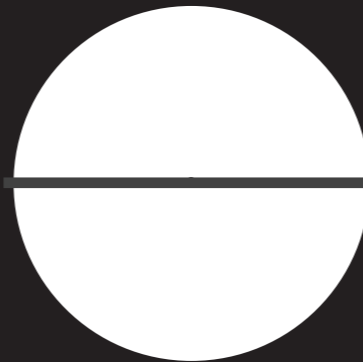
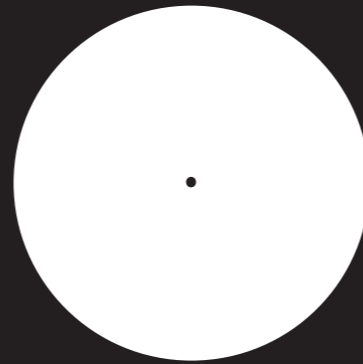
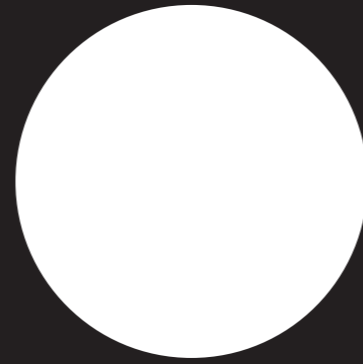


Absolute Abstract Space

Sat– Be-Ness
Parabrahm
Night Of *Brahma*
Brahma (Neuter), The Unmanifested
The Dark Mystery Of Non-Being
Absolute Negation
The Deep
Abstract Waters Of Space
Space, The Eternal *Anupadaka*
The Unconditioned *Mukta*
Kosmos In Eternity
The Noumenon
Infinite Cosmic Space
Limitless, Ever-Present Space
Absolute Eternal Infinite All
The Omnipresent Unity
Divine Unity
Divine Essence
The Ever-Incognisable Deity
Unknown Essence
The One Infinite And Unknown Essence
Abstract, Ever Incognisable Presence
The Mundane Egg
The One Circle
The One Life
The One Self-Existing Reality
The Ever-Present Eternal Abstraction
The Causeless Cause
Secondless Reality
Undecaying Supreme Root
Omnipresent, Eternal, Boundless, And Immutable Principle



Absolute Abstract Motion

Chit
Chaitanya
Mahat
Maha-Buddhi.
The Great Breath
Eternal, Ceaseless Motion
An Arcane, Living (Or Moving) Fire
Pre-Cosmic Ideation
Absolute Unconditioned Consciousness
Universal Mind
Pure Noumenon Of Thought
Immutable Divine Thought
The Universal World-Soul

Cosmic Substance

Mulaprakriti
Root-Nature
Precosmic Root-Substance
Root-Principle Of The World Stuff
Unmanifested Primordial Substance
The Great Mother
Spiritual Essence Of Matter
The Primordial Substance
Inseparable Vehicle Of *Parabrahman*
The Cosmic Noumenon Of Matter

Principles of Cosmology, Esoteric Astrology, Spiritual Psychology & the Seven Rays

Collected Writings of Michael D. Robbins

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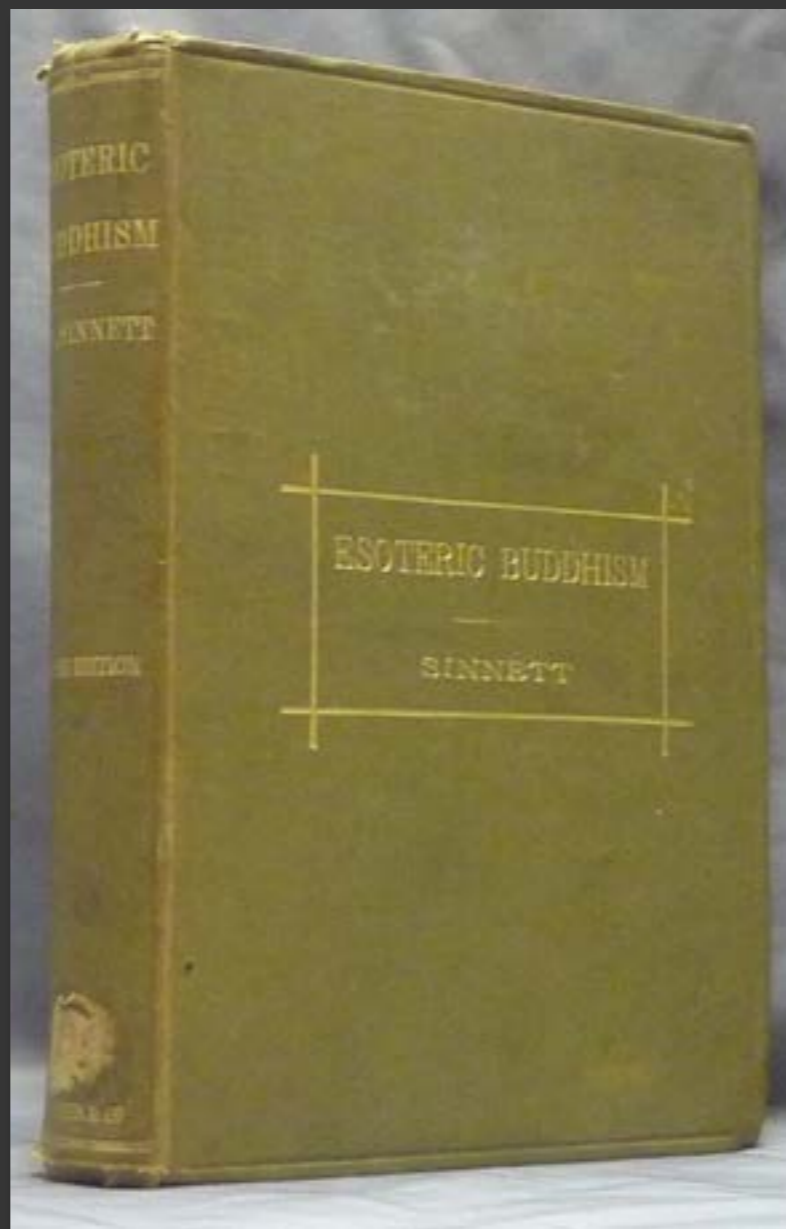
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ESOTERIC BUDDHISM



