

YOGA

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APPENDIX III

STANZAS IN THE WÜRZBURG MANUSCRIPT

As explained in the "Historical Introduction" (pp. 33 *et seq.*) which opens Volume I of the present edition of *The Secret Doctrine*, a copy of the MS. of an early version of portions of Volume I, in the handwritings of Countess Constance Wachtmeister and Mary Gebhard, was sent by H.P.B. from Würzburg to Adyar. After some years during which this MS. had been deposited at Benares (Varanasi), it was permanently placed in the Adyar Archives, where it is referred to as the "Würzburg MS."

While most of the text is almost identical to the final draft of *The Secret Doctrine*, the layout and wording of the Stanzas differ from the later version, in some respects considerably so.

It has been thought advisable to include in the present Volume a faithful transcription of this early version of the Stanzas, for purposes of comparison. No attempt has been made to correct spelling, accents, or punctuation.

THE SECRET DOCTRINE

PART I

(ARCHAIC PERIOD)

CHAPTER I

A GLIMPSE INTO ETERNITY. COSMIC EVOLUTION IN SEVEN STAGES

STANZA I

THE Eternal Mother (space) wrapped in her ever invisible robes (cosmic prenebular matter) had slumbered for seven Eternities (1) Time was not, for it lay asleep in the infinite bosom of Duration. Universal

Mind was not, for there were no Dhyan Chohans to contain (hence to manifest) it. The seven Ways to Bliss (Moksha, or Nirvana)—were not. The great causes of Misery (Nidana (2) and Maya)—were not, for there was no one to produce and get ensnared by them. 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 (3). The seven sublime Truths, and the Seven Srutis (4)—had ceased to be, and the Universe, the Son of Necessity, was plunged in *Paranishpanna* (absolute perfection, Paranirvana, which is Jong-grüb)—to be out-breathed by that which is, and yet is not (5). Naught was. The causes of existence having been done away with, the visible that *was* and the invisible that *is*, rested in eternal Non-Being,—the ONE BEING. Alone, the one Form of Existence (6) 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. But where was the Dangma when the ALAYA of the Universe (absolute Soul) was in PARAMARTHA (absolute being) 7. the great Wheel was Anupadaka? ("great Wheel" is our planetary chain, "Anupadaka" parentless) (8).

STANZA II

Where were the BUILDERS, (1) the luminous Sons of Manvantaric Dawn? In the UNKNOWN DARKNESS, in their Dhyan-Chohanis (Dhyani Buddhic) *Paranishpana*. (2) The producers of Form (rupa) from no-Form (arupa), the Root of the World—the Deva-Matri, and Svābhavat, rested in the bliss of non-Being. Where was Silence? Where were the ears to sense it? No; there was neither silence, nor sound. Nought, save ceaseless, eternal Breath (motion) which knows itself not. (3) The hour had not yet struck; the RAY had not yet flashed into the GERM; the Matri-Padma (Mother Lotus) had not yet swollen; (4) her heart had not yet opened for the ray to enter, thence to fall into the lap of Maya. (5) The seven (Sons) were not yet born from the web of light. Darkness alone was Father-Mother, Svabhāvat, and Svabhāvat was in DARKNESS. These two are the germ, and germ is—ONE. The Universe was still concealed in the divine Thought and the divine bosom (6).

STANZA III

The last vibration of the Seventh Eternity thrilled through Infinitude. The Mother swelled expanding from *within without* like the

bud of the lotus. The vibration swept along touching with its swift wing simultaneously the whole universe, and the germ that dwelleth in Darkness, the Darkness that breathes (moves) over the slumbering waters of life. Darkness radiated Light, and light dropped one solitary Ray into the Waters of Mother Space. The ray fructified (recalled to life) the "Eternal virgin Egg" (1) . . . The radiant essence within the *Hiranya garbha* (golden Egg) curdled and spread throughout the depths (2) in milk white curds throughout the depths of the Mother, the Root which grows in the Ocean of Life. The root remained; the light remained, the curds remained; and still the three were one, for the root of life was in every drop of the Ocean (of Amrita) and the drop was in the root, and the whole floated in the radiant light which was Fire and Heat and was motion. "Darkness" retired and was . . . no more: it vanished in its own Essence, the essence of Fire and Water, of Father and Mother. . . Behold, oh Lanoo, the radiant Son of the two, the unparalleled refulgent glory emerging from the depths of the Waters. . . It is * * * whom thou knowest now as Kwai-Shai-Yin, (4) who shines forth like the blazing "divine Dragon of Wisdom," (5) EKA—(one) and in whom are the seven, and in the seven the multitudes. Behold him at his work in the solitudes of the sidereal Ocean, transforming Space into a shoreless sea of Fire (6) and the one manifested (Element) into the great Waters.—Where was the Germ, and where was now DARKNESS. Where's the Spirit of the flame that burns in thy lamp, oh Lanoo? The Germ is *that*, and *that* is Light, the white brilliant Son of the dark, hidden Father, who uses *Kalahansa* (black swan or goose). Light is flame and flame is Fire, and the fire produces heat, which yields water, the water of Life in the Great Mother (Chaos). Father-Mother spin a web whose upper end is fastened to Spirit (Purusha) the light of the great Darkness and the lower one to matter (Prakriti), and this web is the Universe, spun out of the two substances made in one, which is Svabhāvat. It expands when the breath of fire is upon it, its sons (the elements) dissociate, scatter and return into their mother's bosom to rebecome one with her; when it cools, and rebecomes radiant, its sons expand and contract through their own selves and hearts . . . for embracing infinitude Svabhāvat sends out *Fohat* and hardens the atom. Each is a part of the web (Universe). Reflecting the "Self-existent Lord" (primeval light)—like a mirror, each becomes in turn, a World. . . .

