

The Stanzas of Dzyan

by H.P. Blavatsky

Reprinted from "The Secret Doctrine" by H.P. Blavatsky

The stanzas of The Book of Dzyan are not easy to understand, but they reveal, to the person willing to study them, a sublime description of cosmic evolution: the reawakening of the universe after a period of quiescence, the differentiation of forms, the process of world formation, the appearance of humanity on earth, and the early evolution of our species

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FOREWORD

"WHO" asks Madame Blavatsky, in the Preface to the first edition of the *Secret Doctrine*, has ever even heard of the Book of Dzyan?" That was in 1888. Today so many people have heard of it, so many students of the world-mystery have felt some inner fiber of their nature thrill in response to the sonorous roll of its archaic phrases, that, in obedience to a very real and persistent demand, the Stanzas on which the first two volumes of the *Secret Doctrine* are based are here reprinted in convenient form.

For the information of readers into whose hands these Stanzas may now fall for the first time, it is desirable to give some brief account of their source, on the authority of the Occultist who translated and introduced them to the world of modern thought. The following particulars are derived from the Introduction and Proem to the *Secret Doctrine* and from the Preface to the *Voice of the Silence*, which Madame Blavatsky tells us forms part of the same series of long-concealed manuscript treasures to which the Stanzas of Dzyan belong.

The *Book of Dzyan* (or Dzan - a word which Madame Blavatsky connects with Dhyana) is not in the possession of any European library, and was never head of by European scholarship; nevertheless it exists, and lies hidden, even from the enterprising war-correspondent, in one of the mysterious rock-libraries that the spurs of the Himalayas may even yet contain.

Many rare and priceless heirlooms of a long-lost science are, it is asserted, still in existence in safe custody: works that were thought to have been lost to humanity since the burning of the great library of Alexandria, and much more of original documentary matter that has reached the modern world only in the form of thousands of scattered fragments in the vast accumulation of Sanskrit MSS., remain for posterity to unveil. The *Stanzas of Dzyan* are an earnest of what may follow when the time is ripe, the present selection being, we are told, but a few fragments of a great whole which would seem to be cosmic history upon the most grandiose and stupendous scale. They are written in a language unknown to philology, if, indeed, the term "written" is applicable to ideographs, of which it would appear they largely consist, and this associated with the use of a color system of symbology. [**See Preface to the "Voice of the Silence]**

"They are given throughout", says H.P.Blavatsky, in their modern translated version , as it would be worse than useless to make the subject still more difficult by introducing the archaic phraseology of the original with its puzzling style and words".

The terms used, where non-translatable into English, are Tibetan or Sanskrit, and for the general reader they will be frequently a stumbling-block unless reference be made to the *Secret Doctrine* itself, where the commentaries on the text will be generally found to supply the meaning.

THE SECRET BOOKS OF 'LAM-RIN' AND DZYAN

The *Book of Dzyan* - from the Sanskrit word "Dhyan" (mystic meditation) - is the first volume of the Commentaries upon the seven secret folios of Kiu-te, and a Glossary of the public works of the same name. Thirty-five volumes of Kiu-te for exoteric purposes and the use of the laymen may be found in the possession of the Tibetan Gelugpa Lamas, in the library of any monastery; and also fourteen books of Commentaries and Annotations on the same by the initiated Teachers.

Strictly speaking, those thirty-five books, ought to be termed "The Popularized Version" of the Secret Doctrine, full of myths, blunders, and errors; the fourteen volumes of *Commentaries*, on the other hand - with their translations, annotations, and an ample glossary of occult terms, worked out from one archaic, folio, the *Book of the Secret Wisdom of the World* - contains a digest of all the Occult Sciences. These, it appears, are kept secret and apart, in the charge of the Teshu Lama of Tji-gad-je. The Books of Kiu-te are comparatively modern, having been edited within the past millennium, whereas, the earliest volumes of the *Commentaries* are of untold antiquity, some fragments of the original cylinders having been preserved. With the exception that they explain and correct some of the too fabulous, and to every appearance, grossly-exaggerated accounts in the Books of Kiu-te - properly so-called - the *Commentaries* have little to do with these. They stand in relation to them as the Chaldaeo - Jewish *Kabalah* stands to the Mosaic Books. In the work known as the *Avatumsaka Sutra*, in section: "The Supreme Atman [Soul] as manifested in the character of the Arhats and the Pratyeka Buddhas", it is stated that:

Because from the beginning all sentient creatures have confused the truth and embraced the false, therefore there came into existence a hidden knowledge called Alaya Vijnana.

