



HPB in 1889
(professionally colorized)



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HPB

*The Extraordinary Life
and Influence of
Helena Blavatsky,
Founder of
the Modern Theosophical Movement*

SYLVIA CRANSTON
& Carey Williams, Research Assistant

PATH PUBLISHING HOUSE
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'For Helena, all nature seemed animated with a mysterious life of its own," Vera relates. "She heard the voice of every object and form, whether organic or inorganic; and claimed consciousness and being, not only for some mysterious powers visible and audible to herself alone in what was to everyone else empty space, but even for visible but inanimate things such as pebbles, moulds, and pieces of decaying phosphorescent timber." It may be owing to such experiences that Helena was drawn to a centenarian by name of Baraniy Bouyerak, who dwelt close to Saratov. He was revered by the people in that area as a holy person, a healer, and a magician. His house was in a wild ravine of a neighboring forest. "He was greatly versed in the

knowledge of the occult properties of plants and flowers," reports Vera, "and could read the future, it is said."

Bouyerak had "an irresistible attraction" for Helena, Vera continues: [She] visited the strange old man whenever she could....Once there, she would put questions and listen with a passionate earnestness to the old man's replies and explanations as to how to understand the language of bees, birds and animals.... He used to say of her constantly to us: "This little lady is quite different from all of you. There are great events lying in wait for her in the future. I feel sorry in thinking that I will not live to see my predictions of her verified; but they will all come to pass!"



HPB as a girl

A wise personage of another order than Bouyerak, it seems, was interested in Helena's welfare. "From her earliest recollections," Sinnett remarks, "she would sometimes have visions of a mature protector, whose imposing appearance dominated her imagination from a very early period. This protector was always the same, his features never changed; in [later] life she met him as a living man, and knew him as though she had been brought up in his presence." There is no indication that Helena spoke to her family about this personage, but Vera says that as a girl Helena would say: "Wise men had existed in all ages and

existed even in our days, making themselves known only to those who were worthy of knowing and seeing them, and who believed in, instead of laughing at them." It may be that to her so-called protector she owed her invulnerability to harm, if such examples that follow, retold by Sinnett, are to be credited. The first occurred in the family gallery that housed the portraits of the Dolgorukov ancestors. One picture excited Helena's curiosity. It was covered by a curtain and placed high on the wall out of reach. Her relatives refused to say who it was, so Helena stole into the room one day when no one was around.



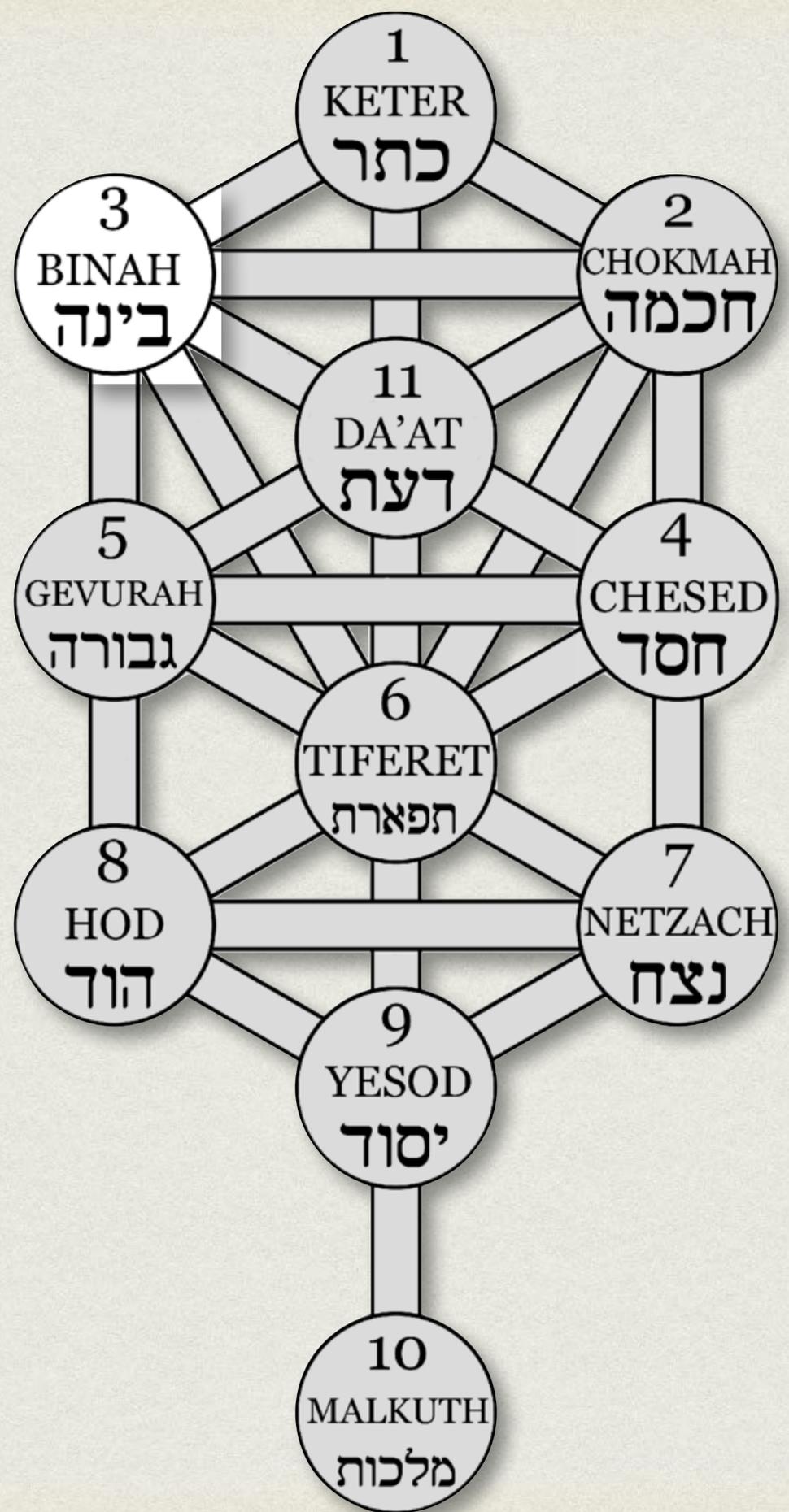
In Sinnett's words: She dragged a table to the wall, and contrived to set another small table on that, and a chair on the top of all, and then gradually succeeded in mounting up on this unstable edifice. She could just manage to reach the picture . . . and leaning with one hand against the dusty wall, contrived with the other to draw back the curtain. The effect wrought upon her by the sight of the picture was startling, and the momentary movement back upset her frail platform. But

exactly what occurred she does not know. She lost consciousness from the moment she staggered and began to fall, and when she recovered her senses she was lying quite unhurt on the floor, the tables and chair were back again in their usual places, the curtain had been run back upon its rings, and she would have imagined the whole incident some unusual kind of dream but for the fact that the mark of her small hand remained imprinted on the dusty wall high up beside the picture.

Prince Vasily Alexandrovich Dolgorukov (1868-1918)



"The Eternal Father
by Govaert Flinck (1615-1660)



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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symbol of an eternal injustice quite Satanic in character, an ever present crime. It is an anomaly and an impossibility in Nature. Therefore the "Four" and the "Three" have to incarnate as all other beings have. This sixth group, moreover, remains almost inseparable from man, who draws from it all but his highest and lowest principles, or his spirit and body, the five middle human principles being the very essence of those Dhyanis.* Alone, the Divine Ray (the Atman) proceeds directly from the One. When asked how that can be? How is it possible to conceive that those "gods," or angels, can be at the same time their own emanations and their personal selves? Is it in the same sense in the material world, where the son is (in one way) his father, being his blood, the bone of his bone and the flesh of his flesh? To this the teachers answer "Verily it is so." But one has to go deep into the mystery of BEING before one can fully comprehend this truth.

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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*).

(a) This sloka expresses the conception—a purely Vedantic one, as already explained elsewhere—of a life-thread, *Sutratma*, running through successive generations. How, then, can this be explained? By resorting to a simile, to a familiar illustration, though necessarily imperfect, as all our available analogies must be. Before resorting to it, however, I would ask whether it seems *unnatural*, least of all "supernatural," to any one of us, when we consider that process known as the growth and development of a foetus into a healthy baby weighing several pounds—evolves from what? From the segmentation of an infinitesimally small ovum and a spermatozoon; and afterwards we see that baby develop into a six-foot man! This refers to the atomic and physical

* Paracelsus calls them the *Flagæ*; the Christians, the "Guardian Angels;" the Occultist, the "Ancestors, the Pitris;" they are the *sixfold* Dhyani Chohans, having the six spiritual Elements in the composition of their bodies—in fact, men, minus the physical body.

VERSE 3

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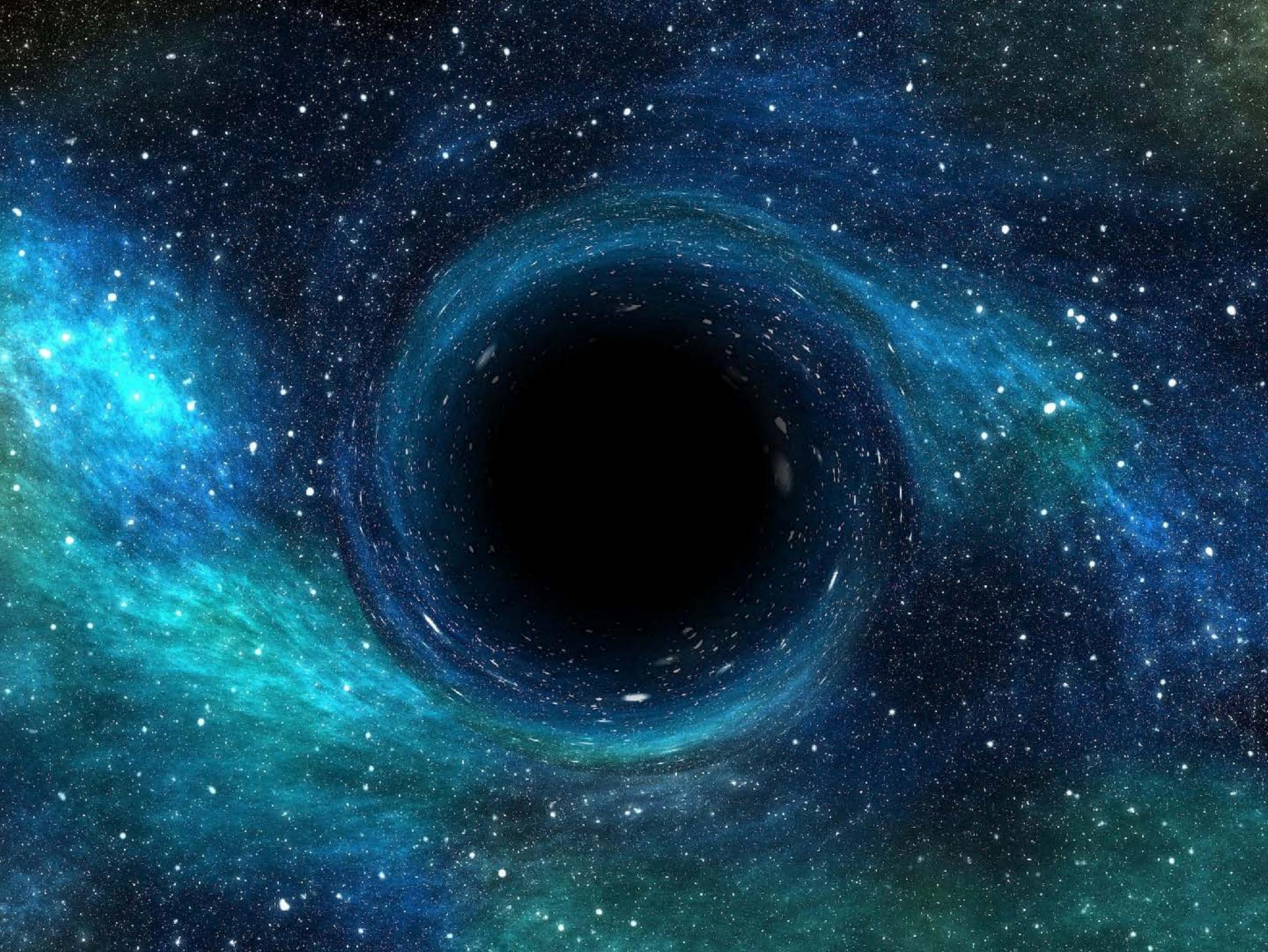
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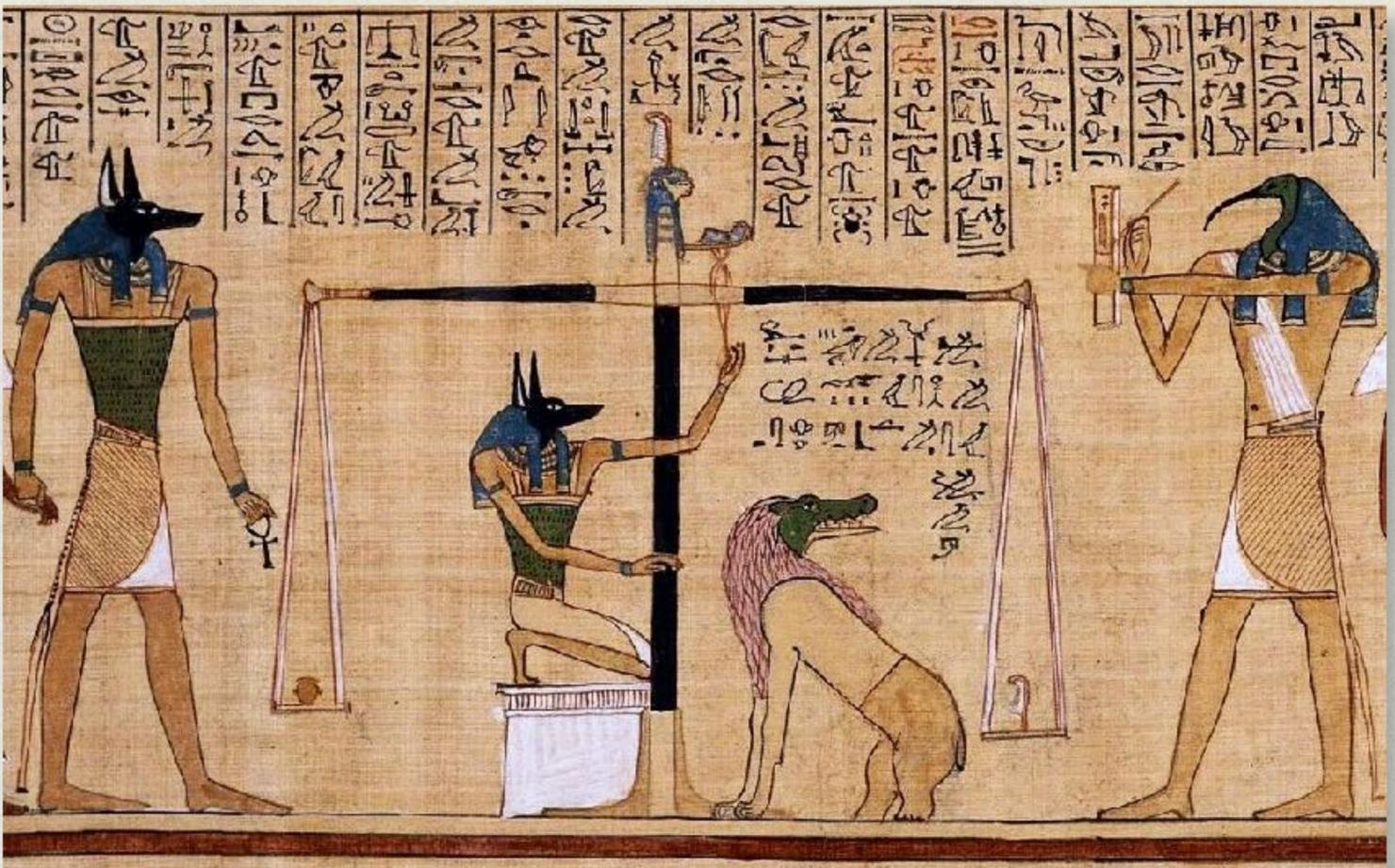
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Hieroglyphic text from a papyrus scroll, arranged in approximately 18 vertical columns. The text is written in black ink on aged, yellowish-brown papyrus. The columns contain various hieroglyphs, including symbols for birds, snakes, and other animals, along with some signs that are less clearly identifiable. The text is oriented vertically, reading from top to bottom.

