



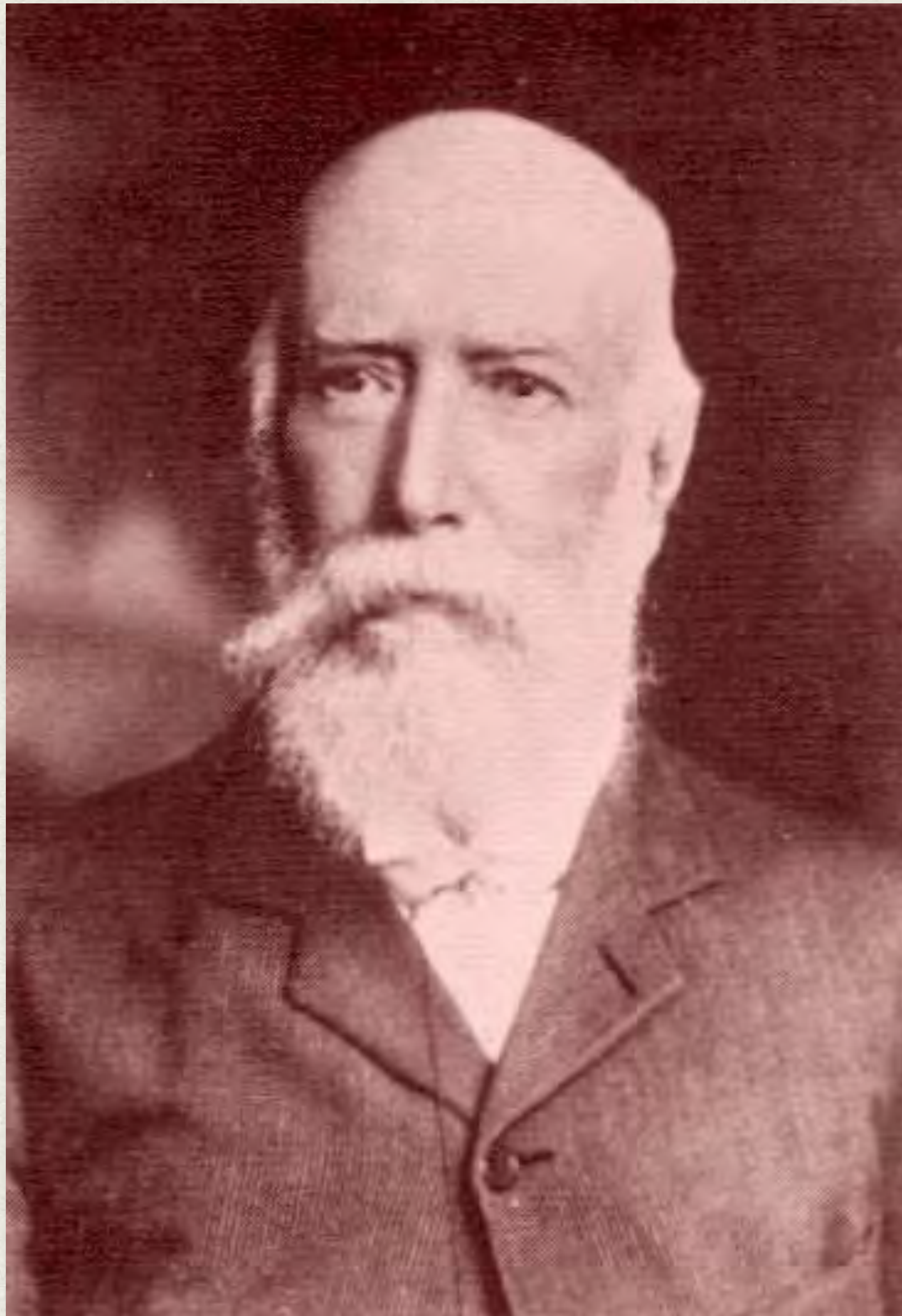
HPB in 1889
(professionally colorized)

HELENA BLAVATSKY

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



SYLVIA CRANSTON
CAREY WILLIAMS, Research Assistant



After her departure from Russia, HPB's life is not easy to document. She kept no diary, and her relatives were not standing by to report her doings. Nadya writes: "For the first eight years she gave her mother's family no sign of life for fear of being traced by her legitimate 'lord and master.'" As to her father, he alone knew of her whereabouts. Knowing, however, that he would never prevail upon her to return to Nikifor, he acquiesced in her absence, and supplied her with money whenever she came to places where it could safely reach her. HPB's critics find it difficult to believe that a

A. P. Sinnett

woman in those days could safely travel to the places she claimed to have visited. Privately, she wrote the following to Sinnett when he was preparing her memoirs: *Suppose I was to tell you that [in India] I was in man's clothes (for I was very thin then) which is the solemn truth, what would people say? So I was in Egypt with the old Countess [Kisselev] who liked to see me dressed as a "gentleman student" she said. Now you understand my difficulties? That which would pass [elsewhere, save in the prudish West] as an eccentricity, oddity, would serve now only to incriminate me...*



In Cairo, HPB met Dr. Albert Leighton Rawson, then a young art student from the United States. As he also saw her two or three years later in New York, and again in that city in the 1870s, he is an important witness as to some of her journeyings... Rawson described his meeting with HPB in Cairo in an article written after her death. She revealed to him that she was engaged in a work that would someday free mankind from mental bondage. He commented that her disinterestedness in her mission was sublime, for she frequently said "This work is not mine, but his that sent me." [Book of John vii:16]. HPB's travels in the

Albert Leighton Rawson

Middle East proved disappointing. She wrote Prince Dondoukov, "*At Athens, in Egypt, on the Euphrates, everywhere I went I sought my [philosopher's stone]... I have lived with the whirling Dervishes, with the Druses of Mt. Lebanon, with the Bedouin Arabs and the Marabouts of Damascus. I found it nowhere! I learned necromancy and astrology, crystal-gazing and spiritualism—of "red Virgin" no trace whatsoever!*" After this, as HPB mentioned later to a French correspondent, she traveled with her father in Europe. This may be the time she went with him to London. –H.P.B.: The Extraordinary Life and Influence of Helena Blavatsky, p. 42-3

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(b) Just as millions 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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(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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4. It is the Root that never dies, the Three-tongued Flame of the Four wicks* (a) . . . The wicks are the Sparks, that draw from the Three-tongued Flame (their upper triad) shot out by the Seven, Their Flame; the beams and sparks of one moon reflected in the running waves of all the rivers of the Earth (“Bhumi”, or “Prithivi”)† (b).

STANZA VII.—*Continued.*

4. IT IS THE ROOT THAT NEVER DIES, THE THREE-TONGUED FLAME OF THE FOUR WICKS * (a) . . . THE WICKS ARE THE SPARKS, THAT DRAW FROM THE THREE-TONGUED FLAME (*their upper triad*) SHOT OUT BY THE SEVEN, THEIR FLAME; THE BEAMS AND SPARKS OF ONE MOON REFLECTED IN THE RUNNING WAVES OF ALL THE RIVERS OF THE EARTH (“*Bhumi*,” or “*Prithivi*”)† (b).

(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.

“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.

* The three-tongued flame of the four wicks corresponds to the four unities and the three Binaries of the Sephirothal tree (see Commentary on Stanza VI.).

† Useless to repeat again that the terms given here are Sanskrit translations; for the original terms, unknown and unheard of in Europe, would only puzzle the reader more, and serve no useful purpose.

VERSE 5

The spark hangs from the flame by the finest thread of Fohat. It journeys through the Seven Worlds of Maya (a). It stops in the first (Kingdom), and is a metal and a stone; it passes into the second (Kingdom), and behold — a plant; the plant whirls through seven forms and becomes a sacred animal; (the first shadow of the physical man) (b).

From the combined attributes of these, Manu (man), the thinker, is formed.

Who forms him? The seven lives; and the one life (c). Who completes him? The fivefold Lha. And who perfects the last body? Fish, sin, and soma (the moon) (d).

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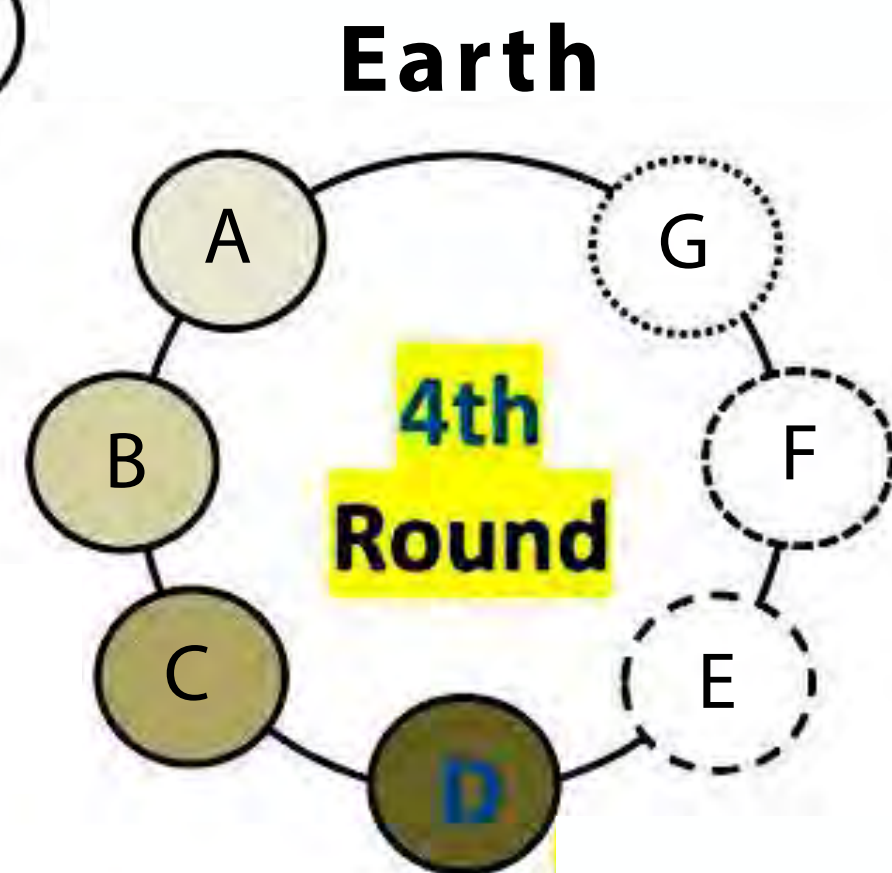
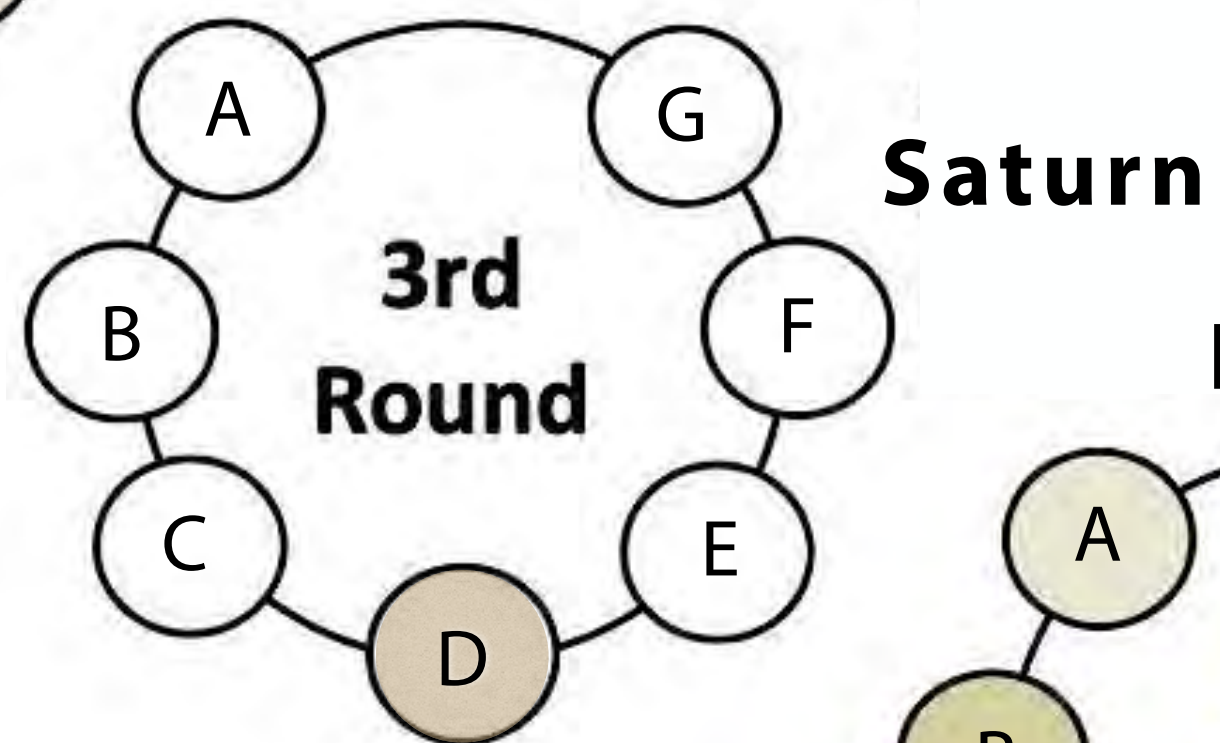
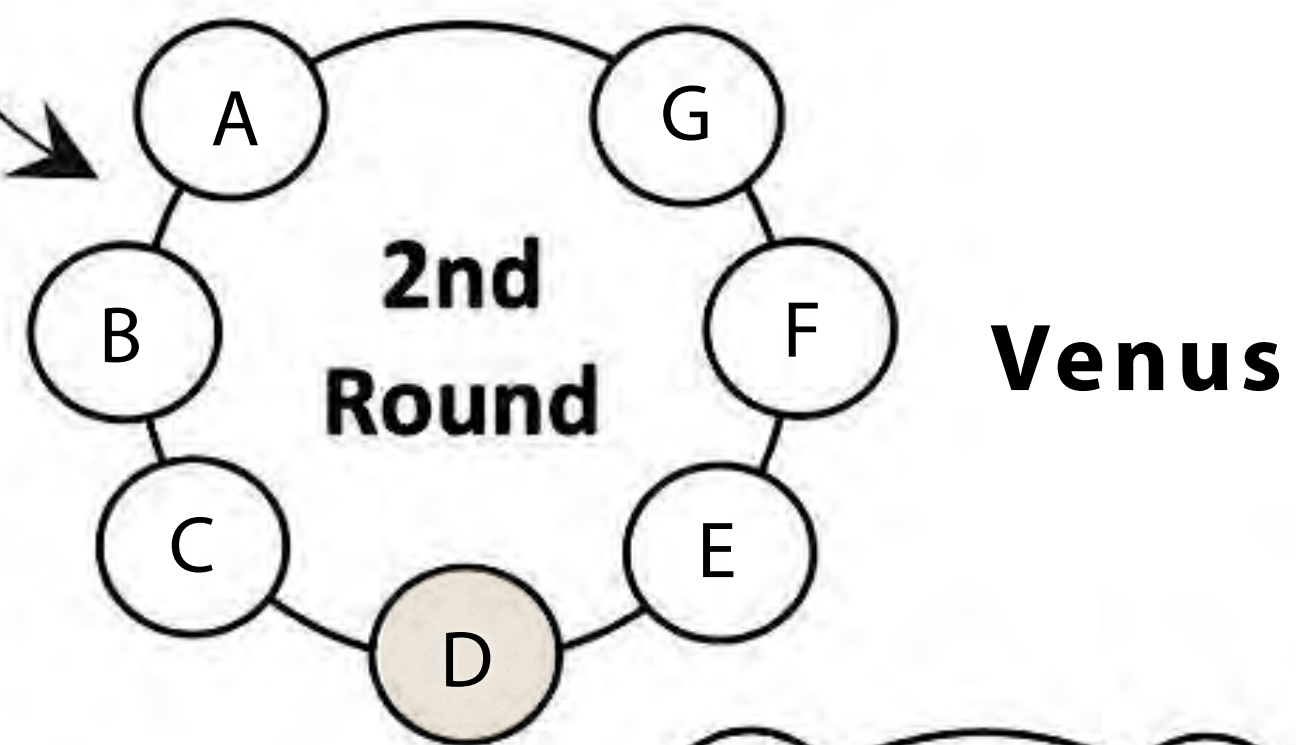
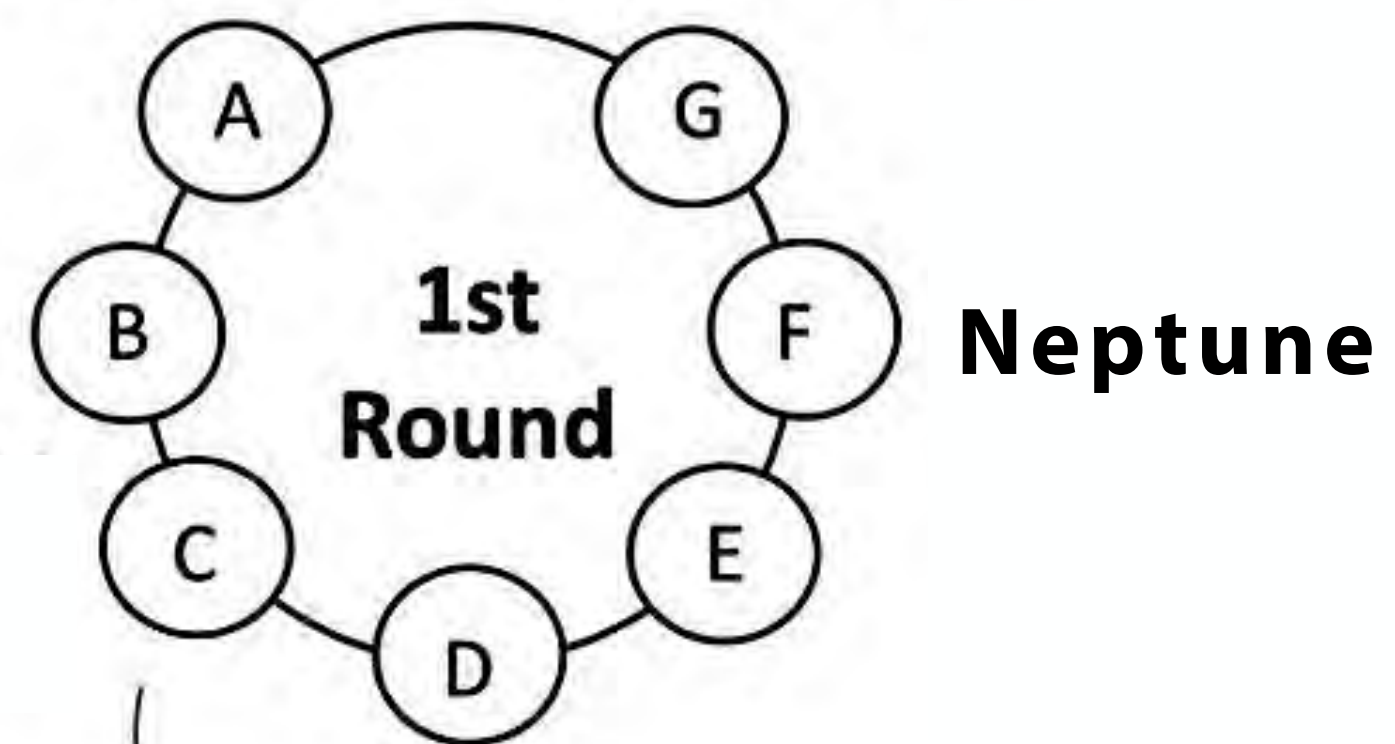
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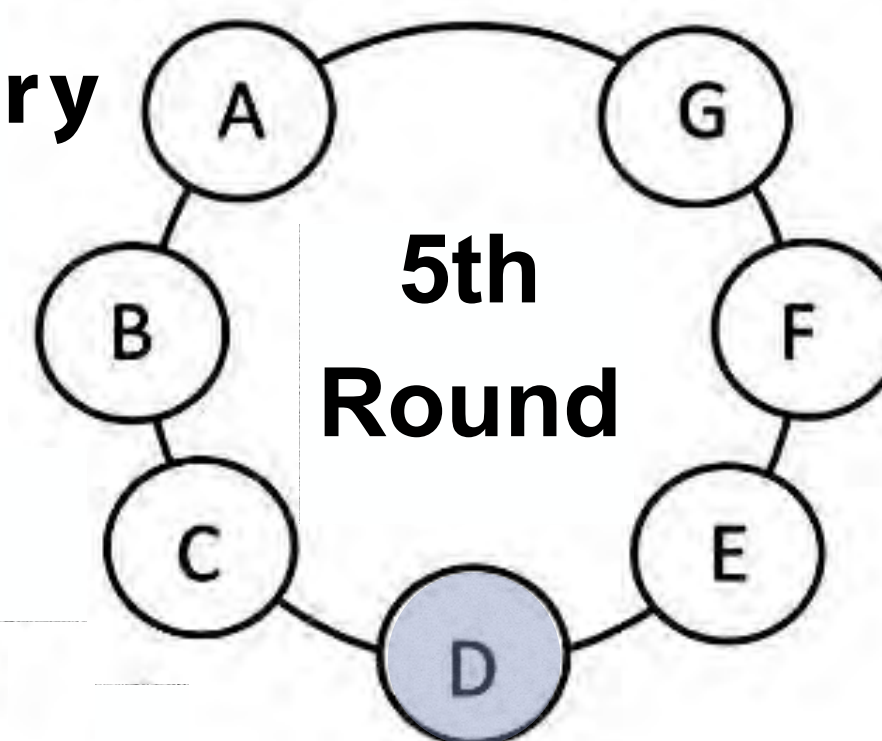
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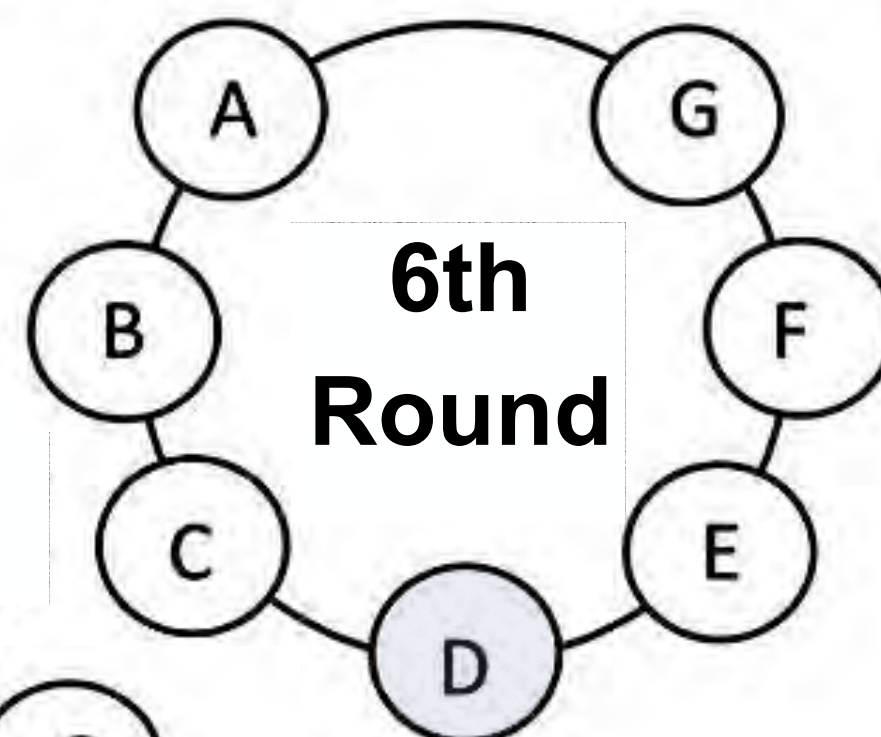


