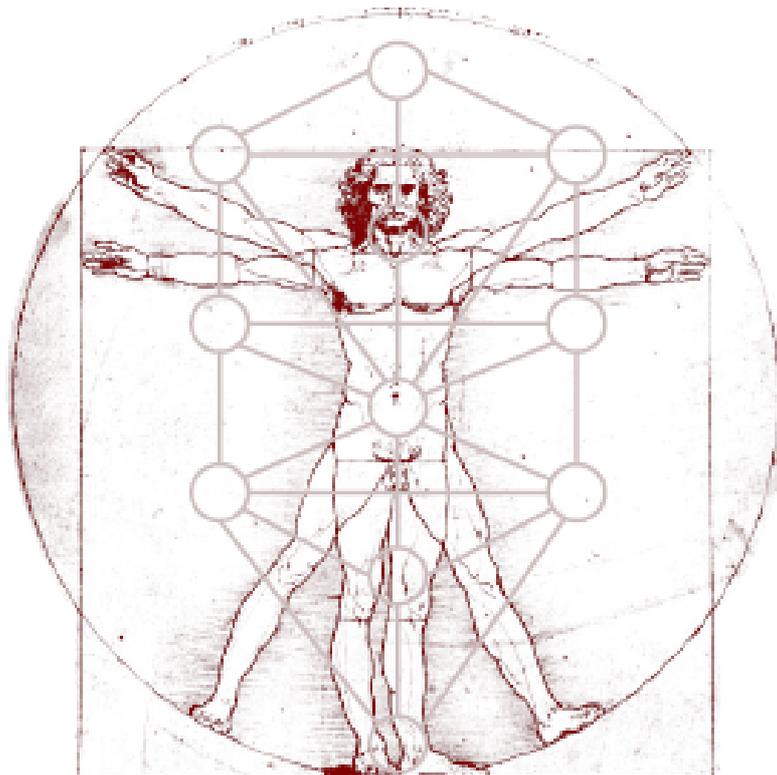
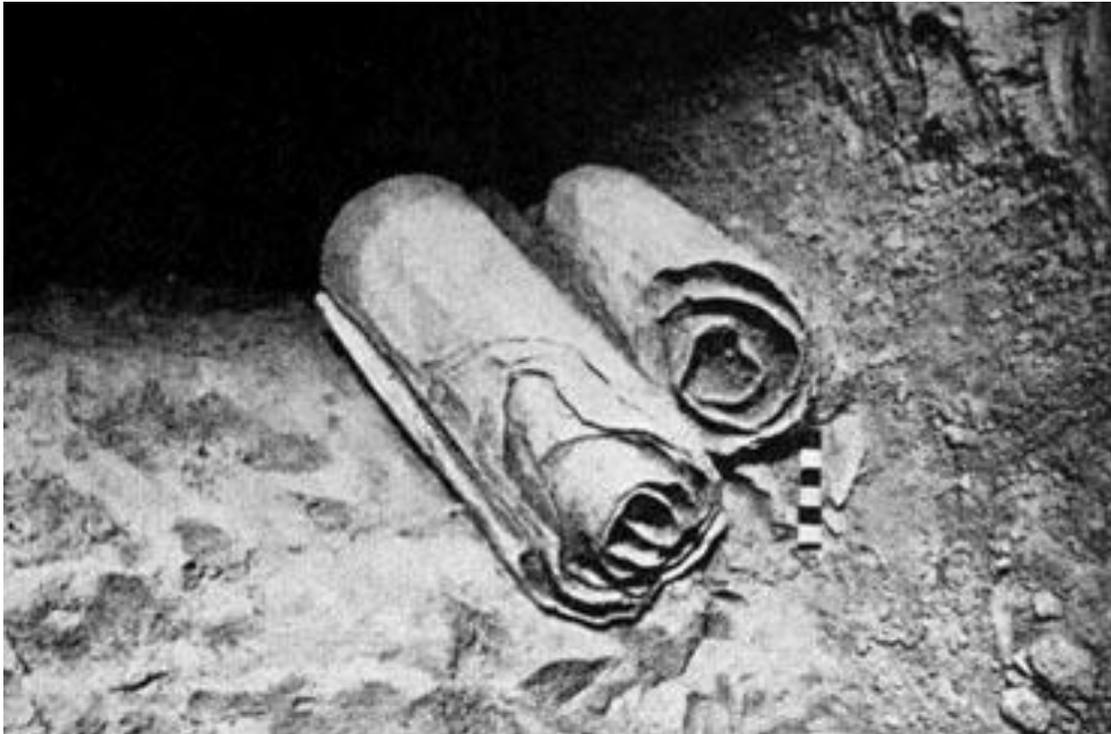


An Intuitive Course on the Stanzas of Dzyan -Anthropogenesis-



Contents

Guidance for Study	4
Preliminary Notes	5
Stanzas of Anthropogenesis Overview	6
Stanzas of Anthropogenesis Specific Stanzas	9
Stanzas of Anthropogenesis Root Races	11
Summary	13
Appendix 1– The Stanzas of Anthropogenesis	16
Appendix 2 – Glossary	20

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Following completion of Beverley’s excellent course, we would like to give our heartfelt gratitude to her for inspiring us to write this follow-up version on Anthropogenesis in a similar style.

We would like to express a deep sense of appreciation to The Theosophical Society in England which introduced us to the Secret Doctrine, and whose Diploma in Theosophy brought us together as ‘study buddies’.

This course is dedicated to HPB, to whom our debt of gratitude can never be fully expressed in words.

