

“THE NEW TORCH-BEARER OF TRUTH”---WHY HIS DELAY?

Madame H.P. Blavatsky's concluding lines in The Key to Theosophy---that most valuable “exposition” prepared, as she introduced it, “to unlock the door that leads to the deeper study”---, today have to be read against the closing of The Theosophical Society's first century. She wrote: “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 closer 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 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. The general condition of men's minds and hearts will have been improved and purified by the spread of its teachings, and, as I have said, their prejudices and dogmatic illusions will have been, to some extent at least, removed. Not only so, but besides a large and accessible literature ready to men's hands, the next impulse will find a numerous and united body of people ready to welcome the new torch-bearer of Truth. He will find the minds of men prepared for his message, a language ready for him in which to clothe the new truths he brings, an organization awaiting his arrival, which will remove the merely mechanical, material obstacles and difficulties from his path. Think how much one, to whom such an opportunity is given, could accomplish. Measure it by comparison with what the Theosophical Society actually has achieved in the last fourteen years, without any of these advantages and surrounded by hosts of hindrances which would not hamper the new leader. Consider all this, and then tell me whether I am too sanguine when I say

that if the Theosophical Society survives and lives true to its mission, to its original impulses through the next one hundred years---tell me, I say, if I go too far in asserting that earth will be a heaven in the twenty-first century in comparison with what it is now!”

Alas, this dream was shattered long ago, a great opportunity that has been irretrievably lost! All depended upon the Society (indeed, the Theosophical Movement) remaining “true to its mission, to its original impulse...” But the “hosts of hindrances” that “surrounded” her Society during its first “fourteen years” were as nothing to those which have infested wholesale that once “living and healthy body” during the last 84 years (the six bi-septenary cycles that have followed HPB’s departure: $14 \times 6 = 84$). Where, indeed, is the “united body of people ready to welcome the new torch-bearer... an organization awaiting his arrival...”? Not those “united” by holding membership cards in a society, but by “minds... prepared for his message”! It does not take much thought to realize what makes a “united body... true to its mission...” United in defense of the last Teacher, united in support of her Theosophy, united in building all life and all action on the bedrock of Dzyan Theosophy. How many, indeed, are “ready to welcome” him if he comes to sweep into limbo the “large and accessible literature” that---in place of philosophy on the true line of “original impulses”---has everywhere sprung up and multiplied like a crop of poisonous toadstools on fields of thought barren and deserted by caretakers in whose hands HPB and her Adept-Brothers left precious seed that was never sown? Will they “welcome” that when it is this very bastard literature that is their claim to “authority,” fame and financial solvency? How many are “prepared for his message” is it to be one of reproof, correction, and condemnation for deeds undone, duties shirked, sacrifices eluded and ideals violated? Every Theosophical center in America, of which we know anything, openly or privately has had its “agents” and “messages” from “the Masters.” Who is ready to let go of these illusions, if asked? Do those “awaiting his

arrival” in 1975 actually realize that when he comes it will be as his “predecessors” came in centuries past, to cleanse the temple and cast out the false money-changers!

And what of his “message”? Will it be a “new revelation,” one to satisfy the book-peddlers, more “esoteric” teachings to titillate the “Esoteric Sections”? The Theosophical Movement needs no second SECRET DOCTRINE---it has yet to digest and make full use of the first; it has yet to translate into dedicated action the precepts and ethics taught by the last Messenger from Shamballa: What it does need is a damn-good housecleaning, a “Tsong-Kha-Pa” to drive into exile “40,000 sham bodhisattvas.” Is this the “arrival” all Theosophists and Theosophical societies are “awaiting”? We think not.

A generation ago, the Theosophical leader, G. de Purucker---who knew his people---, warned: “I think that the chela, the Teacher, the Messenger, who will come in the last quarter of this century will be rejected by many Theosophists who now think they are very faithful to him who has not yet come (unless indeed their minds change greatly between now and then, if they live so long) because they will not understand him; they will look for a creature of their own imaginations, instead of accepting the one who is to come as he is; and because this noble-hearted chela, this noble-hearted man, will appear quietly and simply and give his teachings more or less as the other Messengers of every hundred-year period have done, many will reject him; but I hope that in our Society at least... he will not be rejected because he came simply and nobly as H.P.B. came, with no blowing of trumpets, with no great advertising” (Studies in Occult Philosophy, p. 428).

