

Ozark Theosophical Camp and Education Center

Sulphur Springs, AR

June 14-16, 2013

Featuring David and Nancy Reigle - *Book of Dzyan*



David and Nancy Reigle have been students of Theosophy since 1973. They started studying Sanskrit in 1977. A three-month-long trip to India in 1978-1979 provided key research on Senzar, the alleged pre-cursor of Sanskrit, and the alleged language of the mysterious "Book of Dzyan." This resulted in David's article, "Quest for the Lost Language of the Initiates." The Book of Dzyan, from which stanzas were translated in *The Secret Doctrine*, is said to be one of the secret "Books of Kiu-te." The public books of Kiu-te were identified in 1981, and this was written up in David's



book published in 1983, *The Books of Kiu-te, or the Tibetan Buddhist Tantras*. Papers on the Book of Dzyan and the Books of Kiu-te were presented at three Secret Doctrine conferences in 1984, 1988, and 1998. Four "Book of Dzyan Research Reports" were issued 1995-1997. Fourteen papers were assembled and published in 1999 in their book, *Blavatsky's Secret Books: Twenty Years' Research*. Subsequent research, including seven articles and papers listed under the topic heading, "Studies in the Wisdom Tradition," has been posted on their Eastern Tradition Research Institute website, www.easterntertradition.org. An internet discussion on "The Stanzas of Dzyan" in which David participated from the fall of 2010 until early 2012 may be found at the Theosophical Network website (theosophy.net). Then a blog dedicated solely to the Book of Dzyan and the quest for it was started in Feb. 2012, at prajnaquest.fr/blog (or dzyan.net).

F r i d a y

Noon to 4:00 - Camp set up and preparation

4:00 to 6:00 - Registration will begin

6:00 to 6:45 - Potluck Dinner

7:00 to 7:10 - Welcome. Introduction of our speaker

Friday Night

1. What Is the Book of Dzyan?, David Reigle

8:20 – Questions and discussion; followed by fellowship, karaoke, drumming and free time.

S a t u r d a y

Saturday Morning

7:30 - Yoga Exercises on the Deck, or Morning Walk

8:00 - Breakfast

9:00 – 9:20 - Meditation

2. The Basic Premises behind the Book of Dzyan, David Reigle

10:30 - 10:40 - Break

3. The Seven Stanzas from the Book of Dzyan on Cosmogenesis, David Reigle

11:50 - Lunch

Saturday Afternoon:

1:00 - Session Begins

The Seven Creations in the Purānas, Nancy Reigle

2:30 - 2:40 - Break

5. Twelve Stanzas from the Book of Dzyan on Anthropogenesis, David Reigle

3:40 - 3:50 - Break

4:50 – Break for dinner preparation. 5:40 – Dinner

Saturday Night:

6:50-7:50 - (Open Board Meeting)

8:00 - Session Begins

6. Highlights and Unfinished Topics, David and Nancy Reigle

S u n d a y

Sunday Morning:

7:30 - Yoga Exercises on the Deck, or Morning Walk

8:00 - Breakfast

9:00 – 9:20 - Meditation

7. Can the Book of Dzyan Be Real? The Evidence, David Reigle

10:30 - 10:40 - Break

Conclusion, David Reigle

12:15 - Seva in closing down the camp - Volunteers needed. Food leftover is for the taking...enjoy on site before final clean ups, or take some with you after some time of helping.

Program:

“The Book of Dzyan”

1. What Is the Book of Dzyan?, David Reigle

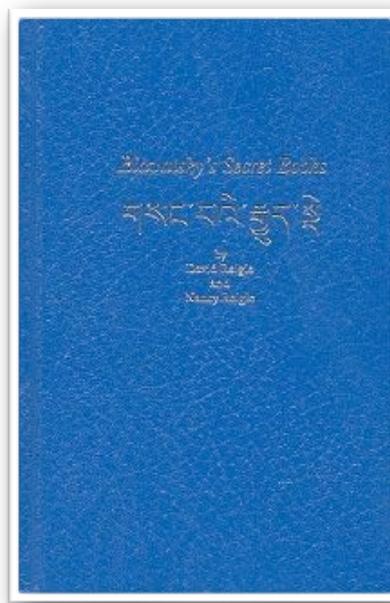
“The Book of Dzyan . . . is the first volume of the Commentaries upon the seven secret folios of Kiu-te, and a Glossary of the public works of the same name. Thirty-five volumes of Kiu-te for exoteric purposes and the use of the laymen may be found in the possession of the Tibetan Gelugpa Lamas, in the 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.” (Blavatsky Collected Writings, vol. 14, p. 422)

It is from the Book of Dzyan that seven stanzas on cosmogenesis (the origin of the cosmos), and twelve stanzas on anthropogenesis (the origin of humanity), were allegedly translated by H. P. Blavatsky to form the basis of her 1888 book, *The Secret Doctrine*. Because on p. 1 of vol. 1 she describes a book of pictorial symbols, many readers have assumed that the stanzas were translated from this book of pictorial symbols. The above quotation shows that they were not, but rather were translated from the first volume of commentaries on this book of pictorial symbols. These commentaries are written in words (S.D., vol. 1, p. 23), and have numbered verses (S.D., vol. 2, p. 15, fn.). We are told that there are Sanskrit, Chinese, and Tibetan translations of the Senzar language originals (S.D., vol. 1, p. 23). We may refer to any of these old translations as an original language text, in contradistinction to the modern English translation by Blavatsky. It is the finding of an original language text of the Book of Dzyan that is the great need of our time.

