

HPB in 1889
(professionally colorized)

HELENA BLAVATSKY

The Extraordinary Life and Influence of

HELENA BLAVATSKY

FOUNDER OF THE MODERN THEOSOPHICAL MOVEMENT



SYLVIA CRANSTON

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In 1854, after HPB's plan to enter Tibet was thwarted, she left India. To Prince Dondoukov she explained that when her teacher wrote *"Return to Europe and do what you like but be always ready to return,"* she took *"passage on the Gwalior which was wrecked near the Cape but I was saved with some twenty others."* No details of what occurred are available.

19th century sailing ship



In June of 1854, HPB appears to have again met her teacher in England. She writes: ‘‘*I met him in the house of a stranger in England, where he had come in the company of a dethroned native prince, and our acquaintance was limited to two conversations which, although producing on me a strong impression by their unexpectedness, their strange character, and even their severity, have, nevertheless, like so many other things, sunk beneath the waters of Lethe.*’’ By *‘‘a de-throned native prince’’* she probably meant Duleep Singh, the deposed maharajah of Lahore. He arrived in Southampton on June eighteenth and was presented to Queen Victoria on July first. Thereafter HPB left England for New York. In New York she renewed her acquaintance with Dr. Rawson. When, as a young artist, he met her in Cairo she was nineteen. Now, ‘‘*at twenty-two or twenty-three,*’’ Rawson said: “*Her face was full, moon-shaped—the outline so prized in the Orient; she had bright, clear eyes, mild as a gazelle’s in repose, but flashing like a serpent’s in anger or excitement. Her youthful figure, until she was thirty, was supple, muscular and well rounded, fit to delight an artist. Her hands and feet were so small and delicately molded as to suggest the fullness and softness of youth, and they never lost entirely those qualities. She was almost irresistible in society, for she could win at a single interview the admiration of any man…*”

Duleep Singh, deposed maharajah of Lahore



Mrs. Emmeline B. Wells

She cared very little for the admiration of men for herself merely as a woman. "*As a student,*" Rawson found her "*ever at work and tireless, never satisfied. More light, more facts, advanced theories, different hypotheses, further suggestions, always pushing toward an ideal.*"

From New York, Sinnett reports, HPB "*went first to Chicago, then an infant city… and afterwards to the Far West,*" proceeding *"across the Rocky Mountains with emigrants' caravans, till ultimately she reached San Francisco,*" where she embarked for the Orient. She is reported to have stayed overnight at the house of a Mormon woman, Mrs. Emmeline B. Wells, publisher and editor of "The Woman's Exponent". The impression conveyed was she was en route to Mexico. If HPB did go to Mexico, and perhaps other countries in Central and South America, she could have boarded one of the numerous coastal boats destined for San Francisco, and there obtain passage to the Orient.

It will be recalled that on HPB's first trip to India, although she went there under direction of her teacher, she never saw him. On this trip it was to be different…

As to HPB's stay in India in 1856, she wrote Sinnett: "I traveled from place to place, never said I was Russian… Were I to describe my visit to India only in that year, that would make a whole book." Some of it did become a book: *"Caves and Jungles of Hindostan"* The stories, in fictionalized form, record in part HPB's travels with her teacher, who in *Caves and Jungles* appears under the pseudonym of Gulab Singh. *"I give there true facts and true personages,"* she wrote Sinnett, *"only bringing in together within three or four months' time facts and events scattered all throughout years as some of Master's phenomena."*



Siberian Tatar Shaman c.1900

Having been unsuccessful in entering Tibet through Nepal on her first visit to India, this time HPB tried through Kashmi, [which is] in the northwestern part of India, and parts of it were once called Little Tibet. Further north lies western Tibet, which HPB claimed to penetrate on this trip. However, she failed to realize her main objective: to reach the occult center in eastern Tibet where her teacher and his fellow adepts often lived. Eastern Tibet includes Lhasa, the country's capital, and the seat of the Dalai Lama.

HPB traveled through Kashmir in the company of a Tartar shaman, who was en route to his home in Siberia after twenty years' absence. The shaman attached himself to HPB, believing she could be influential with the Russian authorities in permitting his return. Using various disguises, the party sought to enter Tibet, [and finally] the shaman and HPB were allowed to proceed. Her Mongolian features were perhaps her best disguise. The story of some of their adventures is told in *Isis*. One incident concerns a stone talisman the shaman wore under his left arm: [When asked about the talisman, the shaman said that] the stone would "*answer for himself*". HPB went on to say, *"With this very indefinite hope, we were left to the resources of our own imagination. But the day on which the stone "spoke" came very soon."*

The villagers with whom they lived had left one day en masse to witness a Buddhist ceremony, and it was opportune for the shaman to demonstrate the powers of the stone. Placing his hand in his bosom he drew out the little stone, about the size of a walnut, and, carefully unwrapping it, proceeded to swallow it. In a few moments his limbs stiffened, his body became rigid, and he fell, cold and motionless as a corpse. But for a slight twitching of his lips at every question asked, the scene would have been embarrassing, nay dreadful… [But then] for over two hours the most substantial, unequivocal proofs that the shaman's astral soul was traveling at the bidding of our unspoken wish were given us. –H.P.B.: The Extraordinary Life and Influence of Helena Blavatsky, p. 52-9

VERSE 5

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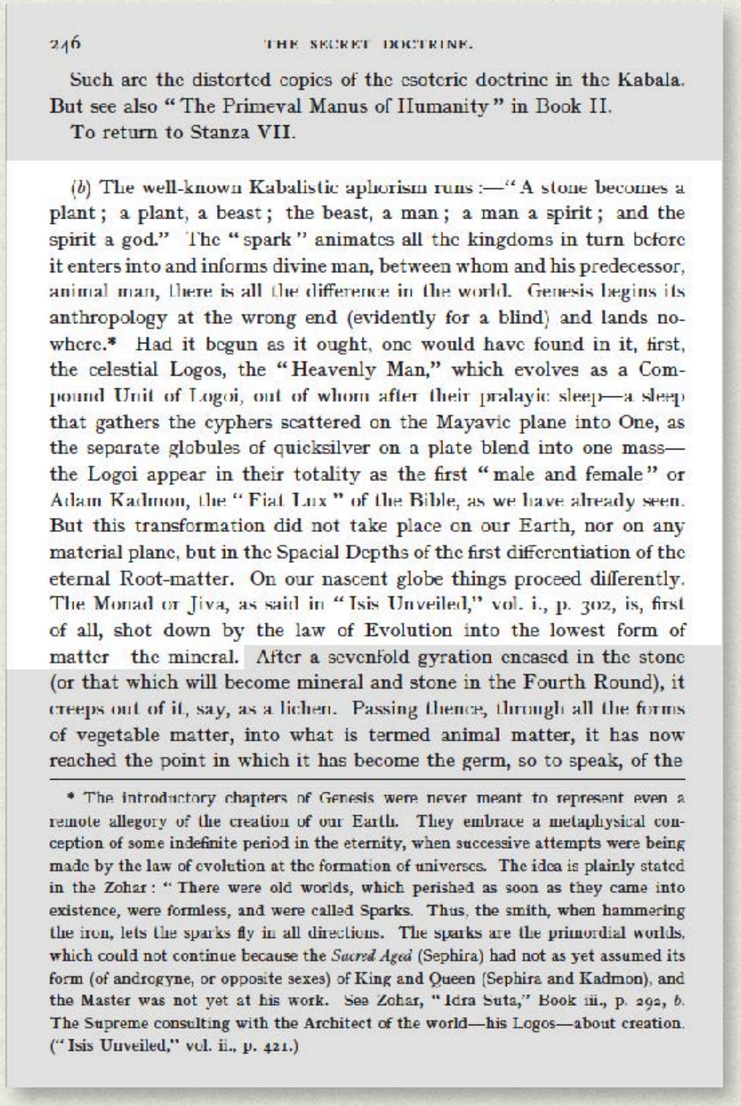
From the combined attributes of these, Manu (man), the thinker, is formed.

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).

(b) The well-known Kabalistic aphorism runs: "—A stone becomes a plant; a plant, a beast; the beast, a man; a man a spirit; and the spirit a god." The "spark" animates all the kingdoms in turn before it enters into and informs divine man, between whom and his predecessor, animal man, there is all the difference in the world. Genesis begins its anthropology at the wrong end (evidently for a blind) and lands nowhere.* Had it begun as it ought, one would have found in it, first, the celestial Logos, the "Heavenly Man," which evolves as a Compound Unit of Logoi, out of whom after their pralayic sleep—a sleep that gathers the cyphers scattered on the Mayavic plane into One, as the separate globules of quicksilver on a plate blend into one mass—the Logoi appear in their totality as the first "male and female" or Adam Kadmon, the "Fiat Lux" of the Bible, as we have already seen.

But this transformation did not take place on our Earth, nor on any material plane, but in the Spacial Depths of the first differentiation of the eternal Root-matter. On our nascent globe things proceed differently. The Monad or Jiva, as said in "Isis Unveiled," vol. i., p. 302, is, first of all, shot down by the law of Evolution into the lowest form of matter—the mineral.



246 THE SECRET DOCTRINE.

Such are the distorted copies of the esoteric doctrine in the Kabala. But see also "The Primeval Manus of Humanity" in Book II.

To return to Stanza VII.

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* The introductory chapters of Genesis were never meant to represent even a remote allegory of the creation of our Earth. They embrace a metaphysical conception of some indefinite period in the eternity, when successive attempts were being made by the law of evolution at the formation of universes. The idea is plainly stated in the Zohar: "There were old worlds, which perished as soon as they came into existence, were formless, and were called Sparks. Thus, the smith, when hammering the iron, lets the sparks fly in all directions. The sparks are the primordial worlds, which could not continue because the *Sacred Aged* (Sephira) had not as yet assumed its form (of androgyne, or opposite sexes) of King and Queen (Sephira and Kadmon), and the Master was not yet at his work. See Zohar, "Idra Suta," Book iii., p. 292, *b*. The Supreme consulting with the Architect of the world—his Logos—about creation. ("Isis Unveiled," vol. ii., p. 421.)

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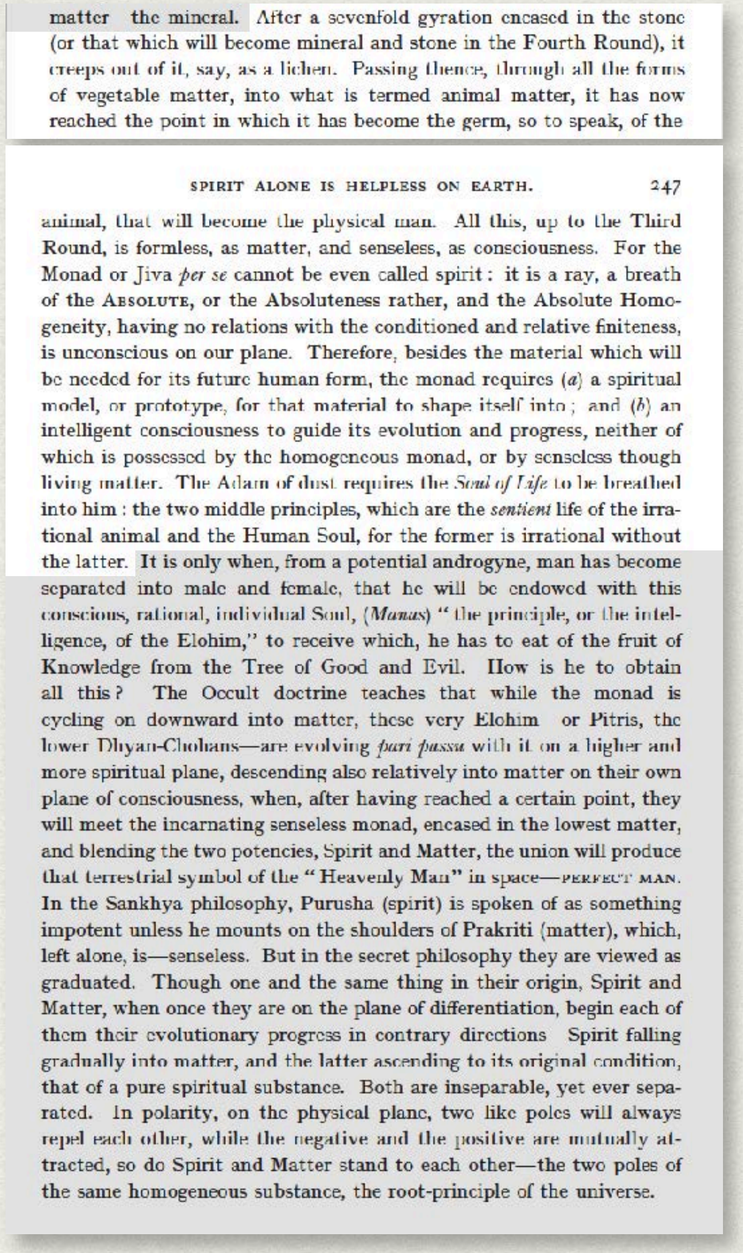

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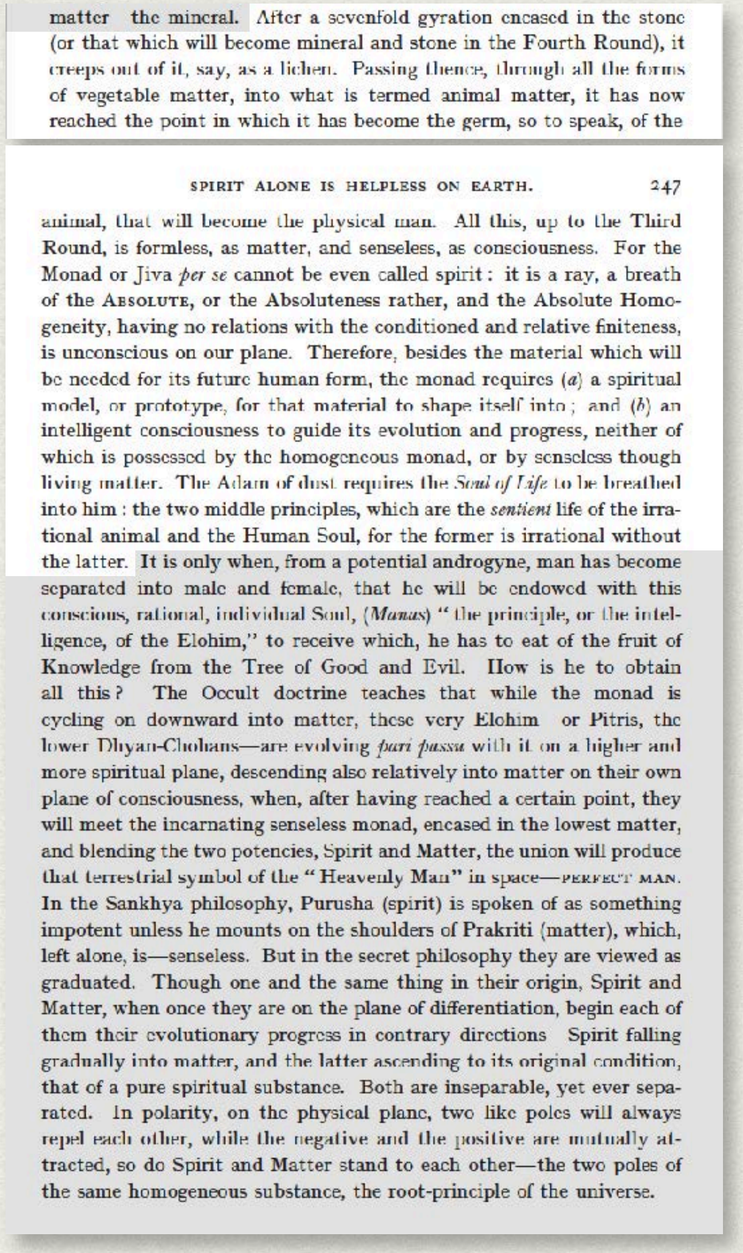

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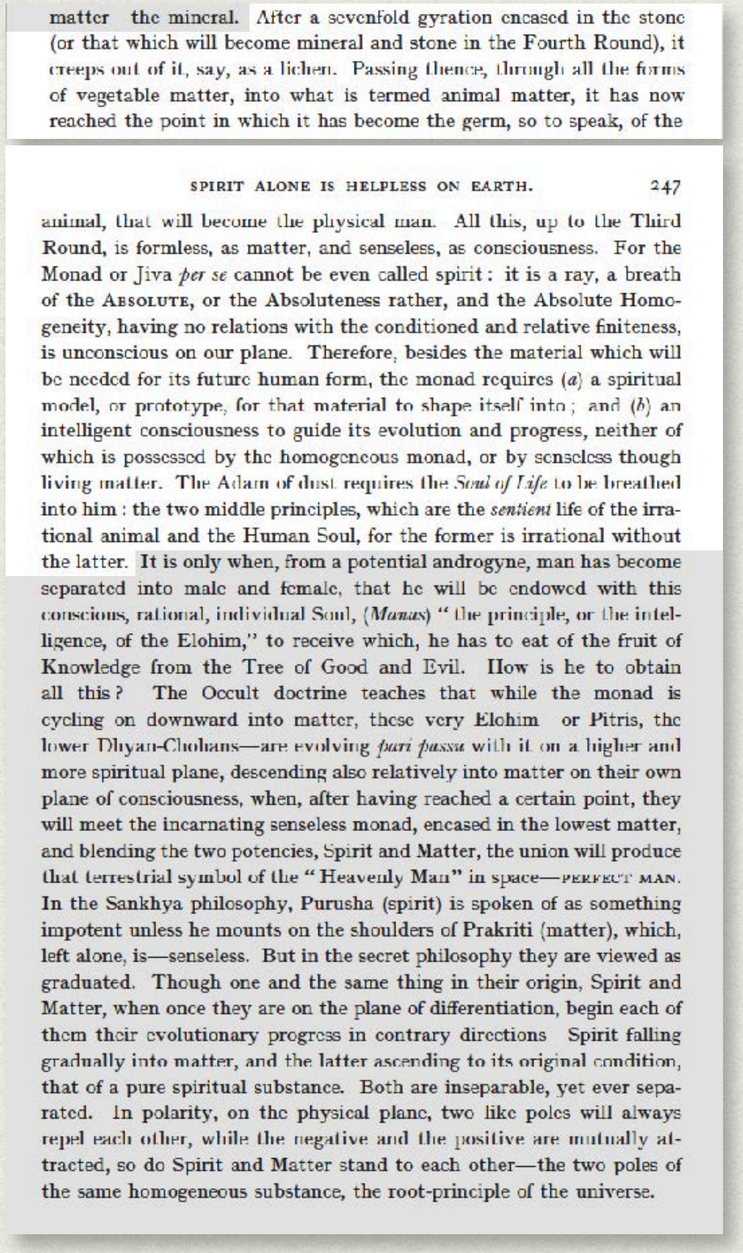