BY
A. P. SINNETT

AUTHOR OF "THE OCCULT WORLD"
PRESIDENT OF THE LONDON LODGE OF THE THEOSOPHICAL SOCIETY

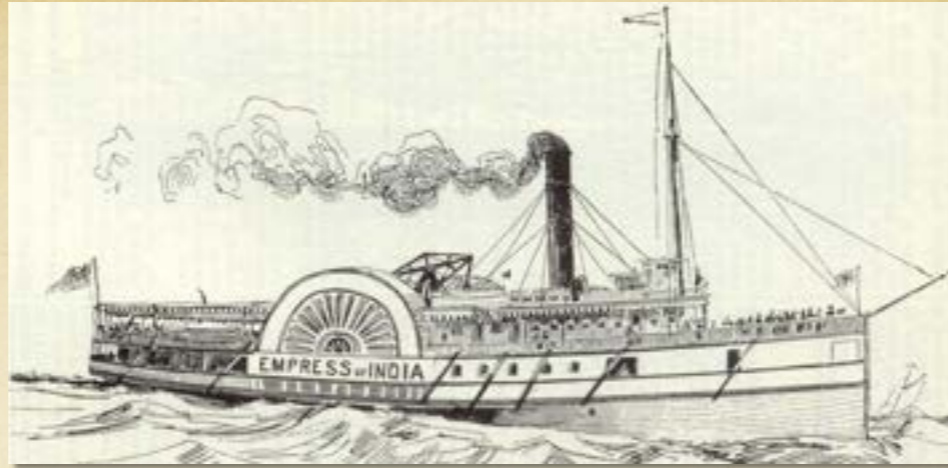
*FIFTH EDITION, ANNOTATED AND ENLARGED BY
THE AUTHOR*

LONDON:
CHAPMAN AND HALL, LIMITED.

1885

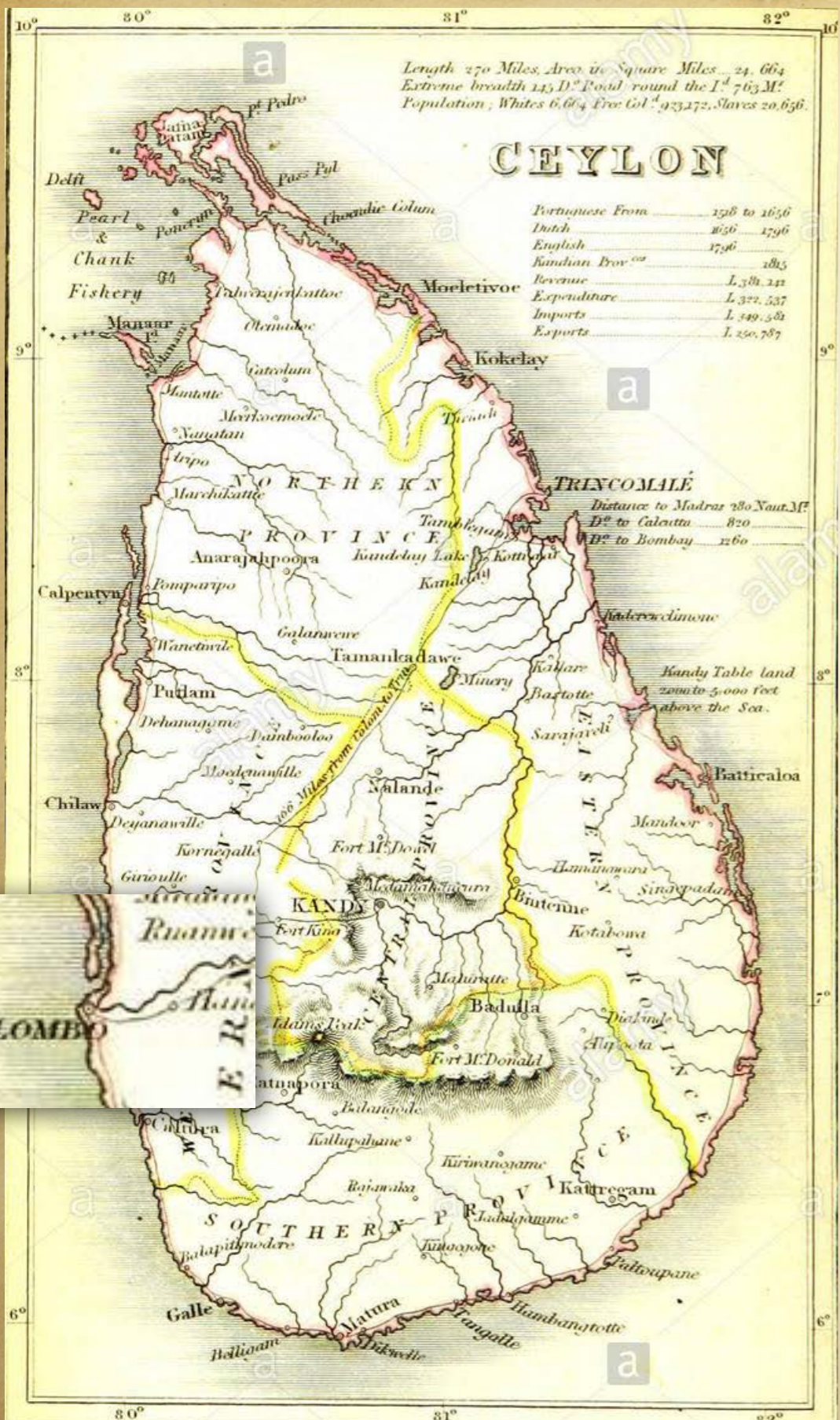
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“The old Captain was a fat, good-natured person without the glimmering of a belief in things spiritual or psychical. One day H.P.B. was playing her favorite, solitary game of Patience, when the Captain broke in upon her meditations with a challenge that she should tell his fortune with the cards. She at first refused, but at last consented, and, making him cut, laid out the cards on the table. She said: "This is very strange; it can't be so!" "What?" asked the Captain. "What the cards say. Cut again." He did so, and with the same result, apparently, for H. P. B. said the cards prophesied such a nonsensical thing that she didn't like to tell him. He insisted; whereupon she said that the cards foretold that he would not be much longer at sea; he would receive an offer to live ashore, and would throw up his profession. The big Captain roared with laughter at the idea. As for his quitting the sea, nothing would please him more, but there was no such good luck in store for him. The thing passed off without further remark beyond the Captain's repeating the prophecy to the Chief Officer, through whom it became the laugh of the ship.