STANZA IV

Listen, ye sons of the Earth, to your instructors the sons of the Fire (1) Learn there is neither first nor last, for all is ONE number issued from NO-NUMBER.

Learn what we, who descend from the primordial SEVEN (2) that are born from the primordial Flame—have learned from our Fathers. From the effulgency of Light—the Ray of the EVER-DARKNESS—sprung in Space (3) the reawakened energies (Dhyani-Chohans) the ONE from the Egg, the six and the five; then the ONE the THREE, the FIVE and the twice SEVEN the Sum Total (4). And these are; the Essences, the Flames, the Elements, the Builders, the Numbers, the Arupa (Formless) the Rupa (*with* bodies) and the FORCE or Divine man—the sum Total (5). And from the Divine Man emanated the FORMS, the SPARKS, the sacred Animals, (6) and the messengers of the sacred Pitris within the holy FOUR. This was the army of the Voice (7)—the divine Septenary. The Sparks of the seven are subject to, and the servants of the First, Second, Third, Fourth, Fifth, Sixth and the Seventh of the SEVEN. These "Sparks" are called Spheres, Triangles, Cubes, Lines (8) and Modellers; for thus stands the eternal Nidana—the OI-HA-HOU. (Adi-Nidana Svabhāvat) ○ for X, unknown quantity—"Darkness," the boundless or "The NO-NUMBER" I. The Adi-Sanat (9) the Number, for he is *one*. II. The VOICE of the Word, Svabhāvat (10) the Numbers for he is ONE and NINE. III. The "Formless Square" (Arupa).

And these three enclosed within the ○ (Boundless Circle) are the sacred FOUR, and the TEN are the Arupa (Subjective Formless) Universe (11) Then come the "Sons," the Seven Fighters, the One the Eighth rejected, (12) their Breath (13) which is the Light-maker (Bhaskara); then the Second SEVEN, who are the *Lipika* (14) produced by the THREE (Word, Voice and Spirit) (15). The Rejected (Sun is One, the Sun-Suns, who are countless).

STANZA V

The Primordial seven, the first Seven Breaths of the Dragon of Wisdom produce in their turn from their holy circumgyrating Breaths the Fiery whirlwind (1). They make of him the messenger of their Will (2) The *Dgyu* becomes FOHAT (3) The swift Son of the divine Sons and the *Lipika* (4) runs circular errands under the impulse of their guiding Thought. 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 words [worlds?] to be) (5). He lifts his voice and calls the innumerable sparks (atoms) and joins them. He is their guiding spirit and leader. When he commences work, 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 (6). He places them in the six directions of space and one in the middle—the central wheel (7) Fohat traces spiral lines to unite the six: an army of the Sons of Light stands at each angle and the Lipika—in the middle wheel. When they (the Lipika) have said—This is good—the first *divine* World is ready, the first being the second (8) Then the “*divine* Arupa” (the formless world) reflects itself in the Intellectual Rupa Loka (the eternal world of Form), the first garment of the Divine (9), the Manava-loka of the Mind-born sons. Fohat takes five strides (having performed the first three) and builds 4 winged wheels at each corner of the square, for the four Holy ones (10) and their armies (hosts). The *Lipika* circumscribe the Triangle, the first Line the Cube; the second Line and the Pentacle within the Egg (circle) It is the ring called “Pass Not” (11) for those who *descend* and *ascend* as also for those, who during the Kalpa are progressing toward the great Day “*Be with us*” (12). Thus were formed the Arupa and the Rupa (the Formless world and the world of Forms): from One LIGHT seven Lights; from each of the seven seven times seven lights. The wheels “watch the RING.”

