



“The purpose of a rose is to be a rose.”
–Thich Nhat Hanh

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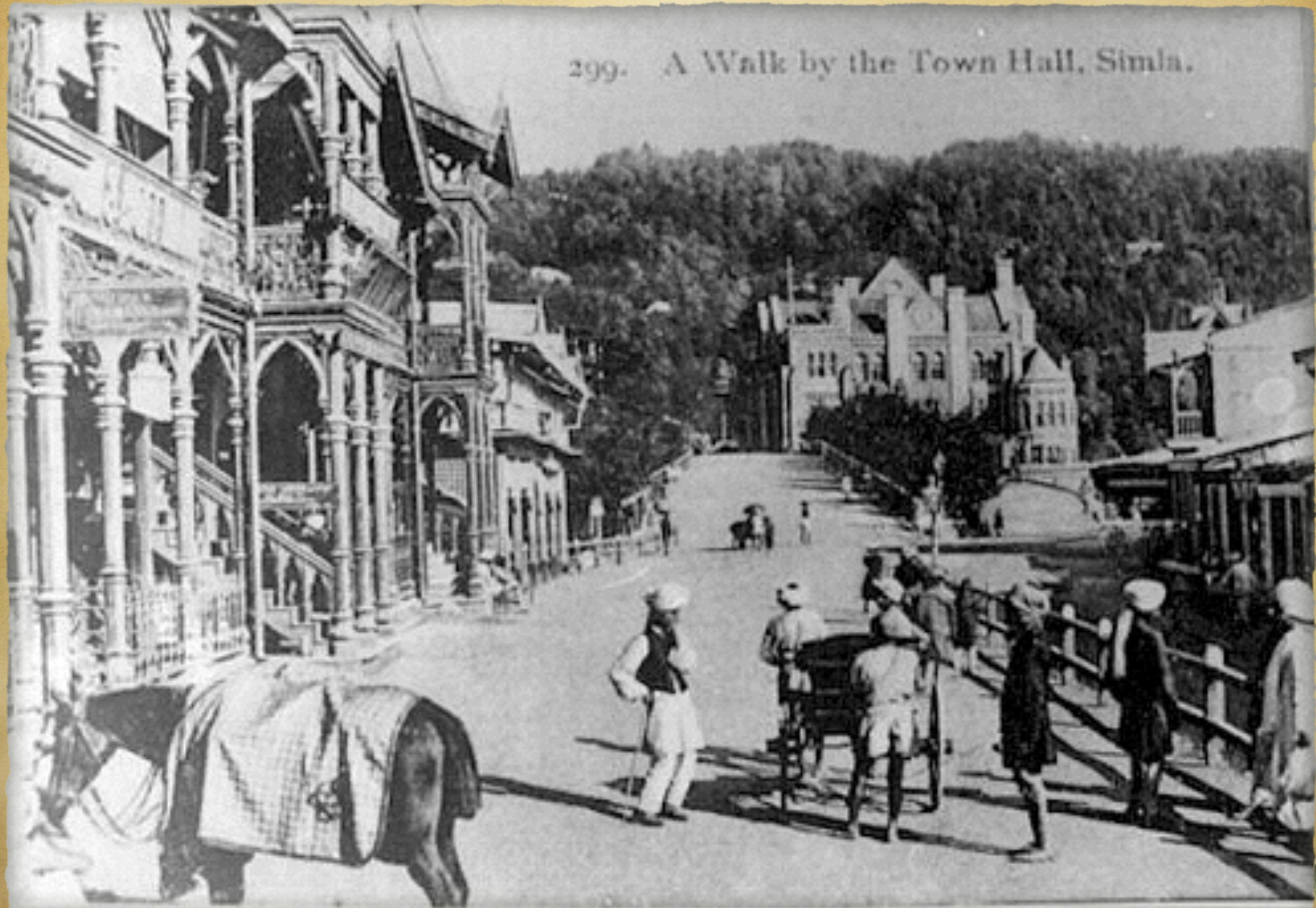
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299. A Walk by the Town Hall, Simla.



INTERNATIONAL
HEADQUARTERS:
ADYAR, MADRAS, INDIA



FOUNDED AT NEW YORK
NOVEMBER 17th,
MDCCCLXXV.

The Theosophical Society

And Universal Brotherhood

Admits Halford E. Jones

to the number of its Fellows. In Testimony Whereof,

it has issued to him the present Diploma, in the

10th Month of its 100th Year.

