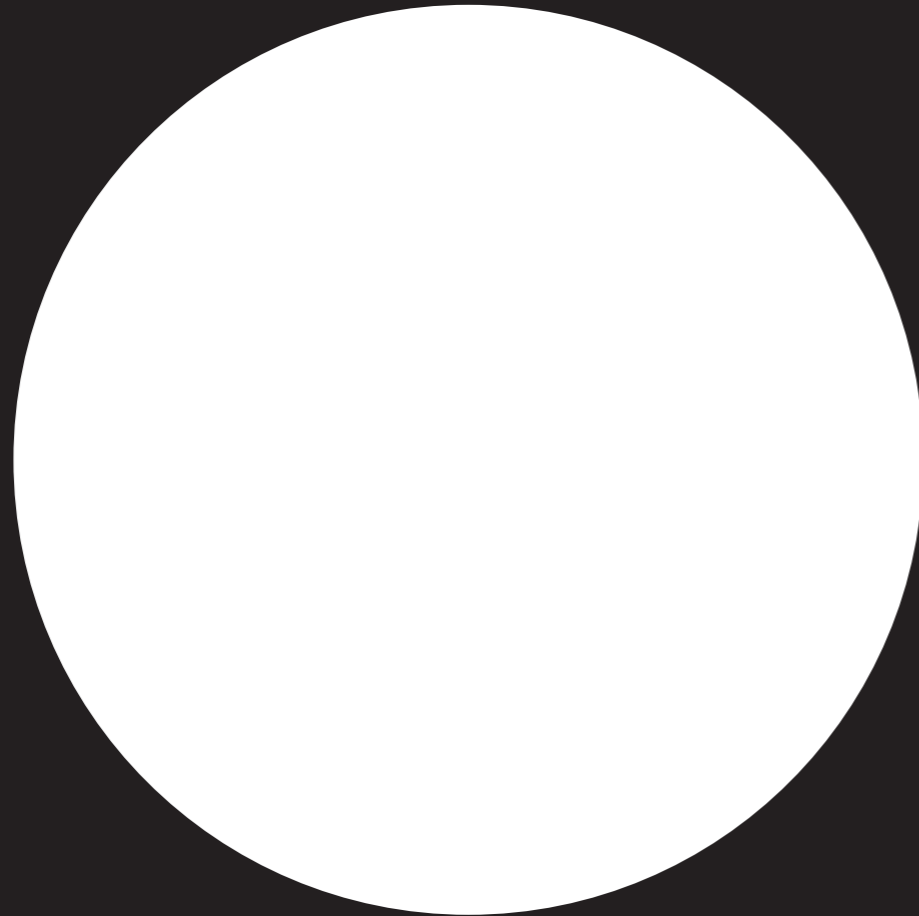


“This “Be-ness” is symbolised in the Secret Doctrine under two aspects. On the one hand, absolute abstract Space, representing bare subjectivity, the one thing which no human mind can either exclude from any conception, or conceive of by itself. On the other, absolute Abstract Motion representing Unconditioned Consciousness. Even our Western thinkers have shown that Consciousness is inconceivable to us apart from change, and motion best symbolises change, its essential characteristic. This latter aspect of the one Reality, is also symbolised by the term “The Great Breath,” a symbol sufficiently graphic to need no further elucidation. Thus, then, the first fundamental axiom of the Secret Doctrine is this metaphysical One Absolute– Be-ness– symbolised by finite intelligence as the theological Trinity.” SD1, p.14



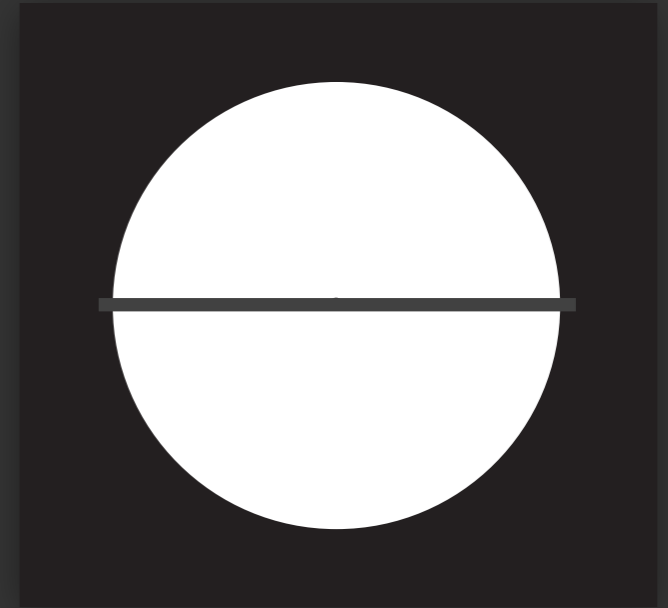
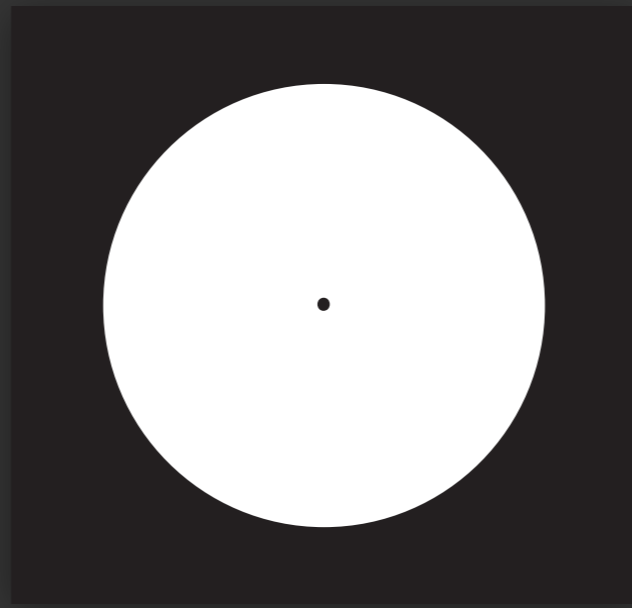
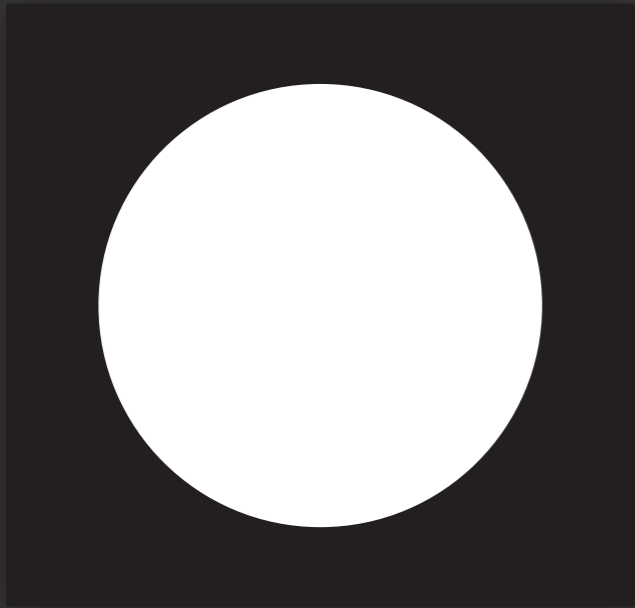
“It may, however, assist the student if a few further explanations are given here. Herbert Spencer has of late so far modified his Agnosticism, as to assert that the nature of the “First Cause,”* which the Occultist more logically derives from the “Causeless Cause,” the “Eternal,” and the “Unknowable,” may be essentially the same as that of the Consciousness which wells up within us: in short, that the impersonal reality pervading the Kosmos is the pure noumenon of thought. This advance on his part brings him very near to the esoteric and Vedantin tenet.*