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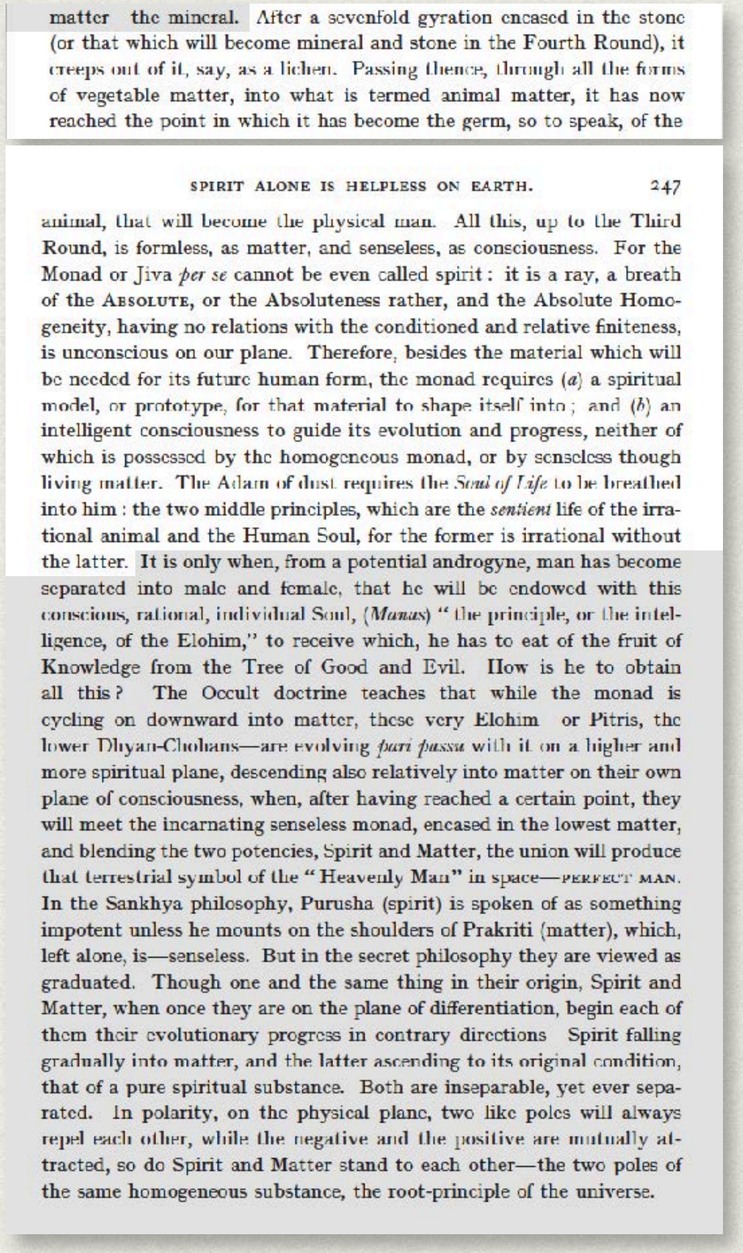

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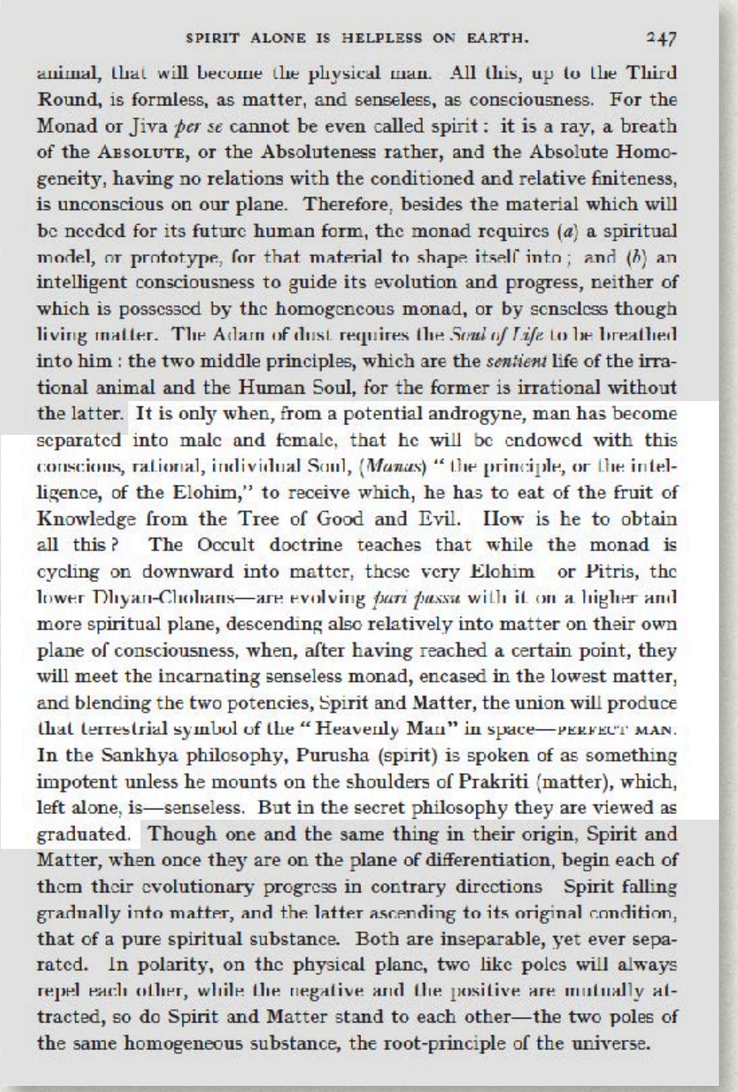

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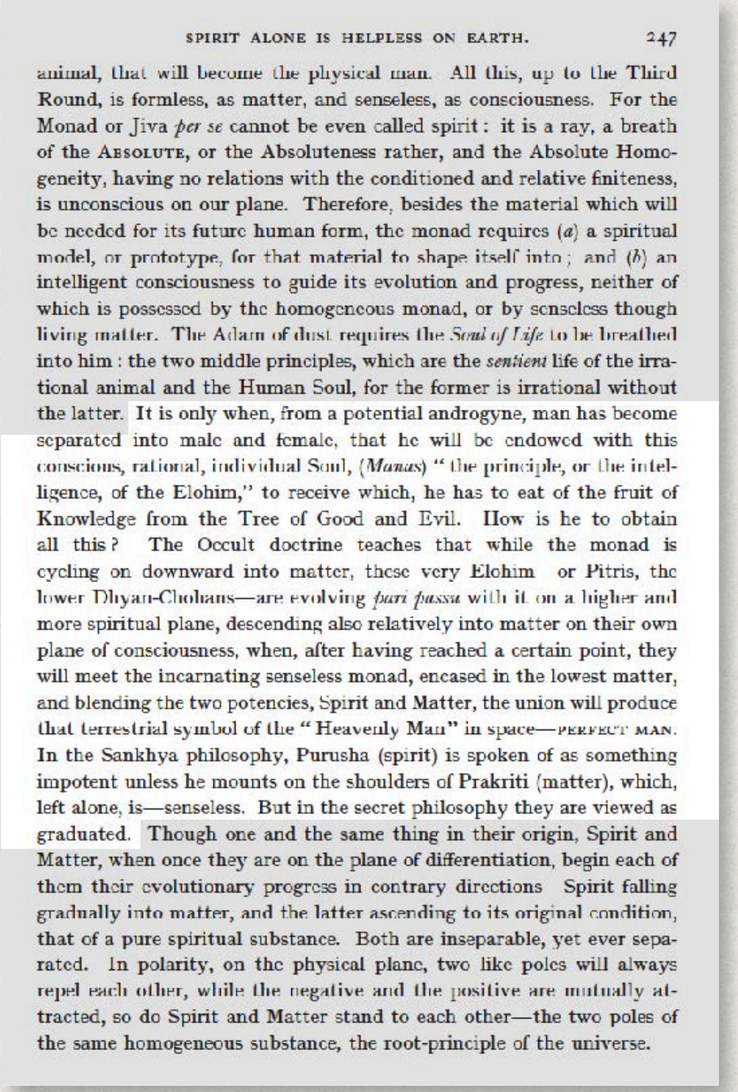

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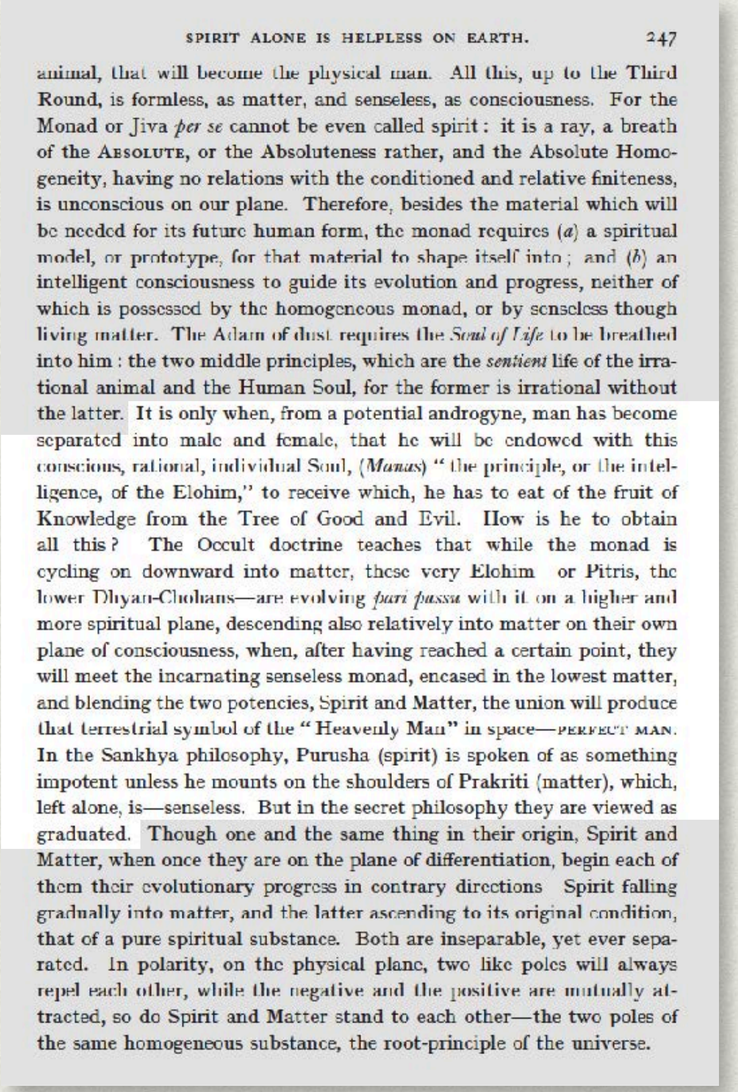

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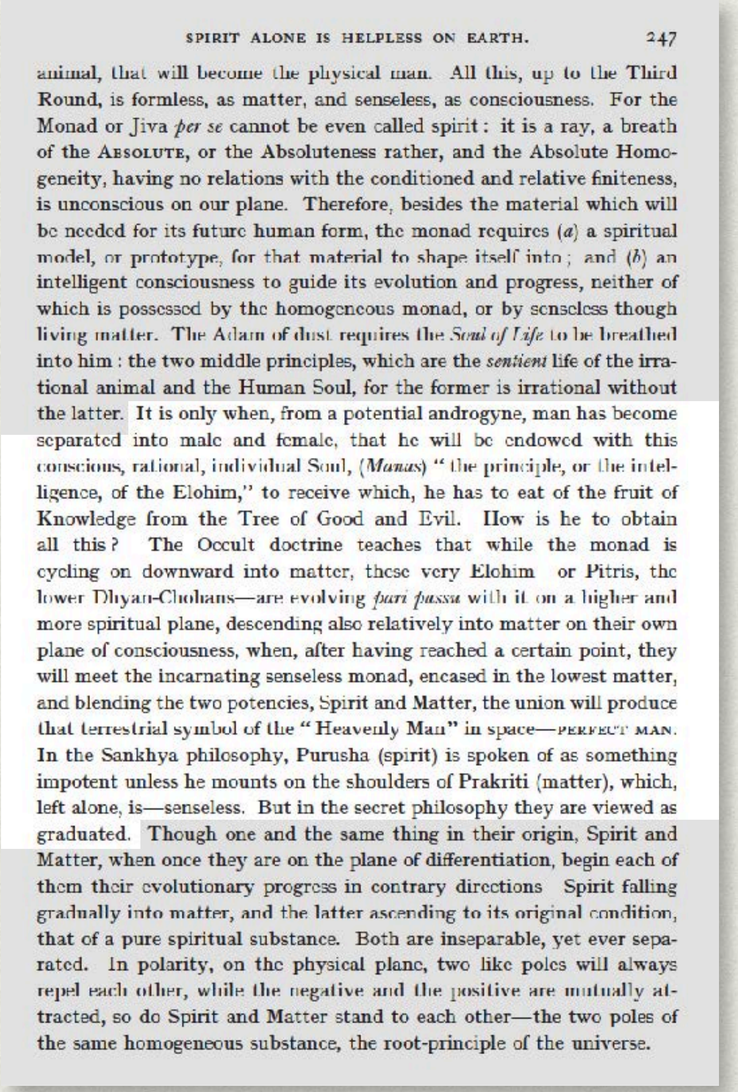

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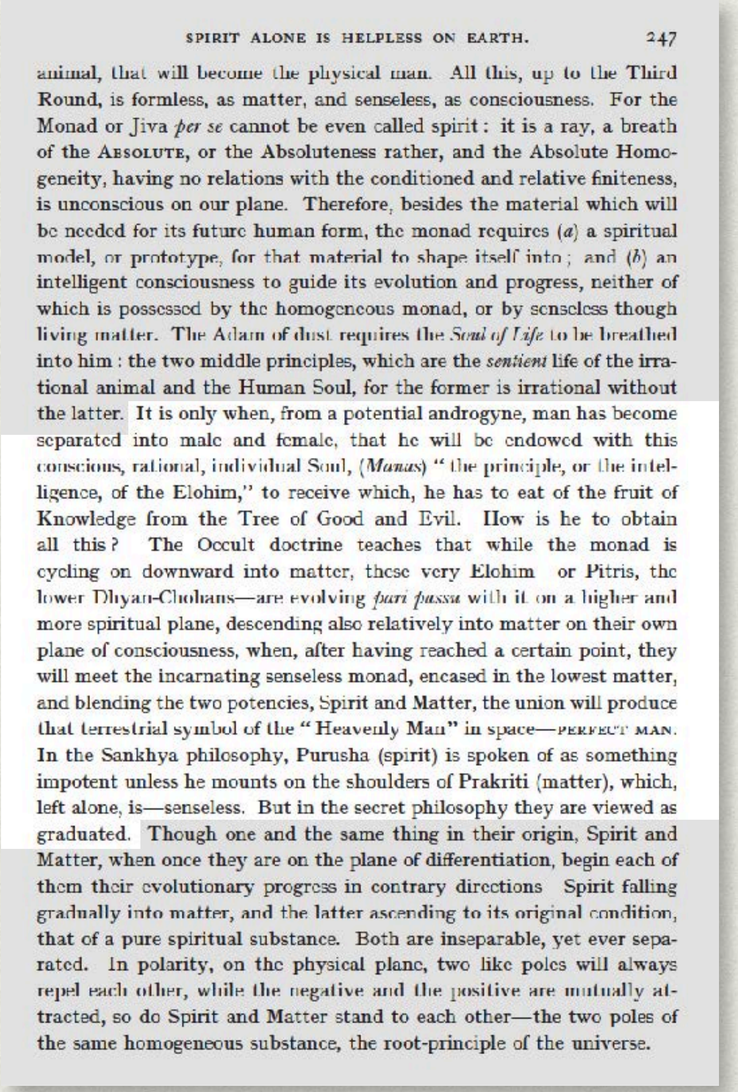

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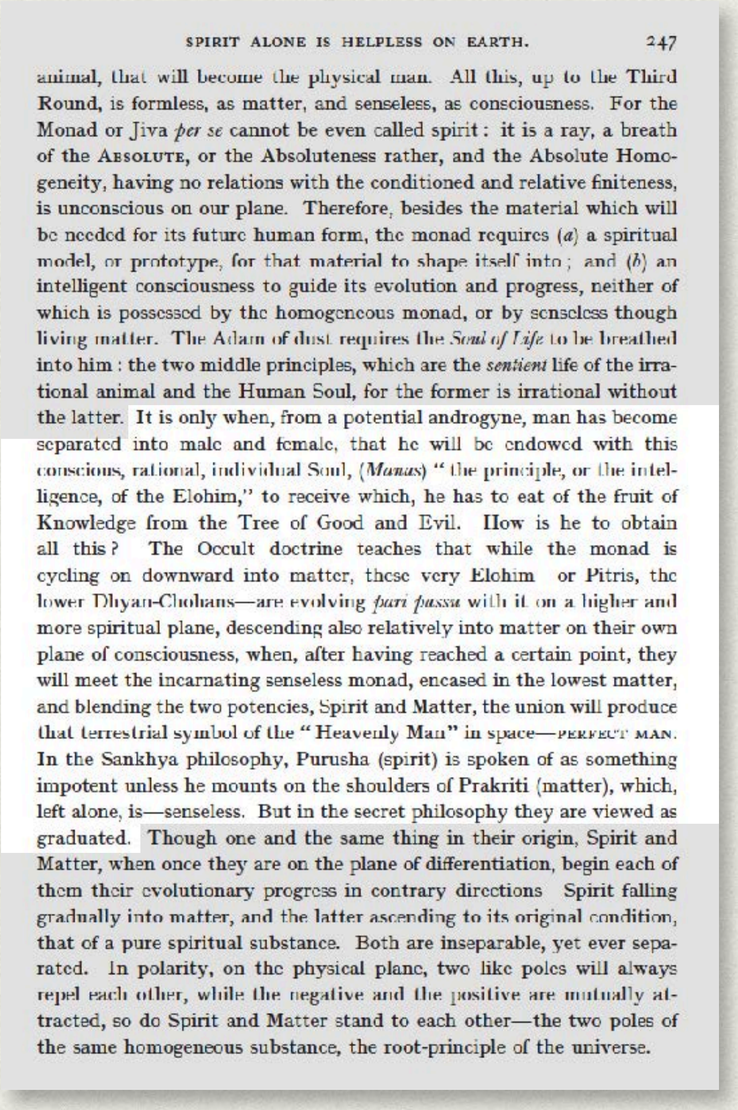

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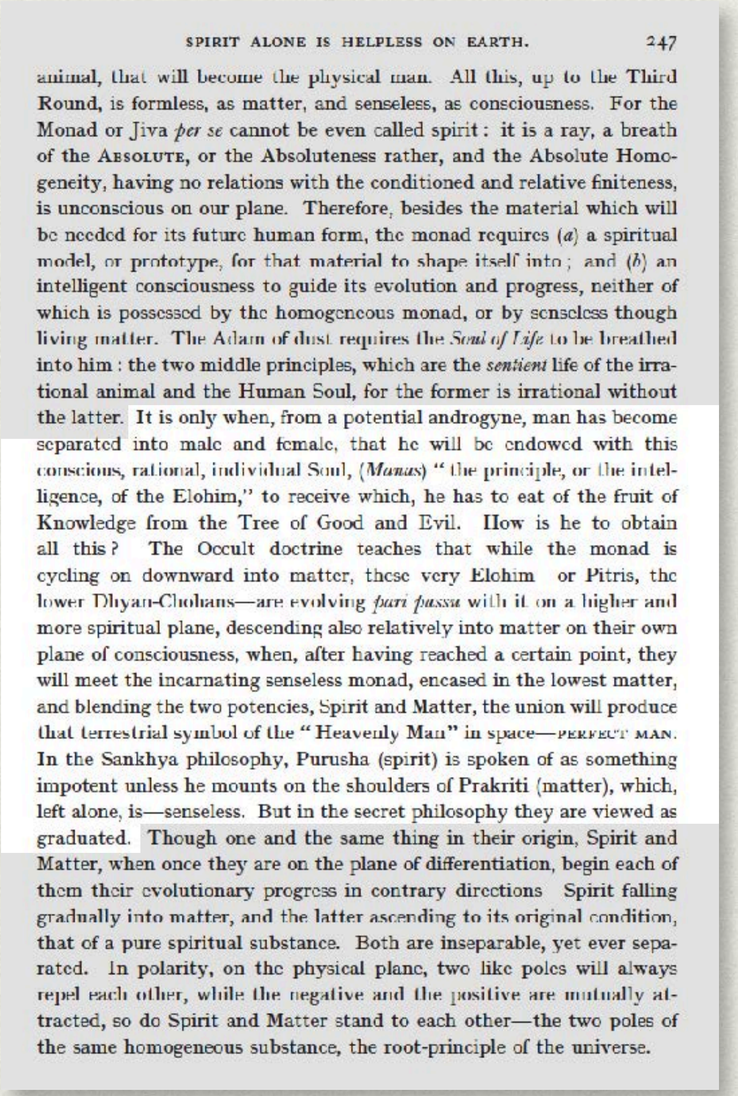

