

BOOK of KIU-TE or BOOK of DZYAN

References and Quotes in H.P.B. Writings



List of quotes to the Book of Khiu-ti or the Book of Dzyan in H.P.B. Writings

A) Quotes List

1 Blavatsky Collected Writings (BCW)

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2 Secret Doctrine (SD)

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3 The Key to Theosophy (TKTT)

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5 The Mahatmas Letters (ML)

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7 The Voice of Silence (VS)

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8 The Unpublished 1889 Instructions (UI)

8.1	UI, p. 90fn	Book of Kiu-te
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B) Quotes Contents

1 Collected Writings (BCW)

1.1 BCW III, p.296

Source : The Theosophist, Vol. III, n°1 – October 1881, pp. 12-15

Ref to : *Book of Khiu-ti*

Title : From two essays of Eliphas Levi on Death

Form : Editorial note from H.P.B.

Text : The text to which the note refers says : « Those who are in Hell, that is to say, amid the gloom of evil (*) and the suffering of the necessary punishment, without having absolutely willed it, are called to emerge from it. This Hell is for them only a purgatory.

(*) Editorial Note from HPB : “That is to say, they are reborn in a “lower world” which is neither “hell” nor any theological purgatory, but a world of nearly absolute matter and one preceding the last one in the “circle of necessity” from which “there is no redemption, for there reigns absolute spiritual darkness” (*Book of Khiu-ti*).

1.2 BCW III, p.297

Source : The Theosophist, Vol. III, n°1 – October 1881, pp. 12-15

Ref to : *Book of Khiu-ti*

Title : From two essays of Eliphas Levi on Death

Form : Editorial note from H.P.B. and Master K.H. comments

Text :

H.P.B. Editorial note : To force oneself upon the current of immortality, or rather to secure for oneself an endless series of rebirths as conscious individualities, says the *Book of Khiu-ti*, [17], one must become a co-worker with nature, either for good or for bad, in her work of creation and reproduction, or in that of destruction. [18]

Master K.H. Notes : [17] Chap. III ; [18] This sentence refers to the two kinds of the initiates – the adepts and the sorcerers

1.3 BCW IV, p.378 fn

Source : The Theosophist, Vol. IV, n°7 – April 1883, pp. 151-152

Ref to : *Book of Kiu-ti*

Title : Old and New Methods

Form : Footnote

Text : Thus, in *esoteric* Buddhism, the seven kinds of Wisdom (*Bodhyanga*) are often referred to as six; the seven *qualities* of properties of living bodies are also as six ; while of the seven states of matter, the *esoteric* doctrine says that “ strictly speaking there are only six states,” since the seventh state is the sum total, the condition or aspect of all the other states. When speaking of the “six glories” that “glitter on the incomparable person of Buddha,” the *Book of Kiu-ti* explains that only six are to be mentioned, as the student (Yu-po-sah) has to bear in mind that the *seventh* glory can by no means “glitter” since “it is the *glittering* itself.” This latter explanation is sufficient to throw light on all.

1.4 BCW IV, p.607

Source : The Theosophist, Vol. IV, Supplement to n°10, July, 1883, pp.10-11

Ref to : *Book of Kiu-ti*

Title : Chelas and Lay Chelas

Form : Article excerpt

Text : 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 animated 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 Avalokiteshvara 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

1.5 BCW VI, p. 111-112

Source : Articles prepared for the Theosophist, but never published

Ref to : *Book of Khiu-ti*

Title : Tibetan Teachings

Form : Article excerpt

Text : 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 'Tharlam,' the path to deliverance, or salvation from transmigrations. He cannot perform Trul-pa – voluntary incarnation, whether temporary or life-long – in the body of a living human being ; for he is a 'Dangma,' 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 Khiu-ti*.

1.6 BCW VI, p. 425

Source : BCW Bibliography (B. de Zirkoff)

Ref to :

Title : *Kiu-ti* or *Khiu-ti*

Form : Bibliography Index

Text : Generic title of a Tibetan series of occult works, well known even exoterically and containing profound esoteric teachings under the form of allegory and symbolism. One of the first works of the *Kiu-ti* series is the *Book of Dzyan* (Tibetan or Mongolian way of

pronouncing the Sanskrit word Dhyâna), especially selected by H.P.B. To write from because it contains the original archaic scriptures with a great deal of extraneous material. The real occult part of the **Book of Dzyan** is one of the first of the **Kiu-ti** volumes and deals mainly with cosmogony.