A Chain

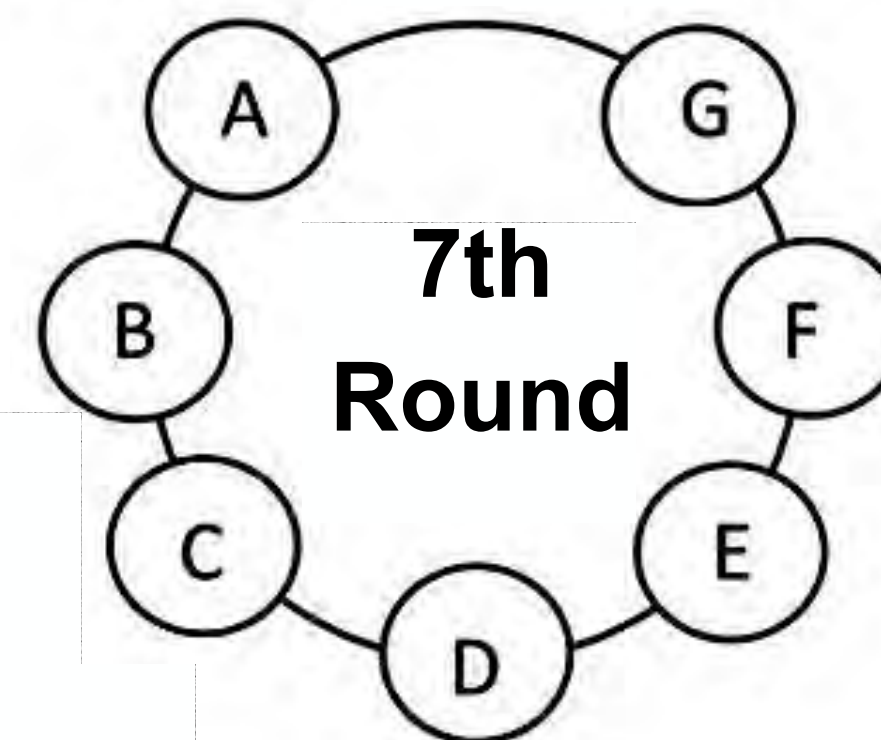
Mercury



Mars



Jupiter



EVOLUTION

VERSE 5

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From the combined attributes of these, Manu (man), the thinker, is formed.

Who forms him? The seven lives; and the one life (c). Who completes him? The fivefold Lha. And who perfects the last body? Fish, sin, and soma (the moon) (d).

This relates to the greatest problem of philosophy—the physical and substantial nature of life, the independent nature of which is denied by modern science because that science is unable to comprehend it. The reincarnationists and believers in Karma alone dimly perceive that the whole secret of Life is in the unbroken series of its manifestations: whether in, or apart from, the physical body. Because if—

“Life, like a dome of many-coloured glass,
Stains the white radiance of Eternity ”—

yet it is itself part and parcel of that Eternity; for life alone can understand life. What is that “Spark” which “hangs from the flame?” It is Jiva, the monad in conjunction with manas, or rather its aroma—that which remains from each personality, **when worthy**, and hangs from Atma-Buddhi, the Flame, by the thread of life. In whatever way interpreted, and into whatever number of principles the human being is divided, it may easily be shown that this doctrine is supported by all the ancient religions, from the Vedic to the Egyptian, from the Zoroastrian to the Jewish.

STANZA VII.—*Continued.*

(5) THE SPARK HANGS FROM THE FLAME BY THE FINEST THREAD OF FOHAT. IT JOURNEYS THROUGH THE SEVEN WORLDS OF MAYA (a). IT STOPS IN THE FIRST (Kingdom), AND IS A METAL AND A STONE; IT PASSES INTO THE SECOND (Kingdom), AND BEHOLD—A PLANT; THE PLANT WHIRLS THROUGH SEVEN FORMS AND BECOMES A SACRED ANIMAL; (the first shadow of the physical man) (b).

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WHO FORMS HIM? THE SEVEN LIVES; AND THE ONE LIFE (c). WHO COMPLETES HIM? THE FIVEFOLD LHA. AND WHO PERFECTS THE LAST BODY? FISH, SIN, AND SOMA (the moon) (d).

(a) The phrase “through the seven Worlds of Maya” refers here to the seven globes of the planetary chain and the seven rounds, or the 49 stations of active existence that are before the “Spark” or Monad, at the beginning of every “Great Life-Cycle” or Manvantara. The “thread of Fohat” is the thread of life before referred to.

