

The Stanzas of Dzyan

A “Critical Edition” of the English Translation by H. P. Blavatsky, based on Four Primary Sources,*

Combined with Quotations Attributed to Esoteric Sources found within *The Secret Doctrine*.

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Last Updated: May 9, 2022 at 03:55 PM

* By “Primary Source” we mean original manuscripts or editions composed with direct access to H.P.B. and/or her handwritten manuscripts. In regards to the 1893 edition of *The Secret Doctrine*, it is assumed that the editor’s had access to at least some of those manuscripts as well as the previous published editions. All editions after 1893 are assumed to have been composed solely through access to the previous published editions.

Abbr.	Source
W	Würzburg MS. (1885-86 Version, as printed in 2014)
SD1	The Secret Doctrine (1888 1st edition)
SD1a	The Secret Doctrine (1888 1st edition), Stanza Summary (1:27-34)
SD1b	The Secret Doctrine (1888 1st edition), Stanza Commentaries (1:35-265)
SD1c	The Secret Doctrine (1888 1st edition), Stanza Summary (2:15-21)
SD1d	The Secret Doctrine (1888 1st edition), Stanza Commentaries (2:22-351)
Tr	Transactions of the Blavatsky Lodge (1890-91 first editions)
SD3	The Secret Doctrine (1893 3rd revised edition)
SD3a	The Secret Doctrine (1893 3rd revised edition), Stanza Summary (1:55-66)
SD3b	The Secret Doctrine (1893 3rd revised edition), Stanza Commentaries (1:67-286)
SD3c	The Secret Doctrine (1893 3rd revised edition), Stanza Summary (2:15-24)
SD3d	The Secret Doctrine (1893 3rd revised edition), Stanza Commentaries (2:25-2:366)

A true “critical edition” of the Stanzas of Dzyan is impossible without access to some original source text. The claim made by H. P. Blavatsky (H.P.B.) is that the original Stanzas are written in a language unknown to modern linguistics (at least, as of 1888), and that translations of those Stanzas exist in several later languages, including Sanskrit, Chinese and Tibetan. Further to this, she claims that there exist various Commentaries on the Stanzas, some of which are very ancient, others more recent.

However, all that is available for our consideration is the English translation of selections of these Stanzas and Commentaries. The English translations of the Stanzas is extant today, in total or in part in the following publications:

- a) an older MS. form referred to as the “Würzburg MS.” (W);
- b) *The Secret Doctrine* as printed in 1888 (SD1);
- c) the form printed in *Transactions of the Blavatsky Lodge* in 1890-91 (Tr)
- d) the “third and revised edition” of *The Secret Doctrine* as printed in 1893 (SD3);

and in later editions published by various theosophical organizations (among the latter special mention ought to be given to the revised edition edited by Boris de Zirkoff).

The English translation of the Stanzas varies throughout these sources. Even within SD1, where the Stanzas were printed twice (once in summary form; once within the body of H.P.B.’s commentaries), there are often considerable differences in the text of the same Śloka. It is because of such differences that we felt the need to produce this “critical edition” of the English translation itself.

Considerable differences also exist between what was printed in SD1 and what is found in the Würzburg MS. That MS. is itself an early draft, and H.P.B. clearly updated the wording of her translation between it and SD1, but there are several important differences that shed light on certain word choices, omissions, etc., such that we thought it wise to include that MS. when developing this “critical edition.”

Our main goal is to produce a single version of the text of the Stanzas, while noting all deviations from that version which appear in the sources consulted. This allows us to correct some obvious typographical mistakes found in the sources consulted, and gives an opportunity for a more nuanced picture of the wording of the Stanzas as rendered by H.P.B. than what one may get from consulting but one printing of them.

In addition to her English translation, H.P.B. provided a glimpse of some Tibetan,

Chinese and Sanskrit terms used within Stanza 1, Ślokas 1-6 (see SD 1:23). We have provided these in {} brackets. For ongoing research into these terms, see [here](#).

Throughout SD1, H.P.B. also included numerous quotations from what she identified as “Commentaries” related to the Stanzas, or as “Catechisms” apparently drawn from the occult school to which she claimed membership. We have included all such quotations that we have been able to identify thus far. These appear, with some few exceptions, in the order in which they appeared in SD1 (page numbers from that 1888 edition are identified with each quotation).

Lastly, we have included some explanations and introductory statements by H.P.B., drawn from SD1, while our own editor’s notes are placed within [] brackets.

The following remains a “draft” edition, subject to corrections and additions as further research is done.

Notes on formatting:

Capitalizations and punctuation varied considerably between editions. We have chosen to use capital letters in the majority of cases where variance occurred between volumes. Where there was great variance in punctuation, we have chosen to use that which seems most fitting as per modern style manuals. See “The Stanzas of Dzyan: A Comparison of Four Primary Sources” for some details of these typographical variances between editions.

For the purposes of this “Critical Edition,” we have ignored small-caps formatting within the main Stanza text. The majority of “Commentaries” or “Catechisms” were given originally in italics to differentiate them from the main body of text in *The Secret Doctrine*, with small-caps to identify highlighted terms. The use of italics throughout, being unnecessary in our compilation, we have changed these quotations to regular text with italics to identify highlighted words.

Where possible all non-English terms have been updated to their modern accepted transliterations. Sanskrit terms are given in IAST transliteration. Tibetan terms are given in THL Simplified Phonetic Transcription with Wylie transliteration in square brackets. Chinese terms are given in Hanyu Pinyin transliteration.

Where page numbers are given in the format “SD 1:XXX,” these refer to the pagination of the 1888 1st Edition of *The Secret Doctrine*.

Introductory Notes from *The Secret Doctrine*

All the words and sentences placed in brackets in the Stanzas and Commentaries are the writer’s.¹ In some places they may be incomplete and even inadequate from the Hindu standpoint; but in the meaning attached to them in Trans-Himalayan Esotericism they are correct. In every case the writer takes any blame upon herself. Having never claimed personal infallibility, that which is given on her own authority may leave much to be desired, in the very abstruse cases where too deep metaphysic is involved. The teaching is offered as it is understood; and as there are seven keys of interpretation to every symbol and allegory, that which may not fit a meaning, say from the psychological or astronomical aspect, will be found quite correct from the physical or metaphysical. [SD 2:22 fn]

In the apocalyptic Ślokas of the Archaic Records, the language is as symbolical, if less mythical, than in the *Purāṇas*. Without the help of the later *commentaries*, compiled by generations of adepts, it would be impossible to understand the meaning correctly. [SD 2:23]

The Stanzas of Dzyan: Cosmogogenesis²

Preliminary Notes from *The Secret Doctrine*

The reader has to bear in mind that the Stanzas given treat only of the Cosmogony of our own planetary System and what is visible around it, after a Solar Pralaya. The secret teachings with regard to the Evolution of the Universal Kosmos cannot be given, since they could not be understood by the highest minds in this age, and there seem to be very few Initiates, even among the greatest, who are allowed to speculate upon this subject. Moreover the Teachers say openly that not even the highest Dhyāni-Chohans have ever penetrated the mysteries beyond those boundaries that separate the milliards of Solar systems from the “Central Sun,” as it is called. Therefore, that which is given, relates only to our visible Kosmos, after a “Night of Brahmā.” [SD 1:13]

The Secret Doctrine, in the Stanzas given here, occupies itself chiefly, if not entirely, with our Solar System, and especially with our planetary chain. [SD 1:60]

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 even grasp the nature of 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, *mūtātīs mūtandīs* [i.e. “with the necessary changes”], to all evolution: to that of our tiny earth, to that of the chain of planets of

which that 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 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 Purāṇas as the “Seven Creations,” and in the Bible as the “Days” of Creation. [SD 1:20-21]

Stanza 1

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. [SD 1:21]

Stanza 1, Śloka 1:

{Tho-ag [thog? mtho 'og?] in Zhi-gyu [gzhi gyu or gzhir gyur?] slept seven Khorlo ['khor lo].}

The Eternal Parent³ (Space), wrapped in her ever invisible robes (cosmic pre-nebular matter)⁴, had slumbered once again⁵ for seven Eternities.

Stanza 1, Śloka 2:

{Zömané zhiwa [gzod ma nas zhi ba]. All Nyuk [snyugs] bosom.}

Time was not, for it lay asleep in the infinite bosom of Duration.

Stanza 1, Śloka 3:

{Kön-chok [dkon mchog] not; Thyan-Kam⁶ [??] not; Lha-Chohan [lha-??] not;}

...⁷ Universal Mind was not, for there were no Ah-hi⁸ (celestial beings)⁹ to contain (hence to manifest) it.

Stanza 1, Śloka 4:

{Temdrel Chunyi [rten 'brel bcu gnyis] not; Dharmakāya ceased; Tgenchang [??] not become;}

The Seven Ways to Bliss (Mokṣa or Nirvāṇa)¹⁰ were not. The Great Causes of Misery

(Nidāna¹¹ and Māyā) were not, for there was no one to produce and get ensnared by them.

Stanza 1, Śloka 5:

{Barnang [bar snang] and Sa [sa] in Ngowonyi [ngo bo nyid]; alone Tho-og [thog? mtho 'og?] Yixīn [一心] in night of Sun-chan [Sien-tchan?,¹² tiānxià?]}

Darkness¹³ alone filled the boundless All,¹⁴ for Father, Mother, and Son were once more one,¹⁵ and the Son had not awakened yet¹⁶ for the new wheel,¹⁷ and his pilgrimage thereon.¹⁸

Stanza 1, Śloka 6:

{[. . .]¹⁹ and Yong-drup [yongs grub] (Pariniṣpanna),²⁰ etc., etc.,}

The seven sublime Lords²¹ and the seven Truths had ceased to be, and the Universe, the son of necessity, was immersed²² in Pariniṣpanna²³ (absolute perfection, Paranirvāṇa, which is Yong-drup²⁴ [yongs grub]), to be outbreathed by that which is and yet is not. Naught was.

Stanza 1, Śloka 7:

The causes of existence had been²⁵ done away with; the visible that was,²⁶ and the invisible that is,²⁷ rested in eternal Non-Being—the One Being.²⁸

Stanza 1, Śloka 8:

Alone, the one Form of Existence stretched boundless, infinite, causeless, in dreamless Sleep; and life pulsed unconscious in Universal Space, throughout that All-Presence²⁹ which is sensed by the “Opened Eye”³⁰ of the³¹ Dangma [dwang ma].^{32,33}

Stanza 1, Śloka 9:

But where was the Dangma [dwang ma] when the Ālaya of the Universe (Soul as the basis of all, Anima Mundi)³⁴ was in Paramārtha (Absolute Being and Consciousness, which are Absolute Non-Being and Unconsciousness)³⁵ and the Great Wheel was Anupādaka [Aupapāduka]?^{36,37}

Stanza 2

The stage described in Stanza 2 is, to a western mind, so nearly identical with that mentioned in the first Stanza, 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. [SD 1:21]

Stanza 2, Śloka 1:

...³⁸ Where were the Builders,³⁹ the luminous Sons of Manvantaric Dawn? ...⁴⁰ In the Unknown Darkness,⁴¹ in their Ah-hi (Chohanic, Dhyāni-Buddhic)⁴² Pariniṣpanna.⁴³ The producers of Form (rūpa) from No-Form (arūpa), the Root of the World—the Devamātr⁴⁴ and Svabhāva,⁴⁵ rested in the bliss of Non-Being.⁴⁶

Stanza 2, Śloka 2:

Where was Silence? Where were⁴⁷ the ears to sense it? No,⁴⁸ there was neither Silence, nor Sound;⁴⁹ nought, save ceaseless, eternal Breath (Motion), which knows itself not.⁵⁰

Stanza 2, Śloka 3:

The hour had not yet struck;⁵¹ the Ray⁵² had not yet flashed into the Germ;⁵³ the Mātṛpadma (Mother Lotus) had not yet swollen.⁵⁴

Stanza 2, Śloka 4:

Her heart had not yet opened for the one⁵⁵ Ray to enter, thence to fall, as three into four,⁵⁶ into⁵⁷ the lap of Māyā.

Stanza 2, Śloka 5:

The Seven (Sons)⁵⁸ were not yet born from the Web of Light. Darkness alone was Father-Mother, Svabhāva,⁵⁹ and Svabhāva was in Darkness.⁶⁰

Stanza 2, Śloka 6:

These two are the Germ, and the Germ is One.⁶¹ The Universe was still concealed in the Divine Thought and the Divine Bosom.⁶²

Stanza 3

Stanza 3 describes the Re-awakening 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. [SD 1:21]

Stanza 3, Śloka 1:

. . .⁶³ The last vibration of the Seventh Eternity thrills⁶⁴ through Infinitude. The Mother swells,⁶⁵ expanding from within without,⁶⁶ like the bud of the lotus.

Stanza 3, Śloka 2:

The vibration sweeps⁶⁷ along, touching with its swift wing (simultaneously)⁶⁸ the whole Universe, and the Germ that dwelleth in Darkness,⁶⁹ the Darkness that breathes (moves) over the slumbering waters of life.^{70,71}

Stanza 3, Śloka 3:

Darkness⁷² radiates⁷³ Light, and Light drops⁷⁴ one solitary Ray into the Waters, into the Mother-Deep.⁷⁵ The Ray shoots through the Virgin Egg;⁷⁶ the Ray causes the Eternal Egg to thrill, and drop the non-eternal (periodical)⁷⁷ Germ, which condenses into the World Egg.⁷⁸

Stanza 3, Śloka 4:

(Then)⁷⁹ the three (triangle) fall into the four (quaternary).⁸⁰ The radiant essence becomes seven inside, seven outside. The Luminous Egg (Hiraṇyagarbha),⁸¹ which in itself is three⁸² (the triple hypostases of Brahmā, or Viṣṇu, the three "Avasthās"), curdles⁸³ and spreads⁸⁴ in milk-white curds⁸⁵ throughout the depths of⁸⁶ Mother,⁸⁷ the root that⁸⁸ grows in the depths of the⁸⁹ Ocean of Life.

Stanza 3, Śloka 5:

The root remains,⁹⁰ the light remains,⁹¹ the curds remain,⁹² and still Oeaoohoo⁹³ is⁹⁴ one.⁹⁵

Stanza 3, Śloka 6:

The root of life was in every drop of the ocean of Immortality⁹⁶ (Amṛta),⁹⁷ and the ocean was radiant light,⁹⁸ which was Fire and Heat and⁹⁹ Motion. Darkness¹⁰⁰ vanished

and was no more;¹⁰¹ it disappeared¹⁰² in its own Essence, the body¹⁰³ of Fire and Water, of¹⁰⁴ Father and Mother.^{105,106}

Stanza 3, Śloka 7:

Behold, O Lanoo!¹⁰⁷ the radiant Child¹⁰⁸ of the two, the unparalleled refulgent Glory, Bright Space, Son of Dark Space,¹⁰⁹ who¹¹⁰ emerges¹¹¹ from the depths of the great Dark¹¹² Waters.¹¹³ It is Oeaohoo, the Younger, the * * *¹¹⁴ (whom thou knowest now as Guān-shì-yīn—*Commentary*).¹¹⁵ He¹¹⁶ shines forth as the Sun;¹¹⁷ he is the blazing Divine Dragon of Wisdom.¹¹⁸ The One¹¹⁹ (Eka) is Four (Catur), and Four (Catur) takes to itself Three (Tri),¹²⁰ and the Union produces the Seven (Sapta), in whom are the seven which become the Thrice-Ten (Tridaśa)¹²¹, the Hosts and the Multitudes.^{122,123} Behold him lifting the Veil and unfurling it from East to West.¹²⁴ He shuts out the above and leaves the below to be seen as the Great Illusion. He marks the places for the shining ones (stars), and turns the upper (space)¹²⁵ into a shoreless Sea of Fire, and the One manifested (element) into the Great Waters.

“He who bathes in the light of Oeaohoo will never be deceived by the veil of Māyā.” [SD 1:72]¹²⁶

“Fohat hardens and scatters the seven brothers” (Book III, Dzyan) [SD 1:76]¹²⁷

Stanza 3, Śloka 8:¹²⁸

Where was the Germ, and where was now Darkness?¹²⁹ Where is¹³⁰ the spirit of the flame that burns in thy lamp, O Lanoo? The Germ is That, and That¹³¹ is Light, the white brilliant Son of the dark hidden Father.¹³²

Stanza 3, Śloka 9:¹³³

Light is cold¹³⁴ flame, and flame is fire, and fire¹³⁵ produces heat, which yields water, the water of life in the great Mother (Chaos).

Stanza 3, Śloka 10:

Father-Mother spin a Web whose upper end is fastened to Spirit (Puruṣa), the light of the one¹³⁶ Darkness, and the lower one to its (the Spirit’s)¹³⁷ shadowy end,¹³⁸ Matter (Prakṛti); and this Web is the Universe, spun out of the two substances made in one, which is Svabhāva.

Stanza 3, Śloka 11:

It (the Web) expands when the breath of fire (the Father) is upon it; it contracts when the breath of the mother (the root of Matter) touches it.¹³⁹ Then the¹⁴⁰ sons (the Elements with their respective Powers, or Intelligences) dissociate and¹⁴¹ scatter, to¹⁴² return into their mother’s bosom at the end of the “great day”^{143,144} and¹⁴⁵ rebecome one with her.¹⁴⁶ When it (the Web) is cooling it becomes radiant,¹⁴⁷ its¹⁴⁸ sons expand and contract through their own selves and hearts;¹⁴⁹ they embrace¹⁵⁰ infinitude.¹⁵¹

“There is heat internal and heat external in every atom,” say the manuscript Commentaries, to which the writer has had access; “the breath of the Father (or Spirit) and the breath (or heat) of the Mother (matter)”; and they give explanations which show that the modern theory of the extinction of the solar fires by loss of heat through radiation, is erroneous. [SD 1:84]¹⁵²

Stanza 3, Śloka 12:

Then Svabhāva sends¹⁵³ Fohat to¹⁵⁴ harden the atoms.¹⁵⁵ Each (of these)¹⁵⁶ is a part of the Web (Universe). Reflecting the “Self-Existent Lord” (Primeval Light) like a mirror, each becomes in turn a World.¹⁵⁷ . . .¹⁵⁸

Stanza 4

Stanza 4 shows the differentiation of the “Germ” of the Universe into the septenary hierarchy of conscious Divine Powers, who are the active manifestations of the One Supreme Energy. 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.” Generically, they are known as the Dhyāni-Chohans, though 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. [SD 1:21-22]

Stanza 4, Śloka 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^{159,160} Number, issued from No Number.

Stanza 4, Śloka 2:

Learn what we, who descend from the Primordial Seven,¹⁶¹ we who¹⁶² are born from the Primordial Flame, have learned¹⁶³ from our Fathers. . . .¹⁶⁴

Stanza 4, Śloka 3:

From the effulgency of Light—the Ray of Ever-Darkness¹⁶⁵—sprung¹⁶⁶ in Space the reawakened Energies (Dhyāni-Chohans):¹⁶⁷ the One¹⁶⁸ from the Egg, the Six¹⁶⁹ and the Five;¹⁷⁰ then the Three,¹⁷¹ the One,¹⁷² the Four, the One, the Five^{173,174}—the twice Seven,¹⁷⁵ the Sum Total. And these are: the Essences, the Flames, the Elements, the Builders, the Numbers, the Arūpa (formless), the Rūpa (with bodies), and the Force¹⁷⁶ or¹⁷⁷ Divine Man—the Sum Total. And from the Divine Man emanated the Forms,¹⁷⁸ the Sparks,¹⁷⁹ the sacred Animals, and the messengers of the sacred Fathers¹⁸⁰ (Pitṛs) within the holy Four.^{181, 182}

Stanza 4, Śloka 4:

This was the Army of the Voice—the Divine Septenary.¹⁸³ 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.¹⁸⁴ These (“sparks”)¹⁸⁵ are called Spheres, Triangles, Cubes, Lines, and Modellers; for thus stands the Eternal Nidāna—the Oi-Ha-Hou^{186,187} (the permutation of Oeaohoo), which is:¹⁸⁸

Says the ancient Commentary¹⁸⁹ to Stanza IV:

“The Mother is the fiery Fish of Life. She scatters her spawn and the Breath (Motion) heats and quickens it. The grains (of spawn) are soon attracted to each other and form the curds in the Ocean (of Space). The larger lumps coalesce and receive new spawn—in fiery dots, triangles and cubes, which ripen, and at the appointed time some of the lumps detach themselves and assume spheroidal form, a process which they effect only when not interfered with by the others. After which, law No. * * * comes into operation. Motion (the Breath) becomes the whirlwind and sets them into rotation.” [SD 1:97]¹⁹⁰

“Motion is eternal in the unmanifested, and periodical in the manifest,” says an Occult teaching. It is “when heat caused by the descent of FLAME into primordial matter causes its particles to move, which motion becomes Whirlwind.” [SD 1:97 fn]¹⁹¹

Stanza 4, Śloka 5:

¹⁹²“Darkness,”¹⁹³ the Boundless, or the No-Number,¹⁹⁴ Ādi-Nidāna Svabhāva, the ○¹⁹⁵ (for x , unknown quantity):¹⁹⁶

I. The Ādi-Sanat,¹⁹⁷ the Number, for he is One.¹⁹⁸

II. The Voice¹⁹⁹ of the Word,²⁰⁰ Svabhāva, the Numbers, for he is One²⁰¹ and Nine.^{202,203}

III. The “Formless Square” (Arūpa)

And these three enclosed within the ○ (boundless circle) are the sacred Four,²⁰⁴ and the Ten²⁰⁵ are the Arūpa (subjective, formless) Universe. Then come the “Sons,”²⁰⁶ the Seven Fighters, the One, the Eighth left out,²⁰⁷ and his Breath²⁰⁸ which is the Light-Maker (Bhāskara).

