

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



Chief Little Wound in council with other Indians

The reason HPB was desirous of visiting the New World was to learn the wisdom of the Native Americans. The Secret Doctrine teaches: *"Even now, under our very eyes, the new Race and Races [6th subrace] are preparing to be formed, and it is in America that the transformation will take place, and has already silently commenced. Pure Anglo-Saxons hardly three hundred years ago, the Americans of the United States have already become a nation apart, and owing to a strong admixture of various nationalities and intermarriage, almost a race sui generis, not only mentally, but also physically. Thus it is the mankind of the New World whose mission and karma it is to sow the seeds for a forthcoming, grander, and far more glorious Race than any of those we know of at present. Cycles of matter will be succeeded by cycles of spirituality and a fully developed mind."*

Taking passage to Canada, she went to Quebec and was introduced to a party of Native Americans from whom she hoped to learn the secrets of the medicine men. One day they disappeared with some of her possessions, including a prized pair of boots. In *Isis Unveiled* she speaks of "*the sad examples of the rapid demoralization of Native Americans as soon as they are made to live in close proximity with Christian missionaries.*"



Palenque Palace

A new program of travel was devised. Sinnett writes: In the first instance, [HPB] thought she would try to come to close quarters with the Mormons, then beginning to excite public attention; but their original city *Nauvoo*, in Missouri, had just been destroyed by the unruly mob of their less industrious and less prosperous neighbors, and the survivors of the massacre in which so many of their people fell were then streaming across the desert in search of a new home. Mme. Blavatsky thought that under these circumstances Mexico looked an inviting region in which to risk her life next, and she made her way, in the meanwhile, to New Orleans. Here she investigated the *Voodoos* but was warned in a vision that the sect was engaged in dangerous practices, and she left immediately.

Sinnett continues: She went through Texas to Mexico, and contrived to see a good deal of that insecure country, protected in these hazardous travels by her own reckless daring, and by various people who from time to time interested themselves in her welfare. She speaks with special gratitude of an old Canadian, a man known as Pere Jacques, whom she met in Texas, at the time she was quite without any companionship. He saw her safely through some perils to which she was then exposed.

Her travels during 1852 brought her to Central and South America where she visited ancient ruins. Some of these explorations are described in *Isis*.



The *Barquetine*

Having decided it was now time to go to India, Sinnett writes, "she wrote to a certain Englishman, whom she had met in Germany two years before, and whom she knew to be on the same quest as herself, to join her in the West Indies, in order that they might go to the East together." Another fellow traveler was added to the party, a Hindu whom Blavatsky met in Honduras. He proved to be a chela, or pupil of the Masters. The three pilgrims of mysticism went out via the Cape of Good Hope to Ceylon, and thence in a sailing ship to Bombay, arriving at the end of 1852. The party then dispersed, each being bent on somewhat different ends.

More information about HPB's first stay in India was disclosed in a letter to Prince Dondoukov, in which she speaks of her teacher: *"In England I saw him only twice and at our last interview he said to me: "Your destiny lies in India, but later, in twenty-eight or thirty years. Go there [now] and see the country." I came there—why, I do not know! I was as in a dream. I stayed nearly two years, traveling about and receiving money each month—from whom I have no idea, and following faithfully the itinerary given to me. I received letters from this Hindu, but I did not see him a single time during those two years."* –H.P.B.: The Extraordinary Life and Influence of Helena Blavatsky, p. 48-9

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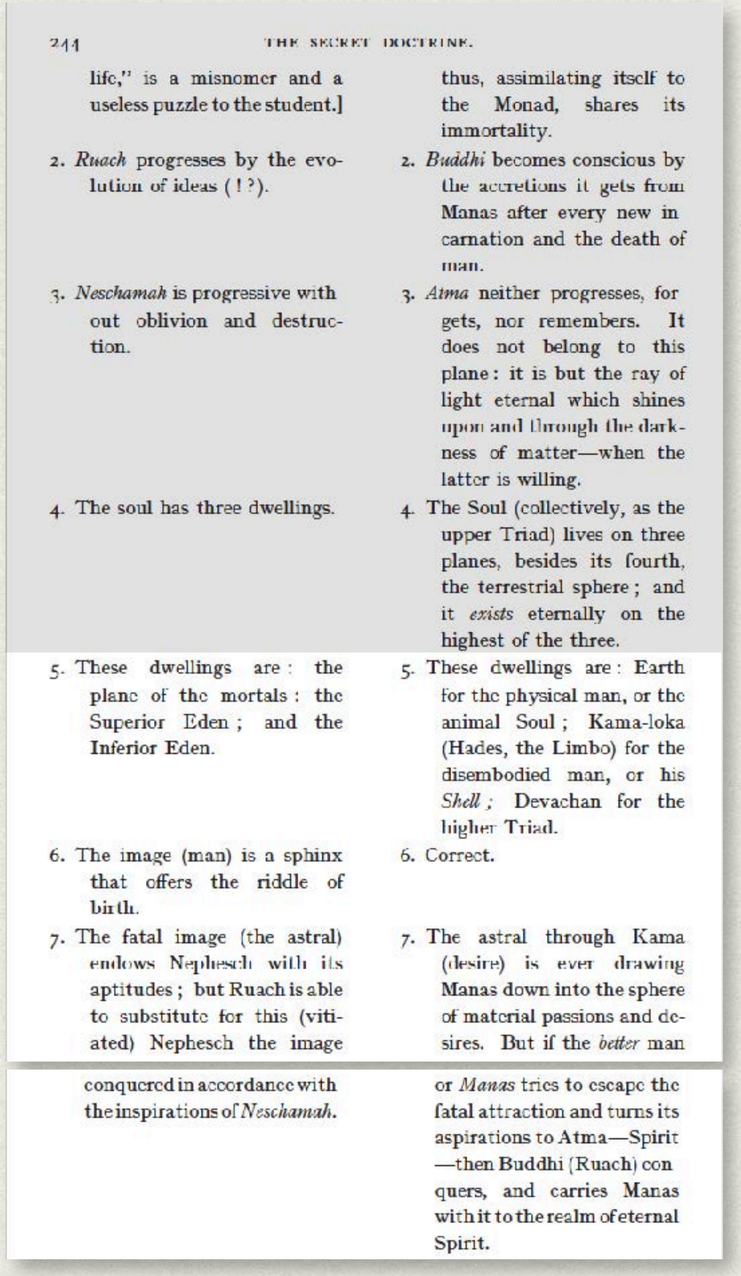
From the combined attributes of these, Manu (man), the thinker, is formed.

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

3. *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.

4. The Soul (collectively, as the upper Triad) lives on three planes, besides its fourth, the terrestrial sphere; and it *exists* eternally on the highest of the three.

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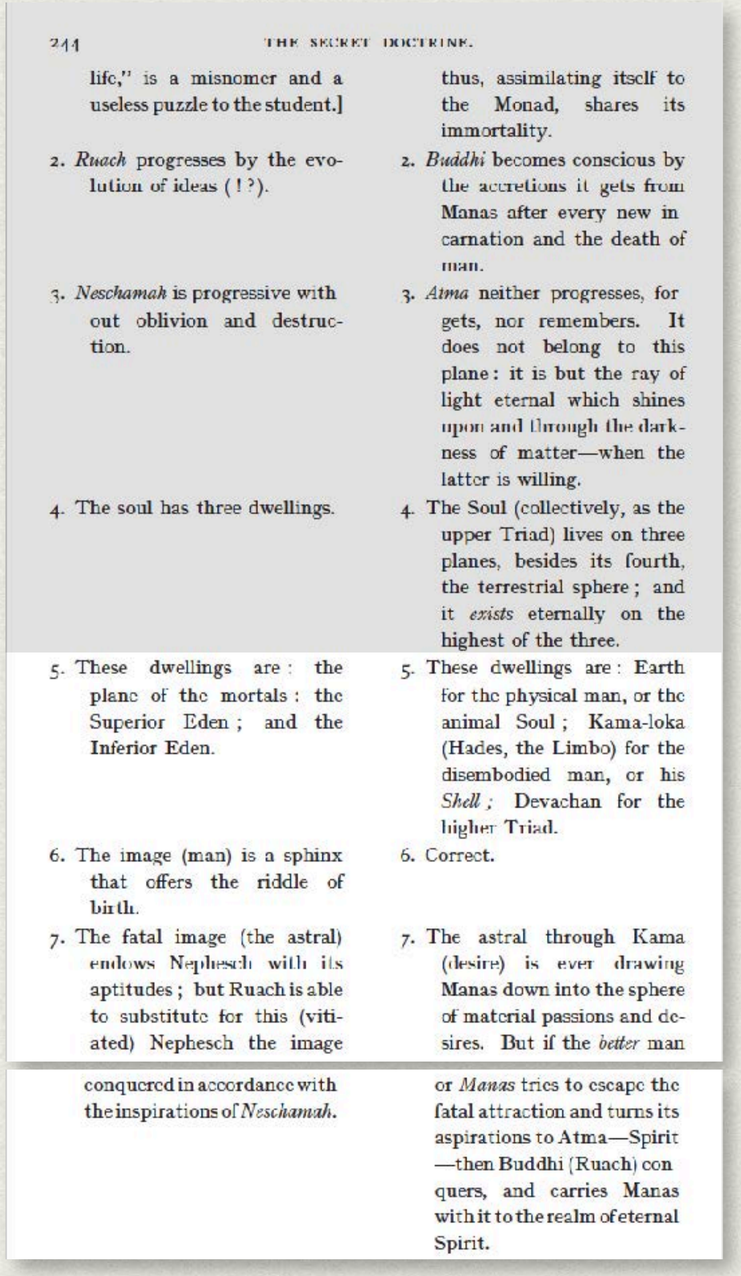

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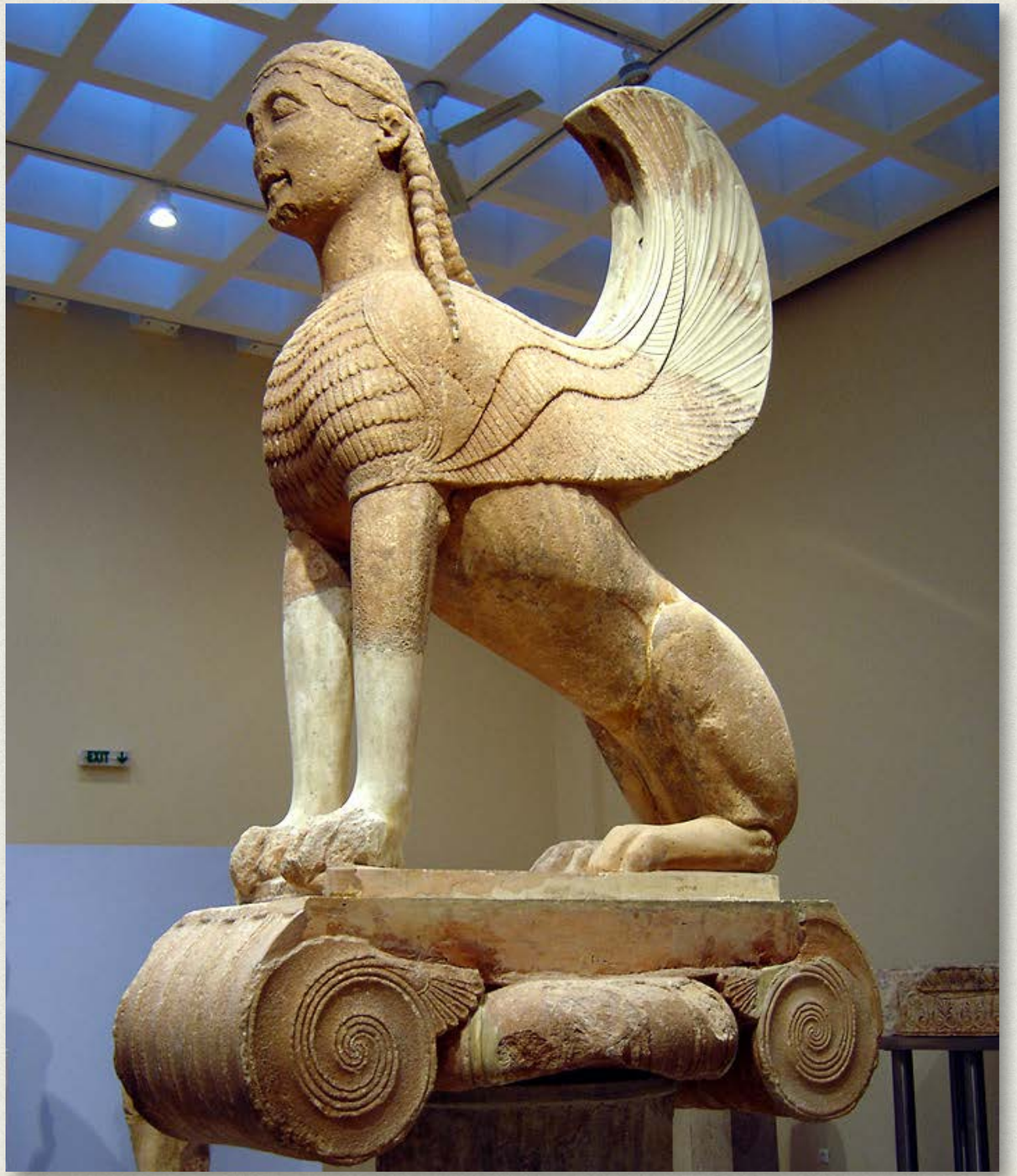

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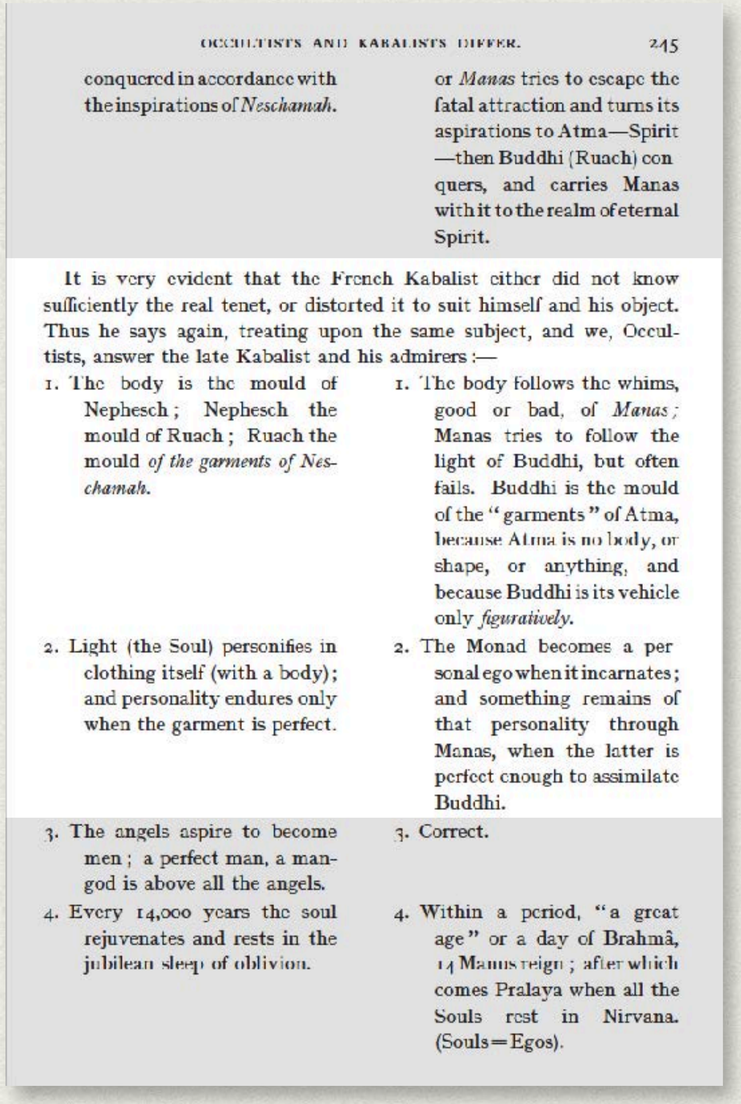
It is very evident that the French Kabalist either did not know sufficiently the real tenet, or distorted it to suit himself and his object. Thus he says again, treating upon the same subject, and we, Occultists, answer the late Kabalist and his admirers:—

1	The body is the mould of Nephesch; Nephesch the mould of Ruach; Ruach the mould *of the garments of Neschamah.*	The body follows the whims, good or bad, of Manas; Manas tries to follow the light of Buddhi, but often fails. Buddhi is the mould of the "garments" of Atma, because Atma is no body, or shape, or anything, and because Buddhi is its vehicle only figuratively.
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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2. 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.

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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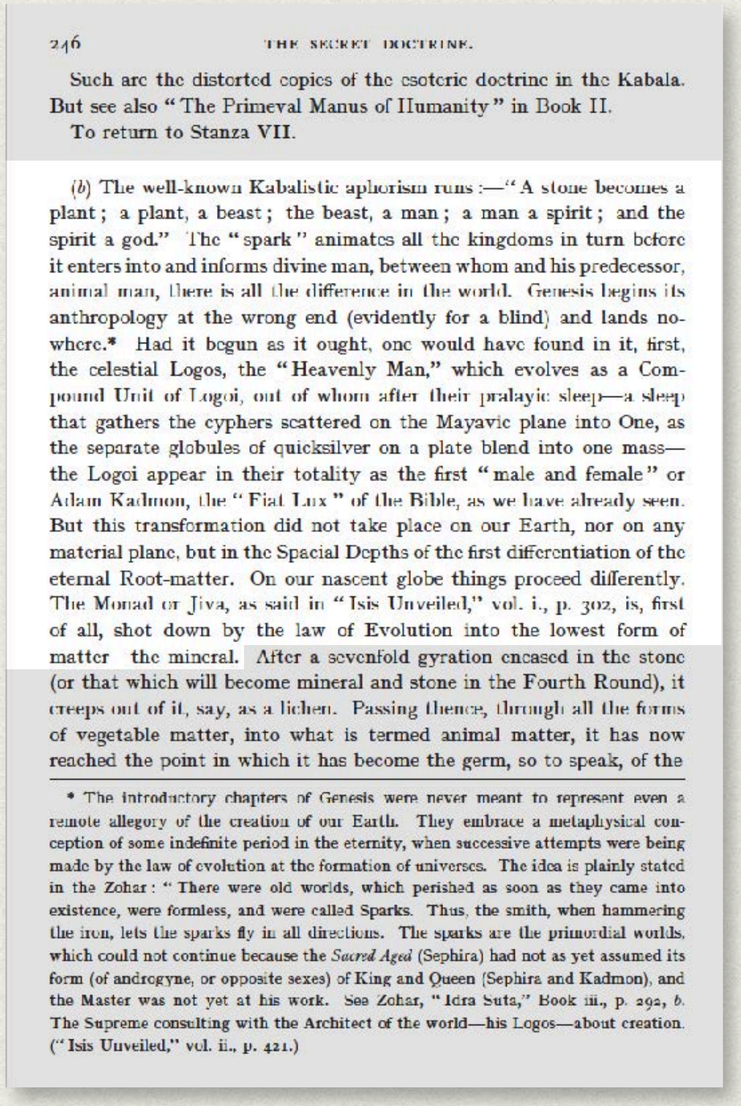

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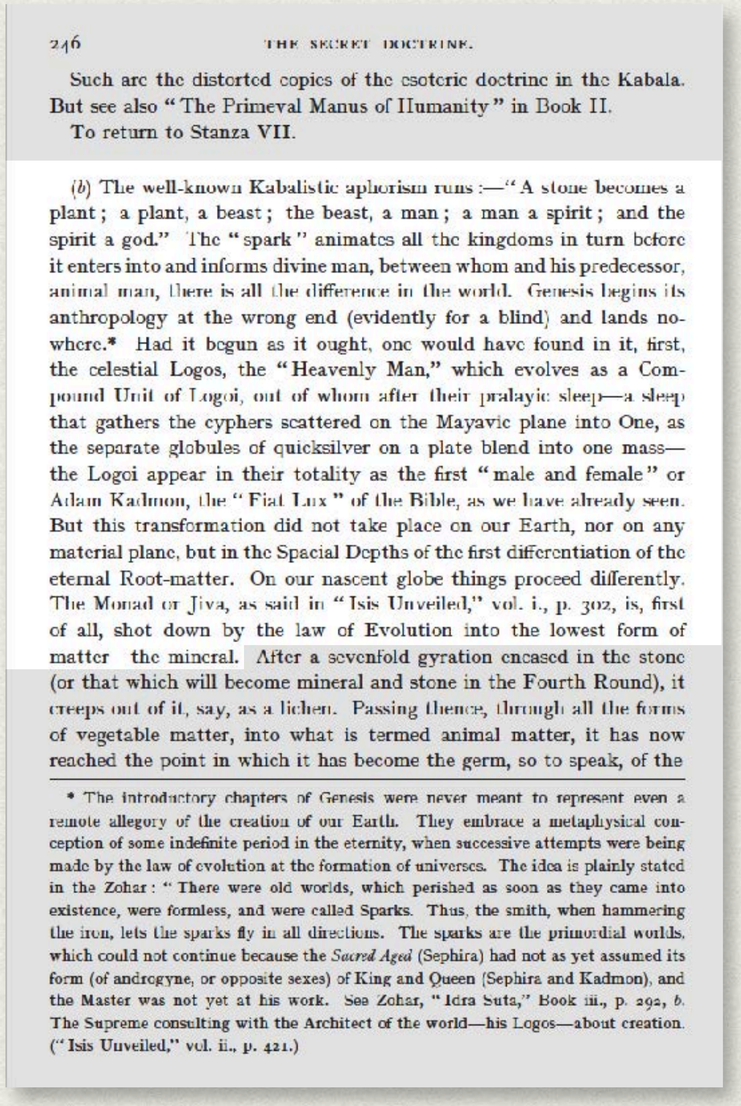

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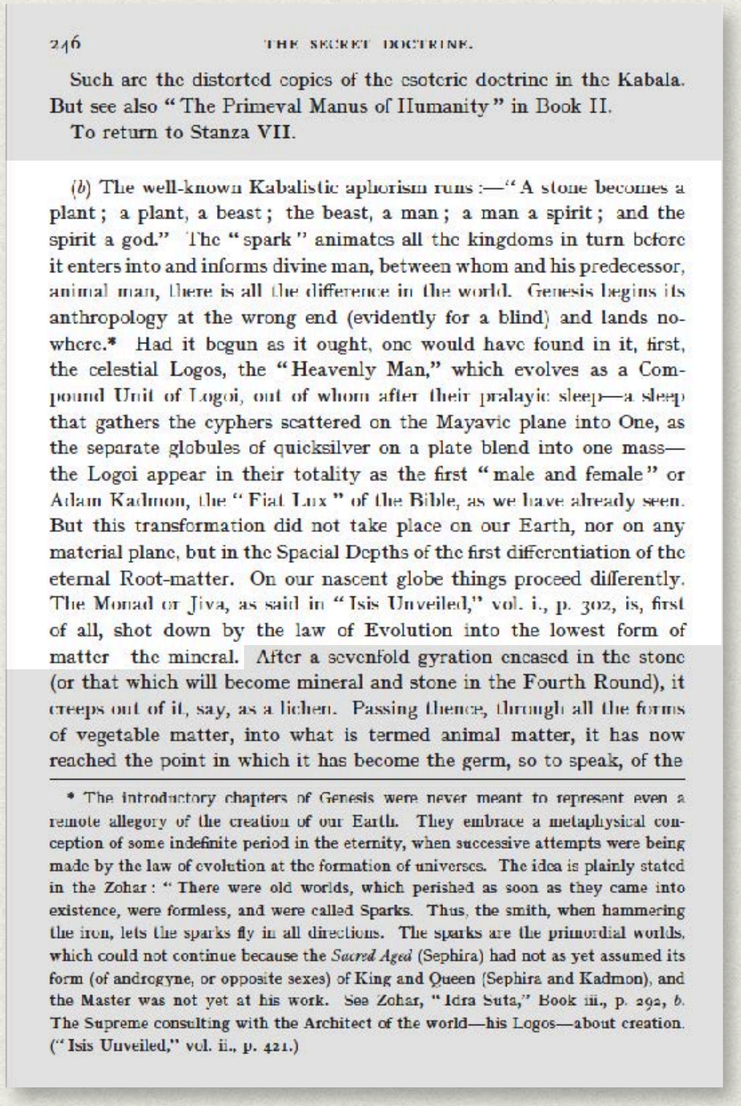

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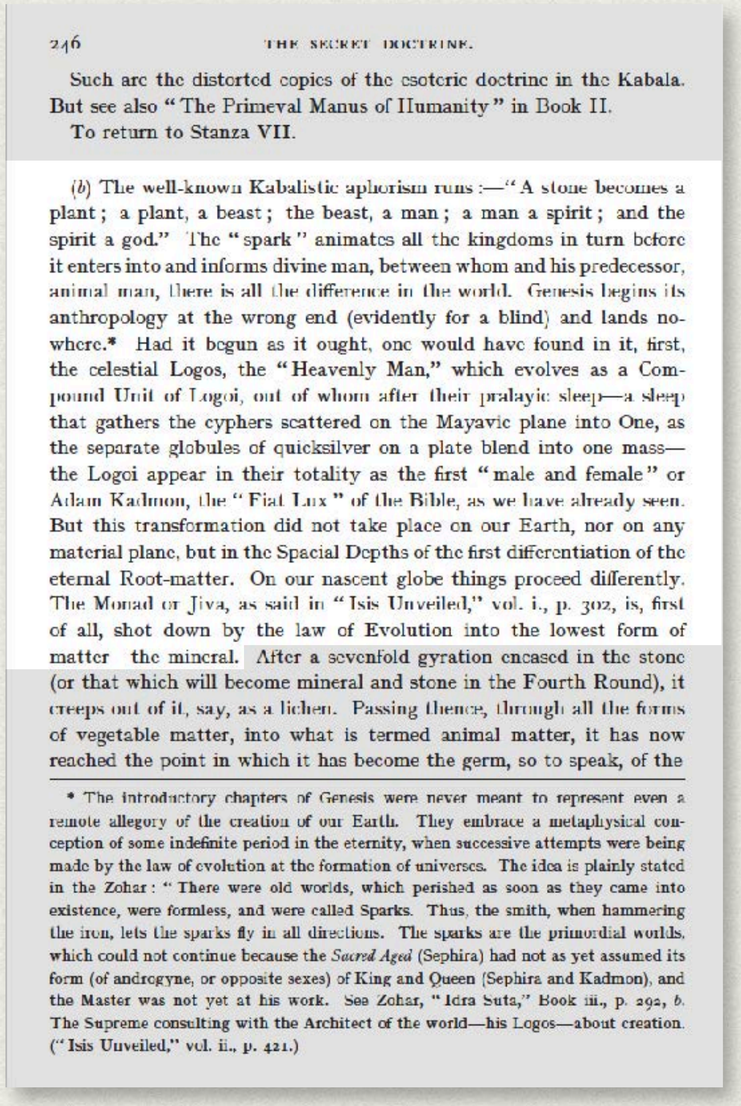

