

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



Eighteen fifty-one was the year of the Great Exhibition in Hyde Park, London, and its fabulous Crystal Palace housing "the Works of All Nations," including the latest inventions of science and technology. Queen Victoria opened the exhibit in May, and when it closed in October there had been over six million visitors from all parts of the world. Whether HPB was impressed by this event of the century is not known, but it provided the backdrop for the most extraordinary experience of her life. Accompanying one of the Indian delegations came the teacher of her dreams! "Saw him twice," she wrote Sinnett. "Once He came out of the crowd, then He ordered me to meet Him in Hyde Park. I *cannot,* I *must not* speak of this. I would not publish it for the world." Two years after HPB died, the meeting became public knowledge when the book *Reminiscences of H. P. Blavatsky and The Secret Doctrine* appeared. The author, Countess Constance Wachtmeister, widow of a former Swedish ambassador to London, had lived with HPB in Germany and Belgium during the writing of *The Secret Doctrine*.

Crystal Palace in London built for the Great Exhibition of 1851



The countess wrote: In Würzburg a curious incident occurred. Madame Fadeyev—HPB's aunt—wrote to her that she was sending a box to the Ludwigstrasse containing what seemed to her a lot of rubbish [which HPB had left behind when leaving Russia in the 1860s]. The box arrived and to me was deputed the task of unpacking it. As I took out one thing after another and passed them to Madame Blavatsky, I heard her give an exclamation of delight, and she said, "Come and look at this which I wrote in the year 1851, the day I saw my blessed Master"; and there in a sketchbook in faded writing, I saw a few lines in which HPB described the meeting. The sketchbook still exists, and here is a reproduction of the page.

The countess asked HPB why Ramsgate (a resort on the North Sea) was mentioned, instead of London, where she previously had told her she met her teacher. She writes: "HPB told me that it was a blind, so that anyone casually taking up her book would not know where she had met her Master." On this previous occasion, HPB provided the countess with the following description of the meeting:



Countess Constance Wachtmeister

She was one day out walking when, to her astonishment, she saw a tall Hindu in the street with some Indian princes. She immediately recognized him. . . Her first impulse was to rush forward to speak to him, but he made her a sign not to move. She there stood as if spellbound while he passed on. The next day she went to Hyde Park for a stroll to be alone and free to think over her extraordinary adventure. Looking up, she saw the same form approaching her, and then her Master told her that he had come to London with the Indian princes on an important mission, and he was desirous of meeting her personally, as he required her cooperation in a work which he was about to undertake [the nature of which he outlined]. To prepare for the important task… [she would] have to spend three years in Tibet. The countess herself was in England at the time of the visit of the Indians and remembered hearing that they and their suite were a fine set of men and one of them immensely tall." HPB's teacher was said to be six-foot-eight. Before leaving for India, HPB consulted her father. Wachtmeister was of the impression that he was in London then, but HPB explicitly told Sinnett this was not the case. Thus, whatever approval she received must have been by mail. Once received, she immediately left for India, reports the countess. More correctly, it would appear, she left for India via the Americas, as she yearned to see the New World first.

–H.P.B.: The Extraordinary Life and Influence of Helena Blavatsky, p. 45-7

Old Waterloo Bridge, London


天の浮橋
伊弉諾尊
伊弉冉尊

VERSE 5

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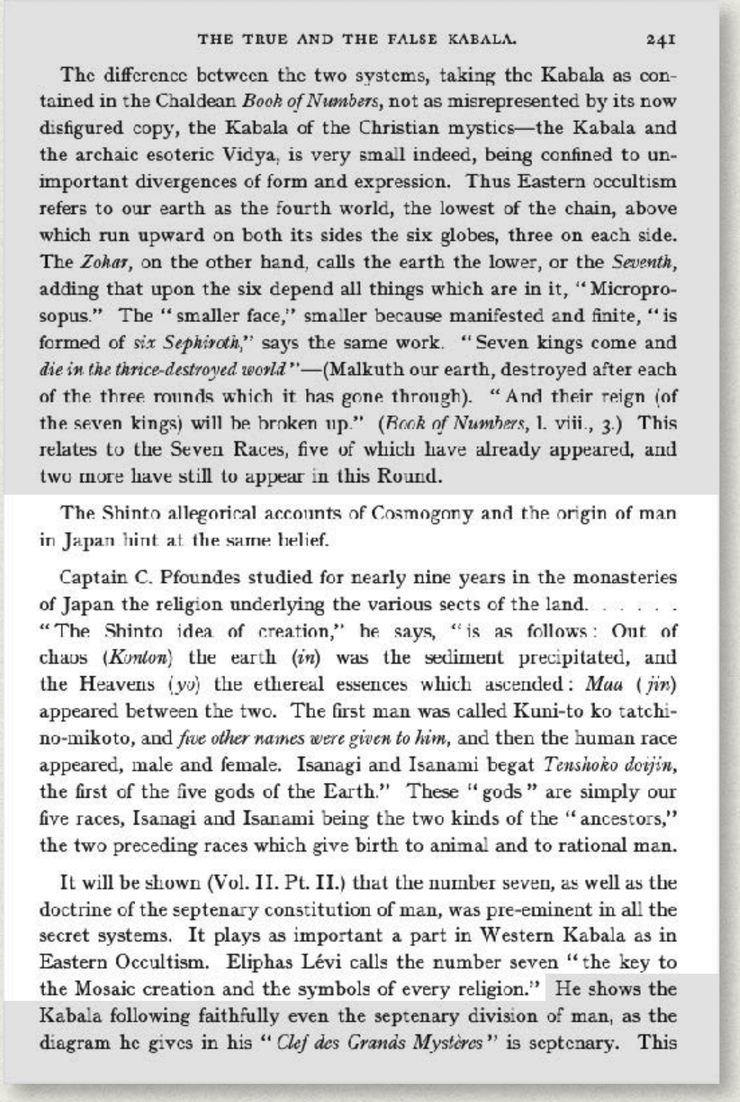
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THE TRUE AND THE FALSE KABALA. 241

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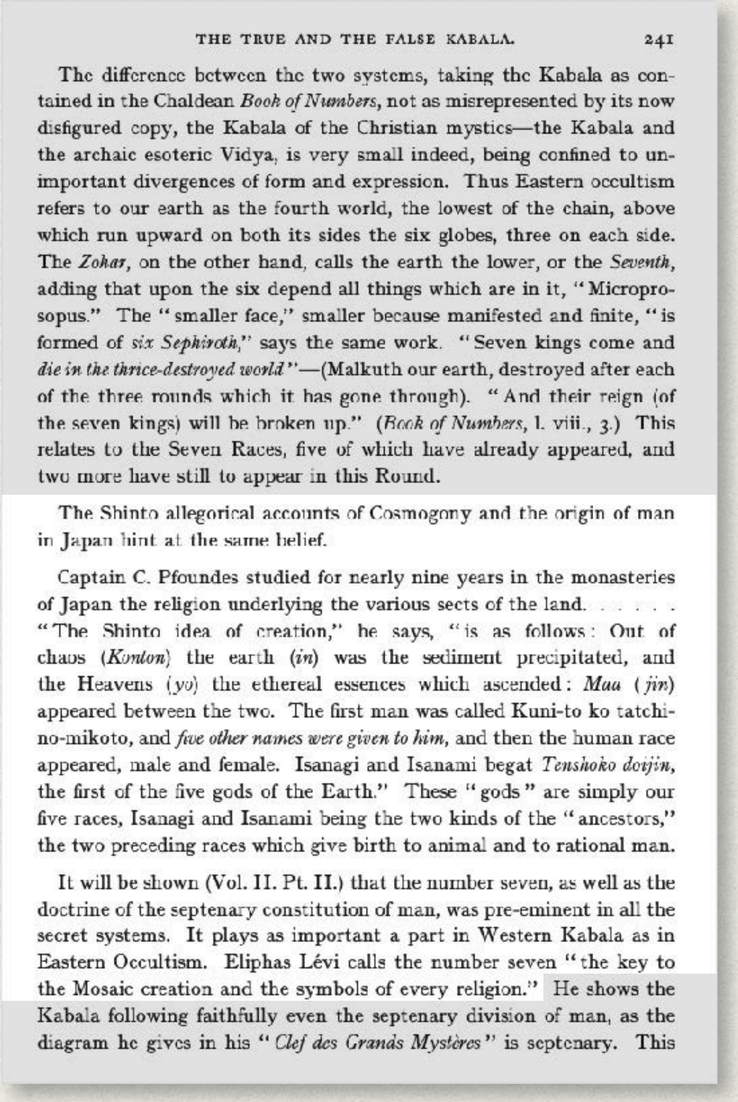
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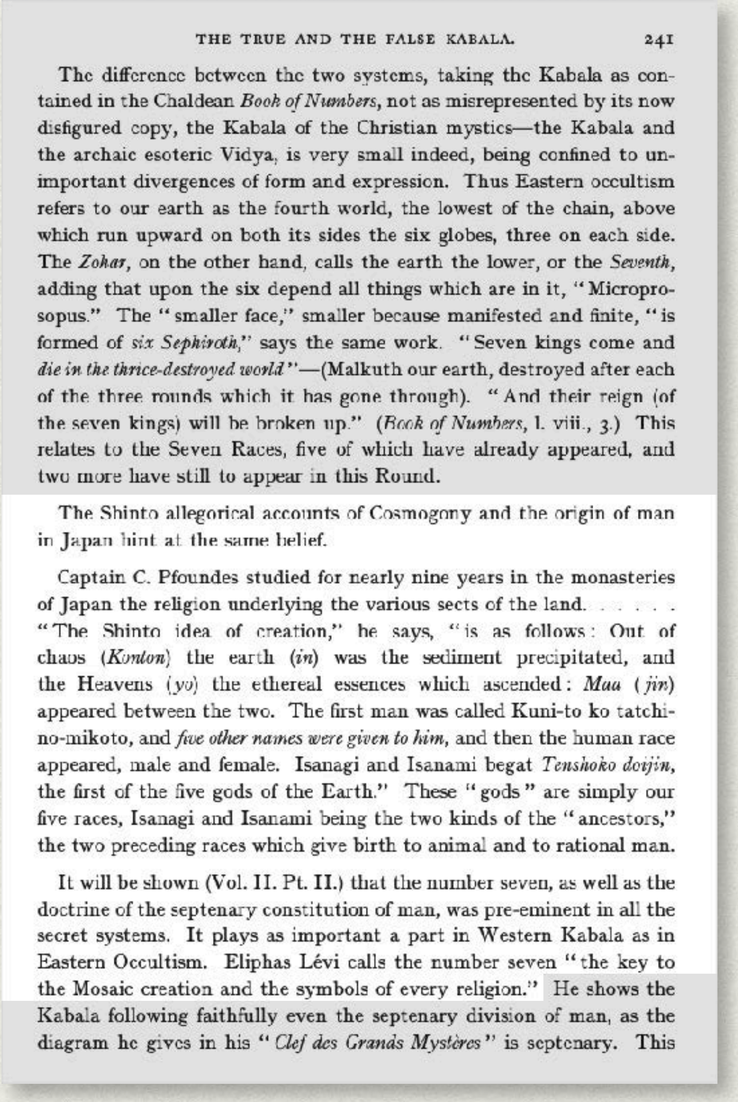
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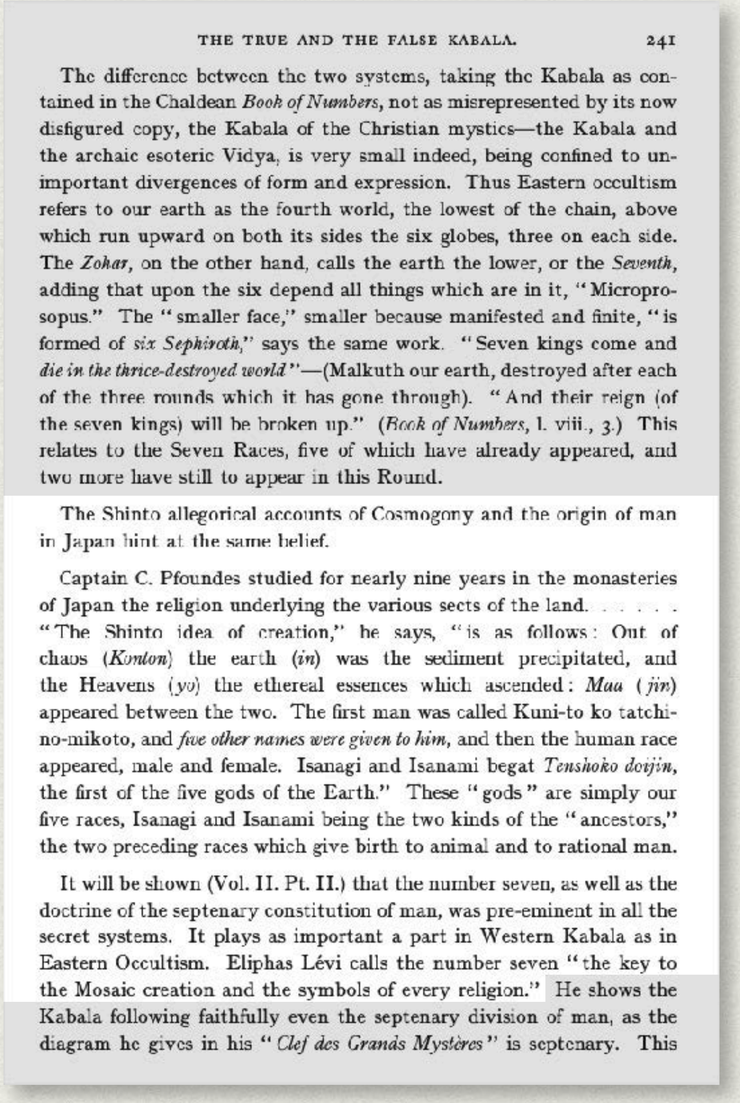
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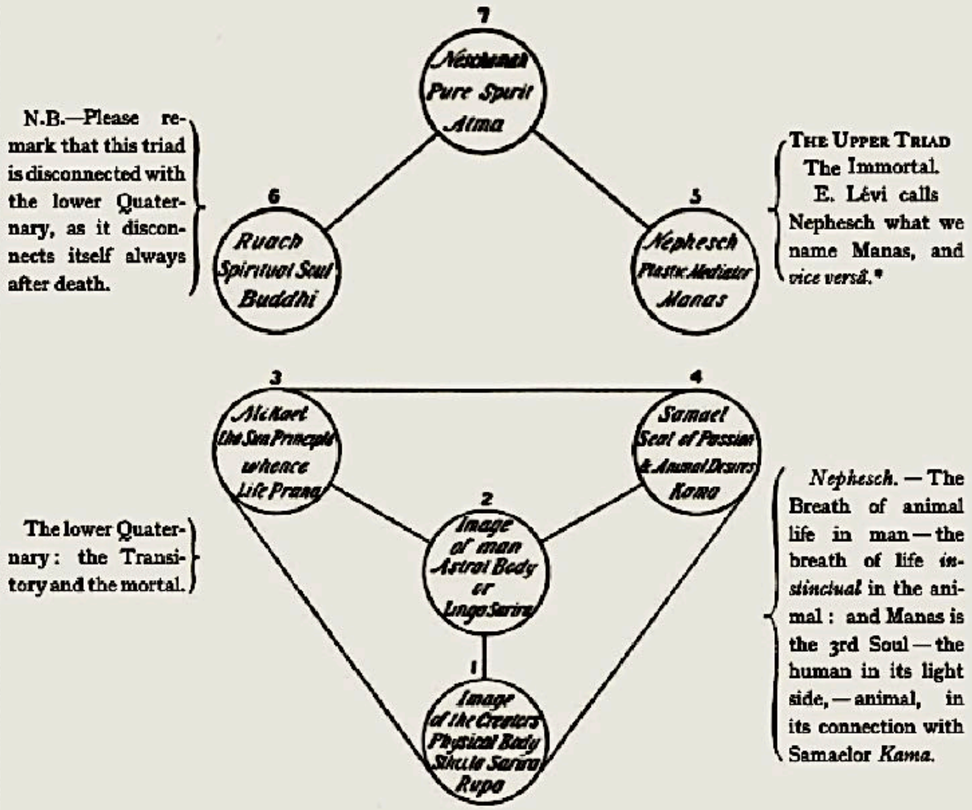
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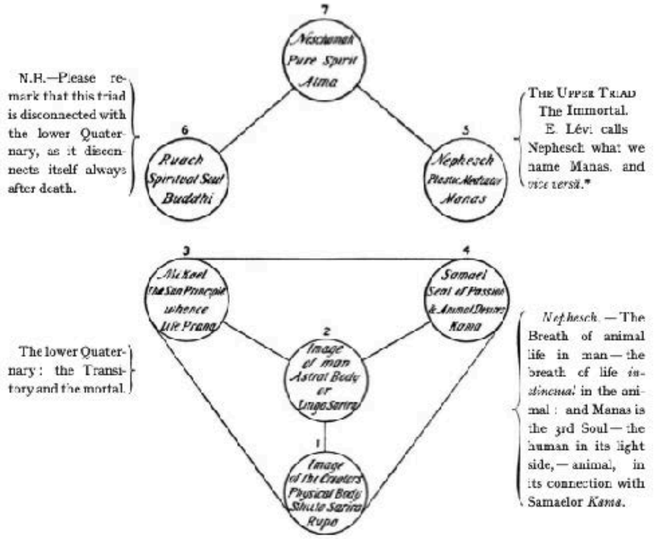
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* Nephesch is the "breath of (animal) life" breathed into Adam, the man of dust; it is consequently the *Vital Spark*, the informing element. Without *Manas*, or what is miscalled in Lévi's diagram Nephesch instead of Manas, "the reasoning Soul," or mind, Atma-Buddhi are irrational on this plane and cannot act. It is Buddhi which is the plastic mediator, not Manas, "the intelligent medium between the upper Triad and the lower Quaternary." But there are many such strange and curious transformations to be found in the Kabalistic works—a convincing proof that its literature has become a sad jumble. We do not accept the classification except in this one particular, in order to show the points of agreement.

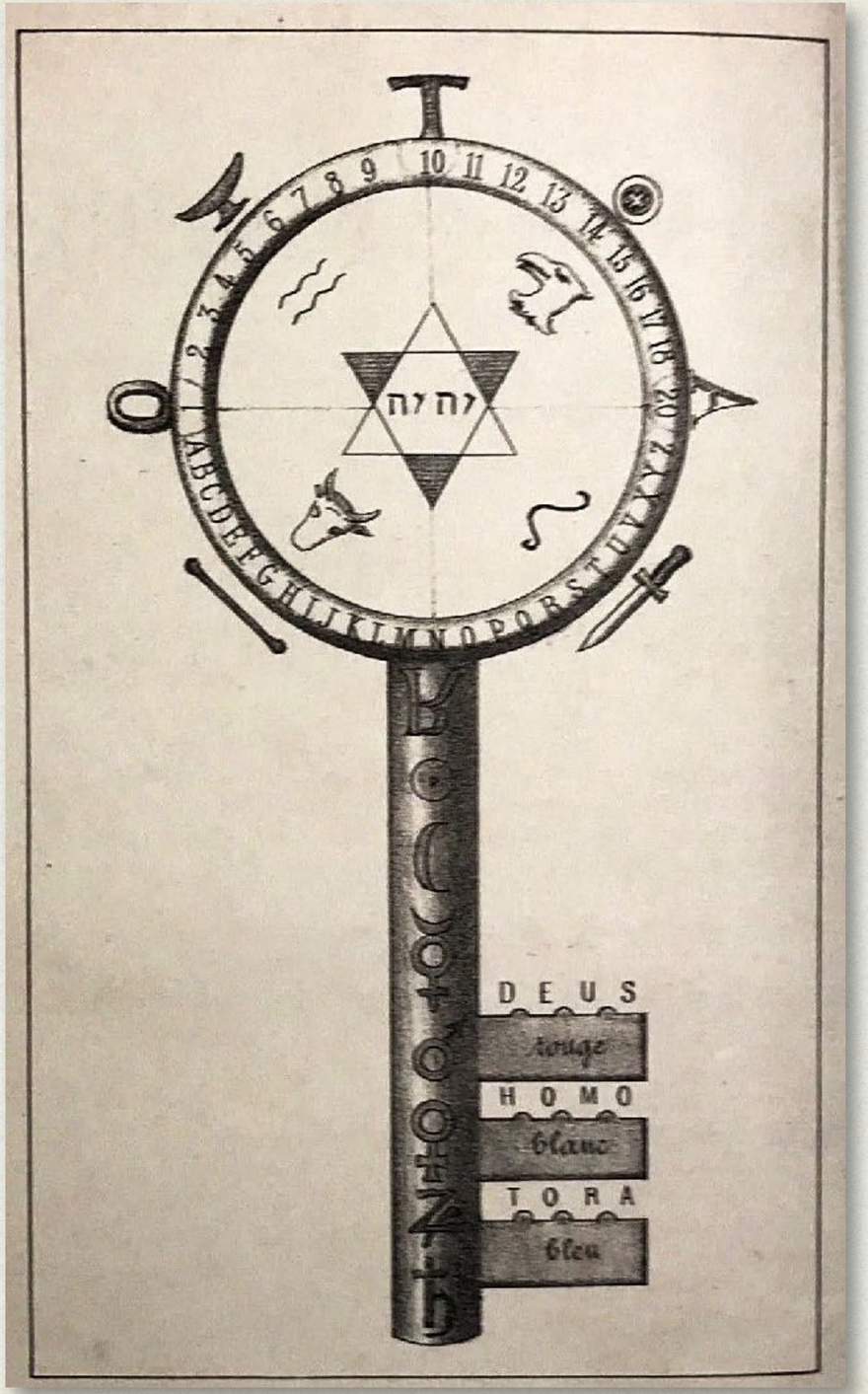
ELIPHAS LEVI

La clef des grands mysteres



Suivant Hénoch, Abraham,
Hermès Trimégiste et Salomon

Editions BUSSIÈRE



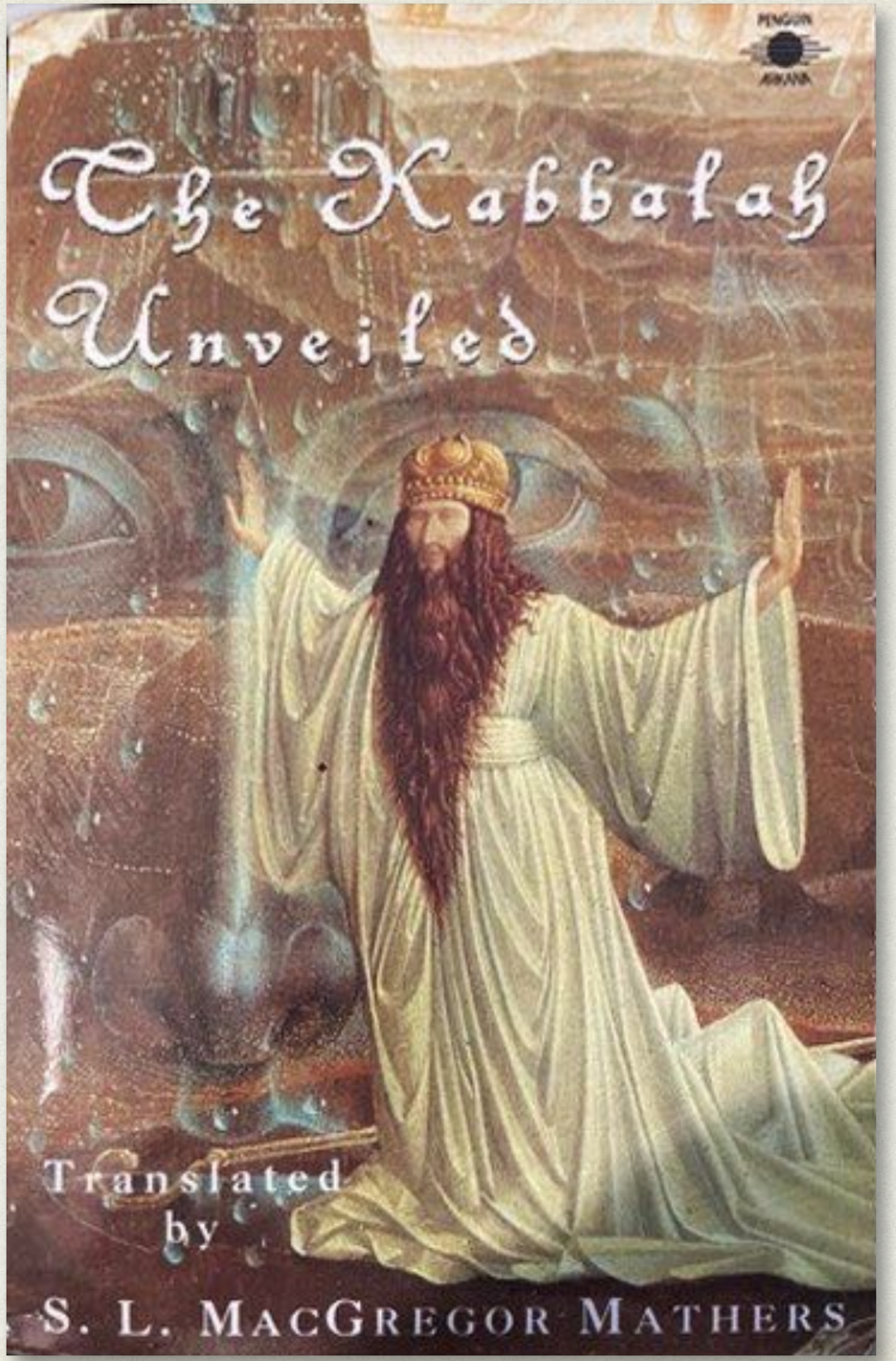
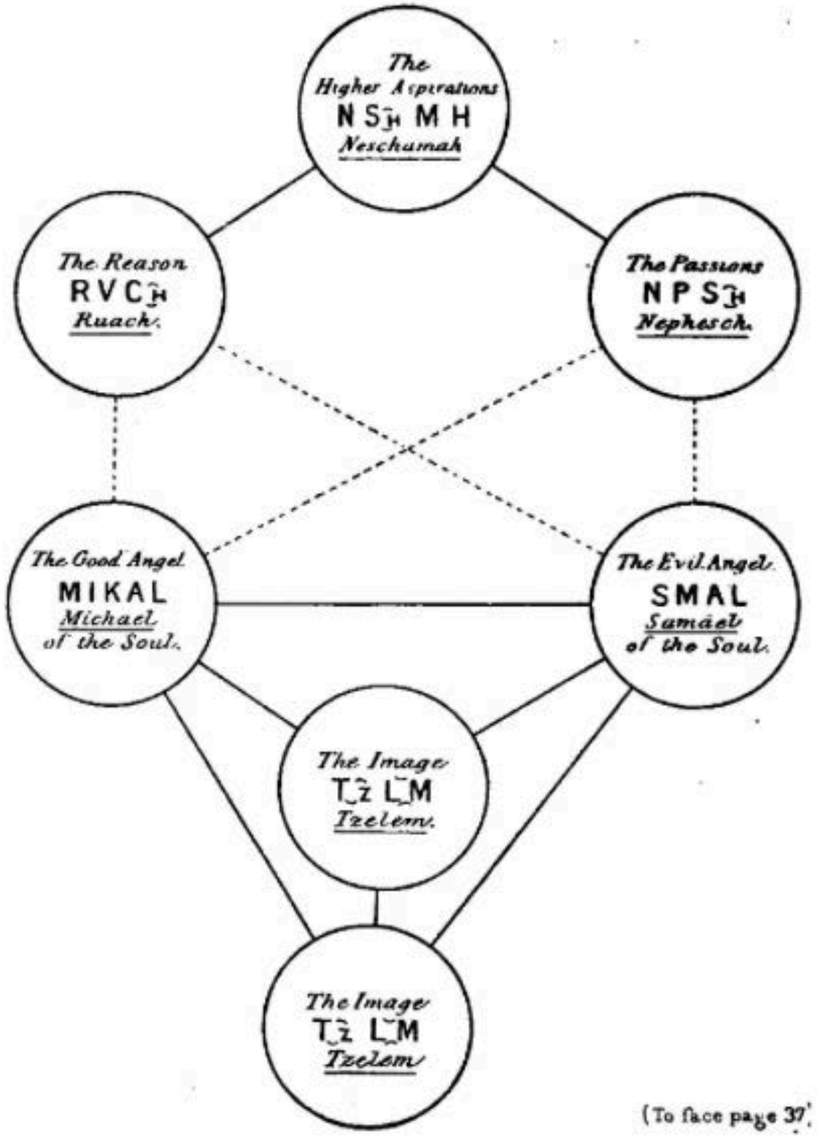


PLATE SHOWING THE FORMATION OF THE SOUL, &c

(From "Clef des Mystères" by Eliphaz Lévi Zahed.)



(To face page 37.)

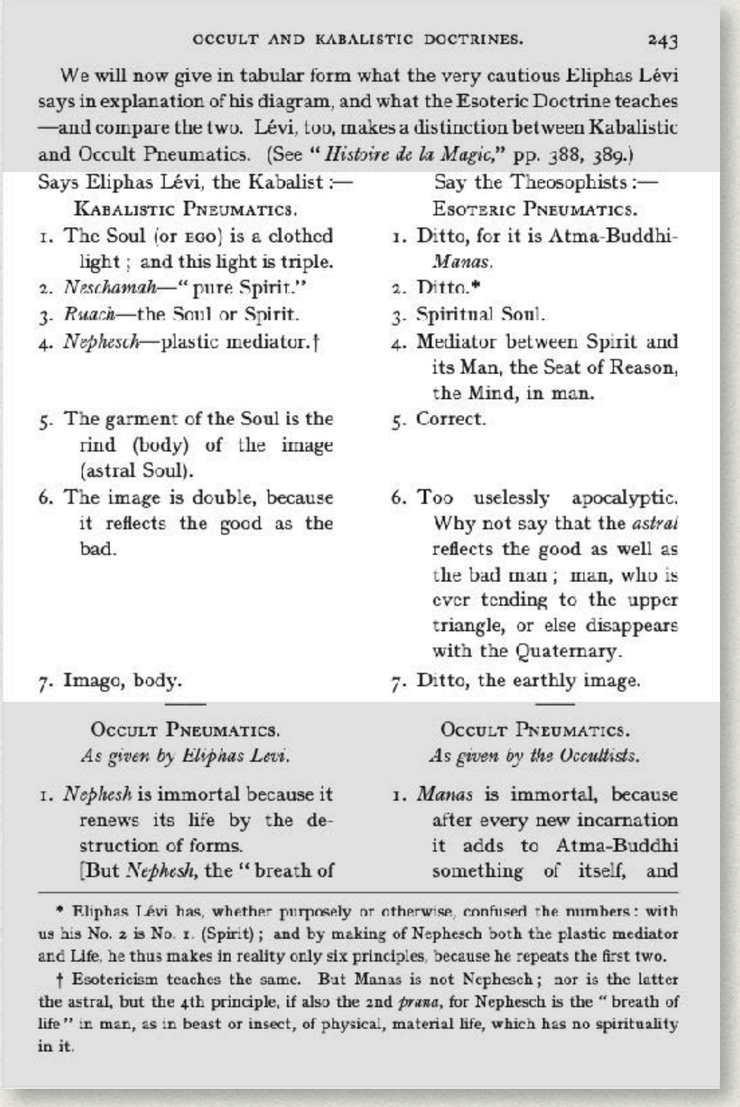
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	Says Eliphas Lévi, the Kabalist :—	Say the Theosophists:—
	KABALISTIC PNEUMATICS.	ESOTERIC PNEUMATICS.
1	The Soul (or ego) is a clothed light; and this light is triple.	Ditto, for it is Atma-Buddhi-Manas.
2	Neschamah– "pure Spirit."	Ditto*
3	Ruach—the Soul or Spirit.	Spiritual Soul.
4	Nephesch—plastic mediator.†	Mediator between Spirit and its Man, the Seat of Reason, the Mind, in man.
5	The garment of the Soul is the rind (body) of the image (astral Soul).	Correct.
6	The image is double, because it reflects the good as the bad.	Too uselessly apocalyptic. Why not say that the astral reflects the good as well as the bad man ; man, who is ever tending to the upper triangle, or else disappears with the Quaternary.
7	Imago, body.	Ditto, the earthly image.



