

THE LIGHT OF LUXOR

VOLUME VIII

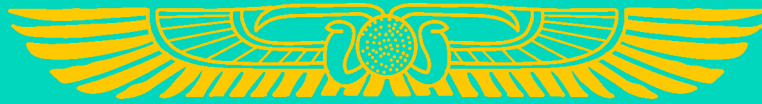


INDEPENDENT THEOSOPHICAL MAGAZINE



THE LIGHT OF LUXOR

Independent Theosophical Magazine



Theosophy

We often speak of Theosophy as not in itself a religion, but the truth, which lies behind all religions alike. That is so; yet, from another point of view, we may surely say that it is at once a philosophy, a religion and a science.

C.W. Leadbeater

The Society

"The Theosophical Society was organized for the purpose of promulgating the Theosophical doctrines, and for the promotion of the Theosophic life. The present Theosophical Society is not the first of its kind."

H.P. Blavatsky

Its Objects

1. To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.
2. To encourage the study of comparative religion, philosophy and science.
3. To investigate unexplained laws of Nature and the powers latent in man.

In extinct religions the same idea of a Trinity is found. In Egypt it dominated all religious worship. "We have a hieroglyphical inscription in the British Museum as early as the reign of Senechus of the eighth century before the Christian era, showing that the doctrine of Trinity in Unity already formed part of their religion". [S. Sharpe. Egyptian Mythology and Egyptian Christology, p. 14.] This is true of a far earlier date. Râ, Osiris, and Horus formed one widely worshipped Trinity; Osiris, Isis, and Horus were worshipped at Abydos; other names are given in different cities, and the triangle is the frequently used symbol of the Triune God. The idea which underlay these Trinities, however named, is shown in a passage quoted from Marutho, in which an oracle, rebuking the pride of Alexander the Great, speaks of: "First God, then the Word, and with Them the Spirit". [See Williamson's The Great Law, p. 196.]

Annie Besant - Esoteric Christianity

Editors Note

The theme of this volume of the Light of Luxor, is Tibet. In Theosophical Lore Tibet is of great importance. Before the conception of The Theosophical Society, H.P. Blavatsky had attempted to enter Tibet several times and in her last attempt, she managed to enter Tibet and stayed there for three years with her Master near Shigatse. Her writings are inspired by the knowledge she acquired in Tibet from her Himalayan Masters. Her books The Secret Doctrine and The Voice of The Silence were inspired by texts she had studied in Tibet. Since the founding of the Theosophical Society many of its members have written about Tibet and those who have been able to, have visited Tibet. Tibet has always been a place that captures the imagination of those seeking the hidden valleys where the mysterious Masters live.

The first paper of this volume was written by Dianne Kynaston called Theosophy and Tibet. Dianne was a former national secretary of the Theosophical Society in Australia, among the many countries she visited throughout her life, she visited Tibet in 2003 and prior to her passing she visited Kashmir in 2018 where she travelled from Chennai where she had attended the International Convention.

Two articles by Blavatsky written for Lucifer Magazine: Reincarnations in Tibet and Tibetan Teachings.

SENZAR The Mystery of The Mystery Language is reprinted from the Theosophical history Centre Publications, written by John Algeo under the editorial of Leslie Price in London in 1988. John Algeo was president of the theosophical Society in America from 1993-2002 and was International Vice President of the Theosophical Society with its International Headquarters in Chennai. John Algeo was an international speaker and writer for the Theosophical Society.

The Panchen Lama and the Theosophical Mahatmas is reprinted with permission by the Author, David Riegler. David is a scholar of Sanskrit, Author of The Books of Kiu-Te and has written many academic papers on Sanskrit and Theosophy.

Pedro Oliveira published for his website CWL World, Who was Djual Khool. With his permission this paper on Djuan Khool is reprinted in this volume.

Brian Parry presented a talk on How to become a Bodhisattva, based on a book written by Shantideva called the way of the Bodhisattva. Brian Parry has been a member of the Theosophical Society since the 1950s.

Julian Ochoa

Content

7

Theosophy and Tibet
By Dianne Kynnanston

13

Reincarnations in Tibet
By H.P. Blavatsky

22

Tibetan Teachings
By H.P. Blavatsky.

36

Senzar
By John Algeo

58

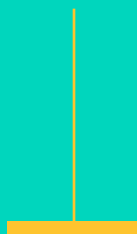
The Panchen Lama and the Theosophical Mahatmas
By David Riegler

61

Who was Djual Khool
By Pedro Oliveira

84

How to become a Bodhisattva
By Brian Parry





Theosophy and Tibet

By Dianne Kynaston

The following quotes come from Sylvia Cranston's book *The Extraordinary Life and Influence of Helena Blavatsky*, page 80 she, in turn found it in the book, *HPB speaks* Vol 2, pg 20.

"True, there is absolutely no need of going to Tibet or India to find some knowledge and power "which are latent in every human soul," but the acquisition of the highest knowledge and power require not only many years of the severest study enlightened by a superior intelligence, and an audacity bent by no peril, but also as many years of retreat in comparative solitude, and association with but students pursuing the same object, in a locality where nature itself preserves like the neophyte an absolute unbroken stillness if not silence! Where the air is free for hundreds of miles round of all mephitic influence; the atmosphere and human magnetism absolutely pure, and

no animal blood is spilt."

It is the teachings of Helena Blavatsky that form the foundation on which the Theosophical Society rests. This does not mean that they are a dogma to be believed by all members, but they form a reference point from which the Theosophical students can work.

Blavatsky was a prolific writer – letters, articles, and books, but the 3 main publications that are intrinsically the core of her writings are:

Isis Unveiled

The Voice of The Silence

The secret Doctrine

Isis Unveiled is in two parts one dealing with religion and the other science – and both are a direct attack on the dogmatism of both these fields of human endeavour

in the Western world. "Isis" is also full of Masonic symbolism and teachings, and was well received in Masonic circles at that time.

However, it is the Voice of The Silence and the Secret Doctrine which are specifically associated with Tibetan sources, both having come from Blavatsky's study of writings known as "The Golden Precepts."

"The Voice of The Silence" - from the preface comes the following words:

"The following pages are derived from The Book of the Golden Precepts," one of the works put into the hands of mystic students in the East. The knowledge of them is obligatory in that school, the teachings on which are accepted by many Theosophists."

Blavatsky spent much of her life travelling around the world – to many strange and distant lands, exploring many religions, ancient and modern, and seeking guidance from many teachers, and eventually becoming a disciple to her teacher and a direct servant for the so-called "Great White Brotherhood."

Murphett makes the following statement when discussing the writing of Isis Unveiled:

"Nobody knows how much of the book was actually written by Helena, herself, and how much by the cooperative society of Adepts working through her. Helena hated to be thought of as a "medium" (she

had no great admiration for most of those she had met), and writers on the occult point out some of the differences between her and the ordinary spiritist medium. She had, for instance, been specifically trained to co-operate as a mediator or transmitter for – in the main – incarnate Adepts.

She did not lose normal consciousness during the transmitting process, being able, as she said herself, to know all that was going on and to "remember it all so well that afterwards I can repeat it."

As her mediator or Tulku work intensified, she became known among her friends as HPB. It was a name that to her signified the co-operative group of great ones who had, they said, waited a long time for such a fine instrument as H.P.B. They were able to use her, "an initiated chela," as a fulcrum, or a kind of receiving and transmitting aerial, while they, themselves, were bodily in Tibet, or some other far-off place." (pp.101-102).

HPB did travel into Tibet, she had one or two unsuccessful attempts to enter the country, and the 3rd time she entered in disguise with a Tartar Shaman from Siberia and was in a very dangerous situation. However, she did eventually stay in Tibet for some time, staying at Shigatse and in the home of her master in a hidden valley.

The concept of "hidden valleys" is a recurring theme throughout Central Asia (as reflected in the story "Lost Horizons" and Shangri-La).

HPB wrote:

"There is beyond the Himalayas a nucleus of adepts, of various nationalities, and the Teshu (Panchen) Lama knows them, and they act together, and some of them are with him and yet remain unknown in their true character even to the average lamas – who are ignorant fools mostly. My Master and KH and several others I know personally are there, coming and going, and they are all in communication with adepts in Egypt and Syria and even Europe. (Cranston, p. 83.)

It appears that HPB had access, through her teacher, to one of the major sources of Ancient Wisdom teachings. The great zen philosopher, Dr. D.T. Suzuki, was particularly impressed with *The Voice of The silence*. Cranston writes:

In reviewing Suzuki's contact with HPB's writings, it should be mentioned that up until 1927, when his essays first appeared, practically all of the Buddhist scriptures the West knew and studied were translated ones of the Theravada school of Southern Buddhists. Consequently, when in 1910 Dr. Suzuki came across HPB translation of "The Voice of The Silence," published in 1889, he was amazed. "I saw 'The Voice of the Silence' for the first time when at Oxford," he later told a friend. "I got a copy and sent it to Mrs. Suzuki at Columbia University, writing to her: "here is the real Mahayana Bhuddhism." (p.84)

In 1989, the 100th anniversary of

publication of *The Voice of the Silence* was celebrated by the publishing of a new edition in which the present Dalai Lama wrote the foreword (this was also the year he received the Nobel Peace Prize).

This foreword was then followed by the reprinting of the message written by the Ninth Panchen Lama in the 1927 edition published at his request by the Chinese Buddhist Research Society in Beijing. The message was in the form of a sutra in Tibetan script and translated into English reads:

"All beings desire liberation from misery. Seek, therefore, for the causes of misery And expunge them.

By entering on the path, liberation From misery is attained.

Exhort, then, all beings to enter the path.

The Panchen Lama's staff and several Chinese scholars also verified HPB'S translation of Tibetan words. The foreword also mentions that she studied for several years at Tashilunpo and knew the previous Panchen Lama very well. (Cranston p. 86)

The Country of Tibet

At this point I want to diver the line of thinking over to discussing Tibet. Although no longer officially a 'country but a province of China, the region of Tibet, most of which is formed on the high plateau bordered in the south by the Himalayan Mountains and in the north-west by the Kunlun Mountains, has over the centuries changed its borders many

times. Historically it had extended out into the plains of Central Asia and even into China.

We tend to think of Tibet as a great spiritual centre, but it has, at times, been a seat of many rather brutal warlords who plundered the nearby countries, such as China.

In the book, HP Blavatsky, Tibet and Tulku, comes the following statement:

“As may be gleaned from the narrative, HPB had been led by the Shaman into a district of eastern Tibet, which even in the twentieth century is regarded as dangerous. For that region is called the land of the Khampas – the very name of which is uttered fearfully by the nomads of Tibet, as it conveys the meaning that it is a land inhabited by robbers and cut-throats.” (p.115)

The principal religion was that of Bonpo – a shamanistic religion based on a worship of nature and working with the natural powers. However, many of the Bonpo priests had developed skills in darker rituals of the control of elemental forces and indulged in blood sacrifices, and they wielded much power in the land.

In the 8th century the Tibetan King, Khri-srong Lde`u`bstan had converted into Buddhism, and he invited the Indian sage, Padma Sambhava, to Tibet in order to spread the Buddhist teachings. One of the tasks Padma Sambhava had to address was the psychic damage done by

the Bonpo priests, and he is said to have `restrained` the nature spirits and the devas to stop obeying the power of the Bonpo Priests.

Padma Sambhava started the `Red Hat School` of Tibetan monks known as the rNying-ma (the Ancient Ones), the main form of the teaching was that known as `Tantra`. Unfortunately, we tend to associate the word `Tantra` with certain Indian ceremonial magic which focuses on sexual rituals. However, Tantra (Tibetan rgyud) is primarily a system of advanced teachings based on ceremonial workings, mandalas and meditation techniques aimed at assisting the aspirant to obtain liberation rapidly. The `Bardo Thodol` - or Tibetan Book of the Dead` comes from the Red Hat School, as does various ceremonies of initiation such as the Kalachakra (which is still performed by the Dalai Lama)

The King gave to Padma Sambhava one of his young wives, Yeshe mTshorgyal, as his assistant, yeshe becoming his disciple. It is interesting to note that in some Tibetan traditions King Khri-srong Lde`u`bstan is regarded as an incarnation of the great teacher, Manjusri, Padmasambhava as an incarnation of the goddess Sarasvati. Yeshe is now regarded as one of the great female Bodhisattvas of Tibetan Buddhism.

References:

- Blavatsky, H.P. (1978), “The Voice of The Silence,” TPH Adyar edition.

- Blavatsky, H.P. (1974), "The Secret Doctrine," The Theosophy Company, The facsimile edition of 1888.
- Cranston, S. (1994) "The Extrordinary Life and Influence of Helena Blavatsky," G.P. Putnams and Sons.
- Allione, T.,(1986) "Women of Wisdom," Arkana.
- LePage, V. (1996), "Shambhalla," Quest TPH, U.S.A.
- Nam-Mkha ` I Snying-Po : Mother of Knowledge – The Enlightenment of Ye-Shes mTsho-rgyal, (Translated by Tarthang Tulku), Dharma Publishing, (1983).

On the Voice of the silence:

"Since its translation into English from the Tibetan by Madame H. P. Blavatsky, in 1889, this little book, the gem of Buddhist teachings, has enjoyed a wide circulation among Europeans and Americans interested in Buddhism. There is, therefore, little need for me to recommend it to foreign readers, except to point out that what is embodied in it comprises a part of the teachings of the Esoteric School. . . . Madame Blavatsky had a profound knowledge of Buddhist philosophy, and the doctrines she promulgated were those of many great teachers. This book is like a call to men to forsake desire, dispel every evil thought, and enter the true Path. . . . It has been suggested to me that, for the benefit of the Chinese Buddhists, this work should be translated into Chinese. I quite agree with this idea, but pressure of work has hitherto prevented me from writing more than these few lines. Although they form an inadequate recognition of the merit of the book, I offer them because of my great reverence for its teachings; and I hope to be able to undertake the translation at some future time."

– B.T. Chang, Chinese secretary of the Ninth Panchen Lama of Tibet,
Foreword to the 1927 reissue of "The Voice of the Silence"



Thubten Choekyi Nyima, 9th Panchen Lama of Tibet

Reincarnations in Tibet

Unknown Author

First printed in the Theosophist Magazine in 1882.

So little is known by Europeans of what is going on in Tibet, and even in the more accessible Bhootan, that an Anglo-Indian paper – one of those which pretend to know, and certainly discuss every blessed subject, whether they really know anything of it or not – actually came out with the following bit of valuable information:

“It may not be generally known that the Deb Raja of Bhootan, who died in June last, but whose decease has been kept dark till the present moment, probably to prevent disturbances, is our old and successful opponent of 1864-65

The Bhootan Government consists of a spiritual chief, called the Dhurm Raja, an incarnation of Buddha (?!!) who never dies – and a civil ruler called the Deb Raja in whom is supposed to centre all authority.”

A more ignorant assertion could hardly have been made. It may be argued that

“Christian” writers believe even less in Buddha’s reincarnations than the Buddhists of Ceylon, and, therefore, trouble themselves very little, whether or not they are accurate in their statements. But, in such a case, why touch a subject at all? Large sums are annually spent by Governments to secure old Asiatic manuscripts and learn the truth about old religions and peoples, and it is not showing respect for either science or truth to mislead people interested in them by a flippant and contemptuous treatment of facts.

On the authority of direct information received at our Headquarters, we will try to give a more correct view of the situation than has hitherto been had from books. Our informants are firstly – some very learned lamas; secondly – a European gentleman and traveller, who prefers not to give his name; and thirdly – a highly educated

young Chinaman, brought up in America, who has since preferred to the luxuries of worldly life and the pleasures of Western civilization, the comparative privations of a religious and contemplative life in Tibet. Both of the two last-named gentlemen are Fellows of our Society, and the latter – our “Celestial” Brother – losing, moreover, no opportunity of corresponding with us. A message from him has been just received via Darjeeling.

In the present article, it is not much that we will have to say. Beyond contradicting the queer notion of the Bhootanese Dharma Raja being “an incarnation of Buddha,” we will only point out a few absurdities, in which some prejudiced writers have indulged.

It certainly was never known – least of all in Tibet – that the spiritual chief of the Bhootanese was “an incarnation of Buddha, who never dies.” The “Dug-pa 1 or Red Caps” belong to the old Nyang-na-pa sect, who resisted the religious reform introduced by Tsong-kha-pa between the latter part of the fourteenth and the beginning of the fifteenth centuries. It was only after a lama coming to them from Tibet in the tenth century had converted them from the old Buddhist faith so strongly mixed up with the Bhon practices of the aborigines – into the Shammar sect, that, in opposition to the reformed “Gyelukpas,” the Bhootanese set up a regular system of reincarnations. It is not Buddha though, or “Sang-gyas” – as he is called by the Tibetans, who incarnates himself in the Dharma Raja, but quite another personage; one of whom we will speak about later on.

Now what do the Orientalists know of Tibet, its civil administration, and especially its religion and its rites? That, which they have learned from the contradictory, and in every case imperfect statements of a few Roman Catholic monks, and of two or three daring lay travellers, who, ignorant of the language, could scarcely be expected to give us even a bird’s-eye view of the country. The missionaries, who introduced themselves in 1719, stealthily into Lhasa, 2 were suffered to remain there but a short time and were finally forcibly expelled from Tibet. The letters of the Jesuits – Desideri, and Johann Grueber, and especially that of Fra della Penna, teem with the greatest absurdities. 3 Certainly as superstitious, and apparently far more so than the ignorant Tibetans themselves, on whom they father every iniquity, one has but to read these letters to recognize in them that spirit of odium theologicum felt by every Christian, and especially Catholic missionary for the “heathen” and their creeds; a spirit which blinds one entirely to the sense of justice. And when could have been found any better opportunity to ventilate their monkish ill-humour and vindictiveness than in the matter of Tibet, the very land of mystery, mysticism and seclusion? Beside these few prejudiced “historians,” but five more men of Europe ever stepped into Tibet. Of these, three – Bogle, Hamilton and Turner – penetrated no farther than its borderlands; Manning – the only European who is known to have set his foot into Lhasa 4 – died without revealing its secrets, for reasons suspected, though never admitted, by his

only surviving nephew – a clergyman; and Csaimo de Korais, who never went beyond Zanskar, and the lamasery of Phag-dal. 5

The regular system of the Lamaistic incarnations of “Sang-gyas” (or Buddha) began with Tsong-kha-pa. This reformer is not the incarnation of one of the five celestial Dhyans, or heavenly Buddhas, as is generally supposed, said to have been created by Sakya Muni after he had risen to Nirvana, but that of “Amita,” one of the Chinese names for Buddha. The records preserved in the Gôn-pa (lamasery) of “Tda-shi Hlum-po” (spelt by the English Teshu Lumbo) show that Sang-gyas incarnated himself in Tsongkha-pa in consequence of the great degradation his doctrines had fallen into. Until then, there had been no other incarnations than those of the five celestial Buddhas and of their Boddhisatwas, each of the former having created (read, overshadowed with his spiritual wisdom) five of the last-named – there were, and now are in all but thirty incarnations – five Dhyans and twenty-five Boddhisatwas. It was because, among many other reforms, Tsong-kha-pa forbade necromancy (which is practiced to this day with the most disgusting rites, by the Bhons – the aborigines of Tibet – with whom the Red Caps, or Shammars, had always fraternized), that the latter resisted his authority. This act was followed by a split between the two sects. Separating entirely from the Gyelukpas, the Dugpas (Red Caps) – from the first in a great minority – settled in various parts of Tibet, chiefly its borderlands, and principally in Nepaul and Bhootan. But, while they

retained a sort of independence at the monastery of Sakia-Djong, the Tibetan residence of their spiritual (?) chief Gong-sso Rimbo-chay, the Bhootanese have been from their beginning the tributaries and vassals of the Dalai-Lamas. In his letter to Warren Hastings in 1774, the Tda-shi Lama, who calls the Bhootans “a rude and ignorant race,” whose “Deb Rajah is dependent upon the Dalai-Lama,” omits to say that they are also the tributaries of his own State and have been now for over three centuries and a half. The Tda-shi Lamas were always more powerful and more highly considered than the Dalai-Lamas. The latter are the creation of the Tda-shi Lama, Nabang-Lob-Sang, the sixth incarnation of Tsong-kha-pa – himself an incarnation of Amitabha, or Buddha. This hierarchy was regularly installed at Lhasa, but it originated only in the latter half of the seventeenth century. 6

In Mr. C. R. Markham’s highly interesting work above noticed, the author has gathered every scrap of information that was ever brought to Europe about that terra incognita. It contains one passage, which, to our mind, sums up in a few words the erroneous views taken by the Orientalists of Lamaism in general, and of its system of perpetual reincarnation especially. “It was, indeed,” it reads, “at about the period of Hiuen-Thsang’s journey, that Buddhism first began to find its way into Tibet, both from the direction of China and that of India; but it came in a very different form from that in which it reached Ceylon several centuries earlier. Traditions, metaphysical speculations,

and new dogmas, had overlaid the original Scriptures with an enormous collection of more recent revelation. Thus Tibet received a vast body of truth, and could only assimilate a portion for the establishment of popular belief. Since the original Scriptures had been conveyed into Ceylon by the son of Asoka, it had been revealed to the devout Buddhists of India that their Lord had created the five Dhyani or celestial Buddhas, and that each of these had created five Boddhisatwas, or beings in the course of attaining Buddhahood. The Tibetans took firm hold of this phase of the Buddhistic creed, and their distinctive belief is that the Boddhisatwas continue to remain in existence for the good of mankind by passing through a succession of human beings from the cradle to the grave. This characteristic of their faith was gradually developed, and it was long before it received its present form; 7 but the succession of incarnate Boddhisatwas was the idea towards which the Tibetan mind tended from the first." At the same time, as Max Müller says: "The most important element of the Buddhist reform has always been its social and moral code, not its metaphysical theories. That moral code, taken by itself, is one of the most perfect which the world has ever known; and it was this blessing that the introduction of Buddhism brought into Tibet." (p. XIV, Introduction.)

The "blessing" has remained and spread all over the country, there being no kinder, purer-minded, more simple or sin-fearing nation than the Tibetans, missionary slanders notwithstanding. 8 But yet, for all

that, the popular Lamaism, when compared with the real esoteric, or Arahāt Buddhism of Tibet, offers a contrast as great as the snow trodden along a road in the valley, to the pure and undefiled mass which glitters on the top of a high mountain peak. 9 A few of such mistaken notions about the latter, we will now endeavour to correct as far as it is compatible to do so.

