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The Ukrainian-born Madame Helena Blavatsky (1831 – 1891) was a powerful and controversial member of the spiritualist world and for a time known for her powers as a medium. She was one of the founders of the theosophy movement in the United States, which she later expanded to Europe and India, drawing from her extensive global travels and her knowledge of a wide range of belief systems, from Asian religions to New Orleans voodoo, as well as secret societies such as the Freemasons. Based on Hinduism and Buddhism, theosophy aimed to understand the mysterious powers of the universe and promote the study of other religions. In *The Secret Doctrine*, published in 1888, Blavatsky aims to explain the spiritual origins of the world. Volume 2 looks at the creation of humans and animals, and considers the lost world of Atlantis. Customer Reviews Be the first review Log in to review Date Published: May 2011format: Paperbackisbn: 9781108073233lengths: 852 pages dimensions: 229 x 152 x 48 mmweight: 1.22kg availability: Available Preliminary notes Book II Section 1. Anthropogenic ity. Stanzas from Dzyan's Book:1. Beginning of living Two antediluvian astronomers 2. Nature without help fails the chronology of Brahmins 3. Attempting to create man 4. Creation of the first races 5. The development of the second race 6. The development of the weat-born 7. From the semi-divine down to the first human race 8. The development of the animal mammals – the first fall. What may be the objections to the preceding 9. Man's final development. Eden, snakes and dragons. The sons of God and the holy island of 10. The story of the fourth race. Archaic teachings in Puranas and Genesis. Panoramic views of the early races 10. Continue. Are giants a fiction? The races with the third eye. Mankind's foremost script 11. Civilization and the destruction of the fourth and fifth races. Cyclopean ruins and colossal stones that testify to the giants 12. The Fifth Race and its divine instructors Additional fragments from a commentary on the verses of stanza 12 Conclusion § 2. The archaic symbolism of the world religions: Esoteric tendencies confirmed in each scripture:16. Adam-Adami 17. The Holy of Holiness, its degradation 18. On the myth of fallen angel, in its various aspects 19. Is Pleroma Satan's cave? 20. Prometheus Titan 21. Enoichion-Henoch 22. The symbolism of the mystery names, Iao and Jehovah 23. Upanishads in gnostic literature 24. The cross and the Pythagorean decade of 25. The mysteries of Hebdomad section 3. Addenda. Science and the secret doctrine contrasted:1. Archaic, or modern anthropology? 2. The ancestors mankind is offered by science 3. Human fossil relics and anthropoid monkey 4. Duration of geological periods, race cycles, and antiquity of man 5. Organic evolution and creative centers 6. Giants, civilizations and submerged continents are traced in history 7. Scientific and geological evidence of the existence of several submerged Index. The secret doctrine presupposes the dignity of a scripture, for on its sides eternal mysteries are dressed in ancient and modern terms, and for those who have eyes to see, the timeless wisdom is revealed. - Manly P. Hall, author of *The Secret Teachings of All Ages* Helena Petrovna Blavatsky (1831-1891) was the co-founder of the Theosophical Society. Blavatsky was a world-famous figure of mystery and controversy and a leading intellect behind the occult revival in the West, and published *The Secret Doctrine* in 1888 as her magnum opus. Michael Gomes is a historian, author and librarian at the New York Lodge of the Theosophical Society. He is one of today's most respected writers on esoteric movements, so well known to readers of occult and esoteric literature about students and scholars of modern religion. COSMIC EVOLUTION. In Seven Stanzas translated from the book Dzyan.STANZA I.1. The eternal parent wrapped in her ever-invisible robes had snoozed again for seven eternity.2. The time was not, for it lay asleep in the infinite bom of duration.5. Universal mind was not, for there was no Ah-hi to contain it.4. The seven ways to happiness were not. The major causes of misery were not, for there was no one to produce and be captured by them.5. Darkness alone filled the boundless all, for father, mother and son were again one, and the son had not woken up yet for the new wheel, and his pilgrimage thereafter.6. The seven sublime lords and seven truths had ceased to be, and the universe, the son of necessity, was immersed in Paranishpanna, to be over dead by what is and yet not. The reasons for 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, causless, in dreamless sleep; and life pulsating unconscious in universal space, throughout the all-presence felt by the open eye of dangma.9. But where was Dangma when the Alaya of the universe was in Paramartha and the big wheel was Anupadaka? STANZA II.1. . Where were the builders, the luminous sons of Manvantar dawn? . . . In the unfamiliar darkness of their Ah-hi Paranishpanna. The producers of form from the no-shape-root to the world-Devamatri and SV ħ bh ħ vat, rested in the happiness of non-being.2. . . . Where was the silence? Where should the ears sense it? No, there was no silence or sound; no, but incessant eternal breath, who do not know himself.3. The hour had not yet turned; the beam had not yet flashed into the bacterium; Matripadma had not yet swelled.4. Her heart had not yet opened for the one beam to enter, from there to fall, like three to four, into the lap of Maya.5. The seven sons were not yet born from the web of light. The darkness alone was father-mother, Sv ħ bh ħ vat; and Sv-bh-vat was in the dark.6. These two are the Bacterium, and the Bacterium is one. The universe was still hidden in the divine thought and Breast.... STANZA III.1. . The last vibration of the seventh eternity tension through infinitude. The mother swells, expanding from within without, like the bud of the lotus.2. The vibration sweeps along, touching with its rapid wing the entire universe and the bacterium that lives in the dark: the darkness that breathes over the slumbering water of life . . . 