But there was a sequel. A month or two after our return to Bombay, H. P. B. received a letter from Captain Wickes, in which he said he owed her an apology for his behavior about the card prophecy, and must honestly confess that it had been literally fulfilled. After dropping us at Ceylon, he continued his voyage to Calcutta. On arrival, he had the offer of the appointment of Harbor Master at Karwar and had accepted it, and had actually returned as passenger in his own ship! This is a specimen of a great many card prophecies H.P.B. made. I do not suppose the cards had anything to do with it save that they may have acted as a link between her clairvoyant brain and the Captain's personal aura, thus enabling her clairvoyant faculty of prescience to come into play. Yet psychically endowed as she was, I scarcely remember her having foreseen any one of the many painful events that happened to her through treacherous friends and malicious enemies. If she did, she never told me or anybody else so far as I ever heard.” ODL p.154-5



“After breakfast, in a lull of the storm, we embarked in a large boat decorated with plantain trees and lines of bright-colored flowers, on which were the leading Buddhists of the place. We passed through a lane of fishing boats tricked out with gaudy cloths and streamers, their prows pointing inward. On the jetty and along the beach a huge crowd awaited us and rent the air with the united shout of "Sadhoo! Sadhoo!" A white cloth was spread for us from the jetty steps to the road where carriages were ready, and a thousand flags were frantically waved in welcome. The roads were blocked with people the whole distance, and our progress was very slow. At the house three Chief Priests received and blessed us at the threshold, reciting appropriate Pali Verses. People crowded every approach, filling every door and gazing through every window. Our hostess and her son, the Deputy Coroner of Galle, lavished every hospitality upon us, loading the table with delicacies and delicious fruits, such as we had never seen equalled. Every now and then a new procession of yellow-robed monks, arranged in order of seniority of ordination and each carrying his palm-leaf fan, came to visit and bless us. It was an intoxicating experience altogether, a splendid augury of our future relations with the nation.

The monks pressed HPB to exhibit her powers, and young Wijeratne, on hearing about the handkerchief phenomenon on board ship, asked her to repeat it for him. So she did, and again for a Mr. Dias; each time obliterating her own embroidered name and causing theirs to replace it.” ODL p.158-9



Brahman: Absolute Godhead

Brahma: The Creator

Hamsa, Hansa (Sanskrit): The mystic swan or goose; representing divine wisdom beyond the reach of men. Exoterically, a fabulous bird which, when given milk mixed with water, drank only the milk and left the water, milk standing for spirit and water for matter. Anagrammatically, *hamsa* “is equal to *a-ham-sa*, . . . meaning ‘I am he’ (in English), while divided in still another way it will read ‘*So-ham*,’ ‘he (is) I’ *Soham* being equal to *Sah*, ‘he,’ and *aham*, ‘I,’ or ‘I am he.’ In this alone is contained the universal mystery, the doctrine of the identity of man’s essence with god-essence, for he who understands the language of wisdom. Hence the glyph of, and the allegory about, *Kalahansa* (or *hamsa*), and the name given to *Brahma* neuter (later on, to the male *Brahma*) of ‘*Hansa-Vahana*,’ he who uses the *Hansa* as his vehicle. The same word may be read ‘*Kalaham-sa*’ or ‘I am I’ in the eternity of Time, answering to the Biblical, or rather ‘Zoroastrian ‘I am that I am’ ” SD1, p.78.