Before it can be clearly shown how the Bhootanese were forcibly brought into subjection, and their Dharma Raja made to accept the "incarnations" only after these had been examined into, and recognized at Lhasa, we have to throw a retrospective glance at the state of the Tibetan religion during the seven centuries which preceded the reform. As said before, a Lama had come to Bhootan from Kam – that province which had always been the stronghold and the hot-bed of the "Shammar" or Bhon rites 10 – between the ninth and tenth centuries, and had converted them into what he called Buddhism. But in those days, the pure religion of Sakya Muni had already commenced degenerating into that Lamaism, or rather fetichism, against which four centuries later, Tsongkha-pa arose with all his might. Though three centuries had only passed since Tibet had been converted (with the exception of a handful of Shammars and Bhons), yet esoteric Buddhism had crept far earlier into the country. It had begun superseding the ancient popular rites ever since the time when the Brahmins of India, getting again the upper hand over Asoka's Buddhism, were silently preparing to oppose it, an opposition which culminated

in their finally and entirely driving the new faith out of the country. The brotherhood or community of the ascetics known as the Byangtshiub – the “Accomplished” and the “Perfect” – existed before Buddhism spread in Tibet, and was known, and so mentioned in the pre-Buddhistic books of China as the fraternity of the “great teachers of the snowy mountains.”

Buddhism was introduced into Bod-yul in the beginning of the seventh century by a pious Chinese Princess, who had married a Tibetan King, 11 who was converted by her from the Bhon religion into Buddhism, and had become since then a pillar of the faith in Tibet, as Asoka had been nine centuries earlier in India. It was he who sent his minister – according to European Orientalists: his own brother, the first Lama in the country – according to Tibetan historical records – to India. This brother minister returned “with the great body of truth contained in the Buddhist canonical Scriptures; framed the Tibetan alphabet from the Devanagri of India, and commenced the translation of the canon from Sanskrit – which had previously been translated from Pali, the old language of Magadha – into the language of the country.” (See Markham’s Tibet.) 12

Under the old rule and before the reformation, the high Lamas, were often permitted to marry, so as to incarnate themselves in their own direct descendants – a custom which Tsong-kha-pa abolished, strictly enjoining celibacy on the Lamas. The Lama Enlightener of Bhootan had a son whom he had brought with him. In this son’s first male child born after his death the Lama

had promised the people to reincarnate himself. About a year after the event – so goes the religious legend – the son was blessed by his Bhootanese wife with triplets, all the three boys! Under this embarrassing circumstance, which would have floored any other casuists, the Asiatic metaphysical acuteness was fully exhibited. The spirit of the deceased Lama – the people were told – incarnated himself in all the three boys. One had his Om, the other his Han, the third – his Hoong. Or, (Sanskrit): Buddha – divine mind, Dharma – matter or animal soul, and Sangha – the union of the former two in our phenomenal world. It is this pure Buddhist tenet which was degraded by the cunning Bhootanese clergy to serve the better their ends. Thus their first Lama became a triple incarnation, three Lamas, one of whom – they say – got his “body,” the other, his “heart” and the third, his “word” or wisdom. This hierarchy lasted with power undivided until the fifteenth century, when a Lama named Duk-pa Shab-tung, who had been defeated by the Gyelukpas of Gay-don Toob-pa, 13 invaded Bhootan at the head of his army of monks. Conquering the whole country, he proclaimed himself their first Dharma Raja, or Lama Rimbochay – thus starting a third “Gem” in opposition to the two Gyelukpa “Gems.” But this “Gem” never rose to the eminence of a Majesty, least of all was he ever considered a “Gem of Learning” or wisdom. He was defeated very soon after his proclamation by Tibetan soldiers, aided by Chinese troops of the Yellow Sect, and forced to come to terms. One of the clauses was the permission to reign spiritually over the Red Caps in Bhootan, provided he consented to reincarnate himself in Lhasa

after his death, and make the law hold good forever. No Dharma Raja since then was ever proclaimed or recognized, unless he was born either at Lhasa or on the Tda-shi Hlum-po territory. Another clause was to the effect that the Dharma Rajas should never permit public exhibitions of their rites of sorcery and necromancy, and the third that a sum of money should be paid yearly for the maintenance of a lamasery, with a school attached where the orphans of Red-caps, and the converted Shammas should be instructed in the "Good Doctrine" of the Gyelukpas. That the latter must have had some secret power over the Bhootanese, who are among the most inimical and irreconcilable of their Red-capped enemies, is proved by the fact that Lama Duk-pa Shab-tung was reborn at Lhasa, and that to this day, the reincarnated Dharma Rajahs are sent and installed at Bhootan by the Lhasa and Tzi-gadze authorities. The latter have no concern in the administration save their spiritual authority, and leave the temporal government entirely in the hands of the Deb-Rajah and the four Pân-lobs, called in Indian official papers Penlows, who in their turn are under the immediate authority of the Lhasa officials.

From the above it will be easily understood that no "Dharma Raja" was ever considered as an incarnation of Buddha. The expression that the latter "never dies" applies but to the two great incarnations of equal rank – the Dalai and the Tda-shi Lamas. Both are incarnations of Buddha, though the former is generally designated as that of Avalokiteswara, the highest

celestial Dhyana. For him who understands the puzzling mystery by having obtained a key to it, the Gordian knot of these successive reincarnations is easy to untie. He knows that Avalokiteswara and Buddha are one as Amita-pho¹⁴ (pronounced Fo) or Amita-Buddha is identical with the former. What the mystic doctrine of the initiated "Phag-pa" or "saintly men" (adepts) teaches upon this subject, is not to be revealed to the world at large. The little that can be given out will be found in a paper on the "Holy Law" which we hope to publish in our next.

¹ The term "Dug-pa" in Tibet is deprecatory. They themselves pronounce it "Dûg-pa" from the root to "bind" (religious binders to the old faith): while the paramount sect – the Gyeluk-pa (yellow caps) – and the people, use the word in the sense of "Dug-pa" mischief-makers, sorcerers. The Bhootanese are generally called Dug-pa throughout Tibet and even in some parts of Northern India. – ED.

² Out of twelve Capuchin friars who, under the leadership of Father della Penna, established a mission at Lhasa, nine died shortly after, and only three returned home to tell the tale. (See Tibet, by Mr. Clements R. Markham.)

³ See Appendix to Narratives of the Mission of George Bogle to Tibet. By Clements R. Markham, C. B., F. R. S., Træbner & Co., London. – ED.

⁴ We speak of the present century. It is very dubious whether the two missionaries Huc and Gabet ever entered Lhasa. The Lamas

deny it. – ED.

5 We are well aware that the name is generally written Pugdal, but it is erroneous to do so. "Pugdal" means nothing, and the Tibetans do not give meaningless names to their sacred buildings. We do not know how Csaimo de Korais spells it, but, as in the case of Pho-ta-la of Lhasa loosely spelt "Potala" – the lamasery of Phaug-dal derives its name from Phaug-pa (Phag – eminent in holiness, Buddha-like, spiritual; and pha-man, father) the title of "Awalokiteswara," the Boddhisatwa who incarnates himself in the Dalai Lama of Lhasa. The valley of the Ganges where Buddha preached and lived, is also called "Phaug-yul," the holy, spiritual land; the word phag coming from the one root – Phau or Phâ being the corruption of Fo – (or Buddha) as the Tibetan alphabet contains no letter F. – ED.

6 Says Mr. Markham in Tibet Ap. XVII Preface): "Gedun-tubpa, another great reformer, was contemporary with Tsong-kha-pa, having been born in 1339, and dying in 1474" (having thus lived 135 years). He built the monastery at Teshu Lumbo (Tda-shi Hlum-po) in 1445, and it was in the person of this perfect Lama, as he was called, that the system of perpetual incarnation commenced. He was himself the incarnation of Boddhisatwa Padma Pani and on his death he relinquished the attainment of Buddhahood that he might be born again and again for the benefit of mankind. . . . When he died, his successor was found as an infant by the possession of certain divine marks.

7 Its "present" is its earliest form, as we will try to show further on. A correct analysis of any religion viewed but from its popular aspect, becomes impossible – least of all Lamaism, or esoteric Buddhism as disfigured by the untutored imaginative fervour of the populace. There is a vaster difference between the "Lamaism" of the learned classes of the clergy and the ignorant masses of their parishioners, than there is between the Christianity of a Bishop Berkeley and that of a modern Irish peasant. Hitherto Orientalists have made themselves superficially acquainted but with the beliefs and rites of popular Buddhism in Tibet, chiefly through the distorting glasses of missionaries which throw out of focus every religion but their own. The same course has been followed in respect to Sinhalese Buddhism, the missionaries having, as Col. Olcott observes in the too brief Preface to his Buddhist Catechism, for many years been taunting the Sinhalese with the "puerility and absurdity of their religion" when, in point of fact, what they speak of is not orthodox Buddhism at all. Buddhist folklore and fairy stories are the accretions of twenty-six centuries. – ED.

8 The reader has but to compare in Mr. Markham's Tibet the warm, impartial and frank praises bestowed by Bogle and Turner on the Tibetan character and moral standing and the enthusiastic eulogies of Thomas Manning to the address of the Dalai-Lama and his people, with the three letters of the three Jesuits in the Appendix, to enable himself to form a

decisive opinion. While the former three gentlemen, impartial narrators, having no object to distort truth, hardly find sufficient adjectives to express their satisfaction with the Tibetans, the three "men of God" pick no better terms for the Dalai-Lamas and the Tibetans than "their devilish God the Father" . . . "vindictive devils" . . . "fiends who know how to dissemble," who are "cowardly, arrogant, and proud" . . . "dirty and immoral," &c., &c., &c., all in the same strain for the sake of truth and Christian charity! – ED.

9 As Father Desideri has it in one of his very few correct remarks about the lamas of Tibet, "though many may know how to read their mysterious books, not one can explain them" – an observation by-the-by, which might be applied with as much justice to the Christian as to the Tibetan clergy. (See App. Tibet p. 306). – ED.

10 The Shammar sect is not, as wrongly supposed, a kind of corrupted Buddhism, but an offshoot of the Bhon religion – itself a degenerated remnant of the Chaldean mysteries of old, now a religion entirely based upon necromancy, sorcery and sooth-saying. The introduction of Buddha's name in it means nothing. – ED.

11 A widely spread tradition tells us that after ten years of married life, with her husband's consent she renounced it, and in the garb of a nun – a Ghelung-ma, or "Ani," she preached Buddhism all over the

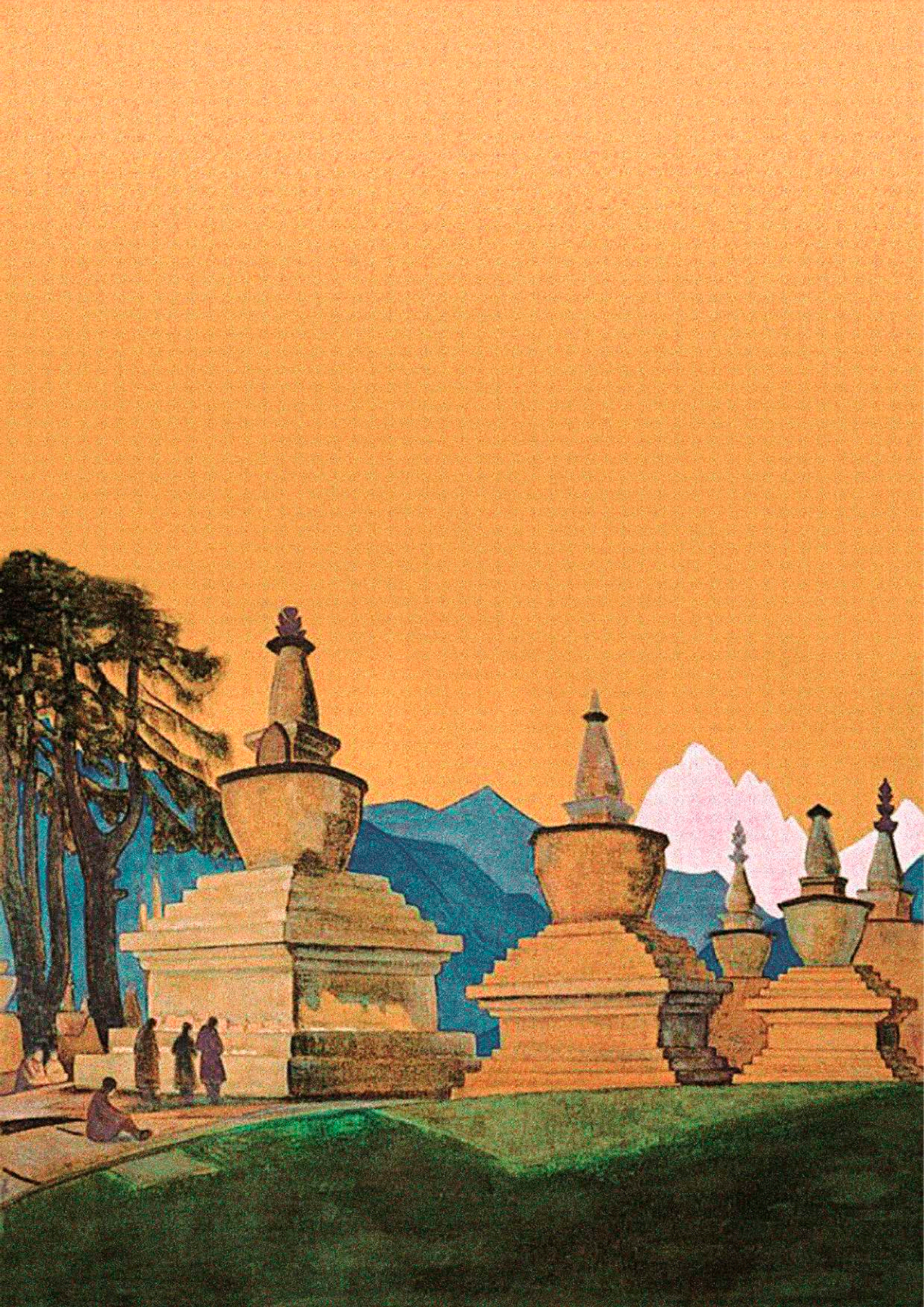
country, as, several centuries earlier, the Princess Sanghamitta, Asoka's daughter, had preached it in India and Ceylon. – ED.

12 But, what he does not say (for none of the writers, he derives his information from, knew it) is that this Princess is the one, who is believed to have reincarnated herself since then in a succession of female Lamas or Rim-ani – precious nuns. Durjiay Pan-mo of whom Bogle speaks – his Tda-shi Lama's half-sister – and the superior of the nunnery on the Lake Yam-dog-ccho or Piate-Lake, was one of such reincarnations. – ED.

13 The builder and founder of Tda-shi Hlum-po (Teshu-lumbo) in 1445: called the "Perfect Lama," or Panchhen – the precious jewel from the words – Pan-chhen great teacher, and "Rim-bochay" priceless jewel. While the Dalai-Lama is only Gyalba Rim bochay, or "gem of kingly majesty," the Tda-shi Lama of Tzi-gadze is Panchhen Rimbochay or the Gem of Wisdom and Learning. – ED.

14 In Tibetan pho and pha – pronounced with a soft labial breath-like sound – means at the same time "man, father." So pha-yul is native land: pho-nya, angel, messenger of good news: pha-me, ancestors, &c., &c.

The Theosophist, (1882), "Reincarnations in Tibet," The Theosophist, Vol. 3 No. 6 Bombay March 1882, pp:146-148.



Tibetan Teachings

By H.P. Blavatsky

First Printed in the Theosophist in 1894

A LONG-DELAYED PROMISE FULFILLED

They who are on the summit of a mountain can see all men; in like manner they who are intelligent and free from sorrow are enabled to ascend above the paradise of the Gods; and when they there have seen the subjection of man to birth and death and the sorrows by which he is afflicted, they open the doors of the immortal. — From the Tched-du brjod-pai tsoms of the BKAH-HGYURN.

In the January number of the Theosophist for 1882, we promised our readers the opinions of the Venerable Chohan-Lama—the chief of the Archive-registrars of the libraries containing manuscripts on esoteric doctrines belonging to the Ta-loï and Ta-shü-hlumpo Lamas Rimboche of Tibet—on certain conclusions arrived at by the author of Buddha and Early Buddhism. Owing to the brotherly kindness of a disciple of the learned Chohan, than whom no one in Tibet is

more deeply versed in the science of esoteric and exoteric Buddhism, we are now able to give a few of the doctrines which have a direct bearing on these conclusions. It is our firm belief that the learned Chohan's letters, and the notes accompanying them, could not arrive at a more opportune time. Besides the many and various misconceptions of our doctrines, we have more than once been taken severely to task by some of the most intelligent Spiritualists for misleading them as to the real attitude and belief of Hindus and Buddhists as to "spirits of the departed." Indeed, according to some Spiritualists "the Buddhist belief is permeated by the distinctive and peculiar note of modern Spiritualism, the presence and guardianship of departed spirits," and the Theosophists have been guilty of misrepresenting this belief. They have had the hardihood, for instance, to maintain that this "belief in the intervention of

departed human spirits" was anathema maranatha in the East, whereas it is "in effect, a permeating principle of Buddhism."

What every Hindu, of whatever caste and education, thinks of the "intervention of departed spirits" is so well known throughout the length and breadth of India that it would be loss of time to repeat the oft-told tale. There are a few converts to modern Spiritualism, such as Babu Peary Chand Mittra, whose great personal purity of life would make such intercourse harmless for him, even were he not indifferent to physical phenomena, holding but to the purely spiritual, subjective side of such communion. But, if these be excepted, we boldly reassert what we have always maintained: that there is not a Hindu who does not loathe the very idea of the reappearance of a departed "spirit" whom he will ever regard as impure; and that with these exceptions no Hindu believes that, except in cases of suicide, or death by accident, any spirit but an evil one can return to earth. Therefore, leaving the Hindus out of the question, we will give the ideas of the Northern Buddhists on the subject, hoping to add those of the Southern Buddhists to them in good time. And, when we say "Buddhists," we do not include the innumerable heretical sects teeming throughout Japan and China who have lost every right to that appellation. With these we have nought to do. We think but of Buddhists of the Northern and Southern Churches—the Roman Catholics and the Protestants of Buddhism, so to say.

The subject which our learned Tibetan correspondent treats is based on a few direct questions offered by us with a humble request that they should be answered, and the following paragraphs from Buddha and Early Buddhism:

"I have dwelt somewhat at length on this supernaturalism, because it is of the highest importance to our theme. Buddhism was plainly an elaborate apparatus to nullify the action of evil spirits by the aid of good spirits operating at their highest potentiality through the instrumentality of the corpse or a portion of the corpse of the chief aiding spirit. The Buddhist temple, the Buddhist rites, the Buddhist liturgy, all seem based on this one idea that a whole or portions of a dead body was necessary. What were these assisting spirits? Every Buddhist, ancient or modern, would at once admit that a spirit that has not yet attained the Bodhi or spiritual awakenment cannot be a good spirit. It can do no good thing; more than that, it must do evil things.

"The answer of Northern Buddhism is that the good spirits are the Buddhas, the dead prophets. They come from certain 'fields of the Buddhas'" to commune with earth. Our learned Tibetan friend writes:

"Let me say at once that monks and laymen give the most ridiculously absurd digest of the Law of Faith, the popular beliefs of Tibet. The Capuchin Della Penna's account of the brotherhood of the 'Byang-tsiub' is simply absurd. Taking from the Bkah-hgyur and

other books of the Tibetan laws some literal descriptions, he then embellishes them with his own interpretation. Thus he speaks of the fabled worlds of 'spirits,' where live the 'Lha, who are like gods'; adding that the Tibetans imagine 'these places to be in the air above a great mountain, about a hundred and sixty thousand leagues high and thirty-two thousand leagues in circuit; which is made up of four parts, being of crystal to the east, of the red ruby to the west, of gold to the north, and of the green precious stone—lapis lazuli—to the south. In these abodes of bliss they—the Lha—remain as long as they please, and then pass to the paradise of other worlds.'

"This description resembles far more—if my memory of the missionary-school-going period at Lahoula does not deceive me—the 'new Jerusalem coming down from God out of heaven' in John's vision—that city which measured 'twelve thousand furlongs,' whose walls were of 'jasper,' the buildings of 'pure gold,' the foundations of the walls 'garnished with all manner of precious stones' and 'the twelve gates were twelve pearls'—than the city of the Jang-Chhub either in the Bkah-hgyur or in the ideas of the Tibetans. In the first place, the sacred canon of the Tibetans, the Bkah-hgyur and Bstan-hgyur, comprises one thousand seven hundred and seven distinct works—one thousand and eighty-three public and six hundred and twenty-four secret volumes—the former being composed of three hundred and fifty and the latter of seventy-seven folio volumes.

"Could they even by chance have seen them, I can assure the Theosophists that the contents of these volumes could never be understood by anyone who had not been given the key to their peculiar character, and to their hidden meaning.

"Every description of localities is figurative in our system; every name and word is purposely veiled; and a student, before he is given any further instruction, has to study the mode of deciphering, and then of comprehending and learning the equivalent secret term or synonym for nearly every word of our religious language. The Egyptian enchorial or hieratic system is child's play to the deciphering of our sacred puzzles. Even in those volumes to which the masses have access, every sentence has a dual meaning, one intended for the unlearned, and the other for those who have received the key to the records.

"If the efforts of such well-meaning, studious and conscientious men as the authors of Buddhist Records of the Western World, and Buddha and Early Buddhism—whose poetical hypotheses may be upset and contradicted, one by one, with the greatest ease—resulted in nought, verily then, the attempts of the predecessors and successors of the Abbés Huc, Gabet and others must prove a sorry failure; since the former have not and the latter have, an object to achieve in purposely disfiguring the unparalleled and glorious teachings of our blessed master, Shakya Thub-pa.