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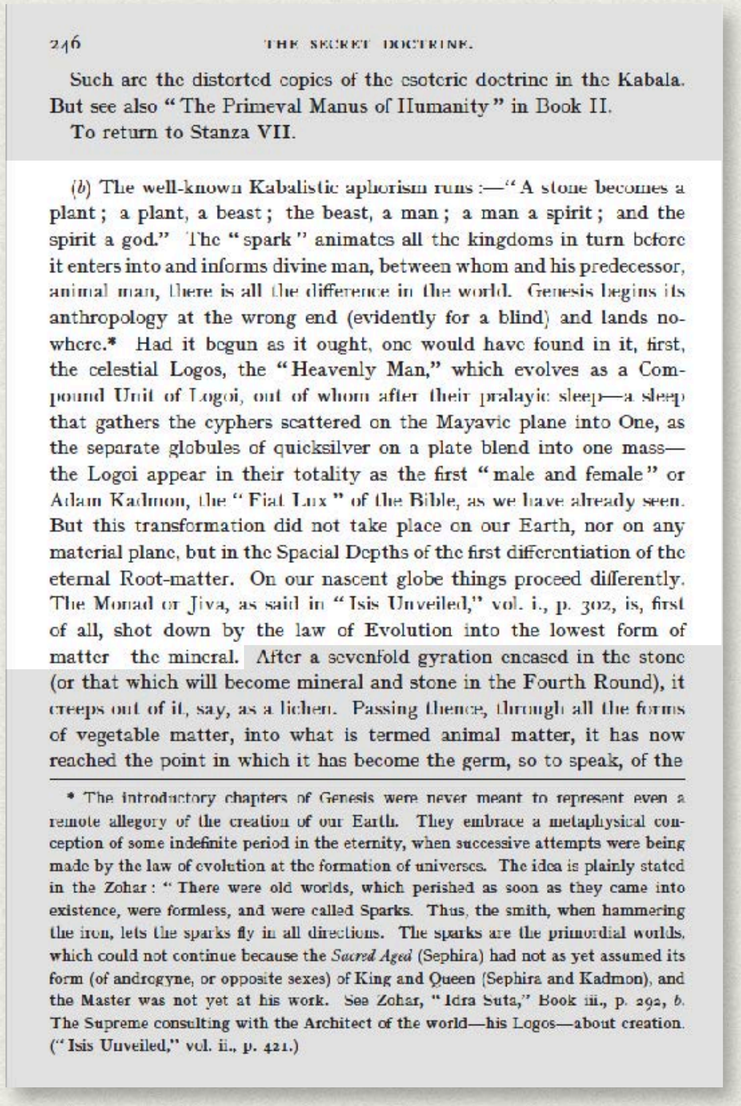

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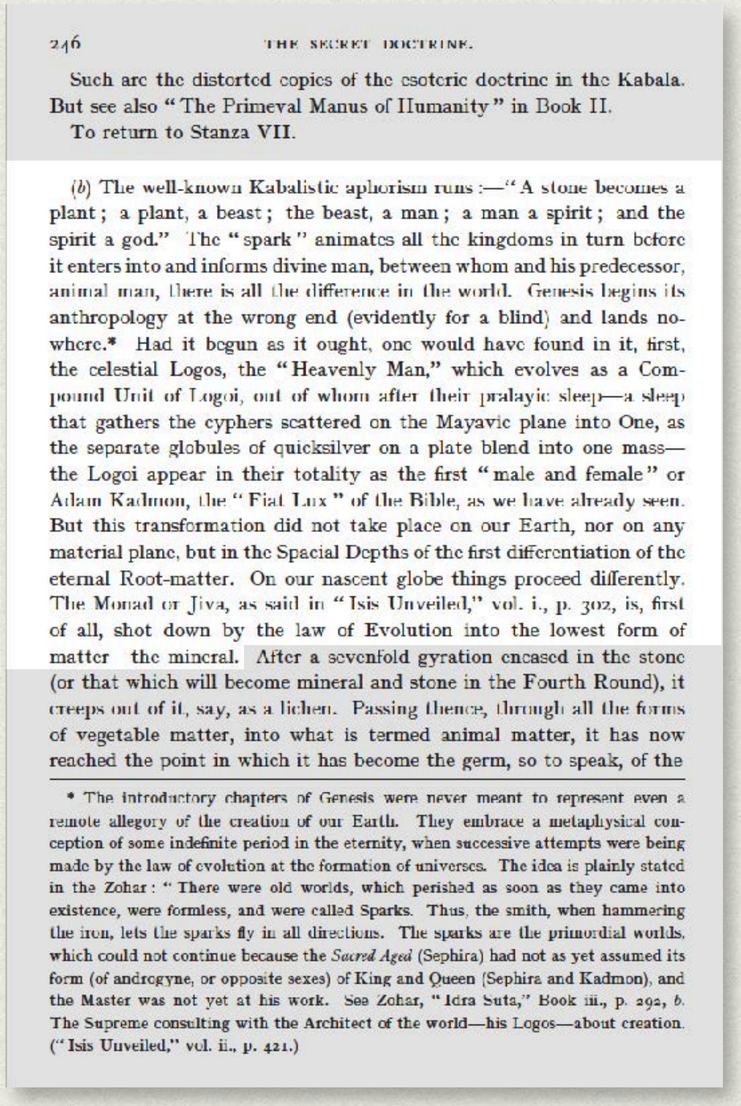

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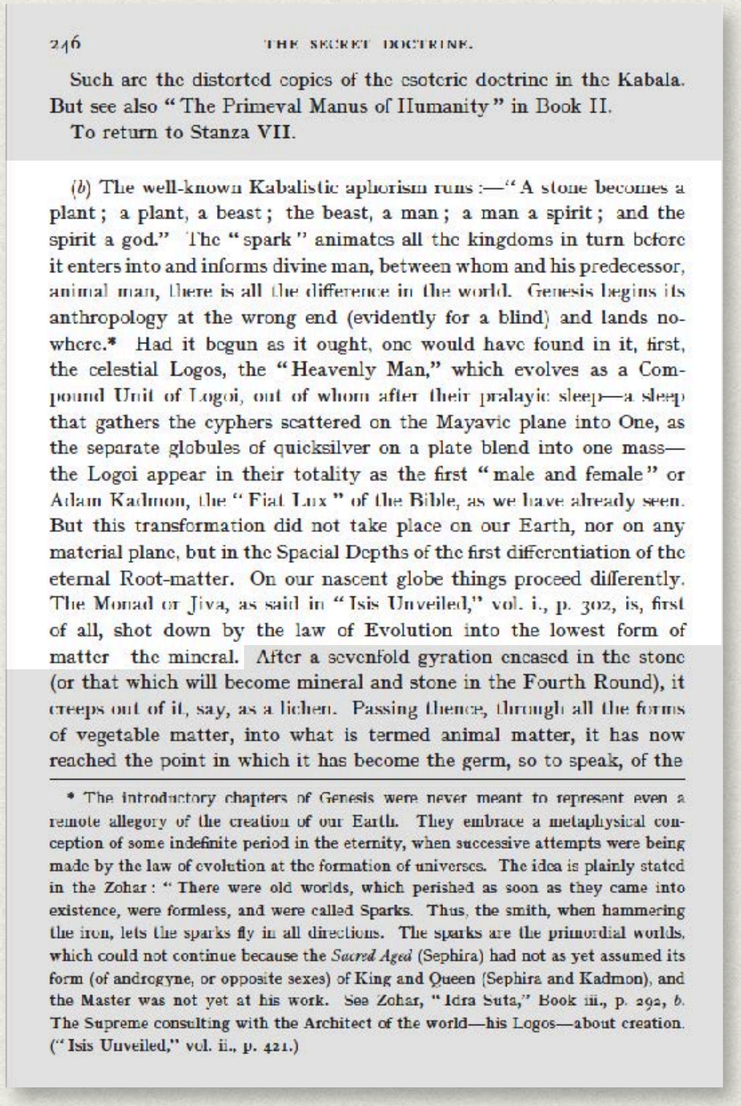

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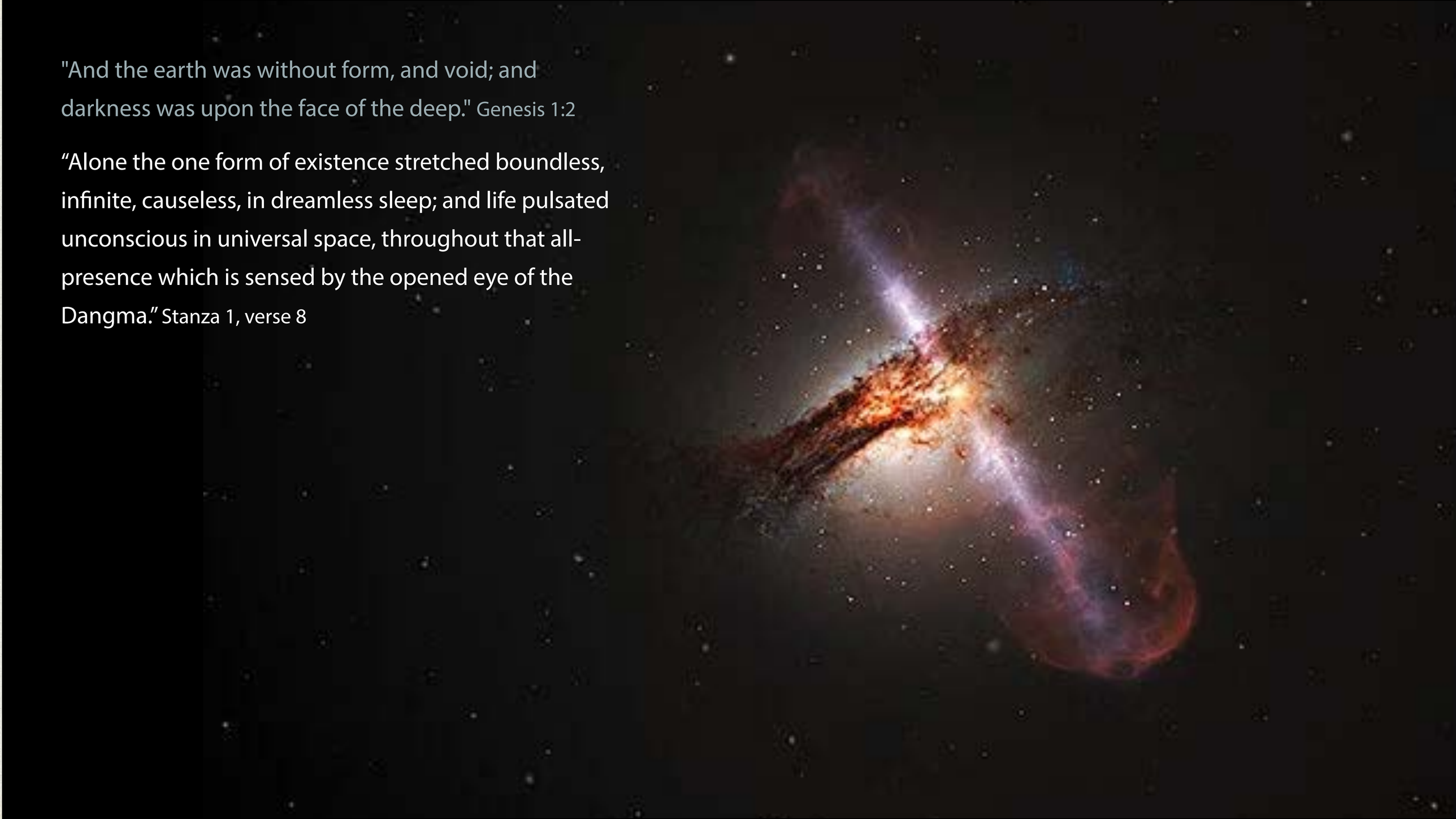
“Alone the one form of existence stretched boundless, infinite, causeless, in dreamless sleep; and life pulsated unconscious in universal space, throughout that all-presence which is sensed by the opened eye of the Dangma.” Stanza 1, verse 8



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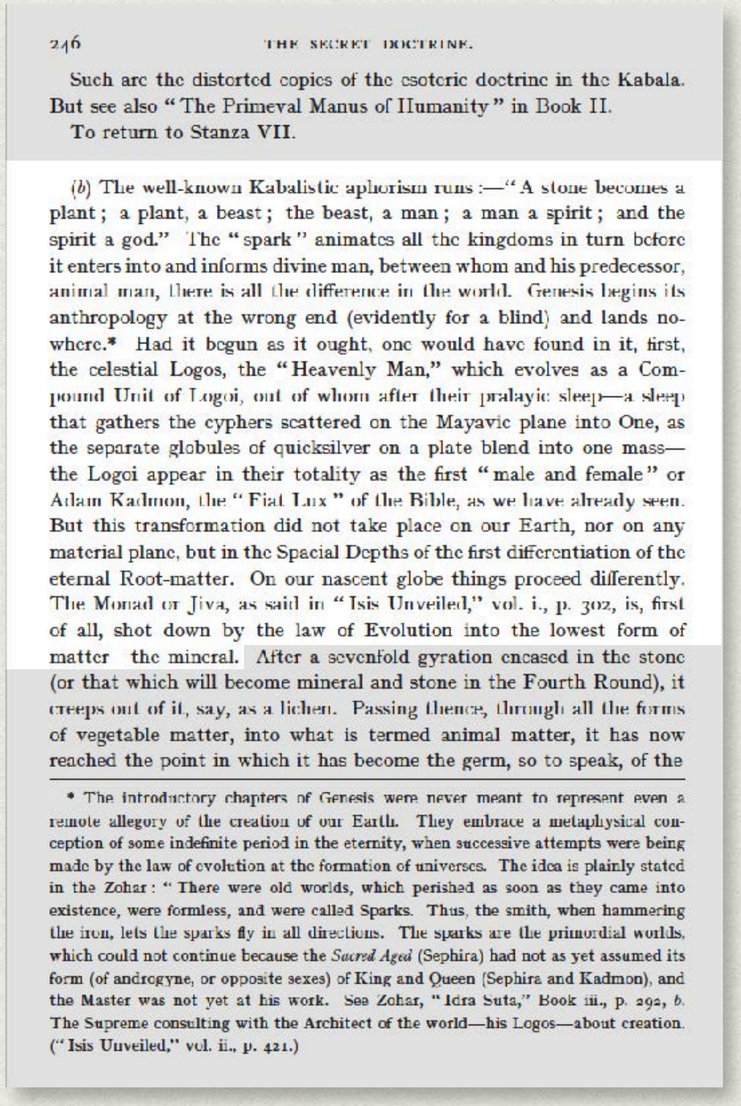

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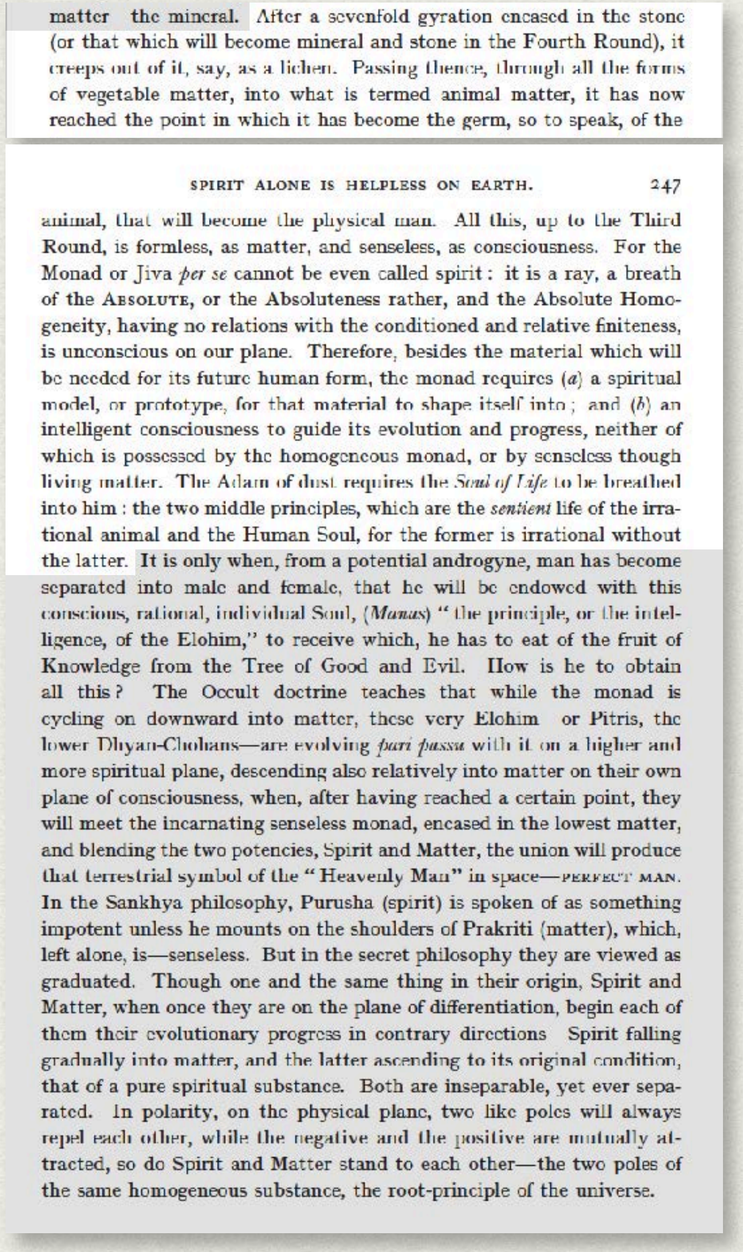

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SPIRIT ALONE IS HELPLESS ON EARTH. 247

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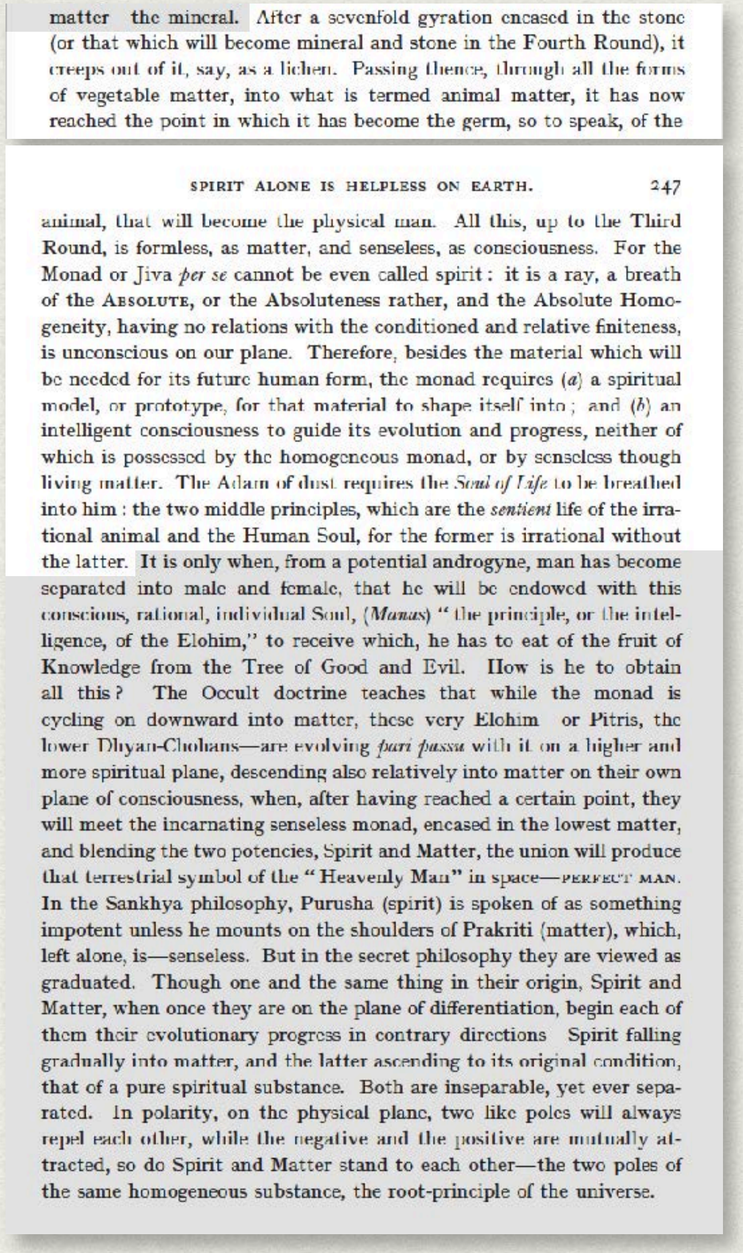

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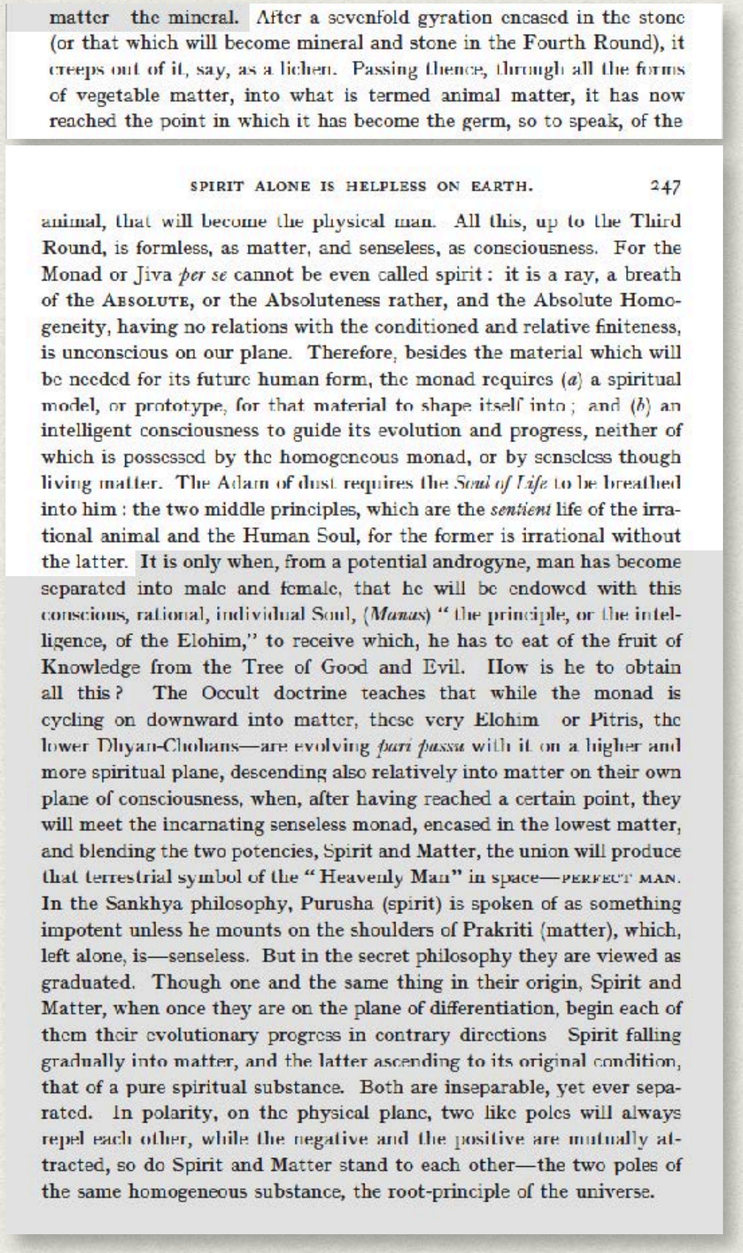

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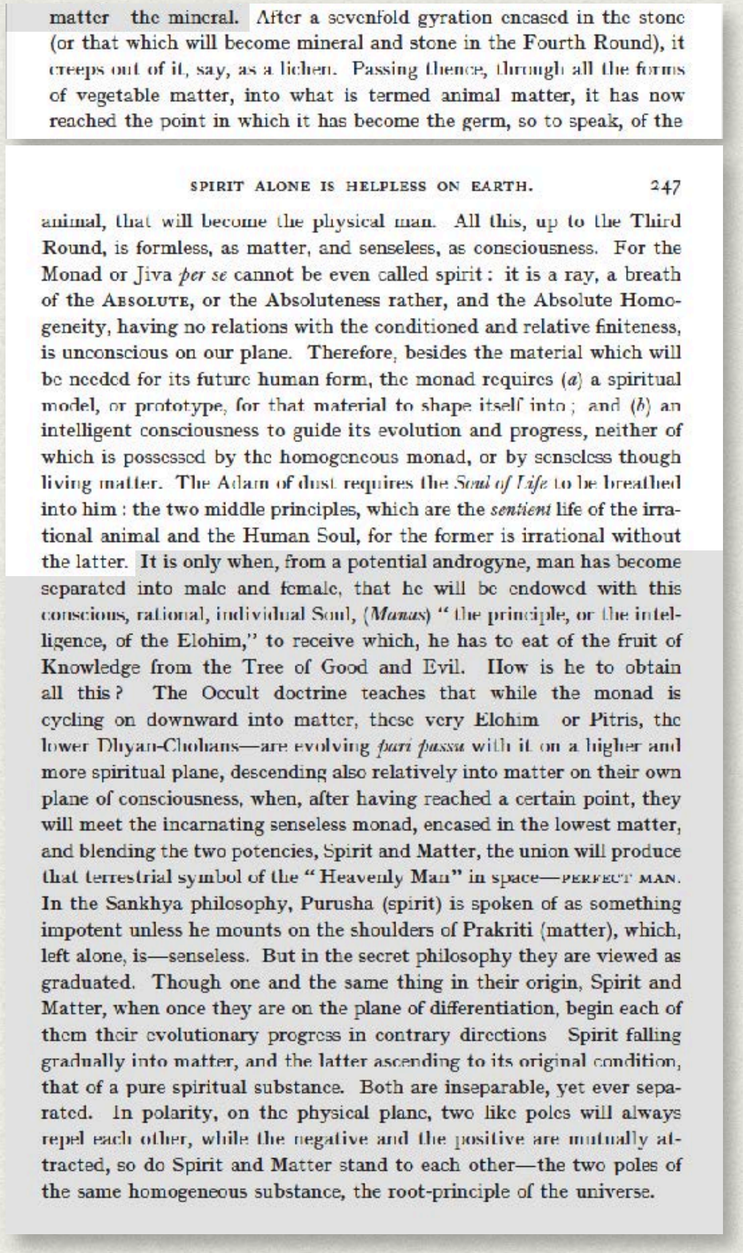

