

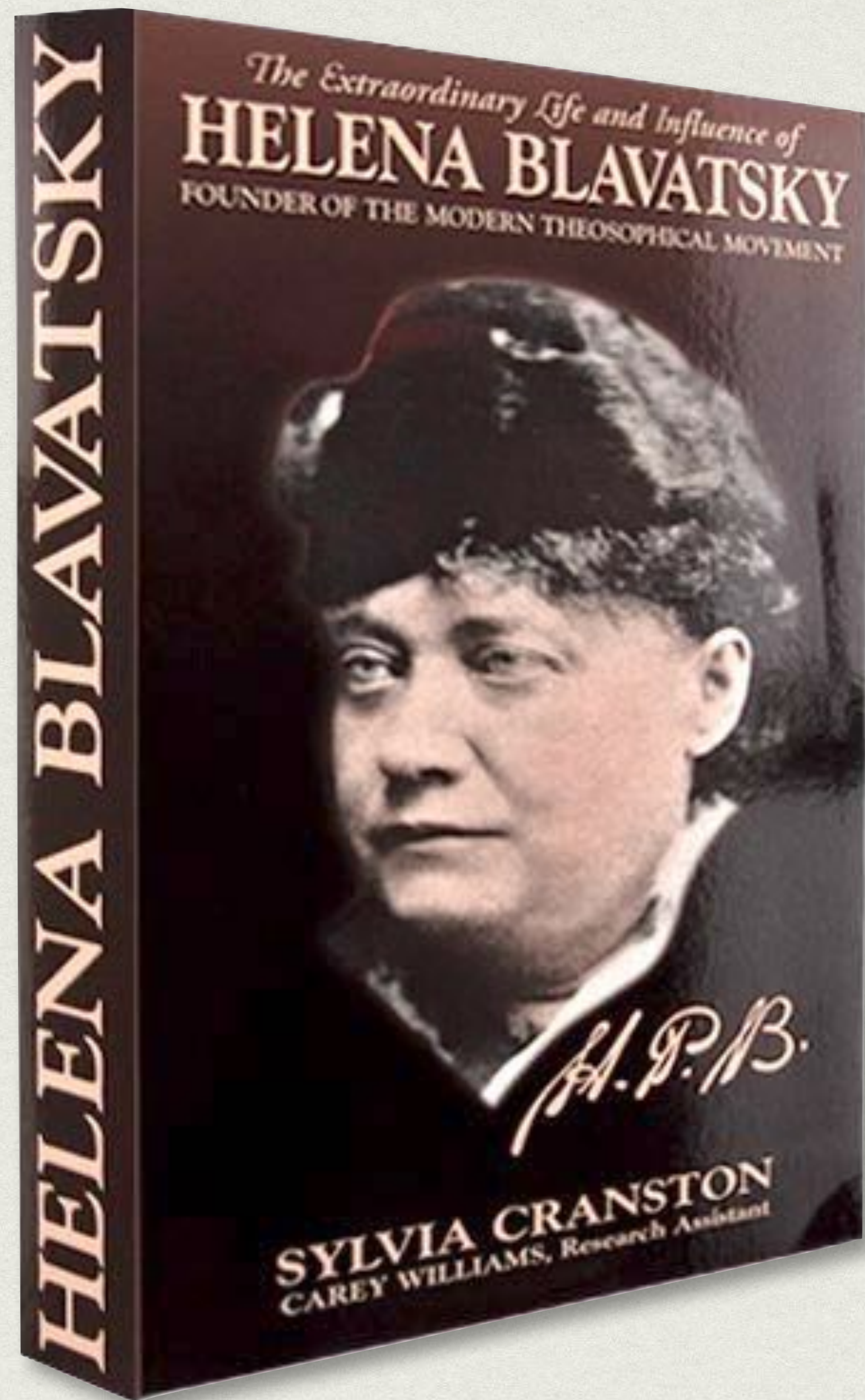


HPB in 1889  
(professionally colorized)









It is only when Helena Petrovna is nine, that we begin to learn about her personal characteristics. Vera [Helena's sister] thus far has been of no help, being four years her junior, but Aunt Nadya, two years Helena's senior, appears to have remembered a good deal. She informed A. P. Sinnett, Helena's first biographer: *"In Helena's childhood all her sympathies and attractions went out towards people of the lower class. She had always preferred to play with her servants' children rather than with her equals and had to be constantly watched for fear she should escape from the house to make friends with ragged street boys. So, later on in life, she continued to be drawn in sympathy towards those who were in a humbler station of life than herself, and she showed a pronounced indifference to the nobility to which by birth she belonged."*





1. Helena Petrovna Blavatsky, Isis photograph, 1878.

*She was the strangest girl, one with a distinct dual nature—one mischievous, the other mystical, and metaphysically inclined. No schoolboy was ever more uncontrollable or full of the most unimaginable pranks. At the same time, when the paroxysm of mischief-making had run its course, no old scholar could be more assiduous in his study; and she could not be prevailed upon to give up her books, which she would devour night and day as long as the impulse lasted. The enormous library of her grandparents seemed then hardly large enough to satisfy her cravings."*

One thing particularly caused trouble: Helena had the uncomfortable habit of telling people to their faces what she thought of them—something not done in polite society. This embarrassed many and placed her own relatives in a very awkward situation. Yet she was so kind and so daring, that she was ready to give everything away to the needy, to do everything for a friend, and to decide upon any action in defense of the injured, while she never remembered evil or injury to herself.

Frontispiece of Sylvia Cranston's

"The Extraordinary Life and Influence of Helena Blavatsky"



## VERSE 2

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In our present all-material Fifth Race, the earthly Spirit of the Fourth is still strong in us; but we are approaching the time when the pendulum of evolution will direct its swing decidedly upwards, bringing Humanity back on a parallel line with the primitive third Root-Race in Spirituality. During its childhood, mankind was composed wholly of that Angelic Host, who were the indwelling Spirits that animated the monstrous and gigantic tabernacles of clay of the Fourth Race built by (as they are now also) and composed of countless myriads of lives.\* This sentence will be explained later on in the present Commentary. The "tabernacles" have improved in texture and symmetry of form, growing and developing with the globe that bore them; but the physical improvement took place at the expense of the spiritual inner man and nature. The three middle principles in earth and man became with every race more material; the Soul stepping back to make room for the physical intellect; the essence of elements becoming the material and composite elements now known.