"Who is in possession of the true knowledge?" is asked. "The great Teachers of the Snowy Mountain", is the response.

These 'great Teachers' have been known to live in the "Snowy Range" of the Himalayas for countless ages. To deny in the face of millions of Hindus the existence of their great Gurus, living in the Ashrams scattered all over the Trans - or the Cis-Himalayan slopes, is to make oneself ridiculous in their eyes. When the Buddhist Saviour appeared in India, their Ashrams - for it is rarely that these great Men are found in Lamaseries, unless on a short visit - where on the spots they now occupy, and that even before the Brahmans themselves came from Central Asia to settle on the Indus. And before that more than one Aryan Dvija of fame and historical renown had sat at their feet, learning that which culminated later on in one or another of the great philosophical schools. Most of these Himalayan Bhante were Aryan Brahmans and ascetics.

No student, unless very advanced, would be benefited by the perusal of those exoteric volumes. They must be read with a key to their meaning, and that key can only be found in the *Commentaries*. Moreover there are some comparatively modern works that are positively so injurious as far as a fair comprehension of even exoteric Buddhism is concerned. Such are the *Buddhist Cosmos*, by Bonze Jin-ch'on of Pekin; the *Shing-Tau-ki* (or *The Records of the Enlightenment of Tathagata*) by Wang Puk - seventh century; *Hisai-Sutra* (or *Book of Creation*), and some others.

SYNOPSIS OF THE FIRST SEVEN STANZAS

Reprinted from the Proem to Vol.-1- of the "Secret Doctrine"

The history of Cosmic Evolution, as traced in the Stanzas, is, so to say, the abstract algebraical formula of that evolution. Hence the student must not expect to find there an account of all the stages and transformations which intervene between the first beginnings of Universal Evolution and our present state. To give such an account would be as impossible as it would be incomprehensible to men who cannot grasp the nature of even the plane of existence next to that to which, for the moment, their consciousness is limited.

The Stanzas, therefore, give an abstract formula which can be applied, *mutatis mutandis*, to all evolution: to that of our tiny Earth, to that of the Chain of Planets of which the Earth forms one, to the Solar Universe to which that Chain belongs, and so on, in an ascending scale, till the mind reels and is exhausted in the effort.

The Seven Stanzas given in this (the first) volume represent the seven terms of this abstract formula. They refer to, and describe, the seven great stages of the evolutionary process, which are spoken of in the *Puranas* as the "Seven Creations", and in the *Bible* as the "Days" of Creation.

Stanza -1- describes the state of the ONE ALL during Pralaya, before the first flutter of reawakening Manifestation.

A moment's thought shows that such a state can only be symbolized; to describe it, is impossible. Nor can it be symbolized 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.

Stanza -2- describes a stage which, to a Western mind, is so nearly identical with that mentioned in Stanza I., that to express the idea of its difference would require a treatise in itself. Hence 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.

Stanza -3- describes the Reawakening of the Universe to life after Pralaya. It depicts the emergence of the Monads from their state of absorption within the One, the earliest and highest stage in the formation of Worlds - the term Monad being one which may apply equally to the vastest Solar System or the tiniest atom.

Stanza -4- shows the differentiation of the "Germ" of the Universe into the Septenary Hierarchy of

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conscious Divine Powers, which are the active manifestations of the One Supreme Energy. They are the framers, shapers, and ultimately the creators of all the manifested Universe, in the only sense in which the name "creator" is intelligible; they inform and guide it; they are the intelligent Beings who adjust and control evolution, embodying in themselves those manifestations of the One Law, which we know as the "Laws of Nature".

Generally, they are known as the Dhyan Chohans, through each of the various groups has its own designation in the Secret Doctrine.

This stage of evolution is spoken of in Hindu mythology as the "Creation of the Gods".

Stanza -5- describes the process of world-formation. First, diffused Cosmic Matter, then the "Fiery Whirlwind", the first stage in the formation of a nebula. This nebula condenses, and after passing through various transformations, form a Solar Universe, a Planetary Chain, or a single Planet, as the case may be.

