

# BOOK ONE

## CHAPTER XXVII

### BHANTE

*[The Rand McNally Standard Atlas, 1949 edition, was used by the author as a reference for the geographic descriptions in Chapter 27. Ed.]*

#### i. THE SINK OF THE TARIM

When the land between the regional southern portion of the Comanchean Cordilleran landmass and the regional northern portion of the Eocene Cordilleran landmass was still breathing fitfully, a great inland salt sea extended over that portion of the Eastern Hemisphere. When later this portion was completing its final internal consolidation, this portion of earth's crust, tardily lifting, drained itself, these particular waters of earth's lithohydrosphere disappeared as though the crust had here covertly yawned, leaving the deserts, the oases, the marshes, the salt lakes, the sink of the Tarim as their spoor. Still draining, here, Lop Nor, formerly a lake, is now the exposed bed of that lake, in part dry bed and in part wet marsh, crossed by meridian 90° east at 40° north longitude. Just southwest of this ancient lake bed, the clutch of small lakes forming the sink of the Tarim mark this land's lowest point. Measuring from its source to this sink, the Tarim is now some 1,250 miles long; longer than when it terminated farther up, mouthing the shore of its still extant sea.

The great Shamo extends from here between the Comanchean Cordilleran contribution to the Eastern Hemisphere and this region of the Asian portion of the Eocene Cordilleran Eurafasian Eastern Hemispherical landmass, eastward and then north toward the foothills of the Great Khingan Mountains.

## ii. THE LAND OF THE YANGTZE KIANG AND HWANG HO

South of the Nan Shan mountain system and, again, south of the Altyn Tagh system, the Kunlun mountain system lifts eastward from the region of the Karakoram for a thousand or so miles where, in these heights approximately 100 miles southeast of Lop Nor and the sink of the Tarim, two small mountain lakes, Tsaring Nor and Oring Nor, lie well within fifty miles of each other. From its source in Tsaring Nor at 35° north and 97-98° east, turning north and west and south around the far end of the Bayan Kara Range, the Yangtze Kiang River flows, then, south and a little east through 10° of latitude to latitude 102-103° east at 26-27° north longitude where it reverses its course and flows northeast to 110-111° east and 31° north; thence, through another 10° of latitude, it flows almost directly east to the place where China bulges eastward between the Yellow Sea on the north and East China Sea on the south at Hangchow and Shanghai. From its source in Oring Nor, the Hwang Ho River, arising there, flows north and east for some miles, then turning south and east along, reverses sharply around the far east end of, to flow west and north along the northern valleys of the Amne Maghin Range; there, south-skirting, turns north around the western hem of Tsin Ling Shan Range and flows north to 41° and east to 111°, thence south between Shansi and Shensi provinces to 35° north and 110-111° east and from there continues almost due east to the Yellow Sea. Along latitude east 110-111°, these two rivers approach within four degrees of each other, flowing from there on parallel courses eastward. From their sources to this meridian, their singular flows surround a roughly trapezoid-shaped area north beyond which the Shamo marks the place of the old inland sea, and west beyond which the Irrawaddy, Salween and Mekong flow southward, while the Altyn Tagh, Nan Shan and Kunlun mountain ranges build westward upward to the upper Brahmaputra and the Himalayan range. The area itself is wholly, but irregularly, keenly mountainous, the ranges running north-south in some places, east-west in others, diagonally in others, in a confused herring-bone motif, so that very many smaller fertile river valleys feed their twigged streams into the branches of the two rivers.

This entire landmass, the mountains, valleys and plains of the Brahmaputra, Hwang Ho, Yangtze, Irrawaddy, Salween, Mekong, north-south from the southern shores of the ancient inland sea to the Malayan Peninsula, west-east from the Himalayas to the Pacific comprising China, the Tibetan-Himalayan slopes, Tibet, Assam, Nepal, Burma, Bengal, Cambodia, Siam, Anam, the Shan states, is now peopled by descendents of an early hemispherical era neohomozoan mix of two ethnic varieties of the species neohomozoa which has produced a distinct racial type of peoples, the traditions of whom indicate this area between and along both sides of the upper courses of the Hwang Ho and the Yangtze as the land of their origin.<sup>1</sup> The mix was that of an immigrant Eastern Hemispherical era Comanchean Cordilleran ethnic with the original ethnic of this area. The

organisms descendent of this mix are said to be remarkably homogenous. The ethnic constants of the indigenous organisms were the dominants. In this their homeland, called inner China, the race, specifically speaking, produces a head as a constant that is higher in the vault and proportionately longer than the Comanchean Cordilleran ethnic, so markedly so as to approach at times pure dolichocephaly; the organisms are markedly tall, the males are broad shouldered, slender, narrow pelviced; the females slim, high breasted, neat bottomed. This could not then be a mixture of brachycephalic Comanchean Cordilleran and brachycephalic Ural pale face: it spells, rather, a mixture of the former and the dolichocephalic hemispherical descendents of the Eocene Cordilleran dolichocephalics: that is, the Eurafasian hemispherical area kh peoples called Khamites. One tribe of the Shan States call themselves the Khamti. The autonym of Cambodia is Khmer. In Burma are the Khami, Kochin, Karen tribes. In Burma and Assam are the Kuki. And the Khasi inhabit the Khasi Hills of Assam. In eastern Bengal are the Kochari and Koch.

Some philologists relate the language to the Sumerian, some to the mdv ntr. Some scholars who, seeing their points of similarity and considering it proven that these did not originate any one from any other of them, seek a common anterior source for the cultures, speech and primeval epigraphies of these people, the Sumerian, the Indus Valley and the Egyptian. The language developed along three lines producing three main varieties: the Chinese-Siamese, the Mon-Khmer and the Tibeto-Burman. Of these, the Chinese-Siamese and Mon-Khmer are transition isolating-agglutinative, being so almost completely isolating as to be classifiable as such, in which respect, then, they resemble the early mdv ntr. Some branches are wholly isolating. The Tibeto-Burman is a true agglutinative. The Chinese-Siamese variation is composed of the Sinitic<sup>2</sup> branch spoken in China and the Karen dialect spoken in Lower Burma and the Tai or Shan branch with its Khamti dialect spoken in the Shan States and Siam; the Mon Khmer variation comprises the Mon Khmer of Lower Burma and Annam, and the Khasi of the Khasi Hills of Assam; the Tibeto-Burman variation is composed of the Tibeto-Himalayan branch spoken in Tibet and on the Himalayan slopes, the north Assam branch spoken in north Assam and eastern Bengal, and the Assam-Burmese speech of eastern and southern Assam, upper, western, central and Lower Burma. The Kachari dialect of eastern Bengal and Assam shows scattered use of true inflection along with its basic agglutination-isolating. As a living language, these dialects of this speech are among the most ancient known. Many of the consonantal word roots used as isolating etymons and in agglutination occur with the same meaning and similarly agglutinated in the long dead mdv ntr and in the longer dead Sumerian.

The suggestion presents itself that the language is, as the people are, basically the result of a product of an immigration of that variety of the Comanchean Cordilleran ethnic of neohomozoa which was produced during the hemispherical era on that Comanchean Cordilleran area of the Eastern Hemisphere that is now

called Outer Mongolia, absorbed within the indigenous product of that variety of Eocene Cordilleran ethnic of neohomozoa which was produced in this Eocene Cordilleran area of the Eastern Hemisphere which the tradition of these people designates as their homeland. In which case the ethnological classification is not Mongolian but Mongolian-infiltrated circum-Mediterranean Eurafasian Khamite descendents of the Rakhshaza of Ruza who, in turn, were descended of the original Eocene Cordilleran ethnic of the species neohomozoa which was produced on Shâka-Dvîpa, inheriting along with Sumeria and Egypt a system of science and its terminological system produced by the Naqi.

### **iii. ALONG THE BRAHMAPUTRA, IRRAWADDY, SALWEEN AND THE MEKONG**

*[Illustrations intended for this section will be available for the reader at the Museum of Osteopathy<sup>SM</sup> in their Online Dr. Charlotte Weaver Collection filed as 1-27-3 (www.atsu.edu/museum). Ed.]*

#### **a. The Khasi**

The country, along the Brahmaputra beyond India between Bhutan and Tibet on the northeast, Nepal and eastern Pakistan on the west, eastern Pakistan and Burma on the south and Burma on the east, which in English is called Assam, calls itself Khasi, its language Khamti. The Khasi people of Assam are kh people with a kh language.

#### **b. The Kham Epigraphy of Thai**

The Irrawaddy and the Salween are the rivers of Burma. The Salween empties into the Gulf of Martaban near Rangoon. The estuary of the Irrawaddy forms the western shores of this Gulf of Martaban of the Bay of Bengal of the Indian Ocean.

Mandalay is about half way up Burma on the Irrawaddy. On the delta lands of the Irrawaddy, along the coastal region of the Bay of Bengal surrounding its estuary and filling the Irrawaddy basin about halfway up toward Mandalay, lived an ancient civilized people to whom the Burmese refer as Talaings but who called themselves Mons. The earliest now known civilized people of this part of the land that is now called Burma, the Mons built the seaport Thaton and the cities called Prome and Pegu.

