

New Light On Some Prophecies
Of
Madame Blavatsky For Our Time
And Its
“New Torch-Bearer of Truth”

**HAS
DAMODAR
RETURNED
?**

“He *will* return one day...”
-Helena p. Blavatsky

“I do not know when, if ever, he will come back to us.
The he will, I believe; and I should not be surprised
If he comes when H.P.B., reincarnated and, like himself,
changed beyond all recognition, will resume the
world-work she had to drop on ‘White Lotus Day’ in
1891. It would be too unreasonable to imagine that the
Lords of Karma would keep any one of the best workers
of Theosophical movement idling about on the other
planes of existence, when the cry of the suffering world
for light and guidance is rising to their celestial abodes.

-Colonel Henry Steel Olcott,
Old Diary Leaves, III, pp. 267-68

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DEDICATION

TO
“SERAPIS”
CHOHAN OF SHAMBHALHA
AND
MASTER OF MAHATMAS,
THE AVATARA TO THE WEST
Who
“came unto His own, and”—but for one—“His own knew Him not”
&
TO the Memory
—Sacred to the Author, whom it has saved
in more ways than one—
of that “one,”
DAMODAR K. MAVALANKAR
The
First and One True Martyr
Who may be accounted among
The followers of Madame Blavatsky
&
TO THAT HOLY CAUSE
For which he gave his all,
Even life itself.

THE “NEW TORCH-BEARER OF TRUTH” SERIES—NO. 1

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INTRODUCTION

“Men and parties, sects and schools, are but mere ephemera of the world’s day. *Truth*, high-seated upon its rock of adamant, is alone eternal and supreme.”

“The work now submitted... is written in all sincerity. It is meant to do even justice, and to speak the truth alike without... mercy for enthroned error, nor reverence for usurped authority... It calls for a restitution of borrowed robes, and the vindication of calumniated but glorious reputations.”

—*Isis Unveiled*, vol. I, p. v.

“Sincerity is true wisdom, it appears, only to the mind of the moral philosopher. It is rudeness and insult to him who regards dissimulation and deceit as culture and politeness, and holds the shortest, easiest and safest way to success is to let sleeping dogs and old customs alone. But if the dogs are obstructing the highway to progress and truth, ...is it a sufficient cause for the philanthropist to walk out of, or even deviate from, the track of truth, because the selfish egoist chooses to do so?”

“But this cannot nor shall it be. Our motto was from the first, and ever shall be: ‘*There is no Religion Higher than—Truth.*’ Truth we search for, and, once found, we bring it forward before the world, whencesoever it comes.”

—H.P. Blavatsky, *Lucifer*, January 1888.

H.P.B.: “*Speak the truth at all costs...* There are cases when one is forced to exclaim, ‘Perish discretion, rather than allow it to interfere with duty.’”

Enquirer: “Methinks, if you carry out these maxims, you are likely to reap a nice crop of troubles!”

H.P.B.: “And so we do.”

—*The Key to Theosophy*, p. 255.

Helena Petrovna Blavatsky is known—among other things—as a *prophetess*. It was at the early age of fifteen, when to him *The Secret Doctrine* was no more than the title of an unknown book, that the writer came upon Henry James Forman’s volume, *The Story of Prophecy*. There he read for the first time some of these prophecies, and also the book’s statement, “Her prophecies, she insisted, were not so much prophecies as positive knowledge, taught her by the Mahatmas of the East, Masters of Wisdom, possessors of an ancient knowledge which has never died out in the world...” Author Forman noted that, even then, “at least two books have been written pointing out the many confirmations of her statements by our rapidly evolving physical sciences.” He quotes Alvin Boyd Kuhn’s *Theosophy: A modern Revival of Ancient Wisdom* when it “declares, ‘Madame Blavatsky makes a prophecy which was remarkably fulfilled, that “between this time (1886) and 1897 there will be a large rent made in the veil of nature and materialistic science will receive a death blow.” All science is familiar with the rapid incidence of new discoveries and revelations that dell within that period, crowned with the enunciation of the electrical nature of matter and the facts of radiant energy.’ The discovery of the X-ray in 1895, as we know, made possible the study of the atom, which has opened wide the gates to a new world in science” (op. cit., p. 303).

