



HPB in 1889
(professionally colorized)

HELENA BLAVATSKY

The Extraordinary Life and Influence of
HELENA BLAVATSKY
FOUNDER OF THE MODERN THEOSOPHICAL MOVEMENT



SYLVIA CRANSTON
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Palace at Sardar, Turkey

For the three months the couple lived together there was a battle of wills most of the time, with Nikifor demanding his conjugal rights and Helena refusing them. The first two months were spent in Daichichag (“the land of flowers”). The couple was visited by the grandparents, Nadya, and Catherine at the end of August, after which everyone went to Erivan. It was here that Helena spent the last month with her husband, now acting governor of the province, and as such they lived in the fabulous Palace of Sardar, where the former Turkish rulers dwelt. Dominating the landscape at Erivan was the distant Mount Ararat of biblical fame. Accompanied by her guard, the Kurd tribal chief Sahar Ali Bek—who HPB says once saved her life—Helena crossed the Turkish

border several times and encircled the mountain on horseback. Relations with Nikifor worsened as the weeks dragged on, and one day in September, giving her guard the slip, Helena rode back to Tiflis—a hazardous journey for a lone woman on horseback in those troubled times. “I went into hiding with my grandmother,” she wrote. “I swore that I would kill myself if I was forced to return” to Blavatsky. Sinnett learned from HPB that “family councils followed and it was settled that the unmanageable bride should be sent to join her father.” He arranged to meet her at Odessa, and she was dispatched in the care of an old manservant and a maid to board at Poti, a port on the Black Sea, a steamer that would take her to her destination.



The 19th c. Clipper *Flying Cloud*

But, according to Sinnett: Her desperate passion for adventure, coupled with apprehensions that her father might endeavor to refasten the broken links of her nuptial bond. So she contrived matters so that she and her escort went on board the *Commodore*, and by a liberal outlay of roubles, persuaded the skipper to fall in with her plans. The *Commodore* was bound first to Kerch [in the Crimea], then to Taganrog in the Sea of Azof, and ultimately to Constantinople. Mme. Blavatsky took passage for herself and servants, ostensibly to Kerch. On arriving there, she sent the servants ashore to procure apartments and prepare for her landing the following morning. But in the night, having now shaken herself free of the last restraints that connected her with her past life, she

sailed away in the *Commodore*... The voyage itself seems to have been full of adventures... The harbor police of Taganrog visiting the *Commodore* on her arrival, had to be so managed as not to suspect that an extra person was on board. Later on when the vessel arrived at Constantinople she had to fly ashore precipitately in a caiquet with the connivance of the steward to escape the persecutions of the skipper. [The nature of the persecutions is not mentioned.]

At Constantinople, however, she had the good fortune to fall in with a Russian lady of her acquaintance, the Countess Kisselev, with whom she formed a safe intimacy, and traveled for a time in Egypt, Greece, and other parts of Eastern Europe. –H.P.B.: The Extraordinary Life and Influence of Helena Blavatsky, p. 37-8

NEW ASPECTS OF LIFE AND RELIGION

HENRY PRATT



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3. *When the one becomes two — the “three-fold” appears (a). The three are (linked into) one; and it is our thread, O Lanoo, the heart of the man-plant, called Saptaparna (b).*

Just as certain persons — men and women, reverting to parallel cases among living persons — whether by virtue of a peculiar organization, or through the power of acquired mystic knowledge, can be seen in their “double” in one place, while the body is many miles away; so the same thing can occur in the case of superior Beings.

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 Kabbalist 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 Kabbalistic 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 Kabbalists, 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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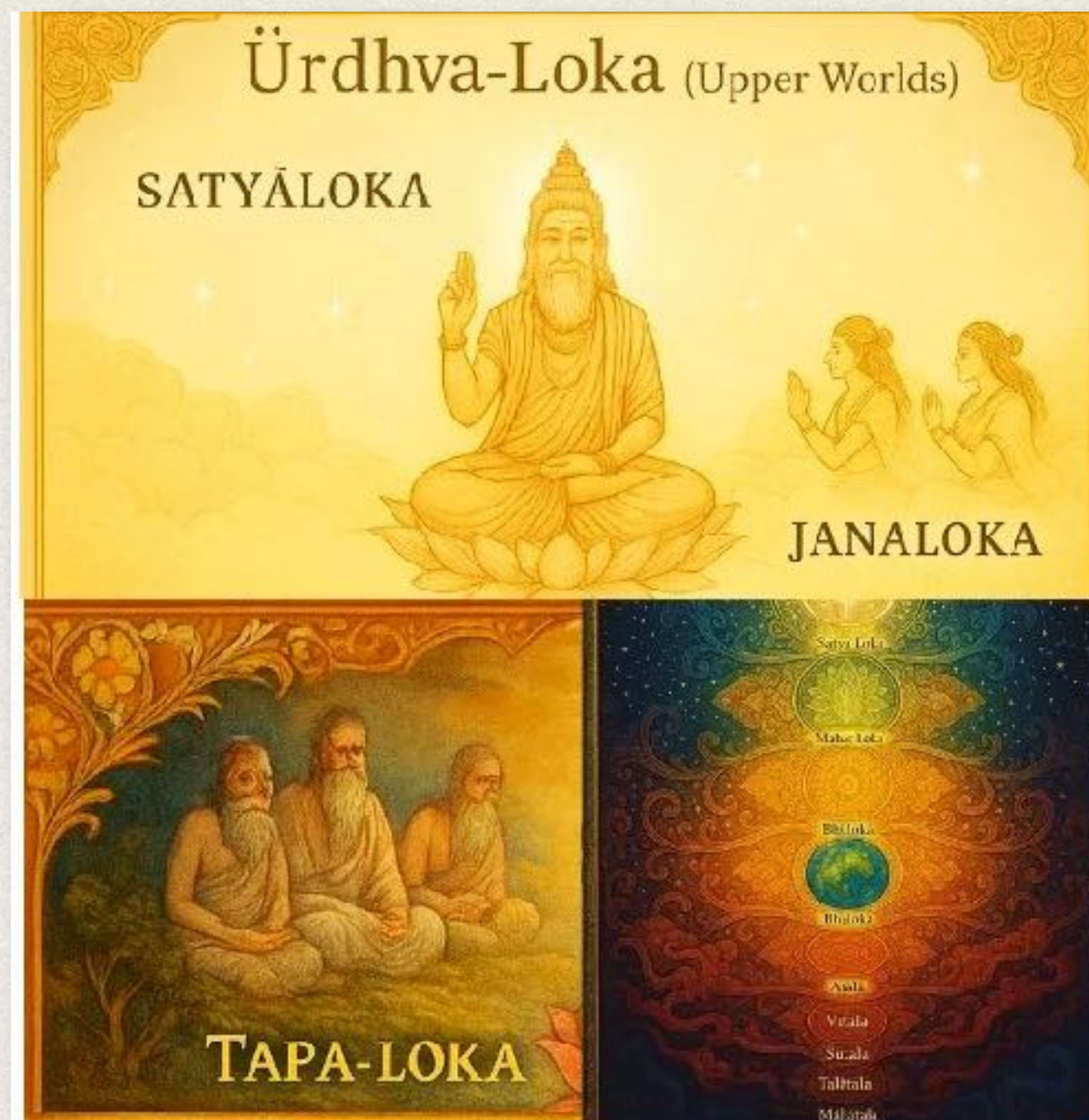
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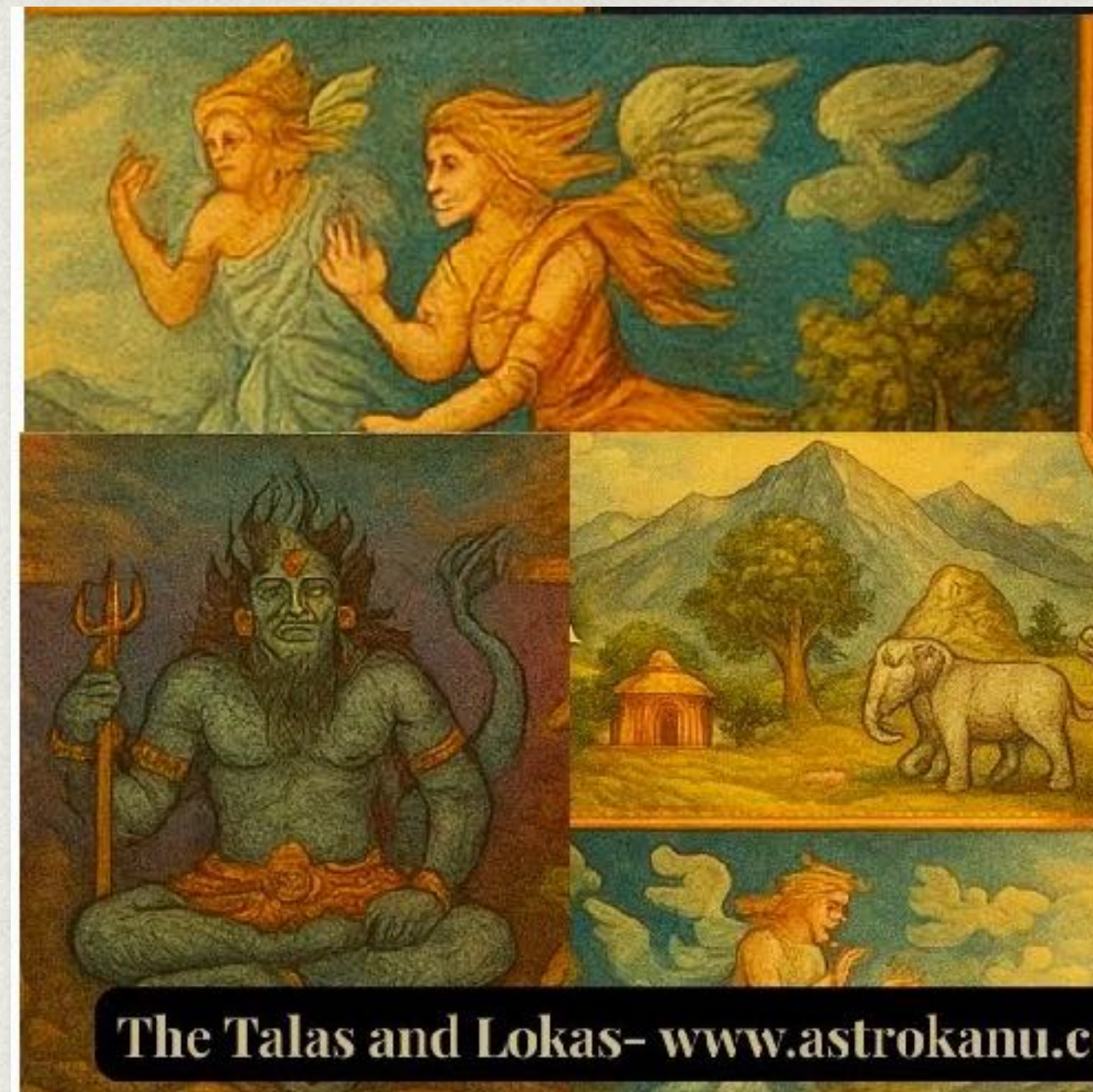
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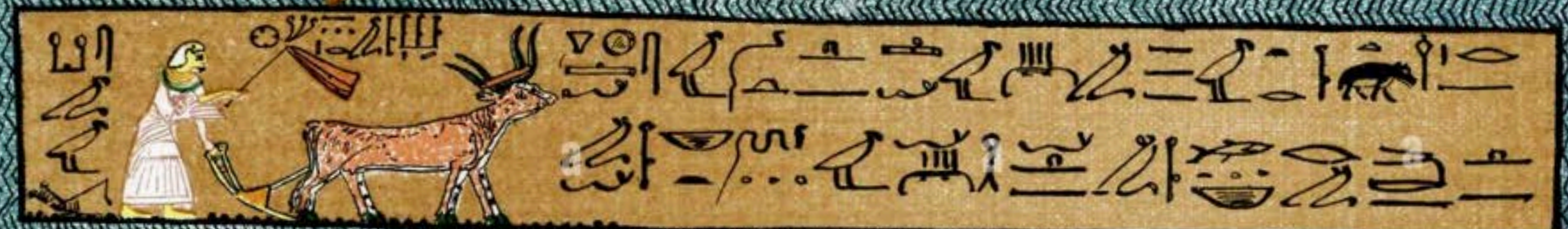