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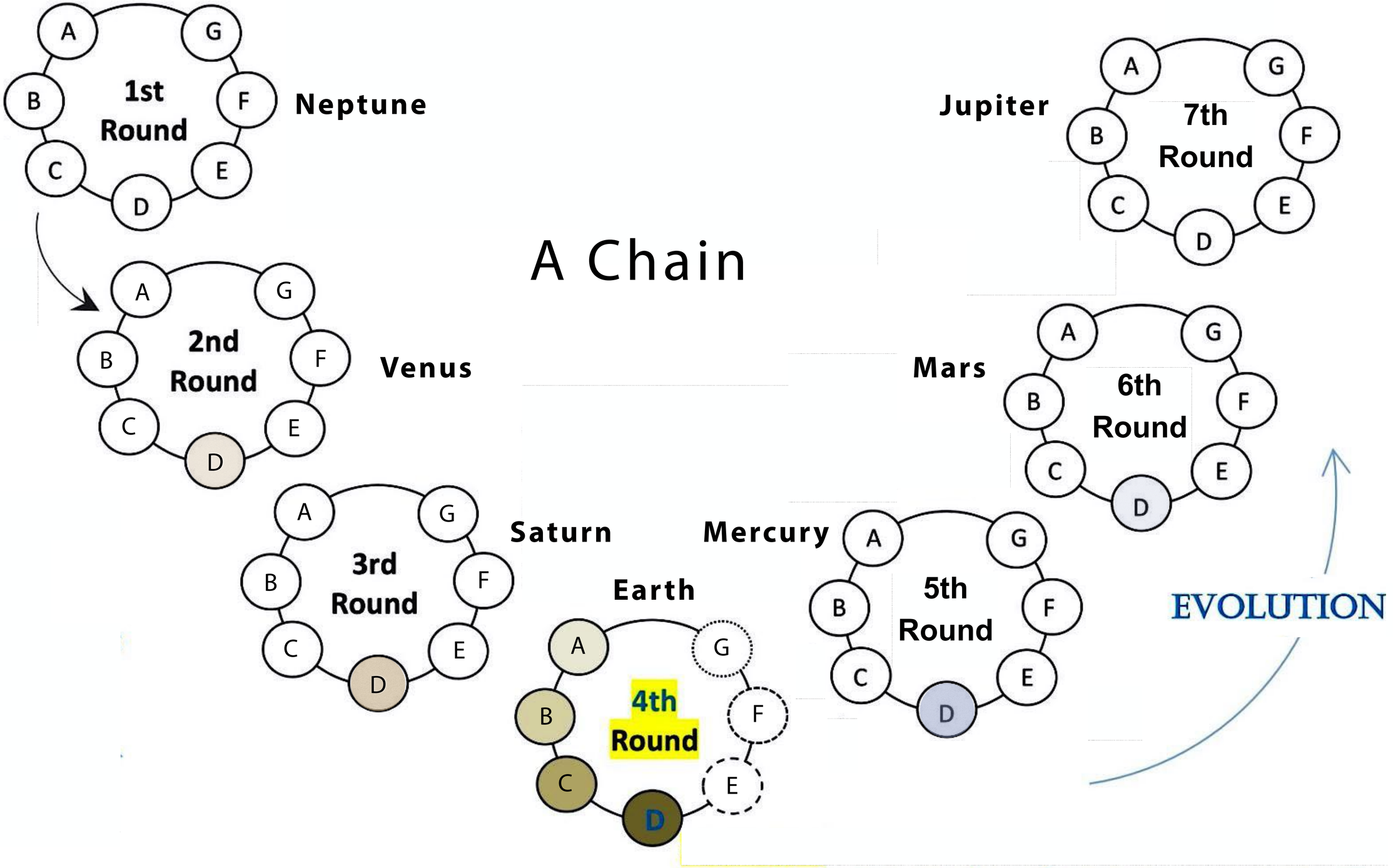
A Chain


A
G
B
1st
Round
F
C
E
D
Neptune
A
G
B
2nd
Round
F
C
E
D
Venus
A
G
B
3rd
Round
F
C
E
D
Saturn
Earth
A
G
B
4th
Round
F
C
E
D
Mercury
A
G
B
5th
Round
F
C
E
D
Mars
A
G
B
6th
Round
F
C
E
D
Jupiter
A
G
B
7th
Round
F
C
E
D
EVOLUTION

VERSE 5

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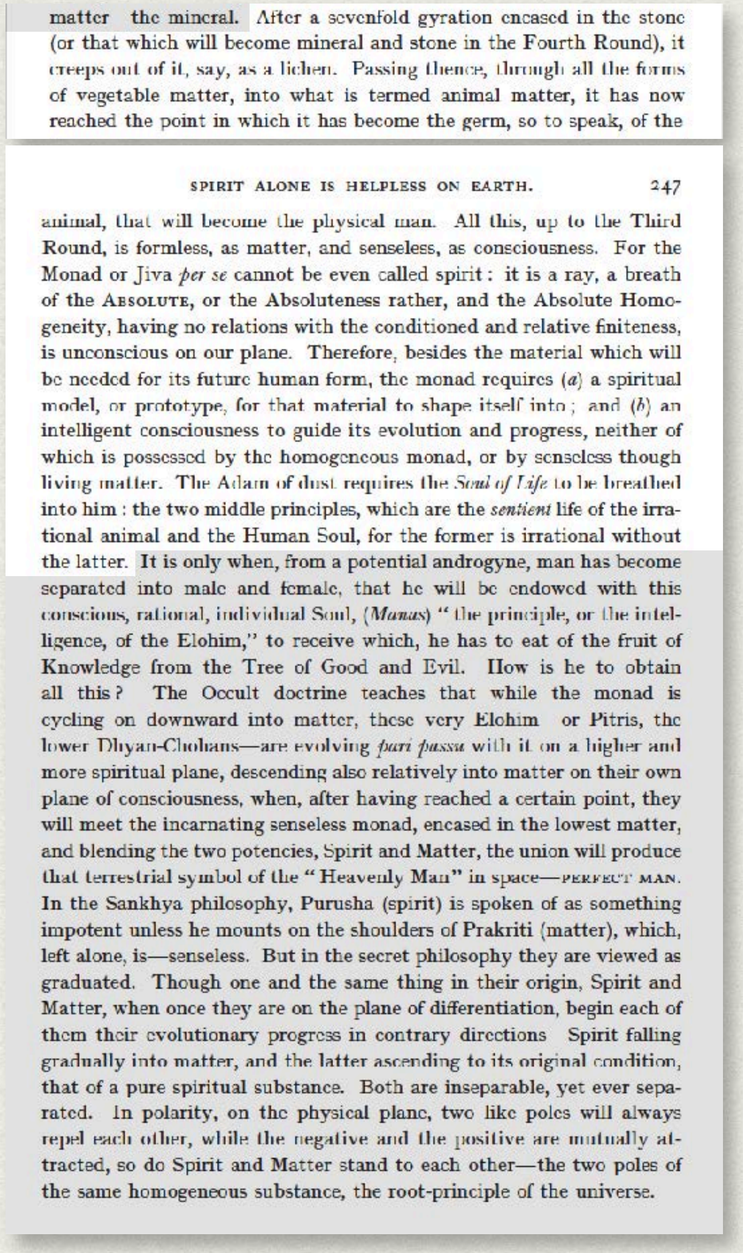

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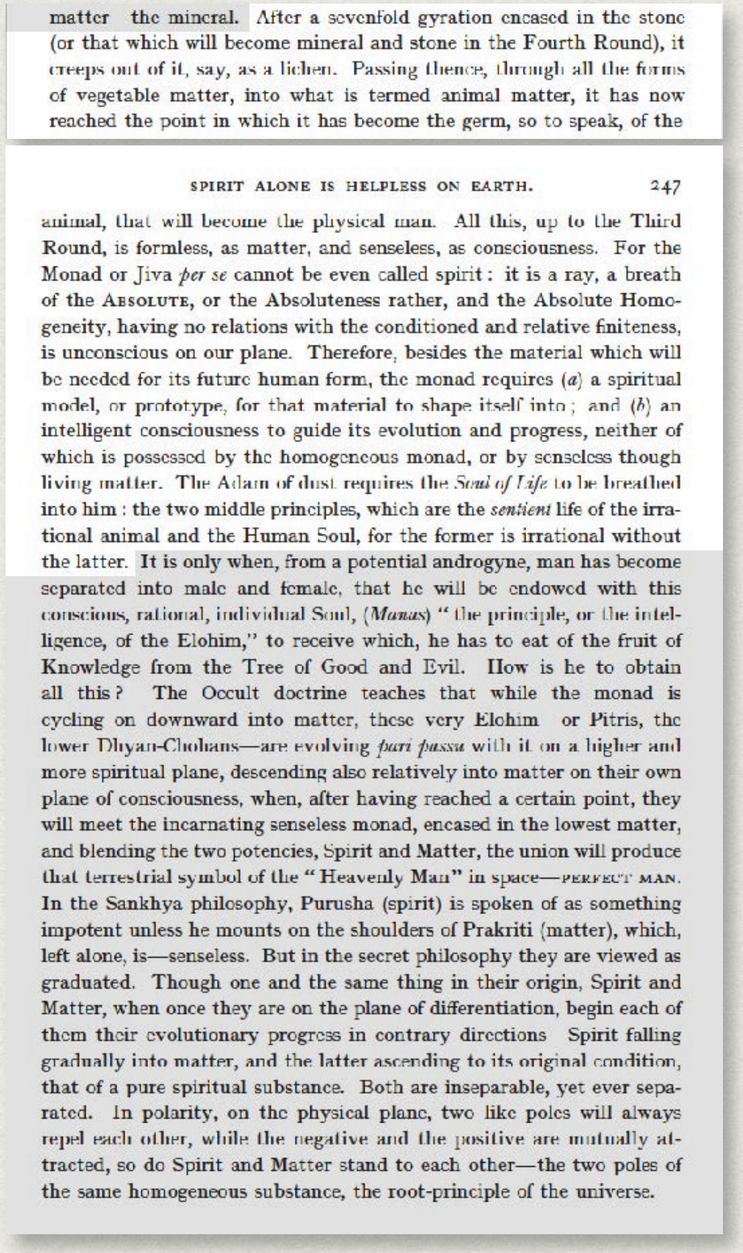

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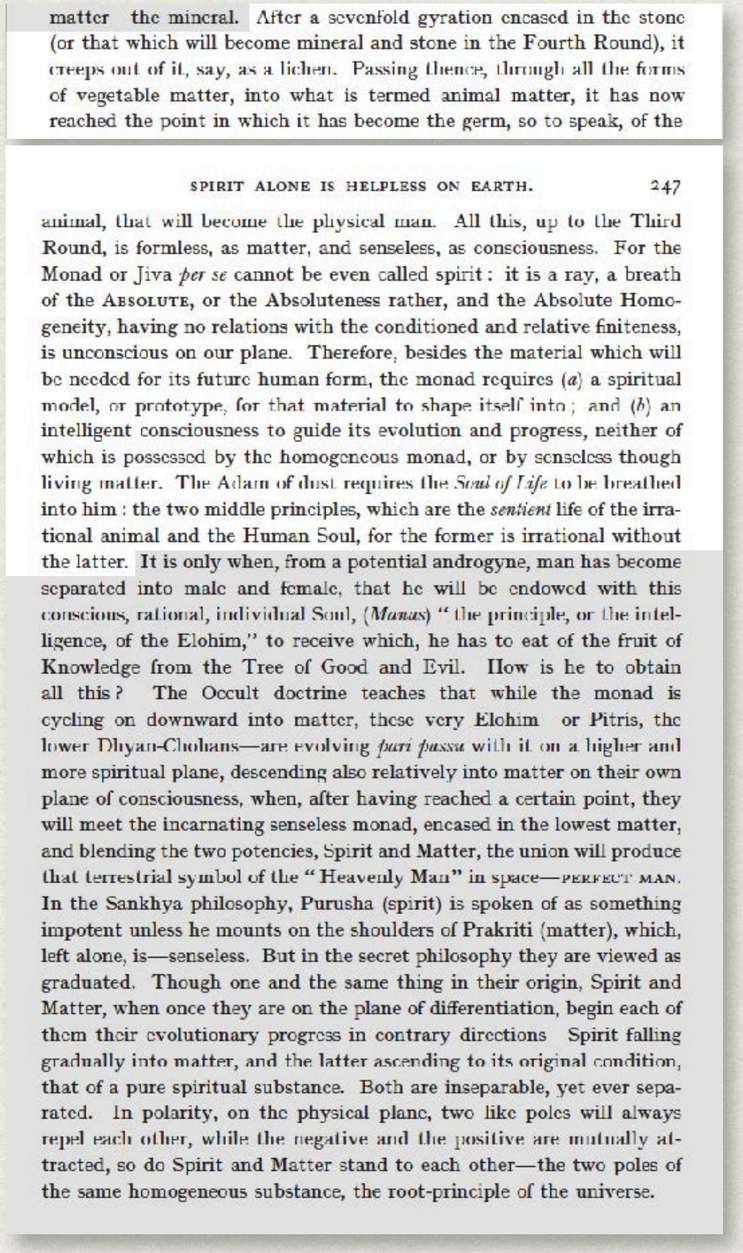

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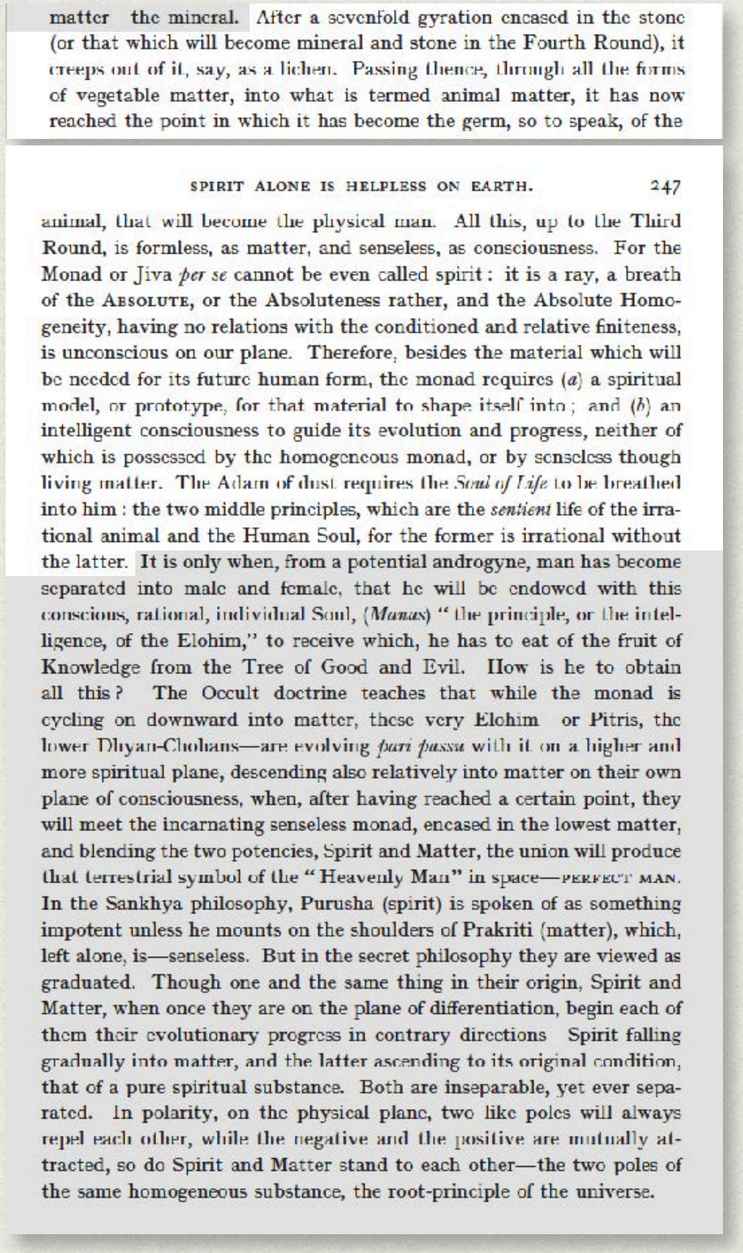

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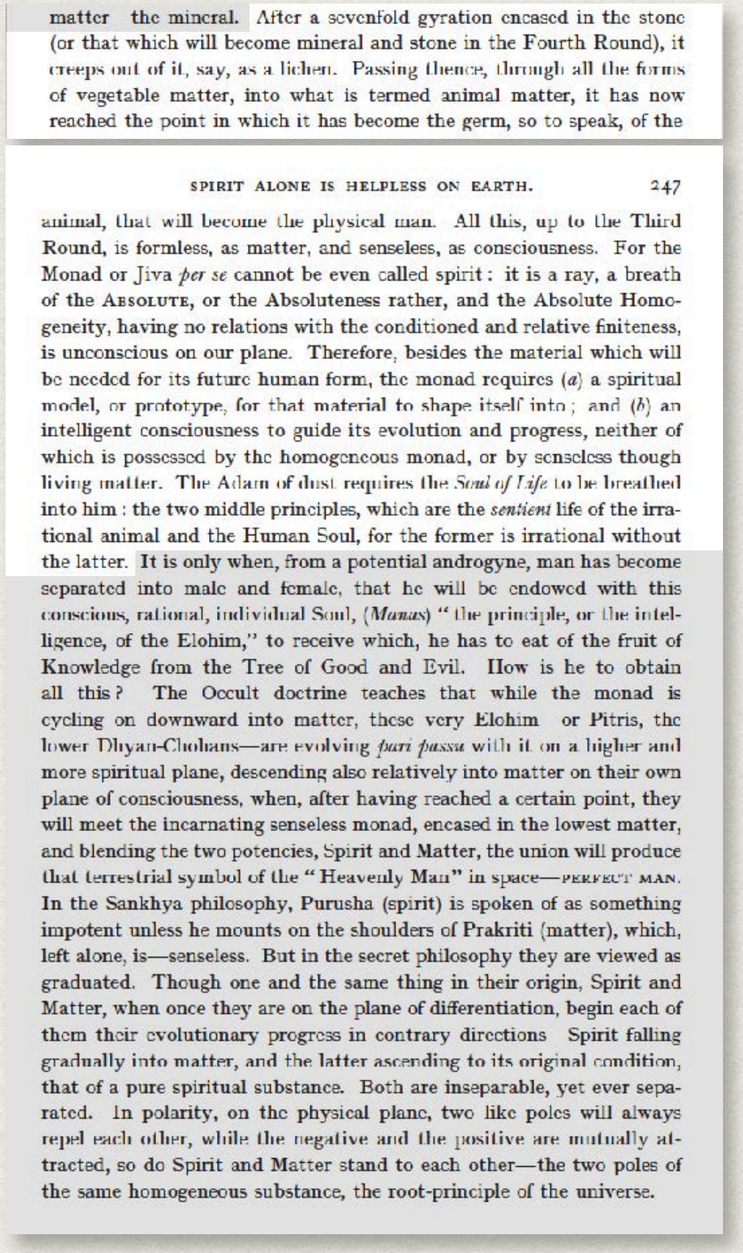

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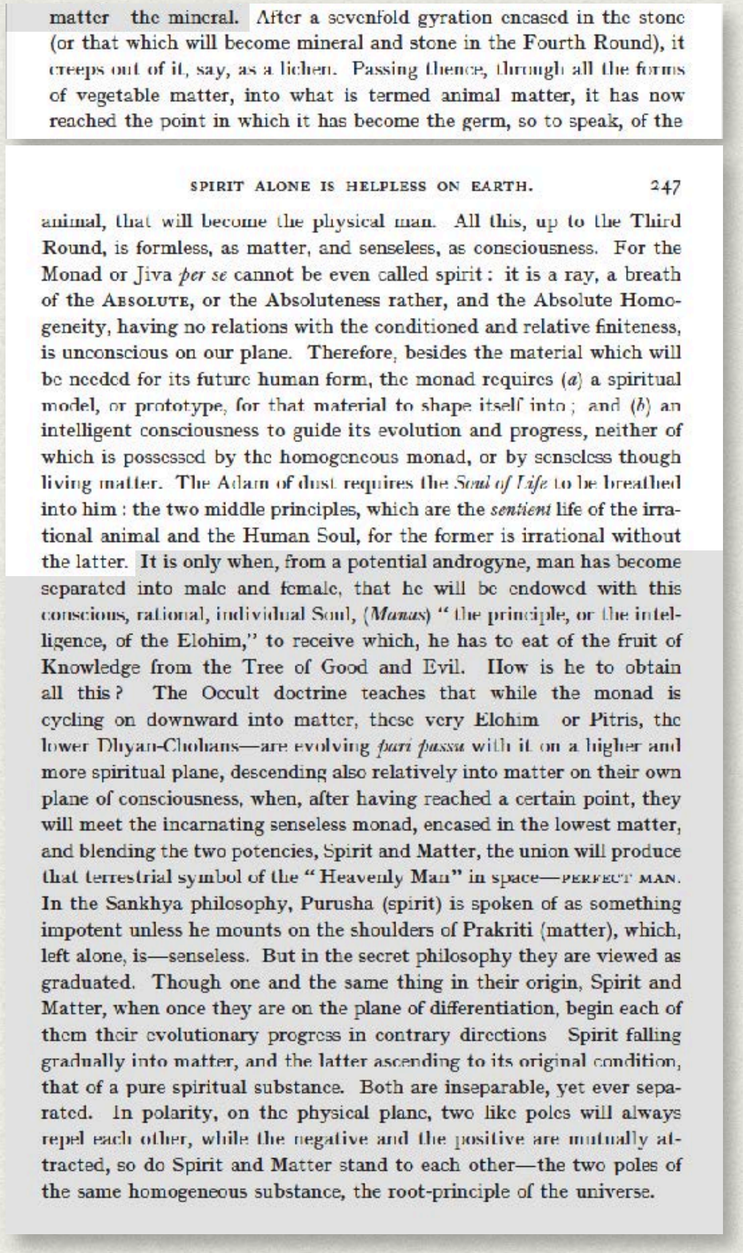

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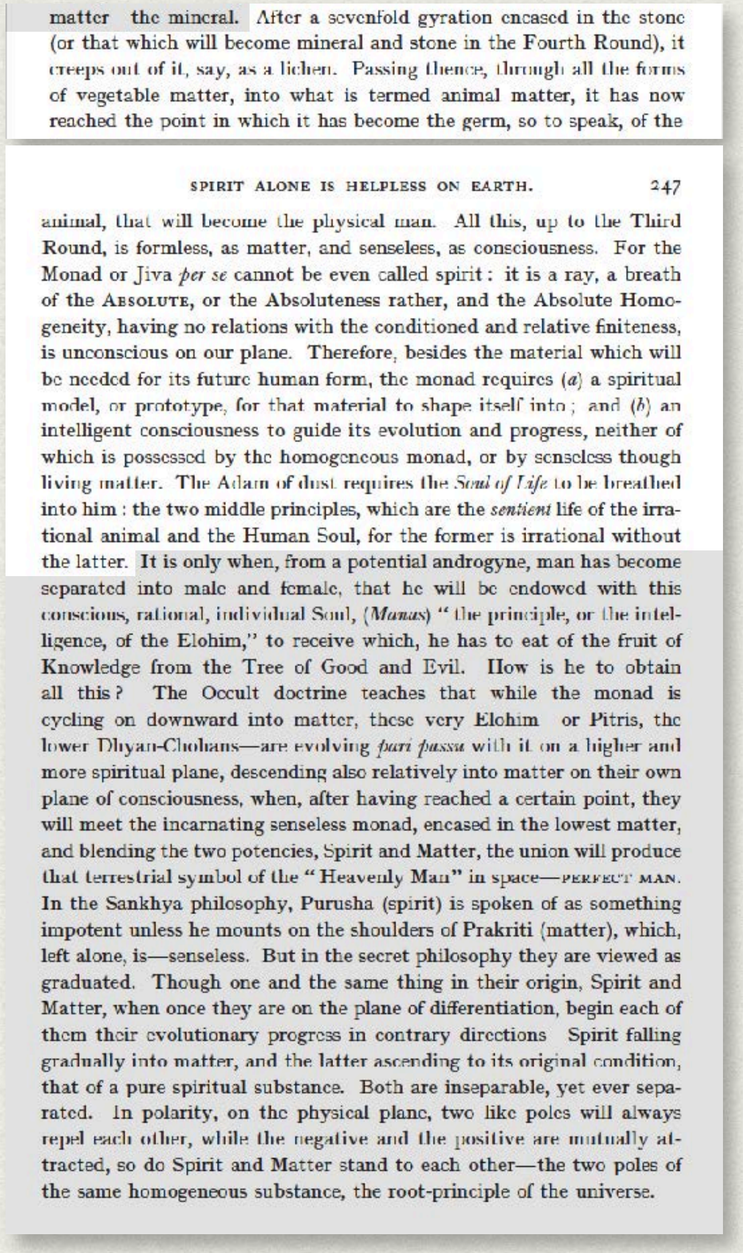