OCCULT AND KABALISTIC DOCTRINES. 243

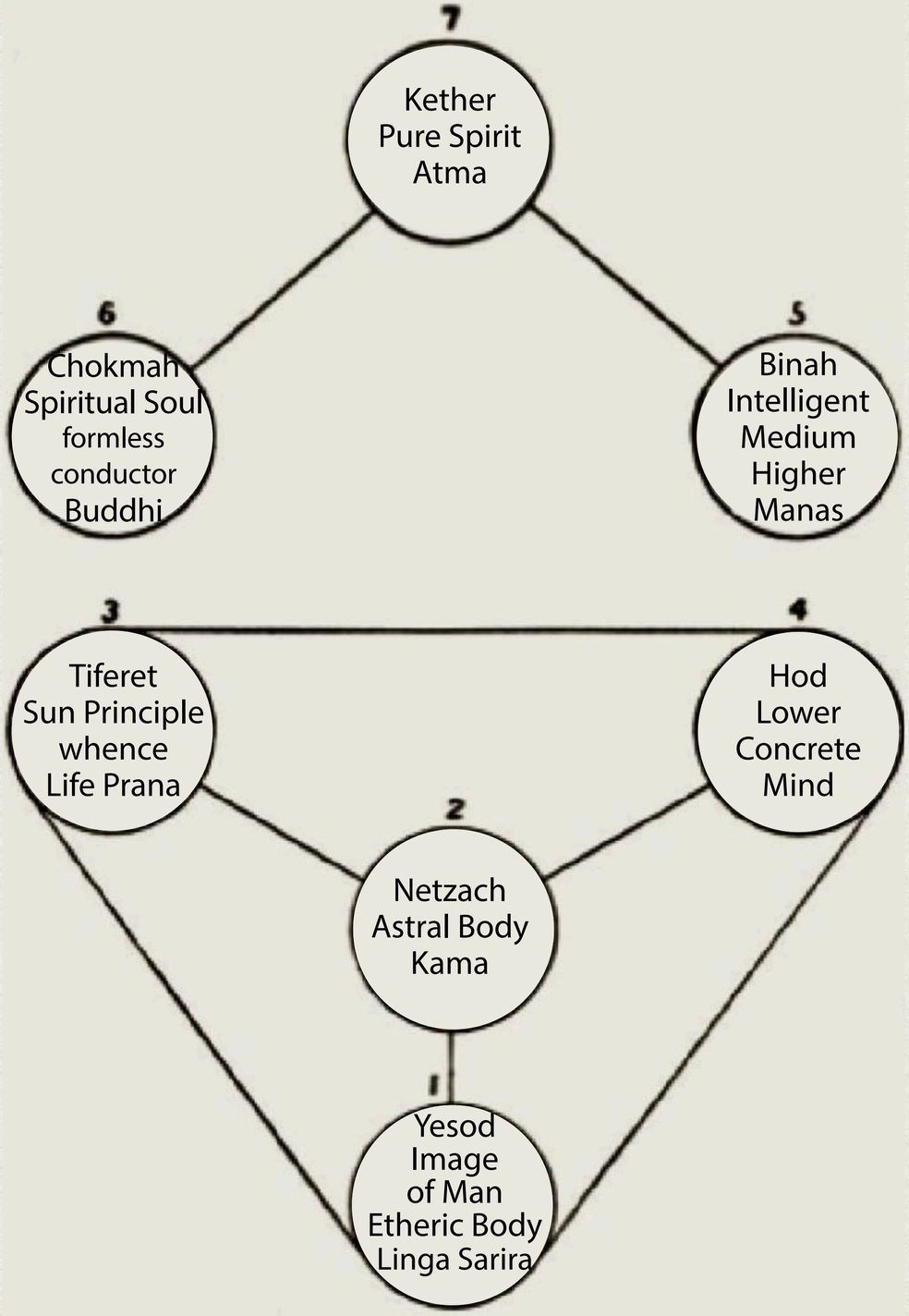
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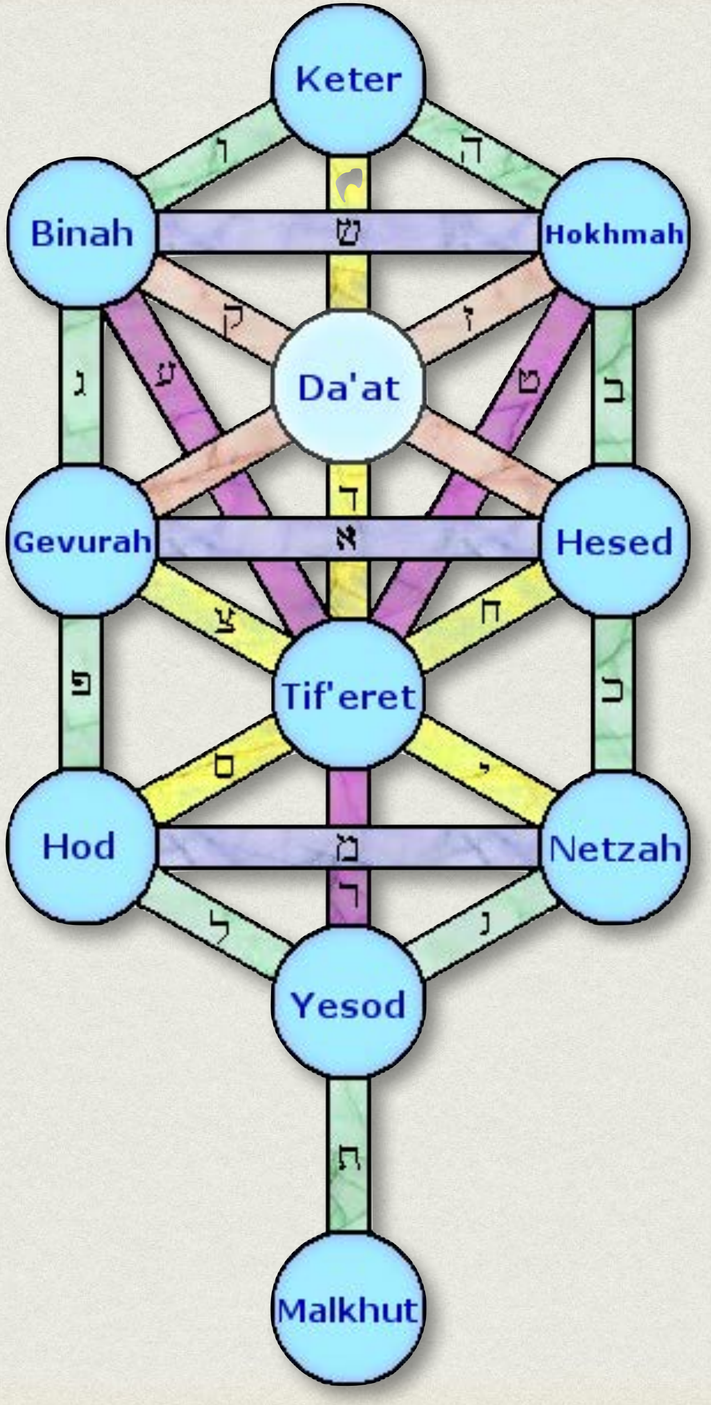
Says Eliphas Lévi, the Kabalist :—	Say the Theosophists :—
KABALISTIC PNEUMATICS.	ESOTERIC PNEUMATICS.
1. The Soul (or EGO) is a clothed light ; and this light is triple.	1. Ditto, for it is Atma-Buddhi-*Manas*.
2. *Neschamah*—"pure Spirit."	2. Ditto.*
3. *Ruach*—the Soul or Spirit.	3. Spiritual Soul.
4. *Nephesch*—plastic mediator.†	4. Mediator between Spirit and its Man, the Seat of Reason, the Mind, in man.
5. The garment of the Soul is the rind (body) of the image (astral Soul).	5. Correct.
6. The image is double, because it reflects the good as the bad.	6. Too uselessly apocalyptic. Why not say that the *astral* reflects the good as well as the bad man ; man, who is ever tending to the upper triangle, or else disappears with the Quaternary.
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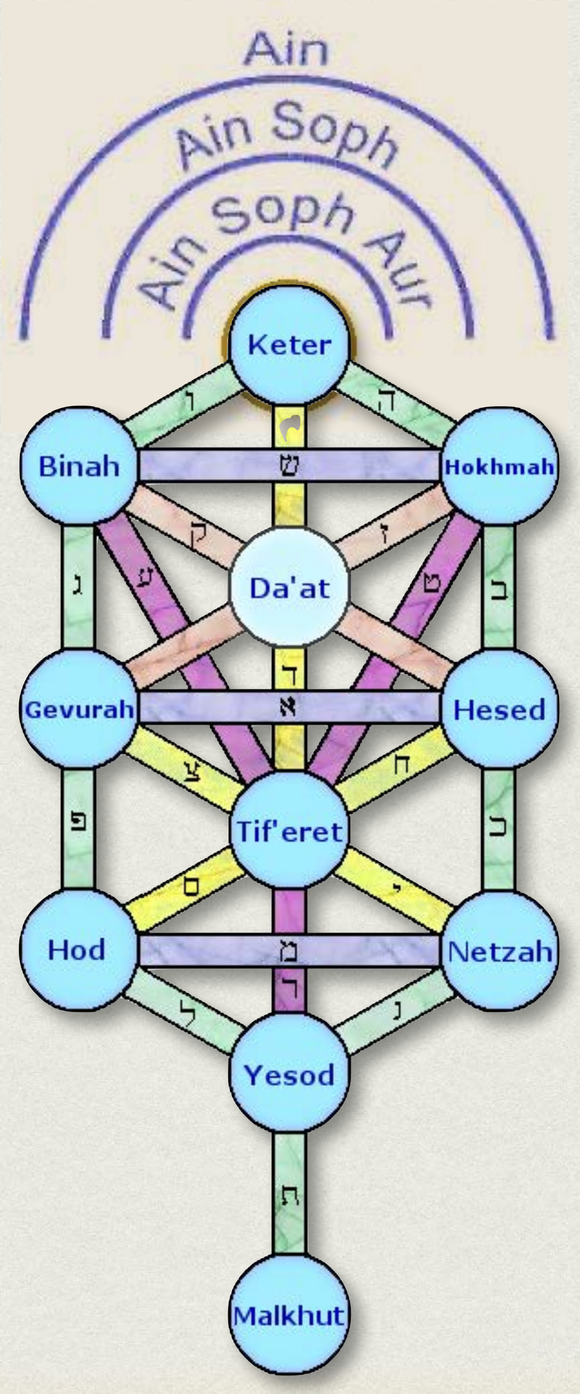
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Chokmah
Spiritual Soul
formless
conductor
Buddhi
5
Binah
Intelligent
Medium
Higher
Manas
3
Tiferet
Sun Principle
whence
Life Prana
4
Hod
Lower
Concrete
Mind
2
Netzach
Astral Body
Kama
1
Yesod
Image
of Man
Etheric Body
Linga Sarira


Keter
Binah
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Da'at
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Ain
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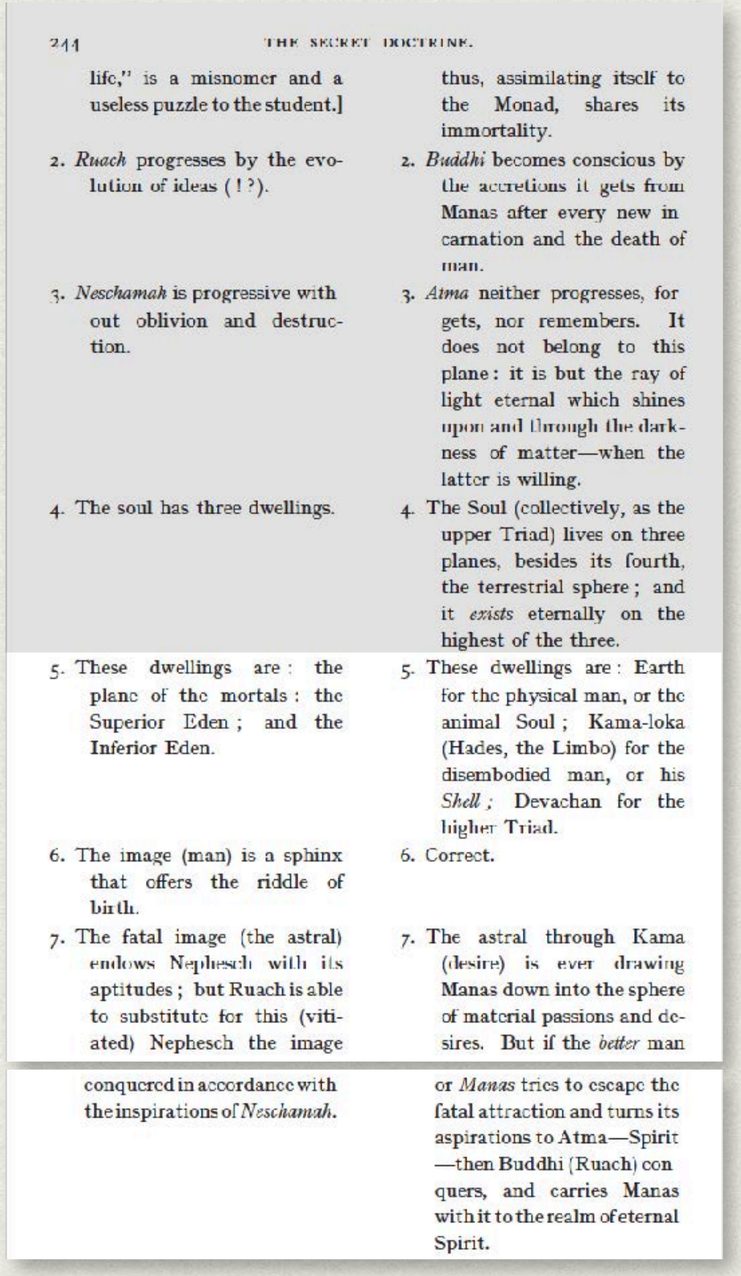
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From the combined attributes of these, Manu (man), the thinker, is formed.

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).

	Occult Pneumatics. As given by Eliphas Levi.	Occult Pneumatics. As given by the Occultists.
5	These dwellings are: the plane of the mortals: the Superior Eden; and the Inferior Eden.	These dwellings are: Earth for the physical man, or the animal Soul; Kama-loka (Hades, the Limbo) for the disembodied man, or his Shell; Devachan for the higher Triad.
6	The image (man) is a sphinx that offers the riddle of birth.	Correct.
7	The fatal image (the astral) endows Nephesch with its aptitudes; but Ruach is able to substitute for this (vitiated) Nephesch the image conquered in accordance with the inspirations of Neschamah.	The astral through Kama (desire) is ever drawing Manas down into the sphere of material passions and desires. But if the better man or Manas tries to escape the fatal attraction and turns its aspirations to Atma—Spirit—then Buddhi (Ruach) conquers, and carries Manas with it to the realm of eternal Spirit.



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thus, assimilating itself to the Monad, shares its immortality.

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2. *Buddhi* becomes conscious by the accretions it gets from Manas after every new incarnation and the death of man.

3. *Neschamah* is progressive without oblivion and destruction.