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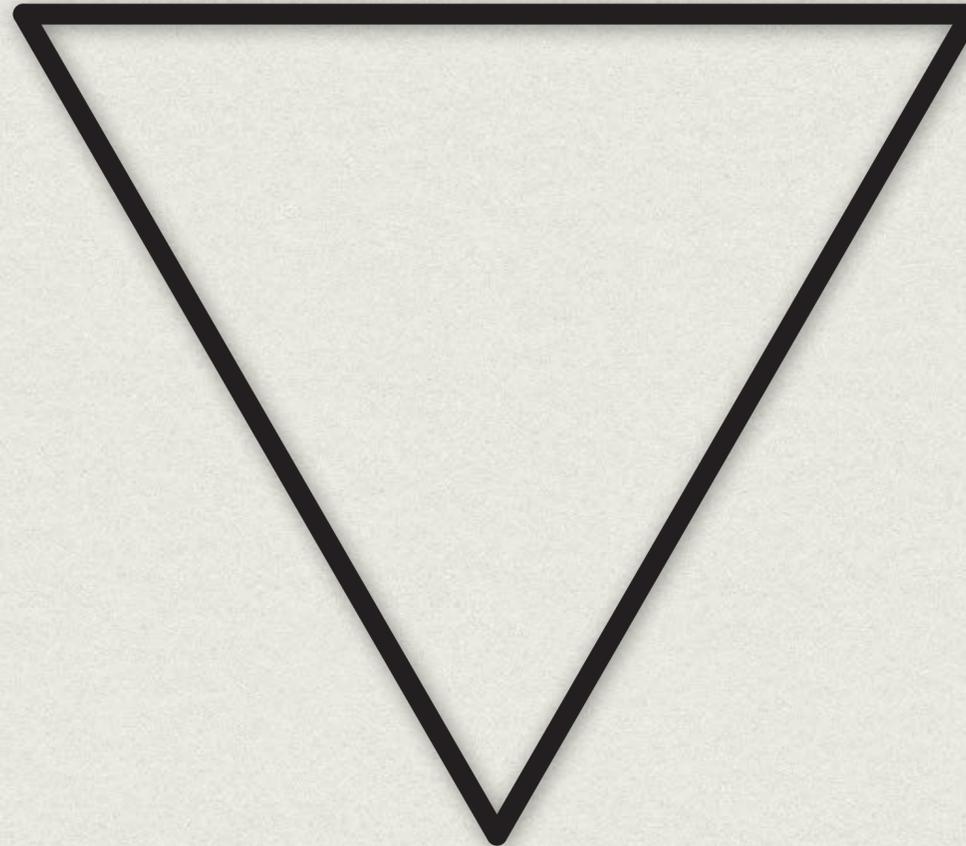
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Osiris



Ra

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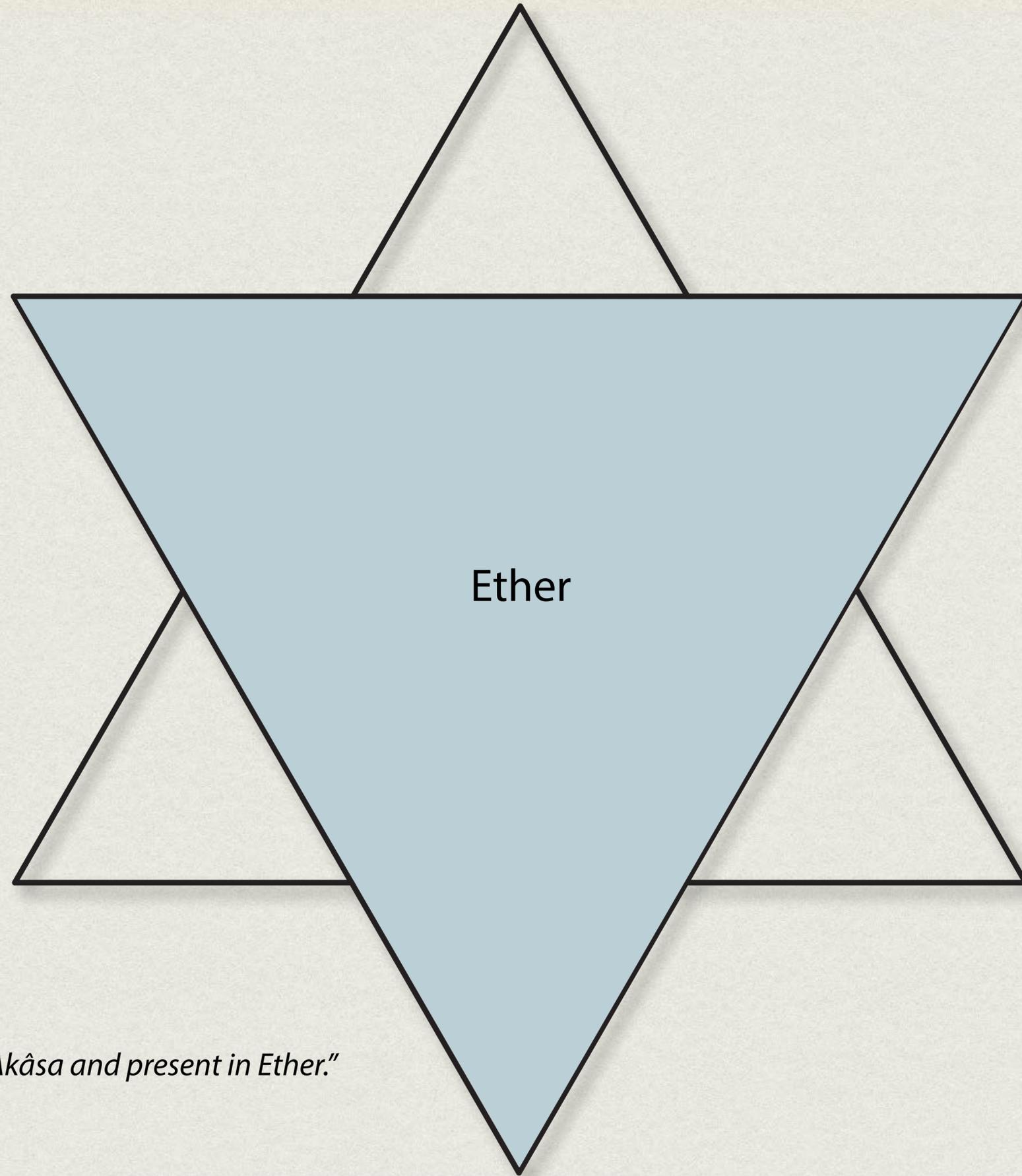
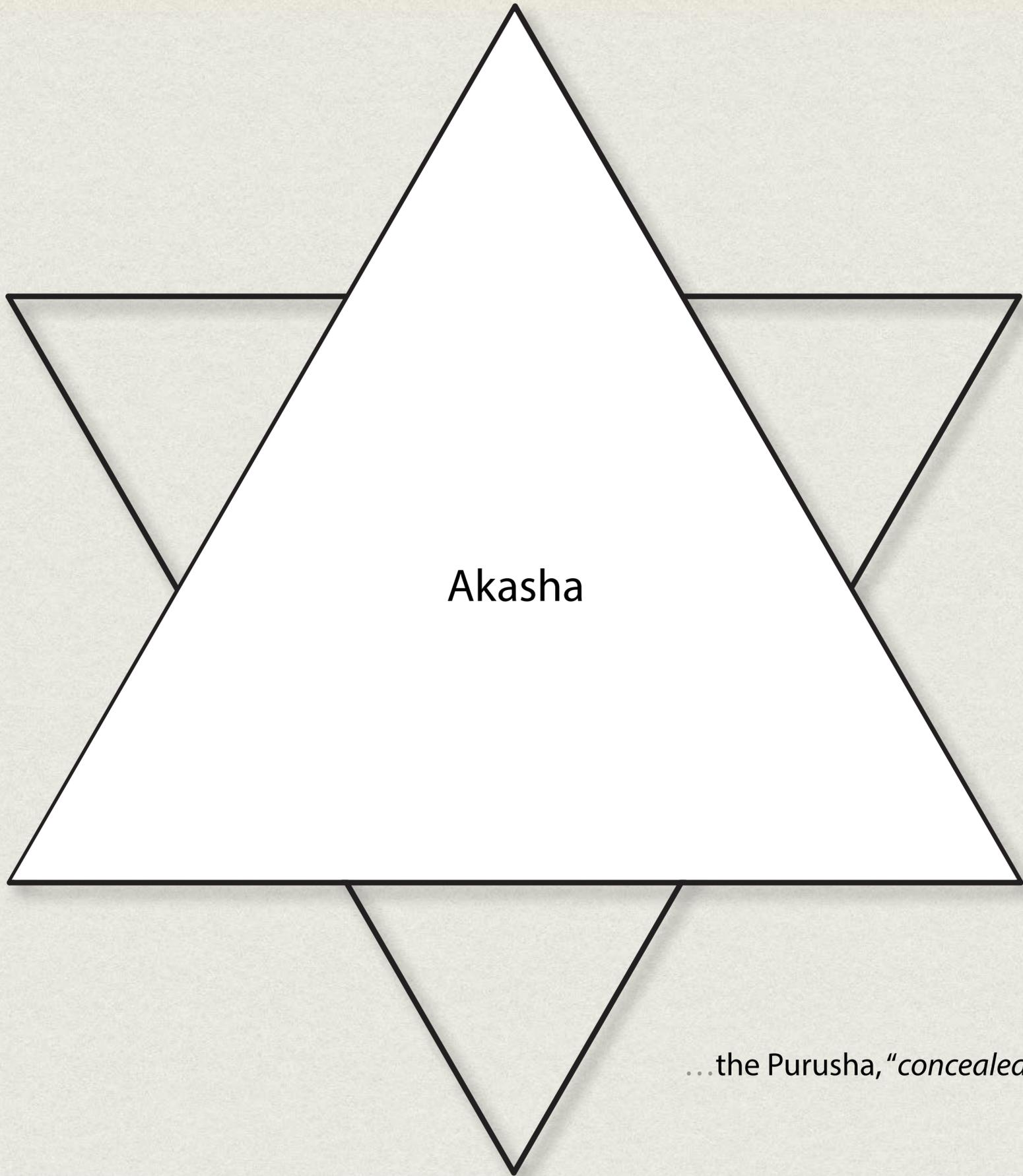
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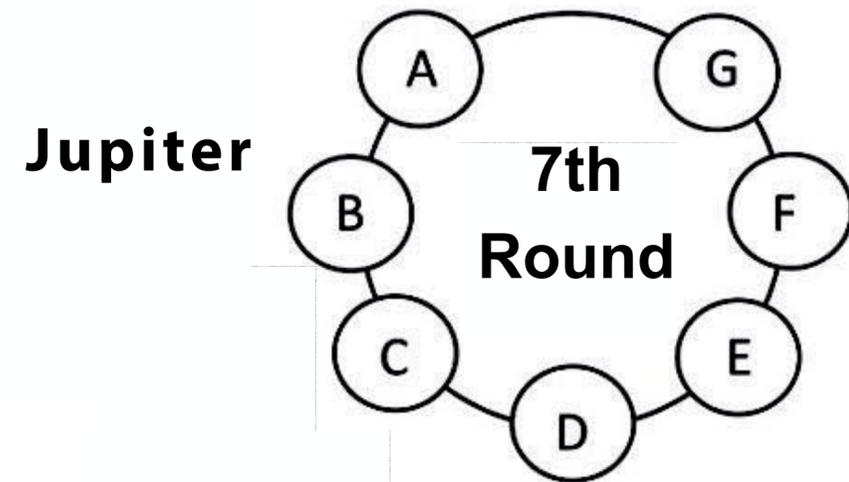
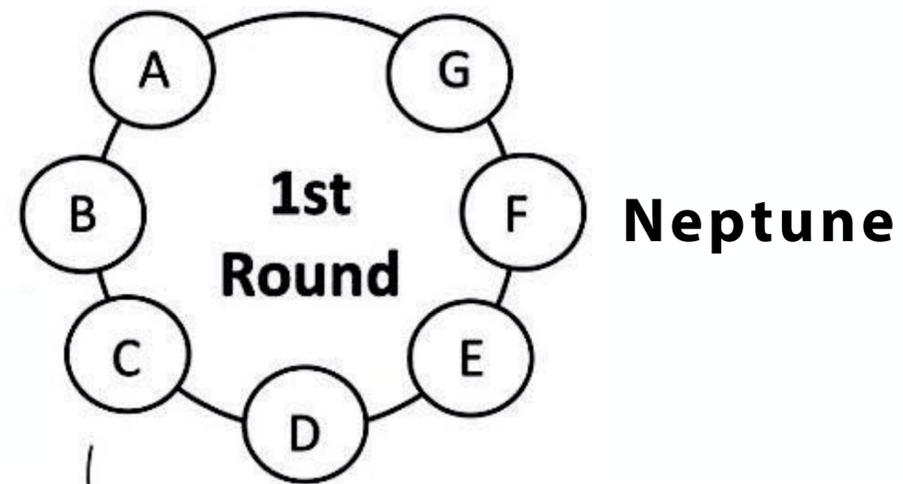
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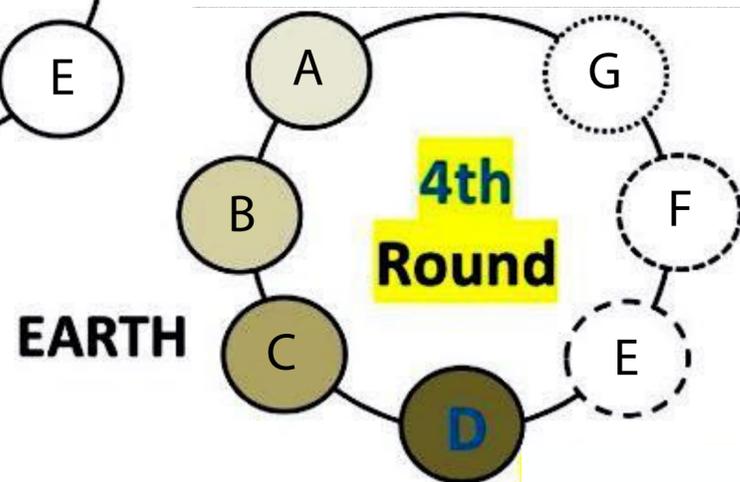
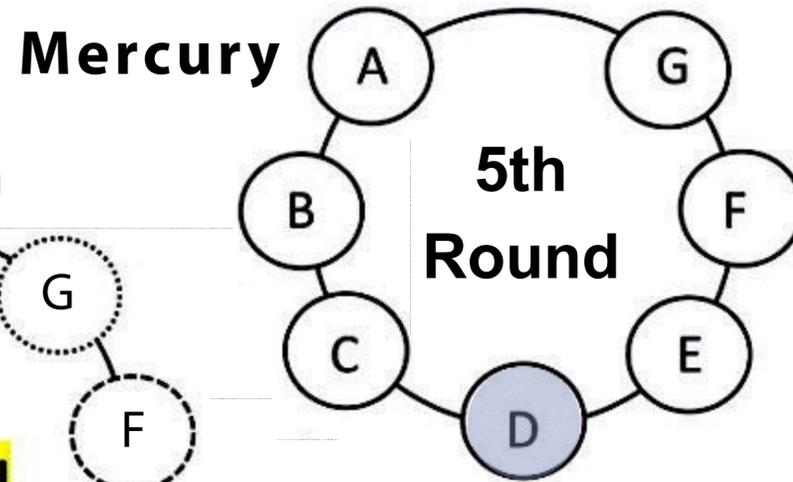
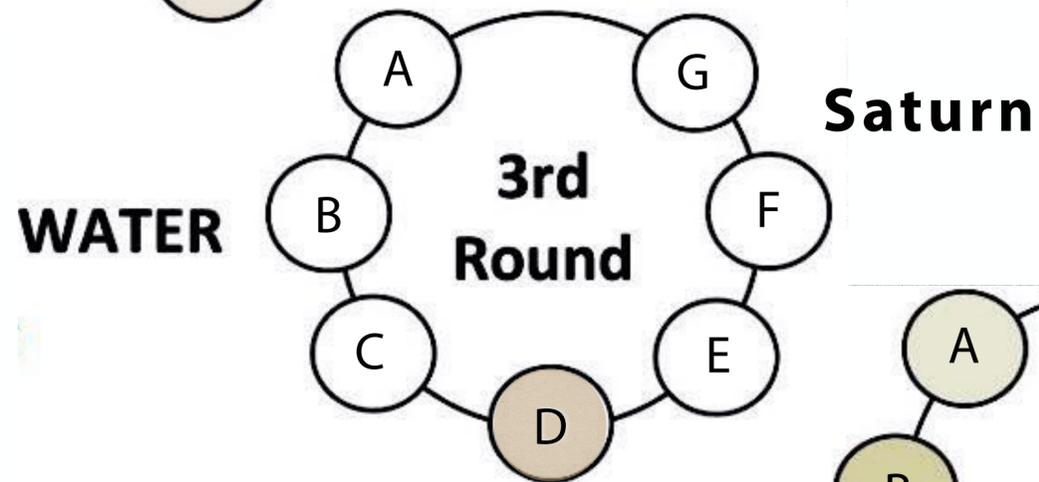
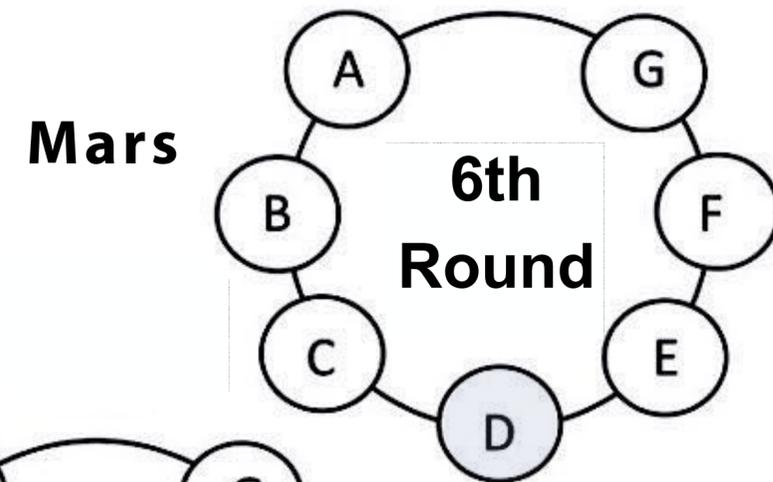
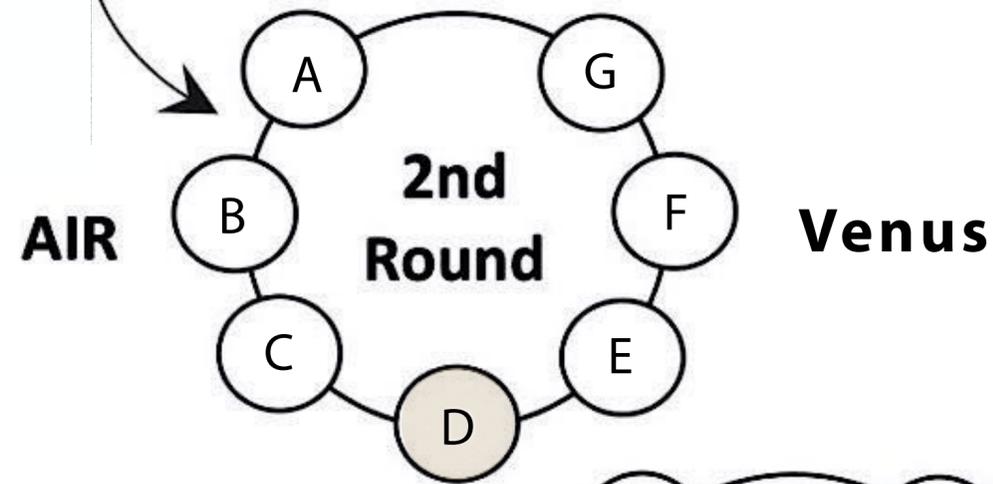
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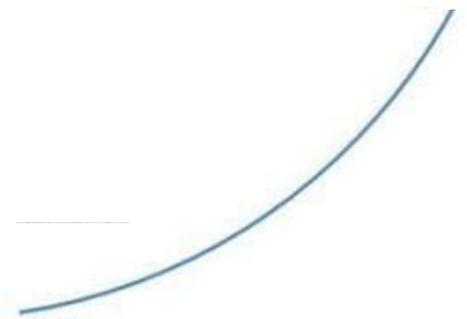
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A Chain