The ancient Commentary gives an allegory and explains it:

“Eight houses were built by Mother. Eight houses for her Eight Divine sons; four large and four small ones. Eight brilliant suns, according to their age and merits. Bal-ilu (Mārtāṇḍa) was not satisfied, though his house was the largest. He began (to work) as the huge elephants do. He breathed (drew in) into his stomach the vital airs of his brothers. He sought to devour them. The larger four were far away; far, on the margin of their kingdom {Planetary System}. They were not robbed (affected), and laughed. Do your worst, Sir, you cannot reach us, they said. But the smaller wept. They complained to the Mother. She exiled Bal-i-lu to the centre of her Kingdom, from whence he could not move. (Since then) he (only) watches and threatens. He pursues them, turning slowly around himself, they turning swiftly from him, and he following from afar the direction in which his brothers move on the path that encircles their houses. From that day he feeds on the sweat of the Mother’s body. He fills himself with her breath and refuse. Therefore, she rejected him.” [SD 1:100]²⁰⁹

Mārtāṇḍa (the Sun) watches and threatens—without abandoning the central position to which his Mother, Aditi, relegated him—his seven brothers, the planets; “he pursues them, turning slowly around himself . . . and follows them from afar, moving in the same direction that they do, on the path that encircles their houses”—or the orbit. (See Comment to Stanza IV., Book I.) [SD 1:529]²¹⁰

The “seven” . . . evolve into Manvantaric life from primæval Chaos (now the noumenon of irresolvable nebulae) by aggregation and accumulation of the primary differentiations of the eternal matter, according to the beautiful expression in the Commentary, “Thus the Sons of Light clothed themselves in the fabric of Darkness.” They are called allegorically “the Heavenly Snails,”²¹¹ . . . [SD 1:103]²¹²

Stanza 4, Śloka 6:

. . .²¹³ Then the Second²¹⁴ Seven, who are the Lipika,²¹⁵ produced by the Three²¹⁶ (Word, Voice, and Spirit). The Rejected Son²¹⁷ is One. The “Son-Suns”²¹⁸ are²¹⁹ countless.²²⁰

Stanza 5

In Stanza 5 the process of world-formation is described: First, diffused Cosmic Matter, then the fiery “whirlwind,” the first stage in the formation of a nebula. That nebula condenses, and after passing through various transformations, forms a Solar Universe, a planetary chain, or a single

planet, as the case may be. [SD 1:22]

Stanza 5, Śloka 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.

Stanza 5, Śloka 2:

They make of him the messenger of their Will. The Dzyu²²¹ [rgyus?]²²² becomes Fohat,²²³ the Swift Son of the Divine Sons, whose sons are the²²⁴ Lipika,^{225,226} runs circular errands. Fohat²²⁷ is the steed and the thought is the rider²²⁸ (*i.e.* he is under the influence of their guiding thought).²²⁹ He passes like lightning through the fiery clouds (cosmic mists); takes three, and five, and seven strides through the seven regions above and the seven below (the world²³⁰ to be). He lifts his voice, and calls the innumerable sparks (atoms) and joins them together.²³¹

Stanza 5, Śloka 3:

He is their guiding spirit and leader. When he commences work,²³² he separates the sparks of the lower kingdom (mineral atoms) that float and thrill with joy in their radiant dwellings (gaseous clouds), and forms therewith the germs of wheels. He places them in the six directions of space, and one in the middle—the central wheel.²³³

It is one of the fundamental dogmas of Esoteric Cosmogony, that during the Kalpas (or æons) of life, MOTION, which, during the periods of Rest “pulsates and thrills through every slumbering atom”²³⁴ (Commentary on Dzyan), assumes an evergrowing tendency, from the first awakening of Kosmos to a new “Day,” to circular movement. The “Deity becomes a WHIRLWIND.” [SD 1:116]²³⁵

Stanza 5, Śloka 4:

Fohat traces spiral lines to unite the sixth²³⁶ to the seventh—the Crown;²³⁷ an Army of the Sons of Light stands at each angle, and²³⁸ the Lipika in the middle wheel. They (the Lipika) say:²³⁹ “this is good.”²⁴⁰ The first Divine World is ready, the first is now²⁴¹ the second (world). Then the “Divine Arūpa” (the Formless Universe of Thought) reflects itself in Chāyāloka²⁴² (the shadowy world of primal form, or the intellectual), the first garment of the²⁴³ Anupādaka [Aupapāduka].^{244,245}

The “Divine World”—the countless Lights lit at the primeval Light—the Buddhis, or formless divine Souls, of the last Arūpa (formless) world; the “Sum Total,” in the mysterious language of the old

Stanza. In the Catechism,²⁴⁶ the Master is made to ask the pupil:

“Lift thy head, oh Lanoo; dost thou see one, or countless lights above thee, burning in the dark midnight sky?”

“I sense one Flame, oh Gurudeva, I see countless undetached sparks shining in it.”

“Thou sayest well. And now look around and into thyself. That light which burns inside thee, dost thou feel it different in anywise from the light that shines in thy Brother-men?”

“It is in no way different, though the prisoner is held in bondage by Karma, and though its outer garments delude the ignorant into saying, ‘Thy Soul and My Soul.’” [SD 1:120]²⁴⁷

“The Deity is boundless and infinite expansion,” says an Occult axiom. [SD 1:120]²⁴⁸

Stanza 5, Śloka 5:

Fohat takes five strides (having already taken the first three²⁴⁹), and builds a winged wheel²⁵⁰ at each corner of the square, for the four holy ones . . .²⁵¹ and their armies (hosts).

Stanza 5, Śloka 6:

The Lipika²⁵² circumscribe the Triangle, the first One²⁵³ (the vertical line or the figure I), the Cube, the second One,²⁵⁴ and the Pentacle within the Egg (circle). It is the ring called “Pass Not” for those who descend and ascend,²⁵⁵ as also for those²⁵⁶ who, during the Kalpa, are progressing towards²⁵⁷ the great day “Be with us.”²⁵⁸ . . .²⁵⁹ Thus were formed the Arūpa and the Rūpa²⁶⁰ (the Formless World and the World of Forms): from One Light²⁶¹ seven lights; from each of the seven, seven times seven lights.²⁶² The wheels watch the ring.^{263,264} . . .²⁶⁵

Stanza 6

The subsequent stages in the formation of a “World” are indicated in Stanza 6, which brings the evolution of such a world down to its fourth great period, corresponding to the period in which we are now living. [SD 1:22]

Stanza 6, Śloka 1:²⁶⁶

By the power of the Mother of Mercy and Knowledge, Guān-yīn,^{267,268} the “Triple”^{269,270} of Guān-shì-yīn, residing in Guān-yīn-tiān,²⁷¹ Fohat, the Breath of their Progeny, the Son of the Sons,²⁷² having called forth²⁷³ from the lower²⁷⁴ abyss²⁷⁵ (chaos) the illusive form of Sien-tchan [tiānxià?]²⁷⁶ (our Universe) and the Seven Elements.²⁷⁷

Stanza 6, Śloka 2:²⁷⁸

The Swift and the²⁷⁹ Radiant One produces the Seven Laya^{280,281} Centres, against which none will prevail to the great day “Be with us,” and seats the Universe on these Eternal Foundations, surrounding Sien-tchan [tiānxià?] ²⁸² with the Elementary Germs.

Stanza 6, Śloka 3:

Of the Seven (Elements)²⁸³—first one²⁸⁴ manifested, six concealed; two^{285,286} manifested, five concealed; three²⁸⁷ manifested, four²⁸⁸ concealed; four produced,²⁸⁹ three hidden; four and one half (bàn,²⁹⁰ fraction) revealed,²⁹¹ two and one half²⁹² concealed; six to be manifested, one laid aside. Lastly, seven small²⁹³ wheels revolving, one giving birth to the other.^{294,295}

“Each world has its Fohat, who is omnipresent in his own sphere of action. But there are as many Fohats as there are worlds, each varying in power and degree of manifestations. The individual Fohats make one Universal, Collective Fohat—the aspect-Entity of the one absolute Non-Entity, which is absolute Be-Ness, ‘Sat’.”²⁹⁶ “Millions and billions of worlds are produced at every Manvantara”—it is said. [SD 1:143 fn]²⁹⁷

“The Breath of the Father-Mother issues cold and radiant and gets hot and corrupt, to cool once more, and be purified in the eternal bosom of inner Space,” says the Commentary. [SD 1:144]²⁹⁸

Stanza 6, Śloka 4:

He builds them in the likeness of older²⁹⁹ wheels (worlds), placing them on the Imperishable Centres.³⁰⁰

How does Fohat³⁰¹ build them? He³⁰² collects the fiery³⁰³ dust. He makes balls of fire, runs through them and round them, infusing life thereinto, then sets them into motion,³⁰⁴ some one way,³⁰⁵ some the other way.^{306,307} They are cold; he makes them hot. They are dry; he makes them moist. They shine; he fans and cools them.³⁰⁸ Thus acts Fohat from one Twilight³⁰⁹ to the other³¹⁰ during³¹¹ Seven Eternities.^{312,313}

“The great Breath digs through Space seven holes into Laya to cause them to circumgyrate during Manvantara” (Occult Catechism). [SD 1:147]³¹⁴

With these verses—the 4th Śloka of Stanza 6—ends that portion of the Stanzas which relates to the Universal Cosmogony after the last Mahāpralaya or Universal destruction, which, when it comes, sweeps out of Space every differentiated thing, Gods as atoms, like so many dry leaves. From this

verse onwards, the Stanzas are concerned only with our Solar System in general, with the planetary chains therein, inferentially, and with the history of our globe (the 4th and its chain) especially. All the Stanzas and verses which follow in this Book 1 refer only to the evolution of, and on, our Earth. . . . between the Ślokas just explained and those which follow, . . . the Cosmic periods which separate them are of immense duration. . . .

Among the eleven Stanzas omitted³¹⁵ there is one which gives a full description of the formation of the planetary chains one after another, after the first Cosmic and Atomic differentiation had commenced in the primitive *Acosmism*. [SD 1:151-152]

[In SD1b & SD3b H.P.B. inserts two sections here (“A Few Early Theosophical Misconceptions Concerning Planets, Rounds, and Man” and “Additional Facts and Explanations Concerning the Globes and the Monads”), wherein explanations are given which cover some of the subject matter we would expect the missing 11 Stanzas to cover. Within those expansions are given the following quotes from a Commentary:]

As the Commentary, broadly rendered, says:

1. “Every form on earth, and every speck (ATOM) in Space strives in its efforts towards self-formation to follow the model placed for it in the ‘*heavenly man*.’ . . . Its (the atom’s) involution and evolution, its external and internal growth and development, have all one and the same object—man; man, as the highest physical and ultimate form on this earth; the *monad*, in its absolute totality and awakened condition—as the culmination of the divine incarnations on Earth.”
2. “The Dhyānīs (Pitṛs) are those who have evolved their *bhūta* (doubles) from themselves, which *rūpa* (form) has become the vehicle of monads (seventh and sixth principles) that had completed their cycle of transmigration in the three preceding Kalpas (Rounds). Then, they (the astral doubles) became the men of the first Human Race of the Round. But they were not complete, and were senseless.”
3. “The inner, now concealed, man, was then (in the beginnings) the external man. The progeny of the Dhyānīs (Pitṛs), he was ‘the son like unto his father.’ Like the lotus, whose external shape assumes gradually the form of the model within itself, so did the form of man in the beginning evolve from within without. After the cycle in which man began to procreate his species after the fashion of the present animal kingdom, it became the reverse. The human foetus follows now in its transformations all the forms that the physical frame of man had assumed throughout the three Kalpas (Rounds) during the tentative efforts at plastic formation around the monad by senseless, because imperfect, matter, in her blind wanderings. In the present age, the physical embryo is a plant, a reptile, an animal, before it finally becomes man, evolving within himself his own ethereal counterpart, in his turn. In the beginning it was that counterpart (astral man) which, being senseless, got entangled in the meshes of matter.” [SD 1:183-184]

The reader will have to bear in mind . . . that the Stanzas which follow in this Book and Book 2 speak of the evolution in our Fourth Round only. [SD 1:185]

Stanza 6, Śloka 5:

At the fourth³¹⁶ (Round, or revolution of life and being around “the seven smaller wheels”), the Sons³¹⁷ are told to create their images. One third³¹⁸ refuses,³¹⁹ two³²⁰ (thirds) obey.

The curse is pronounced.³²¹ They will be born in the fourth (Race),³²² suffer and cause suffering.³²³ This is the first war.³²⁴

Between this Śloka and the last, Śloka 4 in this same Stanza, extend long ages; and there now gleams the dawn and sunrise of another æon. The drama enacted on our planet is at the beginning of its fourth act, but for a clearer comprehension of the whole play the reader will have to turn back before he can proceed onward. For this verse belongs to the general Cosmogony given in the archaic volumes, whereas Book 2 will give a detailed account of the “Creation” or rather the formation, of the first human beings, followed by the second humanity, and then by the third; or, as they are called, “the first, second, and the third Root-Races.” [SD 1:191]

That which is meant by the qualification the “Fourth” is explained as the “fourth Round” only on the authority of the Commentaries. [SD 1:192]

Says the Commentary explaining the verse:

“The holy youths (the gods) refused to multiply and create species after their likeness, after their kind. They are not fit forms (rūpas) for us. They have to grow. They refuse to enter the chāyās (shadows or images) of their inferiors.³²⁵ Thus had selfish feeling prevailed from the beginning, even among the gods, and they fell under the eye of the Karmic Lipikas.” [SD 1:192]³²⁶

“Thus were the germs of the White and the Black Magic sown in those days. The seeds lay latent for some time, to sprout only during the early period of the Fifth (our Race).” (Commentary.) [SD 1:192 fn]³²⁷

Stanza 6, Śloka 6:

The older wheels rotated³²⁸ downward and upward.³²⁹ . . .³³⁰ The Mother’s spawn filled the whole (Kosmos).³³¹ There were³³² battles fought between the Creators and the Destroyers,³³³ and battles fought for Space, the seed appearing and reappearing continuously.^{334,335,336}

Here, having finished for the time being with our side-issues—which, however they may break the flow of the narrative, are necessary for the elucidation of the whole scheme—the reader must return once more to Cosmogony. [SD 1:199]³³⁷

If, rejecting the poetical form and allegory, science chooses to see in this the primordial Fire-Mist, it is welcome to do so. Whether one way or the other, whether Fohat or the famous force of Science, nameless, and as difficult of definition as our Fohat himself, that Something “caused the Universe to move with circular motion,” as Plato has it; or, as the Occult teaching expresses it:

“The Central Sun causes Fohat to collect primordial dust in the form of balls, to impel them to move in converging lines and finally to approach each other and aggregate.” (Book of Dzyan) “Being scattered in Space, without order or system, the world-germs come into frequent collision until their final aggregation, after which they become wanderers (Comets). Then the battles and struggles begin. The older (bodies) attract the younger, while others repel them. Many perish, devoured by their stronger companions. Those that escape become worlds.” [SD 1:201]³³⁸

“The abodes of Fohat are many,” it is said. “He places his four fiery (electro-positive) Sons in the ‘Four circles’”; these *Circles* are the Equator, the Ecliptic, and the two parallels of declination, or the tropics—to preside over the *climates* of which are placed the Four mystical Entities. Then again: “Other seven (sons) are commissioned to preside over the seven hot, and seven cold *lokas* (the hells of the orthodox Brāhmins) at the two ends of the Egg of Matter (our Earth and its poles).” [SD 1:204]³³⁹

The strange statement made in one of the Stanzas:³⁴⁰ “The Songs of Fohat and his Sons were *radiant* as the noon-tide Sun and the Moon combined”; and that the four Sons on the *middle* fourfold Circle “*saw* their father’s songs and *heard* his Solar-selenic radiance”; is explained in the Commentary³⁴¹ in these words: “The agitation of the *Fohatic* Forces at the two cold ends (North and South Poles) of the Earth which resulted in a multicoloured radiance at night, have in them several of the properties of Ākāśa (Ether) *colour* and sound as well.” [SD 1:204-205]

Stanza 6, Śloka 7:

Make thy calculations, O³⁴² Lanoo,³⁴³ if thou wouldst³⁴⁴ learn the correct age of thy small wheel (chain). Its fourth spoke is our mother (Earth). Reach the fourth³⁴⁵ “fruit” of the Fourth Path of Knowledge that leads to Nirvāṇa, and thou shalt comprehend, for thou shalt see. . . .³⁴⁶

Stanza 7

Stanza 7 continues the history, tracing the descent of life down to the appearance of Man. [SD 1:22]

Stanza 7, Śloka 1:

Behold the beginning of sentient, formless Life.

First, the Divine³⁴⁷ (vehicle), the one³⁴⁸ from the Mother-Spirit (Ātman);³⁴⁹ then the Spiritual (Ātmā-Buddhi, Spirit-Soul);^{350,351} (again) the three from the one, the four from

the one, and the five, from which the three, the five, and the seven.³⁵² These are³⁵³ the threefold, and³⁵⁴ the fourfold downward,³⁵⁵ the “mind-born”³⁵⁶ Sons of the first Lord³⁵⁷ (Avalokiteśvara³⁵⁸), the shining Seven (Builders³⁵⁹).³⁶⁰ It is they who are thou, me, him, O³⁶¹ Lanoo, they who watch over thee and thy mother, Bhūmi³⁶² (Earth³⁶³).

... the *nucleole* of the superior divine World (see *Commentary* in first pages of Addendum)³⁶⁴

“The first after the ‘One’ is divine Fire; the second, Fire and Æther; the third is composed of Fire, Æther and Water; the fourth of Fire, Æther, Water, and Air.” The One is not concerned with Man-bearing globes, but with the inner invisible Spheres. “The ‘First-Born’ are the *Life*, the heart and pulse of the Universe; the Second are its *Mind* or Consciousness,” as said in the Commentary. [SD 1:216]³⁶⁵

Stanza 7, Śloka 2:

The one Ray multiplies the smaller rays. Life precedes form, and life survives the last atom of form³⁶⁶ (Sthūla-Śarīra,³⁶⁷ External Body). Through the countless rays proceeds³⁶⁸ the life-ray, the One, like a thread through many beads (pearls, jewels).³⁶⁹

Stanza 7, Śloka 3:

When the one becomes two, the “threefold”³⁷⁰ appears. The³⁷¹ three are (linked into) one; and it is our thread, O³⁷² Lanoo, the heart of the Man-Plant called Saptaparṇa.

Stanza 7, Śloka 4:

It is the root that never dies, the three-tongued flame of the four wicks.³⁷³ ...³⁷⁴ The wicks are the sparks, that draw from³⁷⁵ the three-tongued flame (their upper triad) shot out by the Seven—their³⁷⁶ flame—the beams and sparks of one moon reflected in the running waves of all the rivers of³⁷⁷ Earth (Bhūmi or Pṛthivī).^{378,379}

Stanza 7, Śloka 5:

The spark hangs from the flame by the finest thread of Fohat. It journeys through the Seven Worlds³⁸⁰ of Māyā.³⁸¹ It stops in the first (Kingdom), and is a metal and a stone; it passes into the second (Kingdom) and behold³⁸²—a plant,³⁸³ the plant whirls through seven changes (or forms)³⁸⁴ and becomes a sacred animal (*the first shadow of the physical man*).³⁸⁵

From the combined attributes of these, Manu (Man), the thinker, is formed.

Stanza 7, Śloka 6:

From the first-born (primitive, or the³⁹⁶ first man) the thread between the Silent Watcher and his Shadow becomes more strong and radiant with every change (reincarnation). The morning sunlight has changed into noon-day glory. . . .³⁹⁷

Stanza 7, Śloka 7:

This is thy present wheel,³⁹⁸ said the Flame to the Spark. ³⁹⁹Thou art myself, my image, and my shadow. I have clothes myself in thee, and thou art my Vāhana (vehicle) to the day “Be with us,” when thou shalt rebecome myself and others, thyself and me.^{400,401} Then the Builders, having donned their first clothing, descend on radiant earth⁴⁰² and reign over Men⁴⁰³—who are themselves. . . .⁴⁰⁴

Summing Up⁴⁰⁵

Extracts from a private commentary,^{406,407} hitherto secret:

(xvii.) “The Initial Existence in the first twilight of the Mahā-Manvantara (after the *Mahā-Pralaya* that follows every age of Brahmā) is a *conscious spiritual quality*. In the manifested *worlds* (solar systems) it is, in its *objective subjectivity*, like the film from a Divine Breath to the gaze of the entranced seer. It spreads as it issues from *Laya* throughout infinity as a colourless spiritual fluid. It is on the *seventh plane*, and in its *seventh state* in our planetary world.⁴⁰⁸

(xviii.) “It is Substance to our spiritual sight. It cannot be called so by men in their *waking state*; therefore they have named it in their ignorance ‘God-Spirit.’

(xix.) “It exists everywhere and forms the first *Upadhi* (foundation) on which our World (solar system) is built. Outside the latter it is to be found in its pristine purity only between (the solar systems or) the Stars of the Universe, the worlds already formed or forming; those in *Laya* resting meanwhile in its bosom. As its substance is of a different kind from that known on earth, the inhabitants of the latter, seeing *through it*, believe in their illusion and ignorance that it is empty space. There is not one finger’s breath (*aṅgula*) of void Space in the whole Boundless (Universe). . . .

(xx.) “Matter or Substance is septenary within our World, as it is so beyond it. Moreover, each of its states or principles is graduated into seven degrees of density. *Sūrya* (the Sun), in its visible reflection, exhibits the first, or lowest state of the seventh, the highest state of the Universal *Presence*, the pure of the pure, the first manifested Breath of the ever Unmanifested *Sat* (Be-ness). All the Central physical or objective Suns are in their substance the lowest state of the first Principle of the *Breath*. Nor are any of these any more than the *Reflections* of their *Primaries* which are

concealed from the gaze of all but the Dhyāni-Chohans, whose Corporeal substance belongs to the fifth division of the seventh Principle of the Mother substance, and is, therefore, four degrees higher than the solar reflected substance. As there are seven Dhātu (principal substances in the human body) so there are seven Forces in Man and in all Nature.

(xxi.) “The real substance of the concealed (Sun) is a nucleus of Mother substance. It is the heart and the matrix of all the living and existing Forces in our solar universe. It is the Kernel from which proceed to spread on their cyclic journeys all the Powers that set in action the atoms in their functional duties, and the focus within which they again meet in their *Seventh Essence* every eleventh year. He who tells thee he has seen the sun, laugh at him as if he had said that the sun moves really onward on his diurnal path. . . .

(xxiii.) “It is on account of his septenary nature that the Sun is spoken of by the ancients as one who is driven by seven horses equal to the metres of the Vedas; or, again, that, though he is identified with the seven “Gaṇas” (classes of being) in his orb, he is distinct from them, as he is, indeed; as also that he has *Seven Rays*, as indeed he has. . . .

(xxv.) “The Seven Beings in the Sun are the Seven Holy Ones, Self-born from the inherent power in the matrix of Mother substance. It is they who send the Seven Principal Forces, called rays, which at the beginning of Pralaya will centre into seven new Suns for the next Manvantara. The energy from which they spring into conscious existence in every Sun, is what some people call Vishnu, which is the Breath of the *Absoluteness*.

We call it the One manifested life—itself a reflection of the Absolute. . . .

(xxvi.) “The latter must never be mentioned in words or speech *lest it should take away some of our spiritual energies that aspire towards its state*, gravitating ever onward unto *it* spiritually, as the whole physical universe gravitates towards *its* manifested centre—cosmically.

(xxvii.) “The former—the Initial existence—which may be called while in this state of being the *One Life*, is, as explained, a *Film* for creative or formative purposes. It manifests in seven states, which, with their septenary subdivisions, are the *Forty-nine* Fires mentioned in sacred books. . . .

