

Who was Djual Khool?

Compiled by Pedro Oliveira



‘A Ravine in Tibet’, as depicted in *The Masters and the Path* by C. W. Leadbeater, The Theosophical Publishing House, Adyar, Madras, India, 1925. ‘It bears the signature of the artist – the nickname Gai Ben-Jamin, which he [Djual Khool] bore in his youth in the early days of the Society.’ Djual Khool is seen under the pine tree, holding a staff.

One of the words which Madame Blavatsky’s writings introduced to the western world is *Chela*, the disciple or pupil of a Master of the Wisdom. It refers to an individual who has undergone a strict training, both physical, psychic and spiritual, which enables him or her to attract the guidance and the help of the Adept-Teachers. To give an idea of the difficulties involved in becoming a Chela, Madame Blavatsky, in an article published in *The Path*, December 1886, said that out of seventy-two people accepted by the Mahatmas in the first eleven years of existence of the Theosophical Society, only three did not fail and only one achieved complete success.

In the following self-explanatory quote HPB presents a definition of what a Chela is:

As the word Chela has, among others, been introduced by Theosophy into the nomenclature of Western metaphysics, and the circulation of our magazine is constantly widening, it will be as well if some more definite explanation than heretofore is given with respect to the meaning of this term and the rules of Chelaship, for the benefit of our European if not Eastern members. A “Chela” then, is one who has offered himself or herself as a pupil to learn practically the “hidden mysteries of Nature and the psychical powers latent in man.” The spiritual teacher to whom he proposes his candidature is called in India a Guru; and the real Guru is always an Adept in the Occult Science. A man of profound knowledge, exoteric and esoteric, especially the latter; and one who has brought his carnal nature under subjection

of the WILL; who has developed in himself both the power (Siddhi) to control the forces of nature, and the capacity to probe her secrets by the help of the formerly latent but now active powers of his being—this is the real Guru. To offer oneself as a candidate for Chelaship is easy enough, to develop into an Adept the most difficult task any man could possibly undertake. There are scores of “natural-born” poets, mathematicians, mechanics, statesmen, etc., but a natural-born Adept is something practically impossible. For, though we do hear at very rare intervals of one who has an extraordinary innate capacity for the acquisition of occult knowledge and power, yet even he has to pass the selfsame tests and probations, and go through the same self-training as any less endowed fellow aspirant. In this matter it is most true that there is no royal road by which favourites may travel.

For centuries the selection of Chelas—outside the hereditary group within the gon-pa (temple)—has been made by the Himalayan Mahatmas themselves from among the class—in Tibet, a considerable one as to number—of natural mystics. The only exceptions have been in the cases of Western men like Fludd, Thomas Vaughan, Paracelsus, Pico della Mirandola, Count de Saint-Germain, etc., whose temperamental affinity to this celestial science more or less forced the distant Adepts to come into personal relations with them, and enabled them to get such small (or large) proportion of the whole truth as was possible under their social surroundings. From Book IV of Kiu-ti, chapter on “the Laws of Upasana,” we learn that the qualifications expected in a Chela were:

1. Perfect physical health;
2. Absolute mental and physical purity;
3. Unselfishness of purpose; universal charity; pity for all animate beings;
4. Truthfulness and unswerving faith in the law of Karma, independent of any power in nature that could interfere: a law whose course is not to be obstructed by any agency, not to be caused to deviate by prayer or propitiatory exoteric ceremonies;
5. A courage undaunted in every emergency, even by peril to life;
6. An intuitional perception of one’s being the vehicle of the manifested Avalokiteśvara or Divine Atman (Spirit);
7. Calm indifference for, but a just appreciation of everything that constitutes the objective and transitory world, in its relation with, and to, the invisible regions.

(BCW, IV, 607-608. See sources on page 4.)

She also shared with her readers a Mahatma’s definition of the essential process in a Chela’s life:

Chelaship was defined, the other day, by a Mahatma as a “psychic solvent, which eats away all dross and leaves only the pure gold behind.”

(BCW, IV, 613)

According to statements by the Adepts in *The Mahatma Letters to A. P. Sinnett*, the Rules that guide the work of their Brotherhood are immemorial and cannot be bended for anyone. In the case of Chelas the Rules are equally strict and for a good reason: the candidate who succeeds after many trials gains access to the sphere of influence of an Adept and becomes his helper and, in some cases, the outpost of his consciousness in the world. Adepts are a reservoir of immense spiritual power and compassion, and of highly uplifting influence, all of which they utterly committed to the good and the spiritual regeneration of humanity as a

whole. No unworthy or in any way selfish individual can have access to such power and use it for his or her own benefit and personal advancement.

The contrast with today's so-called spiritual teachers and their followers could not be more evident. In many cases the instruction given by such teachers state that that the disciples need not go through a life of self-purification and ethical responsibility, but that they should surrender to the teacher. In recent years, testimonies from a number of disciples brought to light a pattern of abusive relationships from the part of the teacher, with traumatic consequences to the former.

One of such Chelas mentioned in early Theosophical literature was Djual Kool¹, an advanced Chela of Mahatma K.H. who worked closely with him and other Chelas of his. He and others were being prepared for initiation by the Master K.H. He also developed some powers which were used in the precipitation of letters, in travelling across continents in his subtle body, and also surviving an almost lethal attack by *dugpas*, left-hand path sorcerers and sworn enemies of the Mahatmas, as the excerpt of an article published in the October 1884 issue of *The Theosophist* shows:

Experiences in Oriental Black Magic
By X., a Chela [Djual Khool]
(*The Theosophist*, October 1884)

I have made the above distinction regarding the Orient and the Occident, because there is a school of Black Magic in the West also. (...)

But it is in this mysterious India, in Cashmere and Bhootan, that the perfection of Black Magic is to be found. My grandmother was acquainted with some of the secrets of this diabolical art, and was feared and hated by all her acquaintances. It was said that she killed her husband through these practices, merely because she wanted his money. In his last moments he called out to be relieved of her destroying influence. She did not like me because I feared her not, and often when my dinner had been spread on the plantain leaf, she would walk past, treading as if by chance upon my food so as to spoil it. She could make a person sick, and we have often seen her do it, simply by making a peculiar and very disagreeable noise in her throat. Many a time have I known her to say: "I will stop that dog from barking." In another moment the violent brute cease to bark and remained silent for a week or more until she chose to loose the spell.

There are some men in India, who can be seen any day, who have gone a little distance into Black Magic, or Low Magic, but who will inevitably suffer. One of them is known to several people in Madras. They have learned how to attract to them an elemental of the lower order, quite powerful but vicious. With the aid of this being any object called for will be produced. You may ask for a fruit, say, that is sale in the bazaar, instantly it appears; or for any object, and it at once is produced. The *modus operandi* can be explained, and also the practices needed, but we will not go into that part of the matter. It is a sort of Black Magic, not practised for hurtful purposes, but nevertheless injurious to the person using it.