EVOLUTION



VERSE 3

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Now every “Round” (on the descending scale) is but a repetition in a more concrete form of the Round which preceded it, as every globe —down to our fourth sphere (the actual earth) — is a grosser and more material copy of the more shadowy sphere which precedes it in their successive order, on the three higher planes. (See diagram in Stanza VI. Comm. 6). On its way upwards on the ascending arc, Evolution spiritualises and etherealises, so to speak, the general nature of all, bringing it on to a level with the plane on which the twin globe on the opposite side is placed; the result being, that when the seventh globe is reached (in whatever Round) the nature of everything that is evolving returns to the condition it was in at its starting point — plus, every time, a new and superior degree in the states of consciousness. Thus it becomes clear that the “origin of man,” so-called, on this our present Round, or life-cycle on this planet, must occupy the same place in the same order — save details based on local conditions and time — as in the preceding Round.

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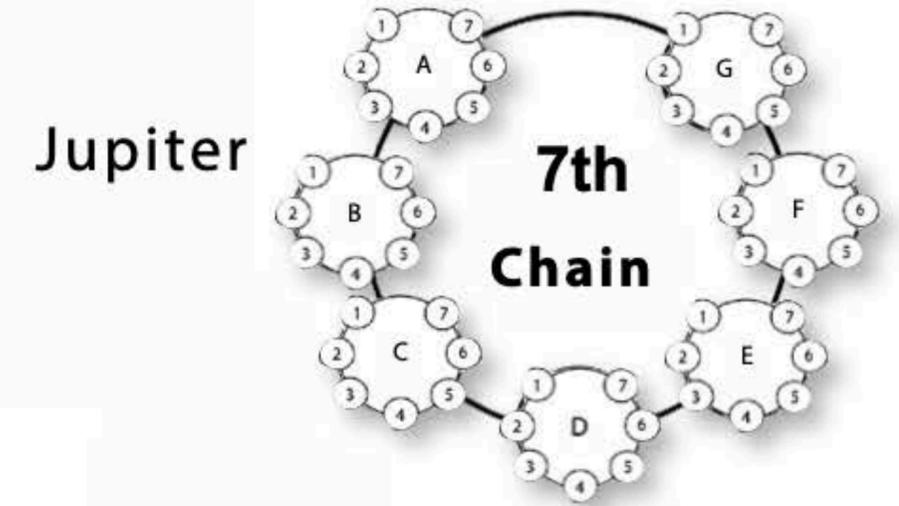
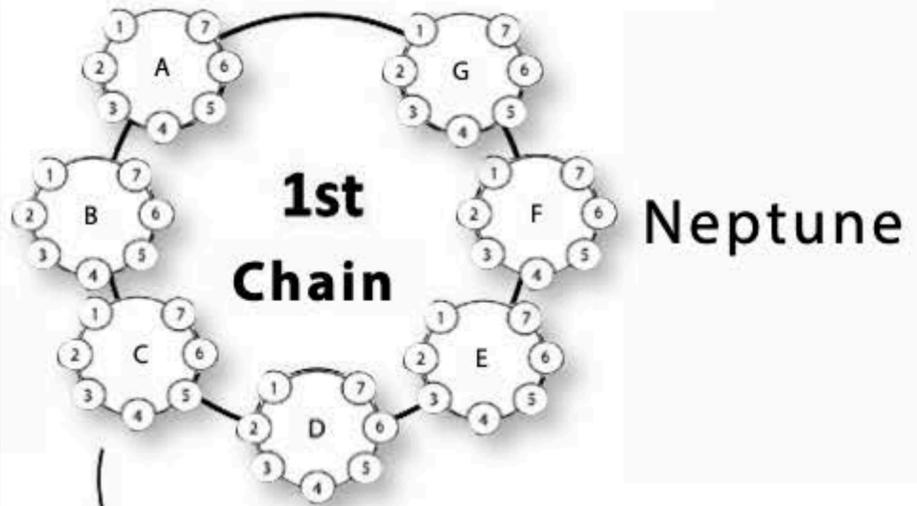
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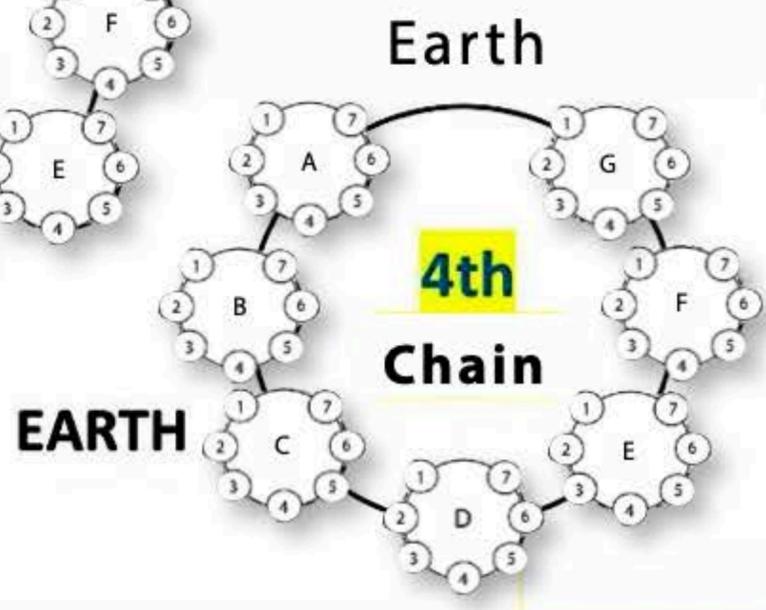
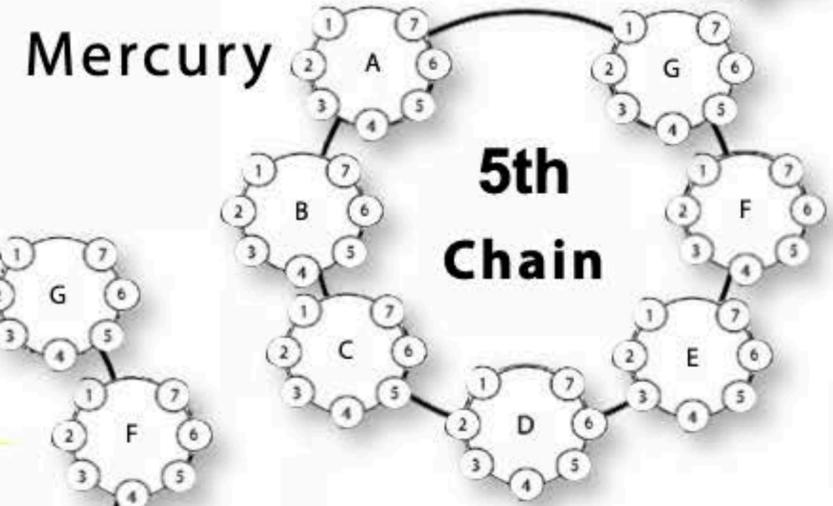
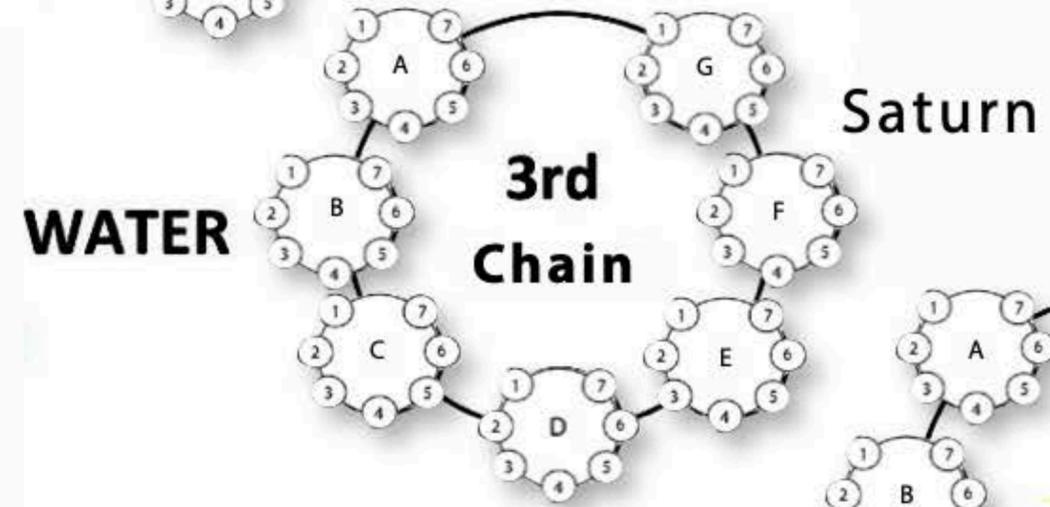
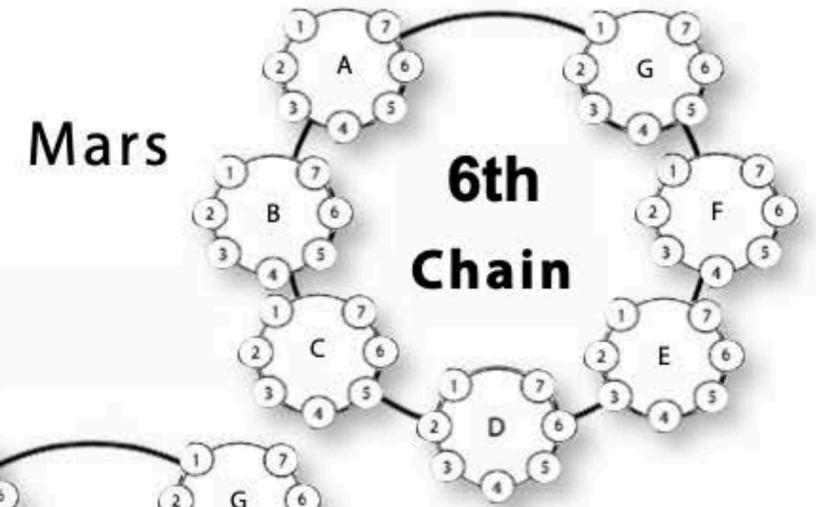
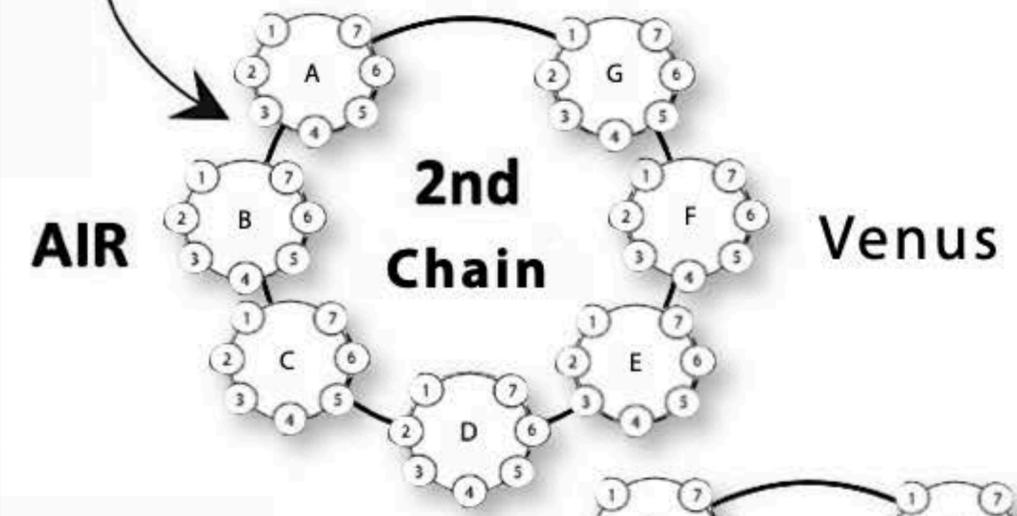
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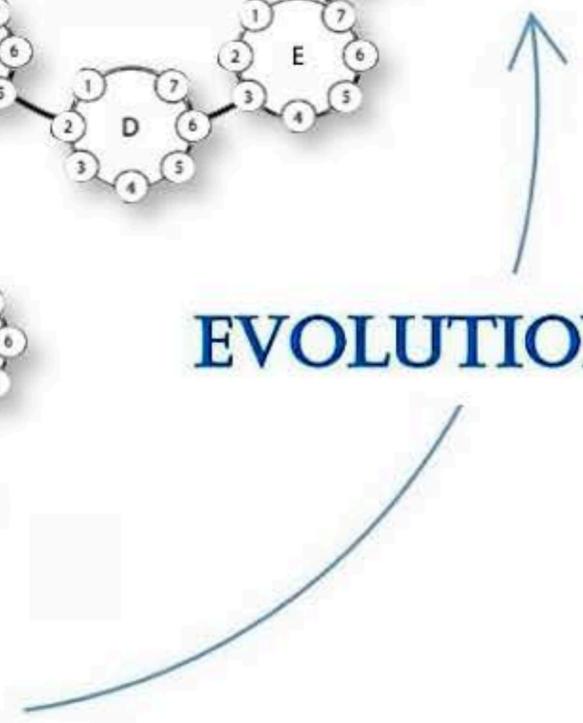
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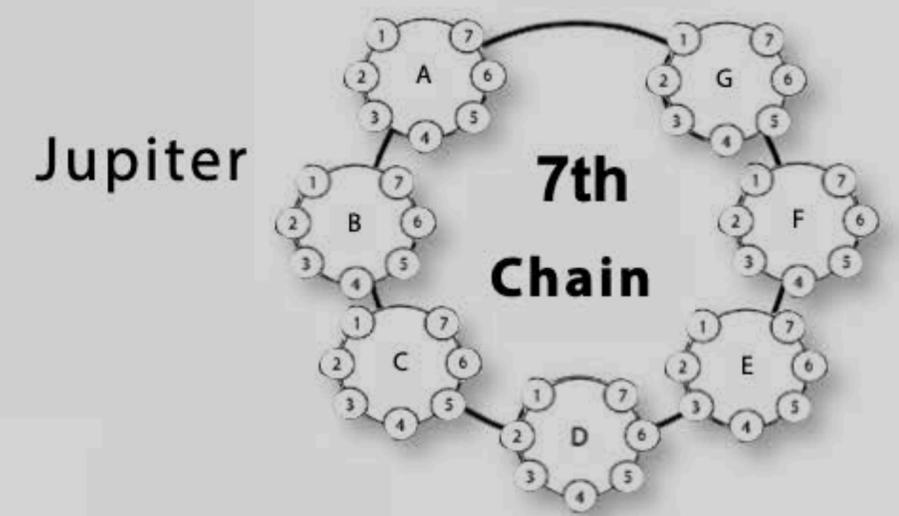
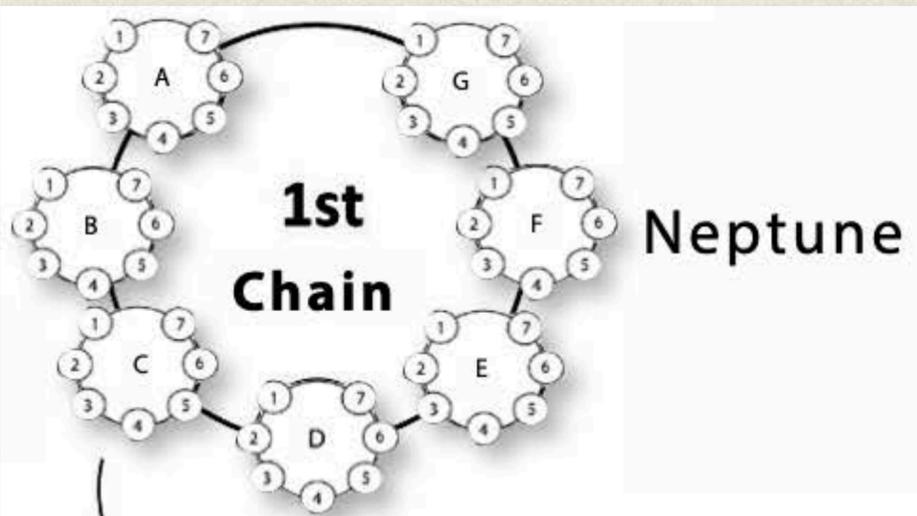