"In the Theosophist for October, 1881, a correspondent correctly informs the reader that Gautama the Buddha, the wise, 'insisted upon initiation being thrown open to all who were qualified.' This is true; such was the original design put for some time in practice by the great Sang-gyas, and before he had become the All-Wise. But three or four centuries after his separation from this earthly coil, when Asoka, the great supporter of our religion, had left the world, the Arhat initiates, owing to the secret but steady opposition of the Brâhmans to their system, had to drop out of the country one by one and seek safety beyond the Himalayas. Thus, though popular Buddhism did not spread in Tibet before the seventh century, the Buddhist initiates of the mysteries and esoteric system of the Aryan Twice-born, leaving their motherland, India, sought refuge with the pre-Buddhistic ascetics; those who had the Good Doctrine, even before the days of Shâkya-Muni. These ascetics had dwelt beyond the Himâlayan ranges from time immemorial. They are the direct successors of those Âryan sages who, instead of accompanying their Brâhman brothers in the prehistorical emigration from Lake Manasarovara across the Snowy Range into the hot plains of the Seven Rivers, had preferred to remain in their inaccessible and unknown fastnesses. No wonder, indeed, if the Âryan esoteric doctrine and our Arahât doctrines are found to be almost identical. Truth, like the sun over our heads, is one; but it seems as if this eternal truism must be constantly reiterated to make the dark, as much as the white, people remember

it. Only that truth may be kept pure and unpolluted by human exaggerations—its very votaries betimes seeking to adapt it, to pervert and disfigure its fair face to their own selfish ends it has to be hidden far away from the eye of the profane. Since the days of the earliest universal mysteries up to the time of our great Shâkya Tathâgata Buddha, who reduced and interpreted the system for the salvation of all, the divine Voice of the Self, known as Kwan-yin, was heard but in the sacred solitude of the preparatory mysteries.

"Our world-honoured Tsong-kha-pa closing his fifth Damngag reminds us that 'every sacred truth, which the ignorant are unable to comprehend under its true light, ought to be hidden within a triple casket concealing itself as the tortoise conceals his head within his shell; ought to show her face but to those who are desirous of obtaining the condition of Anuttara Samyak Sambodhi'—the most merciful and enlightened heart.

"There is a dual meaning, then, even in the canon thrown open to the people, and, quite recently, to Western scholars. I will now try to correct the errors—too intentional, I am sorry to say, in the case of the Jesuit writers. No doubt but that the Chinese and Tibetan Scriptures, so-called, the standard works of China and Japan, some written by our most learned scholars, many of whom—as uninitiated though sincere and pious men—commented upon what they never rightly understood, contain a mass of mythological and legendary matter more

fit for nursery folklore than an exposition of the Wisdom Religion as preached by the world's Saviour. But none of these are to be found in the canon; and, though preserved in most of the Lamasery libraries, they are read and implicitly believed in only by the credulous and pious whose simplicity forbids them ever stepping across the threshold of reality. To this class belong *The Buddhist Cosmos*, written by the Bonze Jin-ch'an, of Pekin; *The Shing-Tao-ki*, or 'The Records of the Enlightenment of Tathâgata,' by Wang-Puh, in the seventh century, *The Hishai Sûtra*, or 'Book of Creation,' various volumes on heaven and hell, and so forth—poetic fictions grouped around a symbolism evolved as an after-thought.

"But the records from which our scholastic author, the monk Della Penna quotes—or I should rather say, misquotes—contain no fiction, but simply information for future generations, who may, by that time, have obtained the key to the right reading of them. The 'Lha' of whom Della Penna speaks but to deride the fable, they who 'have attained the position of saints in this world,' were simply the initiated Arhats, the adepts of many and various grades, generally known under the name of Bhan-té or Brothers. In the book known as the *Avatamsaka Sûtra*, in the section on 'the Supreme Âtman—Self—as manifested in the character of the Arhats and Pratyeka Buddhas,' it is stated that 'Because from the beginning, all sentient creatures have confused the truth, and embraced the false; therefore has there come into existence a hidden

knowledge called *Alaya Vijñâna*.' 'Who is in the possession of the true hidden knowledge?' 'The great teachers of the Snowy Mountain,' is the response in *The Book of Law*. The Snowy Mountain is the 'mountain a hundred and sixty thousand leagues high.' Let us see what this means. The last three ciphers being simply left out, we have a hundred and sixty leagues; a Tibetan league is nearly five miles; this gives us seven hundred and eighty miles from a certain holy spot, by a distinct road to the west. This becomes as clear as can be, even in Della Penna's further description, to one who has but a glimpse of the truth. 'According to their law,' says that monk, 'in the west of this world, is an eternal world, a paradise, and in it a saint called Ho-pahme, which means "Saint of Splendour and Infinite Light." This saint has many distinct "powers," who are all called "chang-chub," which—he adds in a footnote—means 'the spirits of those who, on account of their perfection, do not care to become saints, and train and instruct the bodies of the reborn Lamas, so that they may help the living.'

"This shows that these presumably dead 'chang-chubs' are living Bodhisatwas or Bhan-té, known under various names among Tibetan people; among others, Lha or 'spirits,' as they are supposed to have an existence more in spirit than in flesh. At death they often renounce Nirvâna—the bliss of eternal rest, or oblivion of personality—to remain in their spiritualized astral selves for the good of their disciples and humanity in general.

"To some Theosophists, at least, my meaning must be clear, though some are sure to rebel against the explanation. Yet we maintain that there is no possibility of an entirely pure 'self' remaining in the terrestrial atmosphere after his liberation from the physical body, in his own personality, in which he moved upon earth. Only three exceptions are made to this rule:

"The holy motive prompting a Bodhisatwa, a Sravaka, or Rahat to help to the same bliss those who remain behind him, the living; in which case he will stop to instruct them either from within or without; or, secondly, those who, however pure, harmless and comparatively free from sin during their lives, have been so engrossed with some particular idea in connection with one of the human mâyâs as to pass away amidst that all-absorbing thought; and, thirdly, persons in whom an intense and holy love, such as that of a mother for her orphaned children, creates or generates an indomitable will fed by that boundless love to tarry with and among the living in their inner selves.

"The periods allotted for these exceptional cases vary. In the first case, owing to the knowledge acquired in his condition of Anuttara Samyak Sambodhi—the most holy and enlightened heart—the Bodhisatwa has no fixed limit. Accustomed to remain for hours and days in his astral form during life, he has power after death to create around him his own conditions, calculated to check the natural tendency of the other principles to rejoin their

respective elements, and can descend or even remain on earth for centuries and millenniums. In the second case, the period will last until the all-powerful magnetic attraction of the subject of the thought—intensely concentrated at the moment of death—becomes weakened and gradually fades out. In the third, the attraction is broken either by the death or the moral unworthiness of the loved ones. It cannot in either case last more than a lifetime.

"In all other cases of apparitions or communications by whatever mode, the 'spirit' will prove a wicked 'bhuta' or 'ro-lang' at best—the soulless shell of an 'elementary.' The 'Good Doctrine' is rejected on account of the unwarranted accusation that 'adepts' only claim the privilege of immortality. No such claim was ever brought forward by any eastern adept or initiate. Very true, our Masters teach us 'that immortality is conditional,' and that the chances of an adept who has become a proficient in the Alaya Vijñana, the acme of wisdom, are tenfold greater than those of one who, being ignorant of the potentialities centered within his Self, allows them to remain dormant and undisturbed until it is too late to awake them in this life. But the adept knows no more on earth, nor are his powers greater here than will be the knowledge and powers of the average good man when the latter reaches his fifth and especially his sixth cycle or round. Our present mankind is still in the fourth of the seven great cyclic rounds. Humanity is a baby hardly out of its swaddling clothes, and

the highest adept of the present age knows less than he will know as a child in the seventh round. And as mankind is an infant collectively, so is man in his present development individually. As it is hardly to be expected that a young child, however precocious, should remember his existence from the hour of his birth, day by day, with the various experiences of each, and the various clothes he was made to wear on each of them, so no 'self,' unless that of an adept having reached Samma-Sambuddha—during which an illuminate sees the long series of his past lives throughout all his previous births in other worlds—was ever able to recall the distinct and various lives he passed through. But that time must come one day. Unless a man is an irretrievable sensualist, dooming himself thereby to utter annihilation after one of such sinful lives, that day will dawn when, having reached the state of absolute freedom from any sin or desire, he will see and recall to memory all his past lives as easily as a man of our age turns back and passes in review, one by one, every day of his existence."

We may add a word or two in explanation of a previous passage, referring to Kwan-yin. This divine power was finally anthropomorphized by the Chinese Buddhist ritualists into a distinct double-sexed deity with a thousand hands and a thousand eyes, and called Kwan-shai-yin Bodhisatwa, the Voice-Deity, but in reality meaning the voice of the ever-present latent divine consciousness in man; the voice of his real Self, which can

be fully evoked and heard only through great moral purity. Hence Kwan-yin is said to be the son of Amitabhâ Buddha, who generated that Saviour, the merciful Bodhisatwa, the "Voice" or the "Word" that is universally diffused, the "Sound" which is eternal. It has the same mystical meaning as the Vâch of the Brâhmans. While the Brâhmans maintain the eternity of the Vedas from the eternity of "sound," the Buddhists claim by synthesis the eternity of Amitabhâ, since he was the first to prove the eternity of the Self-born, Kwan-yin. Kwan-yin is the Vâchîshvara or Voice-Deity of the Brâhmans. Both proceed from the same origin as the Logos of the neoplatonic Greeks; the "manifested deity" and its "voice" being found in man's Self, his conscience; Self being the unseen Father, and the "voice of Self" the Son; each being the relative and the correlative of the other. Both Vâchîshvara and Kwan-yin had, and still have, a prominent part in the Initiation Rites and Mysteries in the Brâhmanical and Buddhist esoteric doctrines.

We may also point out that Bodhisatwas or Rahats need not be adepts; still less, Brâhmans, Buddhists, or even "Asiatics," but simply holy and pure men of any nation or faith, bent all their lives on doing good to humanity.

Doctrines of the Holy "Lha"

"The forms under which any living being may be reborn, are six-fold. The highest class are the Lha, 'spirits, highest beings, gods'; they rank next to the Buddhas,

and inhabit the six celestial regions. Two of these regions belong to the earth; but the four others, which are considered as superior mansions, lie in the atmosphere, far beyond the earth."

"As a consequence of premature decease, the 'Bardo' is prolonged. This is the middle state between the death and the new rebirth, which does not follow immediately, but there exists an interval which is shorter for the good than for the bad."—(EMIL SCHLAGINTWEIT. Buddhism in Tibet.)

The notes that follow are compiled, or rather translated, as closely as the idiomatic difficulties would permit, from Tibetan letters and manuscripts, sent in answer to several questions regarding the western misconceptions of Northern Buddhism or Lamaism. The information comes from a Gelung of the Inner Temple—a disciple of Bas-pa Dharma, the Secret Doctrine.

"Brothers residing in Gya-P-heling—British India—having respectfully called my master's attention to certain incorrect and misleading statements about the Good Doctrine of our blessed Phag-pa Sang-gyas—most Holy Buddha—as alleged to be carried on in Bhod-Yul, the land of Tibet, I am commanded by the revered Ngag-pa to answer them. I will do so, as far as our rules will permit me to discuss so sacred a subject openly. I can do no more, since, till the day when our Pban-chhen-rin-po-chhe shall be reborn in the lands of the P-helings—foreigners—and,

appearing as the great Chom-dën-da, the conqueror, shall destroy with his mighty hand the errors and ignorance of ages, it will be of little, if of any, use to try to uproot these misconceptions."

A prophecy of Tsong-ka-pa is current in Tibet to the effect that the true doctrine will be maintained in its purity only so long as Tibet is kept free from the incursions of western nations, whose crude ideas of fundamental truth would inevitably confuse and obscure the followers of the Good Law. But, when the western world is more ripe in the direction of philosophy, the incarnation of

Pban-chhen-rin-po-chhe—the Great Jewel of Wisdom—one of the Teshu Lamas, will take place, and the splendour of truth will then illuminate the whole world. We have here the true key to Tibetan exclusiveness.

Our correspondent continues:

"Out of the many erroneous views presented to the consideration of our master, I have his permission to treat the following: first, the error generally current among the Ro-lang-pa—spiritualists—that those who follow the Good Doctrine have intercourse with, and reverence for, Ro-lang-ghosts—or the apparitions of dead men; and, secondly, that the Bhanté—Brothers—or 'Lha,' popularly so-called—are either disembodied spirits or gods."

The first error is found in *Buddha and Early*

Buddhism, since this work has given rise to the incorrect notion that spiritualism was at the very root of Buddhism. The second error is found in the *Succinct Abstract of the Great Chaos of Tibetan Laws* by the Capuchin monk Della Penna and the accounts given by his companions, whose absurd calumnies of Tibetan religion and laws written during the past century have been lately reprinted in Mr. Markham's *Tibet*.

"I will begin with the former error," writes our correspondent. "Neither the Southern nor Northern Buddhists, whether of Ceylon, Tibet, Japan or China, accept western ideas as to the capabilities and qualifications of the 'naked souls.'

"For we deprecate unqualifiedly and absolutely all ignorant intercourse with the Ro-lang. For what are they who return? What kind of creatures are they who can communicate at will objectively or by physical manifestation? They are impure, grossly sinful souls, 'a-tsa-ras'; suicides; and such as have come to premature deaths by accident and must linger in the earth's atmosphere until the full expiration of their natural term of life.

"No right-minded person, whether Lama or Chhipa—non-Buddhist—will venture to defend the practice of necromancy, which, by a natural instinct has been condemned in all the great Dharmas—laws or religions—and intercourse with, and using the powers of these earth-bound souls is simply necromancy.

"Now the beings included in the second and third classes—suicides and victims of accident—have not completed their natural term of life; and, as a consequence, though not of necessity mischievous, are earth-bound. The prematurely expelled soul is in an unnatural state; the original impulse under which the being was evolved and cast into the earth-life has not expended itself—the necessary cycle has not been completed, but must nevertheless be fulfilled.

"Yet, though earth-bound, these unfortunate beings, victims whether voluntary or involuntary, are only suspended, as it were, in the earth's magnetic attraction. They are not, like the first class, attracted to the living from a savage thirst to feed on their vitality. Their only impulse—and a blind one, since they are generally in a dazed or stunned condition—is, to get into the whirl of rebirth as soon as possible. Their state is that we call a false Bar-do—the period between two incarnations. According to the karma of the being—which is affected by his age and merits in the last birth—this interval will be longer or shorter.

"Nothing but some overpoweringly intense attraction, such as a holy love for some dear one in great peril, can draw them with their consent to the living; but by the mesmeric power of a Ba-po, a necromancer—the word is used advisedly, since the necromantic spell is Dzu-tul, or what you term a mesmeric attraction—can force them into our presence. This evocation, however, is totally condemned

by those who hold to the Good Doctrine; for the soul thus evoked is made to suffer exceedingly, even though it is not itself but only its image that has been torn or stripped from itself to become the apparition; owing to its premature separation by violence from the body, the 'jang-khog'—animal soul—is yet heavily loaded with material particles—there has not been a natural disintegration of the coarser from the finer molecules—and the necromancer, in compelling this separation artificially, makes it, we might almost say, to suffer as one of us might if he were flayed alive.

"Thus, to evoke the first class—the grossly sinful souls—is dangerous for the living; to compel the apparition of the second and third classes is cruel beyond expression to the dead.

"In the case of one who died a natural death totally different conditions exist; the soul is almost, and in the case of great purity, entirely beyond the necromancer's reach; hence beyond that of a circle of evokers, or spiritualists, who, unconsciously to themselves, practise a veritable necromancer's Sang-nyag, or magnetic incantation. According to the karma of the previous birth the interval of latency—generally passed in a state of stupor—will last from a few minutes to an average of a few weeks, perhaps months. During that time the 'jang-khog'—animal soul—prepares in solemn repose for its translation, whether into a higher sphere—if it has reached its seventh human local evolution—or for a higher

rebirth, if it has not yet run the last local round.

"At all events it has neither will nor power at that time to give any thought to the living. But after its period of latency is over, and the new self enters in full consciousness the blessed region of Devachan—when all earthly mists have been dispersed, and the scenes and relations of the past life come clearly before its spiritual sight—then it may, and does occasionally, when espying all it loved, and that loved it upon earth, draw up to it for communion and by the sole attraction of love, the spirits of the living, who, when returned to their normal condition, imagine that it has descended to them.

"Therefore we differ radically from the western Ro-lang-pa—spiritualists—as to what they see or communicate with in their circles and through their unconscious necromancy. We say it is but the physical dregs, or spiritless remains of the late being; that which has been exuded, cast off and left behind when its finer particles passed onward into the great Beyond.

"In it linger some fragments of memory and intellect. It certainly was once a part of the being, and so possesses that modicum of interest; but it is not the being in reality and truth. Formed of matter, however etherealized, it must sooner or later be drawn away into vortices where the conditions for its atomic disintegration exist.

"From the dead body the other principles

ooze out together. A few hours later the second principle—that of life—is totally extinct, and separates from both the human and ethereal envelopes. The third—the vital double—finally dissipates when the last particles of the body disintegrate. There now remain the fourth, fifth, sixth and seventh principles: the body of will; the human soul; the spiritual soul, and pure spirit, which is a facet of the Eternal. The last two, joined to, or separated from, the personal self, form the everlasting individuality and cannot perish. The remainder proceeds to the state of gestation—the astral self and whatever survived in it of the will, previous to the dissolution of the physical body.

“Hence for any conscious action in this state are required the qualifications of an adept, or an intense, undying, ardent and holy love for someone whom the deceased leaves behind him on earth; as otherwise the astral ego either becomes a ‘bhûta’—‘ro-lang’ in Tibetan—or proceeds to its further transmigrations in higher spheres.

“In the former case the Lha, or ‘man-spirit,’ can sojourn among the living for an indefinite time, at his own pleasure; in the latter the so-called ‘spirit’ will tarry and delay his final translation but for a short period; the body of desire being held compact, in proportion to the intensity of the love felt by the soul and its unwillingness to part with the loved ones.

“At the first relaxation of the will it will

disperse, and the spiritual self, temporarily losing its personality and all remembrance of it, ascends to higher regions. Such is the teaching. None can overshadow mortals but the elect, the ‘Accomplished,’ the ‘Byang-tsiub,’ or the ‘Bodhisatwas’ alone—they who have penetrated the great secret of life and death—as they are able to prolong, at will, their stay on earth after ‘dying.’ Rendered into the vulgar phraseology, such overshadowing is to ‘be born again and again’ for the benefit of mankind.”

If the spiritualists, instead of conferring the power of “controlling” and “guiding” living persons upon every wraith calling itself “John” or “Peter,” limited the faculty of moving and inspiring a few chosen pure men and women only to such Bodhisatwas or holy initiates—whether born as Buddhists or Christians, Brâhmans or Mussulmans on earth—and, in very exceptional cases, to holy and saintly characters, who have a motive, a truly beneficial mission to accomplish after their departure, then would they be nearer to the truth than they are now.

To ascribe the sacred privilege, as they do, to every “elementary” and “elemental” masquerading in borrowed plumes and putting in an appearance for no better reason than to say: “How d’ye do, Mr. Snooks?” and to drink tea and eat toast, is a sacrilege and a sad sight to him who has any intuitional feeling about the awful sacredness of the mystery of physical translation, let alone the teaching of the adepts.

"Further on Della Penna writes:

"'These chang-chüb—the disciples of the chief saint—have not yet become saints, but they possess in the highest degree five virtues—charity, both temporal and spiritual, perfect observance of law, great patience, great diligence in working to perfection, and the most sublime contemplation.'"

We would like to know how they could have all these qualities, especially the latter—trance—were they physically dead!

"These chang-chüb have finished their course and are exempt from further transmigrations; passing from the body of one Lama to that of another; but the Lama [meaning the Dalai-Lama] is always endowed with the soul of the same chang-chüb, although he may be in other bodies for the benefit of the living to teach them the Law, which is the object of their not wishing to become saints, because then they would not be able to instruct them. Being moved by compassion and pity they wish to remain chang-chüb to instruct the living in the Law, so as to make them finish quickly the laborious course of their transmigrations. Moreover, if these chang-chüb wish, they are at liberty to transmigrate into this or other worlds, and at the same time they transmigrate into other places with the same object.

"This rather confused description yields from its inner sense two facts: first, that

the Buddhist Tibetans—we speak of the educated classes—do not believe in the return of the departed spirits, since, unless a soul becomes so purified upon earth as to create for itself a state of Bodhisat-hood—the highest degree of perfection next to Buddha—even saints in the ordinary acceptation of the term would not be able to instruct or control the living after their death; and, secondly, that, rejecting as they do the theories of creation, God, soul—in its Christian and spiritualistic sense—and a future life for the personality of the deceased, they yet credit man with such a potentiality of will, that it depends on him to become a Bodhisatwa and acquire the power to regulate his future existences, whether in a physical or in a semi-material shape.

"Lamaists believe in the indestructibility of matter, as an element. They reject the immortality, and even the survival of the personal self, teaching that the individual self alone—i.e., the collective aggregation of the many personal selves that were represented by that One during the long series of various existences—may survive. The latter may even become eternal—the word eternity with them embracing but the period of a great cycle—eternal in its integral individuality, but this may be done only by becoming

a Dhyān-Chohan, a 'celestial Buddha,' or what a Christian Kabbalist might call a 'planetary spirit' or one of the Elohim; a part of the 'conscious whole,' composed of the aggregate intelligences in their universal collectivity, while Nirvāna is the

‘unconscious whole.’ He who becomes a Tong-pa-nyi—he who has attained the state of absolute freedom from any desire of living personally, the highest condition of a saint—exists in non-existence and can benefit mortals no more. He is in ‘Nipang’ for he has reached the end of ‘Thar-lam,’ the path to deliverance, or salvation from transmigrations. He cannot perform Tul-pa—voluntary incarnation, whether temporary or life-long—in the body of a living human being; for he is a ‘Dang-ma,’ an absolutely purified soul. Henceforth he is free from the danger of ‘Dal-jor,’ human rebirth; for the seven forms of existence—only six are given out to the uninitiated—subject to transmigration have been safely crossed by him. ‘He gazes with indifference in every sphere of upward transmigration on the whole period of time which covers the shorter periods of personal existence,’ says the Book of Khiuti.

“But, as ‘there is more courage to accept being than non-being, life than death,’ there are those among the Bodhisatwas

and the Lha—‘and as rare as the flower of udambara are they to meet with’—who voluntarily relinquish the blessing of the attainment of perfect freedom, and remain in their personal selves, whether in forms visible or invisible to mortal sight—to teach and help their weaker brothers.

“Some of them prolong their life on earth—though not to any supernatural limit; others become ‘Dhyan-Chohans,’ a class of the planetary spirits or ‘devas’ who, becoming, so to say, the guardian angels of men, are the only class out of the seven-classed hierarchy of spirits in our system who preserve their personality. These holy Lha, instead of reaping the fruit of their deeds, sacrifice themselves in the invisible world as the lord Sang-gyas—Buddha—did on this earth, and remain in Devachan—the world of bliss nearest to the earth.”