SPIRIT ALONE IS HELPLESS ON EARTH. 247

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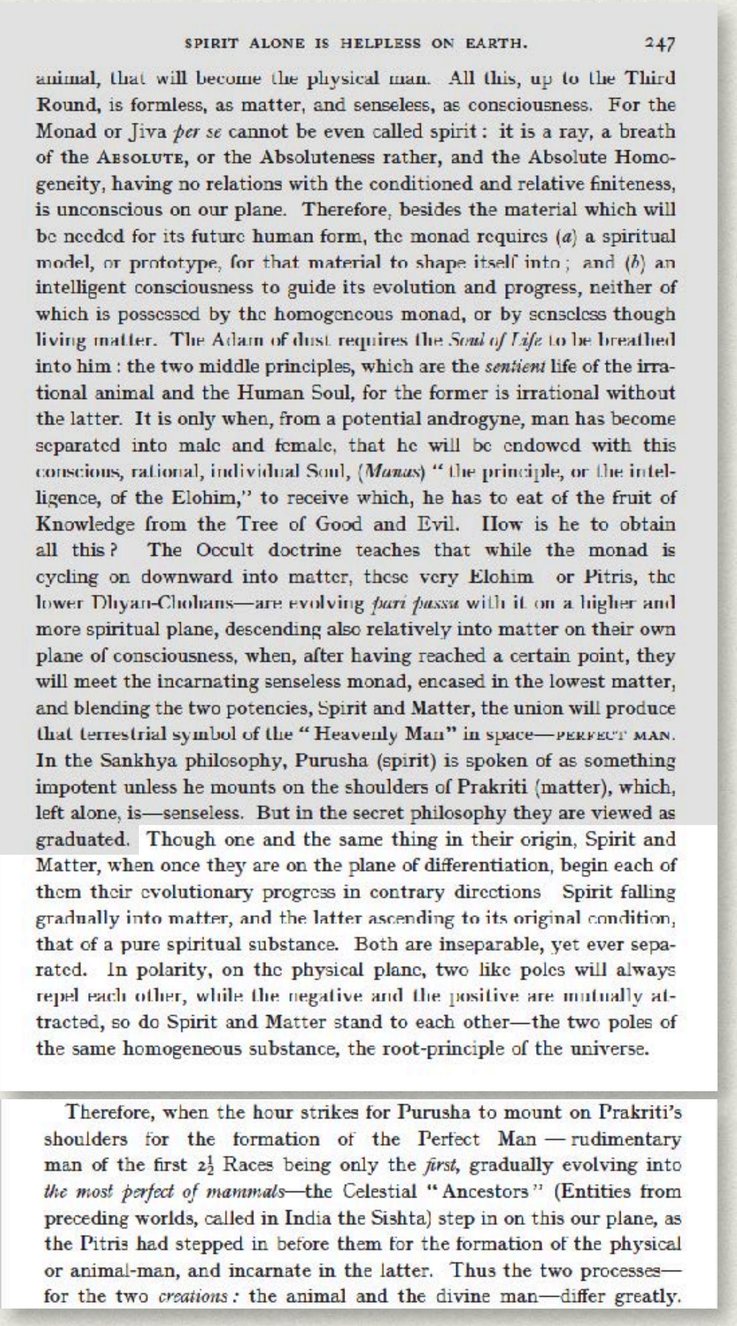

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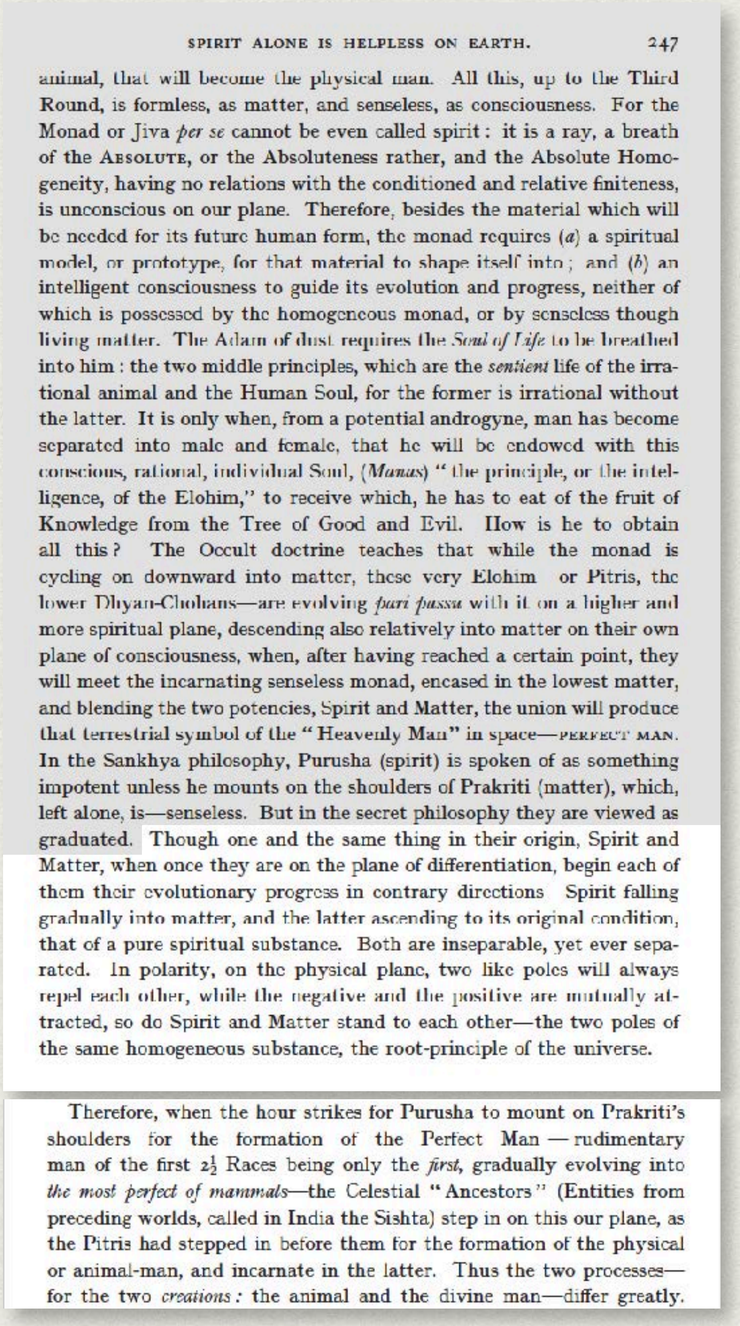

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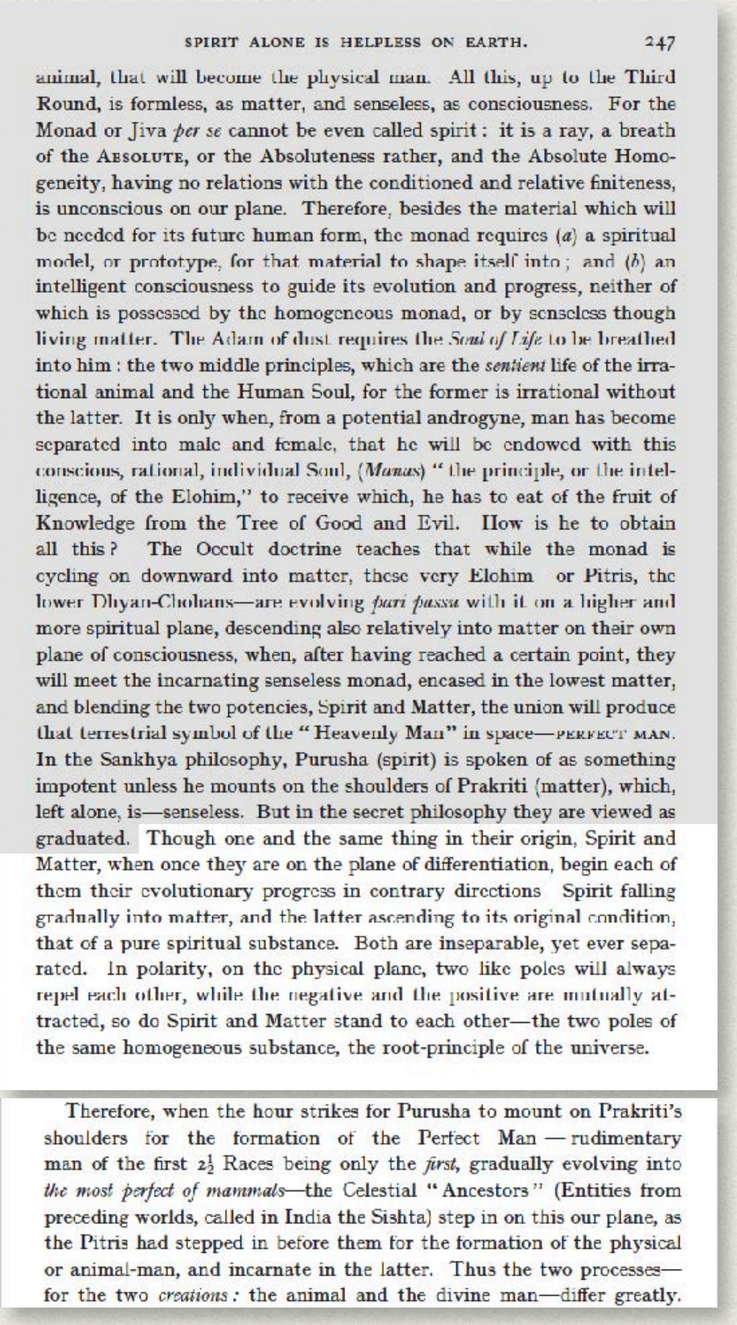

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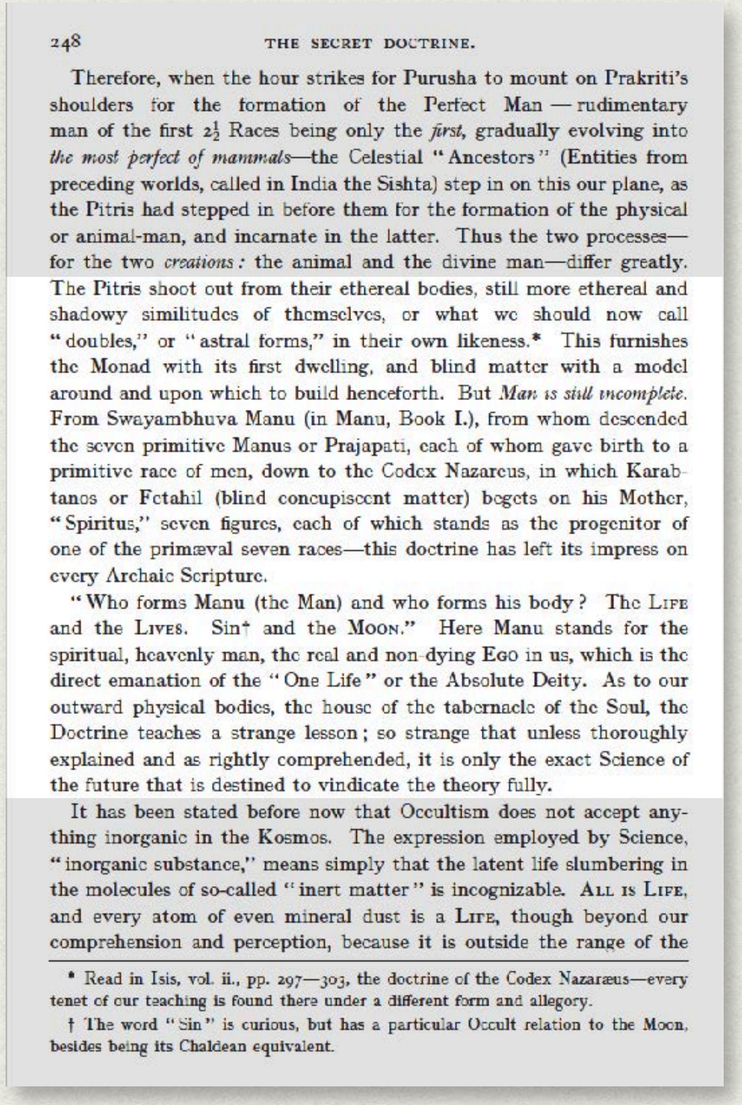
"Who forms Manu (the Man) and who forms his body? The Life and the Lives. Sin† and the Moon." Here Manu stands for the spiritual, heavenly man, the real and non-dying Ego in us, which is the direct emanation of the "One Life " or the Absolute Deity. As to our outward physical bodies, the house of the tabernacle of the Soul, the Doctrine teaches a strange lesson; so strange that unless thoroughly explained and as rightly comprehended, it is only the exact Science of the future that is destined to vindicate the theory fully.



248 THE SECRET DOCTRINE.

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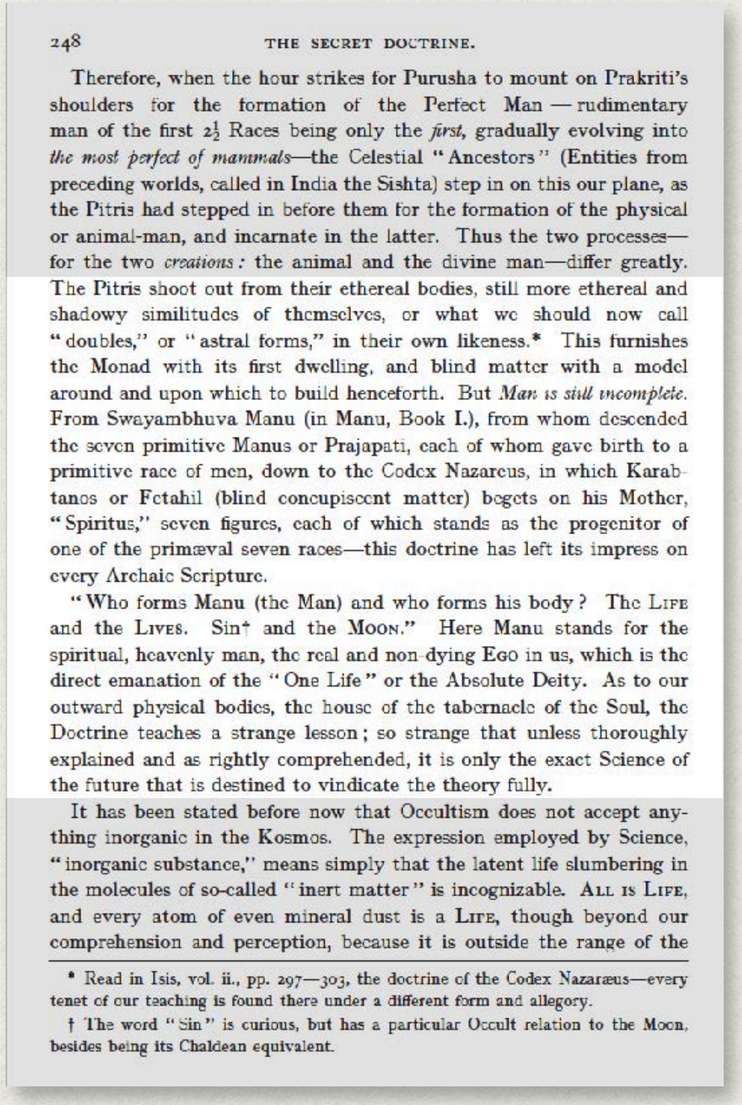

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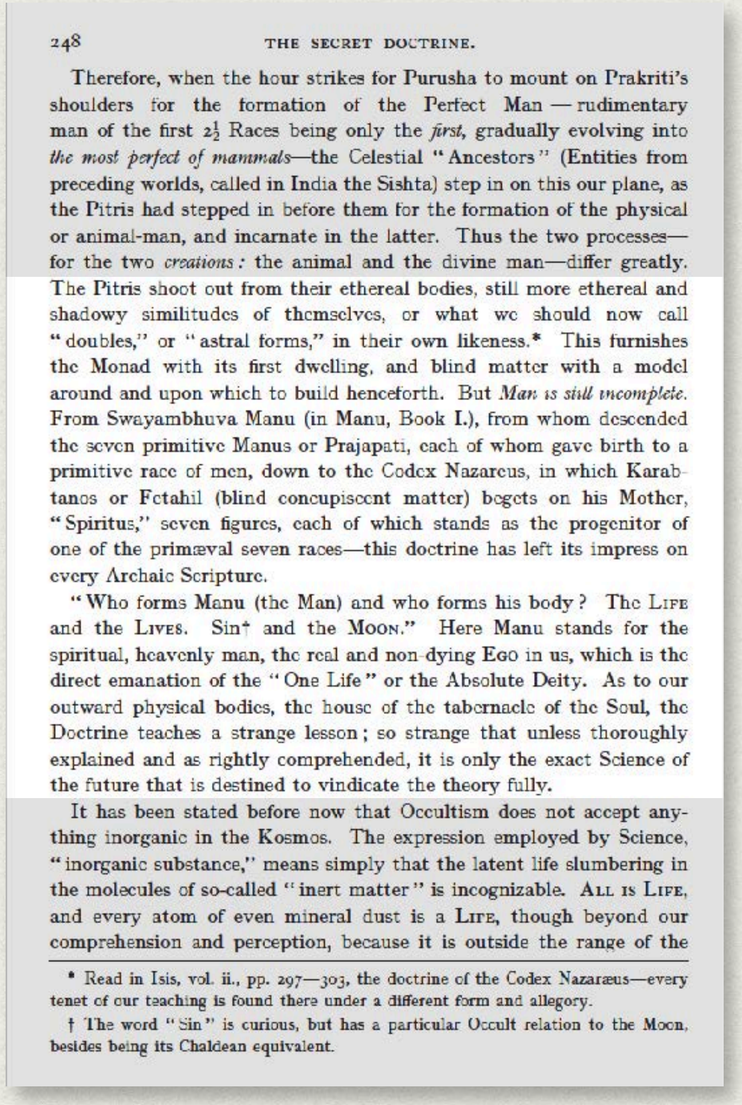

248 THE SECRET DOCTRINE.

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 2½ 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. The Pitris shoot out from their ethereal bodies, still more ethereal and shadowy similitudes of themselves, or what we should now call "doubles," or "astral forms," in their own likeness.* This furnishes the Monad with its first dwelling, and blind matter with a model around and upon which to build henceforth. But *Man is still incomplete.* From Swayambhuva Manu (in Manu, Book I.), from whom descended the seven primitive Manus or Prajapati, each of whom gave birth to a primitive race of men, down to the Codex Nazareus, in which Karabtanos or Fetahil (blind concupiscent matter) begets on his Mother, "Spiritus," seven figures, each of which stands as the progenitor of one of the primæval seven races—this doctrine has left its impress on every Archaic Scripture.

"Who forms Manu (the Man) and who forms his body? The LIFE and the LIVES. Sin† and the MOON." Here Manu stands for the spiritual, heavenly man, the real and non-dying EGO in us, which is the direct emanation of the "One Life" or the Absolute Deity. As to our outward physical bodies, the house of the tabernacle of the Soul, the Doctrine teaches a strange lesson; so strange that unless thoroughly explained and as rightly comprehended, it is only the exact Science of the future that is destined to vindicate the theory fully.

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* Read in Isis, vol. ii., pp. 297—303, the doctrine of the Codex Nazaræus—every tenet of our teaching is found there under a different form and allegory.

† The word "Sin" is curious, but has a particular Occult relation to the Moon, besides being its Chaldean equivalent.