REGISTERED AND DELIVERED THIS 23rd DAY OF August, 1975



W. J. G. G. G.
GENERAL SECRETARY
THEOSOPHICAL SOCIETY IN THE PHILIPPINES

John B. Coats
INTERNATIONAL TREASURER

After luncheon, H. P. B. did another wonder which surprised me more than any of the rest. One of the gentlemen said that he was ready to join our Society if H. P. B. could give him his diploma then, and there duly filled out! This was, certainly, a large order but the old lady, nothing daunted, made a sweep of her hand, and pointing to a bush at a little distance, told him to see if he could not find it there; trees and bushes having often served as letter-boxes. Laughingly, and in apparent confidence that his test would not be complied with, he walked over to the bush and drew forth a diploma of membership filled in with his name and that day's date, together with an official letter from myself, which I am quite sure I never wrote, but which was still in my handwriting! This put us all in hilarious spirits, and as H.P.B. was in the vein, there is no telling with what other phenomena she might not have treated us, but for most unexpected and disagreeable contretemps. On our way home we stopped at a certain place to rest and chat. Two of the gentlemen the Major and the one who last joined us strolled away together, and, after a half-hour, returned in a very serious mood. They said that, at the time when the cup and saucer were exhumed, they thought the circumstances perfectly convincing, and were prepared to uphold that view against all comers. They had now, however, revisited the spot, and made, up their minds that by tunneling in, from the brow of the hillock, the articles might have been put where they were found.

THE GLORIOUS FUN WE HAD AT SIMLA--(SEASON '54.)

No. 1.—A LITTLE SCANDAL.



This being so, they regretted that they could not accept the phenomenon as perfectly satisfactory, and offered H. P. B. the ultimatum of doing another phenomenon under conditions to be dictated by themselves. I leave anyone who was acquainted with H.P.B., her family pride and volcanic temperament, to picture to himself the explosion of wrath that followed this speech. She seemed about to take leave of her senses, and poured out upon the two unfortunate skeptics the thunder of her wrath. And so, our pleasant party ended in an angry tempest. For my part, in thinking over all the details of the cup and saucer incident, and with every desire to get at the truth, I cannot regard the theory advanced by the two skeptics as at all valid. Every one present saw that the cup and saucer were covered over with multitudinous roots which had to be cut and violently torn away to get at them, and both appeared to be imbedded in the soil as though they were fragments of stone; the turf above them was green and disturbed, and if they had been introduced through a tunnel, the disturbance of the surface could not have escaped the eyes of our whole party, who were clustered about the digger while he was at work. However, let it pass for what it is worth; H.P.B.'s merit as a public teacher does not depend upon the many phenomena which this marvelous woman produced from time to time, for the instruction of such as could profit by them. And certainly it is better to have launched the Eastern Doctrine than to have created in the ground a whole tea-service of porcelain. ODL:234-6



“Matter is the vehicle for the manifestation of soul on this plane of existence, and soul is the vehicle on a higher plane for the manifestation of spirit, and these three are a trinity synthesized by Life, which pervades them all.” SD1:49

9. But where was the *Dangma* when the *Alaya* of the Universe (Soul as the basis of all, *Anima Mundi*) was in *Paramartha* (a) (Absolute Being and Consciousness which are Absolute Non-Being and Unconsciousness) and the great wheel was *Anupadaka* (b)?

(a cont.) Esoteric philosophy teaches that everything lives and is conscious, but not that all life and consciousness are similar to those of human or even animal beings. Life we look upon as “the one form of existence,” manifesting in what is called matter; or, as in man, what, incorrectly separating them, we name Spirit, Soul and Matter. Matter is the vehicle for the manifestation of soul on this plane of existence, and soul is the vehicle on a higher plane for the manifestation of spirit, and these three are a trinity synthesized by Life, which pervades them all. The idea of universal life is one of those ancient conceptions which are returning to the human mind in this century, as a consequence of its liberation from anthropomorphic theology. Science, it is true, contents itself with tracing or postulating the signs of universal life, and has not yet been bold enough even to whisper “Anima Mundi !” The idea of “crystalline life,” now familiar to science, would have been scoffed at half a century ago. Botanists are now searching for the nerves of plants; not that they suppose that plants can feel or think as animals do, but because they believe that some structure, bearing the same relation functionally to plant life that nerves bear to animal life, is necessary to explain vegetable growth and nutrition. It hardly seems possible that science can disguise from itself much longer, by the mere use of terms such as “force” and “energy,” the fact that things that have life are living things, whether they be atoms or planets. SD1:49



The Gaia principle, proposes that living organisms interact with their inorganic surroundings on Earth to form a synergistic and self-regulating, complex system that helps to maintain and perpetuate the conditions for life on the planet. Wikipedia