1.7 BCW VII, p. 68

Source : The Theosophist, Vol. VII, N° 79, April 1886, pp.. 422-431

Ref to : *Book of Kiu-ti*

Title : Occult or Exact Science ?

Form : Article excerpt

Text : “Sound is seen before it is heard” - says the **Book of Kiu-ti**.

1.8 BCW VIII, p. 294

Source : Lucifer, Vol. I, N°4, December 1887, pp. 325-328

Ref to : *Book of Kiu-ti*

Title : Answers to Queries

Form : Article excerpt

Text : The *Rules*, however, of *chelaship*, or discipleship, are ther, in many a Sanskrit and Tibetan volume. In **Book IV of Kiu-ti**, in the chapter on “*the Laws of Upasans*” (disciples), the qualifications expected in a “regular *chela*” are “ :

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 laws of Karma
5. A courage undaunted in the support of truth, even in face of peril to life
6. An intuitive perception of one's being the vehicle of the manifested divine *Atman* (spirit)
7. Calm indifference for, but a just appreciation of, everythin that constitutes the objective and transitory world
8. Blessing of both parents and *their permission to become an Upasana* (chela)
9. Celibacy, and freedom from any obligatory duty.

The two last rules are most strictly enforced. No man *convicted of disrespect to his father or mother, or unjust abandonment of his wife*, can ever be accepted even as *lay chela*.

Compiler's Note : *Compared to the 1.4 Quote, 2 more rules have surfaced (rules 8 & 9, the most strictly enforced)*

1.9 BCW VIII, p. 379-380

Source : Le Lotus, Paris, Vol. II, N°9, December 1887, pp. 160-173

Ref to : *Book of Dzyan*

Title : Esoterism of Christian Dogma

Form : Article excerpt

Text : Therefore, the time is far distant when “all the people of the universe will form one flock under one shepherd.” Human nature will have to be completely modified before it occurs. We will have to attain the Seventh Race, according to the prophecy of the **Book of Dzyan**,*

(*) : A Tibetan word, the Sanskrit *Jnana*, occult wisdom, *knowledge*.

1.10 BCW IX, p.136

Source : Lucifer, Vol. II, N° 8, April 1888, pp. 108-117

Ref to : *Book of Dzyan*

Title : Footnotes to “Buddhist Doctrine of Western Heaven” (Dr Edkins)

Form : Article excerpt

Text : [*Akshobya*, the companion Buddha to *Amithaba* and ruler of the Eastern Universe . . . these two Buddhas are mentioned together. They were . . . contemporaneous in origin.] That origin must be archaic indeed, since both the names are found in the *Book of Dzyan*, classed with the Dhyān-Chohans (*Pitris*), the “Fathers of man,” who answer to the seven Elohim.

1.11 BCW XI, p.85

Source : Lucifer, Vol. IV, N) 19 and 21, March 1889, pp. 32-44 and May 1889, pp. 226-36

Ref to : *Book of Dzyan*

Title : The Roots of Ritualism in Church and Masonry

Form : Article excerpt

Text : The last Stanzas, given from the *Book of Dzyan* in *The Secret Doctrine* (Vol. II, p. 21), speak of those who ruled over the descendants “. . . produced from the Holy stock,” and “. . . Who re-descend, who made peace with the fifth [race], who taught and instruct it . . .”

1.12 BCW XIV, p.206

Source :

Ref to : *Book of Dzyan*

Title : The “ZO HAR” on Creation and the Elohim

Form : Article excerpt

Text : Every letter of them [*the old Sepher-Yetzirah*] is a sentence; and, 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.

1.13 BCW XIV, p.380

Source :

Ref to : *Book of Dzyan*

Title : The Doctrine of Avatars

Form : Article excerpt

Text : The Commentary on the *Book of Dzyan* says :

Descending on his region first as Lord of Glory, the Flame (or Breath), having called into conscious being the highest of the Emanations of that special region, ascends from it again to Its primeval seat, whence It watches over and guides Its countless Beams (Monads). It chooses as Its Avatars only those who had the Seven Virtues in them in their previous incarnation. As for the rest, It overshadows each with one of Its countless beams. . . . Yet even the “beam” is a part of the Lord of Lords.