LAO, SEC and JF
Sidmouth Lodge of TSE
February 2017

Guidance for Study

“It must be left to the intuition and the higher faculties of the reader to grasp, as far as he can, the meaning of the allegorical phrases used. Indeed it must be remembered that all these Stanzas appeal to the inner faculties rather than to the ordinary comprehension of the physical brain”

**H P Blavatsky
(Proem to the Secret Doctrine)**

This course is designed to help you to familiarise yourself with Anthropogenesis in the Secret Doctrine. An Intuitive Course is not meant to be rushed. It is designed to challenge you and perhaps to take you outside your comfort zone at times.

If any particular activity doesn't resonate with you for the time being, put it to one side and go on to another activity. However, it may be helpful for you to try to intuit, why it is that you were uneasy or unable to attempt that activity. Sometimes when we persevere with something, we gain more in our learning than with things we find easy.

We personally found that often there were many layers to these activities that we could not have foreseen initially. Each layer is an unfolding process and whilst you may have found 'an' answer, you may come back to it later with a deeper understanding.

It is better with this course, to plan to do a small number of activities in any given period and allow within that period a much greater amount of time for contemplation.

Do not expect to whizz through these activities all in a day! It is the internal process that yields the results. There are no right or wrong answers.

Our experience was that it was extremely valuable for each of us in our study group to work alone through each activity as 'homework' and then meet together to share feedback.

Enjoy!

Preliminary Notes

In her Preliminary Notes of the Secret Doctrine Volume 2, before she goes into detail with the Stanzas, HPB mentions 3 New Propositions.

“As regards the evolution of mankind, the Secret Doctrine postulates three new propositions, which stand in direct antagonism to modern science as well as to current religious dogmas: it teaches (a) the simultaneous evolution of seven human groups on seven different portions of our globe; (b) the birth of the astral, before the physical body: the former being a model for the latter; and (c) that man, in this Round, preceded every mammalian -- the anthropoids included -- in the animal kingdom.”

Activity 1

Even with your initial understanding, try to write them in your own words.

Does anything surprise or even shock you about these Propositions? If so, what?

Activity 2

Why are they in “direct antagonism” with science and religion, even today?

Activity 3

Perhaps you might find it helpful to summarize the information HPB gives about the 5 continents in a way that will help you later on?

You may like to draw a table, or a diagram, or maps. Whichever helps you the most, have a go and keep this for later on as you may wish to add to it.

Activity 4

Why does HPB only mention 5 and not 7 continents?

How does the Secret Doctrine use the words ‘continent’ and ‘race’ differently from our modern usage?

Knowing now about the 5 Great Continents/Races, reflect on your part in this now. How does it make you feel?

Activity 5

Considering what you know and understand from current Science and Geology, how does the latter part of the Preliminary Notes make you feel? Does it clarify anything for you? If so, how or in what way?

The Stanzas of Anthropogenesis

Overview

Activity 6

Read all the Stanzas through once, without stopping. Don't worry that you may not understand them. Just try to get a 'feel' for them.

When you have finished reading, write any **single** response words that come to mind. Don't over-analyse.

Look at your list of single words. Take some time to reflect on them. Is there anything you notice about them?

Activity 7

Now read each Stanza, being particularly responsive to sensory imagery. You are trying to respond with inner feelings and emotions, not with intellect, to each of the passages. Get out of your analytical thinking mode.

For each of the Stanzas, briefly describe the sensory image on paper. Perhaps draw pictures or diagrams, if this helps you.

Follow this by a word or two about your personal response to the images for each Stanza.

OR

Draw a picture or diagram to summarize each Stanza. Does this help to clarify the meaning for you, or at least give you a more familiar understanding?

Activity 8

Use the Glossary to look up any unfamiliar words; re-read each passage using the meaning you have found for each word.

Activity 9

Read through the Stanzas rather quickly, writing out or underlining all the verbs and adverbs. Then look down your list. Do any patterns emerge?

Activity 10

What distinguishes the Stanzas from one another? What do they share in common?

Activity 11

Go through the Stanzas and list how many times the number 7 is mentioned. Do you have any intuitive feelings as to what is so important about the number 7 in Occult Teachings? If you do not have any ideas about this, do some research on the number 7 as being 'sacred' or of significance in Occultism.

Activity 12

HPB has given each of the Stanzas a title. Create your own titles for each Stanza. Then look at your list of 12 titles. Do they seem to follow a theme? If so, what is the theme? If not, why do you feel they don't follow a theme or pattern?

Activity 13

Copy the Slokas (verses) of any Stanza on separate pieces of paper, with no more than one Sloka per piece of paper. Close the book. Scramble the pieces of paper and then try to put them in order without referring to the book. Then open the book and compare your sequence with the original. Reflect on any differences.

Activity 14

HPB states in Secret Doctrine Vol.2 (page 25),
"Man was regarded in several systems as the Third Logos. The esoteric meaning of the word Logos (speech or word, verbum) is the rendering in objective expression, **as in a photograph**, of the concealed thought. The Logos is the mirror reflecting DIVINE MIND, and the Universe is the mirror of the Logos, though the latter is the esse(nce) of that Universe."

- (a) Draw a picture that expresses the above quote.
 - (b) Does the metaphor of a photograph reveal anything to you, in your understanding of the Logos? If so, how?
- After trying to intuit an answer to the above question, if you are getting stuck, try to answer the pointers below:
 - You are a photographer. Imagining that you take your camera on holiday.
 - What makes you decide to stop at a particular place and take a photograph of a particular object or view etc.?
 - When you get home and process your photographs, do they capture **all** that you wanted / expected them to do? If not, why? Are they as good as the 'real thing' you took a photo of?

