

Title

The Stanzas of Dzyan
(The stanzas of The Book of Dzyan)

By
H. P. Blavatsky

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About this eBook

“The Stanzas of Dzryan” by H. P. Blavatsky - Form “The Secret Doctrine” of H. P. Blavatsky

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The stanzas of The Book of Dzryan ...

... are not easy to understand, but they reveal, to the person willing to study them, a sublime description of cosmic evolution:

the reawakening of the universe after a period of quiescence, the differentiation of forms, the process of world formation, the appearance of humanity on earth, and the early evolution of our species.

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The Stanzas of Dzyan

Foreword

"WHO" asks Madame Blavatsky, in the Preface to the first edition of the Secret Doctrine, has ever even heard of the Book of Dzyan?"

That was in 1888. Today so many people have heard of it, so many students of the world-mystery have felt some inner fiber of their nature thrill in response to the sonorous roll of its archaic phrases, that, in obedience to a very real and persistent demand, the Stanzas on which the first two volumes of the Secret Doctrine are based are here reprinted in convenient form.

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

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

Many rare and priceless heirlooms of a long-lost science are, it is asserted, still in existence in safe custody: works that were thought to have been lost to humanity since the burning of the great library of Alexandria, and much more of original documentary matter that has reached the modern world only in the form of thousands of scattered fragments in the vast accumulation of Sanskrit MSS., remain for posterity to unveil.

The Stanzas of Dzyan are an earnest of what may follow when the time is ripe, the present selection being, we are told, but a few fragments of a great whole which would seem to be cosmic history upon the most grandiose and stupendous scale. They are written in a language unknown to philology, if, indeed, the term "written" is applicable to ideographs, of which it would appear they largely consist, and this associated with the use of a color system of symbology.

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

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

The Secret Book of 'Lam-Rin' and Dzyan

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

Strictly speaking, those thirty-five books, ought to be termed "The Popularized Version" of the Secret Doctrine, full of myths, blinds, and errors; the fourteen volumes of Commentaries, on the other hand - with their translations, annotations, and an ample glossary

of occult terms, worked out from one archaic, folio, the Book of the Secret Wisdom of the World - contains a digest of all the Occult Sciences.

These, it appears, are kept secret and apart, in the charge of the Teshu Lama of Tji-gad-je. The Books of Kiu-te are comparatively modern, having been edited within the past millennium, whereas, the earliest volumes of the Commentaries are of untold antiquity, some fragments of the original cylinders having been preserved.

With the exception that they explain and correct some of the too fabulous, and to every appearance, grossly-exaggerated accounts in the Books of Kiu-te - properly so-called - the Commentaries have little to do with these. They stand in relation to them as the Chaldaeo - Jewish Kabbalah stands to the Mosaic Books.

In the work known as the Avatumsaka Sutra, in section: "The Supreme Atman [Soul] as manifested in the character of the Arhats and the Pratyeka Buddhas", it is stated that:

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

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

These 'great Teachers' have been known to live in the "Snowy Range" of the Himalayas for countless ages. To deny in the face of millions of Hindus the existence of their great Gurus, living in the Ashrams scattered all over the Trans - or the Cis-Himalayan slopes, is to make oneself ridiculous in their eyes. When the Buddhist Saviour appeared in India, their Ashrams - for it is rarely that these great Men are found in Lamaseries, unless on a short visit - where on the spots they now occupy, and that even before the Brahmans themselves came from Central Asia to settle on the Indus.

And before that more than one Aryan Dvija of fame and historical renown had sat at their feet, learning that which culminated later on in one or another of the great philosophical schools. Most of these Himalayan Bhante were Aryan Brahmans and ascetics.

No student, unless very advanced, would be benefited by the perusal of those exoteric volumes. They must be read with a key to their meaning, and that key can only be found in the Commentaries. Moreover there are some comparatively modern works that are positively so injurious as far as a fair comprehension of even exoteric Buddhism is concerned.

Such are the Buddhist Cosmos, by Bonze Jin-ch'on of Peking; the Shing-Tau-ki (or The Records of the Enlightenment of Tathagata) by Wang Puk - seventh century; Hisai-Sutra (or Book of Creation), and some others.

Synopsis of the First Seven Stanzas

(From the Proem to Vol. I of the "Secret Doctrine")

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

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

The Seven Stanzas given in this (the first) volume represent the seven terms of this abstract formula.