(xxix.) “The first is the . . . ‘Mother’ (prima *materia*). Separating itself into its primary seven states, it proceeds down cyclically; when having consolidated itself in its LAST principle as *gross matter*, it revolves around itself and informs, with the seventh emanation of the last, the first and the lowest element (the Serpent biting its own tail). In a hierarchy, or order of being, the seventh emanation of her last principle is:

(a) In the mineral, the spark that lies latent in it, and is called to its evanescent being by the *Positive* awakening the *Negative* (and so forth). . . .

(b) In the plant it is that vital and intelligent Force which informs the seed and develops it into the blade of grass, or the root and sapling. It is the germ which becomes the *Upadhi* of the seven principles of the thing it resides in, shooting them out as the latter grows and develops.

(c) In every animal it does the same. It is its life principle and vital power; its instinct and qualities; its characteristics and special idiosyncrasies. . . .

(d) To man, it gives all that it bestows on all the rest of the manifested units in nature; but develops, furthermore, the reflection of all its *Forty-nine Fires* in him. Each of his seven principles is an heir in full to, and a partaker of, the seven principles of the “great Mother.” The breath of her first principle is his spirit (Atma). Her second principle is *Buddhi* (soul). We call it, erroneously, the seventh. The third furnishes him with (a) the brain stuff on the physical plane, and (b) with the *Mind* that moves it—(which is the human soul.—H.P.B.)—according to his organic capacities.

(e) It is the guiding Force in the Cosmic and terrestrial elements. It resides in the Fire provoked out of its latent into active being; for the whole of the seven subdivisions of the * * * principle reside in the terrestrial Fire. It whirls in the breeze, blows with the hurricane, and sets the air in motion, which *element* participates in one of its principles also. Proceeding cyclically, it regulates the motion of the water, attracts and repels the waves according to fixed laws of which its seventh principle is the informing soul.

(f) Its four higher principles contain the germ that develops into the Cosmic Gods; its three lower ones breed the lives of the Elements (Elementals).

(g) In our Solar world, the One Existence is Heaven and the Earth, the Root and the flower, the Action and the Thought. It is in the Sun, and is as present in the glow-worm. Not an atom can escape it. Therefore, the ancient Sages have wisely called it the manifested God in Nature. . . .” [SD 1:289-292]⁴⁰⁹

The Stanzas of Dzyan: Anthropogenesis^{410,411}

Preliminary Notes from *The Secret Doctrine*

The Stanzas, with the Commentaries thereon, in this Book, the second, are drawn from the same Archaic Records as the Stanzas on Cosmogony in Book 1. As far as possible a verbatim translation is given; but some of the Stanzas were too obscure to be understood without explanation. Hence, as was done in Book 1, while they are first given in full as they stand, when taken verse by verse with their Commentaries an attempt is made to make them clearer, by words added in brackets, in anticipation of the fuller explanation of the Commentary. [SD 2:1]

Note: the reader is requested to bear in mind that the first and the following sections are not strictly consecutive in order of time. In the first Section the Stanzas which form the skeleton of the exposition are given, and certain important points commented upon and explained. In the subsequent sections various additional details are gathered, and a fuller explanation of the subject is attempted. [SD 2:12]

Only forty-nine Ślokas out of several hundred are here given. Not every verse is translated verbatim. A periphrasis is sometimes used for the sake of clearness and intelligibility, where a literal translation would be quite unintelligible. [SD 2:15 fn]

Stanza 1: Beginnings of Sentient Life⁴¹²

Stanza 1, Śloka 1:

The Lha which turns the Fourth (Globe, or our Earth) is subservient⁴¹³ to the Lha(s)⁴¹⁴ of the Seven (the planetary Spirits), they who revolve, driving their chariots around their Lord, the One Eye (Loka-Cakṣus) of our world.⁴¹⁵ His breath gave⁴¹⁶ life to the Seven (gave⁴¹⁷ light to the planets). It gave life to the First.

“They are all dragons of Wisdom,” adds the Commentary. [SD 2:22]⁴¹⁸

“The seven higher make the Seven Lhas create the world,” states a Commentary. [SD 2:23]⁴¹⁹

Stanza 1, Śloka 2:

Said the Earth: “Lord of the Shining Face (the Sun), my house is empty. . . . Send thy Sons to people this Wheel (Earth). Thou hast 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 to thy servant the same!”

The modern Commentary explains the words⁴²⁰ as a reference to a well-known astronomical fact,

“that Mercury receives seven times more light and heat from the Sun than Earth, or even the beautiful Venus, which receives but twice that amount more than our insignificant Globe.” [SD 2:27-28]⁴²¹

In the clearer words of the Commentary:

“The Globe, propelled onward by the Spirit of the Earth and his six assistants, gets all its vital forces, life, and powers through the medium of the seven planetary Dhyānīs from the Spirit of the Sun. They are his messengers of Light and Life.”

“Like each of the seven regions of the Earth, each of the seven First-born (the primordial human groups) receives its light and life from its own especial Dhyānī—spiritually, and from the palace (house, the planet) of that Dhyānī physically; so with the seven great Races to be born on it. The first is born under the Sun; the second under Bṛhaspati (Jupiter); the third under Lohitāṅga⁴²² (the “fiery-bodied,” Venus, or Śukra); the fourth, under Soma (the Moon, our Globe also, the Fourth Sphere being born under and from the Moon) and Śani, Saturn the Krūra-locana (evil-eyed) and the Asita (the dark); the fifth, under Budha (Mercury).”

“So also with man and every ‘man’ in man (every principle). Each gets its specific quality from its primary (the planetary spirit), therefore every man is a septenate (or a combination of principles, each having its origin in a quality of that special Dhyānī). Every active power or force of the earth comes to her from one of the seven Lords. Light comes through Śukra (Venus), who receives a triple supply, and gives one-third of it to the Earth. Therefore the two are called ‘Twin-sisters,’ but the Spirit of the Earth is subservient to the ‘Lord’ of Śukra. Our wise men represent the two Globes, one over, the other under the double Sign (the primeval Svastika bereft of its four arms, or the cross +).” [SD 2:28-29]⁴²³

“It is through Śukra that the ‘double ones’ (the Hermaphrodites) of the Third (Root-Race) descended from the first ‘Sweat-born,’” says the Commentary. [SD 2:30]⁴²⁴

“Every sin committed on Earth is felt by Uśanas-Śukra. The Guru of the Daityas is the Guardian Spirit of the Earth and Men. Every change on Śukra is felt on, and reflected by, the Earth.” [SD 2:31]⁴²⁵

As Venus has no satellites, it is stated allegorically, that “Āsphujit” (this “planet”) adopted the Earth, the progeny of the Moon, “who overgrew its parent and gave much trouble,” a reference to the occult connection between the two. [SD 2:32]⁴²⁶

“Every world has its parent star and sister planet. Thus Earth is the adopted child and younger brother of Venus, but its inhabitants are of their own kind. . . . All sentient complete beings (full septenary men or higher beings) are furnished, in their beginnings, with forms and organisms in full harmony with the nature and state of the sphere they inhabit.”

“The Spheres of Being, or centres of life, which are isolated nuclei breeding their men and their animals, are numberless; not one has any resemblance to its sister-companion or to any other in its own special progeny.”⁴²⁷

“All have a double physical and spiritual nature.”

“The nucleoles are eternal and everlasting; the nuclei periodical and finite. The nucleoles form part of the absolute. They are the embrasures of that black impenetrable fortress, which is for ever concealed from human or even Dhyānic sight. The nuclei are the light of eternity escaping therefrom.”

“It is that *Light* which condenses into the forms of the ‘Lords of Being’—the first and the highest of which are, collectively, *Jivātma*, or Pratyagātma (said figuratively to issue from Paramātma. It is the Logos of the Greek philosophers—appearing at the beginning of every new Manvantara). From these downwards—formed from the ever-consolidating waves of that light, which becomes on the objective plane gross matter—proceed the numerous hierarchies of the Creative Forces, some formless, others having their own distinctive form, others, again, the lowest (Elementals), having no form of their own, but assuming every form according to the surrounding conditions.”

“Thus there is but one Absolute Upādhi (basis) in the spiritual sense, from, on, and in which, are built for Manvantaric purposes the countless basic centres on which proceed the Universal, cyclic, and individual Evolutions during the active period.”

“The informing Intelligences, which animate these various centres of Being, are referred to indiscriminately by men beyond the Great Range⁴²⁸ as the Manus, the Ṛṣis, the Pitṛs,⁴²⁹ the Prajāpati, and so on; and as Dhyāni-Buddhas, the Chohans, Mēlhas [ἄῆ, me lha] (fire-gods), Bodhisattvas, and others, on this side. The truly ignorant call them gods; the learned profane, the one God; and the wise, the Initiates, honour in them only the Manvantaric manifestations of *That* which neither our Creators (the Dhyāni-Chohans) nor their creatures can ever discuss or know anything about. The *Absolute* is not to be defined, and no mortal or immortal has ever seen or comprehended it during the periods of Existence. The mutable cannot know the Immutable, nor can that which lives perceive Absolute Life.”

“Therefore, man cannot know higher beings than his own ‘progenitors’.” “*Nor shall he worship them,*” but he ought to learn *how* he came into the world. [SD 2:33-34]⁴³⁰

In the Universe with all its incalculable myriads of systems and worlds disappearing and re-appearing in eternity, the anthropomorphised powers, or gods, their Souls, had to disappear from view with their bodies: “The breath returning to the eternal bosom which exhales and inhales them,” says our Catechism. [SD 2:43]⁴³¹

Stanza 1, Śloka 3:

Said the Lord of the Shining Face⁴³²: “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 (Kumuda-Pati), for his Sons. . . . Thy people shall be under the rule of the Fathers (Pitṛ-pati). Thy men shall be mortals. The men of the Lord of Wisdom (Budha, Mercury), not the Sons of Soma⁴³³ (the Moon), are immortal. Cease thy complaints. Thy seven skins are yet on thee. . . . Thou art not ready. Thy men are not ready.”

Preliminary evolution is described in one of the Books of Dzyan and the Commentaries thereon in this wise:

Archaic Scripture teaches that at the commencement of every local Kalpa, or Round, the earth is reborn; “as the human *Jīva* (monad), when passing into a new womb, gets re-covered with a new body, so does the *Jīva* of the Earth; it gets a more perfect and solid covering with each Round after re-emerging once more from the matrix of space into objectivity” (Commentary). This process is attended, of course, by the throes of the new birth or geological convulsions.

Thus the only reference to it is contained in one verse of the volume of the *Book of Dzyan* before us, where it says: [SD 2:46]⁴³⁴

Stanza 1, Śloka 4:

After⁴³⁵ great throes she (the Earth) cast off her old three and put on her new seven skins, and stood in her first one.

This refers to the growth of the Earth, whereas in the Stanza treating of the First Round⁴³⁶ it is said (given in the Commentary):

“After the changeless (avikāra) immutable nature (Essence, sadaikarūpa) had awakened and changed (differentiated) into (a state of) causality (avyakta), and from cause (kāraṇa) had become its own discrete effect (vyakta), from invisible it became visible. The smallest of the small (the most atomic of atoms, or aṇīyāṃsam aṇīyasām) became one and the many (ekānekarūpa); and producing the Universe produced also the Fourth Loka (our Earth) in the garland of the seven lotuses. The Acyuta then became the Cyuta.” [SD 2:46-47]⁴³⁷

Stanza 2: Nature Unaided Fails

Stanza 2, which speaks of this Round, begins with a few words of information concerning the age of our Earth. The chronology will be given in its place. In the Commentary appended to the Stanza, two personages are mentioned: Nārada and Asuramaya [Mayāsura],⁴³⁸ especially the latter. All the calculations are attributed to this archaic celebrity; and what follows will make the reader superficially acquainted with some of these figures. [SD 2:47]

[The above statement was followed by a section titled “Two Antediluvian Astronomers,” which preceded H.P.B.’s commentary on Stanza 2.]

Stanza 2, Śloka 5:

The Wheel whirled for thirty crores (of years, or 300,000,000) more.⁴³⁹ It constructed rūpas (forms): soft stones that hardened (minerals); hard plants that softened (vegetation),⁴⁴⁰ visible from invisible, insects and small lives (sarīṣṛpa, śvāpada). She (the Earth) shook them off her back whenever they overran the mother. . . .⁴⁴¹ After

thirty crores (of years)⁴⁴² she turned round. She lay⁴⁴³ 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.

From minerals or “soft stones that hardened” (Stanza) followed by the “hard plants that softened,” which are the product of the mineral, for “it is from the bosom of the stone that vegetation is born” (Commentary, Book IX., F. 19) [SD 2:594]⁴⁴⁴

Stanza 2, Śloka 6:

The water-men, terrible and bad,⁴⁴⁵ she herself created. From the remains of others (from the mineral, vegetable and animal remains), from the dross and slime of her⁴⁴⁶ first, second, and third (Rounds), she formed them.⁴⁴⁷ The Dhyānīs⁴⁴⁸ came and looked . . .⁴⁴⁹ the Dhyānīs from the bright Father-Mother, from the white (Solar-lunar) regions they came, from the abodes of the Immortal-Mortals.⁴⁵⁰

Stanza 2, Śloka 7:

Displeased they were. “Our flesh is not there” (they said).⁴⁵¹ “These are no fit rūpas⁴⁵² for our brothers of the fifth,⁴⁵³ no dwellings for the lives. Pure waters, not turbid, they must drink. Let us dry them (the waters).”

Says the Catechism (Commentaries):

“It is from the material Worlds that descend they, who fashion physical man at the new Manvantaras. They are inferior Lha (Spirits), possessed of a dual body (an astral within an ethereal form). They are the fashioners and creators of our body of illusion.” . . .

“Into the forms projected by the Lha (Pitṛs) the two letters (the Monad, called also ‘the Double Dragon’) descend from the spheres of expectation. But they are like a roof with no walls, nor pillars to rest upon.” . . .

“Man needs four flames and three fires to become one on Earth, and he requires the essence of the forty-nine fires to be perfect. It is those who have deserted the Superior Spheres, the Gods of Will, who complete the Manu of illusion. For the ‘Double Dragon’ has no hold upon the mere form. It is like the breeze where there is no tree or branch to receive and harbour it. It cannot affect the form where there is no agent of transmission (Manas, “Mind”) and the form knows it not.”

“In the highest worlds, the three are one, on Earth (at first) the one becomes two. They are like the two (side) lines of a triangle that has lost its bottom line—which is the third fire.” (Catechism, Book III., sec. 9.) [SD 2:57]⁴⁵⁴

Stanza 2, Śloka 8:

The flames came. The fires with the sparks; the night fires and the day fires.⁴⁵⁵ They dried out the turbid dark waters. With their heat they quenched them. The Lhas (Spirits) of the high, the Lhamayin (those) 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.

Stanza 2, Śloka 9:

Mother-water, the great sea, wept. She arose, she disappeared in the Moon, which had lifted her, which had given her birth.

Stanza 2, Śloka 10:

When they (the rūpas) were destroyed, Mother-earth⁴⁵⁶ remained bare. She asked to be dried.

Stanza 3: Attempts to Create Man**Stanza 3, Śloka 11:**

The Lord of the Lords came. From her body he separated the waters, and that was Heaven above, the first Heaven (the atmosphere, or the air, the firmament).

Stanza 3, Śloka 12:

The great Chohans (Lords), called the Lords of the Moon, of the airy bodies:⁴⁵⁷ “Bring forth men (they were told), men of your nature. Give them (i.e. the Jīvas or Monads) their forms within. She (Mother Earth or Nature) will build coverings without (external bodies). (For)⁴⁵⁸ males-females will they be. Lords of the Flame also. . . .⁴⁵⁹”

Stanza 3, Śloka 13:

They (the Moon-gods) went, each on his allotted land: seven of them, each on his lot. The Lords of the Flame remained⁴⁶⁰ behind. They would not go, they would not create.

For it is said in the Sacred Ślokas:

“The thread of radiance which is imperishable and dissolves only in Nirvāṇa, re-emerges from it in its integrity on the day when the Great Law calls all things back into action. . . .” [SD 2:80]⁴⁶¹

Stanza 4: Creation of the First Races

Stanza 4, Śloka 14:

The Seven Hosts, the “Will- (or Mind-) born⁴⁶² Lords,” propelled by the Spirit of Life-giving (Fohat), separate men from themselves, each on his own Zone.

They threw off their “shadows” or *astral bodies*—if such an ethereal being as a “lunar Spirit” may be supposed to rejoice in an astral, besides a hardly tangible body. In another Commentary it is said that the “Ancestors” *breathed* out the first man, as Brahmā is explained to have breathed out the *Suras* (Gods), when they became “Asuras” (from *asu*, breath). In a third it is said that they, the newly-created men, “were the shadows of the Shadows.” [SD 2:86]⁴⁶³

Stanza 4, Śloka 15:

Seven times Seven Shadows (*chāyās*) of Future Men (or *Amānasas*) were (thus) born, each of his own colour (complexion) and kind. Each (also) inferior to his Father (creator). The Fathers, the boneless, could give no Life to beings with bones. Their Progeny were *Bhūtas*⁴⁶⁴ (phantoms), with neither Form nor Mind. Therefore they are⁴⁶⁵ called the *Chāyā* (image or shadow) Race.^{466,467}

“Having projected their shadows and made men of one element (ether), the progenitors re-ascend to *Mahāloka*, whence they descend periodically, when the world is renewed, to give birth to new men.

“The subtle bodies remain without understanding (*Manas*) until the advent of the *Suras* (Gods) now called *Asuras* (not Gods),” says the Commentary. [SD 2:92]⁴⁶⁸

Stanza 4, Śloka 16:

How are the (real) *Manuṣyas*⁴⁶⁹ born? The *Manus* with minds, how are they made? The Fathers (*Barhiṣad*?) called to their help their own Fire (the *Kavyavāhana*, electric fire), which is the Fire that⁴⁷⁰ burns in Earth. The Spirit of the Earth called to his help the Solar Fire (*Śuci*, the spirit in the Sun). These three (the *Pitṛs* and the two Fires) produced in their joint efforts a good *Rūpa*. It (the form) could stand, walk, run, recline, and⁴⁷¹ fly. Yet it was still but a *Chāyā*, a shadow with no sense

It is the four orders or classes of *Dhyāni-Chohans* out of the seven, says the Commentary, “who were the progenitors of the *concealed* man,” *i.e.*, the subtle inner man. [SD 2:102]⁴⁷²

“The Sons of *Mahat* are the quickeners of the human Plant. They are the Waters falling upon the arid soil of latent life, and the Spark that vivifies the human animal. They are the Lords of Spiritual Life eternal.” “In the beginning (in the Second Race) some (of the Lords) only breathed of their

essence into Manuṣya (men); and some took in man their abode.” [SD 2:103]⁴⁷³

Stanza 4, Śloka 17:

The breath (human Monad) 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 (astral shadow); “We gave it our own,” said the Dhyānīs. The breath needed a Vehicle of Desires (Kāmarūpa); “It has it,” said the Drainer of Waters (Śuci, the fire of passion and animal instinct). But the⁴⁷⁴ 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 (solar) Fire . . . (nascent) Man remained an empty, senseless Bhūta . . . Thus have the boneless given life to those who became (later) men with bones in the Third (Race).

Stanza 5: The Evolution of the Second Race

Stanza 5, Śloka 18:

The First (Race) were the Sons of Yoga. Their sons, the children of the Yellow Father and the White Mother.

In the later Commentary, the sentence is translated:

“The Sons of the Sun and of the Moon, the nursling of ether (or the wind)

“They were the shadows of the shadows of the Lords. They (the shadows) expanded. The Spirits of the Earth clothed them; the solar Lhas warmed them (i.e., preserved the vital fire in the nascent physical forms). The Breaths had life, but had no understanding. They had no fire nor water of their own. [SD 2:109]⁴⁷⁵

“If thou would’st understand the *Secondary* (“Creation,” so-called), oh Lanoo, thou should’st first study its relation to the *Primary*.” (Commentary, Book of Dzyan, III. 19.) [SD 2:113]⁴⁷⁶

Stanza 5, Śloka 19:

The Second Race⁴⁷⁷ was⁴⁷⁸ the product by budding and expansion, the A-Sexual (form) from the Sexless (shadow).⁴⁷⁹ Thus was, O Lanoo, the Second Race produced.

“The early Second (Root) Race were the Fathers of the ‘Sweat-born’; the later Second (Root) Race were ‘Sweat-born’ themselves.”

This passage from the Commentary refers to the work of evolution from the beginning of a Race to its close. [SD 2:117]⁴⁸⁰

Stanza 5, Śloka 20:

Their Fathers were the Self-born. The Self-born, the Chāyās⁴⁸¹ from the brilliant bodies of the Lords, the Fathers, the Sons of Twilight.

Stanza 5, Śloka 21:

When the Race became old, the old waters mixed with the fresher waters. When its⁴⁸² drops 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 new⁴⁸³ Shadow, and the Shadow of the Wing.

This is the mysterious process of transformation and evolution of mankind. The material of the first forms—shadowy, ethereal, and negative—was drawn or absorbed into, and thus became the complement of the forms of the Second Race. The *Commentary* explains this by saying that, as the First Race was simply composed of the astral shadows of the creative progenitors, having of course neither astral nor physical bodies of their own—this Race *never died*. Its “men” melted gradually away, becoming absorbed in the bodies of their own “sweat-born” progeny, more solid than their own. The old form vanished and was absorbed by, disappeared in, the new form, more human and physical. There was no death in those days of a period more blissful than the Golden Age; but the first, or parent material was used for the formation of the new being, to form the body and even the inner or *lower* principles or bodies of the progeny. [SD 2:121]⁴⁸⁴

Stanza 6: The Evolution of the Third Race⁴⁸⁵**Stanza 6, Śloka 22:**

Then the Second evolved the Egg-born,⁴⁸⁶ the Third (Race). 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 (the Moon) overshadowed the big drop, the⁴⁸⁷ egg of the future race, the Man-Swan (Haṃsa) of the later Third. First male-female, then man and woman.

This is a very curious statement as explained in the Commentaries. To make it clear: The First Race having created the Second by “budding,” as just explained, the Second Race gives birth to the Third—which itself is separated into three distinct divisions, consisting of men differently procreated. The first two of these are produced by an oviparous method, presumably unknown to modern Natural History. While the early sub-races of the Third Humanity procreated their species by a kind of exudation of moisture or vital fluid, the drops of which coalescing formed an oviform ball—or shall we say egg?—which served as an extraneous vehicle for the generation therein of a *fœtus* and

child, the mode of procreation by the later races changed, in its results at all events. The little ones of the earlier races were entirely sexless—shapeless even for all one knows; but those of the later races were born androgynous. It is in the Third Race that the separation of sexes occurred. From being previously a-sexual, Humanity became distinctly hermaphrodite or bi-sexual; and finally the man-bearing eggs began to give birth, gradually and almost imperceptibly in their evolutionary development, first, to Beings in which one sex predominated over the other, and, finally, to distinct men and women. [SD 2:132]⁴⁸⁸

Stanza 6, Śloka 23:

The Self-born were the Chāyās,⁴⁸⁹ the Shadows from the bodies of the Sons of Twilight.⁴⁹⁰ Neither water nor fire could destroy them. Their sons were (so destroyed).