¹ His name has been spelled, in the various texts under consideration, in twenty different ways! Although the most prevalent is Djual Khool, here are the other variants: [D] Juala Khool, Djual Kul, Dj. K., Djual Kul, D.K., D.J.K., G. Khool, G.K., Dj. Khool, Gjual-Khool, Djwal-Khul, Gjual Kool, J. Kool, D. Kh., D. Khool, Djwal Khool, D. Kh., Jual Khool.

I was once in Bhootan, not far from the border, and had been, foolishly perhaps, talking in some temples and other places, against the black magicians there, calling them Dug-Pas. They call themselves Ning-Ma-Pas, and the other opposing school which is in Cashmere, they call Loonees. Fortunately enough, and perhaps by the design of the Blessed Masters, there is a division among these devils. They are jealous of each other and have no unity.

In the evening I and my companion took up our lodgings in the verandah of a poor carpenter's house. I bought some boxes and after breaking them up made a frail barricade in front so as to shield us from sight. In the night about thirty of the black magicians came with torches to the house and asked the poor man "Where are those Cashmere Loonees," as they thought we belonged to the opposing school. They had come to make away with us. The carpenter being neutral and afraid, showed our retreat, and they advanced. The leader put his hand upon the loose plank serving for a door. Indeed, a good pull would have overthrown the whole structure. But at that instant I laid myself on the floor with my head facing them, and at once, by the power of a talisman on my person they were seized with a different intention, letting the door go. They turned around, drove some nails in the ground – a practice among such people for a purpose – and went away, no doubt intending to come next day.

Early in the morning we started off before they came. While walking along a very steep and very stony declivity, not far away, I suddenly fell, as if pushed, down to the rocks below, but just as I fell, the Blessed Masters held me up so that not a contusion resulted, and in fact I was thereby helped along the road as we intended to reach the bottom of the steep by another way. My friend expected to find me dead. I afterwards discovered that the black magicians had succeeded some way in putting in my travelling bag one of their cloths. By means of this just as I reached the hill they established the connection, and had I not been sustained, death would have been the result.

The purpose of this article is to gather information about Djual Khool as existing in the following sources:

The Mahatma Letters to A. P. Sinnett (ML), transcribed and compiled by A. Trevor Barker, Theosophical University Press, Pasadena, California, 2021, Second & Revised Edition.
Online text: <https://www.theosociety.org/pasadena/mahatma/ml-con.htm>

Blavatsky, H. P., *H. P. Blavatsky Collected Writings* (BCW), vols. 1 to 15, The Theosophical Publishing House, Wheaton, Illinois, USA, 1966-1991

Letters from the Masters of the Wisdom (LMW), Series I & II, edited by C. Jinarajadasa, The Theosophical Publishing House, Adyar, Madras, India, 1973.

Online source:

https://theosophy.wiki/en/Letters_from_the_Masters_of_the_Wisdom_Contents

The Letters of H. P. Blavatsky to A. P. Sinnett (LBS) and other miscellaneous letters, transcribed, compiled and with an introduction by A. Trevor Baker, Theosophical University Press, 1973.

Evidence from *The Mahatma Letters*

Could you but know *how* I write my letters and the time I am enabled to give to them, perchance you would feel less critical if not exacting. Well, and how do you like Djual Khool's *idea* and *art*? I have not caught a glimpse of Simla for the last ten days.

(ML 21, 3rd edition)

Does he mean in addition to this to dictate from the Chohan down to [D] Juala Khool and Deb what we shall and what we shall not do? Ram, Ram and the holy Nagas! is it after centuries of independent existence that we have to fall under a foreign influence, to become the puppets of a Simla Nawab? Are we school boys, or what, in his fancy to submit to the rod of a Peling schoolmaster. . . .

(ML 46, 3rd edition)

Even now, he adds, when he has obtained subjective certainty, that we are distinct entities from Mad. B — “I cannot tell what you are — you might be Djual Kul, or a spirit of the high Eastern plane” — etc. in like strain. In the letter enclosed he says — we “may be tantrikists” (better ascertain the value of the compliment paid) — and, he is preparing, nay — all prepared — to plunge from extreme Adwaitism, into transcendental theism, once more. Amen. I hand him over to the Salvation Army.

(ML 54, 3rd edition)

He makes of us Agnostics!! We do not believe in God because so far, we have no proof, etc. This is preposterously ridiculous: if he publishes what I read, I will have H.P.B. or Djual Khool deny the whole thing; as I cannot permit our sacred philosophy to be so disfigured.

(ML 54, 3rd edition)

Therefore, to put before the world all the crude and complicated materials in your possession in the shape of old letters, in which, I confess, much was purposely made obscure, would only be making confusion worst confounded. Instead of doing any good thereby to yourself or others it would only place you in a still more difficult position, bring criticism upon the heads of the “Masters” and thus have a retarding influence on human progress and the T. Society. Hence I protest most strongly against your new ideas. Leave to the Secret Doctrine the task of avenging you. My letters must not be published, in the manner you suggest, but on the contrary if you save Djual K. trouble copies of some should be sent to the Literary Committee at Adyar — about which Damodar has written to you — so that with the assistance of S. T. K. Charya, Djual K., Subba Row and the Secret Committee (from which H.P.B. was purposely excluded by us to avoid new suspicions and calumnies) they might be able to utilize the information for the realization of the object with which the Committee was started, as explained by Damodar in the letter written by him under orders. It is neither new “Kiddle developments” that I seek to avoid, nor criticism directed against my personality, which indeed can hardly be reached; but I rather try to save yourself and Society from new troubles which would be serious this time. The letters, in short, were not written for publication or public comment upon them, but for private use, and neither M.: nor I will ever give our consent to see them thus handled.

As regards your first letter Dj.K. has been instructed to attend to it. In such delicate matters I am still less competent to give advice than to satisfy aspiring “chelas” of the “L.C.H.” sort. I am afraid the “poor, dear Mrs. Holloway” is showing her white teeth and would hardly be

found now “a charming companion.” Under instructions Olcott wrote a letter to Finch — which gives the key to the little problem. It is Fern, Moorad Ali, Bishen Lal and other wrecks, over again. Why shall “would-be” chelas with such intense self personalities force themselves within the enchanted and dangerous circle of probation! (ML 63, 3rd edition)

I have asked H. P. B. to send you a number of philosophical letters from a Dutch Theosophist at Penang — one in whom I take an interest: you ask for more work and here is some. They are translations, originals of those portions of Schopenhauer which are most in affinity with our arhat doctrines. The English is not idiomatic but the material is valuable. Should you be disposed to utilise any portion of it, I would recommend your opening a direct correspondence with Mr. Sanders, F.T.S. — the translator. Schopenhauer's philosophical value is so well known in the Western countries that a comparison or connotation of his teachings upon will, etc., with those you have received from ourselves might be instructive. Yes I am quite ready to look over your 50 or 60 pages and make notes on the margins: have them set up by all means and send them to me either through little “Deb” or Damodar and Djual Kul will transmit them. In a very few days, perhaps tomorrow, your two questions will be amply answered by me. (ML 11, 3rd edition)

This figure roughly represents the development of humanity on a planet — say our earth. Man evolves in seven major or root-races; 49 minor races; and the subordinate races or offshoots, the branchlet races coming from the latter are not shown.