Satyaloka
 Tapoloka
 Janaloka
 Maharloka
 Svargaloka
 Bhuvarloka
 Bhūloka (Earth)



Atala
 Vitala
 Sutala
 Talātala
 Mahātala
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 Pātāla





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BOOK II.—PART III.

ADDENDA.

SCIENCE AND THE SECRET DOCTRINE CONTRASTED.

§§

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A.

SAPTAPARNA.

Such is the name given in Occult phraseology to man. It means as shown elsewhere, a seven-leaved plant, and the name has a great significance in the Buddhist legends. So it had, also, under disguise, in the Greek “myths.” The T, or **T** (*tau*), formed from the figure 7, and the Greek letter Γ (*gamma*), was (see § “Cross and Circle”) the symbol of life, and of life eternal: of earthly life, because Γ (*gamma*) is the symbol of the Earth (*gaia*)*; and of “life eternal,” because the figure 7 is the symbol of the same life *linked with divine life*, the double glyph expressed in geometrical figures being:—



a triangle and a quaternary, the symbol of *septenary* MAN.

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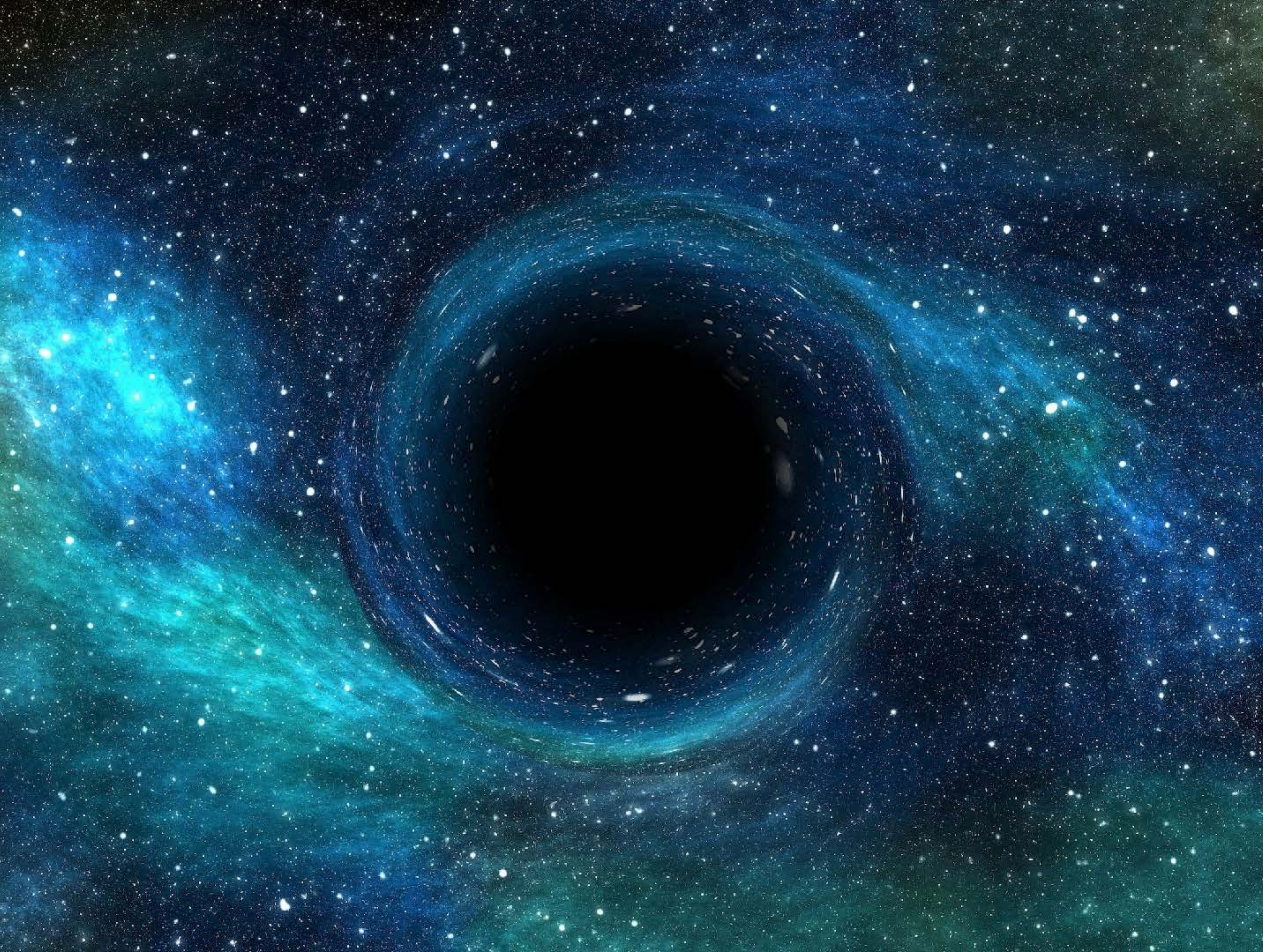
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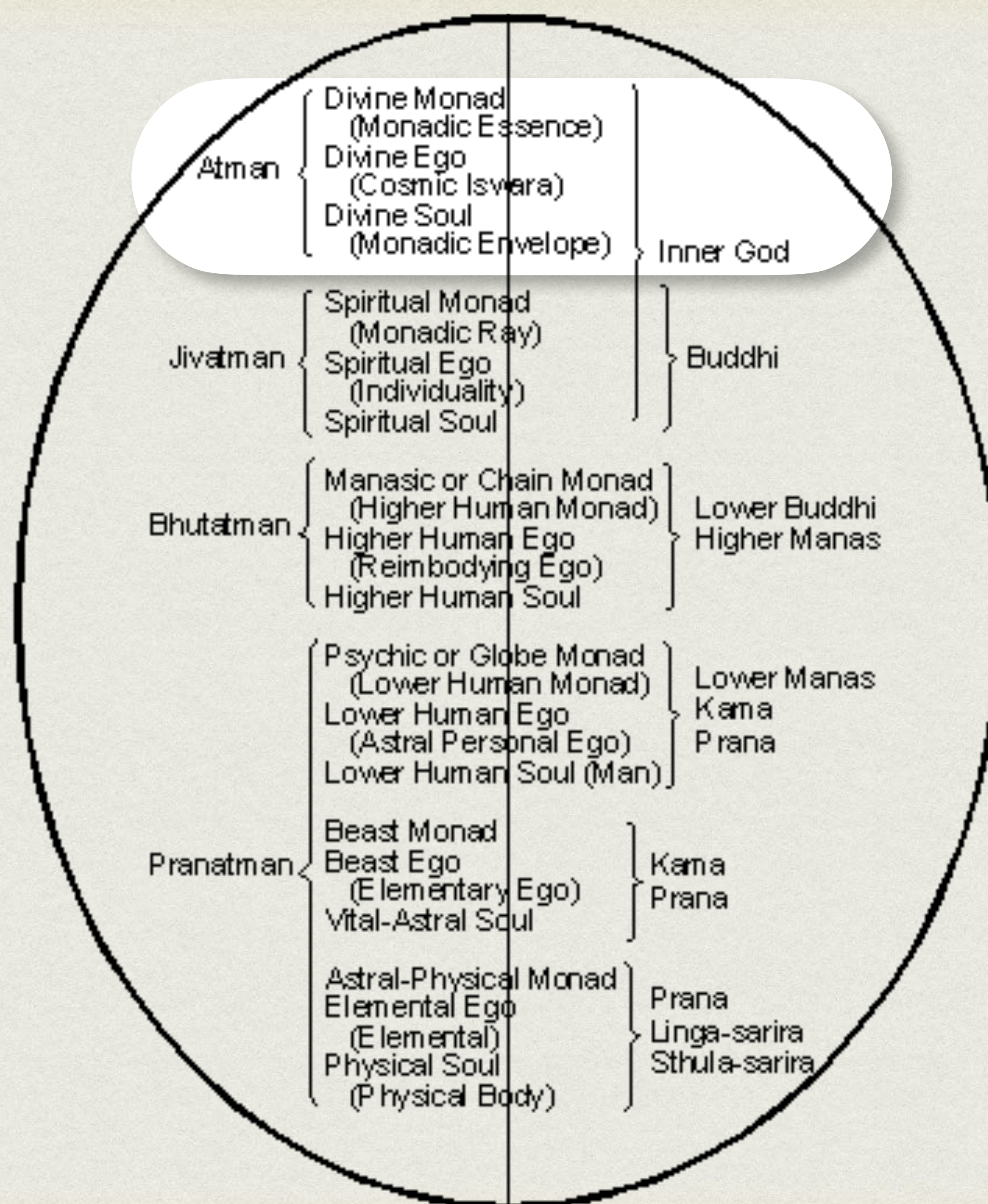
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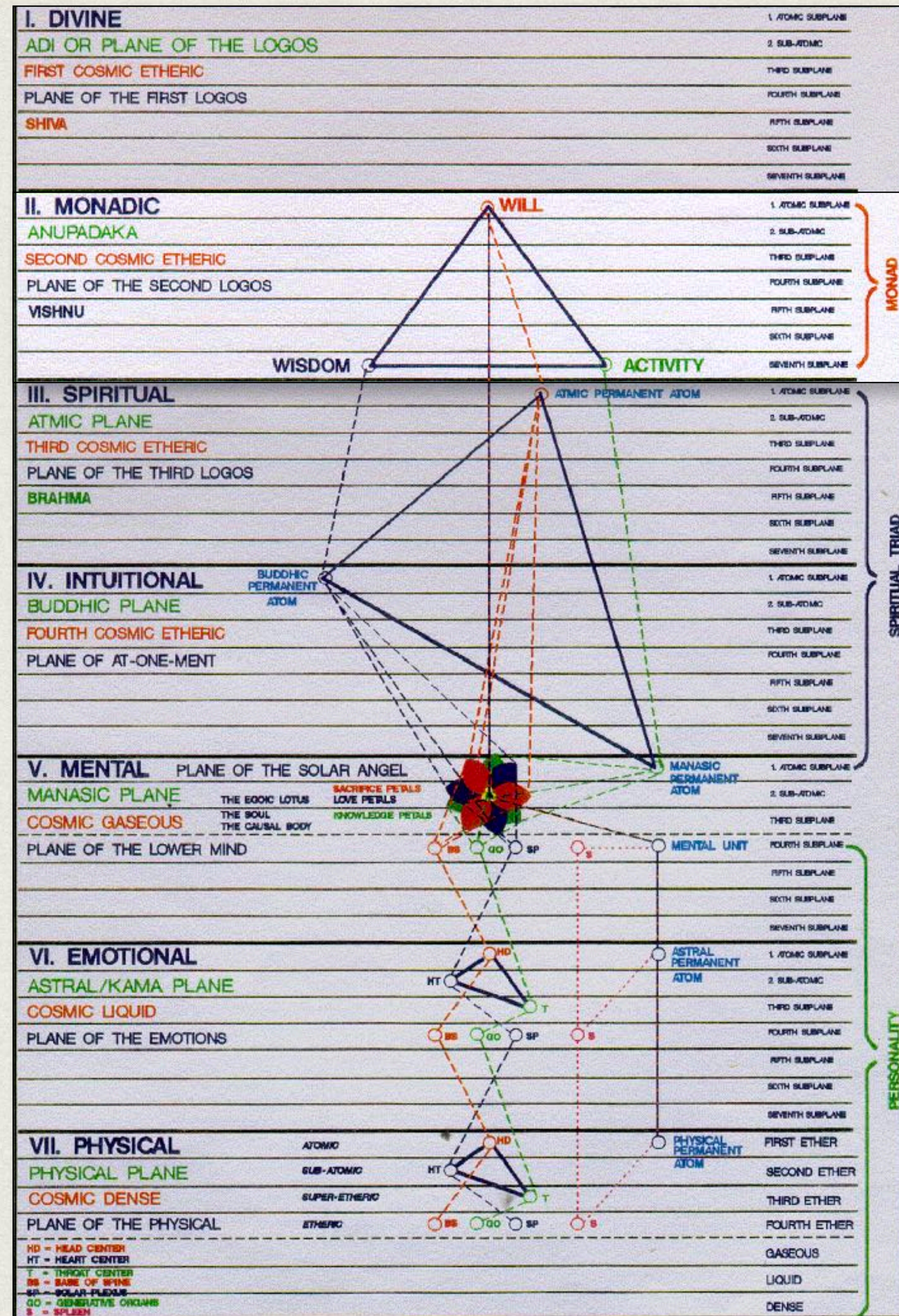
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(b) Just as milliards of bright sparks dance on the waters of an ocean above which one and the same moon is shining, so our evanescent personalities—the illusive envelopes of the immortal MONAD-EGO—twinkle and dance on the waves of Maya. They last and appear, as the thousands of sparks produced by the moon-beams, only so long as the Queen of the Night radiates her lustre on the running waters of life: the period of a Manvantara; and then they disappear, the beams—symbols of our eternal Spiritual Egos—alone surviving, re merged in, and being, as they were before, one with the Mother Source.