Elsewhere, as if speculating on what might at worst emerge someday from “this new world in science,” Forman quoted *The Secret Doctrine* on “the terrible sidereal Force known to,

and named by the Atlanteans *mash-mok*—a “vibratory Force, which, when aimed at an army from an *Agni Rath* fixed on a flying vessel... reduced to ashes 100,000 men and elephants, as easily as it would a dead rat.” Doubtless the menace of such a weapon appeared no more real to the readers of *The Story of Prophecy*, four decades ago, than earlier it had to HPB’s audience of 1888. Today, however, we are told that the military research-planners of the world’s two “super-powers” are seriously speculating, if not actively exploring, whether they can wrest from Nature’s storehouse of dark secrets a means to design and develop a projected ray or “particle-beam” capable of casting, each upon the ranks, weapons and lands of the other, precisely such instant and terrible devastation, rendering nuclear bombs obsolete!

However, it is not the nightmare of such horrors, whether potential now or real tomorrow, that is meant to stay us here—no more than the dream of brighter things which can emerge as future realities in this “new world in science,” both being possibilities of human choice as set before us by Madame Blavatsky’s fore-vision and occult insight. These are prospects, great in evil or great in good, which the few readers of these pages can in nowise *immediately* affect nor even hope to *ultimately* influence on any substantial scale at any time to come, however near or faraway, without first directing attention and energies to *something we can do* and do in the only way Madame Blavatsky herself instructed us. “Her coming to America,” writes Forman, “had a special reason. For occult philosophy, she declared, teaches ‘that even now under our very eyes, the new Race or Races are preparing to be formed, and that it is in American that the transformation will take place, and has already silently commenced’... And thus, she adds—‘Thus it is the mankind of the New World... whose mission and Karma it is to sow the seeds for a forthcoming, grander, and far more glorious Race than any of those we know of at present. The cycles of Matter will be succeeded by cycles of spirituality and a fully developed mind.’” As part

of this “mankind of the New World”—whether Americans or, if not, others who may choose by their own means and influence to become a part of it, distantly now and, hopefully, present, then—, it is, indeed (if we will but recognize and be true to it!), our sublime and sacred “mission and Karma... to sow the seeds,” *the most previous of which are the seeds of Enlightening Truth from which alone* “spirituality and a fully developed mind”!

Finally, we come upon Forman’s statement, on page 325 of his book, that, “Every century, she announced, the Masters of Wisdom, a closely united body of adepts, though scattered over the earth, send a messenger to the Western nations, and the next one is to appear by 1975.” For the writer as lad in 1940, these words were his first discovery of any report that HPB had spoken of a coming “messenger” for “1975.” The revelation certainly did not then command my attention, neither did it provoke my purposeful scrutiny nor stimulate curiosity or any speculation on my part until more than thirty years had passed, years of intense personal preoccupation with the mysteries and problems of *past* not future Theosophical history. It was only with the near-approach of 1975 itself, and the appearance in print of related speculations, that I began to give some thought to expectations expressed concerning a “Messenger for 1975.” But how insufficient was this initial thought and study must now, in all candor, be noted. Some predicted the imminent return of HPB *reborn*, coming as a stranger from the East; another hinted that Tibetan ecclesiastics may have mistakenly identified the wrong candidate as the “reincarnation” of the Panchen Lama who had died in 1937, and that the real Panchen Rimpoche, perhaps “reborn in the West,” was to have a 1975 “advent”! Others—and even some theosophists both in and out of positions of authority, particularly in America—seemed to be acting as though they thought one or another of Tibet’s Red Hat lamas in exile, and coming to this country in 1974 and earlier, might prove to be the anticipated “Messenger of the Masters”!

