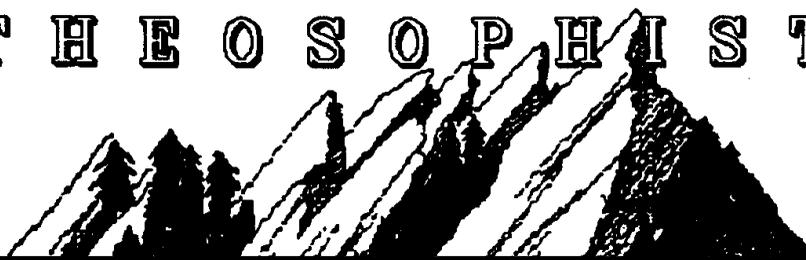


# THE HIGH COUNTRY THEOSOPHIST



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As mentioned in last month's HCT, the main motivation for our recent trip to California was to research the archives in the Point Loma library of Emmett Small in the hope of finding answers to fundamental questions Marty and I had about G. de Purucker.

In studying the works of G. de P., one cannot fail to be impressed with how faithfully he follows the teachings of *The Secret Doctrine*. In his *Fundamentals of the Esoteric Philosophy*, each chapter opens with a reference to and quotation from the S.D. Without exception, the material has as its basis and point of departure an identity with and fidelity to the S.D. Yet, the content of the material goes far beyond that of a mere commentary on Blavatsky's work, in explaining abstruse points and giving keys which were withheld in the earlier work. This quality of G. de P.'s teaching will be clearly evident, as well, in the unpublished archival material to follow.

How was it possible we asked, for a man, regardless of how well educated in the West, to command this depth of insight to thus extend the teachings of an Ancient Wisdom, for which H.P.B. herself claimed no personal credit?

Such material simply is not available to the secular, exoteric researcher -- however well qualified. Indeed, we as students of theosophy are to understand that *The Secret Doctrine*, as transmitted through H.P.B. by her Adept Teachers constitutes much of the Wisdom of the ancient world such as was contained



in the famed

library of Alexandria -- a treasure now lost to the modern world. According to his biography, G. de P. had indeed attained unusual qualifications as a scholar of the history of religions. His father, an ordained minister, hoping to prepare him for the ministry, taught him Greek and Hebrew. French and German were spoken in his family.

Although G. de P. was born in the U.S., the family lived abroad in France and Switzerland in his youth, during which time he attended college in Geneva and was privately tutored in Latin, Anglo-Saxon, Spanish, Italian and Sanskrit. At the age of 14 he translated the entire New Testament from the Greek for his father as a birthday present and several years later translated *Genesis* from the Hebrew.

While his training thus fitted him to be an excellent and perceptive scholar of the history of religions, still the mystery remained: *What was the source of his insight into the mystery teachings of theosophy?*

In the light of what we subsequently found in unpublished manuscripts in the archives, a statement in *A Biographical Sketch* of G. de Purucker, which appeared in *Theosophia*, Vol XXX, No. 3, Winter 1973-74, holds this clue:

“In 1881-82, when his father was a young clergyman in Texarkana, Texas, he barely survived typhoid fever; and though *declared dead* by his physician on one occasion, he slowly recovered.” [emphasis added, ed.]

The following are excerpts from an unpublished typewritten manuscript prepared by Iverson Harris from shorthand notes taken by him at a meeting of G. de P.'s Executive

Committee at Point Loma on August 15, 1932, and certified by the former to be an accurate, verbatim transcript:

G. de P.: Let me tell you how it was in my own case, if we are all E.S. members here. The G. de P. to which this body belonged is in Devachan, passed on; and I simply took the body while it was yet warm. I could not have done it alone, but I was helped to do it, if you understand me. My own vitality was connected with the cut, as it were, of the ruptured vital cord still remaining with the body, and the two were wedded together.

Q.: You didn't do that yourself?

G. de P.: I could not have done it. I am not far advanced enough. To do a thing like that requires one to whom the secrets of life, of death, lie in the palm of the hand. A Master of the First Class could do a thing like that, a Mahachohan; but I could not do it. I have neither the strength, nor would I know how to do.