This verse cannot be understood without the help of the Commentaries. It means that the First Root-Race, the “Shadows” of the Progenitors, could not be injured, or destroyed by death. Being so ethereal and so little human in constitution, they could not be affected by any element—flood or fire. But their “Sons,” the Second Root-Race, could be and were so destroyed. As the “progenitors” merged wholly in their own astral bodies, which were their progeny; so that progeny was absorbed in its descendants, the “Sweat-born.” These were the second Humanity—composed of the most heterogeneous gigantic semi-human monsters—the first attempts of material nature at building human bodies. The ever-blooming lands of the Second Continent (Greenland, among others) were transformed, in order, from Edens with their eternal spring, into hyperborean Hades. This transformation was due to the displacement of the great waters of the globe, to oceans changing their beds; and the bulk of the Second Race perished in this first great throes of the evolution and consolidation of the globe during the human period. Of such great cataclysms there have already been four. And we may expect a fifth for ourselves in due course of time. [SD 2:138]⁴⁹¹

Stanza 7: From the Semi-Divine down to the First Human Races

Stanza 7, Śloka 24:

The Sons of Wisdom, the Sons of Night (issued from the body of Brahmā when it became Night), ready for rebirth, came down.⁴⁹² They saw the (intellectually) vile forms of the First Third (still senseless Race).⁴⁹³ “We can choose,” said the Lords, “we have wisdom.” Some entered the Chāyās.⁴⁹⁴ Some projected a⁴⁹⁵ Spark. Some deferred till the Fourth (Race). From their own Rūpa (essence)⁴⁹⁶ they filled (intensified) the Kāma (the vehicle of desire). Those who entered became Arhats.⁴⁹⁷ Those who received but a spark remained destitute of (higher) knowledge; the⁴⁹⁸ spark burned⁴⁹⁹ low. The Third remained mindless. Their Jivas (Monads) were not ready. These were set apart among

the Seven (primitive human species). They became⁵⁰⁰ narrow-headed. The Third were ready. “In these shall we dwell,” said the Lords of the Flame⁵⁰¹ and of the Dark Wisdom.

The Commentary that follows, and the next Stanzas may, no doubt, throw more light on this very difficult tenet, but the writer does not feel competent to give it out fully. Of the succession of Races, however, they say:

“First come the *Self-existent* on this Earth. They are the ‘Spiritual Lives’ projected by the absolute *Will* and *Law*, at the dawn of every rebirth of the worlds. These *Lives* are the divine ‘Śiṣṭa,’ (the seed-Manus, or the Prajāpati and the Pitṛs).”

From these proceed:

1. The First Race, the “Self-born,” which are the (astral) shadows of their Progenitors. The body was devoid of all understanding (mind, intelligence, and will). The inner being (the higher self or Monad), though within the earthly frame, was unconnected with it. The link, the Manas, was not there as yet.

2. From the First (race) emanated the second, called the “Sweat-born” and the “Boneless.” This is the Second Root-Race, endowed by the preservers (Rākṣasas) and the incarnating gods (Asuras and the Kumāras) with the first primitive and weak spark (the germ of intelligence) . . . And from these in turn proceeds:

3. The Third Root-Race, the “Twofold” (Androgynes). The first Races hereof are shells, till the last is “inhabited” (i.e., informed) by the Dhyānīs.

The Second Race, as stated above, being also sexless, evolved out of itself, at its beginning, the Third Androgyne Race by an analogous, but already more complicated process. As described in the *Commentary*, the very earliest of that race were:

“The ‘Sons of Passive Yoga.’ They issued from the second Manuṣyas (human race), and became oviparous. The emanations that came out of their bodies during the seasons of procreation were ovulary; the small spheroidal nuclei developing into a large soft, egg-like vehicle, gradually hardened, when, after a period of gestation, it broke and the young human animal issued from it unaided, as the fowls do in our race.” [SD 2:164-166]⁵⁰²

. . . from plants to the creatures which preceded the first mammals, all have been consolidated in their physical structures by means of the “cast-off dust” of those minerals, and “the refuse of the human matter, whether from living or dead bodies, on which they fed and which gave them their outer bodies.” [SD 2:169-170]⁵⁰³

Stanza 7, Śloka 25:

How did the Mānasas,⁵⁰⁴ the Sons of Wisdom, act? They rejected the Self-born (the boneless). They are not ready. They spurned the (First) Sweat-born. They are not quite ready. They would not enter the (First)⁵⁰⁵ Egg-born.

Stanza 7, Śloka 26:

When the Sweat-born produced the Egg-born, the twofold⁵⁰⁶ (androgynous Third Race), the mighty,⁵⁰⁷ the powerful with bones, the Lords of Wisdom said: “Now shall we create.”

Stanza 7, Śloka 27:

(Then) The Third Race⁵⁰⁸ became the Vāhana (vehicle) of the Lords of Wisdom. It created “Sons of Will and Yoga”;⁵⁰⁹ by Kriyāśakti it created them, the Holy Fathers, Ancestors of the Arhats. . . .

The order of the evolution of the human Races stands thus in the Fifth Book of the Commentaries, and was already given:

The First men were Chāyās (1); the second, the “Sweat-born” (2); the Third, “Egg-born,” and the holy Fathers born by the power of Kriyāśakti (3); the Fourth were the children of the Padmapāṇi (Chenrézik [spyan ras gzigs]) (4). [SD 2:173]⁵¹⁰

Stanza 8: Evolution of the Animal Mammalians—The First Fall**Stanza 8, Śloka 28:**

From the drops of sweat, from the residue of the substance, matter from dead bodies of men⁵¹¹ and animals of the wheel before (previous, Third Round), and from cast-off dust, the first animals (of this Round) were produced.

Stanza 8, Śloka 29:

Animals with bones, dragons of the deep, and flying Sarpas (serpents) 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.

Stanza 8, Śloka 30:

During the Third (Race),⁵¹² the boneless animals grew and changed; they became animals with bones, their Chāyās became solid (also).

Stanza 8, Śloka 31:

The animals separated the first (into male and female).⁵¹³ They (the animals) began to

breed. The twofold man (then) separated also. He (man) said: “Let us as they; let us unite and make creatures.” They did. . . .⁵¹⁴

Stanza 8, Śloka 32:

And those which had no spark (the “narrow-brained”) took huge she-animals unto them. They begat upon them dumb races. Dumb they were (the “narrow-brained”) themselves. But their tongues 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: The Final Evolution of Man

Stanza 9, Śloka 33:

Seeing which (the sin committed with the animals), the Lhas (the spirits, the “Sons of Wisdom”) who had not built men (who had refused to create), wept, saying:

Stanza 9, Śloka 34:

“The Amānasas (the ‘mindless’) 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. . . .

Stanza 9, Śloka 35:

Then all men⁵¹⁵ became endowed with Manas (minds). They saw the sin of the mindless.

This is how the Commentary explains the details that preceded the “Fall”:

“In the initial period of man’s Fourth evolution, the human kingdom branched off in several and various directions. The outward shape of its first specimens was not uniform, for the vehicles (the egg-like, external shells, in which the future fully physical man gestated) were often tampered with, before they hardened, by huge animals, of species now unknown, and which belonged to the tentative efforts of Nature. The result was that intermediate races of monsters, half animals, half men, were produced. But as they were failures, they were not allowed to breathe long and live, though the intrinsically paramount power of psychic over physical nature being yet very weak, and hardly established, the ‘Egg-Born’ Sons had taken several of their females unto themselves as mates, and bred other human monsters. Later, animal species and human races becoming gradually equilibrated, they separated and mated no longer. Man created no more—he begot. But he also begot animals, as well as men in days of old. Therefore the Sages (or wise men), who speak

of males who had no more will-begotten off, but begat various animals along with Dānavas (giants) on females of other species—animals being as (or in a manner of) Sons putative to them; and they (the human males) refusing in time to be regarded as (putative) fathers of dumb creatures—spoke truthfully and wisely. Upon seeing this (state of things), the kings and Lords of the Last Races (of the Third and the Fourth) placed the seal of prohibition upon the sinful intercourse. It interfered with Karma, it developed new (Karma).⁵¹⁶ They (the divine Kings) struck the culprits with sterility. They destroyed the Red and Blue Races.

In another we find:

“There were blue and red-faced animal-men even in later times; not from actual intercourse (between the human and animal species), but by descent.”

And still another passage mentions:

“Red-haired, swarthy men going on all-fours, who bend and unbend (stand erect and fall on their hands again) who speak as their forefathers, and run on their hands as their giant fore-mothers.” [SD 2:192]⁵¹⁷

Stanza 9, Śloka 36:

The Fourth Race developed Speech.

The Commentaries explain that the first Race—the ethereal or astral Sons of Yoga, also called “Self-born”—was, in our sense, speechless, as it was devoid of mind on our plane. The Second Race had a “Sound-language,” to wit, chant-like sounds composed of vowels alone. The Third Race developed in the beginning a kind of language which was only a slight improvement on the various sounds in Nature, on the cry of gigantic insects and of the first animals, which, however, were hardly nascent in the day of the “Sweat-born” (the *early* Third Race). In its second half, when the “Sweat-born” gave birth to the “Egg-born,” (the *middle* Third Race); and when these, instead of “hatching out” (may the reader pardon the rather ridiculous expression when applied to human beings in our age) as androgynous beings, began to evolve into separate males and females; and when the same law of evolution led them to reproduce their kind sexually, an act which forced the creative gods, compelled by Karmic law, to incarnate in *mindless* men; then only was speech developed. [SD 2:198]⁵¹⁸

The Commentary explains that the apes are the only species, among the animals, which has gradually and with every generation and variety tended more and more to return to the original type of its male forefather—the dark gigantic Lemurian and Atlantean. [SD 2:201 fn]⁵¹⁹

Stanza 9, Śloka 37:

The One (androgynous) became Two; also all the living and creeping things that were still one, giant fish, birds,⁵²⁰ and serpents with shell-heads.

... in Book VI of the Commentaries is found a passage which says, freely translated:

“When the Third separated and fell into sin by breeding men-animals, these (the animals) became ferocious, and men and they mutually destructive. Till then, there was no sin, no life taken. After (the separation) the Satya (Yuga) was at an end. The eternal spring became constant change and seasons succeeded. Cold forced men to build shelters and devise clothing. Then man appealed to the superior Fathers (the higher gods or angels). The Nirmāṇakāya of the Nāgas, the wise Serpents and Dragons of Light came, and the precursors of the Enlightened (Buddhas). Divine Kings descended and taught men sciences and arts, for man could live no longer in the first land (Ādi-Varṣa, the Eden of the first Races), which had turned into a white frozen corpse.” [SD 2:201]⁵²¹

Stanza 10: The History of the Fourth Race

Stanza 10, Śloka 38:

Thus two by two, on the seven zones, the Third (Race)⁵²² gave birth to the Fourth (Race men);⁵²³ the gods became no-gods (sura became a-sura).⁵²⁴

Says the *Book of Dzyan* with regard to primeval man when first projected by the “Boneless,” the incorporeal Creator: “First, the Breath, then Buddhi, and the Shadow-Son (the Body) were ‘created.’ But where was the pivot (the middle principle, Manas)? Man is doomed. When alone, the indiscrete (undifferentiated Element) and the Vāhana (Buddhi)—the cause of the causeless—break asunder from manifested life”—“unless cemented and held together by the middle principle, the vehicle of the personal consciousness of *Jīva*”; explains the Commentary. [SD 2:241]⁵²⁵

As said in the text:

“Like produces like and no more at the genesis of being, and evolution with its limited conditioned laws comes later. The Self-Existent are called *Creations*, for they appear in the Spirit Ray, manifested through the potency inherent in its *unborn* Nature, which is beyond time and (limited or conditioned) Space. Terrene products, animate and inanimate, including mankind, are falsely called creation and creatures: they are the development (evolution) of the discrete elements.” (Com. xiv.) Again:

“The Heavenly rūpa (Dhyāni-Chohan) creates (man) in his own form; it is a spiritual ideation consequent on the first differentiation and awakening of the universal (manifested) Substance; that form is the ideal shadow of Itself: and this is *the man of the first race*.” [SD 2:242]⁵²⁶

“Our earth and man,” says the Commentary, “being the products of the three Fires” —whose three names answer, in Sanskrit, to “the electric fire, the Solar fire, and the fire produced by friction,”—these three fires, explained on the Cosmic and human planes, are Spirit, Soul, and Body, the three great Root groups, with their four additional divisions. [SD 2:247]⁵²⁷

Men evolving *pari passu* with the globe, and the latter having “incrusted” more than a hundred million of years before—the first human sub-race had already begun to materialize or solidify, so to say. But, as the *Stanza* has it: “the inner man (the conscious Entity) was not.” [SD 2:248]⁵²⁸

Stanza 10, Śloka 39:

The First (Race) on every zone was moon-coloured (yellow-white); the Second, yellow like gold; the Third, red; the Fourth, brown, which became black with sin. The first seven (human)⁵²⁹ shoots were all of one complexion in the beginning.⁵³⁰ The next (seven, the sub-races) began mixing their colours.⁵³¹

Stanza 10, Śloka 40:

Then the Third and⁵³² Fourth (Races) became tall with pride. "We are the kings," it was said, "we are the gods."⁵³³

Stanza 10, Śloka 41:

They took wives fair to look upon,^{534,535} wives from the mindless,⁵³⁶ the narrow-headed. They bred monsters,⁵³⁷ wicked demons, male and female,⁵³⁸ also Khandro (Dākinī), with little minds.

"The inner man of the first * * * only changes his body from time to time; he is ever the same, knowing neither rest nor Nirvāṇa, spurning Dewachen [bde ba can] and remaining constantly on Earth for the salvation of mankind. . . ." "Out of the seven virgin-men (Kumāra) four sacrificed themselves for the sins of the world and the instruction of the ignorant, to remain till the end of the present Manvantara. Though unseen, they are ever present. When people say of one of them, "He is dead"; behold, he is alive and under another form. These are the Head, the Heart, the Soul, and the Seed of undying knowledge (Jñāna). Thou shalt never speak, O Lanoo, of these great ones (Mahā- . . .) before a multitude, mentioning them by their names. The wise alone will understand." . . . (Catechism of the inner Schools.) [SD 2:281-282]⁵³⁹

A careful perusal of the Commentaries would make one think that the Being that the new "incarnate" bred with, was called an "animal," not because he was no human being, but rather because he was so dissimilar physically and mentally to the more perfect races, which had developed physiologically at an earlier period. Remember Stanza 7 and what is said in its first verse (24th): that when the "Sons of Wisdom" came to incarnate the first time, some of them incarnated fully, others projected into the forms only *a spark*, while some of the shadows were left over from being *filled* and perfected, till the Fourth Race. Those races, then, which "remained destitute of knowledge," or those again which were left "mindless," remained as they were, even after the natural separation of the sexes. It is these who committed the first cross-breeding, so to speak, and bred monsters; and it is from the descendants of these that the Atlanteans chose their wives. . . .

The Commentary says, in describing that species (or race) of animals "fair to look at" as a biped: "Having human shape, but having the lower extremities, from the waist down, covered with hair." [SD 2:286-287]⁵⁴⁰

... the Occultist prefers to believe as he ever did that:

“Man was the first and highest (mammalian) animal that appeared in this (Fourth Round) creation. Then came still huger animals; and last of all the dumb man who walks on all fours.” For, “the Rākṣasas (giant-demons) and Daityas (Titans) of the “White Dvīpa” (continent) spoiled his (the dumb man’s) Sires.” (Commentary.) [SD 2:288]⁵⁴¹

Stanza 10, Śloka 42:

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

Then, “the third eye acted no longer,” says the Stanza, because man had sunk too deep into the mire of matter.

What is the meaning of this strange and weird statement in Verse 42, concerning the “third eye of the Third Race which had died and acted no longer”? [SD 2:288]⁵⁴²

... Verse 41 [*Vendidad*] say[s] that “Every fortieth year, to every couple (hermaphrodite) two are born, a male and female,” the latter being a distinct echo of the Secret Doctrine, of a Stanza which says:

“At the expiration of every forty (annual) Suns, at the end of every fortieth Day, the double one becomes four; male and female in one, in the first and second and the third.” [SD 2:291-292]⁵⁴³

... the Occultists . . . understand the meaning of this passage in the *Commentaries* which says:

“There were four-armed human creatures in those early days of the male-females (hermaphrodites); with one head, yet three eyes. They could see before them and behind them. A *Kalpa* later (after the separation of the sexes) men having fallen into matter, their spiritual vision became dim; and coördinately the third eye commenced to lose its power. . . . When the Fourth (Race) arrived at its middle age, the inner vision had to be awakened, and acquired by artificial stimuli, the process of which was known to the old sages. . . . The third eye, likewise, getting gradually *petrified*, soon disappeared. The double-faced became the one-faced, and the eye was drawn deep into the head and is now buried under the hair. During the activity of the inner man (during trances and spiritual visions) the eye swells and expands. The Arhat sees and feels it, and regulates his action accordingly. The undefiled *Lanoo* (disciple, chela) need fear no danger; he who keeps himself not in purity (who is not chaste) will receive no help from the ‘deva eye.’”

...

Occultism with its teaching as to the gradual development of senses “from within without,” from astral prototypes, is far more satisfactory: The *third eye retreated inwards* when its course was run—another point in favour of Occultism.

...

The question is often asked, “Why should celibacy and chastity be a *sine qua non* rule and condition of regular *chelaship*, or the development of psychic and occult powers? The answer is contained in the Commentary. When we learn that the “third eye” was once a physiological organ, and that later on, owing to the gradual disappearance of spirituality and increase of materiality (Spiritual nature being extinguished by the physical), it became an atrophied organ, as little understood now by physiologists as the spleen is—when we learn this, the connection will become clear. [SD 2:294-296]⁵⁴⁴

... a few centuries before the *Kali yuga*—the black age which began nearly 5,000 years ago—it was said (paraphrased into comprehensible sentences):

“We (the Fifth Root-Race) in our first half (of duration) onward (on the now *ascending* arc of the cycle) are on the mid point of (or between) the First and the Second Races—falling downward (i.e., the races were then on the descending arc of the cycle). . . . Calculate for thyself, *Lanoo*, and see.” (Commentary xx.). [SD 2:300]⁵⁴⁵

... how many ... cataclysms have changed the whole surface of the earth may be inferred from this *Stanza*:

“During the first seven *crores* of the Kalpa (70,000,000 years) the Earth and its two Kingdoms (mineral and vegetable), one already having achieved its seventh circle, the other, hardly nascent, are luminous and semi-ethereal, cold, lifeless, and translucent. In the eleventh *crore* the mother (Earth) grows opaque, and in the *fourteenth* the throes of adolescence take place. These convulsions of nature (geological changes) last till her twentieth *crore* of years, uninterruptedly, after which they become periodical, and at long intervals.”

The last change took place nearly twelve *crores* of years ago (120,000,000). But the Earth with everything on her face had become cool, hard and settled ages earlier. (Commentary, xxii.) [SD 2:312]⁵⁴⁶

Stanza 11: The Civilization and Destruction of the Third and Fourth Races⁵⁴⁷

Stanza 11, Śloka 43:

They (the Lemurians) built huge cities. Of rare earths and metals they built.⁵⁴⁸ Out of the fires (lava) vomited,⁵⁴⁹ out of the white stone of the mountains (marble), and of⁵⁵⁰ the black stone (of the subterranean fires) they cut their own images in their size and likeness, and worshipped them.

... as said in the Commentary:

The last survivors of the fair child of the White Island (the primitive Śveta-dvīpa) had perished ages

before. Their (Lemuria’s) elect, had taken shelter on the sacred Island (now the “fabled” Śambhala, in the Gobi Desert), while some of their accursed races, separating from the main stock, now lived in the jungles and underground (“cave-men”), when the golden yellow race (the Fourth) became in its turn “black with sin.” From pole to pole the Earth had changed her face for the third time, and was no longer inhabited by the Sons of Śveta-dvīpa, the blessed, and Adbhitanya,⁵⁵¹ east and west, the first, the one and the pure, had become corrupted. . . . The demi-gods of the Third had made room for the semi-demons of the Fourth Race. Śveta-dvīpa (whose northern parts of the Toyābdhi⁵⁵² the seven Kumāras—Sanaka, Sananda, Sanātana, Sanatkumāra, Jāta, Voḍhu, and Pañcaśikha—had visited, agreeably with exoteric tradition; see the Uttara Khaṇḍa of the *Padma Purāṇa*; *Asiatic Researches*, Vol. 11, pp. 99-100), the White Island had veiled her face. Her children now lived on the Black land, wherein, later on, Daityas from the seventh Dvīpa (Puṣkara) and Rākṣasas from the seventh climate replaced the Sādhus and the ascetics of the Third age, who “had descended to them from other and higher regions.” . . . [SD 2:319-320]⁵⁵³

. . . the Occult teaching . . . shows . . . the gigantic continent of Lemuria . . . separating into smaller continents. This is due, according to the explanation in the Commentary, to a decrease of velocity in the earth’s rotation:

“When the Wheel runs at the usual rate, its extremities (the poles) agree with its middle circle (equator), when it runs slower and tilts in every direction, there is a great disturbance on the face of the Earth. The waters flow toward the two ends, and new lands arise in the middle belt (equatorial lands), while those at the ends are subject to pralayas by submersion. . . .”

And again:

. . . “Thus the wheel (the Earth) is subject to, and regulated by, the Spirit of the Moon, for the breath of its waters (tides). Toward the close of the age (Kalpa) of a great (root) race, the regents of the moon (the Pitars,⁵⁵⁴ fathers, or Pitṛs) begin drawing harder, and thus flatten the wheel about its belt, when it goes down in some places and swells in others, and the swelling running toward the extremities (poles) new lands will arise and old ones be sucked in.” [SD 2:324-325]⁵⁵⁵

The commentary tells us that the Third Race was only about the middle point of its development when:

“The axle of the Wheel tilted. The Sun and Moon shone no longer over the heads of that portion of the *Sweat Born*; people knew snow, ice, and frost, and men, plants, and animals were dwarfed in their growth. Those that did not perish *remained as half-grown babes in size and intellect*. This was the third pralaya of the races. [SD 2:329]⁵⁵⁶

After the Great Flood of the Third Race (the Lemurians):

“Men decreased considerably in stature, and the duration of their lives was diminished. Having fallen down in godliness they mixed with animal races, and intermarried among giants and Pigmies (the dwarfed races of the Poles). . . Many acquired *divine*, more—*unlawful* knowledge, and followed willingly the *Left Path*.” (Commentary xxxiii.) [SD 2:331]⁵⁵⁷

Stanza 11, Śloka 44:

They (the Atlanteans) built great images, nine yatis⁵⁵⁸ high (27 feet), the size of their bodies. Inner⁵⁵⁹ fires had destroyed the land of their fathers (the Lemurians). Water⁵⁶⁰ threatened the Fourth (Race).

