

The Headquarters of the Himalayan Brotherhood at Shigatse in Tibet



The Monastery of Tashi Lhunpo in Shigatse, the backside, year 1904.

Here are some very central words from H. P. Blavatsky which reveals that the very *headquarters* of the Himalayan Brotherhood was situated near Shigatse, at the Tashi Lhunpo monastery, and that the teachings of the great Buddhist reformer Tsongkhapa was (and is) central to H. P. Blavatsky. H. P. Blavatsky says herself that she was a member of this Himalayan Brotherhood. I suggest: Read the quotes given by me in the below, and read them very carefully, and compare them with each other. – And seek to reach conclusions from this; even conclusions which might help humanity to reach wisdom, unselfishness and compassionate behaviour.

A FEW QUESTIONS TO "HIRAF***"

"The Rosicrucian Cabala is but an epitome of the Jewish and the Oriental ones combined, the latter being the most secret of all. The Oriental Cabala, the practical, full, and *only* existing copy, is carefully preserved at **the headquarters** of this Brotherhood in the East, and, I may safely vouch, will never come out of its possession. Its very existence has been doubted by many of the European Rosicrucians."

*(Blavatsky Collected Writings Vol. 1, p. 106-107. July 15th and 22nd - 1875 Spiritual Scientist.
The words "the headquarters" are given on bold by me.)*

THE SECRET BOOKS OF "LAM-RIM" AND DZYAN (Posthumously)

"The *Book of Dzyan*—from the Sanskrit word "Dhyâna" (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."

.....

"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, living in the Âśramas scattered all over the Trans-or the Cis-Himâlayan slopes, is to make oneself ridiculous in their eyes."

Footnote: * 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*.

(Blavatsky Collected Writings Vol. XIV, p. 422)

AMITA BUDDHA, KWAN-SHAI-YIN, AND KWAN-YIN — WHAT THE "BOOK OF DZYN" AND THE LAMASERIES OF TSONG-KHA-PA SAY (Posthumously)

"As a supplement to the Commentaries there are many secret folios on the lives of the Buddhas and Bodhisattvas, and among these there is one on Prince Gautama and another on His reincarnation in Tsong-Kha-pa. This great Tibetan Reformer of the fourteenth century, said to be a direct incarnation of Amita-Buddha, is the founder of the secret School near Shigatse, attached to the private retreat of the Teshu-Lama."

(Blavatsky Collected Writings Vol. XIV, p. 425. A comment by Morten Nymann: And that secret school is likely the Himalayan Brotherhood!)

Letter No. 59 from H. P. Blavatsky to S. Moses, Nov. 16th, 1875:

"I think in your first letter which I cannot find at the present moment you tell me something of a certain gentleman who wants to know to what lodge I belong – it is certainly not the Rosicrucians – as I said to everyone on the article to Hiram⁷ – It is a secret Lodge in the East perhaps they are the Brotherhood Mejnour speaks about in Zannoni –"

(“The Letters of H. P. Blavatsky”, 2003, p. 208. Comments by Morten Nymann: The original cannot be found. --- The letter to Hiram is the same as the article "A few questions to Hiram" (ie. Hiram) mentioned in Blavatsky Collected Writings Vol. I, p. 101-119.)

H. P. Blavatsky wrote a private letter to Dr. F. Hartmann, 1886:

"All I was allowed to say was - the truth: There is beyond the Himalayas a nucleus of Adepts, of various nationalities; and the Teschu 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 K. H. 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. I said and proved that they could perform marvellous phenomena; but I also said that it was rarely they would condescend to do so to satisfy enquirers."

(The theosophical magazine: *The Path, March 1896, p. 369-370. Comments by Morten Nymann: Bold added in the above. This nucleus was (or is) the Himalayan Brotherhood.*)

REINCARNATIONS IN TIBET

"The records preserved in the Gon-pa, the chief Lamasery of Tashi-lhumpo, show that Sang-gyas left the regions of the "Western Paradise" to incarnate Himself in Tsong-kha-pa, in consequence of the great degradation into which His secret doctrines had fallen.

Whenever made too public, the Good Law of Cheu [magical powers] fell invariably into sorcery or "black magic." The Dvijas, the Hoshang [Chinese monks] and the Lamas could alone be entrusted safely with the formulae.

Until the Tsong-kha-pa period there had been no Sang-gyas (Buddha) incarnations in Tibet."

.....