Stanza -6- indicates the subsequent stages in the formation of a "World", and brings the evolution of such a World down to its fourth great period, corresponding to the period in which we are now living.

Stanza -7- continues the history, tracing the descent of life down to the appearance of Man; and thus closes the First Book of the Secret Doctrine.

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PART ONE

STANZA -1-

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 yet awakened 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 outbreathed 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 pulsated unconscious in Universal Space, throughout that All-Presence, which is sensed by the Opened Eye of Dangma
9. But where was Dangma when the Alaya of the Universe was in Paramârtha , and the Great Wheel was Anupadaka?

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STANZA -2-

1. . . . Where were the Builders, the Luminous Sons of Manvantaric Dawn? ... In the Unknown Darkness in their Ah-hi Paranishpanna. The Producers of Form from No-Form -- the Root of the World -- the Devamâtri and Svabhâvat, rested in the Bliss of Non-Being.

2. . . . Where was Silence? Where the ears to sense it? No, there was neither Silence nor Sound; naught save Ceaseless Eternal Breath, which knows itself not.

3. The Hour had not yet struck; the Ray had not yet flashed into the Germ; the Mâtripadma had not yet swollen.

4. Her Heart had not yet opened for the One Ray to enter, thence to fall, as Three into Four, into the Lap of Maya.

5. The Seven were not yet born from the Web of Light. Darkness alone was Father-Mother, Svabhâvat; and Svabhâvat was in Darkness.

6. These Two are the Germ, and the Germ is One. The Universe was still concealed in the Divine Thought and the Divine Bosom. .

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STANZA -3-

1. . . . The last Vibration of the Seventh Eternity thrills through Infinitude. The Mother swells, expanding from within without, like the Bud of the Lotus.
2. The Vibration sweeps along, touching with its swift Wing the whole Universe and the Germ that dwelleth in Darkness, the Darkness that breathes over the slumbering Waters of Life..
3. Darkness radiates Light, and Light drops one solitary Ray into the Waters, into the Mother-Deep. The Ray shoots through the Virgin Egg, the Ray causes the Eternal Egg to thrill, and drop the non-eternal Germ, which condenses into the World-Egg.
4. The Three fall into the Four. The Radiant Essence becomes Seven inside, Seven outside. The Luminous Egg, which in itself is Three, curdles and spreads in milk-white Curds throughout the Depths of Mother, the root that grows in the Depths of the Ocean of Life.
5. The Root remains, the Light remains, the Curds remain and Still Oeaoohoo is One.
6. The Root of Life was in every Drop of the Ocean of Immortality , and the Ocean was Radiant Light, which was Fire, and Heat, and Motion. Darkness vanished and was no more; it disappeared in its own Essence, the Body of Fire and Water, of Father and Mother.
7. Behold, O Lanoo, the Radiant Child of the Two, the unparalleled refulgent Glory- Bright Space, Son of Dark Space, who emerges from the Depths of the great Dark Waters. It is Oeaoohoo, the Younger, the ***. He shine forth as the Sun, he is the Blazing Divine Dragon of Wisdom; the Eka is Chatur, and Chatur, takes to itself Tri, and the Union produces the Sapta, in whom are the Seven, which become the Tridasha, the Hosts and the Multitudes. Behold him lifting the Veil, and unfurling it from East to West. He shuts out the Above, and leaves the Below to be seen as the Great Illusion. He marks the places for the Shining Ones, and turns the Upper into a shoreless Sea of Fire, and the One Manifested into the Great Waters.
8. Where was the Germ, and where was now Darkness? Where is the Spirit of the Flame that burns in thy Lamp, O Lanoo? The Germ is That, and That is Light, the White Brilliant Son of the Dark Hidden Father.
9. Light is Cold Flame, and Flame is Fire, and Fire produces Heat, which yields Water - The Water of Life in the Great Mother.
10. Father-Mother spin a Web, whose upper end is fastened to Spirit, the Light of the One Darkness, and the lower one to its shadowy end, Matter; and this Web is the Universe, spun out of the Two Substances

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made in One, which is Svabhâvat.