A Scheme

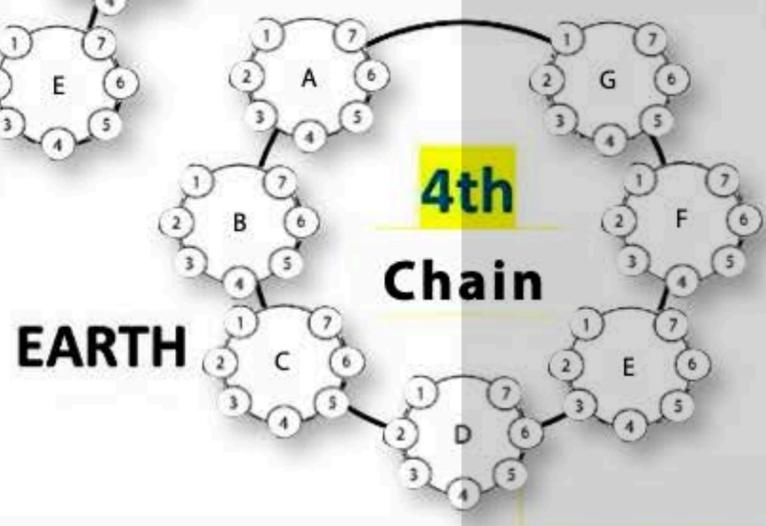
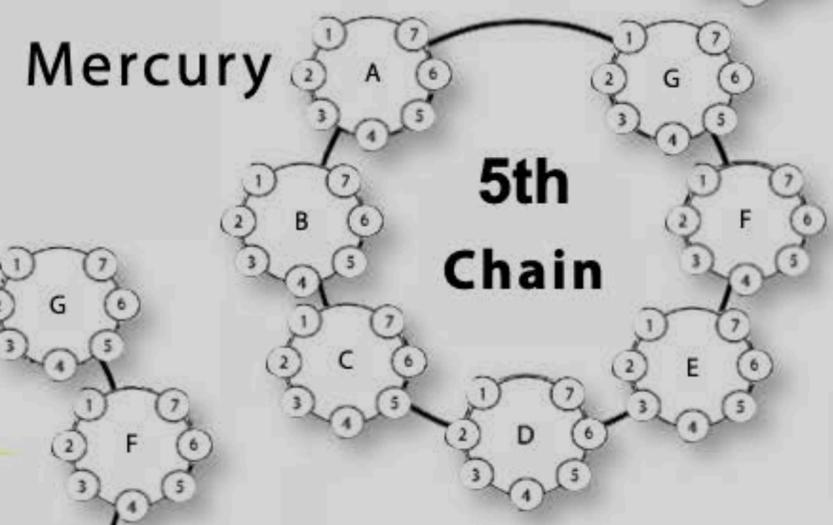
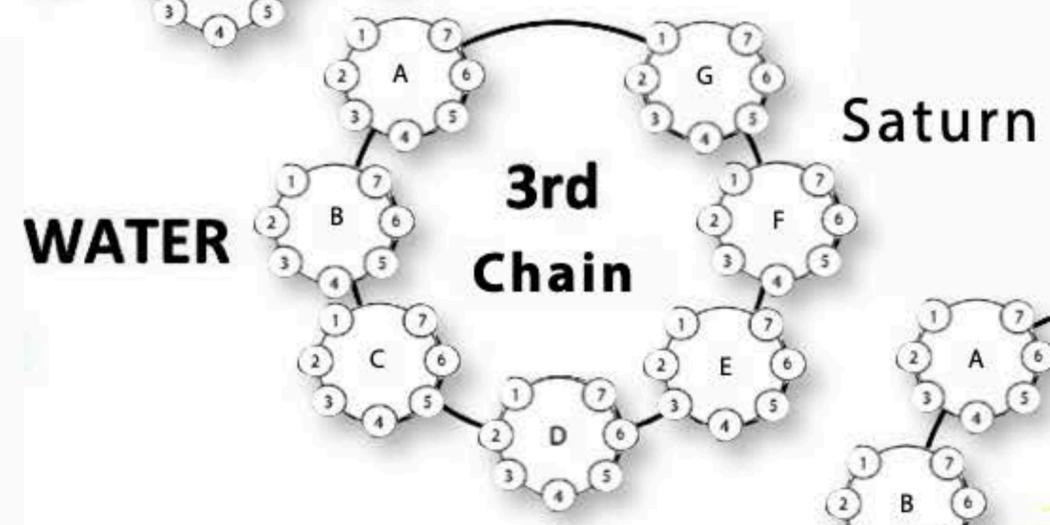
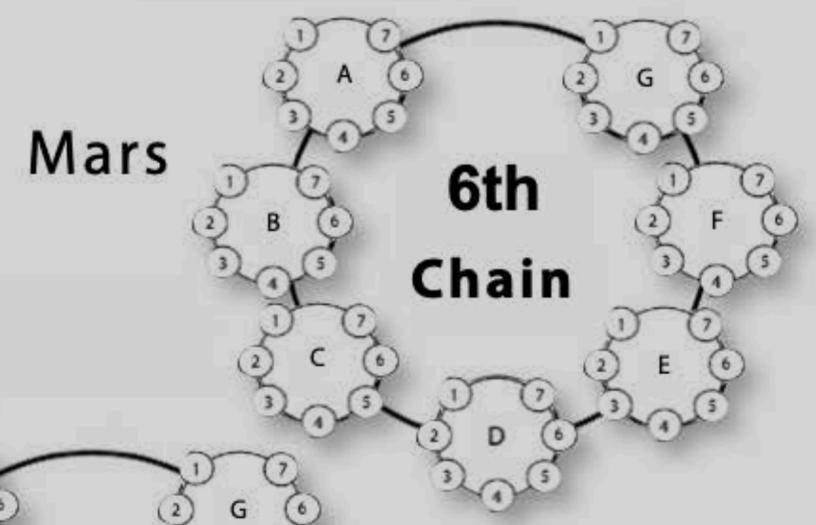
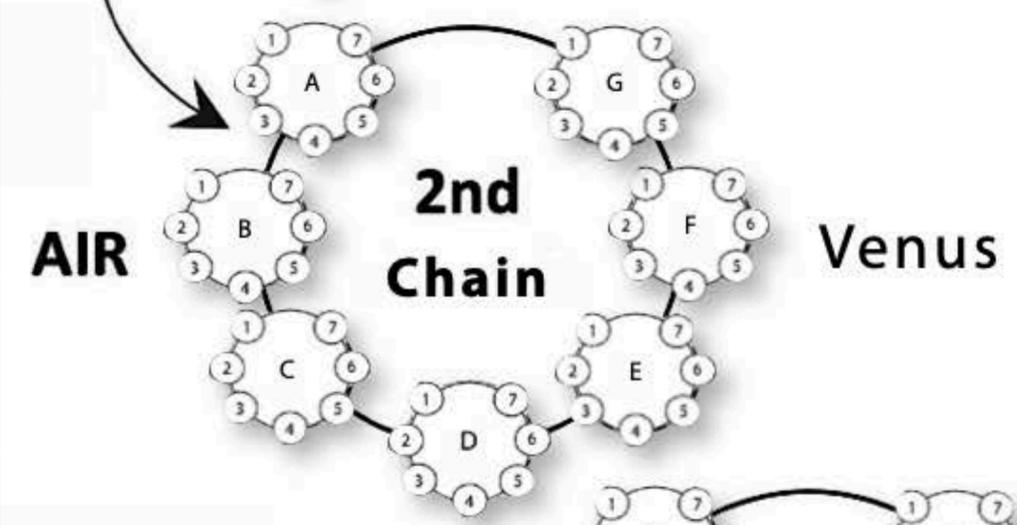


