

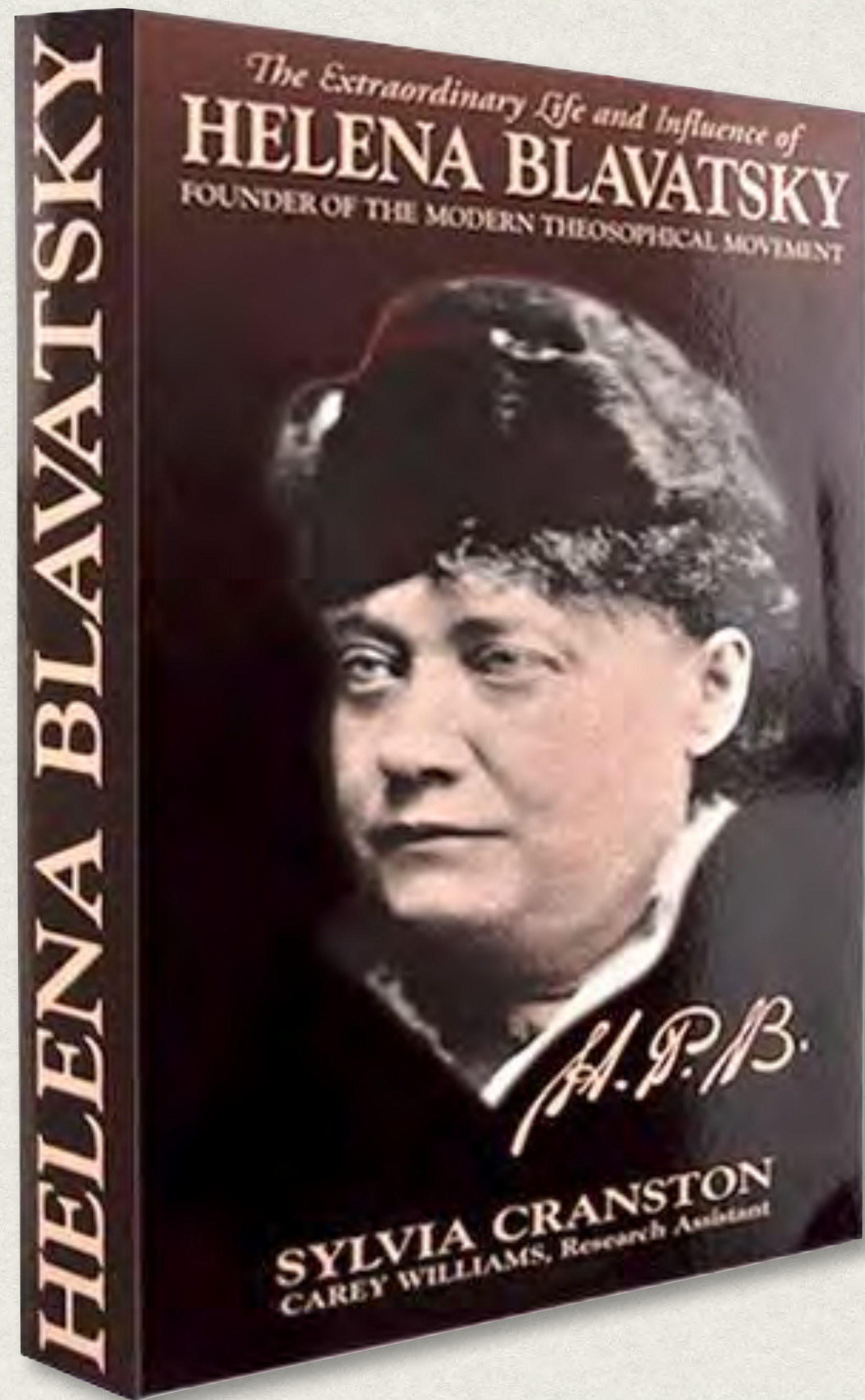


HPB in 1889  
(professionally colorized)









Helena not only immersed herself in the stories she heard or read, she told her own. Vera [Helena's sister] relates: At about ten *versts* [roughly seven miles] from the governor's villa there was a field, an extensive sandy tract of land, evidently once upon a time the bottom of a sea or a great lake, as its soil yielded petrified relics of fishes, shells, and teeth of some (to us) unknown monsters. Most of these relics were broken and mangled by time, but one could often find whole stones of various sizes on which were imprinted figures of fishes and plants and animals of kinds now wholly extinct, but which proved their undeniable antediluvian origin. The marvelous and sensational stories that we, children and schoolgirls, heard from Helena during that epoch were countless.





HPB as a girl

I well remember when stretched at full length on the ground, her chin reclining on her two palms, and, her two elbows buried deep in the soft sand, she used to dream aloud, and tell us of her visions, evidently clear, vivid, and as palpable as life to her! How lovely the description she gave us of the submarine life of all those beings, the mangled remains of which were now crumbling to dust around us. How vividly she described their past fights and battles on the spot where she lay, assuring us she saw it all; and how minutely she drew on the sand with her finger the fantastic forms of the long dead sea monsters, and made us almost see the very colors of the fauna and flora of those dead regions. Helena spoke of reincarnation even in those early days.





HPB as a young woman

It was her delight to gather around herself a party of us younger children at twilight, and, after taking us into the large dark museum [of her grandmother's house] to hold us there spellbound with her weird stories. Each of the stuffed animals in the museum had taken her in turn into its confidence, had divulged to her the history of its life in previous incarnations or existences. Where had she heard of reincarnation, or who could have taught her anything of the superstitious mysteries of metempsychosis in a Christian family? Yet, she would stretch herself on her favorite animal, a gigantic stuffed seal, and caressing its silvery, soft white skin, she would repeat to us his adventures as told to her by *himself*, in such glowing colors and eloquent style, that even grown up persons found themselves involuntarily interested in her narratives. –H.P.B.: The Extraordinary Life and Influence of Helena Blavatsky:26-7



## VERSE 2

2. *The one ray multiplies the smaller rays. Life precedes form, and life survives the last atom (of form, Sthula-sarira, external body). Through the countless rays the life-ray, the one, like a thread through many beads (pearls) (a).*

Thus the philosophy of psychic, spiritual, and mental relations with man's physical functions is in almost inextricable confusion. Neither the old Aryan, nor the Egyptian psychology are now properly understood. Nor can they be assimilated without accepting the esoteric septenary, or, at any rate, the Vedantic quinepartite division of the human inner principles. Failing which, it will be forever impossible to understand the metaphysical and purely psychic and even physiological relations between the Dhyan-Chohans, or Angels, on the one plane, and humanity on the other. No Eastern (Aryan) esoteric works are so far published, but we possess the Egyptian papyri which speak clearly of the seven principles or the "Seven Souls of Man."\* The Book of the Dead gives a complete list of the "transformations" that every defunct undergoes, while divesting himself, one by one, of all those principles — materialised for the sake of clearness into ethereal entities or bodies.