Stanza 11, Śloka 45:

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

Stanza 11, Śloka 46:

All Holy saved, the Unholy destroyed. With them, most of the huge animals, produced from the sweat of the earth.

Speaking of the subsequent race (our Fifth Humanity), the commentary says:

“Alone the handful of those Elect, whose divine instructors had gone to inhabit that Sacred Island—‘from whence the last Saviour will come’—now kept mankind from becoming one-half the exterminator of the other (as mankind does now—H.P.B.). It (mankind) became divided. Two-thirds of it were ruled by Dynasties of lower, material Spirits of the earth, who took possession of the easily accessible bodies; one-third remained faithful, and joined with the nascent Fifth Race—the divine Incarnates. When the Poles moved (for the fourth time) this did not affect those who were protected, and who had separated from the Fourth Race. Like the Lemurians—alone the ungodly Atlanteans perished, and ‘were seen no more.’ . . .” [SD 2:350]⁵⁶¹

Stanza 12, Śloka 47:

Few (men)⁵⁶² remained.⁵⁶³ Some yellow, some brown and black, and some red remained. The moon-coloured (of the primitive Divine Stock) were gone forever.⁵⁶⁴

. . . the Commentary . . . says:

“The *Great Dragon* has respect but for the ‘*Serpents of Wisdom*, the Serpents whose holes are now under the triangular stones,” i.e., “the Pyramids, at the four corners of the world.” [SD 2:351]⁵⁶⁵

Stanza 12, Śloka 48:

The Fifth (Race),⁵⁶⁶ produced from the Holy Stock, remained;^{567,568} it was ruled over⁵⁶⁹ by the⁵⁷⁰ first Divine Kings.

Stanza 12, Śloka 49:

⁵⁷¹The “Serpents” who re-descended, who made peace with the Fifth (Race),⁵⁷² who taught and instructed it. . . .

“Fruits and grain, unknown to Earth to that day, were brought by the ‘Lords of Wisdom’ for the benefit of those they ruled—from other lokas (spheres). . . .” say the Commentaries. [SD 2:373]⁵⁷³

Perhaps now the meaning of the following passage from one of the Commentaries may become clearer.

“In the first beginnings of (human) life, the only dry land was on the Right end of the sphere, where it (the globe) is motionless. The whole earth was one vast watery desert, and the waters were tepid. . . . There man was born on the seven zones of the immortal, the indestructible of the Manvantara. There was eternal spring in darkness. (But) that which is darkness to the man of today, was light to the man of his dawn. There, the gods rested, and Fohat reigns ever since. . . . Thus the wise fathers say that man is born in the head of his mother (earth), and that her feet at the left end generated (begot) the evil winds that blow from the mouth of the lower Dragon. . . . Between the first and second (races) the eternal central (land) was divided by the water of life.

“It flows around and animates her (mother earth’s) body. Its one end issues from her head; it becomes foul at her feet (the Southern Pole). It gets purified (on its return) to her heart—which beats under the foot of the sacred Śambhala, which then (in the beginnings) was not yet born. For it is in the belt of man’s dwelling (the earth) that lies concealed the life and health of all that lives and breathes. During the first and second (races) the belt was covered with the great waters. (But) the great mother travailed under the waves and a new land was joined to the first one which our wise men call the head-gear (the cap). She travailed harder for the third (race) and her waist and navel appeared above the water. It was the belt, the sacred Himavat, which stretches around the world. She broke toward the setting sun from her neck⁵⁷⁴ downward (to the south west), into many lands and islands, but the eternal land (the cap) broke not asunder. Dry lands covered the face of the silent waters to the four sides of the world. All these perished (in their turn). Then appeared the abode of the wicked (the Atlantis). The eternal land was now hid, for the waters became solid (frozen) under the breath of her nostrils and the evil winds from the Dragon’s mouth,” etc., etc. [SD 2:400-401]⁵⁷⁵

[In a footnote to “Spitsbergen” H.P.B. adds the following:]

. . . the Stanzas call this locality [Spitsbergen] by a term translated in the commentary as *a place of no latitude* (nirakṣa) the abode of the gods. [SD 2:401 fn]⁵⁷⁶

“The sacred bull Nandi was brought from Bhārata to Śaṅkha to meet Vṛṣabha (Taurus) every Kalpa. But when those of the White Island (who descended originally from Śveta-dvīpa), who had mixed with the Daityas (giants) of the land of iniquity, had become black with Sin, then Nandi remained for ever in the “White Island” (or Śveta-dvīpa.) “Those of the Fourth World (race) lost AUM”—say the Commentaries. [SD 2:408]⁵⁷⁷

Additional Fragments from a Commentary on the Verses of Stanza 12.⁵⁷⁸

The MS. from which these additional explanations are taken belongs to the group called “*Tungshakyi Sangyé Songa* [ལྷུང་བཤགས་ཀྱི་སངས་རྒྱས་སོ་ལྷ།, Itung bshags kyi sangs rgyas so lngal],” or the Records of the “Thirty-five Buddhas of Confession,” as they are *exoterically* called. . . . These “baskets” of the oldest writings on “palm leaves” are kept very secret. Each MS. has appended to it a short synopsis of the history of that sub-race to which the particular “Buddha-Lha” belonged. The one special MS. from which the fragments which follow are extracted, and then rendered into a more comprehensible language, is said to have been copied from stone tablets which belonged to a Buddha of the earliest day of the Fifth Race, who had witnessed the Deluge and the submersion of the chief continents of the Atlantean race. [SD 2:423]⁵⁷⁹

In the MS. under consideration many and frequent are the references to the great knowledge and civilization of the Atlantean nations, showing the polity of several of them and the nature of their arts and sciences. [SD 2:426]⁵⁸⁰

This is what is written in one passage:

“The Kings of Light have departed in wrath. The sins of men have become so black that Earth quivers in her great agony. . . . The azure seats remain empty. Who of the Brown, who of the Red, or yet among the Black (races), can sit in the seats of the Blessed, the Seats of knowledge and mercy! Who can assume the flower of power, the plant of the golden stem and the azure blossom?” [SD 2:424]⁵⁸¹

The writer proceeds . . . to bewail the fate of his people. They had become bereft of their “azure” (celestial) kings, and “they of the *Deva* hue,” the moon-like complexion, and “they of the refulgent (golden) face” have gone “to the land of bliss, the land of metal and fire”; or—agreeably with the rules of symbolism—to the lands lying North and East, from whence “the great waters have been swept away, sucked in by the earth and dissipated in the air.” The wise races had perceived “the black storm-dragons, called down by the dragons of wisdom”—and “had fled, led on by the shining Protectors of the most Excellent Land”—the great ancient adepts, presumably; those the Hindus refer to as their Manus and Rishis. One of them was Vaivasvata Manu. [SD 2:425]⁵⁸²

. . . here is a fragment of the earlier story [i.e. “Exodus”] from the Commentary:

. . . “And the ‘great King of the dazzling Face,’ the chief of all the Yellow-faced, was sad, seeing the sins of the Black-faced.

"He sent his air-vehicles (Vimānas) to all his brother-chiefs (chiefs of other nations and tribes) with pious men within, saying: 'Prepare. Arise ye men of the good law, and cross the land while (yet) dry.'

"The Lords of the storm are approaching. Their chariots are nearing the land. One night and two days only shall the Lords of the Dark Face (the Sorcerers) live on this patient land. She is doomed, and they have to descend with her. The nether Lords of the Fires (the Gnomes and fire Elementals) are preparing their magic Āgneyāstra (fire-weapons worked by magic). But the Lords of the Dark Eye ("Evil Eye") are stronger than they (the Elementals) and they are the slaves of the mighty ones. They are versed in Astra-vidyā (the highest magical knowledge). Come and use yours (i.e., your magic powers, in order to counteract those of the Sorcerers). Let every lord of the Dazzling Face (an adept of the White Magic) cause the Vimāna of every lord of the Dark Face to come into his hands (or possession), lest any (of the Sorcerers) should by its means escape from the waters, avoid the rod of the Four, (Karmic deities) and save his wicked' (followers, or people).

"May every yellow face send sleep from himself (mesmerize?) to every black face. May even they (the Sorcerers) avoid pain and suffering. May every man true to the Solar Gods bind (paralyze) every man under the lunar gods, lest he should suffer or escape his destiny.

"And may every yellow face offer of his life-water (blood) to the speaking animal of a black face, lest he awaken his master.

"The hour has struck, the black night is ready, etc., etc.

.....

"Let their destiny be accomplished. We are the servants of the great Four. May the Kings of light return."

"The great King fell upon his dazzling Face and wept. . . .

"When the Kings assembled the waters had already moved. . . .

"(But) the nations had now crossed the dry lands. They were beyond the water mark. Their Kings reached them in their Vimānas, and led them on to the lands of Fire and Metal (East and North)."

.....

Still, in another passage, it is said:

". . . Stars (meteors) showered on the lands of the black Faces; but they slept.

"The speaking beasts (the magic watchers) kept quiet.

"The nether lords waited for orders, but they came not, for their masters slept.

"The waters arose, and covered the valleys from one end of the Earth to the other. High lands remained, the bottom of the Earth (the lands of the antipodes) remained dry. There dwelt those who escaped; the men of the yellow-faces and of the straight eye (the frank and sincere people).

"When the Lords of the Dark Faces awoke and bethought themselves of their Vimānas in order to escape from the rising waters, they found them gone."

Then a passage shows some of the more powerful magicians of the “Dark Face”—who awoke earlier than the others—pursuing those who had “spoilt them” and who were in the rear-guard, for —“the nations that were led away, were as thick as the stars of the milky way,” says a more modern Commentary, written in Sanskrit only.

“Like as a dragon-snake uncoils slowly its body, so the Sons of men, led on by the Sons of Wisdom, opened their folds, and spreading out, expanded like a running stream of sweet waters. . . . many of the faint-hearted among them perished on their way. But most were saved.”

Yet the pursuers, “whose heads and chests soared high above the water,” chased them “for three lunar terms” until finally reached by the rising waves, they perished to the last man, the soil sinking under their feet and the earth engulfing those who had desecrated her. [SD 2:426-428]⁵⁸³

Conclusion

Space forbids us to say anything more, and this part of the “Secret Doctrine” has to be closed. The forty-nine Stanzas and the few fragments from the Commentaries just given are all that can be published in these volumes. These, with some still older records—to which none but the highest Initiates have access—and a whole library of comments, glossaries, and explanations, form the synopsis of Man’s genesis.

It is from the Commentaries that we have hitherto quoted and tried to explain the hidden meaning of some of the allegories, thus showing the true views of esoteric antiquity upon geology, anthropology, and even ethnology. [SD 2:437]

Further Selections from Esoteric Sources, as quoted by H. P. Blavatsky in *The Secret Doctrine*.

“What is that which was, is, and will be, whether there is a Universe or not; whether there be gods or none?” asks the esoteric Senzar Catechism. And the answer made is—“Space.” [SD 1:9]

The Occult Catechism contains the following questions and answers:

“What is it that ever is?”

“Space, the eternal Anupādaka [Aupapāduka].”

“What is it that ever was?”

“The Germ in the Root.”

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

“The Great Breath.”

“Then, there are three Eternals?”

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

“Explain, oh Lanoo (disciple).”

“The One is an unbroken Circle (ring) with no circumference, for it is nowhere and everywhere; the One is the boundless plane of the Circle, manifesting a diameter only during the manvantaric periods; the One is the indivisible point found nowhere, perceived everywhere during those periods; it is the Vertical and the Horizontal, the Father and the Mother, the summit and base of the Father, the two extremities of the Mother, reaching in reality nowhere, for the One is the Ring as also the rings that are within that Ring. Light in darkness and darkness in light: the ‘Breath which is eternal.’ It proceeds from without inwardly, when it is everywhere, and from within outwardly, when it is nowhere—(i.e., māyā, one of the centres). It expands and contracts (exhalation and inhalation). When it expands the mother diffuses and scatters; when it contracts, the mother draws back and ingathers. This produces the periods of Evolution and Dissolution, Manvantara and Pralaya. The Germ is invisible and fiery; the Root (the plane of the circle) is cool; but during Evolution and Manvantara her garment is cold and radiant. Hot Breath is the Father who devours the progeny of the many-faced Element (heterogeneous); and leaves the single-faced ones (homogeneous). Cool Breath is the Mother, who conceives, forms, brings forth, and receives them back into her bosom, to reform them at the Dawn (of the Day of Brahmā, or Manvantara). . . .” [SD 1:11-12]

Says the Book of Dzyan (Knowledge through meditation):

“The great mother lay with \triangle , and the $|$, and the \square , the second $|$ and the \star in her bosom, ready to bring them forth, the valiant sons of the $\square \triangle ||$ (or 4,320,000, the Cycle) whose two elders are the \bigcirc and the \cdot (Point).” [SD 1:434]

[. . .] the Commentary says: “The first earth having been purified by the forty-nine fires, her people, born of Fire and Water, could not die . . . (etc.); the Second Earth (with its race) disappeared as vapour vanishes in the air . . . the Third Earth had everything consumed on it after the *separation*, and went down into the lower Deep (the Ocean). This was *twice* eighty-two cyclic years ago.” [SD 1:439 fn]⁵⁸⁴

“The Sun is the heart of the Solar World (System) and its brain is hidden behind the (visible) Sun. From thence, sensation is radiated into every nerve-centre of the great body, and the waves of the life-essence flow into each artery and vein. . . . The planets are its limbs and pulses. . . .” (Commentary.) [SD 1:541]⁵⁸⁵

Says a commentary in the esoteric doctrine:

. . . . The trunk of the *Asvattha* (the tree of Life and Being, the *rod* of the caduceus) grows from and descends at every Beginning (every new manvantara) from the two dark wings of the Swan (*Haṃsa*) of Life. The two Serpents, the ever-living and its illusion (Spirit and matter) whose two heads grow from the one head between the wings, descend along the trunk, interlaced in close embrace. The two tails join on earth (the manifested Universe) into one, and this is the great illusion, O Lanoo!” [SD 1:549]⁵⁸⁶

“Matter is eternal,” says the Esoteric Doctrine. [SD 1:545]

Occultism [. . .] repeats with as much assurance as ever: “*matter is eternal*, becoming atomic (its aspect) only periodically.” [SD 1:552]⁵⁸⁷

“The sons of *Bhūmi* (Earth) regard the Sons of *Deva-lokas* (Angel-spheres) as their gods; and the Sons of lower kingdoms look up to the men of *Bhūmi*, as to their *Devas* (gods); men remaining unaware of it in their blindness. . . . They (*men*) tremble before them while using them (for magical purposes). . . . The First Race of Men were the ‘Mind-born sons’ of the former. They (the Pitṛs and Devas) are our progenitors. . . .” (Book II of Commentary on the *Book of Dzyan*.) [SD 1:605-606]⁵⁸⁸

“*Every atom becomes a visible complex unit (a molecule), and once attracted into the sphere of terrestrial activity, the Monadic Essence, passing through the mineral, vegetable, and animal kingdoms, becomes man.*” (*Esot. Catechism*.) Again, “*God, Monad, and Atom are the correspondences of Spirit, Mind, and Body (Atma, Manas and Sthula Sarira) in man.*” *In their septenary aggregation they are the “Heavenly Man” (see Kabala for the latter term); thus, terrestrial man is the provisional reflection of the Heavenly. . . . “The Monads (Jivas) are the Souls of the Atoms, both are the fabric in which the Chohans (Dhyanis, gods) cloth themselves when a form is needed.*” (*Esot. Cat.*)

... even the Stanza which says: “The mind-born, the boneless, gave being to the will-born with bones”; adding that this took place in the middle of the *Third Race* 18,000,000 years ago—has yet a chance of being accepted by future scientists. [SD 2:156]⁵⁸⁹

“The Nest of the eternal Bird, the flutter of whose wings produces life, is boundless space,” says the Commentary, meaning Haṃsa, the bird of Wisdom. [SD 2:293]⁵⁹⁰

“Manas is dual—*lunar* in the lower, *solar* in its upper portion,” says a commentary. [SD 2:495]

One initiated into the mysteries of the meaning of the Svastika, say the Commentaries, “can trace on it, with mathematical precision, the evolution of Kosmos and the whole period of *Sandhya*.” Also “the relation of the Seen to the Unseen,” and “the first procreation of man and species.” [SD 2:587]

“When the first ‘Seven’ appeared on earth, they threw the seed of everything that grows on the land into the soil. First came three, and four were added to these as soon as stone was transformed into plant. Then came the second ‘Seven,’ who, guiding the *Jīvas* of the plants, produced the middle (intermediate) natures between plant and moving living animal. The third ‘Seven’ evolved their *Chāyās*. . . . The fifth ‘Seven’ imprisoned their *Essence*. . . . Thus man became a Saptaparṇa.” (Commentary.) [SD 2:590]

These numbers are explained in the “Commentaries” in these words.

“The Circle is not the ‘One’ but the ‘All.’

“In the higher (heaven) the impenetrable Rajas (“adbhuta”; see *Ṛgveda* 10:105:7), it (the Circle) becomes One, because (it is) the indivisible, and there can be no Tau in it.

“In the second (of the three ‘Rajāṃsi’ (ṛtīya), or the three ‘Worlds’) the one becomes two (male and female); and three (add the Son or Logos); and the Sacred Four (‘Tetractys,’ or the ‘Tetragrammaton.’)

“In the third (the lower world or our earth) the number becomes four, and three, and two. Take the first two, and thou wilt obtain Seven, the sacred number of life; blend (the latter) with the middle Rajas, and thou wilt have Nine, the sacred number of *Being* and *Becoming*.” [SD 2:621-622]⁵⁹¹

With regard to that other statement—namely, that they daily “cursed the Sun”—this again has nothing to do with the heat, but with the moral degeneration that grew with the race. It is explained in our Commentaries. “They (the sixth sub-race of the Atlanteans) used magic incantations even against the Sun”—failing in which, they cursed it. [SD 2:762]

The occult sciences show that the founders (the respective groups of the seven Prajāpatis) of the

Root Races have all been connected with the Pole Star. In the Commentary we find:

“He who understands the age of Dhruva who measures 9090 mortal years, will understand the times of the pralayas, the final destiny of nations, O Lanoo.” [SD 2:768]

Notes

1. While H.P.B. makes this statement, it is found that the use of bracketed text in the Stanzas is not consistently applied.

2. In SD1a, the heading prior the Stanzas is given thus:

COSMIC EVOLUTION.

SEVEN STANZAS TRANSLATED WITH COMMENTARIES
FROM THE
SECRET BOOK OF DZYAN.

With a following title given thus:

COSMIC EVOLUTION.

In Seven Stanzas translated from the Book of Dzyan.

3. W: Mother.

4. This is included in W, but omitted in SD1, T & SD3. In SD1b & SD3b it is stated that “the ‘Robes’ stand for the noumenon of undifferentiated Cosmic Matter.”

5. W: “once again” is omitted.

6. This term is given again on SD 1:635 with the following definition: “‘Thyan-kam’ is the power or knowledge of guiding the impulses of cosmic energy in the right direction.”

7. Omitted in W, SD1a & SD3. H.P.B. notes (SD 1:23) that “only portions of the seven Stanzas are here given.” She marks places where Ślokas or portions of Ślokas were skipped by “. . .” but this is inconsistently given in the four primary sources. We have chosen to default to including “. . .” wherever they appear in at least 2 sources, and have included footnotes where they appear in but one source.

8. W: Dhyan Chohans.

9. Omitted in W.

10. A footnote in W, SD1b & SD3b adds: “Nippang in China; Neibban in Burmah; or Moksha in India.” (as per SD1b)

11. A footnote in W, SD1b & SD3b adds: “The ‘12’ Nidânas (in Tibetan Ten-brel Chug-nyi) are the chief causes of existence, effects generated by a concatenation of causes produced.” (as per SD1b)

12. SD1 (SD 1:23) has “Sun-chan”; this is possibly a printer’s misspelling of “Sien-chan” or “Sien-tchan,” a term used elsewhere by H.P.B. There is ongoing research into this term, for instance see: [“Research: Sien-Tchan and Related Terms.”](#) If “Sun-chan” is the same as “Sien-tchan” (see Stanza 6, Ślokas 1-2), then it must certainly be Chinese, since Stanza 6, Ślokas 1-2 are, according to H.P.B., translated from the Chinese version of the Stanzas (see Footnote in Stanza 6, Śloka 1).

13. In W “DARKNESS” is given in all-caps.

14. In W “ALL” is given in all-caps.

15. In W *one* is italicized. In W a footnote appears here, which in SD1 & SD3 was incorporated into the commentary.

16. In SD3 this is reversed, i.e. “not yet awakened.”

17. A footnote in W, SD1b & SD3b adds: “That which is called ‘wheel’ is the symbolical expression for a world or globe, which shows that the ancients were aware that our Earth was a revolving globe, not a motionless square as some Christian Fathers taught. The ‘Great Wheel’ is the whole duration of our Cycle of being, or Maha Kalpa, *i.e.*, the whole revolution of our special chain of seven planets or Spheres from beginning to end; the “Small Wheels” meaning the Rounds, of which there are also Seven.” (as per SD1b)

18. In W “and his pilgrimage thereon” is omitted.

19. It would appear that H.P.B. omitted some terms here.

20. This marks the end of the original terminology supplied by H.P.B. (SD 1:23).

21. In W: “The seven sublime Truths, and the seven Srutis [śruti].” In the commentary (W, p. 151), H.P.B. explains: “Out of the seven Truths and Srutis (“revelations[”]) four only have been handed to us, as we are still in the 4th Round,” etc. In the Secret Doctrine, the connection is made between the “Lords” and the “Śrutis”: The Lords are “said to send their Bodhisattvas, the human correspondents of the Dhyani-Buddhas, during every Round and Race. Out of the Seven Truths and Revelations, or rather revealed secrets, four only have been handed to us, as we are still in the Fourth Round, and the world also has only had four Buddhas, so far.” Thus, each “Lord” sends forth one “Śruti.”

22. W: plunged.

23. This is consistently spelled “Paranishpanna” by H.P.B. and in all four sources, though the term ought to be pariniṣpanna. In W this is italicized.

24. Spelled by H.P.B. “Yong-Grüb.” In Wylie transliteration “yongs grub.” We have given the term in THL Simplified Phonetic Transcription.