- You show your best photo to a friend who was not on holiday with you. Can your friend see or feel what you see or feel when looking at your photo? If not, why?
- What does a photo capture?
- What does a photo not capture?
- Now re-read HPB's metaphoric explanation regarding Man as the Third Logos and how she compares this to the idea of a photograph. List any insights you now have. Do you understand the quote from HPB any better now? What was HPB trying to convey?

Activity 15

Intuition sometimes comes to us in surprising ways. Try one of the activities below, applying it to all or just part of the 12 Stanzas:

- A) Select three of the metaphors or images that most appeal to you and use them in a poem.
- B) Draw or paint an expression of the emotions elicited from you.
- C) Compose or choose music, vocal or otherwise, that responds to what is revealed.
- D) Thumb through several magazines of various kinds, clipping out words and pictures that strike you in the context of the Stanzas. Arrange them in a way that suits you, creating a collage.
- E) Take a walk outside, collecting items from Nature. Arrange these in a meaningful way to display your reflection on a particular Stanza.
- F) Express your responses – either to several images or assertions of a Stanza or its overall impact on you – in dance.

Activity 16

Do some research. What do current scientific theories about the formation of the Earth and the various stages she has gone through say? Just a brief summary will suffice. Keep this summary, as you will be comparing it to occult science's views at a later stage.

The Stanzas of Anthropogenesis

Specific Stanzas

Activity 17

Re-read Stanza 1 and especially Sloka 2. Draw a picture that you feel describes Sloka 2.

Activity 18

Re-look at Stanza 2. Pick out the verbs in this Stanza. Do you sense a feeling of emergence or excitement? Explain.

Activity 19

Re-read Stanza 4 Sloka 17. Write this Stanza out in your own words. Even if you don't fully understand every word, try to grasp some meaning. Perhaps use your imagination / intuition to 'invent' a meaning or to see possible correspondences with what you know about Theosophical Teachings. Does this Sloka remind you of anything at all?

Activity 20

Draw any images that Stanza 4 as a whole evokes for you.

Activity 21

Go back to Stanza 4, Sloka 17. Try to draw a picture or diagram of this Sloka. Does it help you in any way to see or understand it any better by viewing this Sloka visually?

Activity 22

Look again at Stanza 6, Slokas 22 and 23. The image of an egg has been used in all cosmogonies throughout the history of Humanity. Why do you think this is? List as many correspondences that you can think of between an 'idea' and an 'egg'.

Activity 23

In Stanza 7, Sloka 26, the Lords of Wisdom said, "Now we shall create."

Create what? What were they doing that was different from the natural cycle of evolution? Theosophy rarely uses the words 'create' or 'creators'. Why is it being used now?

Activity 24

In her commentary (Secret Doctrine Volume 1, page 151), HPB tells us “the Stanzas are concerned only with our Solar System in general, with the planetary chains therein....with the history of our globe (Earth) especially.” So we can take from this that Volume 2 (Anthropogenesis) is concerned only with ‘life’ on Earth or within our Solar System in general.

Look again at Stanza 10. What are the implications of the closing of the third eye?

Activity 25

We have seen that each Stanza has its own “mood”. Perhaps this helped you to think of your own titles for the Stanzas in an earlier activity. Once Man was endowed with Manas in Stanza 9, do you sense a difference in the mood and purpose for Stanzas 10 through 12? Explain your feelings.

The Stanzas of Anthropogenesis

Root Races

Activity 26

On page 14 of the Secret Doctrine Volume 2, just before the title page of Anthropogenesis, is a poem (Kalevala) and is a Rune of a 19th Century Norwegian epic. Read this poem extract. What does it mean to **you**? In your opinion, why has HPB chosen to quote this poem extract at the start of Anthropogenesis? What do you feel it relates to?

Activity 27

Pick out your favourite Stanza or Sloka. What is it that makes this particular passage appealing to you? How does it make you feel and why?

Activity 28

Which of the Stanzas cover information about the Root Races? Are there any that do not? If so, what do they represent to you?

Activity 29

Identify the key features of each Race and represent them in a way that is meaningful to you. Why is it meaningful?

Activity 30

Draw each of the Races.

Activity 31

Do some research around Root Races and Sub-Races. Based on where you are going, consider the implications for Humankind in general and then more specifically yourself. What events are happening locally, nationally and internationally to support this?

Activity 32

HPB explains that we are 'only' at the stage of our evolution that equates to the 5th Sub race of the 5th Root Race. Having studied the Stanzas to see how we have evolved so far, try to imagine what the 6th and 7th Root Races may be like – how will Humanity be emotionally, physically, psychically, spiritually etc. Use the logic of natural progression as outlined in the Stanzas, plus allow your imagination to run wild!

Could you write a 13th Stanza in the light of what you understand about Mankind's current level of development?

Activity 33

Based on your feelings in the answers you gave to the question above, mark on a scale below how likely you think it is that there are already people on the planet right now who are more 'advanced' than the 5th Sub race of the 5th Root Race?

- a) I am absolutely certain there are such people
- b) It is very likely there are such people
- c) It is possible there are such people
- d) It is unlikely that there are such people
- e) It is impossible for me to imagine such people are here right now

HPB calls these advanced people Masters, Mahatmas, Perfected etc. This question is really asking you where you currently stand with the idea of the reality of such Masters.

Activity 34

If you were ever to meet a Master, would you recognise them to be such? If so, what do you think you might recognise in Them?