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*Aryâsanga was a pre-Christian Adept and founder of a Buddhist esoteric school, though Csoma di Kôros places him, for some reasons of his own, in the seventh century A.D. There was another Aryâsanga, who lived during the first centuries of our era and the Hungarian scholar most probably confuses the two. SD1:49-50

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* “The indiscreet cause which is uniform, and both cause and effect, and which those who are acquainted with first principles call *Pradhâna* and *Prakriti*, is the incognizable Brahma who was before all” (*Vâyû Purâna*); i.e., Brahma does not put forth evolution itself or create, but only exhibits various aspects of itself, one of which is *Prakriti*, an aspect of *Pradhâna*. SD1:49-50

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Alaya: the indissoluble, the source of all beings and things. Alaya, the universal soul, has an absolute eternal existence.

Mulaprakriti on the plane of *Prabhavapyaya*: Unmanifested root-nature; undifferentiated cosmic substance in its highest form, It is pre-cosmic root-substance, the root-principle of the world stuff and all in the world; that aspect of *Parabrahman* or space which underlies all the ethereally or materially objective planes or space of universal nature. [It is] indestructible, eternal, parentless, and abstractly the Mother space itself, and the vehicle, lining, or alter ego of *Parabrahman*.

Pradhana Undifferentiated cosmic substance; that which is the root of and first originant of *prakriti* (nature visible and invisible). *Pradhana* is *mulaprakriti* in the latter's lower ranges, and thus *pradhana* in its lower ranges becomes *akasa*. Philosophically it is the first appearance of root-matter around *Brahman*. It is spoken of as the cosmic veil of *Brahman*, the unmanifest or First Logos.

Akasa The subtle, supersensuous spiritual essence which pervades all space. The aether of the ancients, the reservoir of being and of beings. Genesis refers to it as the waters of the deep. It is universal substantial space, and mystically in its highest elements is *alaya*. Akasa is the noumenon and spiritual substratum of differentiated *prakriti*.

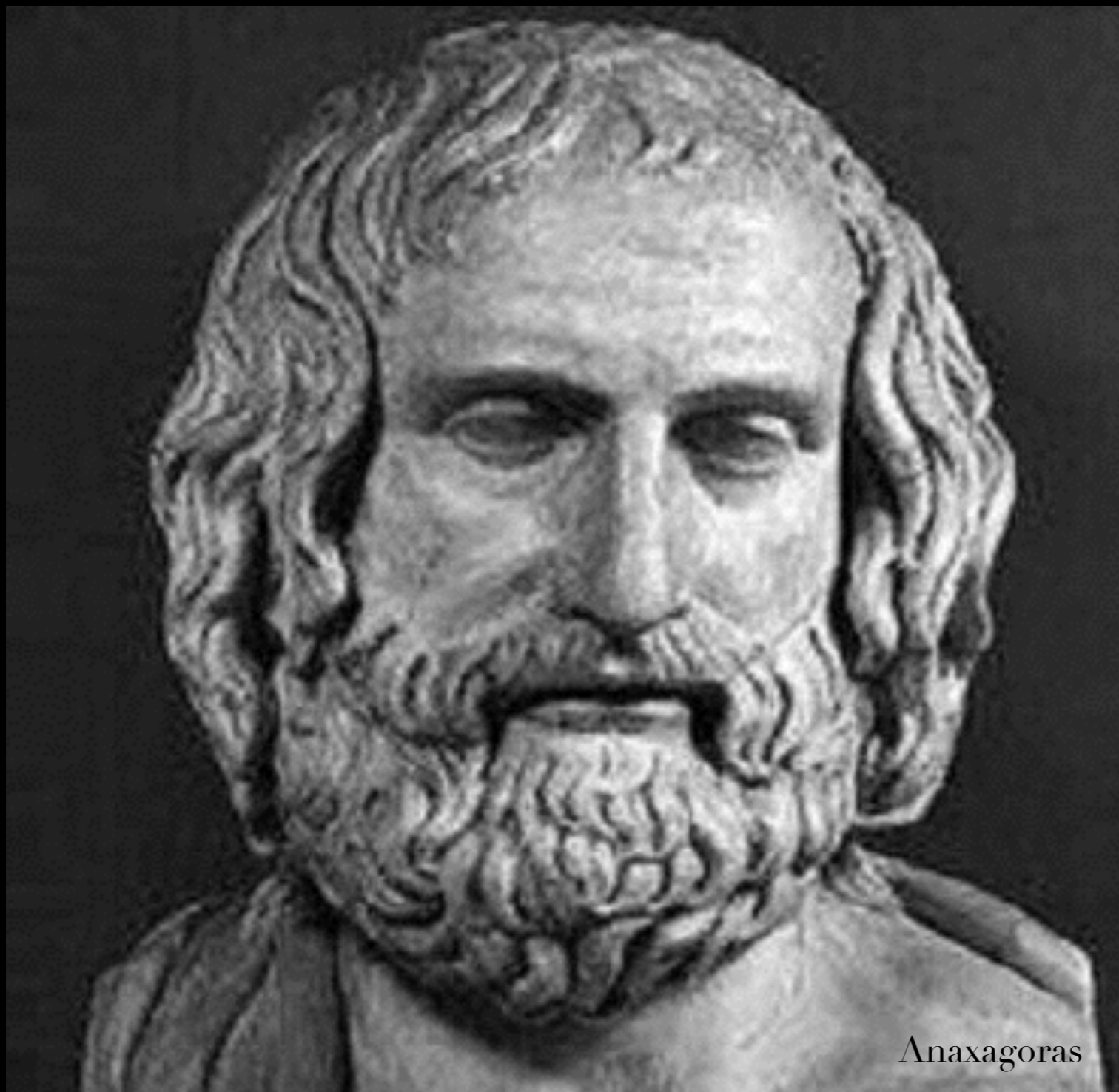
Svabhavat: that which is directly causal, the quote "self-existent plastic Essence and the root of all things."