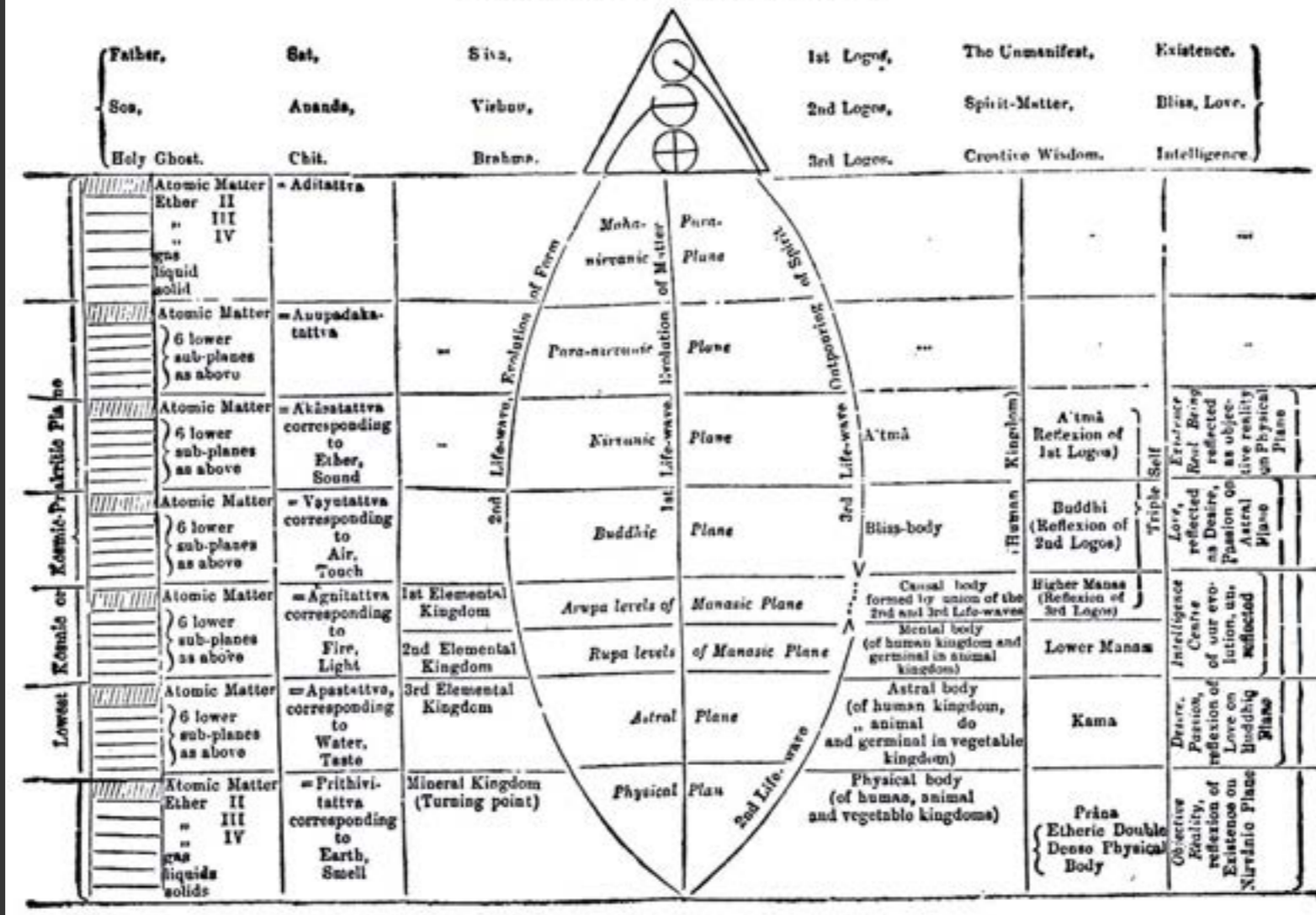


“Such are the basic conceptions on which the Secret Doctrine rests.

It would not be in place here to enter upon any defense or proof of their inherent reasonableness; nor can I pause to show how they are, in fact, contained — though too often under a misleading guise — in every system of thought or philosophy worthy of the name.

Once the reader has gained a clear comprehension of them and has realized the light which they throw on every problem of life, they will need no further justification in his eyes, because their truth will be to him as evident as the sun in heaven. I pass on, therefore, to the subject matter of the Stanzas as given in this volume, adding a skeleton outline of them, in the hope of thereby rendering the task of the student more easy, by placing before him in a few words the general conception therein explained.” SD1, p.20

LOGOS OF A SOLAR SYSTEM.



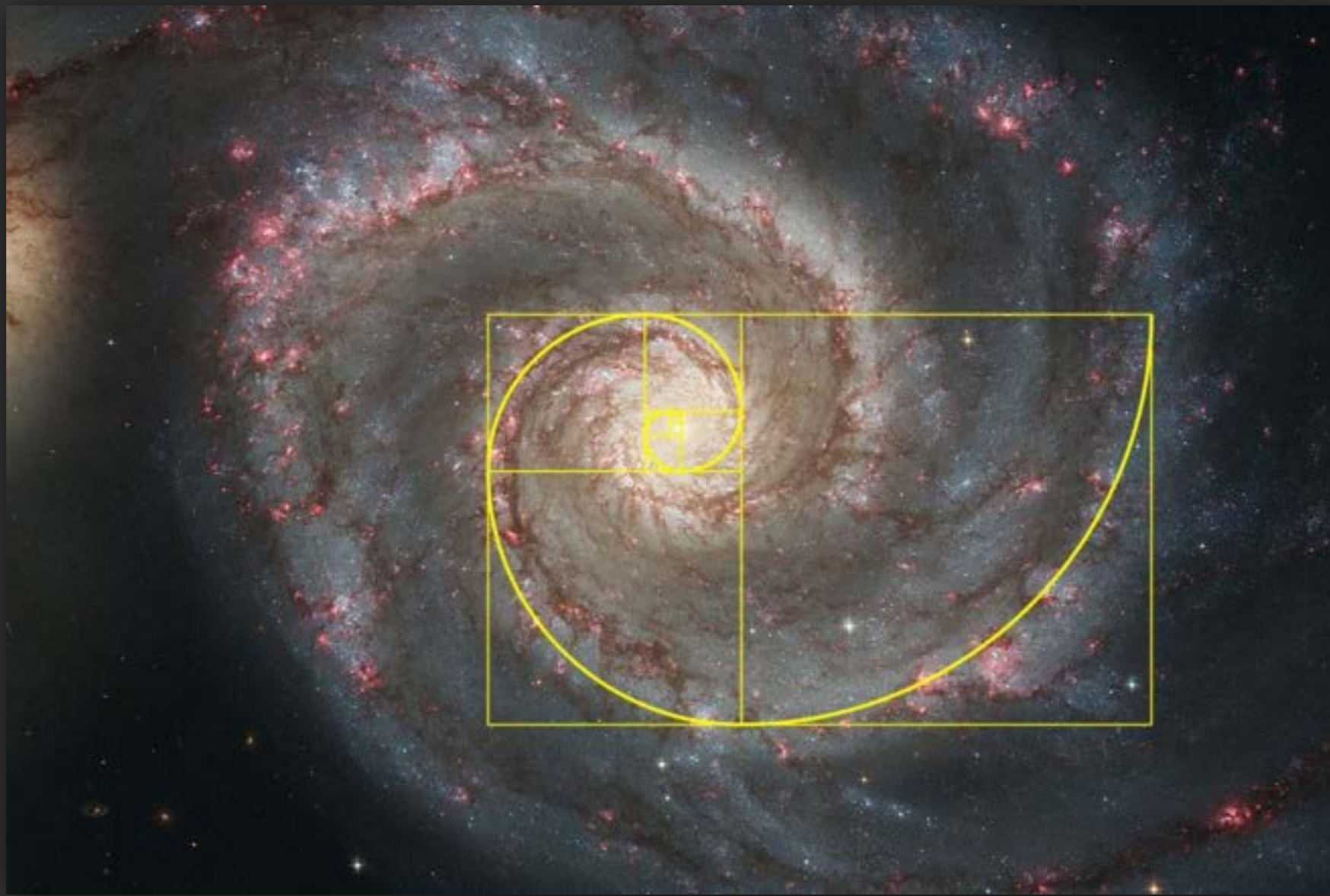
“Stanza I. The history of cosmic evolution, as traced in the Stanzas, is, so to say, the abstract algebraical formula of that Evolution. Hence the student must not expect to find there an account of all the stages and transformations which intervene between the first beginnings of “Uni-versal” evolution 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, *mutatis mutandis* [with the necessary changes having been made], 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.” SD1, p.20-1