Blavatsky, H.P., (1894), “Tibetan Teachings,” The Theosophist September, October.

“The Theosophical Idea is to respect all religions, in the meantime, at least get some sort of knowledge about different religions, I think that’s very important. Not just to seeing mere different sort of symbols or different religions, or teacher; Just to know Buddha, not sufficient. You must know the essential part of Buddhist teaching, similarly other traditions.”

Dalai Lama



Tim Boyd, International President of The Theosophical Society
and His Holiness The 14th Dalai Lama.

Senzar The Mystery of the Mystery Language

By John Algeo

[Reprinted with permission from the Editor of The Theosophical
History Journal]

[References to volume and page number only are to The Secret Doctrine (the original pagination); other references are identified by abbreviations.]

Among the curious lore of H. P. Blavatsky's *The Secret Doctrine* are her references to a language called Senzar. Senzar is a mystery. According to Blavatsky, it is the original language of the stanzas of Dzryan, which are the core of her great book, and of certain commentaries and glosses upon the Book of Dzryan, others being in Chinese, Tibetan, and Sanskrit. The version of the stanzas that she presents in *The Secret Doctrine* is an abridgment of the originals and blends together the text of the stanzas with various glosses (I, 23). Some texts of the stanzas themselves are in other languages; for example, stanza 6 is said to be translated from a Chinese text (I, 36n).

The impression we get, then, is that the wording of the stanzas in the SD is not simply a translation of some set text in a language called Senzar, but is rather a restatement for modern students of such parts of the stanzas as Blavatsky herself understood, drawing upon such sources as she had available to make the ideas more comprehensible. That is, the stanzas of Dzryan, as we have them, are not a fixed sacred text, but an approximation. The version we have is less a translation than a paraphrase. That difference is important for our understanding of what kind of language Senzar is.

Blavatsky calls Senzar "a tongue absent from the nomenclature of languages and dialects with which philology is acquainted" (I, xxxvii), and so it is. The name of Senzar appears in none of the

lists of the world's languages that linguists have compiled, nor is it ever likely to. We know about Senzar only what H.P.B. has told us, although in fact she has told us a good deal.

Senzar and Other Languages

Much of what Blavatsky says about Senzar makes it seem to be an ordinary language like other languages, especially if we read her comments uncritically or with an excessively literal interpretation. Indeed, the question of what Senzar is, is significant precisely because it is a typical case of the temptation to interpret Blavatsky (and other theosophical authorities) in a literal, materialistic way, when what they are talking about is often something more symbolic and abstract.

The temptation to literalize is ever present and is fostered by Blavatsky herself. For example, she describes a dream in which she was studying Senzar in the Master K.H.'s house at the same time that she was improving her English with his aid (ML 471). We might leap to the conclusion that Senzar and English are similar things. This was, however, a dream only, and even so, her description does not tell us what sort of thing Senzar is.

In *The Secret Doctrine*, Blavatsky quotes a "Senzar Catechism" (I, 9), which is elsewhere referred to as the "Esoteric [or Occult] Catechism." This catechism is not necessarily written in Senzar; it may instead be about Senzar, as its alternative titles suggest that it is about esoteric or

occult subjects.

The straightforward definition of Senzar in *The Theosophical Glossary* (295) makes it sound like an ordinary language put to extraordinary uses:

Senzar. The mystic name for the secret sacerdotal language or the "Mystery-speech" of the initiated Adepts, all over the world.

Because of statements like this, we can also assume that when Blavatsky uses expressions like "secret sacerdotal language" or "mystery speech," she is probably referring to Senzar.

Yet Blavatsky sometimes uses terms in broad and overlapping senses. Consequently we cannot be sure that all her statements about a "primordial," "sacred," "secret," "sacerdotal," or "mystery" language refer to Senzar, though it seems likely that many of them do. Some apparent contradictions, however, may be due to her using such terms of both Senzar and other languages. We cannot be sure. Even her use of the terms language and speech is by no means so conclusive as it might appear in identifying what Senzar is — a matter considered in detail below.

Blavatsky does explicitly compare Senzar and other ordinary languages. For example, she speaks of the "Senzar and Sanskrit alphabets" (CW XII, 642), as though they were parallel things. She contrasts Sanskrit as an ancient vernacular language with the sacred or Mystery-language, that

which, even in our own age, is used by the Hindu fakirs and initiated Brahmans in their magical evocations" (Isis II, 46).

She calls the "sacerdotal language or "mystery-tongue" the "direct progenitor" or "root" of Sanskrit (II, 200, CW V, 298) and identifies Senzar as being "ancient Sanskrit" (Isis I, 440).

Blavatsky also seems to relate Senzar to Avestan, the language of the most ancient Persian scriptures, but her comments in that regard are susceptible of more than one interpretation.

The book containing the ancient Persian hymns is often called the Zend-Avesta; hence the name Zend was formerly used for the language in which the book was written. However, the word zend means a 'commentary,' Zend-Avesta denoting something like 'Interpreted Avesta' or 'Avesta with Comments.'

Blavatsky is well aware of the proper meaning of Zend when she makes a punning identification of it with Senzar, in the kind of "occult etymology" that she was fond of, but that no philologist would accept as having historical validity. We might call such wordplay "synchronic etymology."

[By contrast with the usual sort of diachronic (or historical) etymology that philologists practice and with allusion to C.G. Jung's principle of synchronicity, or meaningful coincidence.]

There is no historical, causal connection between the words in question, but their similarity of sound is a meaningful coincidence. What H.P.B. says about Zend and Senzar bears careful examination:

... the word "Zend" does not apply to any language, whether dead or living, and never belonged to any of the languages or dialects of ancient Persia ... It means, as in one sense correctly stated, "a commentary or explanation," but it also means that which the Orientalists do not seem to have any idea about, viz., the "rendering of the esoteric into exoteric sentences," the veil used to conceal the correct meaning of the zen-(d)-zartexts, the sacerdotal language in use among the initiates of archaic India. Found now in several undecipherable inscriptions, it is still used and studied unto this day in the secret communities of the Eastern adepts, and called by them — according to the locality — Zend-Zar and Brahma or Deva-Bhashya. (CW IV, 517-18n)

Bhashya is Sanskrit for 'speaking, talking'; thus Brahma-Bhashya or Deva-Bhashya means 'divine language.' Elsewhere, H.P.B. cites a letter in which the "secret sacerdotal language" is called Senzar Brahma-Bhashya (CW V, 62). H.P.B.'s remarks on Zend cited above are echoed in the Glossary (386):

Zend means "a commentary or explanation" ... As the translator of the Vendidad remarks ... : "what it is customary to call 'the Zend language,' ought to be named 'the Avesta language,'

the Zend being no language at all ... Why should not the Zend be of the same family, if not identical with the zen-sar, meaning also the speech explaining the abstract symbol, or the "mystery language," used by Initiates?

However, if Zend and Senzar are "of the same family, if not identical," and if Zend is "no language at all," what shall we conclude about the nature of Senzar? Apparently that it too is no language at all. Moreover, in both the above passages, H.P.B. indicates that Senzar (under the punning names Zend-Zar and Zen-Sar) has something to do with interpreting esoteric communications into exoteric forms and with explaining abstract symbols. This connection with abstract symbols is significant, as we shall see.

Despite these comparisons of Senzar with ordinary language, and other such comparisons noted below, Senzar is no ordinary form of speech. It is secret. It is distributed over the whole globe. It is used by initiated adepts. It involves the explanation (Zend) of abstract symbols. And it has other peculiarities that set it off from ordinary language.

Some Puzzles About Senzar

Another of H.P.B.'s language comparisons creates a puzzle for interpretation, if we assume that by Senzar she is talking about an ordinary language:

The Neter Khari (hieratic alphabet) and secret (sacerdotal) speech of the Egyptians

is closely related to the oldest "Secret Doctrine Speech." It is a Devanagari with mystical combinations and additions, into which the Senzar largely enters. (CW XIV, 97)

Hieratic is a cursive form of Egyptian hieroglyphic writing. Its comparison to Devanagari probably refers only to the sacred use of both scripts; they are quite different in appearance and principles. If "the oldest 'Secret Doctrine Speech'" is Senzar, as seems likely, H.P.B. twice states a relationship between Senzar and hieroglyphics — a difficult statement to understand in view of her earlier linkage of Senzar and Sanskrit, since it and Egyptian have no known affinity.

[Some Russian linguists have proposed a linkage between Hamito-Semitic (which includes Egyptian) and Indo-European (which includes Sanskrit) in a hypothetical Nostratic language family; however, this theory is generally regarded as speculative. In any case, Blavatsky seems to be talking more about writing systems than about language proper in the passage cited above. Her conflation of writing and speech is discussed below.]

There are other puzzles in H.P.B.'s statements about Senzar. One comes during a discussion of the identity of Amida Buddha, in which she states, "'Amida' is the Senzar form of 'Adi'" (CW XIV, 425). Amida is in fact the Japanese form of the Sanskrit word Amitabha, the name of one of the five (or seven) Dhyani Buddhas that symbolize the creative power of the

Adi or Primordial Buddha. If we take H.P.B.'s statement as an etymology, she is wrong on two counts. Amida is Japanese, not Senzar (unless Senzar is also Japanese, as well as Sanskrit and Egyptian); and Amida does not mean the same as Adi.

Moreover, H.P.B. must have known those simple facts. It is difficult to imagine that she did not, and therefore she must have meant something other than a simple etymology by her statement. In fact, H.P.B. was not much interested in or concerned about the philologist's form of etymology; she was far more interested in a symbolic connection between things. This peculiar statement must be a symbolic one, a possibility to which we shall return.

As a final instance of the puzzles surrounding Senzar, we can note the legend of the marvelous Kumbum tree. It is a tree that is supposed to grow only in Tibet and to have sprung originally from one of the hairs of the Lama Tsong-Kha-pa, an avatar of the Buddha. Blavatsky quotes an account by the Abbe Huc, who says that the leaves and bark of this tree have impressed upon them letters and characters and that, if the bark is peeled off, different characters appear on the inner layers.

The tale is a familiar sort of traveler's marvelous narrative, but to it H.P.B. adds several details. She says that the writing on the Kumbum tree is in the Sansar (or language of the Sun) characters (ancient Sanskrit); and that the sacred tree, in its various parts, contains in extenso the

whole history of the creation, and in substance the sacred books of Buddhism. In this respect, it bears the same relation to Buddhism as the pictures in the Temple of Dendera, in Egypt, do to the ancient faith of the Pharaohs. (Isis I, 440)

The association of Senzar with Sanskrit has already been noted, and the comparison of Senzar with pictures will be noted below. Blavatsky adds that the Egyptian pictures allegorically represent a cosmogony (Isis I, 441), a significant point since Senzar is also used in the Stanzas of Dzyan to express a cosmogony.

Elsewhere, she repeats the main points about the Kumbum tree and insists that The letter-tree of Tibet is a fact; and moreover, the inscriptions in its leaf-cells and fibres are in the Senzar, or sacred language used by the Adepts, and in their totality comprise the whole Dharma of Buddhism and the history of the world. (CW IV, 350-51)

The Kumbum tree is as much a mystery as the Senzar writing that appears upon it.

Some of what Blavatsky says about Senzar raises it from the realm of the ordinary to that of the extraordinary — indeed, of the fantastic, if her comments are taken literally. She links Senzar with such different writing systems as hieroglyphics and devanagari. She identifies a Japanese word as a Senzar form of Sanskrit. She says that the legendary Kumbum tree's leaves and bark are impressed with Senzar symbols spelling out the whole of Buddhist

teaching and world history. What kind of language can be and do all those things?

The Ancient Mystery Language

When Blavatsky talks about Senzar itself, she provides a very ancient genealogy for the language. She says that "there was a time when the whole world was 'of one lip and of one knowledge,'" (I, 229), which is to say that "there was, during the youth of mankind, one language, one knowledge, one universal religion" (I, 341). In this idea, H.P.B. is echoing Ralston Skinner, who in a passage quoted in *The Secret Doctrine* postulates "an ancient language which modernly and up to this time appears to have been lost, the vestiges of which, however, abundantly exist" (I, 308).

She frequently repeats this idea, mentioning "the one sacerdotal universal tongue" (CW XIV, 96), "one universal esoteric, or 'Mystery'-Language ... the language of the Hierophants, which has seven 'dialects,' so to speak, each referring, and being specially appropriate, to one of the seven mysteries of Nature" (I, 310), and she says that this "secret language, common to all schools of occult science[,] once prevailed throughout the world" (CW V, 306).

This "secret sacerdotal tongue" is Senzar, the language in which was written "an old book," the original work from which the books of Kiu-ti were compiled. The "old book" was taken down in Senzar "from the words of the Divine Beings, who dictated it to the sons of Light, in Central Asia, at the very beginning of the 5th (our) Race."

But Senzar itself is much older than that, for there was a time when its language (the Sen-Zar) was known to the Initiates of every nation, when the forefathers of the Toltec understood it as easily as the inhabitants of the lost Atlantis, who inherited it, in their turn, from the sages of the 3rd Race, the Manushis, who learnt it direct from the Devas of the 2nd and 1st Races. (I, xliii)

The foregoing passage is of considerable interest, since, in providing such antiquity for the history of Senzar, it has effectively indicated that Senzar is not properly a language at all. In commenting on sloka 36 of stanza 9, "The Fourth Race developed Speech," Blavatsky says:

The Commentaries explain that the first Race — the etherial or astral Sons of Yoga, also called "Self-born" — was, in our sense, speechless, as it was devoid of mind on our plane ... The Third Race developed in the beginning a kind of language which was only a slight improvement on the various sounds in Nature, on the cry of gigantic insects and of the first animals ... The whole human race was at that time of "one language and of one lip." (II, 198)

Obviously, it could not have been much of a language or of a lip. Indeed, this primeval sort of communication is not what we would call language at all. Since language, in our ordinary sense of the term, was not developed until the Fourth Race period, that which was learnt from the Devas of the First and Second Races and inherited from the sages of the Third must be something

other than ordinary language.

Whatever Senzar was, H.P.B. tells how it came to be a secret, sacerdotal “language” (CW XIV, 180-81). After reiterating the claim that “there was in antiquity one knowledge and one language,” she says that the knowledge together with the language in which it is expressed became esoteric after the submersion of Atlantis, “and, from being universal, it became limited to the few.” The memory of the esotericizing of “the ‘one-lip’ — or the Mystery-language —” knowledge of which was “gradually denied to subsequent generations,” was preserved in the Biblical myth of the Tower of Babel, concerning a time when human beings were prevented from understanding each other’s speech because of their sin of presumption.

As a result of the esotericizing of Senzar, two languages came into use in every nation: “(a) the profane or popular language of the masses; (b) the sacerdotal or secret language of the Initiates of the temples and mysteries — the latter being one and universal” (CWV, 297). This divided state of affairs is not, however, to continue indefinitely. When Blavatsky remarks “that the entire cycle of the universal mystery-language will not be mastered for whole centuries to come” (I, 318), she implies that the once generally known and now esoteric language will again one day be fully mastered by humanity.

The existence of sacred languages is well-known throughout the world. Latin was, and to a limited extent still is, such a

sacred language for Western Christendom. Hebrew is such a language for Judaism. Sanskrit is for Hinduism, and Pali for Southern Buddhism. Sacred languages are used in scriptures, for rituals, and often for scholarly writings on religious subjects. Such sacred languages may be intended by The Theosophical Glossary’s entry for Mystery Language (220):

The sacerdotal secret jargon employed by the initiated priests, and used only when discussing sacred things. Every nation had its own “mystery” tongue, unknown save to those admitted to the Mysteries.

H.P.B. puts such great emphasis on the unity of the one mystery language of Senzar that, if we are to understand literally the statement here that every nation had its own (by implication, distinct) language, then what is intended must be something like the sacred languages of various religions rather than the primordial mystery language called Senzar. Generally when H.P.B. talks about the one universal mystery language, she means something considerably more basic and mysterious than run-of-the-mill sacred languages. H.P.B. does sometimes use one term for several referents, so we should probably distinguish between the one primordial mystery language of all humanity, which is Senzar, and the various mystery languages of individual cultures, which are sacred languages like Latin, Hebrew, and Sanskrit.

Blavatsky’s history of Senzar traces it back to the primordial times of our world cycle, before humanity had a physical tongue

to speak with or a mind to think with. It was the common possession of nascent humanity before language proper had developed at all. Then a point came in the evolution of our species when a great disruption occurred, symbolized by such myths as the Tower of Babel, the Flood, and the destruction of Atlantis. Primitive communion was broken, a disjunction separated what is consciously known from what is subconsciously remembered, and a portion of the human mind sank into the waters of the unconscious as another portion become consciously active.

The myths of Babel, the Flood, and Atlantis seem to speak of such a separation within the human soul by which the conscious and unconscious aspects of our mind came into being as separate modes, replacing the undivided and undifferentiated mind of proto-humanity. Senzar was the common language of humanity before that division. After the differentiation of conscious from unconscious mind, Senzar become the "esoteric" language, that is, the language of the unconscious, which the initiated adept translates into the public exoteric languages of the conscious mind.

Language, Languages, and Writing

To make sense out of the mysteries surrounding Senzar, we need to consider the meanings of the word language. Like most other words, it has more than one use. If we understand a word in one of its meanings, while it was intended by its producer in a different meaning, the result is confusion and misinterpretation.

Webster's Third New International Dictionary has six main, including fourteen subsidiary, meanings for the word language, two of which are of especial relevance here. The first meaning is the words, their pronunciation, and the methods of combining them used and understood by a considerable community and established by long usage.

Examples cited for this meaning are "French language," "Bantu group of languages," and "classical Latin is a dead language." Another meaning, however, is a systematic means of communicating ideas or feelings by the use of conventionalized signs, sounds, gestures, or marks having understood meanings.

Examples cited for this meaning are "finger language," "language of flowers," "language of painting," and "mathematics is a universally understood language." Restricting our consideration to these two meanings out of fourteen, we can construct a language "tree" to show some sorts of things that have been called "language".

-
- Language
- . Human Languages
- . Speech
 - . (1) Literal Language (English, French, Bantu, Tamil, Latin)
 - . (2) Figurative Language (Allegory, Parable, Myth)
- . Writing
 - . (3) Phonograms (Alphabets,

Syllabaries, Rebuses)

. (4) *Ideographs* (*Hieroglyphs, Kanji, &, @, 5, +*)

. *Other Communication*

. (5) *Pictographs* ... (*Drawings by Amerinds and Cave-dwellers*)

. (6) *Other Artifacts* (*Traffic lights, Music*)

. (7) *Natural Objects* (*Gesture, Flowers*)

.....

Figure 1: Types of "Language"

Language in the first sense, ordinary human languages, can be either speech or writing, the first being language proper and the latter a visual representation of spoken language.

Speech can be either (1) literal, so that by it we mean exactly what we say (and a spade is a spade); or it can be (2) figurative, symbolic, so that by it we mean something other than what we say (and a spade — as in the suit of cards — may then stand for a sword, which is a symbol for the intellect). Ordinary literal languages include our ordinary, everyday uses of English, French, Bantu, Tamil, ancient Latin, and a great many others. The figurative uses of language include allegories, like Bunyan's *Pilgrim's Progress*; parables, like those in the gospels; and myths, like those about the ancient Greek gods.

Writing consists of either characters that represent the sounds of a language, called (3) phonograms, or characters that represent the words of the language,

called (4) ideographs. Each phonogram may stand for an individual sound, as the letters of our own alphabet do, or it may stand for a whole syllable, as the characters in a Japanese form of writing called hiragana do. A rebus is a punning form of writing in which signs representing things are used to stand instead for the sound of the thing's name; for example, a picture of a bee followed by a picture of a leaf might stand for belief (bee-leaf).

An ideograph, on the other hand, stands for a whole word and represents its meaning rather than its sound. Egyptian hieroglyphics used ideographs, as does another form of Japanese writing called kanji, which is derived from the Chinese ideographs. We use a few ideographs in English: "&" and "@", the signs for 'and' and 'at'; numerals like "5"; and the signs of mathematical operations like "+" for 'plus.' Some of these signs are used in all European languages, though pronounced differently in each language; thus "5" is "five" in English, "funf" in German, "cinco" in Spanish, but always means the same thing.

Language in the second sense, a nonlinguistic sort of symbolic system, includes (5) pictographs — pictures that are intended to convey particular meanings, such as those drawn by the American Indians or the cavemen in Europe. It also includes the symbolic use of things we make — (6) artifacts such as red and green traffic lights, or music that conveys ideas and feelings. In addition, it includes the symbolic use of (7) natural

objects: we can read meanings in facial gestures, or we talk about the language of flowers, in which pansies represent thought; lilies, purity; and forget-me-nots, remembrance.

The fact that so many different things can be called language is not a recent discovery. Ralston Skinner, in a passage quoted by H.P.B. (I, 308), points to this very fact:

To clear up an ambiguity as to the term language: Primarily the word means the expression of ideas by human speech; but, secondarily, it may mean the expression of ideas by any other instrumentality.

It is, however, easy to confuse the many senses of language, and any of us may do so when we talk about ways of conveying meaning. We often confuse speech with writing in a careless manner of talking about one or the other, and so did Blavatsky. Thus she remarks, "The Devanagari — the Sanskrit characters — is the 'Speech of the Gods' and Sanskrit the divine language" (CW VII, 264). On the one hand, she correctly distinguishes between devanagari, the characters for writing Sanskrit, and the Sanskrit language or speech itself; but at the same time, she refers to the written characters as "speech," an obvious inconsistency. Blavatsky may have been thinking of the Sanskrit word as meaning 'speech of the gods,' but its etymological sense is rather 'divine city (writing).'

Devanagari is a cross between an alphabet

and a syllabary. It has some letters that represent vowels (when the vowels form syllables without any consonant) and other letters that represent consonants plus the vowel "A". Diacritic marks (signs like accents) are added above or below a consonant letter to show that it is followed by some vowel other than "a" or that it is followed by no vowel at all. Although an unusual form of writing, devanagari is clearly one in which the characters stand for sounds. Therefore it is puzzling to see H.P.B. remark, Real Devanagari — non-phonetic characters — meant formerly the outward signals, so to say, the signs used in the intercommunication between gods and initiated mortals. (CW V, 306)

The writing system we know as devanagari has clearly phonetic characters. So either H.P.B. means that originally the characters had some additional, nonphonetic value, or she means that the historical devanagari developed out of or was influenced by or replaced some earlier nonphonetic system of writing. The importance of this remark about devanagari is that it shows one must be careful in interpreting what H.P.B. means. A facile interpretation is likely to be wrong.