Body—thus confuse the "breath of life" with immortal Spirit.\* This applies also directly to the Protestant theologians, who, in translating verse 8 of Ch. III. in the Fourth Gospel, have entirely perverted the meaning. Indeed the verse is made to say "The *wind* bloweth where it listeth," instead of "the *Spiriti* goeth where it willeth," as in the original and also in the translation of the Greek Eastern Church.

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\* The learned and very philosophical author of "New Aspects of Life" would impress upon his reader that the *Nephesh chaiah* (living soul), according to the Hebrews, "proceeded from, or was produced by, the infusion of the Spirit or Breath of Life into the quickening body of man, and was to supersede and take the place of that spirit in the thus constituted self, so that the spirit passed into, was lost sight of, and disappeared in the living Soul." The human body, he thinks, ought to be viewed as a matrix in which, and from which, the Soul (which he seems to place higher than the spirit) is developed—considered *functionally* and from the standpoint of activity, the Soul stands undeniably higher in this finite and conditioned world of Maya—the Soul, he says, "is ultimately produced from the animated body of man." Thus the author identifies "Spirit" (Atma) simply with "the breath of life." The Eastern Occultists will demur to this statement, for it is based on the erroneous conception that *Prana* and *Atma* or *Jivatma* are one and the same thing. The author supports the argument by showing that with the ancient Hebrews, Greeks and even Latins, *Kuach*, *Pneuma* and *Spiritus*—with the Jews undeniably, and with the Greeks and Romans very probably—meant Wind; the Greek word *Anemos* (wind) and the Latin *Anima* "Soul" having a suspicious relation.

This is very far fetched. A legitimate battle-field for deciding this question is hardly to be found, since Mr. Pratt seems to be a practical, matter-of-fact metaphysician, a kind of Kabalist-Positivist, and the Eastern metaphysicians, especially the Vedantins, are all Idealists. The Occultists are also of the extreme esoteric Vedantin school, and they call the One Life (Parabrahm), the Great Breath and the Whirlwind; but they disconnect the seventh principle entirely from matter or any relation to, or connection with it.

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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



**Atma** – Spirit

**Buddhi** – Spiritual soul

**Manas** – Mind (higher and lower)

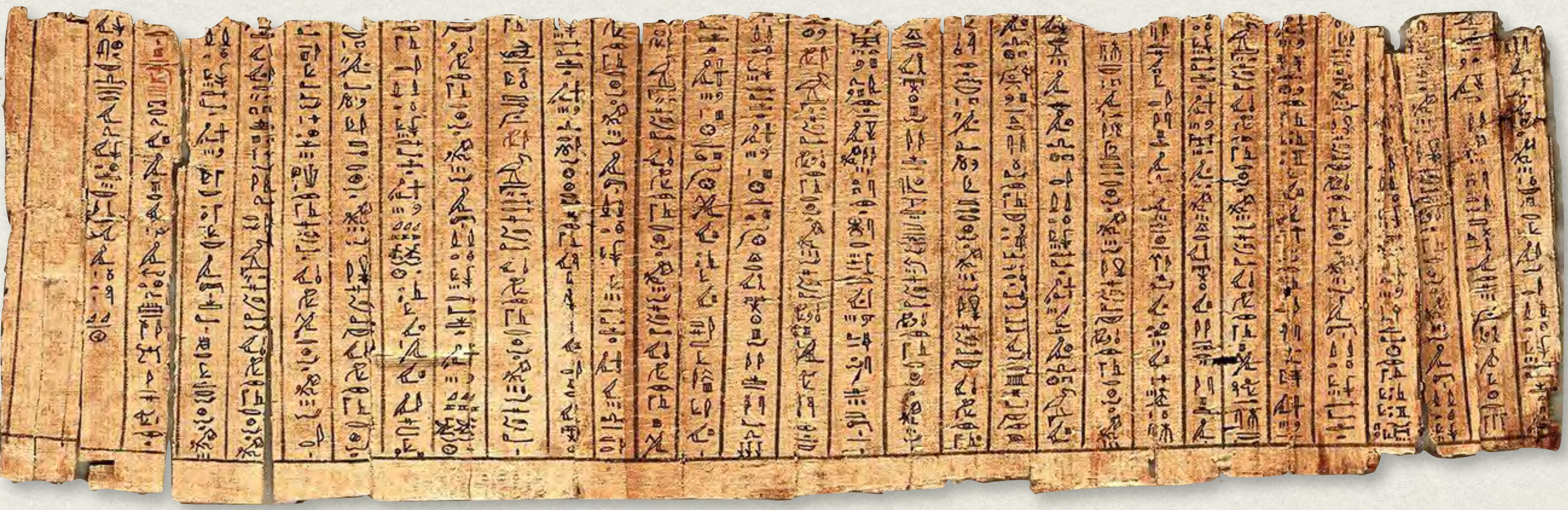
**Kama** – Desire principle

**Prana** – Vital force

**Linga Sharira** – Etheric double

**Sthula Sharira** – Physical body



















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Another suggestive analogy between the Aryan or Brahmanical and the Egyptian esotericism. The former call the Pitris “the lunar ancestors” of men; and the Egyptians made of the Moon-God, Taht-Esmun, the first human ancestor. This “moon-god” “expressed the Seven nature-powers that were prior to himself, and were summed up in him as his seven souls, of which he was the manifestor as the eighth one (hence the eighth sphere). The seven rays of the Chaldean Heptakis or Iao, on the Gnostic stones indicate the same septenary of souls.” . . . “The first form of the mystical seven was seen to be figured in heaven, by the seven large stars of the Great Bear, the constellation assigned by the Egyptians to the Mother of Time, and of the seven elemental powers.” (See *The Seven Souls, etc.*) As well known to every Hindu, this same constellation represents in India the Seven Rishis, and as such is called *Riksha*, and *Chitra-Sikhandinas*.