25. W: having been.

26. In W *was* is italicized.

27. In W *is* is italicized.

28. In W “ONE BEING” is given in all-caps.

29. In W “ALL PRESCENCE” is given in all-caps.

30. A footnote in W, SD1b & SD3b adds: “In India it is called ‘The Eye of Siva,’ but beyond the great range it is known as “Dangma’s opened eye” in esoteric phraseology.” (as per SD1b)

31. In SD3 “the” is omitted.

32. See David Reigle’s “Book of Dzyan Research Report: Technical Terms in Stanza I.”

33. A footnote in W, SD1b & SD3b adds: “Dangma means a purified soul, one who has become a Jivanmukta, the highest adept, or rather a Mahatma so-called. His “opened eye” is the inner spiritual eye of the seer, [etc.]” (as per SD1b)

34. W: (absolute Soul).

35. W: (absolute being).

36. See David Reigle’s “Book of Dzyan Research Report: Technical Terms in Stanza I.”

37. W added the following here in brackets: “‘Great Wheel’ is our Planetary chain, ‘Anupadaka’ ‘parentless’.” The latter, but not the former, were included in the commentaries in SD1b and SD3b.

38. Omitted in W.

39. In W “BUILDERS” is given in all-caps.

40. Omitted in W.

41. In W “UNKNOWN DARKNESS” is given in all-caps.

42. W: “in their Dhyān-Chohanīc (Dhyāni Buddhīc).”

43. In W *Pariniṣpanna* is italicized.

44. A footnote in W, SD1b & SD3b adds: “Mother of the Gods,” Aditi, or Cosmic Space. In the Zohar, she is called Sephira the Mother of the Sephiroth, and Shekinah in her primordial form, *in abscondito*. ” (as per SD1b)

45. This term is misspelled with mistaken diacritics throughout theosophical literature due to misunderstanding of the declension rules for Sanskrit nouns. The proper term is “svabhāva” and does not include a final “t” unless given in the ablative case. See “[Svabhavat in the Writings of H. P. Blavatsky](#).”

46. In W a footnote appears here, which in SD1b & SD3b was incorporated into the commentary.

47. In SD1a and SD3 “were” is omitted.

48. The punctuation varied greatly here. W has a semi-colon; SD1a and SD3 have a comma; SD1b and T have an exclamation point. A comma seems most fitting grammatically.

49. W & SD1b end the sentence here, thus: “... nor sound. Naught, save...”
50. In W a footnote appears here, which in SD1b & SD3b was moved to a footnote within in the commentary.
51. For an unknown reason, T has a question mark here.
52. In W “RAY” is given in all-caps.
53. In W “GERM” is given in all-caps.
54. A footnote in W, SD1b & SD3b adds: “An unpoetical term, yet still very graphic.” (as per SD1b)
55. In W “one” is omitted.
56. In W “as three into four” is omitted.
57. SD1b & T have “in.”
58. In SD1a “sons” is given without brackets, thus seemingly as part of the Stanza text.
59. In W a footnote appears here, which in SD1b & SD3b was incorporated into the commentary.
60. In W “DARKNESS” is given in all-caps.
61. In W “ONE” is given in all-caps.
62. SD1a included “. . .” at the end of this sloka. SD1b and SD3 included “. . .” at the beginning of the following stanza/sloka. We have chosen to include it as per the latter, as being the most common. The indication in either case is that there are missing slokas between Stanza 2, Śloka 6 and Stanza 3, Śloka 1.
63. See previous note.
64. W: thrilled. In W this sloka is given in past tense.
65. W: swelled.
66. In W *within without* is italicized.
67. W: swept. In W this sloka is given in past tense.
68. In W “simultaneously” is given without brackets, thus seemingly as part of the Stanza text. In SD1a it is omitted.
69. In W a footnote appears here, which in SD1b & SD3b was incorporated into the commentary.
70. SD1a has “. . .” here, seemingly indicating a portion of omitted text. None of the other sources include this, however.
71. In W a footnote appears here, which in SD1b & SD3b was incorporated into the commentary.
72. SD1b has Darkness in quotation marks, i.e. “Darkness.”
73. W: radiated. In W this sloka is given in past tense.
74. W: dropped.
75. W: “into the Waters of Mother Space.” SD1a: “into the mother-deep.” SD1b: “into the waters, into the mother deep.” T: “INTO THE WATERS, THE MOTHER-DEEP.” SD3: “into the Waters, into the Mother-Deep.”
76. W: “The ray fructified (recalled to life) the ‘Eternal virgin Egg.’” In W a footnote appears here, which in SD1b & SD3b was incorporated into the commentary.
77. Omitted in SD1a.
78. From “the ray causes” to “the World Egg” is omitted in W. This omission, along with the first sentence of the following Śloka, is marked therein by “. . .” at the beginning of Śloka 4.
79. In SD1a “Then” is given without brackets, thus seemingly as part of the Stanza text. In SD1b & T it is given in brackets. In SD3 it is omitted.
80. This first sentence is omitted in W, and is marked therein, along with the last portion of the previous Śloka, by “. . .”
81. W: “The radiant essence within the *Hiranya garbha* (golden Egg)”
82. In W “which in itself is three” is omitted.
83. W: curdled. In W this sloka is given in past tense.
84. W: spread.

85. In W a footnote appears here, which in SD1b & SD3b was incorporated into the commentary of the following Śloka.

86. W: of the Mother.

87. W has “throughout the depths in milk white curds throughout the depths of the Mother.” SD1b & SD3b commentary includes another, more concise rendition: “the radiant essence curdled and spread throughout the depths’ of Space.”

88. W: which.

89. SD1a and SD3 have “in the depths of the Ocean of Life.” SD1b has simply “in the Ocean of Life.”

90. W: remained. In W this sloka is given in past tense.

91. W: remained.

92. W: remained.

93. W has “the three.” It is evident that in her first manuscript translations H.P.B. had intended to omit the term “oeaohoo” throughout.

94. W: were.

95. In W Śloka 4 and the first sentence of Śloka 5 were combined as a single sentence, thus: “. . . were one, for the root . . .”

96. W has “the Ocean (of Amrita).”

97. A footnote in W, SD1b & SD3b adds: “Amrita is ‘immortality’.” (as per SD1a). In SD1b this is repetitive and unnecessary as both terms (Amrita and Immortality) were included in the text.

98. W has “and the drop was in the root, and the whole floated in the radiant light.”

99. W has “and was motion.”

100. In W “Darkness” is given within quotation marks.

101. W has “retired and was . . . no more.” The “. . .” is not indicated in any of the other sources, though they provide no extra text. It is thus unclear if H.P.B. omitted some text from the Stanzas here.

102. W: vanished.

103. W: essence.

104. SD1a: or.

105. In W a footnote appears here, which in SD1b & SD3b was incorporated into the commentary.

106. W has “.” here, seemingly indicating a large portion of omitted text from the Stanzas, however this is not included in any of the other sources. It is thus unclear if H.P.B. omitted some text from the Stanzas here.

107. A footnote in W, SD1b & SD3b adds: “Lanoo is a student, a chela who studies practical Esotericism.” (as per SD1b). In W, the footnote appeared in the following Śloka.

108. W: Son.

109. In W “Bright Space, Son of Dark Space” is omitted.

110. SD1a: which. In W “who” is omitted.

111. W: emerging.

112. In W “great Dark” is omitted.

113. W has “.” here, seemingly indicating a portion of omitted text from the Stanzas, however this is not included in any of the other sources. It is thus unclear if H.P.B. omitted some text from the Stanzas here.

114. W has “It is x x x,” thus omitting the Oeaohoo. See earlier note on the omission of this term.

115. In W “when [whom] thou knowest now as Kwai[n]-Shai-Yin,” which is given without brackets, thus seemingly as part of the Stanza text.

116. W: who.

117. SD1a: son.

118. W has “who shines forth like the blazing ‘divine Dragon of Wisdom,[’].”

119. In W “EKA” is given in all-caps.

120. A footnote in SD1a adds: “In the English translation from the Sanskrit the numbers are given in that language, *Eka*, *Chatur*, etc., etc. It was thought best to give them in English.” However, W, SD1b, T & SD3 all give the Sanskrit terms, though SD3 is the only source to give “tri” instead of “three.” The commentary in SD1b and SD3b make use of the term “Eka,” thus making it useful to show the Sanskrit terms. Due to the wide variance between sources and the use of “eka” in the SD1b & SD3b commentaries, we have chosen to give the English terms with the Sanskrit in brackets, as this follows most closely H.P.B.’s tendency throughout the Stanzas.

121. A footnote in SD1b & SD3b adds: “‘Tri-dasa,’ or three times ten (30), alludes to the Vedic deities, in round numbers, or more accurately 33—a sacred number. They are the 12 Adityas, the 8 Vasus, the 11 Rudras, and 2 Aswins—the twin sons of the Sun and the Sky. This is the root-number of the Hindu Pantheon, which enumerates 33 crores or over three hundred millions of gods and goddesses.” (as per SD1b)

122. W has “EKA—(one) and in whom are the seven, and in the seven the multitudes.”

123. In SD1a “or the hosts and the multitudes” is given in brackets, thus seemingly not as part of the Stanza text, but rather as a comment on the term “tridaśa.”

124. W has “Behold him at his work in the solitudes of the sidereal Ocean.”

125. W has “transforming Space.” Space is thus given in W without brackets, while in the other sources it is in brackets with the term “Upper” as seemingly the term drawn from the text of the Stanzas.

126. In SD1b & SD3b this quote appears amidst H.P.B.’s commentary. Given the use of the term Oeaoohoo, it would appear to be from an esoteric source, perhaps from one of the Commentaries.

127. In SD1b & SD3b this is given amidst H.P.B.’s commentary on Stanza 3, Śloka 7. See Stanza 3, Śloka 12, “Svabhāva sends Fohat to harden the atoms” and Stanza 3, Śloka 11, “Then the sons dissociate and scatter.” It seems likely that “Book III, Dzyan” refers to Stanza 3, and thus that this phrase relates to Ślokas 3:11-12, perhaps as part of a Commentary or perhaps simply as a paraphrase by H.P.B.

128. SD1b & SD3b have the following note related to a commentary on this Śloka: “In the Sanskrit Commentary on this Stanza, the terms used for the concealed and the unrevealed Principle are many.” (as per SD1b)

129. In W “DARKNESS” is given in all-caps.

130. W: Where’s.

131. In W *that* is italicized in both instances. In SD1 it is lowercase regular. In SD3 it is capitalized.

132. W does not end the sentence here, but adds “who uses *Kala-hansa* (black Swan or goose).” This is not included in the other sources.

133. SD1b & SD3b have the following note on the terminology used in the translation of this Śloka: “It must be remembered that the words ‘Light,’ ‘Fire,’ and ‘Flame’ used in the Stanzas have been adopted by the translators thereof from the vocabulary of the old ‘Fire philosophers,’ in order to render better the meaning of the archaic terms and symbols employed in the original. Otherwise they would have remained entirely unintelligible to a European reader. But to a student of the Occult the terms used will be sufficiently clear.” (as per SD1b)

134. Omitted in W.

135. SD1b has “the fire.”

136. W: great.

137. This clarification occurs only in SD1b, but due to its conceptual importance we include it.

138. In W “its shadowy end” is omitted. In SD1a and SD3 the text is given as “to its shadowy end, Matter” whereas in SD1b it is given as “to Matter its shadowy end.”

139. In W “it contracts when the breath of the mother touches it” is omitted.

140. W: its.

141. Omitted in W.

142. W: and.

143. In W “at the end of the great day” is omitted.

144. In SD1a & SD3 the quotation marks are omitted. In other Ślokas this is given generally as “the great day ‘be with us,’” thus including quotes around “be with us.” We include the quotes around “great day” here as to maintain consistency in the sense given by the quotations when marking this idea.

145. W: to.

146. In W a footnote appears here, which in SD1b & SD3b was incorporated into the commentary.

147. W has “when it cools, and rebecomes radiant.”

148. SD1a: and the.

149. W has “. . .” here, seemingly indicating a portion of omitted text from the Stanzas, however this is not included in any of the other sources. It is thus unclear if H.P.B. omitted some text from the Stanzas here.

150. W has “for embracing” instead of “they embrace.”

151. W has no distinct break between this and the following Śloka. It has: “for embracing infinitude Svabhâvat sends out *Fohat* and hardens the atom[s],” whereas the other sources split the Ślokas here, thus: “they embrace infinitude. Then Svâbhâvat sends Fohat to harden the atoms.”

152. In SD1b & SD3b this is given amidst H.P.B.’s commentary on Stanza 3, Śloka 11.

153. W: send out.

154. W: and.

155. W has “atom” singular, which the publishers of the 2014 printing give as “atom[s].”

156. SD3 clarifies further, giving “Each (of the Atoms).”

157. A footnote in W, SD1b & SD3b adds: This is said in the sense that the flame from a fire is endless, and that the lights of the whole Universe could be lit at one simple rush-light without diminishing its flame.” (as per SD1b)

158. This “. . .” is given at the end of Stanza 3, Śloka 12 in W & SD1b. It is given at the beginning of Stanza 4 in SD1a & SD3. It is thus unclear whether we ought to view the omitted text as belonging to the end of Stanza 3 or to the beginning of Stanza 4. We have opted to include it at the end of Stanza 3, favoring the placement found in W especially.

159. In W “ONE” is given in all-caps.

160. The punctuation varies between sources here, significantly enough to change the meaning of the sentence in SD1a, which has a colon after “one”, thus: “all is one: number issued from no number.” This colon is not included in SD1b, however, and in the commentary of SD1b & SD3b the phrasing is given as “All is One Number, issued from No Number.” (as per SD1b)

161. In W “SEVEN” is given in all-caps.

162. W has “that” instead of “we who.”

163. SD1a & SD3: “learnt.”

164. This “. . .” occurs in SD1a and SD3, but not in the other sources.

165. In W “EVER-DARKNESS” is given in all-caps.

166. SD3: sprang.

167. SD1b has a colon here. W omits any punctuation. A colon or a semi-colon can be correct grammatically, but may slightly alter the intended meaning. It seems to us that a colon is the most appropriate, indicating a summing up of the “reawakened energies.”

168. In W *One* is italicized.

169. In W *six* is italicized.

170. In W *five* is italicized.

171. In W “THREE” is given in all-caps.

172. In W “ONE” is given in all-caps. The second “One” is omitted.
173. In W “FIVE” is given in all-caps.
174. W has “then the ONE the THREE, the FIVE.”
175. In W “SEVEN” is given in all-caps.
176. In W “FORCE” is given in all-caps.
177. SD1a: of.
178. In W “FORMS” is given in all-caps.
179. In W “SPARKS” is given in all-caps.
180. W has “Pitris” in the text itself, instead of “Fathers” with “Pitris” in brackets.
181. In W “FOUR” is given in all-caps.
182. A footnote in SD1b and SD3b have: “The 4, represented in the Occult numerals by the Tetraktis, the Sacred or Perfect Square, is a Sacred Number with the mystics of every nation and race. It has one and the same significance in Brahmanism, Buddhism, the Kabala and in the Egyptian, Chaldean and other numerical systems.” (as per SD1b). W had a shortened note on the same subject.
183. SD1a and SD3 have “the Divine Mother of the Seven.” We are unsure how to account for this difference.
184. W & SD1b have “the” only before “First” and “Seventh.” T has “the” before “First,” “Second” and “Seventh”. SD1a and SD3 have “the” before each number.
185. In W & SD1a “sparks” is given without brackets, but still with quotation marks.
186. In W “OI-HA-HOU” is given in all-caps.
187. SD1a has “the Oeaoohoo.”
188. SD1a adds, “which is:” at the end of the sentence, leading into the next Śloka. SD1b begins the next Śloka with “which is:” SD3 begins the next Śloka with “The Oi-Ha-Hou, which is.” W & T omit this.
189. SD1b & SD3b have the following note on the commentaries: “These are ancient Commentaries attached with modern Glossaries to the Stanzas, as the Commentaries in their symbolical language are usually as difficult to understand as the Stanzas themselves.” (as per SD1b)
190. In SD1b & SD3b this quote from the Commentary is given after H.P.B.’s own commentary on Stanza 4, Śloka 4, but it is not clarified if the Commentary applies specifically to this Śloka or to Stanza 4 in general.
191. In SD1b & SD3b this is given amidst H.P.B.’s commentary on Stanza 4, Śloka 4. This quotation is not specifically identified as part of a Commentary on the Stanzas, but only generally as “an Occult teaching.”
192. SD1b has “. . . .” at the beginning of this Śloka. None of the other sources indicate this.
193. SD3 omits the quotation marks around Darkness.
194. In W “NO NUMBER” is given in all-caps.
195. In SD1a this is omitted. In W this is given as “⊙.”
196. In W this opening sentence has significant differences in phrasing, thus: “(Adi-Nidana Svabhavat) ⊙ [(] for X, unknown quantity)—‘Darkness,’ the boundless, or ‘The NO NUMBER’.”
197. In W a footnote appears here, which in SD1b & SD3b was incorporated into the commentary.
198. In W *one* is italicized.
199. In W “VOICE” is given in all-caps.
200. SD1a has “Lord Svâbhâvat.”
201. In W “ONE” is given in all-caps.
202. In W “NINE” is given in all-caps.
203. In SD1b and SD3 there is a long explanatory footnote here.
204. In W “FOUR” is given in all-caps.
205. In W “TEN” is given in all-caps.

206. SD3 omits the quotation marks around Sons.
207. W: rejected.
208. W has “their Breath.”
209. In SD1b & SD3b this is given amidst H.P.B.’s commentary on Stanza 4, Śloka 5.
210. In SD1b & SD3b this is given amidst a section titled “Life, Force, or Gravity?” This is a repetition, with slightly different wording, of parts of the Commentary given on SD 1:100.
211. The mention of “heavenly snails” appears to be from an esoteric Commentary.
212. In SD1b & SD3b this is given amidst H.P.B.’s commentary on Stanza 4, Śloka 5.
213. SD1b & SD3 have “. . .”; W has no distinct break between this and the previous Śloka, dividing the two by a semi-colon as part of the same continuous sentence; SD1a & T omit the “. . .”
214. In W *Second* is italicized.
215. In W *Lipika* is italicized.
216. In W “THREE” is given in all-caps.
217. W & T: Sun.
218. W has “Sun-Suns”; T has “Sons-Suns.”
219. W has “who are.”
220. W places most of this in brackets, thus: “The Rejected (Sun is One, the Sun-Suns, who are countless).”
221. W has “Dgyu” italicized. In the “[Cosmological Notes](#)” this is given as “Dgyu.”
222. This Tibetan term (given here in Wylie transliteration) has been suggested as potentially the correct term for “Dzyu” or “Dgyu.” See [here](#) and [here](#).
223. In W “FOHAT” is given in all-caps.
224. W has “the divine Sons and the *Lipika*.”
225. In W *Lipika* is italicized.
226. A footnote in W, SD1b & SD3b adds: The difference between the ‘Builders,’ the Planetary Spirits, and the Lipika must not be lost sight of.” (as per SD1b)
227. SD1b has “He” instead of “Fohat.”
228. W omits this sentence.
229. W gives “under the impulse of their guiding Thought” without brackets.
230. W has “wor[l]ds.”
231. In W & SD1a “together” is omitted.
232. W has “his work.”
233. In W a footnote appears here, which in SD1b & SD3b was incorporated into the commentary.
234. In SD1b & SD3b this is given amidst H.P.B.’s commentary on Stanza 5, Śloka 3.
235. In SD1b & SD3b this is given amidst H.P.B.’s commentary on Stanza 5, Śloka 3. See also Stanza 4, Śloka 4 and the Commentary fragments given there in SD1b & SD3b.
236. W & SD1b have “six.” The commentary on SD 1:119 explains this in reference to the “sixth principle,” buddhi. Hence the Śloka ought to read “sixth” not “six.”
237. In W “to the seventh—the Crown” is omitted.
238. In SD1b “and” is given in brackets. In SD3 “and” is omitted in favor of a semi-colon.
239. W has “When they (the Lipika) have said.”
240. W & SD1a omit the quotation marks here.
241. W has “the first being the second.” SD1a has “is now” without brackets. SD3 omits “is now” and gives only a comma, but adds a footnote thus: “that is: the First is now the Second World.”
242. W has “the Intellectual Rupa Loka.”
243. SD1b gives “the” in brackets. SD3 omits “the.”
244. W has “the Divine Manava-loka of the Mind-born sons.”

245. See David Reigle’s “Book of Dzyan Research Report: Technical Terms in Stanza I.”

246. Throughout *The Secret Doctrine*, H.P.B. mentions “esoteric” Catechisms. It is unclear whether these are part of the Commentaries on the Stanzas of Dzyan or another text (or several other texts).

247. In SD1b & SD3b this quote from “the Catechism” is given amidst H.P.B.’s commentary on Stanza 5, Śloka 4.

248. In SD1b & SD3b this axiom is given amidst H.P.B.’s commentary on Stanza 5, Śloka 4. This is not specifically identified as a Commentary on the Stanzas, but simply “an occult axiom.”

249. W has “having performed the first three.”

250. W has “builds 4 winged wheels at each corner.”

251. SD1b & SD3 have “. . .” W & SD1a do not indicate this.

252. In W *Lipika* is italicized.

253. W: Line.

254. W: Line.

255. In W *descend and ascend* is italicized.

256. In W “as also for those” is given without brackets. SD1a has “who descend and ascend. Also for those.” SD1b & SD3 have “as also for those” in brackets.

257. W & SD1b have “toward”; SD1a & SD3 have “towards.” As *The Secret Doctrine* was originally published in England, we have chosen to use the preferred British English spelling “towards” rather than the preferred American English spelling “toward.”

258. In W “*Be with us*” is italicized.

259. SD1b & SD3 have “. . .” here. W & SD1a do not indicate this.

260. SD1a has “the Rupa and the Arupa.”

261. In W “LIGHT” is given in all-caps.

262. In W there is seemingly a descending order of magnitude implied in the capitalizations of the word “light” in this sentence, where it is given as “from One LIGHT seven Lights; from each of the seven, seven times seven lights”; thus the first is in all-caps, the second is capitalized, and the third is in lower-case. This is quite likely purposeful on the part of H.P.B., as capitalization is a tool she used in this manner elsewhere in her writings (see, for instance, in *The Voice of the Silence*, Fragment I, where she has “‘In order to become the knower of ALL SELF, thou hast first of self to be the knower.’ To reach the knowledge of that self, thou hast to give up *Self* to Non-Self, [etc.]”), but in this case the formatting was not carried forward from W into the printed editions. In SD1 all three instances are given in lower-case. In SD3 all three instances are capitalized. We have capitalized the first, as we have done in all cases where W had a term in all-caps, and have left the second and third in lower-case, as per SD1.