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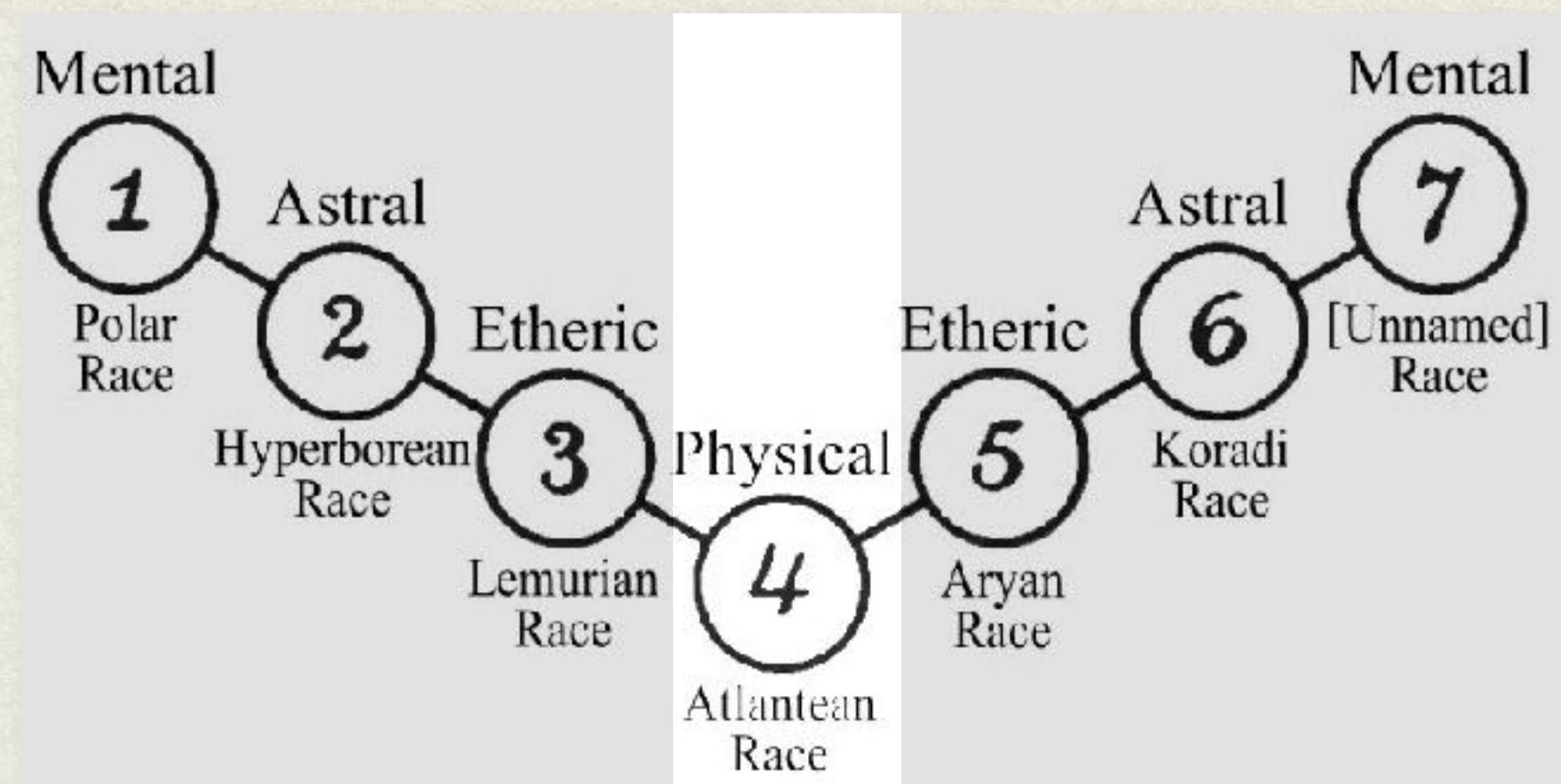
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No.	Root Race	Key Characteristics / Purpose
1	Polarian (1st)	Astral/etheric; non-physical, shadow-like forms; humanity in its earliest ethereal stage.
2	Hyperborean (2nd)	More substantial but still subtle; lived in a paradisal polar region; no dense physicality yet.
3	Lemurian (3rd)	First truly physical humanity; gigantic forms; awakening of mind through individualization (descent of Solar Angels).
4	Atlantean (4th)	Development of the astral/emotional principle; great psychic powers; rise and fall of Atlantis through misuse of desire.
5	Aryan (5th)	Our present race; development of the lower and higher mind; science, reason, and self-conscious individuality.
6	Sixth Root Race	Yet to come; will embody group consciousness, intuition, and spiritualized mind.
7	Seventh Root Race	Far future; synthesis of spirit and matter; humanity fully spiritualized, completing the cycle.



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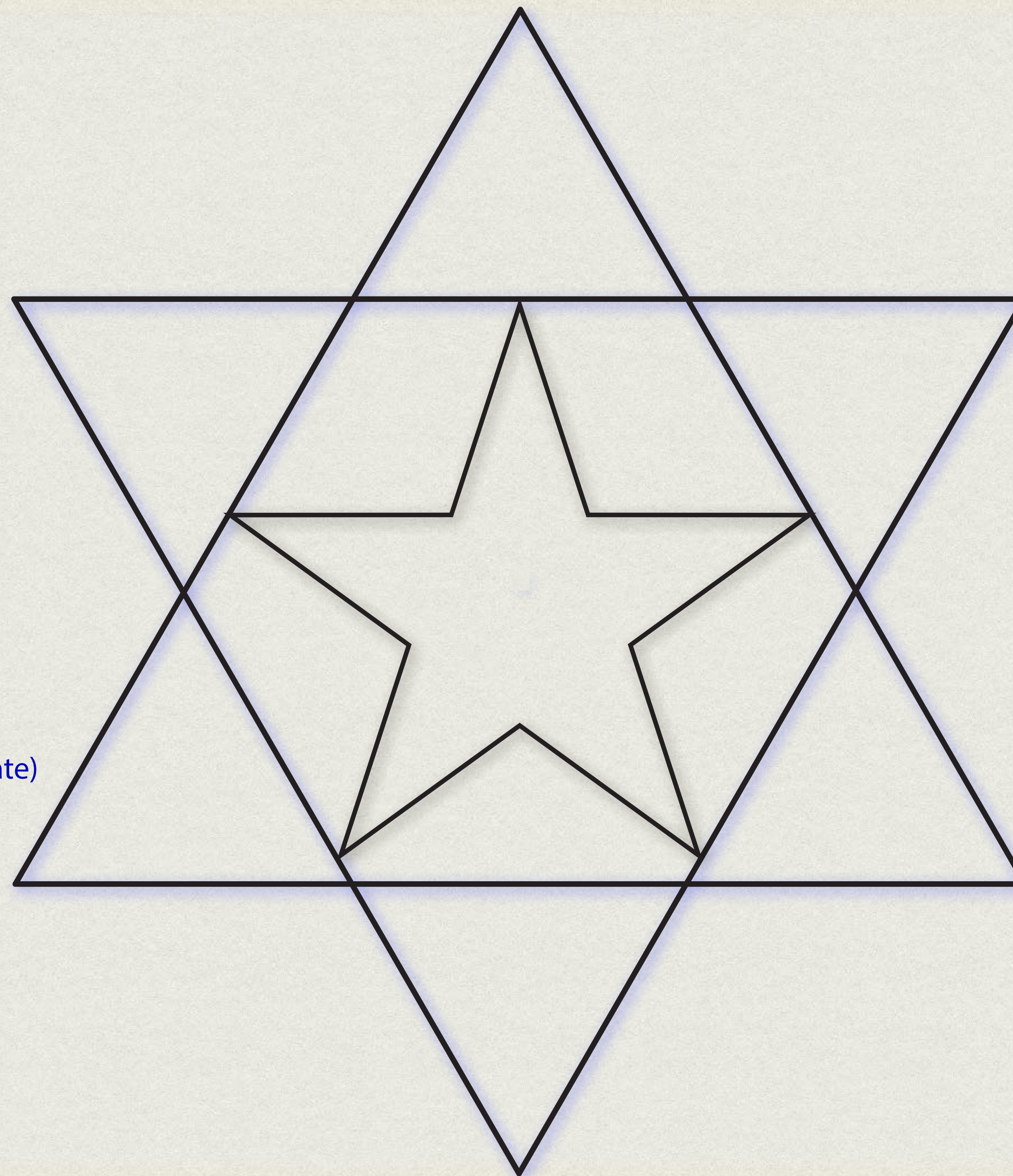
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Ātman (Spirit)  
Buddhi (higher soul)  
Manas (mind – undivided)  
Kama-rūpa (desire)  
Prāṇa (life-force)  
Linga-śarīra (etheric template)



Manas (lower mind)  
Kama-rūpa (desire-body)  
Prāṇa (life-force)  
Linga-śarīra (desire body)  
Sthūla-śarīra (physical body)