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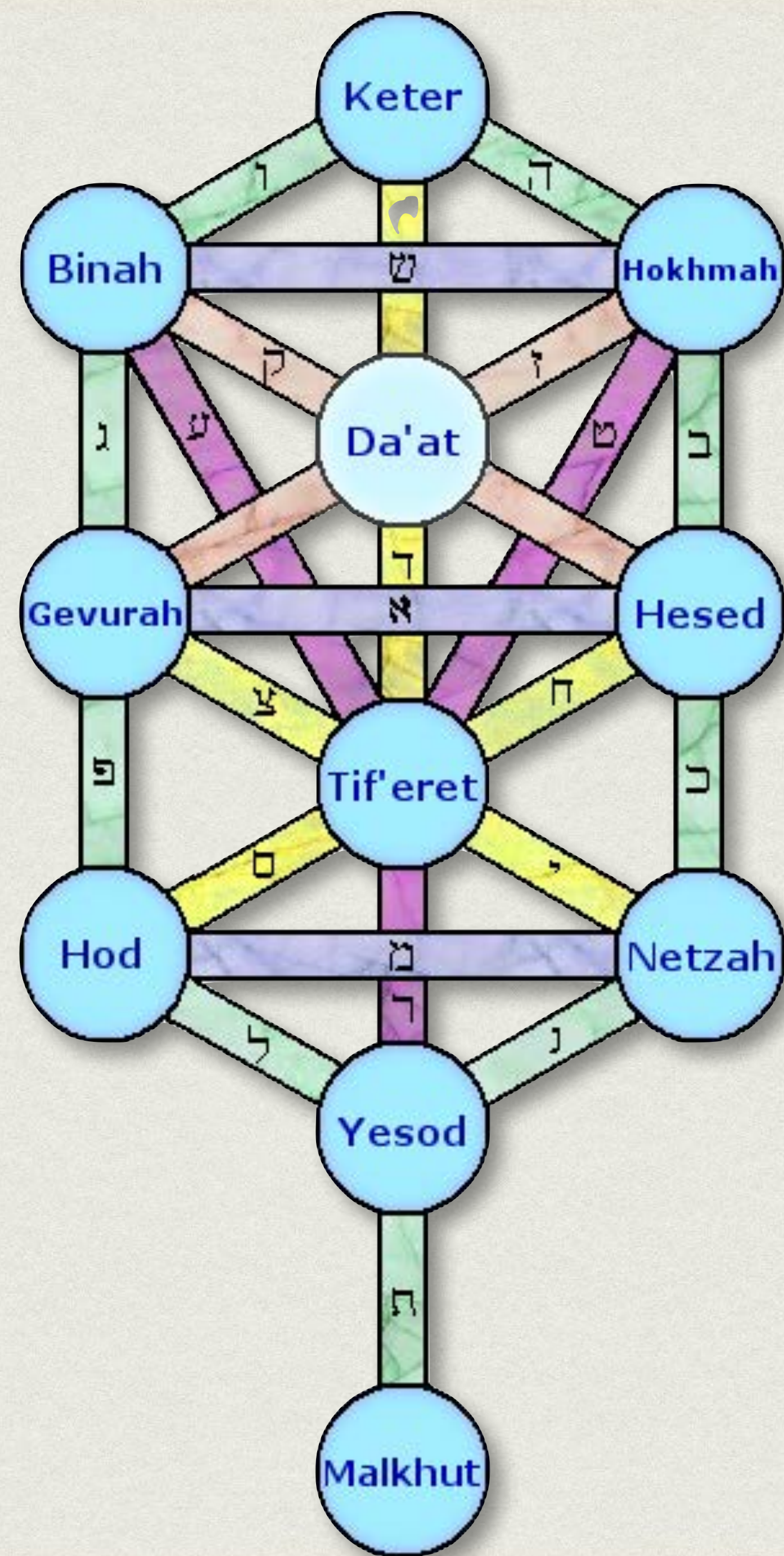
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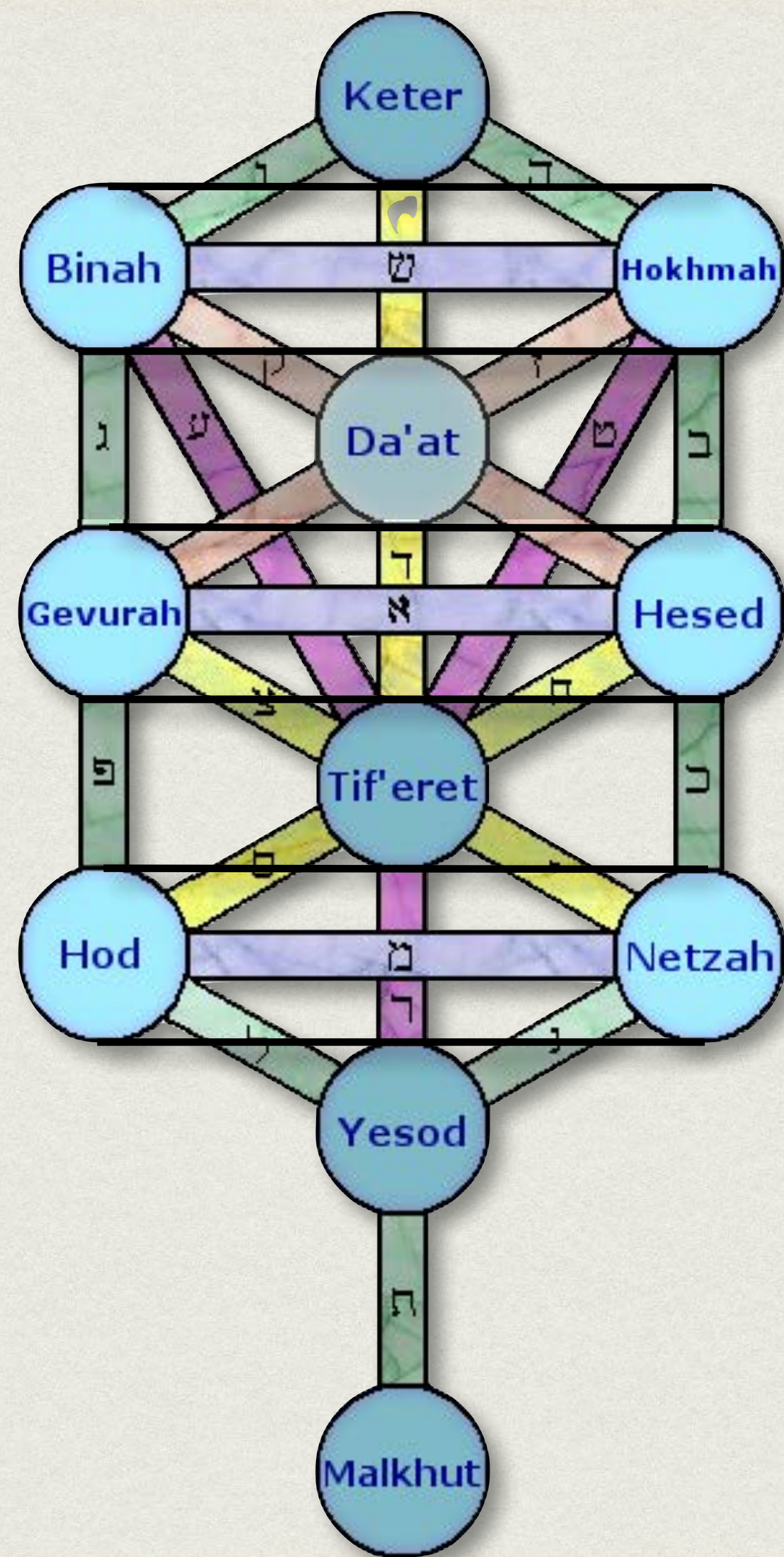
