

Some Reflections on the Tibetan Master “Djwhal Khul” and the 9th Panchen Lama

Luis Alejandro Hernández Ríos <lanoo@internetarcano.org>

“[...] Members of this group of disciples know me for who I am. You know me as a teacher, as a Tibetan disciple and as an initiate of a certain degree—what degree being of no importance to you at all. It is the teaching that I shall give you which will matter. I am an initiate into the mysteries of being. That statement in itself conveys information to those who know. **You know also that I am in a human body, and am a resident of northern India.** Let that suffice and let not curiosity blind you to the teaching.” [*DNE I*, p. 7, November 1931; emphasis added]

I. Knowing the Master

“To know the Master was not to have seen His form but to have understood His Will”—the Trans-Himalayan Tradition affirms—as it can lead to a devotional approach to His figure, and to a poor understanding of His Teaching, that when revealing Itself, and not by the status of who issued It, becomes important for the development of planetary consciousness. In this regard, Regina Keller, co-founder of the School of Esoteric Studies, tells us:

“I have always remembered the phrase from [Frank] Alexander’s *In the Hours of Meditation*. He asked how to know the Master, and the answer came in the hour of meditation that to know the Master was not to have seen his form but to have understood his will. That is knowing the Master. This does not mean a mental understanding, but rather to stand up to his will and let him work through you.” [*Talk to Arcane School students; final talk given Spring 1943.*]

However, the statement by César and Lina María Zuluaga in their article *Arte Iluminador [Illuminating Art]* about that the Tibetan Master Djwhal Khul “has been recognized as the 9th

Panchen Lama, spiritual leader of Tibet, very active for the west-east link. Exteriorized since 1934,” has motivated me a reflection on the possible historical figure of this Master of Wisdom.

II. About the Tibetan Master in His Own Words

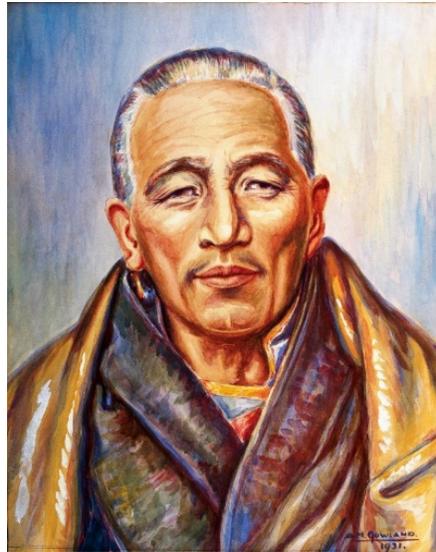


Fig. 1. *The Tibetan Master Djwhal Khul* by Annie Gowland, 1931.¹

[By 1931 has been 56 years since D.K. took the 5th Initiation in 1875. And maybe 75 years according to below.]

In *Initiation, Human and Solar*, Chapter VI, The Lodge of Masters, D.K. states:

“The Master Djwhal Khul, or the Master D. K. as He is frequently called, is another adept on the second Ray of Love-Wisdom. **He is the latest of the adepts taking initiation, having taken the fifth initiation in 1875, and is therefore occupying the same body in which He took the initiation, most of the other Masters having taken the fifth initiation whilst occupying earlier vehicles. His body is not a young one, and He is a Tibetan.** He is very devoted to the Master K. H. and occupies a little house not far distant from the larger one of the Master, and from His willingness to serve and to do anything that has to be done, He has been called ‘the Messenger of the Masters.’ He is profoundly learned, and knows more about the rays and planetary

¹ [The Tibetan Master, Djwhal Khul: His Picture and it's History](#). [See Appendix 1 for other D.K.'s pictures.]

Hierarchies of the solar system than anyone else in the ranks of the Masters. [...] He it was Who dictated a large part of that momentous book *The Secret Doctrine*, and Who showed to H. P. Blavatsky many of the pictures, and gave her much of the data that is to be found in that book.” [IHS, pp. 57-58, 1920; emphasis added]

In the *Extract from a Statement by The Tibetan* which appears in several of the books written in collaboration with Alice Bailey, indicates:

“Suffice it to say, that I am a Tibetan disciple of a certain degree [...]. **I live in a physical body like other men, on the borders of Tibet, and at times (from the exoteric standpoint) preside over a large group of Tibetan lamas, when my other duties permit. It is this fact that has caused it to be reported that I am an abbot of this particular lamasery.** Those associated with me in the work of the Hierarchy (and all true disciples are associated in this work) know me by still another name and office. **A.A.B. knows who I am and recognises me by two of my names.**” [August 1934; emphasis added]

In *Discipleship in the New Age, Vol. II*, declares:

“**I am an Oriental of the fourth root race** and [...] I have had two European incarnations.” [DNE II, p. 474, August 1940; emphasis added]

While in *The Externalisation Of The Hierarchy*, asserts:

“The daily physical life of the Masters, of the Christ, and of those Members of the Hierarchy (initiates and accepted disciples) Who function in physical bodies, has had its orientation upon the subjective levels of life; the majority of Them, and particularly the senior Members of the Hierarchy, do not as a rule intermingle largely with the public or walk the streets of our great cities. **They work as I do from my retreat in the Himalayas**, and from there I have influenced and helped far more people than I could possibly have reached had I walked daily in the midst of the noise and chaos of

human affairs. **I lead a normal and, I believe, useful life as the senior executive in a large lamasery,** but my main work has lain elsewhere—widespread in the world of men; I reach this vast number of human beings through the medium of the books which I have written, through the groups which I have started and impuled, such as Men of Goodwill and the Triangles, and through my disciples who talk and spread the truth as I have sought to present it.” [EH, p. 682, October 1949; emphasis added]

“I am nearer to you, because **I am still utilising the same physical body in which I took the fifth initiation, nearly ninety years ago.**” [EH, p. 522; January 1946; emphasis & footnote added]

“The appearing of these initiates and Masters will begin with isolated members appearing and living among men, coming forth one by one, doing the required work, **returning through the portals of apparent death to the inner subjective Ashram, and then again appearing by one or other of the methods mentioned above** [LAHR: 1) ordinary birth, like Master P; 2) intermittent presence (falling into disuse), like Master R; 3) mayavirupic projection, like Master KH].³ **This process has been going on for some time and began around the year 1860.** The work of these disciples in

² It is important to note that according to the indication given the date of His 5th Initiation would be 1857 (1946-89=1857) and not 1875. An error or a hint?

³ “How will these Members of the Hierarchy in Their various grades appear on earth? **Will They come through the methods of ordinary birth,** of childhood and maturity? **Some initiates may follow this ordinary pattern,** some are already passing through it today and are in the stages of infancy and adolescence; to them will be given a large share of the preparatory work. **Some** will not pass through these relatively limiting phases, but **will pass back and forth between the outer world and the world of hierarchical endeavour;** they will be sometimes present in physical bodies and sometimes not. This method of activity will not be possible as long as [697] the present rules of national and civilian identification, of passports and of drastic airport and seaport inspection are required by the authorities; such people as these ‘transitting initiates’ would not be able to identify themselves. This form of appearance is therefore postponed for some time. **Some of the Masters will create what is called in the language of the East the ‘mayavirupa’**—a vehicle of expression which is built of atomic physical and astral substance and of concrete mental substance. This They can create at will, use at will and cause to vanish at will; Their problem is not, therefore, so acute in the matter of appearing and of reappearing as is that of the initiate who cannot thus create to suit his purpose and his service.” [EH, pp. 697-698, October 1949; emphasis and underline added]

the human consciousness is already being recognised, and already they have succeeded in changing the consciousness and the thinking of many millions. Their ideas are already permeating world thinking. **I would remind you** also (for your encouragement) **that I myself am among this number of working initiates** (for, in the last analysis, that is all that any Master is), and **that I, from my physical anchorage, i.e., my physical body and my location in northern India**, and in collaborating with a disciple, A.A.B., and also with F.B., have done much to bring certain concepts (old and yet new in their presentation) to the consciousness of humanity. I have also done much to stimulate from latency to potency the instinctual goodwill of men. I mention this for this is not a unique achievement; there are many other Masters Who—with Their [698] disciples—are to be found today actively functioning in human affairs and struggling, under adverse conditions, to change the trend of human thinking from a frank materialism to a genuine spiritual aspiration.” [EH, pp. 697-698, October 1949; emphasis & footnote added; annotation included between square brackets]