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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.†

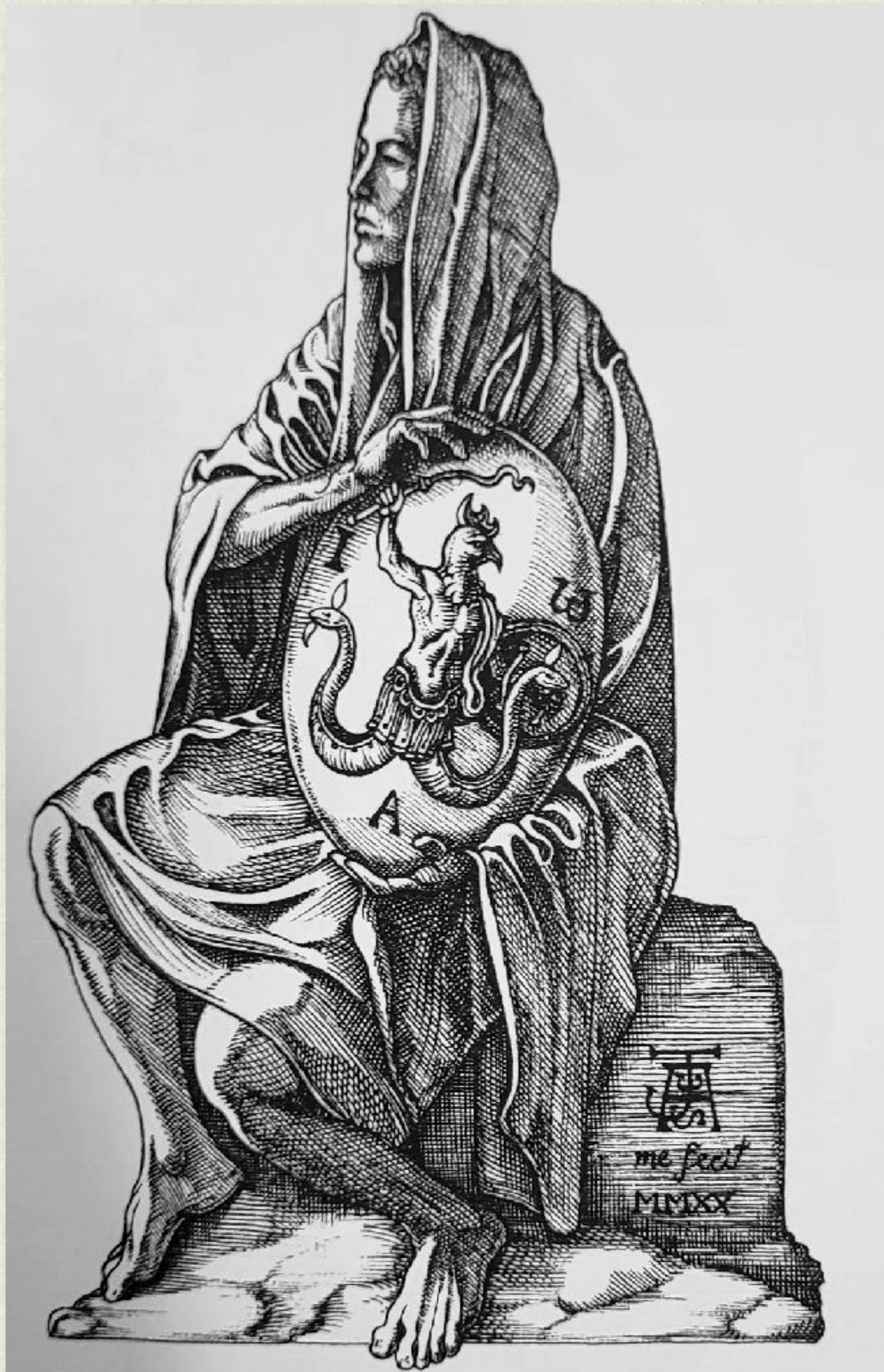
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Chaldean IAO



Gnostic amulet in gold and heliotrope



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# The Big Dipper





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Osiris was “God manifest in generation,” because the ancients knew, far better than the moderns, the real occult influences of the lunar body upon the mysteries of conception.\* Later on, when the moon became connected with female goddesses†—with Diana, Isis, Artemis,

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ΙΣΙΔΟΣ & ΟΣΙΡΙΔΟΣ.

PLUTARCHI  
DE  
ISIDE et OSIRIDE

LIBER:  
GRAECE et ANGLICE.

*Graeca recensuit, emendavit, Commentario auxit,  
Versionem Novam Anglicanam adjecit*  
SAMUEL SQUIRE A.M.  
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ACCESSERUNT  
*Xylandri, Baxteri, Bentleii, Marklandi*  
CONJECTURAE et EMENDATIONES.