2. The Basic Premises behind the Book of Dzyan, David Reigle

“Before the reader proceeds to the consideration of the Stanzas from the Book of Dzyan which form the basis of the present work, it is absolutely necessary that he should be made acquainted with the few fundamental conceptions which underlie and pervade the entire system of thought to which his attention is invited. These basic ideas are few in number, and on their clear apprehension depends the understanding of all that follows; therefore no apology is required for asking the reader to make himself familiar with them first, before entering on the perusal of the work itself.” (*The Secret Doctrine*, vol. 1, p. 13)

This session will review the “three fundamental propositions” of the Secret Doctrine, given in *The Secret Doctrine*, vol. 1, pp. 14-20, and also explained in the extracts given there from the esoteric Senzar or Occult Catechism on pp. 9 and 11-12 (see also pp. 35, 289). The content of the latter had been given several years earlier in an article now found in *Blavatsky Collected Writings*, vol. 3, p. 423. This information was first outlined in the “Cosmological Notes,” now found as Appendix II to *The Letters of H. P. Blavatsky to A. P. Sinnett*, pp. 376 ff. As Blavatsky told Robert Bowen, “The first thing to do, even if it takes years, is to get some grasp of the ‘Three fundamental principles’ given in the Proem.”





3. The Seven Stanzas from the Book of Dzyan on Cosmogogenesis, David Reigle

“The Eternal Parent (Space), wrapped in her ever invisible robes, had slumbered once again for seven eternities . . .” (stanza 1, verse 1, from *The Secret Doctrine*, 1888) / “The Eternal Mother (space) wrapped in her ever invisible robes (cosmic prenebular matter) had slumbered for seven Eternities . . .” (stanza 1, verse 1, from the Würzburg manuscript, 1886).

In this session, we will go through the stanzas given in vol. 1 of *The Secret Doctrine* (1888) on the origin of the cosmos, at the same time checking them with her first draft translation of them found in the so-called Würzburg manuscript (1886). The latter were first published in 1938 in the 6-vol. Adyar edition of *The Secret Doctrine*, vol. 1, pp. 101-107, then both versions side-by-side in George Arundale’s 1939 book, *The Lotus Fire*, pp. 23-40, and again the first draft version in the 1978 edition of *The Secret Doctrine* carefully corrected by Boris de Zirkoff, in the Index or 3rd volume as “Appendix III,” pp. 514-520. As we go through the stanzas, I will attempt to bring in any findings from my research that may bear on the understanding of a particular stanza.

4. The Seven Creations in the Purāṇas, Nancy Reigle

“The history of cosmic evolution, as traced in the Stanzas, is, so to say, the abstract algebraical formula of that Evolution. . . . The Stanzas, therefore, give an abstract formula which can be applied, mutatis mutandis, to all evolution: . . . The seven Stanzas given in this volume represent the seven terms of this abstract formula. They refer to, and describe the seven great stages of the evolutionary process, which are spoken of in the Purāṇas as the ‘Seven Creations,’ and in the Bible as the ‘Days’ of Creation.” (*The Secret Doctrine*, vol. 1, pp. 20-21)



This session will take as its basis the section titled, “The Seven Creations,” in *The Secret Doctrine*, vol. 1, pp. 445-460, and expand on it by bringing in material from the original Purāṇa-saṃhitā. Information about this lost but largely restorable text can be found in the “Book of Dzyan” blog at prajnaquest.fr/blog (or dzyan.net) in the postings titled “Creation Stories: The Cosmogony Account from the Purāṇas.” The purāṇas are the primary sources on cosmogony found in the Hindu tradition.

5. Twelve Stanzas from the Book of Dzyan on Anthropogenesis, David Reigle

“There are four origins of living beings, beginning with the egg-born: the egg-born origin, the womb-born, the sweat-born, and the spontaneously generated (upapāduka) origin [i.e., the parentless or self-born]. . . . Humans are of four kinds: the egg-born . . . the womb-born . . . the sweat-born . . . the spontaneously generated, e.g., those of the first age (kalpa).” (Vasubandhu, *Abhidharmakośa* and *Bhāṣya*, chapter 3, verses 8-9)

In this session, we will go through the stanzas given in vol. 2 of *The Secret Doctrine* on the origin of humanity. These speak of the self-born humanity of the first root-race, the sweat-born humanity of the second root-race, the egg-born humanity of part of the third root-race, and the womb-born humanity from then on to the present fifth root-race. As we go through the stanzas, I

will attempt to bring in any findings from my research that may bear on the understanding of a particular stanza.