South of Burma the independent nation, Siam, the indigenous name of which is Thai, is the land of the Menam River which empties at Bangkok into the Gulf of Thailand. The Thai alphabet was introduced some time during the latter half of the first millenium A.D. The characters were derived from the early

Mons characters. The Mons and the Thai word for these epigraphic characters is Kham. The Thai is a living language. Kham is a kh word. The Thai Kham system is a kh system of epigraphy derived of the Mons who also called its characters Kham. The Mons system of epigraphy was, then, a kh system.

### c. The Khemer

South of Thai are the peoples who are the descendents of originees who called their land Khemer, called their founder Khamba, from which the Sanskrit Kambuja, the English Cambodia. The Khemers call their epigraphy Akhar. The characters are derived of the Sanskrit. One variety of Akhar signs is called Akhar Rik. Akhar Rik is the sacred hieratic epigraphy of the Khemers. The word Akhar is a Khemer word: a kh people with a kh system of epigraphy: of that kh system of epigraphy a special set of characters called Akhar Rik. Rik is a variation of the Sanskrit r k. The Sanskrit r k is the Sanskrit variation of r q. Akhar Rik, the r q variety of the kh characters of the Khemer Akhar epigraphy are the sacred characters used for inscribing the sacred science.

### d. The Na Khi



The Mekong is the river of Siam and Cambodia. It empties into the South China Sea a little southwest of Saigon. East beyond Mandalay and north in the valleys along the Salween and Mekong, the Li zu hill tribes of Yun nan, the most ancient known of the aborigines of southwestern China, still currently use a native language which shows affinities with the so-called Lo Lo dialects of the Tonkin, Yun-nan, Hsi-kang and Sze-chwan provinces of southwestern China, the all but inaccessible area of the turbulent Salween and Irrawaddy, of the early portions of the Yangtse Kiang, Hwang Ho and of the great bend of the Brahmaputra north and east of the Tibeto-Burmese border.




These people, some 1,800,000 [1960] of them, call themselves not Lo Lo but Ne Su, meaning we men. The tribes of the Ne Su who live along the Mekong call themselves, phonetically, Na Khi. Another kh people? Or a people who call themselves the n q? The Naqi? The Na Khi?

The Na Khi speak a variation of the Ne Su language. The Ne Su languages. These Ne Su languages belong to the Tibeto-Burmese sub-family of the Tibeto-Chinese family of languages. They are a transition isolating-agglutinative speech.

The Ne Su is a living language as is the Tibetan. Some of the isolating roots in the Tibetan are the same as some of those in the Ne Su and these are the same as those once used as radices in the agglutinative words of the ancient dolichocephalic so-called Sumerians of the cities of, as Anglicized, Erech and Eridu: dam ka na, anu pa da, du mu, pa ta and pa ta la and many others that I do not just now recall. Pa ta also occurs in the Rezu mdv ntr.

The Ne Su epigraphy is the living indigenous ideographic system of writing used to convey the living Ne Su dialect of the Tibeto-Burmese variation of languages spoken by native tribes of a 2,000,000 strong people who have inhabited the regions which became the Yun-nan, Hsi-kang and Sze-chwan provinces of China and northern Tonkin of the former French Indo-China since some indefinite time during or prior to the early centuries A.D. who collectively call themselves the Ne Su. The characters are pictographic, pantomimic and geometric. Among the signs are this same sign ...<sup>3</sup> which occurs on the Chinese stone drum, on the Azilian prehistoric pebbles; ideograms that have no sound, only a meaning. It also occurs as a unit part in the formation of the Glagolitsa compound sign for izhe which is an ideophonogram.

One Ne Su sign  combines the shape of the Azilian pebble, upon which is an accentuation of triality, the idea of three in or on one, achieved by means of three dots, and emerging from the top of which is the tripartate cluster  done in linear geometric.

Also among them is this compound sign shown in the illustration which wears this same head replacement of the lower curved line but with three radially emergent up-lines; the sign is part of a complex composed of this <sup>4</sup> sign, topping the sign  which erects upon, emergent from, the sign .

The signs of the Na Khi are pictographic, pantomimic and geometric. The complex signs are composed in space relationships. Both transverse and perpendicular arrangements are used for sequence of internal composition. Some of the signs are the same as some of the Rezu mdv ntr. One sign fits into the reconstructed Naqi sign for m.

Diringer was unable to find anyone who knew where the signs came from. The signs are pantoideographic, pictoideographic and geometric ideographic and are of the most ancient of these found all over the Eurafasian landmass. It is deducible that they came from the source of this pan-Eurafasian kh epigraphy of the z r system of the Naqi as retained on the Eurafasian nuclear landmass of the Eastern Hemisphere.

#### **iv. CHINA, THE LAND OF THE YANGTSE KIANG AND THE HWANG HO**

China is the land of the Yangtse Kiang and the Hwang Ho. Of the countries which are middle eastern Asia, that one which is called China, then some 2,000 years old, was, at the turn of the 19th-20th century A.D., the center of the Chinese Empire of eastern Asia which consisted of the 18 provinces of China

together with Manchuria, Mongolia, Sinkiang and Tibet. Between 251 and 206 B.C., under the Chin dynasty, certain feudal states of the region were merged into an empire, called, by the name of the dynasty, China. Since then China has been ruled by, among others, the Ming dynasty, A.D. 1368-1644, with its capital at Nankiang and the succeeding Manchu dynasty called the Ch'ing dynasty with capital at Peking. Before then, according to Chinese tradition, a first dynasty of Hsia ruled over the homeland between the upper courses of the Hwang Ho and the Yangtze from 4600 B.C. to the end of the first quarter of the second millennium B.C.; the dynasty of Shang-Yin ruled approximately from 1766 to 1122 B.C.; the dynasty of Chou ruled from 1122 to 255 B.C. The Chinese calendar as now used is a solar calendar which marks the beginning of the earth's swing around its orbit at the moment when, seemingly, the sun enters the zodiacal sign Aquarius. In 2697 B.C., during the Hsia dynasty, a cycle of sixty such revolutions of the earth round the sun was established in this calendar system. The chronological era still in use in China began at that time; A.D. 1950 would be year 4647 of the Chinese era. I do not know what particular, if any, zodiacal, solar, lunar, terrestrial and stellar configurations determined the starting point of this Chinese era.

During the second century A.D., Hsü Shên, Chinese lexicographer, produced a written work called *Shuo wên*. According to this work, Fu Hsi, an early emperor of the Hsia dynasty produced, or caused to be produced, a method of writing called by the ideophones, *pa kua*, which means "eight divination diagrams." *Pa kua* was a system of eight different arrangements in groups of the possible variations of three and six of two transverse linear units, one long and one short, arranged in three vertically paralleling transverse lines: a pure use of lines and spatial relations, systematized as ideograms. This would have been around 4000 B.C. As late as an estimated 12th century B.C., one referred to as Wen Wang wrote works which as collected are called the *Yih*, or the *Yih Chang*, the Book of Changes. The *Yih Chang* is a collection of 64 short essays. In propounding his theme Wen Wang used the eight trigrams of the *pa kua* and making use of space relationships in time relationships produced 64 variations of the basic arrangement. He followed each of these 64 variations with a short essay ascribing a meaning to each internal space and time relationship.

I do not know in what system of epigraphy Wen Wang inscribed his essays. Having been an educated intellectual of his people, he possibly used the then current literary system of epigraphy which was a system using ideograms called *ku wên*, ancient epigraphic characters.

#### a. *Ku Wên*

For, later than Fu Hsi and apparently earlier than Wen Wang, the Emperor Huang-ti of this same Hsia dynasty, was instrumental in causing Ts'ang Chieh to produce an official epigraphy for the official language of this dynasty as used during the reign of Huang-ti comprised of the *ku wên* which means the

ancient figures or characters. Archeologically these ku wên are found carved on highly polished bone. They consist of geometric ideograms, pictoideograms and pantoideograms arranged in space relations, some in space, linear and time relationships.

### **b. Yu the Great**

Some 2,000 years later than Fu Hsi, toward the end of the Hsia dynasty, in a recorded 2207 B.C., Yu, the great and learned emperor of this Hsia dynasty who governed the peoples of some of these countries which after another some 2,000 years with the others became China, went westward to the teachers of the snowy range and studied there with them. Having completed his studies with the great teachers of the snowy range, Yu carried his learning back with him to his own country and there incorporated it in the system of learning of his empire. Again, I do not know in what system of epigraphic signs Yu recorded, or caused to be recorded, this system of learning. But he may have, and it is not an illogical thought that he did, strongly advocated a relationship between a purity of ideographic symbols and a purity of understanding of the system of science which he so incorporated in or as the educational system of his empire, and sought among the ancient characters in use those which were of this purity. That this possibility of such a selection existed is indicated in the following.

### **c. Ta Chuan Characters**

The classic Chinese treatise on philology, lexicology and paleography called the *Shuo wên* records that during the ninth century B.C. one, referred to as Chou, wrote a book which he titled *Shih Chou p'ien* in which he cataloged and defined as to meaning and usage those of the ku wên, ancient epigraphic characters, which he classified as the ta chuan characters. This, the *Shuo wên* reports, is the first known work on the Ta Chuan system of paleography. Ta Chuan means great seal. It has been thought possible by some accredited authorities that the ku wên and these chou wên may have been wholly the same: but, according to the *Shuo wên*, the chou wên are those of these ancient figures which are selectively classified as great seal characters: from among the various types of signs of the ku wên, Chou selected one type which he considered to be the ta chuan characters and in his *Shih Chou p'ien* reconstructed and re-established the complete Ta Chuan system as it had been used among these people.