Even within the major Theosophical group, a voice here or there has been raised in similar warning. In his provocative little booklet, Getting Ready For 1975 (the 1961 “Blavatsky Lecture,” published by the T.P.H., London), Mr T.H. Redfern boldly recapitulated (p. 13) past

follies: “In the Adyar Society we went through a phase of englamoured devotion to Annie Besant and C.W. Leadbeater in which the reasonably critical faculty was not sufficiently exercised. We were given an exposition of the Adepts as working in a systematized hierarchy; the proclamation of Krishnamurti as the intended vehicle of a high Adept known as the World Teacher, despite Madame Blavatsky’s express statement that the Masters of the Wisdom would not send another emissary to Europe or America until 1975; the formation of The Liberal Catholic Church; the deflection of interests and energies into Co-Masonry; and the emergence of a vast literature through the hand of Mrs. Alice A. Bailey purporting to emanate from a Tibetan Master of Wisdom, which again flies in the teeth of the Blavatsky pronouncement about no further messenger until 1975.” Further on, Mr Redfern asked, “Where do we go from here?” Much depended, he asserted, on whether, between 1961 and 1975, “we get on the right lines of action...” The “getting on” did not materialize. The facts suggest that the lecturer’s optimistic hopes---not fully cognizant of the numbers and strength of those who had yet to pass beyond the indicated “phase of englamoured devotion” or to shake off its still-enduring effects---for “right... action” during the bi-septenary (14-year cycle) then remaining until 1974, failed to take full account of the waywardness of the few as against the inertia of the many. Thus, towards the close of his address, Mr Redfern (p. 20) expressed the hopeful anticipation a concerted effort would arise within The Theosophical Society to publicly vindicate the last Messenger: “Madame Blavatsky was vilified and our Movement still suffers from the mud that was thrown at her. Because she bears the stigma of charlatan in the public mind, we who belong to the Society formed around her work are dubbed gullible and deluded and our work is under a cloud.” (A good illustration of the truth of this statement can be found on p. 110 of the November 24, 1975, issue of Newsweek magazine that was put into our hand today. It devotes three-quarters of a

page, with illustration, to the Theosophical Society, to the “close to 1,000 of the movement’s followers celebrating the centennial of Theosophy in New York,” to a proposal “the members will discuss whether the organization should branch out into social work and also join non-governmental bodies in the U.N.”---and some lines to Madame Blavatsky, against whom the report rakes up the perennial charges of “addicted to hashish, to have had two husbands at the same time and at least one illegitimate child. She even mocked some of her own followers, telling a friend that ‘lions and eagles in every part of the world have turned into asses at my whistle and have obediently wagged their long ears as I piped the tune.’ ...The use of the swastika---an ancient symbol that originally had no political connotations---in the society’s logo has also stirred some protests. These problems are compounded both by the Theosophists’ disinclination to defend themselves and their claim that theosophy is not easily understood.” The Russian “rejected chela,” V. Solovyoff, was no “friend” of HPB’s but her bitterest enemy before she died and the remark attributed to her was first made in his book, A Modern Priestess of Isis, his now-discredited attack made on her after her death---one wonders if Newsweek reporter “Frank Maier in Wheaton, Ill.” who helped prepare this article, sensed “the Theosophists’ disinclination to defend themselves” after raising this and the other charges, at HQ of The Theosophical Society in America. He evidently was told nothing of the defense work of Endersby and Carrithers and The Blavatsky Foundation, although some apparently seeped through, as evidenced by the article’s statement that “in 1885, she was accused by a member of the Society for Psychical Research in London of fraud, forgery and being ‘one of the most accomplished, ingenious and interesting impostors in history’”---in 1968, when Time newsmagazine published its last feature article on Theosophy, or rather what it represented to be Theosophy, this latter accusation was said to have been by “the Society for Psychical Research”