1. 1, 2, 3, 5, 8, 13, 21

1. $\frac{1}{1}$ $\frac{1}{2}$, $\frac{1}{3}$, $\frac{1}{5}$, $\frac{1}{8}$, $\frac{1}{13}$, $\frac{1}{21}$

“The subjective can hardly be expressed by the objective. Therefore, since the symbolic formula attempts to characterize that which is above scientific reasoning, and as often far beyond our intellects, it must needs go beyond that intellect in some shape or other, or else it will fade out from human remembrance.” SD1, p.473



“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 *Purânas* as the “Seven Creations,” and in the Bible as the “Days” of Creation.

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

“The stage described in Stanza II. 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.

Stanza III. 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.

Stanza IV. 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 Dhyan 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.

In Stanza V. 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.

The subsequent stages in the formation of a “World” are indicated in Stanza VI., which brings the evolution of such a world down to its fourth great period, corresponding to the period in which we are now living.

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

The development of “Man” from his first appearance on this earth in this Round to the state in which we now find him will form the subject of Book II.” SD1, p.21-2



NOTE.

“The Stanzas which form the thesis of every section are given throughout 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. Extracts are given from the Chinese Tibetan and Sanskrit translations of the original Senzar Commentaries and Glosses on the Book of Dzyan — these being now rendered for the first time into a European language. It is almost unnecessary to state that only portions of the seven Stanzas are here given. Were they published complete they would remain incomprehensible to all save the few higher occultists. Nor is there any need to assure the reader that, no more than most of the profane, does the writer, or rather the humble recorder, understand those forbidden passages. To facilitate the reading, and to avoid the too frequent reference to footnotes, it was thought best to blend together texts and glosses, using the Sanskrit and Tibetan proper names whenever those cannot be avoided, in preference to giving the originals. The more so as the said terms are all accepted synonyms, the former only being used between a Master and his chelas (or disciples).” SD1, p.22-3



“Thus, were one to translate into English, using only the substantives and technical terms as employed in one of the Tibetan and Senzar versions, Verse 1 would read as follows: *“Tho-ag in Zhi-gyu slept seven Khorlo. Zodmanas zhiba. All Nyug bosom. Konch-hog not; Thyan- Kam not; Lha-Chohan not; Tenbrel Chugnyi not; Dharmakaya ceased; Tgenchang not become; Barnang and Ssa in Ngovonyidj; alone Tho-og Yinsin in night of Sun-chan and Yong-grub (Parinishpanna), etc. etc.,”* which would sound like pure Abracadabra.

As this work is written for the instruction of students of Occultism, and not for the benefit of philologists, we may well avoid such foreign terms wherever it is possible to do so. The untranslatable terms alone, incomprehensible unless explained in their meanings, are left, but all such terms are rendered in their Sanskrit form. Needless to remind the reader that these are, in almost every case, the late developments of the later language, and pertain to the Fifth Root-Race. Sanskrit, as now known, was not spoken by the Atlanteans, and most of the philosophical terms used in the systems of the India of the post-Mahabharatan period are not found in the Vedas, nor are they to be met with in the original Stanzas, but only their equivalents. The reader who is not a Theosophist, is once more invited to regard all that which follows as a fairy tale, if he likes; at best as one of the yet unproven speculations of dreamers; and, at the worst, as an additional hypothesis to the many Scientific hypotheses past, present and future, some exploded, others still lingering. It is not in any sense worse than are many of the so called Scientific theories; and it is in every case more philosophical and probable.

In view of the abundant comments and explanations required, the references to the footnotes are given in the usual way, while the sentences to be commented upon are marked with figures. Additional matter will be found in the Chapters on Symbolism forming Part II., as well as in Part III., these being often more full of information than the text.” SD1, p.23-4

PART I.

COSMIC EVOLUTION.

SEVEN STANZAS TRANSLATED WITH
COMMENTARIES

from the

SECRET BOOK OF DZYAN.