CANTABRIGIAE  
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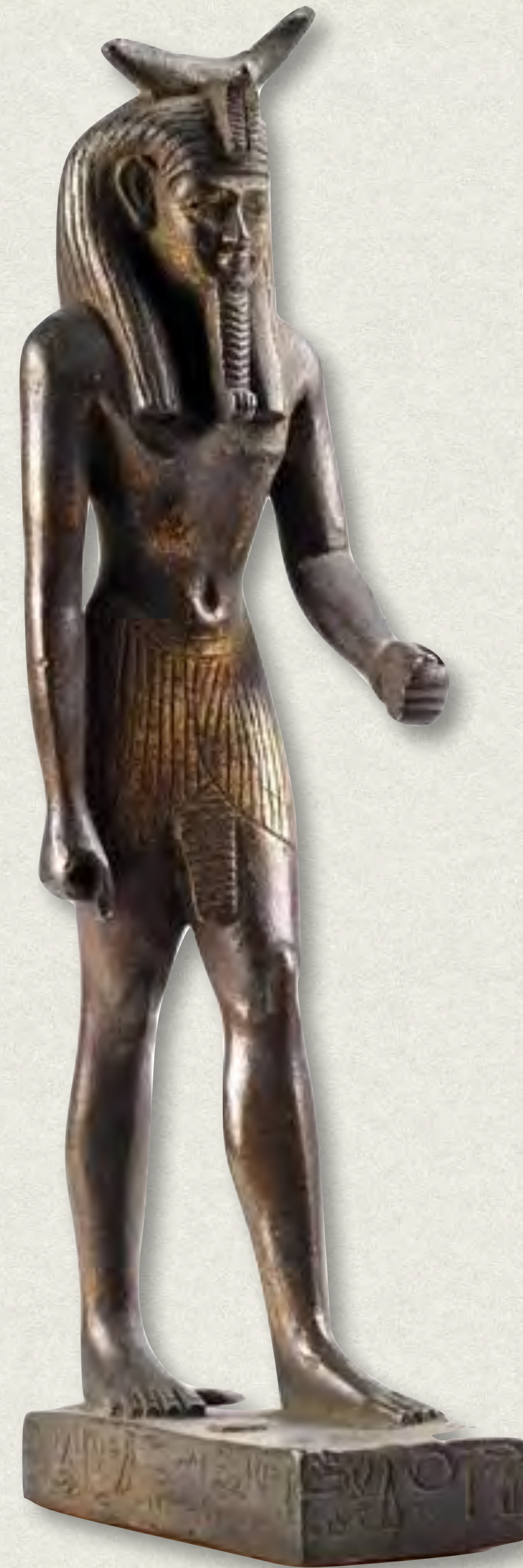
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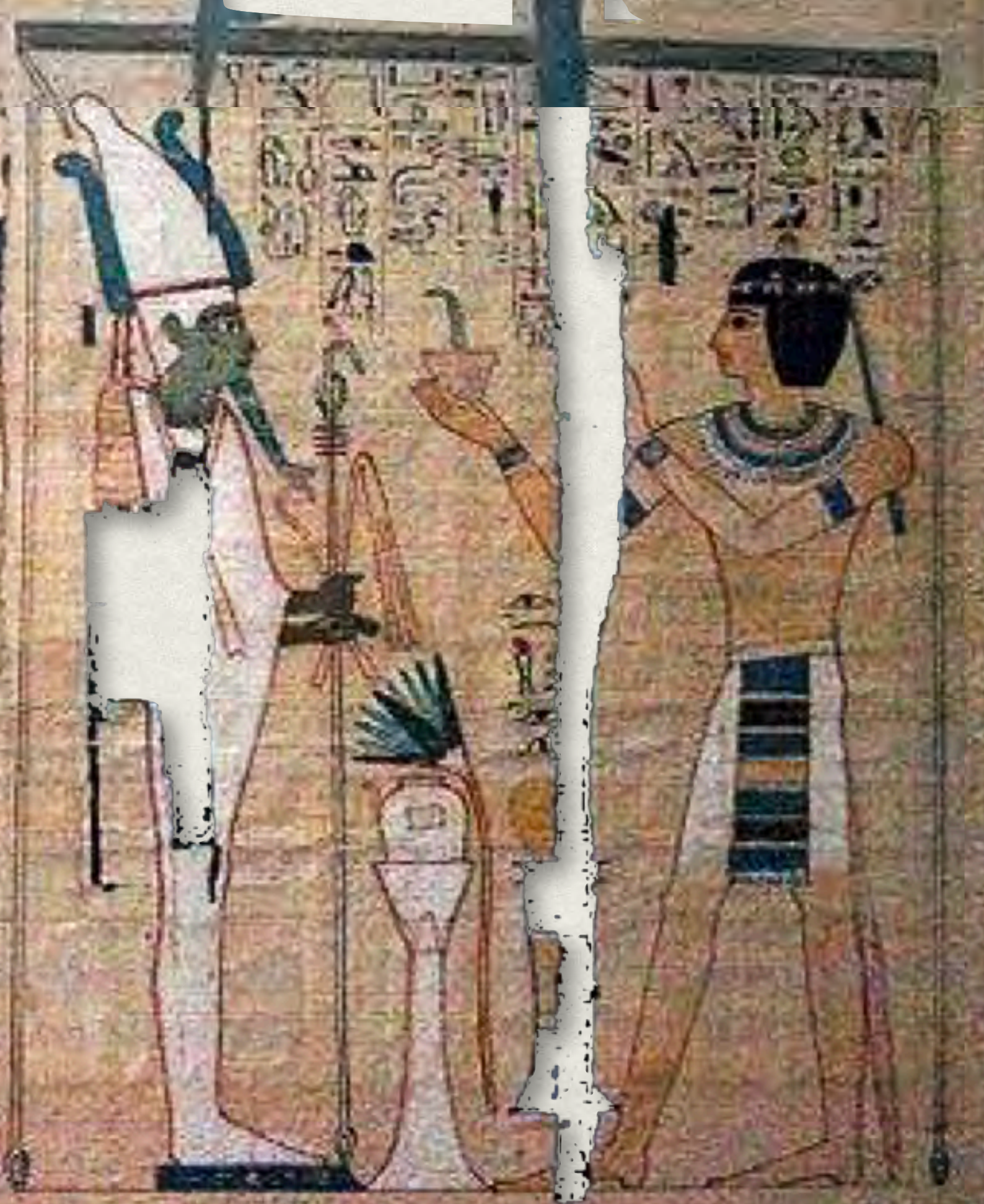
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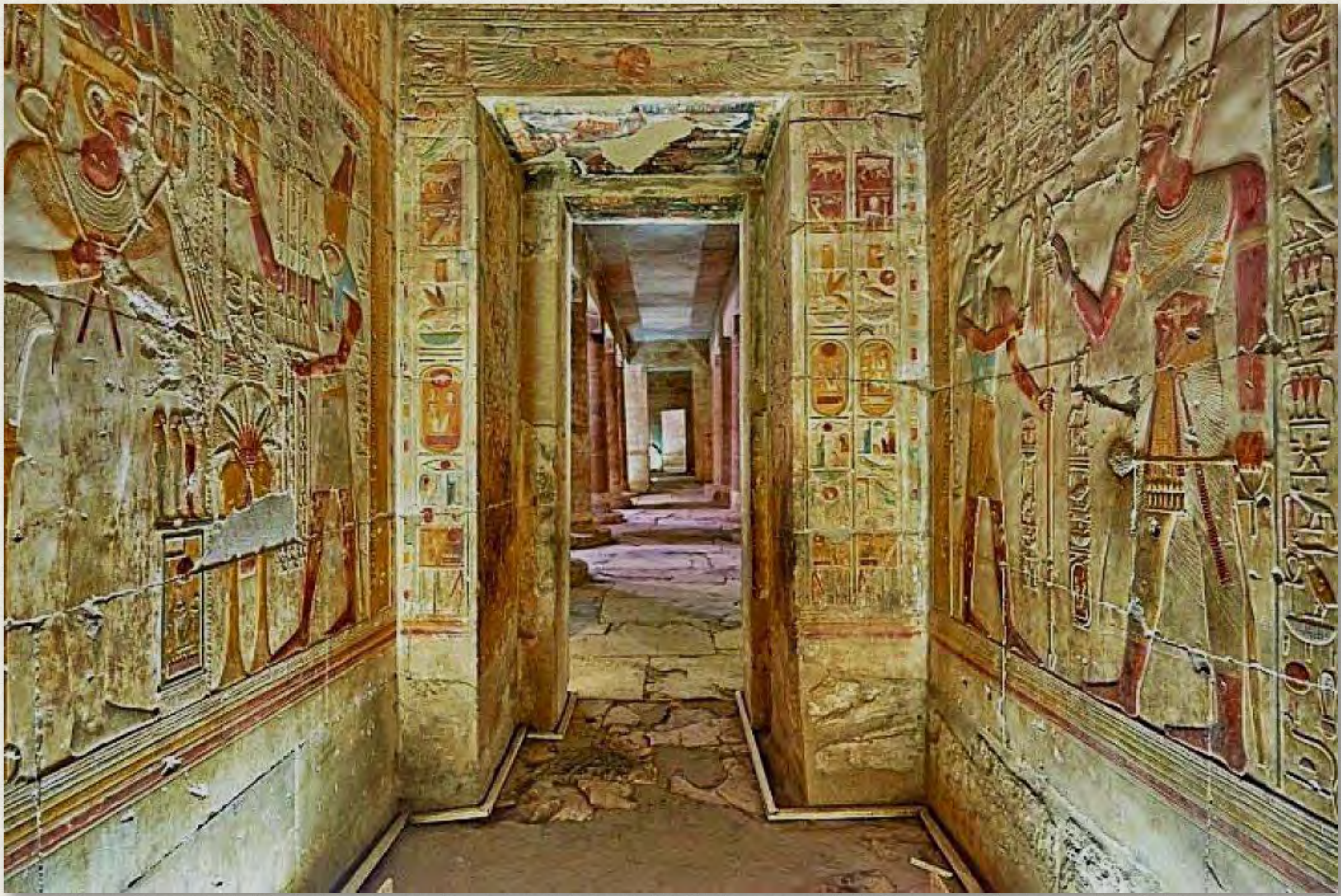
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DEUXIÈME LIVRAISON