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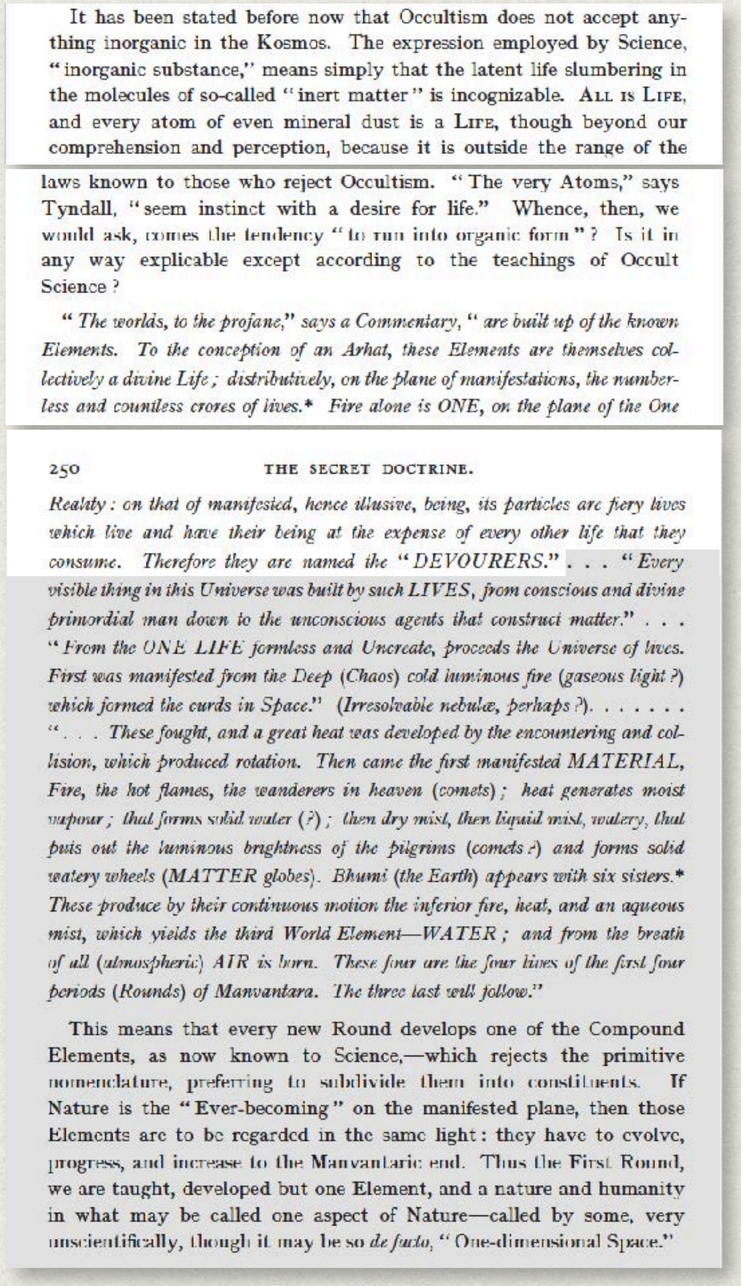

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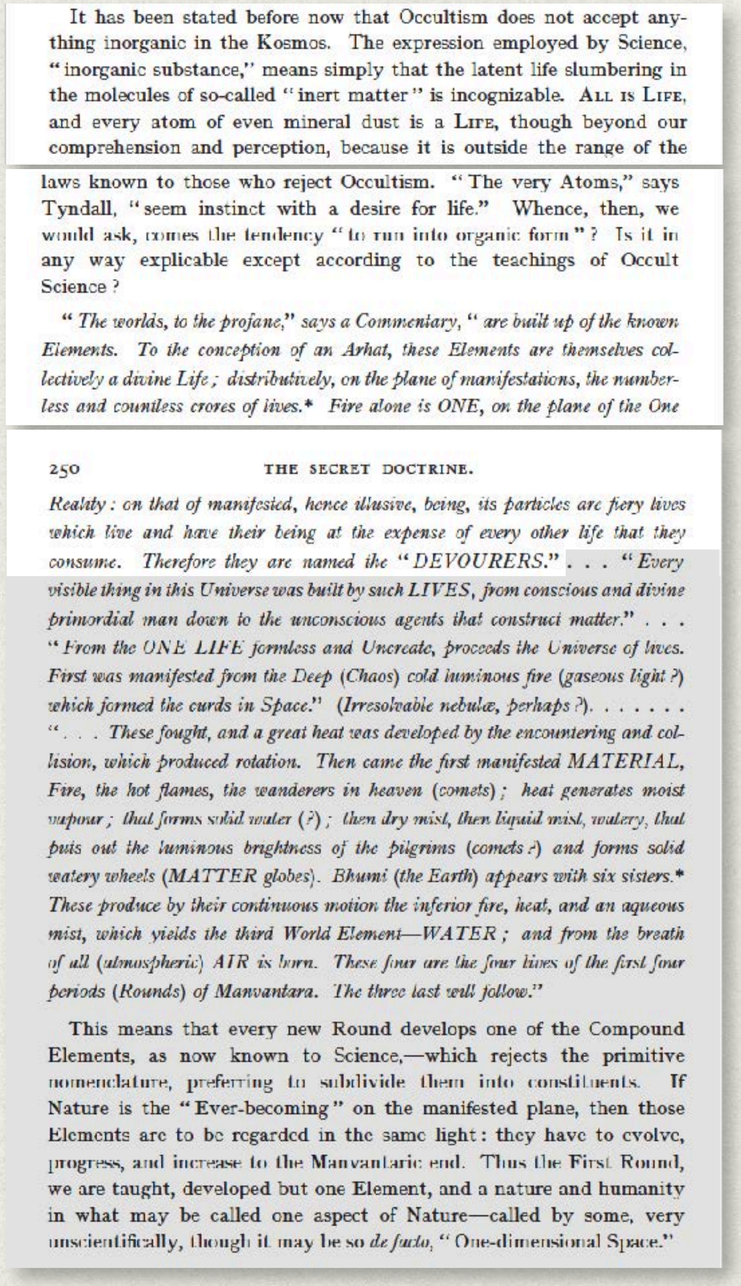

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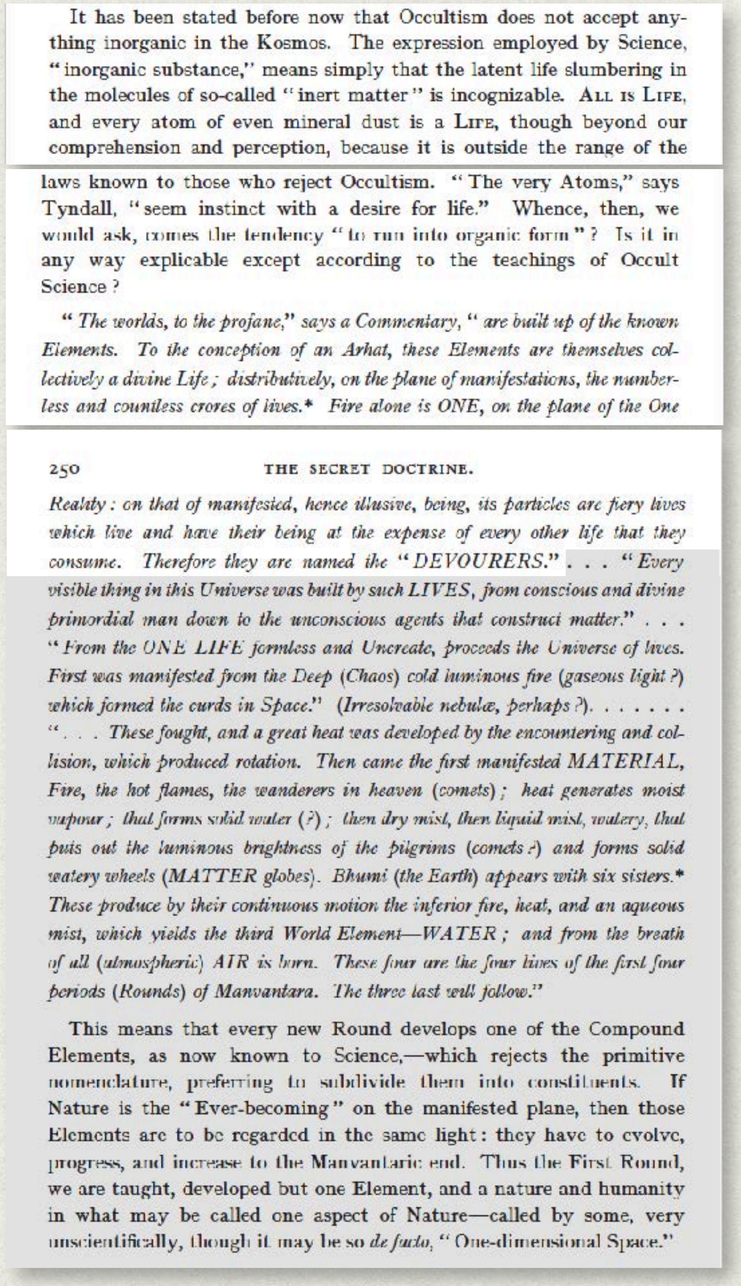

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"The mineral monad has a problem slightly at variance with that of the other kingdoms, for it is specifically an expression of the lives which were classed as the failures of a previous solar system, and which were doomed to immerse themselves in the forms of the mineral kingdom." –TCF:1095-6

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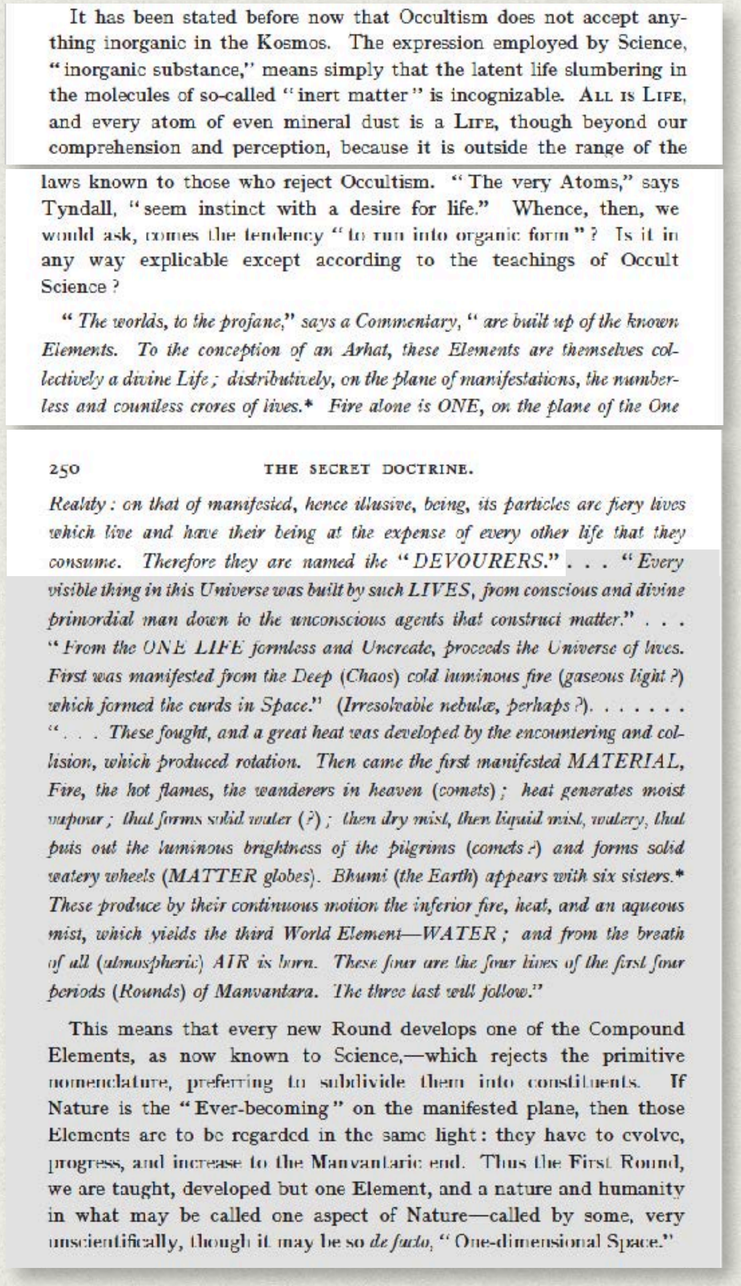

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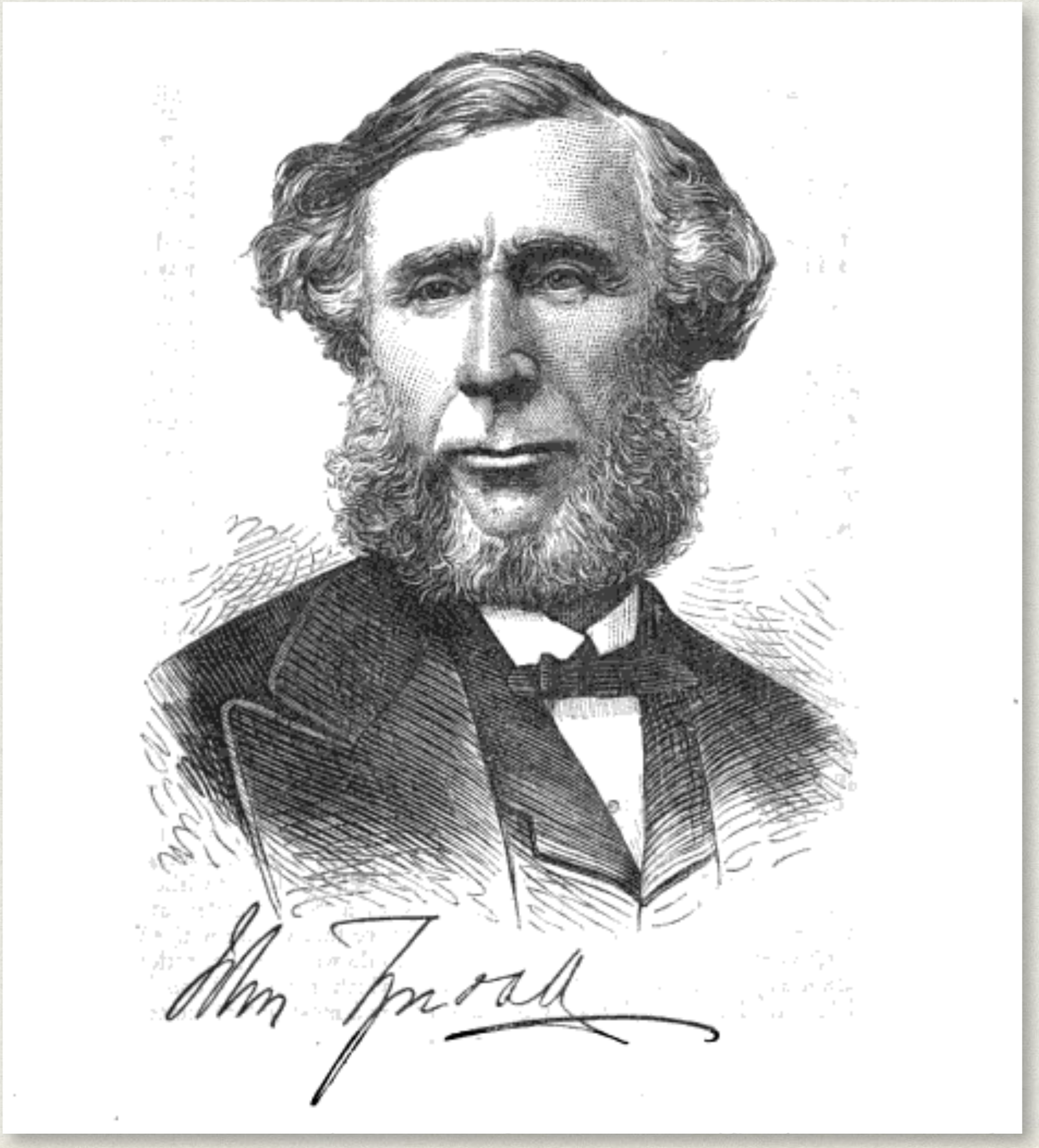

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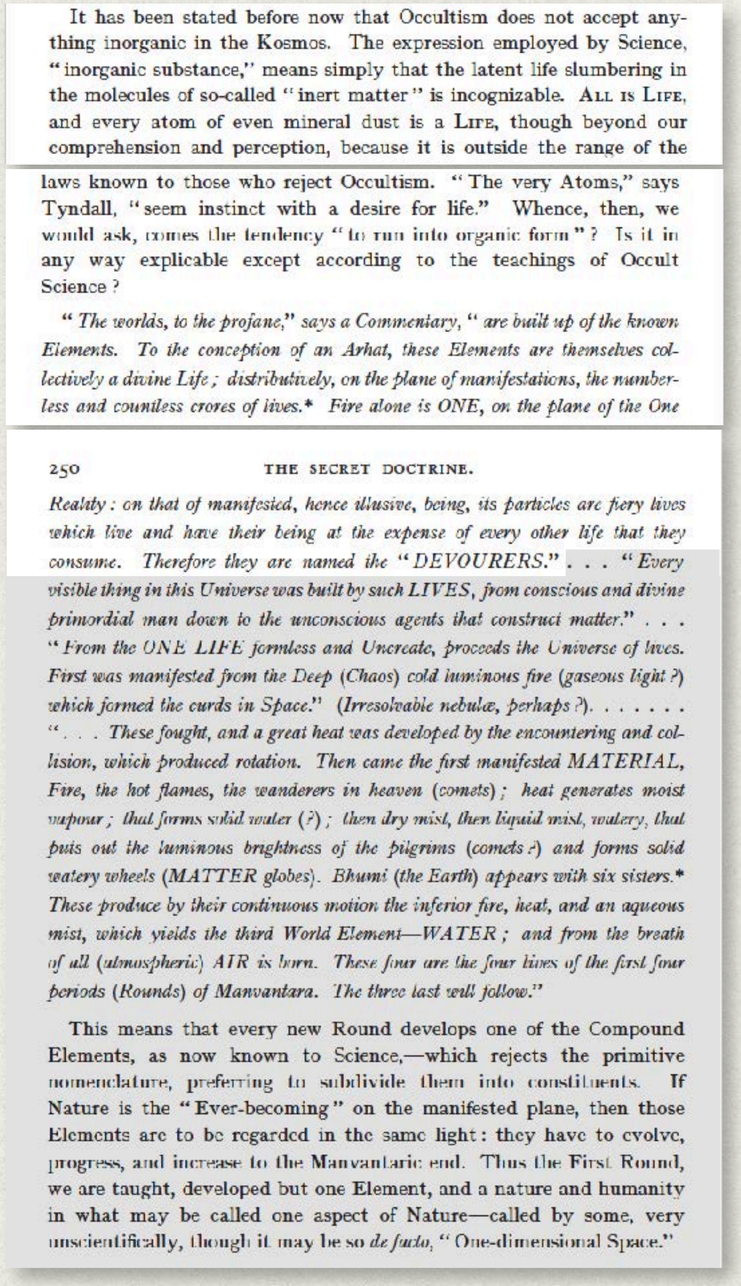

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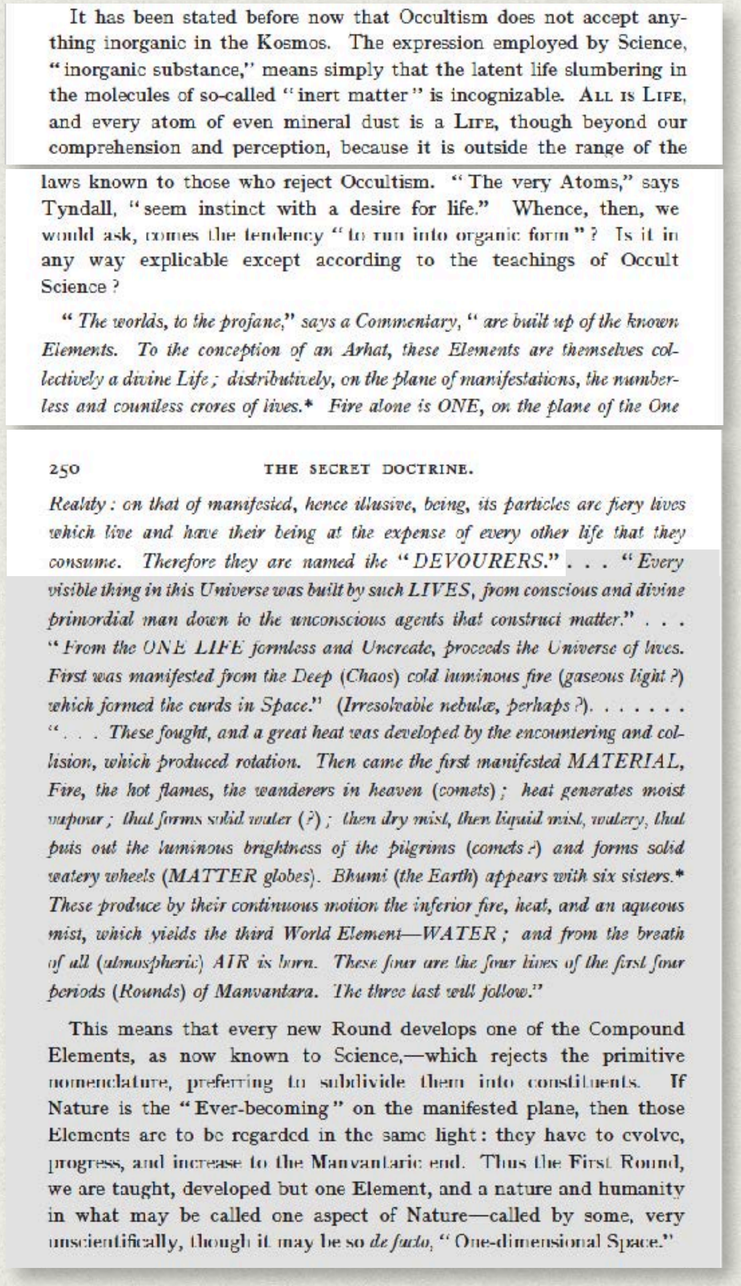