Creative Power	Hierarchy	Function in Human Formation
Dhyan Chohans	First Creators	Project the soul-template or etheric outline
Pitri-groups (Nature Spirits)	Spirits of the Earth	Build and animate the physical "dust" body
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	Massey's Soul Aspect	Function / Symbolism
1	<i>Sekhem</i>	Spiritual power, divine energy
2	<i>Akh</i>	Immortal soul, transfigured essence
3	<i>Khu</i>	Luminous intelligence, higher mind
4	<i>Sahu</i>	Vehicle for resurrection, purified astral form
5	<i>Ba</i>	Individual personality, emotional self
6	<i>Ka</i>	Life-force, etheric twin
7	<i>Khat</i>	Material body, subject to decay



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**Atma** – Spirit

**Buddhi** – Spiritual soul

**Manas** – Mind (higher and lower)

**Kama** – Desire principle

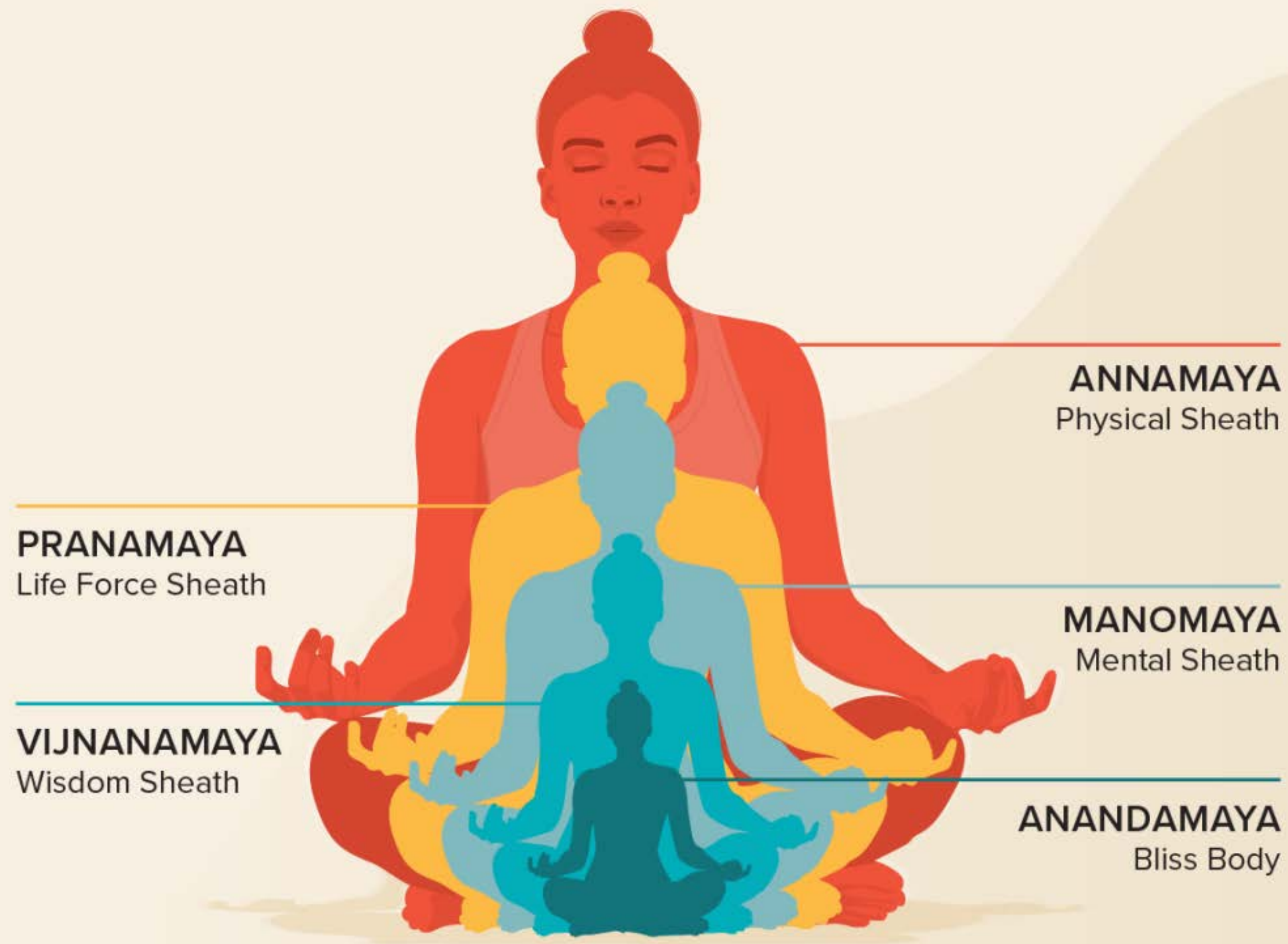
**Prana** – Vital force

**Linga Sharira** – Etheric double

**Sthula Sharira** – Physical body



# THE 5 KOSHAS



## **Anandamaya** – Bliss sheath

The innermost sheath, closest to Atman

Associated with spiritual joy, transcendence, and pure being

## **Vijnanamaya** – Wisdom sheath

Seat of intellect, discernment, and higher knowledge

Governs intuitive insight and spiritual discrimination

## **Manomaya** – Mental sheath

Contains thoughts, emotions, and sensory impressions

Responsible for cognition, desire, and egoic identity

## **Pranamaya** – Vital sheath

Composed of life-force energy (Prana)

Regulates breathing, circulation, and energetic flow

## **Annamaya** – Physical sheath

The gross body, made of food and matter

Engages with the material world through the senses



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## THE SEVEN SOULS OF THE EGYPTOLOGISTS.

If one turns to those wells of information, "*The Natural Genesis*" and the *Lectures* of Mr. Gerald Massey, the proofs of the antiquity of the doctrine under analysis become positively overwhelming. That the belief of the author differs from ours can hardly invalidate the facts. He views the symbol from a purely natural standpoint, one perhaps a trifle too materialistic, because too much that of an ardent Evolutionist and follower of the modern Darwinian dogmas. Thus he shows that "the student of Böhme's books finds much in them concerning these Seven Fountain Spirits and primary powers, treated as seven properties of nature in the alchemistic and astrological phase of the mediæval mysteries ;"\* and adds—

"The followers of Böhme look on such matter as divine revelation of his inspired Seership. They know nothing of the natural genesis, the history and persistence of the Wisdom † of the past (or of the broken links), and are unable to recognise the physical features of the ancient Seven Spirits beneath their modern metaphysical or alchemist mask. A second connecting link between the Theosophy of Böhme and the physical origins of Egyptian thought, is extant in the fragments of *Hermes Trismegistus*.‡ No matter whether these teachings are called Illuminist, Buddhist, Kabalist, Gnostic, Masonic, or Christian, the elemental types can only be truly known in their beginnings.§ When the prophets or visionary showmen of cloudland come to us claiming original inspiration, and utter something new, we judge of its value by what it is in itself. But if we find they bring us the ancient matter which they cannot account for, and we can, it is natural that we should judge it by the primary significations rather than the latest pretensions.|| It is useless for us to read our

---

\* *The Natural Genesis*, Vol. I. pp, 318-319.

† Yet there are some, who may know something of these, even outside the author's lines, wide as they undeniably are.

‡ This connecting link, like others, was pointed out by the present writer nine years before the appearance of the work from which the above is quoted, namely in *Isis Unveiled*, a work full of such guiding links between ancient, mediæval, and modern thought, but, unfortunately, too loosely edited.