1.14 BCW XIV, p.422

Source :

Ref to : *Book of Kiu-te and Book of Dzyan*

Title : The Secret Books of “LAM-RIM” and Dzyan

Form : Article excerpt

Text : The *Book of Dzyan* – from the Sanskrit word “Dhyana” (mystic meditation) – is the first volume of the Commentaries upon the seven secret folios of *Kiu-te*, and a Glossary of the public works of the same name. Thirty five volumes of *Kiu-te* for exoteric purposes and the use of the laymen may be found in the possession of the Tibetan Gelugpa Lamas, in the library of any monastery; and also fourteen books of Commentaries and Annotations on the same by the initiated Teachers.

Strictly speaking, those thirty-five books ought to be termed “The Popularised Version” of the Secret Doctrine, full of myths, blunders, and errors; the fourteen volumes of *Commentaries*, on the other hand – with their translations, annotations, and an ample glossary of Occult terms, worked out from one small archaic folio, the *Book of the Secret Wisdom of the World* – contain a digest of all the Occult Sciences. These, it appears, are kept secret and apart, in the charge of the Teshu-Lama of Shigatse. The *Books of Kiu-te* are comparatively modern, having been edited within the last millennium, whereas, the earliest volumes of the *Commentaries* are of untold antiquity, some fragments of the original cylinders having been preserved. With the exception that they explain and correct some of the too fabulous, and to every appearance, grossly-exaggerated accounts in the *Books of Kiu-te* – properly so-called – the *Commentaries* have little to do with these. They stand in relation to them as the Chaldaeo-Jewish *Kabalah* stands to the Mosaic Books...

No student, unless very advanced, would be benefited by the perusal of those exoteric volumes. They must be read with a key to their meaning, and that key can only be found in the *Commentaries*.

2 The Secret Doctrine (SD)

2.1 SD, Vol. I, p. xx fn.

Ref to : *Book of Dzyan*

Part/Section : SD Vol I, Introduction

Title : The Need for such a Book

Text : *Dan*, in modern Chinese and Tibetan phonetics *Chhan*, is the general term for the esoteric schools and their literature. In the old books, the word *Janna* is defined as “reforming one’s self by meditation and knowledge,” a second *inner* birth. Hence *Dzan*, *Djan* phonetically; the **Book of Dzan**. See Edkins, *Chinese Buddhism*, p.129, note.

2.2 SD, Vol. I, p. xxii

Ref to : *Book of Dzyan*

Part/Section : SD Vol I, Introduction

Title : The Need for such a Book

Text : The **BOOK OF DZYAN** (or DZAN) is utterly unknown to our Philologists, or at any rate was never heard of by them under its present name. The main body of the doctrines given, however, is found scattered throughout hundreds and thousands of Sanskrit MSS., some already translated – disfigured in their interpretations, as usual – others still waiting their turn.

2.3 SD, Vol. I, p. xliii

Ref to : *Kiu-ti*

Part/Section : SD Vol I, Introduction

Title : What the Book is intended to do

Text : Volume I of *Isis* begins with a reference to an “old book”.... This very old book is the original work from which the many volumes of **Kiu-ti** were compiled

2.4 SD, Vol. I, p. 16-17

Ref to : *Book of Dzyan*

Part/Section : SD Vol I, Proem

Title : The Three Propositions of the Secret Doctrine

Text : “*The Eternity of the Pilgrim is like a wink of the Eye of Self-Existence,*” as the **Book of Dzyan** puts it. “*The appearance and disappearance of World is like a regular tidal ebb of flux and reflux.*”

2.5 SD, Vol. I, p. 23

Ref to : *Book of Dzyan*

Part/Section : SD Vol I, Proem

Title : The Three Propositions of the Secret Doctrine

Text : Extracts are given from the Chinese, Tibetan and Sanskrit translations of the original *Senzar Commentaries and Glosses on the Book of Dzyan* – now rendered for the first time into a European language.

2.6 SD, Vol. I, p. 101

Ref to : *Dzyan Commentary*

Part/Section : SD Vol I, Part I, STANZA IV

Title : Fire, the Great Symbol of Deity

Text : The meaning of the allegory is plain, for we have both the *Dzyan Commentary* and Modern Science to explain it, though the two differ in more than one particular.