itself, which was before the Secretary of the S.P.R. corrected the editors in an official letter sent at this writer's urging. But be that as it may, the disturbing fact remains that on the very occasion of its festive Centenary World Congress all the old slanders---against which even Newsweek's "Religion" editor and staff have seen fit to mention "the Theosophists' disinclination to defend themselves," and HPB---have returned, like an unsatiated incubus, getting the widest possible publicity in the Society's "hour in the spotlight"! And, quite naturally, millions of readers will, consequently, as Redfern observed from past history, look upon those who purport to follow Madame Blavatsky and her teachings, as "gullible and deluded" and their "work under a cloud." So it was that, Mr Redfern continuing, declared in 1961, "It is time Mme. Blavatsky was vindicated, and we who are grateful are the ones who must do it. It is time she and our Society came from under that cloud and into the sunshine." Later, in another booklet, he openly called for a "committee" to be organized for this purpose, a proposal the present writer submitted (with supporting documentation of what could be done in her defense) to the heads of all the major Theosophical groups here and abroad 28 years ago (2 bi-septenary cycles). But as with ours, Mr Redfern's proposal fell on deaf ears and nothing came of either suggestion!

Finally, Mr Redfern, going even beyond de Purucker, clearly foresaw a prospect that "around 1975... the Adept Brotherhood" might "find the Theosophical Movement or Society" un-serviceable "as an instrument for further dissemination" and "have to by-pass it and start afresh..."

Indeed: What has this Society and all its sister-groups that an agent of the Adept Brotherhood would need? It is difficult to imagine any consideration that would induce the White Brotherhood of Shamballa to use its powers and influence---however great, but nevertheless limited---to renovate or remake or revivify a body as long dead as this to serve as its

vehicle for a new cycle, a body (as at Wheaton, Illinois) now all but captured in toto for necromantic experiments by Black Tantrikas and their admiring allies! With no good chance of success, the effort at resurrection would be an extravagant waste of energy, energy that has to be conserved for even greater tasks ahead.

If then, we cannot look to organized Theosophy to produce the expected “Messenger for the XXth Century”---where shall we look for him? Is he here at all? If we answer, “No,” the skeptics will retort, laughing, “Of course he is not---since the Mahatmas would send him, and the Mahatmas were Madame Blavatsky’s invention, her prophecy of his coming was as fictitious as her ‘Brotherhood of Arhats’ in Tibet!”

To this, our answer is: The skeptics know nothing about the Brotherhood described by HPB---and most Theosophists have learned little more (in fact, with many of the latter, their comprehension is still more distorted than that of skeptics). No, the chosen agent for this “next impulse” is not here (there being no reason why he should be in hiding). He is not coming in 1975 and, if we read the signs rightly, it will be some time yet before he does arrive (and then certainly not as Panchen Rimpoche “reborn in the West”---least of all, as an “incarnation” playing Charlie McCarthy to the Shammar wire-pullers in the retinue of the Dalai Lama!). It may be in a year or, as the present writer is inclined to suspect, it may be only after a seven-year trial for those who really want him to appear; but whenever that will be, now he has been delayed. And for good reasons, because the obstacles in his way this time are altogether unprecedented. In 1873, when the last Agent of the White Adepts arrived on these shores, the Brotherhood of the White Path, centered in that half-mythical, half-unearthly, but very real sanctuary, impregnable Shamballa, the Dzyan Dzong, had two subordinate centers (as the Mahatmas revealed in their letters, contrary to what has been claimed by others who, like G. de Purucker, made claims of

intimate communication with HPB's Adept-Brothers: see op. cit., p. 637). These were way-posts in the outer world, outposts among men. The greater of these two, at or near Shigatse, Tibet, operated under the protection and patronage of His Serene Holiness, the Tashi Lama, Panchen Rimpoche, Spiritual Hierarchy of the Gelugpa (Yellow Hat) Religious Order. Even with all the advantages this offered (including the proximity to India, where HPB was to center her own activities, among sympathetic followers, for some time), only two or three among the Dzian Brotherhood were in favor of making that effort. Now, how many can one imagine favor an effort for this century, seeing, firstly, the failure of the last effort following Their agent's withdrawal; and, secondly, in view of the present fact that their 19th Century outpost in Tibet has been wiped out, with Their Patron, His Serene Holiness, having been hounded into exile in the 1920's eventually to be delivered over to Communist torturers) by the half-demented Black Magician who occupied the Golden Throne at Lhasa and who, afterwards, expropriated the Panchen Rimpoche's monastery, Tashilhunpo, plundering it and selling its sacred books (such as were found) on the black market.