EVOLUTION





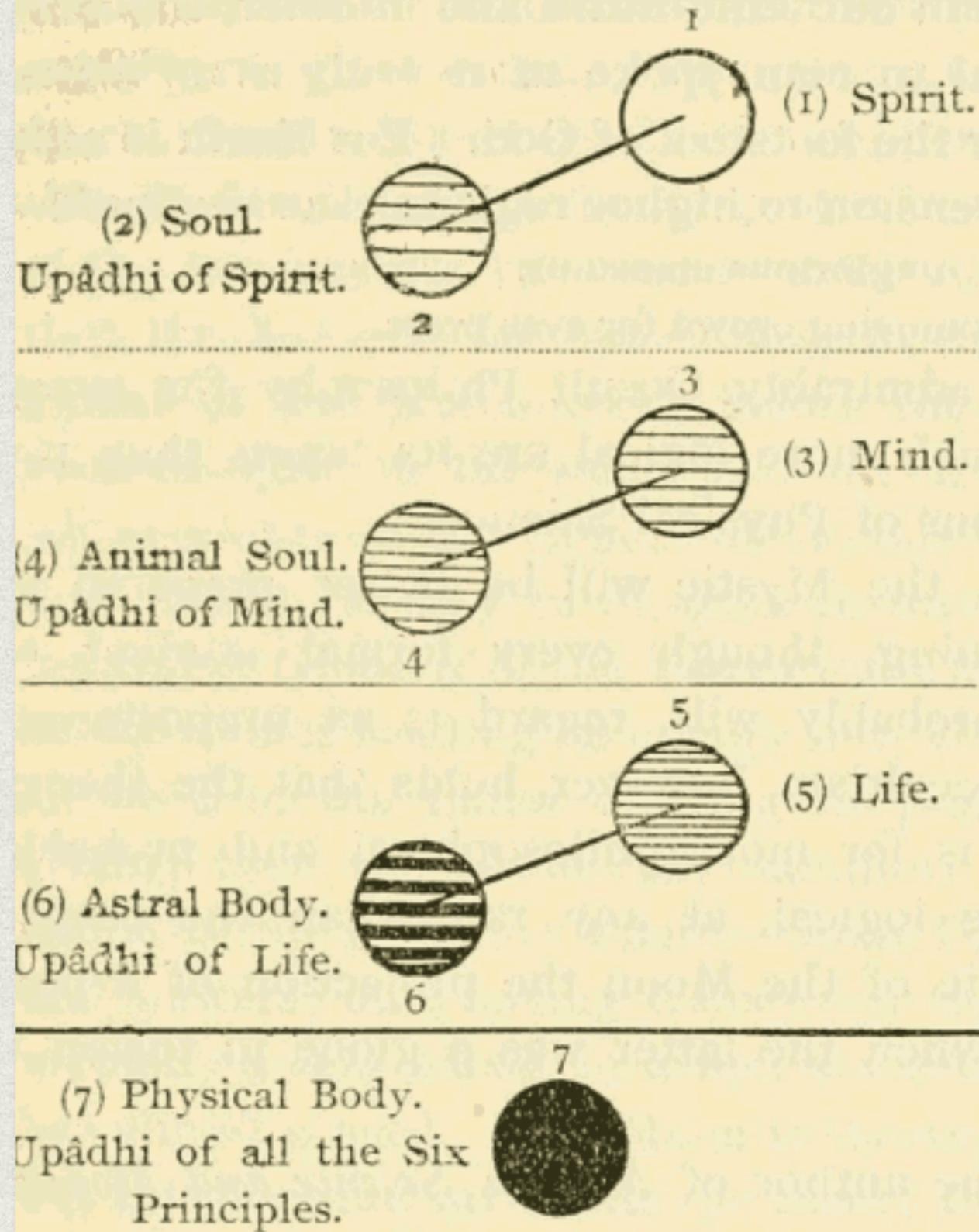
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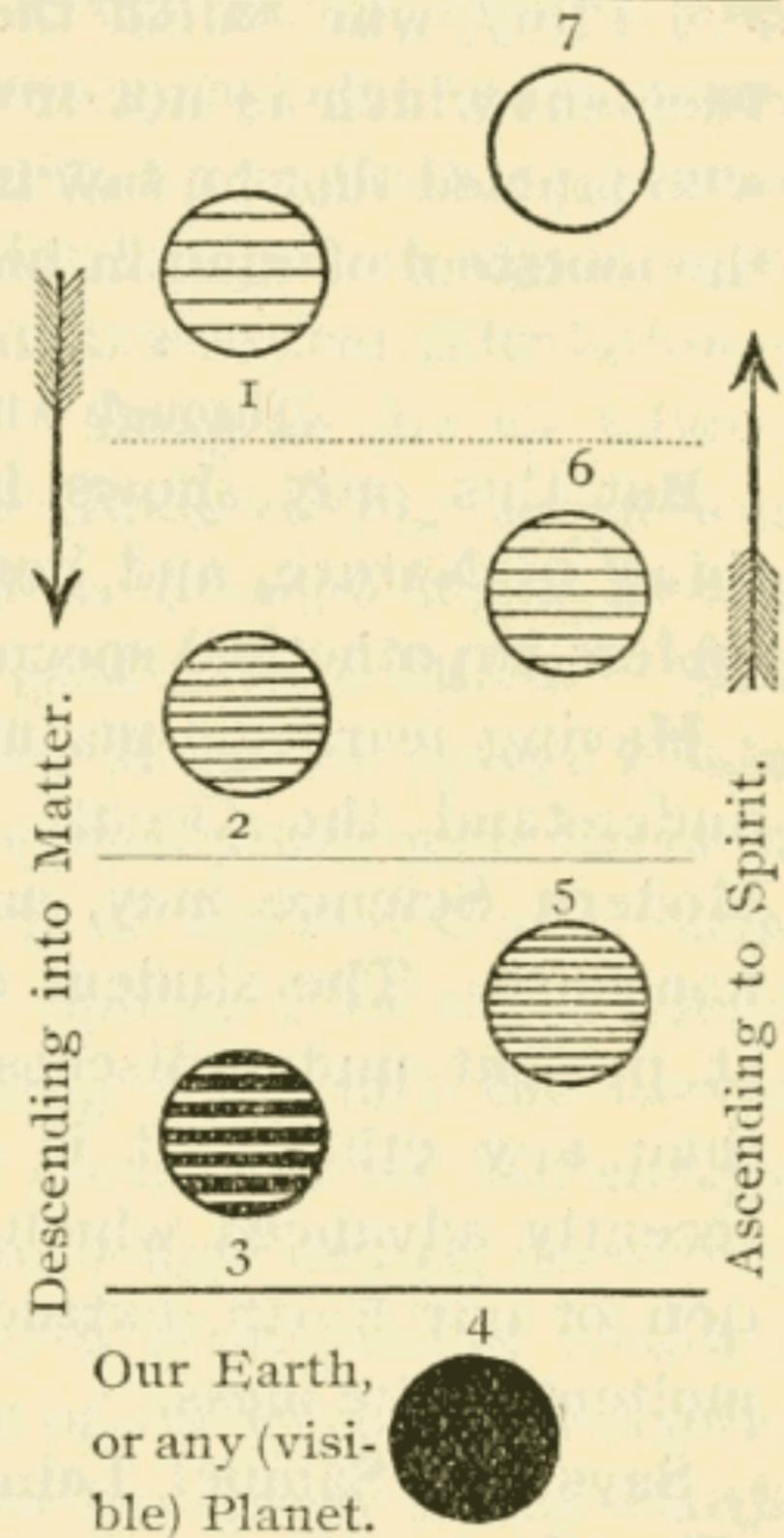
EVOLUTION



HUMAN PRINCIPLES.



PLANETARY DIVISION.



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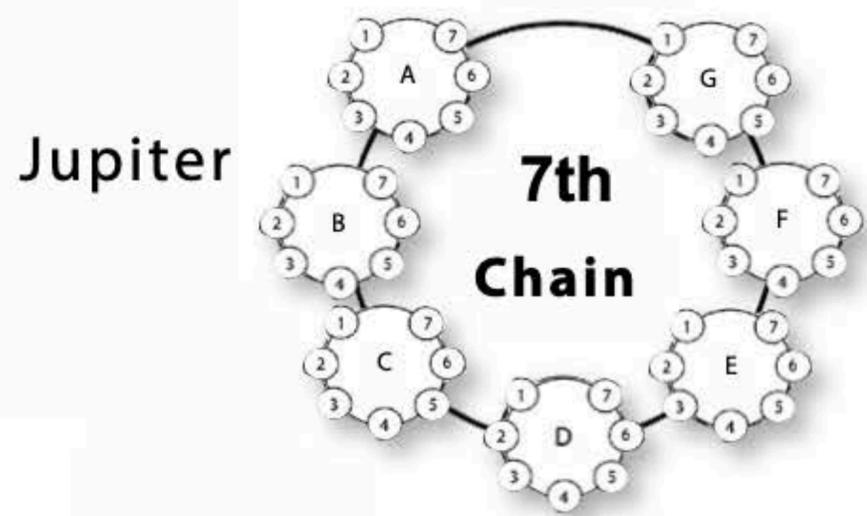
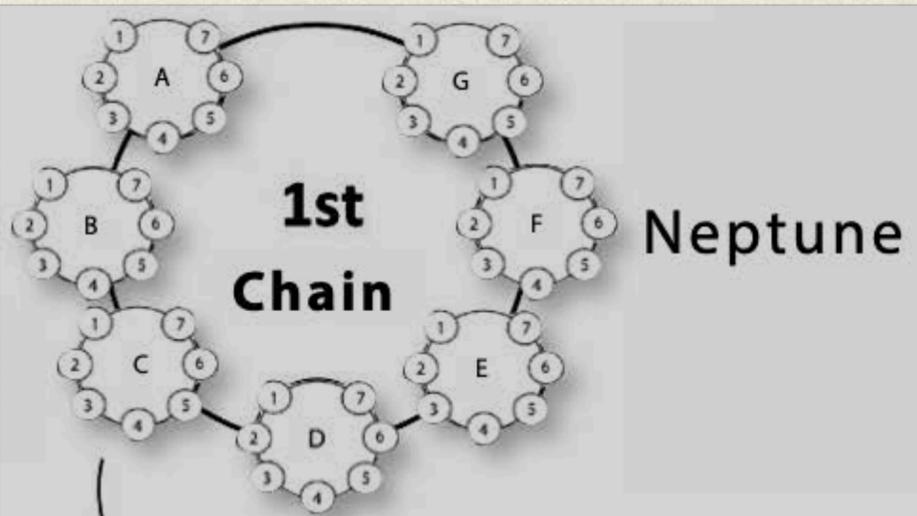
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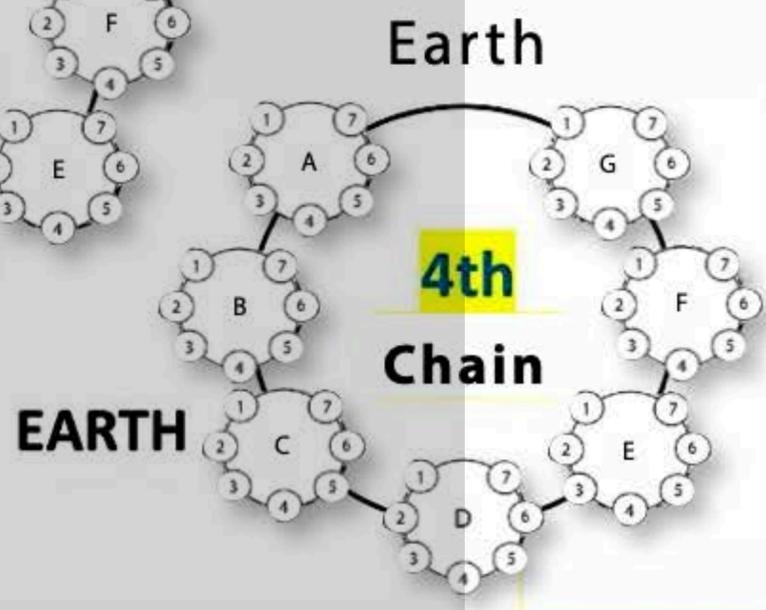
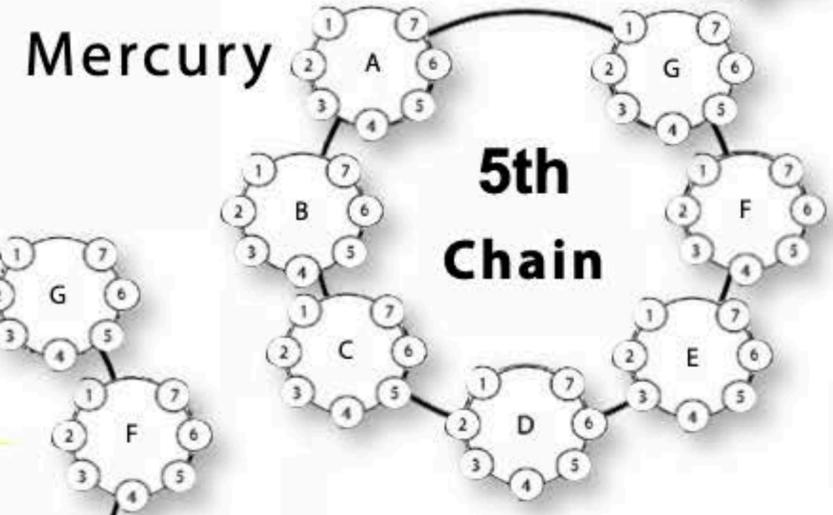
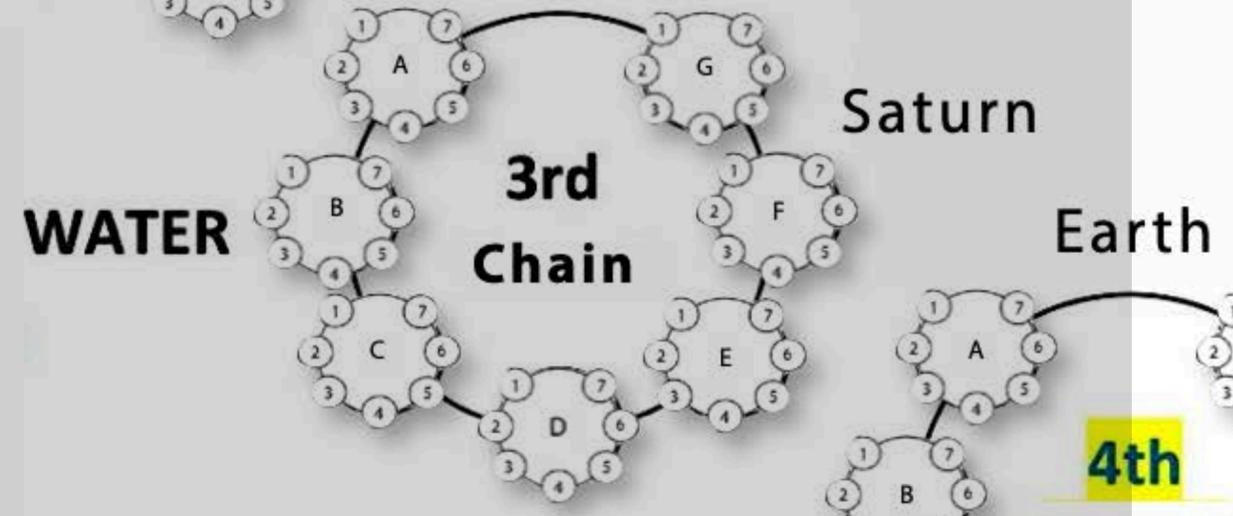
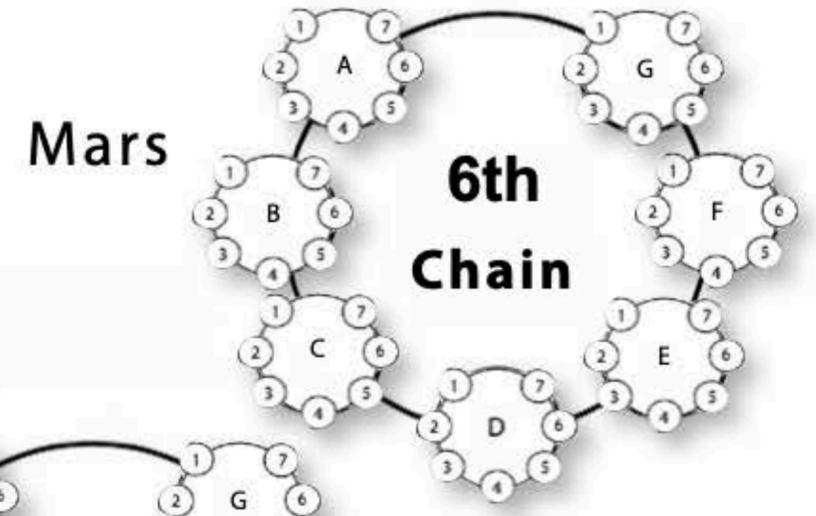
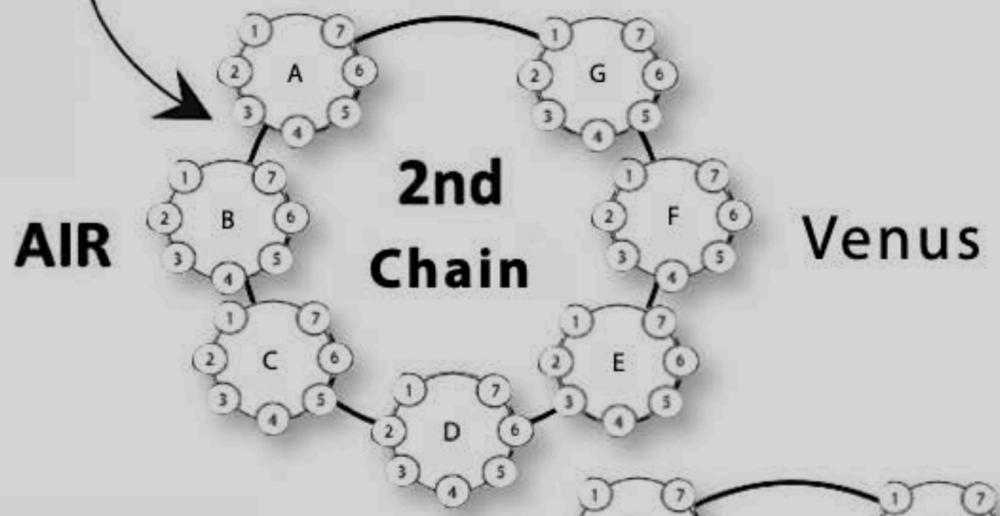
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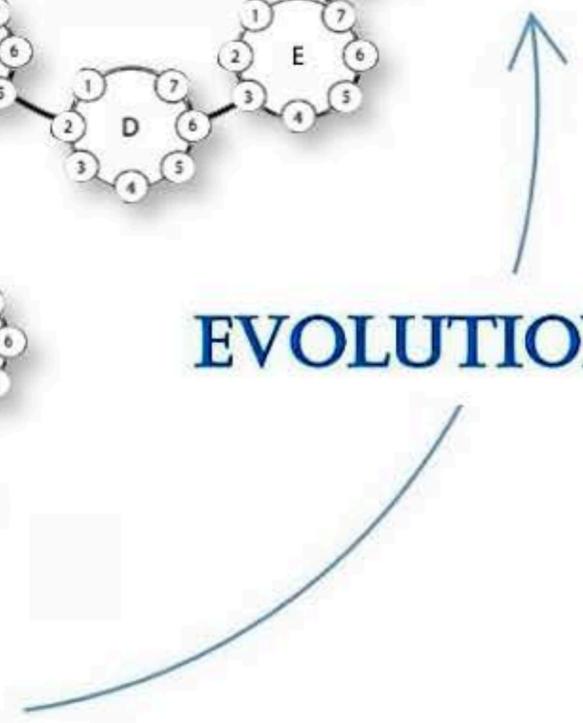
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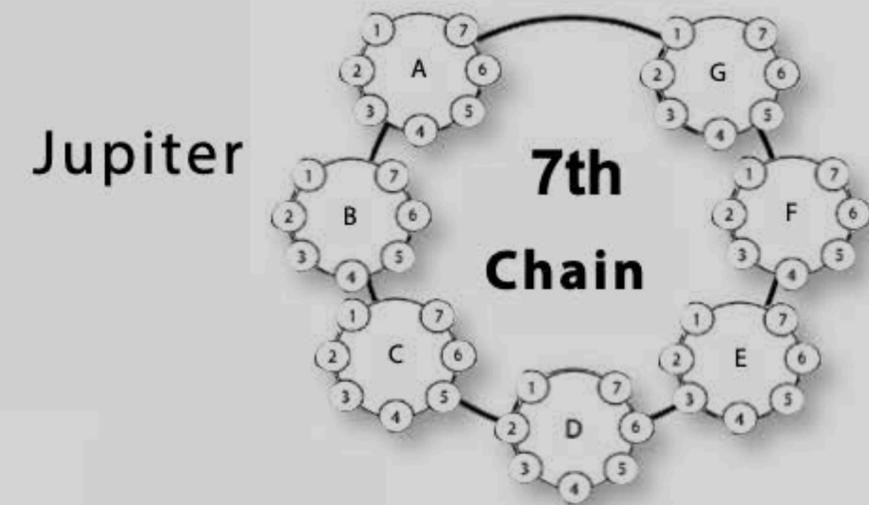
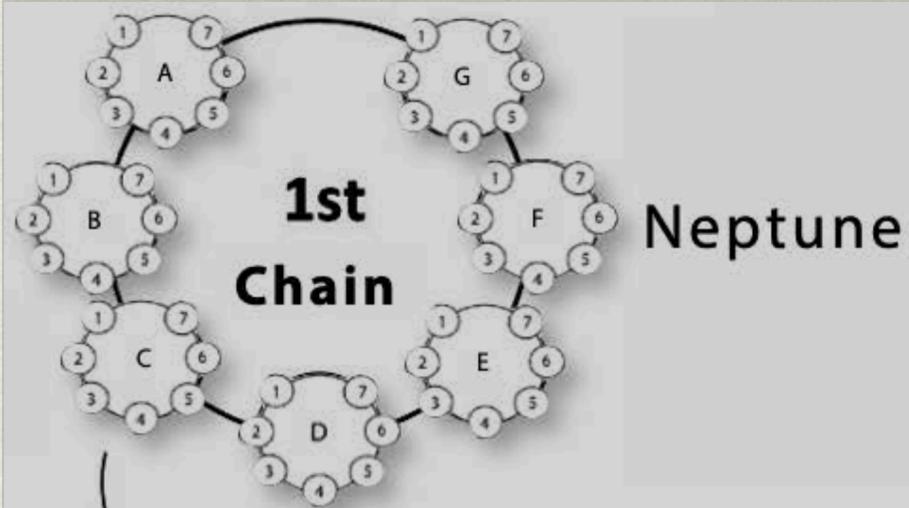