These last—party to a burgeoning invasion of the West by “bodhisattvas, tulkus, and avataras,” that had drawn our pointed warning in 1973 in The Blavatsky Foundation’s *Newsletter-6*—prompted the writers to speculate hopefully that 1975 would unveil “His Holiness the Dalai Lama” as “the new torch-bearer of Truth.”

This hope, even expectation, expressed the view that, having been driven into exile from his homeland, the Pontiff-Potentate of Tibet would be able to visit America and New York City in 1975 and, in November, at the Centenary Celebration of The Theosophical Society, would reveal himself as the expected Initiate-Messenger of Shambhalha. Though he failed to do so—and there is good reason to suspect that the failure was only because his entrance into this country may have been prevented by the U.S. State Department when, shortly prior to that time, Peking lodged a protest against this government and its local officials permitting Tibetan exiles to agitate at United Nations Headquarters, against Red China (with whom the American Government was cultivating rapprochement)—, nevertheless, Tibet’s ex-ruler did in fact fulfill this presentiment insofar as appearing as guest of honor at the Society’s Centenary-Year Convention, but at Adyar, India (where, in his address, he made no mention of Madame Blavatsky).

How soon and how sadly the hasty hopes had to go-by-the-board in 1974-75, after taking on myself the task of having of meet—when no one else moved to do so in like manner—this Shammar tide of aggressive deception and attack, a direct attack early in 1974 upon the bonafides of Mme Blavatsky and her Theosophy. (This onslaught, appearing in the *Bulletin of the Tibet Society*—founded by the elder brother of the Dalai Lama and operating, as one of the very few “Yellow Hat” or Gelugpa centers outside the East, under patronage of “His Holiness”—, was spearheaded by Professor Agehananda Bharati, its Editor, whose use of falsehood and

forgery in the savage assault was exposed in the writer's October 1974 critique, "Madame Blavatsky and Occult Tibet"). My research soon developed an immense fund of unexploited data from unimpeachable sources showing by a thousand-and-one evidences proof that the hierarchy and lineage of the Dalai Lamas at Lhasa had morally degenerated, fallen into a spiritual disintegration beginning in the last quarter of the 17th Century. Coincident with this discovery, came realization that it was *only* the Panchen Lamas of Tashilhunpo whom Mme Blavatsky had declared to be *Initiates* and Patron-Protectors of her Arhat-Brothers (see, "Behind the Mask," from The Blavatsky Foundation, November 1975, and our Annual Report of 1976). Until appraised of these true facts, the writer had ignorantly imagined (falsely "recollected" for some strange reason) that HPB had identified *both* the Tashi Lamas and the Dalai Lamas as "Initiates." Envisioning the latter as "the 1975 Messenger of the Masters" suggested a two-fold consequence: firstly, it was thought to remove all difficulty of error or delay in his proper identification, seeing (as I wrongly supposed) those in his official position already bore the highest recommendation from Madame Blavatsky herself; and, secondly, as an Initiate-Brother of her Arhat Lodge in Tibet, "His Holiness" (I woefully misjudged) would be best qualified, of any, to counter and expose the rising tide of Black Path Tantrism seen in 1973-74 as advancing upon the Western hemisphere and engulfing untold numbers of misguided aspirants in fields of the occult—while at the same time and for the same reasons, none better than he could confirm the occult status of HPB and corroborate the authority and authenticity of her teachings.