263. In W “RING” is given in all-caps.

264. W has “The wheels ‘watch the RING.’” SD1b has “The ‘Wheels’ watch the Ring.” SD1a & SD3 use no quotation marks.

265. SD1a & SD3 have “. . .” here. W & SD1b do not indicate this.

266. SD1a includes a footnote on this Śloka: “Verse 1 of Stanza VI is of a far later date than the other Stanzas, though still very ancient. The old text of this verse, having names entirely unknown to the Orientalists would give no clue to the student.”

267. W has “of Kwan-Yin, the bright Mother of Mercy and knowledge.”

268. W has a short footnote here, which is expanded in SD1b and SD3b, thus: “This stanza is translated from the Chinese text, and the names, as the equivalents of the original terms, are preserved. The real esoteric nomenclature cannot be given, as it would only confuse the reader. The Brahmanical doctrine has no equivalent to these. Vāc seems, in many an aspect, to approach the Chinese Guān-yīn, but there is no regular worship of Vāc under this name in India, as there is of Guān-yīn in China. No exoteric religious system has ever adopted a female Creator, and thus woman was regarded and treated, from

the first dawn of popular religions, as inferior to man. It is only in China and Egypt that Guān-yīn and Isis were placed on a par with the male gods. Esotericism ignores both sexes. Its highest Deity is sexless as it is formless, neither Father nor Mother; and its first manifested beings, celestial and terrestrial alike, become only gradually androgynous and finally separate into distinct sexes.” (as per SD1b)

It would appear that not just this Śloka, but at least Stanza 6, Ślokas 1-3 were translated from the Chinese text mentioned.

269. SD3 omits the quotations marks on Triple.

270. In W a footnote appears here, which in SD1b & SD3b was incorporated into the commentary.

271. In W a footnote appears here, which in SD1b & SD3b was incorporated into the commentary.

272. W has “Son of the Sun” with quotation marks.

273. W has “calls forth.”

274. In W *lower* is italicized.

275. W: Chaos.

276. W has “Sien-tchen” which is italicized; SD1a has “Sien-Tchang”; SD1b & SD3 have “Sien-Tchan.” There is ongoing research into this term. See, for instance: “[Research: Sien-Tchan and Related Terms.](#)” Since this Stanza is, according to H.P.B., translated from the Chinese version of the Stanzas (see Footnote in Stanza 6, Śloka 1), it is almost certain that this term is Chinese.

277. W, SD1a & SD1b end this Śloka with a colon; only SD3 ends it with a period. However, the use of a colon in W is a bridge between this Śloka and Śloka 3 (which explores the gradual manifestation of the Elements) since W omits Śloka 2. Carrying forward this colon into SD1 while inserting Śloka 2 between that which precedes and that which follows the colon in W seems to be a mistake. This mistake was then corrected in SD3 by changing the colon to a period.

278. Śloka 2 is entirely omitted in W, where Śloka 1 and Śloka 3 are separated by a colon as a continuous sentence.

279. In SD1a “the” is omitted.

280. SD1b has “Layu,” which is italicized. This is evidently a typesetter’s error and should be “Laya.”

281. A footnote in SD1b & SD3b adds: “From the Sanskrit *Laya*, the point of matter where every differentiation has ceased.” (as per SD1b). Altering the grammar here to “From the Sanskrit. *Laya*, the point of matter where every differentiation has ceased” eliminates confusion created by the typesetter’s error.

282. SD1a has “T sien-Tchan”; SD1b & SD3 have “Sien-Tchan.” There is ongoing research into this term, for instance see: “[Research: Sien-Tchan and Related Terms.](#)”

283. This is omitted in W. It was evidently added to Śloka 3 after the insertion of Śloka 2, which had been omitted in W.

284. In W *one* is italicized.

285. W has “then *two*.”

286. In W *two* is italicized.

287. In W *three* is italicized.

288. In W *four* is italicized.

289. W: manifested.

290. W has “four and one half,” which is italicized. This is the correct meaning, as $4.5 + 2.5 = 7$. SD1 & SD3 both have “tsan.” This is certainly a typographical error, likely from misreading H.P.B.’s handwritten cursive “b” as “ts,” as the correct term would appear to be the Chinese “bàn,” meaning “half.” Since this Stanza is, according to H.P.B., translated from the Chinese version of the Stanzas (see Footnote in Stanza 6, Śloka 1), we can be quite confident that this term is Chinese.

291. W: manifested.

292. In W *two and one half* is italicized.

293. In W "small" is omitted.
294. W has "emanating one from the other."
295. In W a footnote appears here, which in SD1b & SD3b was incorporated into a footnote within the commentary.
296. In SD1b & SD3b this quote was given amidst H.P.B.'s commentary on Stanza 6, Śloka 3. It is unclear whether it comes from a Commentary or another source, or simply from H.P.B. In SD1 this appeared as a quotation in a footnote, however, in SD3 it was incorporated into the main body of the text without quotation marks, indicating that it was H.P.B.'s own explanation rather than a quotation.
297. In SD1b & SD3b this quote was given amidst H.P.B.'s commentary on Stanza 6, Śloka 3. It is unclear whether it comes from a Commentary or another source.
298. In SD1b & SD3b this is given amidst H.P.B.'s commentary on Stanza 6, Śloka 3.
299. W has "the older."
300. In W "placing them on the Imperishable Centres" is omitted.
301. W: he.
302. W: Fohat.
303. In W "fiery" is omitted.
304. W has "He makes balls of fire with it and sets them in motion."
305. In SD1a "way" is omitted here.
306. W has "some one way, others in the opposite direction."
307. This portion of Stanza 6, Śloka 4 is given elsewhere (SD 1:672) with different wording, thus: "Fohat sets in motion the primordial World-germs, or the aggregation of Cosmic atoms and matter, some one way, some another, in the opposite direction."
308. W has "he fans and makes them cool putting out their lustre."
309. In SD1b *Twilight* is italicized.
310. W has "Thus acts Fohat from the dawn of the DAY till the twylight of NIGHT."
311. W has "during the."
312. A footnote in W, SD1b & SD3b adds: "A period of 311,040,000,000,000 years, according to Brahminical calculations." (as per SD1b)
313. W has "." seemingly indicating a significant omission of text from the original Stanzas. However, this is not indicated in the other sources.
314. In SD1b & SD3b this is given amidst H.P.B.'s commentary on Stanza 6, Śloka 4.
315. We see that Stanza 6, Śloka 5 begins already in the fourth Round. The 11 Stanzas missing must, therefore, explain the development of the Globes and Man's evolution through Rounds 1-3 and the first half of Round 4, prior to his arrival on Globe D (the fourth globe) in Round 4.
316. W has "At the beginning of the first."
317. W has "Sons" with quotation marks.
318. In W *one third* is italicized.
319. W has "The *one third* refuse."
320. W has "The two."
321. W & SD3 have a period here. SD1a has a semi-colon. SD1b has a colon.
322. W has "They will be born on the Fourth (globe)."
323. W has ". . ." here. This is not indicated in the other sources.
324. W has "." here. This is not indicated in the other sources.
325. See Ślokas in "Anthropogenesis" on this subject, esp. Ślokas 7, 24-25, etc.
326. In SD1b & SD3b this is given amidst H.P.B.'s commentary on Stanza 6, Śloka 5.
327. In SD1b & SD3b this is given amidst H.P.B.'s commentary on Stanza 6, Śloka 5.
328. W has "had rotated."

329. SD1a has “downwards and upwards.”

330. W has here “for one, and one half of an eternity.” In SD1 & SD3 “. . .” is given in place of that text. It is unclear why this was removed in the published editions, but it may possibly relate to the change at the beginning of Śloka 5, where “At the beginning of the first” [Round] was replaced in the published editions with “At the fourth (Round)” and later in the same Śloka where “Fourth (globe)” was replaced in the published editions with “Fourth (Race).”

331. A footnote in SD1b & SD3b adds: “The reader is reminded that Kosmos often means in our Stanzas only our own Solar System, not the Infinite Universe.” (as per SD1b)

332. W has “had been.”

333. W: rebels.

334. A footnote in SD1b & SD3b adds: “This is purely astronomical.” (as per SD1b)

335. W has here “since the first impulse had been given to our wheels.” It is unclear why this was removed in the published editions.

336. W has “.” here. This is not indicated in the other sources.

337. This quote from H.P.B. (given in SD1b & SD3b at the outset of her commentary on Stanza 6, Śloka 6) would seem to support the idea that Stanza 6, Ślokas 5-6 are taken out of order from the original text, i.e. that (as already established) they do not belong sequentially after the earlier Ślokas of Stanza 6, but nor do they necessarily belong sequentially together, nor sequentially before Stanza 6, Śloka 7. It appears that Stanza 6, Ślokas 5-7 may simply be three Ślokas drawn by H.P.B. from the original text (i.e. from some places in the 11 missing Stanzas) and utilized here as a bridge, so to speak, between the natural end of the sequential narrative that concluded with Stanza 6, Śloka 4, and the much later (in evolutionary time) narrative that begins at Stanza 7, Śloka 1 and continues on through the Ślokas on “Anthropogenesis.” Thus, what is given as “Stanza 6” in the SD ought not to be viewed as a single Stanza drawn intact from the original text. Ślokas 1-4 are part of a Cosmic narrative; Ślokas 5-6 are “side-issues, which . . . may break the flow of [that] narrative”; and Śloka 7 may simply be a stand-alone Śloka, so to speak, utilized by H.P.B. to conclude her “Cosmogogenesis” portion.

338. In SD1b & SD3b this is given amidst H.P.B.’s commentary on Stanza 6, Śloka 6.

339. In SD1b & SD3b this is given amidst H.P.B.’s commentary on Stanza 6, Śloka 6.

340. These two quotations may perhaps be derived from some portions of the omitted Stanzas.

341. It is unclear whether this is meant to indicate the Commentary on the quoted sentences given here or the Commentary on Stanza 6, Śloka 6.

342. In SD1a “O” is omitted.

343. W: Lamas. In the 2014 published edition, the editors added [Lanoo] in square brackets.

344. SD1a has “wouldest,” which is an apparent typo.

345. In W *fourth* is italicized.

346. In SD1b “. . .” is omitted.

347. W: Spiritual.

348. In W “ONE” is given in all-caps.

349. W has “First the Spiritual, from the ONE, the ‘Atman’ (Spirit).”

350. W has “then—‘Atma-Buddhi’ (Spirit-Soul).”

351. A footnote in SD1b & SD3b adds: “This relates to the Cosmic principles.” (as per SD1b)

352. W omits “the three from the one, the four from the one, and the five” and has simply “this, the three, the five and the seven.”

353. W has “then” instead of “These are.”

354. SD1a omits “and.”

355. W has “the fourfold and downward.”

356. W & SD3 have no quotation marks; SD1 has quotation marks.

highlighted words were given in all-caps; in SD3 these were given as capitalized small-caps with two exceptions. We follow SD3 in this case.

394. In SD1b & SD3b this is given amidst H.P.B.’s commentary on Stanza 7, Śloka 5.

395. In SD1b & SD3b this is given amidst H.P.B.’s commentary on Stanza 7, Śloka 5. This is not explicitly identified as a Commentary, but is given in the typical italics used for such Commentaries and appears by context to be such.

396. In SD3 “the” is omitted.

397. In W this is given as “.” seemingly indicating a large portion of omitted text from the Stanzas.

398. SD3 uses quotation marks here for that which is being said.

399. SD3 has an opening quotation mark here.

400. SD3 has a closing quotation mark here.

401. W has “. . .” here. This is not indicated in the other sources.

402. W has “on the cooled earth.”

403. In W “MEN” is given in all-caps.

404. In SD1b “. . .” is omitted.

405. In SD1b & SD3b there is a “Summing Up” section following the final Śloka on “Cosmogogenesis.” Within this sections H.P.B. provides a long-running quotation from an unknown Commentary.

406. In SD1b & SD3b the following footnote is given here: “This (teaching) does not refer to Prakriti-Purusha beyond the boundaries of our small universe.” (as per SD1b)

407. Given some of the terminology used and references made in this Commentary, it may perhaps be something derived from a later teacher, rather than part of older Commentaries or similar sources. In SD1b & SD3b H.P.B. provides a footnote near the end of the Commentary where she refers to “the writers of the above,” but does not clarify further who said writers were.

408. In SD1b & SD3b the following footnote is given here: “The teaching is all given from our plane of consciousness.” (as per SD1b)

409. There are differences in use of italics, small-caps and capitalization here between SD1 & SD3. We have attempted to resolve these differences as much as possible.

410. The 49 Ślokas given in Book 2 are identified by Blavatsky as “only forty-nine Ślokas out of several hundred” (SD 2:15 fn), and on SD 1:478 H.P.B. gives the following explanation of the continuance from the Ślokas in Stanza 7 (“Cosmogogenesis”) to the Ślokas of Book 2 (“Anthropogenesis”):

“A gap of 43 verses or Ślokas has to be left between the 7th (already given) and the 51st, which is the subject of Book 2, though the latter are made to run from 1 et seq. for easier reading and reference. The appearance of man on Earth alone occupies as many stanzas, which describe minutely his primal evolution from the human Dhyāni-Chohans; the state of the globe at that time, etc., etc. A great number of names referring to chemical substances and other compounds, which have now ceased to combine together, and are therefore unknown to the later offshoots of our Fifth Race, occupy a considerable space. As they are simply untranslatable, and would remain in every case inexplicable, they are omitted, along with those which cannot be made public.” (SD 1:478)

Thus, counting from Stanza 7, Śloka 1, we have 7 Ślokas to the end of Stanza 7, then another 43 omitted, making the first Śloka of Book 2 the 51st by that count. Therefore, it would seem better to view Stanza 7, Śloka 1 as the beginning of the Ślokas on “Anthropogenesis.”

However, it is almost certain that the missing 43 verses would not all be part of a single “Stanza 7.” Either these must occupy several missing Stanzas, or perhaps the Stanza numbering is something constructed by H.P.B. for the purposes of the SD, rather than being divisions that occur in the original text (though she elsewhere mentions “Book III, Dzyan,” “Book II, Commentary,” etc., which seem to correspond to “Stanza 3,” “Stanza 2,” etc., thus suggesting that at least some portions of the original text

is divided into “Books” or “Stanzas.”

The possibility that H.P.B. herself formulated some of the later Stanzas divisions (from at least Stanza 6 on through the “Anthropogenesis” Stanzas) seems quite possible, based on the following considerations: a) the break indicated midway through Stanza 6; b) that Stanza 7 appears to actually be part of the “Anthropogenesis” portion of the original text, with straight numbering from 1-51 and on through the Ślokas included in Book 2; and c) given her statement on SD 2:12 about the non-consecutive nature of the Stanzas.

If this conjecture is true, it would seem that H.P.B. may have simply pulled the first 7 Ślokas of the “Anthropogenesis” portion of the original text and referred to them as “Stanza 7” of “Cosmogogenesis.” Further to this, when we look at the arrangement of Ślokas on “Anthropogenesis,” we see a large discrepancy in both the number of Ślokas per each Stanza as well as between the lengths of each Śloka. With all the above under consideration, we may fairly conclude that both the Stanzas and many of the Ślokas of “Anthropogenesis” are but partial, and that many gaps and omissions between Ślokas must exist, so that in the original text these would not necessarily appear sequentially numbered as they are given in the SD.

411. In SD1b, the heading prior the Stanzas is given thus:

ANTHROPOGENESIS.

STANZAS TRANSLATED WITH COMMENTARIES
FROM THE
SECRET BOOK OF DZYAN.

With a following title given thus:

ANTHROPOGENESIS IN THE SECRET VOLUME.
(VERBATIM EXTRACTS.)

412. In SD1d & SD3d each Stanza of “Anthropogenesis” is given with an explanatory subtitle.

413. SD1d, SD3 has “servant.” However, given the sentence structure employed, “subservient” (SD1a) seems a more appropriate word choice.

414. SD1c has “Lha.”

415. SD1c omits “of our world.”

416. SD1d has “gives.” However, within the commentary (c) (SD 2:23) has “gave.”

417. SD1d has “gives.”

418. SD1d includes this as though it is part of the Śloka. SD3d corrects this, moving it to after the Śloka.

419. In SD1d & SD3d this is given amidst H.P.B.’s commentary on Stanza 1, Śloka 1.

420. This is in reference to the sentence ending with “... intercept on its passage.”

421. In SD1d & SD3d this is given amidst H.P.B.’s commentary on Stanza 1, Śloka 2. The quoted sentence is not from an esoteric commentary, but is drawn from scientists of H.P.B.’s time; see, for instance, G. Fellows Harrison, “New Theories of Light and Heat,” *Mechanics’ Magazine*, Vol. 63, Oct. 6, 1855, p. 325.

422. H.P.B. here equates Lohitāṅga with Venus, whereas traditionally it is a name of Mars.

423. In SD1d & SD3d this is given amidst H.P.B.’s commentary on Stanza 1, Śloka 2.

424. In SD1d & SD3d this is given amidst H.P.B.’s commentary on Stanza 1, Śloka 2.

425. In SD1d & SD3d this is given amidst H.P.B.’s commentary on Stanza 1, Śloka 2. This is not directly identified as coming from an esoteric source, but the use of all-italics and the subject matter would seem to identify it as such.

426. In SD1d & SD3d this is given amidst H.P.B.’s commentary on Stanza 1, Śloka 2. It is not entirely clear if this is from an esoteric source, but it appears to be.

427. H.P.B. includes here the following footnote: “This is a modern gloss. It is added to the old Commentaries for the clearer comprehension of those disciples who study esoteric Cosmogony after

having passed through Western learning. The earlier Glosses are too redundant with adjectives and figures of speech to be easily assimilated.”

428. H.P.B. includes here the following footnote: “‘Beyond’ the Great Range, means, in our case, India, as being the Trans-Himalayan region for the Cis-Himalayan region.”

429. H.P.B. includes here the following footnote: “The term Pitris is used by us in these Slokas to facilitate their comprehension, but it is not so used in the original Stanzas, where they have distinct appellations of their own, besides being called ‘Fathers’ and ‘Progenitors’.”

430. In SD1d & SD3d this is given amidst H.P.B.’s commentary on Stanza 1, Śloka 2.

431. In SD1d & SD3d this is given amidst H.P.B.’s commentary on Stanza 1, Śloka 2.

432. SD1c & SD1d had “Lord of the Shining Face” in quotation marks. SD3c & SD3d dropped the quotation marks. In Śloka 2, this title of the Sun is not given in quotation marks, nor is Earth, who is the speaker of that Śloka. It seems better, then, to drop the quotation marks in Śloka 3, as per SD3c & SD3d.

433. SD1c has “not the Lunar Sons.”

434. In SD1d & SD3d this is given at the close of H.P.B.’s commentary on Stanza 1, Śloka 3, and leads immediately into Stanza 1, Śloka 4.

435. SD1d has “And after.”

436. It is possible that this indicates a part of the 11 Stanzas omitted (see SD 1:151-152).

437. In SD1d & SD3d this is given amidst H.P.B.’s commentary on Stanza 1, Śloka 4.

438. The name here is [Maya](#) (मया). Traditionally “asura” is added at the end of the name, rather than at the beginning, thus [Mayāsura](#), rather than Asuramaya. It is important to note that the term here is not *māyā*, the term for “illusion,” but rather a simple proper name, Maya. Thus, Asuramaya should not be confused with *asuramāyā* (the *māyā*, “illusion or magic,” of the *asuras*).

439. SD1d omits “more.”

440. SD1c & SD1d have a period here, but the following is not a complete sentence and ought to be a continuation of the previous sentence. We thus change this to a semi-colon for grammatical reasons.

441. SD1d has no “...” here.

442. SD1c, SD3c & SD3d all omit “of years” here. However, as this wording is included in brackets earlier in the same Śloka, we do the same here. It would seem likely that the original text includes a word which H.P.B. translates as “thiry crores,” but the addition of “of years,” is part of her own clarification.

443. SD1d has “laid.”

444. In SD1 & SD3 this was given amidst the section titled “The Mysteries of the Hebdomad,” but it is identified as a Commentary which evidently relates to Śloka 5.

445. Both SD1c & SD1d omit the commas here. In the previous Śloka, the comma was included in SD1c, but not in SD1d. SD3c & SD3d include the commas in each Śloka, which seems to be the most appropriate choice.

446. SD1d omits “dross and slime of her.”

447. The grammatical structure of these sentences vary. In SD1c it is one continual sentence. In SD1d it is two sentences, divided at “. . . she herself created. From the . . .” In SD3c & SD3d it is two sentences, divided at “. . . remains of others. From the dross . . .” We favor the formatting used in SD1d. The complete sentence “The water-men, terrible and bad, she herself created,” stands there as an almost exact equivalent of the closing sentence of the preceding Śloka, while breaking the sentences here places together the “remains of others” and the “dross and slime” more clearly as two aspects or phrasings of the same process.

448. While the term given in all sources is “dhyani,” it is clear from the Śloka itself and H.P.B.’s commentary that this is to be taken as plural rather than singular. Dhyānī is the masculine singular of dhyānin. We have used anglicized pluralization of dhyānī. This occurs twice in this Śloka.

449. SD1c has a long-dash (—) here, instead of “. . .”

450. SD1c has “immortal mortals”; SD3 has “Immortal Mortals”; SD1d has “Immortal-Mortals.” Boris de Zirkoff, in his later edition, also preferred to maintain the hyphenation.

451. SD1c and SD1d contain no quotation marks in this verse, while SD3c & SD3d add them. The addition of quotation marks matches with the formatting used in Śloka 2-3 and fits with H.P.B.’s addition in brackets of “they said” (shown in SD1d and as a footnote in SD3d).

452. SD1c, SD3 has “No fit rūpas”; SD1d has “This is no fit rūpa.” The latter is a more complete sentence structure. “These are no fit rūpas” thus maintains the pluralization of “rūpas,” (which connects also to the plural “dwellings” of the next sentence) while also maintaining the more complete sentence structure of SD1d. This seems to be a good compromise between the two options, rather than choosing one or the other.

453. All four original sources (SD1c-d & SD3c-d) break the sentences here. However, this creates an incomplete second sentence. Our decision to combine these into a single sentence is thus based on grammatical considerations.

454. In SD1d & SD3d this is given amidst H.P.B.’s commentary on Stanza 2, Śloka 7.

455. SD3 has “Night-Fires” and “Day-Fires” hyphenated.

456. SD3 has “Mother Earth.” In SD1c & SD1d both “Mother-water” and “Mother-earth” are hyphenated, with “Mother” capitalized and the second term not capitalized.

457. SD3 changed this period to a colon; we follow suit as it is more fitting grammatically. It’s important to note that the word “called” in the first sentence indicates that the “Great Chohans” *called to* or spoke to the “Lords of the Moon” rather than indicating that the “Great Chohans” *are called* “Lords of the Moon.” As noted near the top of SD 2:75 it is the “lunar gods” who are “ordered to create”; they are ordered by the “Great Chohans.”

458. This is given in SD1d. It is omitted in SD3d. When included, the next term “male-” ought to be given in lowercase; if not included, then it would be capitalized.