2.7 SD, Vol. I, p. 606

Ref to : *Book of Dzyan*

Part/Section : SD Vol I, PART III, SECTION XIV

Title : Occult and Physical Sciences

Form : Excerpt

Text : *The sons of Bhûmi [Earth] regard the Sons of Deva-lokas [Angel spheres] as their Gods; and the Sons of lower kingdoms look up to the men of Bhûmi as to their Devas [Gods]; men remaining unaware of it in their blindness. . . . They [men] tremble before them while using them [for magical purpose]. . . . The First Race of Men were the “Mind-born Sons” of the former. They [the Pitris and Devas] are our progenitors. (Book II of the Commentary on the *Book of Dzyan*).*

2.8 SD, Vol. I, p. 674

Ref to : *Book of Dzyan*

Part/Section : SD Vol I, PART III, SECTION XVIII

Title : The Gods of Egypt

Text : In the Egyptian Papyri the whole Cosmogony of the Secret Doctrine is found scattered about in isolated sentences, even in the *Book of the Dead*. Number seven is quite as much insisted upon and emphasized therein as in the *Book of Dzyan*.

2.9 SD, Vol. II, p. 46

Ref to : *Book of Dzyan*

Part/Section : SD Vol II, PART I, STANZA I

Title : The First War in Heaven

Text : Archaic Scriptures teaches that at the commencement of every local Kalpa, or Round, the Earth is reborn, and preliminary evolution is described in one of the *Books of Dzyan* and the Commentaries thereon in this wise :

“As the human Jîva [Monad], when passing into a new womb, gets recovered with a new body, so does the Jîva of the Earth; it gets a more perfect and solid covering with each Round after re-emerging once more from the matrix of space into objectivity.”

This process is attended, of course, by the throes of the new birth, or geological convulsions. The only reference to it is contained in one vers of the volume of the *Book of Dzyan* before us, where it says :

“After great throes she cast off her old three and put on her new Seven Skins, and stood in her first one.”

2.10 SD, Vol. II, p. 220

Ref to : *Book of Dzyan*

Part/Section : SD Vol II, PART I, STANZA IX

Title : The “Sons of God” and the “Sacred Island”

Text : Tradition says, and the records of the *Great Book* (the *Book of Dzyan*) explain, that long before the days of Ad-am and his inquisitive wife, He-va, where now are found but salt lakes and desolated barren deserts, there was a vast inland sea, which extended over Middle Asia, north of the proud Himâlayan range, and its western prolongation.

2.11 SD, Vol. II, p. 241

Ref to : *Book of Dzyan*

Part/Section : SD Vol II, PART I, STANZA X

Title : “Principles” explained

Text : Says the *Book of Dzyan* with regard to Primeval Man when first projected by the “Boneless”, the Incorporeal Creator :

First, the Breath, then Buddhi, and the Shadow-Son [the Body] were “created”. But where was the Pivot [the Middle Principle, Manas]? Man is doomed. When alone, the Indiscrete [Undifferentiated Element] and the Vâhan [Buddhi] – the Cause of the Causeless – break asunder from manifested life.

“Unless,” explains the Commentary :

Unless cemented and held together by the Middle Principle, the Vehicle of the personal consciousness of Jîva.

2.12 SD, Vol. II, p. 375

Ref to : *Book of Dzyan*

Part/Section : SD Vol II, PART I, STANZA XII

Title : “Sons of God” Perfect and Imperfect

Text : This biblical riddle - “the real sense of which no author has ever understood”, as is candidly confessed by Fourmont – can only be explained by the Occult Doctrine, through the *Zohar* to the Western, and the *Book of Dzyan* to the Eastern.

2.13 SD, Vol. II, p. 759

Ref to : *Book of Dzyan*

Part/Section : SD Vol II, PART III, SECTION VI

Title : The Mazdean View of the Seven earths

Text : For that which is meant by the sentence which follows the last quoted, namely, that :
Two, Vorubarshiti and Voruzarshti, lie in the North; two, Vidadhafshu and Tradadhafshu, in the South; Savahi and Arzahi in the East and West.

- is simply the very graphic and accurate description of the Chain of our Planet, the Earth, represented in the *Book of Dzyan* (II)

2.14 SD, Vol. III, p. 405

Ref to : *Book of Dzyan*

Part/Section : SD Vol III, SECTION XLVII

Title : The Secret Books of “Lam-Rin” and Dzyan

Note of Compiler : this is similar to **BCW XIV, p.422** , which was an excerpt of this article. Here it is given in full with more clues.