11. It expands when the Breath of Fire is upon it; it contracts when the Breath of the Mother touches it. Then the Sons dissociate and scatter, to return into their Mother's Bosom, at the end of the Great Day, and re-become one with her. When it is cooling, it becomes radiant. Its Sons expand and contract through their own Selves and Hearts; they embrace Infinitude.

12. Then Svabhâvat send Fohat to harden the Atoms. Each is a part of the Web. Reflecting the "Self-Existent Lord", like a Mirror, each becomes in turn a World

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STANZA -4-

1. . . . Listen, ye Sons of the Earth, to your Instructors - the Sons of the Fire. Learn, there is neither first nor last; for all is One Number, issued from No-Number.
 2. Learn what we, who descend from the Primordial Seven, we, who are born from the Primordial Flame, have learnt from our Fathers...
 3. From the Effulgency of Light - the Ray of the Ever-Darkness - sprang in Space the reawakened Energies; the One from the Egg, the Six, and the Five. Then the Three, the One, the Four, the One, the Five- the Twice Seven, the Sum Total. And these are the Essences, the Flames, the Elements, the Builders, the Numbers, the Arûpa , the Rûpa , and the Force or Divine Man, the Sum Total. And from the Divine Man emanated the Forms, the Sparks, the Sacred Animals, and the Messengers of the Sacred Fathers within the Holy Four.
 4. This was the Army of the Voice, the Divine Mother of the Seven. The Sparks of the Seven are subject to, and the servants of, the First, the Second, the Third, the Fourth, the Fifth, the Sixth, and the Seventh of the Seven. These are called Spheres, Triangles, Cubes, Lines and Modellers; for thus stands the Eternal Nidâna - the Oi-Ha-Hou.
 5. The Oi-Ha-Hou, which is Darkness, the Boundless, or the No-Number, Adi-Nidâna Svabhâvat, the O;
 - 1-The Adi-Sanat, the Number, for he is One.
 - 2-The Voice of the Word, Svabhâvat, the Numbers, for he is One and Nine.
 - 3- The "Formless Square".
- And these Three, enclosed within the O, are the Sacred Four; and the Ten are the Arûpa Universe. Then come the Sons, the Seven Fighters, the One, the Eight left out, and his Breath which is the Light-Maker
6.Then the Second Seven, who are the Lipika, produced by the Three. The Rejected Son is One. The "Son-Suns" are countless.

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STANZA -5-

1. The Primordial Seven ,the First Seven Breaths of the Dragon of Wisdom, produce in their turn from their Holy Circumgyrating Breaths the Fiery Whirlwind.
2. They make of him the Messenger of their Will. The Dzyu becomes Fohat: the swift Son of the Divine Sons, whose Sons are the Lipika, runs circular errands. Fohat is the Steed, and the Thought is the Rider. He passes like lightning through the fiery clouds; takes Three, and Five, and Seven Strides through the Seven Regions above, and Seven below. He lifts his Voice, and calls the innumerable Sparks, and joins them together.
3. He is their guiding spirit and leader. When he commences work, he separates the Sparks of the Lower Kingdom, that float and thrill with joy in their radiant dwellings, and forms therewith the Germs of Wheels. He places them in the Six Directions of Space, and one in the Middle- the Central Wheel.
4. Fohat traces spiral lines to unite the Sixth to the Seventh - the Crown. An Army of the Sons of Light stands at each angle; the Lipika, in the Middle Wheel. They say: "This is good". The first Divine World is ready; the First, the Second. Then the "Divine Arûpa " reflects itself in Chhâyâ Loka, the first Garment of Anupâdaka.
5. Fohat takes five strides, and builds a winged wheel at each corner of the square for the Four Holy Ones.... and their Armies..
6. The Lipika circumscribe the Triangle, the First One , the Cube, the Second One , and the Pentacle within the Egg. It is the Ring called "Pass not" for those who descend and ascend; who during the Kalpa are progressing towards the Great Day "Be With Us" Thus were formed the Arûpa and the Rûpa : from One Light, Seven Lights; from each of the Seven, seven times Seven Lights. The Wheels watch the Ring...

STANZA -6-

1. By the power of the Mother of Mercy and Knowledge, Kwan-Yin - the Triple of Kwan - Shai-Yin, residing in Kwan -Yin -Tien -- Fohat, the Breath of their Progeny, the Son of the Sons, having called forth, from the Lower Abyss, the Illusive Form of Sien --Tchan and the Seven Elements.