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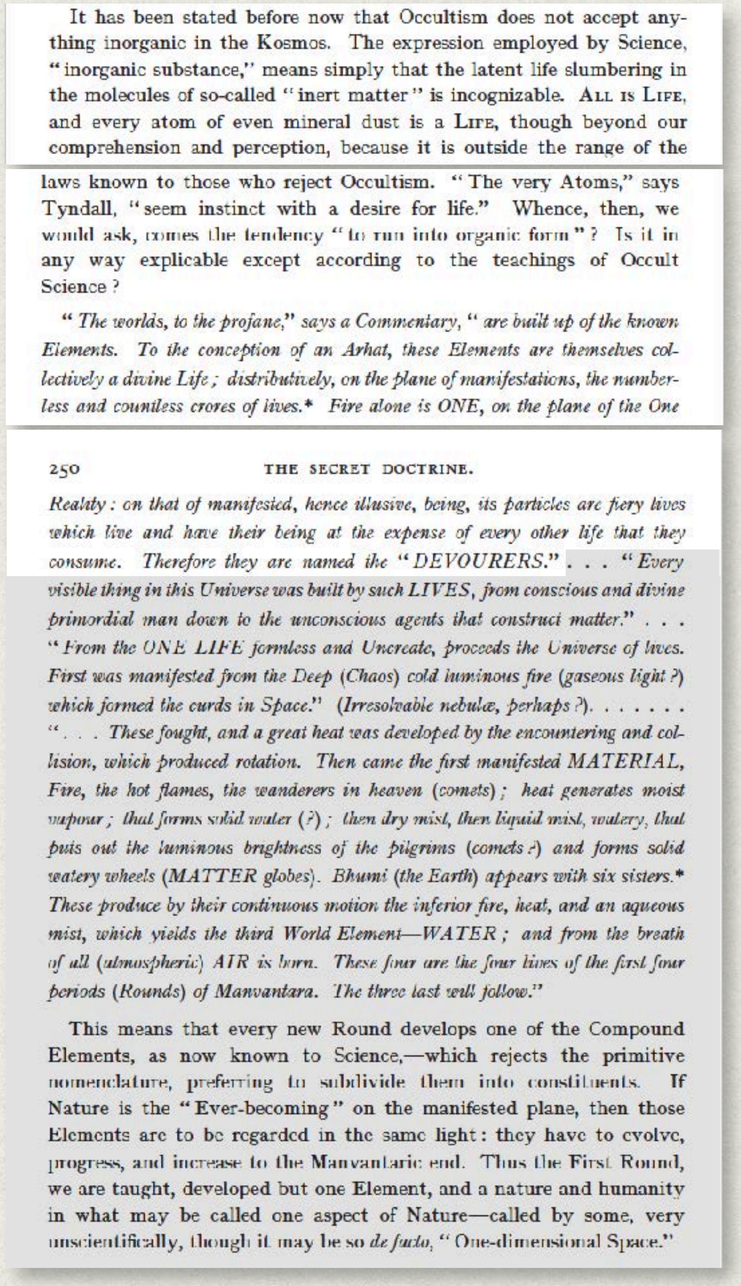

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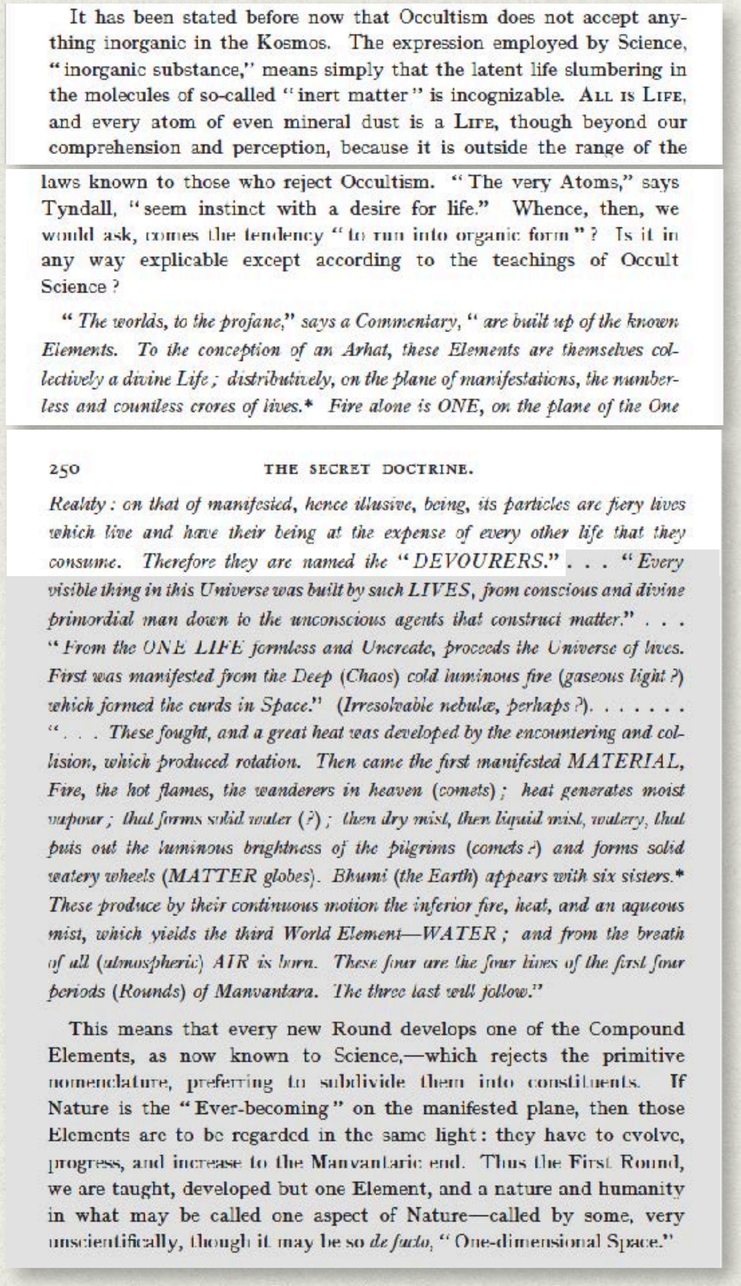

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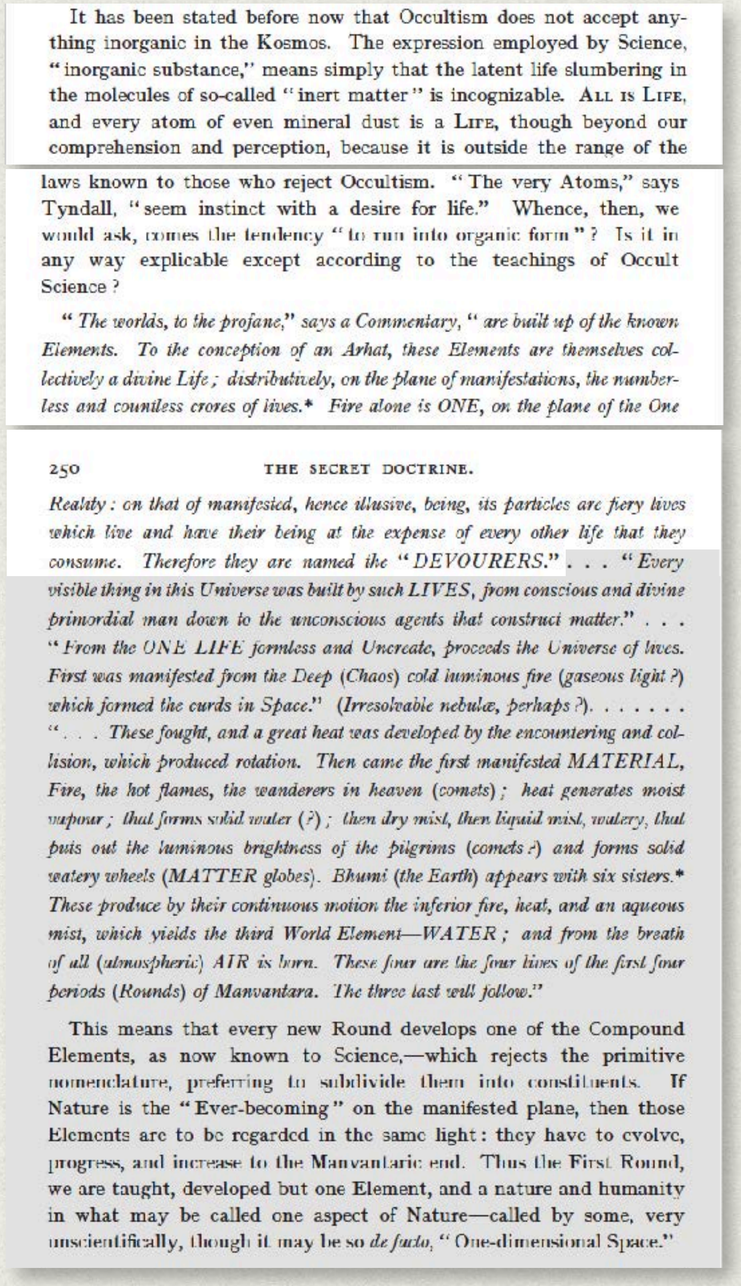

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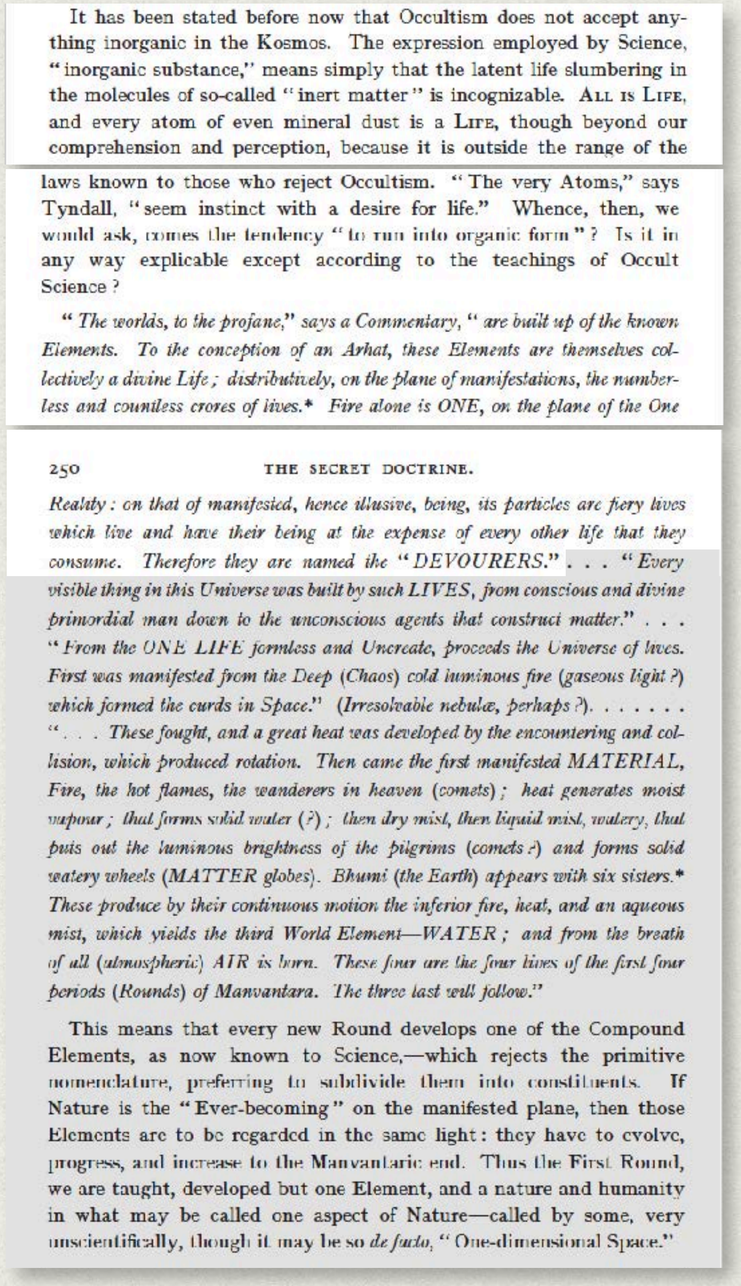

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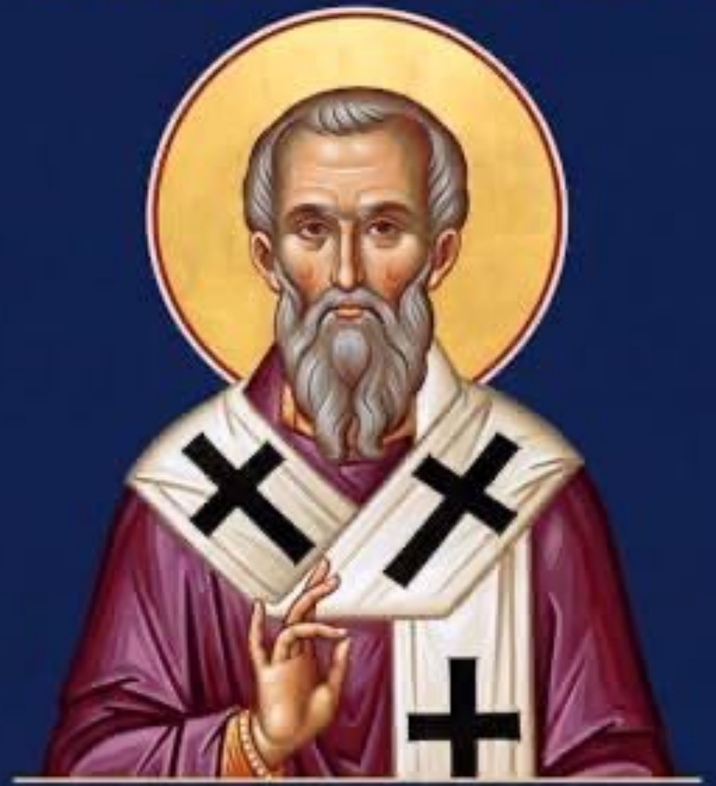
NICENE AND POST-NICENE FATHERS

SAINT IRENAEUS AGAINST HERESIES



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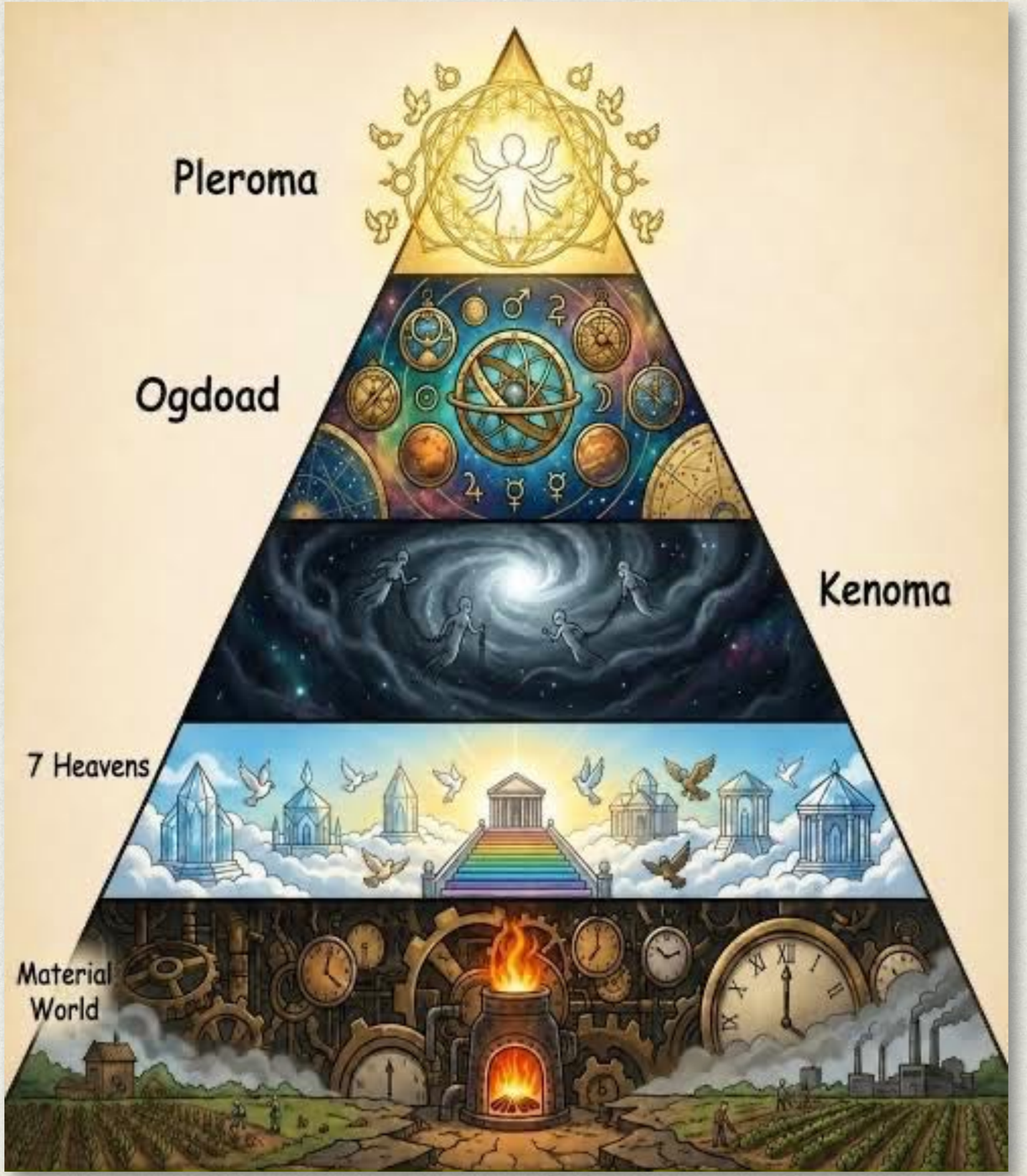
Pleroma
Ogdoad
Kenoma
7 Heavens
Material World

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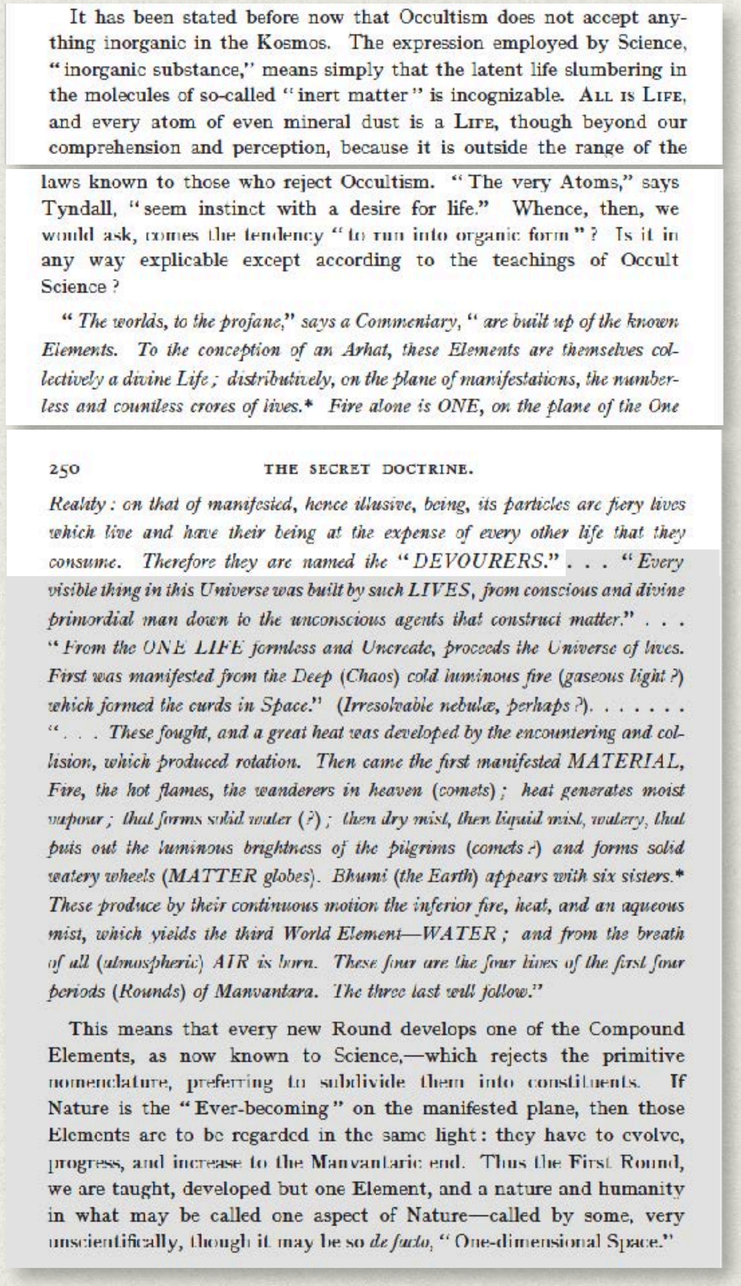