RECUEIL D'INSCRIPTIONS INÉDITES

DU

MUSÉE ÉGYPTIEN DU LOUVRE

TRADUITES ET COMMENTÉES

PAR

PAUL PIERRET

CONSERVATEUR-ADJOINT DU MUSÉE ÉGYPTIEN DU LOUVRE

PREMIÈRE PARTIE

AVEC TABLE ET GLOSSAIRE



PARIS

LIBRAIRIE A. FRANCK,

R. VIEWEG, PROPRIÉTAIRE,

Rue Richelieu, 67.

1874.





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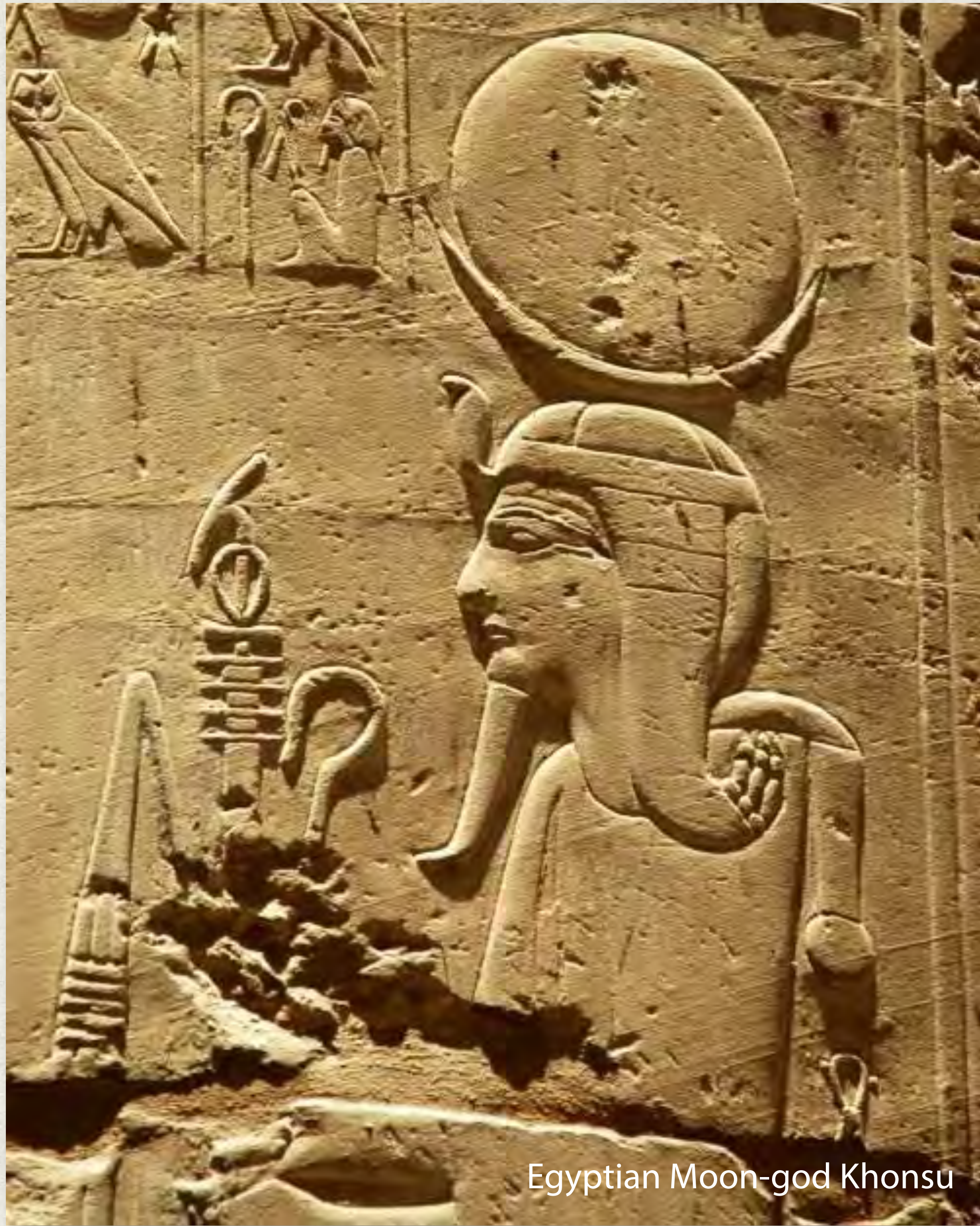
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Egyptian Moon-god Khonsu