STANZA VI

By the power of Kwan-Yin, the bright Mother of Mercy and knowledge, the “triple” of Kwan-Shi-Yin, residing in Kwan-yin-tien Fohat the Breath of their progeny, the “Son of the Sun” calls forth from the lower Chaos the illusive form of *sien-tchen* (one universe) out of the seven Elements: first, *one* manifested, six concealed; then *two* manifested,—five concealed; again *three* manifested *four* concealed; four manifested three hidden; *four and one half* manifested—*two and one half* concealed; *six* to be manifested—one laid aside (1) Lastly seven wheels revolving emanating one from the other (2) He builds them in the likeness of the older wheels (worlds). How does he build them. Fohat collects the dust. He makes balls of fire with it and sets

them in motion, some one way, others in the opposite direction. They are cold. he makes them hot. They are dry, he makes them moist. Thy shine, he fans and makes them cool putting out their lustre. Thus acts Fohat from the dawn of the DAY till the twilight of NIGHT during the seven Eternities (3) . . . At the beginning of the first, the “Sons” are told to create their images. The *one third* refuse. The two (thirds) obey. The curse is pronounced. They will be born on the Fourth (globe) suffer and cause suffering . . . This is the first war . . .

The older wheels had rotated downward and upward for one, and one half of an eternity. The Mother’s spawn filled the whole (Kosmos) There had been battles fought between the creators and the rebels, and battles fought for space, the seed appearing and reappearing continuously (4) since the first impulse had been given to our wheels . . . Make thy calculations, Lamas [Lanoos?], if thou wouldst learn the correct age of thy small wheel (5) The fourth spark is our mother (Earth). Reach the *fourth* “fruit” of the Fourth Path of knowledge, that leads to Nirvana and thou shalt comprehend for thou shalt see (6).

STANZA VII

. . . Behold the beginning of sentient, formless Life. First the Spiritual, from the ONE, the “Atman” (Spirit), then—“Atma-Buddhi” (Spirit-Soul)—this, the three, the five and the seven (1); then, the Three-fold, the Four-fold and downward; the mind-born Sons of the FIRST LORD (Prajapati)—the shining Seven (Builders) It is they who are thou, me, him (2), Oh Lanoo; They, who watch over thee and thy mother Bhumi (the Earth). The one Ray multiplies the smaller rays (3). Life precedes Form, and life survives the last atom of *Stula Sarira* (external body) (4) Through the countless rays proceeds the life-ray, the One, like a thread through many pearls. When the one becomes two—the “Three-fold” appears (5) The three are (linked into) one; and it is our thread, oh Lanoo, the heart of the Man-Plant called Suptasarma [Saptaparna] (6). It is the root that never dies, the three-tongued flame of the four Wicks (7). The wicks are the sparks, and use the three-tongued flame (8) shot out by the Seven, *their* flame; the beams and sparks of one moon reflected in the running waves of all the rivers of Bhumi (Earth) (9). The spark hangs from the flame by the finest thread of Fohat. It journeys through the seven and seven worlds of *Maya*. It stops in the first (kingdom) and behold—a planet

[plant?]; seven changes more and it becomes an animal. From the combined attributes of these—Manu (man) the thinker, is formed. Who forms him. "The One Life"; who forms his body? the many lives (10) . . .

From the first-born (primitive or the first man) the thread between the Silent Watcher and his Shadow becomes more strong and radiant with every change (reincarnation) (11) The morning sun-light has changed into noon-day glory . . .

This is thy present wheel—said the Flame to the Spark. Thou art myself, my image and my shadow. I have clothed myself in thee, and thou art my Vahan to the Day "Be with us," when thou shalt rebecome myself and others, thyself and me (12) . . . Then the Builders having donned their first clothing descend on the cooled earth and reign over MEN (13) who are themselves (14) . . .

BOOK II

ARCHAIC CHRONOLOGY, CYCLES, ANTHROPOLOGY

"Facies totius Universi, quamvis infinitis modis variet, manet tamen semper eadem."

—SPINOZA.*

STANZA

This (wheel) rolled on for one half of an Eternity generating progeny; first mineral—soft stones that hardened; then vegetal—hard plants that softened; then tiny *visibles* from *invisibles* (insects and animals) which grew and expanded, each in its way and of its kind. When they became too huge and numerous she (the Earth) shook them off her back—once, twice, many a time . . . Then the MIND-BORN, the boneless rupa (Forms of Beings) gave life to the first mind-born manu with softest bones . . . How was the manu born? First the SELF-EXISTENT; then the Self-born—the *sons of Will and Yoga*; then the SWEAT-BORN who were still one (androgynous) when they said—Let us make sons and daughters in our image but in solid form (*Manushya*) . . . Then, the *one became two*.

*["The face (appearance) of the whole universe, though it varies in infinite modes, yet remains always the same." *Spinoza's Letters*, lxiv. See A. Wolf, *The Correspondence of Spinoza*, p. 308.]