"Nor Aught nor Nought existed; yon bright sky
 Was not, nor heaven's broad roof outstretched above.
 What covered all? what sheltered? what concealed?
 Was it the water's fathomless abyss?
 There was not death -- yet there was nought immortal,
 There was no confine betwixt day and night;
 The only One breathed breathless by itself,
 Other than It there nothing since has been.
 Darkness there was, and all at first was veiled
 In gloom profound -- an ocean without light --
 The germ that still lay covered in the husk
 Burst forth, one nature, from the fervent heat.

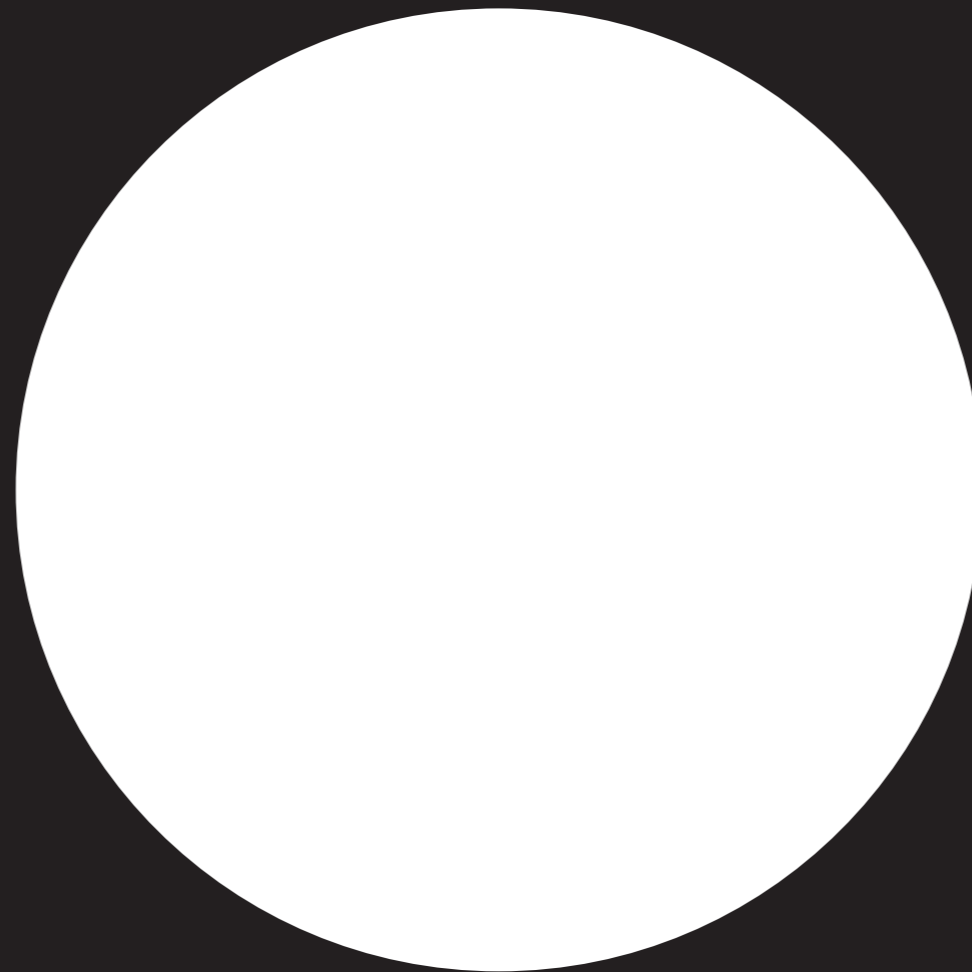
प्रवेति अर्कं अर्केण मन्वा शतकृता शतकृता कृता उता वंराश्नात्यमिरात्पनःसान्तः
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 (कविनीदरी इति) इत्येवंप्रा अर्थानः इद्रास्तामं वाः गिरा उपं श्रुतिवरा आ
 इतिस्तामीना अतिस्वरा अतिपुणीह्वा आ फुवा वल्लवानः वासा इति सवा इद्रा यज्ञ
 वा इद्रया उवा इद्रया शंस्यो वद्वेनो पुरुनिः शशिधः शकः यथा सुत उनीं ररणता सत्य
 उवाता इतासखिवा इमाहा तोरायानां सुवीर्षीसः शकः उता नः शकता इद्रा वस
 (द्वेमानः ॥ १७ ॥ सुवि हर्ता सुनिः शर्म इद्रा आंदातो इता अशः न गवा अपी वृषे सुधि लण
 प्राराधः सुदि षः नहि चरादः शो इति उत शती रुधाय माली इत्तता जषः स्वैः श्वतीश
 अपरा यो गानः अन्म स्यां प्रुहि आकृत् कली श्रुति इवा विता इधि श्राम लिस्मा इद्रा

श्रीगणेशाय नमः ॥ ७९ ॥ अग्निः इन्द्रो पुरः अर्कं पतस्य देवं क्रुत्तिते
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"Who knows the secret? who proclaimed it here?
 Whence, whence this manifold creation sprang?
 The Gods themselves came later into being --
 Who knows from whence this great creation sprang?
 That, whence all this great creation came,
 Whether Its will created or was mute,
 The Most High Seer that is in highest heaven,
 He knows it -- or perchance even He knows not."

"Gazing into eternity . . .
 Ere the foundations of the earth were laid,
 Thou wert. And when the subterranean flame
 Shall burst its prison and devour the frame . . .
 Thou shalt be still as Thou wert before
 And knew no change, when time shall be no more.
 Oh! endless thought, divine ETERNITY."