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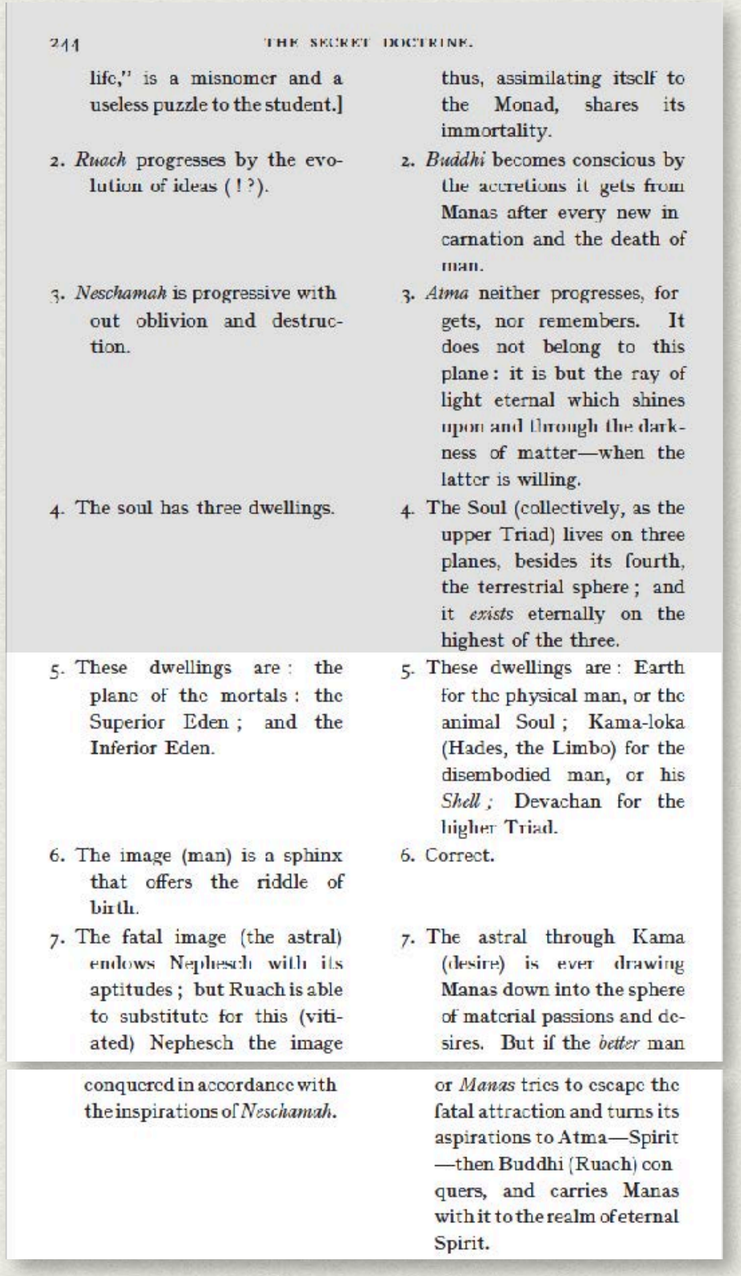
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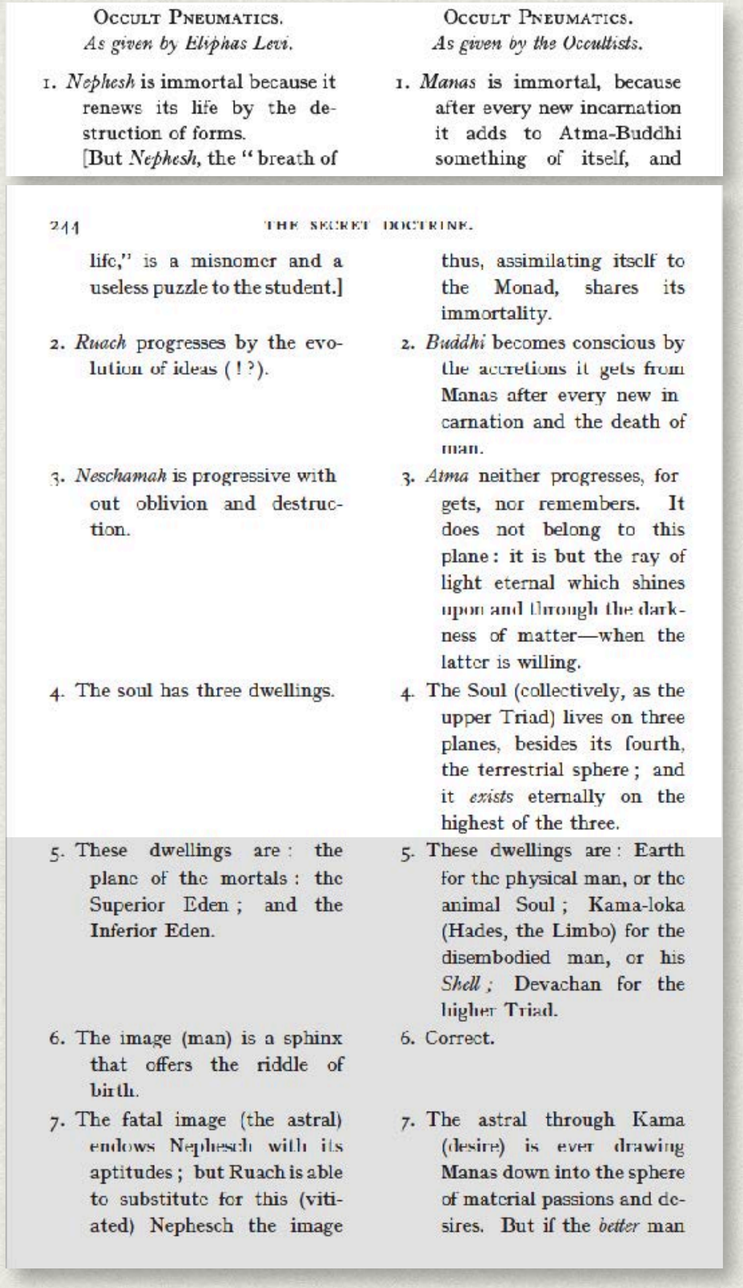
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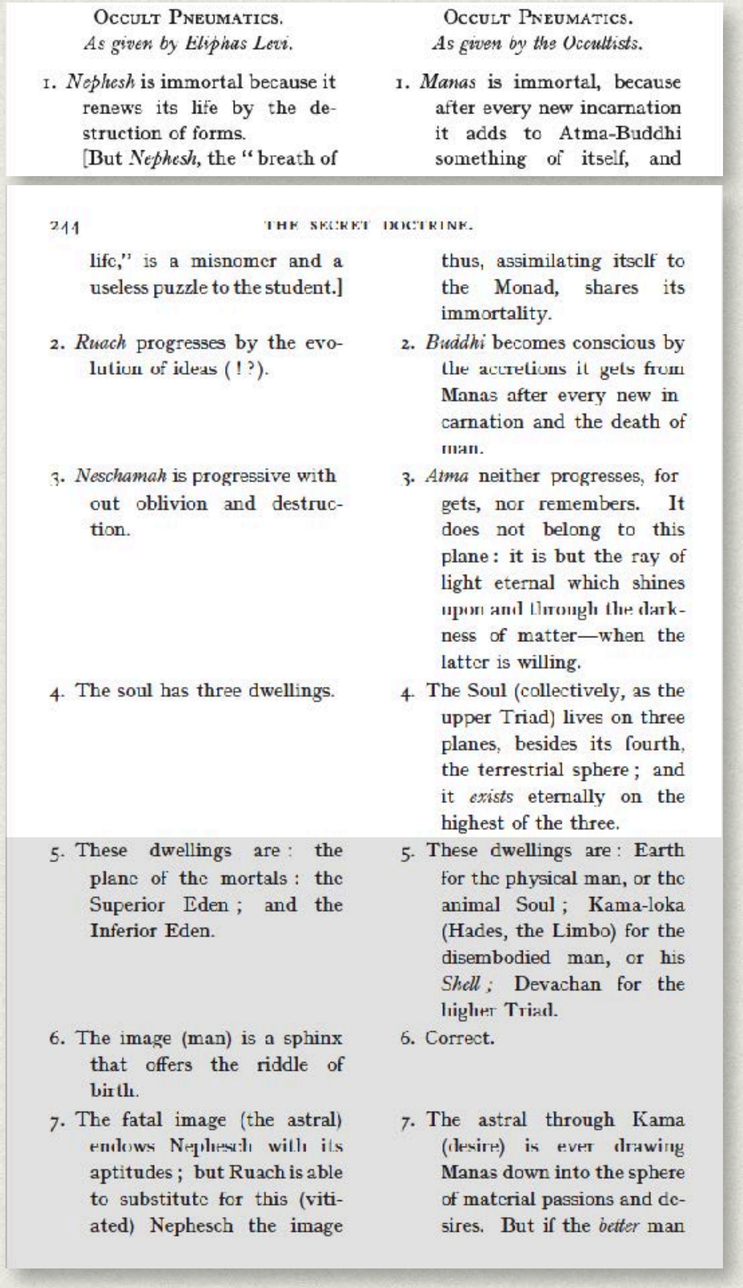
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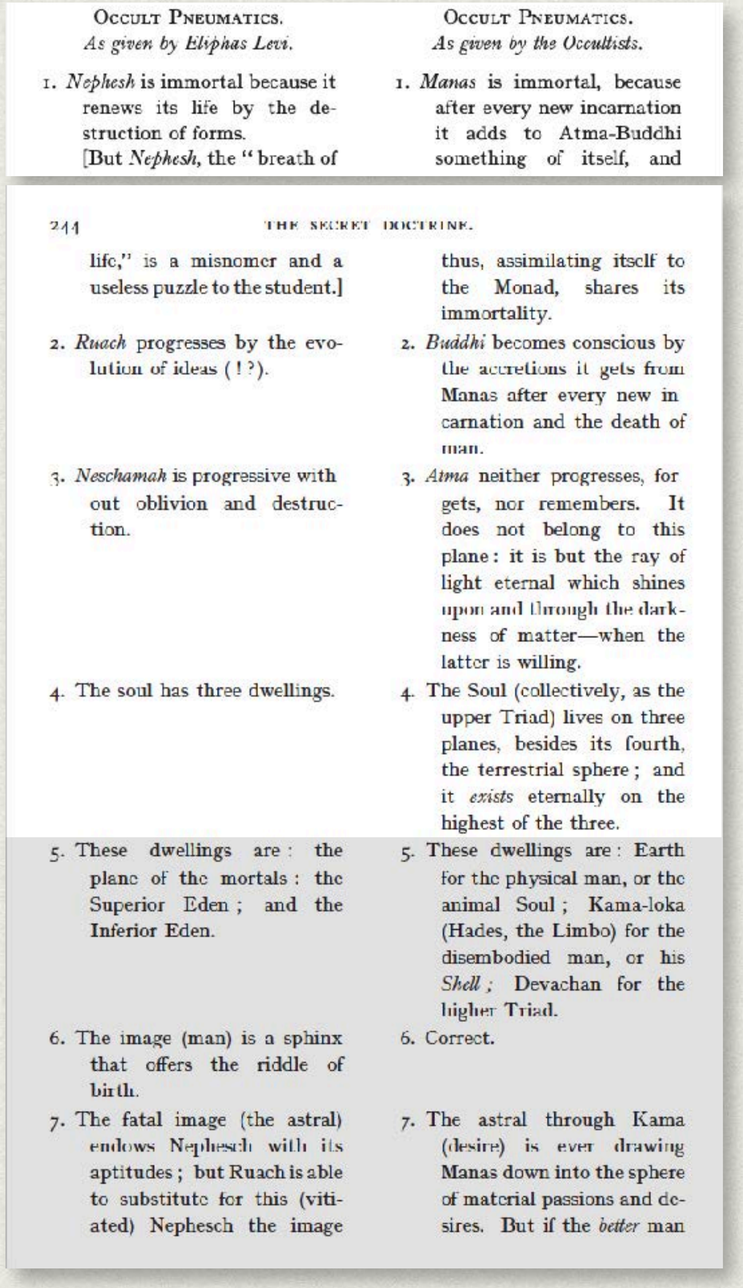
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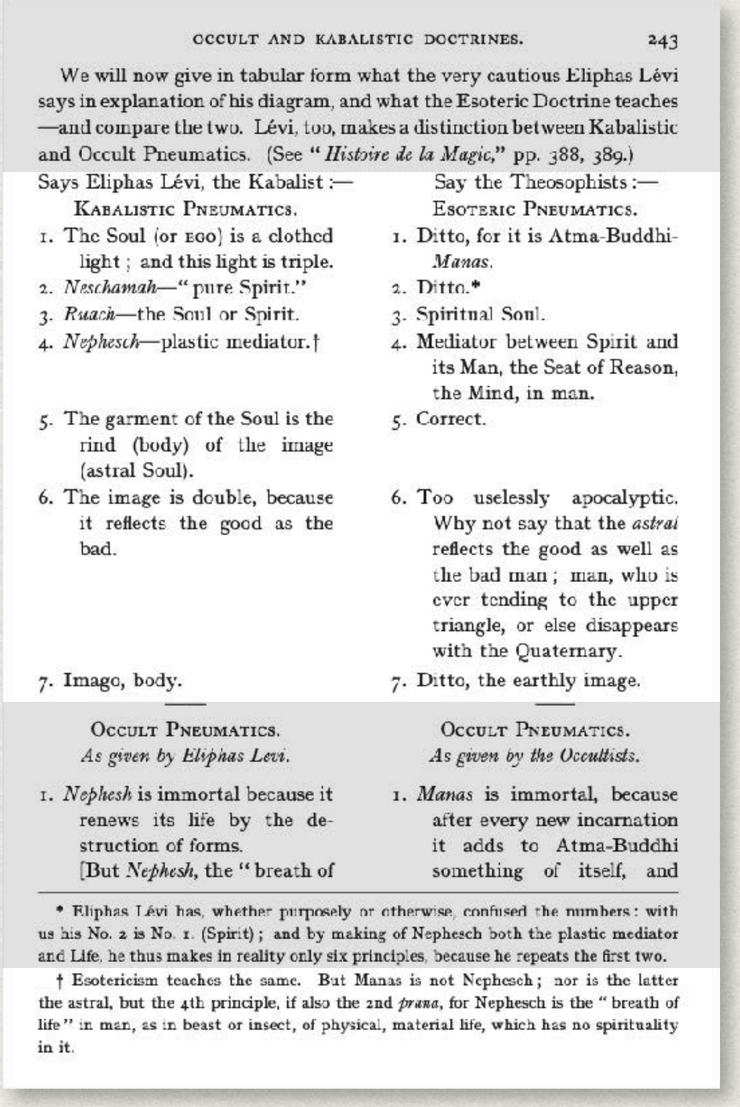
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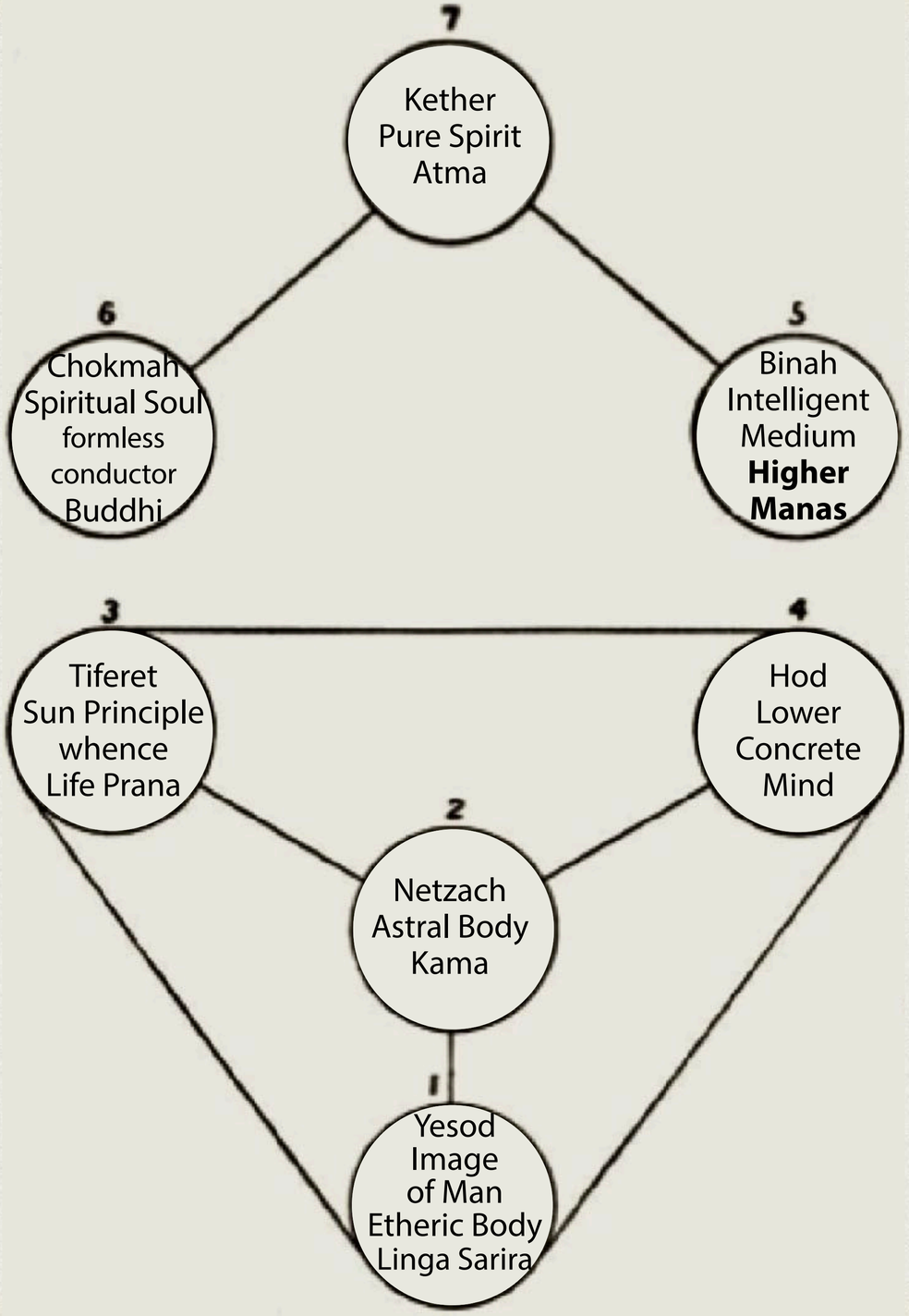
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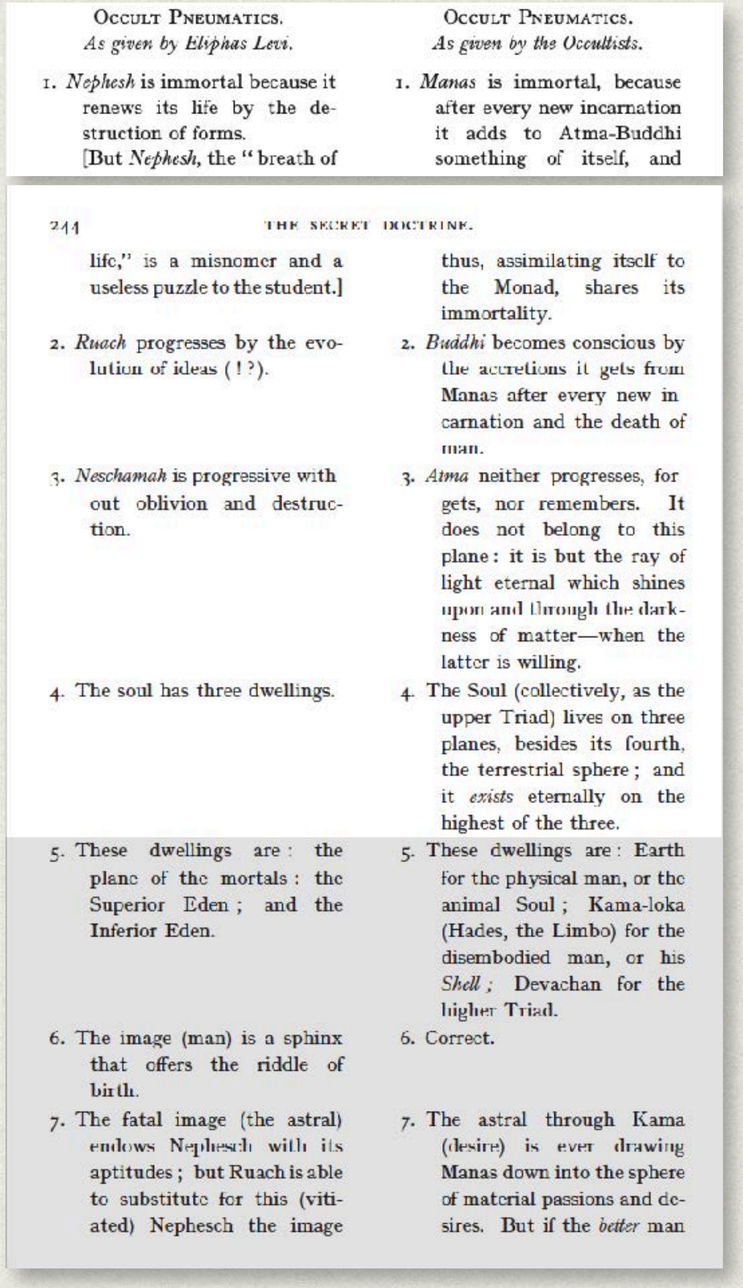
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3	Neschamah is progressive without oblivion and destruction.	Atma neither progresses, forgets, nor remembers. It does not belong to this plane: it is but the ray of light eternal which shines upon and through the darkness of matter — when the latter is willing.
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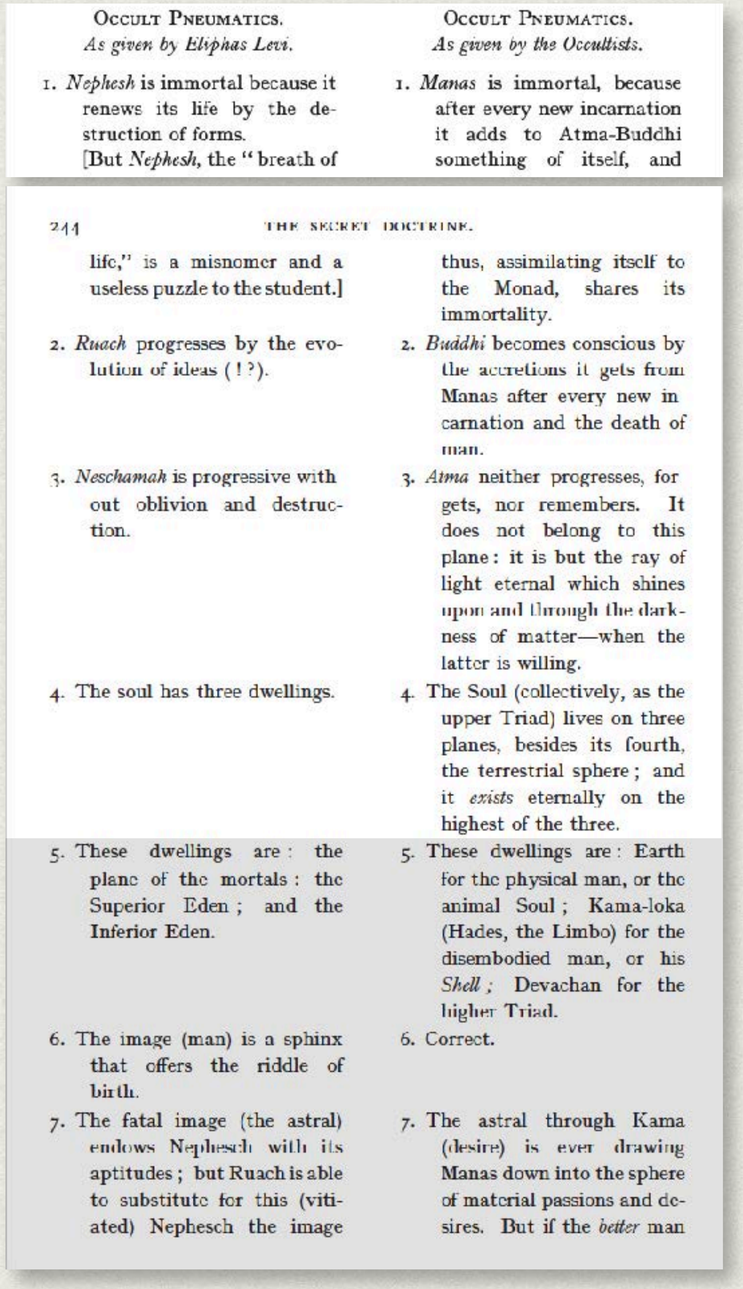
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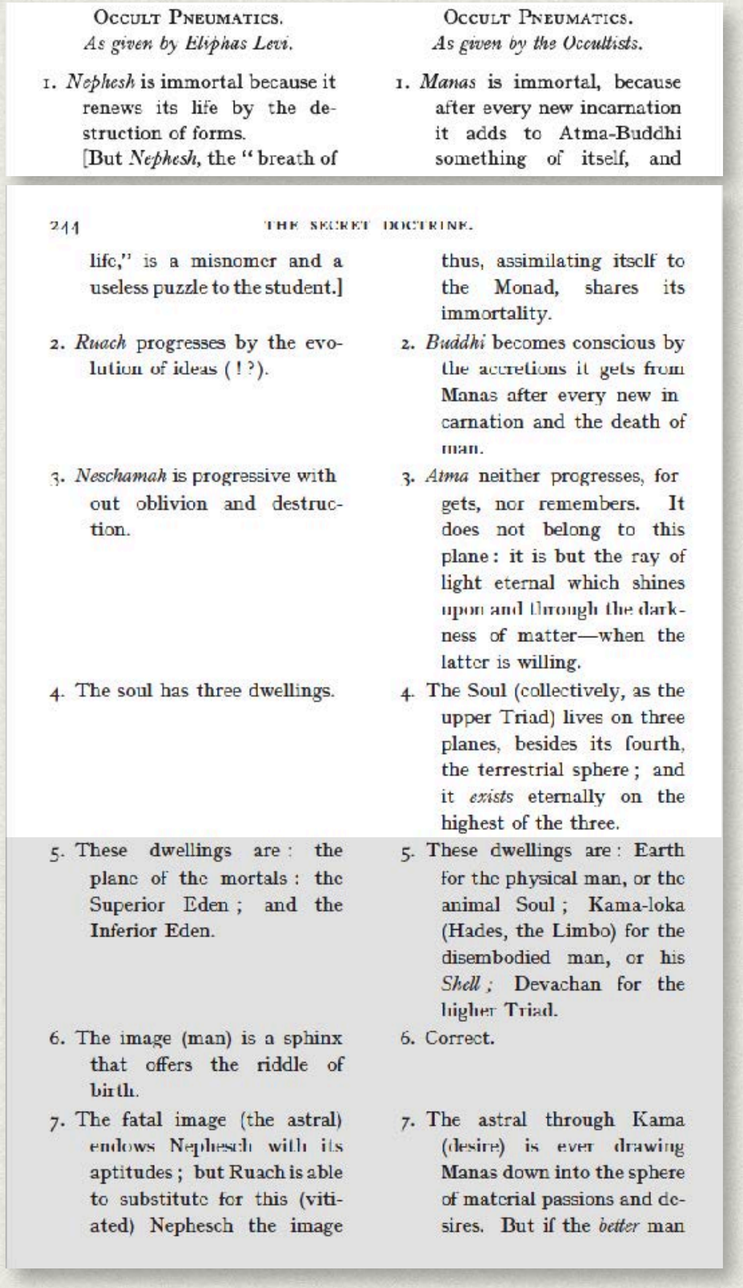
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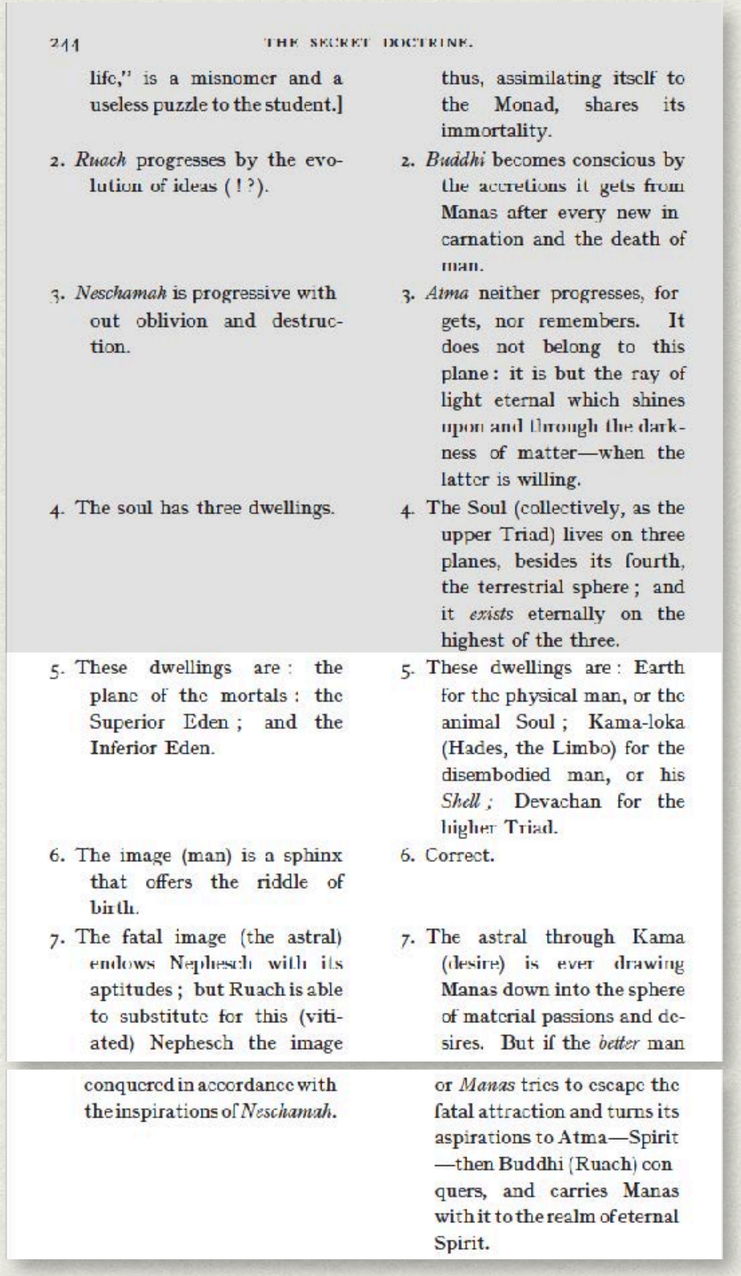
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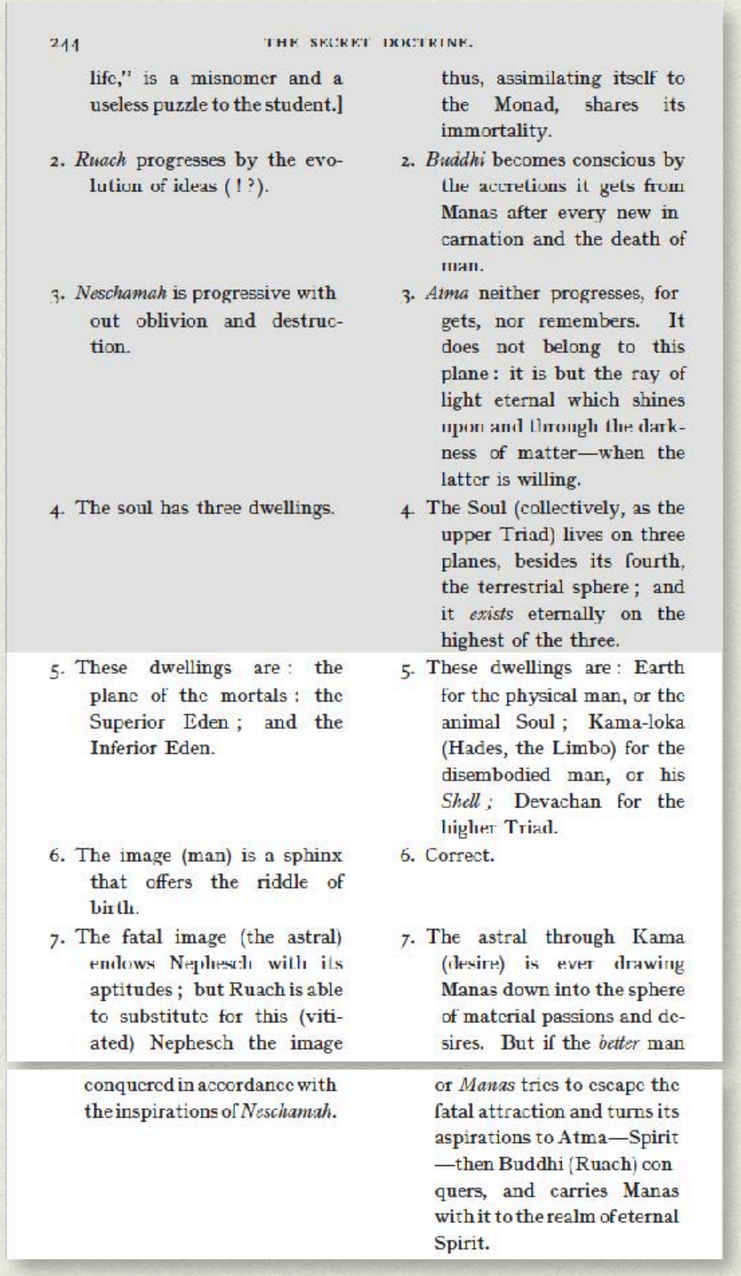
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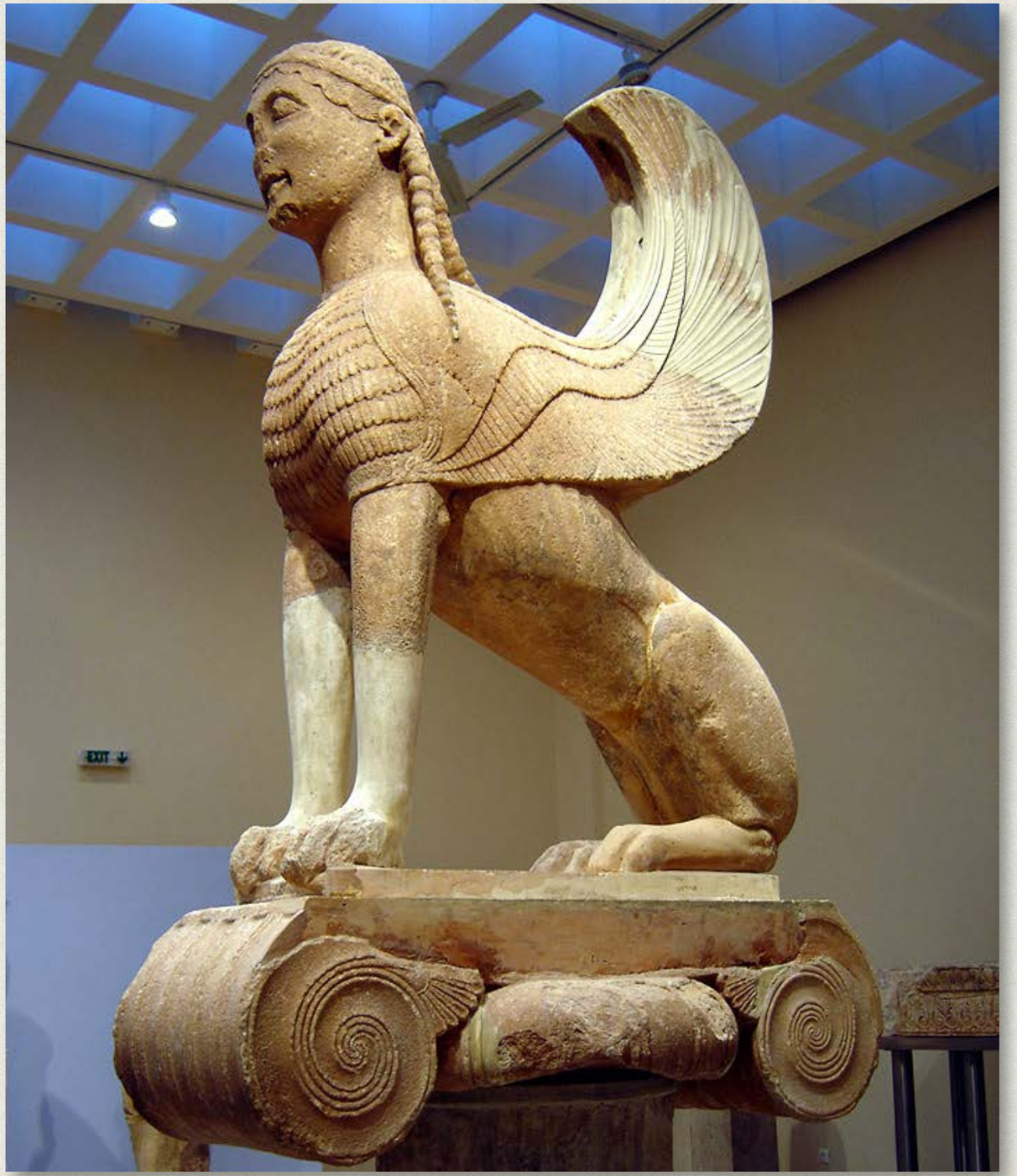
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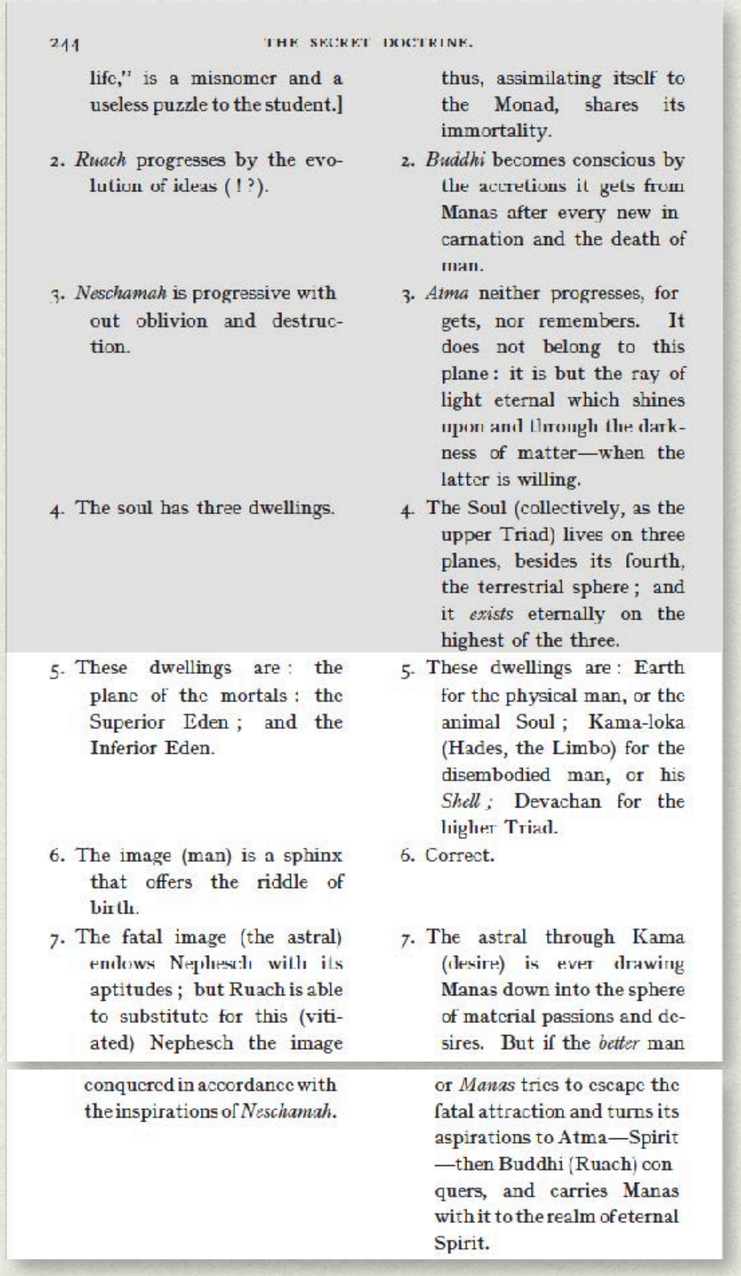
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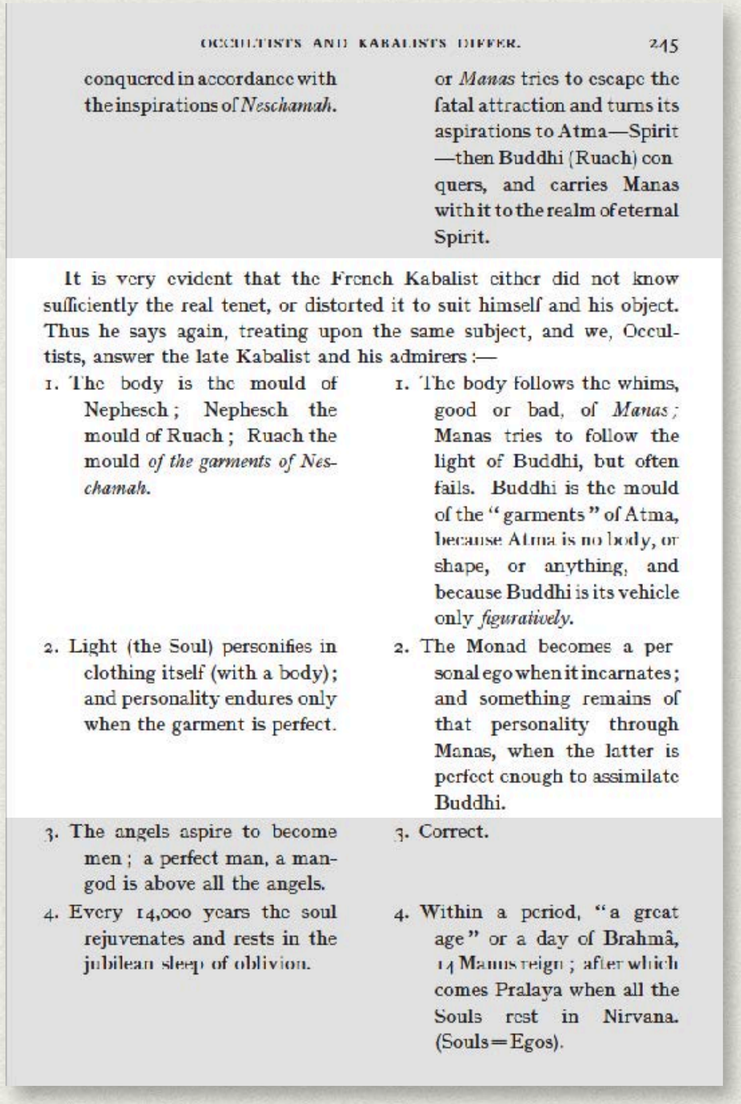
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2	Light (the Soul) personifies in clothing itself (with a body); and personality endures only when the garment is perfect.	The Monad becomes a personal ego when it incarnates; and something remains of that personality through Manas, when the latter is perfect enough to assimilate Buddhi.