§ Ay ; but how can the learned writer prove that these "beginnings" were precisely in Egypt, and nowhere else ; and only 50,000 years ago ?

|| Precisely : and this is just what the Theosophists do. They have never claimed, "original inspiration," not even as mediums, but have always pointed, and do now point to the "primary signification" of the symbols, which they trace to other



The Seven Souls of Man, and their  
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The Historical (Jewish) Jesus and the Mythical  
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The Devil of Darkness or evil in the light of  
evolution

# Gerald Massey's *lectures*

GERALD MASSEY

The Coming Religion

Paul as the Gnostic Opponent, not the Apostle  
of Historic Christianity

Man in search of his soul, during Fifty  
Thousand Years, and how he found it

The Logia of the Lord; or the Pre-Christian  
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Gnostic and Historic Christianity

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The Seven Souls of Man, and their



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Fragment of an ancient Egyptian papyrus scroll containing hieroglyphs. The text is written in vertical columns, reading from right to left. The hieroglyphs are arranged in a regular pattern, with some variations in the spacing and alignment of the characters. The scroll is made of a light brown material, possibly papyrus, and shows signs of wear and discoloration.



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For what is the *Tiaou* ? The frequent allusion to it in the “Book of the Dead” contains a mystery. *Tiaou* is the path of the Night Sun, the inferior hemisphere, or the infernal region of the Egyptians, placed by them on the *concealed side of the moon*. The human being, in their

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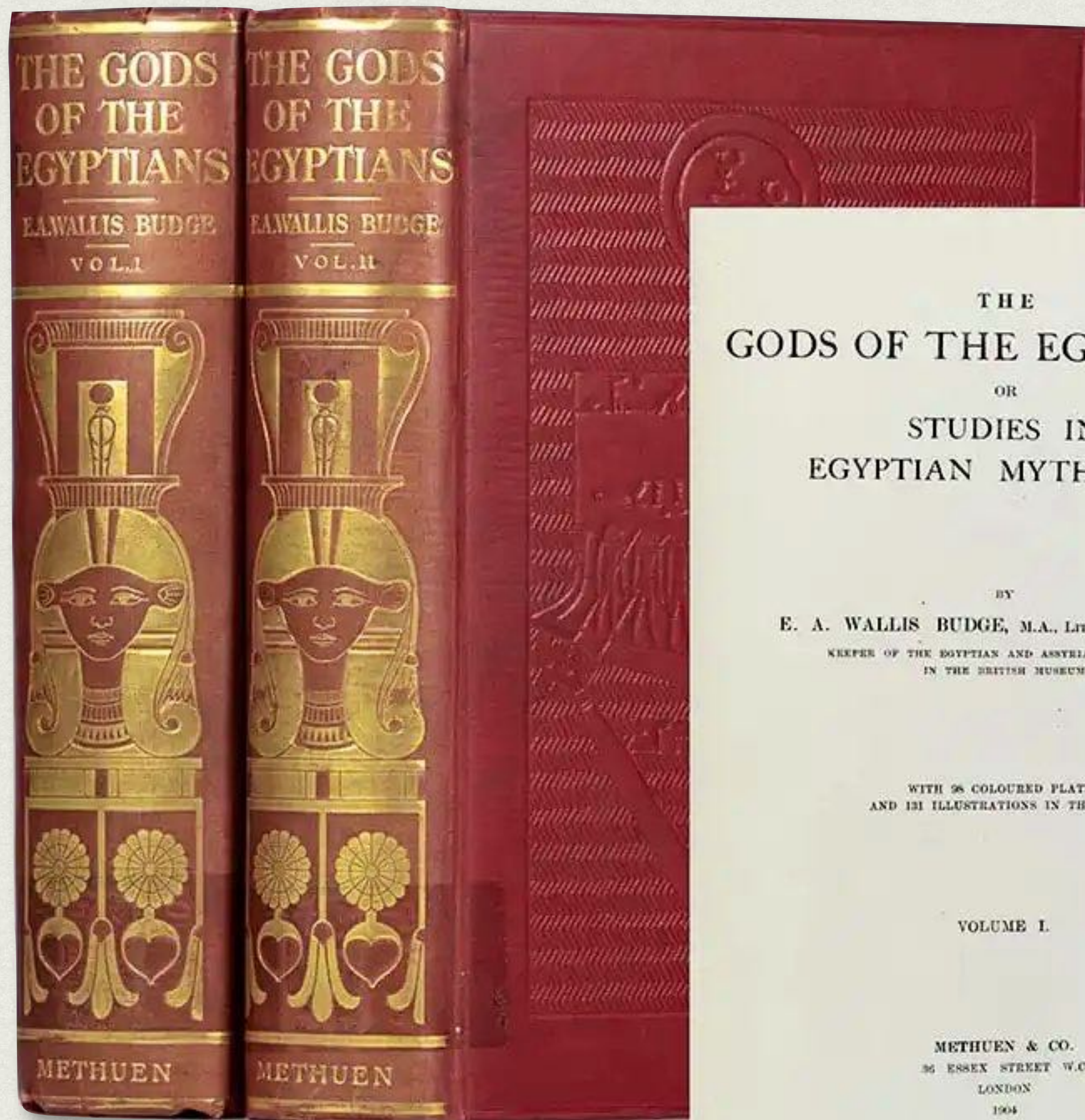
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OR  
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EGYPTIAN MYTHOLOGY

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KEEPER OF THE EGYPTIAN AND ASSYRIAN ANTIQUITIES  
IN THE BRITISH MUSEUM

WITH 28 COLOURED PLATES  
AND 131 ILLUSTRATIONS IN THE TEXT

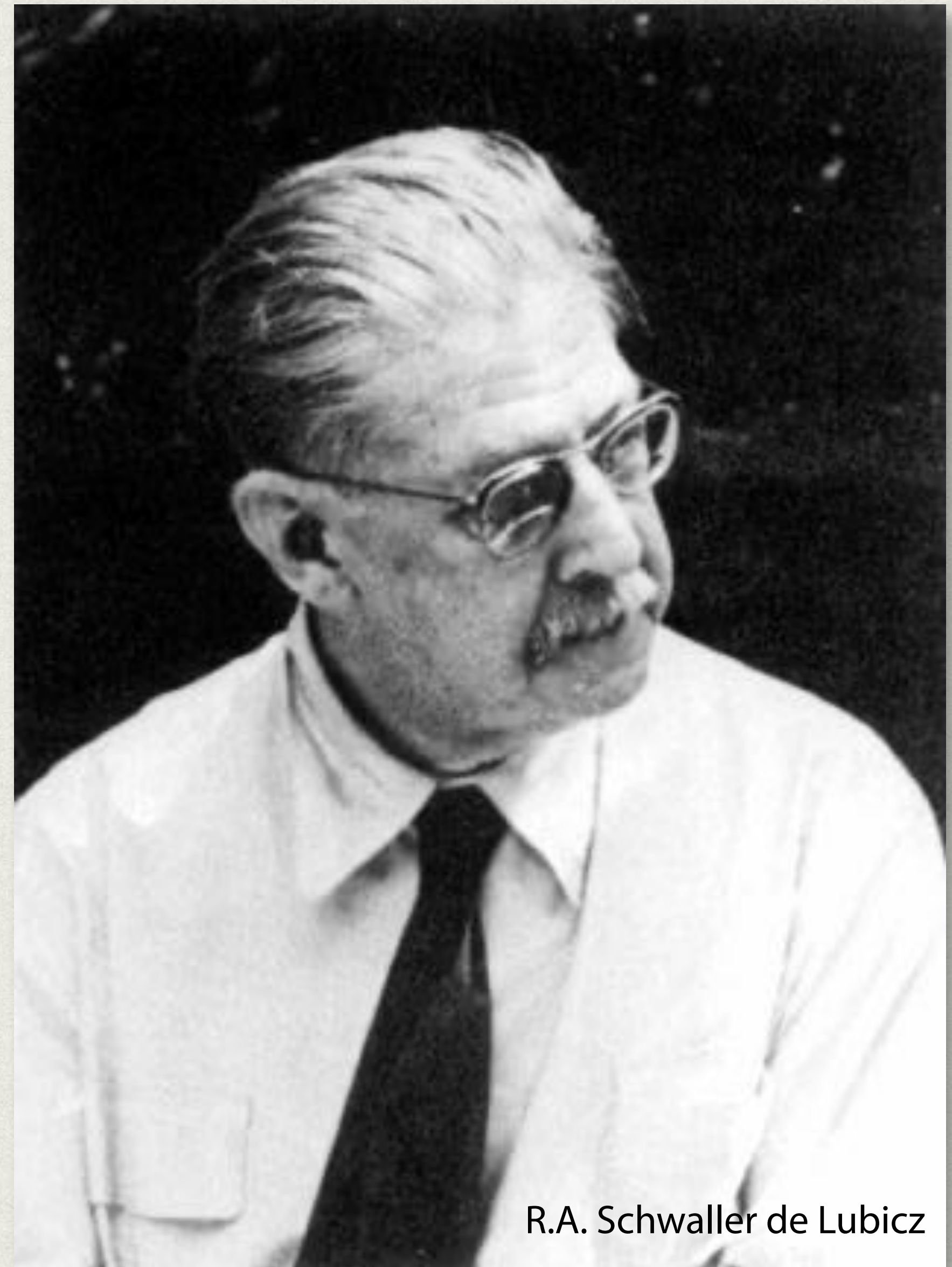
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R.A. Schwaller de Lubicz