This would indicate that among the ku wên ancient characters that were geometric ideograms, pictoideograms and pantoideograms, there existed one system of ideograms called great seal characters. Here are the ku wên ideograms for word, to use words, to speak, to talk, to say; one is a pantomimoideogram, the other is a complex geometric ideogram. Chou identified the geometric



ideogram as a Ta Chuan sign. This pantoideogram is, then, the pantomimic synonym of the geometric ideogram done into an epigraphic sign.

It may have been that Yu the Great produced his system of science in its system of geometric ideograms, selecting these from among the pantoideographic and pictoideographic synonyms and using them as the pure rendition of the science of the snowy range teachers. Today no absolutely certain samples of pure usage of the Ta Chuan system are known to the western world. That such treatises quite certainly did and do still exist in some of the libraries of some of the archives of some of the provinces of China seems a permissible conclusion. And that pure geometric Ta Chuan was used solely for the inditing of the science for which it was devised but that this science and its Ta Chuan, remaining pure among the savants, became mixed with extant beliefs, practices, teachings, epigraphy, in the temples of the less erudite of the priests and lost its priority with ensuant emperors, and eventually almost its identity during the centuries between Yu the Great and Chou, its rescuer in China, seems evident. For during that period, there came the succession of the initiated few and the uninitiated many, and the quasi-initiated of the priests and teachers, the eventual intermingling of the geometric Ta Chuan with the pantoideograms and pictoideograms.

In the northern part of Honan Province of China, an archeological find in A.D. 1899 procured several thousand fragments of exquisitely polished bone and tortoise shell which were engraved with, taken altogether, some 3,000 different characters arranged in quite short inscriptions ranging between 10 and 60 signs each. These have been translated by Chinese paleographers. As so interpreted, the find is classified as the remains of archives of "royal diviners," the Chinese equivalent of the magic chiefs and medicine men, those having some sort of knowledge in the applied sciences and their epigraphic representation who can use the signs of the epigraphy in that system of ratiocinative thought which produces deductions the correctness of which depend upon the extent of the tribal retention of an exact science, the purity of that which is so retained and of its epigraphy, the erudition of the "diviner" and his incorruptibility.

The signs used on the bones and shells of this particular cache are pictoideograms, pantoideograms and geometric ideograms. By some it has been thought possible that these characters on the bones and tortoise shells which comprised these archives may be the Ta Chuan of Chou's *Shih Chou p'ien*; but by the majority of classical authorities they are not so considered, being classified simply as *ku wên*, ancient characters. If the Ta Chuan were the geometric ideograms, then those of these *ku wên* that are geometric are probably Ta Chuan characters.

On some of these polished bones and tortoise shells, the arrangement of the signs is linear, either perpendicular or transverse, on others they are arranged in space relations: some, like Ziba Number 15 at Gavrinis and some like the Akha Plaque. The archives are estimated to have been used between 1324 B.C. and 1266 B.C. This would have been about the fifth century of the Shang-Yin

dynasty and approximately 1,000 years after Yu the Great of the Hsia dynasty, and does indicate such a possible downflow of Yu's science and its geometric ideography into a subsurface cultural absorption like the Tarim's waters losing into the sands where once was sea.

#### d. Confucius and Lao Tse

Confucius, in the sixth century B.C., did for China what Veda Vyasa a decade of centuries earlier had done for India: collected the science and philosophy of his people but did more, collected the political and literary history in general, and in especial the chronological record from 722 B.C. to 484 B.C. of the state called Lu. Confucius, which is in Chinese, Kung-fu-tse, Reverend Master Kung, was born 551 B.C., died 478 B.C. He is said through 50 of those 64 years to have studied the arrangements of the trigrams and the accompanying essays of Wen Wang and in writing in Chinese characters his own edition or version or translations accompanied by his own *Twn Wing*, commentaries on the text. This work as he produced it forms the basis of Chinese Confucianism. Together with his *Shu King*, his *Shih King* and his *Ch'un Ch'iu* (*Ch'un Ts'iu*), and a *Li Chi* which is a later compilation not by Confucius, these constitute the Confucian canon. The *Shu King* is a book of history, compiled and edited by Kung-fu-tse from ancient documents, which records the period from the twenty-fourth to the seventh century B.C. The *Shih King* is a book of odes which comprises 305 rhymed lyrics, dating from the eighteenth century B.C. to the sixth century B.C. which are arranged in four groups: a group containing popular ballads of the various feudal states, a group of odes for royal entertainment, a group of odes for state assemblages for feudal nobles and a group of panegyrics and sacrificial odes. The *Ch'un Ch'iu*, *Spring and Autumn Annals*, is a chronological record of events in the state of Lu, 722-484 B.C., written by Kung-fu-tse. Its bare entries are expanded by Commentaries made by a disciple, Tso. The *Li Chi*, Book of Rites, is a post-Confucian compilation of ceremonial forms and usages. Until about A.D. 1368 an older work, the *Chou Li*, Rites of the Chou Dynasty, was coupled with it.<sup>4</sup>

Other classical works concerning Confucianism are the *Lun-Yu*, collected sayings of Confucius; *Ta-Heo*, Great Learning, attributed to Tsan Sin, a disciple of Confucius; *Chung-Yung*, The Doctrine of the Mean, attributed to Kung Keih, a grandson of Confucius and much later works by Mencius.

#### e. Lao-tse

During the lifetime of Kung-fu-tse, in the sixth century B.C., Lao-tse, a younger contemporary said to have been a student of Kung-fu-tse, wrote 930 books on ethics and religion, 70 on magic, 1,000 in all. His collected works, the *Tao Te King*, are the central writings of the sacred scriptures of the Tao-sse. An important

work ascribed to Lao-tse is titled *Tao-tih-king*, the Book of Reason and Virtue. There are also the *Kan-ying-peen*, Book of Rewards and Punishments; *Yin-chin-wan*, Book of Secret Blessings, and others in the Taoistic literatures.

#### f. Hsiao Chuan

Between the years 255 B.C. and 206 B.C., the first emperor of the Ch'in dynasty merged many of the feudal states of these proto-Chinese peoples into a unified empire, called the empire China, built the first great wall around his empire; retaining only those of his own country, attempted the total destruction of the records and the classical literatures of the subjected peoples, did not wholly succeed; delegated Li Ssu and two others of his ministers to simplify the Ta Chuan epigraphic characters, through their efforts produced the simplified Ta Chuan which he called Hsiao Chuan, used the Hsiao Chuan for the literary writings. Soon an even more simplified script in many variations was devised for commercial, military, political and official governmental purposes which was called the Li Shu or Li Chou epigraphy: a minor system.


#### g. Modern Chinese Epigraphy


Modern Chinese writing is geometric ideographic. The language, once polysyllabic, is now isolating. The higher literary idiom is known as Wen-li. The epigraphic characters, of which there are 7,500, represent phonetically monosyllabic words, each of which is a phonetic enunciatory symbol of the idea originally expressed silently in the ideogram. The geometric ideograms are derived of the Hsiao Chuan. Each complex ideogram is made up of from several to many simple geometric elements. But, just as the ideograms of the Rezu mdv ntr lost their meanings as exact signs of a science terminology in their demotic, i.e., for the people, renditions of the hieratic version of the hieroglyphic signs, so did the Ta Chuan ideograms of the pre-Chinese lose their meaning as exact signs of a science terminology in the popularized Li Chou rendition of the Hsiao Chuan version of the great seal characters.

But also here, as in Egypt, some inkling of the original science meaning adheres to the signs in the manner of their popularized usage.

#### h. The Stone Drums

Now placed in the gateway of the Confucian Temple of Peking are ten monomegalithic, rough-hewn, truncated, cylindrical pillars varying from one and one-half to about three feet high and approximately seven feet in circumference inscribed in Ku Wên characters, some of which are Ta Chuan. They are attributed uncertainly to anywhere between 1100 B.C. and 300

B.C.<sup>5</sup> Some of the signs are pantograms, some are simple and some complex geometric, some are pictograms. Among the pantograms are these, 

. The texts are not translated, neither into modern Chinese or any other living language. Why not grant these their common Khamite meaning and start from there. Some of the very complicated geometric signs are here further discussed in Book One, Chapter XXIX, Section vi.

### **i. Chinese Buddhism**

In A.D. 61 Buddhism, then some 400 years old and based on the system of formulation taught by Gautama Siddhartha Sakyamuni of India, learned in the lore of the Temple Brahmans and in the teachings of the snowy range, was introduced into China when, at the invitation of the Emperor Ming-ti who was a very learned person, Kashyapa, a learned Hindu Arhat, former student of the great teachers of the snowy range, follower of the doctrines based on Gautama's interpretations of these teachings, went into China to teach Ming-ti these doctrines.

### **v. SI DZYANG**

In some of the ancient writings which were formerly and may or may not be currently housed in the archives of manuscripts of a library of the then Fukien Province of China which shored Formosa Strait, a place referred to as Si Dzyang is described as a great and age old seat of learning.<sup>6</sup> That portion of the earth's crust which in this its neogeologic hemispherical era moves upward from Sinkiang toward the Hindu Kush, the Karakoram, Kailäsa and the Himalayas along the Brahmaputra which river so recently, within the decade, has done a major shift back into its ancient bed, the shift, a part of a Himalayan lift in which some parts of the system again reached farther upward, was once called Si Dzyang.<sup>7</sup> A part of this is called the Snowy Range, Himalaya. That part to which the Emperor Yu the Great, Gautama Siddhartha, and Kashyapa went for their years of study was so called. The word, dzyang is built on dzyu. A small portion of that part of this Si Dzyang which lies along the Brahmaputra is now a portion of Tibet. The Tibetan language gives evidence of being a variation of the language of Si Dzyang wrought by an infiltrated and an infiltrating people. In Tibetan, dzyu means the real knowledge, the true science; dzyu mi means false learning, misleading formulations, false illusion, untruth. Si Dzyang was the place or country of true knowledge, the seat of real learning; the place of dzyu.