OCCULTISTS AND KABALISTS DIFFER. 245

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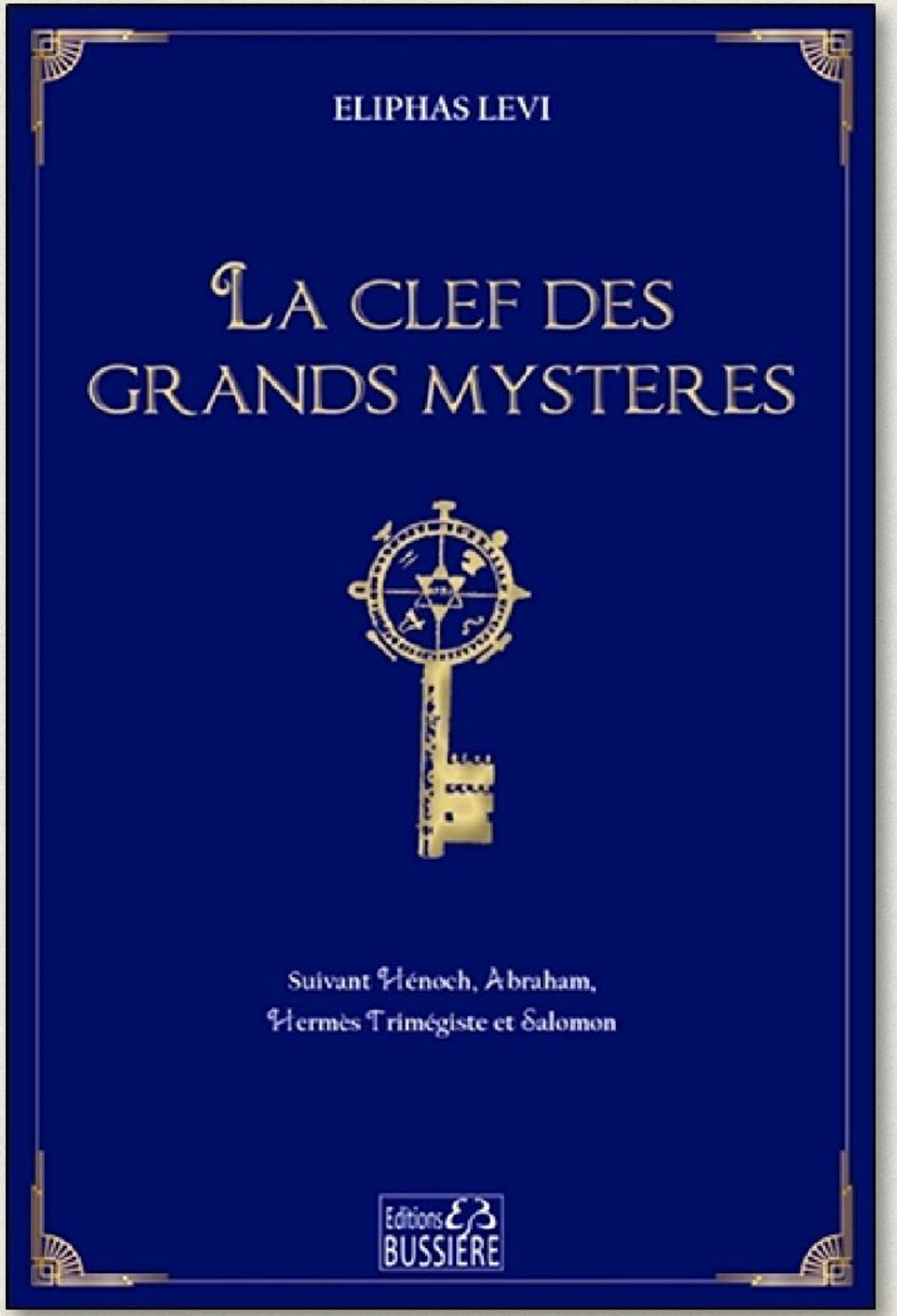
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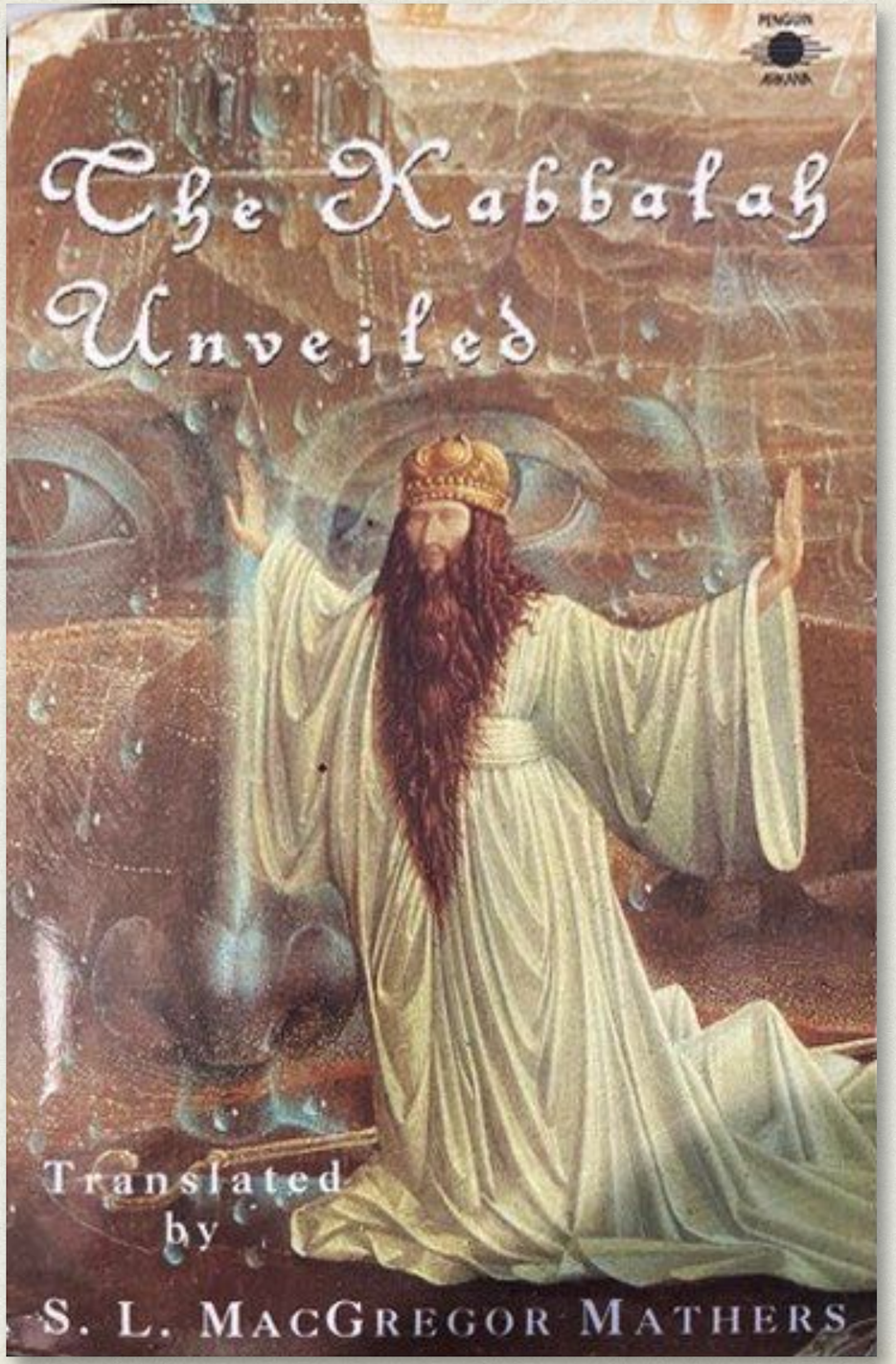
3. The angels aspire to become men; a perfect man, a man-god is above all the angels.

3. Correct.

4. Every 14,000 years the soul rejuvenates and rests in the jubilean sleep of oblivion.

4. Within a period, "a great age" or a day of Brahmâ, 14 Manus reign; after which comes Pralaya when all the Souls rest in Nirvana. (Souls = Egos).


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The Kabbalah Unveiled
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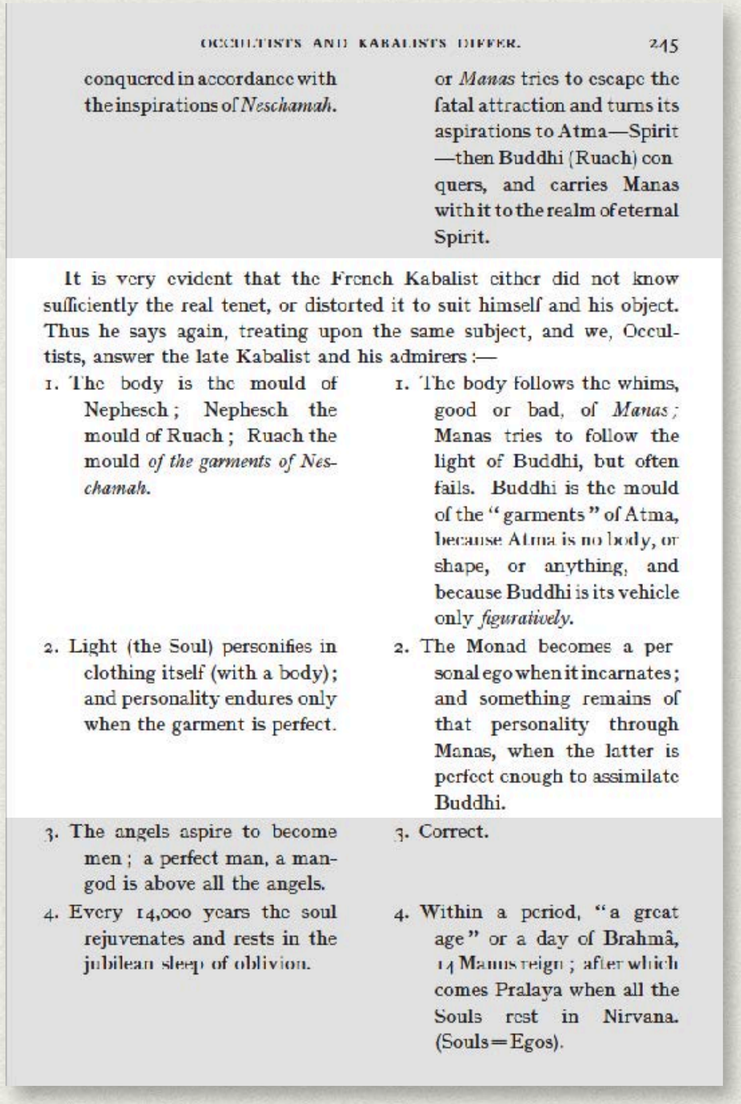
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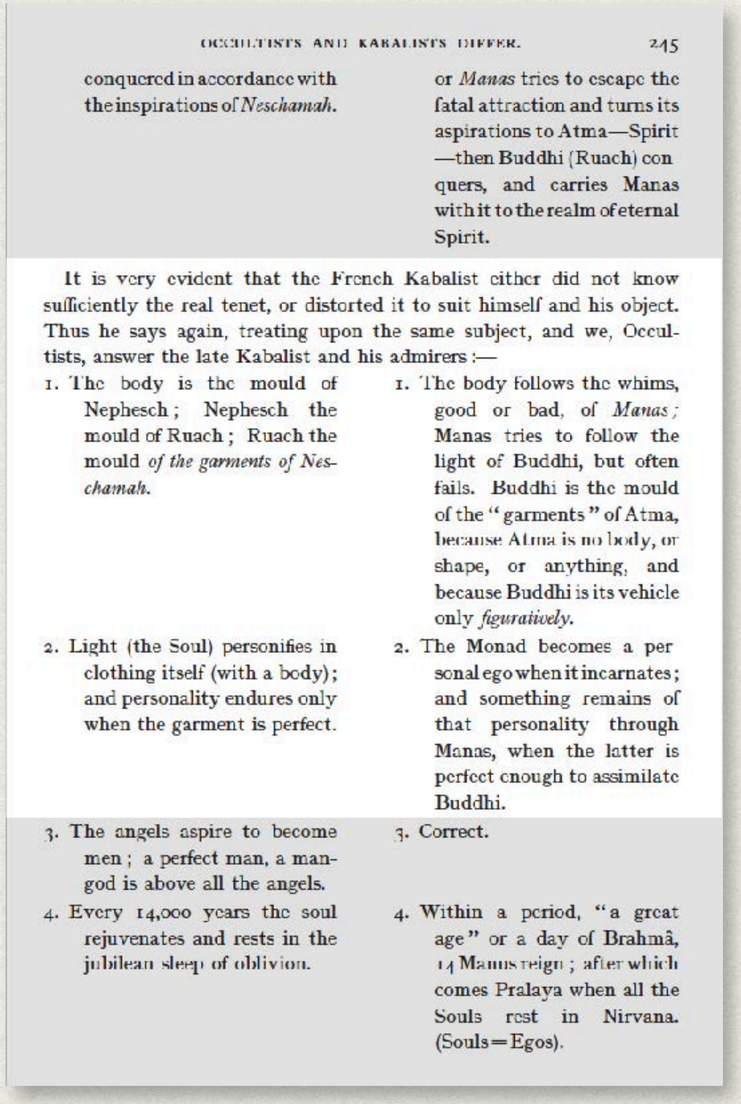
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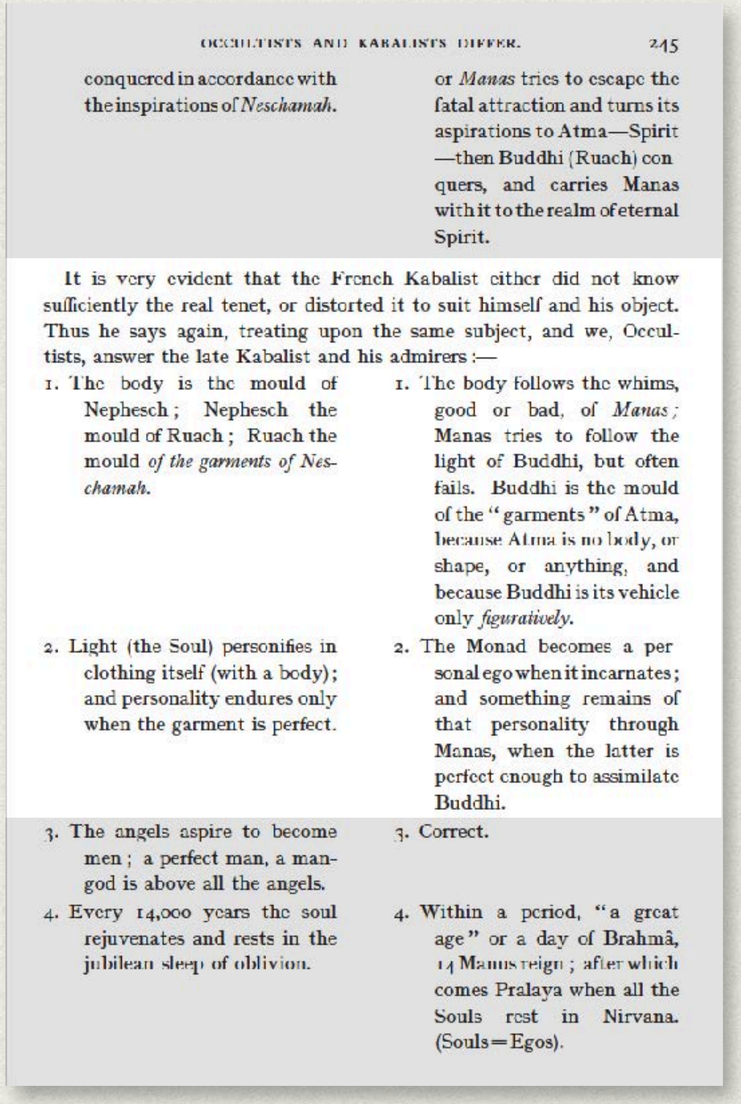
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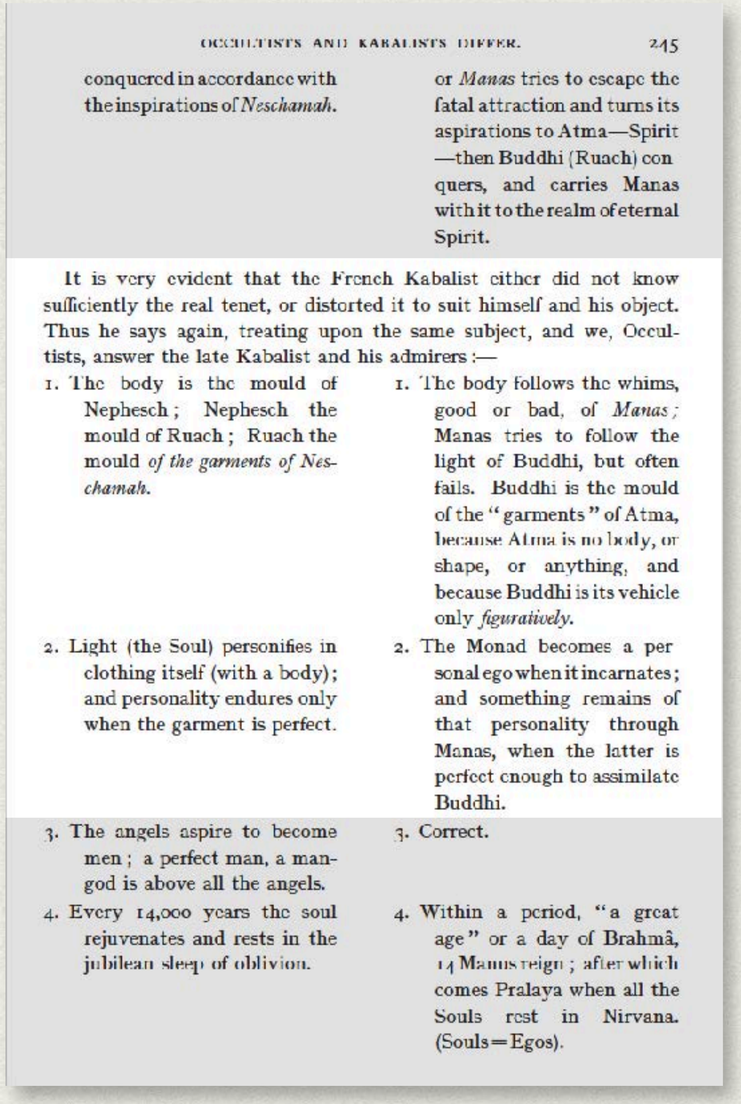
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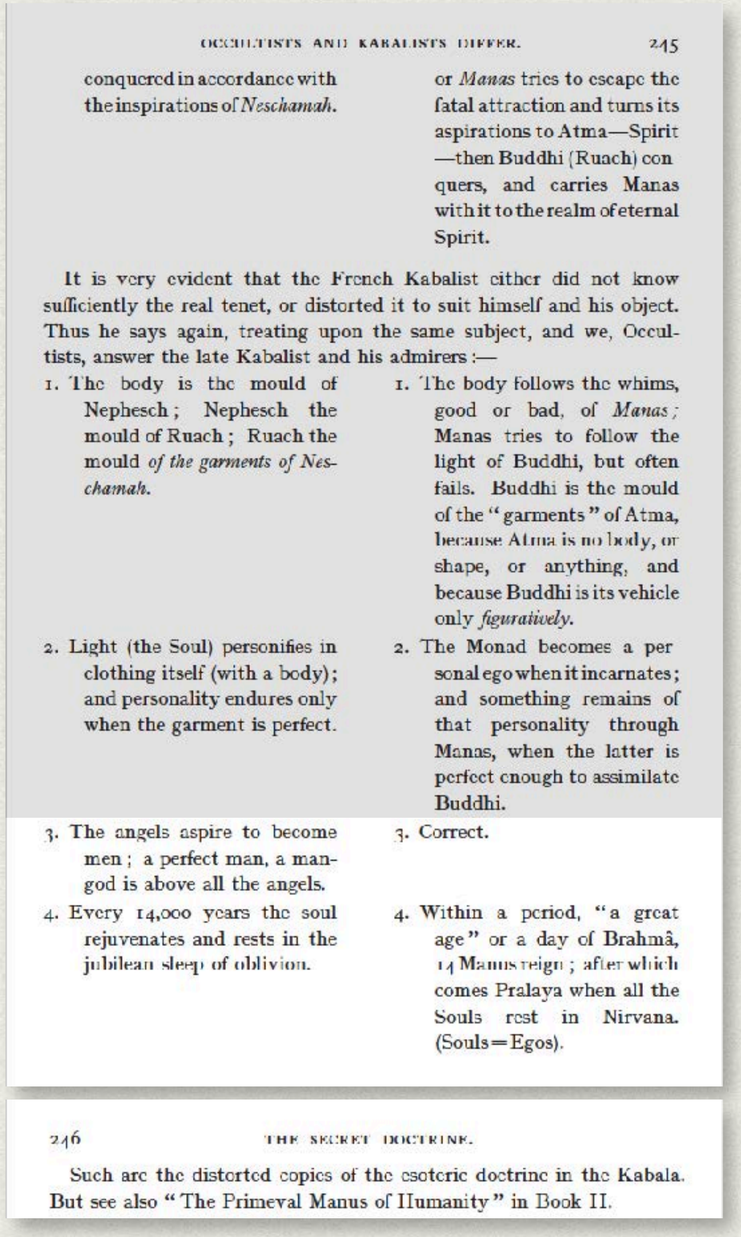
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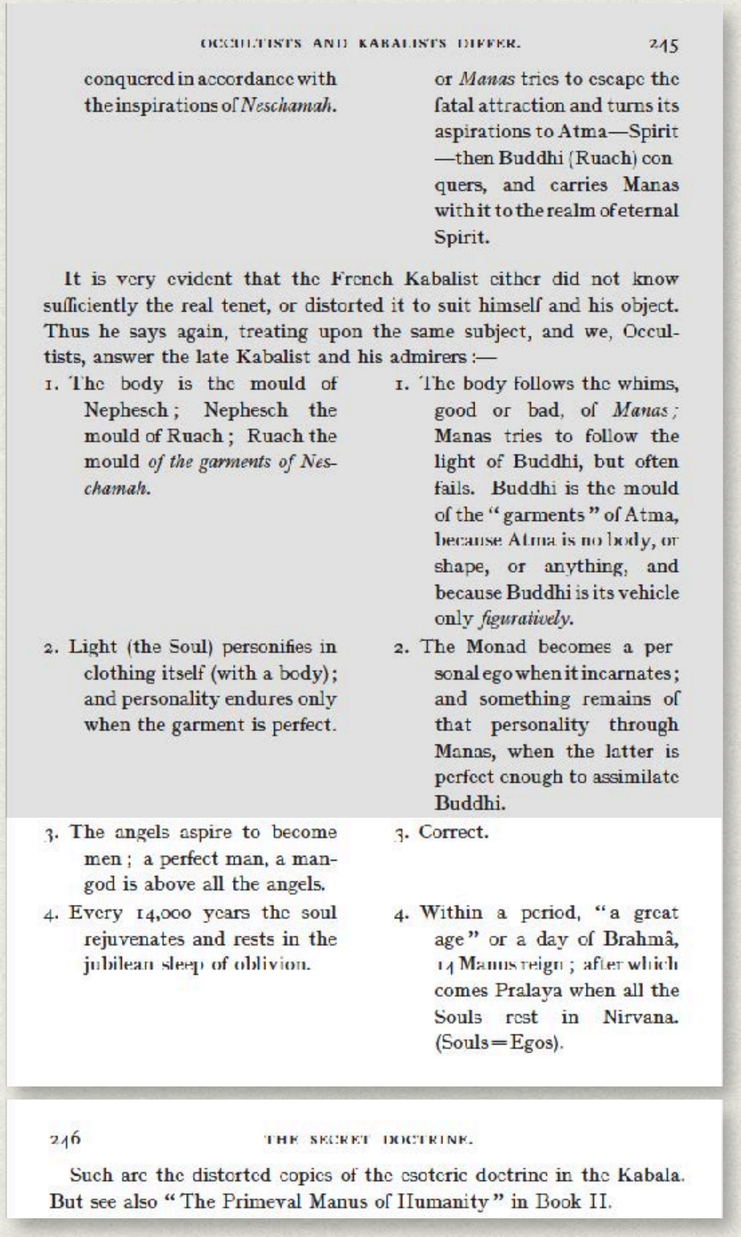
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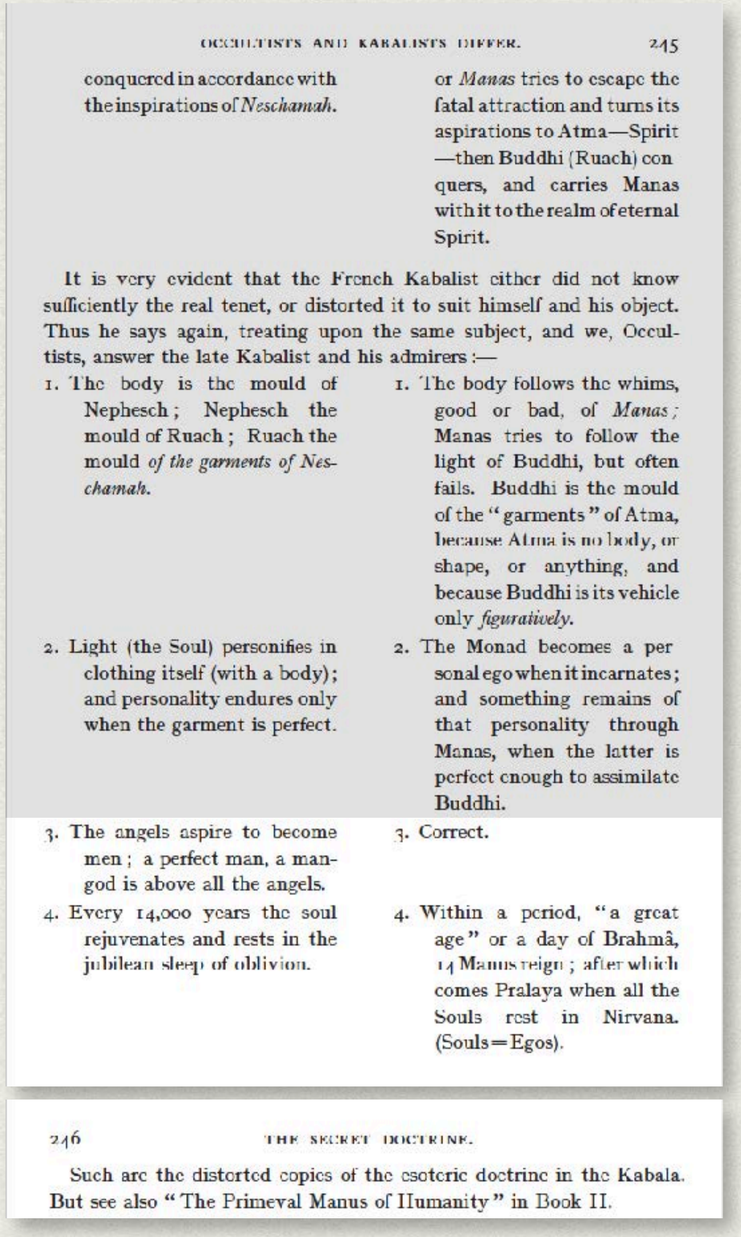
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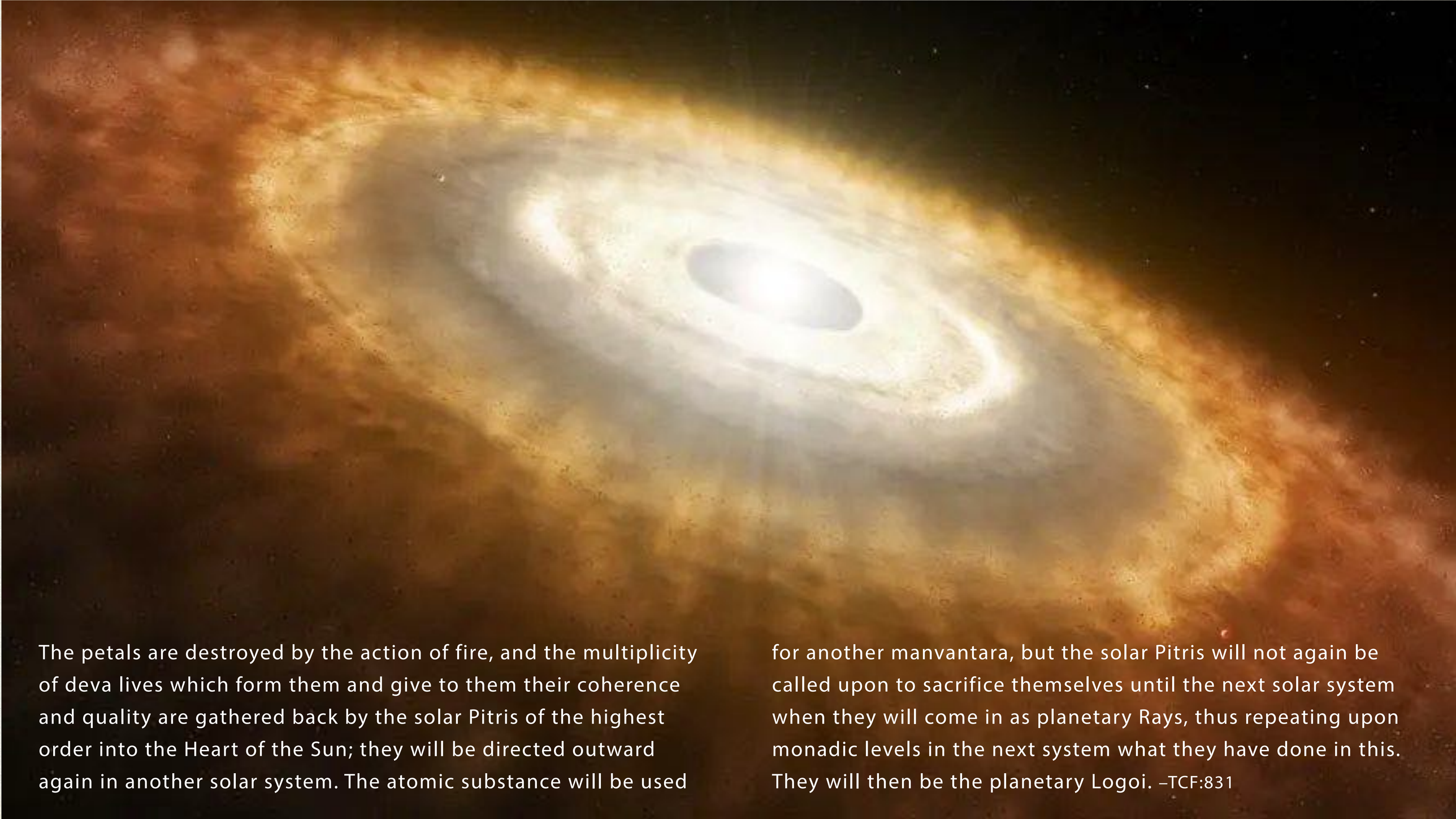
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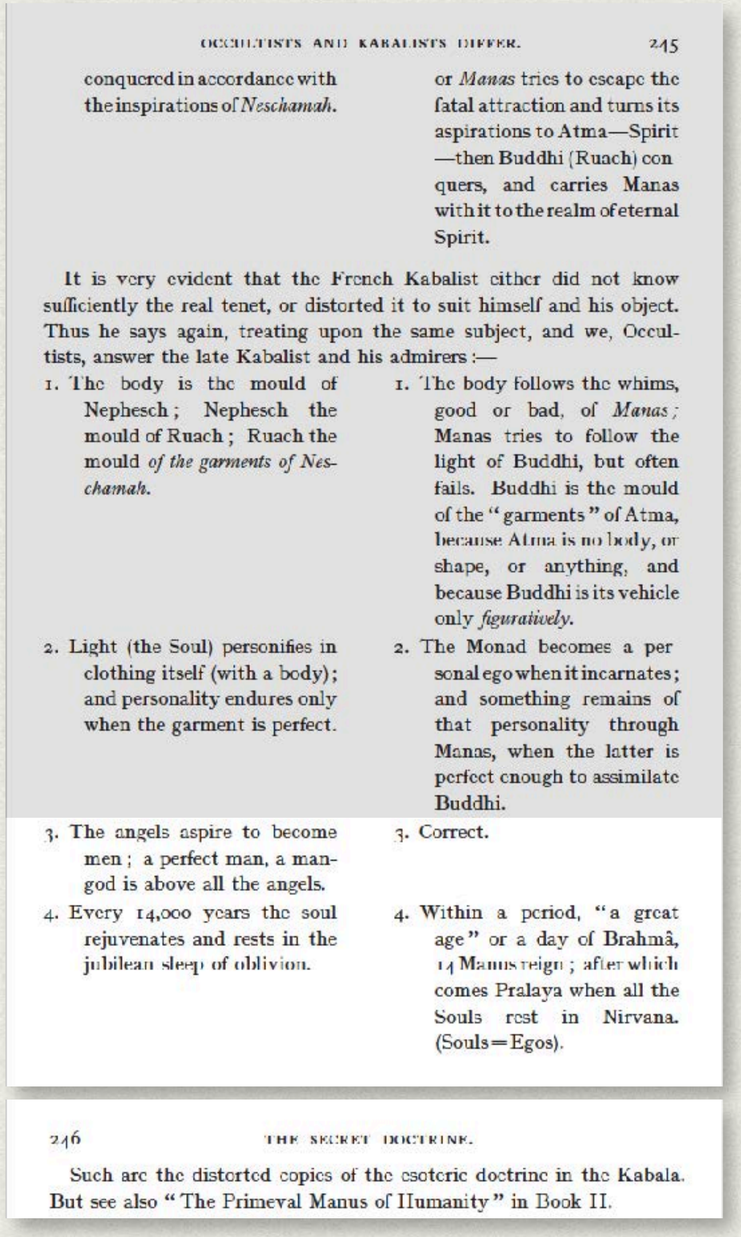
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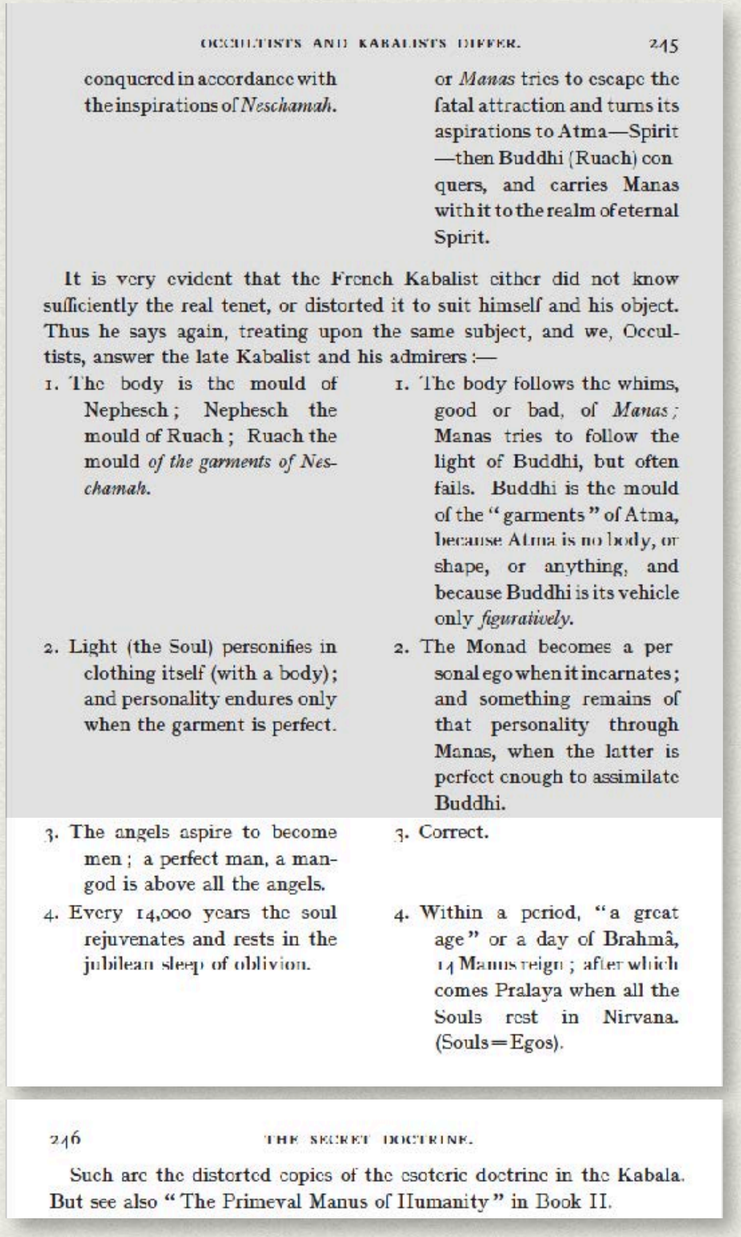
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Those who are aware that the "great Flood," which was connected with the sinking of an entire continent—save what became a few islands—could not have happened so far back as 18,000,000 years ago; and that Vaivasvata Manu is the Indian Noah connected with the *Matsya* (or the fish) Avatar of Vishnu—may feel perplexed at this discrepancy between facts stated and the chronology previously given. But there is no discrepancy in truth. The reader is asked to turn to the *Theosophist* of July, 1883, and after studying the article therein, "The Septenary Principle in Esotericism," the whole question can be explained to him. It is in this explanation, I believe, that the Occultists differ from the Brahmins.