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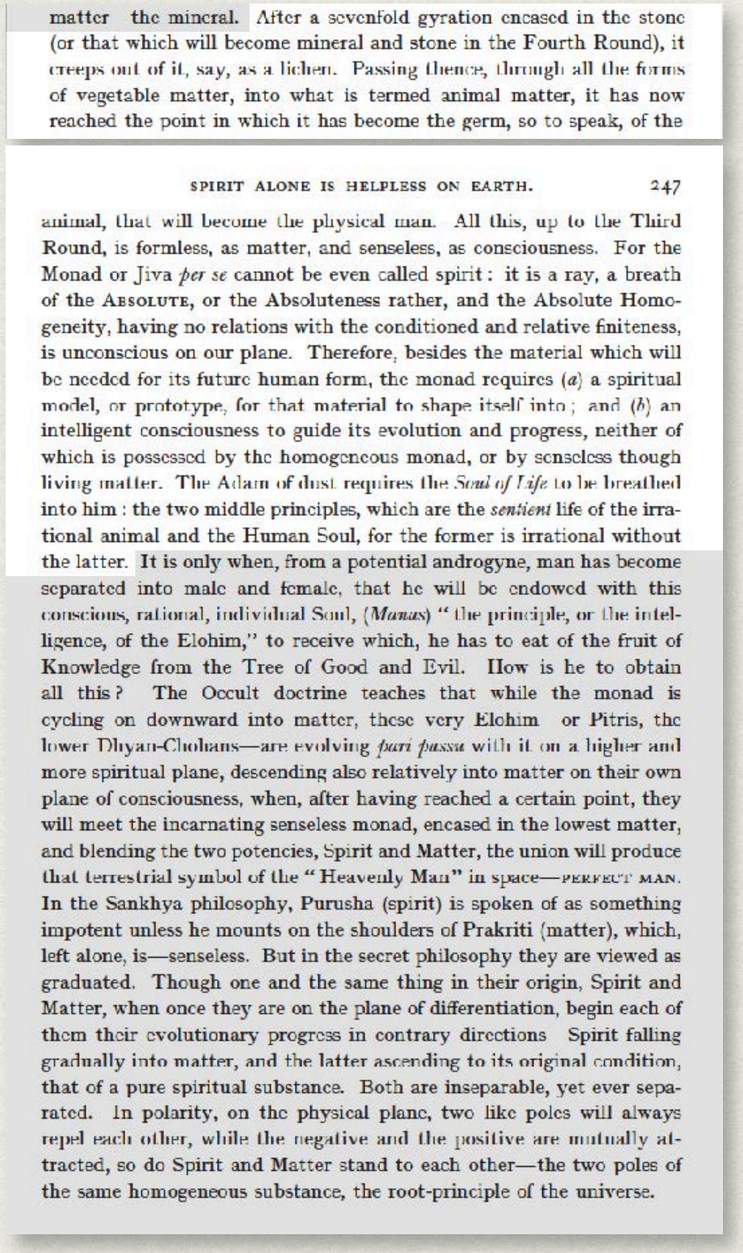

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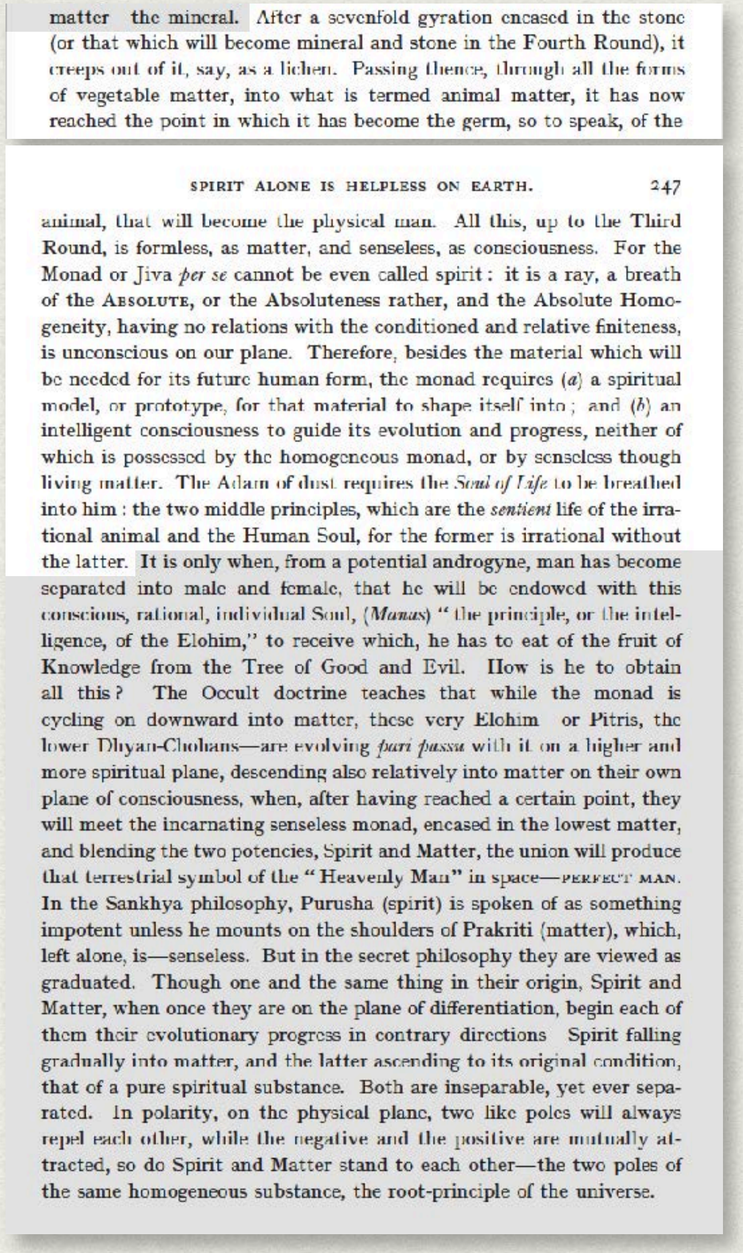

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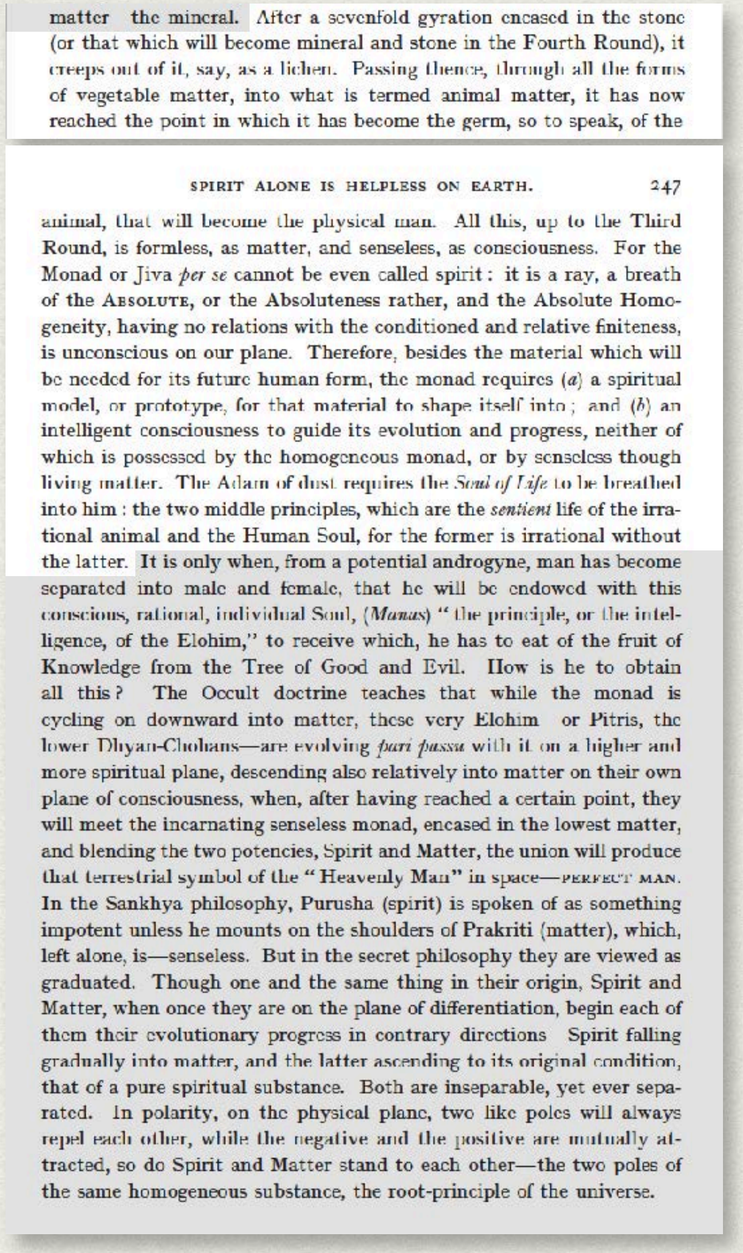

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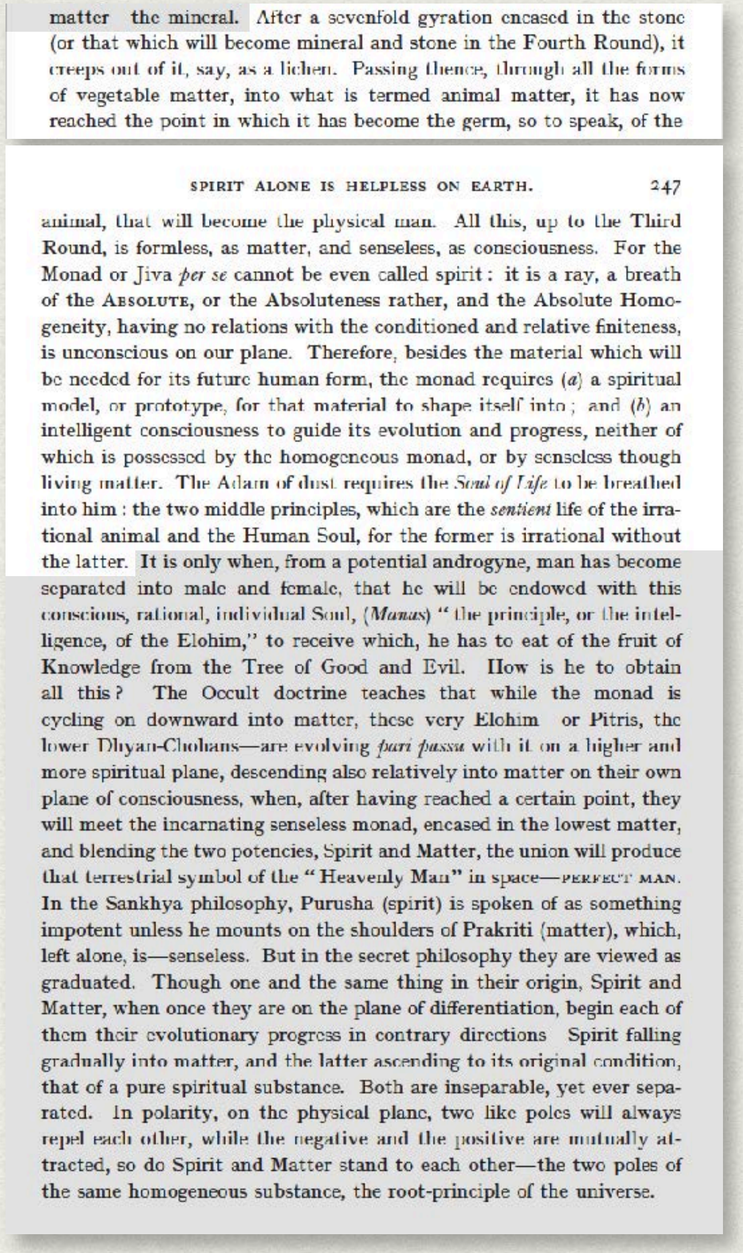

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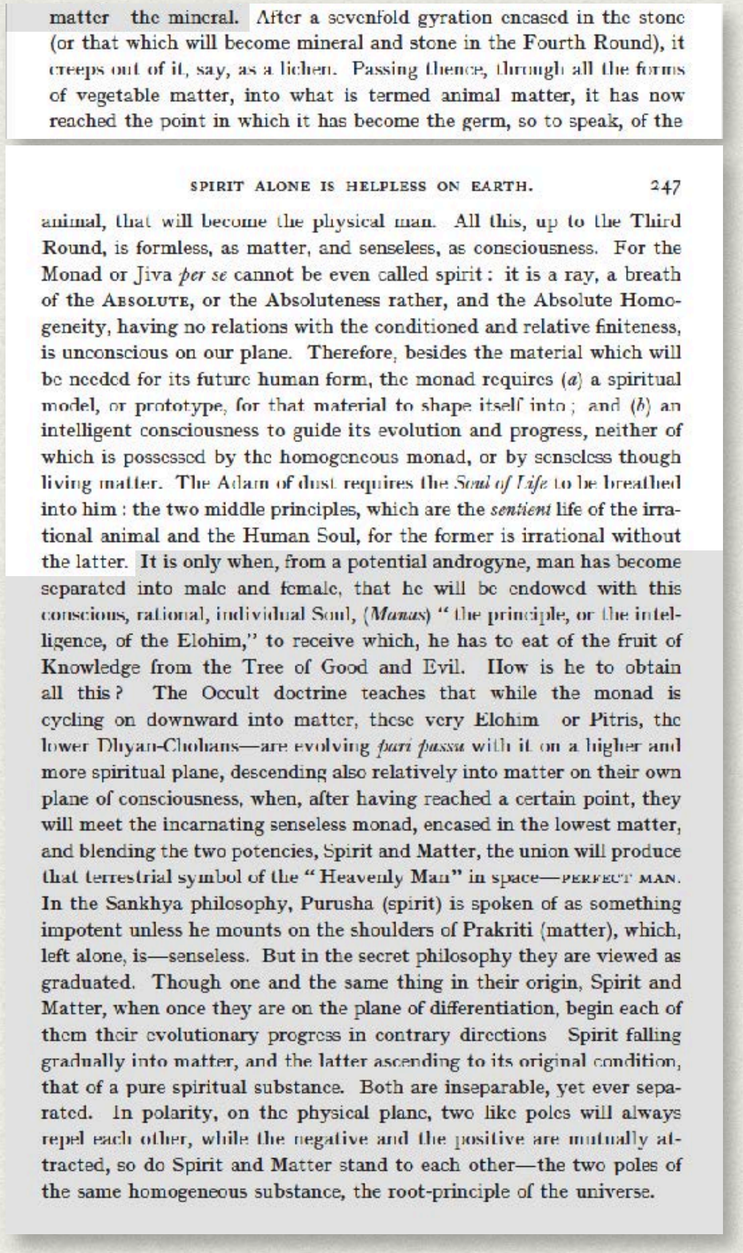

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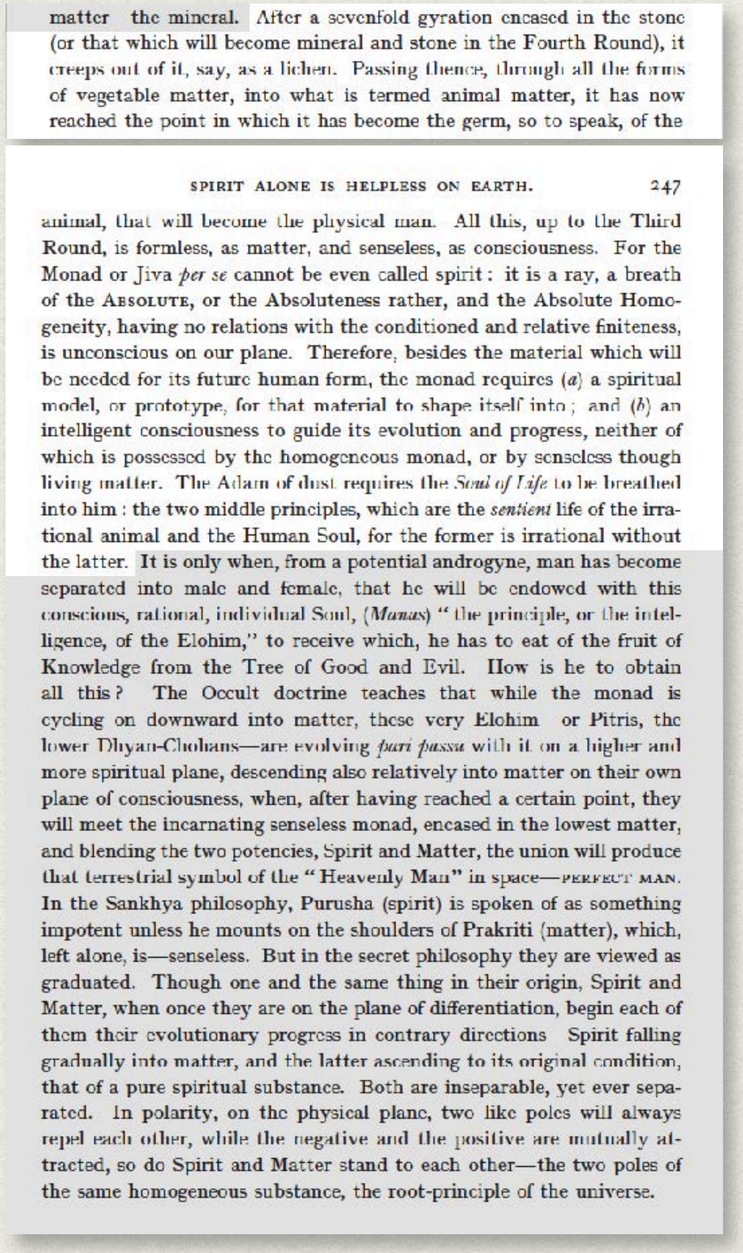

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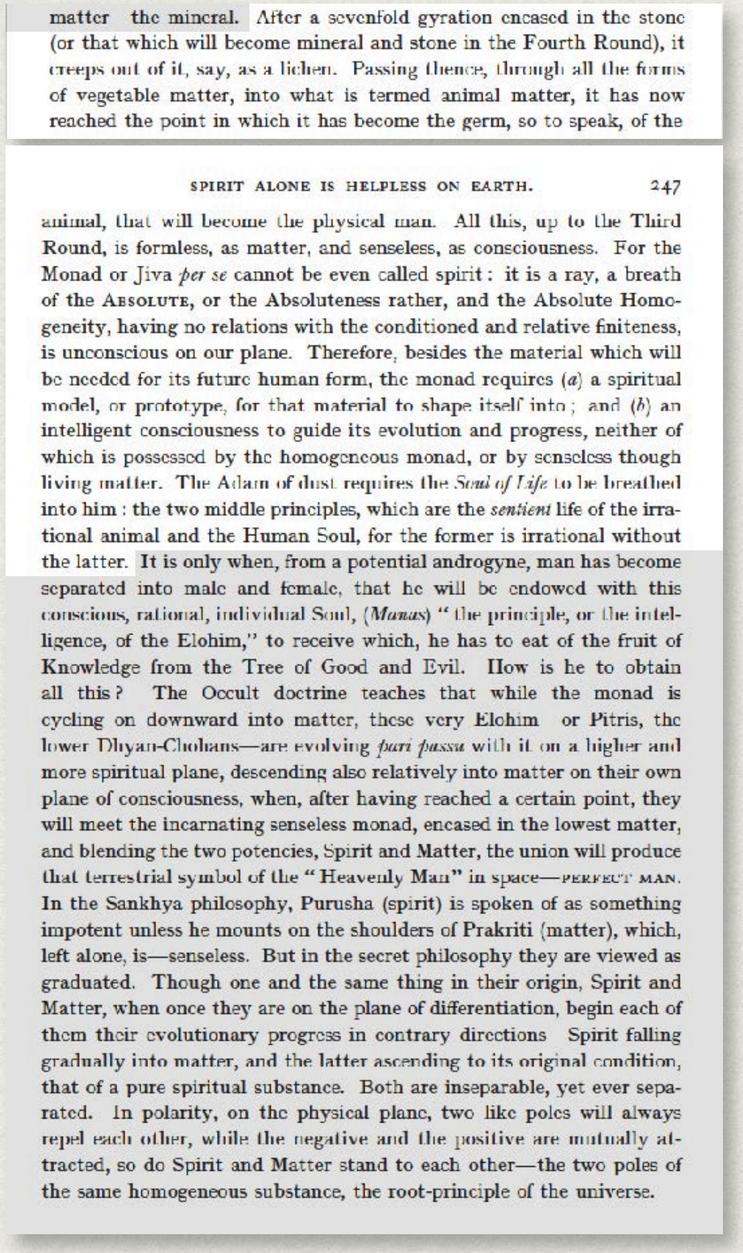

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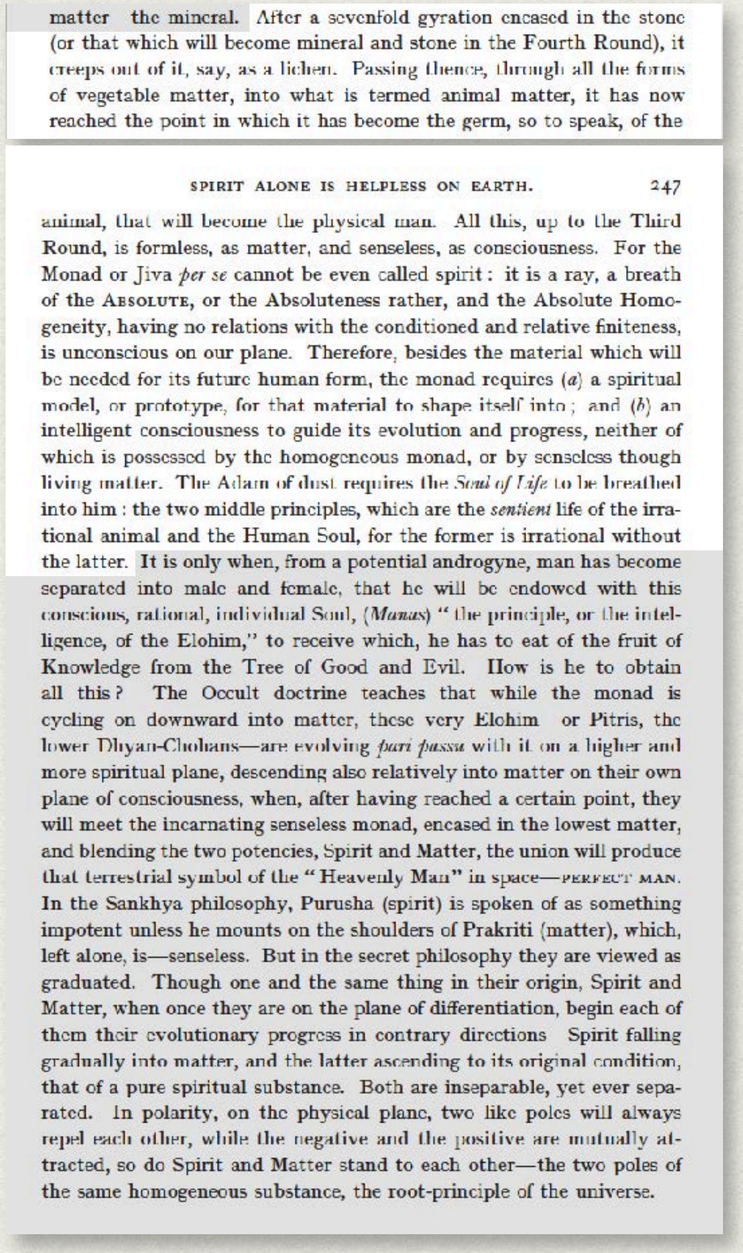

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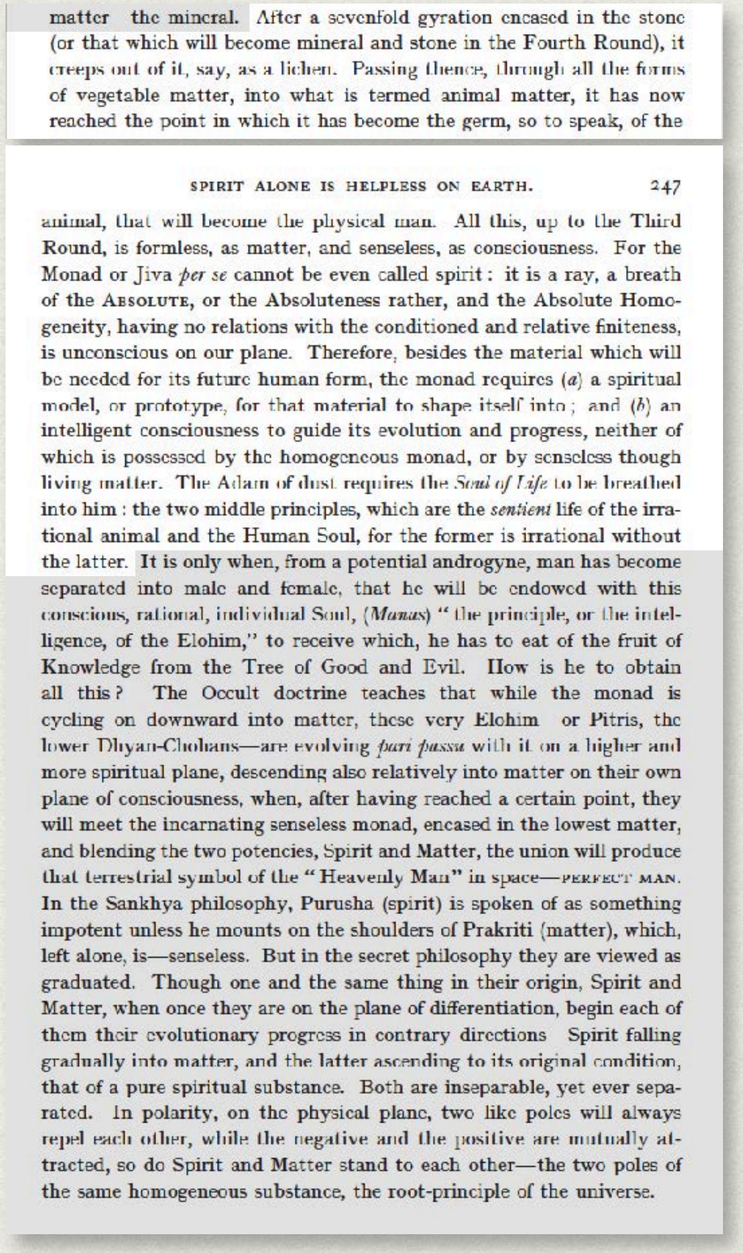