Rig Veda, Mandala X, 129, 1-7, as cited by Max Müller. SD1, p.26



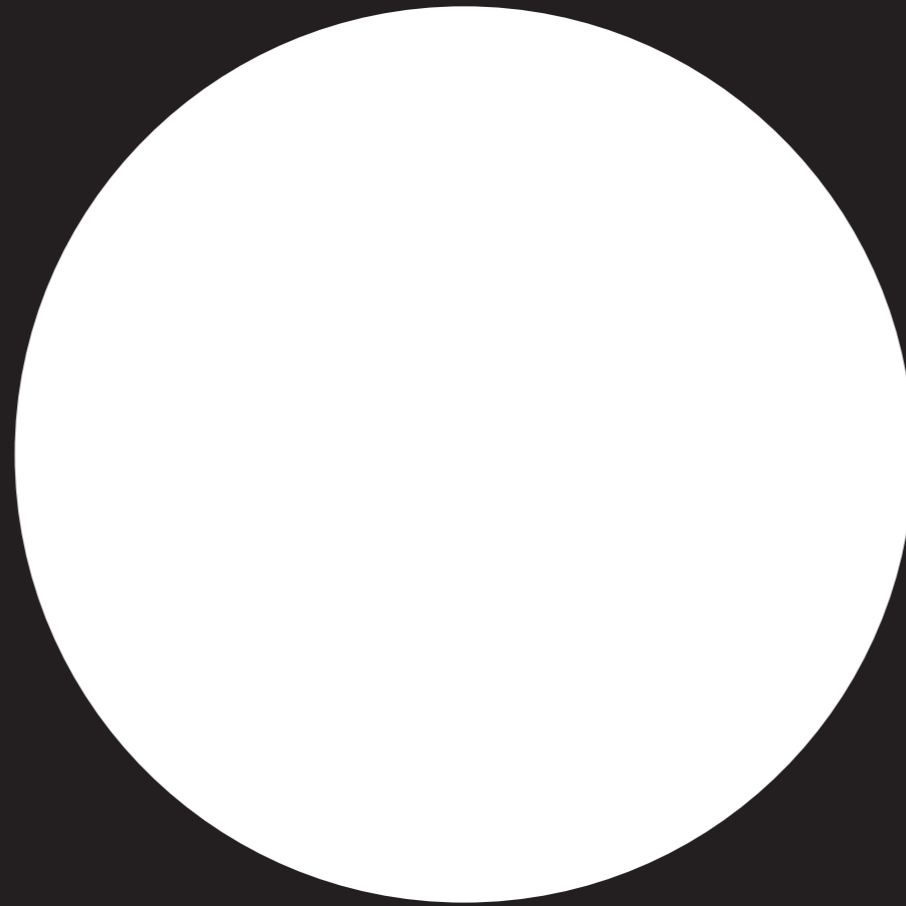
“Nor Aught nor Nought existed; yon bright sky
Was not, nor heaven's broad roof outstretched above.
What covered all? what sheltered? what concealed?
Was it the water's fathomless abyss?
There was not death -- yet there was nought immortal,
There was no confine betwixt day and night;”



“The only One breathed breathless by itself,
Other than It there nothing since has been.
Darkness there was, and all at first was veiled
In gloom profound -- an ocean without light --
The germ that still lay covered in the husk
Burst forth, one nature, from the fervent heat.”



“Who knows the secret? who proclaimed it here?
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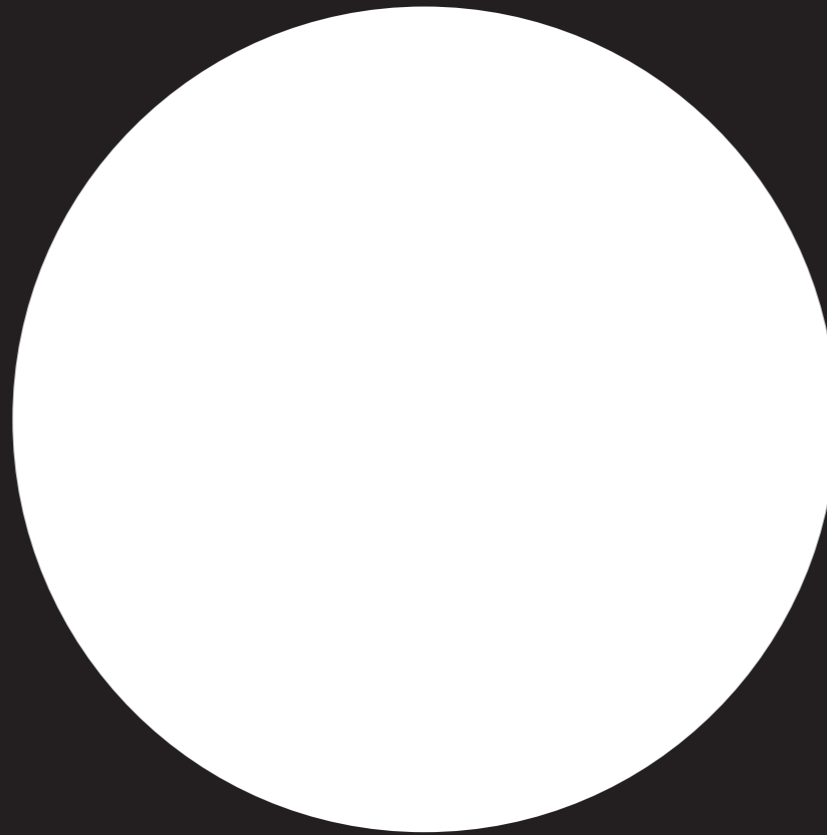


“Gazing into eternity . . .
Ere the foundations of the earth were laid,
Thou wert. And when the subterranean flame
Shall burst its prison and devour the frame . . .
Thou shalt be still as Thou wert before
And knew no change, when time shall be no more.
Oh! endless thought, divine ETERNITY.”

COSMIC EVOLUTION.