It is even possible that the "real devanagari" H.P.B. refers to may not be a writing system at all — at least, in the strict sense of a system of visible marks that represent the sounds or words of a language. In the Glossary (316), the term symbolism is defined thus:

The pictorial expression of an idea or a thought. Primordial Writing had at first no characters, but a symbol generally stood for a whole phrase or sentence. A symbol is thus a recorded parable, and a parable a spoken symbol. The Chinese written language is nothing more than symbolical writing, each of its several thousand letters being a symbol.

Several different things are combined in that statement. Chinese writing is properly speaking ideographic; that is, its characters stand basically for word meanings rather than word sounds. When, however, a pictorial symbol stands for a whole group of ideas or thoughts that might be variously expressed by a sentence or group of sentences, it is a pictograph and is not properly writing at all, but rather a form of communication out of which primordial writing may indeed have developed. An example of a pictograph is an Amerindian drawing that depicts a treaty of friendship between Indian tribes and the American government.

.....Figure 2
An American Indian Pictograph
[based on Henry R. Schoolcraft, Information Respecting the History, Condition, and Prospects of the Indian Tribes of the United States (1853), reprinted from John Algeo, Problems in the Origins and Development of the English Language, 3rd ed. (New York: Harcourt, 1982), 54-55.]

Symbols can be pictures, like the Amerindian pictograph, or more abstract

drawings, like the yantras of some forms of Hinduism. They can be other objects, either natural ones like the Himalayas or artifactual ones like Stonehenge. They can be words, either spoken or written. Words are especially likely to be symbolic when they are used figuratively, in parables or allegories. Moreover the same idea can be expressed symbolically through a variety of alternative forms, in which case the alternative forms are equivalents (as H.P.B. says, a "symbol is thus a recorded parable, and a parable a spoken symbol"). So Skinner, as quoted by H.P.B. (I, 308), remarks about the ancient mystery language:

The peculiarity of this language was that it could be contained in another, concealed and not to be perceived, save through the help of special instruction; letters and syllabic signs possessing at the same time the powers or meanings of numbers, of geometrical shapes, pictures, or ideographs and symbols, the designed scope of which would be determinatively helped out by parables in the shape of narratives or parts of narratives; while also it could be set forth separately, independently, and variously, by pictures, in stone work, or in earth constructions.

Skinner says the mystery language that he has hypothesized and that H.P.B. elsewhere calls Senzar can be expressed in a concealed fashion in ordinary language through the symbolism of the letter shapes or correspondences, but can also be expressed through parabolic stories and visually in constructions of many kinds. That mystery language is thus not

a single form of expression, but is rather a symbolic use of many different forms.

The word language can be used to refer to many different things: to human speech or written representations of it, to symbolic drawings and the symbolic use of objects of all types. All of those are varieties of communication systems. Cutting across the many senses of the word language as a communication system are two main modes of meaning: literal and symbolic.

Literal meaning is that by which things are themselves (as a spade is a spade) or represent other things simply and straightforwardly (as the word book represents printed sheets of paper bound together). Symbolic meaning is that by which things — words, stories, events, objects — represent other things in a complex and allusive way, by analogies and correspondences (as a cross represents matter, suffering, the world, and so on). Senzar does not seem to be a language in the sense of a simple communication system. Instead it looks more like a mode of meaning — the symbolic mode — applied to any sort of language system.

What is Senzar?

What then is this “mystery language” of H.P.B.’s? What kind of “language” is Senzar? Blavatsky says that the Hermetic Philosophers (that is, alchemists) of the Middle Ages renovated the ancient symbolical language of the high-priests of antiquity, who had used it as a sacred barrier between their holy rites and the

ignorance of the profane, and created a veritable Cabalistic slang. This latter, which continually blinded the false neophyte, attracted towards the science only by his greediness for wealth and power which he would have surely misused were he to succeed, is a living, eloquent, clear language; but it is and can become such, only to the true disciple of Hermes. (CW I, 131)

In this passage, Blavatsky is clearly talking about alchemical “jargon” and saying that properly understood it is full of high meaning, and also that it is a renovated form of the “ancient symbolical language,” apparently a reference to Senzar. Similarly, Blavatsky says that the Jewish holy writings from the Pentateuch to the Talmud were written in a kind of Mystery-language, were, in fact, a series of symbolical records which the Jews had copied from the Egyptian and the Chaldaean Sanctuaries, only adapting them to their own national history. (CW XIV, 170)

Again, what is meant by “mystery language” here is an allegorical or symbolic use of narrative language, such as the biblical narratives of the creation, the fall, the crossing of the red sea, and so on (as interpreted in considerable detail by Alvin Boyd Kuhn, Geoffrey Hodson, and others). Blavatsky makes various references to such symbolism:

... the art of speaking and writing in a language which bears a double interpretation, is of very great antiquity; ... it was in practice among the priests of Egypt,

brought from thence by the Manichees, whence it passed to the Templars and Albigenses, spread over Europe, and brought about the Reformation. (quoted from Charles Sotheran, CW I, 126)

The Hierophants and Initiates of the Mysteries in the Secret Schools ... had one universal, Esoteric tongue — the language of symbolism and allegory. This language has suffered neither modification nor amplification from those remote times down to this day. It still exists and is still taught. There are those who have preserved the knowledge of it, and also of the arcane meaning of the Mysteries; and it is from these Masters that the writer of the present protest had the good fortune of learning, howbeit imperfectly, the said language. Hence her claim to a more correct comprehension of the arcane portion of the ancient texts written by avowed Initiates — such as were Plato and Iamblichus, Pythagoras, and even Plutarch ... (CW XIII, 153-54)

As the Egyptian hierophants had their private code of hieratic symbols, and even the founder of Christianity spoke to the vulgar in parables whose mystical meaning was known only to the chosen few, so the Brahmins had from the first (and still have) a mystical terminology couched behind ordinary expressions, arranged in certain sequences and mutual relations, which none but the initiate would observe. (CW V, 296)

It is hard to imagine plainer statements than those just cited. Clearly, the “one

universal, Esoteric tongue” is “the language of symbolism and allegory.” Blavatsky also speaks of the mystery language as involving ideographs, hieroglyphs, and pictorial representations. She claims that of all the sacred and philosophical works ever written, those whose texts were not already veiled in symbolism have been “copied in cryptographic characters” (I, xxiii-xxiv). Further she says:

The Secret Doctrine teaches us that the arts, sciences, theology, and especially the philosophy of every nation which preceded the last universally known, but not universal Deluge, had been recorded ideographically from the primitive oral records of the Fourth Race, and that these were the inheritance of the latter from the early Third Root-Race before the allegorical Fall. (II, 530)

... placed side by side with the hieroglyphic or pictorial initial version of “creation” in The Book of Dzyan, the origin of the Phoenician and Jewish letters would soon be found out. (CW XIV, 206)

We have now to speak of the Mystery language, that of the prehistoric races. It is not a phonetic, but a purely pictorial and symbolical tongue. (II, 574)

The last cited statement shows that the Mystery language Senzar is not a spoken language, nor a system of writing that represents such a language, but is “purely pictorial and symbolical.” In several places, Blavatsky is quite clear about the sort of thing the mystery language is. It uses

written symbols that represent ideas, not the sounds of a language:

Moreover, there exists a universal language among the Initiates, which an Adept, and even a disciple, of any nation may understand by reading it in his own language. We Europeans, on the contrary, possess only one graphic sign common to all, & (and); there is a language richer in metaphysical terms than any on earth, whose every word is expressed by like common signs. (CW XIV, 101)

H.P.B.'s example is the Greek letter "Y", which she says is understood as representing the two paths of virtue and vice, white and black magic, and various other things. Such meanings correlate with the shape of the letter, which suggests the dividing of a way and a forced choice between alternatives. She elaborates the same idea elsewhere:

... all the ancient records were written in a language which was universal and known to all nations alike in days of old, but which is now intelligible only to the few. Like the Arabic figures which are plain to a man of whatever nation, or like the English word and, which becomes et for the Frenchman, und for the German, and so on, yet which may be expressed for all civilized nations in the simple sign "&" — so all the words of that mystery-language signified the same thing to each man of whatever nationality. There have been several men of note who have tried to re-establish such a universal and philosophical tongue: Delgarme, Wilkins, Leibnitz ... (I, 310)

"Delgarme" is perhaps an error for George Dalgarno. He, Wilkins, and Leibnitz were three important figures in seventeenth-century efforts to design a "universal and philosophical" language. Dalgarno is little known today, but the other two were active in many endeavors.

John Wilkins (1614-72) was bishop of Chester but is best known as the chief founder and first secretary of the British Royal Society. Among his works is an *Essay Towards a Real Character and a Philosophical Language*, in which he invented a language and writing system that attempted to classify all reality and represent it unambiguously and rationally; Roget's Thesaurus was later based on Wilkins's classification of ideas.

Gottfried Wilhelm Leibnitz (1646-1716), the philosopher and mathematician, was secretary to a Rosicrucian Lodge in Nuremberg (according to the *encyclopaedia Britannica*, 11th ed., XVI, 385). He wanted to devise a way of symbolizing thought that could be used by people of all languages and that would be free of all the vagueness and ambiguities that ordinary languages abound in, to use for peacefully settling disagreements. The invention of universal, philosophical languages was a pastime, if not an obsession, of the seventeenth century.

It is clear from the foregoing passages that the mystery language is no ordinary spoken language, but is instead a symbolic

representation that can be “read,” that is, interpreted, in any language whatever. These passages seem to say that it was a kind of ideographic writing, but other of Blavatsky’s comments make it appear more general than that. In speaking of Confucius and his interpretation of the hexagrams of the I Ching, Blavatsky says, ... the stanzas given in our text ... represent precisely the same idea. The old archaic map of Cosmogony is full of lines in the Confucian style, of concentric circles and dots. (I, 441)

The Stanzas are like the symbols of the I Ching, lines and figures, circles and dots. Blavatsky frequently emphasizes the “geometrical” nature of the mystery language:

... it becomes easy to understand how nature herself could have taught primeval mankind, even without the help of its divine instructors, the first principles of a numerical and geometrical symbol language. Hence one finds numbers and figures used as an expression and a record of thought in every archaic symbolical Scripture. (I, 320-21)

From the very beginning of Aeons — in time and space in our Round and Globe — the Mysteries of Nature (at any rate, those which it is lawful for our races to know) were recorded by the pupils of those same, now invisible, “heavenly men,” in geometrical figures and symbols ... The ten points inscribed within that “Pythagorean Triangle” are worth all the theogonies and angelologies ever

emanated from the theological brain. For he who interprets them — on their very face, and in the order given — will find in these seventeen points (the seven Mathematical Points hidden) the uninterrupted series of the genealogies from the first heavenly to terrestrial man.” (I, 612)

One of the keys to this Universal Knowledge is a pure geometrical and numerical system, the alphabet of every great nation having a numerical value for every letter, and, moreover, a system of permutation of syllables and synonyms which is carried to perfection in the Indian Occult methods ... (CW XIV, 181)

In keeping with such comments on mathematical symbolism, Blavatsky refers to the Stanza’s account of cosmic evolution as an “abstract algebraical formula” applicable to all evolutionary processes (I, 20-21).

The preface to *The Voice of the Silence* describes *The Book of the Golden Percepts*, on which *The Voice* is based:

The original precepts are engraved on thin oblongs ... They are written variously, sometimes in Tibetan but mostly in ideographs. The sacerdotal language (Senzar), besides an alphabet of its own, may be rendered in several modes of writing in cypher characters, which partake more of the nature of ideographs than of syllables. ... A sign placed at the beginning of the text determines whether the reader has to spell it according to the Indian mode, when every word is simply a Sanskrit adaptation, or according to

the Chinese principle of reading the ideographs. The easiest way, however, is that which allows the reader to use no special, or any language he likes, as the signs and symbols were, like the Arabian numerals or figures, common and international property among initiated mystics and their followers. (The Voice of the Silence, 6-7)

Presumably Blavatsky does not mean that the same script can be read either phonetically or ideographically, making sense both ways. Such a script would be difficult to imagine. Rather she seems to mean that some parts of the precepts are written in Tibetan or another ordinary language, whereas other parts are written in ideographs or symbolic signs, with an indication to readers of what sort of communication they are about to encounter. That is very much the kind of mixed text she has described The Stanzas of Dzyan as also containing.

The cipher-like appearance of Senzar is amusingly involved in an affair that gave H.P.B. some pain. In a letter to A.P. Sinnett, Blavatsky answered a charge made against her of being a Russian spy:

Coulomb stole a "queer looking paper" and gave it to the missionaries with the assurance this was a cipher used by the Russian spies(!) They took it to the Police Commissioner, had the best experts examine it, sent it to Calcutta[,] for five months moved heaven and earth to find out what the cipher meant and — now gave it up in despair. "It is one of your

flapdoodles" says Hume. "It is one of my Senzar MSS," I answer. I am perfectly confident of it, for one of the sheets of my book with numbered pages is missing. I defy any one but a Tibetan occultist to make it out, if it is this. (The Letters of H.P.B., 76)

Senzar must, then, be capable of looking like a cipher, though it is not what we usually mean by that term.

However, Blavatsky also associates Senzar with the pictographs of the American Indians:

The Red Indian tribes of America, only a few years ago, comparatively speaking, petitioned the President of the United States to grant them possession of four small lakes, the petition being written on the tiny surface of a piece of a fabric, which is covered with barely a dozen representations of animals and birds ... The American savages have a number of such different kinds of writing, but not one of our Scientists is yet familiar [with], or even knows of the early hieroglyphic cipher, still preserved in some Fraternities, and named in Occultism the Senzar. (II, 439)

The Indian petition referred to here is similar to the pictograph in Figure 2. The fact that Blavatsky refers to Senzar as a "hieroglyphic cipher" should not be given undue weight. H.P.B. did not use terms for languages and writing systems with the precision of a linguist today. The context in which she uses the expression in discussing the Indian

pictograph makes it clear that for her terms like hieroglyph and cipher simply denote a picture-like form of written communication. All we are safe in concluding from her remark is that Senzar involved a pictorial representation of occult ideas.

In describing the “old book” referred to in *Isis Unveiled* and said in *The Secret Doctrine* to have been written in Senzar, Blavatsky says:

One of its illustrations represents the Divine Essence emanating from Adam like a luminous arc proceeding to form a circle; and then, having attained the highest point of its circumference, the ineffable glory bends back again, and returns to earth, bringing a higher type of humanity in its vortex. As it approaches nearer and nearer to our planet, the Emanation becomes more and more shadowy, until upon touching the ground it is as black as night. (*Isis I, 1*, cited in *SD I, xlii*)

Is it possible that the “illustration” described here is an example of Senzar, comparable to the Amerindian pictographs?

A script that can be read either phonetically or ideographically, and makes sense both ways, is difficult to imagine. Perhaps this description is deliberately mystifying (one of H.P.B.’s famous “blinds”) and means no more than that a language written in a phonetic script can be used to express archetypal symbolic ideas. In interpreting passages like this, one is never sure whether H.P.B. is using a term in its

technical sense or whether she is using it impressionistically for effect.

An Example of Senzar

Is Senzar quite unrecoverable, or is it possible that we have it all about us? In particular, can we have had a Senzar text lying under our noses ever since the publication of *The Secret Doctrine*? The proem to that work begins with these words:

An Archaic Manuscript — a collection of palm leaves made impermeable to water, fire, and air, by some specific unknown process — is before the writer’s eye. On the first page is an immaculate white disk within a dull black ground. On the following page, the same disk, but with a central point. (*I, 1*)

Later more symbols from the manuscript are described and reproduced:

The first illustration being a plain disk , the second one in the Archaic symbol shows , a disk with a point in it — the first differentiation in the periodical manifestations of the ever-eternal nature, sexless and infinite ... In its third stage the point is transformed into a diameter, thus . It now symbolizes a divine immaculate Mother-Nature within the all-embracing absolute Infinitude. When the diameter line is crossed by a vertical one , it becomes the mundane cross. Humanity has reached its third Root-Race; it is the sign for the origin of human life to begin. When the circumference disappears and leaves only the it is a sign that the fall of

man into matter is accomplished, and the fourth race begins. (I, 4-5)

One document that we are told is written in Senzar is the palm-leaf manuscript of the Stanzas of Dzyan. The content of the manuscript is described as these and other visual symbols. Of course, it is possible that the symbols are simply illustrations for a text of a more conventional sort, written in an alphabet or ideographic script also of a more conventional sort. But it is equally possible that these symbols — these circles and lines — are the “hieroglyphic cipher,” the “geometrical figures and symbols” of Senzar. And indeed, the latter seems more likely, as the cut of Ockham’s razor. Moreover, the version of cosmogenesis in the Book of Dzyan is said to be “hieroglyphic or pictorial” (CW XIV, 206), an apt description of these symbols.

In her discussion of myths about the origins of the gods, Blavatsky quotes a sentence from the Book of Dzyan (I, 434): The great mother lay with , and the second in her bosom, ready to bring them forth, the valiant sons of the (or 4,320,000, the Cycle) whose two elders are the and the most of the geometrical symbols in that sentence stand primarily for numbers in an obvious way. The first five represent 31415, the number of pi (the ratio of the circumference of a circle to its diameter: 3.1415). The next four stand for 4311 or 432, representing the number of years in a cycle totalling 4,320,000. The last two are more general symbols, zero representing the world boundary or ring pass not, and the point representing the nondimensional, unmanifested first logos.

This sentence shows the use Blavatsky has described of geometrical symbols — that is, Senzar — in the Book of Dzyan.

Most significantly, Blavatsky speaks of “the ‘Mystery-language’ of the prehistoric ages, the language now called Symbolism” (I, 309). If the “Mystery-language” is Senzar, then Senzar is symbolism — a system of symbols that are traditional, secret in their interpretation, but also known all over the world. The symbols H.P.B. describes from the palm-leaf manuscript are precisely the symbols we find from Polynesia to the caves of the Pyrenees, from the oldest rock carvings of Africa to present-day dream symbolism. They are truly a universal language. Senzar — in the Book of Dzyan.

Conclusion

We can summarize what Blavatsky says or implies about Senzar as follows:

1. The Stanzas of Dzyan in The Secret Doctrine are based on an original Senzar version, and the original text of the Stanzas is described as pictographs and geometrical figures. The text of the Stanzas in The Secret Doctrine is not the original, but is a paraphrase based on Blavatsky’s understanding of the original and adapted to our ability to grasp the ideas symbolized.
2. Senzar is the “Mystery language” used by initiates all over the world and from the earliest days of humanity. It is not a language known to philologists.
3. The Mystery language was originally the

common property of all human beings and was, indeed, the one language of our race, but by the time of our present humanity it has become an esoteric, that is, an inner or private system.

4. Despite the fact that H.P.B. sometimes calls it "speech," the Mystery language is not normal spoken language, but is "pictorial and symbolical."

5. On the one hand, the esoteric language is allegory like that found in the writings of the alchemists and Jewish scriptures.

6. On the other hand, the esoteric language is a form of written symbols that can be interpreted in various ways and by various spoken languages, especially geometrical figures with a hieroglyphic, cipher-like appearance.

7. The Mystery language is what we now call symbolism: it speaks to our unconscious minds and can be only imperfectly translated into ordinary, logical language. Thus we can think of Senzar as being the whole complex of sacred symbols with expressions of various kinds, but of two chief types:

1. the archetypal symbols in myths and fairy tales, allegories and parables, alchemical recipes and biblical history — stories that have a hidden meaning underneath the obvious narrative, stories that bear "a double interpretation"; and
2. a visual representation of those archetypal symbols in pictographs or hieroglyphic and cipher-like characters whose meaning the initiated can interpret

independently of any language.

If Senzar is the system of such symbols, many of the puzzles about it are automatically cleared up. Blavatsky's comparisons of Senzar with ordinary human languages are no problem. She used terms like language, speech, hieroglyph, ideograph, and cypher loosely. She was no philologist and had no interest in the detailed distinctions that academic scholars make when they talk about such matters. For her it was enough to convey a general meaning and let her readers work out the details for themselves. So the symbolic system of Senzar is a "language" in the broad sense of the term, but radically different from ordinary languages like Sanskrit, Latin, and English.

If Senzar is a system of verbal and iconic symbols, then we can understand why the Stanzas of Dzyan in *The Secret Doctrine* are necessarily imperfect paraphrases of their original. They are efforts to put into ordinary language ideas that can be expressed fully, albeit obscurely from the standpoint of language, only by symbolic signs and diagrams. That is exactly what Blavatsky seems to be saying in the recapitulation to volume I of *The Secret Doctrine*:

But such is the mysterious power of Occult symbolism, that the facts which have actually occupied countless generations of initiated seers and prophets to marshal, to set down and explain, in the bewildering series of evolutionary progress, are all recorded on a few pages of geometrical

signs and glyphs. (I, 272)

Those “few pages of geometrical signs and glyphs,” the original of the Stanzas of Dzyan, have been paraphrased and explicated in many of the world’s scriptures. They have certainly occupied, and bewildered, several generations of Theosophists since 1888, when H.P. Blavatsky published her articulation of them in *The Secret Doctrine*.

We can also understand the association of Senzar with devanagari and Egyptian hieroglyphs. By its etymology, devanagari is a form of “divine” or “sacred” writing; so is Senzar. Hieroglyphs are based upon symbolic pictures and thus fall into the same broad class as the symbols of Senzar. It is not that spoken Sanskrit or Egyptian and Senzar are related to Senzar, but rather that Senzar consists of sacred symbols, as devanagari also does, and that Senzar and hieroglyphs reflect the same archetypal images. Devanagari and hieroglyphs both express, in varying ways, the primordial symbolism that Blavatsky calls Senzar.

Blavatsky’s odd remark that “‘Amida’ is the Senzar form of ‘Adi’” (CW XIV, 425) is also explicable. Since Amida (or Amitabha) is one of the representations of the power of the primordial Adi Buddha, it is a symbol of that power. Adi Buddha is the absolute, which cannot be described or conceived, but can be symbolized, for example, by the figures of the Dhyani Buddhas, of whom Amida is one. If Senzar is a system of symbols for expressing the otherwise inexpressible, it makes

perfect sense to say that “‘Amida [the personification of boundless light] is the Senzar form [symbolic expression] of ‘Adi’ [the Absolute].” Far from being a mistake, H.P.B.’s comment is a simple truth, but symbolically expressed.