The arrows indicate the direction taken by the evolutionary impulse.

I, II, III, IV, etc., are the seven major or root-races.

1, 2, 3, etc., are the minor races.

a, a, a, are the subordinate or offshoot races.

N, the initial and terminal point of evolution on the planet.

S, the axial point where the development equilibrates or adjusts itself in each race evolution.

E, the equatorial points where in the descending arc intellect overcomes spirituality and in the ascending arc spirituality outstrips intellect.

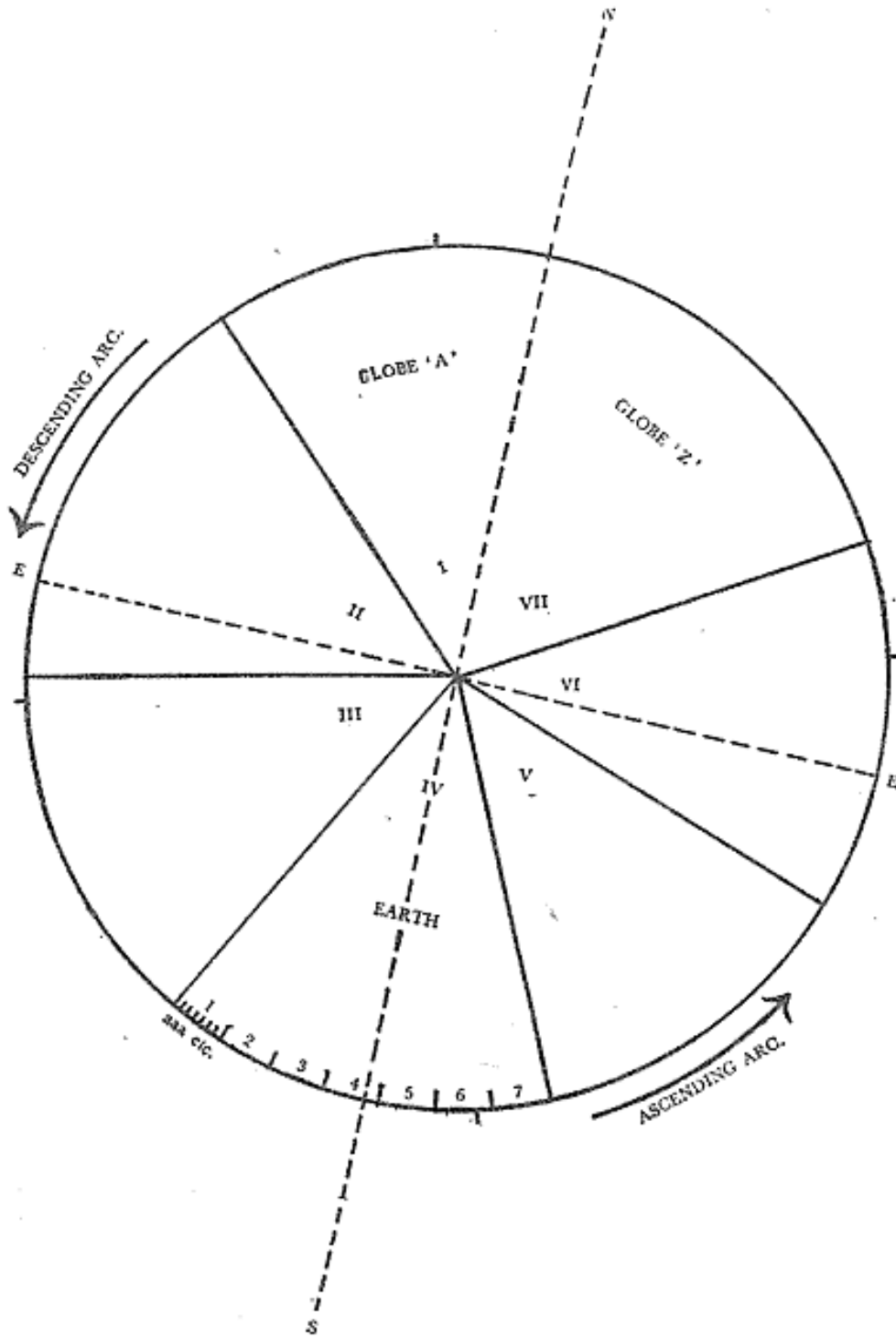
(N.B. — The above in D.K.'s hand — the rest in K.H.'s. — A.P.S.)

P.S. — In his hurry D.J.K. has made his figure incline somewhat out of the perpendicular but it will serve as a rough memorandum. He drew it to represent development on a single planet; but I have added a word or two to make it apply as well (which it does) to a whole manwantaric (sic) chain of worlds.

K.H.

(ML 14, 3rd edition)

[The Diagram is depicted on page 7.]



MAN ON A PLANET ¹

(3) The smallest exercise of occult powers then, as you will now see, requires an effort. We may compare it to the inner muscular effort of an athlete preparing to use his physical strength. As no athlete is likely to be always amusing himself at swelling his veins in anticipation of having to lift a weight, so no adept can be supposed to keep his will in constant tension and the inner man in full function, when there is no immediate necessity for it. When the inner man rests the adept becomes an ordinary man, limited to his physical senses and the functions of his physical brain. Habit sharpens the intuitions of the latter, yet is unable to make them supersensuous. The inner adept is ever ready, ever on the alert, and that suffices for our purposes. At moments of rest then, his faculties are at rest also. When I sit at my meals, or when I am dressing, reading or otherwise occupied I am not thinking even of those near me; and, Djual Khool can easily break his nose to blood, by running in the dark against a beam, as he did the other night — (just because instead of throwing a “film” he had foolishly paralyzed all his outer senses while talking to and with a distant friend) — and I, remain placidly ignorant of the fact. I was not thinking of him — hence my ignorance. From the aforesaid, you may well infer, that an adept is an ordinary mortal, at all the moments of his daily life but those — when the inner man is acting. (ML 24b, 3rd edition)