Summary

Activity 35

Re-read the excerpt from page 14 of the Secret Doctrine Volume 2, just before the title page of Anthropogenesis, (the poem by Kalevala). Select a particular line which you really like, and copy it out along with something from the Stanzas that connects with it for you and explain why you feel the Stanza line has this connection.

Activity 36

- (a) Re-read the Preliminary Notes in the Secret Doctrine.
- (b) HPB states that the Stanzas in Anthropogenesis are **not** in strict chronological order. Try to re-arrange the Stanzas into whichever order **you** feel is more chronologically correct. Can you do it? Do you feel that they are already in the right order? Reflect upon why the Stanzas are written in their current order.

Activity 37

Having done (a) and (b) above, have you made any further insights into your understanding of Anthropogenesis? If so, what?

Activity 38

Based on the research you have done earlier in this course on the Scientific worldview of the life and times of our planet, how do the Stanzas differ in their explanation? Do the Stanzas make things clearer for you or not? How? How does this make you feel?

Activity 39

On the basis that Root Races and Sub races do not come to an abrupt end and do overlap considerably, can you look at yourself and see remnants of previous evolutionary stages of behaviour or perhaps glimpses of potentiality for your evolution in future Root Races.

Activity 40

Think of a current News item, world situation or controversial debate / topic. Now, remembering the Stanzas that you have been studying, is there anything within the Stanzas that helps you have a wider perspective on your chosen topic?

In your own words, how could you explain the Theosophical or Esoteric points of view on the current situation or topic you have chosen?

Have a discussion with some friends or fellow students about this topic and then write down if, or how you have found studying the Stanzas has given you a different or wider perspective on this chosen worldly situation or topic.

The idea of this activity is that simply studying Theosophy is not sufficient. It must lead to a greater level of awareness or consciousness. The ideas proposed in The Secret Doctrine are not for mere acceptance or rejection. They need to be meditated upon, contemplated and applied to your everyday life to see how you *experience* them as Truth (or not).

Activity 41

Go outdoors to anywhere where you can sit by a tree. Sit down and really focus on the tree. Now imagine you were with a friend who knew nothing about Theosophy or had never heard of the Slokas. Using everything you know about the Theosophical Teachings to date, how could you use the example of the tree to explain some of the basic concepts we find in Theosophy, in a way that would make sense to your friend?

For example:

Can you point to the tree and using this as an image, explain what Theosophy itself is?

Can you use the tree to explain simply, what the Stanzas in Anthropogenesis mean e.g. Root Races and Sub-Races etc.?

How could a tree represent Occult Teachings in general?

Try to think of as many ways as you can to use a tree as a metaphor to explain everything you know about Theosophy.

Finally, answer this question – how did the Ancients learn about Life, the Universe and everything?

Activity 42

Design your own Activity and get others in your group to try it out.

Activity 43

Write or tell, a children's story, very short and simple, which you think embodies some of the meanings you have found in the Stanzas. As you are writing or telling, let the 'child listener' interrupt you with typically child-like questions, and try to answer them.

Activity 44

In your opinion would it serve HPB's purpose as well (or better) if students of the Secret Doctrine were given just her Preliminary Notes and Conclusion and NOT the Stanzas at all? Explain your reasoning.

Activity 45

Suppose these Stanzas are not only about the Cosmos, but about yourself, as an individual. Do they ring true? Try to apply them (or part of them) to yourself as a biological entity, or a physiological one, or a spiritual one, either from the very beginning to the present, or on a tinier scope, in a given 'stage' or 'period' of your life.

Activity 46

Do you have any life problem that has been helped by studying the Stanzas? If so, what was / is the issue and how have the Stanzas helped you?

Activity 47

Now that you know where we are and what came before, is there anything you would choose to do differently in your life?

Activity 48

Recall one of the most fruitful activities you did as you studied the Stanzas, and redesign it so that it is appropriate to be done now at the end of the study. Then try your activity out.

Activity 49

HPB translated these Stanzas from the Book of Dzyan. Suppose you could write a letter, and only one, of only about a page in length – to HPB. What would you like to write to her? If it contains a question, select a fellow student, or other informed person who might be helpful, and ask that person to write you an answer that he or she feels might be one HPB would have written.

(From the Second Volume of the "Secret Doctrine")

ONLY forty-nine Slokas out of several hundred are here given, and not every verse is translated verbatim, a periphrasis being sometimes used for the sake of clearness and intelligibility, where a literal translation would be quite unintelligible.

The Stanzas, with the Commentaries thereon, in this volume are drawn from the same Archaic Records as the Stanzas on Cosmogony in Volume -1-. As far as possible a verbatim translation is given; but some of the Stanzas are too obscure to be understood without explanation, and therefore, as in Volume -1-, they are first given in full as they stand, and then, when taken verse by verse with their Commentaries, an attempt is made to make them clearer, by words added in footnotes, in anticipation of the fuller explanation of the Commentary.

As regards the Evolution of mankind, the *Secret Doctrine* postulates three new propositions, which stand in direct antagonism to Modern Science as well as to current religious dogmas.

