



Theosophical Society Point Loma - Blavatskyhouse

Literature, supporting the study (on Sunday, October **09**, 2022)
of the lecture of Herman C. Vermeulen (on Sunday, October **02**, 2022)

Series: **The spiritual impulse of Helena P. Blavatsky**
Lecture: **Who was Helena P. Blavatsky?**

Gottfried de Purucker – ‘H.P.B.’

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H.P.B.

Does any Theosophist imagine for a moment that H.P.B. came to the Occidental world by chance, outside of Nature's laws and rigid concatenation of cause and effect which produce everything in due order? H.P.B. came in obedience to a law, one of Nature's laws, because it was time for her to come, one of the series of Teachers who come at certain stated periods throughout the ages, one Teacher after the other, and always when the time is right and ripe, and never by chance. H.P.B. was one of the links in what the ancient Greek Initiates called the living Chain of Hermes, the Golden Chain, in connexion with the passing on of mystic and esoteric light and truth. One of this serial succession of Teachers, she came in the rhythmical order of the laws which control our planet.

She came indeed at the beginning of one Messianic Cycle of two thousand one hundred and sixty years and at the end of the preceding cycle of the same term. She was the Messenger for her age, that is, for the age to come. In a certain very true but little known sense, she was an Avatāra — an Avatāra of a certain type or kind, for there are different kinds of Avatāras. Every Teacher who comes to teach man comprises not only his or her body and an unusually received psychological apparatus, but is likewise at times infilled with the holy fire of a greater Soul, and therefore is de facto an Avatāra of a kind. Just as Jesus was an Avatāra of one kind for his age, so was she, our beloved H.P.B., an Avatāra of another kind for her age. Roughly speaking, some two thousand one hundred and sixty years before her birth, Jesus inaugurated for Europe the particular Messianic Cycle which, as its centuries followed one the other, plunged European countries into the darkness of the Middle Ages. Today, more or less 2160 years afterwards, a new cycle opened when she was born, a rising cycle which should bring light, peace, knowledge, wisdom, to men.

A mighty power came into the world and worked and wrought, and the weaving of the web which she wrought has played a great part in producing the better conditions we find among us today. H.P.B. was of course a woman in body, but invigorating and inflaming this body with its brain-mind was the inner divine Sun, the 'inner Buddha,' the living 'Christ within.' But between this divine fire and the receptive and mystically-trained and educated brain of the woman, there was a psychological apparatus, commonly spoken of in western parlance as the 'human soul,' which in the case of her – for she was an Initiate of the Order of the Buddhas of Compassion and Peace – could at times step aside and allow the entrance into the vacancy thus left of a 'human soul' loftier by far than even hers. It was this Buddhic Splendor which thus infilled the vacancy that she so gladly left for use, which in large part was responsible for the works of wonder that H.P. B. wrought.

You may remember that in her writings she often makes a distinction between what she calls 'H.P.B.' and 'H.P. Blavatsky.' 'H.P. Blavatsky' was the woman, the chela, the woman-chela, the aspiring, learning, splendid, noble, courageous chela. But 'H.P.B.' was the Master's mind speaking through her: body and spirit, one entity, then the intermediate psychological apparatus, commonly called the 'soul,' temporarily removable at will. In fact – and let me tell you the truth – when our H.P.B. was sent as the Messenger, that psychological apparatus in large part remained behind. Think! This fact accounts for the so-called contrarities and contradictions of her character that the people who attempted to write about her saw – and saw very plainly, because they could not help seeing – but which they did not understand, and by which they oft misjudged her and misunderstood her. At times she was strong and virile, so that, as her friends said, it seemed verily as if man incarnate were manifesting through her – not any one man, but Man. There was a divine flame within her that occasionally seized her brain as it were – and then she spoke like a pythoness, like a prophetess, like an oracle at Delphi; and similarly so at other times, when she was infilled, as the Avatāra, with the holy flame of one of the Great Ones, then there was *H.P.B., the Teacher, the Sage, the Seer, the Teacher of great natural scientific truths* which modern science today is but beginning to show to be true, the Teacher of a great hope to mankind, the giver of a Vision to men, the framer and former of a new Philosophy-Religion-Science for men. There is a psychological wonder, a mystery, in H.P.B., for H.P.B. was a mystery. Thus was she an Avatāra of her kind.

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