What of these errors, misconceptions and mistakes which bade fair to permanently becloud this writer's mind? To him, at least, they go to personally confirm exactly what Madame Blavatsky herself propounded as an axiom in *The Key to Theosophy* (p. 299)—: "The Masters look at the future, not at the present, and every mistake is so much more accumulated wisdom for

days to come.” The cold, harsh, rock-hard facts of stark truth having shattered this personal complacency which had mistakenly sought refuge in believing that Madame Blavatsky and her “prophecy” for 1975 would—or could, with almost no effort on anyone’s part—be vindicated by one who is officially self-styled as “the Head of World Buddhism” (!), the direct results was that thereafter close and ever closer scrutiny, my increasingly intense examination, was turned upon questions surrounding HPB’s promise of a “new Torch-Bearer of Truth” for 1975 and this present period of our century. Certainly one lesson here taught was that there are in Occultism no “easy answers,” that to have them so provided would be to rob the individual of opportunity to exercise private judgment necessary for his or her private development and experience only by which “accumulated wisdom” can be made one’s own!

The designated year came and went—and no Initiate or “Messenger of the Masters” appeared. At least one pretender to the title publicly has been heard from; and whether there are others (claiming or not to be HPB *reincarnate*), the writer cannot say, though he is aware of one very well-known “theosophical authority” whose *private* claims, explicit or implied, purport to make that party a channel for “new revelations” from “the Lodge of Masters” for our time! But there is not before us one scrap of evidence worth being so called that yields the slightest indication that the last four years and seven months have witnessed the coming to the Western world of any Initiate-Messenger from the Brotherhood of H.P. Blavatsky and her Rishi-Masters. Moreover, with the exception of one or two mavericks on the fringe of organized theosophy, editors whose columns reflect an undiminished sense of hope and urgency for the messenger’s advent—while, appropriately, one might add, calling theosophists to action of some kind, rather than a toleration of dumb *waiting*—, nothing anywhere can be seen which, as reaction to this non-appearance, conveys any sense of dismay, disappointment, perplexity or even surprise on

the part of the leaders and led within organized theosophy and its main centers today. Indeed, one well-informed writer of long experience and many associations, writers of widespread “hostility” among theosophists even to the idea of such an advent. Apparently everywhere in the ranks, one can detect a distinct undercurrent of intuitive trepidation—one might almost say, a measure of self-guilt at the thought or prospect of being confronted by, and of having to answer to, a new and genuine “Torch-Bearer of Truth”! Adept at the fine art of “sweeping-it-under-the-rug,” the makers-and-shakers of the Movement today appear to be one in unanimity and desire to see and hear no more, publicly or privately, of Madame Blavatsky’s announcement—prophecy or promise, however taken—that (as Forman put it), “Every century... the Masters of Wisdom... send a messenger to the Western nations, and the next one is to appear by 1975.”

One wonders what the response would be to some inquirer bold enough to ask the identity and whereabouts of this Messenger! On the other hand, we *know* what response to expect from the skeptics and from the critics of Mme Blavatsky and her teachings. It was anticipated in this writer’s monograph of November, 1975, “ ‘The New Torch-Bearer of Truth’—*Why His Delay?*”—: “If to the question ‘Is he here at all?’ ...we answer, ‘No,’ the skeptics will retort, laughing, ‘Of course he is not—since the Mahatmas would send him, and since the Mahatmas were Madame Blavatsky’s invention, her prophecy of his coming was as fictitious as her “Brotherhood of Arhats” in Tibet!’ ”

To this, the “experts and authorities” of organized theosophy, *have no answer*—though this is not to indicate there is not one true answer, nor that it is inaccessible (except by means of their “channels”!). But even were an answer to be given which might be construed as satisfactorily dismissing this one important question, problem and mystery, there are other problems and mysteries for our time equally urgent, important and (for these authorities, for the

uninformed) equally perplexing to the conscientious student of Madame Blavatsky's writings—other questions which also have to be honestly confronted, understood and reconciled with known facts and historical realities. Woe to those who, complacent in the imagined security of their treasured “status-quo”, dare to sweep these burning questions “under the rug”—they will soon find the rug aflame and their “status-quo” in ashes! For HPB did not prophesy merely one “return” for this century—the return of Shambhalha's Centennial Cycle of Occult Enlightenment with its “new Torch-Bearer of Truth”—, *she forecast THREE “returns”, certainly at least two explicitly for this century.*