G. Khool says — presenting his most humble salaams — that you have “incorrectly described the course of events as regards the first portrait.” What he says is this: (1) “The day she came” she did not ask you “to give her a piece of” etc. (p. 300) but after you had begun speaking to her of my portrait, which she doubted much whether you could have. It is but after half-an-hour’s talk over it in the front drawing room — you two forming the two upper points of the triangle, near your office door, and your lady the lower one (he was there he says) that she told you she would try. It was then that she asked you for “a piece of thick white paper” and that you gave her a piece of a thin letter paper, which had been touched by some very anti-magnetic person. However he did, he says, the best he could. On the day following, as Mrs. S. had looked at it just 27 minutes before he did it, he accomplished his task. It was not “an hour or two before” as you say for he had told the “O.L.” to let her see it just before breakfast. After breakfast, she asked you for a piece of Bristol board, and you gave her two pieces, both marked and not one as you say. The first time she brought it out it was a failure, he says, “with the eyebrow like a leech”; and, it was finished only during the evening, while you were at the club, at a dinner at which the old Upasika would not go. And it was he again G.K. “great artist” who had to make away with the “leech,” and to correct cap and features, and who made it “look like Master” (he will insist giving me that name though he is no longer my chela in reality), since M.: after spoiling it would not go to the trouble of correcting it but preferred going to sleep instead. And finally, he tells me, my making fun of the portrait notwithstanding, the likeness is good but would have been better had M.: Sahib not interfered with it, and he, G.K. allowed to have his own “artistic” ways. Such is his tale, and, he, therefore, is not satisfied with your description and so he said to Upasika who told you something quite different. (ML 24b, 3rd edition)

Now for Col. Chesney. Since he really and sincerely was kind enough, it appears, to discern something in the outlines of your poor, humble friend’s face; an impression drawn, most probably, from the depths of his imagination rather than from any real presence of such an expression as you say, in Dj. Khool’s or M.:’s production — the former felt quite proud and begged my permission to precipitate another such likeness, for Col. Chesney. Of course,

the permission was granted, though I laughed at the idea, and M.: told D.K. that the Col. would also laugh at what he will suspect as my conceit. But D.K. would try and then went and begged permission to present it himself to Col. Chesney; a permission which was, as a matter of course, refused by the Chohan and he himself reprimanded. But the picture was ready three minutes after I had consented to it, and D.K. seemed enormously proud of it. He says — and he is right, I think, that this likeness is the best of the three. Well, it went the usual way, via Djual Khool, Deb and Fern — the H.P.B. and Damodar being both at Poona at that time. M.: was training and testing Fern for a phenomenon — of course a genuine one — so that a pukka manifestation could be produced in Col. Chesney’s house by Fern; but, while Fern swore he needed but three months’ preparation, M.: knew he would never be ready for this season — nor do I think he will be ready next year. Anyhow, he entrusted the new picture to Fern, telling him again to better send it by post, for were the Colonel to ever learn that Fern² was concerned in it, he would disbelieve even in its precipitated production. But D.K. wanted it delivered immediately, and while the Col. as he said — “had Master hot in his head still” — and Fern, the conceited young fool, answers — “No; before I do anything in connection with the ‘packet’ I must study him (Col. Chesney) more fully (!!) I want, this time, to obtain the highest possible results at the first onset. From what I have seen of the author of the ‘Battle of Dorkin’ I have not been able to satisfy myself about him. . . . Father told me to be his ‘eyes’ and ‘ears’ — he not having always the time — I must find out the character we have to deal with”!!

In the interval, I, fearing that Master Fern may, perhaps, place the portrait in the folds of Col. Chesney’s “napkin,” and produce some “spiritual manifestation with his foot” — I wrote to you from Poona through Damodar, giving you a very broad hint I believe, which, of course, you did not understand but will now. Meanwhile, yester morning D.K. came and told me that Fern still had his picture and that he feared that some trick had or would be played. Then I immediately aroused my too indifferent Brother from his apathy. I showed to him how dangerous was the situation left in the unscrupulous hands of a boy, whose sense of morality was still more blunted, by the “probation” tests and deceit which he regarded nigh as legal and permissible and — aroused him finally into action. A telegram was sent to Fern in M.:’s own handwriting, this time, from the Central Provinces — (Bussawla, I believe — where lives a chela) ordering Fern to send on immediately the packet he had for the Colonel to his address by post — and Fern, as I see received it, yesterday, in the forenoon, by our time (Tuesday, 22). And thus when you hear of it you will know the whole truth.

(ML 53, 3rd edition)

Thereupon — Salam, and best wishes. I am extremely busy with preparations of initiation. Several of my chelas — Gjual-Khool among others — are striving to reach “the other shore.”

(ML 25, 3rd edition)

I cannot force her to transmit his letters to me nor mine to him; and since it is no longer possible for me to trust Fern, and that G.K. can hardly be sacrificed with any sense of justice, to a man who is utterly unable to appreciate any service rendered except his own — what shall we do about it? Since we have mixed ourselves with the outside world, we have no right to suppress the personal opinion of its individual members, nor eschew their criticisms,

² Edmund Fern, was secretary of the Simla Eclectic Theosophical Society in India and secretary to A. O. Hume, who corresponded with the Mahatmas for some time. Mr Fern did not succeed as a chela on probation.

however unfavorable to us — hence the positive order to H.P.B. to publish Mr. Hume’s article. Only, as we would have the world see both sides of the question, we have also allowed the joint protest of Deb, Subba Row, Damodar and a few other chelas — to follow his criticism of ourselves and our System in the Theosophist.

(ML 32, 3rd edition)

Having received no reply to his summons to K.H., he criticizes — mildly so far — The utterances of that “Internal Power” — for which new title I feel rather obliged to him. At the sight of the gentle rebuke, our blunderbuss editor failed not to explode. Nor would she be soothed, until Djwal-Khul, with whom the famous review was concocted — (one by the bye, which seen by, ought to have never been permitted to see the day by you) — was authorized, under the safe nom-de-plume of “Reviewer” to answer (by correcting some of his blunders) the Seer, in a few innocent foot-notes.

(ML 48, 3rd edition)

Let him also know that the Protest of the Chelas is no work of ours, but the result of a positive order emanating from the Chohan. The Protest was received at the Head Quarters, two hours before the postman brought the famous article, and telegrams were received from several chelas in India on the same day. Together with the foot-note sent by Djwal Khool to be appended to W. Oxley’s article the September number is calculated to create a certain sensation among the mystics of England and America not only among our Hindus.

(ML 52, 3rd edition)

I will see what can be done for Colonel Chesney and I believe Djwal Khool is after him. For the first time during my life I think I feel really disheartened. Yet for the sake of the Society — I would not lose him. Well I will do all I can, but I am seriously afraid, that he will spoil the broth himself some day.