Blavatsky tells us that the marvelous Kumbum tree is a fact. Whether, however, it is a botanical as well as a symbolic fact is unclear. It is certainly the latter. The tree in whose branches the universe grows, the tree that produces the letters of the alphabet as its fruit, is a widespread symbol. It is a species that includes the Yggdrasil of the Northmen and the Kabbalistic Tree of Life, upon whose branches appear the letters of the Hebrew alphabet and which therefore includes in embryo the whole of the Torah.

That the Kumbum tree should grow in Tibet and bear the sacred symbols of Senzar on its leaves and bark is quite consonant with a view of Senzar not as an ordinary language, but as the primordial symbolism of the human species. The tree of humanity — which Stanza 7 refers to as “the man-plant, called Saptaparna” (I, 231) — spontaneously produces those symbols that H.P.B. names Senzar. They are written upon our souls as Senzar is said to be upon the leaves and inner bark of the wonderful Kumbum tree.

The Kumbum tree is the Cosmos and the microcosm of humanity. However deep one goes into the Kumbum tree, peeling away its bark, one discovers the sacred letters of the Senzar alphabet impressed

there. However deep one goes into the fabric of the universe or into the levels of the human soul, one discovers the primal symbols of the Ancient Wisdom, the Secret Doctrine, in living shapes. We and the universe in our unity are the source of that Doctrine. We are the Kumbum tree that bears that Wisdom.

To literalize H.P.B.'s statements about the Kumbum tree — to suppose that it is a tree like an oak or a pine, only queerer — is to miss the significance and the magnificence of the symbol. The marvel of the Kumbum tree is not that it is a sight for tourists. The real marvel is that we are that tree. And so it is with other theosophical marvels. So it is with Senzar.

Senzar is the one language of the youth of humanity because it is the collection of symbols found worldwide and throughout the ages. It goes back to the earliest, prephysical and preintellectual, human races. Symbols are universal, for they arise spontaneously in the dreams and visions of all humans everywhere and have been recorded with remarkable consistency throughout human history, as C.G. Jung and his followers have demonstrated.

Ordinary language is a product of the mind and could not exist before the mind was activated, as H.P.B. makes clear in her history of human speech. However, symbols are prelinguistic and prelogical. Their proper place is not the conscious mind, but the unconscious. They belong to our most remote past and speak to us irrationally and therefore most powerfully. Senzar is "the Mystery-language of the

prehistoric ages, the language now called Symbolism." It is our first, our common language, the language of the unconscious, the universal language of symbolism — the one language that expresses the one knowledge. And that is marvel and mystery indeed.

References

Blavatsky, Helena P. Blavatsky Collected Writings. 14 vols. Ed. Boris de —. Isis Unveiled. Ed. Boris de Zirkoff. 2 vols. Wheaton, Ill.: Theosophical Publishing House, 1972.

—. The Letters of H. P. Blavatsky to A. P. Sinnett and Other Miscellaneous Letters. Ed. A. T. Barker. Pasadena, Cal.: Theosophical University Press, 1973.

—. The Secret Doctrine. 2 vols. Centennial Edition (1888 facsimile reprint), Pasadena, California: Theosophical University Press, 1973.

—. The Secret Doctrine. Ed. Boris de Zirkoff. 2 vols. Madras: Theosophical Publishing House, 1978.

—. The Theosophical Glossary. Los Angeles: Theosophy Co., 1973.

—. The Voice of the Silence and Other Chosen Fragments from The Book of the Golden Precepts. London: Theosophical Publishing Society, 1892.

The Mahatma Letters to A. P. Sinnett from the Mahatmas M. & K.H. Ed. A.T. Barker. 3rd ed. Ed. Christmas Humphreys and Elsie Benjamin. Madras: Theosophical Publishing House, 1962, 1972.

Algeo, J., (1988), "Senzar," Theosophical History Centre Publications, London.



The Panchen Lamas and the Theosophical Mahatmas

By David Riegle

Reprinted with permission of author.

Several references to the relation between the two main Theosophical Mahatmas and the then Panchen Lama are found scattered in the Theosophical writings. Some years ago, Daniel Caldwell collected these and sent them to a few friends. The quotations given below are taken from this (adding one by Boris de Zirkoff). Note that the Panchen Lama was usually referred to in these writings as the Teshu Lama, i.e., the Tashi Lama, after his monastery at Shigatse, Tashi-Ihunpo.

"There is beyond the Himalayas a nucleus of these Adepts, of various nationalities, and the Teshu Lama knows them, and they act together, and some of them are with him and yet remain unknown in their true character even to the average lamas—who are ignorant fools mostly. My Master [Morya] and KH [Koot Hoomi] and several others I know personally are there, coming and going, and they are all in

communication with Adepts in Egypt and Syria, and even in Europe." (H. P. Blavatsky, letter to Franz Hartmann, 1886, published in *The Path*, March 1896, p. 370)

"...myvenerated GURU DEVA [Koot Hoomi] who holds a well-known public office in Tibet, under the TESHU LAMA." (Damodar K. Mavalankar, *Dâmodar and the Pioneers of the Theosophical Movement*, compiled and annotated by Sven Eek, 1965, p. 340)

". . . the Tashi Lama (whose Master of Ceremonies one of our own revered Mahatmas is)." (Henry Steel Olcott, *Old Diary Leaves*, Fourth Series, p. 6)

"Koot Hoomi . . . is the relic-bearer to the Teshu-Lama, an office in Thibet resembling that—say of Cardinal-Vicar, in the Roman Catholic Church. . . ." (draft copy of the "First Report" of the Society for Psychical Research on H. P. Blavatsky, October 1884,

p. 16)

"Master M.: Was (or is) a high official with the Teshu Lama in Tibet, a hutuhtu, or 'bearer (or carrier) of sacred things,' in the sense of relics. So says Vera P. Zhelihovsky [Blavatsky's sister], who tells of having heard this from HPB [H. P. Blavatsky] many times. See her words in *Russkoy Obozreniye*, VI, Nov., 1891, p. 292, footnote." (Boris de Zirkoff, *Blavatskaiana*, Historical Index, vol. 3)

The nearest thing to the office described above would probably be the chöpon (mchod dpon), "head/chief/master/overseer of offerings/worship/ceremonies/religious services," who could thus be called the master of ceremonies. Daniel Caldwell went on to note this passage from the Mahatma Letters:

"In about a week—new religious ceremonies, new glittering bubbles to amuse the babes with, and once more I will be busy night and day, morning, noon, and evening." (The Mahatma Letters to A. P. Sinnett, letter #16, 2nd edition, p. 116; 3rd edition, p. 113; chronological edition letter #68, p. 203)

This letter is undated. Daniel determined, by way of a reference in this letter saying "Olcott is on his way to Lanka," that it was

probably written June 27 or 28, 1882, since Olcott left Bombay for Sri Lanka on June 27 and arrived in Colombo on June 30.

Daniel then found a reference to a major ceremony that was held at Tashi-Ihunpo starting on June 30, 1882. It is from *Tibetan Buddhism: With Its Mystic Cults, Symbolism and Mythology*, and in *Its Relation to Indian Buddhism*, by L. Austine Waddell, 1895, p. 508:

"During this feast many of the monks encamp in tents, and colossal pictures are displayed. Thus at Tashi-Ihunpo the pictures are hung from the great tower named Kiku. At this festival, held there on June 30th, 1882, Lāma Ugyen Gyats'o informs us, a great picture of Dipa kara Buddha was displayed about a hundred feet long, in substitution for pictures of the previous days. Next day it was replaced by one of ākya Muni and the past Buddhas, and the following day by one of Maitreya (Jam-pa)."

This is certainly suggestive of the Mahatma K.H. being there and acting as master of ceremonies. Of course, the officials in the Panchen Lama's court were all Tibetans, while the Mahatma K.H. is said to be an Indian, specifically a Kashmiri. More on this in another post.

Greetings from Tibet:

In a 1941 letter to Theosophical Society President George S. Arundale, David-Neel sent "Greetings from Tibet":

DEAR MR. PRESIDENT,

When, in 1893, after having joined the T.S. I stayed at Avenue Road, London, I often heard my friends there say that to become a member of the T.S. is to bind oneself with a tie that is never broken. I think there is some truth in this opinion. Since then, events have brought me again and again in close relation with the T.S. I have made long stays in Adyar and in Benares and keep the best remembrance of my pleasant rooms in Blavatsky Gardens (Adyar), and in the European Quarters (Benares), and the happy days I spent there. Then when re-turning to France from Lhasa, I have had two books published by the "Edition Adyar" in Paris, and lectured several times at Square Rapp.

Now I am again in Eastern Tibet (Kham Province, under Chinese control). There, after having fully experienced in China, the horrors of the war, I think of the many members of the T.S. who are suffering on account of the European war, and I would like to send them, at the beginning of this year, my best wishes for their safety and welfare.

I would feel much obliged: if you would kindly convey these good wishes to those members of the T.S. with whom you are in touch and accept the same for yourself.

Yours sincerely,
ALEXANDRA DAVID-NEEL
12 January 1941

Letter published in Theosophy Wiki
https://theosophy.wiki/en/Alexandra_David-Néel (2024).



Alexandra David Neel in Tibet

Who was Djual Khool?

Compailed by Pedro Oliveira

Reprinted with permission of the author

One of the words which Madame Blavatsky's writings introduced to the western world is Chela, the disciple or pupil of a Master of the Wisdom. It refers to an individual who has undergone a strict training, both physical, psychic and spiritual, which enables him or her to attract the guidance and the help of the Adept-Teachers. To give an idea of the difficulties involved in becoming a Chela, Madame Blavatsky, in an article published in The Path, December 1886, said that out of seventy-two people accepted by the Mahatmas in the first eleven years of existence of the Theosophical Society, only three did not fail and only one achieved complete success.

In the following self-explanatory quote HPB presents a definition of what a Chela is:

As the word Chela has, among others, been introduced by Theosophy into the nomenclature of Western metaphysics, and the circulation of our magazine is constantly widening, it will be as well if some more definite explanation than heretofore is given with respect to the meaning of this term and the rules of Chelaship, for the benefit of our European if not Eastern members. A "Chela" then, is one who has offered himself or herself as a pupil to learn practically the "hidden mysteries of Nature and the psychical powers latent in man." The spiritual teacher to whom he proposes his candidature is called in India a Guru; and the real Guru is always an Adept in the Occult Science. A man of profound knowledge, exoteric and esoteric, especially the latter; and one who has brought his carnal nature under subjection of the WILL; who has developed in himself both the power (Siddhi) to

control the forces of nature, and the capacity to probe her secrets by the help of the formerly latent but now active powers of his being—this is the real Guru. To offer oneself as a candidate for Chelaship is easy enough, to develop into an Adept the most difficult task any man could possibly undertake. There are scores of “natural-born” poets, mathematicians, mechanics, statesmen, etc., but a natural-born Adept is something practically impossible. For, though we do hear at very rare intervals of one who has an extraordinary innate capacity for the acquisition of occult knowledge and power, yet even he has to pass the selfsame tests and probations, and go through the same self-training as any less endowed fellow aspirant. In this matter it is most true that there is no royal road by which favourites may travel.

For centuries the selection of Chelas—outside the hereditary group within the gon-pa (temple)—has been made by the Himalayan Mahatmas themselves from among the class—in Tibet, a considerable one as to number—of natural mystics. The only exceptions have been in the cases of Western men like Fludd, Thomas Vaughan, Paracelsus, Pico della Mirandola, Count de Saint-Germain, etc., whose temperamental affinity to this celestial science more or less forced the distant Adepts to come into personal relations with them, and enabled them to get such small (or large) proportion of the whole truth as was possible under their social surroundings. From Book IV of Kiu-ti, chapter on “the Laws of Upasana,” we learn that the qualifications expected in a Chela were:

1. Perfect physical health;
 2. Absolute mental and physical purity;
 3. Unselfishness of purpose; universal charity; pity for all animate beings;
 4. Truthfulness and unswerving faith in the law of Karma, independent of any power in nature that could interfere: a law whose course is not to be obstructed by any agency, not to be caused to deviate by prayer or propitiatory exoteric ceremonies;
 5. A courage undaunted in every emergency, even by peril to life;
 6. An intuitional perception of one's being the vehicle of the manifested Avalokiteśvara or Divine Atman (Spirit);
 7. Calm indifference for, but a just appreciation of everything that constitutes the objective and transitory world, in its relation with, and to, the invisible regions.
- (BCW, IV, 607-608. See sources on page 4.)

She also shared with her readers a Mahatma's definition of the essential process in a Chela's life: Chelaship was defined, the other day, by a Mahatma as a “psychic solvent, which eats away all dross and leaves only the pure gold behind.” (BCW, IV, 613)

According to statements by the Adepts in The Mahatma Letters to A. P. Sinnett, the Rules that guide the work of their Brotherhood are immemorial and cannot be bended for anyone. In the case of Chelas the Rules are equally strict and for a good reason: the candidate who succeeds after many trials gains access to the sphere of influence of an Adept and becomes his helper and, in some cases,

the outpost of his consciousness in the world. Adepts are a reservoir of immense spiritual power and compassion, and of highly uplifting influence, all of which they utterly committed to the good and the spiritual regeneration of humanity as a whole. No unworthy or in any way selfish individual can have access to such power and use it for his or her own benefit and personal advancement.

The contrast with today's so-called spiritual teachers and their followers could not be more evident. In many cases the instruction given by such teachers state that that the disciples need not go through a life of self-purification and ethical responsibility, but that they should surrender to the teacher. In recent years, testimonies from a number of disciples brought to light a pattern of abusive relationships from the part of the teacher, with traumatic consequences to the former.

One of such Chelas mentioned in early Theosophical literature was Djual Kool¹, an advanced Chela of Mahatma K.H. who worked closely with him and other Chelas of his. He and others were being prepared for initiation by the Master K.H. He also developed some powers which were used in the precipitation of letters, in travelling across continents in his subtle body, and also surviving an almost lethal attack by dugpas, left-hand path sorcerers and sworn enemies of the Mahatmas, as the excerpt of an article published in the October 1884 issue of *The Theosophist* shows:

Experiences in Oriental Black Magic

By X., a Chela [Djual Khool]

(*The Theosophist*, October 1884)

I have made the above distinction regarding the Orient and the Occident, because there is a school of Black Magic in the West also. (...)

But it is in this mysterious India, in Cashmere and Bhootan, that the perfection of Black Magic is to be found. My grandmother was acquainted with some of the secrets of this diabolical art, and was feared and hated by all her acquaintances. It was said that she killed her husband through these practices, merely because she wanted his money. In his last moments he called out to be relieved of her destroying influence. She did not like me because I feared her not, and often when my dinner had been spread on the plantain leaf, she would walk past, treading as if by chance upon my food so as to spoil it. She could make a person sick, and we have often seen her do it, simply by making a peculiar and very disagreeable noise in her throat. Many a time have I known her to say: "I will stop that dog from barking." In another moment the violent brute cease to bark and remained silent for a week or more until she chose to loose the spell.

There are some men in India, who can be seen any day, who have gone a little distance into Black Magic, or Low Magic, but who will inevitably suffer. One of them is known to several people in Madras. They have learned how to attract to them an elemental of the lower order,

quite powerful but vicious. With the aid of this being any object called for will be produced. You may ask for a fruit, say, that is sale in the bazaar, instantly it appears; or for any object, and it at once is produced. The modus operandi can be explained, and also the practices needed, but we will not go into that part of the matter. It is a sort of Black Magic, not practised for hurtful purposes, but nevertheless injurious to the person using it.

I was once in Bhootan, not far from the border, and had been, foolishly perhaps, talking in some temples and other places, against the black magicians there, calling them Dug-Pas. They call themselves Ning-Ma-Pas, and the other opposing school which is in Cashmere, they call Loonees. Fortunately enough, and perhaps by the design of the Blessed Masters, there is a division among these devils. They are jealous of each other and have no unity.

In the evening I and my companion took up our lodgings in the verandah of a poor carpenter's house. I bought some boxes and after breaking them up made a frail barricade in front so as to shield us from sight. In the night about thirty of the black magicians came with torches to the house and asked the poor man "Where are those Cashmere Loonees," as they thought we belonged to the opposing school. They had come to make away with us. The carpenter being neutral and afraid, showed our retreat, and they advanced. The leader put his hand upon the loose plank serving for a door. Indeed, a good pull would have overthrown the whole

structure. But at that instant I laid myself on the floor with my head facing them, and at once, by the power of a talisman on my person they were seized with a different intention, letting the door go. They turned around, drove some nails in the ground – a practice among such people for a purpose – and went away, no doubt intending to come next day.

Early in the morning we started off before they came. While walking along a very steep and very stony declivity, not far away, I suddenly fell, as if pushed, down to the rocks below, but just as I fell, the Blessed Masters held me up so that not a contusion resulted, and in fact I was thereby helped along the road as we intended to reach the bottom of the steep by another way. My friend expected to find me dead. I afterwards discovered that the black magicians had succeeded some way in putting in my travelling bag one of their cloths. By means of this just as I reached the hill they established the connection, and had I not been sustained, death would have been the result.

The purpose of this article is to gather information about Djual Khool as existing in the following sources:

The Mahatma Letters to A. P. Sinnett (ML), transcribed and compiled by A. Trevor Barker, Theosophical University Press, Pasadena, California, 2021, Second & Revised Edition. Online text: <https://www.theosociety.org/pasadena/mahatma/ml-con.htm>

Blavatsky, H. P., H. P. Blavatsky Collected Writings (BCW), vols. 1 to 15, The Theosophical Publishing House, Wheaton, Illinois, USA, 1966-1991

Letters from the Masters of the Wisdom (LMW), Series I&II, edited by C. Jinarajadasa, The Theosophical Publishing House, Adyar, Madras, India, 1973. Online source: https://theosophy.wiki/en/Letters_from_the_Masters_of_the_Wisdom_Contents

The Letters of H. P. Blavatsky to A. P. Sinnett (LBS) and other miscellaneous letters, transcribed, compiled and with an introduction by A. Trevor Baker, Theosophical University Press, 1973.

Evidence from The Mahatma Letters

Could you but know how I write my letters and the time I am enabled to give to them, perchance you would feel less critical if not exacting. Well, and how do you like Djual Khool's idea and art? I have not caught a glimpse of Simla for the last ten days. (ML 21, 3rd edition)

Does he mean in addition to this to dictate from the Chohan down to [D] Juala Khool and Deb what we shall and what we shall not do? Ram, Ram and the holy Nagas! is it after centuries of independent existence that we have to fall under a foreign influence, to become the puppets of a Simla Nawab? Are we school boys, or what, in his fancy to submit to the rod of a Peling schoolmaster. . . . (ML 46, 3rd edition)

Even now, he adds, when he has obtained

subjective certainty, that we are distinct entities from Mad. B — "I cannot tell what you are — you might be Djual Kul, or a spirit of the high Eastern plane" — etc. in like strain. In the letter enclosed he says — we "may be tantrikists" (better ascertain the value of the compliment paid) — and, he is preparing, nay — all prepared — to plunge from extreme Adwaitism, into transcendental theism, once more. Amen. I hand him over to the Salvation Army. (ML 54, 3rd edition)

He makes of us Agnostics!! We do not believe in God because so far, we have no proof, etc. This is preposterously ridiculous: if he publishes what I read, I will have H.P.B. or Djual Khool deny the whole thing; as I cannot permit our sacred philosophy to be so disfigured. (ML 54, 3rd edition)

Therefore, to put before the world all the crude and complicated materials in your possession in the shape of old letters, in which, I confess, much was purposely made obscure, would only be making confusion worst confounded. Instead of doing any good thereby to yourself or others it would only place you in a still more difficult position, bring criticism upon the heads of the "Masters" and thus have a retarding influence on human progress and the T. Society. Hence I protest most strongly against your new ideas. Leave to the Secret Doctrine the task of avenging you. My letters must not be published, in the manner you suggest, but on the contrary if you save Djual K. trouble copies of some should be

sent to the Literary Committee at Adyar — about which Damodar has written to you — so that with the assistance of S. T. K. Charya, Djual K., Subba Row and the Secret Committee (from which H.P.B. was purposely excluded by us to avoid new suspicions and calumnies) they might be able to utilize the information for the realization of the object with which the Committee was started, as explained by Damodar in the letter written by him under orders. It is neither new “Kiddle developments” that I seek to avoid, nor criticism directed against my personality, which indeed can hardly be reached; but I rather try to save yourself and Society from new troubles which would be serious this time. The letters, in short, were not written for publication or public comment upon them, but for private use, and neither M nor I will ever give our consent to see them thus handled.

As regards your first letter Dj.K. has been instructed to attend to it. In such delicate matters I am still less competent to give advice than to satisfy aspiring “chelas” of the “L.C.H.” sort. I am afraid the “poor, dear Mrs. Holloway” is showing her white teeth and would hardly be found now “a charming companion.” Under instructions Olcott wrote a letter to Finch — which gives the key to the little problem. It is Fern, Moorad Ali, Bishen Lal and other wrecks, over again. Why shall “would-be” chelas with such intense self personalities force themselves within the enchanted and dangerous circle of probation! (ML 63, 3rd edition)

I have asked H. P. B. to send you a number of philosophical letters from a Dutch Theosophist at Penang — one in whom I take an interest: you ask for more work and here is some. They are translations, originals of those portions of Schopenhauer which are most in affinity with our arhat doctrines. The English is not idiomatic but the material is valuable. Should you be disposed to utilise any portion of it, I would recommend your opening a direct correspondence with Mr. Sanders, F.T.S. — the translator. Schopenhauer’s philosophical value is so well known in the Western countries that a comparison or connotation of his teachings upon will, etc., with those you have received from ourselves might be instructive. Yes I am quite ready to look over your 50 or 60 pages and make notes on the margins: have them set up by all means and send them to me either through little “Deb” or Damodar and Djual Kul will transmit them. In a very few days, perhaps tomorrow, your two questions will be amply answered by me. (ML 11, 3rd edition)

This figure roughly represents the development of humanity on a planet — say our earth. Man evolves in seven major or root-races; 49 minor races; and the subordinate races or offshoots, the branchlet races coming from the latter are not shown.

The arrows indicate the direction taken by the evolutionary impulse.

I, II, III, IV, etc., are the seven major or root-races.

1, 2, 3, etc., are the minor races.

a, a, a, are the subordinate or offshoot

racés.