The word dzyu is a vowelized word built of the consonants d z v. In the vowelized languages, when the reference is to a consonantal kh isolating root,

the vowel a added to z, forming za means wisdom. Certainly something here about the z science.

## vi. BHANTE YUL TSHATA

Within this current century, Nicholas Roehrick in his *Altai Himalaya* mentioned a long journey's length of the Karakoram Pass which gave forth hollow sounds under the hoofbeats of his caravan as of great subterranean caves and told of having, during the descent from the heights, come upon an ancient hermit savant who was curator of an ancient library housed in subterranean caves near a small hamlet along the pass. Of having talked with him and of having been taken by him into the library. And of having found himself in a vast system of caves housing a library so extensive that the housing of its volumes would crowd the entire space of New York's Metropolitan Library. This aged savant curator who had dedicated his life to this archive and the translation of its texts was at that time its sole attendant and the only living person who could read its ancient texts: he was teaching another, a younger, member of the organization to which he belonged who would take over when he should eventually leave off.

The Karakoram Pass leads across the Karakoram Range toward the most northwestern portions of the Himalayan system. The cave library of which Roehrick wrote can have been one of an organized system of such libraries, the hermit savant who was its curator one of an organization of savants.

Here, in this region of the origins of the Indus, the Ganges, the Brahmaputra, around which on the north and east flows the Tarim from its origins still higher, are Cho Lanak and Cho Mapham. Beyond Cho Lanak which is Lake Manasarowara and is also called Lake Anavatapta in that portion of the northwestern Himalayas which lies between longitude  $30.39^\circ$  north and  $30.79^\circ$  north and between latitude  $80.15^\circ$  east and  $80.40^\circ$  east, in an area which ranging between 22,000 and 25,000 feet in a landmass so vertically compact that the sea's level of the portion of the Indian Ocean which adjoins it is pulled by its attraction to 300 feet above sea level at any other place on the surface of the globe, is an historic place of the preservation of wisdom. A book of the Buddhist Canon called *Avatumsaka Sutra*<sup>8</sup> tells of a collected and safeguarded and protected and systematized archive of dzu which, at the time of the writing of the *Avatumsaka Sutra*, was in the possession of an organization of the great teachers of the snowy range called the Bhante. Orienting his directions from the place in which he was writing, the unknown author of *Avatumsaka Sutra* gave this information, as it occurs in English translation: To the west of a particular mountain of the snowy range, which is 830 miles from a certain unnamed place, by a direct road will be found the Bhante Yul, the land of the Bhante<sup>9</sup>. Within this Bhante Yul will be found the residence of the Hopahma, the chief of the Bhante. The library of which Roehrick wrote may be one of the

many such that are maintained by the Bhante of Bhante Yul Tshata under the jurisprudence of the Hopahma and its curator, one of the Bhante.

In Sanskrit did the word dzyan become dhyān, then bhān? If so, Bhante Yul is the same as Si Dzyang and Bhante Yul Tshata is some one area within Si Dzyang.

The Sanskrit word bhante, loosely translated, becomes in English the brothers, the brethren, the brotherhood, in Greek-English the phraters, the fraternity: an organization of persons who are indicated by a phrase the ideograms of which indicate something concerning one who identifies himself with the manifestation of light: the manifestation of the ability eternally to cause eternally to become. But Bhante, meaning this, means also a little more than this. Bhante is damze in Tibetan which is certainly the dumuzu of the Sumerian, an agglutinative shortening of the phrase a du mu ndn ab zu; for dumu zu in mundane Sumerian translates sons of zu, the zu siblings, the zu brothers, the zu fraternity: those who identify themselves with the manifestation of the z phase of the ability eternally to cause to become? In the Semitic the word becomes tammuz.

**Excerpt: Book One, Chapter XII, Section iii, The Brethren.**

“Sara had sometimes used the words, the brethren. She had had a very deep and profound reverence for that for which this phrase, the brethren, stood. They knew all. They were always willing to teach those who were prepared to learn. She spoke, also, sometimes of the consecrated and the dedicated. . . . Her connotations when she spoke of the brethren were of consecrated humans living in superior human physical organisms which had the capacity of becoming wholly informed in the total of knowledge which the human phylum had compiled, cosmic, extracosmic and human, who were capable of becoming fully enlightened, and who had so, and who used that enlightened knowledge for the benefit of that humanity among which and as a part of which they lived, and who, consecrated, dedicated themselves to that purpose...”

Bhante Yul Tshata is the campus of the university system of those avowed ascetics, enlightened, consecrated, initiated, dedicated, separated, who are of the Naqi who devote their lives to dzu, to the sustaining of the unbroken continuity of the zr science, to the practical application of the science in their own lives, to the preservation of its records, to the teaching of the science to those who are prepared to learn, to the postnatal guiding of the personages of those of the reincarnating souls who in any new assembling of the person will have chosen a developing cosmic organism of whatever ethnic mix of such caliber that the assemblage so formed is possessed of the well developed, well evolved, healthy, unaberrant upeprosencephalic possibility of the informed, intelligent, self-chosen, self-responsible use of the higher human psychic integration.

Its adepts become, if they so choose, members of the organization referred to as the Brotherhood of Shambahalla for the balance of a lifetime; not for the lifetime of the person but for the balance of the lifetime of the human being, just as did those who were the Rezu hierophants of continental Khptr.

Here is this wonderful thing: today these Bhante are of the descendents of the mixed Uralite and Eocene Cordilleran ethnics of cis-Himalaya and of the mixed Comanchean Cordilleran and Eocene Cordilleran of trans-Himalaya, unitedly perpetuating, in the nearest approach to its purity that the phylum now can know, the *zr* science of the Naqi of Shveta-Dvîpa of the emerging and newly emergent Eocene Cordilleran ethnic of neohomozoa: the only science neohomozoa has produced concerning the three gamuts of a total manifestation of a one eternal becoming: the only neohomozoan ethnic that mesohomozoa has produced that could have originated, developed and secured to humanity that science, on the only landmass in the only cosmo-geological era the conditions of which not only did not interfere with but enhanced the achievement by the species mesohomozoa during its transition to the species neohomozoa of fullness of the phylum's expectancy at that evolutionary level of that morphon, the neohomozoan epiphyseal complex, its fiber pathways, the pre-prefrontal upperprosencephalic cortex, and the implications of these in homozoan cerebro-neuro-evolvement, which in the fullness of its well evolved, well developed, unaberrant, full functioning alone can produce that *zr* science.

In those individual mixes in which the Eocene Cordilleran-produced gene of enhanced evolvement of that homozoan constant which is the epiphyseal complex-pre-prefrontal morphon is the dominant rather than the regressive variations of this gene that are productive of deterred evolvement of this morphon which are produced by all other ethnics, whether the mix be one of Eocene Cordilleran neohomozoan ethnic and Comanchean Cordilleran neohomozoan ethnic, one of Eocene and Uralite ethnic, one of Eocene and Negritian or one of Eocene and Bushman neohomozoan ethnic, the organism so produced will have the tendency toward a development of the phylum's full expectancy of realization of that morphon at the particular stage of the phylum's evolvement at which the conjugation occurred: the tendency toward, not the complete fulfillment of that development; however, a nearer approach to the complete fulfillment of that development than would be the heritage of any organisms of the same mix in which this progressive gene of the Eocene ethnic was out-dominated by the regressive variation of this gene produced by the other one of the two conjugating ethnics. In current neohomozoa all of these four types of ethnic mixes occur. In all of these four types some organisms occur in which the Eocene-type gene is the dominant. Hence, among all of the people of all of the peoples of the earth that are of these four types of ethnic mixes, organisms which know the full development of the phylum's current expectancy of evolvement of the epiphyseal complex, pre-prefrontal morphon do occur. That these shall occur all over the earth in such increasingly greater numbers that they shall be seen to be the phylum's norm is the chief concern

of the Bhante of Bhante Yul Tshata. That this may be intelligently, informedly, self-responsibly wrought by the phylum, the information that exists in these archives shall be continuously protected until it be successfully translated and successfully disseminated to the universities of the world so that it may come into the hands of these over the world who will not destroy it, is a major project. That the interpretation in terms of current subatomic physics be carried forward is an end in view.

But among many peoples intermixture has occurred, Eocene-Comanchean mixed with Comanchean, with Uralite, with Eocene Uralite, etc., in all or any of the possibilities of intermixtures, until the occurrence of a pure Eocene gene dominant in this homozygote constant looks like a sporadic happening rather than a reliable tendency.

But the z light which these morphons produce and emit shines full and lacking other genetic deterrents the organism is a superior one, not in any one detail but in all details producing that superior profile.<sup>10</sup> From among these come those who generation after generation join the Bhante.