(ML 50, 3rd edition)

D. Kh. had tried to penetrate into Rothney Castle, but suffered each time so acutely, that I told him to give it up. (He is preparing for initiation and might easily fail as a consequence). Well, Fern did not post it but sent a friend — his dugpa to leave it at the house and the latter placed it in the conservatory about 2 a.m. This was half of a phenomenon but H. took it for an entire thing, and got very mad when M.: refused as he thought to take up his answer in the same way. Then I wrote to console him, and told him as plainly as I could say, without breaking M.:’s confidence in relation to Fern that D.K. could do nothing for him, at present, and that it was one of Morya’s chelas that had placed the letter there, etc. etc. I believe the hint was quite broad enough and no deception practiced? The second letter, I think, was thrown on his table by Dj. Khool (the real spelling of whose name is Gjual, but not so phonetically) and, as it was done by himself it was a pukka orthodox phenomenon and Hume has no need to complain.

(ML 53, 3rd edition)

You have entirely mistaken my meaning in the telegram. The words: “more at Adyar” related to the true explanation of your vision, not by any means, to a promise of some further psychological experiments made in that direction by myself. The vision was due to an attempt

by D.K. who is extremely interested in your progress. While he succeeded in getting you out of your body, he failed entirely in his effort to open your inner vision, for reasons correctly surmised at the time by yourself. I took no personal active part in the attempt. Hence my answer “Surmises correct — more at Adyar.” I am in a very false position just now, and have — in order not to jeopardise the possibilities of the future — to be doubly cautious.

(ML 58, 3rd edition)

In order to obtain from the Chohan permission to defend the teeming millions of the poor and the oppressed in India bringing on to bear all our knowledge and powers — I had to pledge myself, in case of the Phoenix's failure to interfere no more with such worldly matters and — to bid an eternal farewell to the European element. M.: and Djual Khool would have to take my place.

(ML 82, 3rd edition)

Whether I will succeed in bringing my beloved but very obstinate Brother M.: to my way of thinking is what I am now unable to say. I have tried and will try once more, but I am really afraid, Mr. Hume and he would never agree together. He told me he would answer your letter and request through a third party — not Mad. B. Meanwhile she knows quite enough to furnish Mr. Hume with ten lectures had he but a desire to deliver them, and were he but to recognize the fact, instead of entertaining such a poor of her in one direction and such a very erroneous conception in some others. M.: promised me though to refresh her failing memory and to revive all she has learned with him in as bright a way as could be desired. Should the arrangement fail to get Mr. Hume's approbation I will have but to sincerely regret it, for it is the best I can think of.

I leave orders with my “Disinherited” to watch over all as much as it lies in his weak powers. And now I must close. I have but a few hours before me, to prepare for my long, very long journey. Hoping we part as good friends as ever, and that we might meet as better ones still. Let me now “astrally” shake hands with you and assure you of my good feelings once more.

(ML 104, 3rd edition)

H.P.B. has just quarrelled with Djual Khool, who maintained that the unpleasant proceeding was not entered in the minutes by Davison, while she affirmed that it was. Of course he was right and she wrong. Yet if her memory failed her in this particular, it served her well as to the fact itself. You remember, of course the event.

(ML 105, 3rd edition)

This little wretch forced me to blush before you on account of his indiscretion — “from a European standpoint.” I cannot be always looking after my chelas in their travels — and their knowledge of your ways and usages amounts to — *cipher!* It is but today that I learned of his borrowing from you Rs. 30 — through Gjual Khool. He had no business and *no right* to do so; but you must pardon him for he has not the least conception of a difference between a Tibetan and a European chela and acted as unceremoniously with you as he would with Gjual Khool. I send you back with thanks the money lent, hoping you will not take us all for savages!

(ML 110, 3rd edition)

Letter No. 125

{Received Simla, August 4, 1882}

I am commanded by my beloved Master, known in India and the Western lands as Koot Hoomi Lal Singh, to make in his name the following declaration, in answer to a certain statement made by Mr. W. Oxley, and sent by him for publication in the Theosophist. It is claimed by the said gentleman that my Master Koot Hoomi (a) has thrice visited him “by the astral form”; and (b) that he had a conversation with Mr. Oxley when, as alleged he gave the latter certain explanations in reference to astral bodies in general, and the incompetency of his own mayavy-rupa to preserve its consciousness simultaneously with the body “at both ends of the line.” Therefore my Master declares that: — 1. Whomsoever Mr. Oxley may have seen and conversed with at the time described, it was not with Koot Hoomi, the writer of the letters published in the Occult World.

2. Notwithstanding that my Master knows the gentleman in question who once honoured him with an autograph letter, thereby giving him the means of making his (Mr. Oxley’s) acquaintance and of sincerely admiring his intuitional powers and western learning — yet he has never approached him whether astrally or otherwise: Nor has he ever had any conversation with Mr. Oxley, least of all one of that nature in which both the subject and predicate, the premises and conclusions are all wrong.

3. In consequence of the said claims, the repetition of which is calculated to lead many of our theosophists into error, my Master has determined to issue the following resolution.

Henceforth any medium or seer who will feel disposed to claim either to have been visited by, or to have held conversation with, or to have seen my Master, — will have to substantiate the claim by prefixing his or her statement with three secret words, which he, my Teacher, will divulge to and leave in the safe keeping of Mr. A. O. Hume, and Mr. A. P. Sinnett the respective President and Vice-President, of “The Eclectic Theosophical Society” of Simla. As long as they do not find these three words correctly repeated by a medium or heading a statement to that effect, whether verbal or printed, emanating from him or her, or on his or her behalf, the claim shall be regarded as a gratuitous assumption and no notice will be taken of it. To his regret my Master is forced to adopt this step, as unfortunately of late such self-deception have become quite frequent, and would demand a speedy check.

The above declaration and statement to be appended as a foot-note to Mr. Oxley’s published statement.

By order,

Gjual-Khool. M.xxx

Letter No. 137

Clan Drummond, Algiers

Sunday 9th {November 1884}

My dear Mr. Sinnett, you see I am as good as my word. Last night as we were hopelessly tossed about and pitched in our Clan wash-tub Djual K. put in an appearance and asked in his Master's name if I would send you a chit. I said I would. He then asked me to prepare some paper — which I had not. He then said any would do. I then proceeded to ask some from a passenger not having Mrs. Holloway to furnish me with. Lo! I wish those passengers, who quarrel with us every day about the possibility of phenomena could see what was taking place

in my cabin on the foot of my berth! How D.K.'s hand, as real as life, was impressing the letter at his Master's dictation which came out in relief between the wall and my legs. He told me to read the letter but I am no wiser for it. I understand very well that it was all probation and all for the best; but it is devilish hard for me to understand why it should all be performed over my long suffering back. (...)

Evidence from *The Letters from the Masters of the Wisdom, Series II*

Upasika [H.P.B.] is sick, so you must do as I tell you. Read them aloud to her (the chapters of Man already finished), or, have Mohini do so, successively, to relieve you, and to H.S.O. 'M' will follow it with D.K. [Djual Khool], and stop you through her when correction is needed. You have done good work, child. I am satisfied. Be strong; do not think of home; all is well that ends well. Trust to the future and be hopeful.