And in *Rays and The Initiations*, establishes:

“The majority of the Masters who are definitely working with humanity either preserve the old body in which They took the fifth initiation or else They build the ‘mayavirupa’ or body of maya,⁴ of physical substance. This body will appear in the original form in which They took initiation. **This I personally did in reference to the first case; i.e., preserving the body in which I took initiation.** This the Master K.H. did in creating a body which was made in the form in which He took the fifth initiation.” [RI, p. 705; 1949; emphasis & footnote added]

“I sign myself, because it has been given out who I am, as the Master Djwhal Khul. – THE TIBETAN.” [RI, p. 738; 1949]

⁴ Māyāvi-Rūpa is a Sanskrit compound word from māyāvin (मायाविन्, “illusory”) and rūpa (रूप, “form or body”). Regarded by H.P.B. it is also called “thought body” because it is created by the power of thought (kriyāshakti): “The Māyāvi-Rūpa is a Manasic Body, [...] its projection is always a Mānasic act, since it cannot be formed without the activity of Kriyāshakti.” [H.P.B., CW XII, p. 707.]

Information that can be summarized chronologically as follows:

Table 1. The Tibetan Master D.K. in His own words		
<i>Date of Writing</i>	<i>Statement</i>	<i>Years since 1875</i>
1920	“He is the latest of the adepts taking initiation, having taken the fifth initiation in 1875, and is therefore occupying the same body in which He took the initiation, most of the other Masters having taken the fifth initiation whilst occupying earlier vehicles. His body is not a young one, and He is a Tibetan.” [<i>IHS</i> , pp. 57-58]	45 years
November 1931	“You know also that I am in a human body, and am a resident of northern India.” [<i>DNE I</i> , p. 7]	56 years
August 1934	“I live in a physical body like other men, on the borders of Tibet, and at times (from the exoteric standpoint) preside over a large group of Tibetan lamas, when my other duties permit. It is this fact that has caused it to be reported that I am an abbot of this particular lamasery.”	59 years
August 1940	“I am an Oriental of the fourth root race and [...] I	65 years

	have had two European incarnations.” [DNE II, p. 474]	
January 1946	“I am nearer to you, because I am still utilising the same physical body in which I took the fifth initiation, nearly ninety years ago.” [EH, p. 522]	71 years (1946 – 1875 = 71) since 1875. But nearly 90 years (1946 – 89 = 1857) since 1857. The Tibetan took the Fifth Initiation in 1875 or around 1857 as is suggested by the assertion of nearly 90 years? This is an error or a hint?
1949	“preserving the body in which I took [the fifth] initiation” [RI, p. 705]	74 years
October 1949	“They work as I do from my retreat in the Himalayas [...]. I lead a normal and, I believe, useful life as the senior executive in a large lamasery.” [EH, p. 682]	74 years
October 1949	“The appearing of these initiates and Masters will begin with isolated members appearing and living among men, coming forth one by one, doing the required work, returning through the portals of apparent death to the inner subjective Ashram,	74 years

	and then again appearing by one or other of the methods mentioned above. This process has been going on for some time and began around the year 1860. [...] I would remind you also [...] that I myself am among this number of working initiates [...] from my physical anchorage, i.e., my physical body and my location in northern India.” [EH, pp. 697-698]	
[December] 1949	“I sign myself, because it has been given out who I am, as the Master Djwhal Khul. – THE TIBETAN.” [TSR IV, p. 714; RI, p. 738]	74 years

From the above we can obtain the following criteria that will guide us in our research:

1. The Master D.K. is Tibetan.
2. Is not young.
3. Maintains the same body in which He took the fifth initiation in 1875.
4. We have two possible dates of when His fifth initiation occurred: 1) The traditional 1875 (repeated in several places), and 1857 (if we trust that His statement that by January 1946 nearly 90 years have passed [1946 - 89 = 1857] is a hint and not an error.
5. This means that between 75 and 93 years would have passed between His fifth initiation and the finishing of the Blue Books in January 1950.
6. And only between 10 and 28 years since then when He began to collaborate with H.P.B. and Master K.H. in the creation of *The Secret Doctrine* in 1885. [Does this suggest a birth date around 1800?]
7. He lives near the Himalayas on the Tibetan border in northern India.

8. Is a senior executive in a large lamasery of which He is abbot.
9. A.A.B. knows Him by His esoteric name (D.K.) and by His exoteric one.
10. His esoteric name is Djwhal Khul.⁵

III. On the Physical Existence of the Tibetan Master D.K.

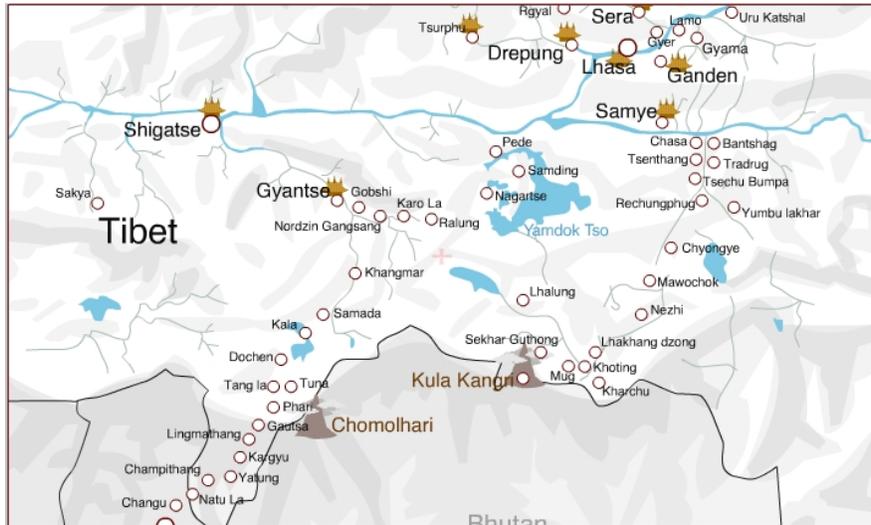


Fig. 2. Main cities of the Tibetan Plateau.

[Between the Dak Bungalow of Gyantse and Tashilhunpo Lamasery in Shigatse there are 59 miles.]

In *The Unfinished Autobiography* (pp. 164-166) A.A.B. declares:

“This work of the Tibetan has greatly intrigued people and psychologists everywhere. They dispute as to what is the cause of the phenomenon, and argue that what I write probably comes from my subconscious. I have been told that Jung takes the position that the Tibetan is my personified higher self and Alice A. Bailey is the lower self. Some of these days (if I ever have the pleasure of meeting him) I will ask him how my

⁵ David Reigle (2005, p. 2) in *On the Alleged Tibetan Source of Alice Bailey’s Writings* argues how the “the analytical system used by Tibetans of all epochs to structure their texts” is present in the D.K.’s Teachings supporting of the authenticity of the Tibetan authorship of the Bailey writings. For my part, I will explain later how His name is genuinely Tibetan.

personified higher self can send me parcels all the way from India,⁶ for that is what He has done.