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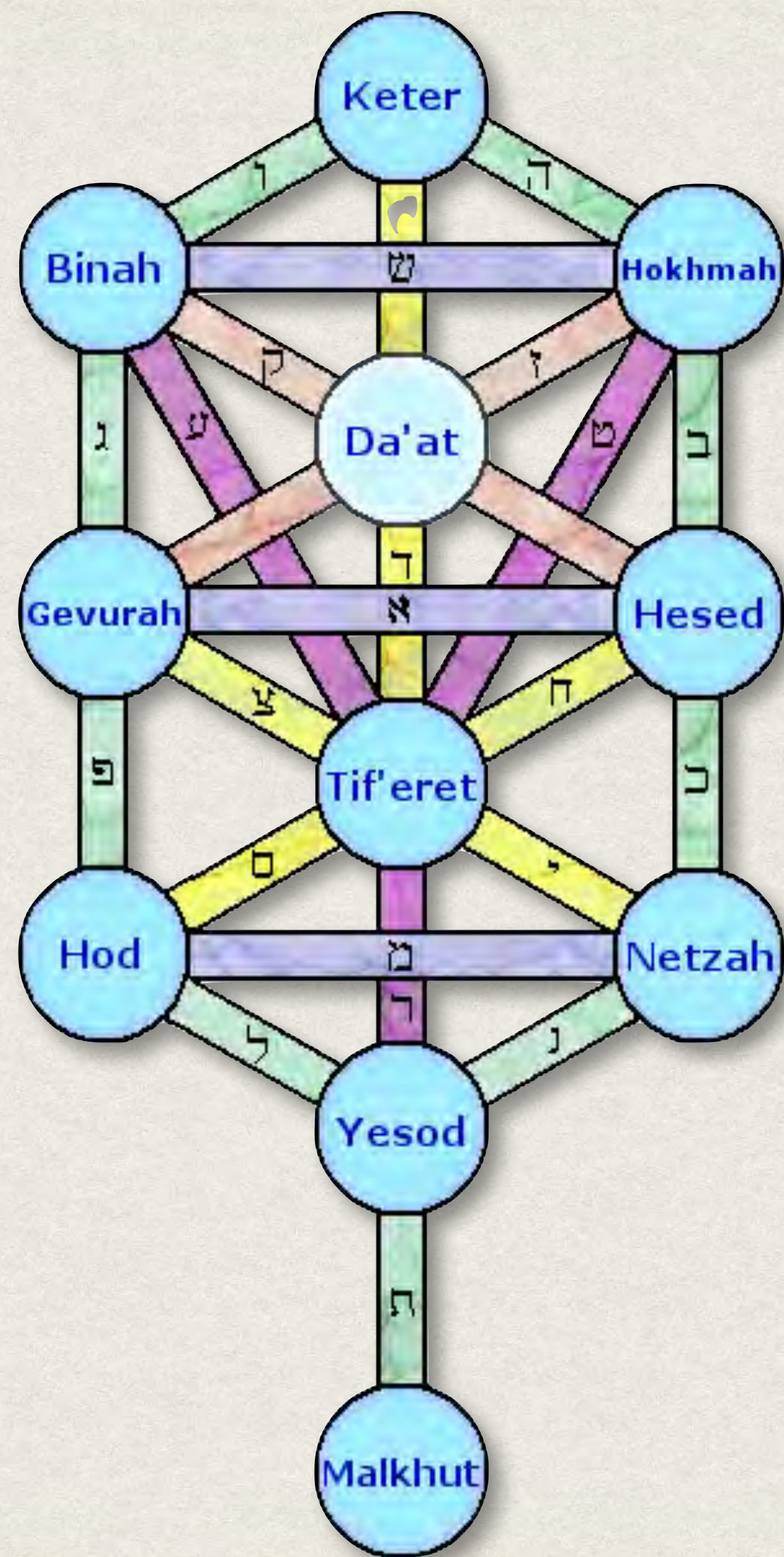
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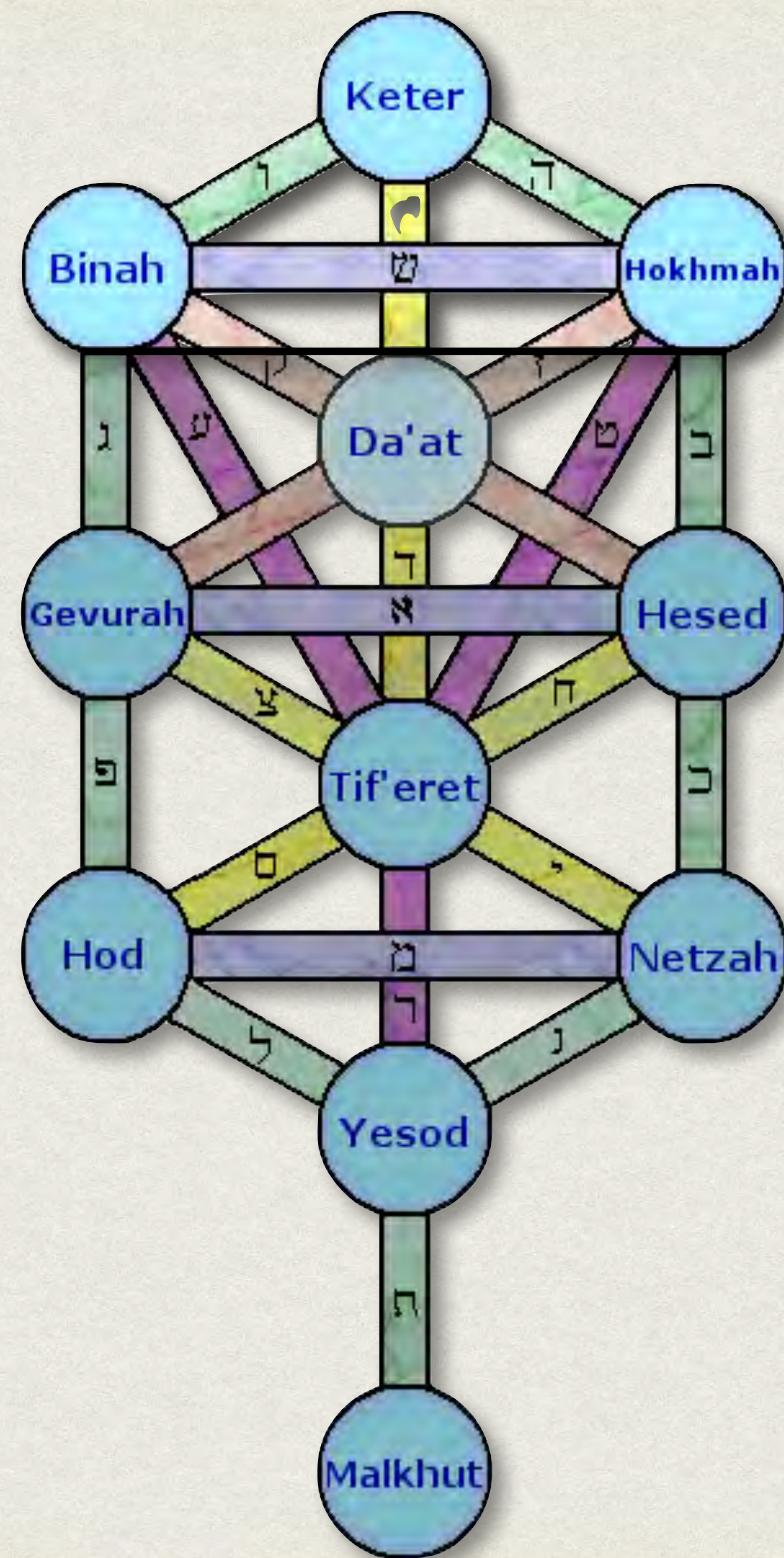
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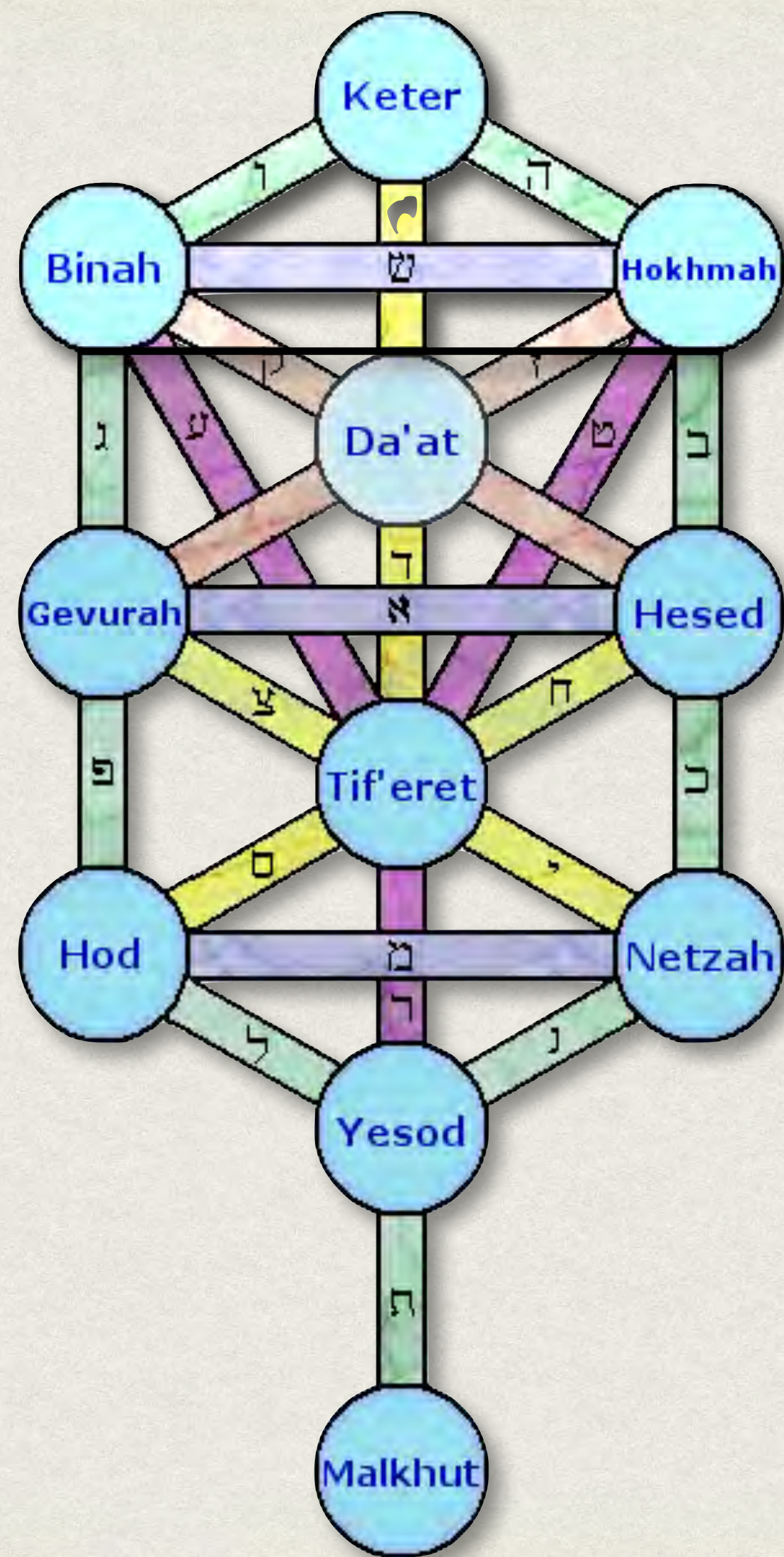
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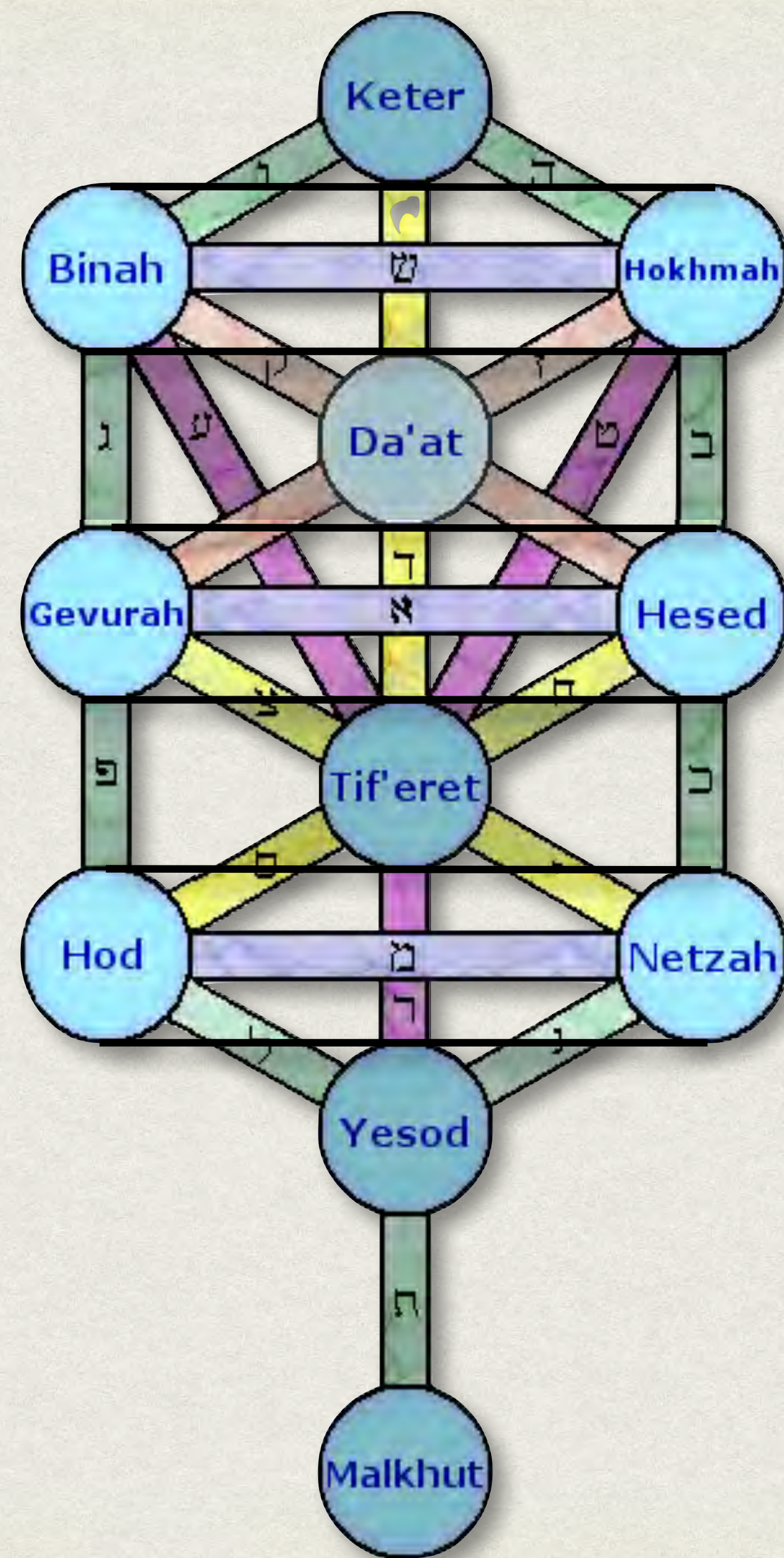
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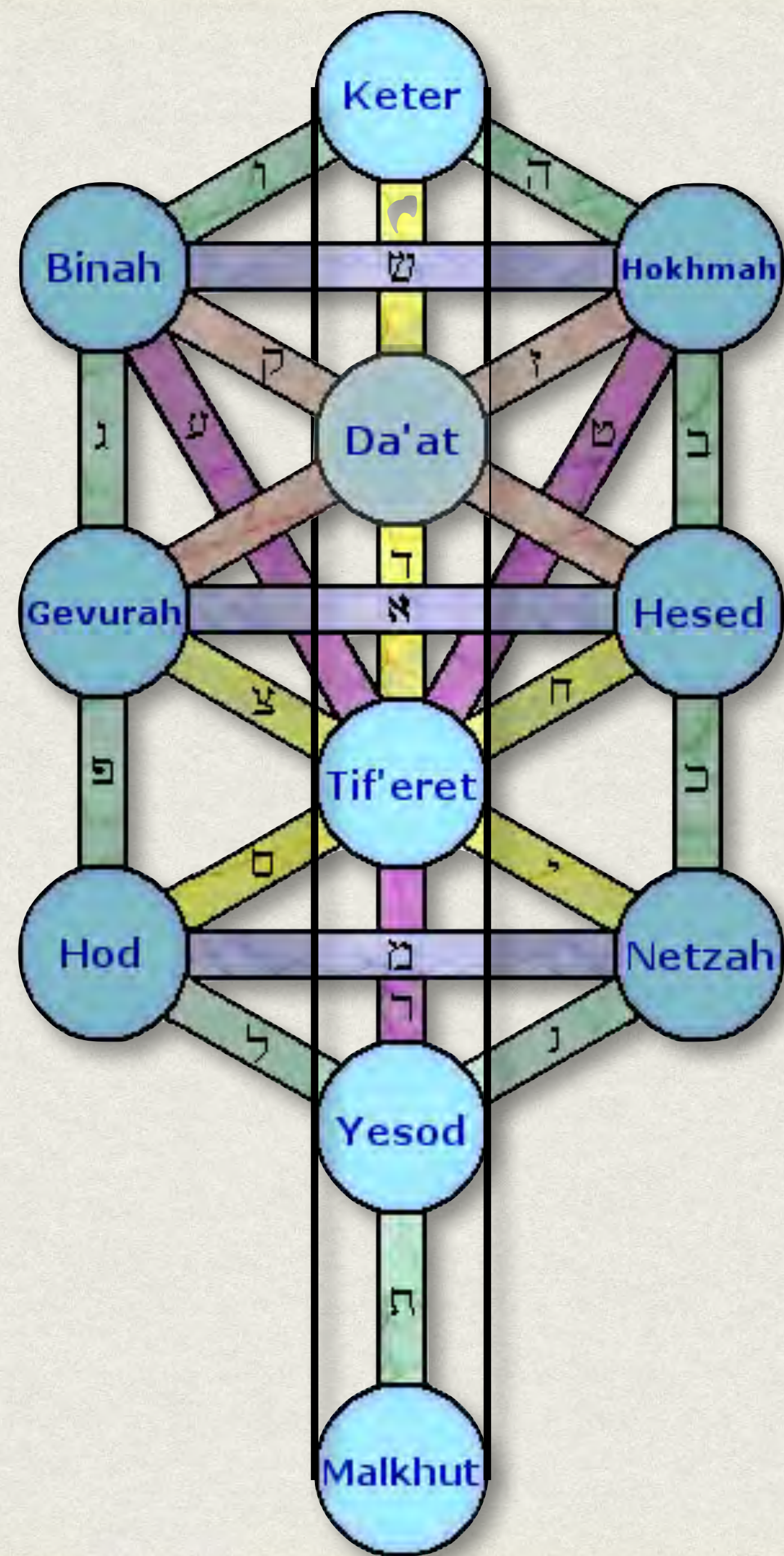












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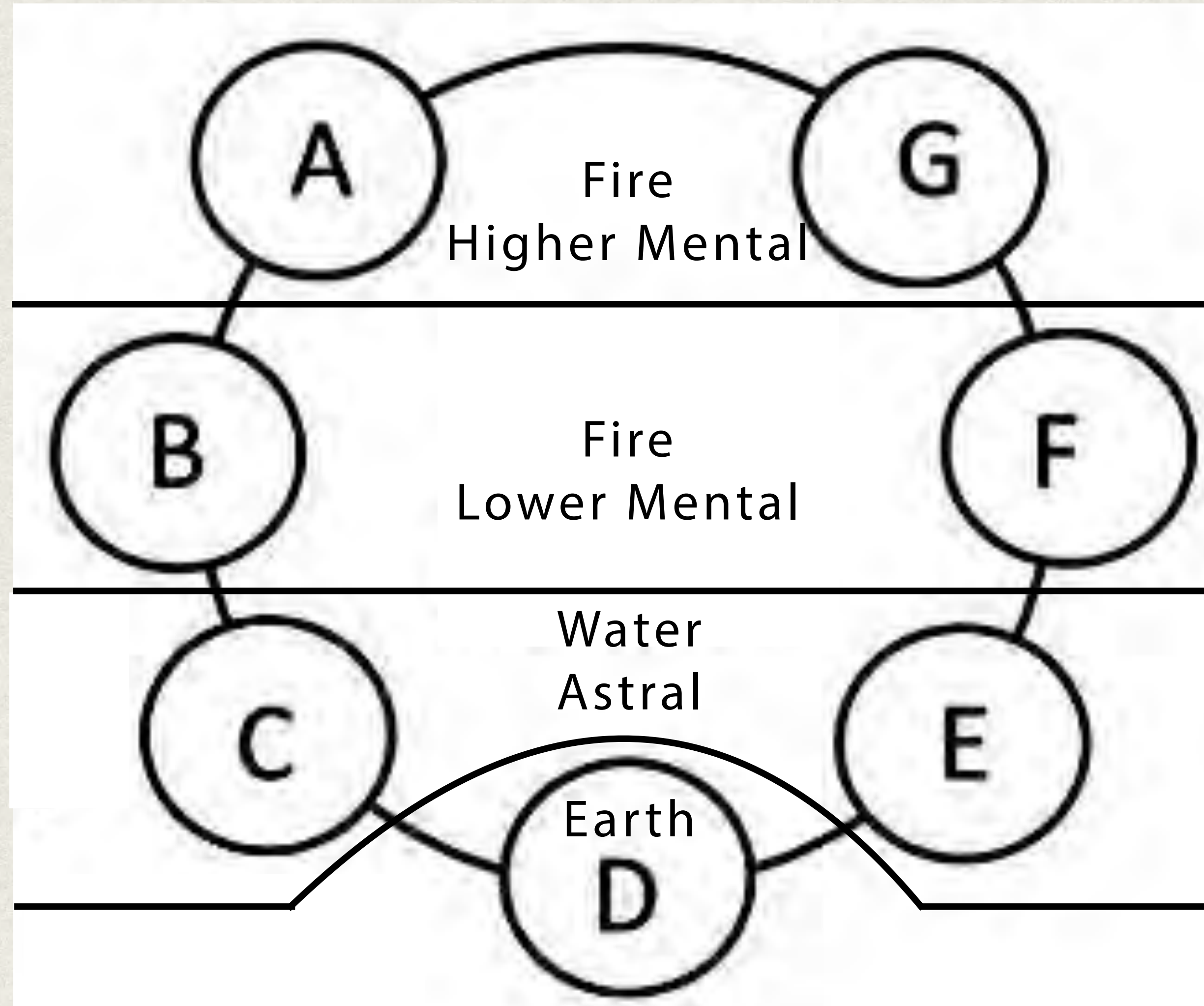
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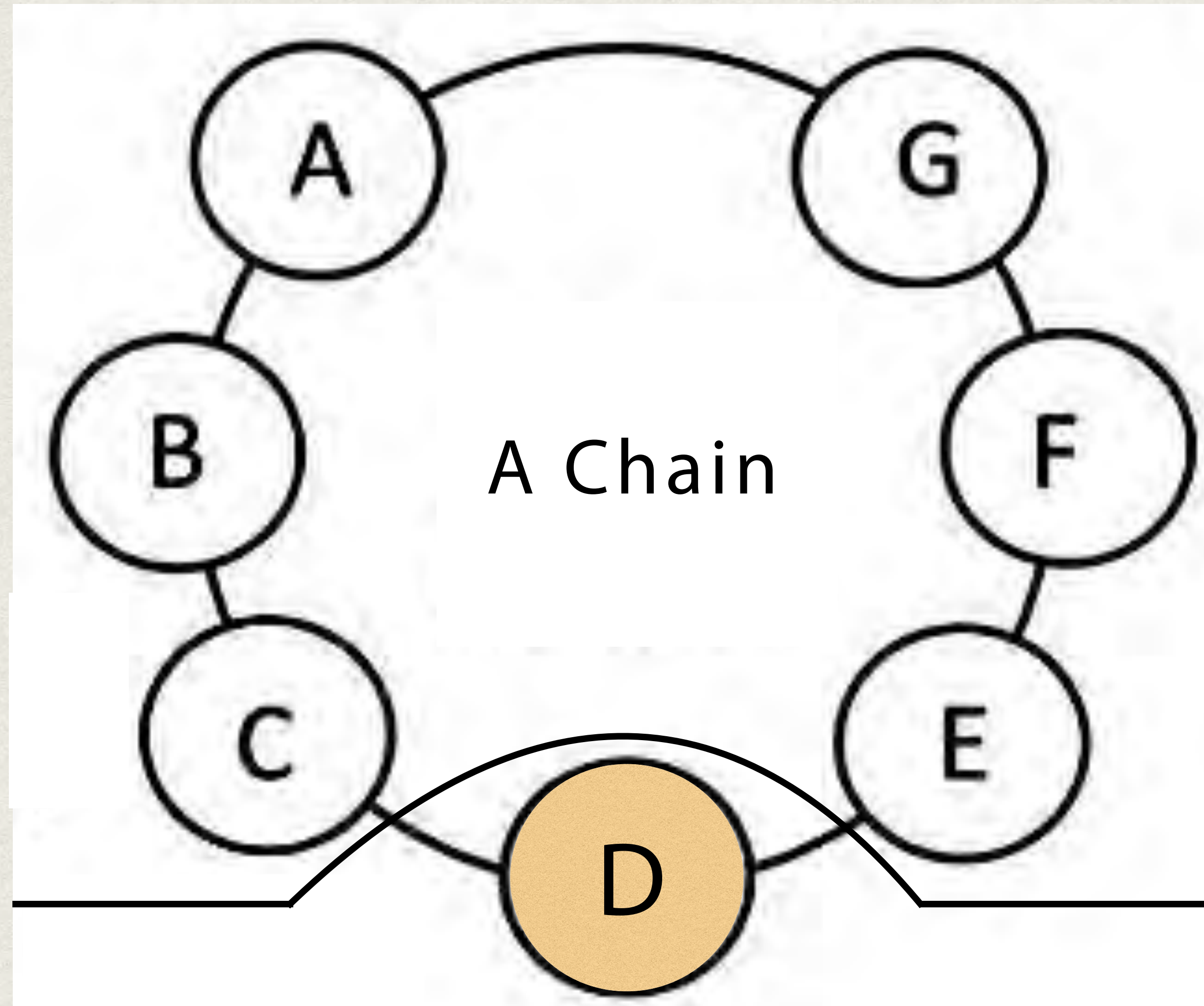
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A Chain