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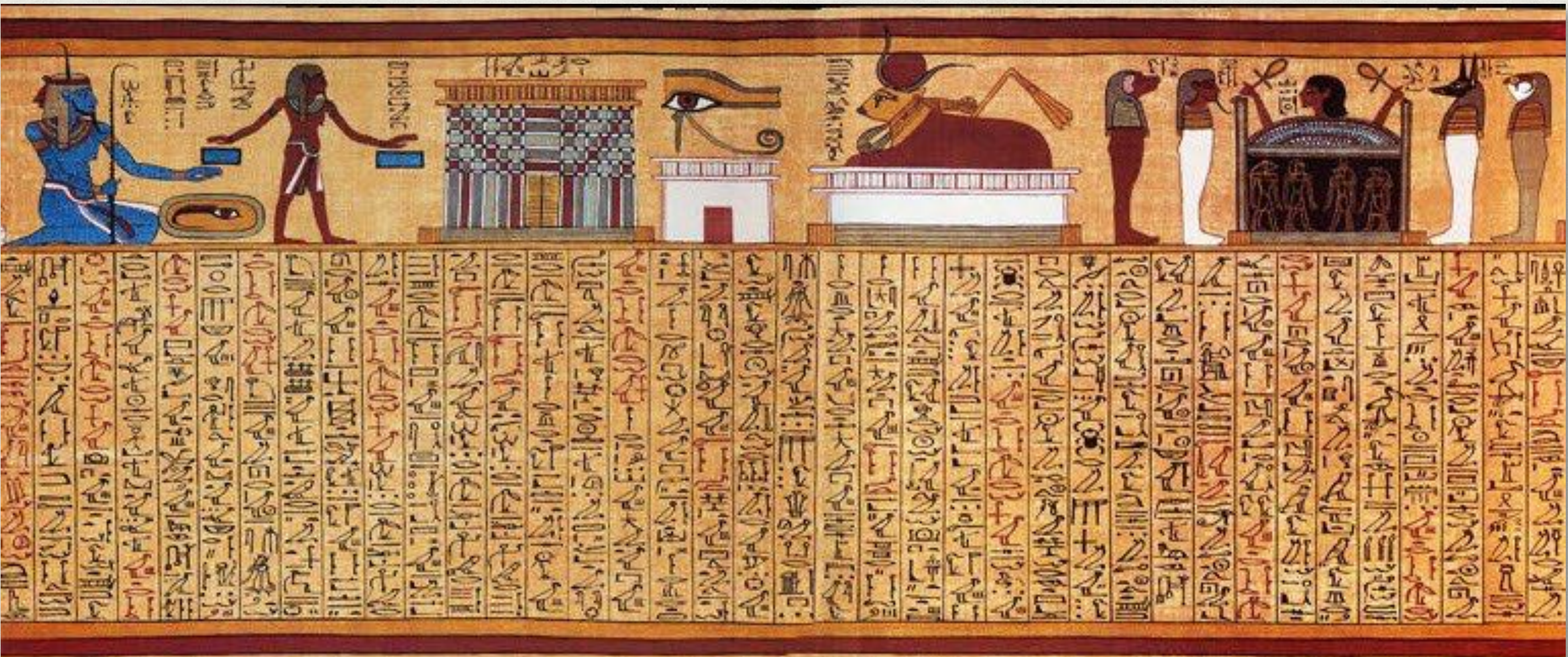
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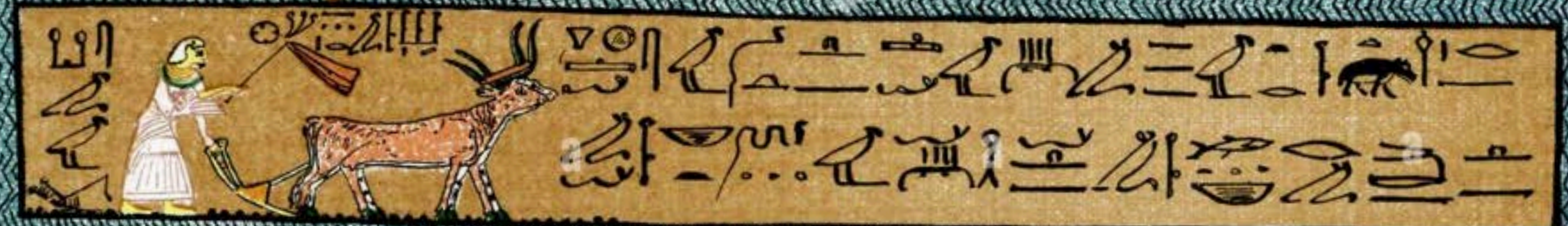
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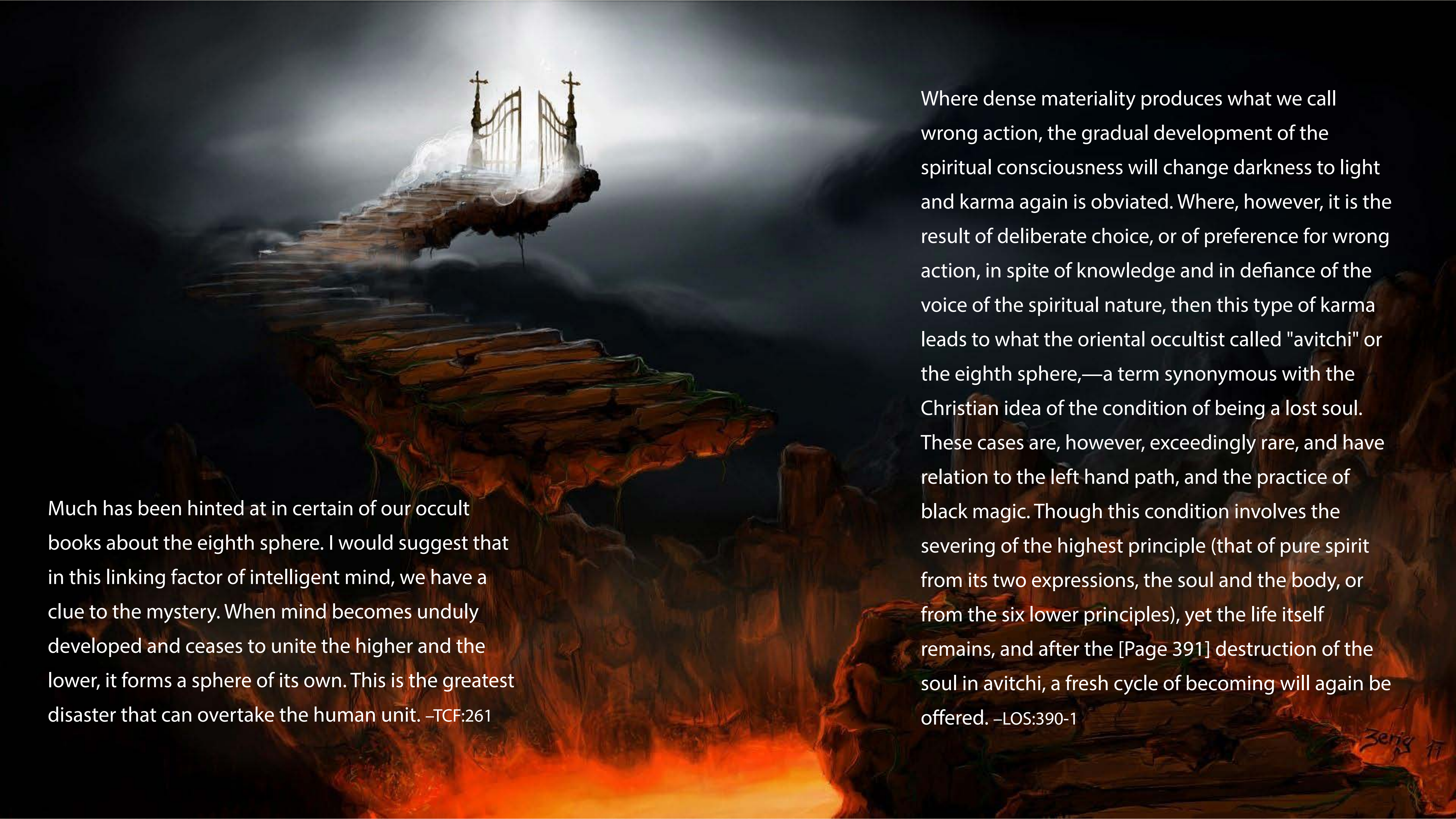
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Much has been hinted at in certain of our occult books about the eighth sphere. I would suggest that in this linking factor of intelligent mind, we have a clue to the mystery. When mind becomes unduly developed and ceases to unite the higher and the lower, it forms a sphere of its own. This is the greatest disaster that can overtake the human unit. –TCF:261