The first of these, as we have seen, is a promise widely known and one which has been taken up and more than once publicized in the secular press. But the other two are unknown even to the vast majority of theosophists, in fullness known to very, very few indeed—one having appeared in print only once and many years ago (in *The Theosophist*); the other apparently has been printed but twice, once 84 years ago in a magazine and once in a book (coming to the writer's attention only after 38 years of search and study); *and neither, it seems, has ever specifically drawn the attention, analysis and public commentary of so much as one theosophical editor or lecturer or writer! But it is only with proper appreciation and understanding of both of these additional prophecies, and it is only by correlating the “promise” and implication of all three, that the mysteries concerning our Century's “new Torch-Bearer of Truth” can be dispelled.* It is only thus that the culminating of events forecast can be identified, and that Mme Blavatsky's role as credible prophetess can be recognized and vindicated, together with a parallel realization of the ever-present continuity, the ever-existent living reality, of Shambhalha's Brotherhood of Masters of Compassion, of its Occult Power and Authority, its Beneficent

Vigilance which, in both foresight and immanence, spans the centuries, knowing no barrier in time or in space.

The three *returns* of which H.P. Blavatsky thus wrote in prophesy or promise, are:

FIRST, *the 1975-2000 A.D. Return of Shambhalha's Centenary Occult Cycle of Human Enlightenment with its "new Torch-Bearer of Truth" and his new measure of "occult lore."* In her *Theosophical Glossary* (p. 214), Mme Blavatsky writes of a "pioneer sent in the last quarter of every century to enlighten a small portion of the Western nations in occult lore." In the closing pages of *The Key to Theosophy*, she expands upon this: "I must tell you that during the last quarter of every hundred years an attempt is made by those 'Masters', of whom I have spoken, to help on the spiritual progress of Humanity in a marked and definite way. Towards the close of each century you will invariably find that an outpouring or upheaval of spirituality—or call it mysticism if you prefer—has taken place. Some one or more persons have appeared in the world as their agents, and a greater or less amount of occult knowledge and teaching has been given out. If you care to do so, you can trace these movements back, century by century, as far as our detailed historical records extend." To which she adds, "If the present attempt, in the form of our Society, succeeds better than its predecessors have done, then it will be in existence as an organized, living and healthy body when the time comes for the effort of the XXth century." Here she expresses the hope that, thus, "the next impulse will find a numerous and *united* body of people ready to welcome the new torch-bearer of Truth." (Op. cit., pp. 306-07.)

SECOND, *the Return of "HPB" in this 20th Century, as Initiate-Messenger, to resume the Work laid down May 8, 1891.* In a private letter to the American theosophist, William Q. Judge (extracts from which were printed in *The Irish Theosophist*, June 1895, and re-appeared in The Theosophy Company's 1946 edition of *Letters that Have Helped Me*, pp. 280-81), Mme

Blavatsky expresses distress at the thought that unless Judge will “consent” to “be unanimously elected for life—just as Olcott and I were—to go on with the work after our deaths,” there may come “an end of Theosophy” because, *once in a new body*, “for several years I will not be able to help it on, and steer its course...” Her correspondent, of course, was twenty years the junior of Mme Blavatsky and Colonel Olcott, and the anticipation here discerned was that, if faithful to the Cause (“I know you will have success if you do not lose heart, but do, *do* remain true to the Masters and *their* Theosophy and THE NAMES,” she warned him), Judge would likely live to see the Semicentennial of the Society in 1925, having been able to guide and lead it on the true path, as its President-for-life during the interregnum of HPB’s absence and after Olcott’s own death, thus insuring the Society’s “existence as an organized, living and healthy body... for the effort of the XXth century.” There can be no doubt that it was on these lines that Judge himself based his claim (taken up afterwards by Dr. Gottfried de Purucker and others, and even now persisted in by George Cardinal LeGros) that “H.P. Blavatsky has already pointed out in the *Key* in her conclusion, that the plan is to keep the T.S. alive as an active, free, unsectarian body during all the time of waiting for the next great messenger, who will be herself beyond question” (see W.Q.J.’s “The Closing Cycle,” from *The Irish Theosophist*, January 1895, in The Theosophy Company’s pamphlet No. 3 of the “William Q. Judge” series).