N, the initial and terminal point of evolution on the planet.

S, the axial point where the development equilibrates or adjusts itself in each race evolution.

E, the equatorial points where in the descending arc intellect overcomes spirituality and in the ascending arc spirituality outstrips intellect.

(N.B. — The above in D.K.'s hand — the rest in K.H.'s. — A.P.S.)

P.S. — In his hurry D.J.K. has made his figure incline somewhat out of the perpendicular but it will serve as a rough memorandum. He drew it to represent development on a single planet; but I have added a word or two to make it apply as well (which it does) to a whole manwantaric (sic) chain of worlds.

K.H. (ML 14, 3rd edition)

(Diagram)

(3) The smallest exercise of occult powers then, as you will now see, requires an effort. We may compare it to the inner muscular effort of an athlete preparing to use his physical strength. As no athlete is likely to be always amusing himself at swelling his veins in anticipation of having to lift a weight, so no adept can be supposed to keep his will in constant tension and the inner man in full function, when there is no immediate necessity for it. When the inner man rests the adept becomes an ordinary man, limited to his physical senses and the functions of his physical brain. Habit sharpens the intuitions of the latter, yet is unable to make them supersensuous.

The inner adept is ever ready, ever on the alert, and that suffices for our purposes. At moments of rest then, his faculties are at rest also. When I sit at my meals, or when I am dressing, reading or otherwise occupied I am not thinking even of those near me; and, Djual Khool can easily break his nose to blood, by running in the dark against a beam, as he did the other night — (just because instead of throwing a "film" he had foolishly paralyzed all his outer senses while talking to and with a distant friend) — and I, remain placidly ignorant of the fact. I was not thinking of him — hence my ignorance. From the aforesaid, you may well infer, that an adept is an ordinary mortal, at all the moments of his daily life but those — when the inner man is acting.

(ML 24b, 3rd edition)

G. Khool says — presenting his most humble salaams — that you have "incorrectly described the course of events as regards the first portrait." What he says is this: (1) "The day she came" she did not ask you "to give her a piece of" etc. (p. 300) but after you had begun speaking to her of my portrait, which she doubted much whether you could have. It is but after half-an-hour's talk over it in the front drawing room — you two forming the two upper points of the triangle, near your office door, and your lady the lower one (he was there he says) that she told you she would try. It was then that she asked you for "a piece of thick white paper" and that you gave her a piece of a thin letter paper, which had been touched by some very anti-magnetic person. However he

did, he says, the best he could. On the day following, as Mrs. S. had looked at it just 27 minutes before he did it, he accomplished his task. It was not "an hour or two before" as you say for he had told the "O.L." to let her see it just before breakfast. After breakfast, she asked you for a piece of Bristol board, and you gave her two pieces, both marked and not one as you say. The first time she brought it out it was a failure, he says, "with the eyebrow like a leech"; and, it was finished only during the evening, while you were at the club, at a dinner at which the old Upasika would not go. And it was he again G.K. "great artist" who had to make away with the "leech," and to correct cap and features, and who made it "look like Master" (he will insist giving me that name though he is no longer my chela in reality), since M after spoiling it would not go to the trouble of correcting it but preferred going to sleep instead. And finally, he tells me, my making fun of the portrait notwithstanding, the likeness is good but would have been better had M Sahib not interfered with it, and he, G.K. allowed to have his own "artistic" ways. Such is his tale, and, he, therefore, is not satisfied with your description and so he said to Upasika who told you something quite different. (ML 24b, 3rd edition)

Now for Col. Chesney. Since he really and sincerely was kind enough, it appears, to discern something in the outlines of your poor, humble friend's face; an impression drawn, most probably, from the depths of his imagination rather than from any real presence of such an expression as you say, in Dj. Khool's or M 's production — the

former felt quite proud and begged my permission to precipitate another such likeness, for Col. Chesney. Of course, the permission was granted, though I laughed at the idea, and M told D.K. that the Col. would also laugh at what he will suspect as my conceit. But D.K. would try and then went and begged permission to present it himself to Col. Chesney; a permission which was, as a matter of course, refused by the Chohan and he himself reprimanded. But the picture was ready three minutes after I had consented to it, and D.K. seemed enormously proud of it. He says — and he is right, I think, that this likeness is the best of the three. Well, it went the usual way, via Djual Khool, Deb and Fern — the H.P.B. and Damodar being both at Poona at that time. M was training and testing Fern for a phenomenon — of course a genuine one — so that a pukka manifestation could be produced in Col. Chesney's house by Fern; but, while Fern swore he needed but three months' preparation, M knew he would never be ready for this season — nor do I think he will be ready next year. Anyhow, he entrusted the new picture to Fern, telling him again to better send it by post, for were the Colonel to ever learn that Fern² was concerned in it, he would disbelieve even in its precipitated production. But D.K. wanted it delivered immediately, and while the Col. as he said — "had Master hot in his head still" — and Fern, the conceited young fool, answers — "No; before I do anything in connection with the 'packet' I must study him (Col. Chesney) more fully (!!)" I want, this time, to obtain the highest possible results at the first onset. From what I have seen of the

author of the 'Battle of Dorkin' I have not been able to satisfy myself about him. . . . Father told me to be his 'eyes' and 'ears' — he not having always the time — I must find out the character we have to deal with"!!

In the interval, I, fearing that Master Fern may, perhaps, place the portrait in the folds of Col. Chesney's "napkin," and produce some "spiritual manifestation with his foot" — I wrote to you from Poona through Damodar, giving you a very broad hint I believe, which, of course, you did not understand but will now. Meanwhile, yester morning D.K. came and told me that Fern still had his picture and that he feared that some trick had or would be played. Then I immediately aroused my too indifferent Brother from his apathy. I showed to him how dangerous was the situation left in the unscrupulous hands of a boy, whose sense of morality was still more blunted, by the "probation" tests and deceit which he regarded nigh as legal and permissible and — aroused him finally into action. A telegram was sent to Fern in M 's own handwriting, this time, from the Central Provinces — (Bussawla, I believe — where lives a chela) ordering Fern to send on immediately the packet he had for the Colonel to his address by post — and Fern, as I see received it, yesterday, in the forenoon, by our time (Tuesday, 22). And thus when you hear of it you will know the whole truth. (ML 53, 3rd edition)

Thereupon — Salam, and best wishes. I am extremely busy with preparations of initiation. Several of my chelas — Gjwal-

Khool among others — are striving to reach "the other shore." (ML 25, 3rd edition)

I cannot force her to transmit his letters to me nor mine to him; and since it is no longer possible for me to trust Fern, and that G.K. can hardly be sacrificed with any sense of justice, to a man who is utterly unable to appreciate any service rendered except his own — what shall we do about it? Since we have mixed ourselves with the outside world, we have no right to suppress the personal opinion of its individual members, nor eschew their criticisms, however unfavorable to us — hence the positive order to H.P.B. to publish Mr. Hume's article. Only, as we would have the world see both sides of the question, we have also allowed the joint protest of Deb, Subba Row, Damodar and a few other chelas — to follow his criticism of ourselves and our System in the Theosophist.

(ML 32, 3rd edition)

Having received no reply to his summons to K.H., he criticizes — mildly so far — The utterances of that "Internal Power" — for which new title I feel rather obliged to him. At the sight of the gentle rebuke, our blunderbuss editor failed not to explode. Nor would she be soothed, until Djwal-Khul, with whom the famous review was concocted — (one by the bye, which seen by, ought to have never been permitted to see the day by you) — was authorized, under the safe nom-de-plume of "Reviewer" to answer (by correcting some of his blunders) the Seer, in a few innocent foot-notes. (ML 48, 3rd edition)

Let him also know that the Protest of the Chelas is no work of ours, but the result of a positive order emanating from the Chohan. The Protest was received at the Head Quarters, two hours before the postman brought the famous article, and telegrams were received from several chelas in India on the same day. Together with the foot-note sent by Djual Khool to be appended to W. Oxley's article the September number is calculated to create a certain sensation among the mystics of England and America not only among our Hindus. (ML 52, 3rd edition)

I will see what can be done for Colonel Chesney and I believe Djual Khool is after him. For the first time during my life I think I feel really disheartened. Yet for the sake of the Society — I would not lose him. Well I will do all I can, but I am seriously afraid, that he will spoil the broth himself some day. (ML 50, 3rd edition)

D. Kh. had tried to penetrate into Rothney Castle, but suffered each time so acutely, that I told him to give it up. (He is preparing for initiation and might easily fail as a consequence). Well, Fern did not post it but sent a friend — his dugpa to leave it at the house and the latter placed it in the conservatory about 2 a.m. This was half of a phenomenon but H. took it for an entire thing, and got very mad when M refused as he thought to take up his answer in the same way. Then I wrote to console him, and told him as plainly as I could say, without breaking M's confidence in relation to Fern that D.K.

could do nothing for him, at present, and that it was one of Morya's chelas that had placed the letter there, etc. etc. I believe the hint was quite broad enough and no deception practiced? The second letter, I think, was thrown on his table by Dj. Khool (the real spelling of whose name is Gjual, but not so phonetically) and, as it was done by himself it was a pukka orthodox phenomenon and Hume has no need to complain. (ML 53, 3rd edition)

You have entirely mistaken my meaning in the telegram. The words: "more at Adyar" related to the true explanation of your vision, not by any means, to a promise of some further psychological experiments made in that direction by myself. The vision was due to an attempt by D.K. who is extremely interested in your progress. While he succeeded in getting you out of your body, he failed entirely in his effort to open your inner vision, for reasons correctly surmised at the time by yourself. I took no personal active part in the attempt. Hence my answer "Surmises correct — more at Adyar." I am in a very false position just now, and have — in order not to jeopardise the possibilities of the future — to be doubly cautious. (ML 58, 3rd edition)

In order to obtain from the Chohan permission to defend the teeming millions of the poor and the oppressed in India bringing on to bear all our knowledge and powers — I had to pledge myself, in case of the Phoenix's failure to interfere no more with such worldly matters and — to bid an eternal farewell to the European element.

M and Djual Khool would have to take my place. (ML 82, 3rd edition)

Whether I will succeed in bringing my beloved but very obstinate Brother M to my way of thinking is what I am now unable to say. I have tried and will try once more, but I am really afraid, Mr. Hume and he would never agree together. He told me he would answer your letter and request through a third party — not Mad. B. Meanwhile she knows quite enough to furnish Mr. Hume with ten lectures had he but a desire to deliver them, and were he but to recognize the fact, instead of entertaining such a poor of her in one direction and such a very erroneous conception in some others. M promised me though to refresh her failing memory and to revive all she has learned with him in as bright a way as could be desired. Should the arrangement fail to get Mr. Hume's approbation I will have but to sincerely regret it, for it is the best I can think of. I leave orders with my "Disinherited" to watch over all as much as it lies in his weak powers. And now I must close. I have but a few hours before me, to prepare for my long, very long journey. Hoping we part as good friends as ever, and that we might meet as better ones still. Let me now "astrally" shake hands with you and assure you of my good feelings once more. (ML 104, 3rd edition)

H.P.B. has just quarrelled with Djual Khool, who maintained that the unpleasant proceeding was not entered in the minutes by Davison, while she affirmed that it was. Of course he was right and she wrong. Yet

if her memory failed her in this particular, it served her well as to the fact itself. You remember, of course the event.

(ML 105, 3rd edition)

This little wretch forced me to blush before you on account of his indiscretion — "from a European standpoint." I cannot be always looking after my chelas in their travels — and their knowledge of your ways and usages amounts to — cipher! It is but today that I learned of his borrowing from you Rs. 30 — through Gjual Khool. He had no business and no right to do so; but you must pardon him for he has not the least conception of a difference between a Tibetan and a European chela and acted as unceremoniously with you as he would with Gjual Khool. I send you back with thanks the money lent, hoping you will not take us all for savages!

(ML 110, 3rd edition)

Letter No. 125

{Received Simla, August 4, 1882}

I am commanded by my beloved Master, known in India and the Western lands as Koot Hoomi Lal Singh, to make in his name the following declaration, in answer to a certain statement made by Mr. W. Oxley, and sent by him for publication in the Theosophist. It is claimed by the said gentleman that my Master Koot Hoomi (a) has thrice visited him "by the astral form"; and (b) that he had a conversation with Mr. Oxley when, as alleged he gave the latter certain explanations in reference to astral bodies in general, and the incompetency of his own mayavy-rupa to

preserve its consciousness simultaneously with the body "at both ends of the line." Therefore my Master declares that: — 1. Whomsoever Mr. Oxley may have seen and conversed with at the time described, it was not with Koot Hoomi, the writer of the letters published in the Occult World.

2. Notwithstanding that my Master knows the gentleman in question who once honoured him with an autograph letter, thereby giving him the means of making his (Mr. Oxley's) acquaintance and of sincerely admiring his intuitional powers and western learning — yet he has never approached him whether astrally or otherwise: Nor has he ever had any conversation with Mr. Oxley, least of all one of that nature in which both the subject and predicate, the premises and conclusions are all wrong.

3. In consequence of the said claims, the repetition of which is calculated to lead many of our theosophists into error, my Master has determined to issue the following resolution.

Henceforth any medium or seer who will feel disposed to claim either to have been visited by, or to have held conversation with, or to have seen my Master, — will have to substantiate the claim by prefixing his or her statement with three secret words, which he, my Teacher, will divulge to and leave in the safe keeping of Mr. A. O. Hume, and Mr. A. P. Sinnett the respective President and Vice-President, of "The Eclectic Theosophical Society" of Simla. As long as they do not find these three words correctly repeated by a medium or heading

a statement to that effect, whether verbal or printed, emanating from him or her, or on his or her behalf, the claim shall be regarded as a gratuitous assumption and no notice will be taken of it. To his regret my Master is forced to adopt this step, as unfortunately of late such self-deception have become quite frequent, and would demand a speedy check.

The above declaration and statement to be appended as a foot-note to Mr. Oxley's published statement.

By order,
Gjual-Khool. M.xxx

Letter No. 137

Clan Drummond, Algiers

Sunday 9th {November 1884}

My dear Mr. Sinnett, you see I am as good as my word. Last night as we were hopelessly tossed about and pitched in our Clan wash-tub Djual K. put in an appearance and asked in his Master's name if I would send you a chit. I said I would. He then asked me to prepare some paper — which I had not. He then said any would do. I then proceeded to ask some from a passenger not having Mrs. Holloway to furnish me with. Lo! I wish those passengers, who quarrel with us every day about the possibility of phenomena could see what was taking place in my cabin on the foot of my berth! How D.K.'s hand, as real as life, was impressing the letter at his Master's dictation which came out in relief between the wall and my legs. He told me to read the letter but I am no wiser for it. I understand very well that it

was all probation and all for the best; but it is devilish hard for me to understand why it should all be performed over my long suffering back. (...)

Evidence from The Letters from the Masters of the Wisdom, Series II

Upasika [H.P.B.] is sick, so you must do as I tell you. Read them aloud to her (the chapters of Man already finished), or, have Mohini do so, successively, to relieve you, and to H.S.O. 'M' will follow it with D.K. [Djual Khool], and stop you through her when correction is needed. You have done good work, child. I am satisfied. Be strong; do not think of home; all is well that ends well. Trust to the future and be hopeful. K.H. (LMW II, letter to L. Holloway, IX)

Evidence from H. P. Blavatsky Collected Writings

EDITOR'S NOTE.—Secondary evidence is no longer necessary. On November the 20th at 10 A.M. two telegrams were received by us, dated Lahore, one from Colonel Olcott, who notified us that he had been visited in person by Mahatma "K. H." on the preceding night; and the other—from Mr. W. T. Brown, F.T.S. of the "London Lodge," Theosophical Society, in these words: "Visited early this morning by Mahatma K. H. who left me a silk handkerchief as a memorial, etc.!" and today 22nd having telegraphed to both those gentlemen for permission to announce the long expected event in The Theosophist, we received an answer that not only could "Master's visit be mentioned," but that our

President, Mr. Brown, and Mr. Damodar "had another call last night near their tent, the Master being accompanied in flesh and body by brother Djual Khool." Unless Mr. W. T. Brown, to complete the trio, be classed by our Spiritualistic friends also among the "Occidental Humourists," the question as to real existence of the Mahatma, is pretty well settled now. One witness may be mistaken as to facts, and even a doubt may be cast upon the evidence of two witnesses. But when it comes to the testimony of three or more witnesses speaking to a fact that occurred in their presence doubt would become absurd even in a Court of Justice. We have not yet received the particulars, but since we have been notified that Mahatma K. H. on his way to Siam would most likely pass via Madras in a week or so, we have every reason to suppose that our President and Mr. Brown saw the real, living body, not merely as before—the astral form of the Master. (BCW, vol. 6, p. 22)

The term Upāsika has reference to H.P.B. herself. Djual-K. stands for Djual-Khool, the favorite disciple of Master K. H., who since those days has himself reached the state of Mahatmaship. (BCW, vol. 6, p. 22)

Evidence from Letters of H. P. Blavatsky to A. P. Sinnett

J. Kool says that the T.S. ought to be composed in London solely of mystics and not to allow in it one single biassed sectarian. Mrs. Kingsford, Maitland, Isabel de Steiger F.T.S., Miss F. Arundale F.T.S., Massey, Palmer, Thomas, and have Seers

in it; then would the chelas be sent to develop them at every meeting, to train them, and that the effect would be visibly. K. H. was so kind as to dictate to me last night nearly all of my answer to Massey. Letters of Blavatsky to Sinnett, p. 26

And now you will catch it, and aren't I glad you will, You see truth is a dangerous thing to tell especially to seers inspired by John the Baptist and Hermes. In the paper addressed to the Theosophist (you will find it already announced in Light, by Maitland and Mrs. K.) you are called "your reviewer" (my, the Theosophist's reviewer) and my poor reviewer who is no masked stranger to the authors of the Perfect Way, is treated in a polite yet very rough way especially for his having left Christianity before he could understand its hidden esoteric beauty. Fuss, fuss. Then an interminable article from that blind bat W. Oxley—versus Subba Row, whom he calls a bigoted orthodox Brahmin! He had three visits from K. H. "by astral form" he tells the public ! 1 and the philosophic doctrine therein propounded (in the article by K. H.) is hardly calculated to enlighten the poor mortals or strengthen their esteem for the powers of the Brothers. I was going to reject the MSS. but K. H. ordered me not to and D. K. just brought in a long foot note to be appended to the article which as it is given to me in a double copy I send to you as ordered. K. H. tells you to make alterations in it if you like it, and send them before the thing is printed.

LBS, p. 26

In his letter as you will see he gives me two more messages. Tell D. K. not to make a goose of himself with sham phenomena! I think he made a goose of himself rather, Djual K. had nothing to do with the face dubbed on the margin of his proof. I did it and by no occult means either, but simply with the finger and some blue pencil before a roomful of visitors who interrupted my proof reading, and then in the evening when Deb received a letter from D. K. I tried for fun to imitate D. K.'s handwriting and failed. It was my proof not his ; and it was sent to him (I forgetting entirely that dubbed face was there) because the printers upset or spilled the type that was loosely tied up in the form and there was no time to strike off another proof.

LBS, p. 30

They are chelas after all, and there is much of the mortal man in them yet. What is it of so "admirable" that day said ? Why don't you write all. If it is they whom I am thinking of—they are great friends with the native Peruvian, Mexican and Red Indian Adepts and chelas. Par consequence—with Ski (Mrs. Billing's protector—whether the adept or the spook he uses as his proxy). Djual Khool won't tell me of course, or I would ask. But do tell [me] what he, or they wrote.

LBS, p. 85

I have a number of diagrams with reference to the evolution of the septenary globes and Cosmogony of Esoteric Buddhism, made by Djual Khool and Sarma for me to explain to you, and Hume during the first year of the Simla teaching; and several of

them I had copied

Evidence from Letters of H. P. Blavatsky to A. P. Sinnett

J. Kool says that the T.S. ought to be composed in London solely of mystics and not to allow in it one single biased sectarian. Mrs. Kingsford, Maitland, Isabel de Steiger F.T.S., Miss F. Arundale F.T.S., Massey, Palmer, Thomas, and have Seers in it; then would the chelas be sent to develop them at every meeting, to train them, and that the effect would be visibly. K. H. was so kind as to dictate to me last night nearly all of my answer to Massey. Letters of Blavatsky to Sinnett, p. 26

And now you will catch it, and aren't I glad you will, You see truth is a dangerous thing to tell especially to seers inspired by John the Baptist and Hermes. In the paper addressed to the Theosophist (you will find it already announced in Light, by Maitland and Mrs. K.) you are called "your reviewer" (my, the Theosophist's reviewer) and my poor reviewer who is no masked stranger to the authors of the Perfect Way, is treated in a polite yet very rough way especially for his having left Christianity before he could understand its hidden esoteric beauty. Fuss, fuss. Then an interminable article from that blind bat W. Oxley—versus Subba Row, whom he calls a bigoted orthodox Brahmin! He had three visits from K. H. "by astral form" he tells the public ! 1 and the philosophic doctrine therein propounded (in the article by K. H.) is hardly calculated to enlighten the poor mortals or strengthen their esteem

for the powers of the Brothers. I was going to reject the MSS. but K. H. ordered me not to and D. K. just brought in a long foot note to be appended to the article which as it is given to me in a double copy I send to you as ordered. K. H. tells you to make alterations in it if you like it, and send them before the thing is printed.

LBS, p. 26

In his letter as you will see he gives me two more messages. Tell D. K. not to make a goose of himself with sham phenomena! I think he made a goose of himself rather, Djual K. had nothing to do with the face dubbed on the margin of his proof. I did it and by no occult means either, but simply with the finger and some blue pencil before a roomful of visitors who interrupted my proof reading, and then in the evening when Deb received a letter from D. K. I tried for fun to imitate D. K.'s handwriting and failed. It was my proof not his ; and it was sent to him (I forgetting entirely that dubbed face was there) because the printers upset or spilled the type that was loosely tied up in the form and there was no time to strike off another proof.

LBS, p. 30

They are chelas after all, and there is much of the mortal man in them yet. What is it of so "admirable" that day said ? Why don't you write all. If it is they whom I am thinking of—they are great friends with the native Peruvian, Mexican and Red Indian Adepts and chelas. Par consequence—with Ski (Mrs. Billing's protector—whether the adept or the spook he uses as his proxy). Djual Khool won't tell me of course, or

I would ask. But do tell [me] what he, or they wrote.