Prakriti: Nature; spiritual and ethereal substances in all their forms, visible and invisible. Its root or parent is *mulaprakriti* (root of *prakriti*), and it is to be considered with *vikriti*, which signifies change, alteration, or a production or evolution from the *prakriti* which precedes it. OTG

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† Finite Self-consciousness, I mean. For how can the absolute attain it otherwise than as simply an aspect, the highest of which known to us is human consciousness? SD1:49-50



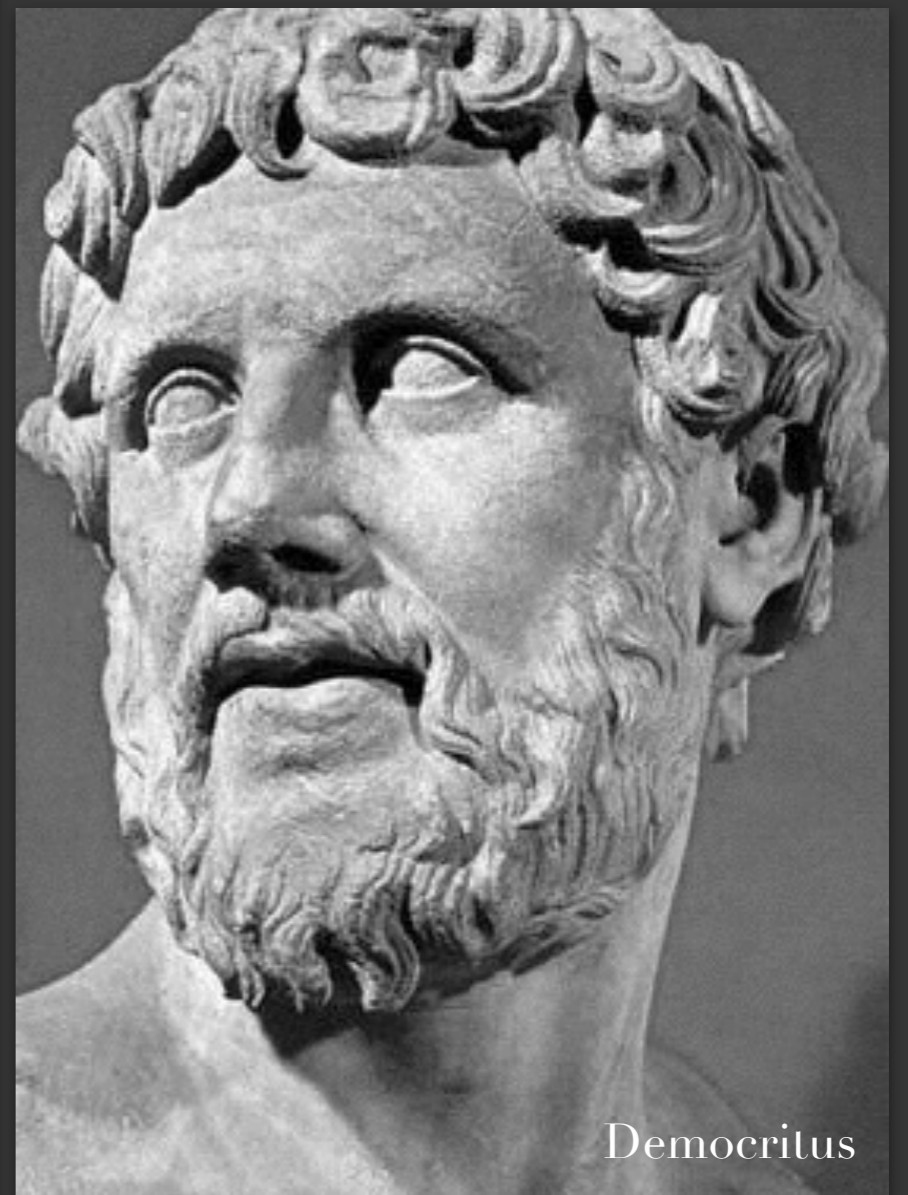
Anaxagoras

“Appearances are a glimpse of the unseen.”

—Anaxagoras

Nothing exists except atoms and empty space; everything else is opinion.

Democritus



Democritus



“Mind is God and God is Mind.”
—Anaxagoras

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According to Hegel, the “Unconscious” would never have undertaken the vast and laborious task of evolving the Universe, except in the hope of attaining clear Self-consciousness. In this connection it is to be borne in mind that in designating Spirit, which the European Pantheists use as equivalent to Parabrahm, as unconscious, they do not attach to that expression of “Spirit” one employed in the absence of a better to symbolise a profound mystery the connotation it usually bears. The “Absolute Consciousness,” they tell us, “behind” phenomena, which is only termed unconsciousness in the absence of any element of personality, transcends human conception. Man, unable to form one concept except in terms of empirical phenomena, is powerless from the very constitution of his being to raise the veil that shrouds the majesty of the Absolute. Only the liberated Spirit is able to faintly realise the nature of the source whence it sprung and whither it must eventually return. . . . As the highest Dhyani Chohan, however, can but bow in ignorance before the awful mystery of Absolute Being; and since, even in that culmination of conscious existence “the merging of the individual in the universal consciousness” to use a phrase of Fichte’s the Finite cannot conceive the Infinite, nor can it apply to it its own standard of mental experiences, how can it be said that the “Unconscious” and the Absolute can have even an instinctive impulse or hope of attaining clear self-consciousness? A Vedantin would never admit this Hegelian idea; and the Occultist would say that it applies perfectly to the awakened mahat, the Universal Mind already projected into the phenomenal world as the first aspect of the changeless absolute, but never to the latter. “Spirit and Matter, or Purusha and Prakriti are but the two primeval aspects of the One and Secondless,” we are taught. SD1:50-51



The history of the world is none other than the progress of the consciousness of freedom.

—Georg Wilhelm Friedrich Hegel



The owl of Minerva spreads its wings only with the falling of dusk.