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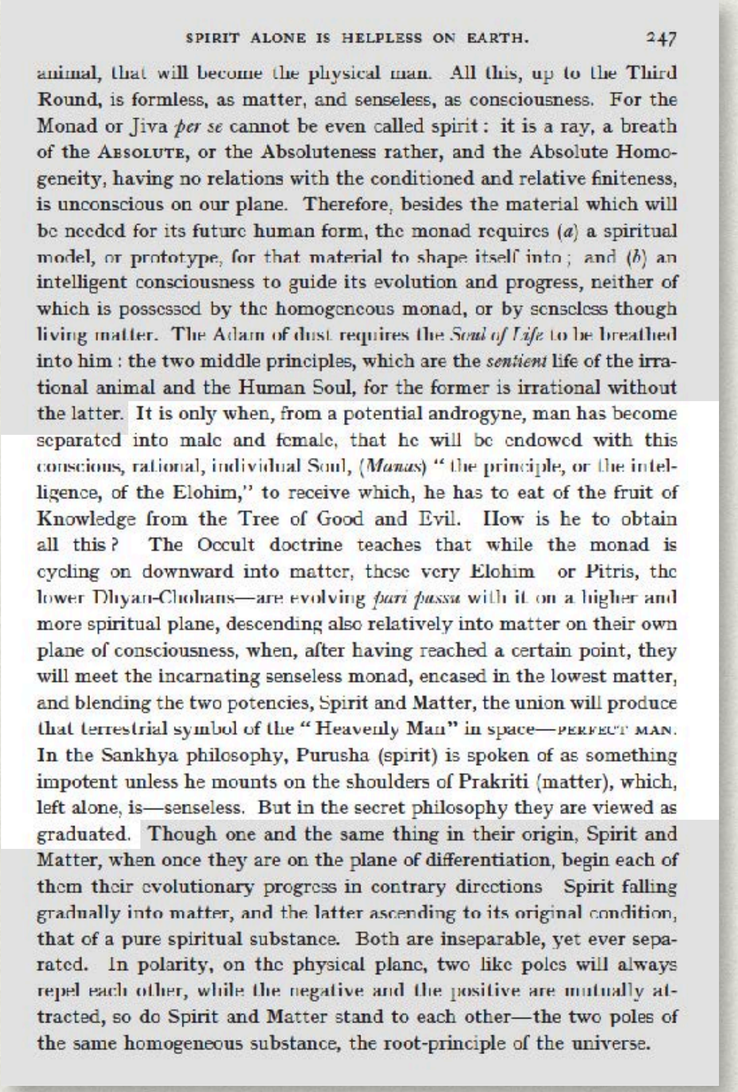

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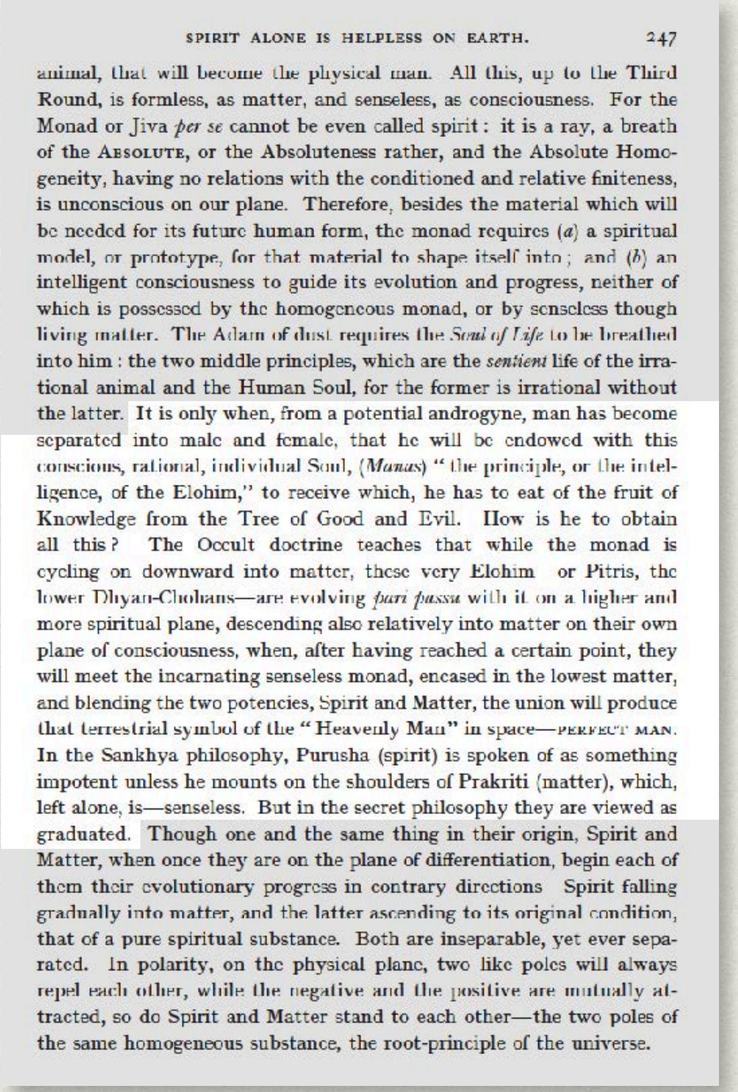

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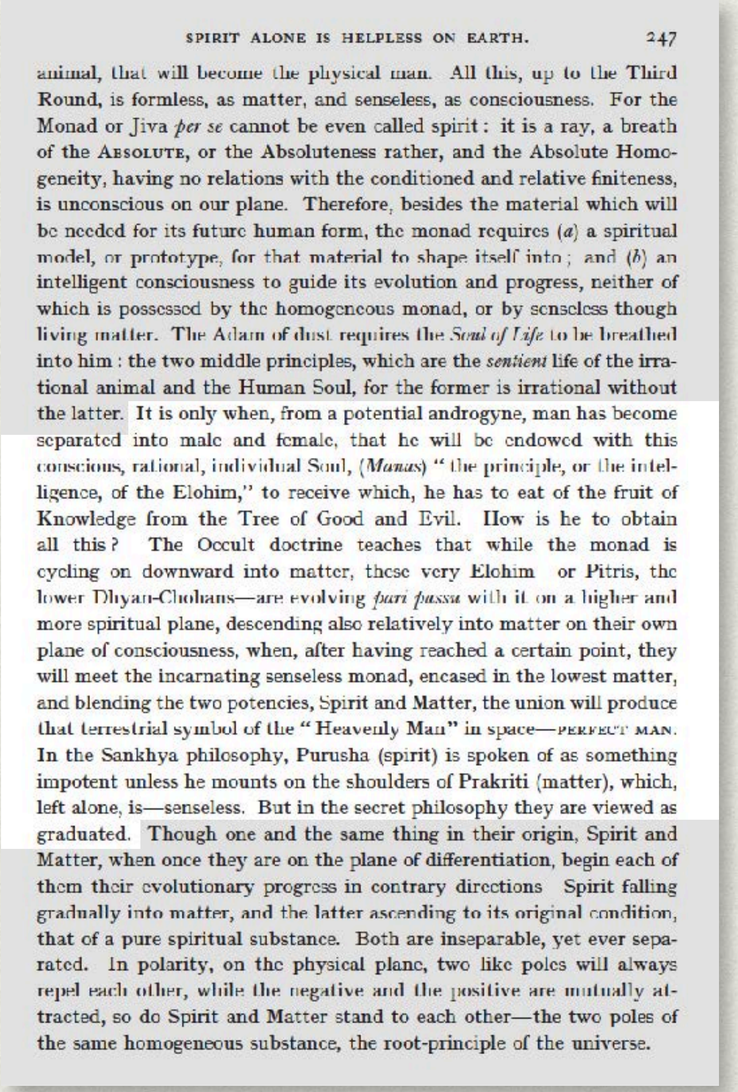

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Genesis 2:16-17

16 And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat:

17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

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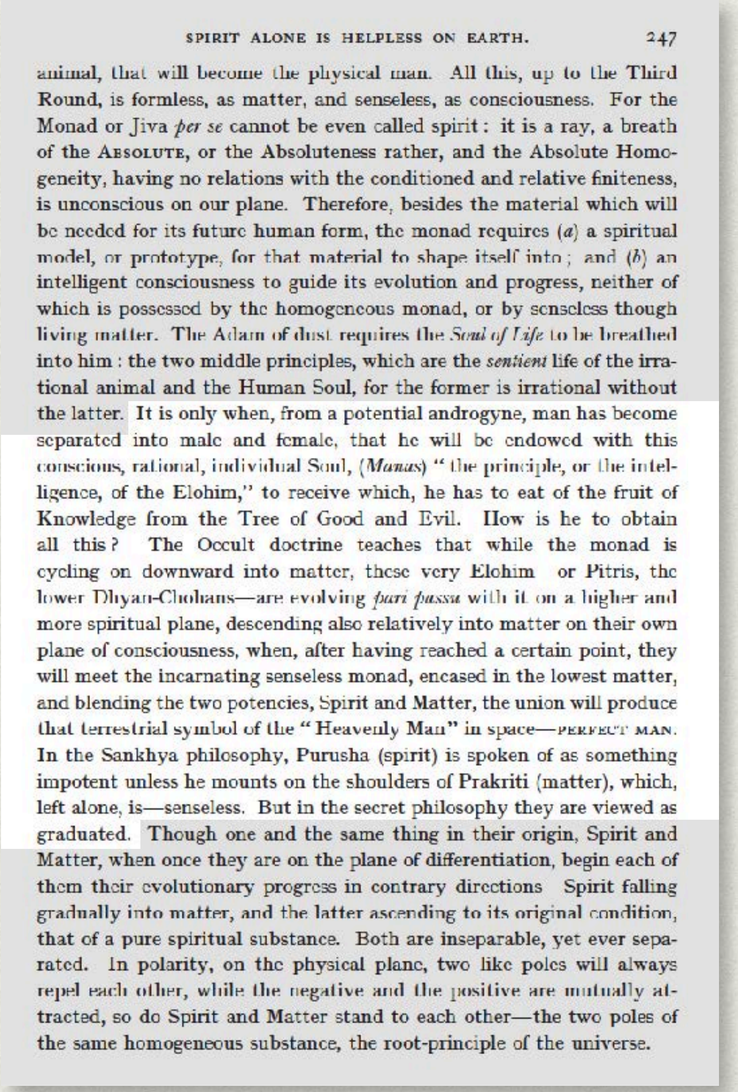

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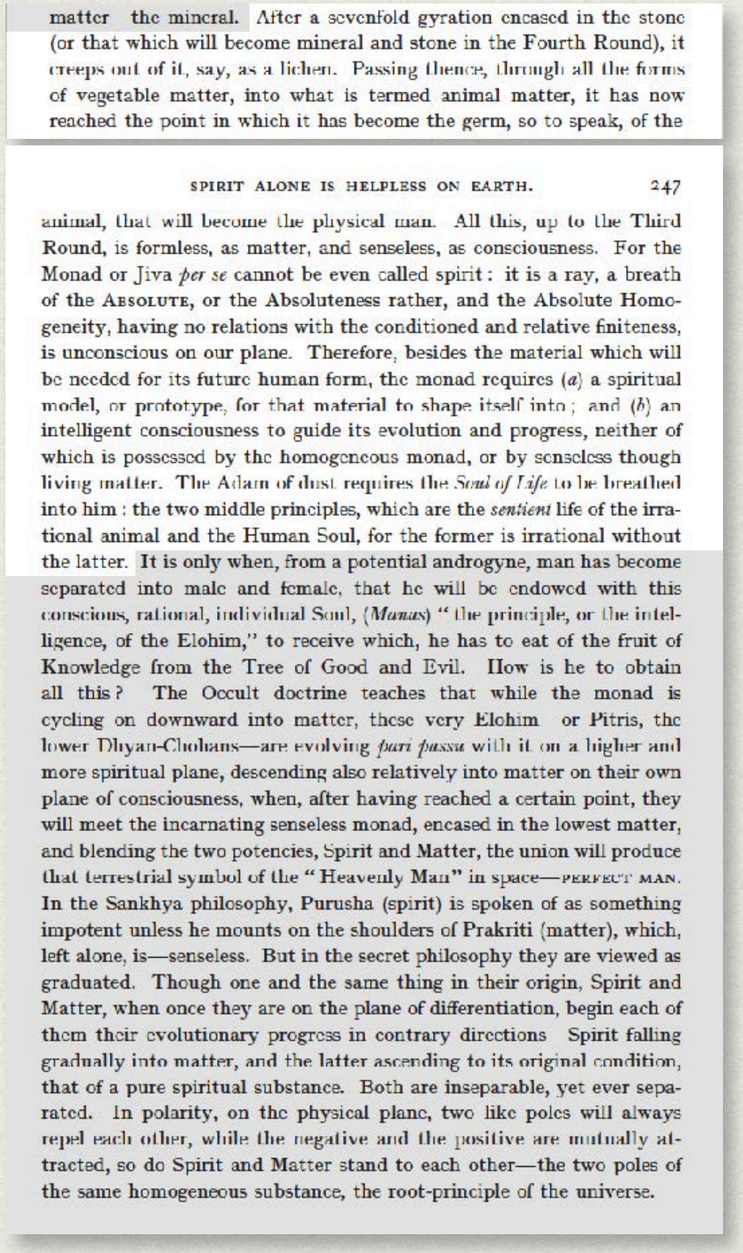
Who forms him? The seven lives; and the one life (c). Who completes him? The fivefold Lha. And who perfects the last body? Fish, sin, and soma (the moon) (d).

After a sevenfold gyration encased in the stone (or that which will become mineral and stone in the Fourth Round), it creeps out of it, say, as a lichen. Passing thence, through all the forms of vegetable matter, into what is termed animal matter, it has now reached the point in which it has become the germ, so to speak, of the animal, that will become the physical man. All this, up to the Third Round, is formless, as matter, and senseless, as consciousness. For the Monad or Jiva per se cannot be even called spirit: it is a ray, a breath of the Absolute, or the Absoluteness rather, and the Absolute Homogeneity, having no relations with the conditioned and relative finiteness, is unconscious on our plane. Therefore, besides the material which will be needed for its future human form, the monad requires (a) a spiritual model, or prototype, for that material to shape itself into; and (b) an intelligent consciousness to guide its evolution and progress, neither of which is possessed by the homogeneous monad, or by senseless though living matter. The Adam of dust requires the *Soul of Life* to be breathed into him: the two middle principles, which are the sentient life of the irrational animal and the Human Soul, for the former is irrational without the latter.



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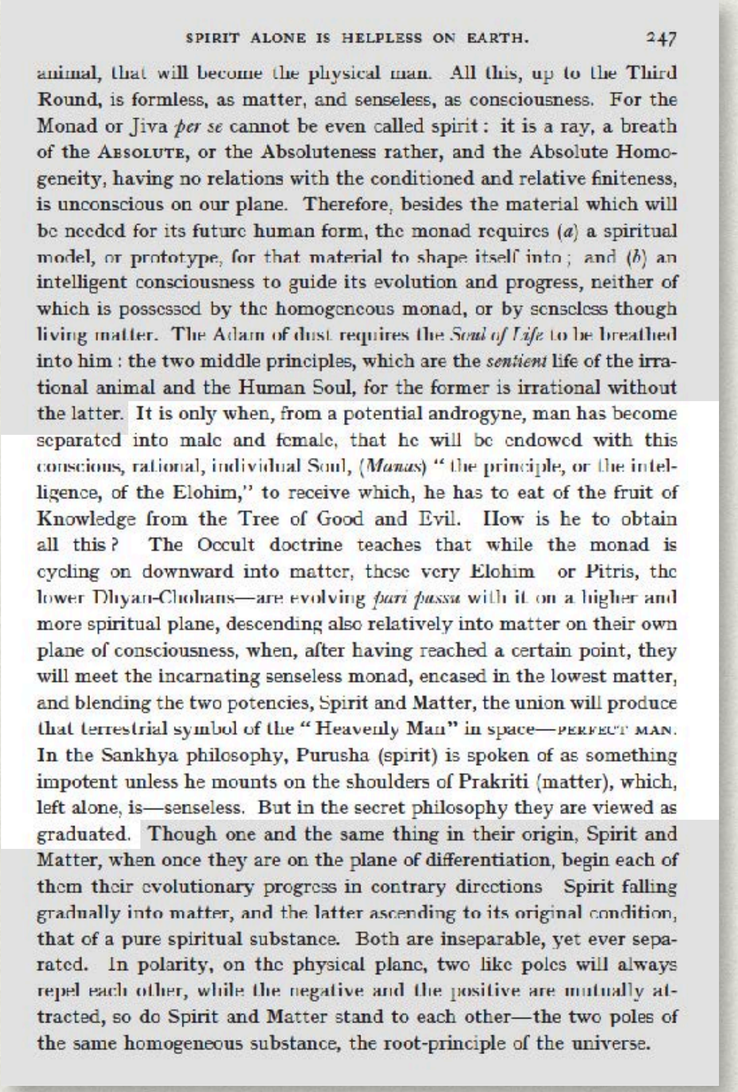

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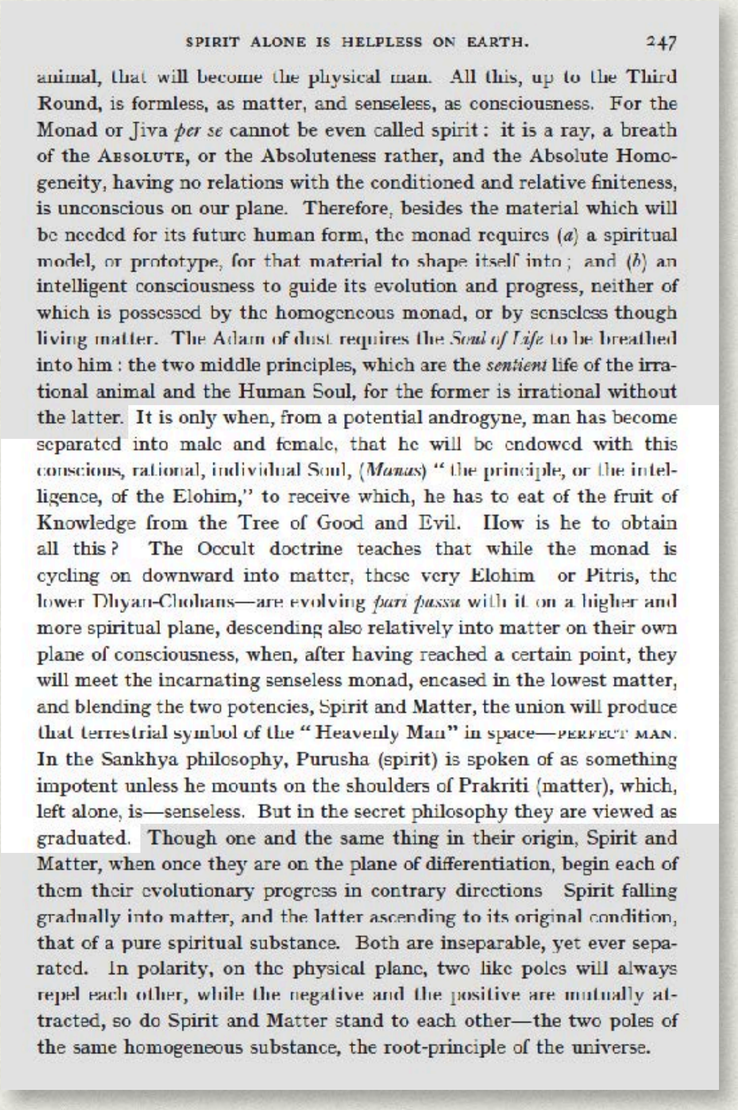

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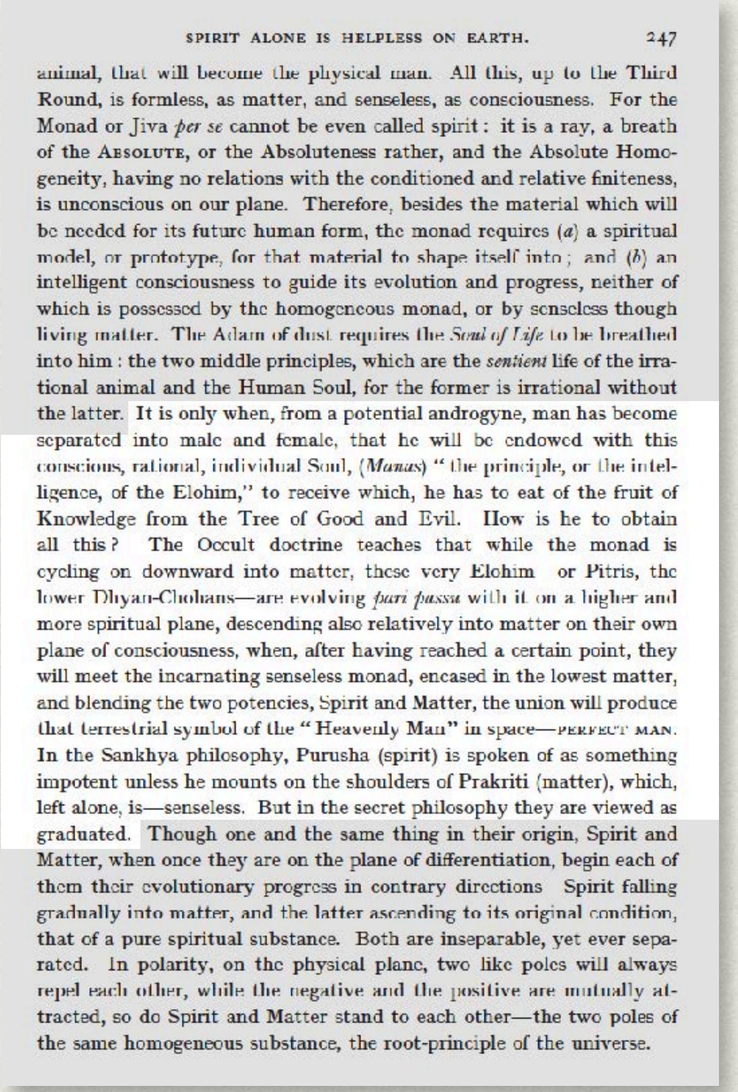

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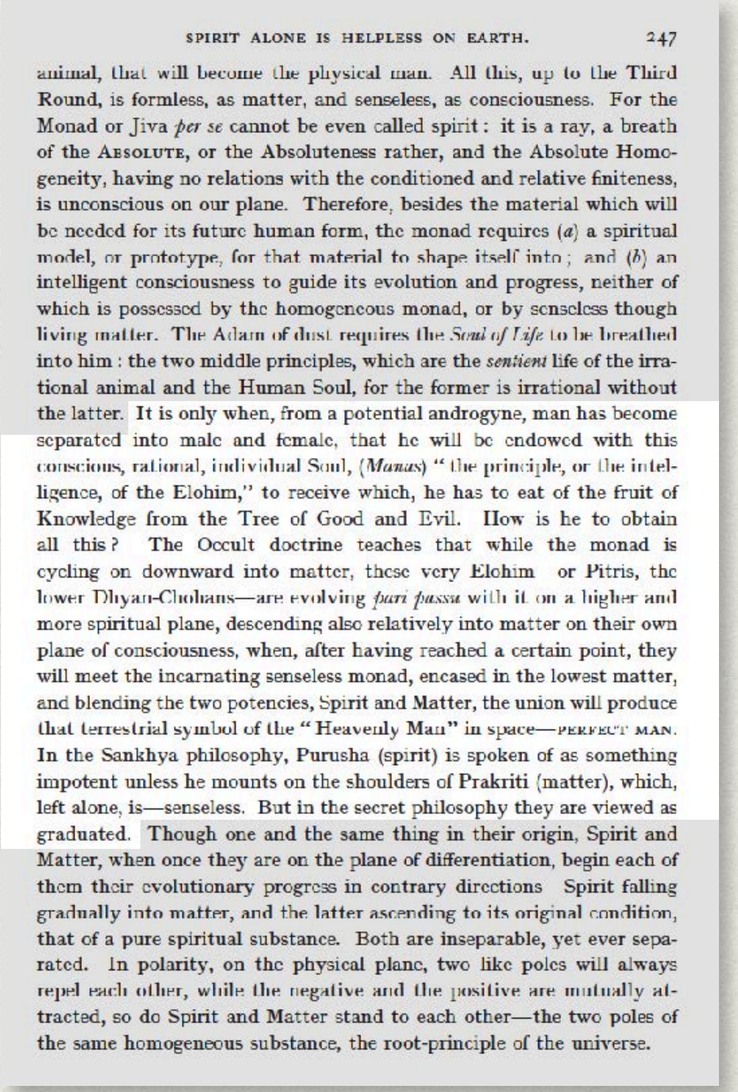