Text : The **Book of Dzyan** – from the Sanskrit word “Dhyân” (mystic meditation) – is the first volume of the Commentaries upon the seven secret folios of **Kiu-te**, and a Glossary of the public works of the same name. Thirty five volumes of **Kiu-te** for exoteric purposes and the use of the laymen may be found in the possession of the Tibetan Gelugpa Lamas, in the library of any monastery; and also fourteen books of Commentaries and Annotations on the same by the initiated Teachers.

Strictly speaking, those thirty-five books ought to be termed “The Popularised Version” of the Secret Doctrine, full of myths, blinks, and errors; the fourteen volumes of *Commentaries*, on the other hand – with their translations, annotations, and an ample glossary of Occult terms, worked out from one small archaic folio, **the Book of the Secret Wisdom of the World**¹ – contain a digest of all the Occult Sciences. These, it appears, are kept secret and apart, in the charge of the Teshu-Lama of Tji-gad-je. The **Books of Kiu-te** are comparatively modern, having been edited within the last millennium, whereas, the earliest volumes of the *Commentaries* are of untold antiquity, some fragments of the original cylinders having been preserved. With the exception that they explain and correct some of the too fabulous, and to every appearance, grossly-exaggerated accounts in the **Books of Kiu-te**² – properly so-called – the *Commentaries* have little to do with these. They stand in relation to them as the Chaldaeo-Jewish *Kabalah* stands to the Mosaic Books. In the work known as the Avatumsaka Sûtra, in section : “The Supreme Âtman [Soul] 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 there came into existence a hidden knowledge called Alaya Vijnâna.

“Who is in possession of the true knowledge?” is asked. “The Great Teachers of the Snowy Mountain,” is the response.

These “great Teachers” have been known to live in the “Snowy Range” of the Himâlayas for countless ages. To deny in the face of millions of Hindus the existence of their great Gurus,

1 It is from the texts of all these works that the Secret Doctrine has been given. The original matter would not make a small pamphlet, but the explanations and notes from the Commentaries and Glossaries might be worked into ten volumes as large as *Isis Unveiled*.

2 The monk Della Penna makes considerable fun in his *Memoirs* (see Markham's *Tibet*) of certain statements in the **Books of Kiu-te**. He brings to the notice of the Christian public “ the great mountain 160,000 leagues high “ (a Tibetan league consisting of five miles) in the Himâlayan Range. “ According to their law “, he says, “ in the west of this world is an eternal world . . . a paradise, and it is a Saint called Hopahma, which means “Saint of Splendour and Infinite Light. ' This Saint has many disciples who are all Chang-chub,” which means, he adds in a footnote, “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.” Which means that the presumably “dead” Yang-Chhub (not “Chang-chub”) are simply living Bodhisattvas, some of those known as Bhante (“the Brothers”). As to the “mountain 160,000 leagues high,” the *Commentary* which gives the key to such statements explains that according to the code used by the writers, “to the west of the 'Snowy Mountain' 160 leagues [the ciphers being a blind] from a certain spot and by a direct road, is the Bhante Yul [the country or 'Seat of the Brothers], the residence of Mahâ-Chohan . . . “ etc. This is the real meaning. The “Hopahma” of Della Penna is – the Mahâ-Chohan, the Chief.

living in the Âshrams scattered all over the Trans- or the Cis-Himâlayan slopes is to make oneself ridiculous in their eyes. When the Buddhist Saviour appeared in India, their Âshrams – for it is rarely that these great Men are found in Lamaseries, unless on a short visit – were on the spots they now occupy, and that even before the Brâhmans themselves came from Central Asia to settle on the Indus. And before that more than one Âryan Dvija of fame and historical renown had sat at their feet, learning that which culminated later on in one or another of the great philosophical schools. Most of these Himâlayan Bhante were Âryan Brâhmans and ascetics.

No student, unless very advanced, would be benefited by the perusal of those exoteric volumes³. They must be read with a key to their meaning, and that key can only be found in the *Commentaries*. Moreover there are some comparatively modern works that are positively injurious so far as a fair comprehension of even exoteric Buddhism is concerned. Such are the Buddhist Cosmos, by Bonze Ji-ch'on of Pekin; the Shing-Tau-ki (or The Records of the Enlightenment of Tathagata), by Wang Puk – seventh century; Hisai Sûtra (or Book of Creation), and some others.