3. Darkness emits light, and light releases a solitary beam into the maternal depths. The beam shoots through the virgin egg beam makes the eternal egg excite, releasing the non-eternal bacterium, which condenses into the world egg.4. Then the three fall into the four. The glorious essence will be seven inside, seven outside. The luminous egg, which itself is wood, curdles and spreads in milky white cheeses through the depths of mother, the root that grows in the depths of the sea of life.5. The root remains, the light remains, the ostemas remain, and still Oeaoahoo is a.6. The root of life was in every drop of the sea of immortality, and the sea was glorious light, which was fire, and warmth, and movement. Darkness disappeared and was no more; it disappeared in its own essence, the body of fire and water, or father and mother.7. Look, Iano! The glorious child of the two, the outstanding refulgent glory: Bright Space Son of Dark Space, which comes from the depths of the great dark waters. It is Oeaoahoo the younger, he shines forward as son; He is the fiery divine dragon of wisdom; One is four, and four take on three, and the Union produces Saptas, where are the seven who become Tridasa (or the hosts and crowds). Watch him lift the veil and loosen it from east to west. He closes out the above, leaving below to be seen as the great illusion. He marks the places of the shining, and turns the upper into a coastless sea of fire, and the one that manifested itself in the great waters.8. Where was the bacterium and where was the darkness now? Where is the spirit of flame burning in your lamp, Oh Lano? The bacterium is there, and there is light, the white brilliant son of the dark hidden father.9. The light is cold flame, and the flame is fire, and fire produces heat, which provides water: the water of life in the great mother.10. Father-mother spins a web whose upper end is attached to the spirit- the light of the one darkness - and the lower to its shady end, the matter; and this web is the universe spun out of the two substances made in one, which is SV ħ bh ħ vat.11. It expands when the breath of fire is on it; it contracts when the breath of the mother touches it. Then the sons dissoicing and spreading, to return to their mother's chest at the end of the big day, and become one with her, when it cools it becomes glorious, and the sons expand and contract through their own selves and hearts; they embrace infinitude.12. Then send Sv-bh-vat Fohat to harden atoms. Each is part of the web. Reflecting the self-absorbed Lord as a mirror, each in a world. STROFE IV.1. . Listen to the sons of the earth, to your instructors- The Fire Sons. Learn, it's neither first nor last, for all is one: number issued from no number.2. Learn what we who come down from Primordial Seven, we who were born from Primordial Flame, have learned from our fathers. . . 3. From the effulgency of the light-beam of the ever-dark-cracked space re-awakened energies; it from the egg, the six and the five. So the three, the one, the four, the one, the five-the-two twice seven total. And these are the essences, the flames, the elements, the builders, the numbers, the arupa, the rupa, and the power of the Divine Man sum. And from the divine man, the forms, sparks, sacred beasts, and messengers of the holy fathers radiated within the saints four.4. This was the army of the voice- the divine mother of the seven. The sparks of the seven are subject to, and the servants of, the first, the second, the third, the fourth, the fifth, the sixth and the seventh of the seven. These sparks are called bullets, triangles, dice, lines and models; for thus stands the eternal Nidana-oeaoahoo, which is:5. Dark boundless, or no-number, Adi-Nidana SV 𑂔𑂗𑂢𑂰vat-1. Adi-Sanat, the number, because he's a.II. The voice of Lord Sv ħbh-vat, the numbers, for he is one and nine. III. The shapeless square. And these three enclosed by are the Holy Four; and the ten are the arupa universe. Then comes the sons, the seven warriors, the one, the eighth omitted, and his breath that is the lightmaker.6. Then the second seven, which is Lipika, produced by the three. The rejected son is one. Son-suns are countless. STANZA V.1. The original seven, the first seven breaths of the Dragon of Wisdom, in turn produce from their sacred bypasses the fiery whirlwind.2. They make him the messenger of their will. Dzyu becomes Fohat, the quick son of the divine sons whose sons are Lipika, running circular errands. Fohat is a horse and the tank is the rider. He passes like lightning through the burning clouds; takes three, and five, and seven steps through the seven regions above, and the seven below. He raises his voice and calls the countless sparks and joins them.3. He is their leading spirit and leader. When he starts working, he separates the sparks of the Lower Kingdom that flow and excite with joy in his glorious homes, thus forming the bacteria on the reels. He places them in the six directions of the room, and one in the middle-the central wheel.4. Fohat tracks spiral lines to unite the sixth to the seventh crown; an army of Sons of Light stands at every angle, and Lipika in the middle wheel. They