In my own case, years and years passed before I knew myself again - years. It was years of unconsciousness of the inner G. de P., if you understand me, before the familiar, the outer G. de P., was conscious of both. And through this body, then, I had to learn everything over again, get acquainted with my instrument, the brain had to learn to read and to write, everything all anew, and the old knowledge came back to me slowly as the years passed.

I must have been -- it was progressive -- I must have been fifteen or sixteen years of age before I began to realize; and I must have been twenty or twenty-one years of age before I actually was myself again; and even then not fully. For years I lived a recluse's life here at Point Loma, never went anywhere, was never

seen, never heard, and it was simply known that I lived here, you will remember.

It was during these years after I came to Point Loma that I became myself. It was years before I knew -- every year more; but it came in time. I don't know whether I make myself understood. I was not fully myself until I was about -- thirty-one or thirty-two years of age.

Q.: What an awful experience to have to go through.

Q.: The other individual who left this body?

G. de P.: If I had been a Mahatman, the experience would have been almost immediate. I could have kept the thread of consciousness right from the beginning to the end. A chela who is not advanced as far as that has to awaken progressively again, but in a much shorter time than a child would from birth.

Q.: I am thinking of this individual who left this body of yours.

G. de P.: In Devachan.

Q.: There must have some unusual, intimate similarity or connection between you and the other.

G. de P.: There was a similarity, a ray: I do not know how else to describe it. The two individuals were rays from the same parent-star. In other words, the fundamental vibrations were very closely akin.

Q.: Yes, but were they two individuals or are the two individuals similar also in the degree of their inner development?

G. de P.: Oh, no; I don't stand high, not at all; but just as I am, I stand a good deal higher than the poor boy who died, if you understand me. ...

Q.: About how old was the boy when this happened?

G. de P.: Oh, let me see. I will have to count that up. That was when I was living in Texas. I was born in '74. When did I live in Texas? I should think it was seven or eight years old. I may be wrong within a year or two.

Q.: That boy had not had an opportunity to engender any particular karma?

G. de P.: Oh, no.

Q.: Then his Devachanic period would be correspondingly limited. He might be back now.

G. de P.: It is possible. It was fifty years ago. I was born in '74. That makes this body fifty-eight years old; that would be fifty-one years ago or fifty years ago; that is the child, who would not be back yet; very soon though. A child of seven or eight always begins to think and to love and to have ideas. It is these things that make the Devachan.

It was funny: the first thing that this brain remembers -- that is, that I remember through this brain -- is a dim, faint recollection of lying on my back in bed and a bearded man leaning over me and holding my pulse; and looked down at the foot of the bed and could see my father standing there with his back turned to me and his hands up to his face, like that; my mother kneeling by the bedside with her face in the bedclothes.

The boy had just died, you see. I remember

the doctor saying: "Strange that the boy still lives," as if he was astonished that the boy still lived. ...

Q.: You didn't remember any incidents of your life previous?

G. de P.: Not a thing until I was about twelve years old. I used to have strange -- my mother called them weird -- ideas. I used to talk about snowy mountains, and I would love to read about such things. I would ask strange questions, and she used to say that I would sit over the radiator and talk about fairies, when I felt the hot air come up; and she said I was an uncanny child.

She used to tell me: "Hobart, I never was bothered by you. You were the quietest, most manageable child possible; your favorite sport or enjoyment was to sit in a chair and look out of the window for hours." She said, "It used to frighten your father and me. You seemed so unnatural - just sit there and look out." I was thinking, dreaming, trying to find myself.

Q.: The training that that chela had or the knowledge was coming in then to consciousness?

G. de P.: Just far away, trying to force itself through; but after I was sixteen or seventeen years old then I began to develop quickly. ...

Q.: What is it that regulated the -- I would say -- the mathematically correct or exact moment of the death of the Tibetan and the death of the child, so that one died when the other died?

Q.: Is that necessary?

G. de P.: Oh, yes, the two must be more

or less coincident. In the case of the Tibetan, the life was prolonged until the proper vehicle was found. As I told you, I could not have done it alone, but naturally, I helped. I was trained; I knew what to expect and knew what was coming and was making ready for it; and as soon as the time was ripe, I simply died and died with help.

Q.: It was the same case with H.P.B.?