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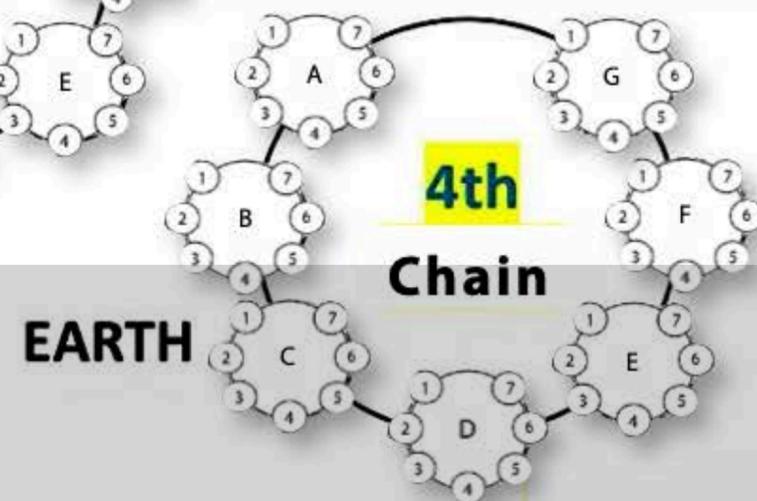
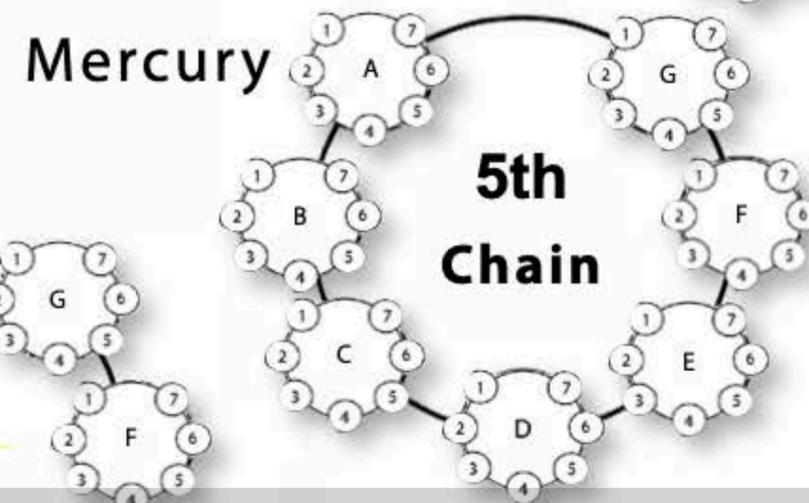
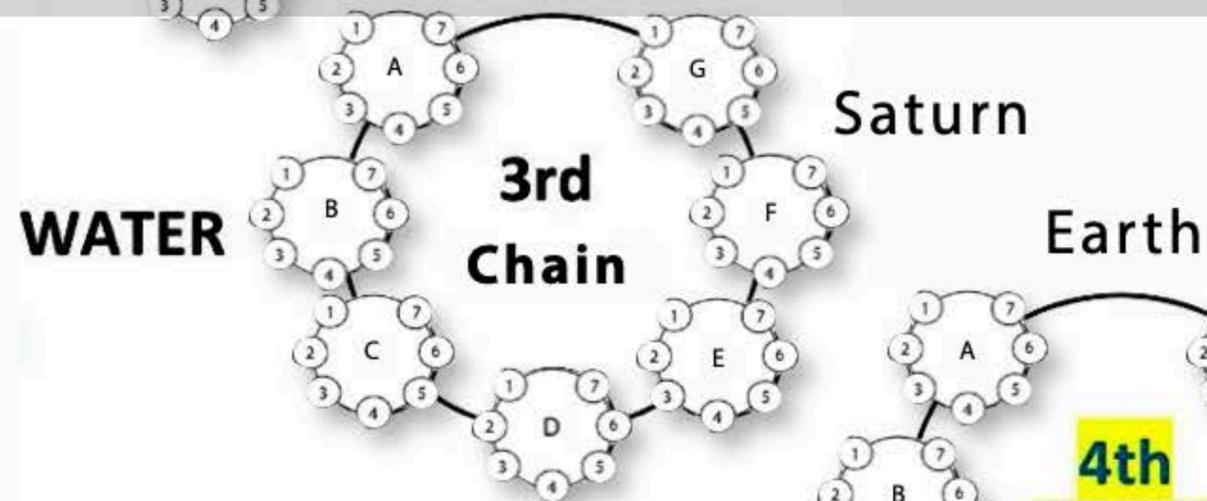
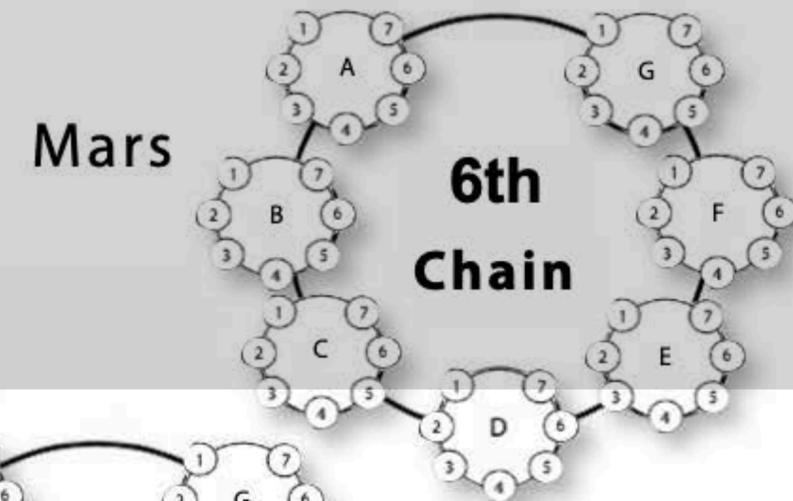
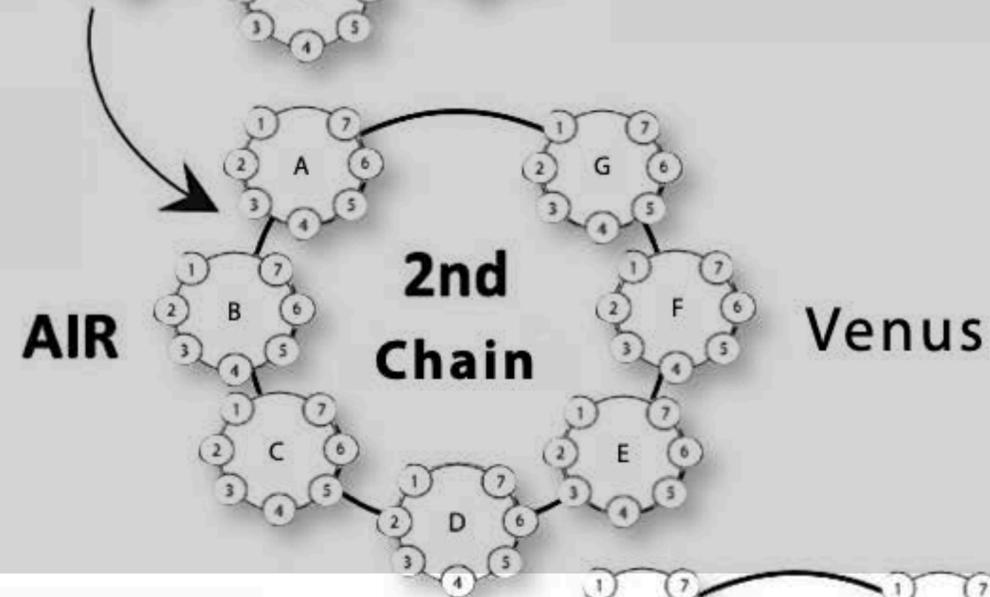


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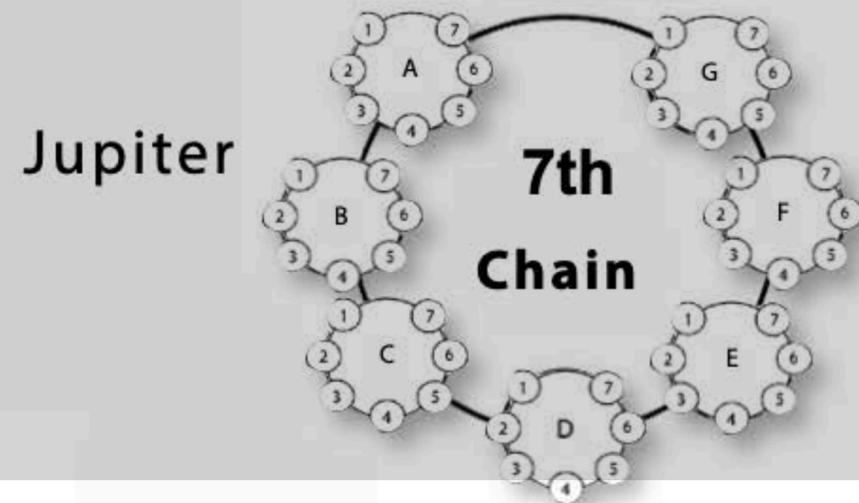
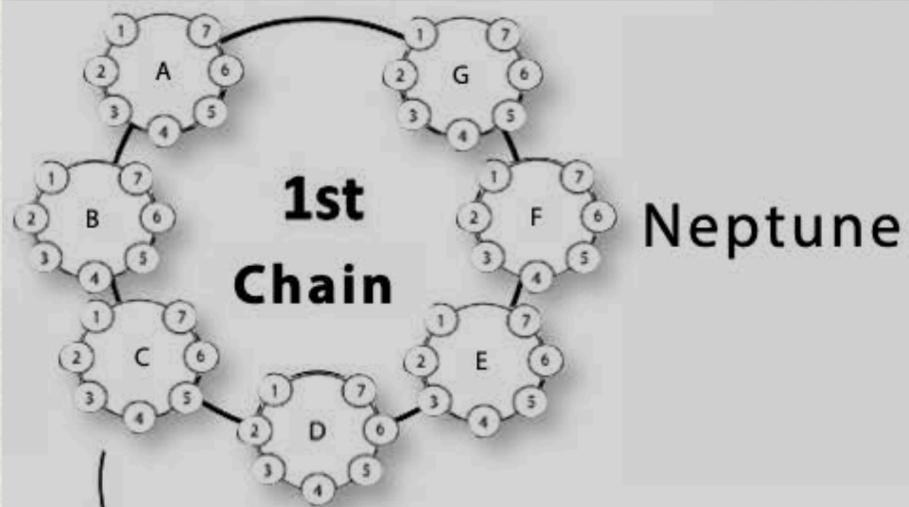