[The Lohans or Arhats] ".....finding no room for themselves at the lamasery of Yihigching, they built for their own use the largest monastery of all on the sacred island of Pu-to (Buddha, or Put, in Chinese), in the province of Chusan. There the Good Law, the "Doctrine of the Heart," flourished for several centuries. But when the island was desecrated by a mass of Western foreigners, the chief Lohans left for the mountains of——."

.....

"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 Theosophist, March 1882. Comments by Morten Nymann: HPB repeats most of this in Blavatsky Collected Writings Vol. XIV, p. 427. The Good Law, the "Doctrine of the Heart," is the one based on Dzyan Stanzas. And also on Nagarjuna's teachings, especially the Prajnaparamita doctrines. And Nagarjuna got his teachings from the Nagas (the teachers of wisdom) near the Kashmir region in old India. And the teachings of Tsongkhapa are also very much based on the teachings of Nagarjuna.*)

H. P. Blavatsky wrote (Posthumously):

"Among the commandments of Tsong-kha-pa there is one that enjoins the Rahats (Arhats) to make an attempt to enlighten the world, including the "white barbarians," every century, at a certain specified period of the cycle. Up to the present day none of these attempts has been very successful. Failure has followed failure. Have we to

explain the fact by the light of a certain prophecy? It is said that up to the time when Pan-chhen-rin-po-chhe (the Great Jewel of Wisdom)* condescends to be reborn in the land of the Pelings (Westerners), and appearing as the Spiritual Conqueror (Chom-denda), destroys the errors and ignorance of the ages, it will be of little use to try to uproot the misconceptions of Peling-pa (Europe): her sons will listen to no one. Another prophecy declares that the Secret Doctrine shall remain in all its purity in Bod-yul (Tibet), only to the day that it is kept free from foreign invasion. The very visits of Western natives, however friendly, would be baneful to the Tibetan populations. This is the true key to Tibetan exclusiveness.".....

Footnote: * A title of the Tashi-lhunpo Lama. "
(*Blavatsky Collected Writings* Vol. XIV. p. 431)

H. P. Blavatsky wrote (Posthumously):

"The Prasanga school obtained its name from the peculiar mode which it adopted of deducing the absurdity and erroneousness of every esoteric opinion. *

Correct interpretations of Buddhist Philosophy are crowned by that gloss on a thesis from the Prasanga School, that

Even an Arhat goes to hell in case he doubt anything,†

thus making of the most free-thinking religion in the world a blind-faith system. The "threat" refers simply to the well-known law that even an Initiate may fail, and thus have his object utterly ruined, if he doubt for one moment the efficacy of his psychic powers—the alphabet of Occultism, as every Kabbalist well knows.

The Tibetan sect of the Ngo-vo-nyid-med par Mraba ("they who deny existence," or "regard nature as Mâyâ")‡ can never be contrasted for one moment with some of the nihilistic or materialistic schools of India, such as the Chârâvâka. They are pure Vedântins—if anything—in their views. And if the Yoga-charyâs may be compared with, or called the Tibetan Viśiṣṭadvaitis, the Prasanga School is surely the Advaita Philosophy of the land. It was divided into two: one was originally founded by Bhâvaviveka, the Svâtantrika Mâdhyamika School, and the other by Buddhapâlita; both have their exoteric and esoteric divisions. **It is necessary to belong to the latter to know anything of the esoteric doctrines of that sect, the most metaphysical and philosophical of all.** Chandrakirti (Dava Dagpa) wrote his commentaries on the Prasanga doctrines and taught publicly; and he expressly states that there are two ways of entering the "Path" to Nirvâna. Any virtuous man can reach by Naljor-ngonsum ("meditation by self-perception"), the intuitive comprehension of the four Truths, without either belonging to a monastic order or having been initiated."

.....

* *Ibid.*

† *Buddhism in Tibet*, p. 44.

‡ They maintain also the existence of One Absolute pure Nature, Parabrahman; the illusion of everything outside of it; the leading of the individual Soul—a Ray of the "Universal" —into the true nature of existence and things by Yoga alone. "

(*Blavatsky Collected Writings* Vol. XIV. p. 438. Comments by Morten Nymann: The Prasanga branch of Tibetan Buddhism is today called Prasangika. *Bold added in the above.*)

More quotes could be added.