But, as for the “numerous and united body of people” called-for by HPB to, in this next century, be “ready to welcome the new torch-bearer of Truth”—and as for the hoped-for Presidential successor who, “elected for life” was “to go on with the work after our deaths,” ever “true to the Masters and *their* Theosophy and THE NAMES”—alas and alack! In 1895 her Society was riven and split apart on the very issue of William Q. Judge’s own public post-Blavatsky claim of receiving “communications” and “precipitated messages” from “the

Masters”; he was charged with having desecrated “THE NAMES”; and, in the year following, he passed to reward. What then of the “return” of “HPB” after “several years,” according to her own anticipation, promise or prophecy? Who today among the benighted “experts and authorities” of organized theosophy gives any thought or concern to these questions, or sees in them any importance whatsoever? Shall skeptics and her future critics, with impunity, cast this down as another of her “inventions or delusions,” another *pseudo-prediction*? If not, *what answer shall we give—and dare we neglect these matters?*

THIRD, *the Return of Damodar K. Mavalankar*, of Madame Blavatsky’s disciples (“of the seventy-two regularly accepted chelas on probation and the hundreds of *lay* candidates” counted in 1886, the “*one only* who had a full success,” she declares, “that one future Adept (Damodar) who has now the prospect of becoming one day a Mahatma, Yali-Yuga notwithstanding” (*The Theosophist*, July 1929; *Theosophy*, May 1947). By then the living Damodar had disappeared from sight into the Himalayas, having been last reported seen alive in Sikkim, on the high trail into Tibet, in April 1885. Writing from London, 21 November 1889, to Judge Khan Bahadur N.D. Khandalavala in India, Madame Blavatsky says of this “only true, devoted friend I had in all India”—: “Now that almost five years have passed I can tell you this as I said long ago to Olcott no sooner he had gone. He *will* return one day and then may tell a good many meddlesome marplots some unpalatable truths they richly deserve” (*The Theosophist*, August 1932).

This day, on the Centenary Date of Damodar K. Mavalankar’s initiation, at Bombay, into The Theosophical Society on August 3rd, 1879—of his taking up the cross of self-sacrifice and duty in the Cause of the Elder Brothers of Humanity—, ninety-four years have come and gone without bringing the return of that extraordinarily zealous, dedicated Gujarati Brahmin, “poor,

slender, fragile Damodar,” as Colonel Olcott described him; and who, if he never died, would now be in the neighborhood of 120 years of age.

Colonel Olcott tells us, in his *Old Diary Leaves*, vol. V, pp. 93-5, that once, years later, responding to what he interpreted as a psychic intimation in the night, he packed his traveling-bag and dispatched an envoy to Darjeeling, expecting momentary summons to meet a returning Damodar on the Tibetan frontier. Many months afterwards, having received no word, and wearied by the waiting, he was prompted by a second “clairaudient” experience to reinterpret his earlier impression as a sign from the Masters They were, instead, sending Annie Besant! Dr. Sven Eek, Damodar’s major biographer, notes that, “The last time that hopes were expressed for the return of Damodar was in 1909, when a number of articles by him were reprinted in *The Theosophist*” (*DAMODAR and the Pioneers of the Theosophical Movement*, p. 21). But then, as if impelled by a quickening of intuition, the good doctor concludes his biographical introduction by adding:

“One of the cornerstones upon which the superstructure of the Theosophical Society has been reared is inscribed with the name of Damodar. The design may be altered as each generation makes its contribution, but the foundations laid by the early pioneers will remain until, Phoenix-like, a new dispensation is given to the Pilgrims of this earth, and then, perhaps, our chela will return, as an Adept in his own right, redeeming the anguished hopes of the many who believe that ‘There is no religion higher than Truth’.”