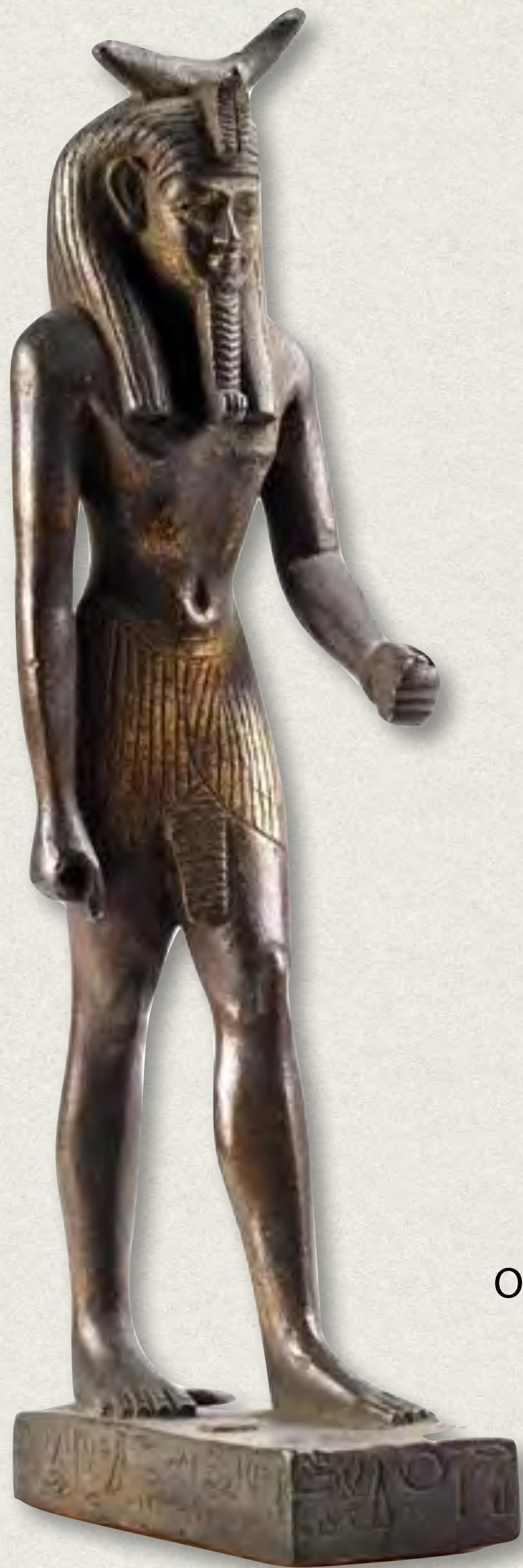


Mesopotamian Moon-god Sin

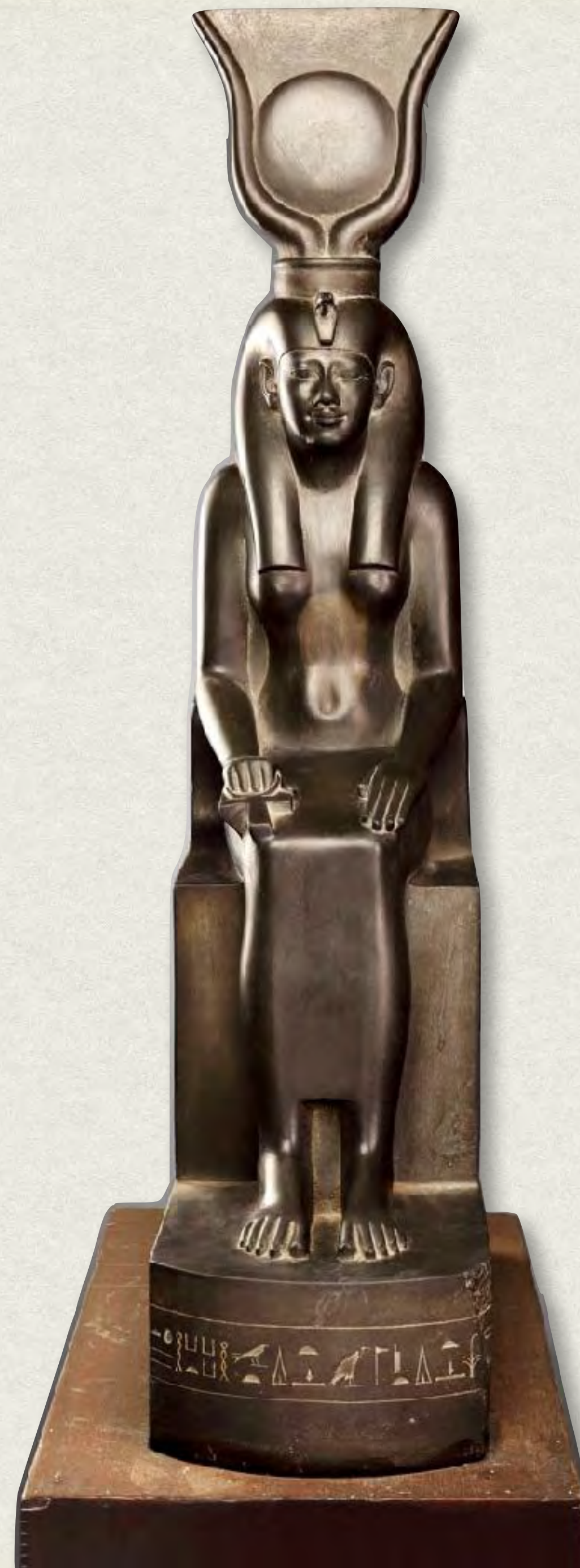


Indian Moon-god Soma or Chandra





Osiris-Lunus



Isis



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Osiris was “God manifest in generation,” because the ancients knew, far better than the moderns, the real occult influences of the lunar body upon the mysteries of conception.\* Later on, when the moon became connected with female goddesses† — with Diana, Isis, Artemis, Juno, etc., that connection was due to a thorough knowledge of physiology and female nature, physical as much as psychic.

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esotericism, came out from the moon (a triple mystery—astronomical, physiological, and psychical at once); he crossed the whole cycle of existence and then returned to his birth-place before issuing from it again. Thus the defunct is shown arriving in the West, receiving his judgment before Osiris, resurrecting as the god Horus, and circling round the sidereal heavens, which is an allegorical assimilation to Ra, the Sun; then having crossed the *Noot* (the celestial abyss), returning once more to Tiaou: an assimilation to Osiris, who, as the God of life and reproduction, inhabits the moon. Plutarch (Isis and Osiris, ch. xliii.) shows the Egyptians celebrating a festival called “The Ingress of Osiris into the