Where dense materiality produces what we call wrong action, the gradual development of the spiritual consciousness will change darkness to light and karma again is obviated. Where, however, it is the result of deliberate choice, or of preference for wrong action, in spite of knowledge and in defiance of the voice of the spiritual nature, then this type of karma leads to what the oriental occultist called "avitchi" or the eighth sphere,—a term synonymous with the Christian idea of the condition of being a lost soul. These cases are, however, exceedingly rare, and have relation to the left hand path, and the practice of black magic. Though this condition involves the severing of the highest principle (that of pure spirit from its two expressions, the soul and the body, or from the six lower principles), yet the life itself remains, and after the [Page 391] destruction of the soul in avitchi, a fresh cycle of becoming will again be offered. –LOS:390-1



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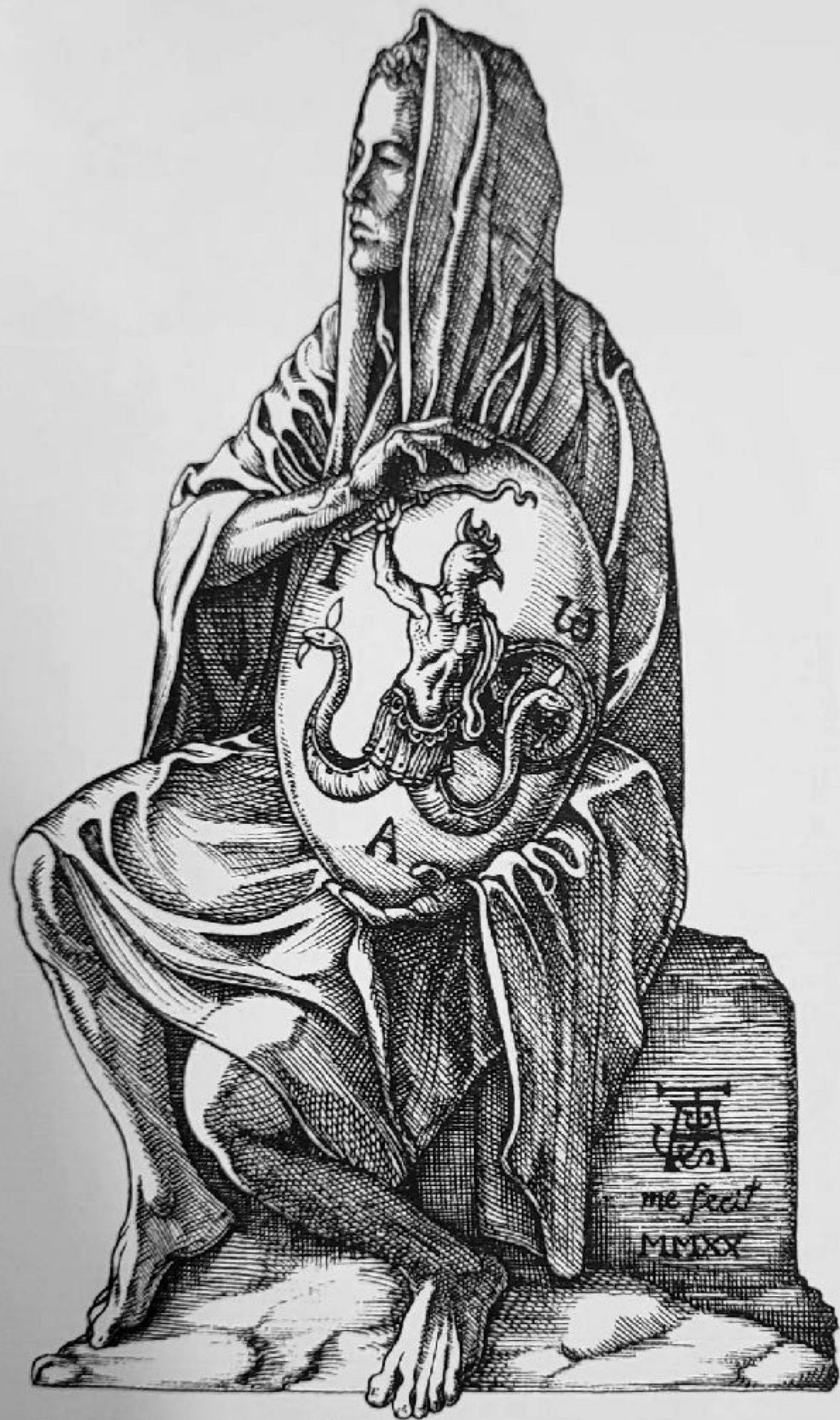
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The *shadow*, the astral form, is annihilated, “devoured by the Uræus” (cxlix., 51), the *Manes* will be annihilated; the two twins (the 4th and 5th principles) will be scattered; but the Soul-bird, “the divine Swallow—and the Uræus of Flame” (Manas and Atma-Buddhi) will live in the eternity, for they are their mother’s husbands.†