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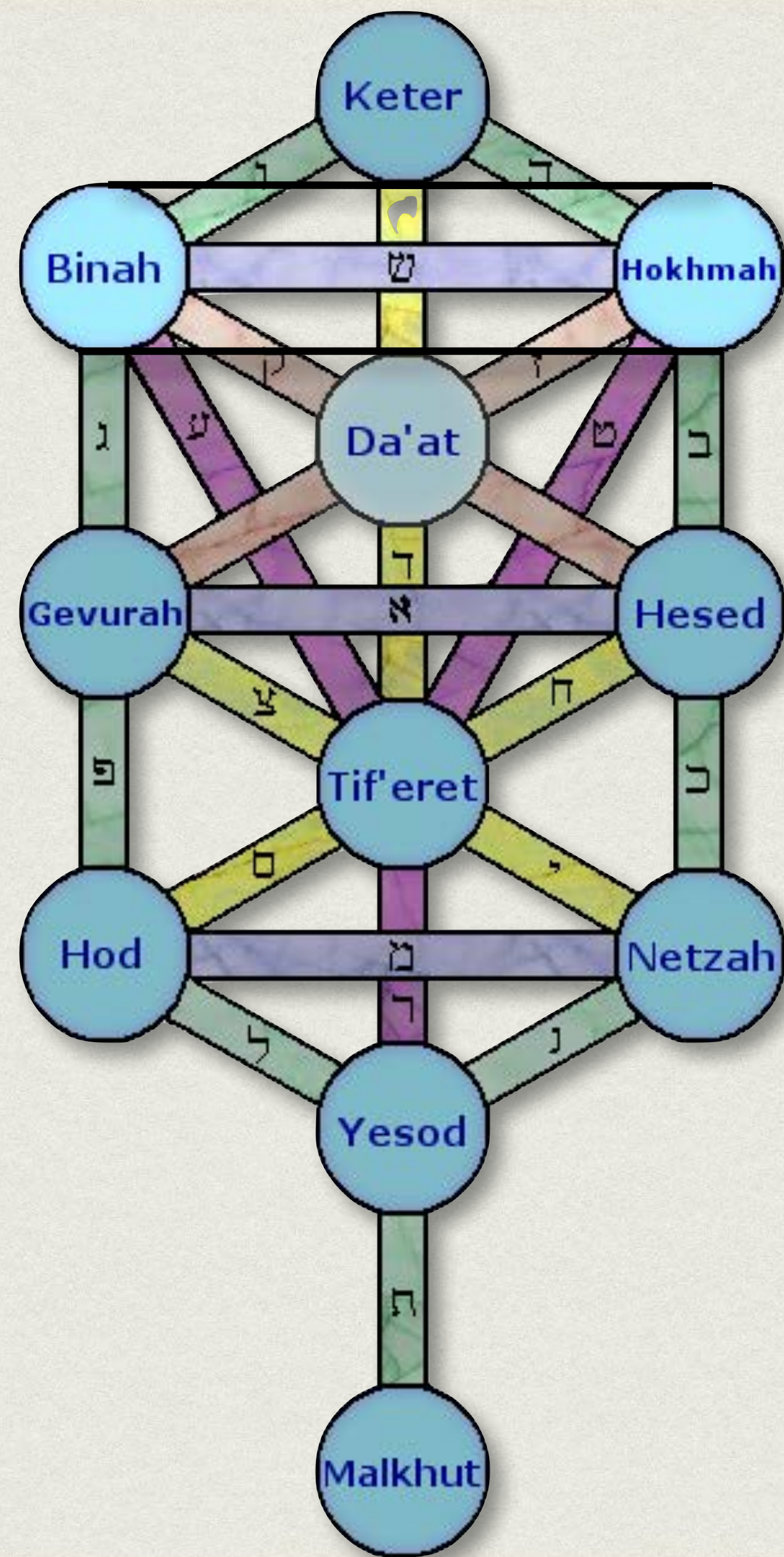
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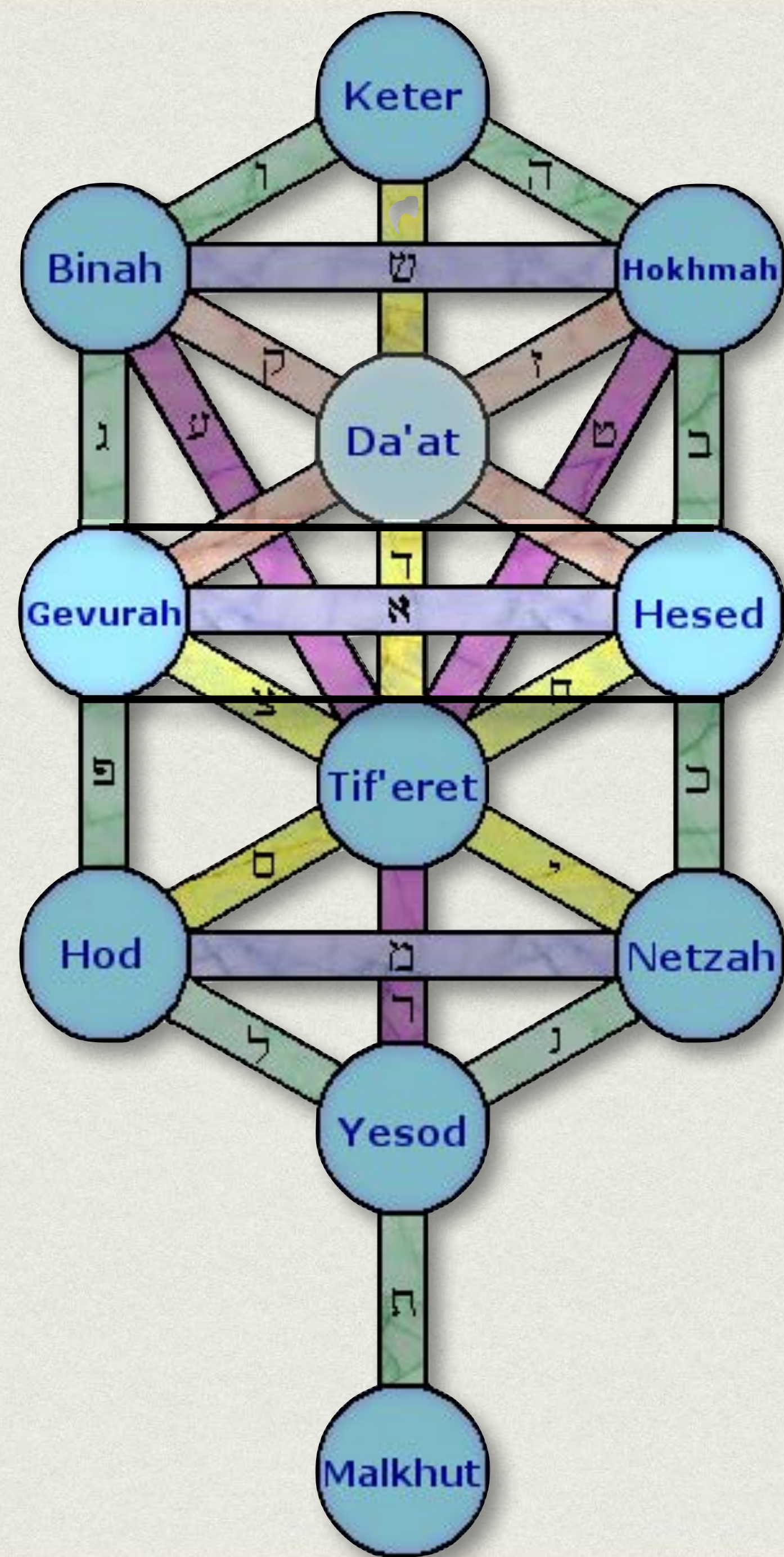
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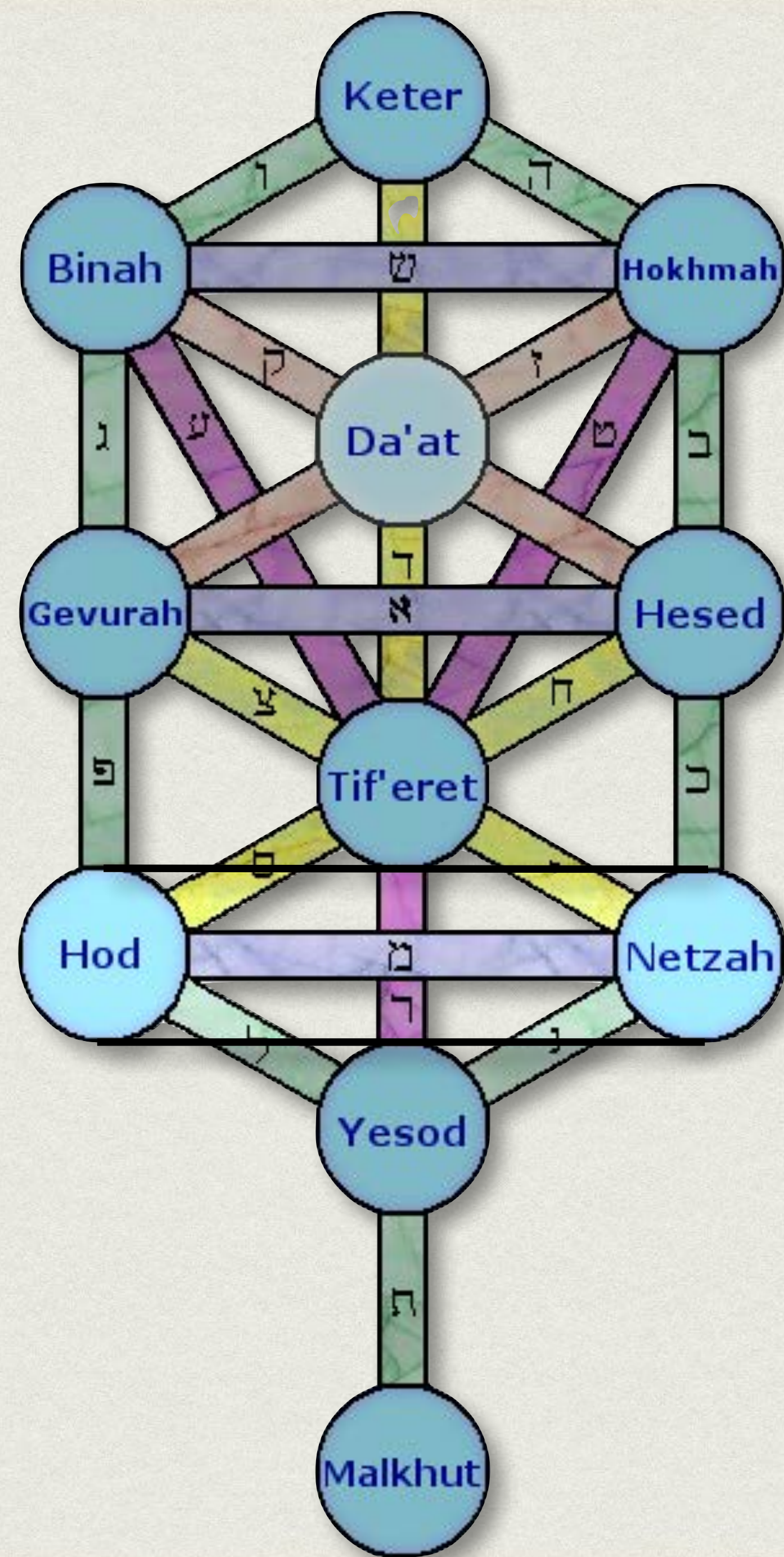