It teaches:

- a the simultaneous evolution of seven human Groups on seven different portions of our globe
 - b the birth of the *astral*, before the *physical* body, the former being a model for the latter
 - c that man, in this Round, preceded every mammalian - the anthropoids included - in the animal kingdom
- Secret Doctrine, Vol.-2**

STANZA -1-

1. The Lha which turns the Fourth is Servant to the Lha (s) of the Seven, they who revolve, driving their Chariots around their Lord, the One Eye of our World. His Breath gave Life to the Seven. It gave Life to the First.
2. Said the Earth: "Lord of the Shining Face, my House is empty Send thy Sons to people this Wheel. Thou has sent thy Seven Sons to the Lord of Wisdom. Seven times doth he see thee nearer to himself , seven times more doth he feel thee. Thou hast forbidden thy Servants , the small Rings, to catch thy Light and Heat, thy great Bounty to intercept on its passage. Send now thy Servant the same".
3. Said the Lord of the Shining Face: "I Shall send thee a Fire when thy work is commenced. Raise thy voice to other Lokas; apply to thy Father, the Lord of the Lotus, for his Sons ... Thy people shall be under the rule of the Fathers. Thy Men shall be mortals. The Men of the Lord of Wisdom, not the Sons of Soma, are immortal. Cease thy complaints. Thy Seven Skins are yet on thee... Thou art not ready. Thy Men are not ready".
4. After great throes she cast off her old Three and put on her new Seven Skins, and stood in her first one.

STANZA -2-

5. The Wheel whirled for thirty crores more. It constructed Rûpas ; soft Stones that hardened, hard Plants that softened. Visible from invisible Insects and small Lives. She shook them off her back whenever they overran the Mother After thirty crores, she turned round. She lay on her back; on her side She would call no Sons of Heaven, she would ask no Sons of Wisdom. She created from her own Bosom. She evolved Water-Men, terrible and bad.
6. The Water-Men, terrible and bad, she herself created from the remains of others. From the dross and slime of her First, Second, and Third, she formed them. The Dhyâni came and looked ... The Dhyâni from the bright Father-Mother, from the White Regions they came, from the

Abodes of the Immortal Mortals.

7. Displeased they were. "Our Flesh is not there. No fit Rûpas for our Brothers of the Fifth. No dwellings for the Lives. Pure Waters, not turbid, they must drink. Let us dry them".
8. The Flames came. The Fires with the Sparks; the night-Fires and the Day-Fires. They dried out the turbid dark Waters. With their heat they quenched them. The Lhas of the High, the Lha-mayin of Below, came. They slew the Forms which were two-and four-faced. They fought the Goat-Men, and the Dog-Headed Men, and the Men with fishes' bodies.
9. Mother-Water, the Great Sea, wept. She arose, she disappeared in the Moon, which had lifted her, which had given her birth.
10. When they were destroyed, Mother Earth remained bare. She asked to be dried.

STANZA -3-

- 11- The Lord of the Lords came. From her Body he separated the Waters, and that was Heaven above, the First Heaven.
- 12- The great Chohans called the Lords of the Moon, of the Airy Bodies: "Bring forth Men, Men of your nature. Give them their Forms within. She will build Coverings without. Males-Females will they be. Lords of the Flame also...."
- 13- They went each on his allotted Land; Seven of them, each on his Lot. The Lords of the Flame remain behind. They would not go, they would not create.

STANZA -4-

- 14- The Seven Hosts, the Will-Born Lords, propelled by the Spirit of Life-giving, separate Men from themselves, each on his own Zone.
- 15- Seven times seven Shadows of Future Men were born, each of his own Colour and Kind. Each inferior to his Father. The Fathers, the Boneless, could give no Life to Beings with Bones. Their progeny were Bhuta, with neither Form nor Mind. Therefore they are called the Chhâyâ Race.
- 16- How are the Manushya born? The Manus with minds, how are they made? The Fathers called to their help their own Fire, which is the Fire that burns in Earth. The Spirit of the Earth called to his help the Solar Fire. These Three produced in their joint efforts, a good Rûpa It could stand, walk, run, recline, or fly. Yet it was still but a Chhâyâ, a Shadow with no Sense...
- 17- The Breath needed a Form; the Fathers gave it. The Breath needed a Gross Body; the Earth moulded it. The Breath needed the Spirit of Life; the Solar Lhas breathed it into its Form. The Breath needed a Mirror of its Body: "We give it our own!" - said the Dhyanis. The Breath needed a Vehicle of Desires: "It has it!" - said the Drainer of Waters. But Breath needs a mind to embrace the Universe: "We cannot give that!" - said the Fathers. "I never had it!" said the Spirit of the Earth. "The Form would be consumed were I to give it mine!" - said the Great Fire Man remained an empty senseless Bhûta Thus have the Boneless given Life to those who became Men with Bones in the Third.

STANZA -5-

- 18- The First were the Sons of Yoga. Their sons, the children of the Yellow Father and the White Mother.
- 19- The Second Race was the product by budding and expansion, the Asexual from the Sexless

(*). Thus was , O Lanoo, the Second Race produced.

20- Their Fathers were the Self-born. The Self-born, the Chhâyâ from the brilliant bodies of the Lords, the Fathers, the Sons of Twilight.

21- When the Race became old, the old Waters mixed with the fresher Waters. When its Drop became turbid, they vanished and disappeared in the new Stream, in the hot Stream of Life. The Outer of the First became the Inner of the Second. The Old wing became the new Shadow, and the Shadow of the Wing.

STANZA -6-

22- Then the Second evolved the Egg-born, the Third. The Sweat grew, its Drops grew, and the Drops became hard and round. The Sun warmed it; the Moon cooled and shaped it; the Wind fed it until its ripeness. The White Swan from the Starry Vault overshadowed the big Drop. The Egg of the Future Race, the Man-swan of the later Third. First male-female, then man and woman.

23- The Self-born were the Chhâyâs, the Shadows from the bodies of the Sons of Twilight. Neither water nor fire could destroy them. Their sons were.