K.H. (LMW II, letter to L. Holloway, IX)

Evidence from *H. P. Blavatsky Collected Writings*

EDITOR'S NOTE.—Secondary evidence is no longer necessary. On November the 20th at 10 A.M. two telegrams were received by us, dated Lahore, one from Colonel Olcott, who notified us that he had been visited in person by Mahatma "K. H." on the preceding night; and the other—from Mr. W. T. Brown, F.T.S. of the "London Lodge," Theosophical Society, in these words: "Visited early this morning by Mahatma K. H. who left me a silk handkerchief as a memorial, etc.!" and today 22nd having telegraphed to both those gentlemen for permission to announce the long expected event in *The Theosophist*, we received an answer that not only could "Master's visit be mentioned," but that our President, Mr. Brown, and Mr. Damodar "had another call last night near their tent, the Master being accompanied in flesh and body by brother Djual Khool." Unless Mr. W. T. Brown, to complete the trio, be classed by our Spiritualistic friends also among the "Occidental Humourists," the question as to real existence of the Mahatma, is pretty well settled now. One witness may be mistaken as to facts, and even a doubt may be cast upon the evidence of two witnesses. But when it comes to the testimony of three or more witnesses speaking to a fact that occurred in their presence doubt would become absurd even in a Court of Justice. We have not yet received the particulars, but since we have been notified that Mahatma K. H. on his way to Siam would most likely pass via Madras in a week or so, we have every reason to suppose that our President and Mr. Brown saw the real, living body, not merely as before—the astral form of the Master.

(BCW, vol. 6, p. 22)

The term Upāsika has reference to H.P.B. herself. Djual-K. stands for Djual-Khool, the favorite disciple of Master K. H., who since those days has himself reached the state of Mahatmaship.

(BCW, vol. 6, p. 22)

Evidence from *Letters of H. P. Blavatsky to A. P. Sinnett*

J. Kool says that the T.S. ought to be composed in London solely of mystics and not to allow in it one single biased sectarian. Mrs. Kingsford, Maitland, Isabel de Steiger F.T.S., Miss F. Arundale F.T.S., Massey, Palmer, Thomas, and have *Seers* in it; then would the *chelas* be sent to develop them at every meeting, to train them, and that the effect would be visibly. K. H. was so kind as to dictate to me last night nearly all of my answer to Massey.

Letters of Blavatsky to Sinnett, p. 26

And now *you* will catch it, and aren't I glad you will, You see *truth* is a dangerous thing to tell especially to seers inspired by John the Baptist and Hermes. In the paper addressed to the *Theosophist* (you will find it already announced in *Light*, by Maitland and Mrs. K.) you are called “your reviewer” (*my*, the *Theosophist's* reviewer) and *my* poor reviewer who is no masked stranger to the authors of the *Perfect Way*, is treated in a polite yet very rough way especially for his having *left Christianity before he could understand its hidden esoteric beauty*. Fuss, fuss. Then an interminable article from that blind bat W. Oxley—versus Subba Row, whom he calls a bigoted *orthodox Brahmin!* He had three visits from K. H. “by astral form” he tells the public ! 1 and the philosophic doctrine therein propounded (in the article by K. H.) is hardly calculated to enlighten the poor mortals or strengthen their esteem for the powers of the Brothers. I was going to reject the MSS. but K. H. ordered me not to and D. K. just brought in a long foot note to be appended to the article which as it is given to me in a double copy I send to you as ordered. K. H. tells you to make alterations in it if you like it, and send them before the thing is printed.

LBS, p. 26

In his letter as you will see he gives me two more messages. Tell D. K. not to make a *goose* of himself with *sham* phenomena! I think he made a goose of *himself* rather, Djual K. had nothing to do with the face *dubbed* on the margin of his proof. I did it and by *no occult* means either, but simply with the finger and some blue pencil before a roomful of visitors who interrupted my proof reading, and then in the evening when Deb received a letter from D. K. I tried for fun to imitate D. K.'s handwriting and failed. It was my proof not his ; and it was sent to him (I forgetting entirely that *dubbed* face was there) because the printers upset or spilled the type that was loosely tied up in the form and there was no time to strike off another proof.

LBS, p. 30

They are *chelas* after all, and there is much of the mortal man in them yet. What is it of so “admirable” that day said ? Why don't you write all. If it is they whom I am thinking of—they are great friends with the native Peruvian, Mexican and Red Indian Adepts and *chelas*. *Par consequence*—with *Ski* (Mrs. Billing's protector—whether the *adept* or the spook he uses as his proxy). Djual Khool won't tell me of course, or I would ask. But do tell [me] what he, or they wrote.

LBS, p. 85

I have a number of diagrams with reference to the evolution of the septenary globes and Cosmogony of Esoteric Buddhism, made by Djual Khool and Sarma for me to explain to you, and Hume during the first year of the *Simla* teaching; and several of them I had copied

by a Parsee, a good draughtsman of the School of Arts at Bombay, who could not do them well—and then, I copied them from D. Kh.’s with Tibetan signs and names, translating them and doing it the best I could—since I did not want to give the originals out to a stranger and you could not have understood them—and gave them to Olcott to be copied and one of them—the one I sent to Hume I believe—*was* copied by Coulomb who is a very good draughtsman—*too* good unfortunately. I remember how well he *copied* the lines in English, a remark by D. K. on the cosmogony—in a way that I was astonished: it was a *perfect* copy of D. K.’s writing, grammatical mistakes, and all. Neither Olcott, nor I, nor Damodar, ever made a secret of such copies. Olcott nearly lost his head over *rings* and *rounds* and kept Coulomb days at trying, and so the wretch, if he has preserved such bits and scraps may well bamboozle the S.P.R. donkeys into making them believe it was *he* who evolved the whole theory out of his French head. That’s splendid! I wish I could get at my papers at Adyar to find some of D. K.’s originals, then you would see that it is the same, only with Tibetan names. But I shall do *nothing* of the kind to oblige the S.P.R. LBS, p.130

Olcott came one day and said, “Do ask Master to permit me to have money (generally) subscribed for the Temple [of Humanity or Universal Brotherhood].” So I sent his temple and himself to a hot place and said *I would not*. Then he went to Damodar, and D.—asked I think, for two or three days after I heard through Damodar that the prohibition to Hurrissingjee spending money on such flapdoodles had been removed and that Hurrissingjee *had* a letter to that effect. I remember as though it was to day Dj. Khool’s voice laughing and saying “he will catch it with his temple, the *gallant Colonel*.” Next time D. K. I asked why was the prohibition removed when the very idea of the temple was stupid, and some people went against it. He said—“Well *you* ought to know that when there is a strong desire both sides Masters *never interfere*. *They cannot prevent people from hanging themselves*.” I paid no great attention to these words then, I thought they referred to the foolishness of the “temple.” I understand them now. LBS, p. 163-164