A few years ago a very dear friend and a man who had stood very closely with Foster and me since the inception of our work—Mr. Henry Carpenter—**went out to India to try and reach the Masters at Shigatze, a small, native town in the Himalayas, just over the Tibetan frontier.** He made this effort three times in spite of my telling him that he could find the Master right here in New York if he took the proper steps and the time was ripe. He felt he would like to tell the Masters, much to my amusement, that I was having too tough a time and that They had better do something about it. As he was a personal friend of Lord Reading, once Viceroy of India, he was given every facility to reach his destination but the [13th] Dalai Lama refused permission for him to cross the frontier. **During his second trip to India when at Gyantse** (the furthest point he could reach near the frontier) he heard a great hubbub in the compound of the dak bungalow. He went to find out what it was and **found a lama, seated on a donkey, just entering the compound. He was attended by four lamas and all the natives in the compound were surrounding them and bowing.** Through his interpreter, Mr. Carpenter made inquiries and was told that **the lama was the abbot of a monastery across the Tibetan frontier** and that he had come down especially to speak to Mr. Carpenter.

The abbot told him that he was interested in the work that we were doing and asked after me. He **inquired about the Arcane School and gave him two large bundles of incense for me.** Later, Mr. Carpenter saw General Laden Lha at Darjeeling. The General is a Tibetan, educated in Great Britain at public school and university and was in charge of the secret service on the Tibetan frontier. He is now dead but was a great and good man. **Mr. Carpenter told him of his experience with this lama and told him that he was the abbot of a certain [166] lamaserie.** The General flatly denied the possibility of this. **He said the abbot was a very great and holy man and that he had never been known to come down across the frontier or visit an Occidental.** When, however, Mr. Carpenter returned the following year,

⁶ According to David Reigle (2010) in *The Tibetan Diamond Sutra Sent to Alice Bailey*: “In 1930 a package was sent from Darjeeling to Florence Garrigue in Ojai, containing a Tibetan text for Alice Bailey. This text is the *Diamond Sutra*. It is now preserved at Meditation Mount.” We can assume that this is one of the examples of the type of parcels that The Tibetan sent to A.A.B.

General Laden Lha admitted that he had made a mistake; **that the abbot had been down to see him.**” [UA, pp. 164-166; emphasis & footnote added]

Here another A.A.B.’s account of the same event:

“I was dealing with the question of the Tibetan with one of the School members, HC, who helped us start the Arcane School in 1923. He used to come into the office at 8 in the morning and leave at 8 at night and do everything. Then he trained a man to take his place and said he was going to Tibet to find the Masters. I said to him, you don’t need to go to Shigatse to find the Masters; you can find them here in New York if you tune in on their life. He made three trips to India and to within 45 miles of Tibet. During that time he got to know a famous Tibetan, Gen. Laden Lha, who was head of the Secret Police in the Himalayas. [...] **The last time but one that C. was in India, he was up near Tibet, and one day he heard a commotion outside. Coming down the road was a lama on a donkey accompanied by four other lamas and servants. One of the servants said, “This is Lama ____ from the ____ Lamasery, and the Lama said, “How is Mrs. Bailey?” and asked all kinds of questions. He handed C. a package of incense for me, then he gave C. his blessing and went away. C. told Laden Lha, who said he had been hoaxed, that that Lama never came down. When C. came back to England and described the Lama, it was the Tibetan, but I did not tell him, because the Tibetan was not within his sphere of influence. He was standing face to face with the Tibetan and talked to him and didn’t know whom he was talking to. Later Gen. Laden Lha admitted that the Lama had come down to talk to him.**” [Talk to Arcane School students given on Friday, April 9, 1943; emphasis added]

The same event from an exoteric point-of-view:

“One such eccentric character arrived at Gyantse in 1926. He was a wealthy American theosophist, Mr H. A. Carpenter, a retired engineer. [...] **He presumed that he would be allowed to visit Shigatse and to live with his ‘master’.** But, as the British expected, the Tibetan authorities refused to allow him to visit Shigatse. **When Carpenter asked after his ‘master’, the Khenchung** [LAHR: The head of the Tibetan administration in Gyantse] **‘just laughed in his face’.** **There was no such person.** Yet Carpenter was

allowed to return to Gyantse in 1930, although he never reached Shigatse.” [OIC MSS Eur] D979, *Ludlow diary entries*, July-August 1926; L/P&S/12/4166–3129, *Gyantse Annual Report*, 1930-31; annotation added between square brackets]

The following account of Henry Carpenter’s trips to Tibet gives us valuable information:

“Henry Albert Carpenter (1869-1937; travels 1926, 1930)

[...] Henry Albert Carpenter was born on September 26th, 1869 in Plantsville, Connecticut [and] attended the Sheffield Scientific School at Yale University where he received a degree in mechanical engineering in 1891. [...] In 1895, he married Jessamine Walker and though they had a child two years later, it died the same day. According to accounts, Henry and his wife settled in Sewickley, Pennsylvania and would often amuse themselves and their friends with their ‘telepathic communication, for which they discovered that they had considerable powers.’ Following the death of his wife in 1919, Henry disposed of their property and moved into a room at the New York City ‘Yale Club’ along with his library.

While living in New York, Henry Carpenter contacted members of the Theosophical Society and although he began to suffer persistent health problems, eventually resolved to make a journey to Tibet. **Leaving in February of 1926, he made his way to Darjeeling but was denied permission to enter Tibet.** Consulting with his newly found friends in Darjeeling, **he learned that the Ninth Panchen Lama had recently gone to China. Determined to meet him, Henry traveled to Peiping (Beijing) eventually finding and receiving an audience with the Panchen Lama in Mukden (Shenyang), and formally converted to Buddhism.**

Over the next ten years, Henry Carpenter traveled from the United States to India two more times [...] becoming a friend of S.W. Laden La and his family in Darjeeling [...]. **On his second trip in the early 1930s, he received permission from the British authorities to travel a short distance into Tibet** [LAHR: 45 miles according to A.A.B.] and bringing professional equipment with him, shot several thousand feet of film footage in India and Tibet. In 1936, he returned to India on a third trip, but arriving in Calcutta (Kolkata) he suffered a stroke, and on March 5th,

1937, died in a Calcutta Hospital.” [A *Brief Survey of American Visitors to Tibet*, 2017; annotation added between square brackets]

By the exposed it is possible to reconstruct the facts of the following way:

- In 1926, Mr. Carpenter traveled to Tibet pretending to access the Tashilhunpo Monastery in Shigatse in search of the Master D.K., but due to the political tensions, he was denied entry to Tibet.
- So, continuing his search for the 9th Panchen Lama, he traveled to Beijing to take the Buddhist Vows directly from him.⁷
- In 1930 he tried again to entry into Tibet, but only managed to reach Gyantse where he stayed around the Bungalow Dak his entire stay.⁸
- The abbot of a lamasery on the other side of the border (Shigatse) who was revered as a holy man, came onto him and exchange a few words about the work of A.A.B. and asked him to bring to her a package of incense on his return.
- According to AAB that Abbot was indeed the physical mask of the Tibetan—in words of F.B.—that was not recognized by Carpenter.

From the above we can obtain another guiding criterion:

- There is historical and documentary evidence of two visits to Tibet of a former Arcane School’s student in search of D.K..
- The first occurs in 1926 when without permission of the authorities he could not cross the Tibetan Border.
- Then he travels to China and meet the 9th Panchen Lama (between July and December 1926) from whom he takes de Buddhist Vows.
- The encounter with The Tibetan occurred in 1930 in Gyantse, during his second try to reach Shigatse, although it was not recognized as such.

⁷ This happened before the end of 1926 while the Panchen Lama lived in Mukden. After that, until March 1931, the Panchen Lama traveled around Inner Mongolia, while staying at the Huangxi Monastery as his main residence. [Kuzmin, 2015, p. 127.]

⁸ “Henry Carpenter—who had received his permit no less through the intercession of this friend Lord Reading, the former viceroy of India—had been confined to the bungalow during his entire stay at Gyantse.” (Veenhof, 2011, p. 114)

- A.A.B. registers and validates the story and even use it in a didactic way.