STANZA -7-

24- The Sons of Wisdom, the Sons of Night, ready for rebirth, came down. They saw the vile forms of the First Third. "We can choose", said the Lords; "we have wisdom". some entered the Chhâyâs. Some projected a Spark. Some deferred till the Fourth. From their own Rûpa they filled the Kâma. Those who entered became Arhats. Those who received but a Spark, remained destitute of knowledge; the Spark burned low. The Third remained mindless. Their Jivas were not ready. These were set apart among the Seven. They became narrow-headed. The Third were ready. "In these shall we dwell", said the Lords of the Flame and of the Dark Wisdom.

25- How did the Manas, the Sons of Wisdom, act? They rejected the Self-born. They are not ready. They spurned the Sweat-born. They are not quite ready. They would not enter the first Egg-born.

26- When the Sweat-born produced the Egg-born, the twofold, the mighty, the powerful with bones, the Lords of Wisdom said: "Now shall we create".

27- The Third Race became the Vâhan of the Lords of Wisdom. It created Sons of Will and Yoga, by Kriyashakti it created them, the Holy Fathers, Ancestors of the Arhats.....

STANZA -8-

28- From the drops of sweat, from the residue of the substance, matter from dead bodies of men and animals of the Wheel before, and from cast-off dust, the first animals were produced.

29- Animals with bones, dragons of the deep, and flying Sarpas were added to the creeping things. They that creep on the ground got wings. They of the long necks in the water became the progenitors of the fowls of the air.

30- During the Third, the boneless animals grew and changed; they became animals with bones, their Chhâyâs became solid.

31- The animals separated the first. They began to breed. The twofold man separated also. He said: "Let us as they; let us unite and make creatures". They did

32- And those which had Spark took huge she-animals unto them. They begat upon them dumb

racers. Dumb they were themselves. But their tongue untied. The tongues of their progeny remained still. Monsters they bred. A race of crooked red-hair covered monsters going on all fours. A dumb race to keep the shame untold.

STANZA -9-

33- Seeing which, the Lhas who had not built men, wept, saying:

34."The Amânasa have defiled our future abodes. This is Karma. Let us dwell in the others. Let us teach them better, lest worse should happen". They did

35-Then all men became endowed with Manas. They saw the sin of the mindless.

36- The Fourth Race developed speech.

37- The one became two; also all the living and creeping things that were still one, giant fish, birds and serpents with shell-heads.

STANZA -10-

38- Thus, two by two, on the seven Zones, the Third Race gave birth to the Fourth; the Sura became A-sura.

39- The First, one every Zone, was moon-coloured; the Second yellow like gold; the Third Red; the Fourth brown, which became black with sin. The first seven human shoots were all of one complexion. The next seven began mixing.

40- Then the Third and Fourth became tall with pride. "We are the kings; we are the gods".

41- They took wives fair to look upon. Wives from the mindless, the narrow-headed. They bred monsters, wicked demons, male and female, also Khado, with little minds.

42- They built temples for the human body. Male and female they worshipped. Then the Third Eye acted no longer.

STANZA -11-

43- They build huge cities. Of rare earths and metals they built. Out of the fires vomited, out of the white stone of the mountains and of the black stone, they cut their own images, in their size and likeness, and worshipped them.

44- They built great images nine yatis high, the size of their bodies. Inner fires had destroyed the land of their fathers. The water threatened the Fourth.

45- The first great waters came. They swallowed the seven great islands.

46- All holy saved, the unholy destroyed. With them most of the huge animals, produced from the seat of the earth.

STANZA -12-

47- Few remained. Some yellow, some brown and black, and some red remained. The moon-coloured were gone forever.

48- The Fifth produced from the holy stock remained; it was ruled over by the first Divine-Kings.

49- The Serpents who re-descended, who made peace with the Fifth, who taught and instructed it.....