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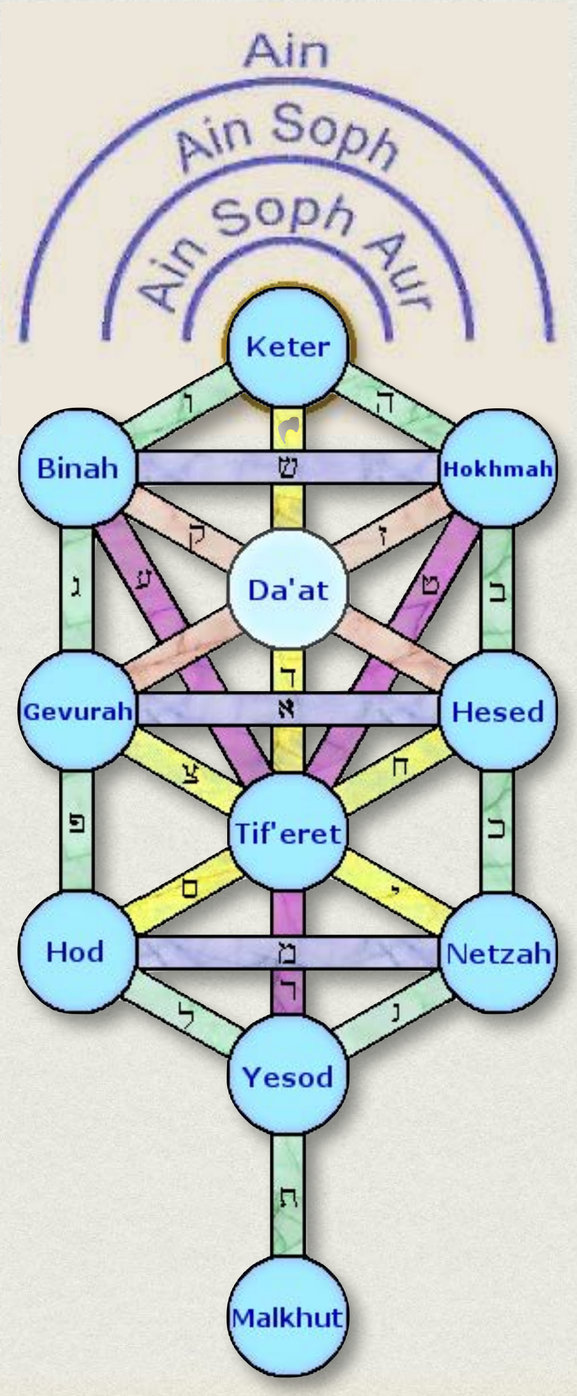
Ain
Ain Soph
Ain Soph Aur
Keter
Binah
Hokhmah
Da'at
Gevurah
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Tif'eret
Hod
Netzah
Yesod
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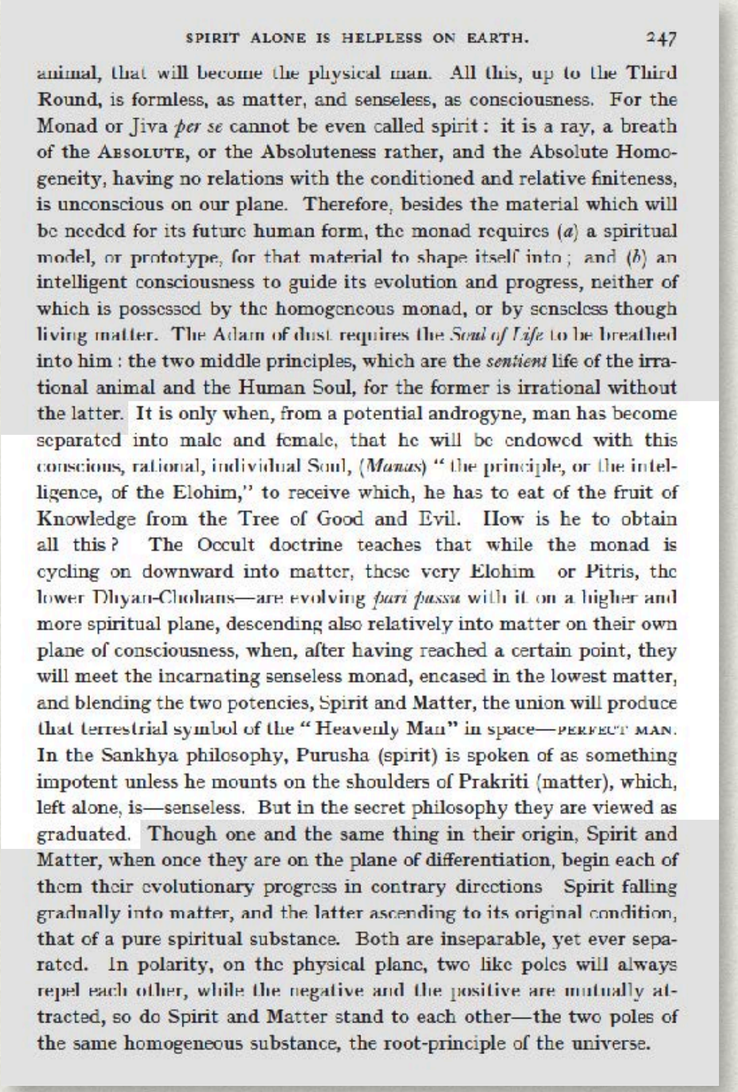

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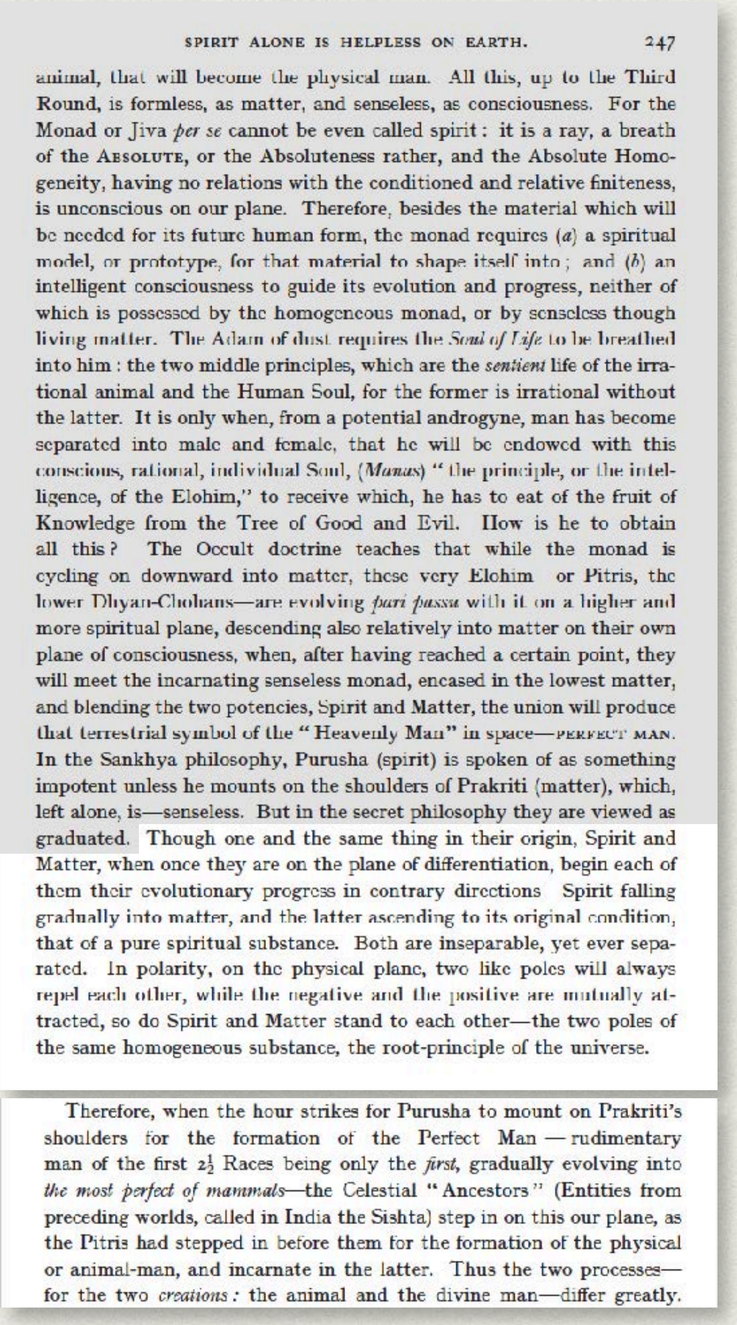
Therefore, when the hour strikes for Purusha to mount on Prakriti's shoulders for the formation of the Perfect Man — rudimentary man of the first $2^1/_2$ Races being only the *first*, gradually evolving into *the most perfect of mammals* —the Celestial "Ancestors" (Entities from preceding worlds, called in India the Sishta) step in on this our plane, as the Pitris had stepped in before them for the formation of the physical or animal-man, and incarnate in the latter. Thus the two processes— for the two *creations*: the animal and the divine man—differ greatly.



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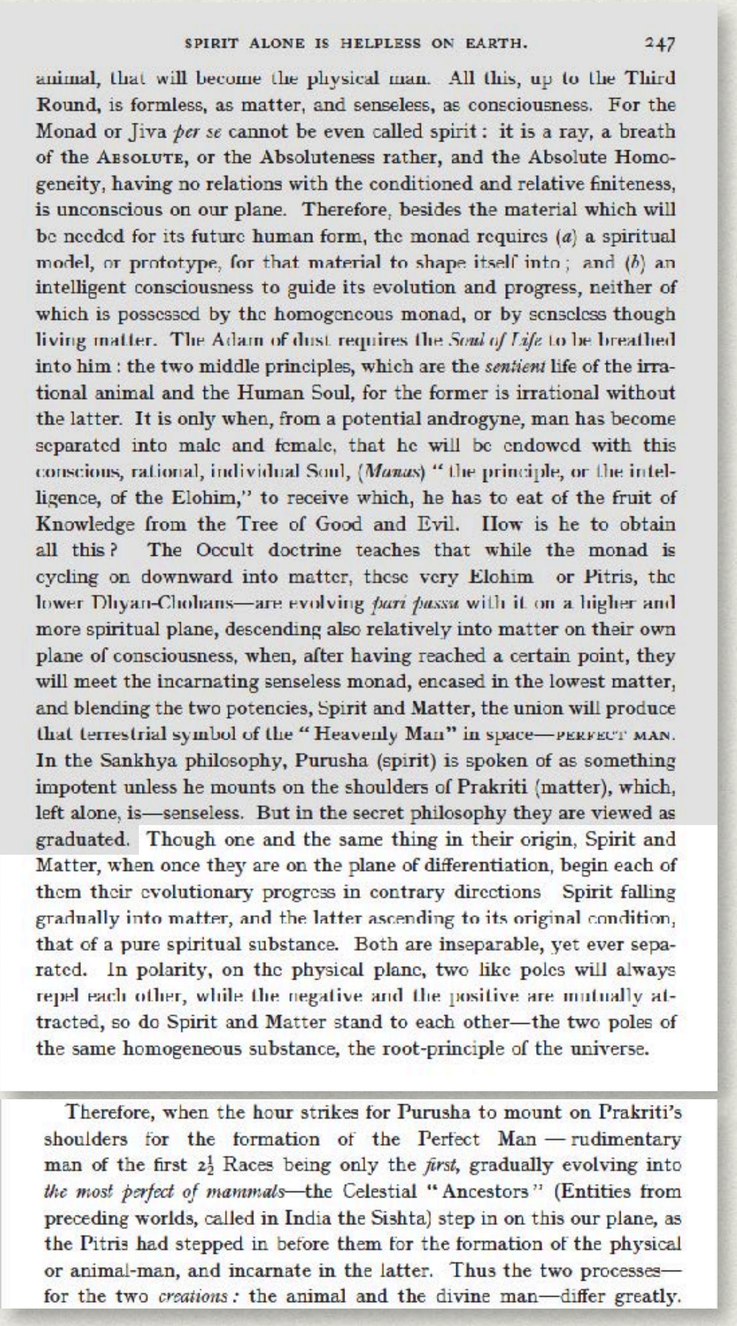

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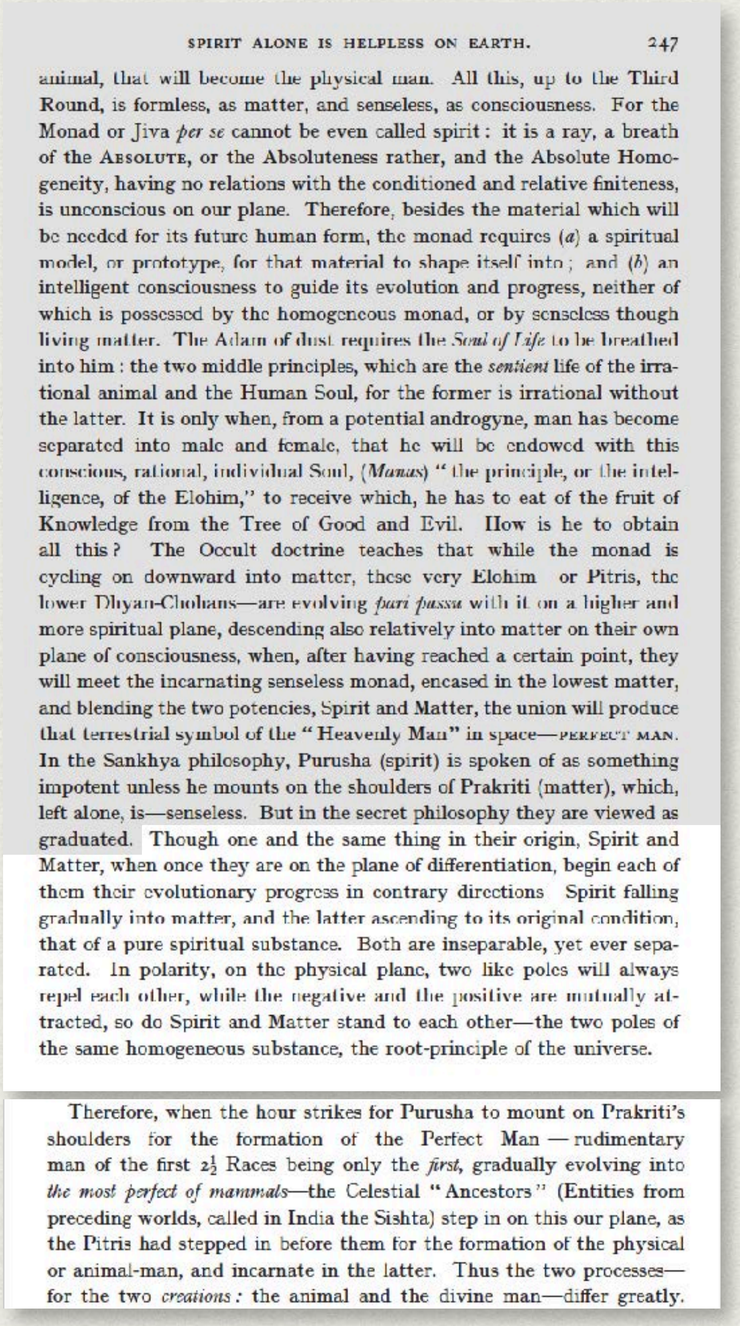

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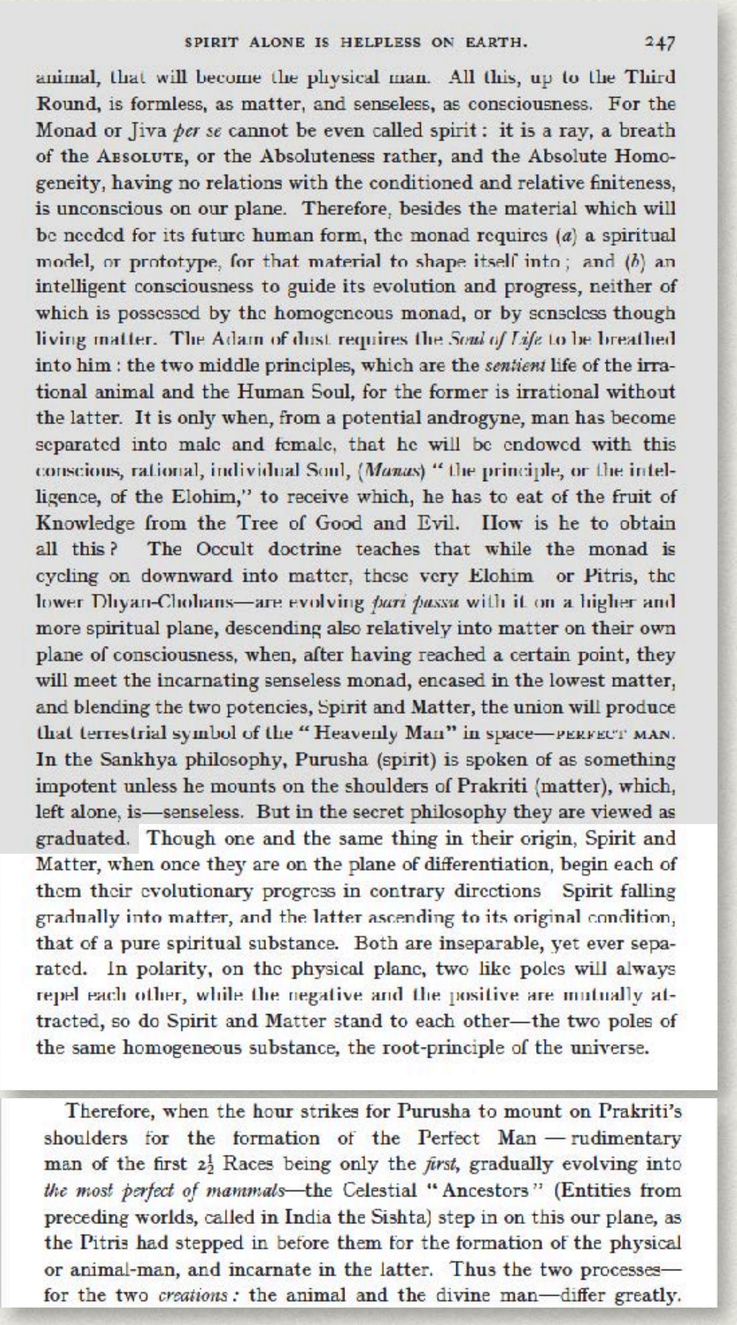

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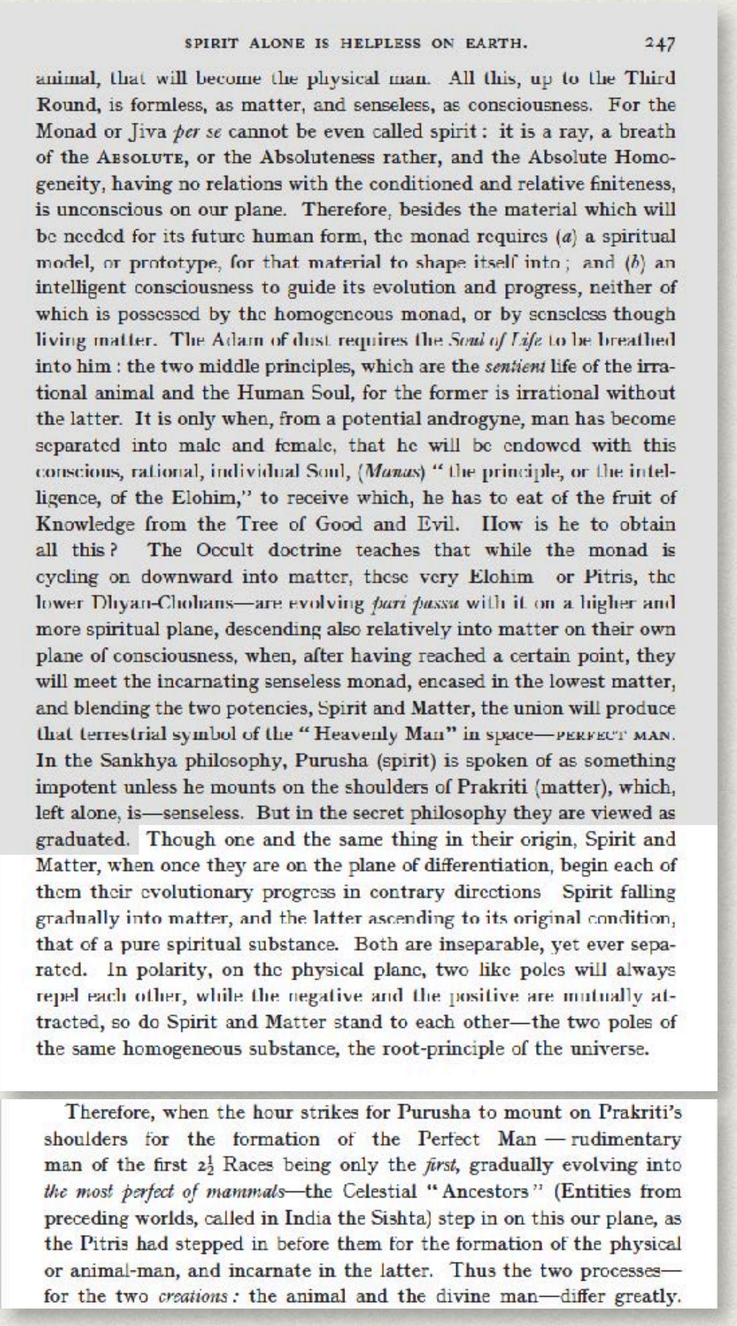

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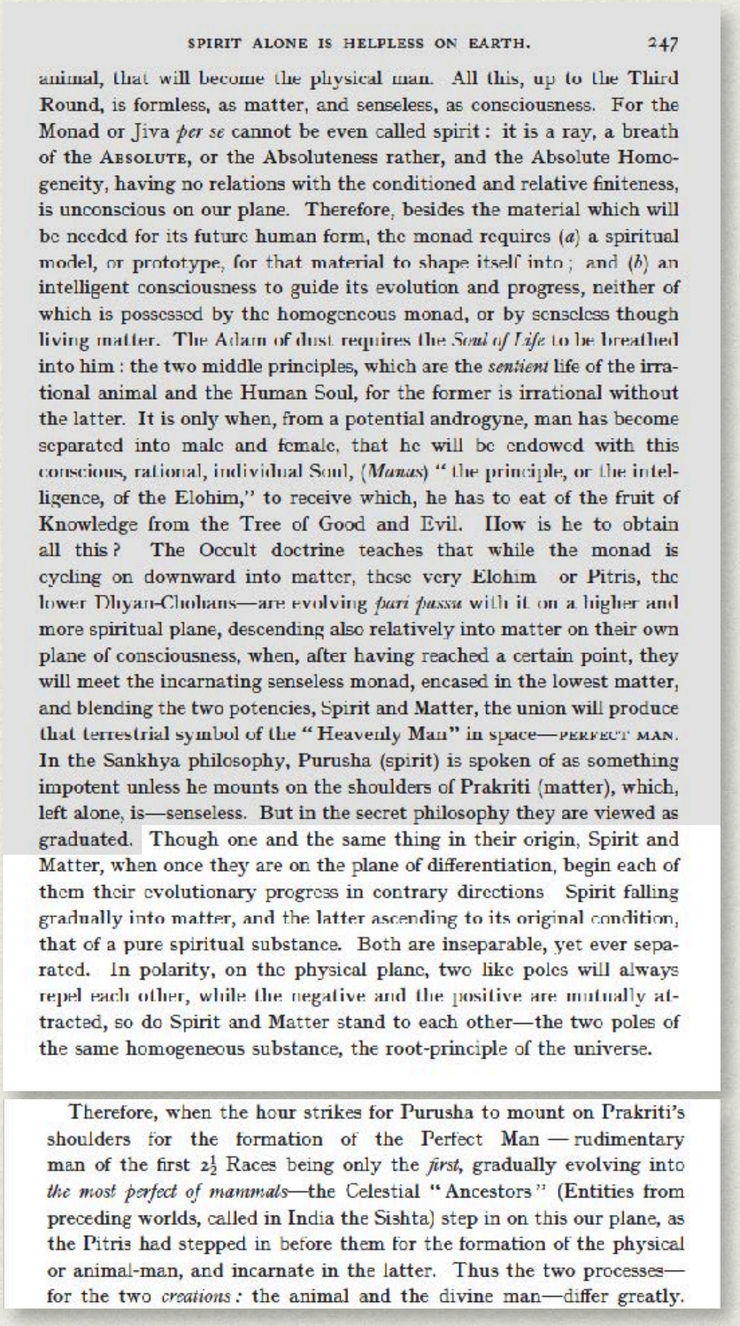

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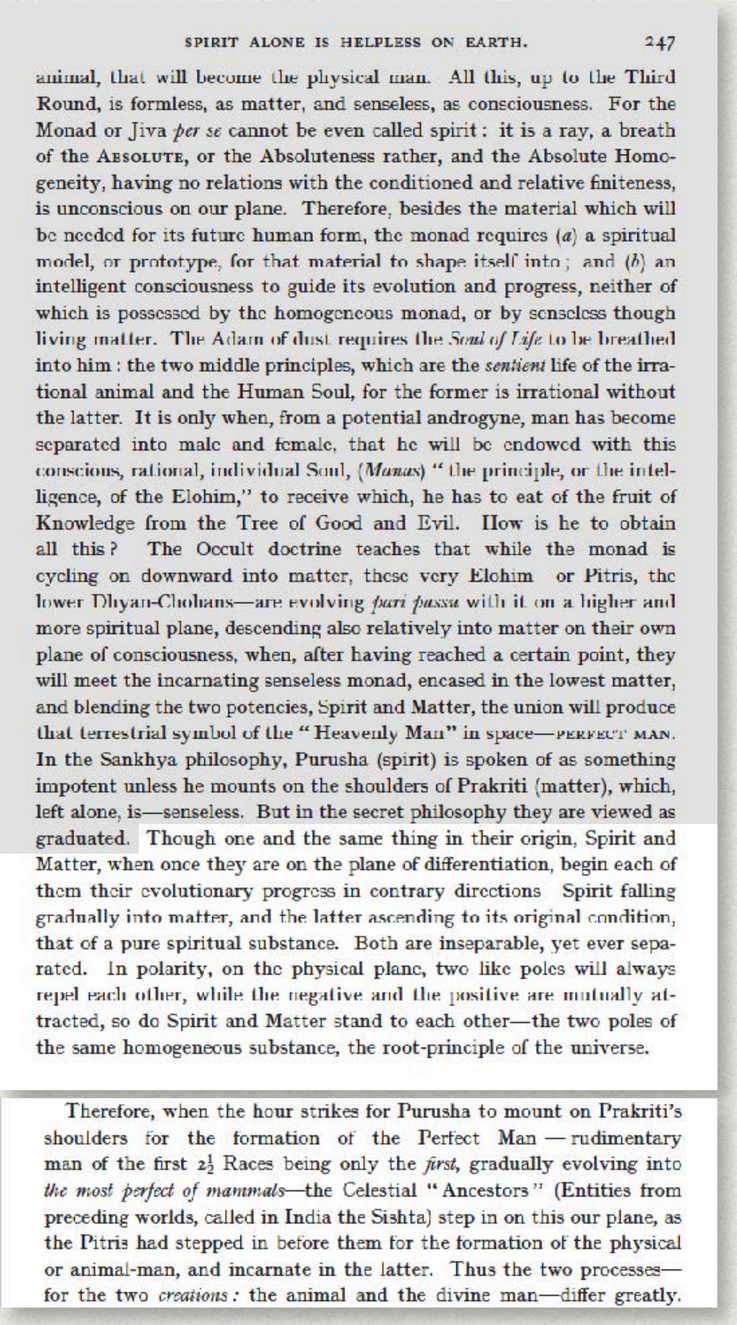