say: This is good, the first divine world is ready, the first is now the second. Then Divine Arupa reflects on Chhaya Loka, the first garment of Anupadaka.5. Fohat takes five steps and builds a winged in every corner of the square, for the Four Saints and their armies.6. Lipika rewrites the triangle, the first, the cube, the second and the pentacle in the egg. It is the ring called Pass Not for those who go down and rise up. Also for those who under Kalpa develop towards the big day be with us. Thus was formed Rupa and Arupa: from one light seven lights; from each of the seven, seven times seven lights. The wheels see the ring. STANZA VI.1. By the power of the Mother of Mercy and Knowledge-Kwan-Yin-the triple of Kwan-shai-Yin, resident of Kwan-yin-Tien, Fohat, the breath of their Offspring, Son of sons, having called forth, from the lower abyss, the illusive form of Sien Tchang and the seven elements:2. Swift and Radiant One produce the Seven Laya Centers, which no one will prevail against the big day weather-with-us, and lay the universe on these eternal foundations around T'sien-T'chan with elementary bacteria.3. Of the first seven manifested, six concealed, two manifested, five hidden; three manifested, four hidden; four produced, three hidden; four and a tsan revealed, two and a half hidden; six to be manifested, one set aside. Finally, seven small wheels rotating; one who gives birth to the other.4. He builds them like older wheels, placing them at Imperishable Centres.How does Fohat build them? he collects the burning dust. He makes balls of fire, runs through them, and rounds them, infusing life derito, then sets them in motion; one way or another, another way. They're cold, he's making them hot. They're dry, he makes them moist. They shine, he waving and cooling them down. Thus, Fohat trades from one twilight to the other, during Seven Eternity.5. On the fourth, the sons are asked to make their pictures. A third refuse-two obey. The curse is pronounced; they will be born on the fourth, suffer and cause suffering: This is the first war.6. The older wheels rotated downwards and upwards. . His mother's spawn filled the whole thing. There were battles fought between the creators and the destroyers, and battles fought for space; the seed is displayed and displayed again continuously.7. Do your calculations, Lano, if you would learn the right age of your little wheel. The fourth spoke is our mother. Now the fourth fork of the fourth path of knowledge that leads to Nirvana, and you shall understand, for you shall see. . STROFE VII.1. Watch the beginning of sentient shapeless life. First, the divine, the one from the Mother Spirit; then the spiritual; the three from one, the four from one, and the five as the three, the five and the seven. These are the three-fold, four times downwards; the first Lord's thought-born sons, the shiny seven. They're the ones who are you, me, him, oh Lano. They, who watch over you and your mother earth.2. One beam multiplies the smaller beams. Life goes ahead of form, and life survives last atom of form. Through the countless rays, the beam of life, one, continues like a thread through many jewels.3. When one turns two, the three appear, and the three are one; and it is our thread, oh Lano, the heart of the human plant called Saptasarma.4. It

is the root that never dies; the three-heavy flame of the four wicks. The wicks are the sparks, drawing from the three-tongued flame shot out of the seven-their flame beams and the sparks of a moon reflected in the flowing waves of all the earth's rivers.5. The spark hangs from the flame of the finest thread of Fohat. It travels through maya's seven worlds. It stops in the first, and is a metal and a stone; it passes into the second and see-a plant; The plant swirls through seven changes and becomes a sacred animal. From the combined characteristics of these, Manu, the thinker is formed. Who forms him? the seven lives, and one life. Who finishes him? The fivefold Lha. And who perfects the last body? Fish, sin and soma. 6. From the firstborn thread between Silent Watcher and his Shadow becomes more strong and brilliant for each change. The morning sunlight has changed to noon - the glory of the day.. 7. This is your current wheel, Flammen told Sparkle. You are myself, my image and my shadow. I have dressed in you, and you are my Vahan to this day: Be with us, when you will become myself and others, yourself and me. So builders, having donned their first clothes, down on glorious soil and reign over men-who are themselves. . . . Thus, this part of the archaic narrative ends, dark, confused, almost incomprehensible. An attempt will now be made to shed light into this darkness, to make sense out of this seemingly non-sense.COMMENTARIESon the seven stanzas and their terms, according to their numeration, in stanzas and slokas. STROFE 1.1. The Eternal Parent (Space), wrapped in her increasingly invisible robes, had snoozed again for seven eternity (a). The parenting room is the eternal, ever-present cause of all-the incomprehensible deity, whose invisible robes are the mysterious root of all matter, and of the universe. Space is the one eternal thing that we can most easily imagine, unwavering in its abstraction and unaffected by either presence or absence in it of an objective universe. It is without dimension, in every way, and self-absorbed. Spirit is the first differentiation from it, the causal cause of both Spirit and Matter. There is, as taught in esoteric catechism, neither unlimited void, nor conditional fullness, but both. It was and will ever be. (See Proem p. 2 et seq.) seq.)

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