For the benefit of those, however, who may not have "The Theosophist" of that month and year to hand, a passage or two may now be quoted from it:

"Who was Manu, the son of Swayambhûva? The secret doctrine tells us that *this* Manu was no man, but the representation of the first human races evolved with the help of the Dhyan-Chohans (*Devas*) at the beginning of the first round. But we are told in his Laws (*Book I.* 80) that there are fourteen Manus for every Kalpa—or interval from creation to creation (read interval from one *minor* 'Pralaya' to another*)—and that in the present divine age, there have been as yet *seven* Manus. Those who know that there are seven rounds, of which we have passed three, and are now in the fourth; and who are

* *Pralaya*—a word already explained—is not a term that applies *only* to every "Night of Brahmâ," or the world's dissolution following every Manvantara, equal to 71 Maha-yugas. It applies also to each "obscuration" as well, and even to every Cataclysm that puts an end, by Fire or by Water in turn, to each Root-Race. *Pralaya* is a term like that of "Manu"—the generic name for the *Sishtas*, who, under the appellation of "King," are shown in *the Purânas* as preserved "with the seed of all things in an ark from the waters of that flood" (or the fires of a general volcanic conflagration, the commencement of which we already see for our Fifth-Race in the terrible earthquakes and eruptions of these late years, and especially in the present one) . . . . which in the season of a pralaya overspreads the world" (the Earth). (*See Preface, p. lxxxi., to Wilson's "Vishnu Purâna."*) Time is only a form of "Vishnu"—truly, as Parasâra says in that Purâna. In the Hindu Yuga Kalpa, we have the regular descending series 4, 3, 2, with ciphers multiplied as occasion requires for esoteric purposes, but not, as Wilson and other Orientalists thought, for "sectarian embellishments." A Kalpa may be an age, a "Day" of Brahmâ, or a sidereal Kalpa, astronomical and earthly. Those calculations are found in all the Purânas, but some differ—as for instance, "the year of the seven Rishis, 3,030 mortal years, and the year of Dhruva, 9,090 in the Linga Purâna," which are again esoteric, and which *do* represent actual (secret) chronology. As said in the *Brahmâ Vaivarta*: "Chronologers compute a Kalpa by the life of Brahmâ. *Minor* Kalpas, as Samvarta and the rest, are numerous." "Minor Kalpas" denote here every period of destruction, as was well understood by Wilson himself, who explains the latter as "those in which the Samvarta wind or other destructive agents operate" (*Vishnu Purâna, p.* 54, *vol. I.*).

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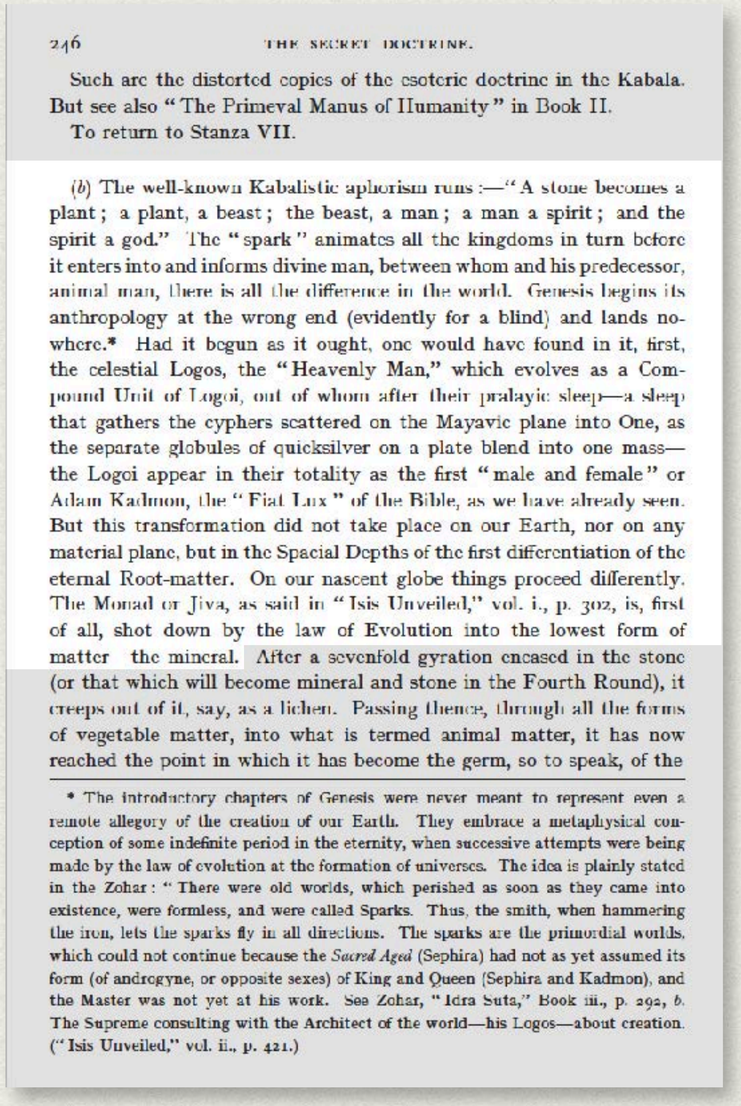
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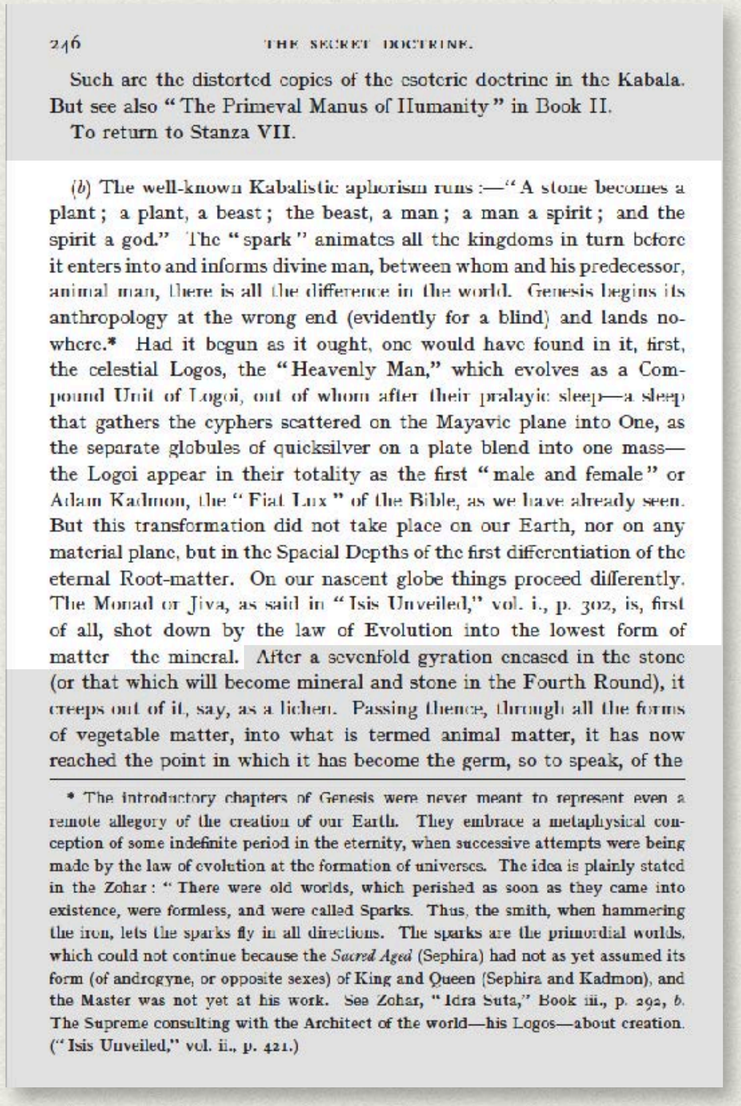
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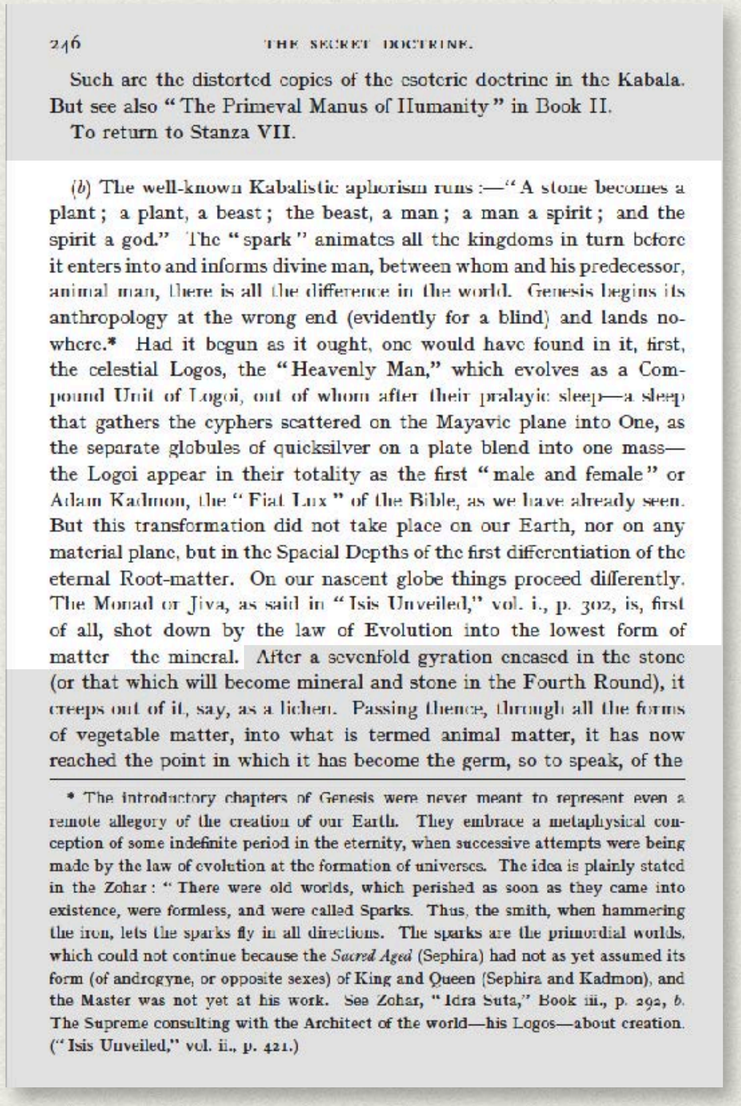
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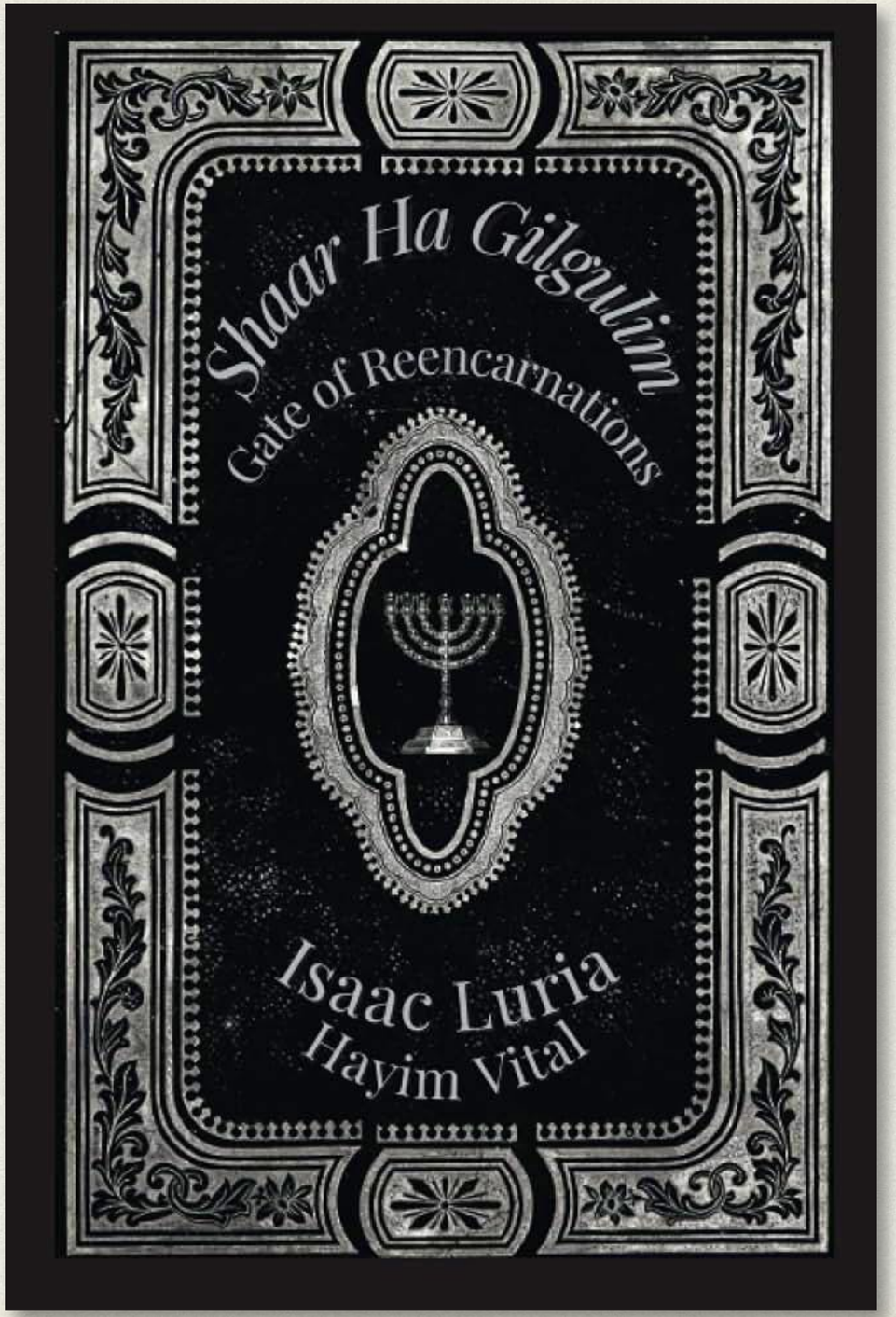
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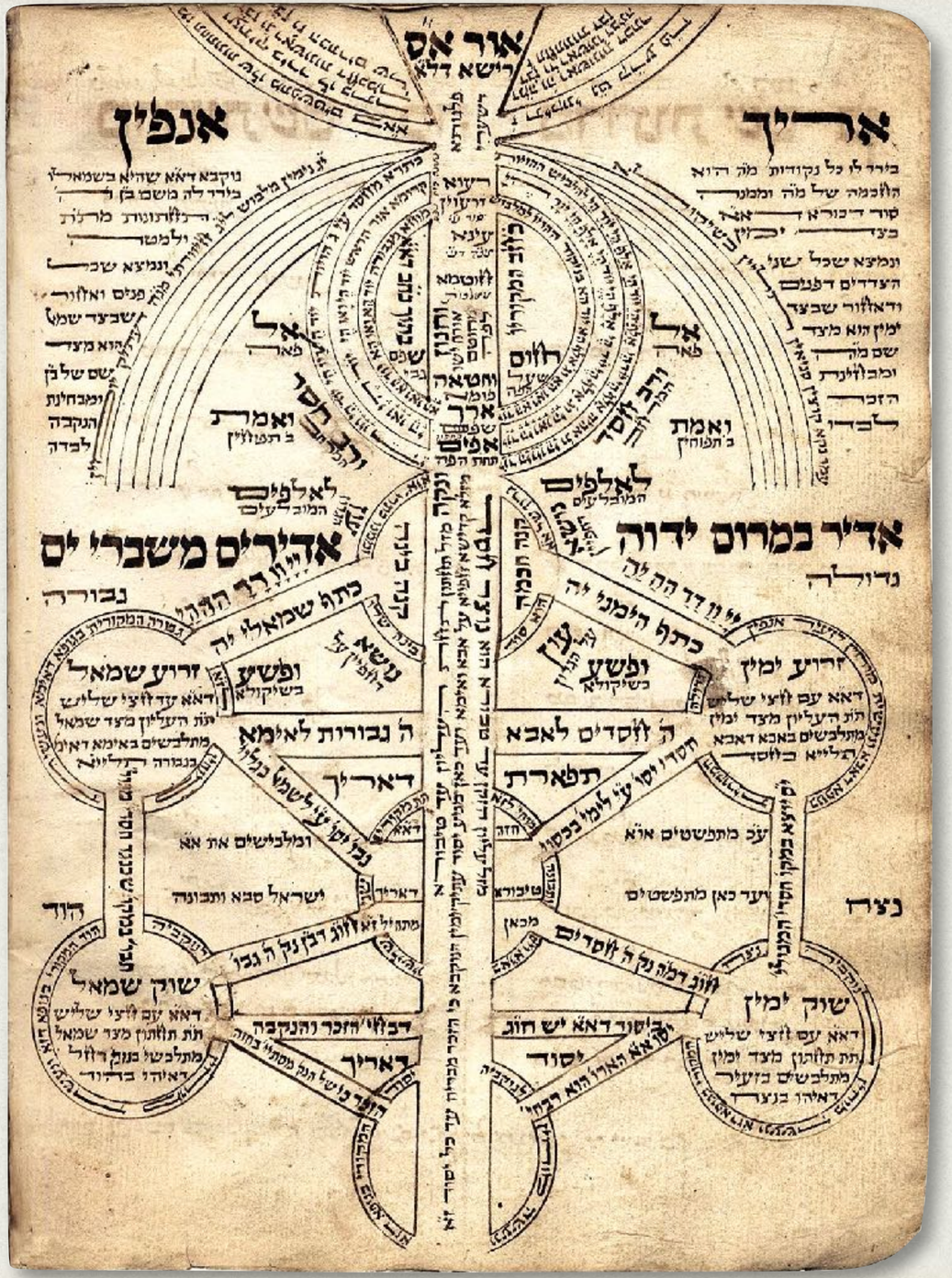


Illustration of Lurianic Cosmology from *Hallan HaKadosh* (The Holy Tree)



Domem (The Silent / Mineral / Stone)

Tzomeach (The Growing / Plant)

Chai (The Living / Animal)

Medaber (The Speaker / Human)