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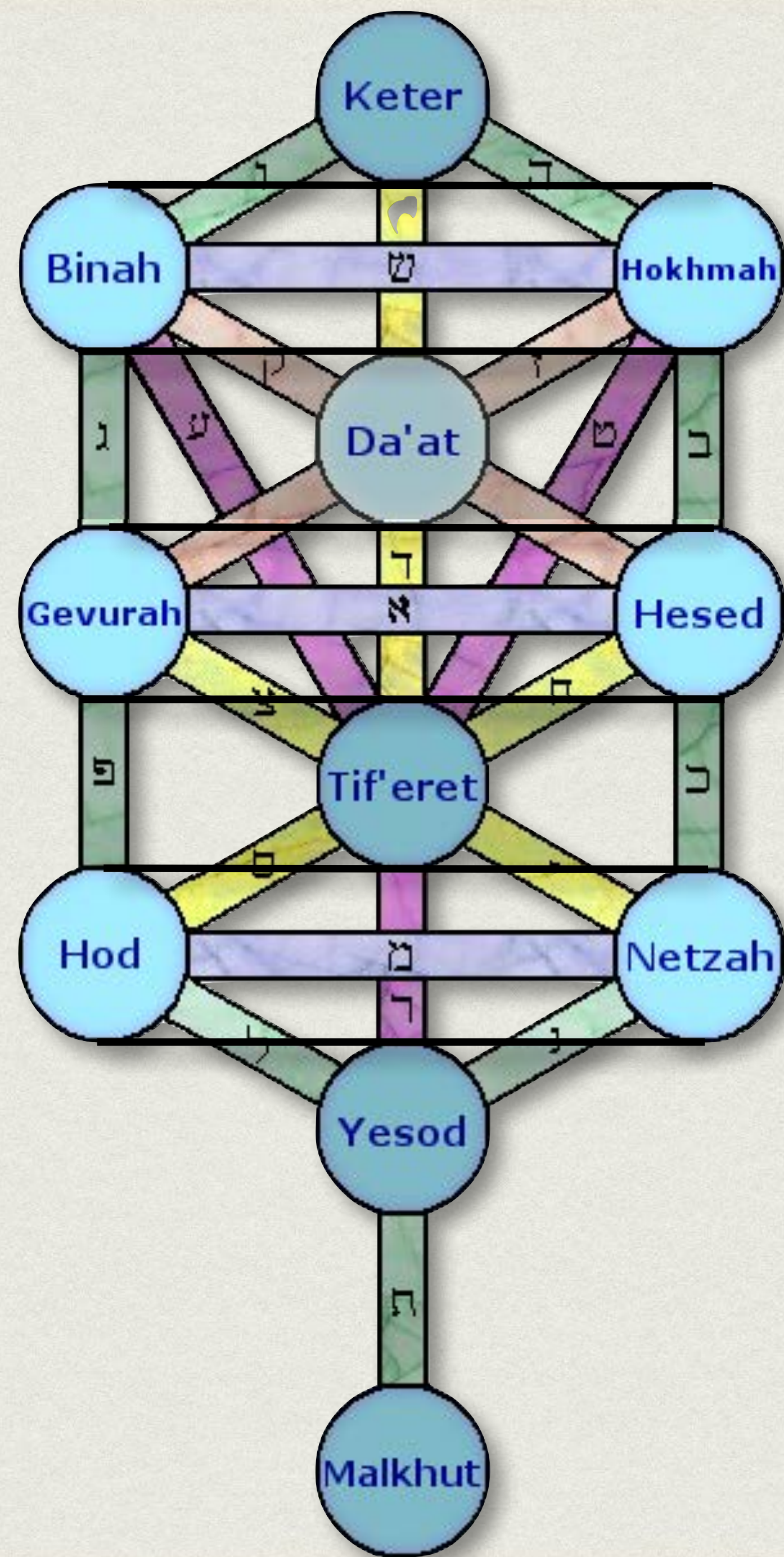
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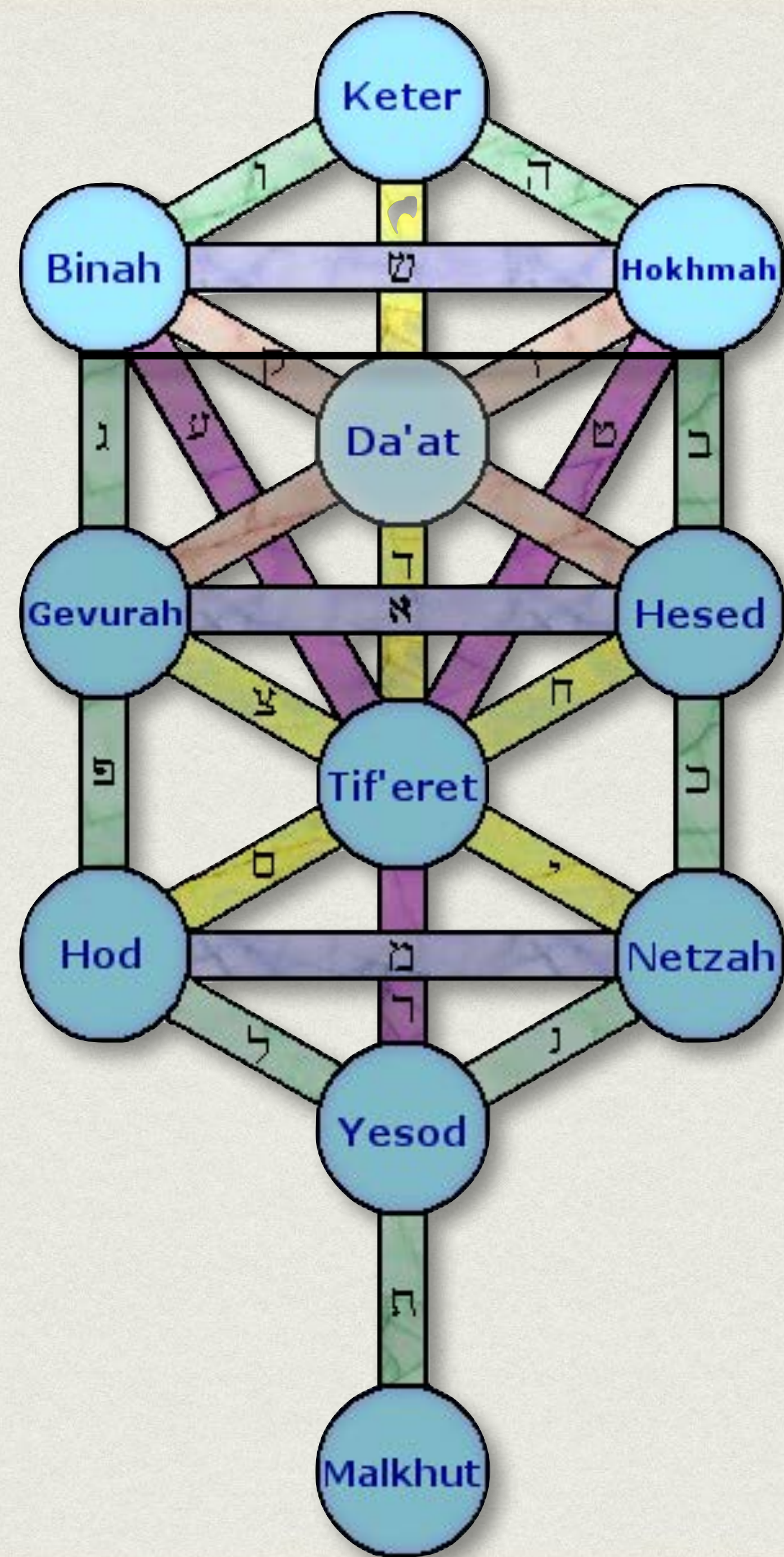