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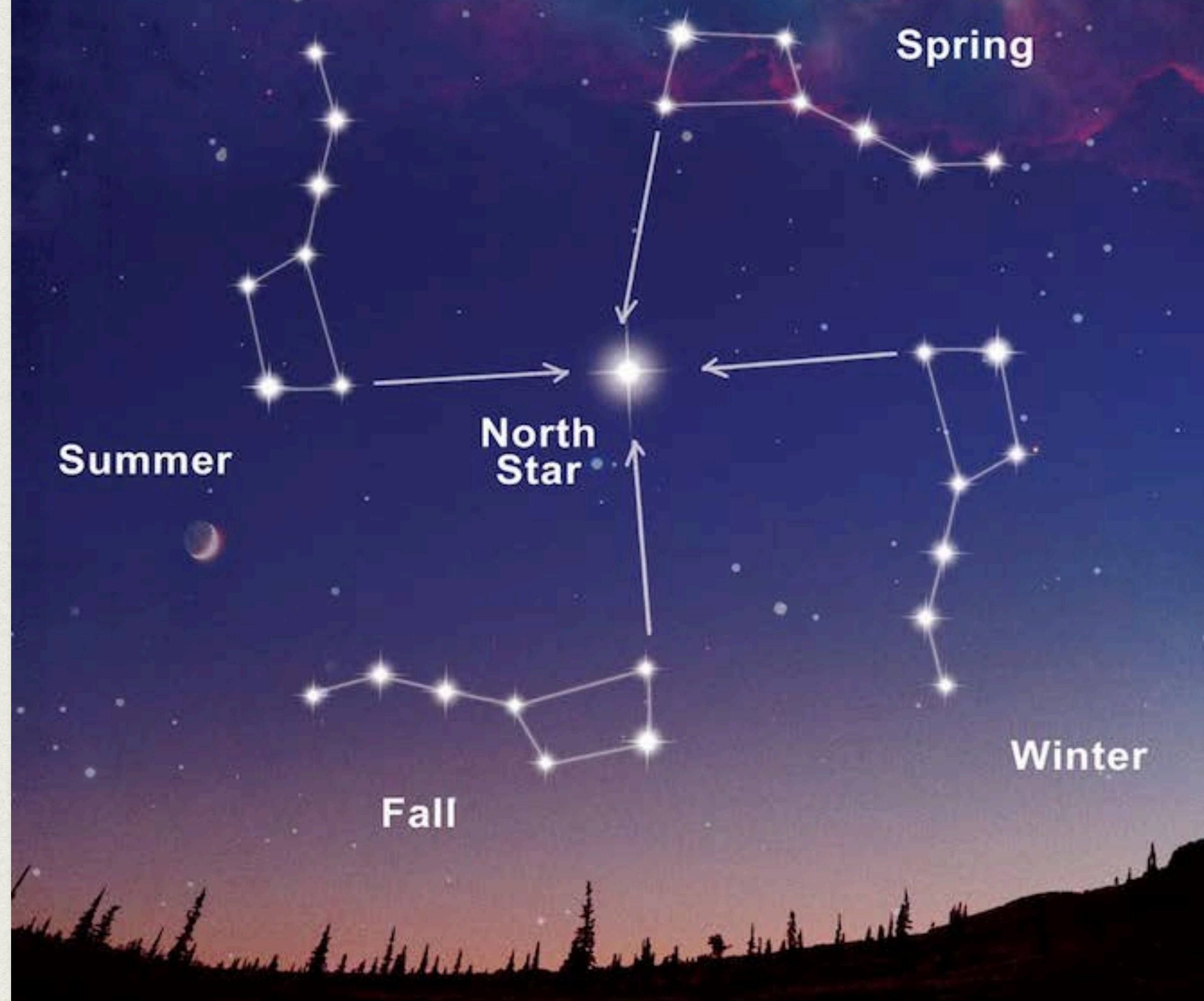
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# The Big Dipper