Notes of the Compiler :

S. Beal wrote (p.10) : “ We possess two works in Chinese which will sufficiently supply materials for this purpose (to get a clear idea of the whole system). And then, he cited the followings :

- Jin-ch'au Buddhist Kosmos (*Fah-kai-on-lih-to*) is quoted by S. Beal on p.10. A footnote says :”*The great value of this work consists in its resting on the authority of the Buddhist canon, and on commentaries written by Indian priests of great learning*”. *Fah-kai* means dharmadhatu. *on-lih* means “an orderly arrangement”. A footnote on p25 says that Jin-ch'au evidently adopted the views of the Madhyamika school.
- Wang-Puh is also mentioned on p. 10. His treatise, “*Shing Tau ki*” is mentioned on p. 13.

Then S. Beal goes on, using the Jin Ch'au treatise as basis for his description of the Kosmos.

- The Hi-shai sutra is quoted by S.Beal on p.35

3 In some MSS, notes before us, written by a Gelung (priest) Thango-pa Chhe-go-mo, it is said : “The few Roman Catholic missionaries who have visited our land (under protest) in the last century and have repaid our hospitality by turning our sacred literature into ridicule, have shown little discretion and still less knowledge. It is true that the Sacred Canon of the Tibetans, the *Kahgyur* and the *Bstanhgyur*, comprises 1707 distinct works – 1083 public and 624 secret volumes, the former being composed of 350 and the latter of 77 volumes folio. May we humbly invite the good missionaries, however, to tell us when they ever succeeded in getting a glimpse of the last-named secret folios ? Had they even by chance seen them I can assure the Western Pandits that these manuscripts and folios could never be understood even by a born Tibetan without a key (a) to their peculiar characters, and (b) to their hidden meaning. In our system every description of locality is figurative, every name and word purposely veiled; and one has first to study the mode of deciphering and then learn the equivalent secret terms and symbols for nearly every word of the religious language. The Egyptian enchorial or hieratic system is child's play to our sacerdotal puzzles.”

3 THE KEY TO THEOSOPHY (TKTT)

3.1 TKTT, p. 138

Ref to : *Slokas of Dzyan*

Part/Section : TTKD, SECTION VIII

Title : On the Reward and Punishment of the Ego

Text : It was taught in the MYSTERIES that, having delayed to comply with this law (or having “refused to create” as Hinduism says of the *Kumaras* and Christian legend of the Archangel Michael), i.e., having failed to incarnate in due time, the bodies predestined for them got defiled (Vide Stanzas VIII. And IX. In the “*Slokas of Dzyan*,” Vol. II Secret Doctrine, pp.19 and 20), hence the original sin of the senseless forms and the punishment of the *Egos*.

4 The HPB Letters to A.P. Sinnet (HPBL)

4.1 HPBL, p. 63

Ref to : *Books of Khinti*

Part/Section : HPBL, Letter XXVIII

Text : You must know that instead of Esoteric Doctrine you have but half-a-dozen of stray pages, picked at random out of the six-and-thirty volumes of *the secret books of Khinti*;

4.2 HPBL, p. 195

Ref to : *Book of Dzyan*

Part/Section : HPBL, Letter LXXX

Text : I have finished an enormous Introductory Chapter, or *Preamble*, Prologue, call it what you will ; just to show the reader that the text as it goes, every section beginning with a page of translation from the *Book of Dzyan* and the Secret Book of “Maitreya Buddha” *Champai chhos Nga* (in prose, not the five books in verse known, which are a blind) are no fiction.

4.3 HPBL, p. 371

Ref to : *Book of Khiu-te*

Part/Section : HPBL, Appendix I

Title : DEATH, by the late Eliphas Levi

Text : Those who are in Hell, that is to say, amid the gloom of evil⁴

4.4 HPBL, p. 372

Ref to : *Book of Khiu-te*

Part/Section : HPBL, Appendix I

Title : DEATH, by the late Eliphas Levi – Editor's note

Text : To force oneself upon the current of immortality, or rather to secure for oneself an endless series of rebirths as conscious individualities – says the “Book of Khiu-te” volume xxxi, (17) one must become a co-worker with nature, either for good or for bad, in her work of creation and reproduction, or in that of destruction (18)

Master K.H. Notes : [17] Chap. III ; [18] This sentence refers to the two kinds of the initiates – the adepts and the sorcerers

4 That is to say, they are reborn in a “lower world” which is neither “hell” nor any theological purgatory, but a world of nearly absolute *matter* and one preceding the last one in the “circle of necessity” from which “there is no redemption, for their reigns absolute spiritual darkness” (“*Book of Khiu-te*”). - Ed. *Theos*.