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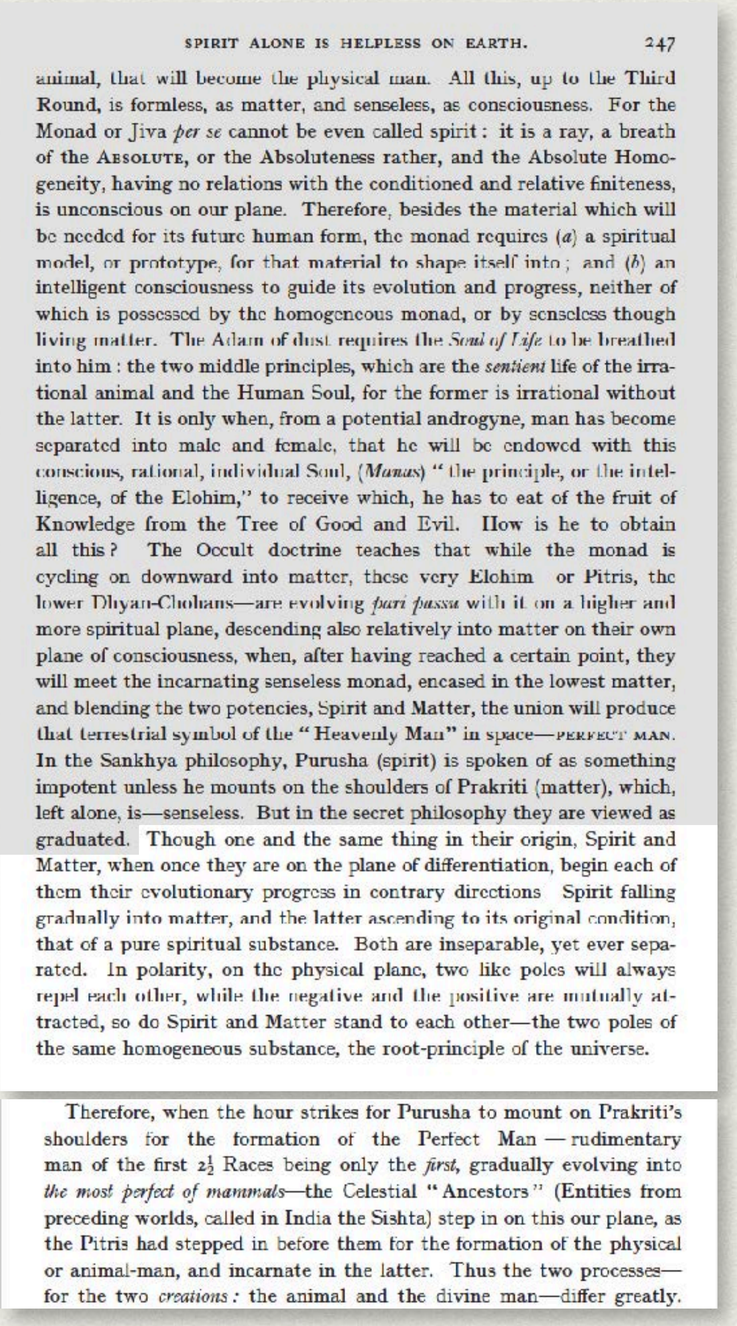

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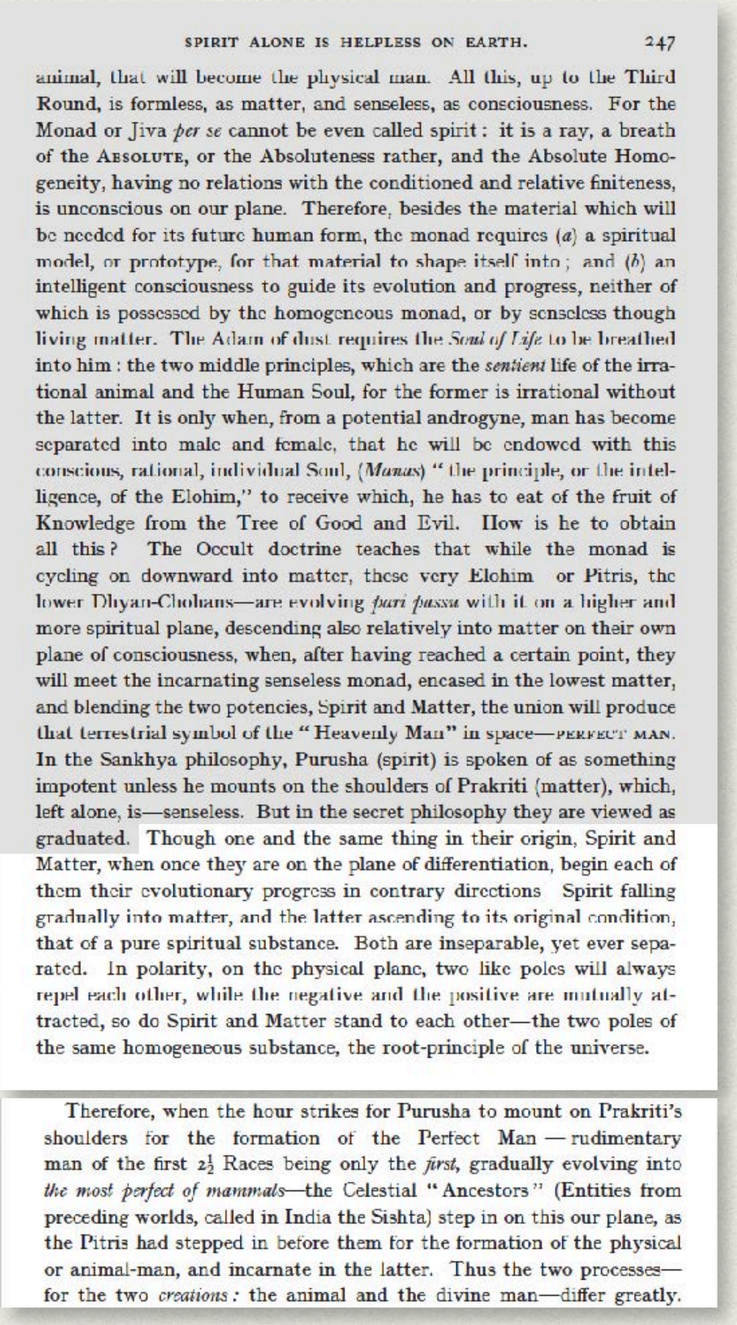

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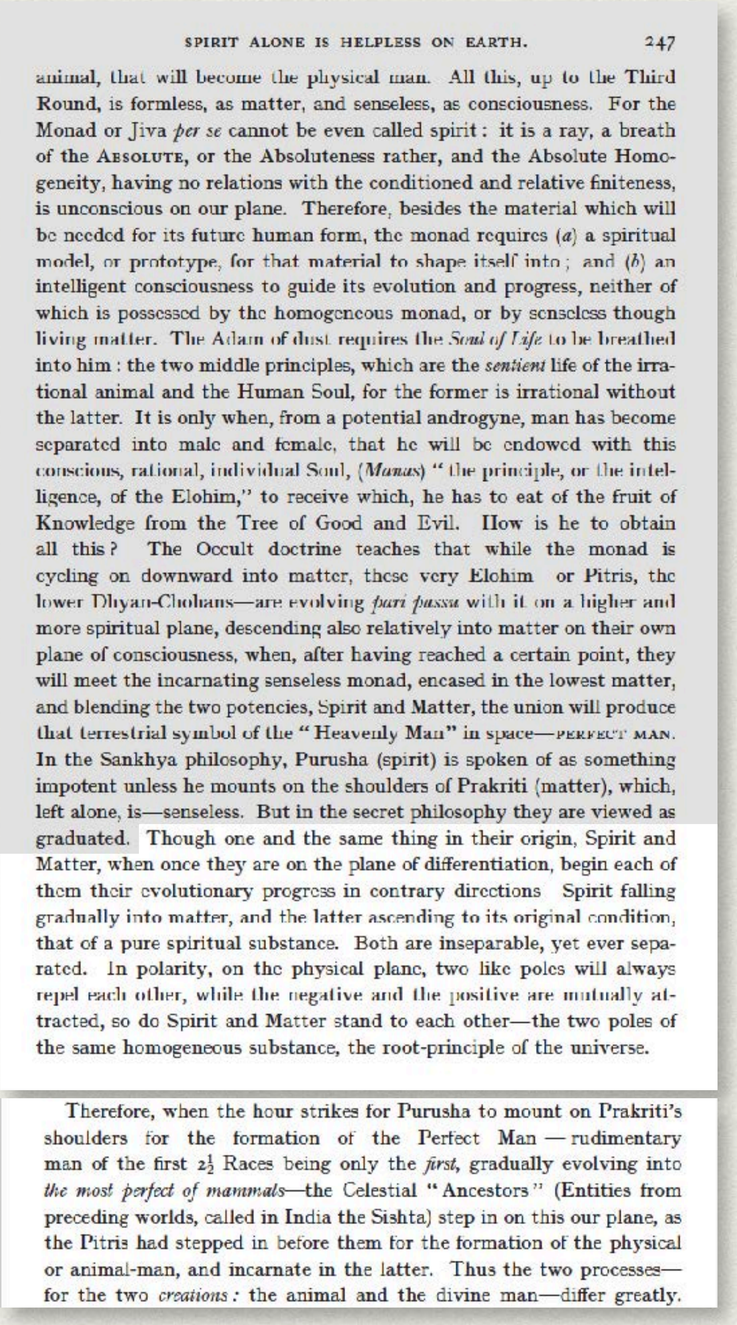

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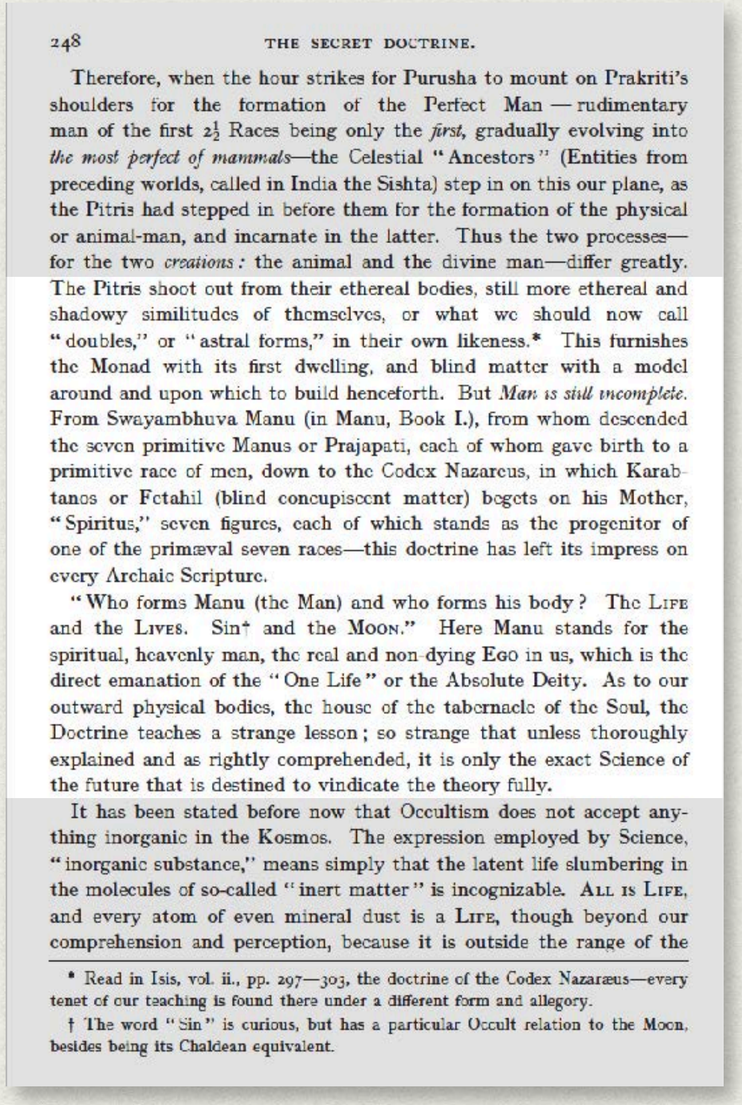

248 THE SECRET DOCTRINE.

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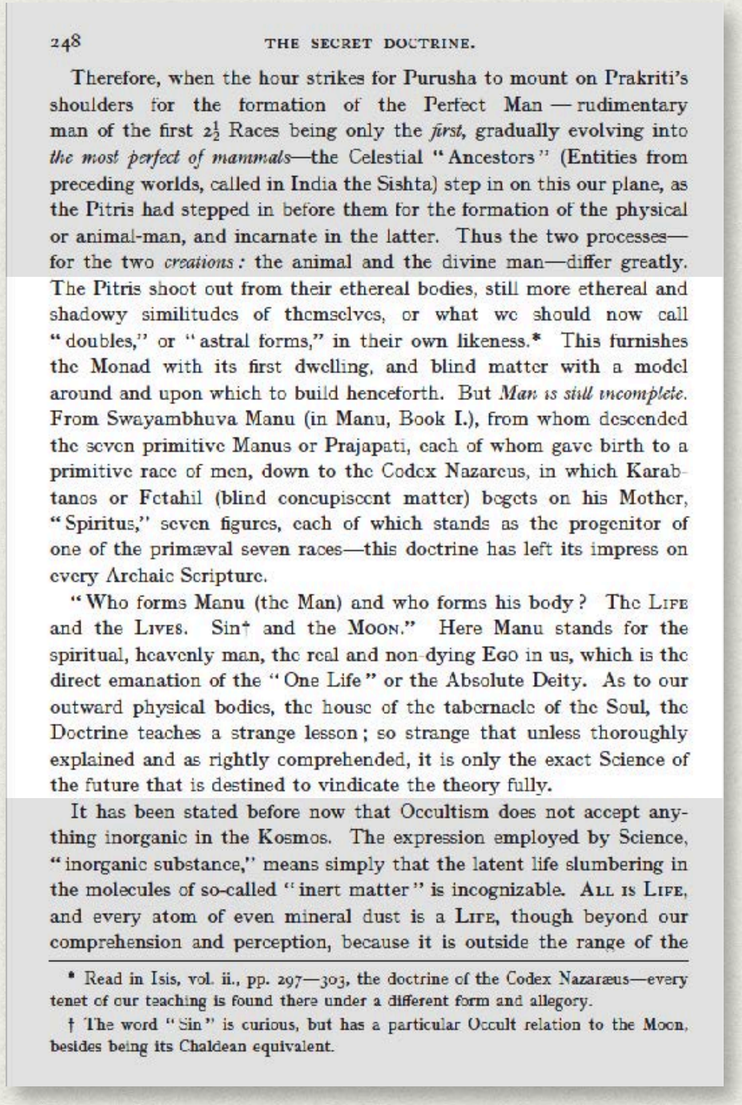

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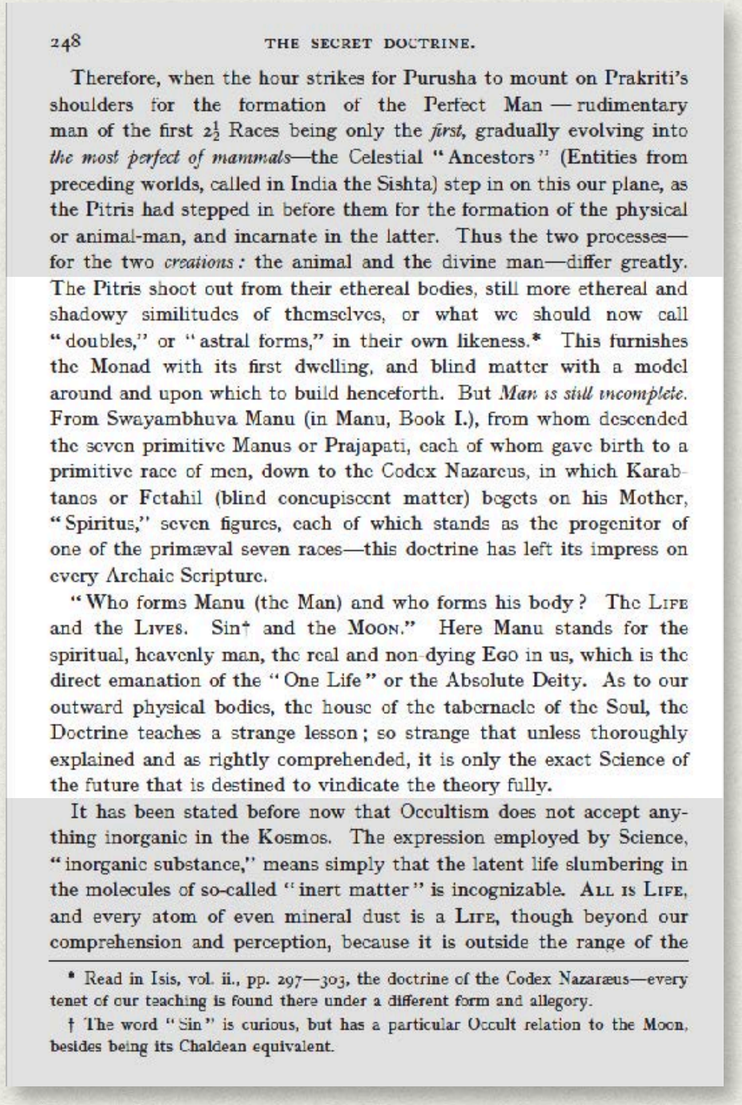

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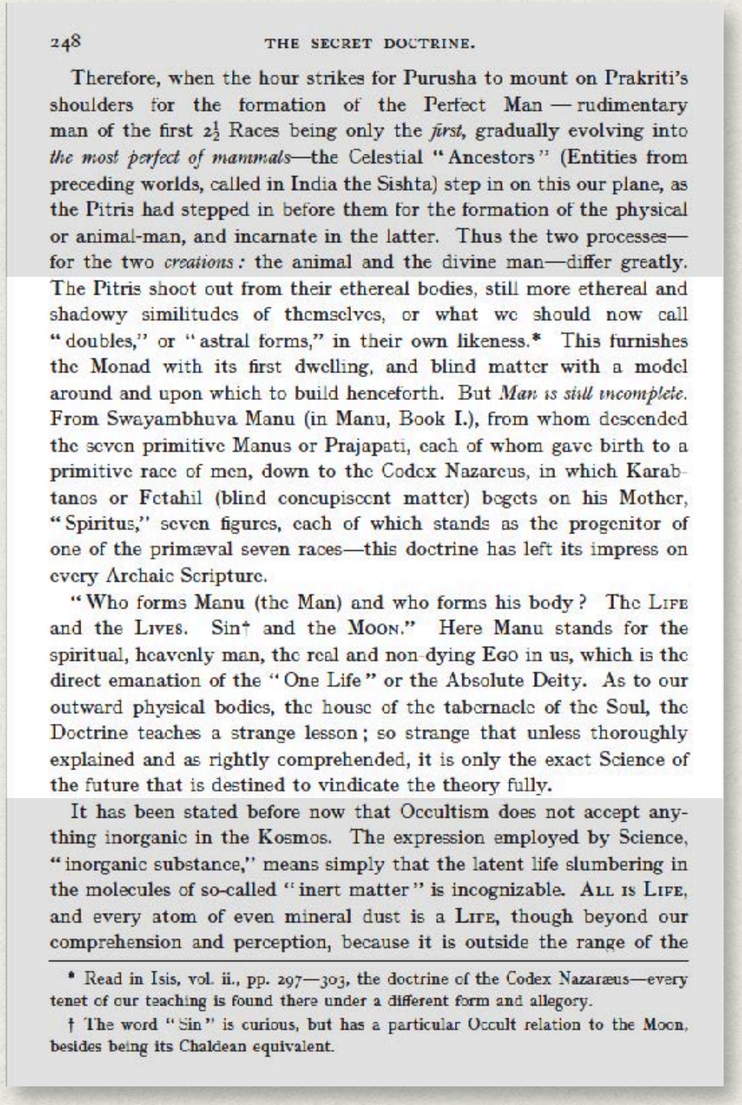

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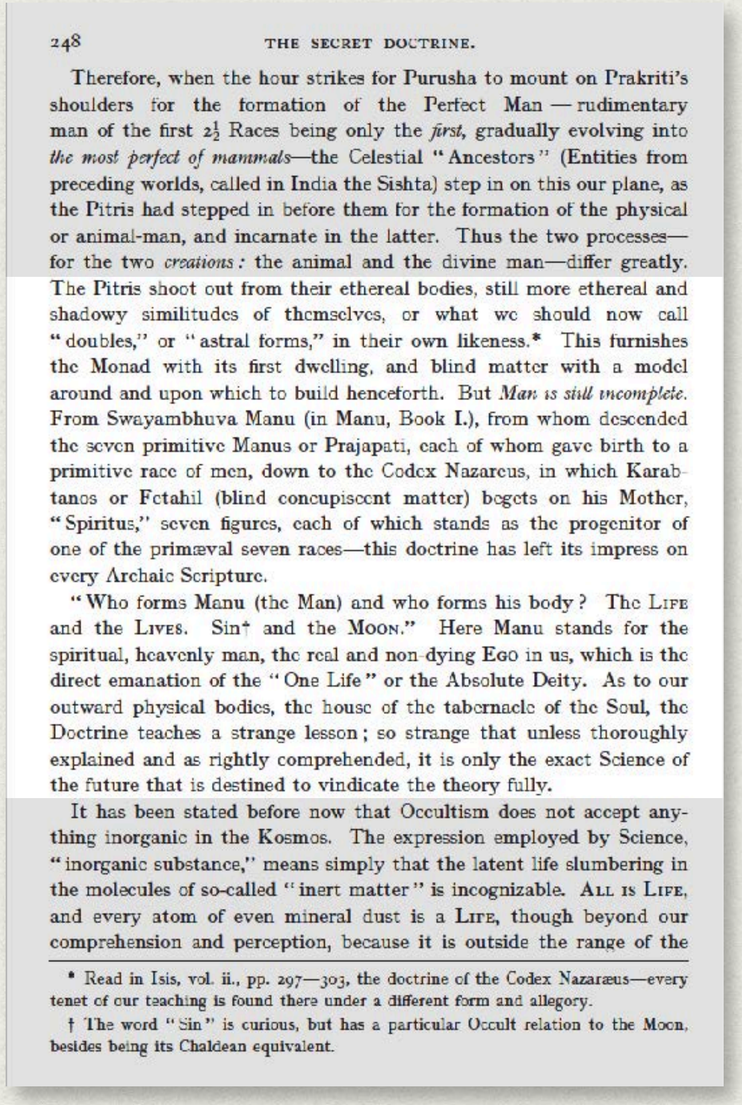

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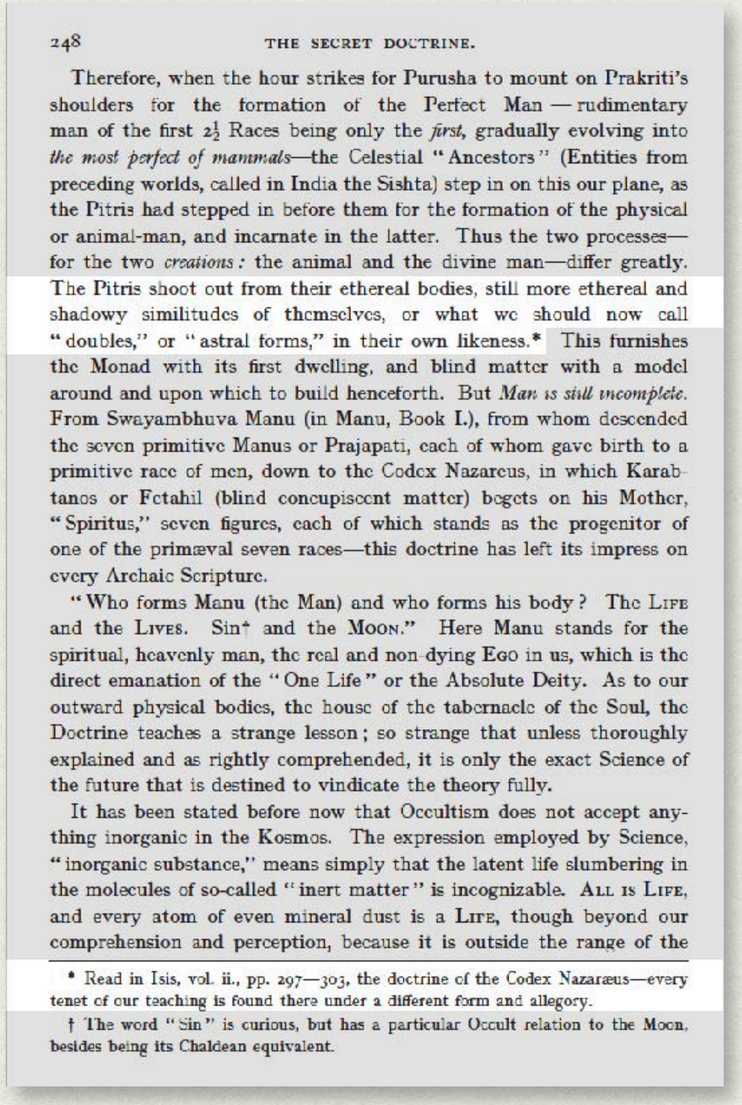

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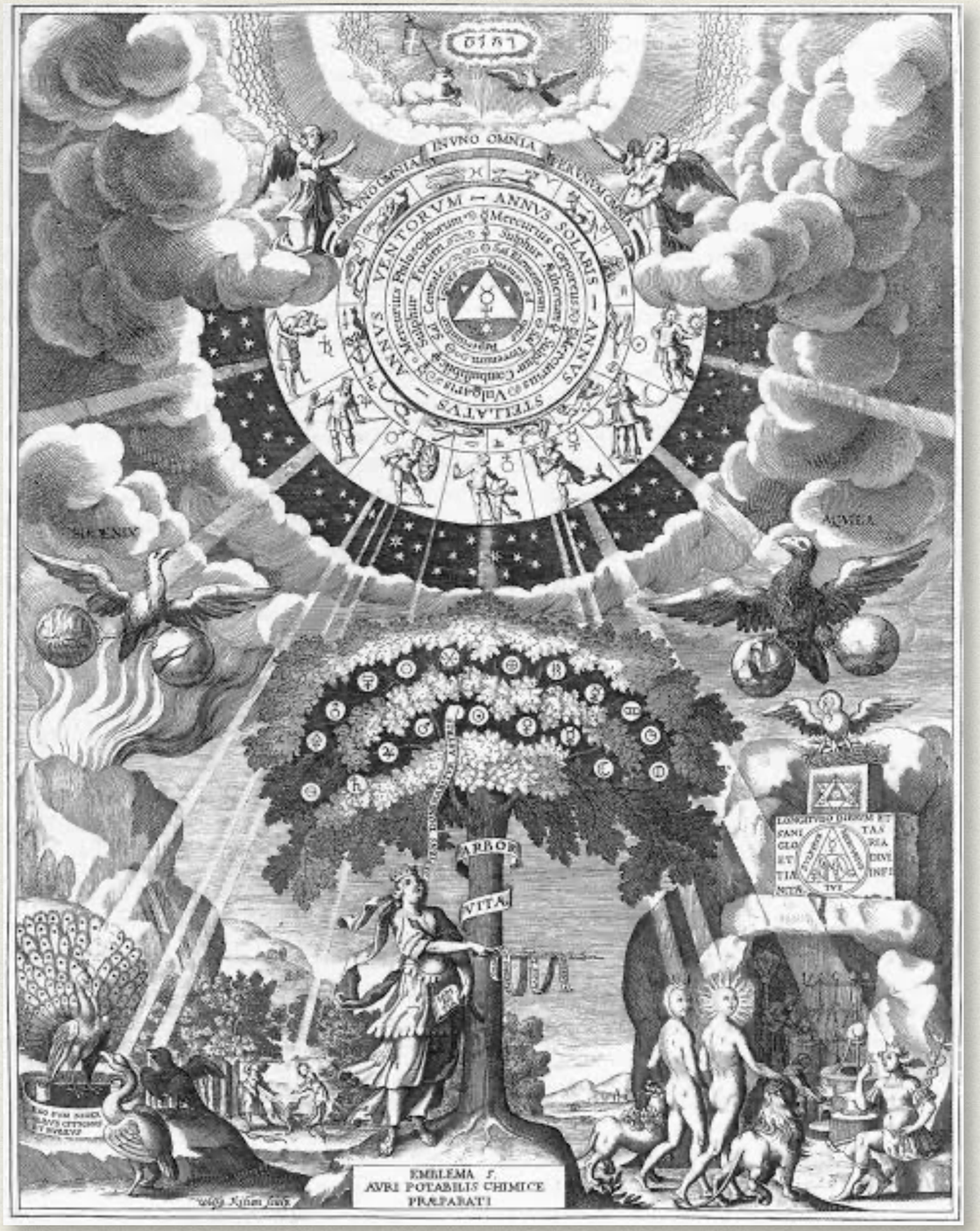
"In the shoreless ocean of space radiates the central, spiritual, and Invisible sun. The universe is his body, spirit and soul... These three emanations are the three lives... The first light is His soul, the Infinite, Boundless, and Immortal breath... The second emanation condenses cometary matter and produces forms... The third, produces the whole universe of physical matter... and it becomes Darkness." –Isis Unveiled, v.1, p.302