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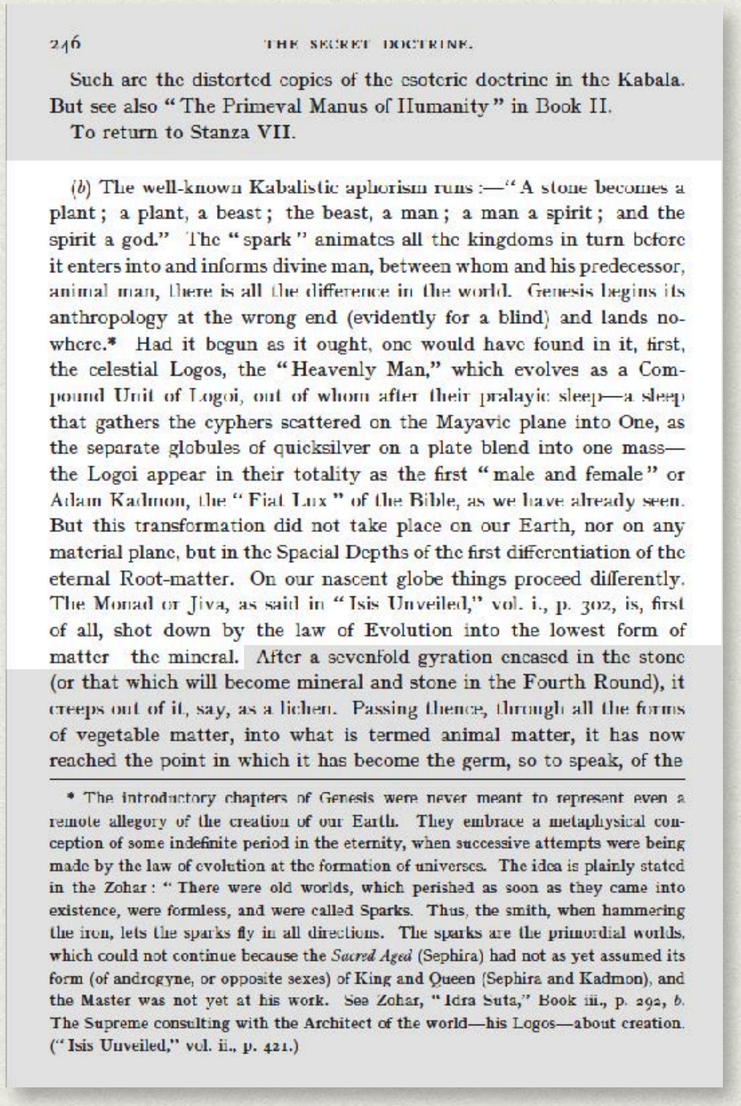
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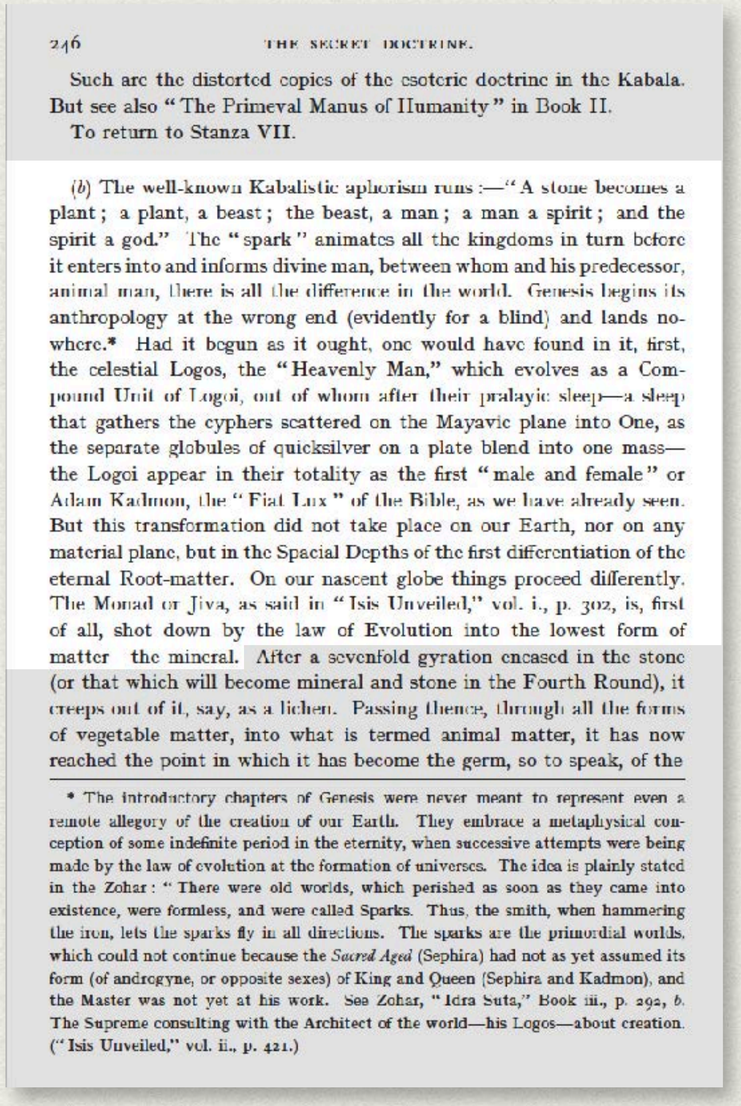
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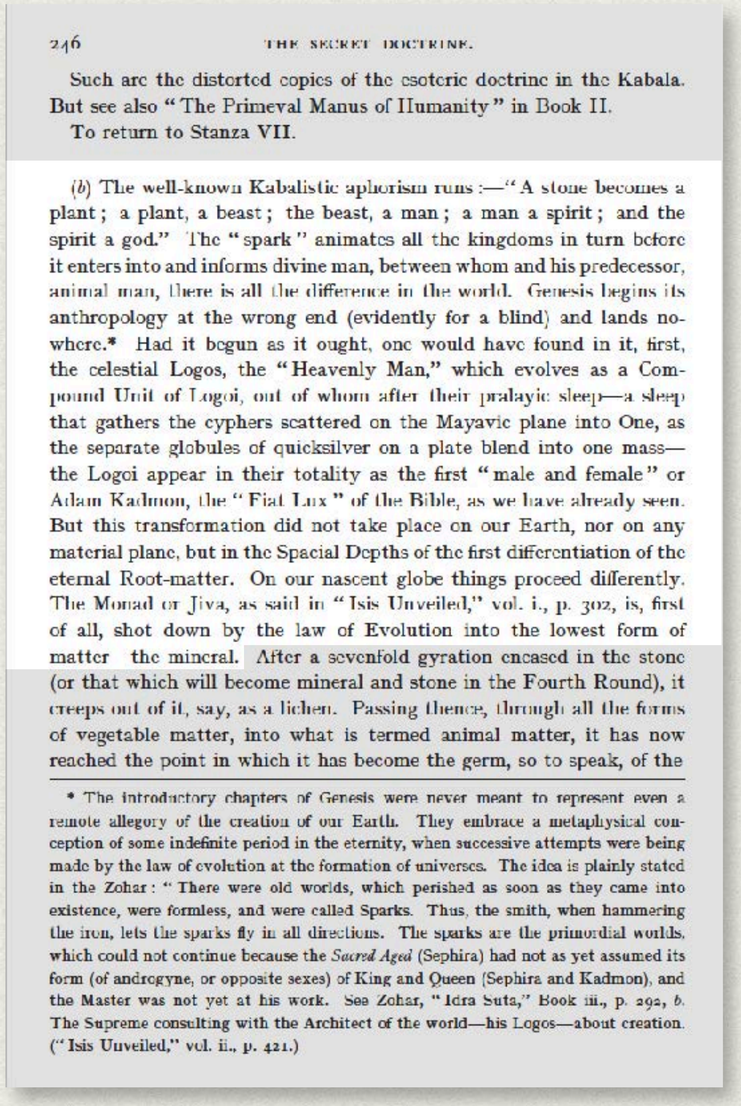
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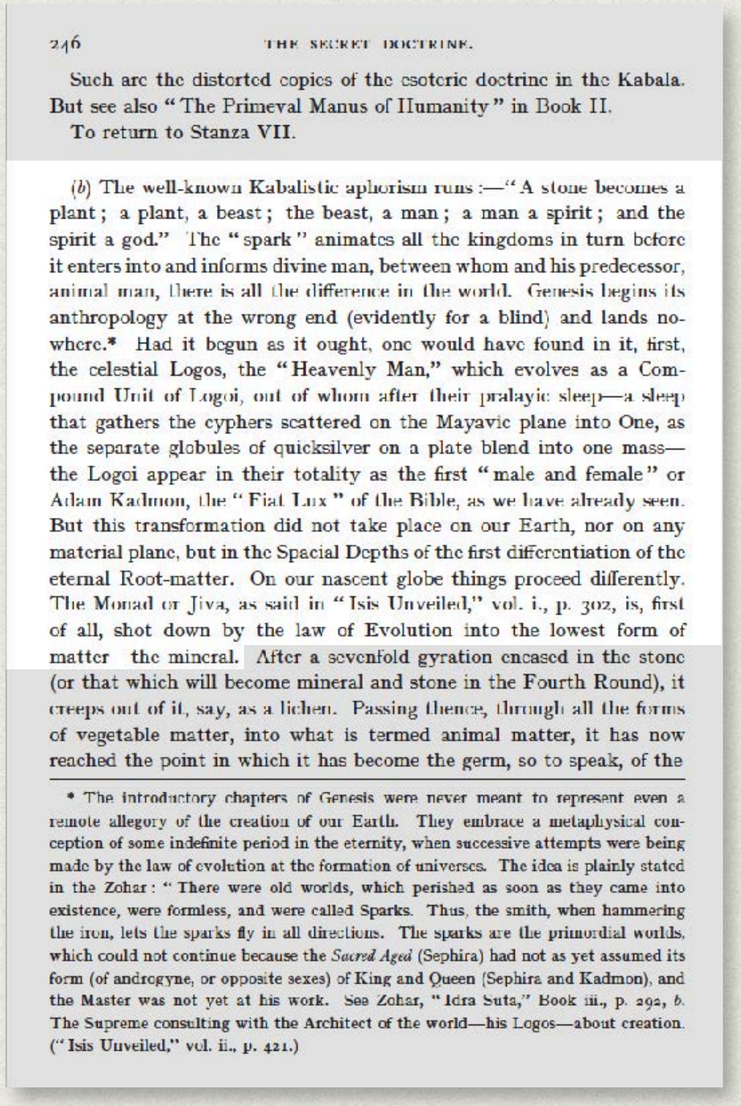
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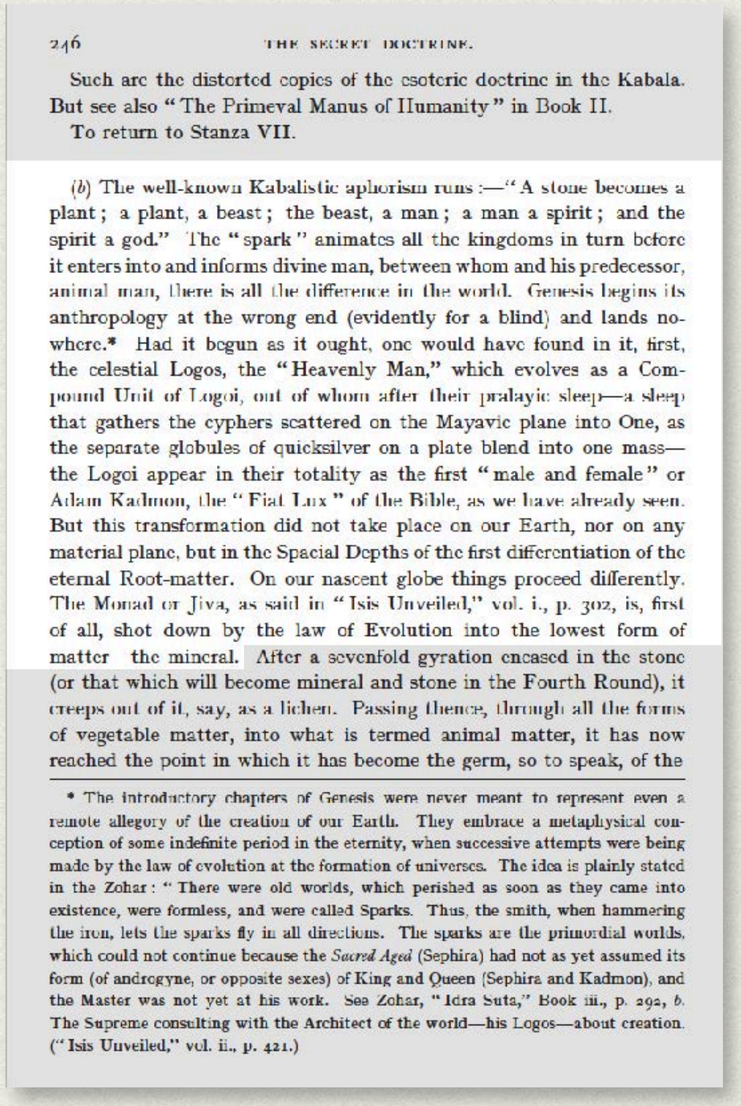
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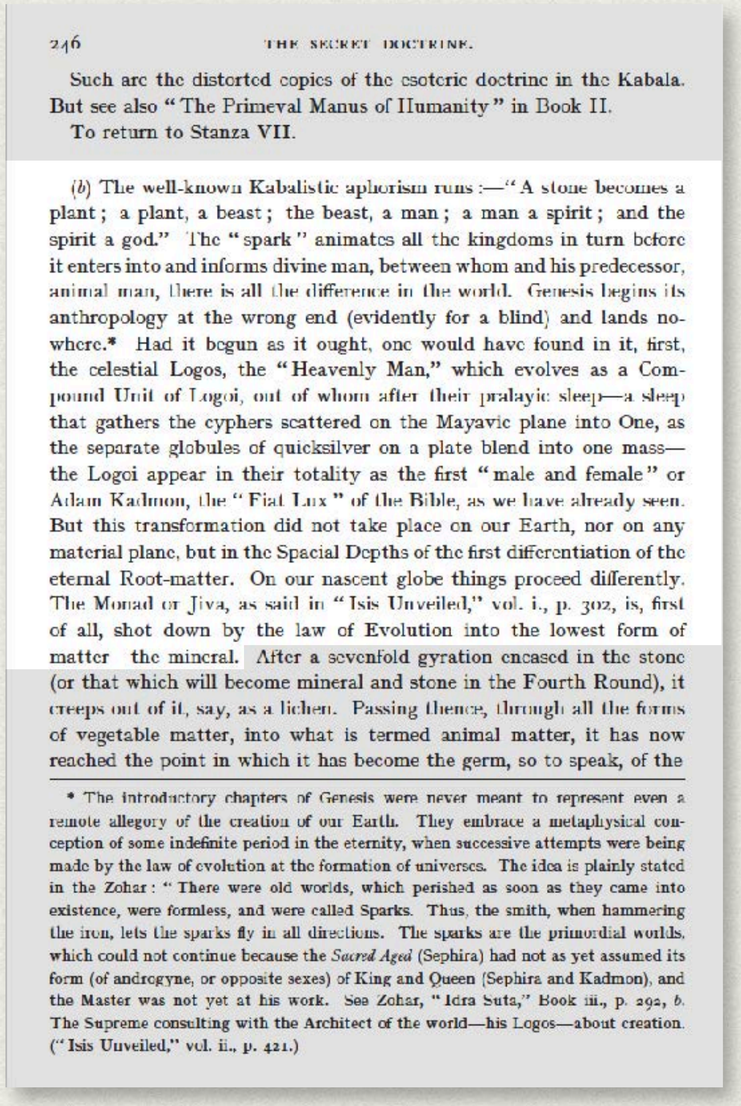
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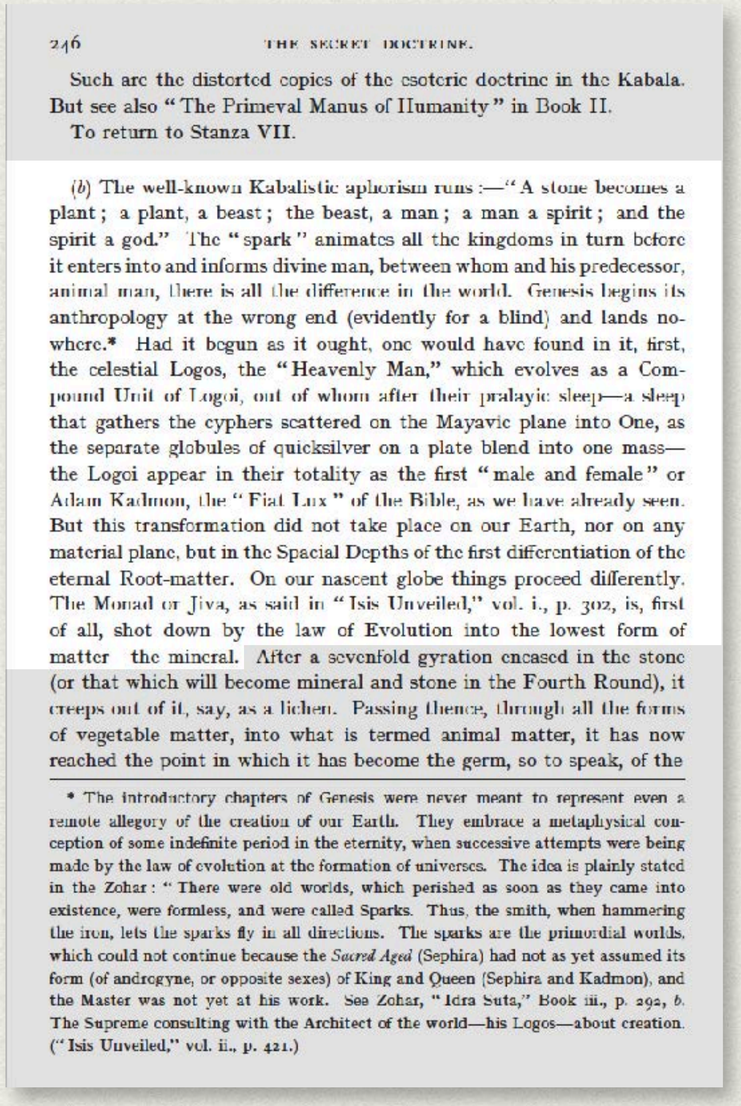
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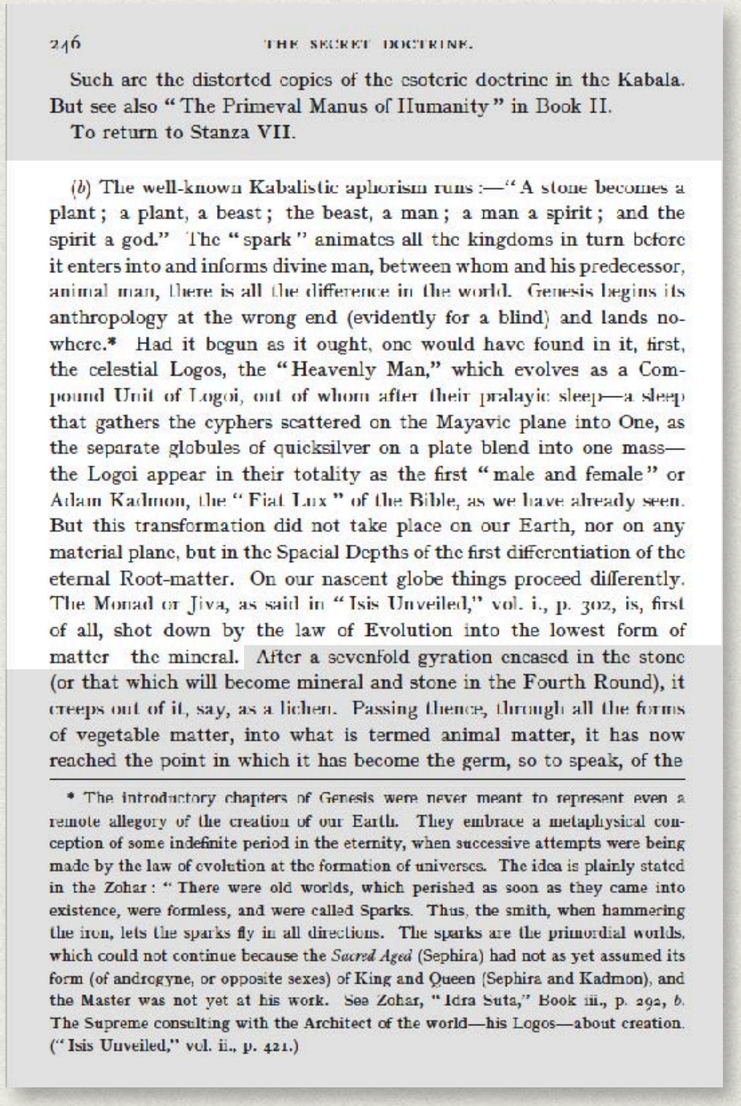
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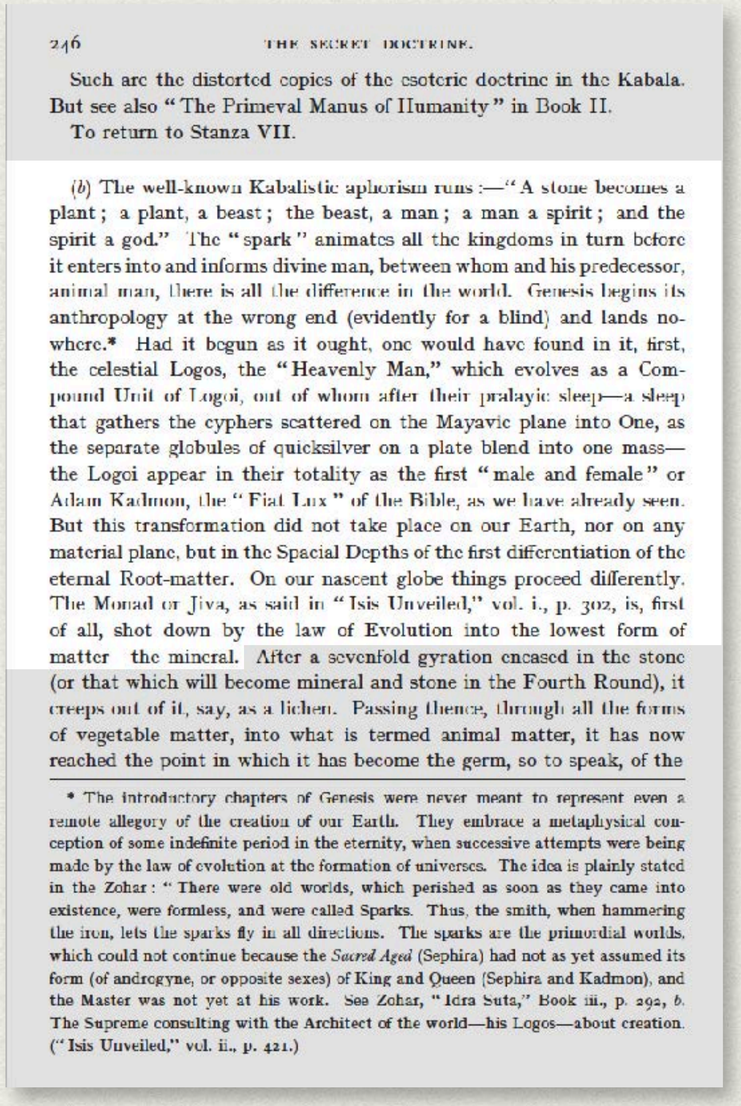
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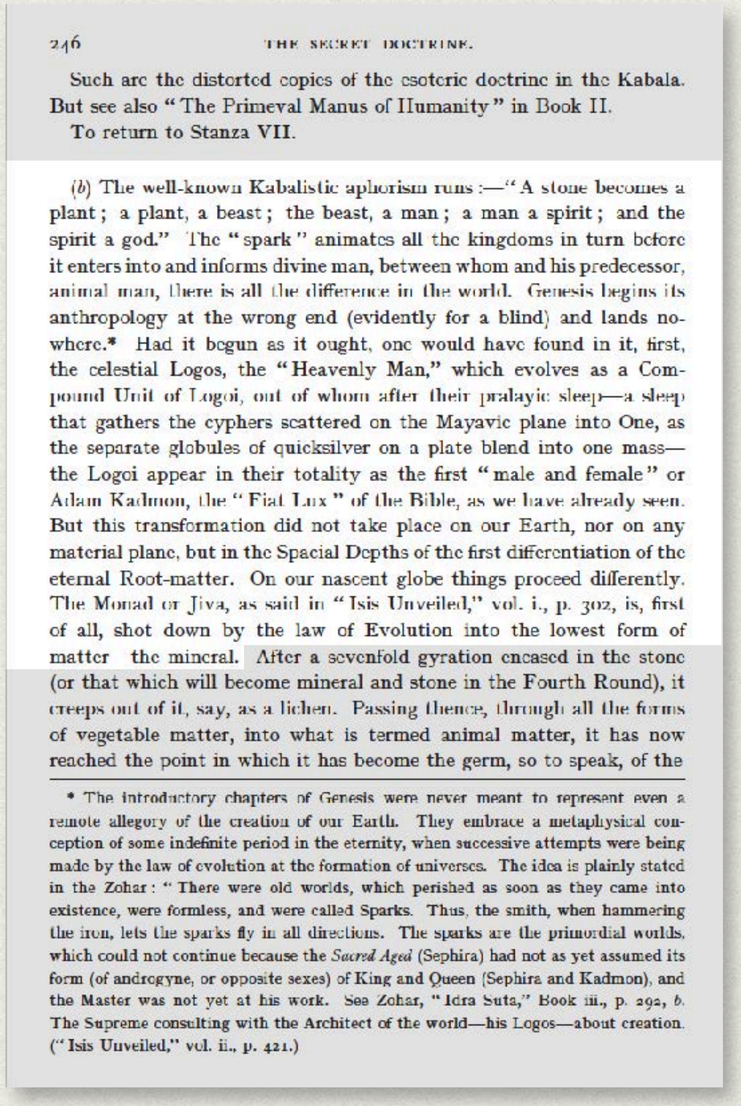
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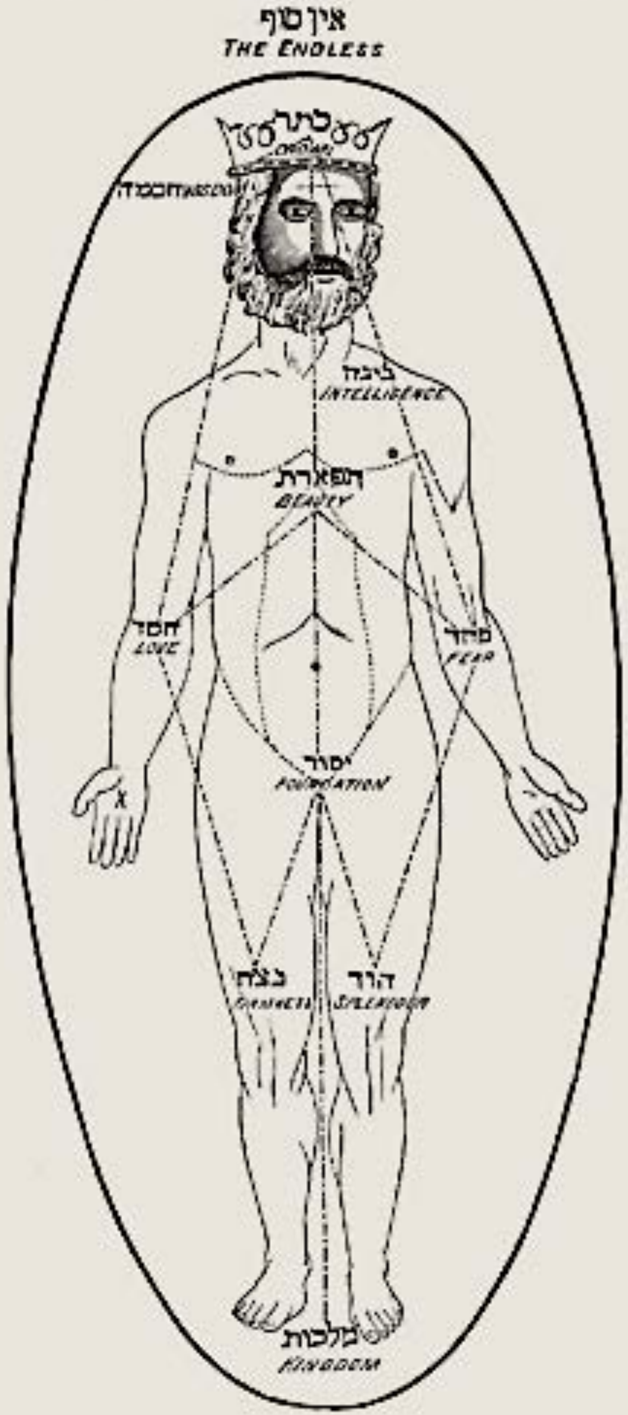
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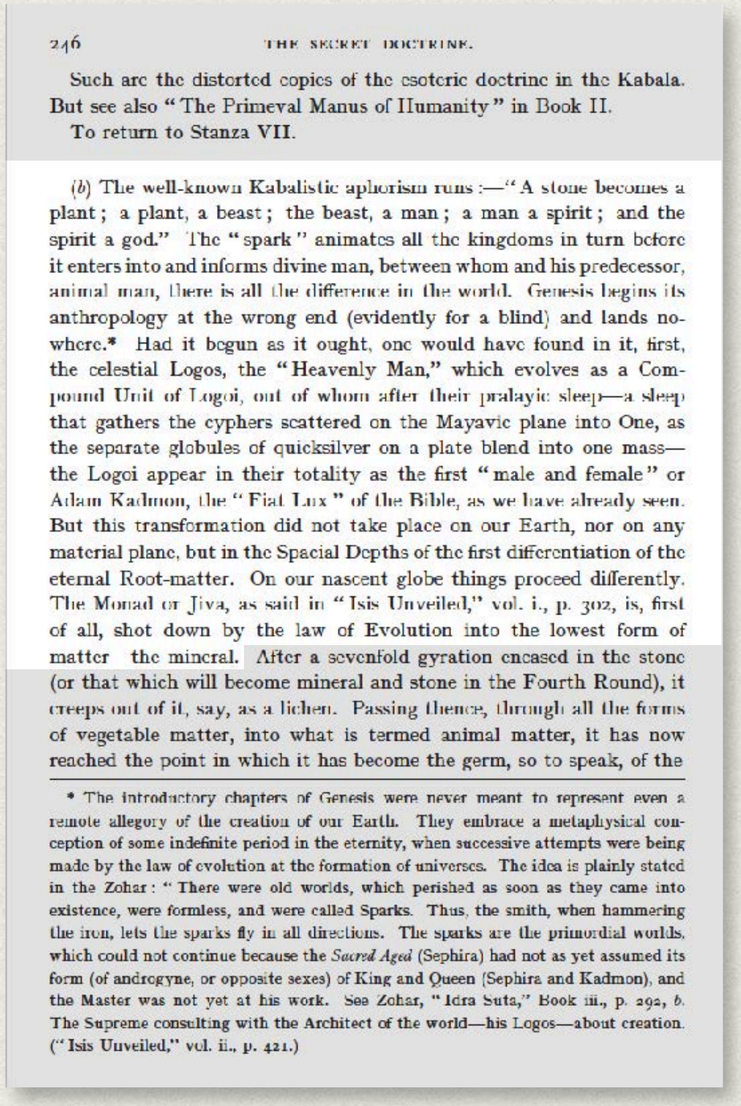
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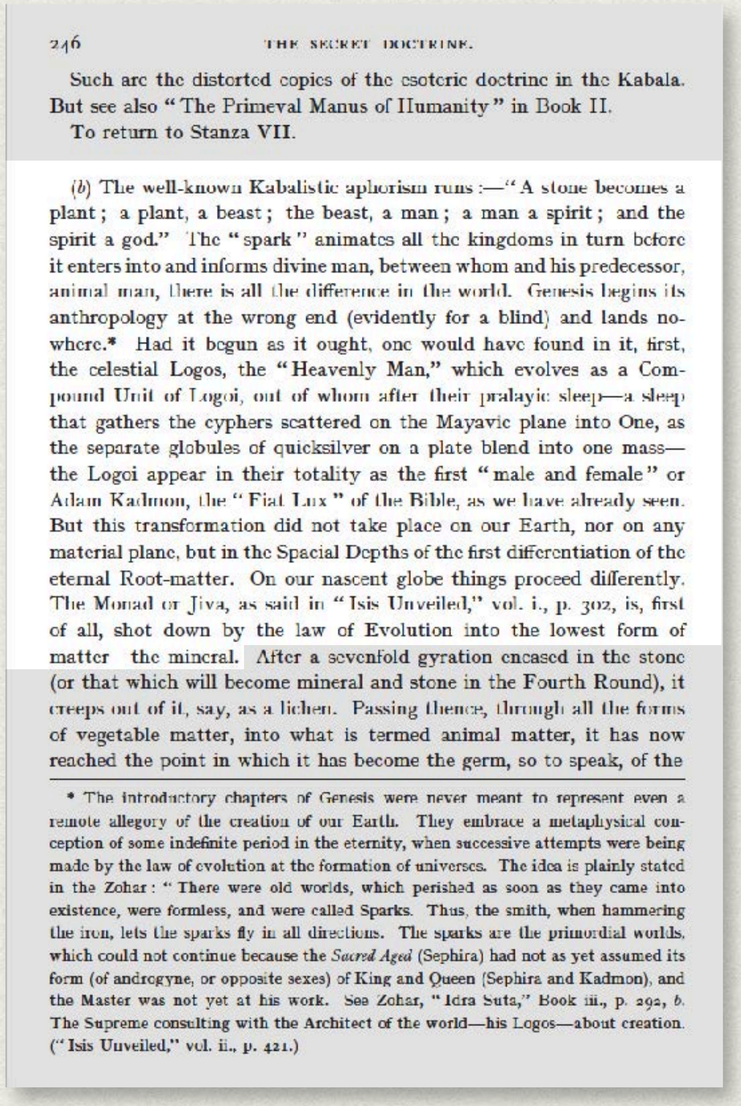
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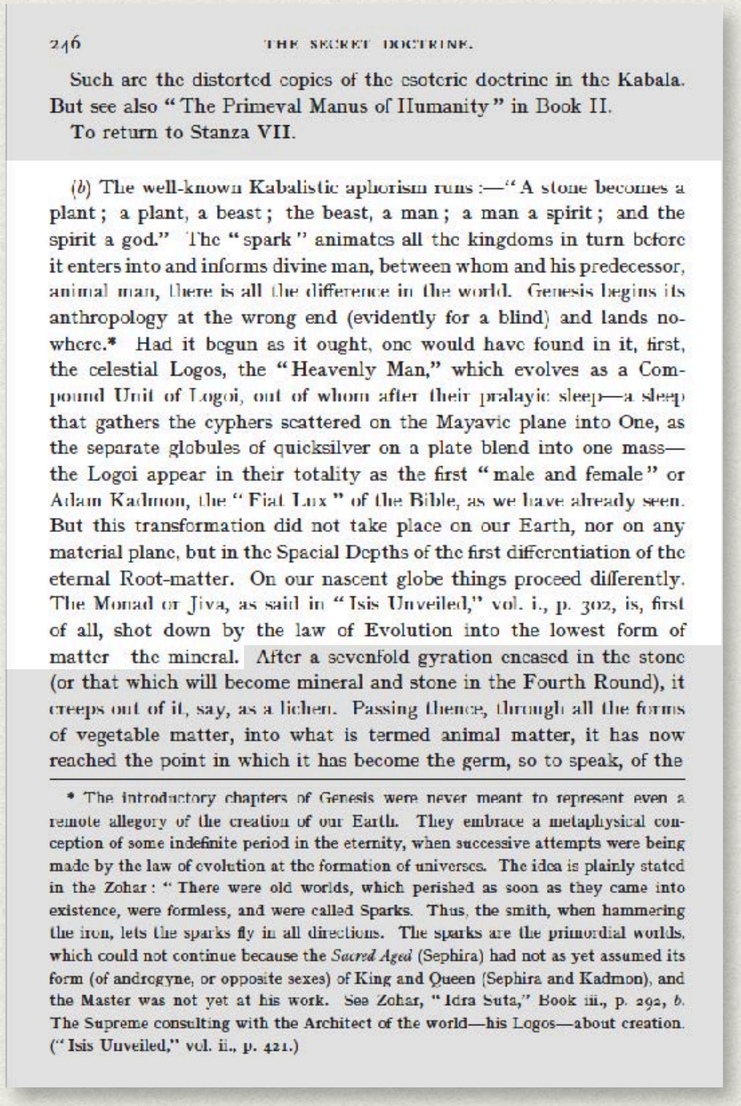
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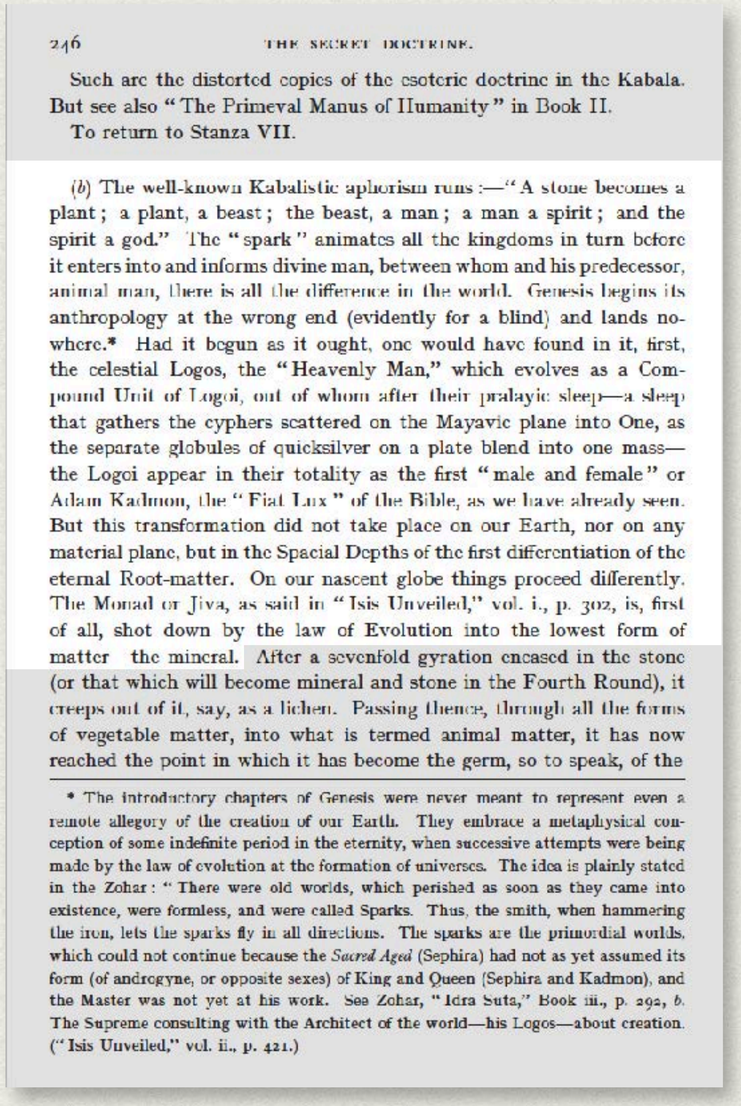
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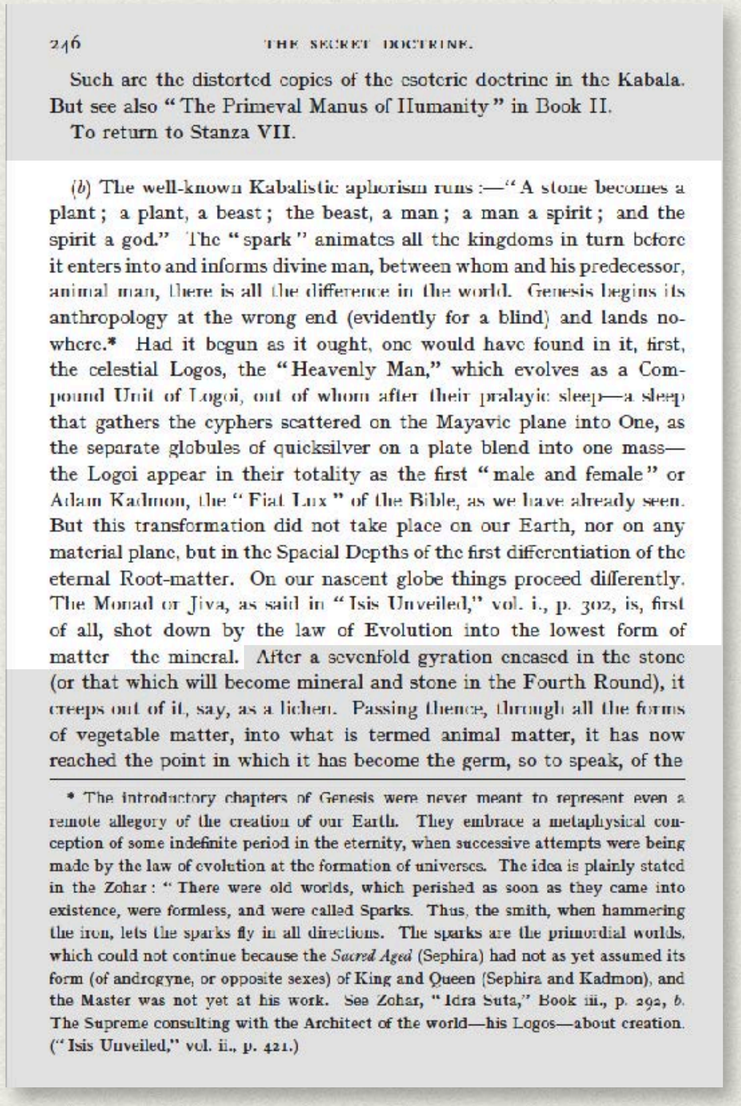
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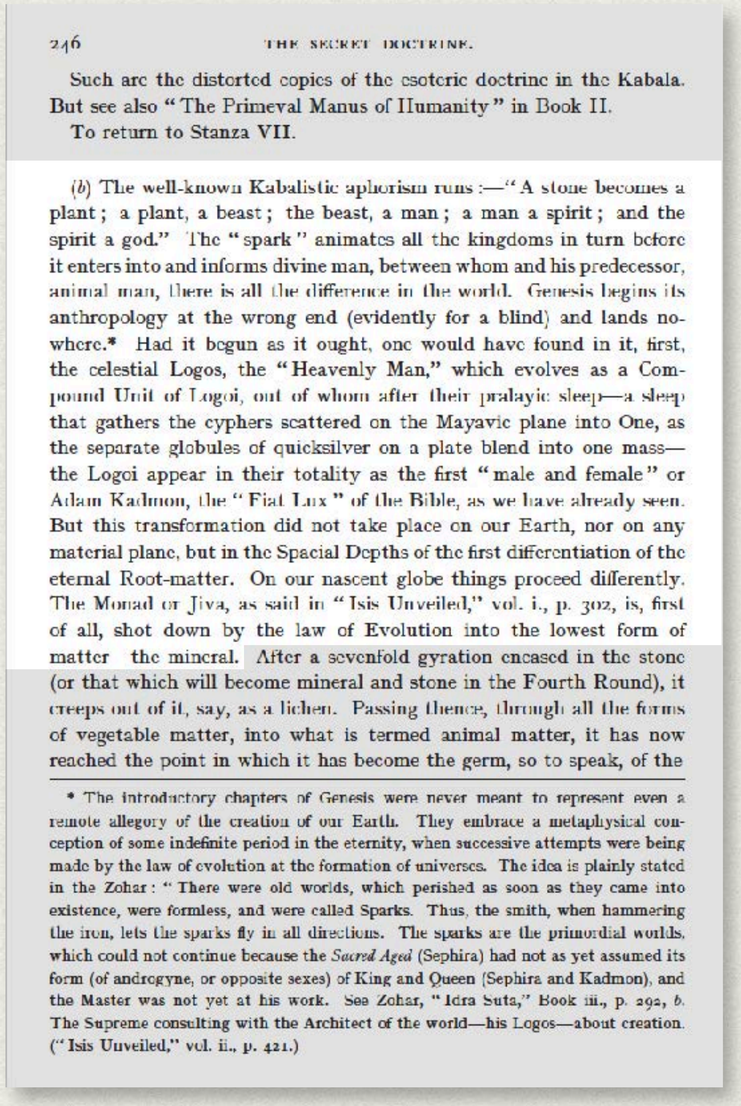
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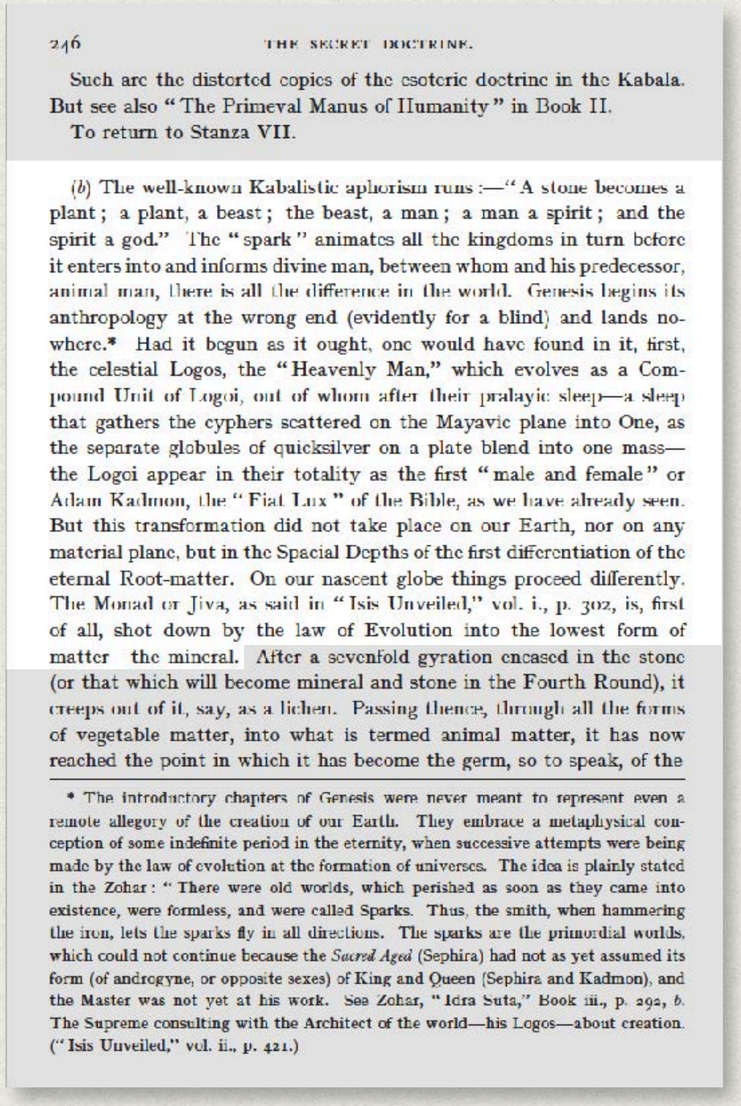
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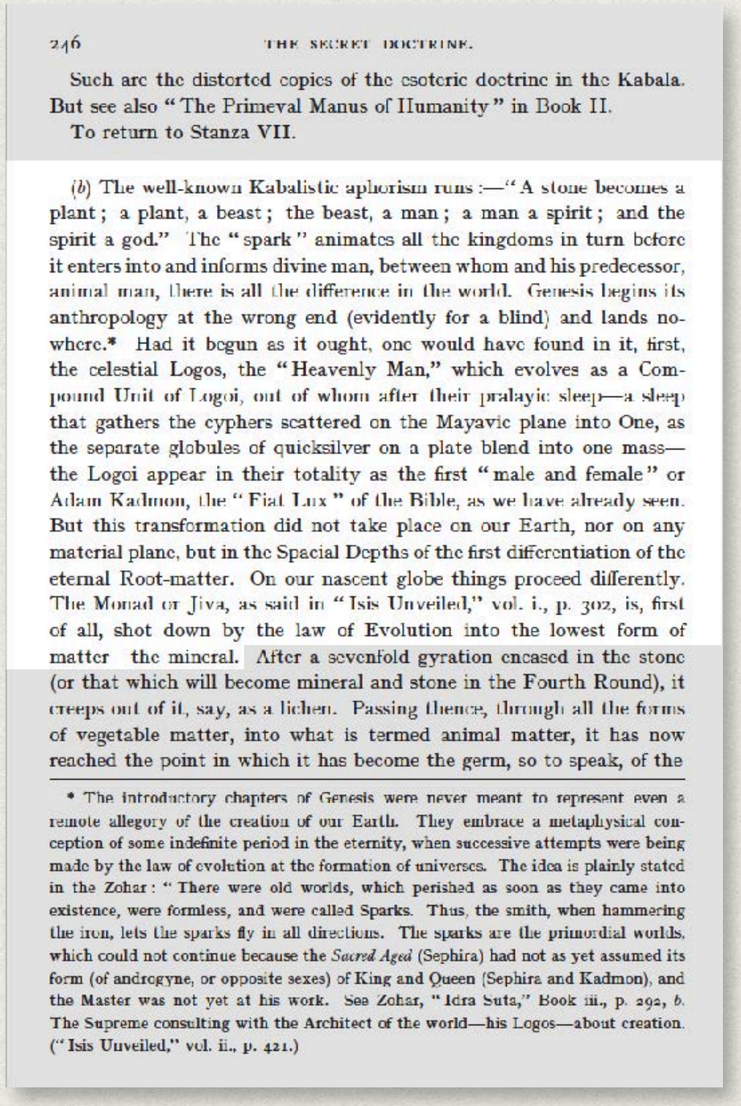
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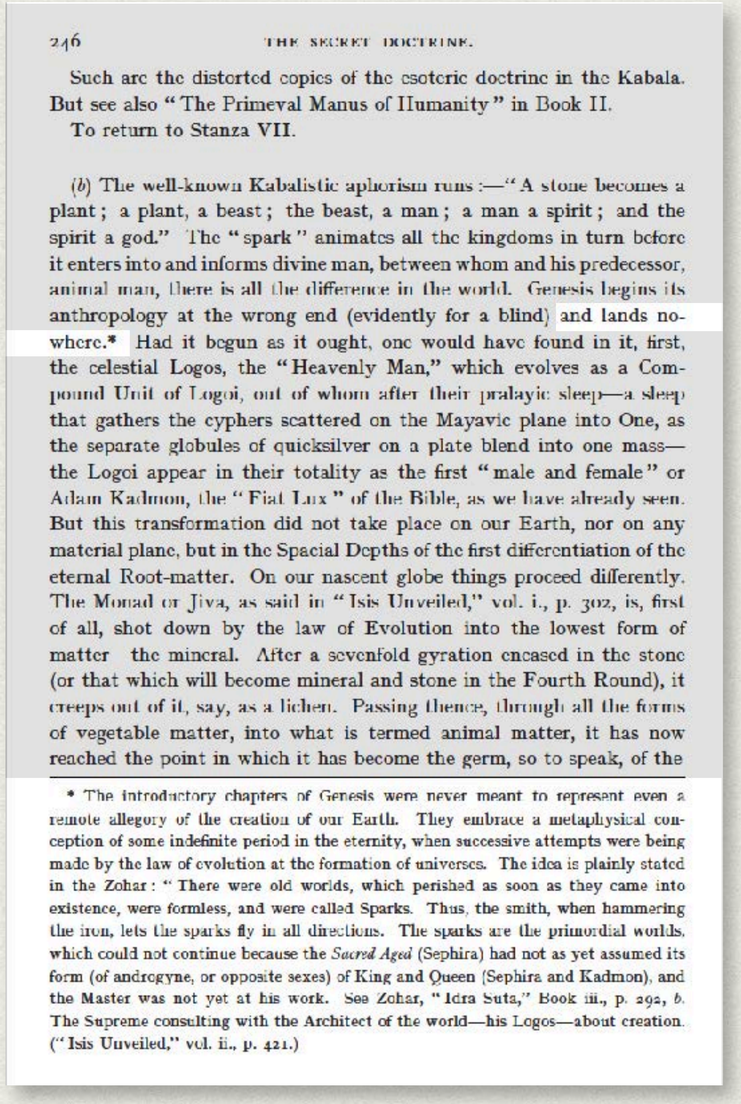
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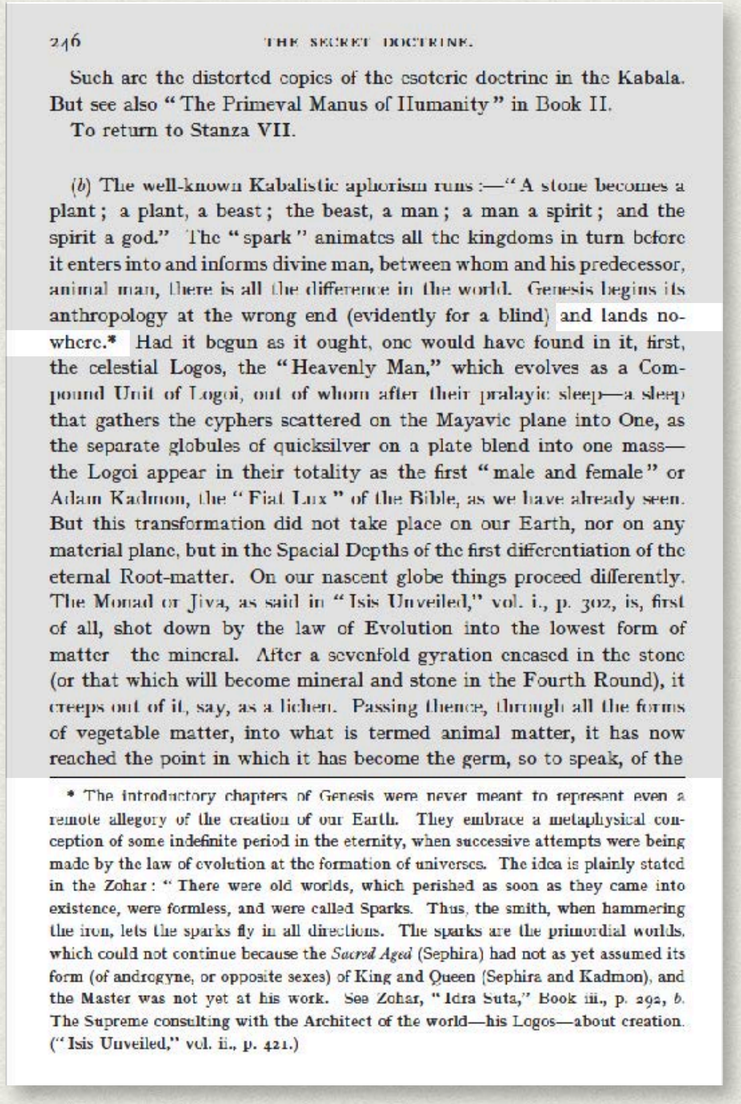
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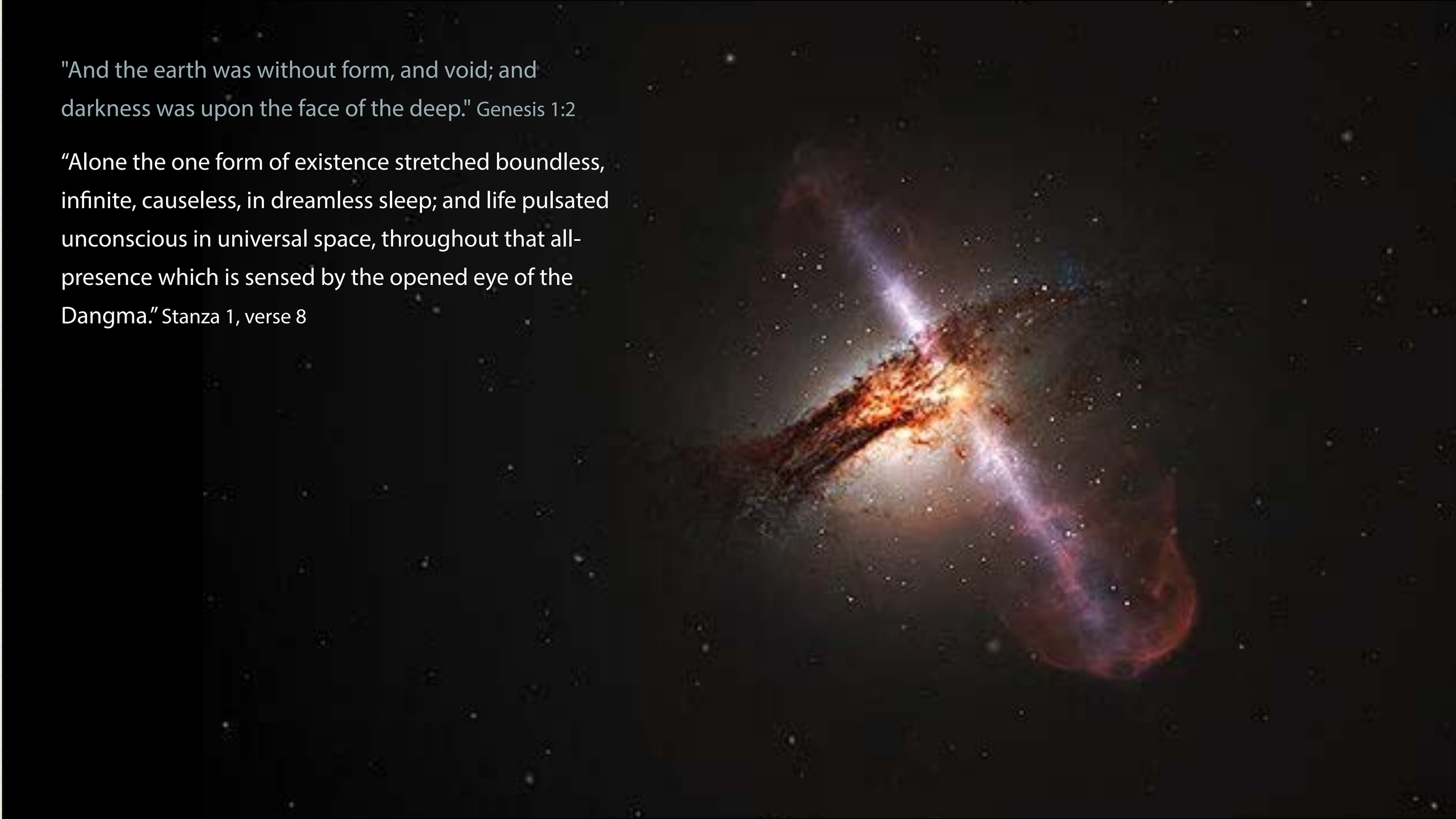
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“Alone the one form of existence stretched boundless, infinite, causeless, in dreamless sleep; and life pulsated unconscious in universal space, throughout that all-presence which is sensed by the opened eye of the Dangma.” Stanza 1, verse 8