In her prophecy and definite promise of Damodar’s *return* Madame Blavatsky gave no indication her “only true, devoted friend” among the Hindus of India, would return “as an Adept”; but, instead, that he would come against as the bearer of “unpalatable truths” to confound “a good many meddlesome marplots...” (Merriam-Webster—: those “who, by...

official interference, mar or frustrate a design, plan, or plot”)! And if, indeed, we are to recognize for what it truly is—“Phoenix-like, a new dispensation... given to the Pilgrims of this earth”—, this “last quarter” of “the XXth century” with “the next impulse” promised for it by HPB, may we not ask, on this most appropriate of days, *has Damodar now returned?*

And, if at last, he truly has, who are “the many” whose “anguished hopes” are to be redeemed? Surely not those who can be so accounted today, few or none within organized theosophy, who “anguish” to see either Damodar or a “new torch-bearer of Truth”! Rather, it has to be the relatively many more—though still but very few in number—known only to Shambhalha, Those Who in sorrow and anguish, indeed, for so long and with such Infinite Pity, have looked down upon passing generations as these, each in a fever of blind meddling, hastened to make its “contribution” by altering (marring and frustrating) the *original* “design” prescribed for “the superstructure,” the intended Society and Movement that was to have been built upon “the foundations,” foundations Those Mighty Men of Sorrow, in Wisdom and Compassion for Humanity, once helped to lay! So if Damodar *has* returned, we may be sure that the “Message” he brings is one *to raze this bizarre and alien latter-day superstructure to its very foundations* and then, on these original foundations, to build anew—hewing only to the original design and plan left to us by the last Messenger and her Brothers—, raising a new and glorious Temple to Truth, a fit way-station for all those weary Pilgrims whose only Guide, Goal and God is TRUTH.

But would a “returning” Damodar’s message be simply a plaintive plea for good conduct, no more than a rallying cry impotent without an echo in the responding deeds of men, a mere ledger of lamentations falling on deaf ears and hardened hearts—“a voice crying in the wilderness”? Not at all! It would—and, in light of current circumstance, would have to be—nothing less than *new, potent, explosive truths*, truths not only “unpalatable” but positively

disastrous and deadly to the “meddlesome marplots” and their wrecking-crew of usurpers and despoilers, of knaves and fools, the buyers-and-sellers of sacred things mixed with the counterfeit, money-changers polluting stolen and desecrated sanctuaries. For, as always, the central thrust of the Centennial Occult “Message” is dependent upon no one’s sentiment or acceptance; the “occult lore” of each “pioneer” issues forth always as a Flaming Sword of Truth, one forged, hardened and honed in the searing furnace of trials and tests encountered in the pursuit and discovery of *new* truths and *unique* facts, volcanic knowledge which, when found, is of *revolutionary menace* to the purveyors of untruth, to the suppressors of true. Gathered and drawn together by the Centennial Pioneer each such fund of newly-found truths and facts constitutes a veritable Fiery Torch irresistibly burning away before it the dross and dregs of human error, folly and superstition, cleansing the temple, clearing a path for human progress, brightening the mirrors of searching minds, so to reveal once again the true Goal and Destiny for Spiritual Humanity and *the means to that Goal!* Thus, as never before, the time is at hand to expect the disclosure of final proof—proof for our century and to stand in ages to come, as guardian and defence of Shambhalha’s Great Message of the last century—, demonstrating inescapably and ineradicably, *the unspannable gulf, the UNBRIDGEABLE CHASM which separates, on the one side, “HPB” and “her” Arhat-Brothers with all Their wonders and Work, “their Theosophy,” and, on the other side far apart, the spurious pretensions and PSEUDO-theosophies of all who came after.*

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