All of us shall lose a thousand times more if the last and supreme attempt by K.H. fails: *for we are sure to lose Him* in such a case. This I *know* and you must be prepared. Never shall He show his face nor communicate with any of us. As he had very little if anything to do with us before that year at Simla, so will he relapse once more into *unknowingness* and obscurity. You do not know how he feels—*I do*. He never said one word to me about your letter but his *alter ego* D. Khool did, and he said just what I tell you now. So if in my excitement I may have written you stupid things and said disagreeable ones, you ought to have attributed them to their *right cause* not to my disloyalty or anger against you. I nearly wept when I saw this unfortunate letter, I despised always and *do* despise Hume and for you I had always feelings of gratitude and affection. LBS, p. 49-50

But my attention was attracted by Madame’s Master to my room. I had been for some days expecting some phenomenon to happen in the presence of the fanatical Dr. Bergen whose greatest desire was to come under the influence of the Masters or at least “to see Their handwriting.” He said it was too much for him to hope for an astral visit, when Miss F. now and then told him that Gjual-Khool came to see Upasika when she (F.) was with her. The Bergens entered and went straight away to see Upasika. Miss F. accompanied them, leaving

my table—while I intuitively ton to my room not only to answer the astral summons, but also to take back the talismans from the nail and wear them. On the the same nail was laid a letter in Chinese envelope with an endorsement in the red-pencil peculiar handwriting of Upasika's Guru:—"Bowaji—shall send this without delay to Henry Olcott." Dr. and Mme. Von Bergen's faces beamed with delight. LBS, p. 343-44

Nor is it less funny that though to my knowledge and for over two years and more Olcott corresponds with Mme. Gebhard in the most friendly amicable way; and that I know how deeply he respects and has affection for her, you should now find fault with him for *his tone*. Who told you this? Is it your own *intuition* or Mme. Gebhard? If the latter, then she is not the woman I supposed her to be. Again you speak to me of things for which I am not in the least responsible nor have I ever taken an interest in them. Except of the volume annotated on the margin by K. H. and sent to Hume and a MS. commented upon by Djwal Khool, I took no interest in Eliphas Levi's MSS. Olcott's manner *dictatorial*? So it may be to those who do not know him; as mine is very rude in the eyes of strangers, and your's *inexpressibly* haughty and cold in those of the rest of the world *who do not know you*. Olcott asked her to send the MSS., for Olcott is ever thinking of benefiting the Society. LBS, p. 56

You may show this, or simply tell Mr. Sinnett about the following. Gaboriau had intensely begged me to offer him as a chela to Mahatma K. H. or my Master, and the former had accepted him on a trial. Thus *he was a chela* and no lie can be implied to me in saying to Mr. Sinnett that "Masters had chelas everywhere." At the time, as many a time before and after that I had determined not to mix myself any more in the transmission of letters from Mahatmas. Had MASTER permitted me to carry out this resolution I would not, perhaps, be now here an exile and dying far away from India! But He did not so permit, telling me however I could send the Mahatma K. H.'s letters through some other chela if I was so cowardly. D. K. was then trying an experiment on Mr. Sinnett to see whether he could succeed in suggesting the idea into his head to go through France and had said: "I want to see if I can bring the two together, (meaning S. and G.) Gaboriau is extremely sensitive and mediumistic and I may succeed in training him for something, though I am afraid he is a fool." LBS, p. 96

Well today Dj. Khool put in an appearance and was in a hurry would not wait and so I had to send Louisa away— with my legs half rubbed because she looked at me listening—as though I were crazy. Then he told me that Master sent in a word for you, and me to tell you: "Sinnett has evidently forgotten what he read in the Comm. On the 7 Stanzas (Book II Archaic period).

Otherwise he would have known that out of what is plainly stated there, seven such pamphlets (as about *protyle*) could be written by Mr. Crookes if he only knew it. No such scientific *orthodox* terms used in the S.D. but all that can be given out in *this* century is there and about chemistry and physics more than anything else. If Mr. Sinnett is willing to read those portions to Mr. Crookes—or Mr. Crookes wants to read them himself—send the MSS. to them by all means. (Thanks) . . . Anything that will appear hazy, incomprehensible or too *grotesque* I (Master) am willing to explain and *even to be corrected* if I fail to do so." On my kicking against the idea of sending you the MSS. which I want all the time for reference—(then, Lord! Mr. Crookes to see and *laugh* at it! ! !)—Dj. Khool said that if I had any regard for yourself and Mr. Crookes I better do so, or *else never ask Master to help*

anyone again. And then he added that one of Master's *Chums* (he learnt the word from Olcott) a Syrian, upon hearing of your letter to me about *protyle* (that I had sent on to Them) and your proposition, had very seriously remarked that something *ought to be done* for Mr. Crookes; and Master had agreed with him; only that *He* laughed (Mah. K. H.) at me, advising Master to do that *something*, for otherwise I would be asking and bothering Them next to baptise one of the London Theosophists' children.

Thus it is *I* who receives the kick. Never mind. Well, D. Kh. said before parting company that I better write and tell you all; that there was a chance for me that either you, or Mr. Crookes would refuse to read over that which you had already read, and Mr. C. something that he is sure to find stupid, unless he reads the *Comm.* on *Stanza VI* with great attention. Well I am randy to do *my* duty. But I do hope Mr. Crookes will refuse. LBS, p. 225-226

D. K. passed last night into Babajee's room and—I heard him sobbing the whole night. I went to him and knocked but he would not open. New mystery! ³

LBS, p. 204

The *philosophy* of the three being sent to you is as follows. 1st. From Arthur—(that has been just read two days ago for the first time by Mahatma K. H.)—to show that imperfect as is my knowledge of Schiller's tongue—by reading it, if *I had* read it I would have understood at any rate, that there was not one line in it that concerned Arthur's quarrel with his father—just *as I told you* at Würzburg; and I thanked Mahatma for it. (2) Subba Row's letter of 1882 showing that so far back as that time Mr. Hume was our bitterest enemy, or rather the enemy of the Mahatmas, whom he hated gloriously as you know, not scrupling to betray Them and all the Society behind our backs secretly and treacherously while remaining all the time *in* the Society as he does still now. Whether it shall be of any use in the future or us or tell, I cannot tell, I can only repeat D. K.'s words. Tell Mr. Sinnett to keep it among his documents also (No. 3) the half letters from which it is seen that Subba Row speaks of Master as "Our Master *his* and *mine*—I think I understand why. When at the last row between him, Hodgson, Hume etc.—Subba Row told Mr. Hume—who grinningly brought me the news—that he knew of no Master, would not tell him *nothing* concerning them, and that he (Hume) ought to know better the Masters than he did, since he wrote to several members (who preserved the letters) that he (Hume) had seen Mahat. K. H. *in a vision* of Yogi clairvoyance several times, and knew *all* about Mahat. M.

