

H. P. BLAVATSKY, TIBET AND TULKU

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One of the purposes of the present work is to call attention to the great heritage which was left to the world by H. P. Blavatsky in her writings. It is not the amount of her listed books that is the chief concern, but rather their content. Likewise, how and why they were written. Moreover, it is asserted that her writings demonstrate the fact that she had the ability to use powers which are at present latent in man.

If there is any doubt as to the authenticity of the last statement, one need only turn to her major works. It will be observed that they are studded with references to works of varied character, displaying knowledge not easily obtainable. It is not only the profusion of citations, but the manner in which they are used that is such a striking feature. Where did H. P. Blavatsky acquire the knowledge of the mere existence of the books quoted? She had only a half dozen or so books on her writing desk, no encyclopedias, was far from any university, and had no access to a library. A lifetime of study would be required to obtain the ability to evaluate and utilize the citations that are provided in her volumes—that is if one but had access to the source of this knowledge. Just imagine the time that it would require to hunt through the pages of the hundreds of books cited!



H. P. Blavatsky

It will soon be made apparent, too, by glancing through her published works, that Mme. Blavatsky had the ability to obtain information of conditions existing in far out-of-the-way places, and this without access to any books. As an example, the description of Bamian may be used to illustrate the point. This is an isolated spot, if there ever was one. It is not on any travel route and there are no ordinary means of getting there. For information about such a remote spot in the world, a writer, normally will turn to an encyclopedia. If no adequate description is available, search will be continued at a Public Library, or a specialized library perhaps, turning first to the catalog index to find whether there is such a listing in the files. If not, one may be obliged to purchase a book, hoping to find the information desired. Then the search goes on in the book itself and the taking of notes. A rather matter-of-fact proceeding, but time consuming and very exhausting. Did H. P. Blavatsky resort to such detailed

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research? Not at all. Without moving from her chair, she was able to describe Bamian's one-time splendor, as well as its decay. She supplied the period when the famous Chinese traveler, Hiuen-Tsang, visited the spot—in the seventh century. She cited his description of what he saw without even having a copy of his book in her hand. Amazing! Truly so, even if it were but an isolated instance. But when not one, but hundreds of citations are produced demonstrating this ability, it borders on the miraculous. It is positively fantastic—viewed from the standpoint of a writer who must diligently search for every single fact required, spending hours in running down a single item, and finding very often that his labor has been fruitless!

How did H. P. Blavatsky learn to do such a feat? She gives the clue when she states that she was taught how to do this. She contacted those who were able to demonstrate this ability, as well as far superior powers (or Siddhis, to use the Sanskrit term for such abilities). (This will be elaborated upon in a later chapter, telling how she met her teachers in Tibet and studied with them.)

However, not only is it a matter of contacting such persons and being instructed by them, one must have in addition the ability to become an exponent of the powers that are being taught—the instrument must be ready. This may be well illustrated by reference to the proficiency exhibited in the art of performing musical works on an instrument. How we marvel at the skill of a concert artist! Exhibited is not only talent, but the result of concentration, of diligent application, of study, of practice, in order to become proficient upon the instrument. Also represented is the ability of a teacher to pass on to a student the means of performing capably.

When a pupil contacts a teacher, it will not take long for the instructor to judge whether or not he will be able to impart his method to the learner. If the aspirant does not have the talent nor the willingness to study, the teacher will find it difficult to pass on his proficiency in the art of performing music, try as he may, and he does not hesitate to tell his pupil so. On the other hand, when the tutor succeeds in imparting his knowledge to his student, he will be the first one to acknowledge that his protégé already had the talent and the necessary ability within him. It only required stimulation and instruction in the art of performing.

So, it is maintained that H. P. Blavatsky had attained the ability to become an exponent of the powers which she later manifested, as well as skill in employing them. Furthermore, that she had a vehicle, or instrument, suitable for carrying out what is demanded in demonstrating the Siddhis. It is important that these factors should be borne in mind. It immediately places Mme. Blavatsky in a superior status. Moreover, it indicates that she had achieved this status through her efforts along these lines.