Therefore, we can say that:

11. The Tibetan Master is in effect an abbot of the Tashilhunpo Lamasery, a holy man recognized as such by the local people, although unknown as a Trans-Himalayan Mahatma.
12. Although D.K. is an abbot of Tashilhunpo, He seems not to be the 9th Panchen Lama, who since the end of 1924 and until 1933, after the death of the 13th Dalai Lama, was outside Tibet exiled in Mongolia and China due to political matters.

IV. The Name of the Master Djwhal Khul

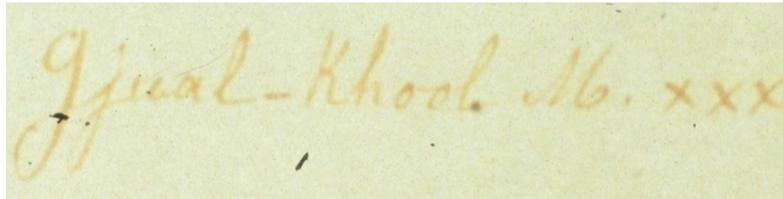


Fig. 3. Signature of D.K. in *The Mahatma Letters*. [ML, 125; August 1882]

“I sign myself, because it has been given out who I am, as the Master Djwhal Khul. – THE TIBETAN.” [RI, p. 738; 1949]

In the early Theosophical texts the name of D.K. it is written in various forms, following the attempts of an “adequate” transliteration or transcription. The first particle of its name, “Djwhal” is written as: Djual, Jual or Gjual (abr. Dj. / D. / G.), while the second “Khul” as: Khul or Khool (abr. Kh.) The difficulty in writing texts in Sanskrit, Pali or Tibetan was notable in that time because there were no standardized methods for it.

Regarding to D.K. the Master K.H. indicates: “Dj. Khool (the real spelling of whose name is Gjual, but not so phonetically)” (ML 75).

With this information, I have been able to identify that the name of D.K. is authentically Tibetan and that it gives us a clue of its hierarchical work and its identity as the esoteric externalizer of the Shamballa Teachings.

The simplest part to identify was *Khul* (ཁུལ, Wylie: Khul), Tibetan word whose one of its meanings is: place, city, land, domain, province, district.⁹

Like in Dzongkhul (Wylie: rDzong Khul) Monastery, where Alexander Csoma de Körös began his Tibetan studies in 1820.

It was more difficult to identify the particle *Djwhal* (“Gjual”, “Djual” or “Jual”, in the early Theosophical texts, depending on whether the emphasis is on its transliteration or its transcription) that I suggest could be the Tibetan word *Gyal* (རྒྱལ, Wylie: rGyal) meaning: victory, perfection, realization, noble, superior, extensive.¹⁰

Some uses of this term are as follows:

- 1) *Gyatso* (རྒྱལ་མཚོ, Wylie: rGyal mTsho) meaning “Ocean”, from *extensive* (rGyal) *lake* (mTsho), and
- 2) *Gyalwa* (རྒྱལ་བ་, Wylie: rGyal ba) meaning “Conqueror”. “Victorious One”. Same as a Buddha; one who has conquered over the four mārās (the four types of obstructive forces).

The name Djwhal Khul also fulfills a characteristic of the Tibetan terms commonly conformed by two syllables.

⁹ Das, 1902, “Khul”, p. 149

¹⁰ Das, 1902, “rGyal”, p. 310.

Table 3. Analysis of the Tibetan name Djwhal Khul				
Tibetan	Wylie (Transliteration: Reproduce the spelling of written Tibetan)	Latin (Transcription: Reproduce the phonetics of spoken Tibetan)	Theosophy	Meaning
འབྲུག་ཁུལ་	rGyal Khul	Gyal Khul	Djwal Khul Gjual-Khool ¹¹	Gyal: victory, perfection, realization, noble, superior, extensive. Khul: place, city, land, domain.

Therefore, some meanings of Djwhal Khul would be:

- “Place of Victory”
- “Noble City”
- “Perfected Land”
- “Superior Domain”

All of which could be considered epithets of Shambhala / Shamballa. In fact, in ancient Tibetan texts, *Shambhala* (Sanskrit: शम्भलः) “is understood to be a timeless perfected realm”.

Master D.K. gives us a numerological analysis of the word *Shamballa* as follows:

¹¹ Master K.H. wrote in *The Mahatma Letters*, ML 75: “The real spelling of whose name is Gjual, but not so phonetically.”

“To this centre we give the name Shamballa, the component letters of which are numerically: S.H.A.M.B.A.L.L.A. or 1.8.1.4.2.1.3.3.1. This word equals the number 24 which in its turn equals 6. I would call your attention to the fact that the word has in it nine letters, and—as you know—nine is the number of initiation. The goal of all the initiatory process is to admit mankind into realisation of and identification with the will or purpose of Deity Itself.” [RI, p. 74]

Applying the same method to the Sanskrit word *Shambhala* and the name *Djwhal Khul* we will obtain new indications to the esoteric meaning of these terms related by the Science of Numbers:

S.H.A.M.B.H.A.L.A

1.8.1.4.2.8.1.3.1

29

11

D.J.W.H.A.L. K.H.U.L.

4.1.5.8.1.3. 2.8.3.3.

38

11

And about number 11 we can read:

“Humanity is today participating in the preparatory tests for initiation, the initiation of the world disciple. Great is your privilege to be taking part in this. **Forget not that eleven is the number of the Initiate** and that today it is the eleventh house which is so dominant; forget not that Aquarius, the eleventh sign, is the sign of universal relationships, interplay and consciousness.” [EA, p. 542; emphasis added]

A new proof of validation has been provided:

13. His Tibetan name, Djwhal Khul (with that just transliteration), seems to confirm to us that He is an Initiate in the Secret Doctrine of Shambhala, and the revelator of Shamballa, the “Superior Domain”.

V. The Emanations of Avalokiteshvara: The Dalai and the Panchen Lamas



Fig. 4. *The Abbots of Tashilhunpo*, 1948. The Abbots and officials of Tashilhunpo seated in a garden. Officials and assistants in the back row are wearing large, red tasselled hats.¹²

[By 1948 has been 73 years since Master D.K. took the 5th Initiation in 1875.]

“Padmapāni, or Avalokiteshvara in Sanskrit, is, in Tibetan, Chenrézik. Now, Avalokiteshvara is the great Logos in its higher aspect and in the divine regions. But in the manifested planes, he is, like Daksha, the progenitor (in a spiritual sense) of men. Padmapāni-Avalokiteshvara is called esoterically Bodhisattva (or Dhyān Chohan) Chenrézik Vanchug, ‘the powerful and all-seeing.’ He is considered now as the greatest protector of Asia in general, and of Tibet in particular. In order to guide the Tibetans and Lamas in holiness, and preserve the great Arhats in the world, this heavenly Being is credited with manifesting himself from age to age in human form. A popular legend has it that whenever faith begins to die out in the world, Padmapāni Chenrézik, the ‘lotus-bearer,’ emits a brilliant ray of light, and forthwith incarnates himself in one of the two great Lamas—the Dalai and Tashi Lamas; finally, it is believed that he will incarnate as ‘the most perfect Buddha’ in Tibet, instead of in India, where his predecessors, the great Rishis and Manus had appeared in the

¹² “*Abbots of Tashilhunpo*”. [http://tibet.prm.ox.ac.uk/photo_BMH.M.27.1.html]

beginning of our Race, but now appear no longer. [*Secret Doctrine, II*, p. 178; transliteration adjusted to modern standards]

“Tashi Lhunpo Monastery, the principal monastery of the U-Tsang Province in Tibet, is one of the Great Four centres of the Gelugpa tradition and seat of the lineage of the Panchen Lama. Tashi Lhunpo was founded by His Holiness the 1st Dalai Lama, Gyalwa Gedun Drupe in 1447, and became the largest, most vibrant monastery in Tibet.

