

**AN INTUITIVE APPROACH
TO THE
SEVEN STANZAS OF DZYAN**

SECOND EDITION

A STUDY COURSE
BY
BEVERLEY B. NOIA

DEPARTMENT OF EDUCATION
THE THEOSOPHICAL SOCIETY IN AMERICA

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Foreword

The original edition of Beverley Noia's fine study guide, *An Intuitive Approach to the Seven Stanzas of Dzyan*, was published in 1986. It had gone out of print a few years ago and I felt that this was too valuable a resource not to bring it back into circulation. Some minor editing has been done in order to correct miscellaneous errata and bring the language into accord with contemporary usage. For their kind assistance in this regard, I want to thank Ananya Rajan and Elisabeth Trumpler.

One major change from the original edition is that the Stanzas in their entirety are included as appendices to this edition. Appendix A contains the Stanzas in their original wording as found in the 1978 two-volume edition of *The Secret Doctrine*. It is highly recommended that the student purchase the audio CD of the Stanzas (see Appendix C) narrated by Paul Meier, who has had professional broadcasting experience with the BBC. Paul's narration of the Stanzas is both inspired and sensitive. Appendix B contains a "popularized" version created by Arya Asanga and published in 1940 under the title *Two Books of the Stanzas of Dzyan*. Speaking of this popularized version, Arya Aanga says, "It tries to make the secret doctrine speak English alone. It aims at producing a 'popular' edition, not one for the scholar, but one for the man in the street."

It is my sincere hope that this new edition of the study guide will continue to provide students a unique way of penetrating the mystical and somewhat obscure stanzas that form the basis of H. P. Blavatsky's challenging but wonderful work, *The Secret Doctrine*.

David P. Bruce
Director of Education

Preface

The study of the Stanzas of Dzyan, which form the basis for H. P. Blavatsky's work, *The Secret Doctrine*, can be exhilarating, frustrating, mind-stretching, mind-boggling, enlightening and overwhelming.

But don't be daunted!

In her introductory comments, Blavatsky (HPB) muses that "it is more than probable—and in the present case it amounts to certitude—that once more the testimony of long ages and of history will fail to impress any but the very intuitional—which is equal to saying the very few" (xlvi/67).¹

Can we be *very intuitional*?

And in the Proem, where she discusses Stanza 2 (21/86), HPB returns to this matter:

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.

Can we call into service the *higher faculties*?

The purpose of the exercises in this program is to stir the intuition into action. It is to circumvent some of our ordinary, analytical, verbal, logical ways of approaching ideas. It is to offer opportunities for engaging our "inner faculties."

Not every exercise suggested here will appeal to you. Some will seem too obvious; they might not challenge you. Don't do them! Some will seem too hard; don't stick with them if they don't become rewarding. Some will seem strange—give them a chance; they just might kick your intuition into gear. Some will seem reassuringly easy; you'll *know* you know how to do them. If you try a few of those, you'll find they have value—but don't rest too comfortably there. Remember, you may be avoiding the less comfortable ones that just might launch you into new ways of knowing.

So tackle a variety of exercises. Don't expect to "get all the answers" all the time, and don't expect your colleagues or instructors to have them. Whether you choose to share your findings and reflections with others is entirely up to you. You'll find that some of the exercises will bear extra fruit if you work with someone else, while others may be of such a kind that you would dare to try them only in the privacy of your own mind! Do those that serve your goals.

¹ Throughout this study guide, page numbers to *The Secret Doctrine* are given first for the 1978 two-volume edition, and then for the 1938 six-volume Adyar edition.

Lesson 1

Introductory

If you were to read the Stanzas of Dzyan with no preparation and no background, you might well begin to ask: Who wrote this? Why did they write this? Why is the language so strange? And what does it all mean?

The following exercises are suggested to help you ease gently into the Stanzas by first preparing yourself through working with the introductory comments and Proem of *The Secret Doctrine*.

Exercise One

To get a sense of the source of *The Secret Doctrine*, and HPB's reasons for making it known, read the section of volume 1 called "Introductory" (xvii–xlvii/41–67).

In your own words, state very simply—not more than two or three lines—the basic source from which *The Secret Doctrine* is derived and the reasons why it was written.

Exercise Two

In the next section of volume 1, the Proem (1–24/69–88), HPB expresses the three Fundamental Propositions (14–18/79–83). While her presentation takes several pages, at this stage the student might be best helped when able to state the basic propositions in more concise—if less thorough—terms.

Having read the Proem, do three things:

- A. List the three Fundamental Propositions—not copying them, but stating them in your own words.
- B. Using your own words, write a brief paragraph of only about four lines in which you express your grasp of these principles. Save this paragraph as you will be asked to refer to it later in this course.
- C. In the two activities above, you were being "scholarly." Now, be "personal." HPB claims that if these principles can be understood they will throw light on every problem in life. Granted your understanding is tentative and might develop greater depth as your studies progress; still it is not too early to seek some application of these principles to your own life. Do the following two things:

1. Express the three Fundamental Propositions in an informal way; use words like “I” and “my,” and even experiment by using slang or colloquial expressions.
2. Thinking about your own individual life, focus on a problem that is real for you. Hold it before you while considering the three Fundamental Propositions. Do they “throw light” on it? If so, continue your reflection; if not, don’t despair—there’s a long road to travel yet and somewhere down that road that “light” might occur.