moon.” In chapter xli. life is promised after death; and the renovation of life is placed under the patronage of Osiris-Lunus, because the moon was the symbol of life-renewals or reincarnations, owing to its growth, waning, dying, and reappearance every month. In the *Dankmoe*, (iv. 5) it is said:—“Oh, Osiris-Lunus! That renews to thee thy renewal.” And Safekh says to Seti I. (Mariette’s Abydos, plate 51), “Thou renewest thyself as the god Lunus when a babe.” It is still better explained in a Louvre papyrus (P. Pierret, “Études Égyptologiques”): “Couplings and conceptions abound when he (Osiris-Lunus) is seen in heaven on that day.” Says Osiris: “Oh, sole radiant beam of the moon! I issue from the circulating multitudes (of stars) . . . . . Open me the Tiaou, for Osiris N. I will issue by day to do what I have to do amongst the living” (“Book of the Dead,” ch. ii.), i.e., to produce conceptions.

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Budha, the planet Mercury



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Hellenistic Isis-Aphrodite





Juno Lucina



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AN ESSAY ON THE  
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THOMAS ROBERT MALTHUS





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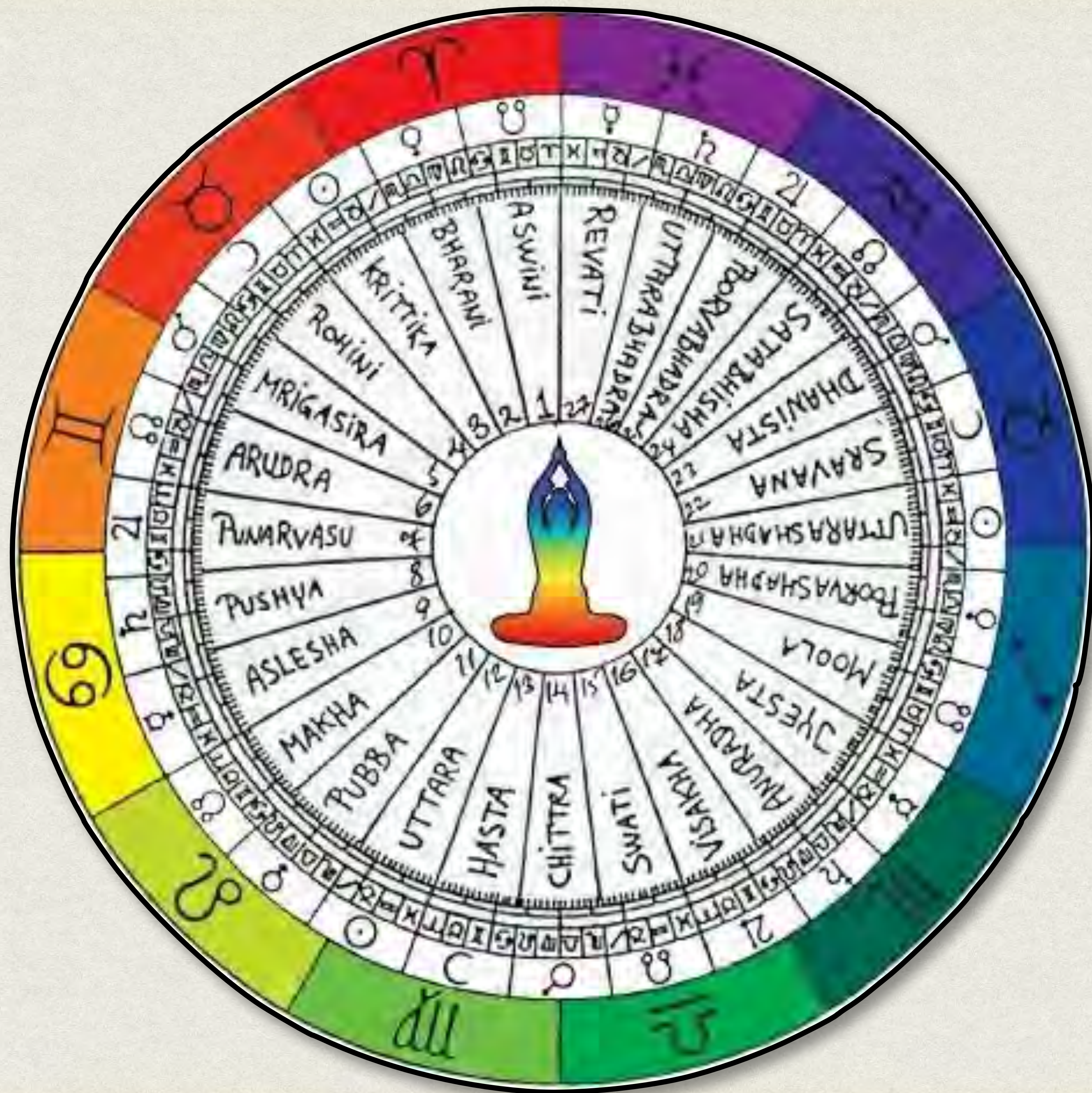
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## VERSE 2