If we think we have difficulties upholding the Dzian Dharma among men, consider the difficulties of the Mahatmas, presented by the forces arrayed against them! The enemy knows that if "The Guardian Wall" can be breached, the very Destiny of humankind on this globe will be set back a billion years! And the votaries of the Dark Gods are closer to their goal than they have been at any time during the last 500 years!

Under these critical circumstances it is folly to expect anyone of the Adepts of this Brotherhood (or anyone under his guidance) to waste precious energy trying to save organized Theosophy. HPB tells us that in Tibet, daring magicians do attempt to bring the dead back to life, to reanimate a corpse; but with the danger that if the attempt fails, the would be resurrectionist

inevitably loses his own life!

Alone, the above facts (though they may not be the whole of it) are sufficient to explain the delay attendant to the coming of Shamballa's new "Messenger." Nevertheless, to anyone of open mind, it will be clear on reading the papers here published, that the "new impulse" has been given, and that the "next effort" has already begun---on a Napa-Fresno "axis". The "impulse" is one to victory, (as was the last) one to expose and repel the Forces of Darkness, and to deny them the subjugation of Occultism in the West. In place of defeat, the "effort"---at best--also will, if possible, seek to found in America an enduring outpost of Shamballa to replace that lost to the Dugpas in Tibet. All that remains is for the new "torch-bearer" to appear, for only he can accomplish the latter and lead us all to this victory. But whether his coming be in one month or in one year or in seven, it has no bearing on what we must do, what we can now see to do, what must be done by all of that pitiful few in the Theosophical Movement still faithful to the teachings and precepts left to us from the last "effort."

Skeptics, slackers and nay-sayers (and they are abundant in organized Theosophy) will now come forward to say: "Who do you think you are? Are you trying to set yourself up as the 'Messenger'? Do you mean to equate your despised work with the 'new effort' and 'impulse'? What impudence!" Our reply is simply: (a) We will let the records of the works of The Blavatsky Foundation and of its Directors, together and individually, speak for its own total worth, in both past and of the present. (b) We claim no authority. We have had no "messages from the Masters", no endorsements, no "visitations" from HPB, her Mahatma-Teachers or any of their chelas---nor do we look for any. We know why those of the Brotherhood of Mahatmas withhold now such "favours" from all except their chelas who have been pledged, in the flesh, face-to-face. And no one of us is an agent of Shamballa, nor the prophesied Messenger---and neither was

Colonel Olcott in 1875, though at the beginning his work, on a practical plane, was necessary to the “new impulse” of his century (and there is much reason to believe that a helper of even greater, innate, potential abilities than HSO, was being prepared, unknown to himself, but failed and never became a name in the Movement). Where HSO had nothing to “go on” and had to wait for HPB (doing only what he knew to do, by trying to get at the truth about Spiritualism, and enlightening the public thereon), Theosophists today cannot plead ignorance, nor use it as an excuse for inaction, for shirking their duty! (c) But it ought to occur to anyone that, as HPB declares in the important references quoted above, “more persons” than one can help spearhead a centennial “impulse”---as certainly occurred after 1775 and in another century of which we know, the public record of the latter time being bare of anyone who could be named as a chosen agent. But we lay no claim to be “chosen.” The Dzian Masters help those whom they choose to help; or, as it has been said, those who, by diligent good works in Their Cause, merit this help, not as a reward for what has been done but as an incentive for what the helper might yet do in that Cause. Or, put still another way, “the Gods help those who help themselves”---and the best way to help ourselves at this crucial juncture is in selfless service to Their Cause, the Spiritual Cause of Humanity.