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דבר זה ידוע כי כל המעשים הנעשים בזה העולם הם כענין המעשים הנעשים בזה העולם

Mantuan Codex



I pberit de linc
 lux vera. **Q**ue illu
 dnet gemmes venet
 in huc mudo. In mudo
 erat et mudo p ipm
 factus est et mudo e
 no cognovit. In ppa
 venit et sui cu non
 reperit. Quod p aut
 mudo erat et dedit



I pberit de linc
 fieri huc qui ardet in
 noie e. **Q**ue no exs
 umbo neq exultate
 ruzus neq exultate
 re vni. **Q**ue ex deo nati
 sut. **E**t verbum ta factu
 est. **E**t habitabit in nob

The Picatrix

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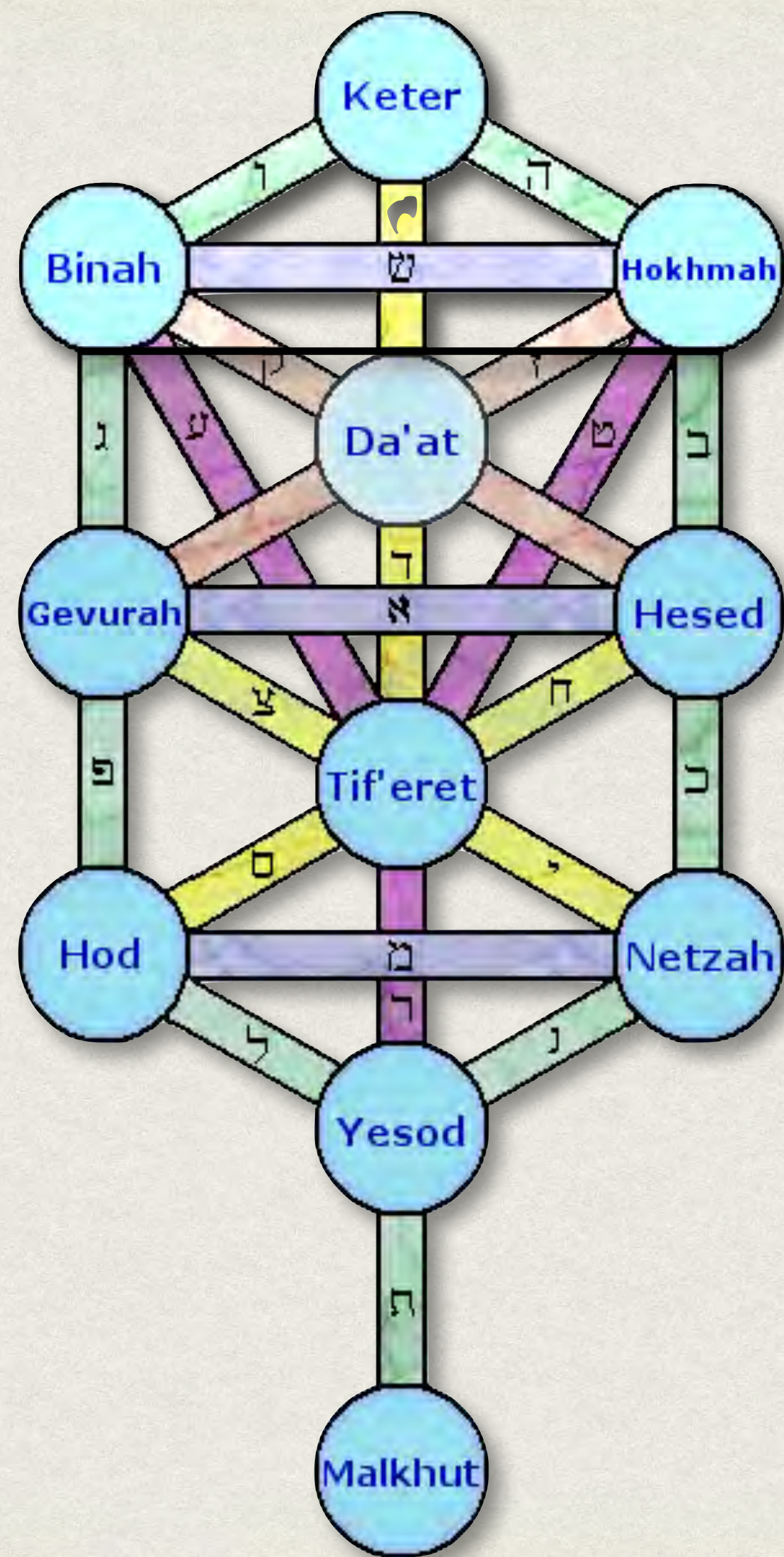
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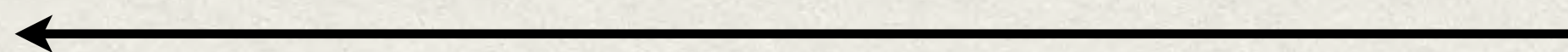
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Thus our Earth, Malkuth, is both the Seventh and the Fourth world, the former when counting from the first globe above, the latter if reckoned by the planes. It is generated by the sixth globe or Sephiroth called Yezod, “foundation,” or as said in the Book of Numbers “by Yezod, He (Adam Kadmon) fecundates the primitive Heva” (Eve or our Earth). Rendered in mystic language this is the explanation why Malkuth, called “the inferior Mother,” Matrona, Queen, and the Kingdom of the Foundation, is shown as the Bride of Tetragrammaton or Microprosopus (the 2nd Logos) the Heavenly Man. When free from all impurity she will become united with the Spiritual Logos, i.e., in the 7th Race of the 7th Round — after the regeneration, on the day of “Sabbath.” For the “seventh day” has again an occult significance undreamt of by our theologians.

“When Matronitha, the Mother, is separated and brought face to face with the King, in the excellence of the Sabbath, all things become one body,” says verse 746, in chapter xxii. of “Ha Idra Zuta Kadisha.”

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“When Matronitha, the Mother, is separated and brought face to face with the King, in the excellence of the Sabbath, all things become one body,” says verse 746, in chapter xxii. of “Ha Idra Zuta Kadisha.” “Becomes one body” means that all is reabsorbed once more into the one element, the spirits of men becoming *Nirvanices* and the elements of everything else becoming again what they were before *protyle* or undifferentiated substance. “Sabbath” means *rest* or Nirvana. It is not the *seventh* day after *six* days but a period the duration of which equals that of the seven “days” or any period made up of seven parts. Thus a *pralaya* is equal in duration to the manwantara, or a night of Brahmā is equal to this “day.” If the Christians will follow Jewish customs they ought to adopt the spirit and not the dead letter thereof: i.e., to work one week of seven days and *rest* seven days. That the word “Sabbath” had a mystic significance is shown in the contempl shown by Jesus for the Sabbath day, and by what is said in Luke xviii. 12. Sabbath is there taken *for the whole week*. (See Greek text where the week is called *Sabbath*. “I fast twice in the Sabbath.”) Paul, an Initiate, knew it well when referring to the eternal rest and felicity in heaven, as Sabbath; “and their happiness will be eternal, for they will ever be (*one*) with the Lord and will enjoy an *eternal Sabbath*.” (Hebrew iv. 2.)