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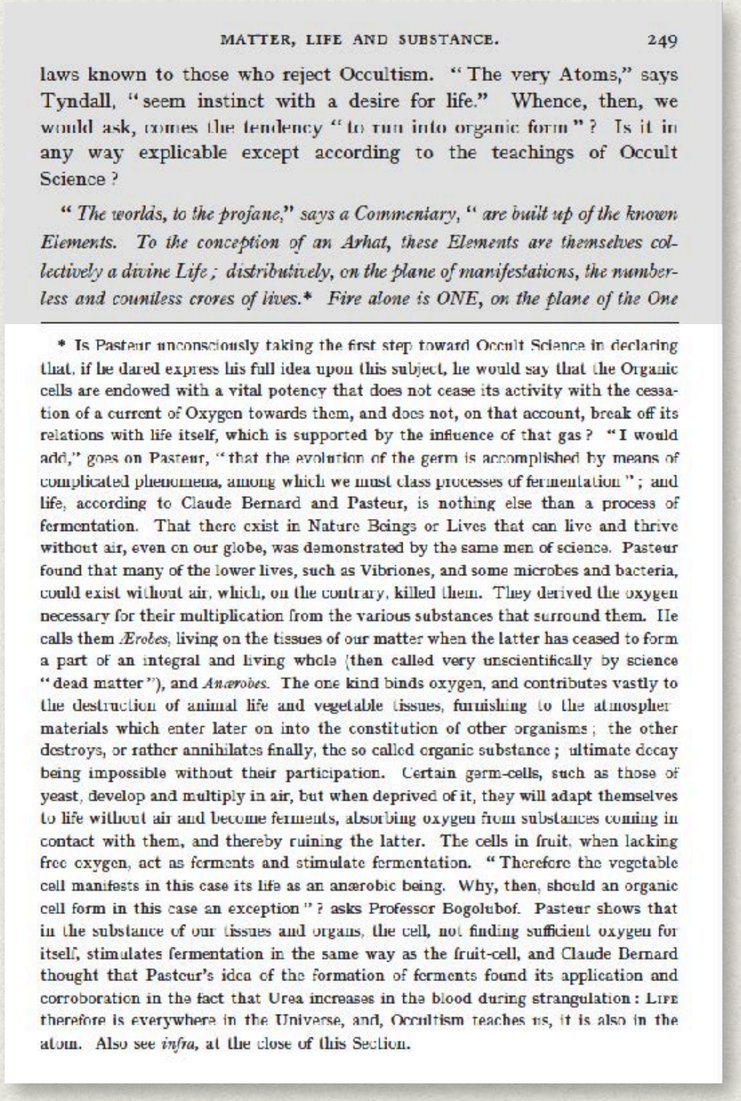
* Is Pasteur unconsciously taking the first step toward Occult Science in declaring that, if he dared express his full idea upon this subject, he would say that the Organic cells are endowed with a vital potency that does not cease its activity with the cessation of a current of Oxygen towards them, and does not, on that account, break off its relations with life itself, which is supported by the influence of that gas? "I would add," goes on Pasteur, "that the evolution of the germ is accomplished by means of complicated phenomena, among which we must class processes of fermentation"; and life, according to Claude Bernard and Pasteur, is nothing else than a process of fermentation. That there exist in Nature Beings or Lives that can live and thrive without air, even on our globe, was demonstrated by the same men of science. Pasteur found that many of the lower lives, such as Vibriones, and some microbes and bacteria, could exist without air, which, on the contrary, killed them. They derived the oxygen necessary for their multiplication from the various substances that surround them. He calls them Ærobes, living on the tissues of our matter when the latter has ceased to form a part of an integral and living whole (then called very unscientifically by science " dead matter"), and Anærobes.



MATTER, LIFE AND SUBSTANCE. 249

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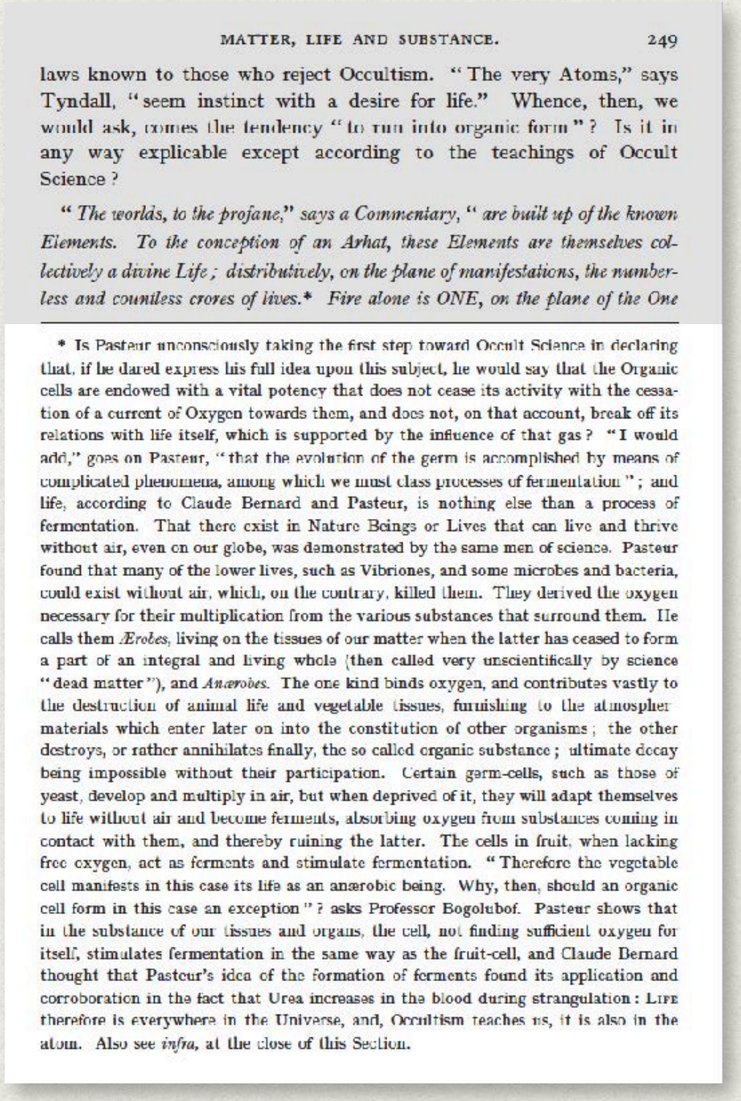

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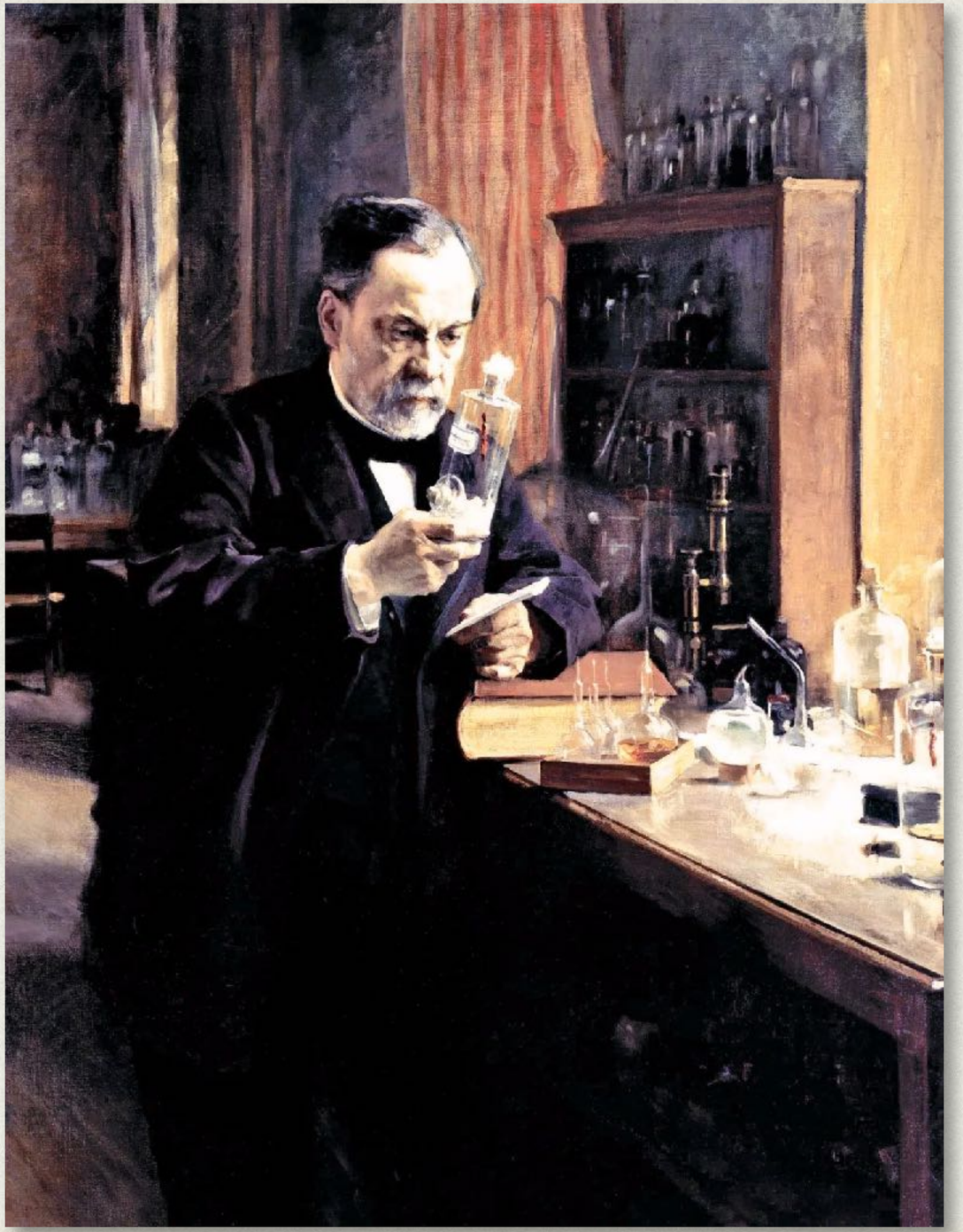

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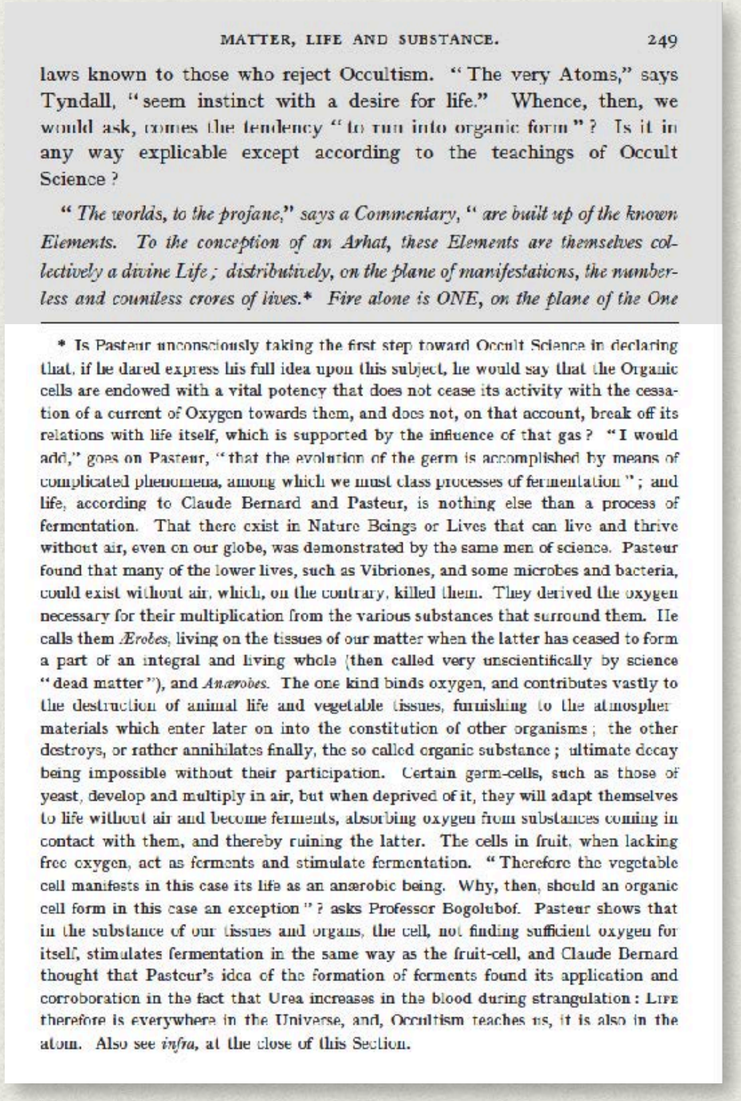

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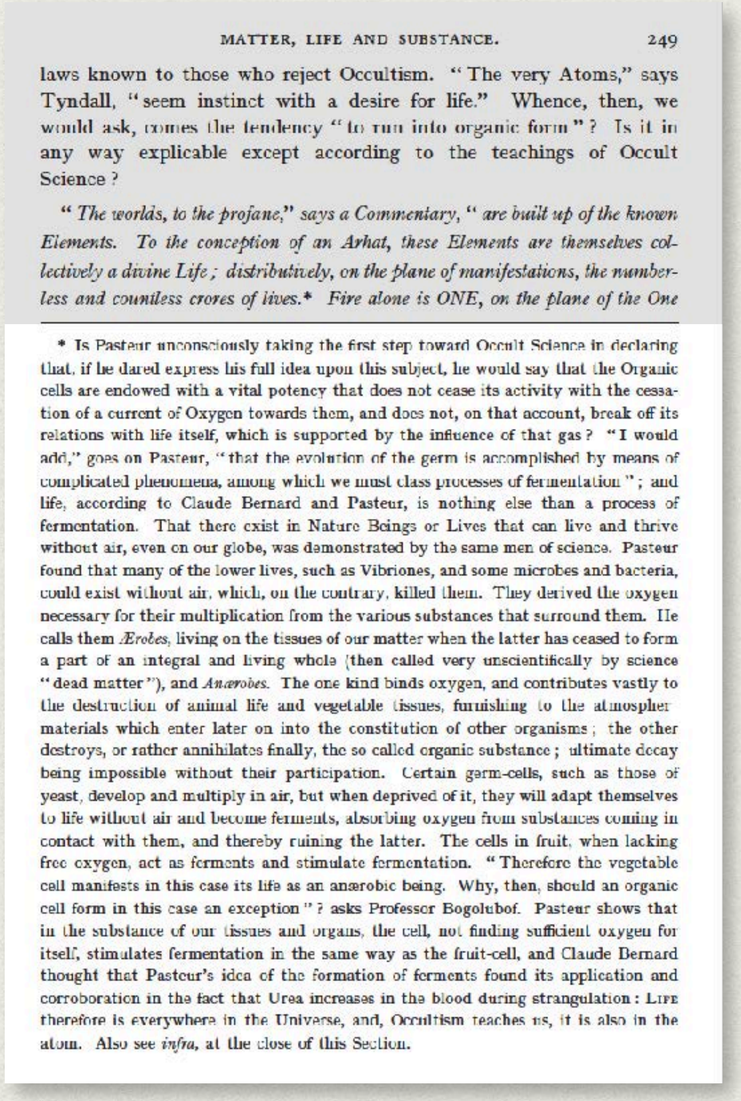

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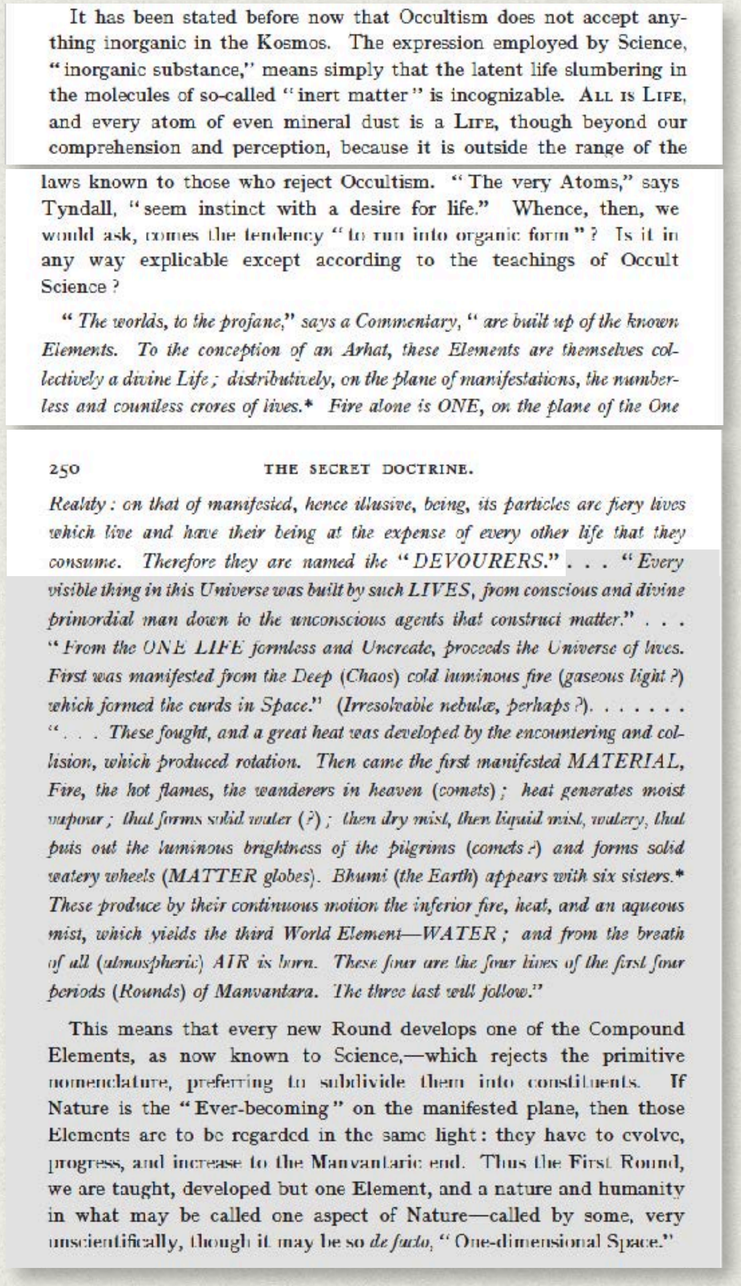

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This means that every new Round develops one of the Compound Elements, as now known to Science,—which rejects the primitive nomenclature, preferring to subdivide them into constituents. If Nature is the "Ever-becoming" on the manifested plane, then those Elements are to be regarded in the same light: they have to evolve, progress, and increase to the Manvantaric end. Thus the First Round, we are taught, developed but one Element, and a nature and humanity in what may be called one aspect of Nature—called by some, very unscientifically, though it may be so *de facto*, "One-dimensional Space."