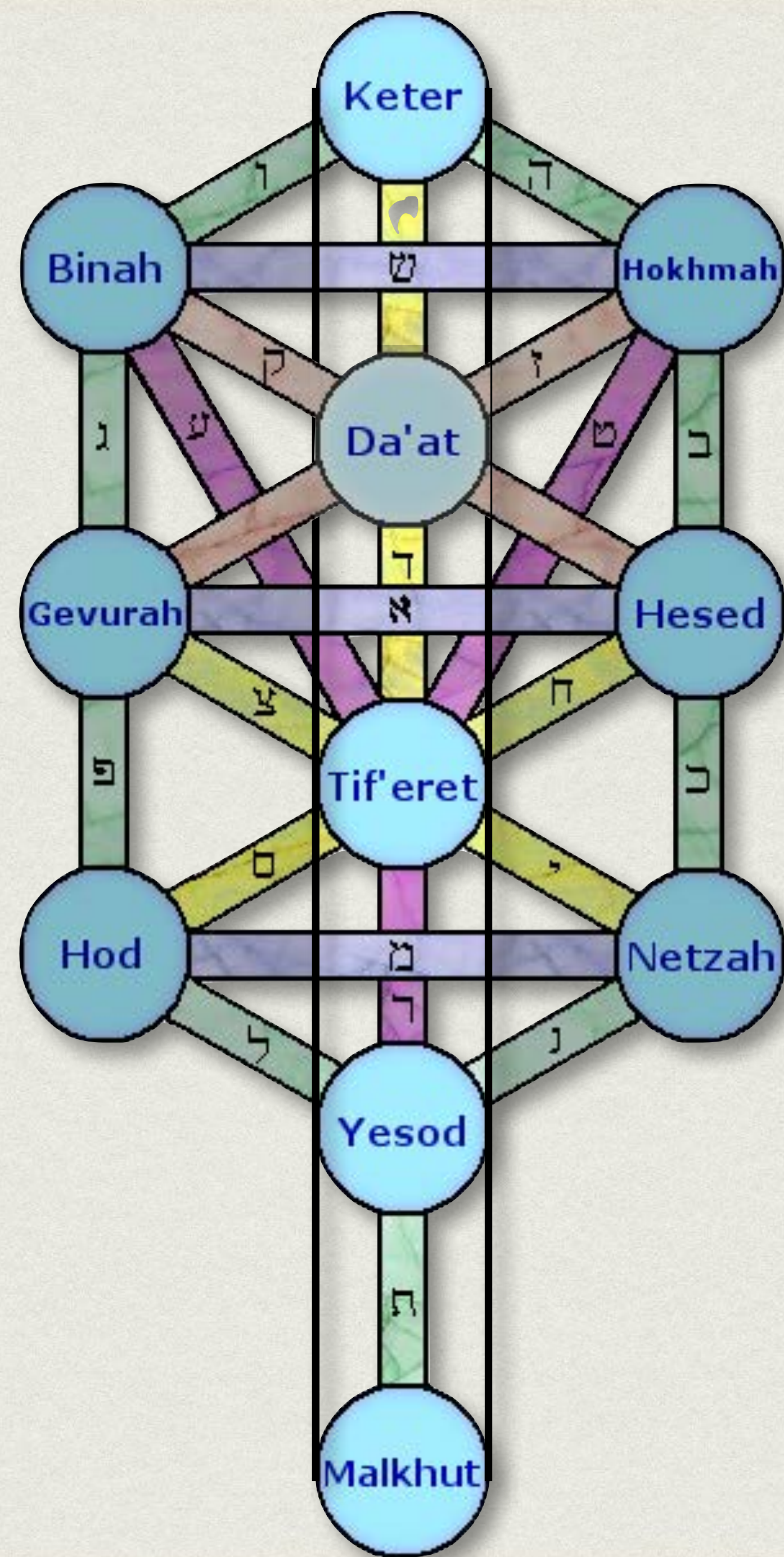












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(a) The “Three-tongued flame” that never dies is the immortal spiritual triad — the Atma-Buddhi and Manas — the fruition of the latter assimilated by the first two after every terrestrial life. The “four wicks” that go out and are extinguished, are the four lower principles, including the body.”

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“I am the three-wicked Flame and my wicks are immortal,” says the defunct. “I enter into the domain of Sekhem (the God whose arm sows the seed of action produced by the disembodied soul) and I enter the region of the Flames who have destroyed their adversaries,” *i.e.*, got rid of the sin-creating “four wicks.” (See chap. i., vii., “Book of the Dead,” and the “Mysteries of Ro-stan.”)