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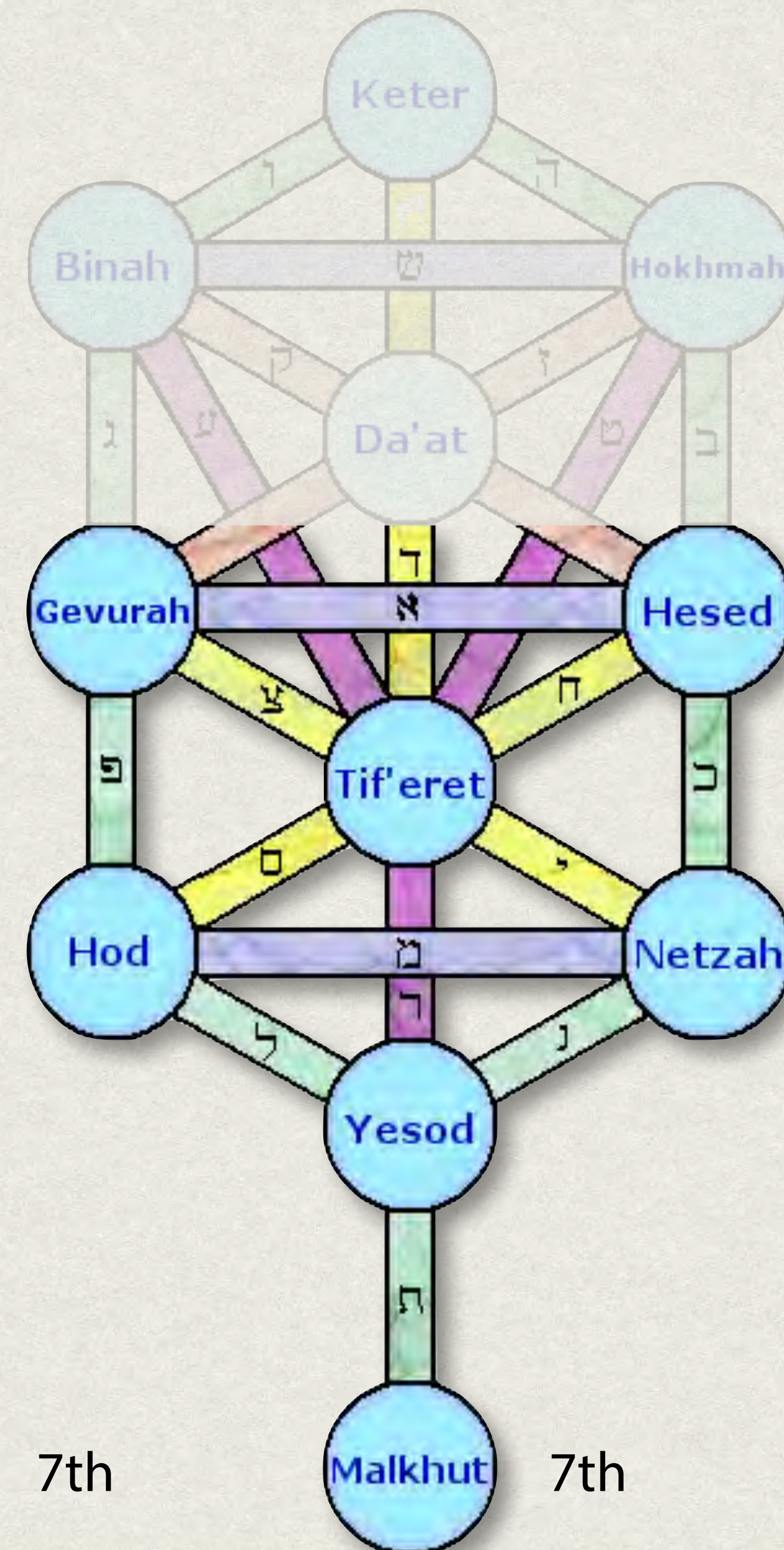
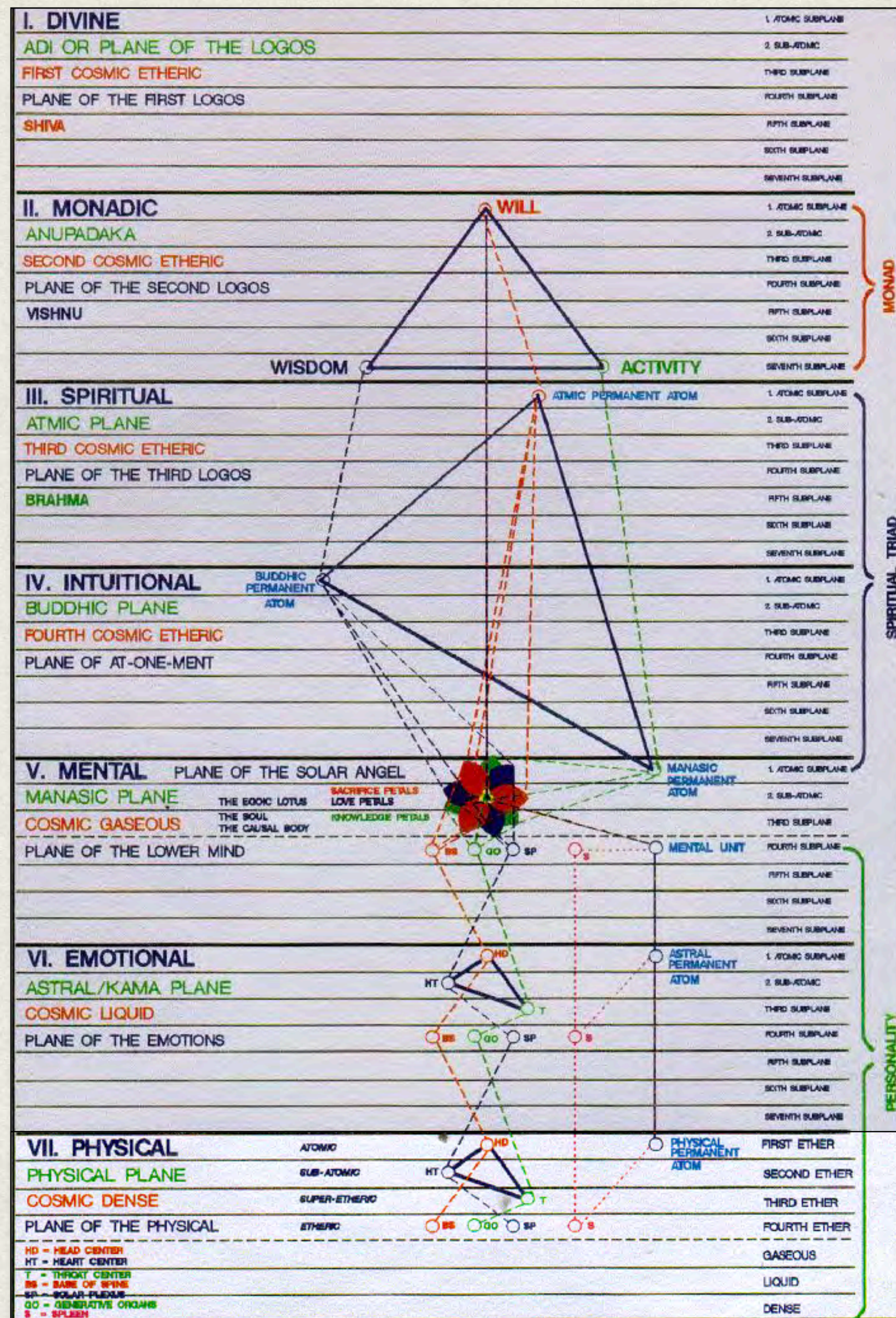
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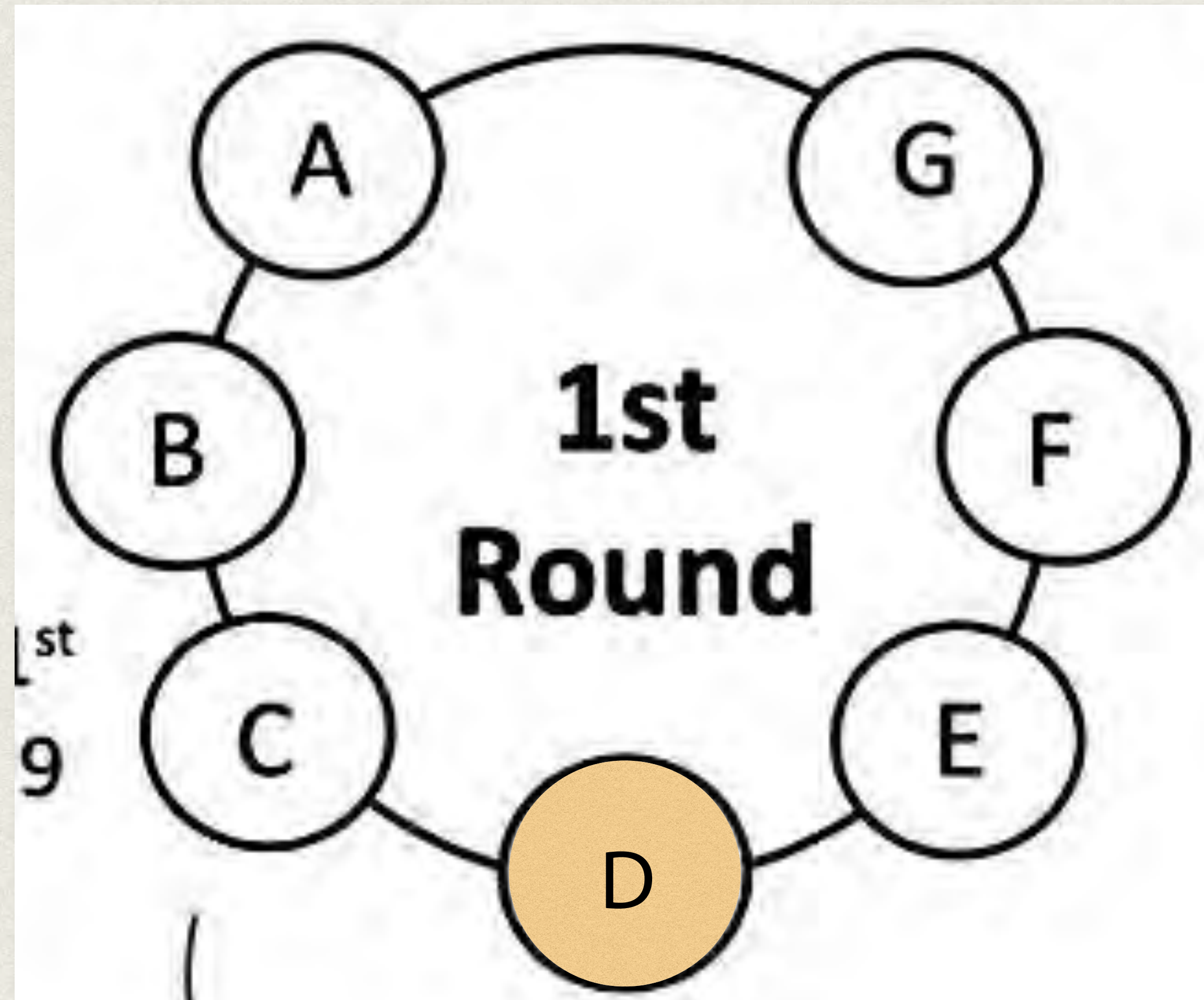
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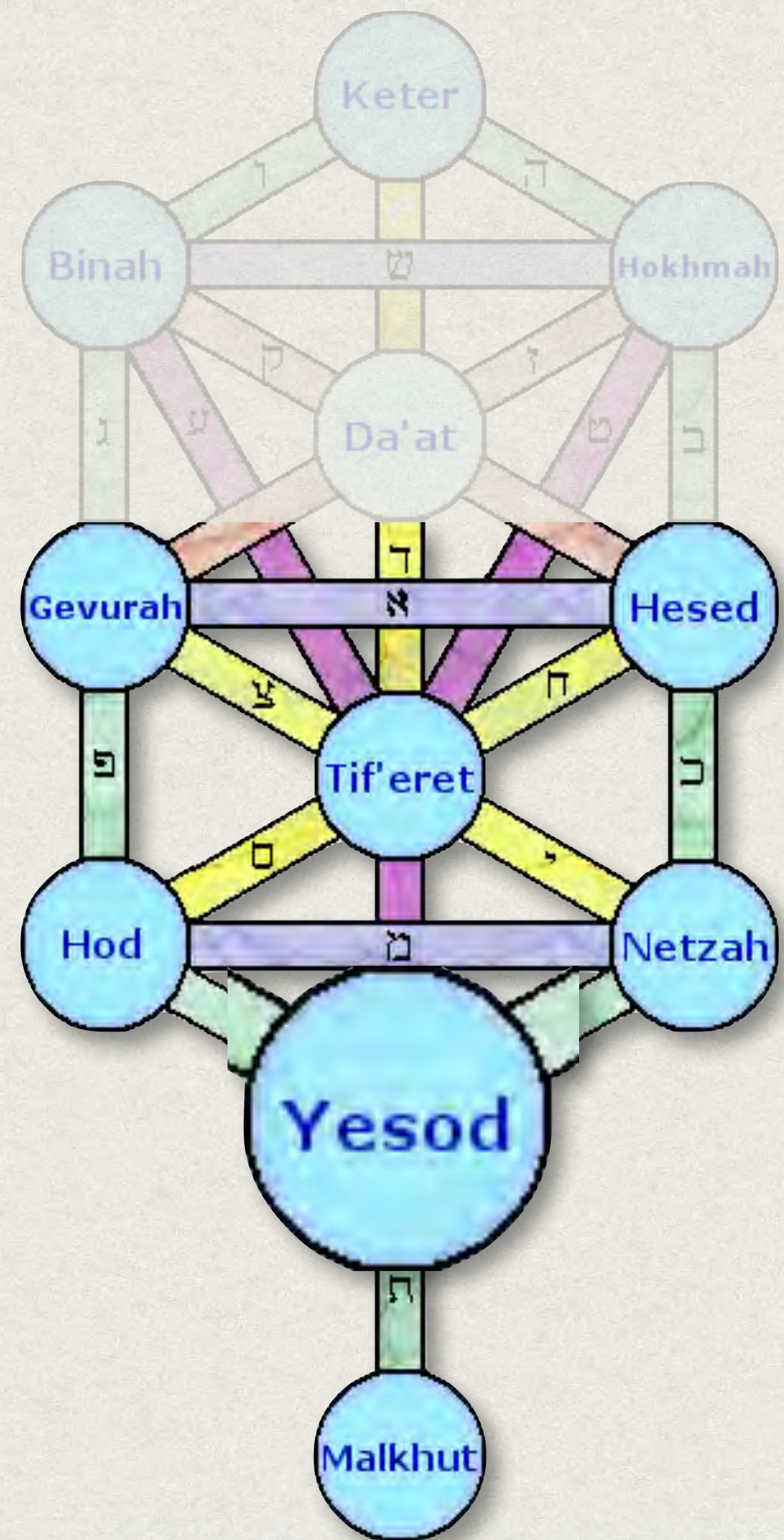
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4th