In Seven Stanzas translated from the Book of Dzyan.

“Thus ends this portion of the archaic narrative, dark, confused, almost incomprehensible. An attempt will now be made to throw light into this darkness, to make sense out of this apparent non-sense.” SD1, p.34



“The First Stanza describes the state of the one all during Pralaya, before the first flutter of re-awakening manifestation. A moment’s thought shows that such a state can only be symbolised; to describe it is impossible. Nor can it be symbolised except in negatives; for, since it is the state of Absoluteness per se, it can possess none of those specific attributes which serve us to describe objects in positive terms. Hence that state can only be suggested by the negatives of all those most abstract attributes which men feel rather than conceive, as the remotest limits attainable by their power of conception.” SD1, p.21

STANZA I.

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



COMMENTARIES

on the seven stanzas and their terms, according to their numeration, in stanzas and slokas.

STANZA I.

1. **“The Eternal Parent (Space), wrapped in her ever invisible robes, had slumbered once again for seven eternities (a).”**

The “Parent Space” is the eternal, ever present cause of all the incomprehensible deity, whose “invisible robes” are the mystic root of all matter, and of the Universe. Space is the one eternal thing that we can most easily imagine, immovable in its abstraction and uninfluenced by either the presence or absence in it of an objective Universe. It is without dimension, in every sense, and self-existent. Spirit is the first differentiation from That, the causeless cause of both Spirit and Matter. It is, as taught in the esoteric catechism, neither limitless void, nor conditioned fulness, but both. It was and ever will be. (See Proem pp. 2 et seq.) SD1, p.35



“Parabrahmam by itself cannot be seen as it is. It is seen by the Logos with a veil thrown over it, and that veil is the mighty expanse of cosmic matter.” Theosophical Glossary



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“Thus, the “Robes” stand for the noumenon of undifferentiated Cosmic Matter. It is not matter as we know it, but the spiritual essence of matter, and is co-eternal and even one with Space in its abstract sense. Root-nature is also the source of the subtile invisible properties in visible matter. It is the Soul, so to say, of the one infinite Spirit. The Hindus call it Mulaprakriti, and say that it is the primordial substance, which is the basis of the Upadhi or vehicle of every phenomenon, whether physical, mental or psychic. It is the source from which Akâsa radiates.” SD1, p.35

1. **Cosmic Substance** (*Mulaprakriti*, root-nature, pre-cosmic root-substance, root-principle of the world stuff, unmanifested primordial substance, the Great Mother, spiritual essence of matter, the primordial substance, inseparable vehicle of *Parabrahman*, the Cosmic Noumenon of Matter, Invisible robes): the basis of the *Upadhi* or vehicle of every phenomenon, whether physical, mental or psychic. It is the source from which *Akâsa* radiates.
2. **Akasa**: The shining; ether, cosmic space, the fifth cosmic element. The subtle, supersensuous spiritual essence which pervades all space. The noumenon and spiritual substratum of differentiated prakriti.
3. **Prakriti** (*Sakti*, *Maha-Maya*, *Pradhana*): The seven or ten prakritis are the root or roots of all in the universe. The prakritis are the manifestations of akasa in its various grades or degrees of evolutionary development. They are the spiritual and ethereal substances in all their forms, visible and invisible. Prakriti may be called Nature in general, as the great Producer of entities or things. Prakriti produces the Vikritis.
4. **Vikritis** (*Maya*): make the immense variety and diversity in the Universe around us. The illusory material manifestations or appearances that make up the visible world.

1. “The Eternal Parent (Space), wrapped in her ever invisible robes, had slumbered once again for seven eternities (a).”

(a) By the Seven “Eternities,” æons or periods are meant. The word “Eternity,” as understood in Christian theology, has no meaning to the Asiatic ear, except in its application to the one existence; nor is the term sempiternity [unchanging; everlasting], the eternal only in futurity, anything better than a misnomer.* Such words do not and cannot exist in philosophical metaphysics, and were unknown till the advent of ecclesiastical Christianity. The Seven Eternities meant are the seven periods, or a period answering in its duration to the seven periods, of a Manvantara, and extending throughout a Maha-Kalpa or the “Great Age” 100 years of Brahmâ making a total of 311,040,000,000,000 of years; each year of Brahmâ being composed of 360 “days,” and of the same number of “nights” of Brahmâ (reckoning by the Chandrayana or lunar year); and a “Day of Brahmâ” consisting of 4,320,000,000 of mortal years. These “Eternities” belong to the most secret calculations, in which, in order to arrive at the true total, every figure must be 7^x (7 to the power of x); x varying according to the nature of the cycle in the subjective or real world; and every figure or number relating to, or representing all the different cycles from the greatest to the smallest in the objective or unreal world must necessarily be multiples of seven. The key to this cannot be given, for herein lies the mystery of esoteric calculations, and for the purposes of ordinary calculation it has no sense. “The number seven,” says the Kabala, “is the great number of the Divine Mysteries;” number ten is that of all human knowledge (Pythagorean decade); 1,000 is the number ten to the third power, and therefore the number 7,000 is also symbolical. In the Secret Doctrine, the figure and number 4 are the male symbol only on the highest plane of abstraction; on the plane of matter the 3 is the masculine and the 4 the female: the upright and the horizontal in the fourth stage of symbolism, when the symbols became the glyphs of the generative powers on the physical plane. SD1, p.35-6



* “It is stated in Book II., ch. viii., of Vishnu Purâna: “By immortality is meant existence to the end of the Kalpa;” and Wilson, the translator, remarks in a footnote: “This, according to the Vedas, is all that is to be understood of the immortality (or eternity) of the gods; they perish at the end of universal dissolution (or Pralaya).” And Esoteric philosophy says: They “perish” not, but are re-absorbed.” SD1, p.36

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