6. Highlights and Unfinished Topics, David and Nancy Reigle

In this free-for-all discussion, any topics that need further highlighting may be discussed, or any unfinished topics may be brought in.

7. Can the Book of Dzyan be Real? The Evidence, David Reigle

"It is more than probable that the book will be regarded by a large section of the public as a romance of the wildest kind; for who has ever even heard of the book of Dzyan?" (The Secret Doctrine, vol. 1, p. viii). "One of the greatest, and, withal, the most serious objection to the correctness and reliability of the whole work will be the preliminary Stanzas: 'How can the statements contained in them be verified?' . . . The Book of Dzyan (or 'Dzan') is utterly unknown to our Philologists, or at any rate was never heard of by them under its present name." (p. xxii).

"Agreeably with the rules of critical scholarship, the Orientalist has to reject a priori whatever evidence he cannot fully verify for himself. And how can a Western scholar accept on hearsay that which he knows nothing about? . . . This first installment of the esoteric doctrines is based upon Stanzas, which are the records of a people unknown to ethnology; it is claimed that they are written in a tongue absent from the nomenclature of languages and dialects with which philology is acquainted; they are said to emanate from a source (Occultism) repudiated by science; and, finally, they are offered through an agency, incessantly discredited before the world by all those who hate unwelcome truths, or have some special hobby of their own to defend. Therefore, the rejection of these teachings may be expected, and must be accepted beforehand. No one styling himself a 'scholar,' in whatever department of exact science, will be permitted to regard these teachings seriously." (p. xxxvii)

A number of people (mostly Theosophists) have asked me what, if any, evidence is there for the authenticity of the Book of Dzyan. Is there any externally verifiable proof that it is real? The short answer is no, there is no externally verifiable proof; not until we get an original language manuscript of it, or even find a single verse from it quoted in a known text. There is only circumstantial evidence, some of which, however, is significant. In fact, in its aggregate it makes a strong case for the authenticity of the Book of Dzyan. It is this evidence that will be presented in this session.

8. Conclusion, David Reigle



Directions: Sulphur Springs is located on Hwy. 59, 2 miles south of the Missouri State Line. Take Hwy 59 into Sulphur Springs and turn east on Colony Street which is located IMMEDIATELY on the north side of the Butler Creek bridge. Go about 200 feet and veer left. Go another 300 feet and go up the first driveway you see which is actually Skyline Drive. (There is no street sign but we'll have a TS sign at the entrance.)

Airport Service: Fayetteville/Bentonville Northwest Arkansas Regional Airport serves this area, about 35 miles from Camp, Coordinate with Nancy Blott (405-412-1971) if you need a pick-up and return to the airport.

REGISTRATION: To RSVP online email: Carol Holleyman, carol.holleyman@gmail.com; or register by mail: **3439 East Anne St., Ozark, Mo 65721**, or call 417 889-1277. Due to limited lodging, please RSVP to reserve a room. Please make check to: Ozark Theosophical Camp and Education Center. **(Please submit your registration payment of \$20.00, etc. to Carol Holleyman, Registrar, (above address) when you send in your reservations.)**

_____ Program Registration: \$20.00 per person \$ _____

To Reserve a Room, please check the following:

Single _____ Couple _____ Thursday _____ Friday _____ Saturday _____

_____ \$30/person per night for semi private room _____

_____ \$40/person per night for private room and bath
(lower level only) _____

_____ \$45/person plus \$10/additional person per night
for queen bedrooms _____

_____ \$15/night for a cot (can put a cot in one of the lower
level rooms to share a room) _____

_____ \$15/night for RV w/electricity _____

_____ \$10/night for RV w/o electricity _____

_____ Donations requested from those using tents _____

One (1) Year Individual Membership \$10 _____

Love Donation to help with expenses _____

**FOOD – Meals are lacto-ovo-vegetarian. \$25/person _____
plus potluck on Friday night (bring a vegetarian dish)**

Meal Preparation by the Food Committee. Clean-up—a collaborative effort by those attending please.

Also, we ask all those using the facilities to participate in the clean-up. Cleaning Supplies should be in your room, or please notify either Carol Holleyman, Barbara Bronstrup or Nancy Blott.

SCHOLARSHIP: For those interested, please know the Camp has an ever-evolving Scholarship-Stewardship Program for those needing financial help. Please contact our President, Nancy Blott, for further information. **Also, please let Nancy know if you can assist with sponsorship or offer donations in this area.**

For those who come early-- Some may wish to assist with setting up Camp or work on one of the ongoing projects, as well as enjoy nature, sightseeing, hiking the grounds, visit a cave nearby, canoeing, or just hang out. Anyone staying late will be greatly appreciated if they assist in closing down the Camp.

Name _____ Email _____

Street _____ City _____ State _____ Zip _____

Primary phone _____ Secondary phone _____