The monastery grew in importance in the 16th Century, when Tashi Lhunpo's Abbot, Lobsang Choekyi Gyaltzen (1570-1662) was recognised as 4th Panchen Lama by the fifth Dalai Lama as an incarnation of Amitabha Buddha, the spiritual teacher of Chenrizig and the patron saint of Tibet, and was given the title 'Panchen Lama'. 'Panchen' is the shortened form of Pandita Chenpo, meaning Great Scholar. The Panchen Lamas became-together with the Dalai Lamas-the most important religious leaders in Tibet. In the same way as the Dalai Lama's, three previous Abbots of Tashi Lhunpo were retrospectively given the title Panchen Lama, making Lobsang Choekyi Gyaltzen the fourth in the line.

The relationship between the Dalai Lamas and the Panchen Lamas is unique. Each Lama in their lifetime is not only involved in the search for the other's reincarnation, but also assumes the role, first as the disciple and later as the master, of the other.” [*History Of Tashi Lhunpo Monastery*]

The complete lineage of the Panchen Lamas can be reviewed in the following table:

Table 2. The Lineage of the Panchen Lamas¹³			
<i>Panchen Lama</i>	<i>Name</i>	<i>Date</i>	<i>Time span</i>
1 st	Kedrup Geleg Pelzang	1365-1438	73 years
2 nd	Sonam Choglang	1439-1504	65 years
3 rd	Lobsang Dondrup	1505-1566	61years
4 th	Lobsang Choekyi Gyaltsen	1567-1662	95 years
5 th	Lobsang Yeshe	1663-1737	74 years
6 th	Palden Yeshe	1738-1780	42 years
7 th	Palden Tenpai Nyima	1782-1854	72 years
8 th	Tenpai Wangchuk	1854-1882	28 years
9 th	Choekyi Nyima	1883-1937	54 years
10 th	Choekyi Gyaltsen	1938-1989	51 years
11 th	Gedhun Choekyi Nyima ¹⁴	1989-?	

Only one of the incarnations of the Panchen Lama (but not the 9th) seems to fit with the idea that The Tibetan Master D.K. received the 5th Initiation in life in 1875:

- The 7th Panchen Lama lived 72 years, from 1782 to 1854, dying before 1875.
- The 8th Panchen Lama lived 28 years, from 1854 to 1882, being born before 1875 and dying at a later date.
- The 9th Panchen Lama lived 54 years, from 1883 to 1937, being born after 1875.

Further on, we will return to this idea.

¹³ Hilton, 2001.

¹⁴ He was declared the 11th Panchen Lama by the 14th Dalai Lama on 14 May 1995, but rejected by the search team appointed by the State Council of the People's Republic of China that declared another one.

The 9th Panchen Lama



Fig. 5. The 9th Panchen Lama, Choekyi Nyima.

Thubten Choekyi Nyima was born in Tagbo, in Tibet, in 1883 and was head of Tashilhunpo Monastery in Shigatse, southern Tibet. In the early years of the 20th century, the Panchen Lama was courted by the British Indian government. Having been rebuffed by the Dalai Lama, it was felt that the Panchen Lama could be a potential ally to the British.

He accompanied the Crown Prince of England to India, 1903; returned to Tibet in 1904 and introduced reforms in education and other administrative measures. He was treated as an alternative to the Lhasa government and was invited to India in 1905, where he visited the Viceroy, at Hastings House in Calcutta. In 1906, Sir Charles Alfred Bell, was invited to visit the 9th Panchen Lama at Tashilhunpo, where they had friendly discussions on the political situation.

Following the unexpected arrival of the Dalai Lama in 1910 and the friendly relationship that developed between the Lhasa government and British India following his exile, the Panchen Lama was increasingly side-lined. During the Dalai Lama's absence from Lhasa between 1910-12 the Chinese forces had strongly advised the Panchen Lama to travel to Lhasa in the hope that he would fill the power vacuum. The 9th Panchen Lama arrived in Lhasa and began

to take on some of the responsibilities of the Dalai Lama, but he refused the illegal invitation to become the Regent of Tibet and then he returned to Tashilhunpo.

The relationship between the Dalai and the Panchen Lama's officials and advisors became increasingly strained and following tax impositions on Tashilhunpo made by Lhasa (to fund developments in the military), the Panchen Lama fled to Mongolia and then to China and visited many provinces in the interior. He remains in Manchuria and Mongolia for many years in some type of exile, following the death of the [13th] Dalai Lama in 1933, he was invited to return to Tibet.

In 1936, a team of monks from Lhasa were on the way to north-eastern Tibet to search for the new reincarnation of the 13th Dalai Lama, they visited the Panchen Lama in Kham, eastern Tibet, to seek his advice. He was staying in Jyekundo, a district of eastern Kham that had been annexed from Tibetan government control by the Chinese. In fact, when the search team arrived to see him, the Panchen Lama had already identified three potential candidates. The third candidate, who lived in Tagster, was characterised as 'fearless' and he was indeed found to be the true incarnation. Thus, it was this Panchen Lama Thubten Chökyi Nyima who first discovered and identified the 14th Dalai Lama.

In December 1st 1937, the Panchen Lama died in Jyekundo without being able to return to Tashilhunpo. [From *Thubten Choekyi Nyima, 9th Panchen Lama*; Kuzmin, 2012; & *Who's who in China*, 1924.]

From this brief exoteric biography of The 9th Panchen Lama we can obtain some interesting facts:

- There is photographic evidence of its passage through the stages of growth (See Appendix 2); which seems to contradict the assertion of the exteriorization method used by the Tibetan Master.¹⁵
- Since 1924 (at 41 years of age) and until almost the end of his life in 1935, he lived in exile in Mongolia, Manchuria and China without ever returning to Shigatse so it could not have been the Abbot with whom Mr. Carpenter in Gyantse in 1926.
- Let us remember that during that period, in the second semester of 1926, Mr. Carpenter reached him in Mongolia and received from him the Buddhist Vows.
- His hard work during the same period, continuously receiving people in all the provinces he visited, seems contrary to the D.K.'s assertion in 1949 (see p. 4) that His

¹⁵ See 3n, p. 5.

Hierarchical Work could only be done from a certain isolation in His retreat in the Himalayas, from there He has influenced and helped far more people than He could possibly have reached “walked daily in the midst of the noise and chaos of human affairs”.¹⁶

The esoteric work of the Panchen Lama

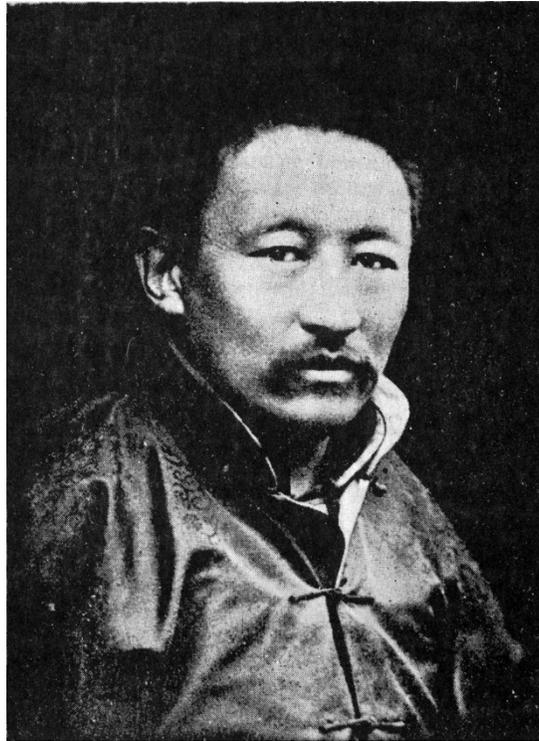


Fig. 6. The 9th Panchen Lama, Choekyi Nyima, ca. 1925.
(In the “Peking Edition” of *The Voice of the Silence*, Beijing, 1927)

In the theosophical texts an extensive allusion is made to the esoteric work of the Panchen Lama as a member of the Society of Illumined and Organized Minds:

“Within the cloisters of Tashilhunpo and Sidzang, these powers, inherent in every man, called out by so few, are cultivated to their utmost perfection. Who, in India, has

¹⁶ An example of the extenuating work of the 9th Panchen Lama *walking in the midst of the noise and chaos of human affairs* during his exile in Mongolia and China can be seen in the this video: [9th Panchen Lama Choekyi Nyima at China in 1934](#).

not heard of the Panchen Rinpoche, the Khutukthu of the capital of Higher Tibet? His Brotherhood of *Gelongs* [LAHR: the Order of Buddhist monks] was famous throughout the land.” [IU, II, p. 618; transliteration adjusted to modern standards; annotation added between square brackets]

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

“There is beyond the Himalayas a nucleus of these Adepts of various nationalities. The Tashi or Panchen Lama of Tibet,¹⁷ a high initiate, knows these Adepts, and they act together. Some of these Adepts are with him and yet remain unknown in their true character to the average lama. **My Master Morya and the Master Koot Hoomi and several others known personally are there** [LAHR: at Shigatse], coming and going.” [H.P.B., CW, XIV, p. 425; emphasis & notes added]

In relation to the esoteric work of the 9th Panchen Lama which directly or tangentially is related to the work of the Trans-Himalayan Lodge, we can account for his participation in the Peking Edition of *The Voice of Silence*:

“Reaching Peking in December, 1925, after studying for seven years in India, we were privileged to come into close touch with H.H. the Tashi Lama, who had left Tibet in 1924 on a special mission to China and Mongolia. As members of his Order, part of the work we undertook at his request for Buddhism was the present reprint [of *The Voice of the Silence*], as the only true exposition in English of the Heart Doctrine of the Mahayana and its noble ideal of self-sacrifice for humanity.” [*Voice of the Silence*, Editorial Foreword, Peking Ed.; annotation added between square brackets]

From the above we can infer the conscious collaboration of the Panchen Lama in the Hierarchical Work of the Theosophical Movement:

¹⁷ We should note that H.P.B. alludes to the 8th Panchen Lama, Tenpai Wangchuk (1854-1882).

- The [8th] Panchen Lama as a high initiate based in Shigatse associated with the Hierarchical work in conscious relation with the Masters M. and K.H.
- The [9th] Panchen Lama participating in the re-edition *The Voice of the Silence*.

VI. Final Remarks



Fig. 7. “Abbots of Tashilhunpo”, 1948. [A close-up of Fig. 4.]

“It was from the ninth to the fifteenth centuries that modern Lamaism evolved its ritual and popular religion, which serves the *Qubilgans*¹⁸ and *Zhabdrungs*¹⁹ as a blind, even against the curiosity of the average

¹⁸ “Qubilgan (Mo.) means ‘a transformation’, *i.e.*, someone who has changed his shape from a previously reincarnated Buddhist saint into his present form.” [Aleksi, 1978, p. 680.]

¹⁹ “Zhabdrung is the Mongol title of a Qubilgan not officially confirmed, or whose previous incarnations were not known or recorded.” [Needham, 1974, p. 36, 3n]

Chinese and Tibetan.” [H.P.B., *CW, III*, p. 185; transliteration adjusted to modern standards; footnotes added]

“As in the case of the reincarnation of the lamas of Tibet, an adept of the highest order may live indefinitely. His mortal casket wears out notwithstanding certain alchemical secrets for prolonging the youthful vigor far beyond the usual limits, yet the body can rarely be kept alive beyond ten or twelve score of years. The old garment is then worn out, and the spiritual Ego forced to leave it, selects for its habitation a new body, fresh and full of healthy vital principle.” [H.P.B., *Isis II*, p. 563]

What we know about The Tibetan Master

The Master D.K. is Tibetan of origin and lives in northern India along with the Masters M. and K.H., and at the same time he is a high executive of a large Lamasery (possibly Tashilhunpo in Shigatse), an area where He is known by the local people by His physical mask as an Abbot of the Lamasery, and as a holy man, but not as a Theosophical Mahatma.

He took the 5th Initiation in 1875 and maintains since then (until 1950 at least) His own physical body.

In one of his books He indicates as an alternative date to His fifth initiation the year 1857.

So, the Tibetan Master should have been born on a date before the 1875 year (and even to 1857).

At some point of that biographical period, He passed through His apparent death (i.e., He faked His death, without losing His physical body), passing back and forth between the outer world and the world of hierarchical endeavor, and manifesting again later (with the same physical body, but a different personality, and not through a mayavirupic projection). [As we also know, Master R. did at the time.]

In 1885 He was collaborating with H.P.B. in the writing of *The Secret Doctrine*. By then it would have been at least 10 years since His initiation (in 1875).

In 1920 he came into contact with A.A.B., beginning his 30-year collaboration. By then it would have been at least 45 years since His initiation.

In 1930 He interacted in person in Gyantse, through His physical mask as Abbot of a great nearby Lamasery (presumably Tashilhunpo in Shigatse) with a former A.A.B. collaborator. By then it would have been at least 55 years since His initiation.

By 1950 when He finished His collaboration with A.A.B. it would have been at least 75 years since His initiation.

What we know about the 9th Panchen Lama

The 9th Panchen Lama was born in 1883, at least 8 years after D.K. took His initiation in 1875.

In 1925, while residing in Mongolia, he collaborated with two ancient theosophists in the reissue of *The Voice of the Silence*.

In 1926, even in Mongolia, he gave initial Buddhist vows to a former A.A.B. collaborator who, few weeks before, had not been able to enter Gyantse, in his search for The Tibetan Master.

In 1930 the 9th Panchen Lama was exiled in China, while The Tibetan Master was visiting Gyantse.

Points of contact between D.K. and the 9th Panchen Lama

There seems to be a relationship between the Tibetan Master D.K. and the lamasic lamasery of Tashilhunpo, as well as between him and the lineage of the Panchen Lamas.

The Panchen Lama is “The Great Learned Lama” and Master D.K. is credited with being “profoundly learned, and knows more about the rays and planetary Hierarchies of the solar system than anyone else in the ranks of the Masters.”

In addition, the Panchen Lama is traditionally considered the revealer of the exoteric doctrine of Shambhala, while the Master D.K. could well be considered as the revealer of the esoteric doctrine about Shamballa.²⁰