—Georg Wilhelm Friedrich Hegel

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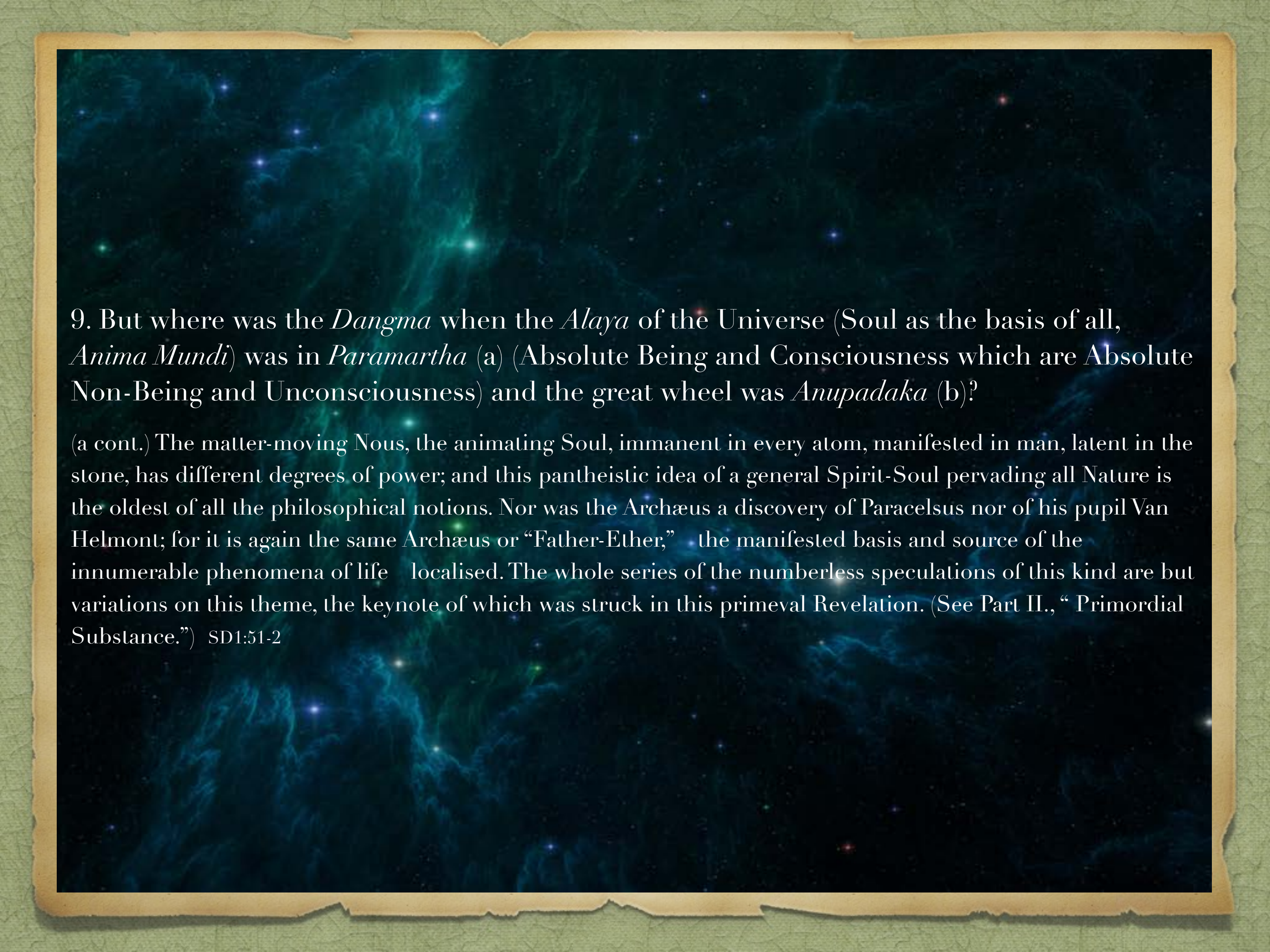
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(a cont.) This leads the reader naturally to the “Supreme Spirit” of Hegel and the German Transcendentalists as a contrast that it may be useful to point out. The schools of Schelling and Fichte have diverged widely from the primitive archaic conception of an absolute principle, and have mirrored only an aspect of the basic idea of the Vedanta. Even the “Absoluter Geist” shadowed forth by von Hartman in his pessimistic philosophy of the Unconscious, while it is, perhaps, the closest approximation made by European speculation to the Hindu Adwaitee Doctrines, similarly falls far short of the reality. According to Hegel, the “Unconscious” would never have undertaken the vast and laborious task of evolving the Universe, except in the hope of attaining clear Self-consciousness. In this connection it is to be borne in mind that in designating Spirit, which the European Pantheists use as equivalent to Parabrahm, as unconscious, they do not attach to that expression of “Spirit” one employed in the absence of a better to symbolise a profound mystery the connotation it usually bears. The “Absolute Consciousness,” they tell us, “behind” phenomena, which is only termed unconsciousness in the absence of any element of personality, transcends human conception. Man, unable to form one concept except in terms of empirical phenomena, is powerless from the very constitution of his being to raise the veil that shrouds the majesty of the Absolute. Only the liberated Spirit is able to faintly realise the nature of the source whence it sprung and whither it must eventually