459. This “. . .” is omitted in SD1c.

460. SD1c & SD3 have “remain.” SD1d has “remained.” Given that the rest of the Śloka is in the past tense, “remained” seems the preferred option.

461. In SD1d & SD3d this is given amidst H.P.B.’s commentary on Stanza 3, Śloka 13.

462. In SD3d this is given as “Will-born” with “Or Mind-born” moved to a footnote. We have reformatted what was given in SD1d to better match grammatical standards, and for consistency (see, for instance, Śloka 8, “two- and four-faced.”

463. In SD1d & SD3d this is given at the outset of H.P.B.’s commentary on Stanza 4, Śloka 14. Portions of these sentences seem to be drawn from three different Commentaries. The latter phrase is repeated in a Commentary given amidst H.P.B.’s commentary on Stanza 5, Śloka 18.

464. While the term given in all sources is “bhūta,” this is meant to be taken as plural rather than singular (as is evident from the term “phantoms,” as given in brackets in SD1d and as a footnote in SD3d. Bhūta is the masculine singular form. We have used anglicized pluralization.

465. SD1d has “were.”

466. SD1c omits the word “Race.”

467. In SD1d this Śloka has an unusual abundance of capitalization. It is possible that such decisions came down to individual typesetter decisions. SD3c & SD3d in general give an abundance of capitalizations throughout all Stanzas, while SD1c tends to forgo capitalizations in the majority of cases. SD1d tends to agree with SD1c in this regard, but varies from time to time, as in the present Śloka. This makes it difficult to decide in each case whether to capitalize or not, when producing a “Critical Edition” such as this, but these variances in the original sources also illustrate that capitalization in the Stanzas is not necessarily signifying anything of great importance beyond editor’s or typesetter’s preferences.

468. In SD1d & SD3d this is given amidst H.P.B.'s commentary on Stanza 4, Śloka 15.

469. SD1d gives "Manushyas." SD1c, SD3c & SD3d all give "Manushya." However, the Sanskrit term "manuṣya" is the stem form of the word, which itself requires pluralization. In Sanskrit, this pluralization can be done in the masculine, neuter, or feminine forms with variance depending on case, but the standard when giving Sanskrit terms in English writings is to use the stem form plus the English mode of pluralization, resulting in "manuṣyas," as per SD1d.

470. SD1d has "which."

471. SD1c & SD3 have "or." Either "and" or "or" is acceptable grammatically.

472. In SD1d & SD3d this is given amidst H.P.B.'s commentary on Stanza 4, Śloka 16.

473. In SD1d & SD3d this is given amidst H.P.B.'s commentary on Stanza 4, Śloka 16.

474. SD1c has "But breath"; SD3 has "But Breath"; SD1d has "The breath." Including "the" before "breath" fits with the previous sentences, and thus seems most appropriate. Across the four sources, the sentence is given with either "But" or "The," but never with "But the." However, if one is to include "But," and still retain the repetitive sentence structure of the Śloka, "But the" would be most fitting. It appears, on the surface, that the editors of SD3 simply chose "But" over "The," given the two options in SD1, but if those editors had access to H.P.B.'s MSS. it may be that they were able to verify that she had intended to give "But." Without MSS. evidence, it seems most fitting to us to give "But the."

475. In SD1d & SD3d this is given at the outset of H.P.B.'s commentary on Stanza 5, Śloka 18.

476. In SD1d & SD3d this is given amidst H.P.B.'s commentary on Stanza 5, Śloka 18.

477. This Śloka includes the term "Race" as part of the wording of the Śloka. However, in many cases throughout the Ślokas, "Race" is given by H.P.B. in brackets (see the previous Śloka as an example), indicating that the original Ślokas had simply the terms "First," "Second," "Third," etc. as stand-alone terms, to which she adds "Race" for clarification. Other Ślokas give "Race(s)" as a term in other contexts. Given that there is a lack of consistency here, we must leave the term "Race" as it is, sometimes as part of a Śloka, sometimes as a bracketed clarification. Note also that H.P.B. added a footnote to this verse, clarifying that it is not literally translated, but only "the idea and the spirit of the sentence" is given.

478. SD1d placed "was" in brackets.

479. SD1c & SD3c include the following footnote here: "The idea and the spirit of the sentence is here given, as a verbal translation would convey very little to the reader." (As per SD1c)

480. In SD1d & SD3d this is given amidst H.P.B.'s commentary on Stanza 5, Śloka 19.

481. In SD1c & SD1d this is given as "Chhaya" [Chāyā] singular, but as evidenced by the commentary on SD 1:120, this ought to be plural, "Chāyās."

482. SD1d has "the."

483. SD1d omits "new."

484. In SD1d & SD3d this is given amidst H.P.B.'s commentary on Stanza 5, Śloka 21. It is not clear how much of this is direct from said Commentary and how much is H.P.B.'s own explanation.

485. In SD1d & SD3d this is given mistakenly as "The Evolution of the 'Sweat-Born'." This was then also mistakenly incorporated into Śloka 22. However, the "Sweat-born" are the 2nd Race, which were dealt with in Stanza 5. It is the "Egg-born" who are the 3rd Race and whose evolution is discussed in Stanza 6. In the title of this Stanza we change "Sweat-born" to "Third Race," which matches the title format of Stanza 5, as well as the title of Stanza 10, where the 4th Race is dealt with, and the title of Stanza 11 where the 4th and 5th are dealt with.

486. SD1d mistakenly has "Sweat-born."

487. In SD1 & SD3 this is broken into two sentences, but it ought to read as a single sentence.

488. In SD1d & SD3d this is given amidst H.P.B.'s commentary on Stanza 5, Śloka 22. H.P.B. mentions the Commentaries (in reference to the last sentence of the Śloka), then explains the meaning in her own words. It is not made clear what, if any, parts of her explanations utilize the wording of the original

Commentaries.

489. SD1c has a colon here.
490. SD1c ends the Śloka here and omits the remaining two sentences.
491. In SD1d & SD3d this is given amidst H.P.B.’s commentary on Stanza 5, Śloka 23. H.P.B. mentions the Commentaries (in reference to the last sentence of the Śloka), then explains the meaning in her own words. It is not made clear what, if any, parts of her explanations utilize the wording of the original Commentaries.
492. SD1c has “. . . came down, they saw . . .” as a continuous sentence.
493. SD1c has “. . . First Third, “We can . . .” as a continuous sentence.
494. SD1c has “Chhaya” [Chāyā], without proper pluralization.
495. SD1c has “the.”
496. SD1c, SD3 has “Rupa”; SD1d has “essence.” We place “essence” in brackets, rather than omitting it altogether, as it fits with H.P.B.’s tendency to provided clarifying meanings.
497. This sentence is omitted in SD1d.
498. SD1d breaks the sentences here, i.e.: “. . . knowledge. The spark . . .”
499. SD1d has “burnt.”
500. SD1d has “They (became the) narrow-headed.”
501. SD1c ends the Śloka here and omits “and of the Dark Wisdom.”
502. In SD1d & SD3d this is given amidst H.P.B.’s commentary on Stanza 7, Śloka 24.
503. In SD1d & SD3d this is given amidst H.P.B.’s commentary on Stanza 7, Śloka 24. This appears to be a modified and expanded phrasing of Stanza 8, Śloka 28. In SD1 & SD3 this was given in italics, as per the typical formatting of Commentaries; we have placed the italicized portion in quotation marks.
504. This is given in singular form here and elsewhere in the SD, though it ought to be pluralized.
505. SD1d gives “(First)” in brackets. SD1c, SD3c & SD3d all give “First” as though it is part of the Śloka text, rather than an addition by H.P.B. However, given that “First” is shown in brackets in the preceding sentence, it would seem likely that “First” ought to be in brackets in both cases, as per SD1d.
506. SD1d hyphenates this as “Twofold.”
507. SD1c has “the twofold and the mighty.”
508. SD1d has “Third (race).” Note again the inconsistency of portraying the term “race” as part of the text of the Ślokas vs. as a clarifying term in brackets added by H.P.B.
509. SD1c has the quotation marks around “Sons of Will and Yoga”; SD1d has the quotation marks around “Will and Yoga” only; SD3c & SD3d omit the quotation marks altogether. Throughout the SD, H.P.B. gives “Sons of Will and Yoga” within quotation marks (see SD 1:207, 209; 2:181, 191, 220, etc.), or as a full phrase in small-caps (see SD 2:173). It is thus clear that SD1c is the preferred formatting.
510. In SD1d & SD3d this is given amidst H.P.B.’s commentary on Stanza 7, Śloka 27.
511. SD1d omits “of men.”
512. SD1c has “third Race,” as though “Race” is part of the Śloka text, rather than an addition by H.P.B. SD1d has “Third (Race).” SD3c has “Third” and omits “Race.” SD3d has “Third” with “Race” given as a footnote.
513. SD1d had “. . .” here, but this is simply due to separating the Śloka in two.
514. SD1c omits the “. . .” here.
515. SD1d omits “men.”
516. SD1d & SD3d include the following footnote here: “It is next to impossible to translate verbally some of these old Commentaries. We are often obliged to give the meaning only, and thus retranslate the verbatim translations.” (As per SD1d)
517. In SD1d & SD3d this is given amidst H.P.B.’s commentary on Stanza 9, Ślokas 33-35, but is given in commentary (a), which specifically addresses the first sentence of Śloka 34.

518. In SD1d & SD3d this is given amidst H.P.B.’s commentary on Stanza 9, Śloka 36. H.P.B. explains this Commentary in her own words. It is not clear what, if any, parts of her explanations utilize the wording of the original Commentary, though phrasing like “hatching out” would seem to be drawn from the language of the Commentaries.

519. In SD1d & SD3d this is given amidst H.P.B.’s commentary on Stanza 9, Śloka 36. H.P.B. explains this Commentary in her own words. It is not clear what, if any, parts of her explanations utilize the wording of the original Commentary.

520. SD1c has “giant fish-birds”; SD1d has “giant-fish, birds”; SD3 has “giant fish, birds.”

521. In SD1d & SD3d this is given amidst H.P.B.’s commentary on Stanza 9, Śloka 37.

522. SD1c has “Third Race,” as though “Race” is part of the Śloka text, rather than an addition by H.P.B. SD1d has “Third (Race).” SD3 has “Third Race.”

523. SD1c has “Fourth-Race men”; SD1d has “Fourth (Race men)”; SD3 has “Fourth.”

524. SD1c has “the gods became no-gods; the sura became a-sura,” as though both phrases are part of the Śloka text. SD1d has “the gods became no-gods (sura became a-sura).” SD3 has “the Sura became A-sura” with SD3d giving “the Gods became No-Gods” as a footnote. On 2:237 H.P.B. repeats this phrasing, giving it as “*The Gods became no-Gods, the Sura—A-sura.*”

It is not clear whether the original Śloka has such a repetition or whether H.P.B. merely translates the terms as “gods” and “no-gods” and then provides the Sanskrit equivalents “suras” and “a-suras.” Even if the terms “sura” and “asura” are contained in a Sanskrit translation of the original Śloka or in a Commentary on it, H.P.B.’s insistence that the original Ślokas are not written in Sanskrit implies that the terms translated as “gods” and “no-gods” were not originally “sura” and “asura.” From this consideration, it seems most appropriate to follow SD1d’s formatting.

525. In SD1d & SD3d this is given amidst H.P.B.’s commentary on Stanza 10, Śloka 38.

526. In SD1d & SD3d this is given amidst H.P.B.’s commentary on Stanza 10, Śloka 38.

527. In SD1d & SD3d this is given amidst H.P.B.’s commentary on Stanza 10, Śloka 38.

528. In SD1d & SD3d this is given amidst H.P.B.’s commentary on Stanza 10, Śloka 38.

529. SD1c has “first seven human shoots” as though “human” is part of the Śloka text, rather than an addition by H.P.B. SD3 has the same. However, it seems more likely that “seven shoots” is from the original text and “human” was an addition by H.P.B. for clarification.

530. SD1c, SD3c & SD3d omit “in the beginning.”

531. SD1c, SD3c & SD3d omit “their colours.”

532. SD1c omits “Third and,” and thus has simply “Then the Fourth became tall with pride.” H.P.B.’s commentary clarifies that both the Third and Fourth races are meant here, thus the omission in SD1c appears to be simply an error.

533. SD1c has “We are the kings, it was said; we are the gods”; SD1d has “We are the kings, we are the gods”; SD3 has “We are the kings; we are the gods’.” We have chosen to include the fullest version of the sentence (as per SD1c), but to include quotation marks (as per SD3), resulting in unique formatting, but which we think is more fitting.

534. SD1d has “fair to look at.” This phrasing is repeated on SD 2:287.

535. All four sources give these as two separate sentences (i.e. “. . . fair to look upon. Wives from . . .”), however, this makes the second sentence incomplete. It seems more fitting for these to be merged into a single sentence, as we have it here.

536. SD1d includes quotation marks around “mindless,” which is how we see the term shown in Śloka 34 when given in brackets, however in Śloka 35 it is given without quotation marks. SD1c, SD3c & SD3d all omit the quotation marks in the present Śloka.

537. SD1c breaks the sentence here, i.e. “They bred monsters. Wicked demons . . .”

538. SD1d breaks the sentence here, i.e. “. . . male and female. Also Khado . . .”

539. In SD1d & SD3d this is given amidst a section titled “Are Giants a Fiction?” given between H.P.B.’s commentary on Stanza 10, Ślokas 41 and 42.

540. In SD1d & SD3d this is given amidst H.P.B.’s commentary on Stanza 10, Śloka 42, but it is addressing Śloka 41.

541. In SD1d & SD3d this is given amidst H.P.B.’s commentary on Stanza 10, Śloka 42, but it is addressing Śloka 41.

542. In SD1d & SD3d this is given amidst H.P.B.’s commentary on Stanza 10, Śloka 42. The latter phrase appears to be either an expanded or simply paraphrased version of the final sentence of Śloka 42. The question posed here led into a section titled “The Races with the ‘Third Eye’.”

543. In SD1 & SD3 this is given amidst a section titled “The Races with the ‘Third Eye’,” located between the commentaries on Stanzas 10 & 11.

544. In SD1 & SD3 this is given amidst a section titled “The Races with the ‘Third Eye’,” located between the commentaries on Stanzas 10 & 11.

545. In SD1 & SD3 this is given amidst a section titled “The Races with the ‘Third Eye’,” located between the commentaries on Stanzas 10 & 11.

546. In SD1 & SD3 this is given amidst a section titled “The Primeval Manus of Humanity,” located between the commentaries on Stanzas 10 & 11.

547. SD1c, SD1d, SD3c & SD3d all have this title mistakenly as “The Civilization and Destruction of the Fourth and Fifth Races.” Stanza 11 is about the civilizations and destruction of the Lemurians (3rd Race) and Atlanteans (4th Race), not of the Aryans (5th Race). Note that Boris de Zirkoff also caught this error and corrected it in his edition.

548. SD1c has this as a continuous sentence, thus “. . . metals they built, and out of the fires vomited, out of the white stone . . .”

549. SD1c & SD1d have variations on the punctuation and capitalization. SD3 has this as a continuing sentence, thus “Out of the fires vomited, out of the white stone . . .” We have attempted to give the most grammatically correct version possible.

550. SD1d omits “of.”

551. It is unclear what this term is. Some have guessed that it may be a corruption of some form of the Sanskrit “adbhuta,” connecting it with SD 2:621. Boris de Zirkoff changed the term to “adbhutanya” in his edition of the SD, though we’ve found no such term in existing dictionaries. Given H.P.B.’s wording of “the first, the one and the pure,” it seems quite possible that the word ought to begin with “ādibh. . .” (with ādi meaning “first”) rather than “adbh. . .” (which in Sanskrit is a contraction of “ati-bh. . .” where ati- is a prefix meaning “beyond, over, very, too, trans-”).

552. In SD1d & SD3d this was given as “Toyambudhi,” as drawn from the referenced article by F. Wilford in *Asiatic Researches*. This term was later mistakenly incorporated into Monier-William’s dictionary, whereas in the *Padma Purāṇa* (6:229:120) the term is actually toyāb̄dhi (in full: toyāb̄dheruttara, i.e. toya, “water”; ab̄dhi, “ocean”; utara, “highest”; i.e. the “highest ocean of water”).

553. In SD1d & SD3d this is given amidst H.P.B.’s commentary on Stanza 11, Śloka 43.

554. In SD1 this is “Pitar”; the term is omitted in SD3. We take “pitar” as the Pali equivalent of Pitṛ, and so simply pluralize it to match with “fathers” plural.

555. In SD1d & SD3d this is given amidst H.P.B.’s commentary on Stanza 11, Śloka 43.

556. In SD1d & SD3d this is given amidst H.P.B.’s commentary on Stanza 11, Śloka 43.

557. In SD1d & SD3d this is given at the close of H.P.B.’s commentary on Stanza 11, Śloka 43.

558. We are unsure what language this term is from, but it is equivalent in length to the English “yard.” It is possible that this word is the result of a typesetter misreading H.P.B.’s handwriting, and that she had indeed written “yard” in her MS., but this needs verification.

559. SD1d had (mistakenly) “Lunar fires.” The “fires” spoken of in this Śloka are the subterranean, or

"inner" fires.

560. SD1c & SD3 have "The water."

561. In SD1d & SD3d this is given at the close of H.P.B.'s commentary on Stanza 11, Śloka 43.

562. SD1c has "Few men remained," as though "men" is part of the Śloka text, rather than an addition by H.P.B. SD1d has "Few (men) remained." SD3 has "Few remained," with SD3d giving "men" in a footnote.

563. SD1c has this as a continuous sentence, with a colon instead of a period here.

564. SD1d has "... " here.

565. In SD1d & SD3d this is given at the close of H.P.B.'s commentary on Stanza 11, Śloka 47.

566. SD1c has "Fifth" with no mention of "Race"; SD1d has "Fifth Race"; SD3c has "Fifth" with no mention of Race; SD1d has "Fifth" with "Race" in a footnote.

567. SD1d has "remained" in brackets as though not part of the Śloka text.

568. SD1d breaks the sentence here, i.e. "... Holy Stock (remained). It was ruled ..."

569. SD1d omits "over."

570. SD1d has "by Her First Divine Kings."

571. SD1c has a "... " here and omits "The 'Serpents'"; SD1d omits the "... " and includes "The 'Serpents'"; SD3c & SD3d keep both the "... " and "The Serpents." However, there does not seem to be justification (unless drawn from a MSS.) for including both, as it seems that the "... " in SD1c was merely in place of "The Serpents," rather than indicating a missing portion of the Śloka.

572. SD1c has "Fifth" with no mention of "Race"; SD1d has "Fifth (Race)"; SD3c has "Fifth" with no mention of Race; SD1d has "Fifth" with "Race" in a footnote.

573. In SD1 & SD3 this is given amidst a section titled "Our Divine Instructors" located after the commentaries on Stanza 12.

574. H.P.B. includes here the following remark in a footnote: "Even the Commentaries do not refrain from Oriental metaphor. . . ." (as per SD1d)

575. In SD1 & SD3 this is given amidst a section titled "The oldest Persian Traditions about the Polar, and the Submerged Continents" located after the commentaries on Stanza 12.

576. In SD1 & SD3 this is given amidst a section titled "The oldest Persian Traditions about the Polar, and the Submerged Continents" located after the commentaries on Stanza 12.

577. In SD1 & SD3 this is given amidst a section titled "Western Speculations founded on the Greek and Puranic Traditions" located after the commentaries on Stanza 12.

578. In SD1 & SD3 this section follows the commentaries on Stanza 12.

579. In SD1 & SD3 this is given amidst the section titled "Additional Fragments from a Commentary on the Verses of Stanza 12," given after the commentaries on Stanza 12.

580. In SD1 & SD3 this is given amidst the section titled "Additional Fragments from a Commentary on the Verses of Stanza 12," given after the commentaries on Stanza 12.

581. In SD1 & SD3 this is given amidst the section titled "Additional Fragments from a Commentary on the Verses of Stanza 12," given after the commentaries on Stanza 12. In SD1 this passage was given in small-caps; in SD3 it was given in italics, as per other such commentaries.

582. In SD1 & SD3 this is given amidst the section titled "Additional Fragments from a Commentary on the Verses of Stanza 12," given after the commentaries on Stanza 12. H.P.B. here quotes several phrases that would appear to be the wording of the original source.

583. In SD1 & SD3 this is given amidst the section titled "Additional Fragments from a Commentary on the Verses of Stanza 12," given after the commentaries on Stanza 12.

584. In SD1 & SD3 this quotation from a Commentary is given amidst "§ 12. The Theogony of the Creative Gods." By context, it would appear to be a Commentary on some portion(s) of the Stanzas on "Anthropogenesis."

585. In SD1 & SD3 this quotation from a Commentary is given amidst “§ 9. The Solar Theory.” It appears to touch on the same subject matter as the long-running Commentary found in the “Summing Up” following the Stanzas on “Cosmogogenesis.”

586. In SD1 & SD3 this quotation from a Commentary is given amidst “§ 9. The Solar Theory.”

587. In SD1 & SD3 these two quotations are given amidst “§ 9. The Solar Theory.” It is not clear whether these represent a quote from a specific esoteric source, or simply H.P.B.’s rendition of an esoteric axiom.

588. In SD1 & SD3 this quotation from a Commentary is given amidst “§ 14. Forces—Modes of Motion Or Intelligences?” By context, it would appear to be a Commentary on some portion(s) of the Stanzas on “Anthropogenesis.”

589. In SD1d & SD3d this is given amidst a section titled “Could Men Exist 18,000,000 Years Ago?” between Stanza 6 and Stanza 7. This quote seems to perhaps be part of Stanza 4, Śloka 17, where the final sentence (separated from the rest of the Śloka by a “. . .”) is given as “Thus have the boneless given life to those who became (later) men with bones in the Third (Race).” But this is not certain. See also the additional wording included at the end of Stanza 5, Śloka 4 (Cosmogogenesis) in the Würzburg MS. where the Śloka concludes: “. . . the first garment of the Anupādaka [Aupapāduka], the Divine Manava-loka of the Mind-born sons.” And see the commentary H.P.B. quotes from on SD 1:605-606, referenced as “Book 2 of Commentary on the *Book of Dzyan*,” where it is said that “The first Race of Men were the ‘Mind-born sons’ of the former.”

590. In SD1 & SD3 this is given amidst a section titled “The Races with the ‘Third Eye’,” located between the commentaries on Ślokas 42 & 43. It is uncertain whether this is from an esoteric Commentary or perhaps from a commentary on the Zohar, as it immediately follows a Zohar quotation.

591. In SD1 & SD3 this is given amidst the section titled “The Mysteries of the Hebdomad.” In SD1 this passage was given in small-caps; in SD3 it was given in italics, as per other such commentaries. We give the capitalizations here according to SD3.