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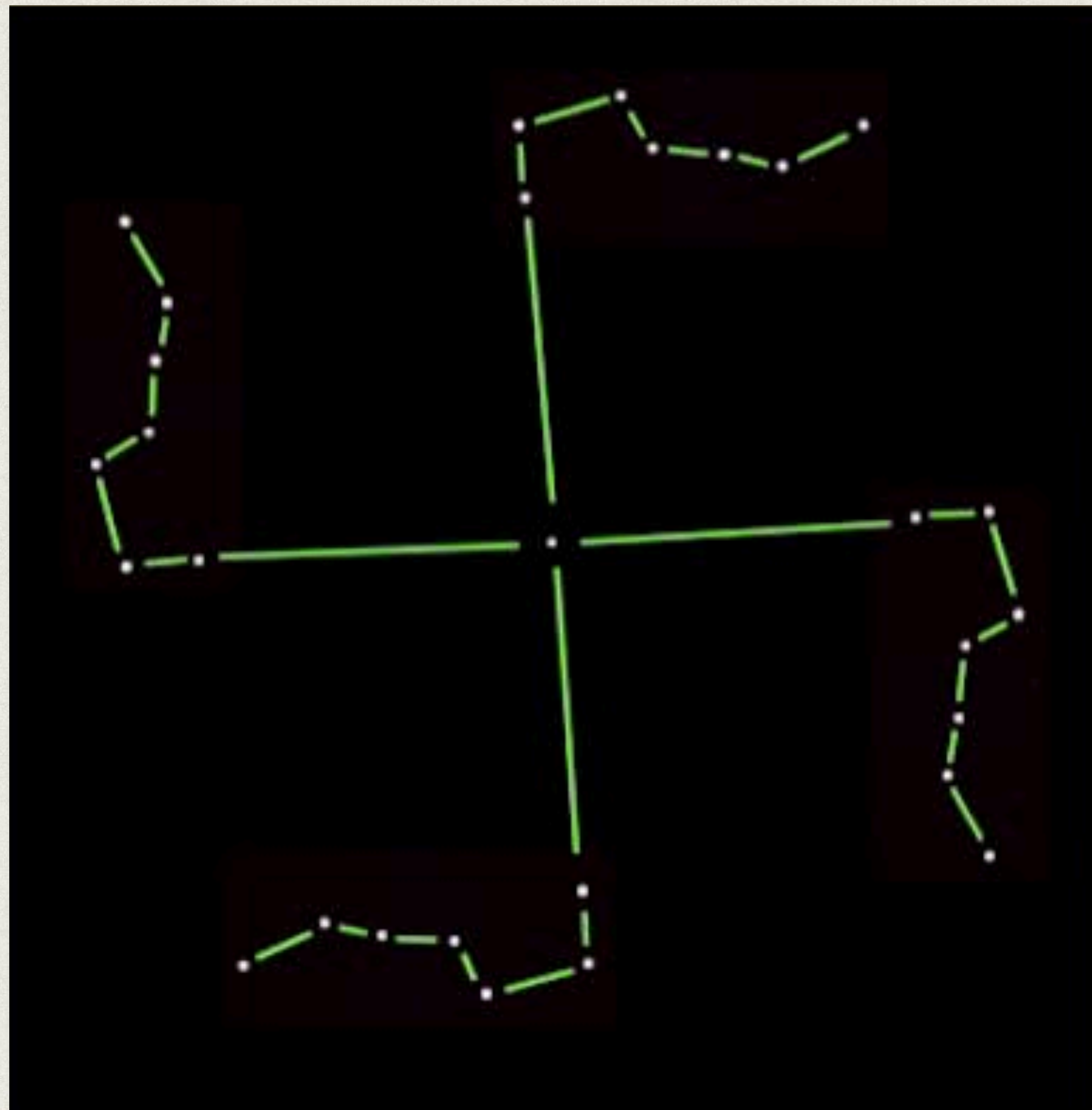
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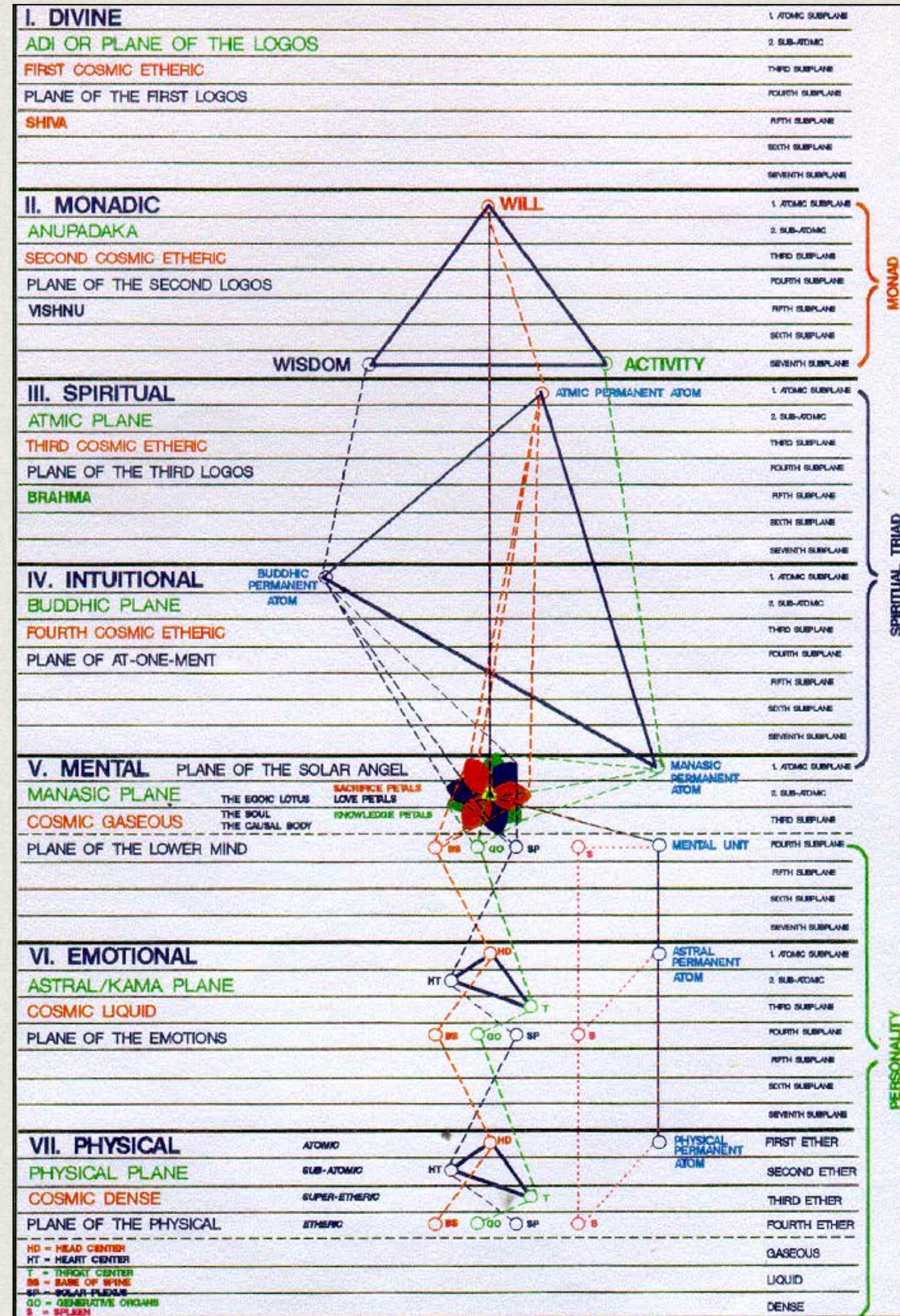
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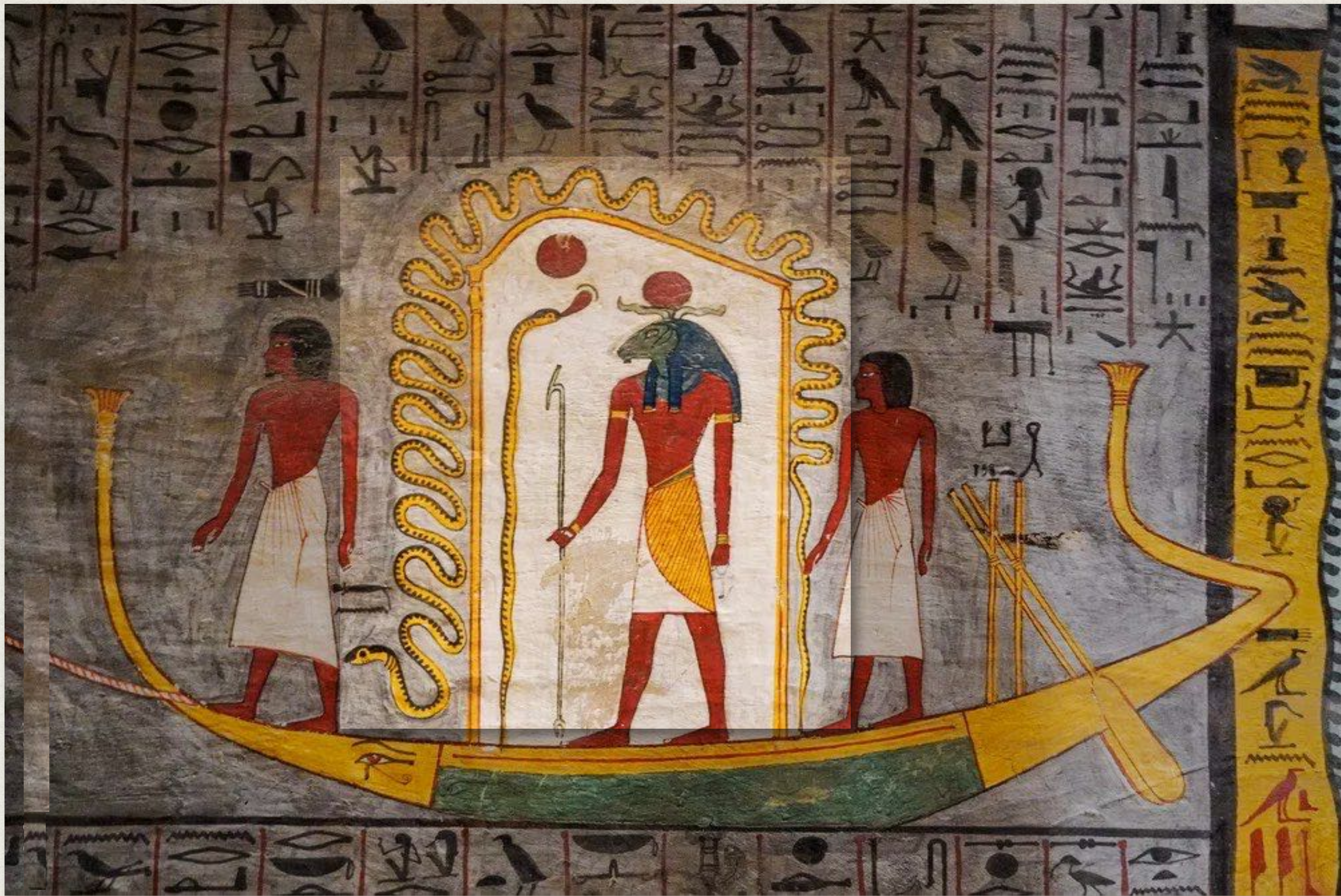














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