#### **a. Bhante Yul Tshata**

Prehemispherical, built along the Tarim, along its headwaters in Pamir in the heights of the Hindu Kush, in the Kashmir-Sinkiang slopes of the Karakoram, in the highlands between northeast Karakoram and southwest Altyn Tagh, down to the sea that is now the Shamo Desert, across the Karakoram and along Himalaya, as ancient as the prehemispherical sacred land of Khptr along the Khap Sh Khr from the heights of Uganda and Ethiopia down to the sea that is now the Mediterranean Sea, both more ancient than the hemisphere, both as ancient as subcontinental Rezu of the Rhakshaza, as ancient as the Naqi organization, as ancient as the zr science, as the forming and formed Eocene Cordilleran neohomozygote ethnic, as ancient as the era of the Eocene Cordilleran mesohomozygote transition to neohomozygote, as the campus that was Shveta-Dvîpa of the then new Eocene Cordilleran landmass of the Eocene Cordilleran spiral: steady as the sacred land of Khptr was steady through the subsequent Eocene's and the Oligocene's upheavals, the Miocene's comparative calm, the Plio-Pleistocene's molding of the hemispheres, reconstructed after the Himalayan geologic incident as, later, was Khptr after the Mediterranean geologic incident, this was the portion of Shveta-Dvîpa in which were the z colleges of the zr science, as had the Khptr portion been that of the q b portion.

Some portion of this z area of the campus that was Shveta-Dvîpa - Dvîpa means a geologic landmass: was not the word Shveta originally the phrase z h v, the structure of the z integration - came eventually to be referred to as Si Dzyang, the land of d z v, a lesser area as continental Khptr was a lesser area of the q v b. Here, west of a certain mountain of the snowy range, this



was Bhante Yul Tshata; the land of this organization of the Bhante, a direct unbroken continuation of that first Eocene organization.

And here on this part of the edges of its original landmass this organization continues to continue itself: in the edges of the place of the Asian joining of the Comanchean Cordilleran spiral of the Comanchean Cordilleran ethnic and the Eocene Cordilleran spiral of the Eocene Cordilleran ethnic and halfway between the edges of the Asian joining of the Ural landmass of the Uralite ethnic and the Eocene Cordilleran landmass on the north and the edges of the joining of remnants of the landmass of the Bushman ethnic and the Eocene Cordilleran landmass on the south, but farther away from the African joining of the Negritian and the Eocene, on a campus which did, until the Soviet military invasion and fortification of this land, spread over many hundreds of peaceful miles of mountain sides in this portion of the Himalayan-Karakoram terrain.

## vii. GAUTAMA SIDDHARTHA PRINCE OF KAPILAVASTU

At some time during the early part of the sixth century B.C., one, Gautama Sakyamuni, an Ārya-Iranian Hindu of the governing or Kshatriya caste, called also Gautama Siddhartha, was born Prince of Kapilavastu, son of the King of Sakya whose capital, at that time, lay 100 miles north toward Kapilasthan from what are now the cities of Allahabad and Benares on the Ganges. Well educated during his youth, versed in reading and writing, reared in the Hindu philosophy of Kapila, after having studied the Triya Vidya, the Vedic literature and the Brahmanas with the Temple Brahmans of Kashmir, becoming a disciple of the Dvija Brahmans, Gautama, son of Sakya, Prince of Kapilavastu, went over to the archives and mathams, the museums and libraries and university classrooms of the teachers of Bhante Yul Tshata and studied there, just as had Kapila, just as had the Emperor Yu the Great ... . Yu the Great went back from there to his people and established the beginnings of a great educational naissance which he nurtured during the balance of his lifetime. Kapila went down from there and promulgated among his people an educational system which gave birth to the first great system of Hindu philosophy. Gautama Sakyamuni went back into Ārya-Iranian Hinduism and taught all classes, learned and unlearned, Ārya-Iranian Hindus and Dravidians, Ārya-Iranian Brahman castes and their outcasts, his version of the science which he had learned in these heights. But, especially, he taught the unlearned. His oral teachings were in prakrit, his writings were written down in the prakrit branch of Brahmic script called Pali. He was at complete variance with the exclusive Temple Brahmans in this that all, even the most humble, should have an opportunity to hear the science.

A Sanskrit book, *Lalita Vistara*, meaning a pleasant extension, a pleasant interlude, a pleasing vista, is the classic Sanskrit narrative of his life and teachings. It has been translated into Tibetan. A French translation from the

Tibetan was made by M. Foucaux. It is one of the chief works of Sanskrit literature concerning Gautama Sakyamuni.

Pali is an Ārya-Iranian Hindu vernacular strongly influenced by Dravidian. The word actually means 'the text': the textual linguistic and epigraphic usages as occurring in Gautama's teachings written in the Brahmi of the Damili.

Sakyamuni taught his version of the vidya in two progressive phases: alaya vidya and gupta vidya, in that order. Alaya vidya concerned all science except the branch relating to the identity, genesis, powers and functions of the human psyche or soul. Gupta vidya was the branch relating to the identity, genesis, powers and functions of the human soul or psyche. Eventually referred to as Gautama's soul doctrine, his gupta vidya could be taught only to those who would hear, learn and come to understand his alaya vidya. Even so, although this gupta vidya could be taught academically to those who were prepared to learn, it could be realized as truth only in the applied living of it.

Gupta vidya taught the mortality of the human physical organism, the immortality of the human being, the manner of human salvation, which is z l and means the manner of the allerance of the z psyche by way of repeated incarnations, the eventual freedom of the human being from the necessity of reincarnation by means of the formation of the eternally living soul or psyche, the manner in which dominance of an incarnation by the unexpurgated demand of the physical organism of the unenlightened person, the enlightened as well, could interfere with the formation of that eternally living psyche or soul, the manner of life and thought which would keep one free from that dominance.

Because he would teach his gupta vidya only to those who were prepared and who had learned and understood his alaya vidya, this gupta vidya or soul doctrine came to be referred to by the one's who misunderstood or, understanding, did not choose to prepare so that they could study it, as the concealed, the occult, the unrevealed doctrine, which are misleading adjectives when so applied.

Like those of Kapila, two millennia earlier, and those of the Sanskritized Vedas, a millennium earlier, and of the Brahmans, a few centuries earlier, the teachings of Gautama Sakyamuni spread through India. An original Buddhist literature consisting of some 80,000 to 84,000 tracts ascribed to Gautama became the first Buddhist canon. Later, a canon called the Tripitaka, triple collections, composed of these writings and also of the verbal teachings of Gautama, was determined soon after his death. The canon of the Tripitaka was reaffirmed about 250 B.C. at the council of Pataliputra on the Ganges. The Tripitaka is composed of three parts: the Vinaya pitaka, the collection of writings on discipline; the Sutta pitaka, the collection of recordings of Gautama's conversational discourses; and the Abhidhamma pitaka, the collection of metaphysical tracts.

By 292 B.C., Buddhism was prevalent in the Punjab. In 137 B.C., a Buddhist monastery college was erected in the Kailas range. As early as 300 B.C., trained Buddhist teachers from among his followers in Kashmir carried his interpretation of the age-old science into Karakoram, spread it through what is now Nepal, Bhutan, into central and eastern Asia and into the islands of the Indian Ocean. During the first century B.C., the Indian Buddhist sculptor and trained Buddhist Arhat, Madhyantika, did a statue of Gautama 100 feet high at Dardu which Hiuen-Tsaung, a Chinese traveler, reported having seen there in A.D. 550 just north of the Punjab. Madhyantika also converted the King of Kashmir, the stronghold of Brahmanism, to Buddhism and through him changed over all of his country temporarily to Buddhism. He then sent an envoy of trained Buddhist teachers to China where they erected and established great teaching centers, colleges, monastery colleges. In A.D. 61, the Emperor Ming-ti of China, a great and learned person, sent for Kashyapa, a great Hindu teacher and follower of Buddhism, to come to China as his personal teacher.

In India, at the council of Jullundur called by Kanishka in the year A.D. 40, discussion of certain dissensions which had arisen among the Buddhists of India concerning certain of the teachings of Gautama widened a schism which ended in Buddhists of southern India and Ceylon organizing themselves and officially adopting the Tripitaka and certain commentaries as their canon. These works were written down in Pali, an early vernacular or prakrit, dating about 250 B.C., of the Aryan language of which Vedic Sanskrit is the learned classical variation. Pali is the basis of all Selanese vernacular of Aryan. The Pali collections and commentaries of the southern organization represent as nearly a true version of the teachings of Gautama as is known to exist.

During the seventh century A.D., more than a thousand years after the establishment of the southern Buddhist organization and its official affirmation of the Tripitaka as its canon, and 1,200 and more years after Gautama, Nagarjuna, a Hindu and a Buddhist, collected what he could of northern Buddhistic literature, organized northern Buddhism and, designating the southern Buddhist organization as the Hinayana, little vehicle, of Buddhism, called his own organization the Mahayana, big vehicle, of Buddhism. Of the original 80,000 to 84,000 tracts written by Gautama Shakyamuni, some 6,000 comprise the source materials of Nagarjuna's Mahayana canon. The entire canon consists of these and other related literatures which had grown up around them during the twelve centuries to the extent of 1,707 works. These works of this extensive Mahayana canon are divided into two groups, the Kanjur group which fills 108 volumes and the Tanjur group which fills 225 volumes. Nagarjuna carried his Mahayana, organized northern Buddhism, with its established canon into the country that was later called Tibet and there actively propagated both the organization and the creed.