return. . . . As the highest Dhyan Chohan, however, can but bow in ignorance before the awful mystery of Absolute Being; and since, even in that culmination of conscious existence “the merging of the individual in the universal consciousness” to use a phrase of Fichte’s the Finite cannot conceive the Infinite, nor can it apply to it its own standard of mental experiences, how can it be said that the “Unconscious” and the Absolute can have even an instinctive impulse or hope of attaining clear self-consciousness?* * See Schwegler’s “Handbook of the History of Philosophy” in Sterling’s translation, p. 28. A Vedantin would never admit this Hegelian idea; and the Occultist would say that it applies perfectly to the awakened mahat, the Universal Mind already projected into the phenomenal world as the first aspect of the changeless absolute, but never to the latter. “Spirit and Matter, or Purusha and Prakriti are but the two primeval aspects of the One and Secondless,” we are taught. SD1:50-51

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(a cont.) The matter-moving Nous, the animating Soul, immanent in every atom, manifested in man, latent in the stone, has different degrees of power; and this pantheistic idea of a general Spirit-Soul pervading all Nature is the oldest of all the philosophical notions. Nor was the Archæus a discovery of Paracelsus nor of his pupil Van Helmont; for it is again the same Archæus or “Father-Ether,” the manifested basis and source of the innumerable phenomena of life localised. The whole series of the numberless speculations of this kind are but variations on this theme, the keynote of which was struck in this primeval Revelation. (See Part II., “Primordial Substance.”) SD1:51-2



Phylick Proffessor at Basil.