As T. H. Redfern admonished, roundabout 1975, “There will be pseudo-messengers no doubt---galore, maybe. Vanity and cupidity will see to that. We must strictly avoid Messianism. The Adept Brotherhood makes no claim to be able to save the world. With Gautama Buddha, they tell us that we have to save ourselves” (op. cit., p. 20). Yes, “we have to save ourselves.” And, with the dangers now menacing the continued transmission and spread of the teachings HPB brought, dangers far greater than all but a very few realize, there can be no excuse for leaving all undone until one comes whose “shoes we are unworthy to latch.” We have to do in

1975 what the Messenger would do if he were here today, exactly what HPB came to do at the beginning of her mission in 1875. The “effort” of the 20th Century begins in the same way and in the same place as began the previous “effort”---in America and at that fulcrum of contested power where the psychological warfare for the soul of the West is at its height, where “the Brothers of the Shadow” and their hosts of elementaries are concentrating their effort to breach “The Guardian Wall” and let loose on mankind a new flood of demonism accompanied by a wave of unutterable depravities which, they hope, will lead to another long Dark Age under the aegis of their Ma-Mo Gods of Darkness.

After returning from her last residence in Tibet, Mme Blavatsky in 1871 began her work with spirit-mediums; and later in America, at the center of that movement and during the peak of its attraction of intellectual and scientific interest, she explained her purpose was to give “the death blow to Spiritualism”---that “spirit”-worship which saw in every phenomenal manifestation of elemental-simulation the “return of the sainted dead” (and when, more often than not, the beloved “god” was no better than a tool or mask for a depraved, discarnate, ex-human devil, an “elementary”). “It must be remembered that the Society was not founded as a nursery for forcing a supply of Occultists---as a factory for the manufactory of Adepts. It was intended to stem the current of materialism, and also that of spiritualistic phenomenalism and the worship of the Dead. It had to guide the spiritual awakening that has now begun, and not to pander to psychic cravings which are but another form of materialism” (Five Messages from H.P. Blavatsky to the American Theosophists In Convention Assembled: 1888-1889-1890-1891; The Theosophy Company, 1922).

Today that arena has been boldly entered by the dugpas themselves, working openly, Black Tantrikas parading in “borrowed robes” and under the stolen banner of “the Patron of all

the Adepts,” deceivers coming with a retinue of Shadows riding on “dakinis” and other elementals that have been given “god”-like forms. Already they have gotten more than a “foot” into at least one Theosophical center in America (while the other centers of organized Theosophy look on, mute and silent). It is as the dangers of the “Felt episode” repeated and intensified (read the Epilogue---by a Director of The Blavatsky Foundation---to the Centenary Edition of the Inaugural Address of the Theosophical Society's Founder-President, released just this week at its Centenary World Congress).

One hundred years ago it required an HPB to give us the meaning of these things, coming as she did in conformity with the edict of Tsong-Kha-Pa, to help save the West from the Black Tide he himself had turned back, now 500 years ago, in Tibet. But in 1975 no student of her works needs more than “horse sense” to see the occult implications of what today again is unfolding before his very eyes---and with graver import than a century ago. Yes, “horse sense---and fealty and courage.”

The days to come are going to separate the real Theosophist from the sham. And, too late, it will be those of the latter type, faint-of-heart, who will cry to the Mahatmas for “miracles” to “rescue” them. They will not be rescued, nor will their societies be saved by any Agent of Shamballa, for the Great Ones will be too busy strengthening The Guardian Wall and protecting the handful of dedicated warriors who, without thought of self, long since then will have gone into battle on the side of The Guardians Themselves. We know this to be true, collectively, because we have had more than one personal intimation of it, and on more than one plane. And the “senders of evil” know it too!

“Thus indeed we are in the midst of foes. Before and around us is the ‘Valley of Death,’ and we have to charge upon our enemies---right upon his guns---if we would win

the day.”

---H.P. Blavatsky (Ibid., p. 14)

November 20, 1975
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