The powers produced by means of the use of spiritual faculties may be termed Siddhis, whereas those manifested by means of psychic faculties are designated as the

lower Iddhis. Although Iddhi is the Pâli word which is equivalent to the Sanskrit Siddhi—a word derived from the verbal root *sidh*, meaning to attain—this is a definition which H. P. Blavatsky herself supplied:

The Pâli word *Iddhis*, is the synonym of the Sanskrit *Siddhis*, or psychic faculties, the abnormal powers in man. There are two kinds of Siddhis. One group which embraces the lower, coarse, psychic and mental energies; the other is one which exacts the highest training of Spiritual powers (*The Voice of the Silence*).

The ability to demonstrate the employment of Tulku exemplifies the use of spiritual faculties in a highly conscious manner. Therefore, this in itself immediately places the exponent of Tulku in a superior status.

But why should H. P. Blavatsky's name be coupled with Tibet and Tulku? The reason for the inclusion of Tibet is easily explained. It is this. For centuries individuals who have been exponents of Tulku have been known in Tibet. The rulers of the land have been recognized as demonstrating the functioning of Tulku. While it might be possible to play upon the credulity of the populace, so that they would regard their king as a godlike ruler, possessing supra-normal attributes, this in reality has little bearing upon the matter, for this reason. The selection of the sovereign is made by a conclave of dignitaries of the religious hierarchy. The ruler is chosen because he is credited with being an exponent of Tulku. Then, too, at a certain stage, before final investiture, the one chosen for the office of supreme ruler is obliged to undergo a test in regard to his knowledge, ability and proficiency in expounding the canonical scriptures of Buddhism, by those versed in the Canon. Solely a person displaying superior intellectual as well as spiritual qualities would be able to qualify for the position. Moreover, the superior abbots of the hierarchy in Tibet are not deceived by claims of Tulku, for the reason that they themselves are credited with the ability of performing Tulku.

What then is Tulku? And why is it unknown in the West? Why is it associated only with Tibet?

Tulku is a Tibetan word and it describes one of the Siddhis. Its use is a closely guarded secret. For that matter Tibet itself has rigorously excluded all foreigners from entering its domain for centuries. Tulku has been employed in Tibet during past eras and there are exponents of it in present times. There is no single English word to describe it. "Transference," may be suggested as giving a meaning in a single word, but obviously that is inadequate. For the mind will immediately query: Transference of what?

In order to explain Tulku, then, it is necessary to bring forward ideas which are foreign to Western culture and civilization. Consequently a mist of disbelief will most likely arise in a mind reared in the West. This not only fogs the understanding, but it

prevents new ideas from being accepted. Of necessity, then, one must turn to the Orient in order to point to an exposition of the functioning of Tulku. Moreover, the explanation of the subject, as well as its importance, concerns itself not so much with the actual meaning of the word, but rather with the significance of the demonstration of what the term implies. For this reason, again, Tibet must be included, as well as the supreme Lamas of the land. (The supreme Lamas are the Dalai Lama and the Tashi Lama.)

Of course, there is a popular idea current in Tibet regarding the word Tulku, and those who have been to the land repeat the belief without understanding what it means. Thus they declare that the Tibetans look upon the Dalai Lama as an Incarnation of a Living Buddha. In fact, they go on to say that the present Dalai Lama of Tibet is regarded as the fourteenth Incarnation. The basis for this popular belief will be duly considered in a following chapter, while the philosophical exposition will be reserved for the conclusion of this work.

H. P. Blavatsky's name is associated with Tulku, because it is asserted that she represented phases closely similar to Tulku, or that she demonstrated the qualifications of performing Tulku, or, again, that at times she exhibited the functioning of Tulku—all of which comes to the same thing as declaring that she represented a Tulku. By regarding H. P. Blavatsky in this manner, moreover, it establishes her in a status in keeping with her qualifications, and aids in forming a basis for understanding the mystery that seemed to swirl around her. Furthermore, because of this definition, it should be borne in mind that the association with Tulku does not have reference to other capabilities which she possessed, that is to say, such as the ability which she demonstrated of producing phenomena, usually referred to as the possession of psychic powers. Consequently, it would be entirely erroneous even to suggest that anyone who displays excellent psychic powers, or clairvoyance, or clairaudience, would straightway be entitled to be regarded as a Tulku. This should be made clear at the outset and stressed with clarity and conviction. In other words, the ability to perform phenomena and manifest psychic powers does *not represent the qualifications of Tulku*.

H. P. Blavatsky, *Tibet and Tulku* may be purchased from www.questbooks.net