LBS, p. 85

I have a number of diagrams with reference to the evolution of the septenary globes and Cosmogony of Esoteric Buddhism, made by Djual Khool and Sarma for me to explain to you, and Hume during the first year of the Simla teaching; and several of them I had copied by a Parsee, a good draughtsman of the School of Arts at Bombay, who could not do them well—and then, I copied them from D. Kh.'s with Tibetan signs and names, translating them and doing it the best I could—since I did not want to give the originals out to a stranger and you could not have understood them—and gave them to Olcott to be copied and one of them—the one I sent to Hume I believe—was copied by Coulomb who is a very good draughtsman—too good unfortunately. I remember how well he copied the lines in English, a remark by D. K. on the cosmogony—in a way that I was astonished: it was a perfect copy of D. K.'s writing, grammatical mistakes, and all. Neither Olcott, nor I, nor Damodar, ever made a secret of such copies. Olcott nearly lost his head over rings and rounds and kept Coulomb days at trying, and so the wretch, if he has preserved such bits and scraps may well bamboozle the S.P.R. donkeys into making them believe it was he who evolved the whole theory out of his French head. That's splendid! I wish I could get at my papers at Adyar to find some of D. K.'s originals, then you would see that it is the same, only with Tibetan names. But I shall do nothing of the kind

to oblige the S.P.R. LBS, p.130

Olcott came one day and said, "Do ask Master to permit me to have money (generally) subscribed for the Temple [of Humanity or Universal Brotherhood]." So I sent his temple and himself to a hot place and said I would not. Then he went to Damodar, and D.—asked I think, for two or three days after I heard through Damodar that the prohibition to Hurrissingjee spending money on such flapdoodles had been removed and that Hurrissingjee had a letter to that effect. I remember as though it was to day Dj. Khool's voice laughing and saying "he will catch it with his temple, the gallant Colonel." Next time D. K. I asked why was the prohibition removed when the very idea of the temple was stupid, and some people went against it. He said—"Well you ought to know that when there is a strong desire both sides Masters never interfere. They cannot prevent people from hanging themselves." I paid no great attention to these words then, I thought they referred to the foolishness of the "temple." I understand them now.

LBS, p. 163-164

All of us shall lose a thousand times more if the last and supreme attempt by K.H. fails: for we are sure to lose Him in such a case. This I know and you must be prepared. Never shall He show his face nor communicate with any of us. As he had very little if anything to do with us before that year at Simla, so will he relapse once more into unknowingness and obscurity. You do not know how he feels—I do. He never said one word to me about your

letter but his alter ego D. Khool did, and he said just what I tell to you now. So if in my excitement I may have written you stupid things and said disagreeable ones, you ought to have attributed them to their right cause not to my disloyalty or anger against you. I nearly wept when I saw this unfortunate letter, I despised always and do despise Hume and for you I had always feelings of gratitude and affection.

LBS, p. 49-50

But my attention was attracted by Madame's Master to my room. I had been for some days expecting some phenomenon to happen in the presence of the fanatical Dr. Bergen whose greatest desire was to come under the influence of the Masters or at least "to see Their handwriting." He said it was too much for him to hope for an astral visit, when Miss F. now and then told him that Gjual-Khool came to see Upasika when she (F.) was with her. The Bergens entered and went straight away to see Upasika. Miss F. accompanied them, leaving

my table—while I intuitively ton to my room not only to answer the astral summons, but also to take back the talismans from the nail and wear them. On the the same nail was laid a letter in Chinese envelope with an endorsement in the red-pencil peculiar handwriting of Upasika's Guru:—"Bowaji—shall send this without delay to Henry Olcott." Dr. and Mme. Von Bergen's faces beamed with delight. LBS, p. 343-44

Nor is it less funny that though to my

knowledge and for over two years and more Olcott corresponds with Mme. Gebhard in the most friendly amicable way; and that I know how deeply he respects and has affection for her, you should now find fault with him for his tone. Who told you this? Is it your own intuition or Mme. Gebhard? If the latter, then she is not the woman I supposed her to be. Again you speak to me of things for which I am not in the least responsible nor have I ever taken an interest in them. Except of the volume annotated on the margin by K. H. and sent to Hume and a MS. commented upon by Djwal Khool, I took no interest in Eliphas Levi's MSS. Olcott's manner dictatorial? So it may be to those who do not know him; as mine is very rude in the eyes of strangers, and your's inexpressibly haughty and cold in those of the rest of the world who do not know you. Olcott asked her to send the MSS., for Olcott is ever thinking of benefiting the Society. LBS, p. 56

You may show this, or simply tell Mr. Sinnett about the following. Gaboriau had intensely begged me to offer him as a chela to Mahatma K. H. or my Master, and the former had accepted him on a trial. Thus he was a chela and no lie can be implied to me in saying to Mr. Sinnett that "Masters had chelas everywhere." At the time, as many a time before and after that I had determined not to mix myself any more in the transmission of letters from Mahatmas. Had MASTER permitted me to carry out this resolution I would not, perhaps, be now here an exile and dying far away from India! But He did not so permit, telling me however I could

send the Mahatma K. H.'s letters through some other chela if I was so cowardly. D. K. was then trying an experiment on Mr. Sinnett to see whether he could succeed in suggesting the idea into his head to go through France and had said: "I want to see if I can bring the two together, (meaning S. and G.) Gaboriau is extremely sensitive and mediumistic and I may succeed in training him for something, though I am afraid he is a fool." LBS, p. 96

Well today Dj. Khool put in an appearance and was in a hurry would not wait and so I had to send Louisa away—with my legs half rubbed because she looked at me listening—as though I were crazy. Then he told me that Master sent in a word for you, and me to tell you: "Sinnett has evidently forgotten what he read in the Comm. On the 7 Stanzas (Book II Archaic period).

Otherwise he would have known that out of what is plainly stated there, seven such pamphlets (as about protyle) could be written by Mr. Crookes if he only knew it. No such scientific orthodox terms used in the S.D. but all that can be given out in this century is there and about chemistry and physics more than anything else. If Mr. Sinnett is willing to read those portions to Mr. Crookes—or Mr. Crookes wants to read them himself—send the MSS. to them by all means. (Thanks) . . . Anything that will appear hazy, incomprehensible or too grotesque I (Master) am willing to explain and even to be corrected if I fail to do so." On my kicking against the idea of sending you the MSS. which I want all the time for reference—(then, Lord! Mr. Crookes

to see and laugh at it! ! !)—Dj. Khool said that if I had any regard for yourself and Mr. Crookes I better do so, or else never ask Master to help anyone again. And then he added that one of Master's Chums (he learnt the word from Olcott) a Syrian, upon hearing of your letter to me about protyle (that I had sent on to Them) and your proposition, had very seriously remarked that something ought to be done for Mr. Crookes; and Master had agreed with him; only that He laughed (Mah. K. H.) at me, advising Master to do that something, for otherwise I would be asking and bothering Them next to baptise one of the London Theosophists' children.

Thus it is I who receives the kick. Never mind. Well, D. Kh. said before parting company that I better write and tell you all; that there was a chance for me that either you, or Mr. Crookes would refuse to read over that which you had already read, and Mr. C. something that he is sure to find stupid, unless he reads the Comm. on Stanza VI with great attention. Well I am randy to do my duty. But I do hope Mr. Crookes will refuse. LBS, p. 225-226

D. K. passed last night into Babajee's room and—I heard him sobbing the whole night. I went to him and knocked but he would not open. New mystery! !3 LBS, p. 204

The philosophy of the three being sent to you is as follows. 1st. From Arthur—(that has been just read two days ago for the first time by Mahatma K. H.)—to show that imperfect as is my knowledge of Schiller's

tongue—by reading it, if I had read it I would have understood at any rate, that there was not one line in it that concerned Arthur's quarrel with his father—just as I told you at Würzburg; and I thanked Mahatma for it. (2) Subba Row's letter of 1882 showing that so far back as that time Mr. Hume was our bitterest enemy, or rather the enemy of the Mahatmas, whom he hated gloriously as you know, not scrupling to betray Them and all the Society behind our backs secretly and treacherously while remaining all the time in the Society as he does still now. Whether it shall be of any use in the future or us or tell, I cannot tell, I can only repeat D. K.'s words. Tell Mr. Sinnett to keep it among his documents also (No. 3) the half letters from which it is seen that Subba Row speaks of Master as "Our Master his and mine—I think I understand why. When at the last row between him, Hodgson, Hume etc.—Subba Row told Mr. Hume—who grinningly brought me the news—that he knew of no Master, would not tell him nothing concerning them, and that he (Hume) ought to know better the Masters than he did, since he wrote to several members (who preserved the letters) that he (Hume) had seen Mahat. K. H. in a vision of Yogi clairvoyance several times, and knew all about Mahat. M.

D. K. is very angry with me for having written so inaccurately to you about him yesterday, "dishonouring" him in your eyes. He says he never copied Olcott's and Coul. diagram; but it was they who copied his—(did I tell you otherwise?); that I better stop my "dzin-dzin explanations," as no one hurt

me as much as myself!! Now there's that hardly weened infant on my back! What next? Please don't ask me any more. Since I am a fool and unable to speak truth even in my favour—but muddle it up—I shall drop every "clearing up" altogether. And please remember, my dear Mr. Sinnett, that if those psychic asses offer after your letter in Light to show me any "letters" or to give me a chance of rising and explaining—I refuse to do so beforehand. I would have nothing to do with them, if it even lead to an entire vindication. I have enough of them, of their ungentlemanly, disgusting, Scotland yard secret proceedings, and do not wish to be any more troubled by anything coming from Cambridge, which be—condemned. LBS, p. 203

Well, let them establish a Kingsfordian Society, and worship at the feet of their fetish. Massey is unsettled in his faith, poor, dear sensitive fellow. The impudent plagiarism has found a ready believer in him. K. H. plagiarized from Kiddle! Ye gods and little fishes. And suppose he has not? Of course they the subtle metaphysicians will not believe the true version of the story as I now know it. So much the worse for the fools and the Sadducees. If they knew what it was to dictate mentally a precipitation as D. Khool says—at 300 miles distance; and had seen as all of us—General Morgan, I, the chelas here (of whom we have three)—the original fragments on which the precipitation was photographed from which the young fool of a chela had copied, unable to understand half of the sentences and so skipping them, then they would not be

idiotic enough to accuse not only an Adept but even the two "Occidental Humourists" of such an absurd action. LBS, p.66

I have my orders and I will abide by them. I do not know what the Mahatma K. H. may have told you, but I know what Mahatma M. tells and orders me and I know what I was ordered to do through Djual Khool and it is this: Mohini must come with us, (1) to represent the Mahatma and his opinion in the important crisis of the London Theos. Soc. (2) explain and rectify the errors the mind of some "fellows" is filled with owing to their misunderstanding the doctrine hinted at in Esot. Buddhism—especially the misrepresentations made by Mrs. K. and M.; (3) not to permit any sort of injustice to be done, any favour shown, if unmerited etc.; (4) to disabuse the minds of all the members in Europe (not of the L.L. alone) as to the nature of the Mahatmas; to show them in their true light and nature, as superior mortals not as inferior flappedoodle Gods. In short, to do work, both in London, Paris and even Germany if I go there, for there Mohini would according to his instructions, have to follow me. LBS, p. 87-88

J. Kool says that the T.S. ought to be composed in London solely of mystics and not to allow in it one single biased sectarian. Mrs. Kingsford, Maitland, Isabel de Steiger F.T.S., Miss F. Arundale F.T.S., Massey, Palmer, Thomas, and have Seers in it; then would the chelas be sent to develop them at every meeting, to train them, and that the effect would be visible. K. H. was so kind as to dictate to me last

night nearly all of my answer to Massey. Send me back Massey's letter when done with it. LBS, p. 26

Then an interminable article from that blind bat W. Oxley—versus Subba Row, whom he calls a bigoted orthodox Brahmin!! He had three visits from K. H. "by astral form" he tells the public! ! and the philosophic doctrine therein propounded (in the article by K. H.) is hardly calculated to enlighten the poor mortals or strengthen their esteem for the powers of the Brothers. I was going to reject the MSS. but K. H. ordered me not to and D. K. just brought in a long foot note to be appended to the article which as it is given to me in a double copy I send to you as ordered. K. H. tells you to make alterations in it if you like it, and send them before the thing is printed. LBS, p. 26

Both of you have to face each other as the two poles, chance guided by Masters drawing finally the true meridian between you two for the Society. Now don't imagine that I laugh or chaff. I am in a state of mute and helpless despair—for this once I be hung if I understand what they are driving at! I simply give you the expressions of Djual Khool as he gave them to me, not to write to her but in order that I should "realize and understand their (the Masters) policy." The devil a bit I shall! Let them make for me new brains then for I cannot for the life of me understand how after she has so irreverently abused them in her address—she can remain President! To this D. K. only laughed. "The words of a woman wounded in her physical vanity, angry at

not being taken notice of by Master (K. H.) are less than a passing breeze. She may say what she likes. The Fellows have done their duty to protest as they have, she will know better now, but she must remain, and Mr. Sinnett must become the leader and President of the inner ring." This is as nearly verbatim as I can remember D. K.'s words whatever the inner ring means. I suppose it is this : Mrs. K. will be the President of the exoteric Theos. Soc. nominally that also of the inner Society, and within the general Society will be an inner esoteric or circle of the Fellows who pursue the study of the esoteric doctrines like yourself. Well I had write to her in consequence and tell her all manner of pious and lying compliments I do not feel. Let the Karma of this fall upon Boss—for I have been solely and only the weapon or irresponsible agent in all this. I suppose Mahatma K. H. played first fiddle and my Boss second as usual. I have as you say but to obey. LBS, p. 71-72

Yesterday evening a loud rap was suddenly heard and Jua Kool was with us. He signified his intention of writing through my hand. I saw him close to me indistinctly, felt the influence, heard the few words he said to me, and wrote the following:—
Let Mohini be saved at all costs, write to Sinnett this, a conspiracy is being formed to over-throw the Society and disgrace Mohini. No delay, but act promptly, form your Committee quickly, get all possible evidence together, and find out all you can about Miss L.'s antecedents.
J. K. told me that you have a very difficult task before you. LBS, p. 265

* * *

A future article will examine some of the claims by individuals, and organizations, in the twentieth century regarding messages or teachings they purportedly received from Djual Khool in the light of his work as presented in this article.

"How few are they who can know anything about us. (...) The cant about "Masters" must be silently but firmly put down. Let the devotion and service be to that Supreme Spirit alone of which each one is a part. Namelessly and silently we work and the continual references to ourselves and the repetition of our names raises up a confused aura that hinders our work."

Master K.H. letter to Annie Besant, 22 August 1900 Letters from the Masters of the Wisdom, First Series, The Theosophical Publishing House, Adyar, 1973

Footnotes

His name has been spelled, in the various texts under consideration, in twenty different ways! Although the most prevalent is Djual Khool, here are the other variants: [D] Juala Khool, Djual Kul, Dj. K., Djual Kul, D.K., D.J.K., G. Khool, G.K., Dj. Khool, Gjua-Khool, Djwal-Khul, Gjua Kool, J. Kool, D. Kh., D. Khool, Djwal Khool, D. Kh., Jua Khool.

Edmund Fern, was secretary of the Simla Eclectic Theosophical Society in India and secretary to A. O. Hume, who corresponded with the Mahatmas for some time. Mr Fern

did not succeed as a chela on probation.

In a letter to C. W. Leadbeater, who was in Colombo at that time, dated "Elberfeld, June 23/86", Madame Blavatsky describes to him the crisis involving Babajee, a Chela who had gone with her to Europe in March 1885, but who later turned against her and the TS. The full letter can be seen here:

http://www.cwlworld.info/CWL_receives_his_third_letter_from_Master_K.H..pdf

Oliveira, P, (2021), "Who was Djual Khool," CWL World, <http://www.cwlworld.info> (2024).

“H. P. Blavatsky’s name is associated with Tulku, because it is asserted that she represented phases closely similar to Tulku, or that she demonstrated the qualifications of performing Tulku, or, again, that at times she exhibited the functioning of Tulku—all of which comes to the same thing as declaring that she represented a Tulku. By regarding H. P. Blavatsky in this manner, moreover, it establishes her in a status in keeping with her qualifications, and aids in forming a basis for understanding the mystery that seemed to swirl around her.”

Geoffrey A. Barborka, H.P. Blavatsky, Tibet and Tulku.

How To Become A Bodhisattva

A few notes on the subject by Brian Parry

Kannon – war memorial – all who suffered...Kannon is a bodhisattva. So is Avalokiteshvara ----Lord Maitreya. So is the Dalai Lama by studying "The way of the Bodhisattva" written by Indian scholar Shantideva in the 7th century A.D. It is taught to young Tibetan Buddhist monks who must learn it by heart. It consists of 10 chapters containing some 1000 verses.

Bodhi: Enlightened, awakened.

Sattva: Quality of excellence, purity, positivity, truth, serenity, balance, peacefulness, and virtuousness.

The Chapters are titled:

The excellence of Bodhichitta – 36 verses.

Confession – 65

Commitment – 34

Awareness – 48

Vigilance – 109

Patience – 134

Heroic Perseverance – 76

Meditation – 187

Wisdom – 167

Dedicatoin – 5

We will consider somewhat fewer than this, but first; What is Bodhichitta? It is difficult to define but we could say; Chitta means: mind, thought, attitude and Bhodi means enlightenment, awakening and so Bodhichitta could be said to be "awakening mind or mind of enlightenment."

Chapter 1 The excellence of Bhodichitta verses 21 – 22- 23

"If with kindly generosity
One merely has the wish to soothe
The aching heads of other beings,
Such merits knows no bounds
No need to speak, them of the wish
To drive away the endless pain

Of each and every living being
Bringing them unbound virtues."

"Could our fathers or mothers
Ever have so generous a wish?
Do the very gods, the rishis, even Brahma
Harbor such benevolence as This?

Chapter 2. Confession – verses 62 and 65

"And therefore, how can I make sure
To rid of myself of evil, only cause if
sorrow?
This should be my one concern,
My only thought both night and day.

I pray you, guides, and guardians of the
world,
To take me as I am, a sinful man.
And all those actions, evil as they are,
I promise I will never do again."

Chapter 3. – Commitment – verses 18, 21, 22

May I be a guide for those who are
protectorless,
A guide for those who journey on the road.
For those who wish to cross the water,
May I be a boat or a raft, a bridge.

Like the earth and the pervading elements,
Enduring as the sky itself endures
For boundless multitudes of living beings,
May I be their ground and sustenance.

Thus for every thing that lives,
As far as the limits of the sky,
May I provide their livelihood and
nourishment

Until they pass beyond the bonds of
suffering.

Chapter 4. Awareness verses 28, 29, 32

28. Anger, lust – these enemies of mine –
Are limbless and devoid of faculties.
They have no bravery, no cleverness;
How then have they reduced me to such
slavery?

29. It is I who welcome them within my
heart,
Allowing them to harm me at their
pleasure!
I who suffer all without resentment –
Thus my abject patience, all displaced.

32. No other enemy indeed
Has lived so long as my defiled emotions –
Oh my enemy, afflictive, afflictive passion,
Endless and beginningless companion!

Chapter 5. Vigilance verses 23, 26, 27 29, 108, 109

23. All you who would protect your minds,
Maintain awareness and your mental
vigilance.
Guard them both, at cost of life and limb –
Thus I join my hand, beseeching you.

26. Many have devotion, perseverance,
Are learned also and endowed with faith,
But through the fault of lacking mental
vigilance
Will not escape the stain of sin and
downfall

27. Lack of Vigilance is like a thief

Who slinks behind when mindfulness
abates.

And all the merit we have gathered in
He steals, and down we go to lower realms

29. Therefore, from the gateway of
awareness

Mindfulness is cultivated easily ---
Through fear, and by the counsels of their
abbots

108. To keep a guard again and yet again
Upon the state and actions of our thoughts
and deeds –

This and only this defines
The nature and sense of mental
watchfulness.

109. But all this must be acted out in truth,
For what is to be gained by mouthing
syllables?

What invalid was ever helped
By merely reading in the doctor's
treatises?

Chapter 6 Patience – verses 34, 35, 38

34. If things occurred to living beings
Following their wishes and intentions,
How could sorrow ever come to them...
For there is no one who desired to suffer?

38. And when, as victims of defilement,
Beings even cause their own destruction,
Even if compassion does not rise in us,
We can at least refrain from being angry.

Chapter 7. Heroic Perseverance – verses 40, 71

40. Aspiration is the root of every virtue,
Thus the Mighty One has said.
And aspiration's root in turn
Is constant meditation on the fruits of
action.

71. Be like a frightened man, a brimming
oil jar in his hand,
And menaced by a swordsman saying:
"Spill one drop and you shall die!"
This is how the disciplined should hold
themselves.

Chapter 8 Meditation verses 90, 91

90. Strive at first to meditate
Upon the sameness of yourself and
others.
In joy and sorrow all are equal.
Thus be a guardian of all, as of your self.

Chapter 9 Wisdom Verses 55, 56

55. Whatever is the source of pain and
suffering,
Let that be the object of our fear.
But voidness will allay our every sorrow;
How could it be for a thing of dread?

56. If such a thing as "I" exists indeed,
Then terrors, granted, will torment it.
But since no self or "I" exists at all,
What is there left for fears to terrify?



FOREWORD

THE BODHISATTVA PATH

I first met the members of the Theosophical Society more than thirty years ago, when I visited India to attend the celebrations of the 2500th anniversary of the Buddha. Ever since, I have had the pleasure of sharing my thoughts with Theosophists from various parts of the world on many occasions. I have much admiration for their spiritual pursuits.

I believe that individuals can be good human beings without necessarily being spiritual. I also accept their right in not wanting to be spiritual or to believe in a particular religion. At the same time, I have always believed that inner or spiritual development is necessary for greater human happiness and to increase our capacity to benefit others. I am therefore happy to have this long association with the Theosophists and to learn about the Centenary Edition: **THE VOICE OF THE SILENCE** which is being brought out this year. I believe that this book has strongly influenced many sincere seekers and aspirants to the wisdom and compassion of the Bodhisattva Path. I very much welcome this Centenary Edition and hope that it will benefit many more.

THE XIVth DALAI LAMA

The Light of Luxor Magazine
Independent Theosophical Magazine Volume VIII
Editor: Julian Ochoa Email: thelightofluxoreditor@gmail.com
Website: <https://lightofluxor.com>

Graphic Designer: Felipe Beltran, Contact Details: Email: desperfectoz@gmail.com