* The “first” presupposes necessarily something which is the “first brought forth,” “the first in time, space, and rank”—and therefore finite and conditioned. The “first” proem.” SD1, p.14-5



“Parabrahm (the One Reality, the Absolute) is the field of Absolute Consciousness, i.e., that Essence which is out of all relation to conditioned existence, and of which conscious existence is a conditioned symbol. But once that we pass in thought from this (to us) Absolute Negation, duality supervenes in the contrast of Spirit (or consciousness) and Matter, Subject and Object.

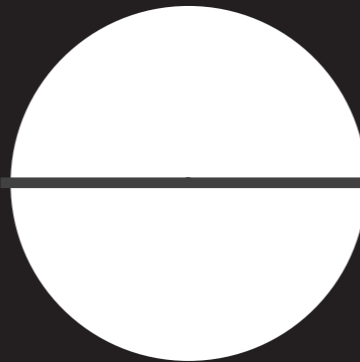
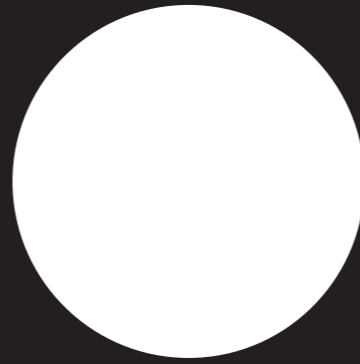
Spirit (or Consciousness) and Matter are, however, to be regarded, not as independent realities, but as the two facets or aspects of the Absolute (Parabrahm), which constitute the basis of conditioned Being whether subjective or objective.” SD1, p.15



“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. On the other hand, pre-cosmic root-substance (*Mulaprakriti*) is that aspect of the Absolute which underlies all the objective planes of Nature. Just as pre-Cosmic Ideation is the root of all individual consciousness, so pre-Cosmic Substance is the substratum of matter in the various grades of its differentiation.” SD1, p.15

Absolute Abstract Space

Sat– Be-Ness
Parabrahm
Night Of *Brahma*
Brahma (Neuter), The Unmanifested
The Dark Mystery Of Non-Being
Absolute Negation
The Deep
Abstract Waters Of Space
Space, The Eternal *Anupadaka*
The Unconditioned *Mukta*
Kosmos In Eternity
The Noumenon
Infinite Cosmic Space
Limitless, Ever-Present Space
Absolute Eternal Infinite All
The Omnipresent Unity
Divine Unity
Divine Essence
The Ever-Incognisable Deity
Unknown Essence
The One Infinite And Unknown Essence
Abstract, Ever Incognisable Presence
The Mundane Egg
The One Circle
The One Life
The One Self-Existing Reality
The Ever-Present Eternal Abstraction
The Causeless Cause
Secondless Reality
Undecaying Supreme Root
Omnipresent, Eternal, Boundless, And Immutable Principle



Absolute Abstract Motion

Chit
Chaitanya
Mahat
Maha-Buddhi.
The Great Breath
Eternal, Ceaseless Motion
An Arcane, Living (Or Moving) Fire
Pre-Cosmic Ideation
Absolute Unconditioned Consciousness
Universal Mind
Pure Noumenon Of Thought
Immutable Divine Thought
The Universal World-Soul

Cosmic Substance

Mulaprakriti
Root-Nature
Precosmic Root-Substance
Root-Principle Of The World Stuff
Unmanifested Primordial Substance
The Great Mother
Spiritual Essence Of Matter
The Primordial Substance
Inseparable Vehicle Of *Parabrahman*
The Cosmic Noumenon Of Matter