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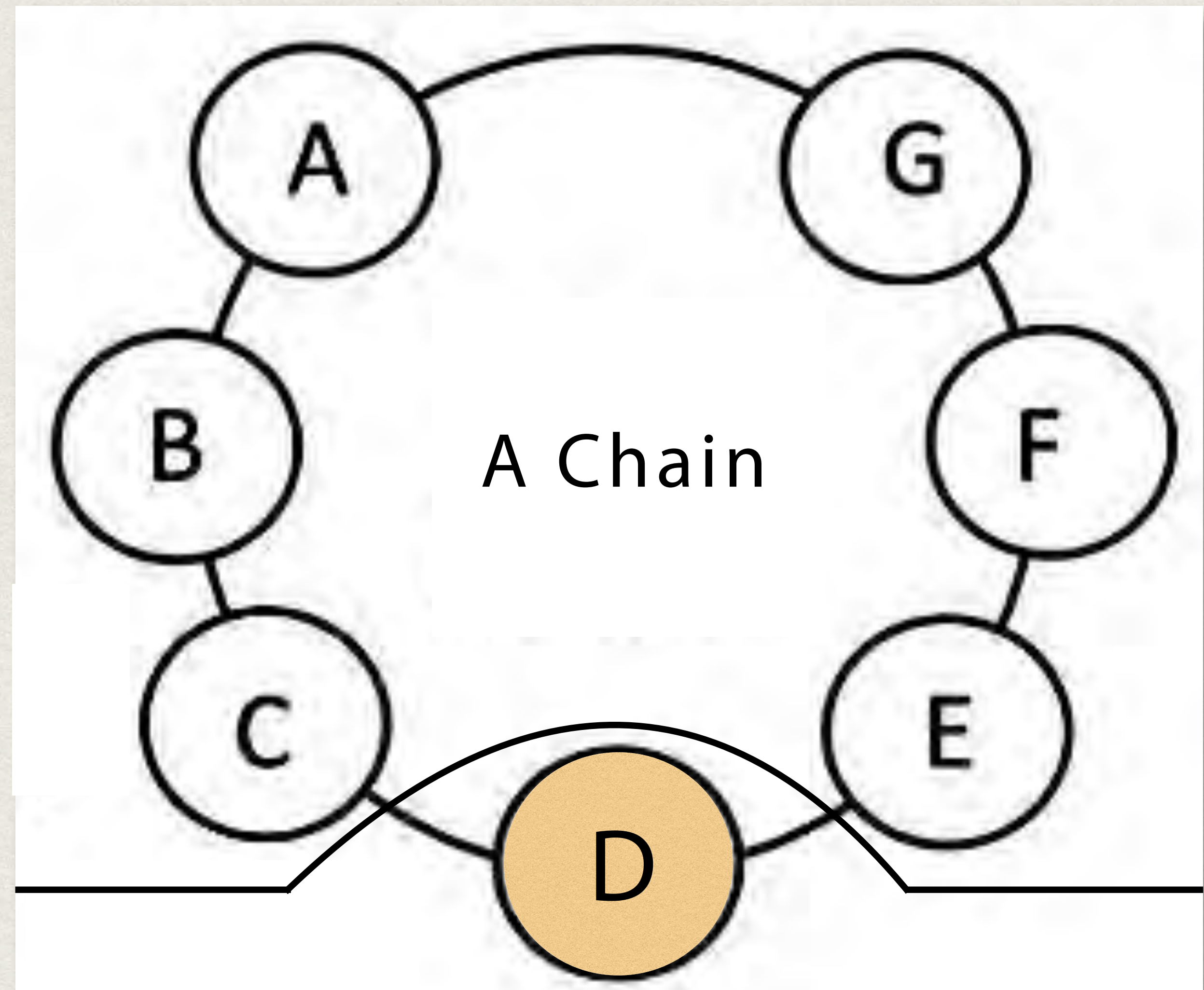
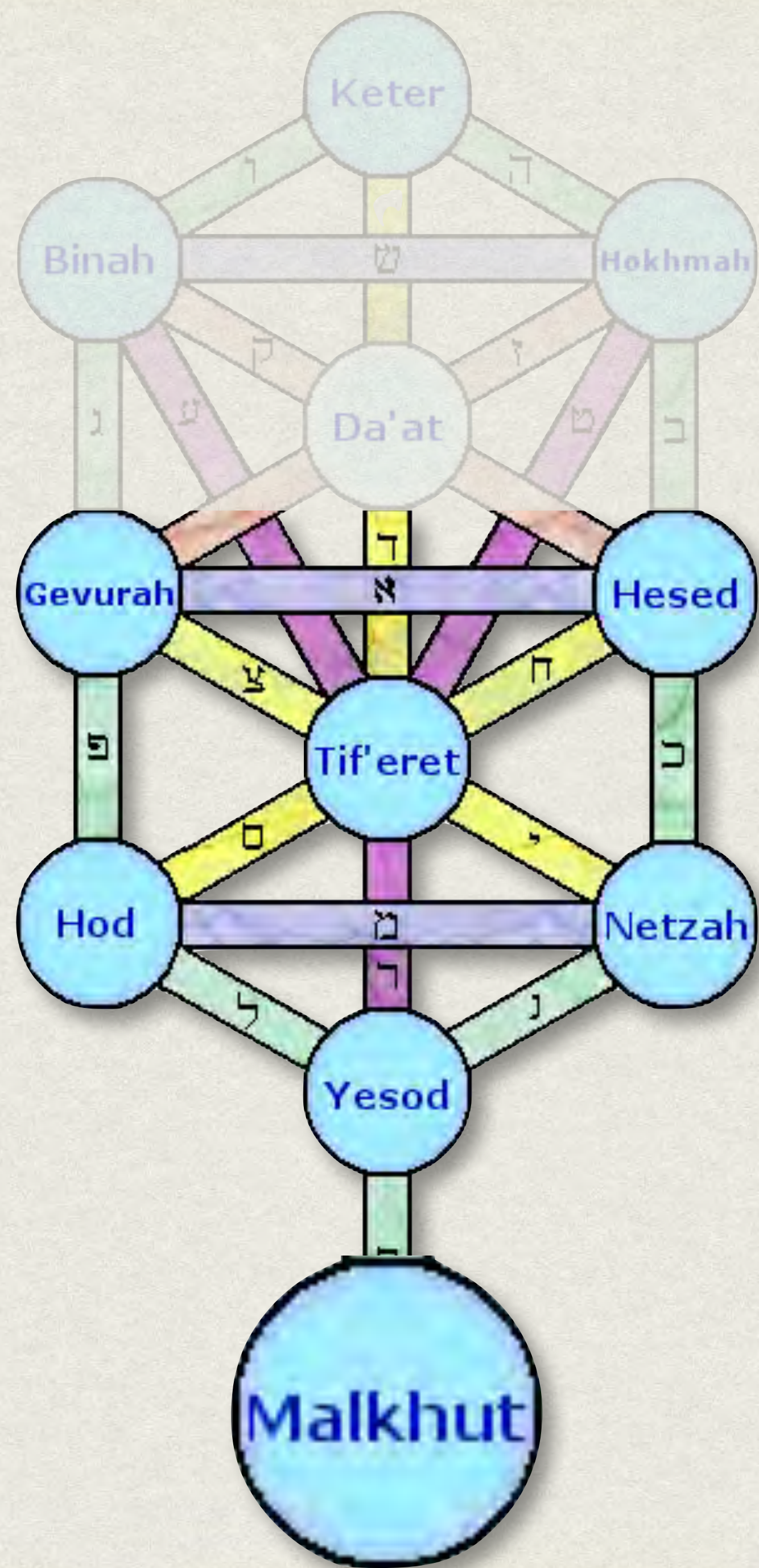
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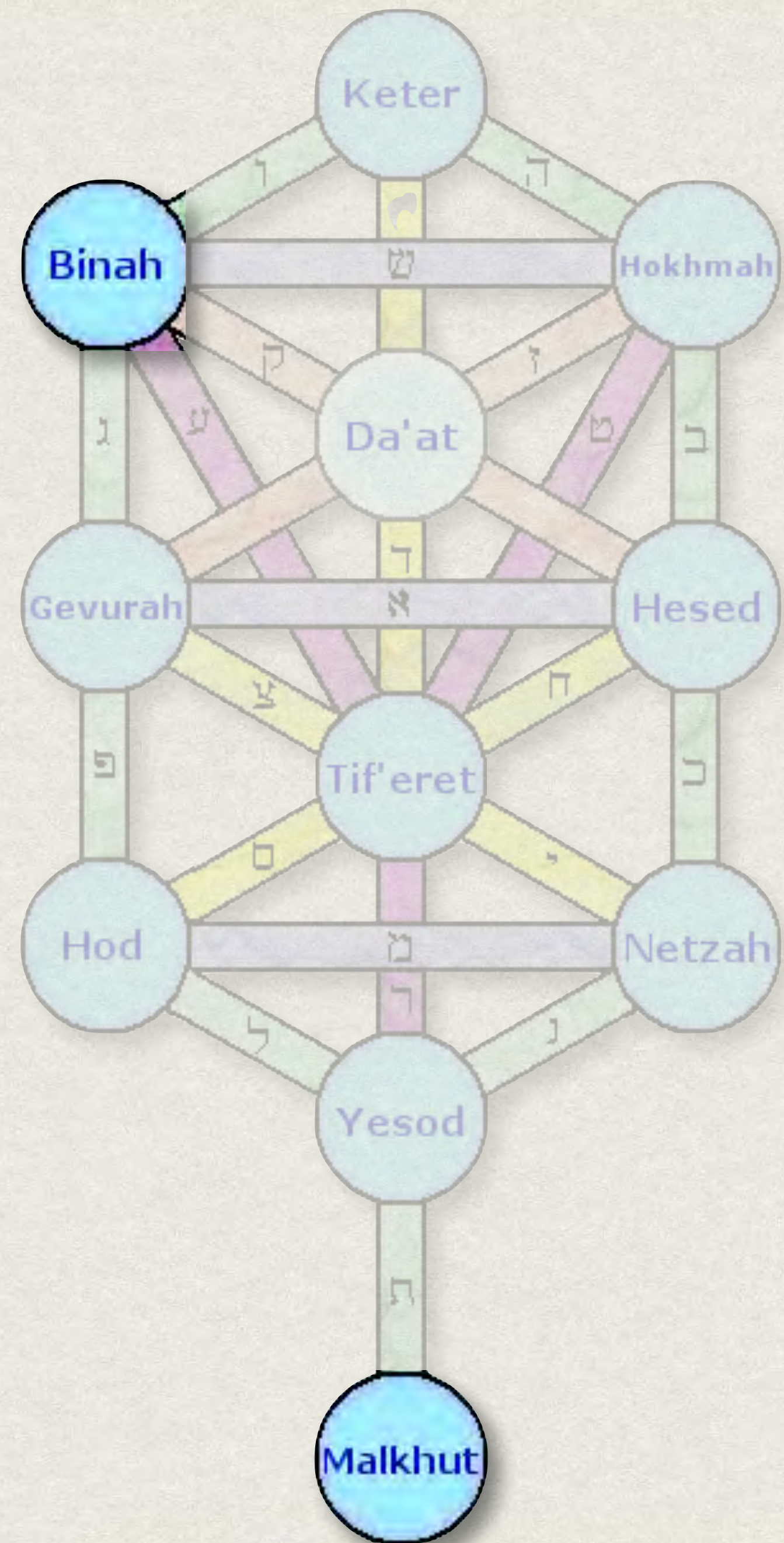
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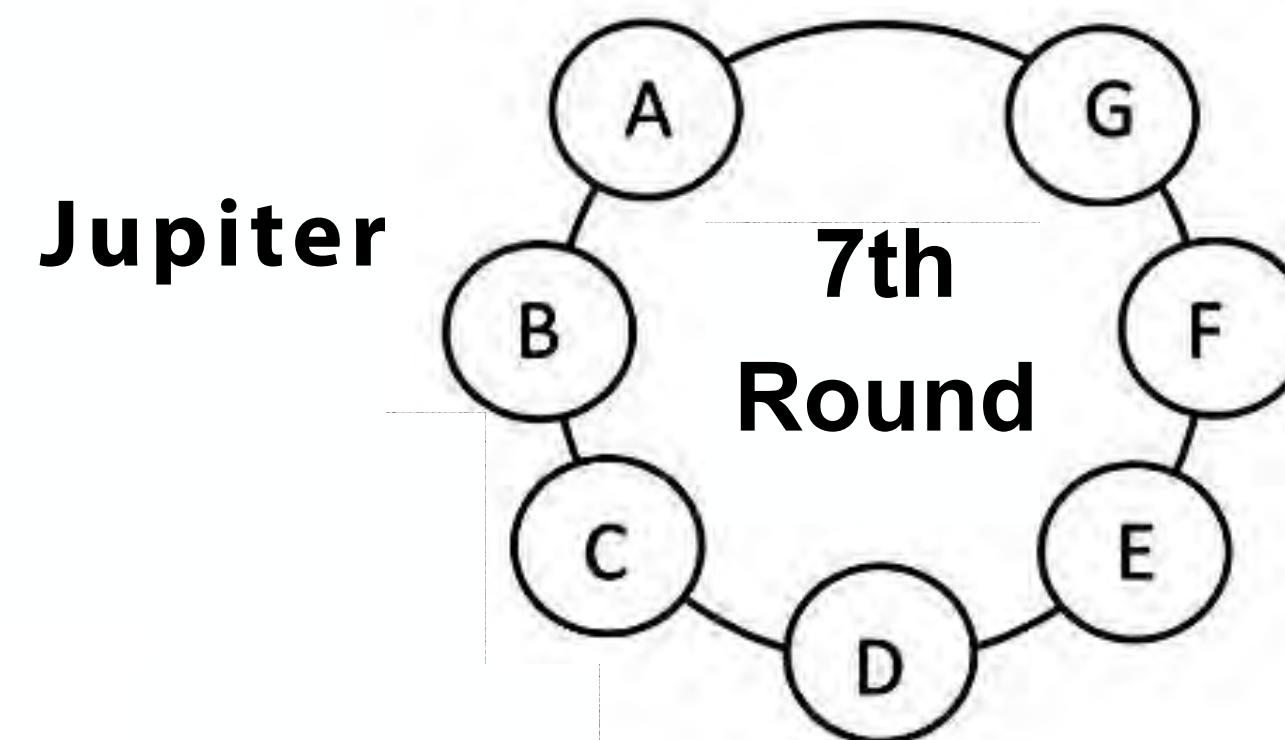
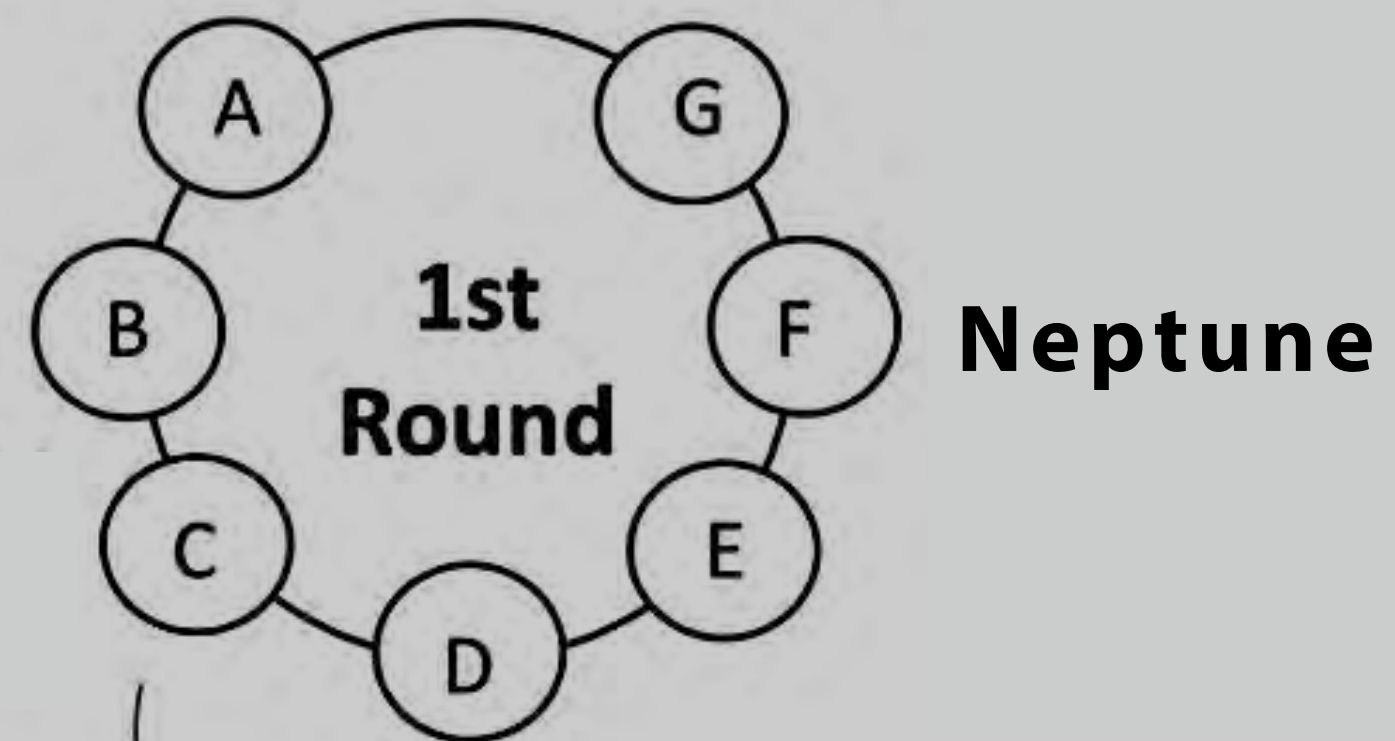
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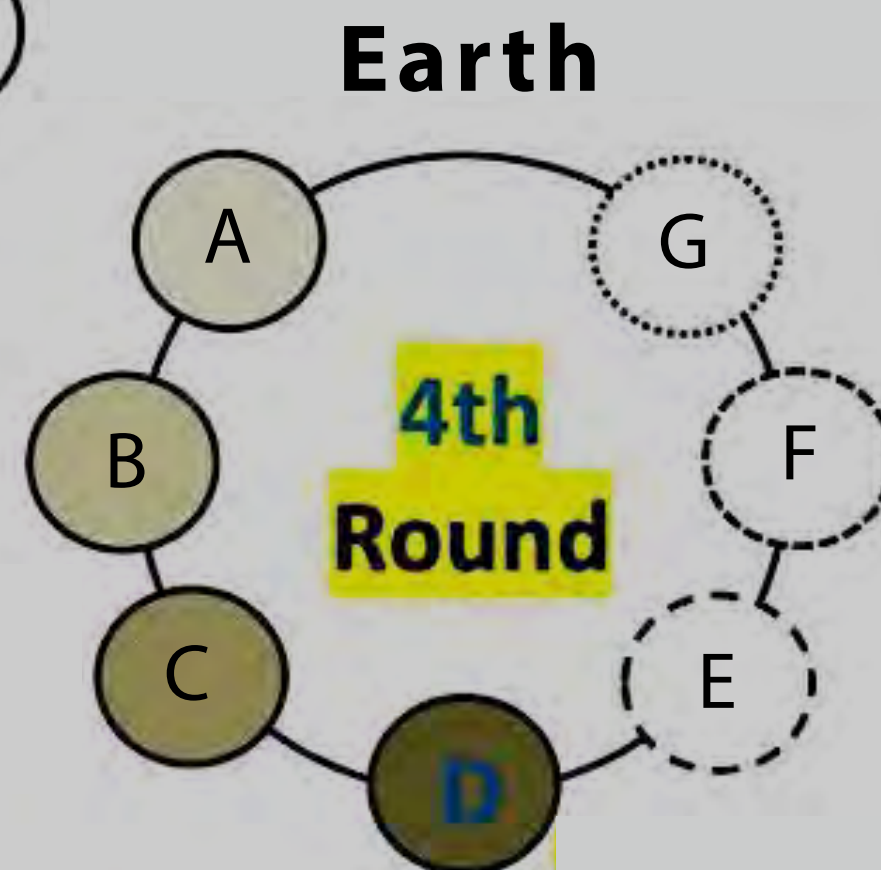
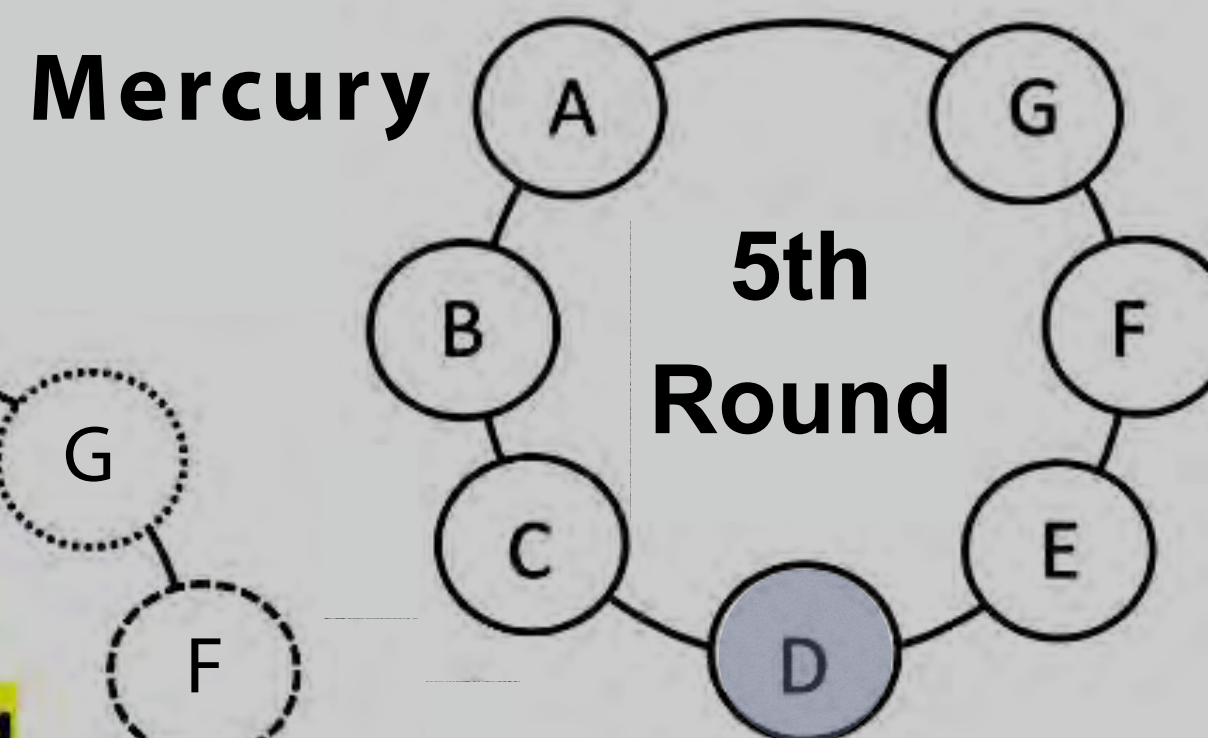
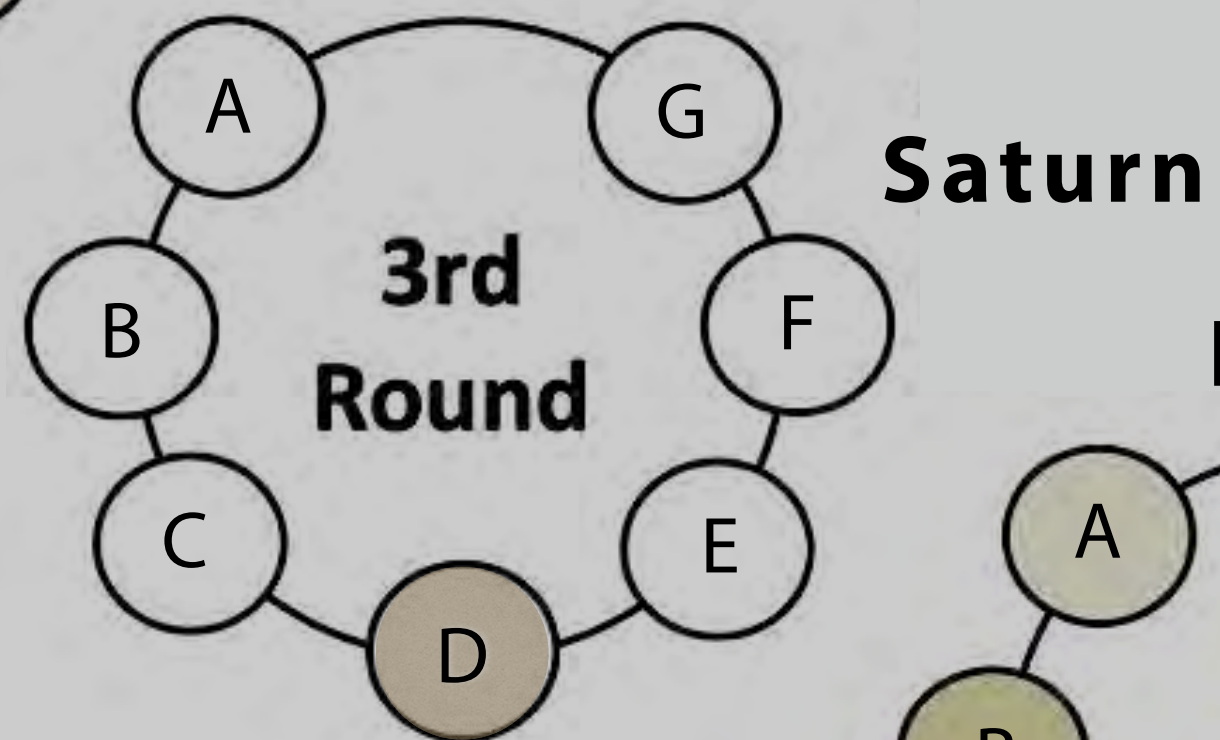
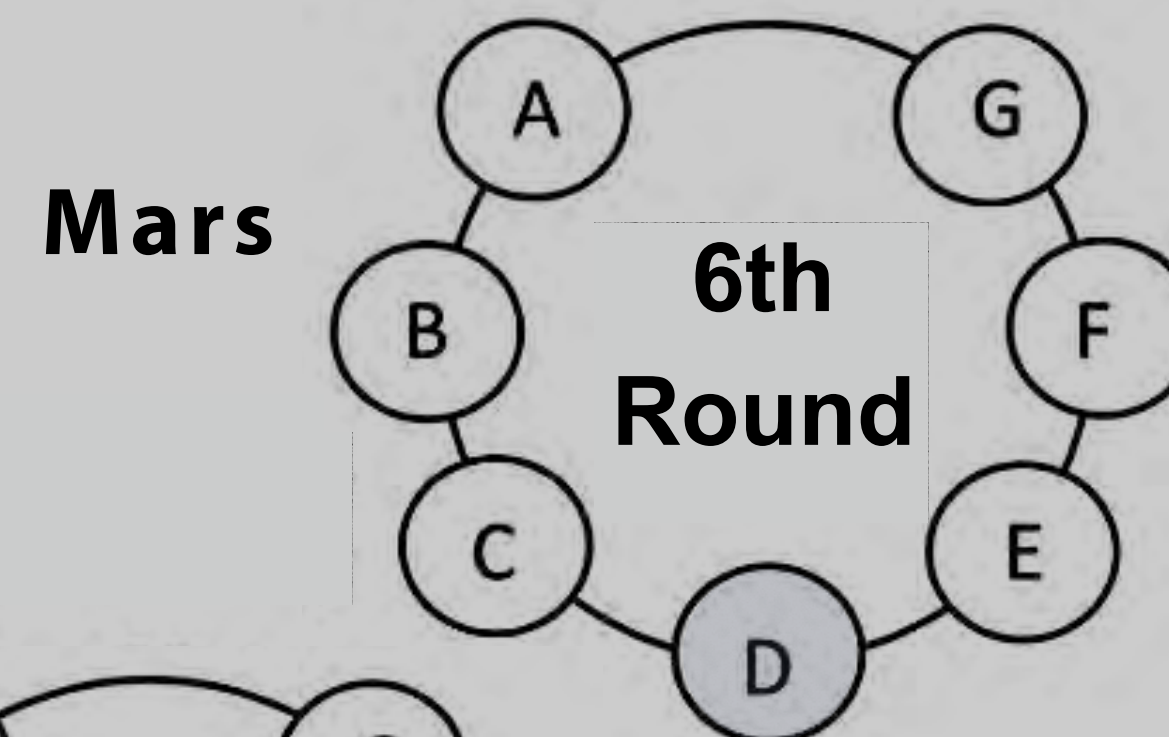
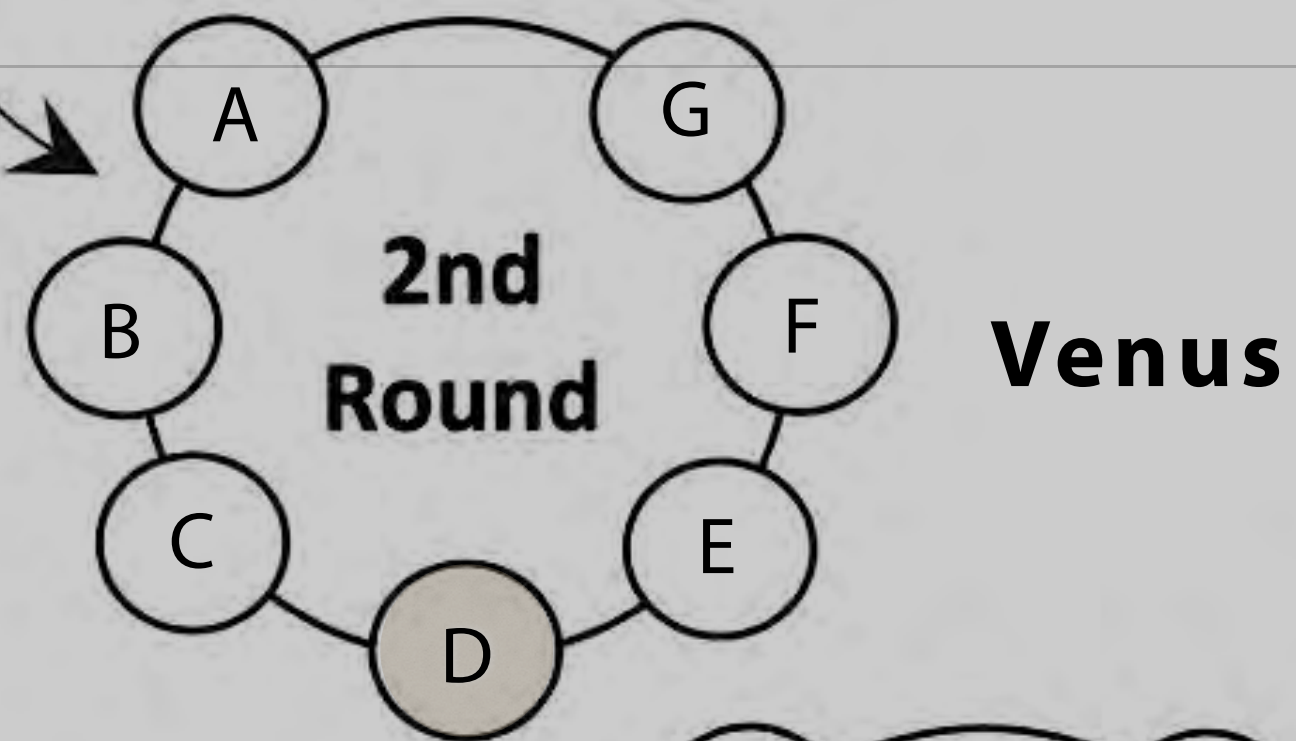
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A Chain