## viii. TIBETAN BUDDHISM

### a. Tibet

The piece of that portion of the land once called Si Dzyang through which now flows the Brahmaputra that extends from a clearly defined border along the Himalayas that just includes the Brahmaputra within its confines to an illy defined border along toward the Yangtze is now called Tibet.

### b. The Tibetan, Ethnically

Along the Himalayas this part of Si Dzyang gradually became infiltrated with Uralite ethnic emigrees via India, among whom may have been some of the mixed Ārya-Iranians who were absorbed by the native Eocene Cordilleran Khamite population, forming a mix that here, again, absorbed a later, lesser, immigrant infiltration of the Ural-Altaic mixed Uralite and Comanchean Cordilleran people. The result is a mix more Uralite than else, called the Tibetan.

Today the members of the purest representative type of this region, called the native race of Tibet, are about five feet five inches tall; they are brachycephalic, have wavy brownish hair, oval in cross section, growing out of a straight follicle, brown or hazel eyes, tawny brown to white skin, scant beard, the nose is either flat or prominent. On this evidence the typical Tibetan is the product of a mix of Eocene Cordilleran, Comanchean Cordilleran and Uralite ethnic in which the Uralite paleface ethnic traits are dominant and the balance, the atypical, are any of the various possible variations of this type induced by the Eocene Cordilleran and the Comanchean Cordilleran heritage.

### c. The Tibetan Language

The Tibetan language, called Bhotia, now reverted to monosyllabic, monotonal, was once an agglutinative dialect allied to the Sumerian. The reversion is conceivably indicative of its origins in the pre-agglutinative stage of the Eocene Cordilleran Khamite isolating Eurafasian speech as used in Si Dzyang of which it is a dialect, influenced somewhat lightly by the languages of the absorbed Eocene-Uralite Ārya-Iranian immigrants and even more lightly by the Comanchean-Uralite Ural-Altaic immigrants.

### d. Tibetan Epigraphy

Tibetan epigraphy is a development of a variety of the fourth century A.D. Gupta development of the Brahmi script produced by the Brahmins of

Madhyadesa. Three Tibetan varieties of this adaptation are used for the epigraphic expression of the Tibetan Bhotia.

### **e. Tibetan Government**

The Tibetan system of government, a continuation of that of Si Dzyang, similar to that of Sumeria, to that of predynastic Egypt and to that of Bhante Yul Tshata, is said not to have changed its main structure in thousands of years.

### **f. Tibetan Buddhism**

#### **1. Red Caps**

In the seventh century A.D., the native systems of formulations in Tibet were represented by the teachings and practices of the Bhons. Called shamanism, this was a melange of a deterioration of some greatly anterior adaptation of some attempted interpretation of the academic teaching and applied arts of the zr system of science and whatever deteriorated remnants remained of original Buddhism as it had been taught here and there throughout this area by Gautama Sakyamuni's earlier followers. Shamanism, from the Sanskrit *ṣramaṇa*, a shaman, a mendicant or beggar monk, a name which became indicative of the Ural-Altaiic priests, was a system of ancestral worship, mediumistic conjuration, magic, invocations of invisible gods, demons, etc.: the long deteriorated fragments of the deteriorated remains of the Eocene Cordilleran zr science. Buddhism, as mixed with this, was the deteriorated remains of the Mahayana system of northern Buddhism, based on a compilation of what may be some 6,000, an eighth, of the accredited works of Gautama and some 1,700 works of the literatures concerning the teachings of Gautama which had accrued through 1,200 years and were then collected, chosen from among, accredited as a canon by Nagarjuna, carried by him into Tibet where he is known as Lugrub, and there used as the basis of an organization which established by him became the Mahayana, called northern Buddhism and, also, Tibetan Buddhism. Thus, whatever Tibetan Buddhism became to be, it was established by and founded on only those portions of that science which Gautama Sakyamuni of Kapilavastu had learned from the great teachers, the museums and the libraries of the snowy range and had then taught and written down in prakrit Brahmi Pali which is so written down in a selected one-eighth of his accredited writings and as collected some 1,200 years after they were written and as buttressed by some 1,700 books of commentaries written by many authors of many times. Even its well intentioned acceptance in Tibet became mixed with the deteriorated Bohn system of shamanistic deterioration of an Eocene zr science. Through an ensuing 635 years after Nagarjuna's establishment of his organization and its creed in Tibet, the deterioration continued, producing a melange

of a deteriorated Bohn system and a deterioration of the earlier Mahayana teachings. It is this melange that became known as Tibetan Red Cap Lamaism since the members of this system who were its priests wore red caps as an indication of their officially accredited status.

## *2. Yellow Caps*

In A.D. 1355, the Tibetan, Tzon-kha-pa was born in the district of Amdo. He was educated in the Tibetan Red Cap lamaseries. Unsatisfied, it is said that he then went over into the snowy range and studied there, as had Gautama, as had Yu, as had Kapila. He came back into Tibet. Became the Lama of one of the great Tibetan lamaseries. Undertook the reform of Tibetan Lamaism. Became the Great Tibetan Reformer. In order to perpetuate his reforms, he organized and established the order of the Gelugpa, the yellow caps; founded a private school near Tji-gad-je for graduate education in the system as he established it; made the original books of the Mahayana which Nagarjuna had carried into Tibet, and only these, the canon of the order. Added his teachings of the learning he had acquired in the snowy range. Urged that the order of the Gelugpa lamas make a concerted effort once in each 100 years to cooperate with the great teachers of the snowy range in a worldwide dissemination of what parts of their knowledge the great teachers should select. His proposed fiscal century began in the 75th year of any calendar century. Recently the mass two-year conclave in Burma of Buddhist monks sponsored by the then Prime Minister, Nu, and their prophesied resurgence of Buddhism as a world-dominating religion, may have been casting its organized shadows forward into A.D. 1975.

The teaching system of Tzon-kha-pa's Gelugpa lamaism was organized as a system of college lamaseries, some for male students, some for female and some mixed, each under the tutelage of a head lama. The priests and monks are organized into strict hierarchical systems which extend seriatly through exact gradations from the least educated up and through the chief or high priests, of which latter order, then, the lamas. A Tibetan lama is a chief or high priest who is supposedly possessed of great erudition, great saintliness and great wisdom.

Soviet Russia's military invasion of Tibet, her confiscation of its lamaseries, her savaging of the great lamasery of Lhasa, her persecution of the Gelugpas may, in retrospect, but become one of the historical events in the life of Tibetan Gelugpa Buddhism. Like Christianity, Hinduism, Brahmanism, Hebrewism, Gautama-Nagarjuna-Tzon-kha-pa's Tibetan Gelugpa Buddhism would not be exterminated by any degree of military aggression and political suzerainty. Each holds some attempt at interpretation of the formulations of the zr system of science as its essential life-stimulus. This endures. The system of science of the one great reality. Maybe in tidbits. But those tidbits are as tenacious as the life of humanity.

During the 16th century A.D., Tibet was conquered by Altyn Khan, a Mongol chieftain, its educational hierarchy and its educational system of government overthrown and a Tibetan Red Cap lama, Sonan Gyatso, crowned puppet king with the title of Dalai Lama Vajradhara. Dalai means ocean. Vajradhara means wisdom. The Abbé Huc has been mentioned as having suggested that Altyn Khan, knowing the legend of the great body of water<sup>11</sup> known as the Sea of, or Ocean of, Wisdom that once lay just beyond the borders of Tibet, hence dubbed his puppet Ocean of Wisdom. An ironic play on words.

During the recent decade [1960s], Lowell Thomas reported that in A.D. 1641 one called Lob Sang Gyatso, a Gelugpa, subdued the rival Red Caps, made the Yellow Caps the official rulers of Tibet, became the fourth successor to the title Dalai Lama, built the Potala at Lhasa and made Lhasa the capital of Tibet.

During the seventh century A.D., Tibetan Gelugpa Lamaism, for practical reasons, divided its ruling system into two divisions of equal rank and power: a political division headed by the officially ruling Yellow Cap, still called Dalai Lama, with headquarters at Lhasa and an educational division headed by a great Gelugpa Lama of Tda Shu Lumbo with headquarters in a private retreat near Tji gad ze, housing a fabulous library, called the Tda Shu Lama.

The Tda Shu Lama, called also the Bogoda Lama, was the educational ruler, head of the educational hierarchy; the Dalai Lama was confined purely to political rule. In the period of time of current memory, during the reign of the twelfth successor of Dalai Lob Sang Gyatso, the then current Tda Shu Lama was so persecuted by the Dalai and his system of retainers, his life so imminently threatened that he fled Tibet. His whereabouts for many years unknown, he lives, now at this writing [1960s], in America, near the eastern seaboard. Many of his priests have gradually followed, collected round him, are formally under his tutelage. Many of the books from that library are now in America.

After that, Tibet had only one ruling lama, the Dalai Lama. A minor Chinese invasion attempt to set up a puppet educational lama, the death of the Dalai, the typical Tibetan search for the newborn one who would be the reincarnation of the deceased, the finding, education, establishing at Lhasa, his flight into India under the Soviet Russian invasion are matters of current history. Nevertheless the conclave in Burma of priests of all Buddhism proceeded through its two years. Nu is one of the world's world-important men.