Philip Theophrastus PARACELSUS He died at
Saltzburge An^o Dom: 1540. aged
47 years.

W. Marshall sculpsit.

Archaeus, [from Greek *archaios* original, ancient] Used by Paracelsus and others after him to denote the unitary cosmic or human spiritual-vital force or essence. It is one aspect of the *anima mundi* and therefore the source of all astral-physical phenomena, whether as energy or substance; also called Father-Ether. From another standpoint, *Archaeus* is one phase of fohat manifesting as energy on lower planes of the universe. Indeed, even in a spiritual sense, *archaeus* in its highest portions may be called fohat itself, as it is a combination of intelligent energy and original substance working as soul and vehicle. OTG

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(b) (b) The term *Anupadaka*, “parentless,” or without progenitors, is a mystical designation having several meanings in the 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 *Bodhisattvas*, known as the “*Mânushi* (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 “Concealed Lord” (*Sangbai Dag-po*), “the one merged with the absolute,” can have no parents since he is Self-existent, and one with the Universal Spirit (*Svayambhu*),† the *Svâbhâvat* in the highest aspect. The mystery in the hierarchy of the *Anupadaka* is great, its apex being the universal Spirit-Soul, and the lower rung the *Mânushi-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*.” (See Part II., “Primordial Substance.”)

† To quote Hegel again, who with Schelling practically accepted the Pantheistic conception of periodical Avatars (special incarnations of the World-Spirit in Man, as seen in the case of all the great religious reformers) “the essence of man is spirit. . . . only by stripping himself of his finiteness and surrendering himself to pure self-consciousness does he attain the truth. Christ-man, as man in whom the Unity of God-man (identity of the individual with the Universal consciousness as taught by the Vedantins and some Adwaites) appeared, has, in his death and history generally, himself presented the eternal history of Spirit — a history which every man has to accomplish in himself, in order to exist as Spirit.” *Philosophy of History*. Sibree’s English translation, p. 340. SD1:52



Anupadaka

Parentless

Dhyan-Chohans

Dhyani-Buddhas

Bodhisattvas

Mânushi-Buddha

Vajra-sattvas (Diamond- Souled)

Mahatmas

The “Concealed Lord” (*Sangbai Dag-po*)

The One Merged with The Absolute
Self-Existent

Svayambhu

Svâbhâvat

Universal Spirit-Soul

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**Vajra* diamond-holder. In Tibetan *Dorjesempa*; *sempa* meaning the soul, its adamant quality referring to its indestructibility in the hereafter. The explanation with regard to the “*Anupadaka*” given in the *Kala Chakra*, the first in the *Gyu (t)* division of the *Kanjur*, is half esoteric. It has misled the Orientalists into erroneous speculations with respect to the *Dhyani-Buddhas* and their earthly correspondents, the *Mânushi-Buddhas*. The real tenet is hinted at in a subsequent Volume, (see “The Mystery about Buddha”), and will be more fully explained in its proper place.

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LECTURES
ON THE
PHILOSOPHY OF HISTORY

BY
G. W. F. HEGEL

TRANSLATED BY
J. SIBREE, M.A.