INVNO OMNIA
ANNVS VENTORVM — ANNVS SOLARIS — ANNVS STELLATVS
ARBOR
VITÆ
EMBLEMA 5.
AVRI POTABILIS CHIMICE
PRÆPARATI

"This kabalistic version is given in the Codex Nazareus. Bahak-Zivo, the 'father of genii,' is ordered to 'construct creatures.' But, as he is 'ignorant of Orcus,' he fails to do so and calls in Fetahil a still purer spirit to his aid, who fails still worse." –Isis Unveiled, v.1, p.299



Roman *Orcus*

This creation of beings, without the requisite influx of divine pure breath in them, which was known among the kabalists as the 'Living Fire,' produced but creatures of matter and astral light. Thus were generated the animals which preceded man on this earth. The spiritual beings, the 'sons of light,' those who remained faithful to the great Ferho… constitute the celestial or angelic hierarchy… and the legions of the never-embodied spiritual men. –Isis Unveiled, v.1, p.301

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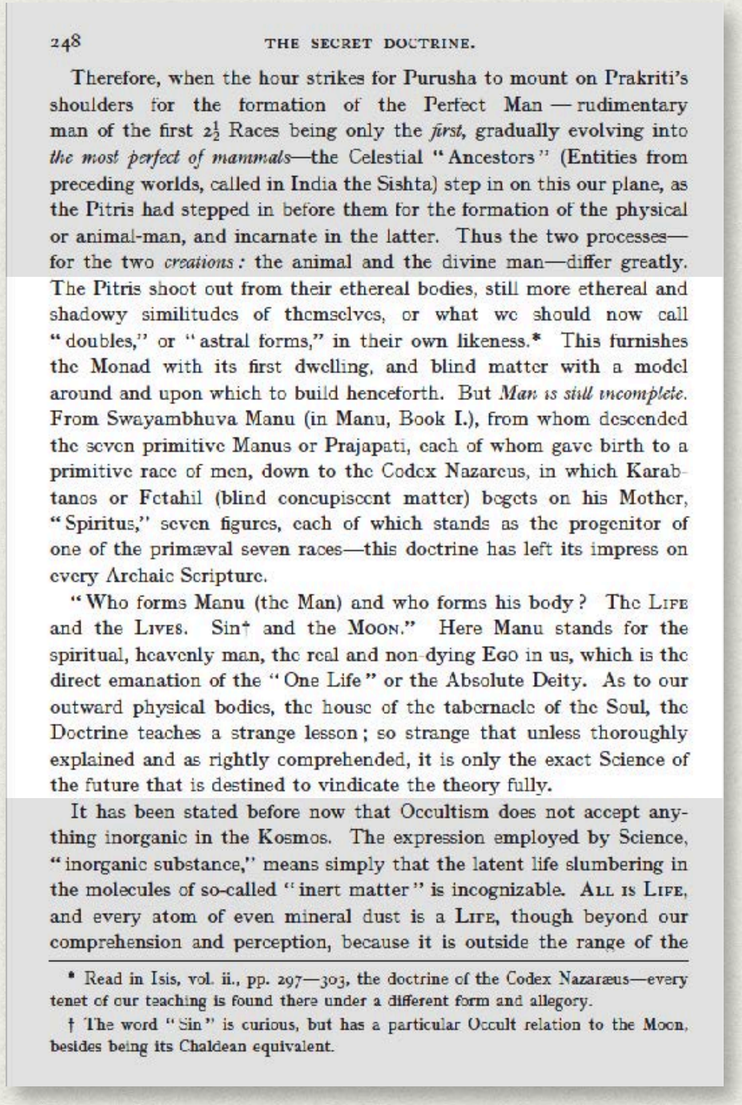

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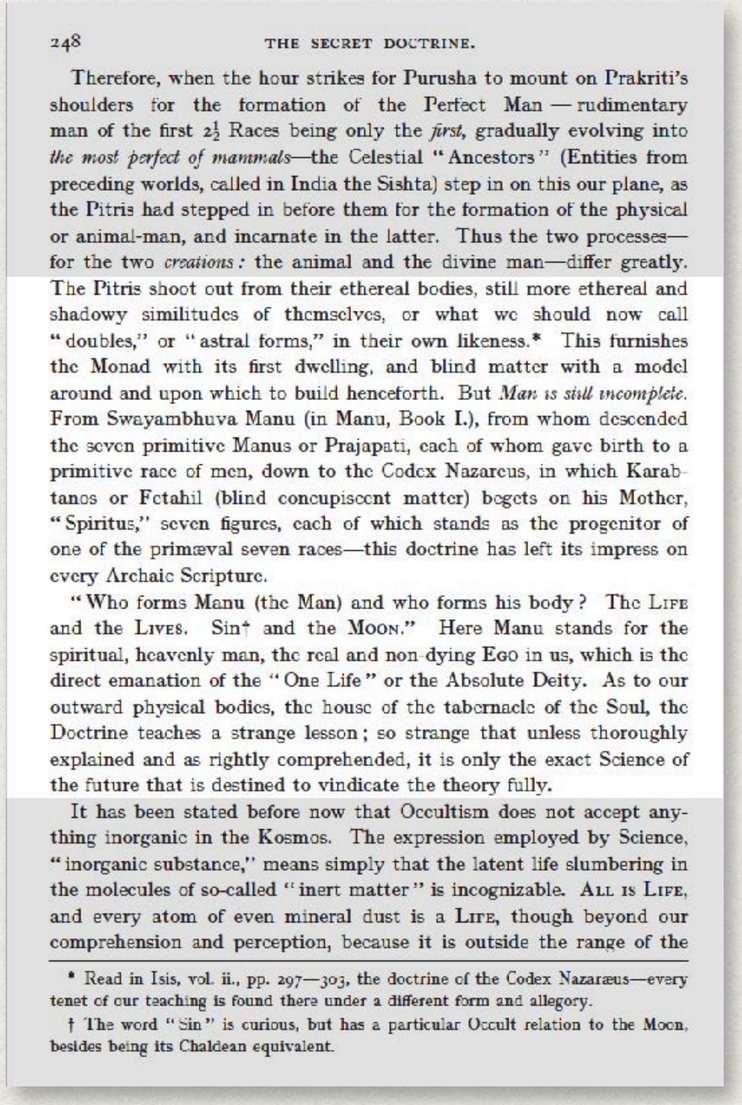

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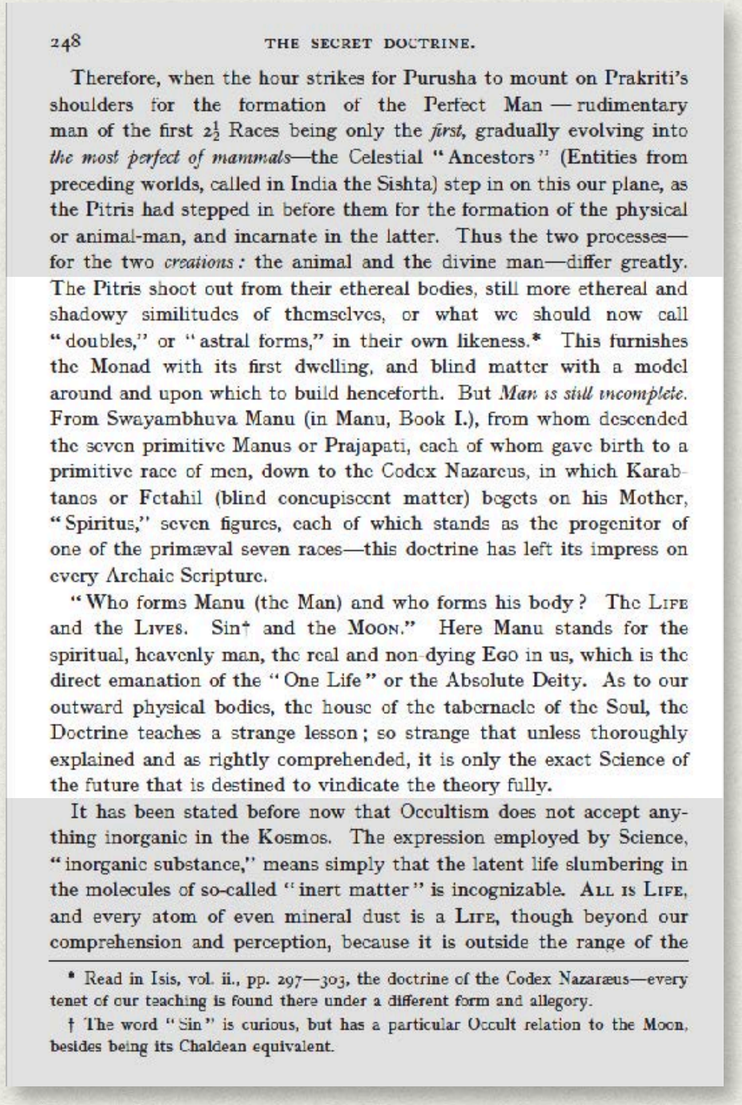

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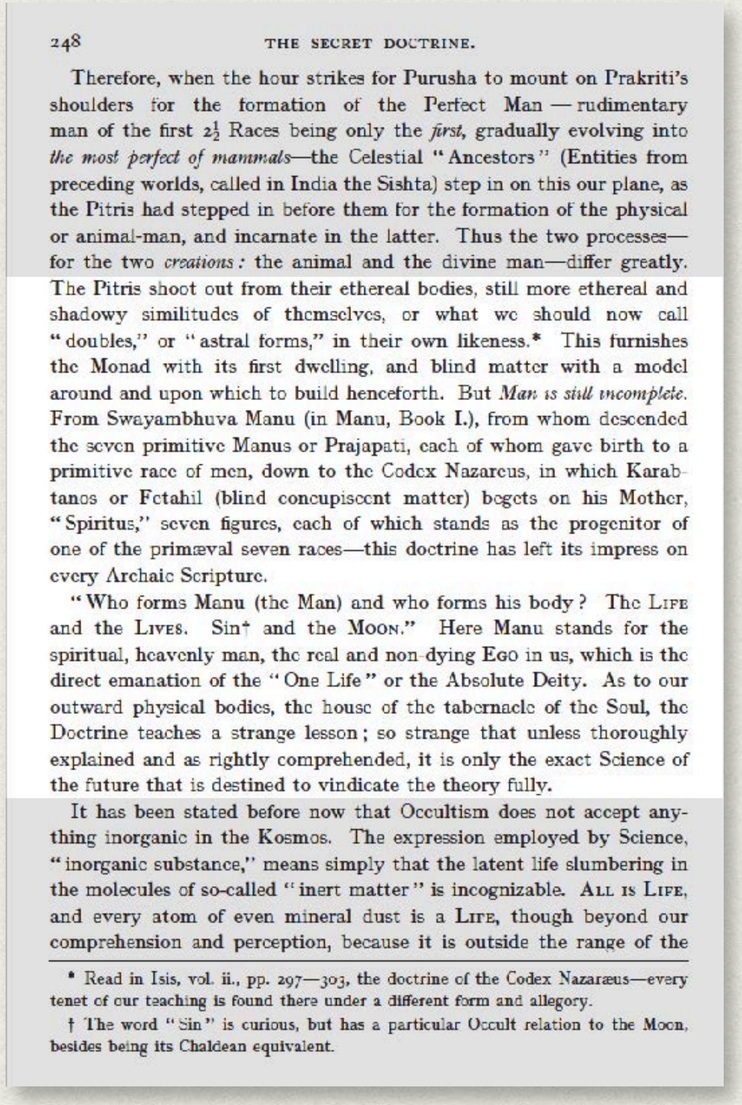

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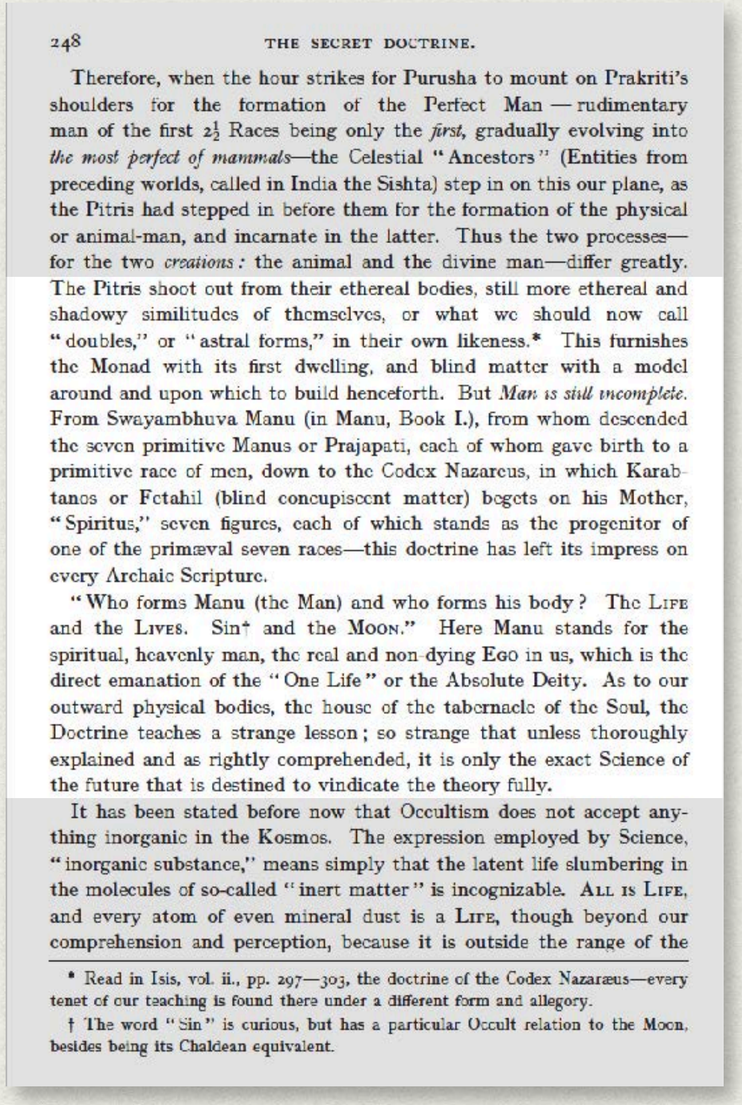

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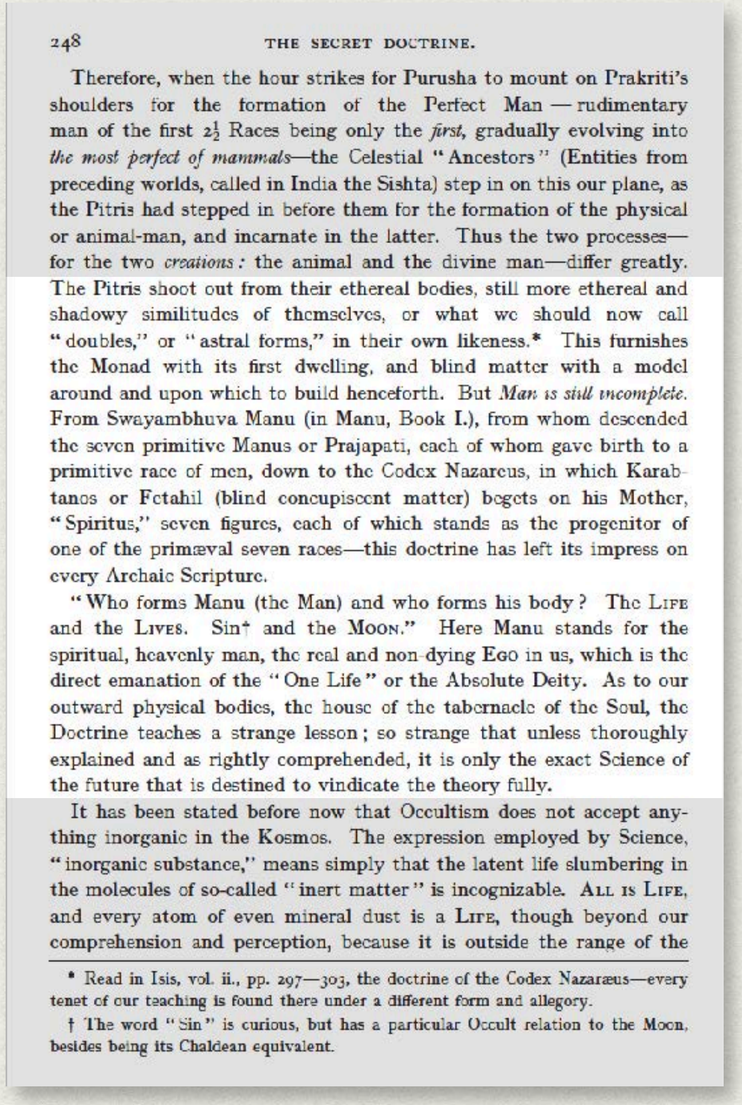

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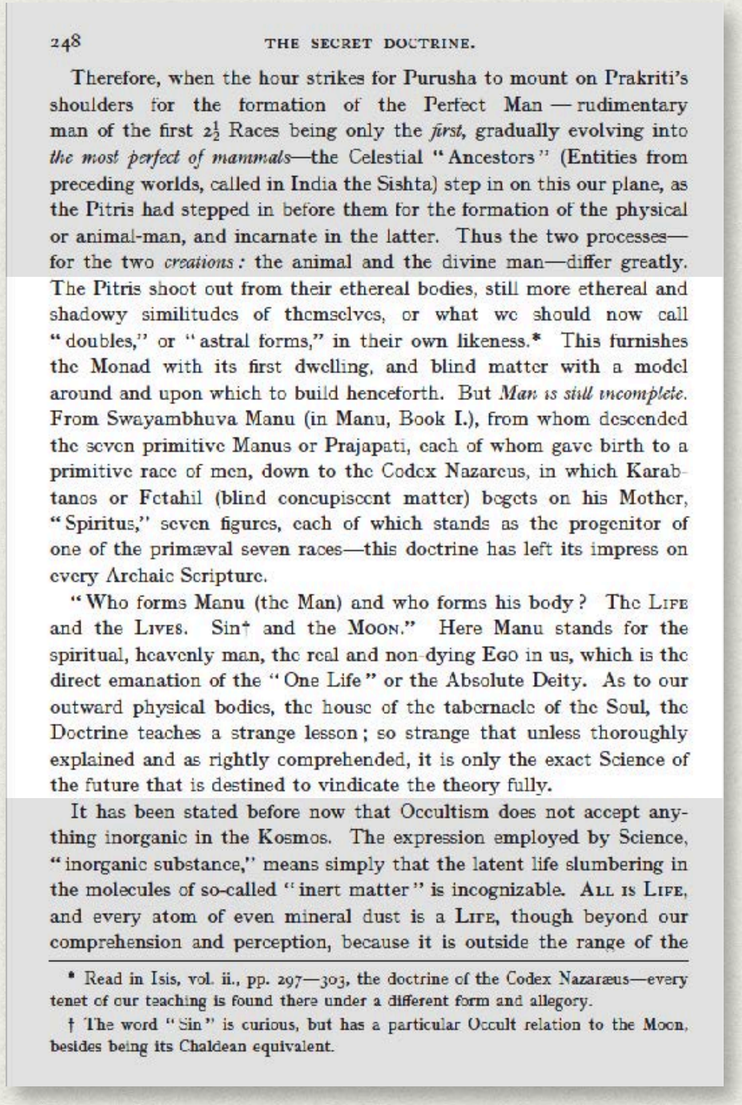

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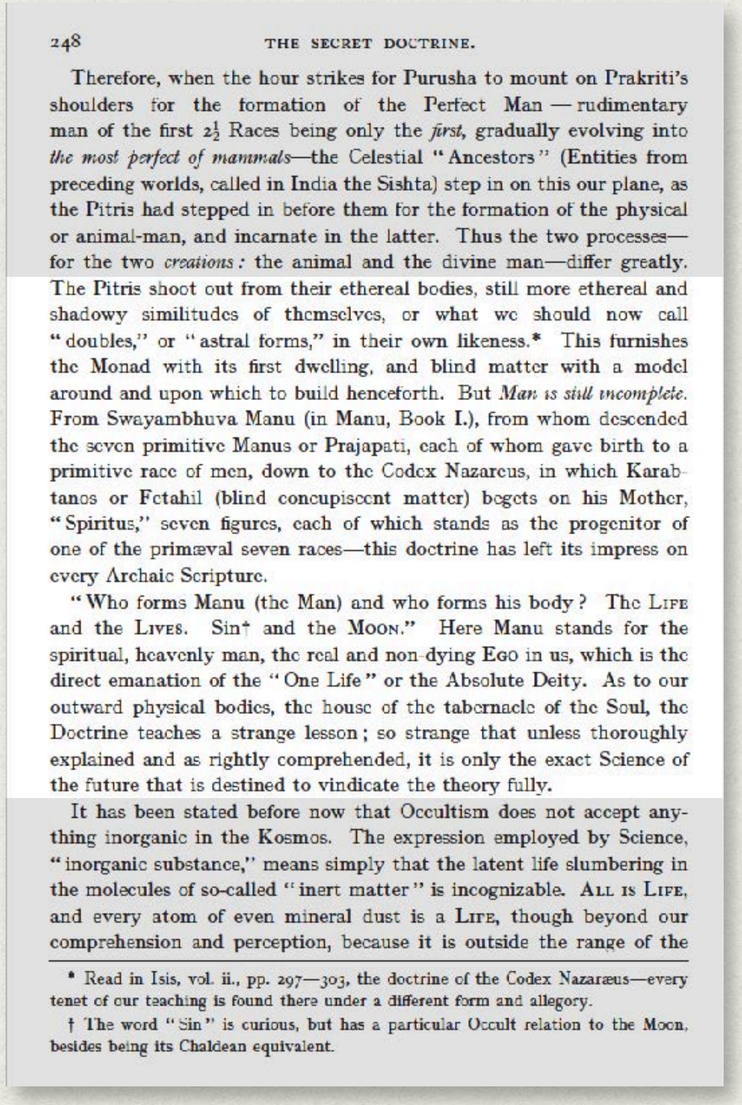

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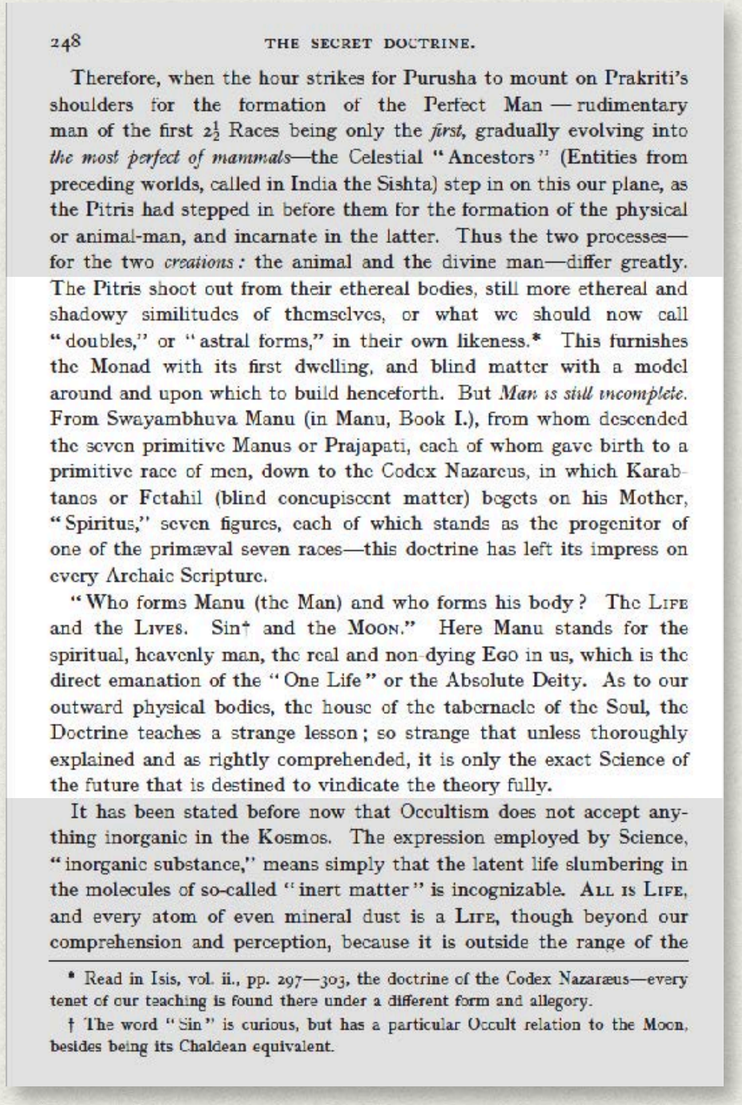

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