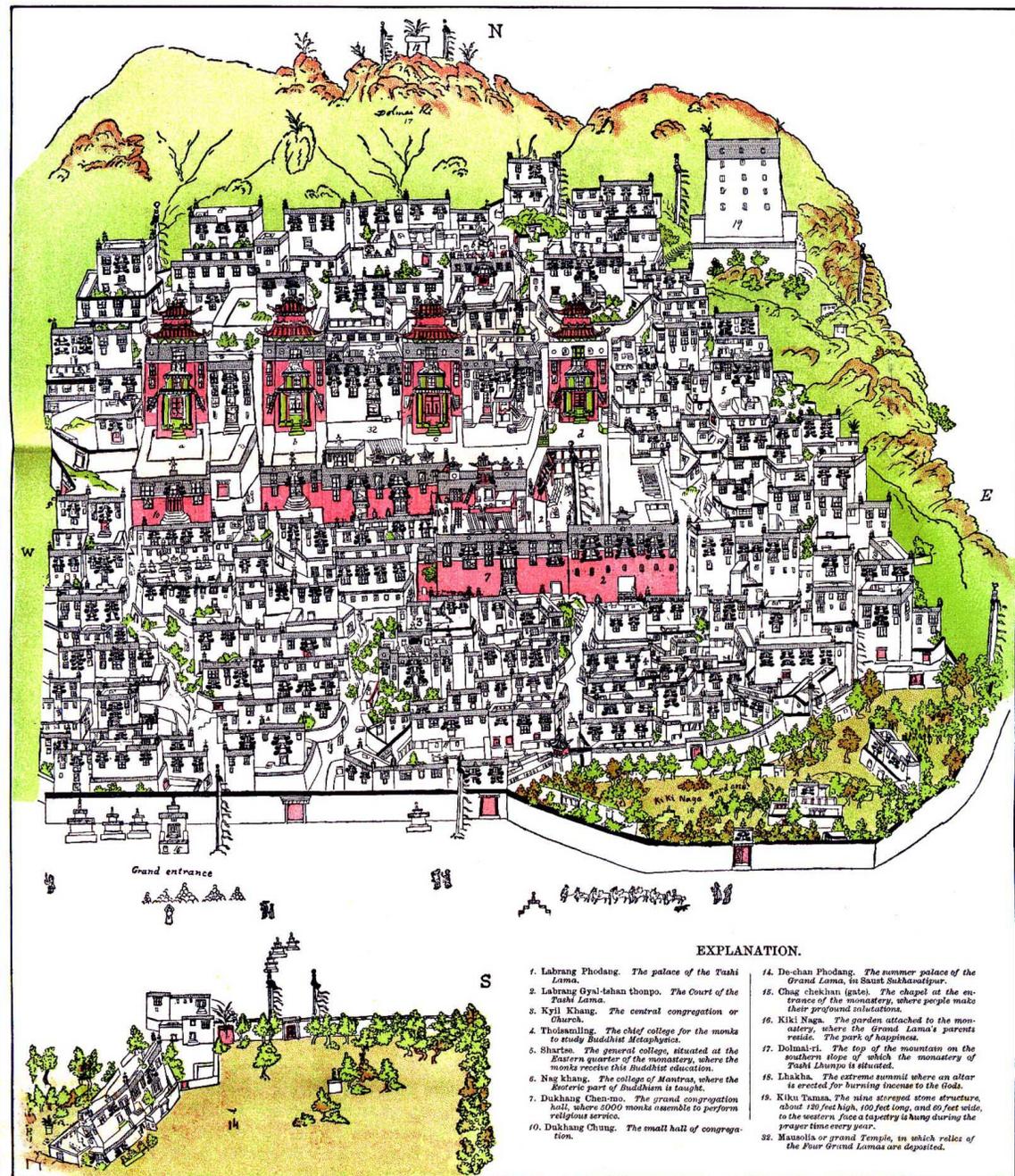
***The 9th Panchen Lama and the Tibetan Master D.K.
seem to be two different individualities***

Some arguments indicate that The Tibetan Master and the Panchen Lama seem to be two different individuals:

- 1) The 9th Panchen Lama was born after 1875,
- 2) a former A.A.B. collaborator met him in 1926 in Mongolia,
- 3) in 1930 he was still in China, when the same collaborator had a meeting with D.K. in Gyantse, without recognizing Him.
- 4) the intense activity of the 9th Panchen Lama during his exile in China from 1924 to 1935—the year in which he returns to Tibet, without ever being able to return to Tashilhunpo—is not consistent with D.K.'s assertion about the need for His retirement in the Himalayas from which He acts, without neglecting his duties as abbot, but with the peace necessary to carry out His hierarchical work.
- 5) However, the 9th Panchen Lama could be a *tulku* (emanation of The Tibetan Master), through who could manifest at certain times, as He did with H.P.B. while writing *The Secret Doctrine*.

²⁰ *The Kingdom of Shambhala*. [<http://www.kalachakra.com/Shambhala/Shambhala.htm>]

THE GRAND MONASTERY OF TASHI-LHUNPO.



EXPLANATION.

- 1. Labrang Phodang. The palace of the Tashi Lama.
- 2. Labrang Gyal-tshan thonpo. The Court of the Tashi Lama.
- 3. Kyil Khang. The central congregation or Church.
- 4. Thosamling. The chief college for the monks to study Buddhist Metaphysics.
- 5. Shartsa. The general college, situated at the Eastern quarter of the monastery, where the monks receive their Buddhist education.
- 6. Ng khang. The college of Mantras, where the Esoteric part of Buddhism is taught.
- 7. Dukhang Chenmo. The grand congregation hall, where 6000 monks assemble to perform religious services.
- 10. Dukhang Chung. The small hall of congregation.
- 14. De-chan Phodang. The summer palace of the Grand Lama, in Saust Sukhavatipur.
- 15. Chag chokhan (gate). The chapel at the entrance of the monastery, where people make their profound salutations.
- 16. Kiki Naga. The garden attached to the monastery, where the Grand Lama's parents reside. The park of happiness.
- 17. Dolma-ri. The top of the mountain on the southern slope of which the monastery of Tashi Lhunpo is situated.
- 18. Lhakha. The extreme summit where an altar is erected for burning incense to the gods.
- 19. Kiku Tama. The nine storied stone structure, about 120 feet high, 100 feet long, and 60 feet wide, to the western face a tapestry is hung during the prayer time every year.
- 32. Mausolia and grand Temple, in which relics of the Four Grand Lamas are deposited.

W.A.A. Johnston, Limited, Edinburgh & London

Published by the Royal Geographical Society

Fig. 8. The Tashilhunpo Lamasery.

On the possibility that the 8th Panchen Lama could be the individuality behind The Tibetan Master D.K.

The only one of the Panchen Lamas that cover the requirement of being alive in 1875 is the 8th (1854-1882).

The 8th Panchen Lama was identified as such on November 24, 1857; and received his final vows in 1875 (at the age of 21).²¹

He is the Panchen Lama that HPB met and about which he wrote in *The Secret Doctrine* (dictated by D.K.) as a senior collaborator of the Masters M. and K.H.

If the 8th Panchen Lama were the individuality behind The Tibetan Master D.K., this would mean that for 1875 D.K. would be 21 years old; for 1885, 31 years; for 1920, 66 years; for 1930, 76 years; and for 1950, 96 years.



Fig. 9. Entrance to the Tantric College, Tashilhunpo Monastery

²¹ Hanzhang, 1994, p. 202.

***On the possibility that an Abbot of Tashilhunpo
could be the physical mask of D.K.***

“We do not shun life. **When We manifest Ourselves We cannot be distinguished from other people.** You yourselves can testify that **when Djwal Khul came to welcome you He appeared no different from the other Lamas.** Urusvati immediately sensed something unusual, but this feeling could have been caused similarly by the head of the monastery. Thus, outwardly, all Brothers and co-workers bear the usual earthly appearance. But even with such a conventional appearance their heartfelt warmth will shine in every glance and smile. One can call this quality of heartiness by another, more scientific name, but We wish to affirm the most human aspect of Our Abode.” [Agni Yoga Society. (1994). *Supramundane*, 40]

The Lamasic Monastery of Tashilhunpo in its heyday housed over 4,000 monks and had four Tantric colleges, each with its own Abbot.

We know that there is a “Secret School near Shigatse, attached to the private retreat of the Panchen Lama”. [H.P.B., *CW*, XIV, p. 425] (See Fig. 8 above.)

So, the physical mask of The Tibetan Master D.K. could well be one of the 4 abbots of the Tantric colleges of Tashilhunpo, or the Regent Ruler (who acts as Prime Minister of the Lamasery in the absence of the Panchen Lama).

Maybe the abbot of the Tantric College of Secret Tantra.²²

²² The 4th Panchen Lama, Lobsang Choekyi Gyaltzen, established Tashilhunpo Maha Tantric College in the year 1615. In Tantric College, monks come from all the other three colleges of the monastery for tantric studies after attaining degree like Kachen, Tsoksakpa, Dungrampa and so on. Four different Practices are: 1) Action Tantra (Kriya Tantra); 2) Performance Tantra (Carya Tantra); 3) Yoga Tantra; 4) Highest Yoga Tantra (Anuttara Yoga Tantra) [Which includes an intensive prayer to Kalachakra through sand Mandala].