2. The Swift and the Radiant One produces the seven Laya Centres, against which none will prevail to the Great Day "Be With Us"; and seats the Universe on these Eternal Foundations, surrounding Sien-Tchan with the Elementary Germs.

3. Of the Seven - first One manifested, Six concealed; Two manifested, Five concealed; Three manifested, Four concealed; Four produced, Three hidden; Four and One Tsan revealed, Two and One-Half concealed; Six to be manifested, One laid aside. Lastly, Seven Small Wheels revolving; one giving birth to the other.

4. He builds them in the likeness of older Wheels, placing them on the Imperishable Centres.

How does Fohat build them? He collects the Fiery Dust. He makes Balls of Fire, runs through them, and round them, infusing life thereinto, then sets them into motion; some one way, some the other way. They are cold, he makes them hot. They are dry, he makes them moist. They shine, he fans and cools them. Thus acts Fohat from one Twilight to the other, during Seven Eternities.

5. At the Fourth, the Sons are told to create their Images, One-Third refuses. Two obey.

The Curse is pronounced. They will be born in the Fourth, suffer and cause suffering. This is the First War.

6. The Older Wheels rotated downward and upward The Mother's Spawn filled the whole. There were Battles fought between the Creators and the Destroyers, and Battles fought for Space; the Seed appearing and reappearing continuously.

7. Make thy calculations, O Lanoo, if thou wouldst learn the correct age of thy Small Wheel. Its Fourth Spoke is our Mother. Reach the Fourth Fruit of the Fourth Path of Knowledge that leads to Nirvana, and thou shalt comprehend, for thou shalt see..... .

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STANZA -7-

1. Behold the beginning of sentient formless Life.

First, the Divine, the One from the Mother Spirit; then, the Spiritual; the Three from the One, the Four from the One, and the Five, from which the Three, the Five and the Seven. These are the Threefold and the Fourfold downward; the Mind-born Sons of the First Lord, the Shining Seven. It is they who are thou, I, he, O Lanoo; they who watch over thee and thy mother, Bhûmi

2. The One Ray multiplies the smaller Rays. Life precedes Form, and Life survives, the last atom. Through the countless Rays the Life-Ray, the One, like a Thread through many Beads.

3. When the One becomes Two, the Threefold appears, and the Three are One; and it is our Thread, O Lanoo, the Heart of the Man-Plant called Saptaparna

4. It is the Root that never dies; the Three-tongued Flame of the Four Wicks. The Wicks are the Sparks, that draw from the Three-tongued Flame shot out by the Seven - their Flame - the Beams and Sparks of one Moon reflected in the running Waves of all the Rivers of Earth.

5. The Spark hangs from the Flame by the finest thread of Fohat. It journeys through the Seven Worlds of Maya. It stops in the First, and is a Metal and a Stone; it passes into the Second, and behold - a Plant; the Plant whirls through seven changes and becomes a Sacred Animal. From the combined attributes of these, Manu, the Thinker, is formed. Who forms him? The Seven Lives and the One Life. Who completes him? The Fivefold Lha. And who perfects the last Body? Fish, Sin, and Soma.....

6. From the First-born the Thread between the Silent Watcher and his Shadow becomes more strong and radiant with every Change. The morning Sunlight has changed into noonday glory....

7. "This thy present Wheel", said the Flame to the Spark. "Thou art myself, my image and my shadow. I have clothed myself in thee, and thou art my Vâhan to the Day "Be With Us ", when thou shalt re-become myself and others, thyself and me". Then the Builders, having donned their first Clothing, descent on radiant Earth and reign over men -- who are themselves..... . .

PART TWO

ANTHROPOGENESIS

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

ONLY forty-nine Shlokas 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; and (c) that man, in this Round, preceded every mammalian - the anthropoids included - in the animal kingdom - *Secret Doctrine*, Vol.-2-

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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.

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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.

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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.

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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 Color 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 molded 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.

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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.

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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.....

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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 races. 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.

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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.

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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-colored; 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.

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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.

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STANZA -12-

47- Few remained. Some yellow, some brown and black, and some red remained. The moon-colored were gone for ever.

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.....

*- The idea and the spirit of the sentence only is here given, as a verbal translation would convey very little to the reader.