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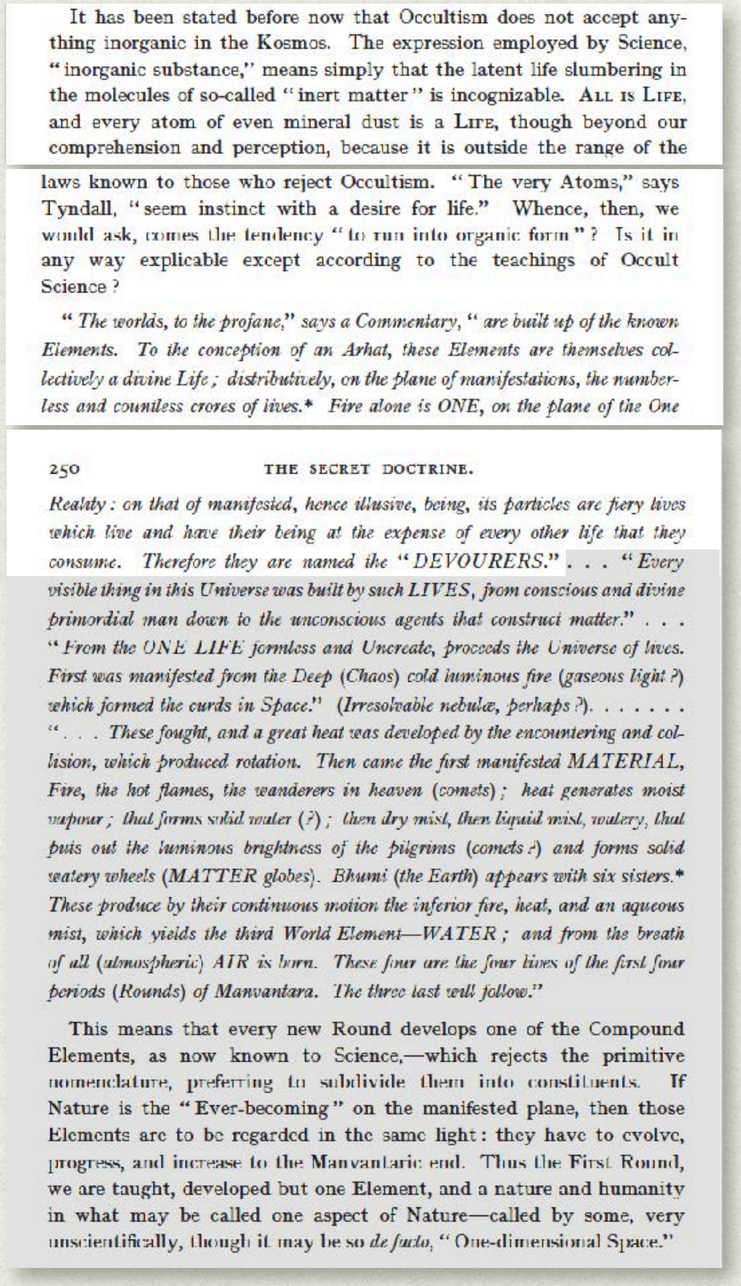

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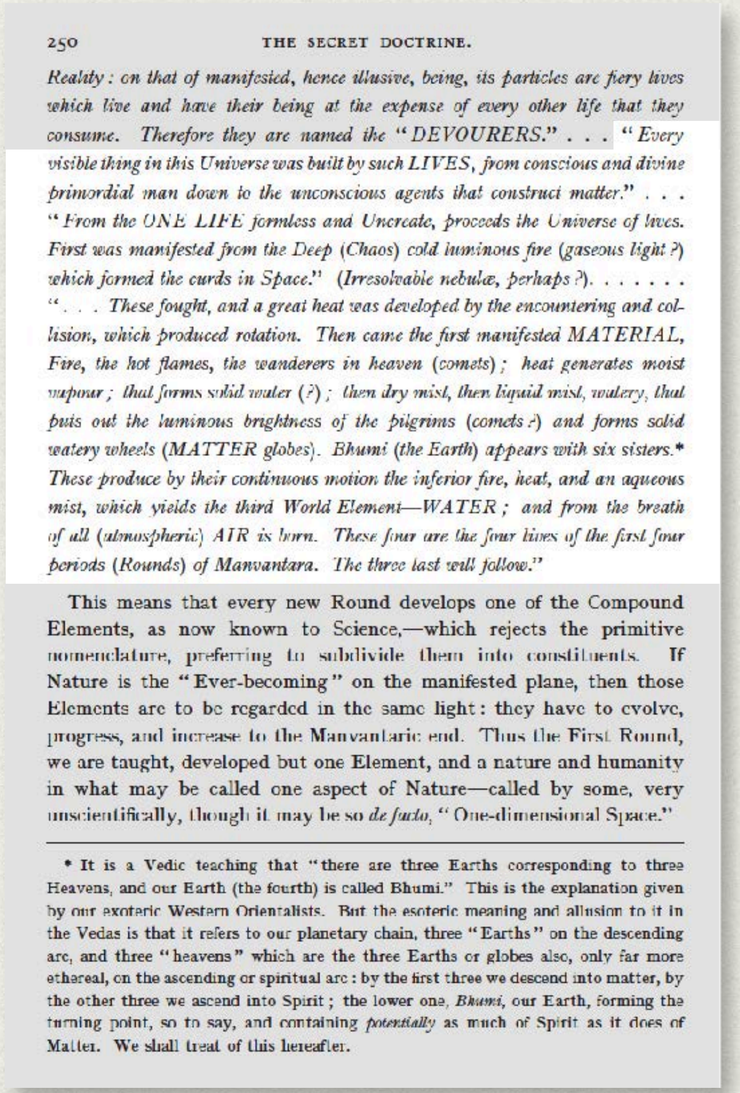

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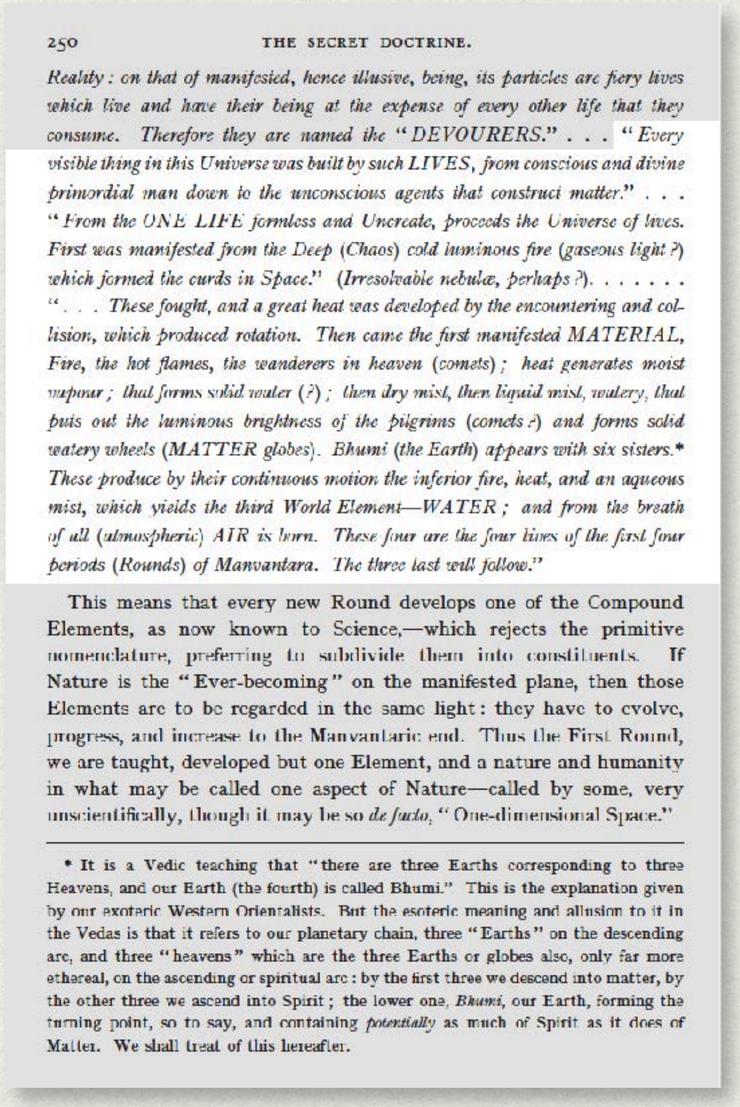

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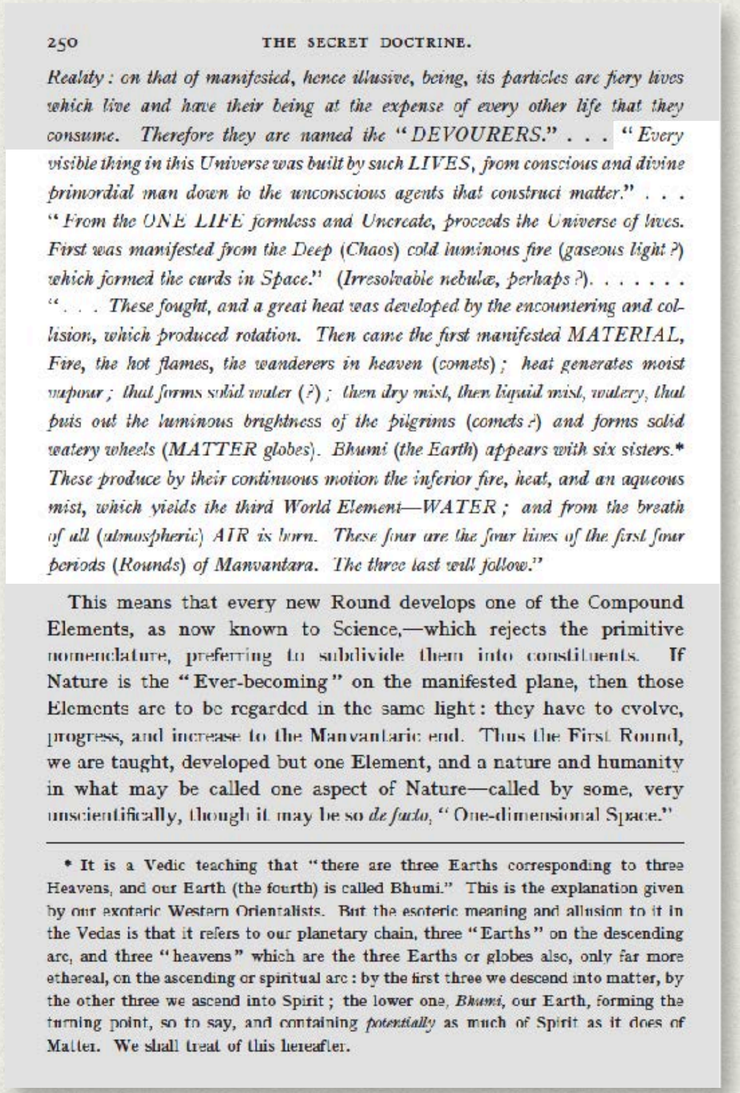

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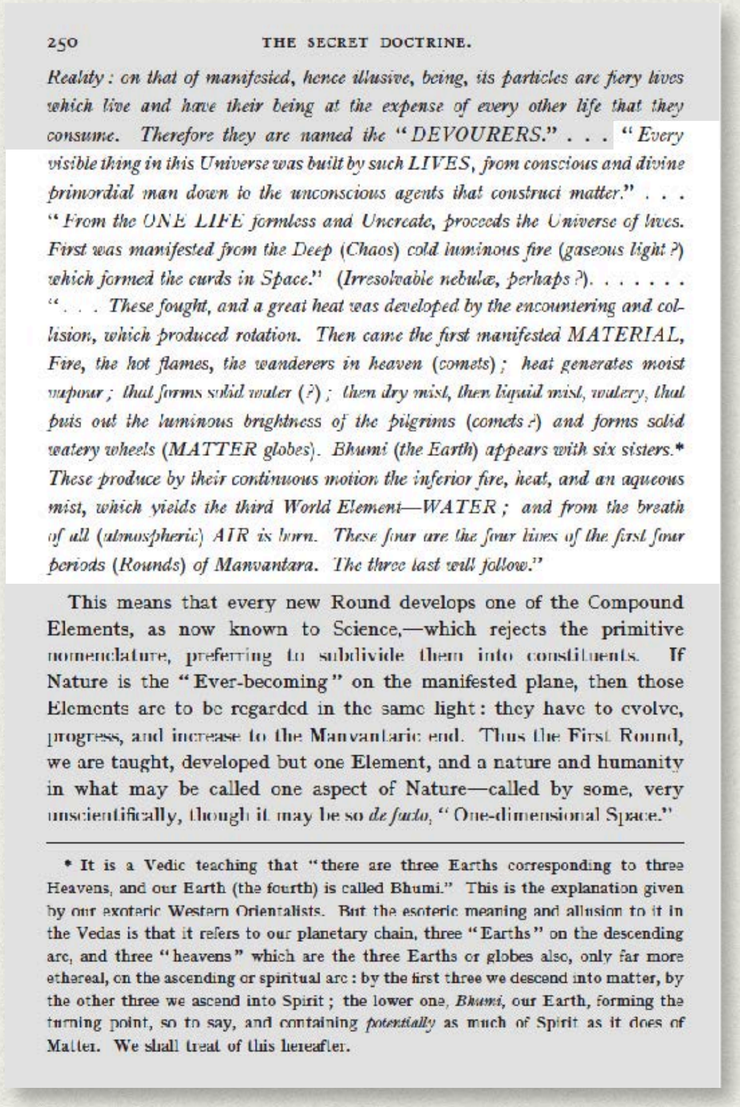

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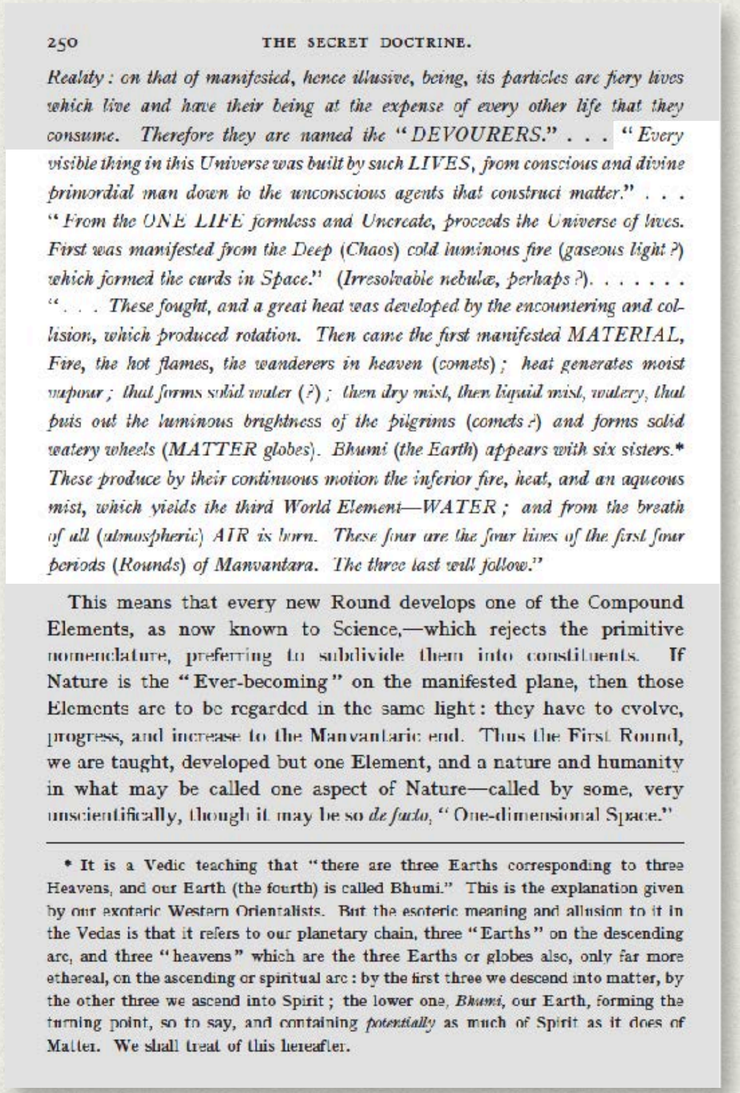

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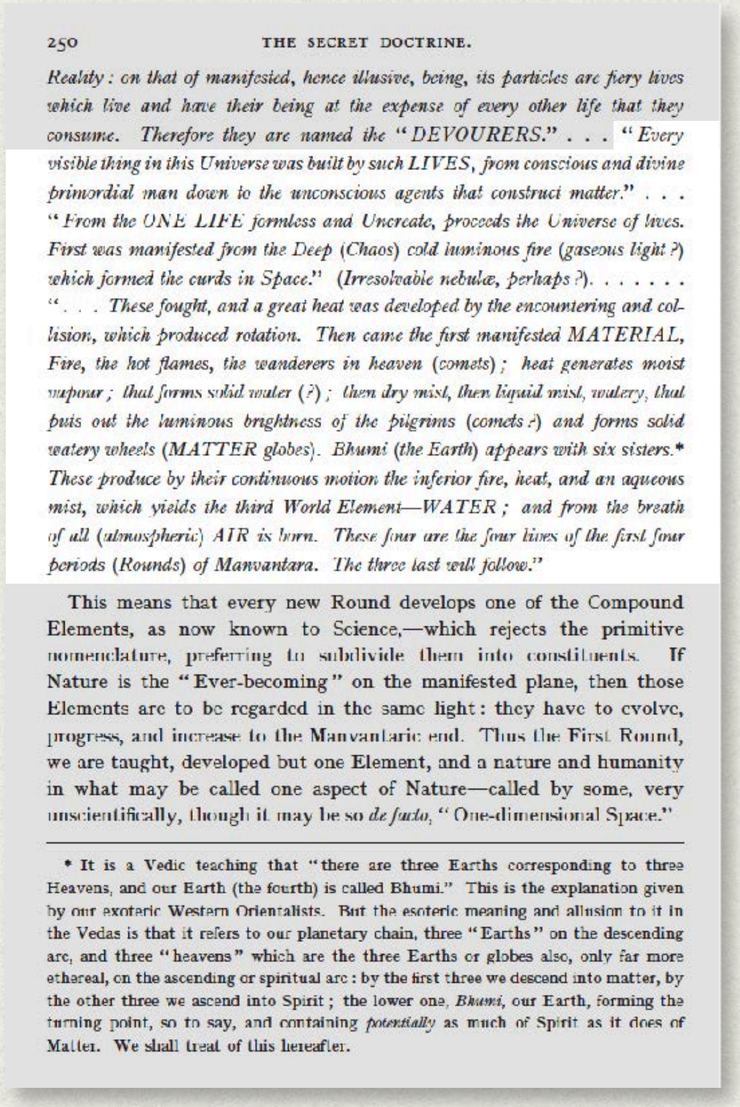

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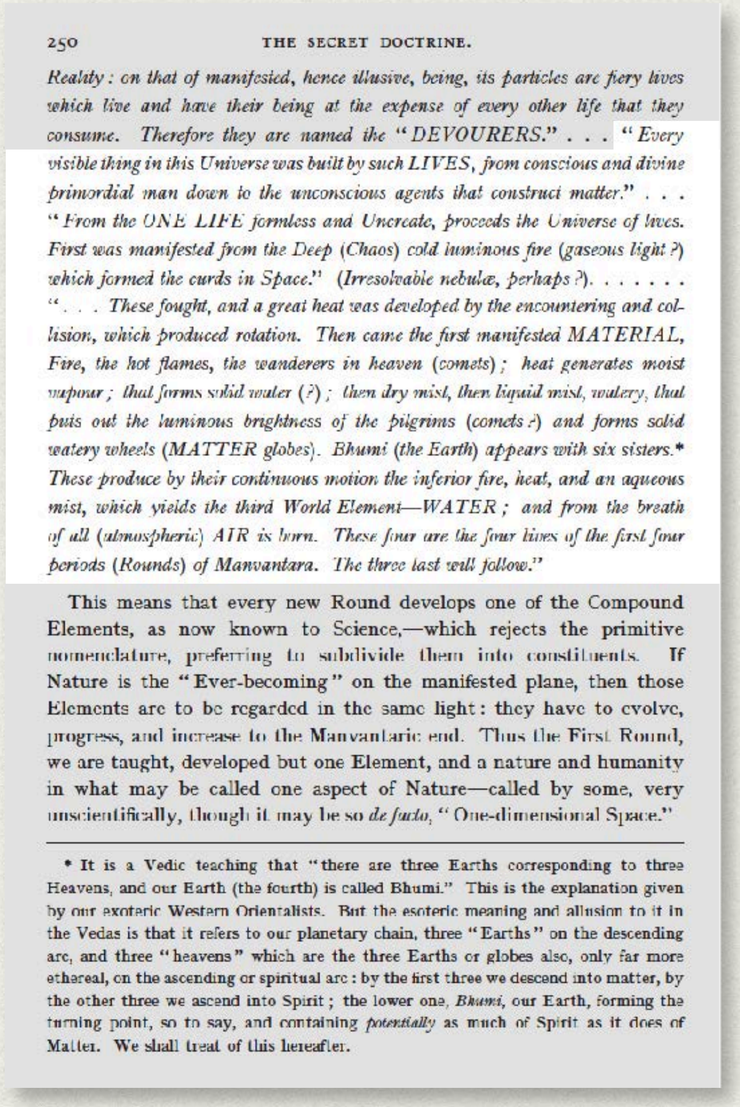