## **ix. "WHO IS IN POSSESSION OF THE TRUE KNOWLEDGE?"**

Some 2,500 years after Gautama, at some time between the beginning and the middle of the 19th century A.D., one named Helena Petrovna was born in Russia, eventually became Helena Petrovna Blavatsky. Among her writings Blavatsky reports that her family and the family connections and family social circle were interested avidly in what she terms the black arts, that certain

members of the family had discovered in her very early childhood that she was what she terms “psychic” in a marked degree, had, using her, convinced the balance of the family and that thereafter increasingly, she had been exploited in the family and among the immediate friends of the family and eventually in a wider way, as such, and had, as she grew up, delved, on her own initiative, into what she calls psychic phenomena, mediumship, spiritualism, materialization, all from the “black arts” view point. She writes as one who needed no convincing concerning her so termed “psychic” powers; but who deplors from the core of her nature the manner in which she had used them, and who even as she so used them knew an inner abashment which eventually became a recognized sense of inner self-abasement in so doing. Writes as one whose instinct pressed her to find the right way to use them for the right purposes but whose lack of such information did not deter her from and whose early formed action patterns habituated her in their continued misuse and whose righting mechanism offset this with this enduring affect-tone of inner abasement, the need of relief from which acted as a strong, although possibly wholly unaware, motivation. A completely honest although woefully mixed up life that never in its finest efforts purveyed an exclusive distillate of pure white magic. Yet one gathers that she would have, could she have so done. In the sea of pure white magic, neither a pilot nor a barque, this is a spectator who enthusiastically voices her delight that the barque and the pilot should actually be there: and points. Often mired along the shore but always making the pointing gestures, saying ‘there, there, look.’ She did not in her writings discuss factually the identity, genesis, powers and functions of the human psyche. One gathers that she would have, could she have so done. But she was, as someone in writing a recent book concerning, titled her, a Priestess of the Occult. A self-dedicated priestess. Which didn’t necessarily always make her an initiated priestess of the greater mysteries. Her writings are often an enthusiastic mixing together of the right and the wrong formulae: often merely an equally enthusiastic admonishing. Yet, in her late adulthood, she caused no inconsequential turning of human attention in the direction she thought she was pointing. According to her own autobiographic references, this came about in the following manner.

Among her writings Blavatsky relates that at a time in the mid-youth years, in London, where she had gone with her father who was a Russian military officer of some rank, she had met by chance a Rajput Prince named Morya or Maurya, who she implies, in case I do not mistake, was a Gelugpa and was studying to become a resident member of the Bhante of Bhante Yul Tshata, who suggested that she go to Tibet to study. She indicates that after an elapse of some time she met and talked with Morya again. At some time, either before or after this second meeting, she studied for two years in a Tibetan Buddhistic lamasery on the shore of Lake Manasarowara, which is also called Lake Anavatapta and, also, Cho Lanak. In that era Russians who were so minded were going to Tibet to study, upon invitation or upon acceptance of requests made, in much the same manner in which Americans were going to Europe to study. Scattered through Tibet were the centers of Tibetan Buddhistic learning just as through



Europe were scattered centers of European learning. In Europe the centers of learning were organized as universities; in Tibet the centers of learning were organized as lamaseries, more or less similar to American seminaries. Some of the lamaseries in Tibet were for men only, others were for women only, some were coeducational. Thereafter she lived in Russia, England, Cairo, America, India and elsewhere, practicing as a spiritualist and medium, teaching, lecturing, doing materializations, doing “readings,” portendings.

At some time during this period, through Morya’s introduction, Blavatsky says that she met a Kashmiri Brahman, a journalist, in India, Kuthumi Lahl Singh, who was among other things, a Gelugpa, a graduate of Oxford and at that time a non-resident Bhante preparing himself to become a resident member. Between the two of them she learned what they were free to tell her concerning Bhante Yul Tshata.

She subsequently, in 1875, was co-instrumental in the founding of an organization in New York City which soon became national, then international, the declared aim of which was (1) “to form a nucleus for a universal brotherhood of humanity without distinction of race, creed, or color,” (2) “to promote the study of Aryan<sup>12</sup> and other eastern literatures and religions and sciences and demonstrate the importance of that study” and (3) “to investigate unexplained laws of nature and the psychical powers latent in man.” A man who was also a practicing spiritualist was the other of these two co-founders.

At one stage of her approach to maturity, she, by way of her complete devotion to Morya and thence to Kuthumi Lahl Singh, seemed to produce a self-identification with the brotherhood of Bhante Yul Tshata, even while mourning the fact that because she was a woman she could not enter that place, and records that in her mature years, even though she did be long a disciple of Morya’s, could not even cross its geographic boundaries, although at the time of which she speaks she was within a few days riding distance of one part of the border whither she had gone by appointment for a meeting with the two of them, they having come out of Bhante Yul Tshata to meet her at that place.

In her later years, she wrote a book entitled *The Secret Doctrine* which was the canonical book of her, the Theosophical, society. In this work her textual use of the writings of others is copious, her bibliography has been faithfully checked. Blavatsky prefaced the work with a quote of Montaigne’s “I have here made only a nosegay of culled flowers, and have brought nothing of my own but the string that ties them.”<sup>13</sup>

Although the following information concerning Tibetan Buddhism can be gleaned elsewhere, I prefer, for reasons which will be apparent, to report what she says in that book concerning Tibetan Buddhism. There, she states that the Tibetan canon of the northern or Mahayana Buddhists is composed of two classes of literature called Kahgyur and Bstangyur. That it comprises 1,707 distinct works. One thousand eighty-three public volumes in 350 volumes folio and 624 volumes which she designates as secret or esoteric volumes in 77 volumes folio. Seemingly 70 of these 77 volumes are records of Gautama,

some of the original writings of Gautama, and some copies of some few of the original works which Gautama as a student in the archives of the great teachers of the snowy range had had access to and upon which he had founded his teachings.

#### a. Non-Buddhistic Works of the Gelugpa Tibetan Mahayana Canon

The other seven of these seventy-seven volumes comprise a group of writings which she says are called the secret or esoteric folios of Kiu-ti. She also calls them the Secret Books of Lam Rin. She states that these seven folios of Kiu-ti are of unknown origin and of unknown age, being, to paraphrase her, of untold antiquity. These seven volumes were inspired by a single folio, the name of which she does not record, but gives either her own translation of the name, or else her own name for it, as *The Book of the Secret Wisdom of the World*. She does not say where this book was kept nor where the seven folios of Kiu-ti were housed, either before or at the time of her writing. She implies that the only original copy now in existence is an illustrated work done on some fabric not known to antiquarians; she claims that it was taken down in a still used prehemispherical geometric ideographic system of epigraphy which she calls Senzar<sup>14</sup> by persons in this central Asian portion of this landmass to whom it was dictated orally by their antecedents. Its text describes evolution of our solar system and of homozoa upon its earth planet up to exactly 4,989 years prior to the time of her writing. That makes its dictated text contemporary with the early Eocene Cordilleran ethnic Khamite Sumerian, Khamite Rezu, Indus Valley civilizations and the system of its paleographic indenture, which she calls Senzar, the Eocene Cordilleran pure geometric ideographic contemporary of the Eocene Cordilleran Khamite pre- and proto-cuneiform, the pre- and proto-mdv ntr and a sample of that pure Eocene Cordilleran zr science geometric paleography, the continuity of which the Philiton college of linguists and semanticists strove to insure. Probably the parts which she identifies as illustrations are the synonymous pictoideographic and pantoideographic renditions paralleling the geometric ideographic text. The word Senzar is possibly compounded of sen and zar, sen being the Sanskrit san and zar being the Eocene Cordilleran zr: and, in that case, sen would analyze as does the san of Sanskrit as the collected, organized, cultured usage, in this instance, of the zr science terminological epigraphic system, in distinction from its vernacular usages. I do not find that she states in what language and in what epigraphy the seven folios of Kiu-ti were originally composed and originally inscribed nor upon what material.

It would seem from the general tone of her writing and especially from the immediate context within which she places this information concerning this one only existent original copy of this one book which she calls *The Book of the Secret Wisdom of the World* and the seven volumes of Kiu-ti which it had




inspired may have been and, in that case, still is, one of the books of the private archives of the Matham of the Hopahma of the organization known as the Bhante of Bhante Yul Tshata and that she had never seen it but that it may have been described to her by one who had seen it. Nor had she seen any of the seven volumes of Kiu-ti.

She records that upon these seven folios of Kiu-ti has accrued fourteen volumes of commentaries and annotations by initiated teachers. In Tibet, either the originals or the only copies of these fourteen volumes were kept secret and apart in the private library of the esoteric school, that is, institute for higher learning, of the Gelugpa order formed by Tzon-kha-pa, after he had studied in Bhante Yul Tshata which library was near the private retreat of the Tda Shu Lama near Tji-gad-ze, and in his charge. The words used are: "These, it appears, are kept secret and apart, in the charge of the Teshu Lama of Tji-gad-je."<sup>15</sup>

One gathers that her use of the words esoteric and secret implies works available for study only to those who are prepared and accredited by the organized system of education of the Gelugpa Lamas, as, for instance, works available only for graduate study and research in the archives of the graduate schools of the various universities of America today or in any country.

She says that the originals of some of these fourteen folios of commentaries on the seven folios of Kiu-ti which the original book inspired were written on cylinders, of what material she does not record, the fragments of some of which are housed with the copy of this and the others of the fourteen commentaries in that private library.