EVOLUTION

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יוהרד

כזר

ספר הזוהר

על החזרה מרחמא האלקי שמן בן יורחא

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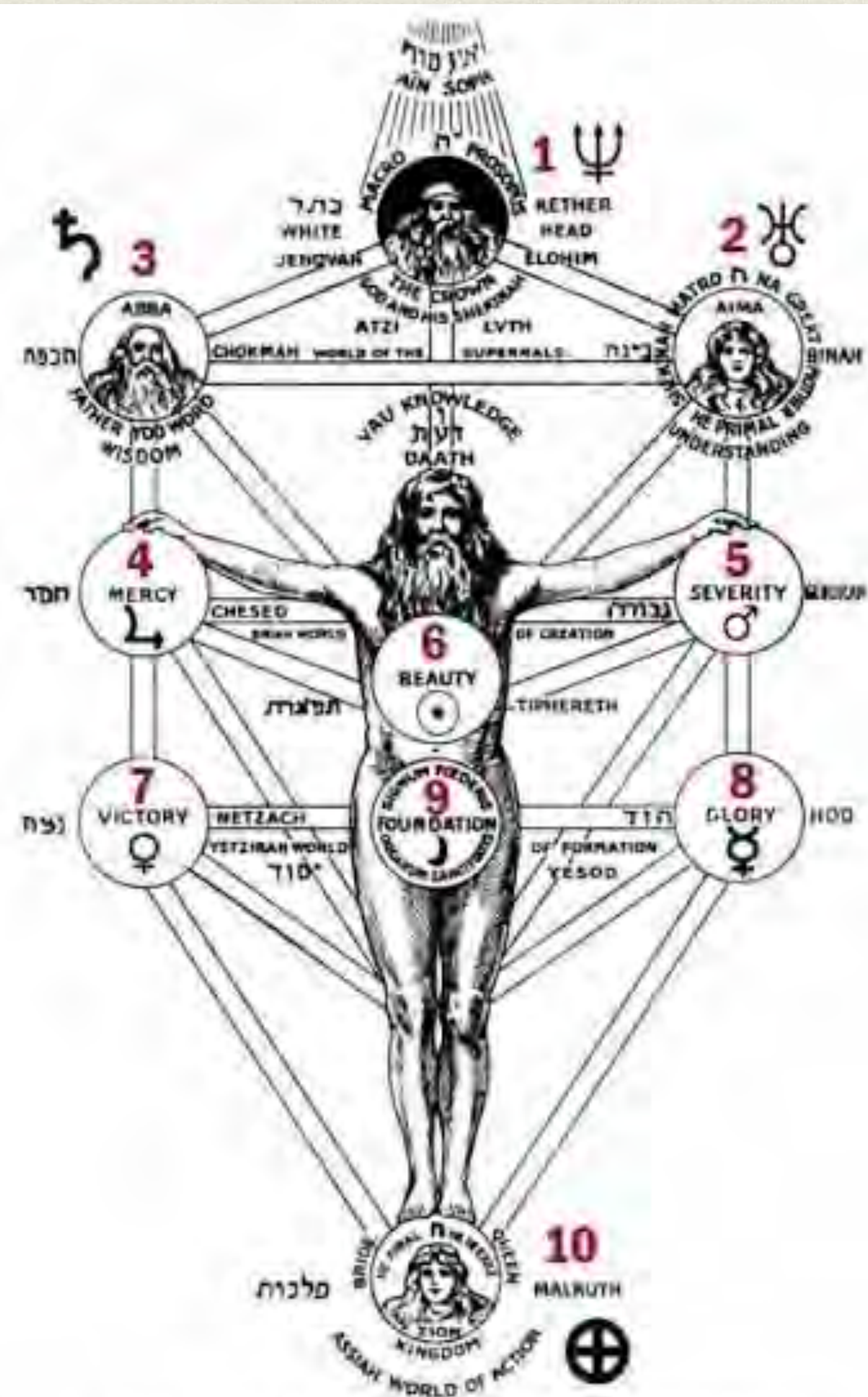
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-LUKE 18:12 KJV

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Throughout the teaching of Christian theology, the theme of blood runs ceaselessly and the source of salvation is laid upon the blood relationship and not upon the life aspect which the blood veils and symbolises. It is the creed of a crucified and dead Christ which rules Christianity and not that of the risen Master. One of the reasons for this travesty of the truth has been that St. Paul, that great initiate, prior to taking the third initiation which he did at the time he was functioning as related in The Acts of the Apostles, was potently under Martian influence and was born in Scorpio; a study of his horoscope would

demonstrate this were you in a position to study as can we who are connected with the Hierarchy. It was he who gave the Scorpio-Mars slant to the interpretation and exposition of the Christian teaching and deflected its energy into channels of teaching which its Founder had never intended. Such is often the undesirable effect of the activities of wellmeaning disciples upon the work which they undertake to carry on after the originator of some work for the Hierarchy passes over to the other side through death or relinquishes his task in order to take up other duties. -EA213