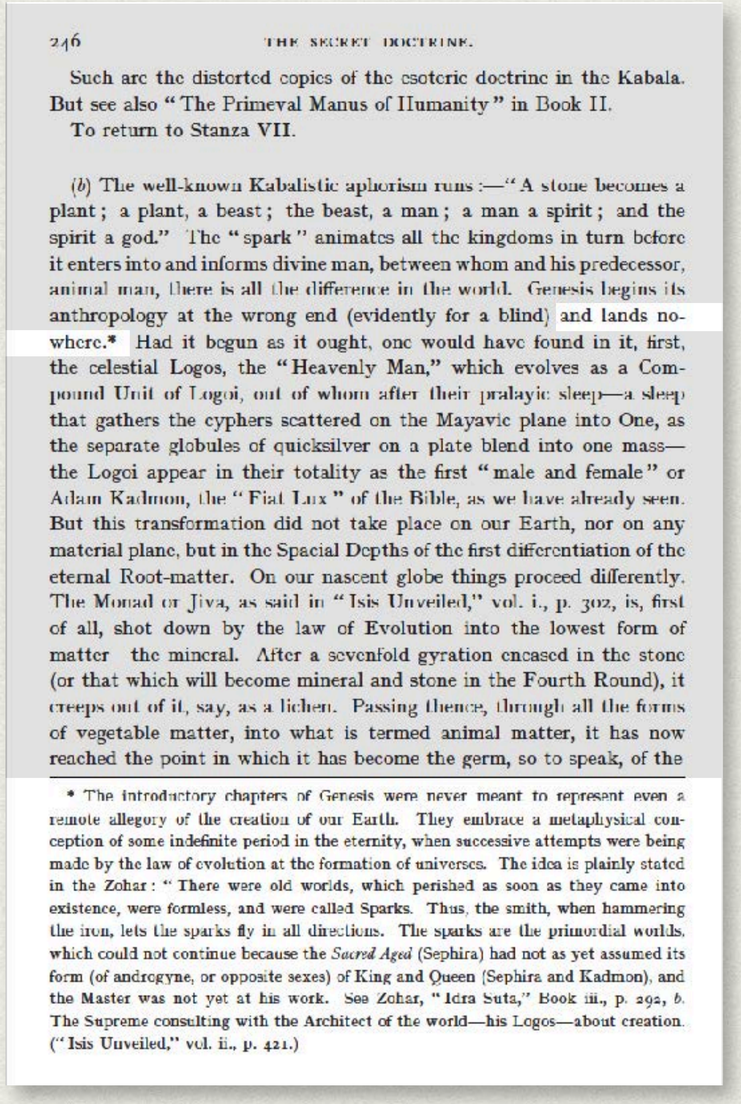
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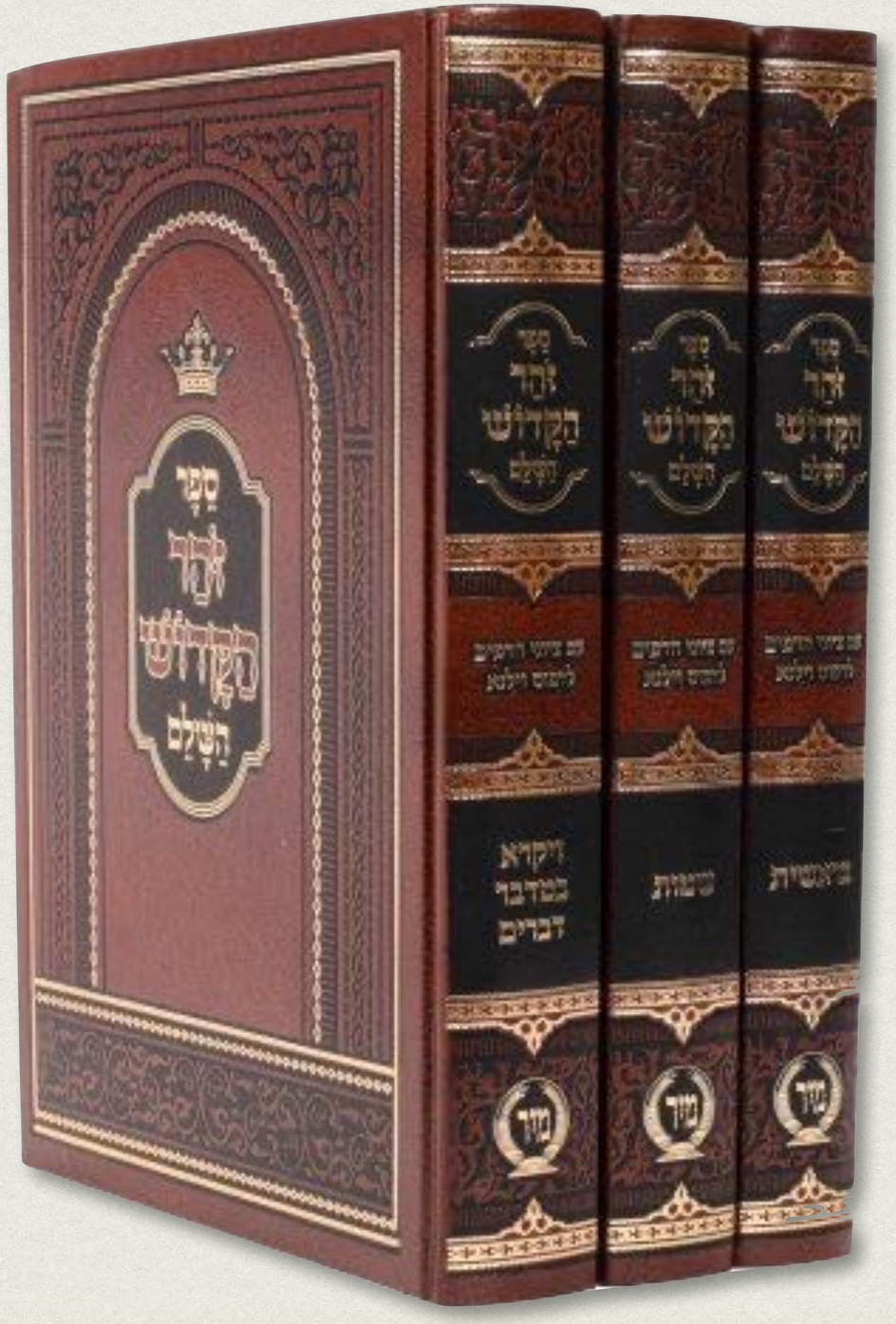
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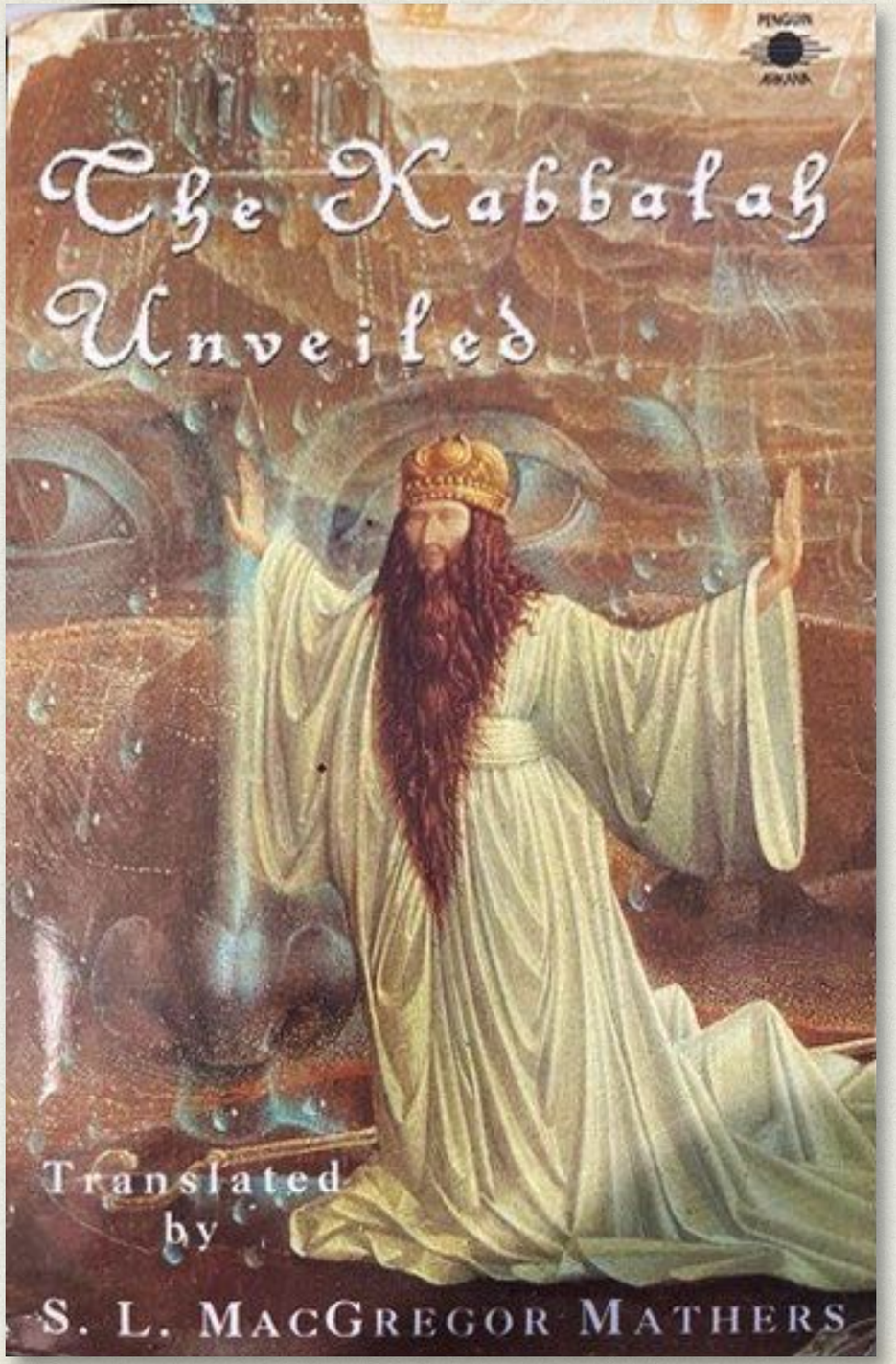
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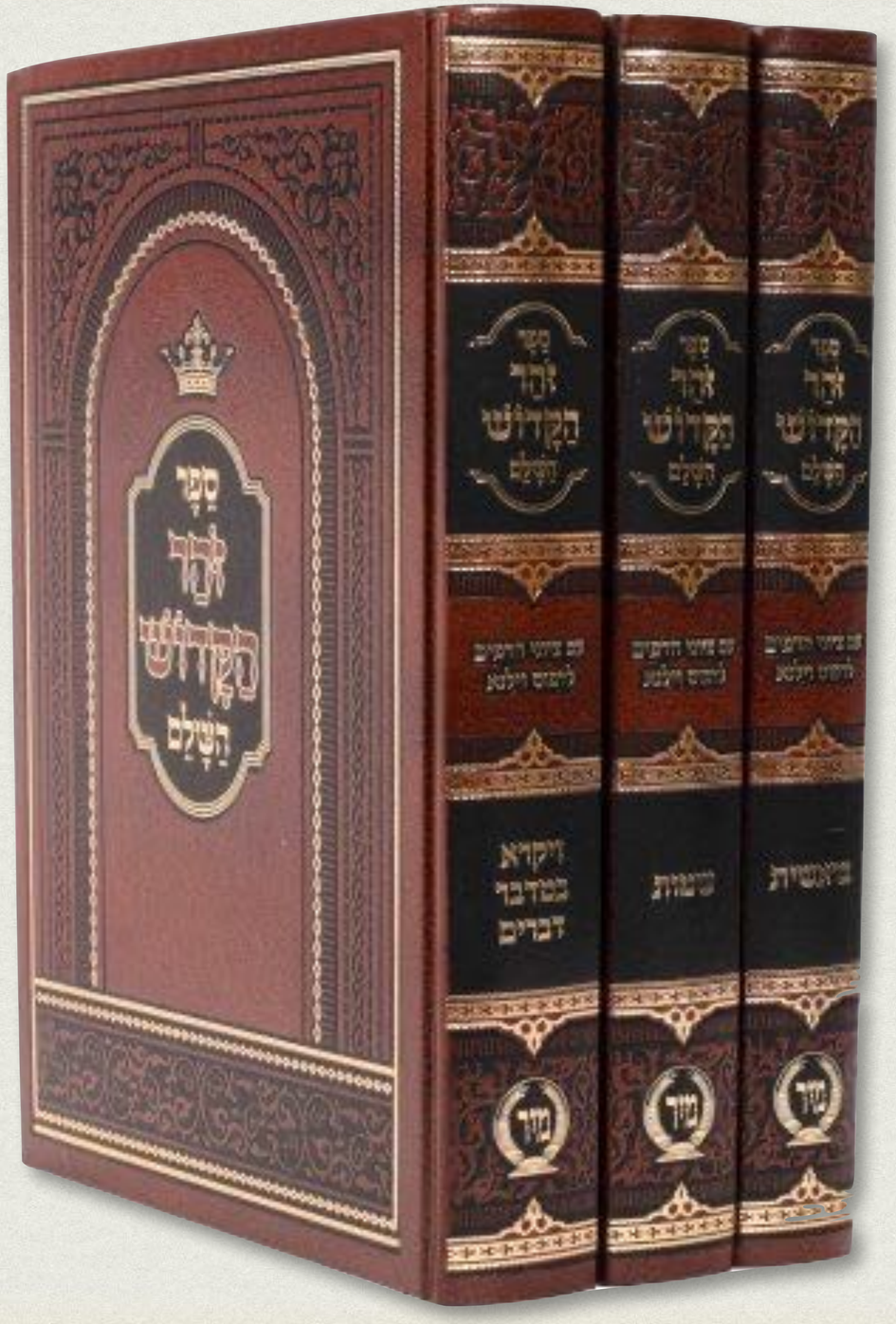
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Before the Ancient of the Ancient Ones, the Concealed of the Concealed Ones, established the conformations of the King [the Sephirot] [who] engraved and proportioned forms in His own light. He built worlds and He destroyed them, saying: 'These please me, those do not please me.'"

And these are the kings that reigned in the land of Edom. For all those prior worlds were destroyed, and they did not endure, until the White Head [The Ancient of Days] was established in its parts. –Zohar Vol. 3, 135a-135b.


The Kabbalah Unveiled
Translated by
S. L. MacGregor Mathers



It is taught: When the Ancient of the Ancient Ones struck His hammer [upon the anvil], He brought forth sparks. The sparks flashed and flew out, but they did not endure. These were the prior worlds. –Zohar Vol. 3, 292b.