5 The Mahatmas Letters (ML)

5.1 ML, p. 81

Ref to : *Book of Kiu-te*

Part/Section : ML, Letter XIV

Title : Letter from K.H. Answering queries. Received by A.O.H., July 4th, 1882

Text : But besides all this being incomprehensible, volumes upon volumes out of the *Books of Kiu-te* and others would have to be written.. Their commentaries are worse still. They are filled with the most abstruse mathematical calculations the key to most of which are in the hands of our highest adepts only, since showing as they do the infinitude of the phenomenal manifestations in the side projections of the one Force they are again secret.

5.2 ML, p. 142

Ref to : *Book of Kiu-te*

Part/Section : ML, Letter XXII

Title : Extract from Letter by K.H. To Hume. Received for my perusal towards the end of season 1882.

Text : In the *Book of Kiu-te*, Spirit is called the unultimate sublimation of matter, and matter the crystallization of spirit.

5.3 ML, p. 155

Ref to : *Book of Kiu-te*

Part/Section : ML, Letter XXIIIB

Title : K.H.'s Replies to the Queries in Letter XXIIIA

Text : Strangely enough I found a European author – the greatest materialist of his times, Baron d'Holbach – whose views coincide entirely with the views of our philosophy. When reading his *Essais sur la Nature*, I might have imagined I had our *book of Kiu-te* before me.

5.4 ML, p. 285

Ref to : *Book of Kiu-te*

Part/Section : ML, Letter XLIX

Title : From K.H. Received at Umballa on the way to Simla, August 5, 1881

Text : The Tchang-chub (an adept who has, by the power of his knowledge and soul enlightenment, become exempt from the curse of UNCONSCIOUS transmigration) – may, at his will and desire, and instead of reincarnating himself only after bodily death, do so, and repeatedly – during his life if he chooses. He holds the power of choosing for himself new bodies – whether on this or any other planet – while in possession of his old form, that he generally preserves for purposes of his own. Read the *book of Kiu-te* and you will find in it these laws.

5.5 ML, p. 321

Ref to : *Kiu-ti*

Part/Section : ML, Letter LIV

Title : Received Simla, October, 1882

Text : Nath is right about the phonetic (vulgar) pronunciation of the word “*Kiu-ti*” ; people usually pronounce it as *Kiu-to*, but it is not correct;

5.6 ML, p. 404

Ref to : *Book of Khiu-te*

Part/Section : ML, Letter LXXXVI

Title : Received January, 1884

Text : The *book of Khiu-te* teaches us that space is infinity itself.

6 Theosophical Glossary (TG)

6.1 TG, p. 107

Ref to : *Dzyan*

Text : Dzyn or *Dzyan* (*Tib.*). Written also *Dzen*. A corruption of the Sanskrit *Dhyan* and *Jnâna* (or *gnyâna* phonetically) – Wisdom, divine knowledge. In Tibetan, learning is called *dzin*.

7 The Voice of Silence (VS)

7.1 VS, p. vi

Ref to : *Book of Dzyan*

Text : The work from which I here translate forms parts of the same series as that from which the “Stanzas” of the *Book of Dzyan* were taken, on which the Secret Doctrine is based.

8 The Unpublished 1889 Instructions (UI)

8.1 UI, p. 90fn

Ref to : *Book of Kiu-te*

Part/Section : UI, 3

Title : Meeting January 24, 1889

Text : Now in the Vedas it is said – or is it in the Upanishads, I think it is the Upanishads – they speak about seeing a sound. I don't know if I did mention it in the Secret Doctrine. Oh! I wrote an article in *The Theosophist*⁵ about it...

5 [“Occult or Exact Science?” *The Theosophist*, vol.7, April, May 1886, where she quotes the *book of Kiu-te* that “sound is seen before it is heard”]

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The HPB Letters to A.P. Sinnett

HPBL

The Mahatmas Letters to A.P. Sinnett

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