G. de P.: Was the case the same with H.P.B.?

Q.: Yes. Or was she from birth the same as later?

G. de P.: I told you, ... , that my own feeling is that H.P.B. was the same from birth, but was in very, very careful training for the work she had to do; and on account of certain beauties of character, certain strength of will and of unquestioning devotion, she was the one vehicle that the Masters used.

Many and many a time, the hand that guided the pen that wrote her works or that gave her teachings was not H.P.B.'s own mind; but there was a vacancy there, her inner part was held elsewhere -- you know, I have told you of the vacancy -- it was simply filled by the Master's mind. She submitted to it. She said: "Yes, I am ready." It is sublime; it is a beautiful thing; and it simply exemplifies the sacrifice of the self, which is the essence of the teachings of the Buddhas of Compassion -- giving oneself up to a sublime work. ...

Q.: It occurred to me, what was the general character of your consciousness during that period and process -- as to whether you yourself were mentally, physically

conscious of, as to what was transpiring?

G. de P.: I knew what was going to happen. I knew what was coming and I made up my mind that it was my duty, the only thing to do, to go through another resignation in this life, just as I had when I took this body; and so I simply renounced my will to be myself in a passive state of mind. There was a moment of quasi-unconsciousness, very fugitive, a little dizziness, if you like, when the change was being made, a feeling of slight nausea in the body, and then I became just as I am now. ...

Q.: It is allowed to ask if you have any definite consciousness of that other part that is held under akashic veil? Does it act like a remote control or something like that?

G. de P.: No, absolutely deprived of it, ... , but I am conscious of it; I know it is part of me; but I cannot use it. That is the only way I can describe it. I know it is I; I know it is a part of me but I cannot employ it.

Q.: But is it not employed just the same for your benefit?

G. de P.: No, I would not say that, ... , it is resting.

Q.: I had an impression that in some way it was concerned -- well, as making a closer contact, a link, as it were, through which you draw to you more readily what you might need in other roles.

G. de P.: While true, because it is rendered perfectly passive and because I cannot use it, it is a telegraphic wire between my brain and the Teachers; but I cannot use it. It is something that has passed out of my control.

Q.: But it is used by Those --

G. de P.: Used to put thoughts in my mind, instincts, directions and all the rest of it. But meanwhile, the higher part of me is still here -- strange paradox -- but it is like a gap; if you have seen an electric spark leap a distance from one electrical terminal to the next; in that way, things come to me from my own higher being. ...

Q.: How little we know about ourselves.

G. de P.: Very little indeed. Now, the advantages are very great. I have many fewer temptations than I used to have. But, on the other hand, I am very much weakened in resisting other temptations that would not have affected me before.

In some ways, I am unable to protect myself. I have not the average man's ability to protect myself. I can be more easily imposed upon by far than I used to be. The brain mind is enchained. Do you understand me? I am not sensitive, I am not alert, to the affairs of ordinary life, much less; but infinitely more alert to the higher things when I can make the connection by using my will desperately. Then I can make the link, and then I am at my best. But then again, there is a difficulty just there. I have to spark for that gap all the time. This study in psychology is of fascinating interest.

[End of transcribed excerpt]

The occult phenomenon which is described here is a form of *Avesa* in Sanskrit, or *Tulku* in Tibetan. The following transcript of a meeting conducted by G. de P. on June 11, 1930, in the form of a dialogue with a student, will serve to explain the rationale of the various kinds of processes falling under these general technical

terms:

G. de P.: Will the meeting please come to order. I am ready to answer any questions that may be asked.

Student: I understand that in the case of an ordinary individual, the *avesa* is only possible at death.

G. de P.: Just what do you mean by that term?

Student: Well, when an individual has reached a high degree of training, such as that of a high *chela* or Master, he is able to enter into the body of another person, and I believe the term is called “*Avesa*.”

G. de P.: I was wondering where you found that term. It is a Sanskrit compound word, from the root *vis* meaning “to enter,” or “to penetrate,” and the particle [participle?, ed.] *a*. I asked the question in order to clarify the word for others who might not understand it. Now go on. Pardon me.

Student: The first question is: is that possible only at the death of the normal individual?