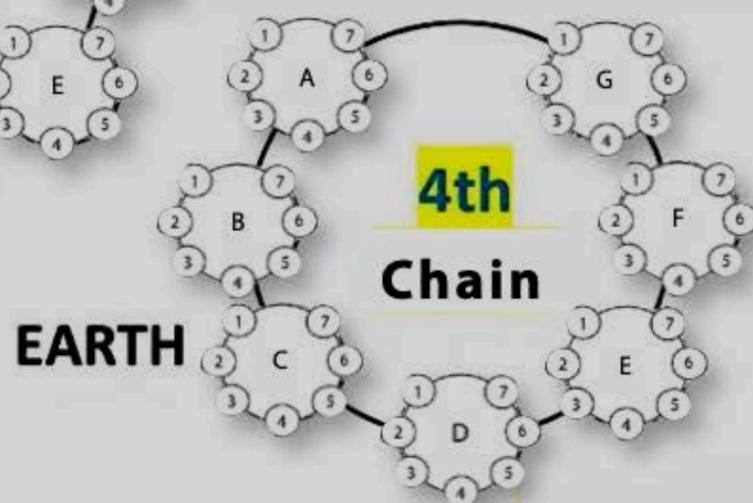
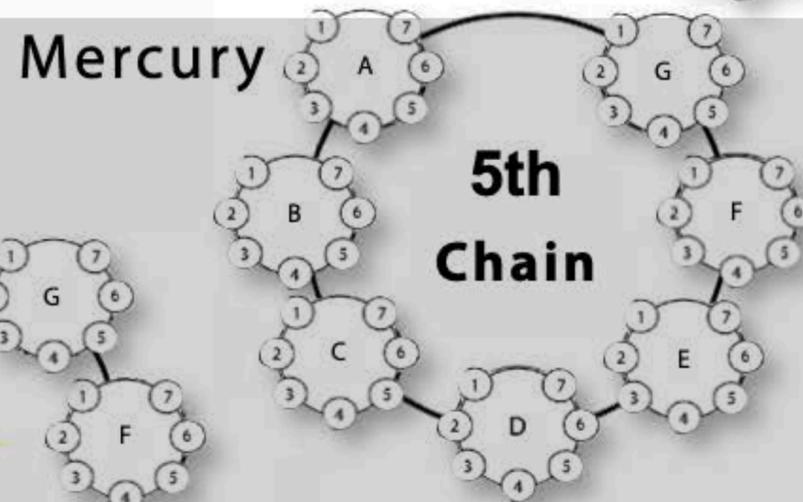
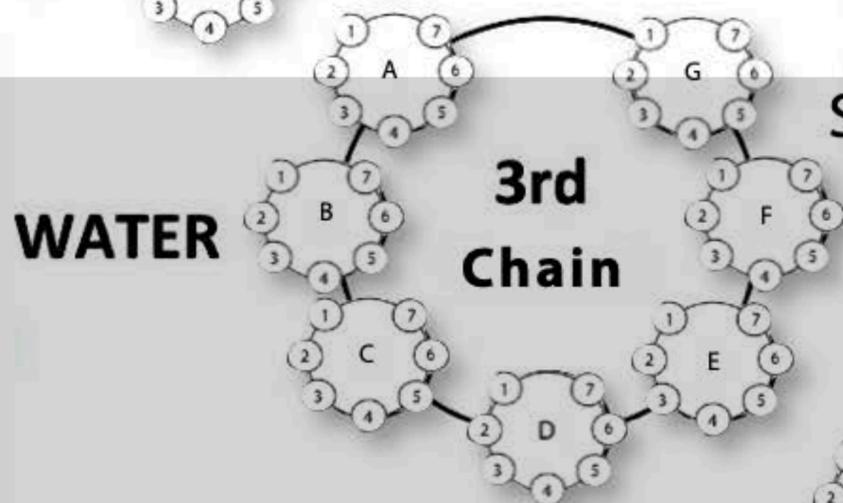
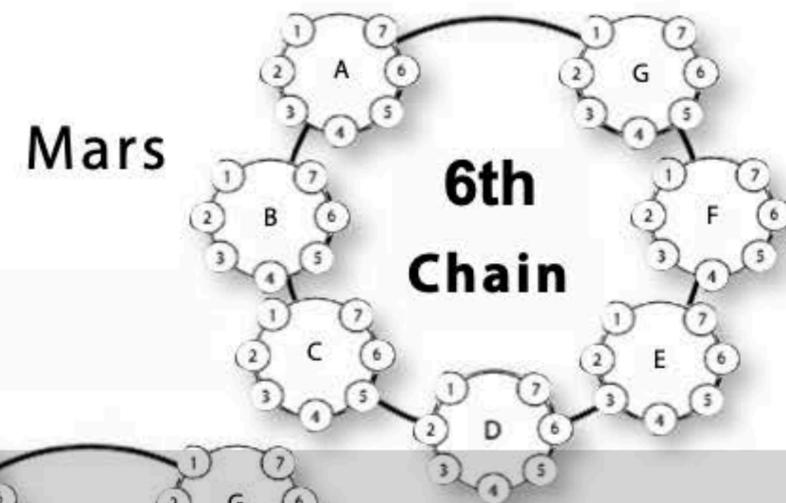
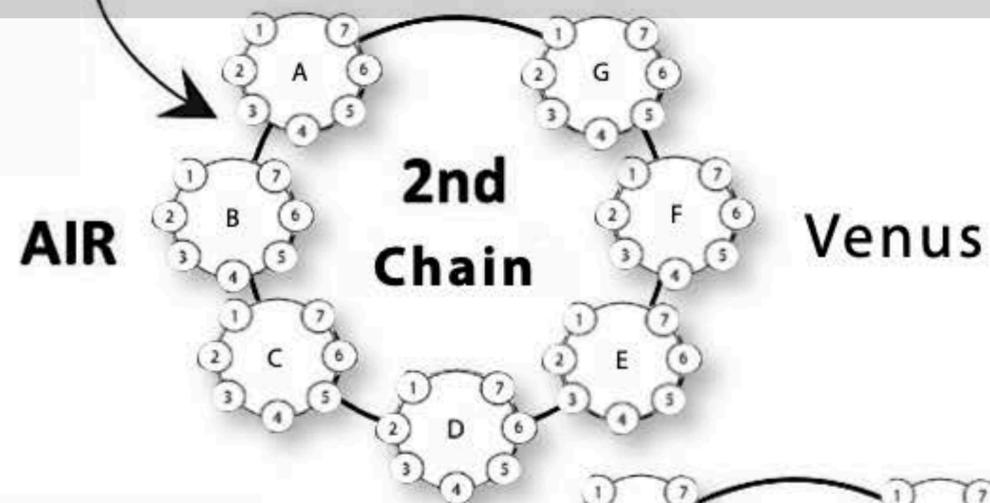
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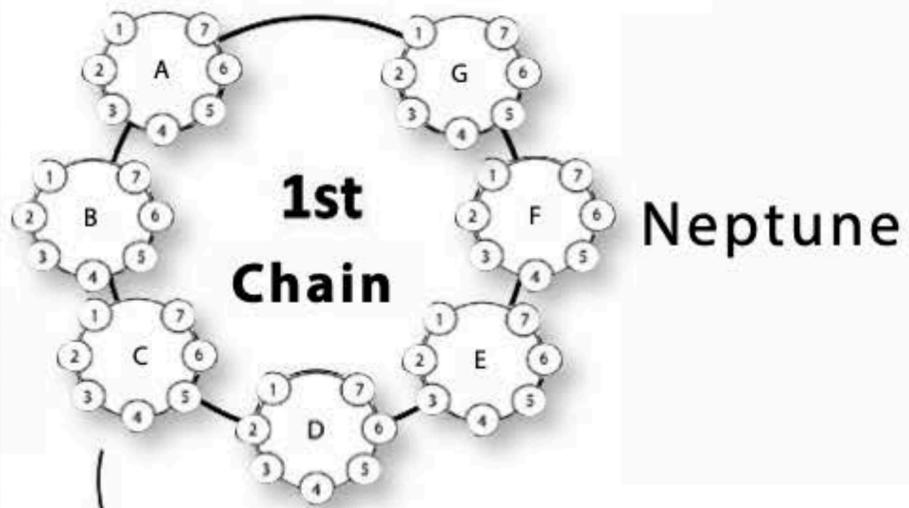
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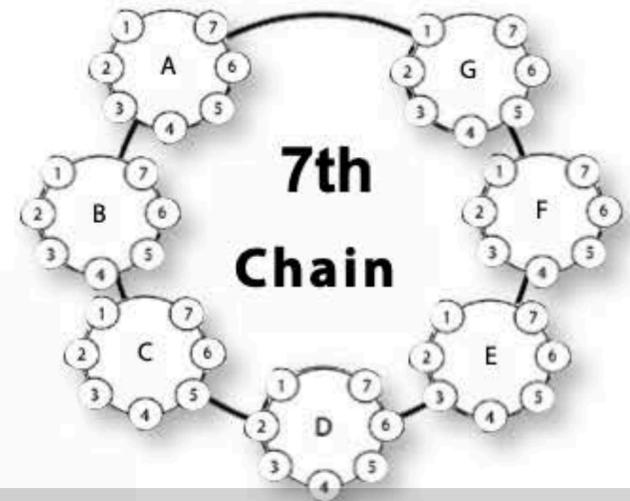
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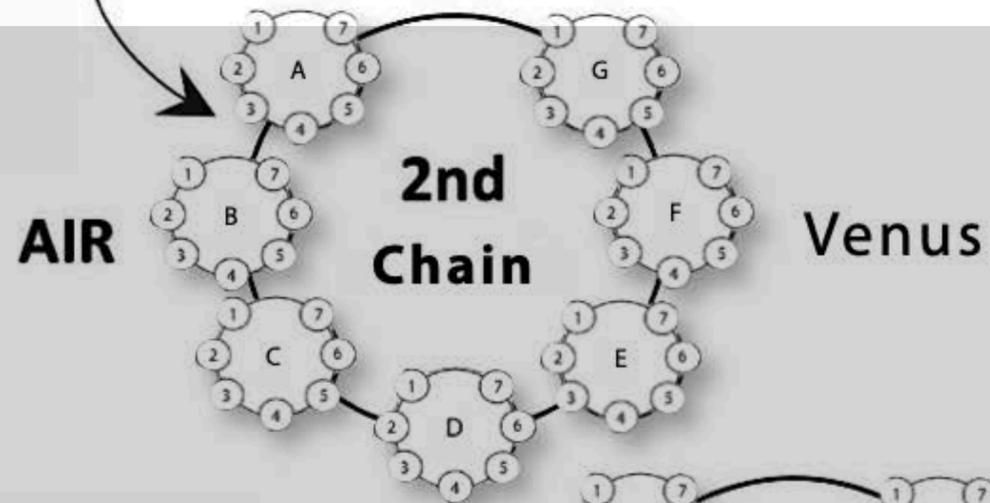
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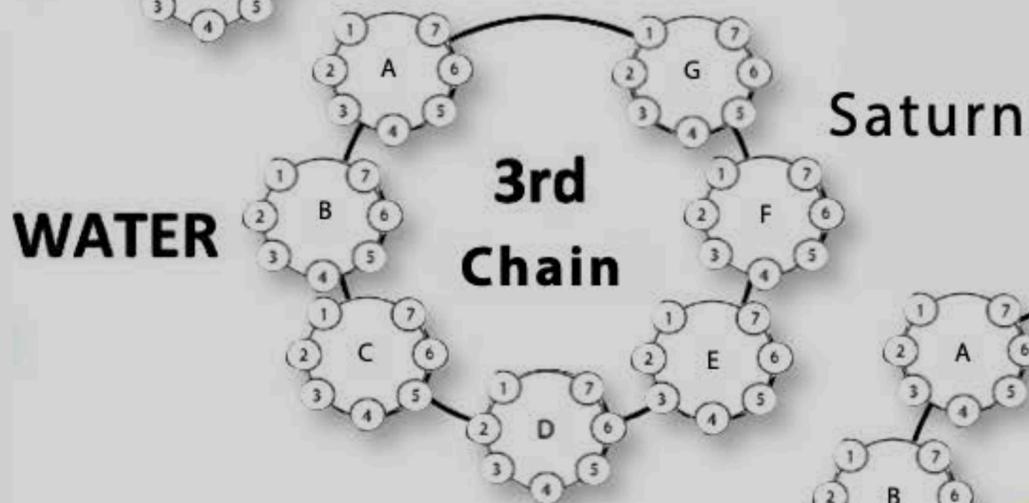
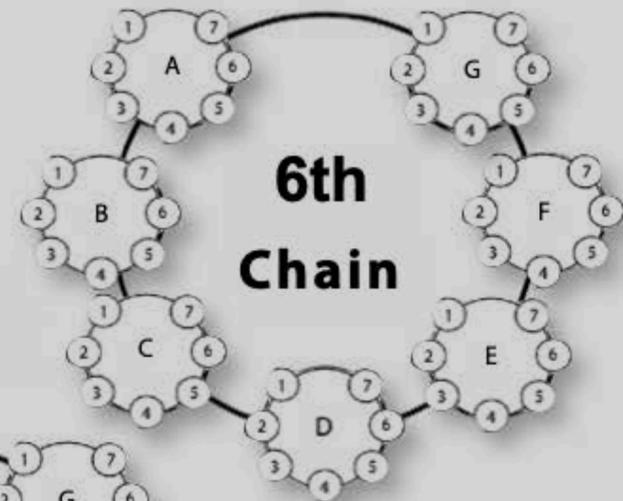
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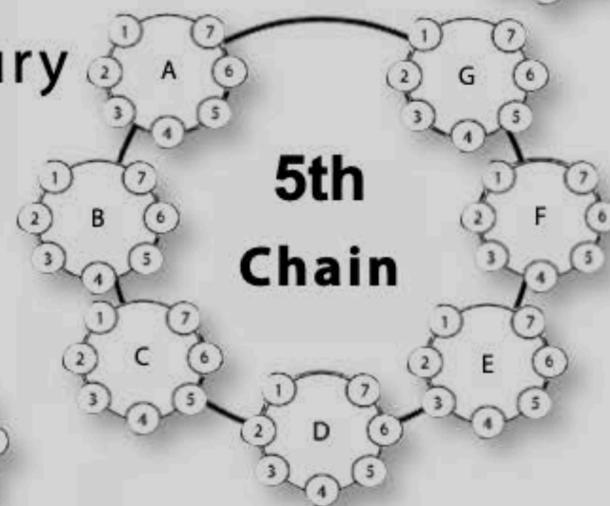
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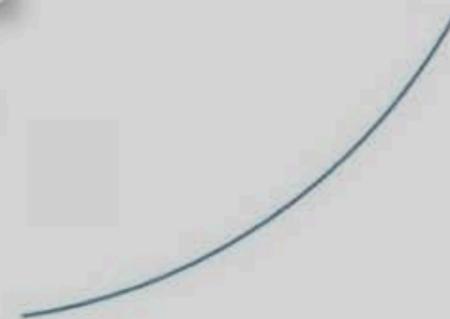
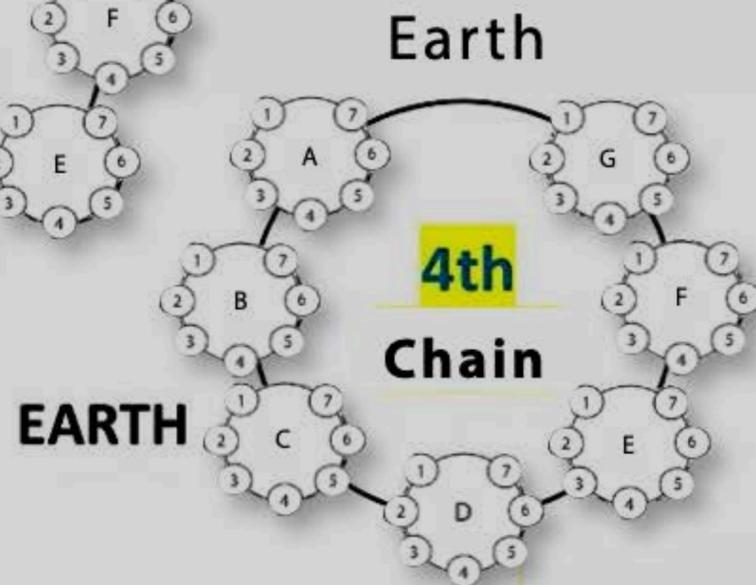
Mars