*2. The one ray multiplies the smaller rays. Life precedes form, and life survives the last atom (of form, Sthula-sarira, external body). Through the countless rays the life-ray, the one, like a thread through many beads (pearls) (a).*

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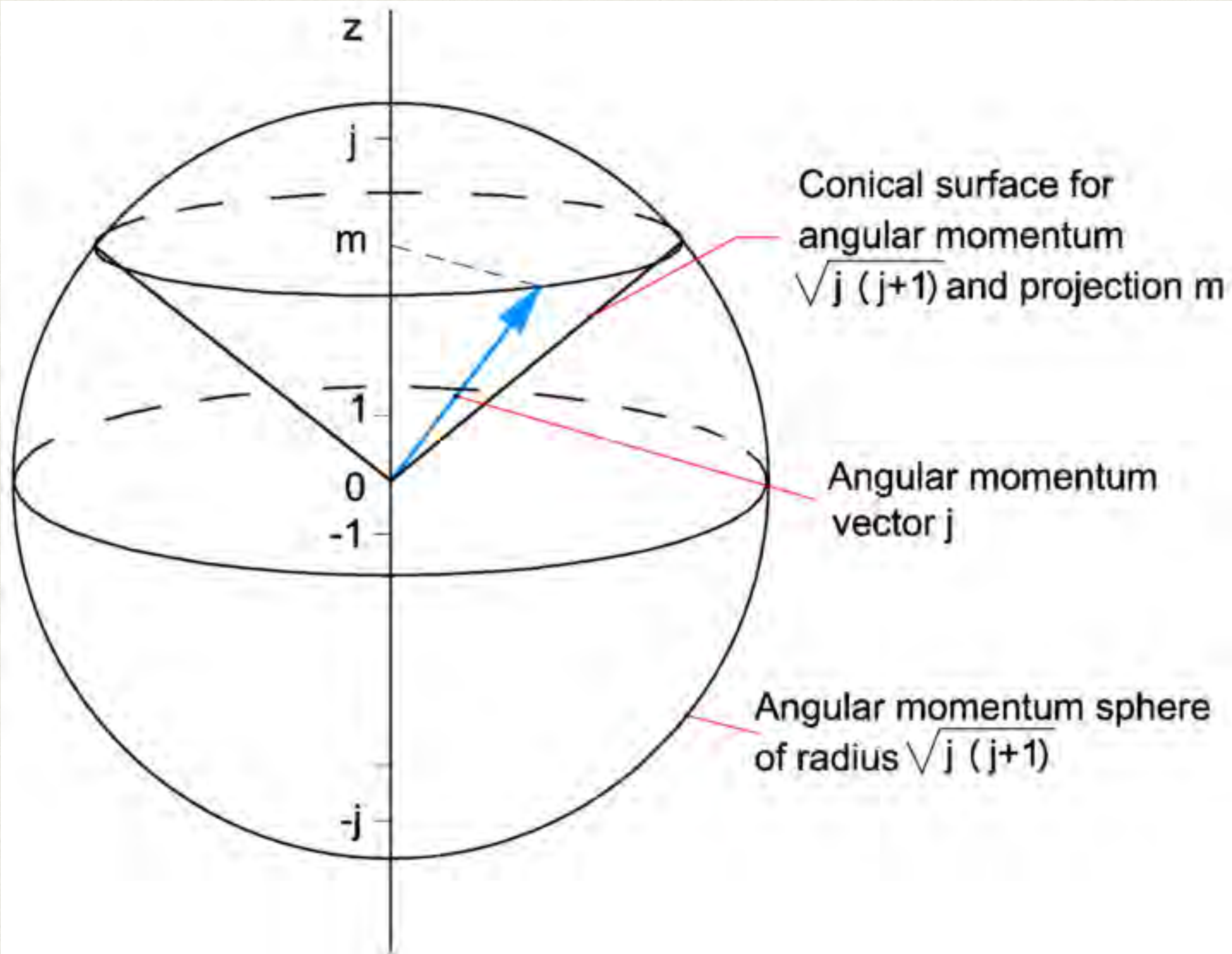
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Daniel 1:17

As for these four children, God gave them knowledge and skill in all learning and wisdom: **and Daniel had understanding in all visions and dreams.**





9 Their wings were joined one to another; they turned not when they went; they went every one straight forward.

10 As for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side: and they four had the face of an ox on the left side; they four also had the face of an eagle.









Thot-Hermes is a generic name, as is Enoch (Enichion, the “inner, spiritual eye”), Nebo, the prophet and seer, etc. It is not the proper name of any one living man, but a generic title of many adepts. –SD2:211



## VERSE 2

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