HPB's GLOSSARY of the Secret Doctrine

- Adam Kadmon** (Heb) In the Kabbalah, archetypal or primordial humanity, macrocosmic or Heavenly Man in contradistinction to the earthly Adam; the Sephirothal Tree of Life.
- Adi-Sanat** (Skt) "First Ancient," title of Brahma, highest manifesting divinity.
- Ah-hi** (Senzar) Dhyani-chohans, primordial seven logoi, the elohim, a class of celestial beings through which universal mind manifests.
- Akasha, Akasa** (Skt, fr *kas*, "to shine") "space, vacuity," aether, the fifth cosmic element; subtle spiritual essence or substance which pervades all space.
- Alaya** (Skt) The "indissoluble"; in Buddhism the universal soul or mahabuddhi.
- Amanasa** (Skt) The mindless, protohuman races. See Manas.
- Amshaspend(s)** (Pahlavi) In Zoroastrianism, "immortal benefactors," the six or seven creative deities, aspects of Ahura Mazda; similar to the elohim or sephiroth.
- Anthropogenesis** (fr Gk *anthropos* "man" + *genesis* "birth") Genesis and evolution of mankind.
- Anupapadaka** (Skt) "Parentless," self-born or -existing; applied in Buddhism to certain self-created gods and dhyani-buddhas.
- Arhat** (Skt) High initiate; in Buddhism, those who have attained nirvana; more generally, an ascetic.
- Arupa** (Skt) "Formless," unmanifest.
- Aryan Race** (Skt, fr *arya*, "noble") Indo-European people who migrated into Northern India, Aryavarta; in theosophy applied to the 5th root-race (present humanity).
- Asura(s)** (Skt) A "not-god" in post-Vedic period, demons or evil spirits hostile to the *suras* (gods); in the most ancient portions of the *Rig Veda*, divine beings, supreme spirit (possibly fr *asu*, "breath"); in theosophy, intellectual deities.
- Atman** (Skt) "Self," universal spirit, the highest consciousness in all entities, including man.
- Bhashya** (Skt) A treatise or commentary.
- Bhuta** (Skt) A "has-been"; ghost or astral shell of a deceased person minus soul and spirit.
- Brahma(n)** (Skt) The impersonal, absolute, ultimate reality; the unmanifest Logos.
- Brahma** (Skt) Hindu creator god; individualized, periodical generative aspect of Brahman; hierarch of a universe.
- Buddhi** (Skt, fr *budh*, "to wake up") Human spiritual soul, principle of intuitive knowledge.
- Chhaya** (Skt, *chaya*) A "shade, shadow," the astral or model body.
- Chhaya-loka** (Skt) Shadow of cosmic spirit; also the sphere of shades, kama-loka.
- Chohan(s)** "Lord," superior chief, divine or human.
- Cosmogogenesis** (fr Gk *kosmos* "world" + *genesis* "birth") Genesis and evolution of the cosmos.
- Crore** Ten million.
- Dakini** (Skt) Female demons attendant on Kali; mindless elemental beings in female form; equivalent to Khado.
- Dangma** (Tib) Freed or purified soul, a high adept, mahatma.
- De minimus non curat lex** (Lat) The law does not concern itself with trifles.
- Demiourgos** (Gk) Cosmic artificer, supreme architect; collectively, the creative powers which build the universe.
- Devamatri** (Skt) "Mother of the gods," cosmic or mystic space.
- Dhyani(s)** (Skt, fr *dhyana*, "deep contemplation") Spiritual beings.
- Dhyani-Buddha** (Skt) A spiritual architect of worlds who emanates divine creative forces, the cosmic prototype of a human buddha.
- Dhyani-Chohan(s)** "Lords of meditation," creative gods, celestial beings superior to man.
- Dzyan** A "corruption" of Skt *dhyana* (spiritual "meditation") and *jnana* (wisdom, divine knowledge).
- Dzyu** Real knowledge; the collective wisdom of the dhyani-buddhas which becomes fohat.
- Elementals** Ethereal beings born from and animating the elements; classes of beings evolutionally lower than the minerals.
- Elohim** (Heb, plural) Gods, usually translated God; corresponds to the creative logoi or hosts emanated from the First Logos.
- Facies totius Universi . . .** (Spinoza) "The face of the whole universe, though it varies in infinite modes, yet remains always the same."

Fohat (Turanian compound, fr Mongolian *pho, fo*, "buddha, buddhi") The cause or essence of cosmic vitality or electricity, divine ideative energy of the universe.

Fons et origo (Lat) Source and origin.

Jiva (Skt) Individualized "life" force, a living being or monad; also cosmic life principle, prana.

Jnana Yoga (Skt) "Union" with the divine through "knowledge" and wisdom.

Kabbalah (Heb) The esoteric "tradition" or theosophy of the Jews.

Kabiri (Gk, *kabeiroi*, possibly of Phrygian origin) Divine instructors of arts, sciences, and agriculture, linked with cosmic and terrestrial fire; also, regents of seasons and cosmic cycles.

Kalpa (Skt) An age or vast time cycle.

Kama (Skt) "Desire"; love in all its ranges, cosmic and human.

Karana (Skt) "Cause" of existence and of death, the Causeless Cause.

Karma (Skt) "Action" and reaction, cause and effect, absolute justice and harmony.

Khado or **Khadomas** (Tib) Female demons, mindless elemental beings in female form, equivalent of Skt *dakini*.

Kriyasakti (Skt) "Power of action," the creative power of thought and spiritual will.

Kshatriya (Skt) In Hinduism, a member of the warrior, administrator, and ruler class.

Kwan-Shi-Yin (Chin) Male aspect of divine wisdom, the first manifested Logos or the seventh (highest) universal principle.

Kwan-Yin (Chin) Buddhist "goddess of compassion," female aspect of Kwan-Shi-Yin.

Kwan-Yin-Tien (Chin) "Melodious heaven of sound," abode of Kwan-Yin.

Lanoo Student, disciple, chela.

Lha(s) (Tib) Celestial being ranging from the highest to a terrestrial spirit; equivalent to Skt *deva*.

Lhamayin (Tib) Non-deity, demon, elemental; spirits of lower spheres.

Life-wave Kingdom or family of monads which progress through the 7 globes of a planetary chain.

Lipika (Skt) "Scribe," celestial recorders on the astral light of every thought, word, and act; highest cosmic agents of karma.

Logos, (Logoi, pl) (Gk) "Word," manifested deity, the living expression of divine thought.

Lusus naturae (Lat) Freak of nature.

Mahabuddhi (Skt) "Great buddhi," cosmic intelligence or mind, source of human mind.

Mahat (Skt) The "great"; cosmic mind or intelligence; source of manas.

Manas (Skt, fr *man*, "to think") Self-conscious mind, human intelligence.

Manasa (Skt) Adjectival form of manas: *manasa-dhyani, manasaputras*, mind-born sons of Brahma.

Mandukya (Skt) An Upanishad dealing with the sacred syllable Om.

Manu (Skt) Progenitor of mankind; collectively, the pitris or entities who begin and end a planetary life cycle.

Manushya (Skt) "Human," especially a human buddha who guides and inspires a root-race or life-wave.