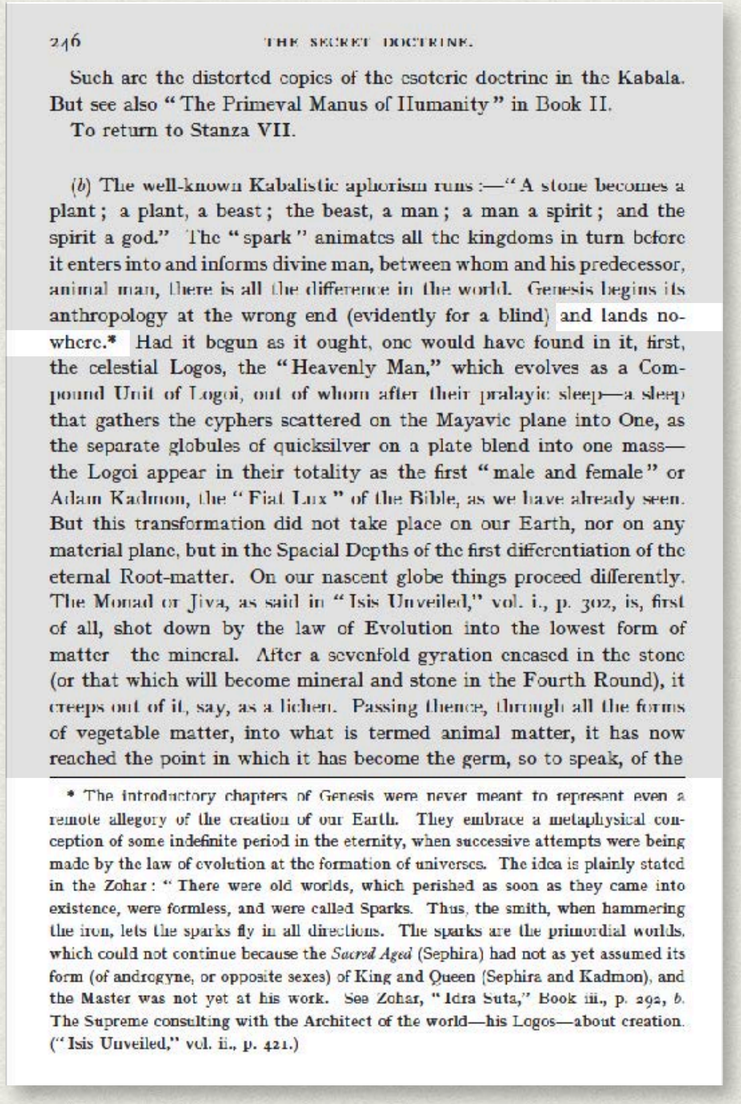
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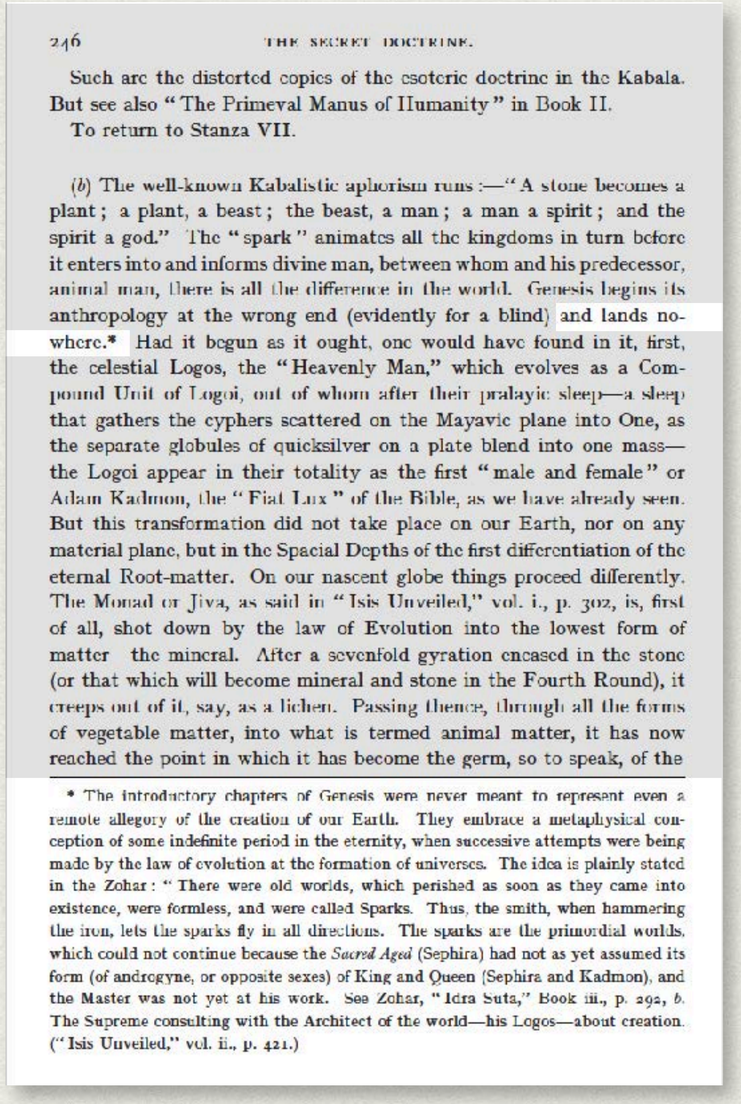
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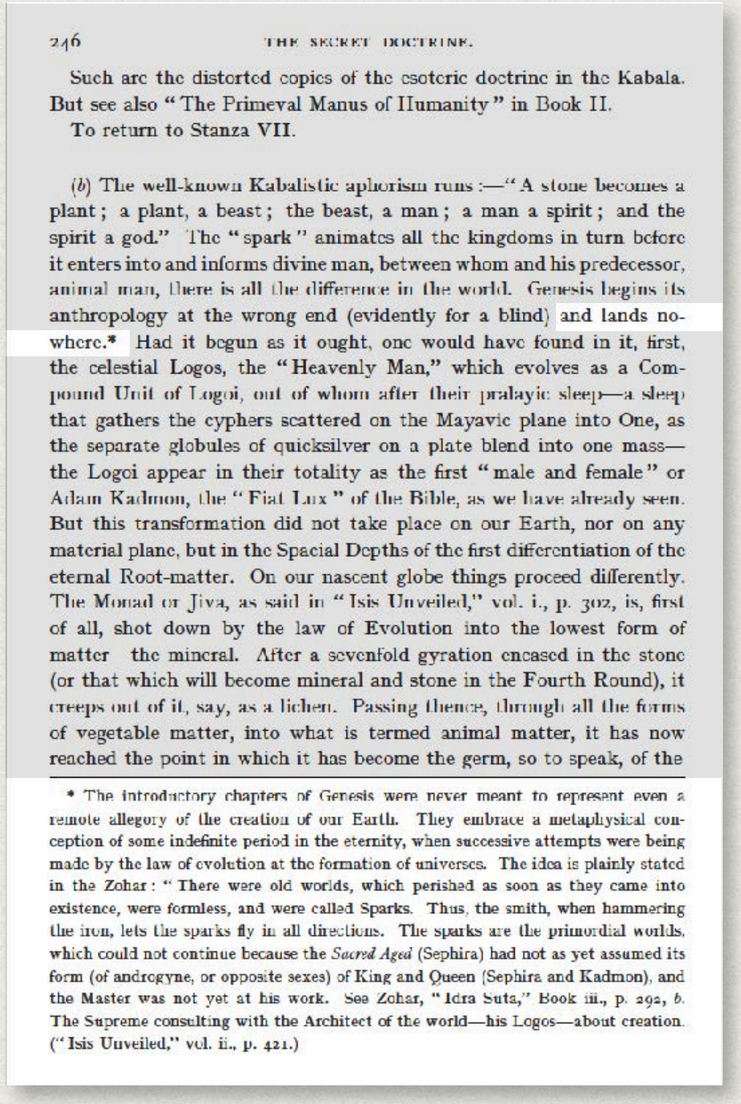
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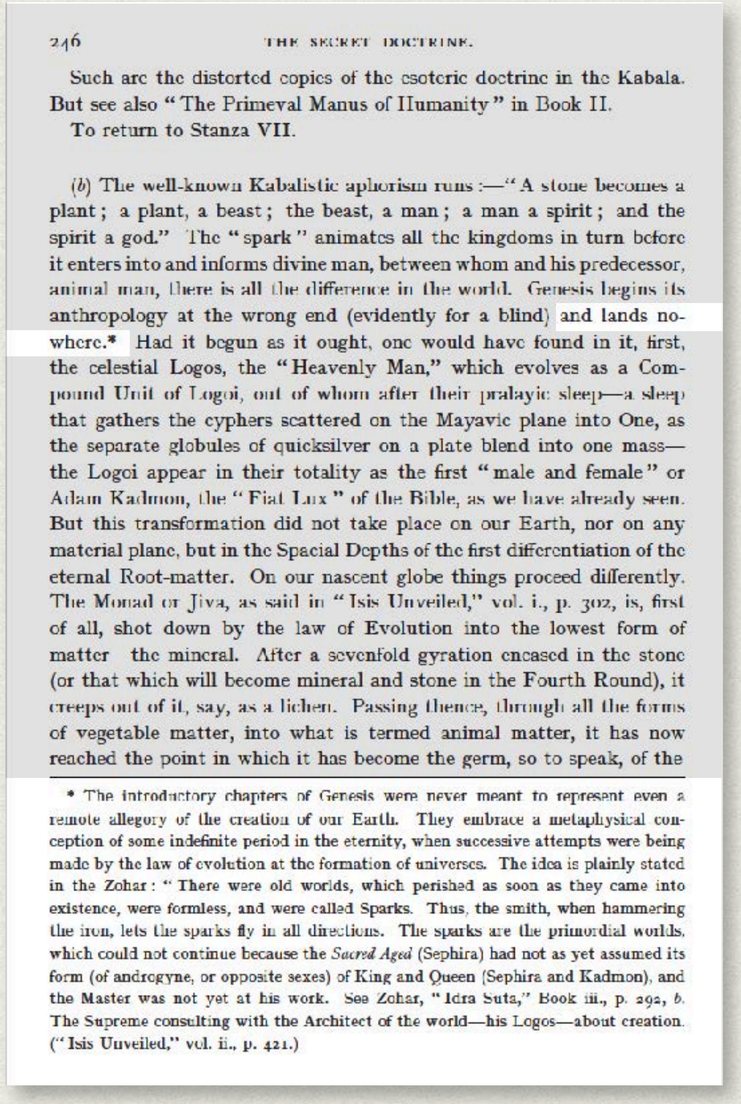
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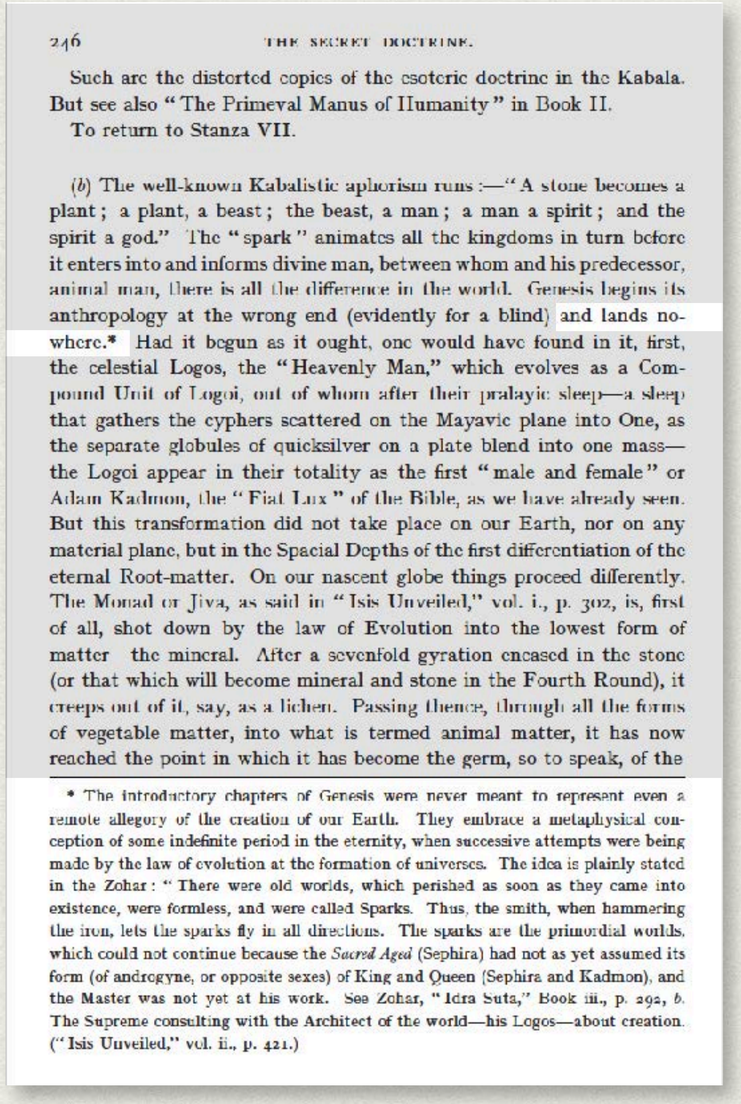
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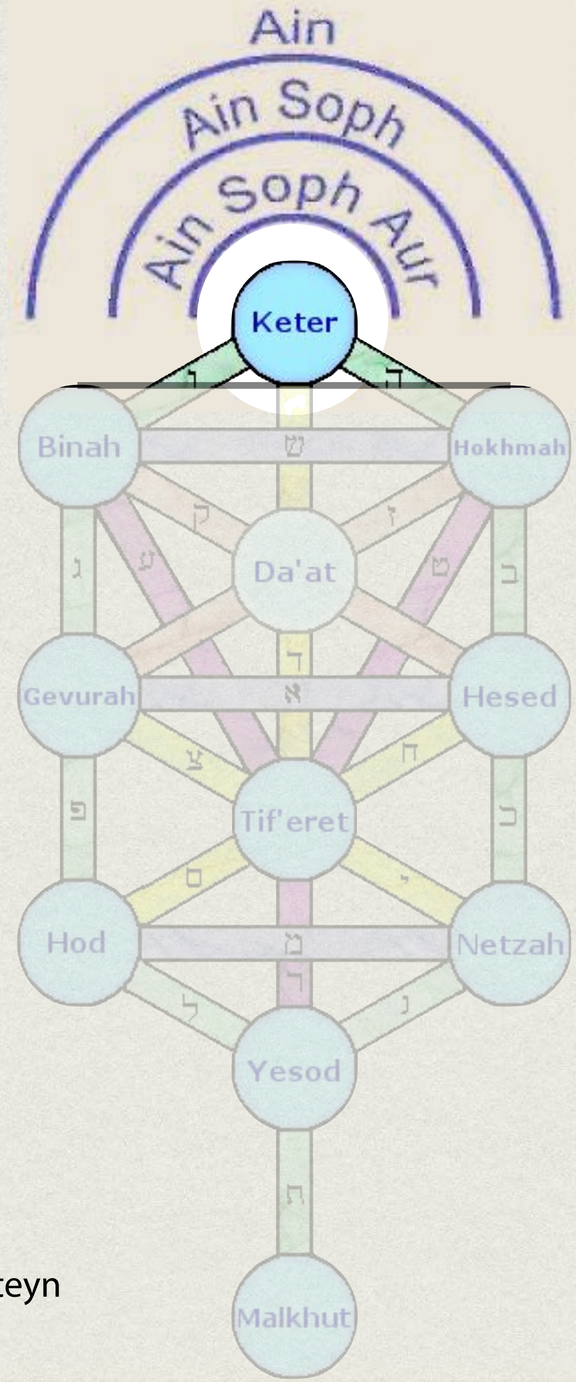


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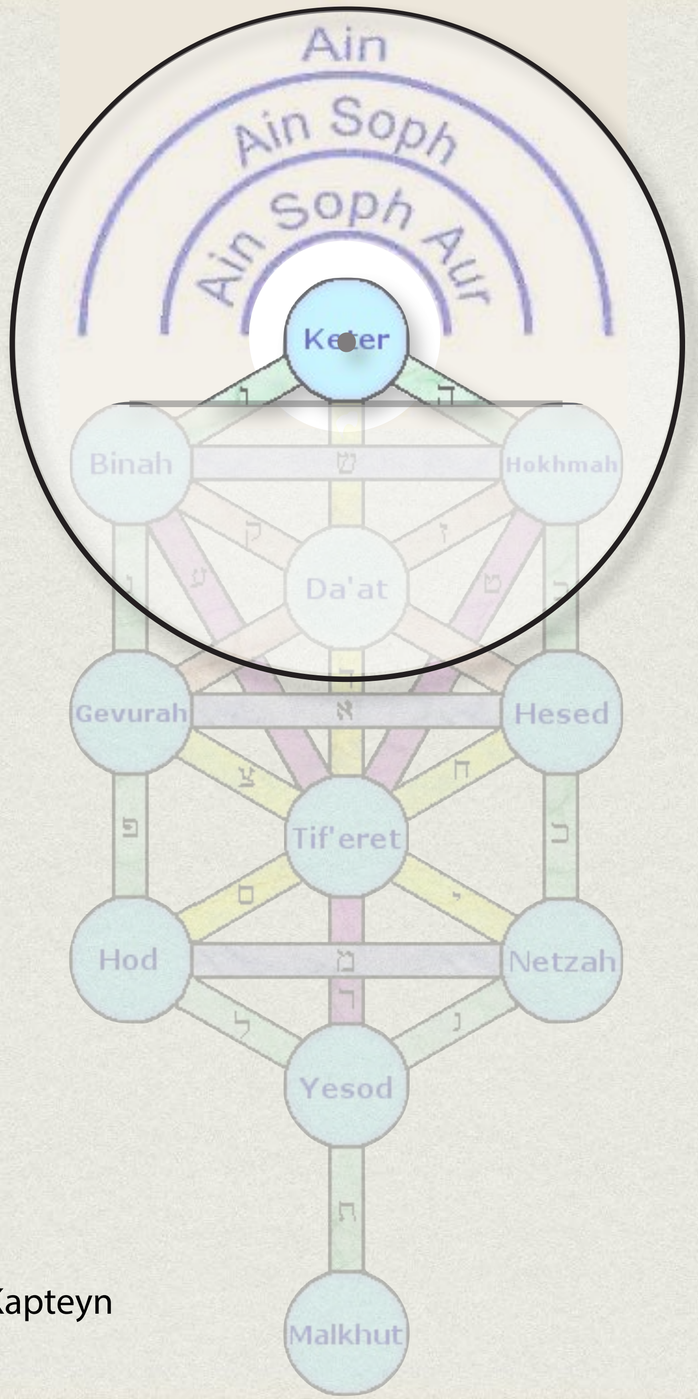


Kether

By Olga Frobe Kapteyn







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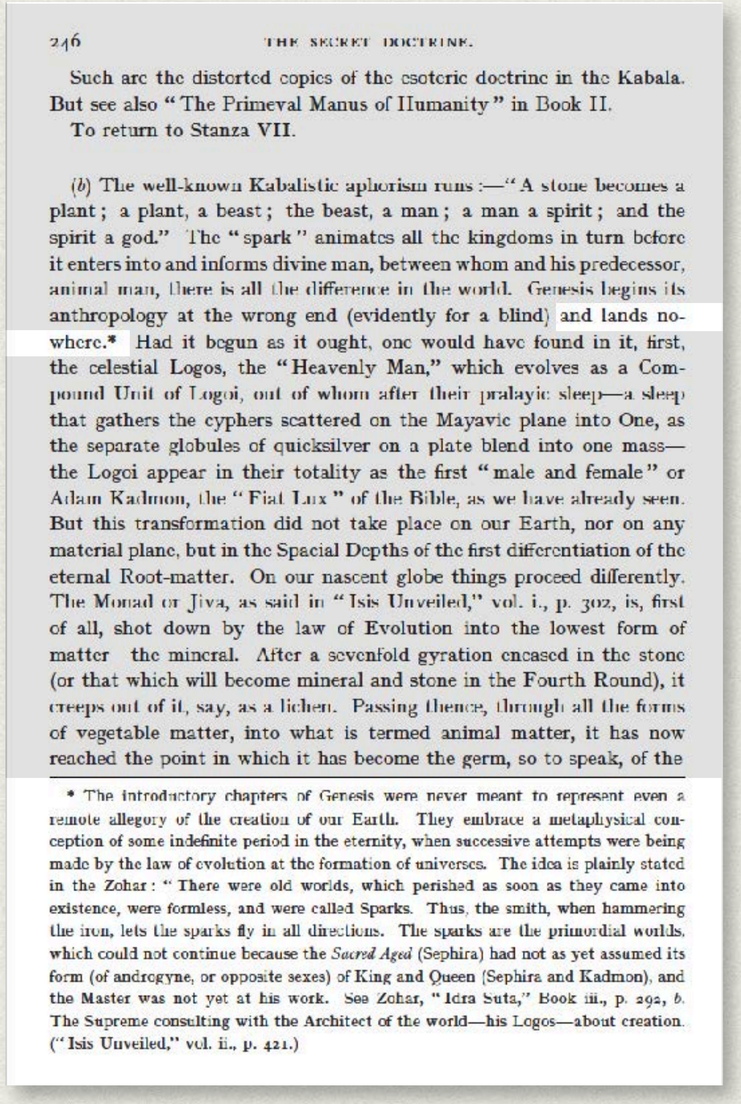
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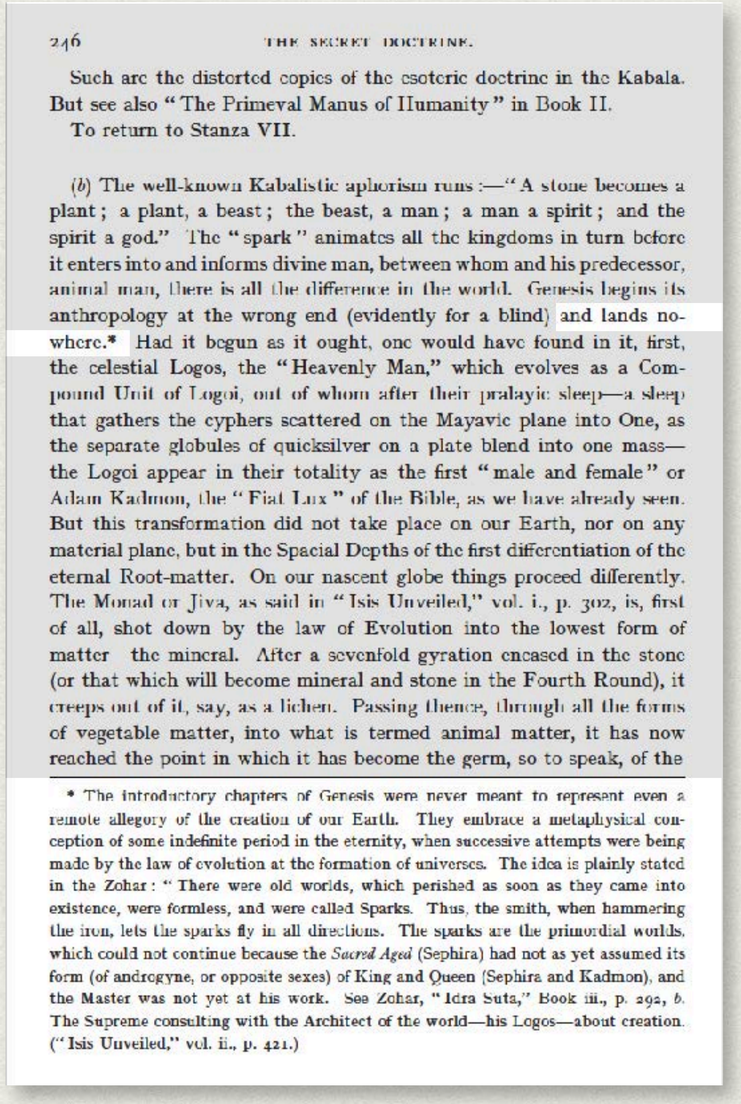
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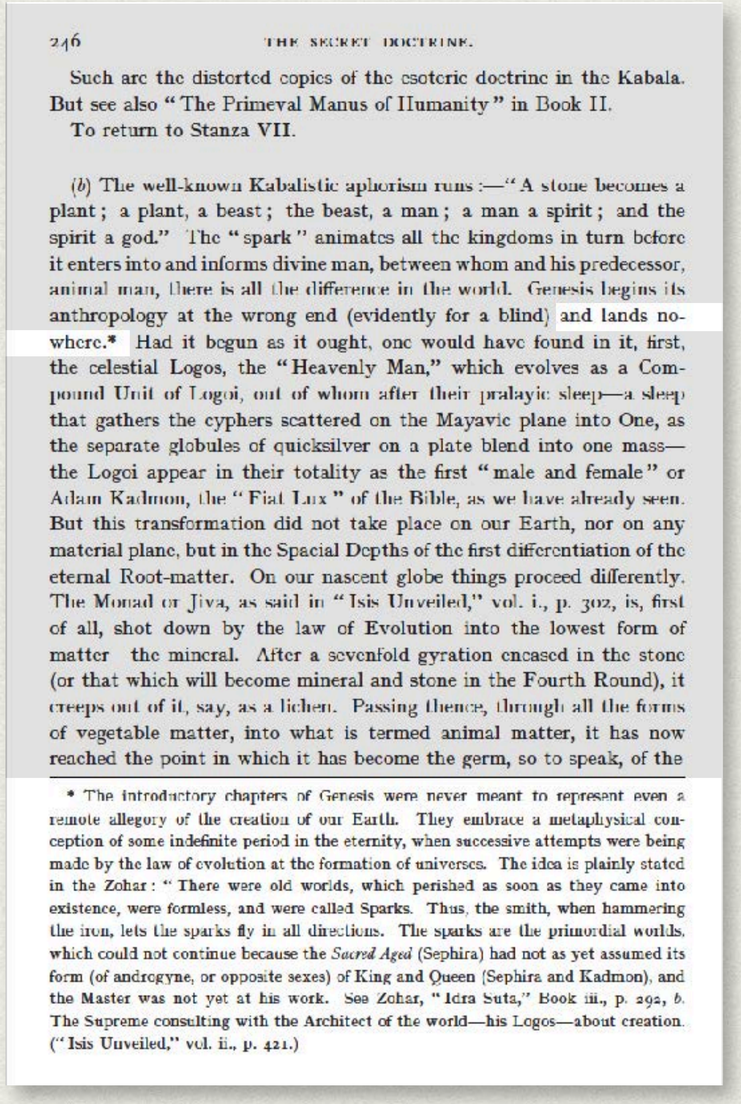
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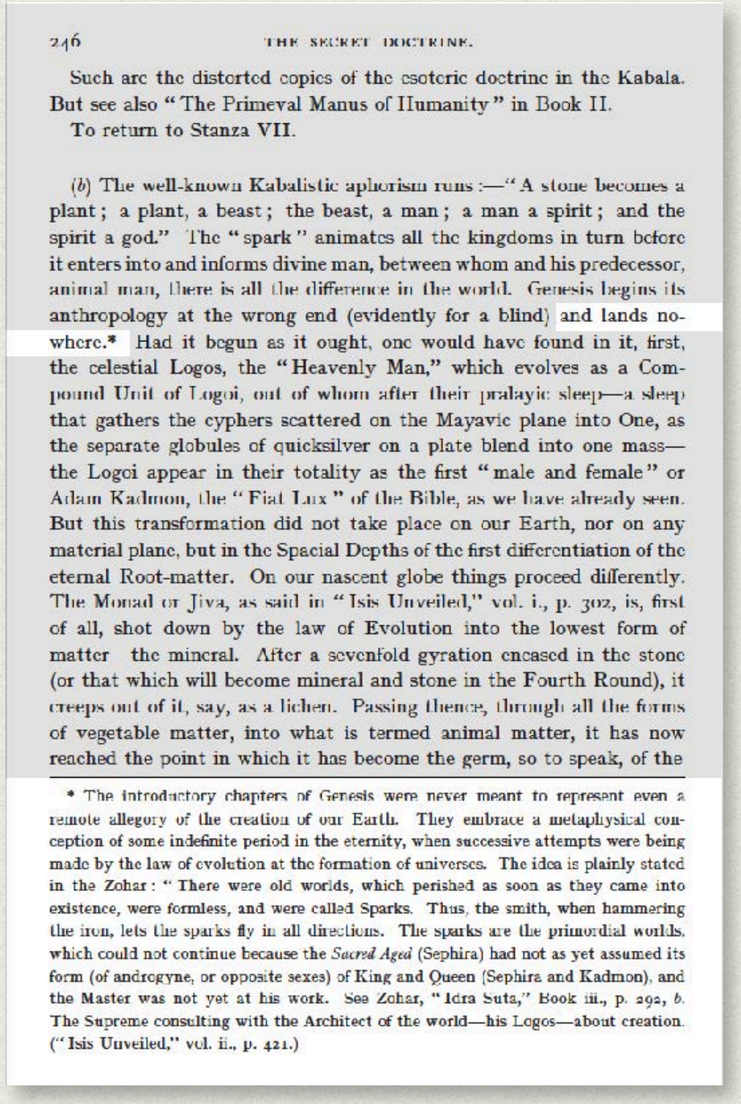
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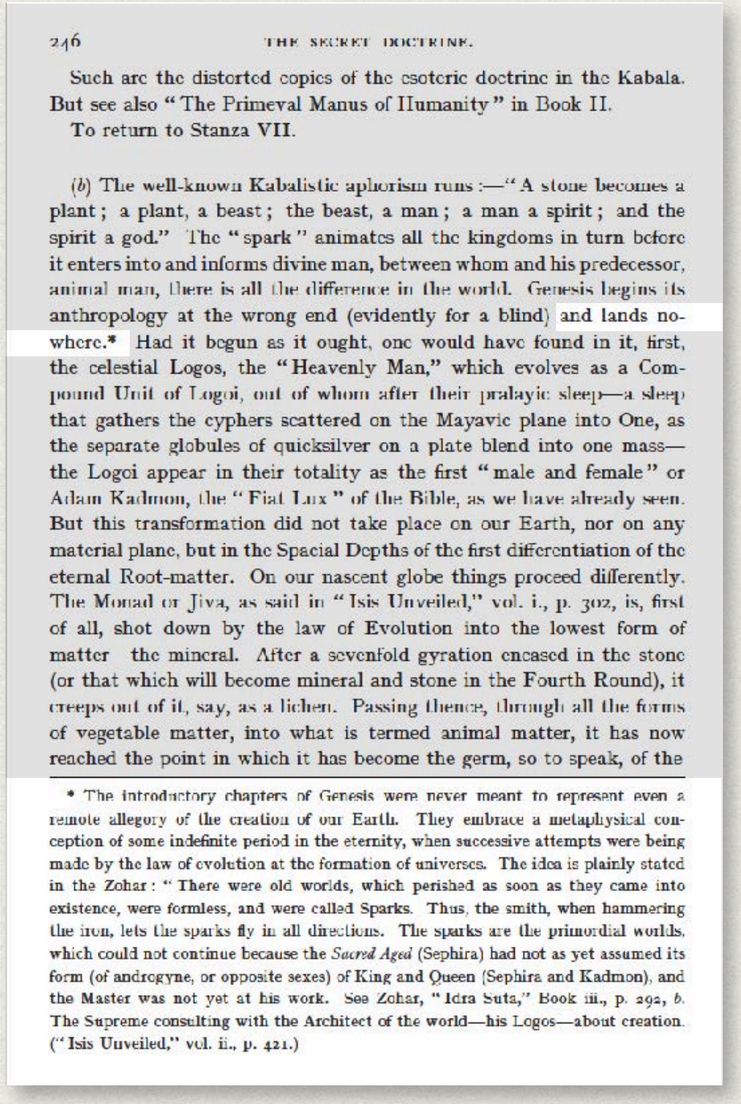
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