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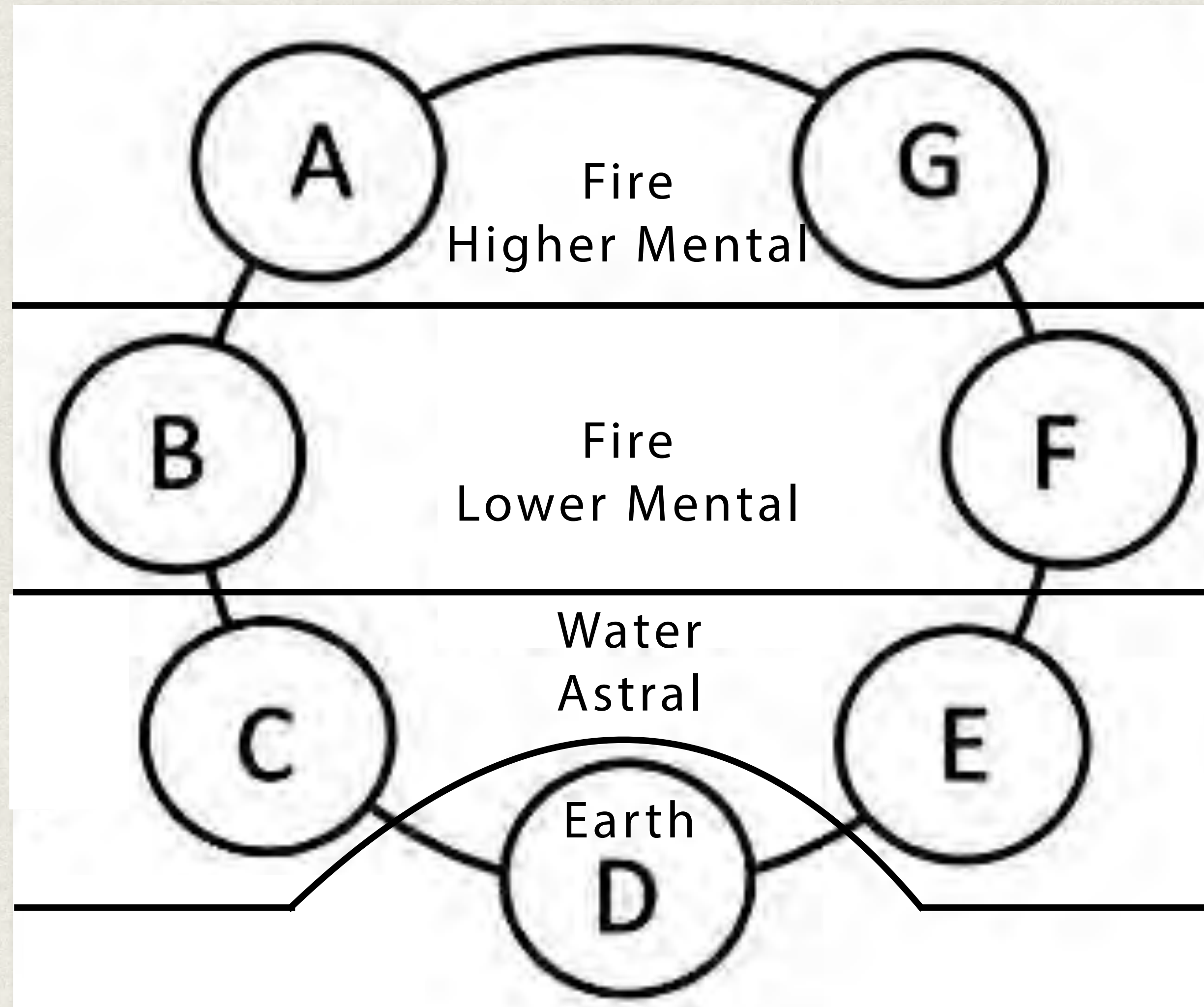
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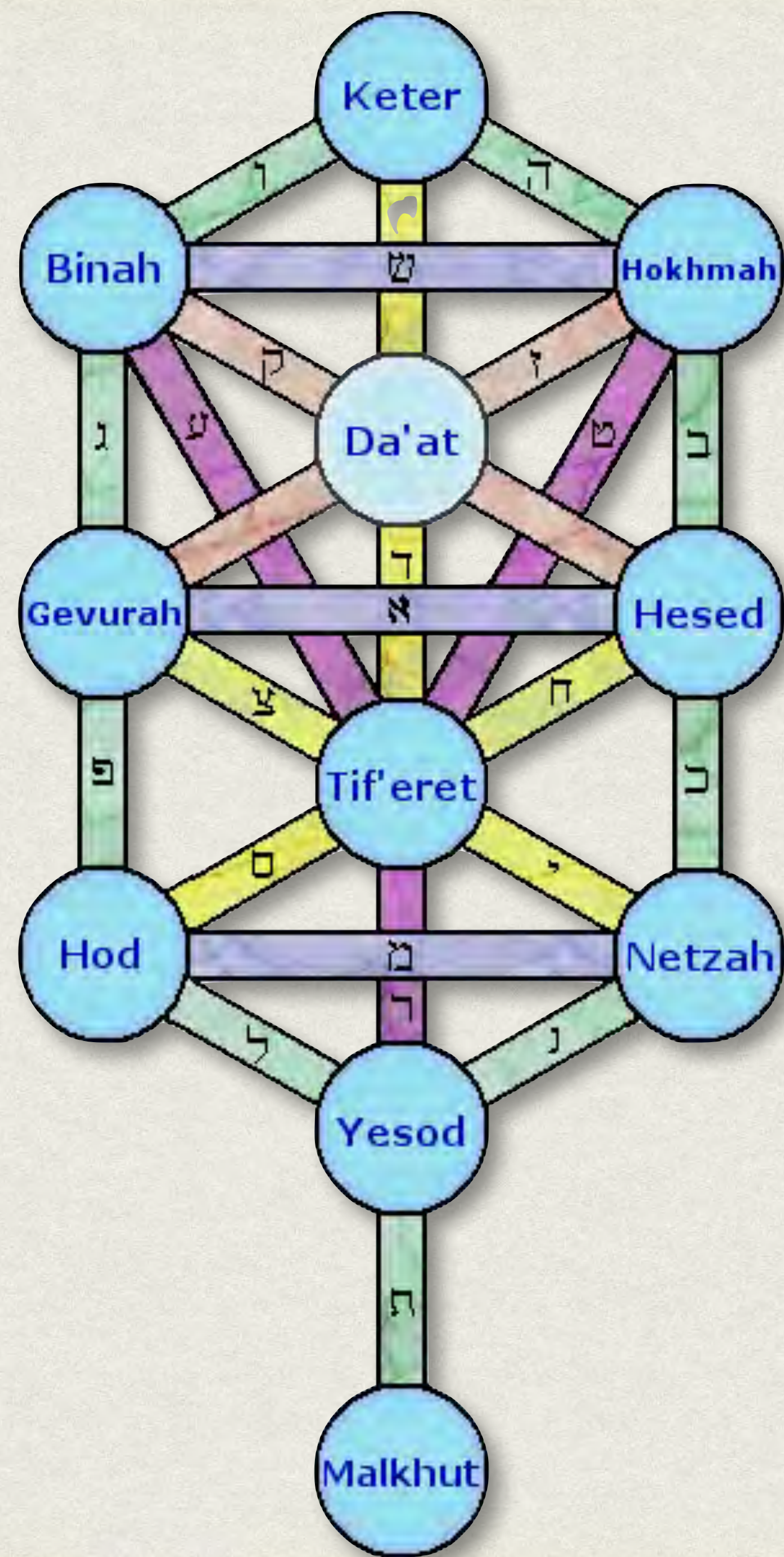
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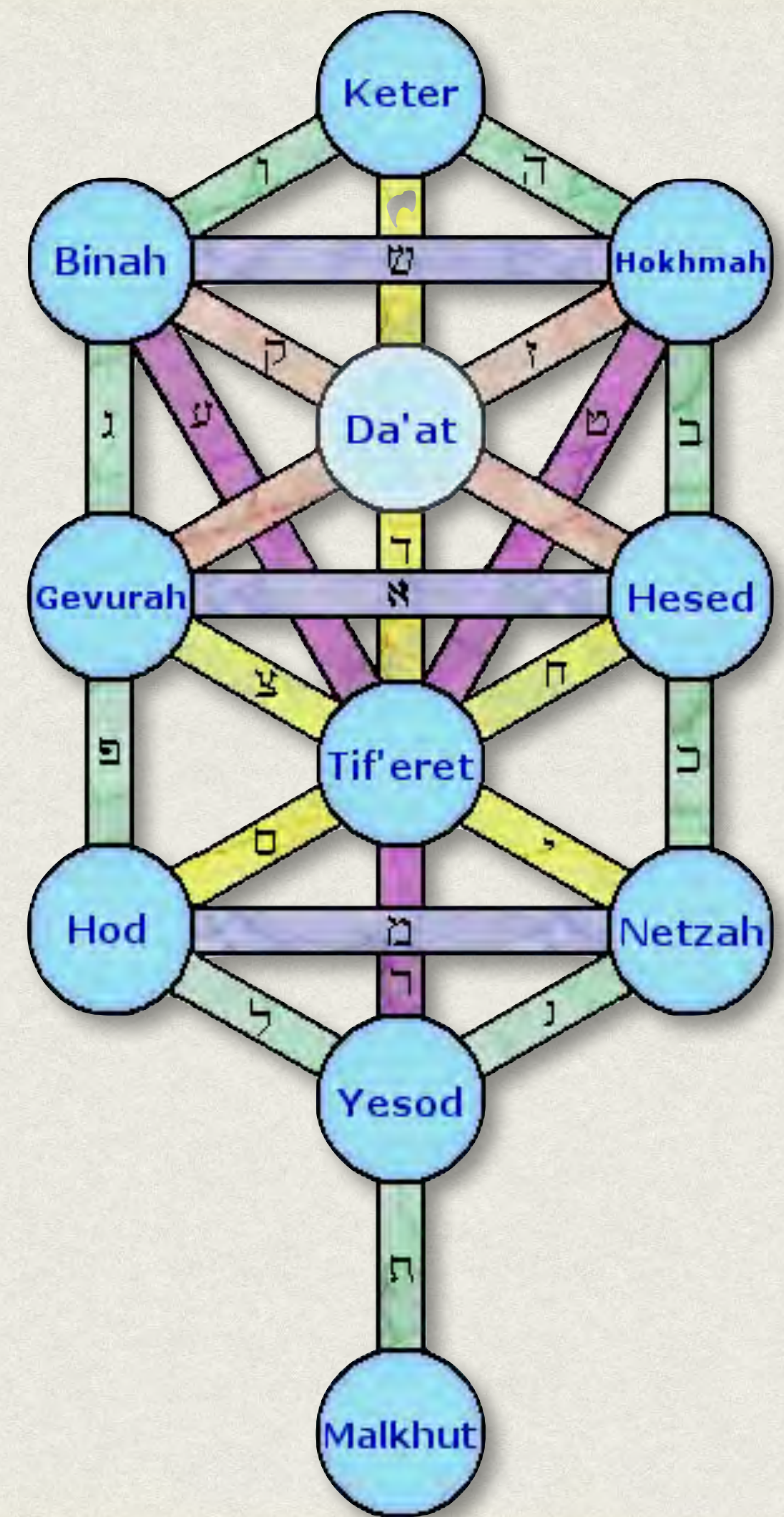
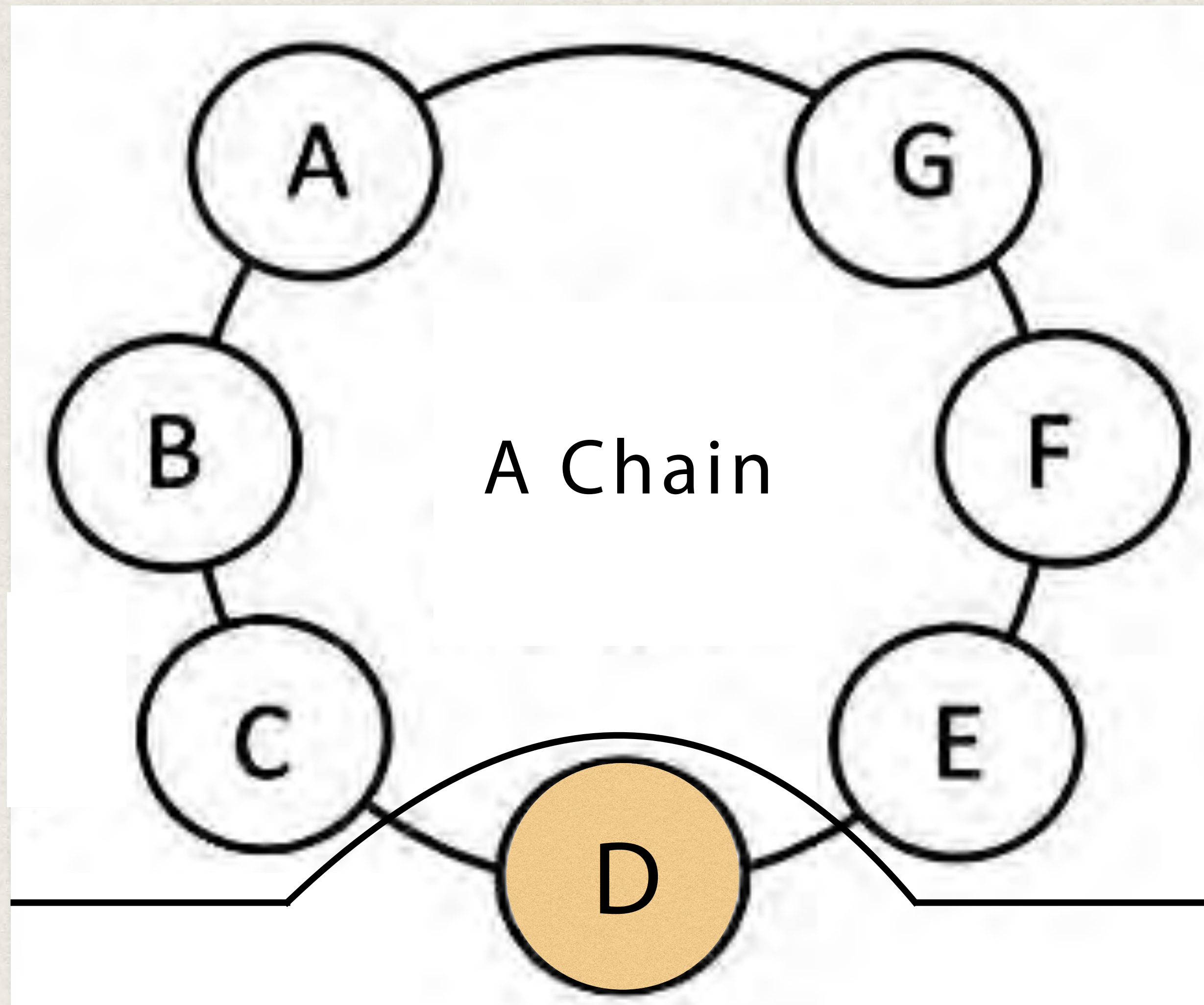
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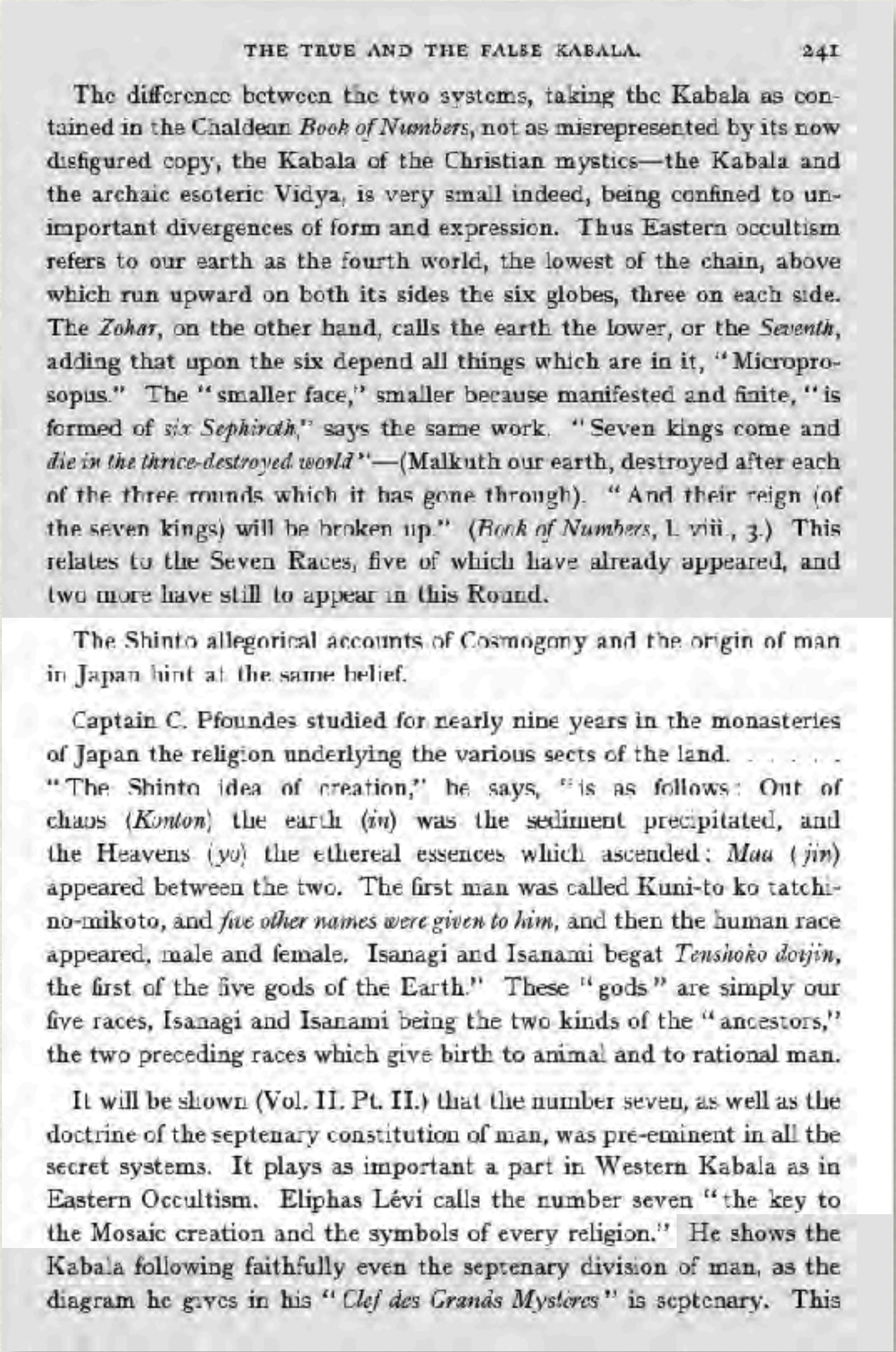
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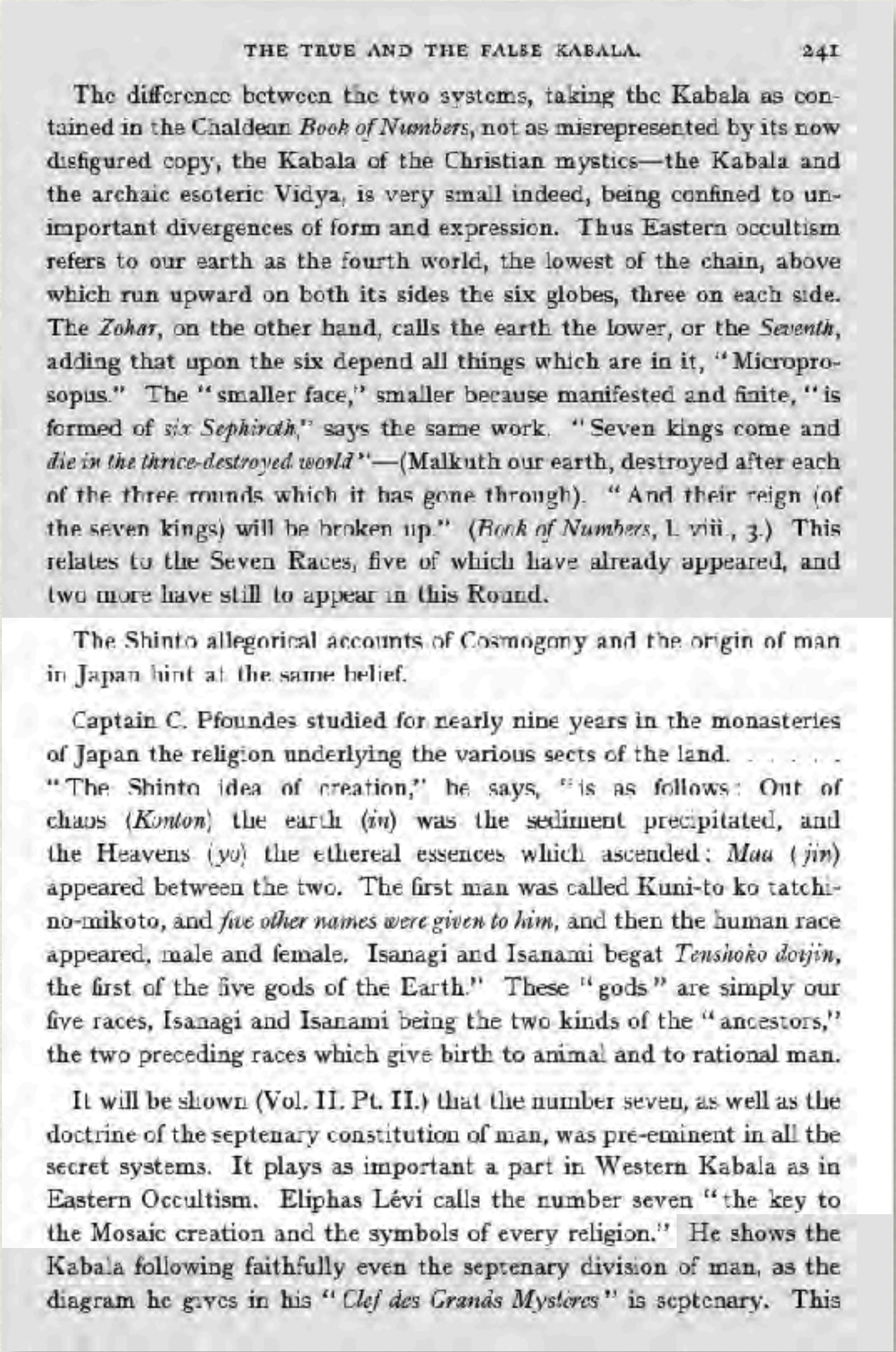
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The difference between the two systems, taking the Kabala as contained in the Chaldean *Book of Numbers*, not as misrepresented by its now disfigured copy, the Kabala of the Christian mystics—the Kabala and the archaic esoteric Vidya, is very small indeed, being confined to unimportant divergences of form and expression. Thus Eastern occultism refers to our earth as the fourth world, the lowest of the chain, above which run upward on both its sides the six globes, three on each side. The *Zohar*, on the other hand, calls the earth the lower, or the *Seventh*, adding that upon the six depend all things which are in it, “Microprosopus.” The “smaller face,” smaller because manifested and finite, “is formed of six *Sephiroth*,” says the same work. “Seven kings come and die in the thrice-destroyed world”—(Malkuth our earth, destroyed after each of the three rounds which it has gone through). “And their reign (of the seven kings) will be broken up.” (*Book of Numbers*, I. viii., 3.) This relates to the Seven Races, five of which have already appeared, and two more have still to appear in this Round.

The Shinto allegorical accounts of Cosmogony and the origin of man in Japan hint at the same belief.

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