D. K. is very angry with me for having written so *inaccurately* to you about him yesterday, "*dishonouring*" him in your eyes. He says he *never copied* Olcott's and Coul. diagram; but it was they who copied *his*—(did I tell you otherwise?); that I better stop my "*dzin-dzin* explanations," as no one hurt me as much as myself! ! Now there's that hardly weened *infant* on my back! What next? Please don't ask me any more. Since I am a fool and

³ In a letter to C. W. Leadbeater, who was in Colombo at that time, dated "Elberfeld, June 23/86", Madame Blavatsky describes to him the crisis involving Babajee, a Chela who had gone with her to Europe in March 1885, but who later turned against her and the TS. The full letter can be seen here:

http://www.cwlworld.info/CWL_receives_his_third_letter_from_Master_K.H..pdf

unable to speak truth even in my favour—but muddle it up—I shall drop every “clearing up” altogether. And please remember, my dear Mr. Sinnett, that if those psychic asses offer after your letter in *Light* to show me any “letters” or to give me a chance of rising and explaining—I refuse to do so beforehand. I would have nothing to do with them, if it even lead to an entire vindication. I have enough of them, of their *ungentlemanly*, disgusting, *Scotland yard* secret proceedings, and do not wish to be any more troubled by anything coming from Cambridge, which *be—condemned*.
LBS, p. 203

Well, let them establish a Kingsfordian Society, and worship at the feet of their fetish. Massey is *unsettled* in his faith, poor, dear sensitive fellow. The impudent *plagiarism* has found a ready believer in him. K. H. *plagiarized* from Kiddle! Ye gods and little fishes. And suppose *he has not*? Of course *they* the subtle metaphysicians will not believe the true version of the story as *I now know it*. So much the worse for the fools and the Sadducees. If they knew what it was to *dictate mentally a precipitation* as D. Kool says—at 300 miles distance; and had seen as all of us—General Morgan, I, the chelas here (of whom we have three)—the original fragments on which the precipitation was photographed from which the young fool of a chela had copied, unable to understand half of the sentences and so skipping them, then they would not be idiotic enough to accuse not only an *Adept* but even the two “Occidental Humourists” of such an absurd action.
LBS, p.66

I have my orders and I will abide by them. I do not know what the Mahatma K. H. may have told you, but I know what Mahatma M. tells and orders *me* and I know what I was ordered to do through Djual Kool and it is this: Mohini must come with us, (1) to represent the Mahatma and his opinion in the important crisis of the London Theos. Soc. (2) explain and rectify the errors the mind of some “fellows” is filled with owing to their misunderstanding the doctrine hinted at in *Esot. Buddhism*—especially the misrepresentations made by Mrs. K. and M.; (3) not to permit any sort of injustice to be done, any favour shown, if unmerited etc.; (4) to disabuse the minds of *all the members in Europe* (not of the L.L. alone) as to the nature of the Mahatmas; to show them in their true light and nature, *as superior mortals* not as inferior flapdoodle *Gods*. In short, to do work, both in London, Paris and even Germany *if I go there*, for there Mohini would according to his instructions, have to follow me.
LBS, p. 87-88

J. Kool says that the T.S. ought to be composed in London solely of mystics and not to allow in it one single biased sectarian. Mrs. Kingsford, Maitland, Isabel de Steiger F.T.S., Miss F. Arundale F.T.S., Massey, Palmer, Thomas, and have *Seers* in it; then would the *chelas* be sent to develop them at every meeting, to train them, and that the effect would be visible. K. H. was so kind as to dictate to me last night nearly all of my answer to Massey. Send me back Massey’s letter when done with it.
LBS, p. 26

Then an interminable article from that blind bat W. Oxley—versus Subba Row, whom he calls a bigoted *orthodox Brahmin!!* He had three visits from K. H. “by astral form” he tells the public! ! and the philosophic doctrine therein propounded (in the article by K. H.) is hardly calculated to enlighten the poor mortals or strengthen their esteem for the powers of the Brothers. I was going to reject the MSS. but K. H. ordered me not to and D. K. just brought in a long foot note to be appended to the article which as it is given to me in a double

copy I send to you as ordered. K. H. tells you to make alterations in it if you like it, and send them before the thing is printed.

LBS, p. 26

Both of you have to face each other as the two poles, chance guided by *Masters* drawing finally the true meridian between you two for the Society. Now don't imagine that I laugh or chaff. I am in a state of mute and helpless despair—for this once I be hung if I understand what *they* are driving at! I simply give you the expressions of Djual Khool as he gave them to me, not to write to her but in order that I should “realize and understand their (the Masters) policy.” The devil a bit I shall! Let them make for me new brains then for I cannot for the life of me understand how after she has so irreverently abused them in her address—she can remain President! To this D. K. only laughed. “The words of a woman wounded in her physical vanity, angry at not being taken notice of by Master (K. H.) are less than a passing breeze. She may say what she likes. The Fellows have done their duty to protest as they have, she will know better now, but she must remain, and Mr. Sinnett must become the leader and President of the *inner* ring.” This is as nearly *verbatim* as I can remember D. K.'s words whatever the *inner* ring means. I suppose it is this : Mrs. K. will be the President of the *exoteric* Theos. Soc. nominally that also of the inner Society, and within the general Society will be an inner *esoteric* or circle of the Fellows who pursue the study of the esoteric doctrines like yourself. Well I had write to her in consequence and tell her all manner of pious and lying compliments I do not feel. Let the Karma of this fall upon Boss—for I have been solely and only the weapon or irresponsible agent in all this. I suppose Mahatma K. H. played first fiddle and my Boss *second* as usual. I have as you say but to obey.

LBS, p. 71-72

Yesterday evening a loud rap was suddenly heard and Jual Kool was with us. He signified his intention of writing through my hand. I saw him close to me indistinctly, felt the influence, heard the few words he said to me, and wrote the following:—

Let Mohini be saved at *all costs*, write to Sinnett this, a conspiracy is being formed to overthrow the Society and disgrace Mohini. No delay, but act promptly, form your Committee quickly, get all possible evidence together, and find out all you can about Miss L.'s antecedents.

J. K. told me that you have a very difficult task before you.

LBS, p. 265

* * *

A future article will examine some of the claims by individuals, and organizations, in the twentieth century regarding messages or teachings they purportedly received from Djual Khool in the light of his work as presented in this article.

“How few are they who can know anything about us. (...) The cant about “Masters” must be silently but firmly put down. Let the devotion and service be to that Supreme Spirit alone of which each one is a part. Namelessly and silently we work and the continual references to ourselves and the repetition of our names raises up a confused aura that hinders our work.”

Master K.H. letter to Annie Besant, 22 August 1900
Letters from the Masters of the Wisdom, First Series,
The Theosophical Publishing House, Adyar, 1973