Fig. 10. *The Abbots of Tashilhunpo with the Shigatse Dzungpon [Administrative Officer of the County]. Standing in front of a tree. 1948. [By 1948 has been 73 years since Master D.K. took the 5th Initiation in 1875. Is Master D.K. present in the portrait?]*

Appendix 1: Other pictures of the Tibetan Master D.K.



Fig. 11. The Tibetan Master, Djwhal Khul (D.K.)
(One of the small copies of the original [see Fig. 1] by the same author.)



Fig. 12. The Tibetan Master, Djwhal Khul (D.K.)
(Spurious Portrait, or merely the copy of a copy?)

Appendix 2: The 9th Panchen Lama through time



Fig. 13. The 9th Panchen Lama, Thubten Choekyi Nyima, 1905; 22 years old.
[Hedin, 1909, p. 354]



Fig. 14. The 9th Panchen Lama, Choekyi Nyima, c. 1906; around 23 years old.
[El 9no Panchen Lama y sus ministros.]



Fig. 15. The 9th Panchen Lama, Choekyi Nyima, 1910; 27 years old.



The Chief Lama of Tashi Lumpo

Fig. 16. The 9th Panchen Lama, Choekyi Nyima; date unknown.



Fig. 17. The 9th Panchen Lama, Choekyi Nyima, c. 1930; around 47 years old.



Fig. 18. The 9th Panchen Lama, Choekyi Nyima, 1933; 50 years old.
[After the 9th Panchen Lama offered the Kalachakra Initiation in Hangzhou, China, in January.]



Badula & Head Monks under Tashi Lama

Fig. 19. The 9th Panchen Lama, Choekyi Nyima; date unknown.



Fig. 20. The 9th Panchen Lama, Choekyi Nyima; date unknown.



Fig. 21. The 9th Panchen Lama, Choekyi Nyima; date unknown.



Fig. 22. The 9th Panchen Lama, Choekyi Nyima; date unknown.



Fig. 23. The 9th Panchen Lama, Choekyi Nyima; date unknown.

References

- [OIC MSS Eur] D979, Ludlow diary entries, July-August 1926.
- “9th Panchen Lama Choekyi Nyima at China in 1934.” [<https://www.youtube.com/watch?v=sO-0alEcUqs>]
- “Abbots of Tashilhunpo” 1948. The British Museum. [https://www.britishmuseum.org/research/collection_online/collection_object_details.aspx?assetId=1613079957&objectId=3698226&partId=1]
- “Abbots of Tashilhunpo”. *The Tibet Album*. In The British Museum. [http://tibet.prm.ox.ac.uk/photo_BMH.M.27.1.html]
- A Brief Survey of American Visitors to Tibet*, Appendix to: Paul G. Hackett. *Barbarian Lands: Theos Bernard, Tibet, and the American Religious Life*. Ph.D. dissertation. Columbia University (2008). An overview of American visitors to Tibet with bibliographic references, updated with errata and addenda (2017).
- Agni Yoga Society. (1994). *Supermundane: The inner life*. New York, NY: Agni Yoga Society.
- Aleksei M. P. (1978). *Religion and Ritual in Society: Lamaist Buddhism in Late 19th-Century Mongolia*, Bloomington: The Mongolia Society, Inc.
- Bailey, A. A. (1922). *Initiation, Human and Solar*. New York: Lucis.
- Bailey, A. A. (1934). *Extract from a Statement by The Tibetan*. New York: Lucis Pub. Co.
- Bailey, A. A. (1951a). *Esoteric Astrology*. New York: Lucis Pub. Co.
- Bailey, A. A. (1951b). *The Unfinished Autobiography*. Lucis Press.
- Bailey, A. A. (1953). *Esoteric Healing*. London: Lucis.
- Bailey, A. A. (1960). *The Rays and the Initiations*. New York: Lucis Pub. Co.
- Bailey, A. A. (1989). *Discipleship in the New Age: Vol. 1*. New York: Lucis Pub. Co.
- Bailey, A. A. (1994). *Discipleship in the New Age: Vol. 2*. New York: Lucis Pub. Co.
- Bailey, A. A., et al. (1943a). *Talk to Arcane School students given on Friday, April 9, 1943*. [<http://www.esotericstudies.net/aabtalks/aab04-09-43.pdf>]
- Bailey, A. A., et al. (1943b). *Talk to Arcane School students; final talk given Spring 1943*. [<http://www.esotericstudies.net/aabtalks/aabfinalspring-43.pdf>]
- Bailey, A.A. (1957). *The Externalisation of the Hierarchy*. Tunbridge Wells: Lucis Press.
- Blavatsky, H. P. (1877). *Isis unveiled, vol. II*. London: Theosophical Publ. Co.
- Blavatsky, H. P. (1888). *The Secret Doctrine, vol. II*. London: Theosophical Publ. Co.
- Blavatsky, H. P. (1927). *The Voice of the Silence*. Peking: The Chinese Buddhist research Society.

- Blavatsky, H. P. (1980). *Collected Writings, vol. XII*. Wheaton, IL: Theosophical Publishing House.
- Blavatsky, H. P. (1985). *Collected Writings vol. XIV*. Wheaton, IL: Theosophical Publishing House.
- Blavatsky, H. P. (1995). *Collected Writings vol. III*. Wheaton, IL: Theosophical Publishing House.
- Das, S. C. (1902). *Tibetan-English Dictionary*. Darjeeling.
- Hanzhang, Ya. (1994). *The Tibetan Spiritual Leaders: Panchen Erdenis*. Foreign Languages Press: Beijing.
- Hedin, S. (1909). *Trans-Himalaya: discoveries and adventures in Tibet*.
- Hilton, I. (2001). *The search for the Panchen Lama*. New York: W.W. Norton & Company.
- History Of Tashi Lhunpo Monastery*. [<http://www.honorpanchenlama.org/history-of-tashi-lhunpo-monastery/>]
- Kuzmin, S. L., In Terentev, A. A., & Bennett, D. (2011). *Hidden Tibet: History of independence and occupation*. Dharamsala: Library of Tibetan Works & Archives.
- Kuzmin, S.L. (2015). “The Activity of the 9th Panchen Lama in Inner Mongolia and Manchuria”, *Far Eastern Affairs*, no 1, p. 127.
- L/P&S/12/4166–3129, *Gyantse Annual Report*, 1930-31.
- Needham, W. (1974). “Dilowa Gegen Hutukhtu”, *Tibet Society Bulletin*, vol. 7.
- Reigle, D. (2005). *On the Alleged Tibetan Source of Alice Bailey’s Writings*. Eastern Tradition Research Institute. [<http://www.easterntradition.org/article/On%20the%20Alleged%20Tibetan%20Source%20of%20Alice%20Bailey's%20Writings.pdf>]
- Reigle, D. (2010). *The Tibetan Diamond Sutra Sent to Alice Bailey*. [<http://www.internetarcano.org/2010/plan/the-tibetan-diamond-sutra-sent-to-alice-bailey/>]
- Sinnett, A. P., & Barker, A. T. (1962). *Mahatma letters, to A.P. Sinnett from the Mahatmas M. and K.H. Adyar*, India: Theosophical Pub. House.
- The Kingdom of Shambhala*. [<http://www.kalachakra.com/Shambhala/Shambhala.htm>]
- The Tibetan Master, Djwhal Khul: His Picture and it’s History*. [<https://esotericastrologer.org/articles/the-tibetan-master-djwhal-khul-d-k/>]
- Thubten Choekyi Nyima, 9th Panchen Lama*. [<https://upclosed.com/people/thubten-hoekyi-nyima-9th-panchen-lama/>]
- Veenhof, D. (2011). *White Lama: The life of tantric yogi Theos Bernard, Tibet’s lost emissary to the New World*. New York: Doubleday Religion.

Who's who in China: Biographies of Chinese leaders. (1934). Shanghai: China Weekly Review.

[The foregoing article was written by Luis Alejandro Hernández Ríos, and published in *Internet Arcano* in 2003, and actualized in December 2011. This English version is published in Wesak 2019.]