It does not seem probable that she had had access to these fourteen volumes of commentaries and annotations then housed in the private library of the esoteric school of the Gelugpa order nor to any possible originals of these possibly only existent copies which may have been housed in any of the libraries of Bhante Yul Tshata. However, she implies that a work which she translates into English was done on palm leaves.<sup>16</sup> That it's epigraphy was Senzar Tibetan. That the

text begins with  and elsewhere shows  and  as related Senzar symbols. That as well as this Tibetan Senzar version, Chinese and Sanskrit translations of the original Senzar commentaries and glosses on the Book of Dzyan exist and that she had access to them.<sup>17</sup>

And states or implies that they were written in what she calls Senzar Tibetan. In a proto-Tibetan tongue written down in this central Asian Senzar geometric ideographic variety of the Eocene ethnic Khamite usage of the Eurafasian hemispherical retained prehemispherical Eocene Cordilleran geometric ideography? And the editors of her posthumous Volume III, a compilation, at her previous request, of her unpublished papers, permit this statement to occur, "The Book of Dzyan from the Sanskrit word 'Dhyan' (mystic meditation) is the first volume of the Commentaries upon the seven secret folios of Kiu-te,<sup>18</sup> and a Glossary of public works of the same name."<sup>19</sup>

She calls her translation that of the “Book of Dzyan (or Dzan)” and extracts Dzyan “Dan or Janna (Dhyāna)”<sup>20</sup> and in a footnote, “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...’ Hence Dzan, Djan phonetically; the Book of Dzyan.”<sup>21</sup> But she states, “The Stanzas ... are given in their modern translated version ... 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... To facilitate the reading, and to avoid the too frequent reference to foot-notes, it was thought best to blend together texts and glosses, using the Sanskrit and Tibetan proper names whenever these could not be avoided, in preference to giving the originals.”<sup>22</sup> In other words, her works concerning those first seven of the stanzas on the solar system and another twelve on anthropogenesis on the earth of that Book of Dzyan which is the first of the fourteen commentaries and glossaries on the seven books of Kiu-ti are not done from the original nor from any possible copy of the original but from her reconstruction of what she believes them to have been, basing her conclusions on Chinese, Tibetan and Sanskrit translations of original Senzar commentaries on the original Book of Dzyan, which she says was done in pure Senzar and was the first of the fourteen commentaries on the Kiu-ti volumes pertaining to the one small Senzar volume which she identifies by the name of The Book of the Secret Wisdom of the World. Of these so reconstructed first seven stanzas, she writes in the proem to the first volume of her book, “It is almost unnecessary to state that only portions of the seven Stanzas are here given. Were they published complete they would remain incomprehensible to all save a few high Occultists. Nor is there any need to assure the reader that no more than most of the profane, does the writer, or rather the humble recorder, understand those forbidden passages.”<sup>23</sup> Just what, aside from their, to her, incomprehensibility, forbade her using them she does not indicate. And in volume two in the preliminary notes on the twelve concerning anthropogenesis, she explains that these are treated as are the seven on solar cosmogenesis.

As well as these 14 esoteric volumes of commentaries and annotations, 35 public exoteric books and glossaries based on these seven folios of Kiu-te have at various times been prepared and copies of these 35 books are housed in various monasteries of the Tibetan Gelugpa Lamas, forming 35 of the 1,083 public volumes. She states that these 35 books are comparatively modern, having been, her word is, edited within the last 1,000 years. Copies of this edition of these 35 books and glossaries are to be found in any of the libraries of the monasteries which comprise the educational system of the Gelugpas. They are there for purposes of teaching, for study by the students in the monasteries and for lay reading. Apparently, then, a copy of this edition of each of these 35 books and glossaries would have been on file in the library of a monastery of the Gelugpa order which is situated upon the Tibetan shores of Lake Anavatapta and at which Blavatsky reports that she studied for two years. Whether she availed herself of the privilege of their perusal cannot be

said. But inasmuch as their most recent edition is placed in terms of “during the past 1,000 years,” and she was at the time but a young woman, she may not have had the necessary linguistic ability.

Using selected passages from these first seven stanzas as she deems them to have occurred in the original, she titles this part of her work, “Cosmic Evolution. Seven Stanzas from the Book of Dzyan with Commentaries,” after, however, having earlier explained that only evolution of our solar system is meant. The part of the work based on the selected passages of her reconstructed twelve stanzas she titles, “Anthropogenesis. Twelve Stanzas from the Book of Dzyan with Commentaries.” Having, in each instance, set down these selected parts of these stanzas in her English translation, she broke each stanza down into parts which she calls shlokas and then used this material, so handled, as subject matter for a Part I of each of two lengthy volumes, written in English, of her own personal ommentaries arranged in topical sections each of which seems to be an achievement in free association to a group of these sentences as the general stimulus idea: or more often with each translated shloka being used as a stimulus-idea for a lesser grouping of associated ideas within the general constellation: much in the usual manner of personal commentaries on someone else’s earlier writings. Included as a Part II in each of these two volumes of her commentaries on these nineteen stanzas and filling a large posthumous Volume III, are further dissertations on various loosely related subjects. Written during the final years of her life, all along her way through the years, she had kaleidoscoped an eagerly pursued, highly selective literature produced by various well-accredited and various not so well-accredited authors concerning items of what seemed to her way of thought to have been once existent then deeply suppressed knowledge which, nevertheless, had continued to live secretly, concerning secret societies which preserved and practiced secret systems of thought. Her ommentaries are her mind’s intricately wrought designs of these, the various facets of which she discusses as one fascinated by the evanescent designs which they continuously present and the association of ideas which they glimmer. Hence much of her explanation of the esoteric text which she discusses is but the false exoteric misconceptions of one who, loving secrecy, mistakes the secret falsehood of the unenlightened for the esoteric truth of the fully informed. Titling her own book *The Secret Doctrine*, perhaps the calling of the little folio of its far source The Secret Wisdom of the World is her own; if not wholly so, then perhaps her use of the word secret in translating some part of the title is but an unfortunate choice or it may be an interposition effected by her understandable intense, almost self-hypnotic, occupation with the idea of secrecy; for, unless the text is not a factual statement of a then current knowledge, but is a compilation of a then arcane knowledge, it cannot have been so titled. English was to her a foreign language in which she was writing a major opus. The phrase, wisdom of the world, may to her, have implied knowledge concerning the world. Also, to her, anything other than perceptual knowing may have been secret knowing. The words perceptual, conceptual and interoceptual seem not to have been a part

of her English vocabulary. Nor had she the ideas conveyed by these words.

Her ideas concerning the origin of the human being are strictly cosmic and limited to the solar system. And although she seems to know nothing concerning the three gamuts of a total manifestation, her ideas concerning the gradual evolvement of the organisms of the human phylum are sound insofar as the solar-terrestrial stage of that evolvement is concerned. In an astonishing sweep of thought, she keeps working away in a frustrated attempt to explain to herself the tenets of true mysticism. And talks much of occult powers. And would have wholeheartedly shed her misconceptions concerning the identity and genesis of the human psyche or soul and accepted the real facts so that her understanding of its powers and functions could for her have been clarified. For these powers and functions were her real interest. And again and again speaks of her limitations of understanding in this matter and her unquestioned conviction that the great arhats and the great adepts of Bhante Yul knew the real facts and all of the real facts.

I quote: “‘Who is in possession of the true knowledge?’ is asked. ‘The great Teachers of the Snowy Mountain’, is the response.”

She continues: “These ‘great Teachers’ have been known to live in the ‘Snowy Range’ of the Himalayas for countless ages.”<sup>24</sup>

<sup>1</sup>Census of India, 1901.

<sup>2</sup>Chinese.

<sup>3</sup>Author has a “?” after this symbol in manuscript. [Ed.]

<sup>4</sup>See *The Comprehensive Helps to Bible Study in The Comprehensive Teachers’ Bible* (New York: James Pott & Co., 1899).

<sup>5</sup>David Diringer, *The Alphabet* (New York: The Philosophical Library, 1948), p. 105.

<sup>6</sup>H.P. Blavatsky, *The Secret Doctrine*, (London: Theosophical Publishing House, 1893), Vol. I, p. 292.

<sup>7</sup>Sometimes in English the word dzyang is written tdzyang, sometimes tzyang.

<sup>8</sup>As cited by Blavatsky, *op cit.*

<sup>9</sup>*Ibid.*

<sup>10</sup>Book One, Chapter II, Sec. VIII, “Superior Physical Organisms.”

<sup>11</sup>Blavatsky, *op. cit.*, Vol. II, p. 528.

<sup>12</sup>Ārya-Iranian.

<sup>13</sup>Blavatsky, *op. cit.*, Vol. I, p. 29.

<sup>14</sup>*Ibid.*, p. 26.

<sup>15</sup>*Ibid.*, Vol. III, p. 405.

<sup>16</sup>*Ibid.*, Vol. I, p. 31.

<sup>17</sup>*Ibid.*, p. 50.

<sup>18</sup>So spelled.

<sup>19</sup>Blavatsky, *op. cit.*, Vol. III, p. 405.

<sup>20</sup>*Ibid.*, Vol. I, p. 4.

<sup>21</sup>*Ibid.*, p.4, footnote.

<sup>22</sup>*Ibid.*, p. 50.

<sup>23</sup>*Ibid.*

<sup>24</sup>*Ibid.*, Vol. III, p. 406.