A few comments and views upon the above quotes:

The Headquarters of the Himalayan Brotherhood (or what some, misleadingly, might term the Great White Brotherhood), in the physical, was with other words – at that time – near Shigatse in Tibet and DIRECTLY connected with the Tashi Lhunpo Monastery and the Panchen Lamaen, Tenpai Wangchuk (1855-1882) who at that time resided there most of the time. And also it seems the Panchen Lamaen, Thubten Choekyi Nyima (1883-1937), who was only 2-3 years old in the year 1886, from where one of the quotes are dated. A few months before the death of Tenpai Wangchuk in 1882 we can read that H. P. Blavatsky was in Shigatse on a visit there to meet the Masters; Morya, Koot Hoomi, and others. She also visited the Ghom Monastery in the northern Sikkim in India, and other monasteries in the area, and near the city of Darjeeling. (See the letter in the book "H. P. B. Speaks", Vol. II, p. 96.)

And H. P. Blavatsky CLEARLY supported the teachings of Tsongkhapa, even when her most important doctrine no doubt was the secret scripture named the Book of Dzyan or Dzyan Stanzas. And this even when the book the Secret Doctrine by H. P. Blavatsky, for some readers, might be said not sufficiently to follow the teachings of Tsongkhapa on the Prasangika (Prasanga) doctrine. (The following references are however giving the Prasangika view nourishment. See The Secret Doctrine, Vol. 1, p. 15, 20-21, 43, 48, 54 footnote, 329-330, and 571. Also Isis Unveiled, Vol. 1, p. 242 fn.). H. P. Blavatsky never used the same amount of supporting words and text, if any at all, towards the other founders of the various main Tibetan Buddhist branches (Sakya, Kagyu, Nyingma, Jonangpa, and Bön etc., etc.) And this is important to note. Especially since we these days for instance experience various theosophical seekers claim that it was the Nyingma or Kagyu branches of Tibetan Buddhism which was central to H. P. Blavatsky and the Himalayan Brotherhood. And H. P. Blavatsky also mentioned, at least indirectly, that there in her time were unknown scriptures from Tsongkhapa (see next page):

"It suffices to read, however, what Csoma wrote on the origin of the Kâla Chakra System,*; (Footnote inserted:* The "Sacred" Books of Dus-Kyi Khorlo ("Time Circle"). See Journal of the Asiatic Society of Bengal, Vol. II, 1833, pp. 57-59. These works were abandoned to the Sikkim Dugpas, from the time of Tsong-kha-pa's reform.)"....."But who has read the original book on Dus-Kyi Khorlo, re-written by Tsong-kha-pa, with his Commentaries? Considering that this grand Reformer burnt every book on Sorcery on which he could lay his hands in 1387, **and that he has left a whole library of his own works—not a tenth part of which has ever been made known**—such statements as those above quoted are, to say the least, premature."

(BCW. Vol. XIV, p. 440-441. Comments by Morten Nymann: The *original* Dus-Kyi Khorlo is here the *secretly kept* Esoteric version of Kiu-Ti. *Bold added in the above*).

And these writings, which was kept secret in those days, some of them certainly belonged to the category: *Secret Learning*. - Some of the writings of Tsongkhapa have certainly been published in our time in several countries, and after H. P. Blavatsky died(!) I will mention the book Lam Rim Chen Mo as one of them. I do this since H. P. Blavatsky seems to connect the Lam Rim doctrine with the Book of Dzyan; see BCW, Vol. XIV, p. 422 with the heading "*The Secret Books of "Lam-Rim" and Dzyan*". **Because what on earth are the The Secret Books of "Lam-Rim" then?** Therefore I suggest that one read the book "*Lam Rim Chen Mo*" by Tsongkhapa. (Recent English translations are available.) It is about 800 pages, primarily, on how to learn to meditate properly and how to "walk" the path to Nirvana. Only few theosophical seekers have ever answered this question it seems. Although not all modern translations of the books of Tsongkhapa seem to be good, they are likely helpful in our time. And this seems to be important to contemplate. H. P. Blavatsky also mentioned that she did not submit all the information given in Dzyan Stanzas, the comments to Kiu-ti; not at all. These facts I think that every seeker of truth should have in his or her heart.

All of the above is to be considered both important and outstanding if true!

"How true are these words in Master's letter:

"Experience but too clearly proves that any departure from the time-honored rules for the government and instructions of the disciple to suit Western custom and prejudices, is a fatal policy."

(written by H. P. Blavatsky; Esoteric Section, Instr. III, BCW., Vol. XII, p. 584)

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