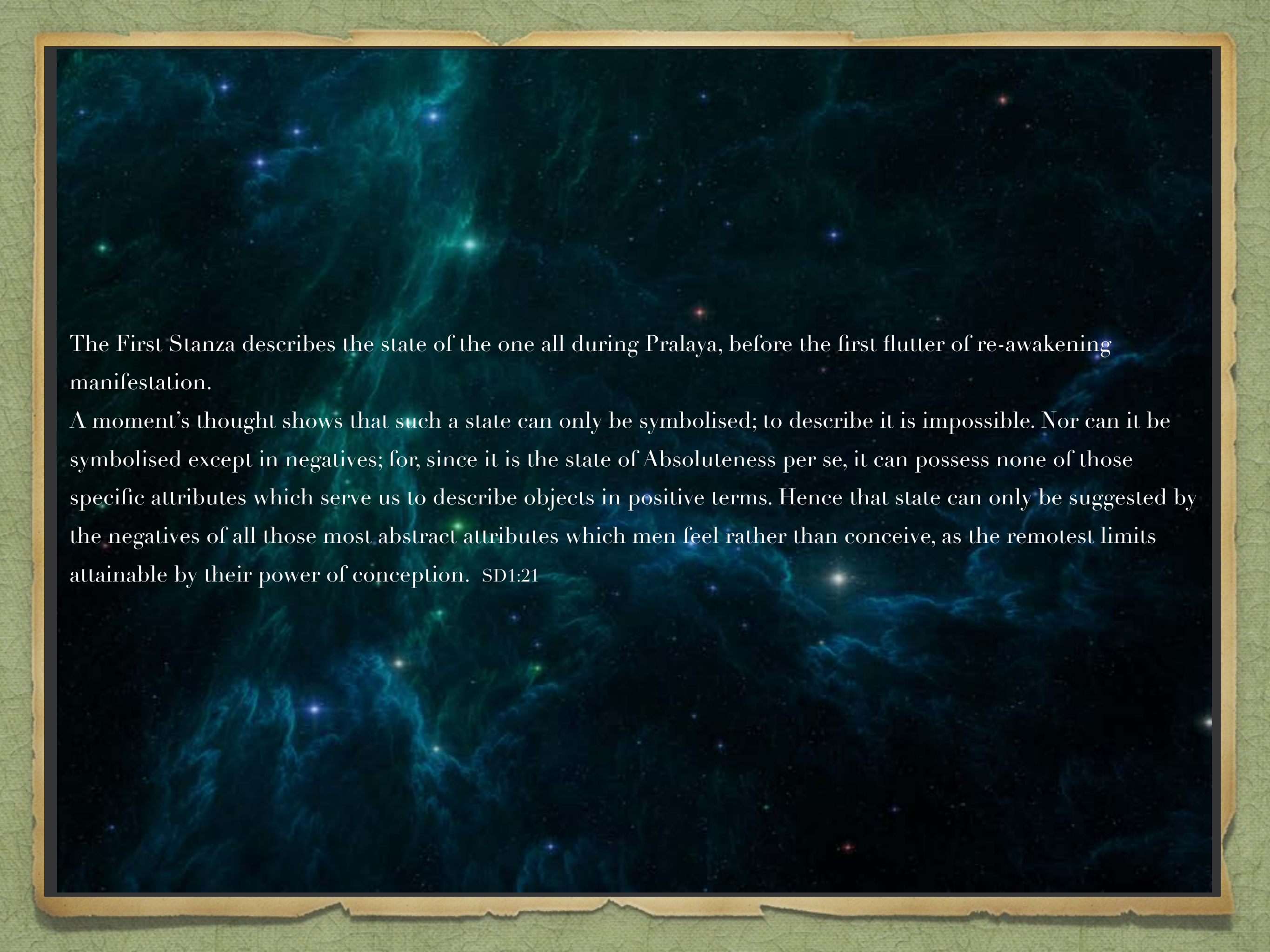
LONDON
GEORGE BELL AND SONS

1902



STANZA I.

1. The eternal parent wrapped in her ever invisible robes had slumbered once again for seven eternities.
2. Time was not, for it lay asleep in the infinite bosom of duration.
3. Universal mind was not, for there were no *Ah-hi* to contain it.
4. The seven ways to bliss were not. The great causes of misery were not, for there was no one to produce and get ensnared by them.
5. Darkness alone filled the boundless all, for father, mother and son were once more one, and the son had not awakened yet for the new wheel, and his pilgrimage thereon.
6. The seven sublime lords and the seven truths had ceased to be, and the Universe, the son of Necessity, was immersed in *Paranishpanna*, to be out-breathed by that which is and yet is not. Naught was.
7. The causes of existence had been done away with; the visible that was, and the invisible that is, rested in eternal non-being the one being.
8. Alone the one form of existence stretched boundless, infinite, causeless, in dreamless sleep; and life pulsed unconscious in universal space, throughout that all-presence which is sensed by the opened eye of the *Dangma*.
9. But where was the *Dangma* when the *Alaya* of the universe was in *Paramartha* and the great wheel was *Anupadaka*? SD1:27



The First Stanza describes the state of the one all during Pralaya, before the first flutter of re-awakening manifestation.

A moment's thought shows that such a state can only be symbolised; to describe it is impossible. Nor can it be symbolised except in negatives; for, since it is the state of Absoluteness per se, it can possess none of those specific attributes which serve us to describe objects in positive terms. Hence that state can only be suggested by the negatives of all those most abstract attributes which men feel rather than conceive, as the remotest limits attainable by their power of conception. SD1:21