G. de P.: You mean the actual transference of the consciousness and will?

Student: Yes.

G. de P.: No, it can be done during life - that is to say, the person whose consciousness and will are so transferred does not need to die.

Student: I did not make the point clear. I mean the person who had died, the ordinary normal person. In other words, the intermediate

consciousness must be absent from the body in order for *avesa* to take place. Is that right?

G. de P.: I am afraid I do not understand you. Of course if the person has died the intermediate consciousness is not there.

Student: I was thinking of the case of a Messenger like H.P.B. for instance. The intermediate consciousness is there; but that may occur, may it not?

G. de P.: What may occur?

Student: The *avesa* of a Master into a Messenger.

G. de P.: Yes, but a moment ago you spoke of such occurring when a person died.

Student: That was my first question. My second question is about the case of a Messenger.

G. de P.: I think that I am beginning to catch the drift of your thought now. The first question was answered satisfactorily then, was it?

Student: Yes.

G. de P.: Now repeat your second question.

Student: What becomes of the intermediate consciousness of the Messenger when the *avesa* takes place? A part of it, you told us, is under Akashic guard.

G. de P.: You are probing rather closely, and I really don't know just how far to answer that question. You have asked in all sincerity and with a desire for greater light, but I warn you that what I am going to say is not all that could be said.

You understand me?

Student: Yes.

G. de P.: A certain portion of his own intermediate nature remains in the body of the Messenger, otherwise there would be no living Messenger -- there would be only a corpse. That remaining intermediate part is not the higher part of the intermediate nature itself.

I mean to say that the part removed and held under akashic guard is the higher part of the intermediate nature. In other words, the person of the Messenger remains practically intact, but almost the entirety of the individuality of the Messenger is removed; with this reservation, however, that the removal is not absolute, and the Monad, which is superior to and higher than the intermediate part, of course, is not removed.

The Monad is not removable in the same sense. The Monad is a spiritual entity. Does this brief explanation throw a little more light on the question that you have in your mind?

Student: Yes, thank you. Of course it is not complete, but it is sufficient.

G. de P.: It is not complete. I am very sorry indeed to find myself so often in a position which makes me appear to do what the Lord Buddha said he himself did not do: "Holding back as in the fist, knowledge that should be given out." But I cannot do otherwise sometimes, because I have no right to tell the whole truth about everything on every occasion that I speak.

[*Dialogues of G. de P.* vol. II, pp. 100-101].

It thus appears that G. de P. was far more than he appeared to be; that not only was he able

to avail himself of direct occult communication with the Masters, but was in his inner nature, moreover, a Tibetan chela sent by the Brotherhood.

Naturally, this information has been discreetly withheld from publication for sixty odd years, but I am not alone among those who believe that the time is ripe for its disclosure in a responsible way because it is a critically important missing piece of the puzzle -- without which we are faced with a paradox and a credibility gap.

To those who think otherwise, and are thus offended, I sincerely apologize and accept the karma for my act.

The motto of our movement is "There is no religion higher than truth" and I truly believe that this disclosure will serve to promote the high purpose for which the unknown Tibetan chela willingly made his great sacrifice.

I wish to express my deep and sincere gratitude to Emmett Small for the extending to me the unique opportunity to do this research and for the trust he has shown for my motives.

The result, for me, of this profound experience has been to form the resolve to study the works of G. de P. with a new appreciation of their value as *source teachings* of theosophy, fully on par with *The Secret Doctrine* and *The Mahatma Letters*.

My hope is that others who read THE HIGH COUNTRY THEOSOPHIST will be led by their own inner wisdom to a similar conclusion.

Dick Slusser, ed. HCT

## Calendar

Monday July 8th  
Park Hill Public Library,

Montview Blvd. at Dexter St.

Friday July 12th

Barbara Ginsberg's home

Call 696-0794 for directions.

Marty Lyman will present Part II of her talk on G. de Purucker; "The Hierarchy of Compassion."

Take Colo. Blvd to Montview (2000 N.), 7 blocks E. to Dexter.

Meeting begins at 6:00 P.M.

Al Skrobisch leads study of *Introductory Study Course in Theosophy Part II* -- Lesson X: The Question of Evil

Meeting begins at 7:00 P.M.