Manvantara (Skt) "Between manus," a period of manifested life which alternates with rest periods (pralayas).

Matripadma (Skt) Mother lotus.

Maya, Mahamaya (Skt) "Illusion," the noneternal, that causes us not to perceive reality as it is.

Metempsychosis (Gk) "Reensoulment," the progress of a monad through soul after soul; an aspect of reimpodiment.

Mlechchhas (Skt) "Outcastes"; in Hinduism, foreigners, barbarians; also those unworthy of esoteric learning.

Monad(s) (fr Gk *monas*, "one, unit") Indivisible, divine center of every living being, atomic to cosmic.

Mulaprakriti (Skt) "Root-nature," undifferentiated cosmic substance, the veil or opposite pole of Parabrahman.

Mutatis mutandis (Lat) Necessary changes being made.

Nastika (Skt) "Atheist," unbeliever, one who does not worship idols or the anthropomorphic gods of orthodox religions.

Nidanas (Skt) "Bonds," in Buddhism, the twelve causes of existence, the chain of causation.

Nirvana (Skt) "Blown out," liberation from material existence; absolute consciousness.

Occult(ist) (fr Lat *occultus*, "hid") Concealed, obscured by something else, as in astronomy; a truth seeker, adept in hidden wisdom and knowledge.

Oeohoo The "7-voweled" sacred name representing the sevenfold root from which all proceeds; parent of the gods.

Parabrahm(an) (Skt) "Beyond Brahman," precosmic source of divinity and being, the Ineffable, unnameable That; also spiritual pole of mulaprakriti.

Paramartha (Skt) True or supreme self-consciousness; in Buddhism, absolute or nirvanic consciousness.

Paranishpanna, paranirvana or **parinirvana** (Skt) "Beyond nirvana"; the state when all life is withdrawn into the divine source and all matter is dissolved (cosmic pralaya).

Pitri(s) (Skt) "Fathers," progenitors of the human race.

Prakriti (Skt) Primal nature, spiritual and ethereal substance; opposite pole of Purusha.

Pralaya (Skt) "Dissolution," death, a period of latency between manvantaras, planetary or cosmic.

Pro re nata (Lat) For a special emergency or business.

Purana(s) (Skt) "Ancient" stories; collections of Hindu allegories and myths on cosmic and human life-cycles.

Purusha (Skt) "Ideal or cosmic man," Hindu equivalent of Adam Kadmon; the universal spirit that animates prakriti, its substantial counterpart or pole; the individual spiritual self or monad of any entity.

Root-Race(s) The main serial divisions of the life-waves on any planetary globe, each lasting millions of years; present-day humanity comprises the 5th of 7 great root-races.

Round(s) The procession of any life-wave through all the globes of a planetary chain; also the completion of 7 root-races on any one globe (globe-round).

Rupa (Skt) Form, body.

Sapta (Skt) Seven.

Saptasarma [Saptaparna] (Skt) "Seven-leaved parna tree," the man-plant, the seven-principled human being.

Sarpa (Skt) Serpent.

Sat (Skt) "Truth, reality, pure being" — the essence of Brahman.

Senzar Mystic name for the secret sacerdotal language, the "Mystery-speech" of initiated adepts; original language of the Stanzas of Dzyan.

Sephiroth (Heb) In the Kabbalah, the ten divine emanations from *Ain Soph* (the Boundless) which form the Tree of Life or tenfold universe.

Sien-Tchan (Chin) The material universe, world of illusion.

Silent Watcher The summit of a hierarchy; the terrestrial Silent Watcher is the Mahaguru, the Great Sacrifice, who renounces nirvana and individual progress for the sake of all lower sentient beings.

Sishta(s) (Skt) "Residue, remainders," those left behind; the most evolved representatives of each kingdom which remain behind at the end of a cycle to serve as seeds for that kingdom in the next cycle.

Sloka (Skt) Verse of a stanza; the usual Sanskrit epic meter of 32 syllables.

Soma (Skt) Hindu male lunar deity; also a "beverage" from a sacred plant which can induce spiritual vision.

Stanzas of Dzyan Source text of *The Secret Doctrine*, excerpted from Chinese, Tibetan, and Sanskrit translations of the original Senzar commentaries and glosses on the *Book of Dzyan*.

Sutratma (Skt) "Thread-self," the abiding self or soul which survives death, the spiritual essence (atman), stream of self-consciousness, individuality, or thread of radiance upon which the personalities of its various incarnations are strung.

Svabhavat (Skt) "Self-existent," cosmic consciousness-substance, the reservoir of Being, akasa.

Tridasa (Skt) "Thrice ten," in round numbers the sum of the Hindu pantheon, 330 million deities (lives).

Upadhi (Skt) "Vehicle" or body on any plane.

Upanishad (Skt) Esoteric doctrine; philosophical texts belonging to the Vedic cycle.

Vahana (Skt) "Vehicle" or form embodying a consciousness.

Veda(s) (Skt) "Knowledge," oldest, most sacred collection of Hindu scriptures: *Rig-veda*, *Sama-veda*, *Yajur-veda*, and *Atharva-veda*, each containing 4 divisions of text — Samhita, Brahmana, Aranyaka, and Upanishad.

Vedanta (Skt) "End or completion of the Vedas"; one of the six main Brahmanical schools.

Vidya (Skt) "Wisdom, knowledge," esoteric science.

Voluspa "The Sibyl's Prophecy," mystic poem opening the Elder Edda, the Norse theosophy.

Yati A measure of length, about 3 feet.