(b) Just as milliards of bright sparks dance on the waters of an ocean above which one and the same moon is shining, so our evanescent personalities the illusive envelopes of the immortal MONAD-EGO twinkle and dance on the waves of Maya. They last and appear, as the thousands of sparks produced by the moon-beams, only so long as the Queen of the Night radiates her lustre on the running waters of life: the period of a Manvantara; and then they disappear, the beams—symbols of our eternal Spiritual Egos—alone surviving, re merged in, and being, as they were before, one with the Mother Source.

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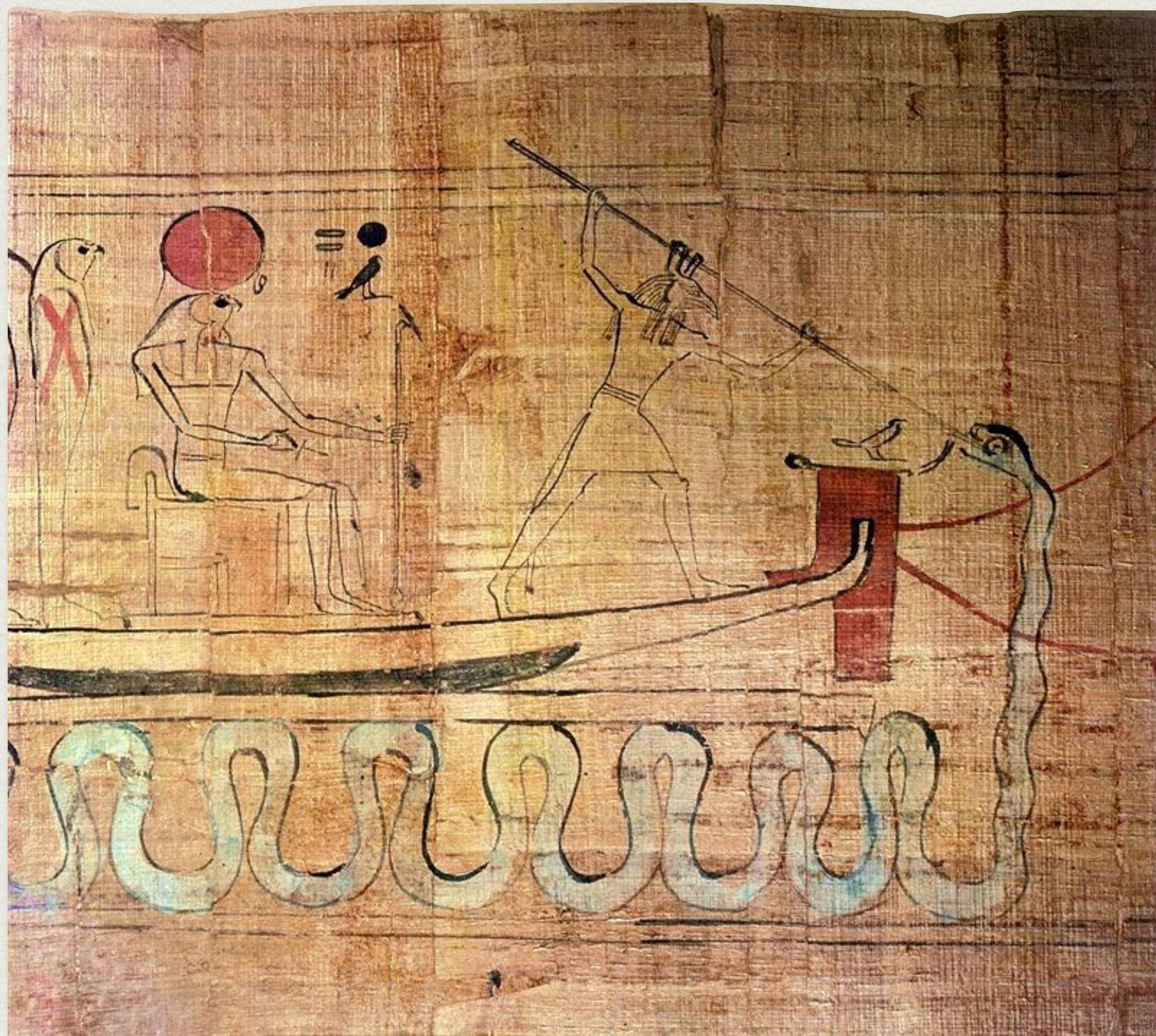
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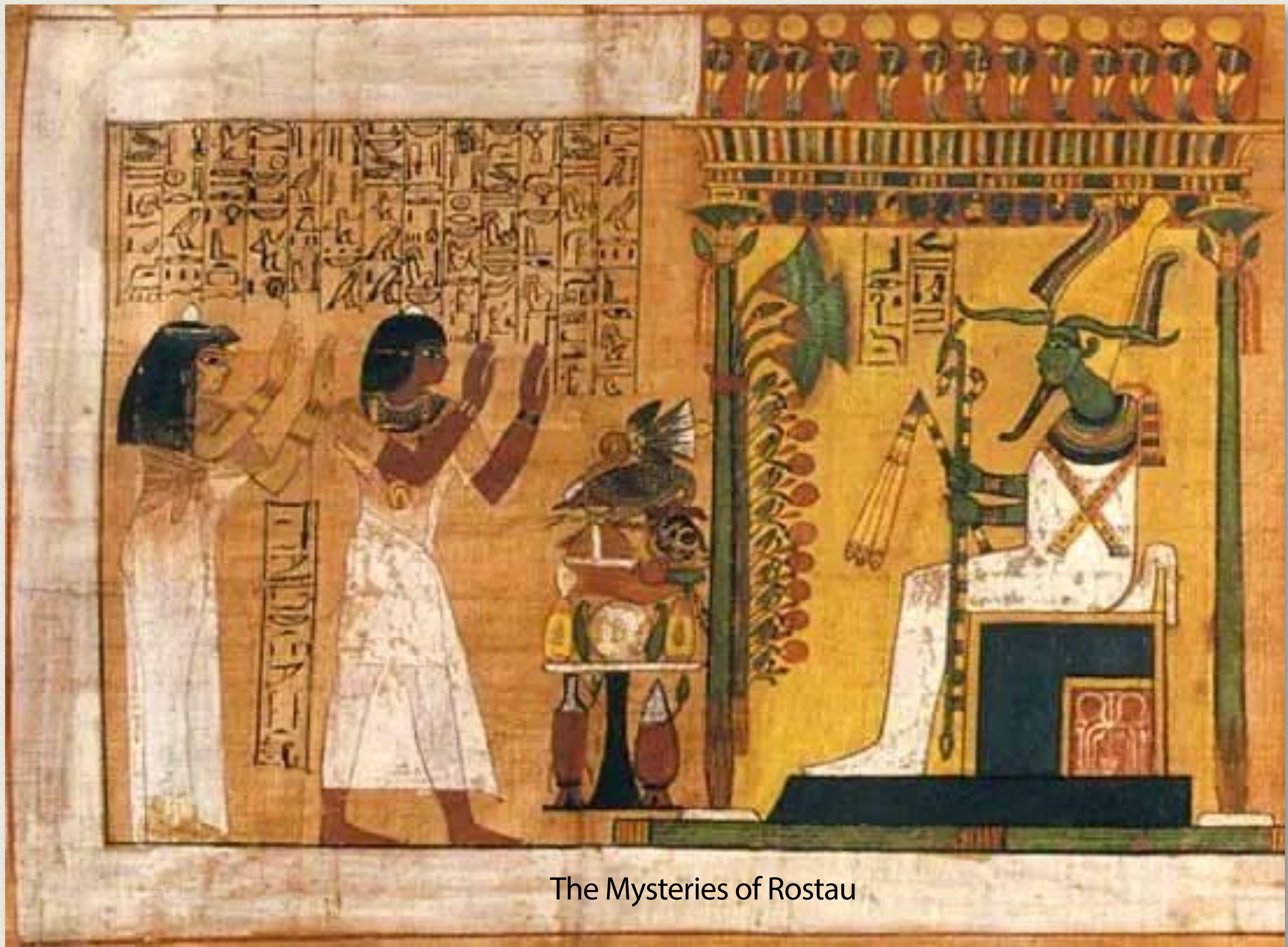
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