Mercury



EVOLUTION



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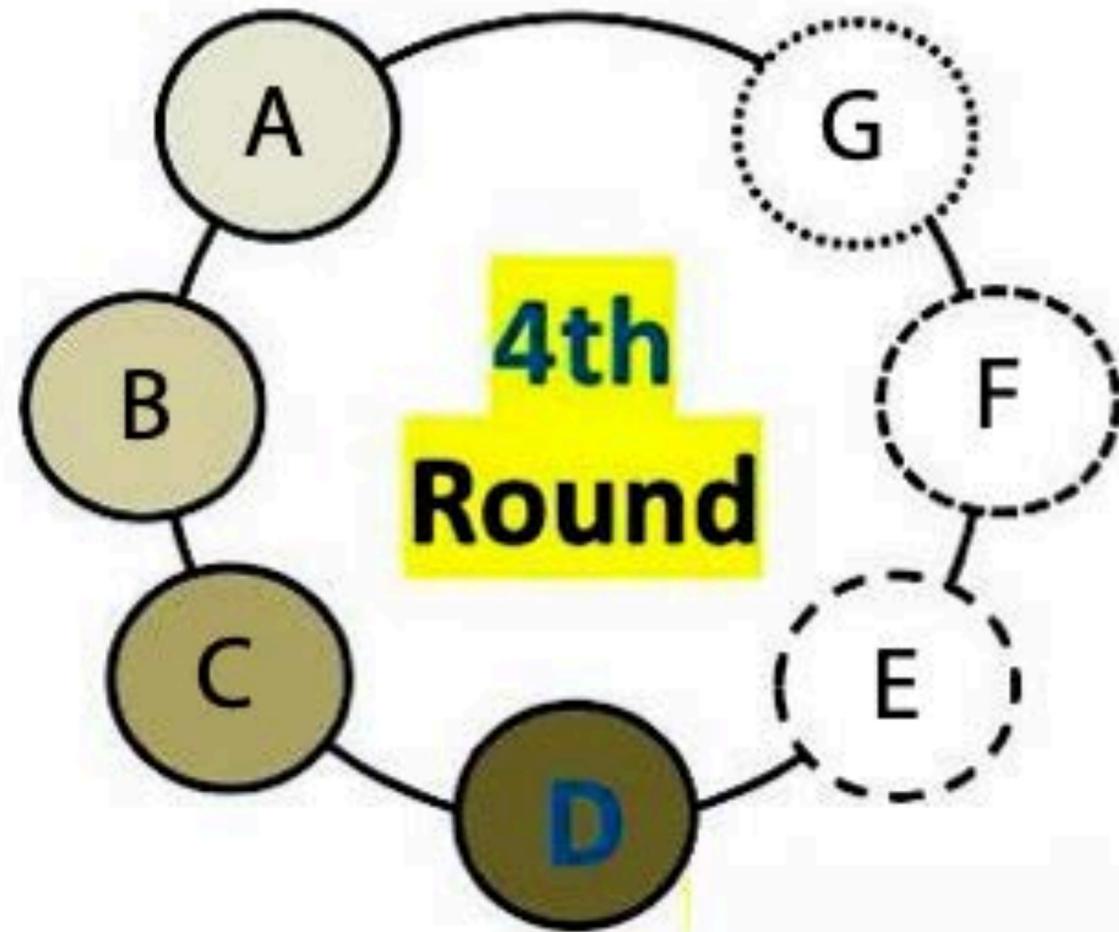
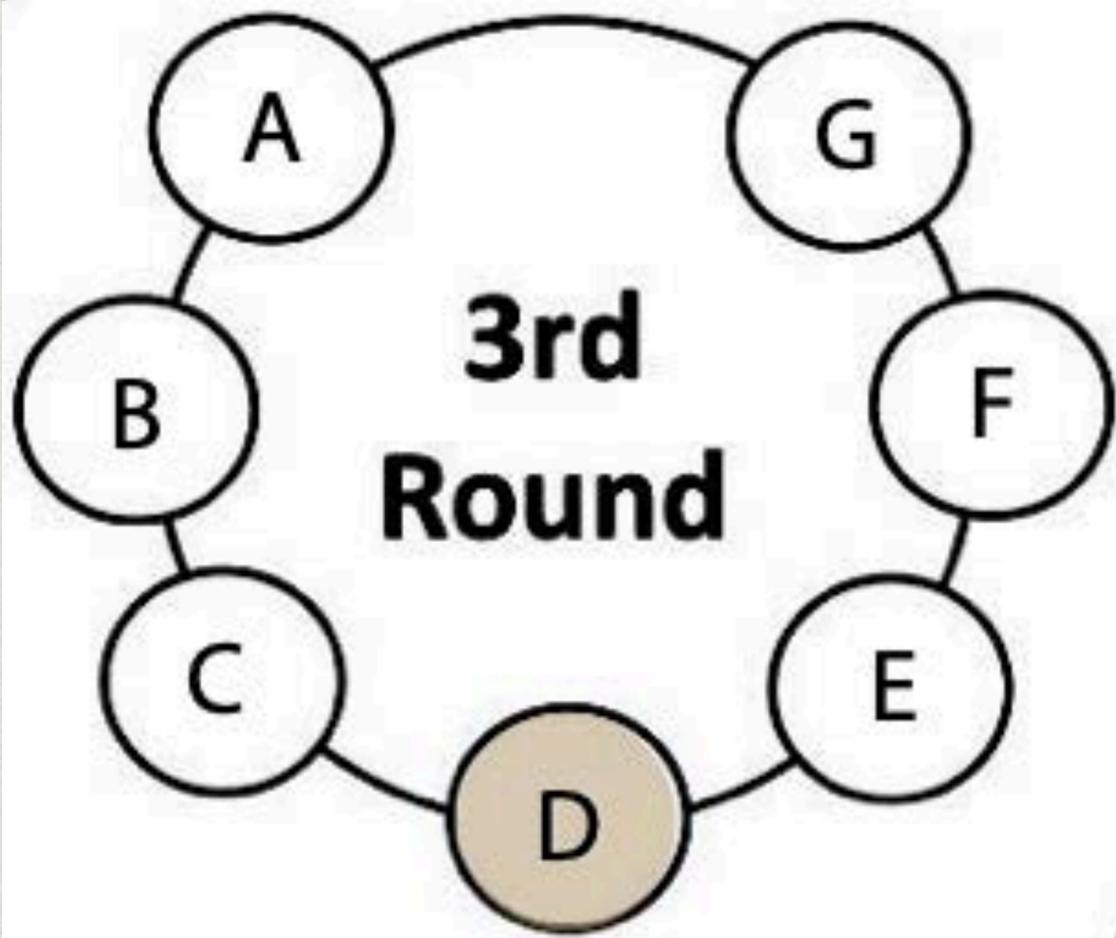
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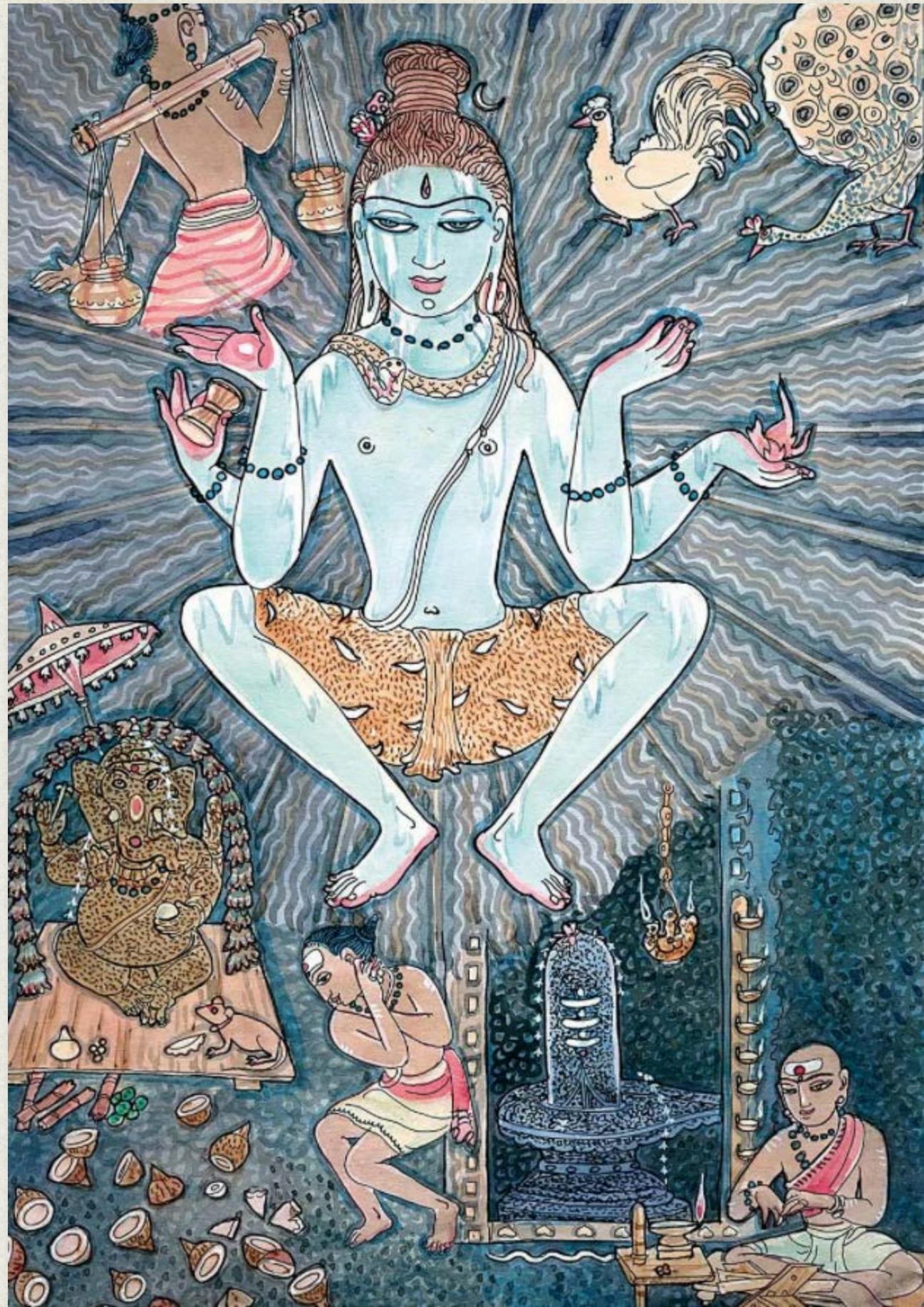
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Man, philosophically considered, is, in his outward form, simply an animal, hardly more perfect than his pithecoïd-like ancestor of the third round. He is a living body, not a living being, since the realisation of existence, the “Ego-Sum,” necessitates self-consciousness, and an animal can only have direct consciousness, or instinct. This was so well understood by the Ancients that the Kabalist even made of soul and body two lives, independent of each other.* The soul, whose body vehicle is the Astral, ethero-substantial envelope, could die and man be still living on earth — i.e., the soul could free itself from and quit the tabernacle for various reasons — such as insanity, spiritual and physical depravity, etc.†

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* On p. 340-351 (Genesis of the Soul) in the “*New Aspects of Life*,” the Author states the Kabalistic teaching: “They held that, functionally, Spirit and Matter of corresponding opacity and density tended to coalesce; and that the resultant created Spirits, in the disembodied state, were constituted on a scale in which the differing opacities and transparencies of Elemental or uncreated Spirit were reproduced. And that these Spirits in the disembodied state attracted, appropriated, digested and assimilated Elemental Spirit and Elemental Matter whose condition was conformed to their own.” “They therefore taught that there was a wide difference in the condition of created Spirits; and that in the intimate association between the Spirit-world and the world of Matter, the more opaque Spirits in the disembodied state were drawn towards the more dense parts of the material world, and therefore tended towards the centre of the Earth, where they found the conditions most suited to their state; while the more transparent Spirits passed into the surrounding aura of the planet, the most rarified finding their home in its satellite.”

This relates exclusively to our Elementary Spirits, and has naught to do with either the Planetary, Sidereal, Cosmic or Inter Etheric Intelligent Forces or “Angels” as they are termed by the Roman Church. The Jewish Kabalists, especially the practical Occultists who dealt with ceremonial magic, busied themselves solely with the spirits of the Planets and the “Elementals” so-called. Therefore this covers only a portion of the Esoteric Teaching.

† The possibility of the “Soul” (i.e., the eternal Spiritual Ego) dwelling in the unseen worlds, while its body goes on living on Earth, is a pre-eminently occult doctrine, especially in Chinese and Buddhist philosophy. See “*Isis Unveiled*,” vol. i.,

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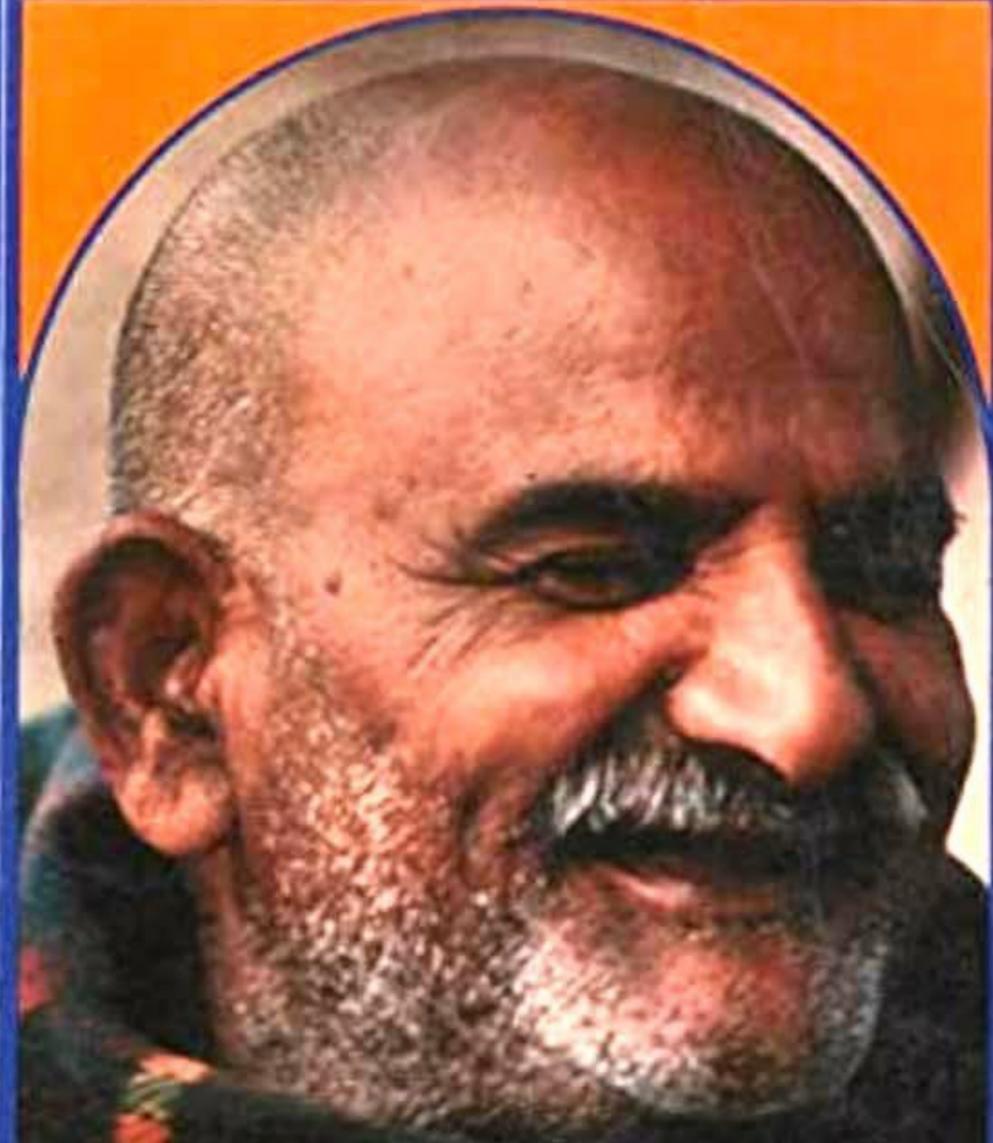
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Miracle of Love

STORIES ABOUT NEEM KAROLI BABA


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