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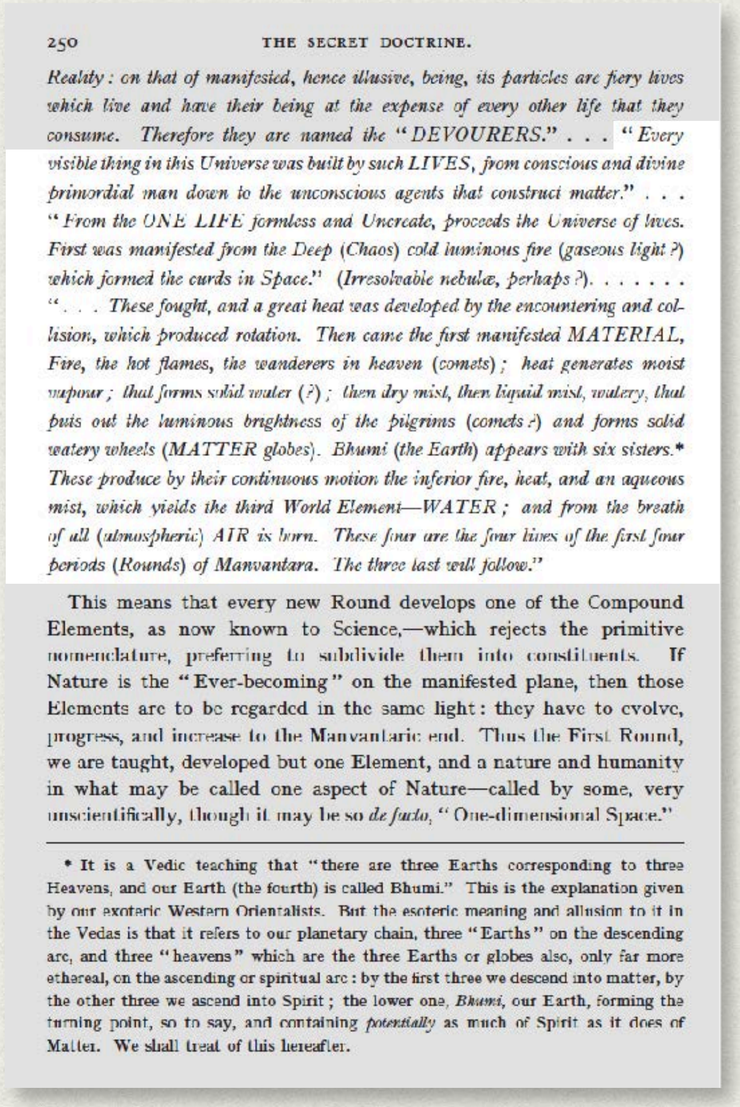

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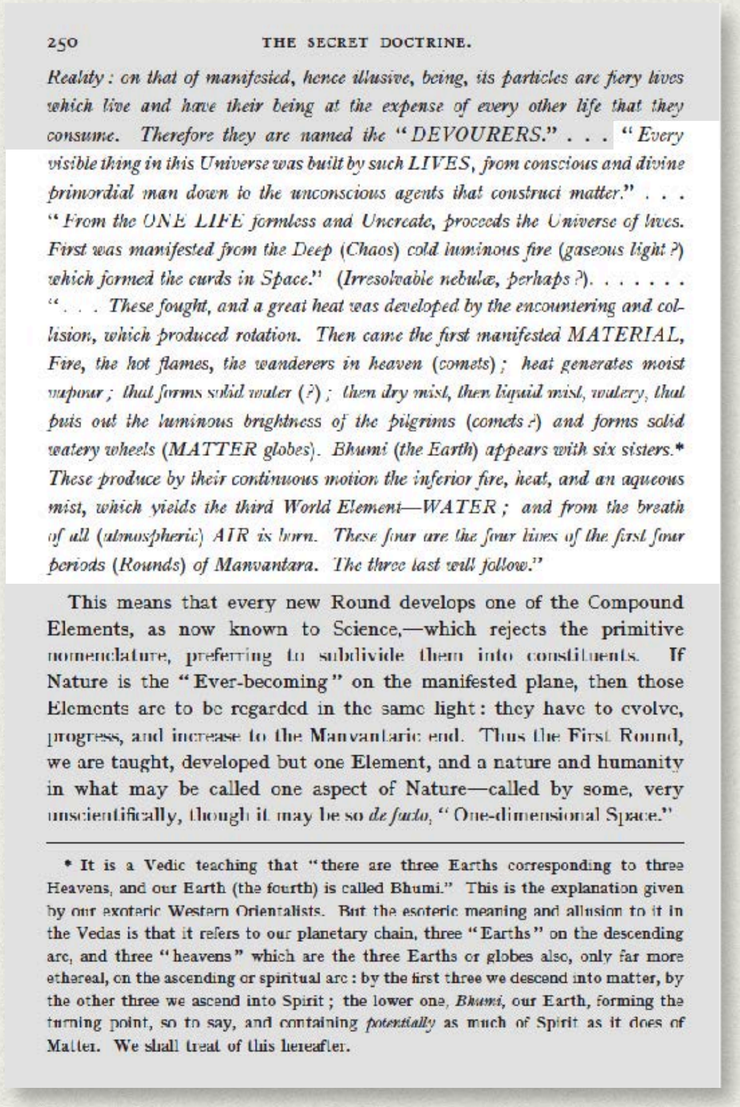

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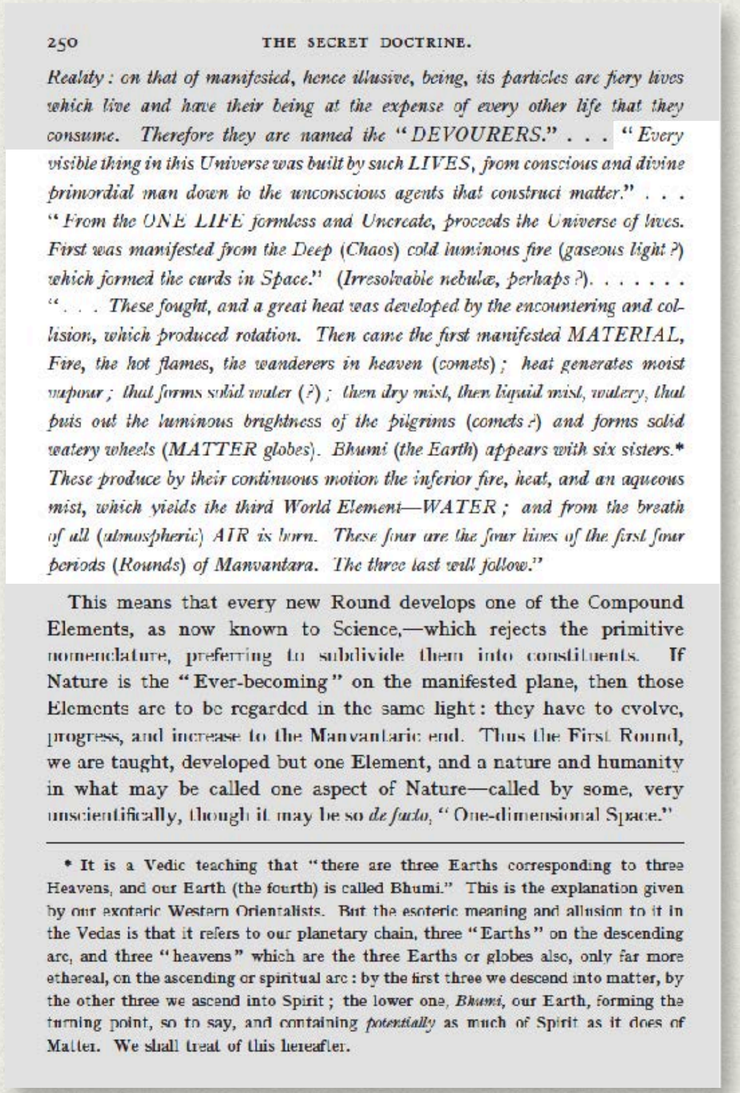

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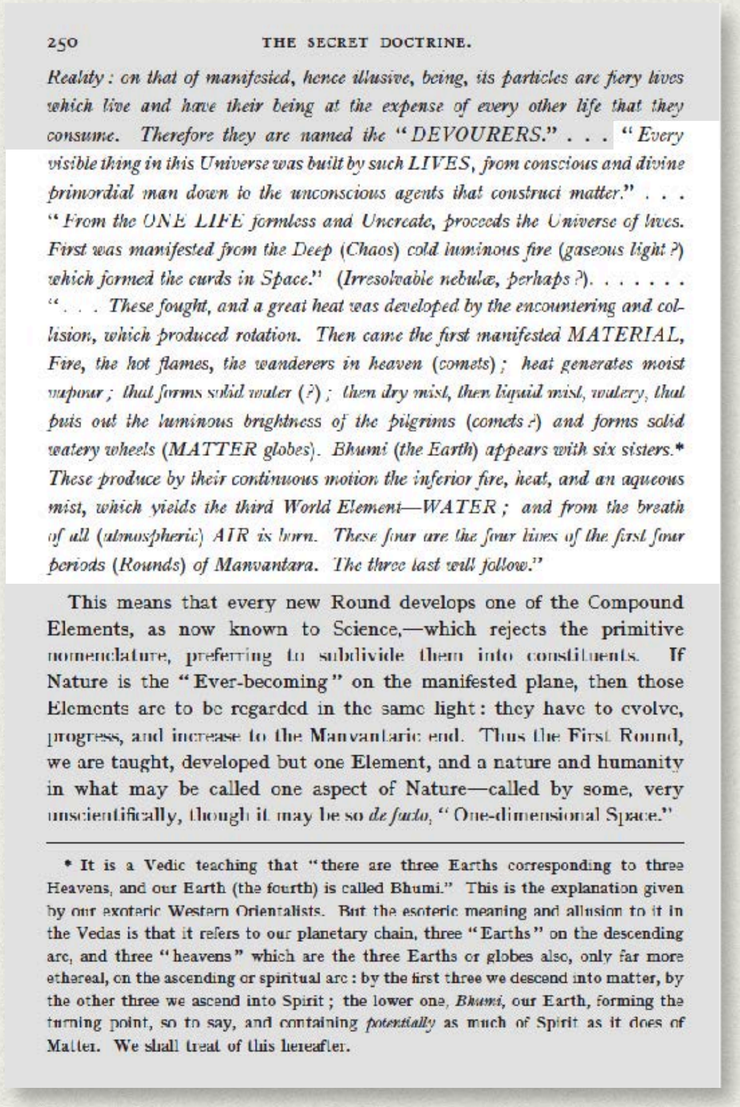

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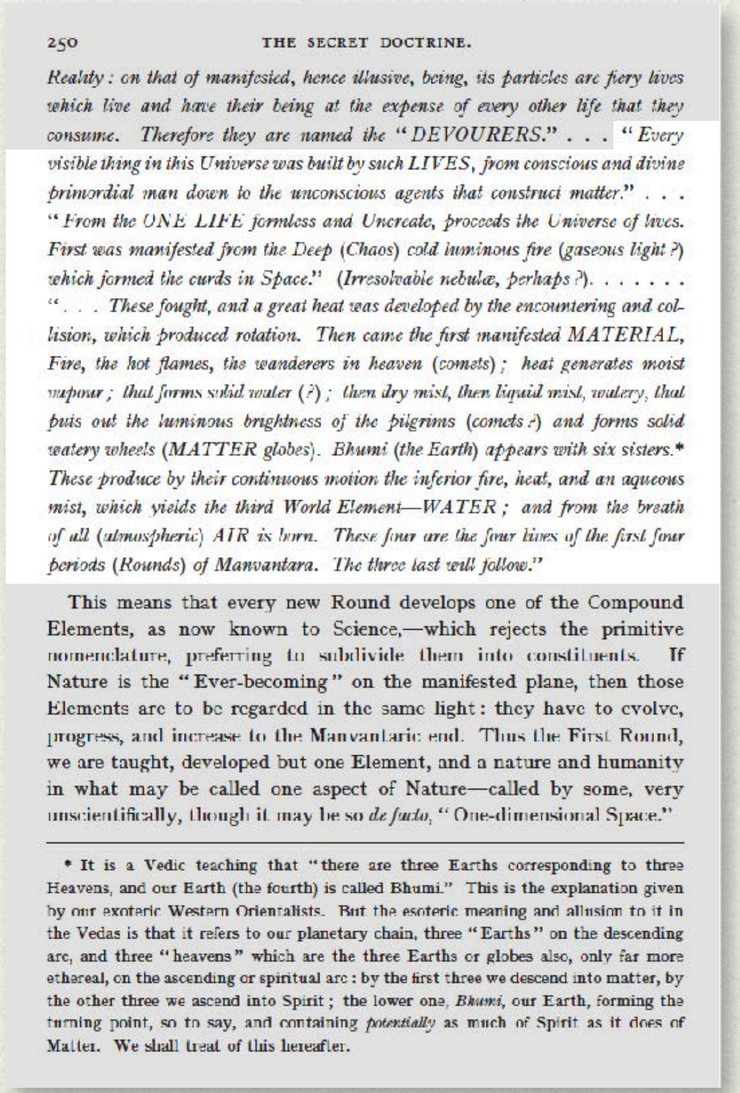

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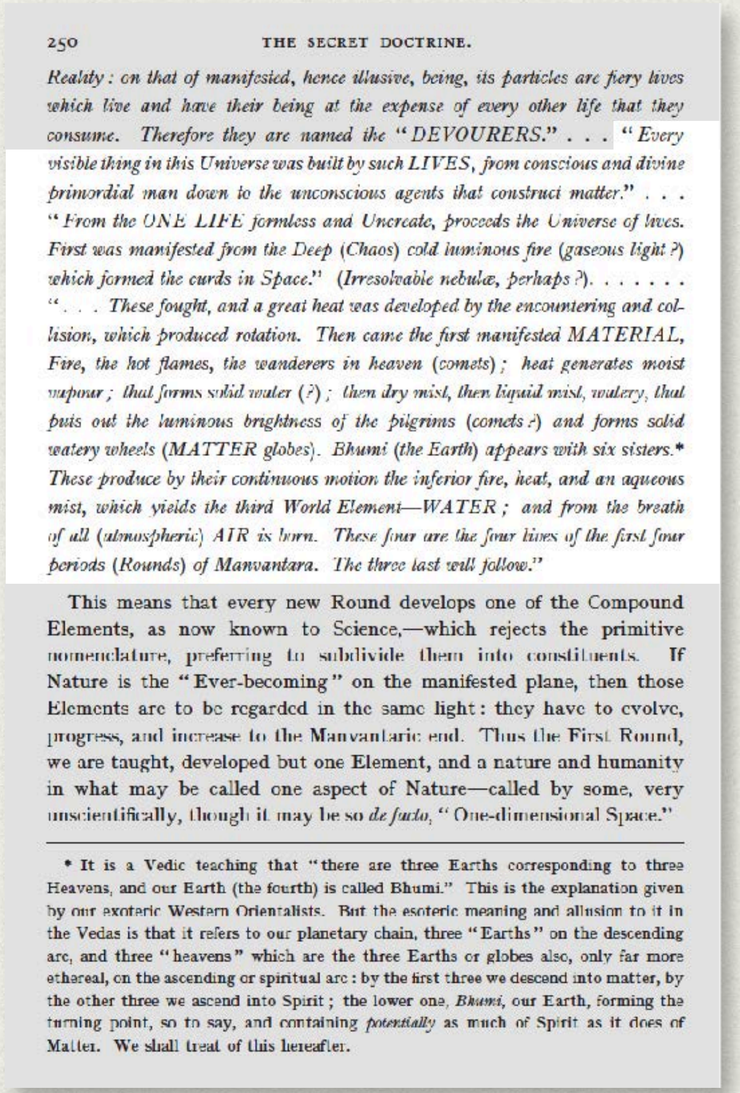

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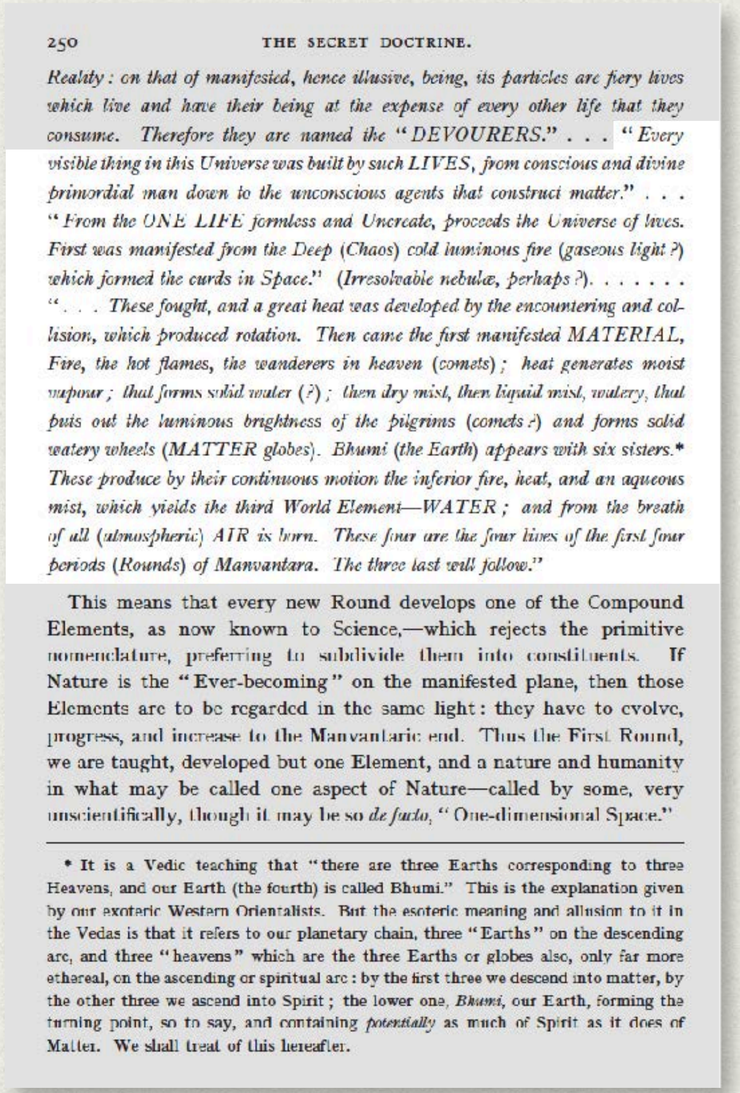

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This means that every new Round develops one of the Compound Elements, as now known to Science,—which rejects the primitive nomenclature, preferring to subdivide them into constituents. If Nature is the "Ever-becoming" on the manifested plane, then those Elements are to be regarded in the same light: they have to evolve, progress, and increase to the Manvantaric end. Thus the First Round, we are taught, developed but one Element, and a nature and humanity in what may be called one aspect of Nature—called by some, very unscientifically, though it may be so *de facto*, "One-dimensional Space."

* It is a Vedic teaching that "there are three Earths corresponding to three Heavens, and our Earth (the fourth) is called Bhumi." This is the explanation given by our exoteric Western Orientalists. But the esoteric meaning and allusion to it in the Vedas is that it refers to our planetary chain, three "Earths" on the descending arc, and three "heavens" which are the three Earths or globes also, only far more ethereal, on the ascending or spiritual arc: by the first three we descend into matter, by the other three we ascend into Spirit; the lower one, *Bhumi*, our Earth, forming the turning point, so to say, and containing *potentially* as much of Spirit as it does of Matter. We shall treat of this hereafter.

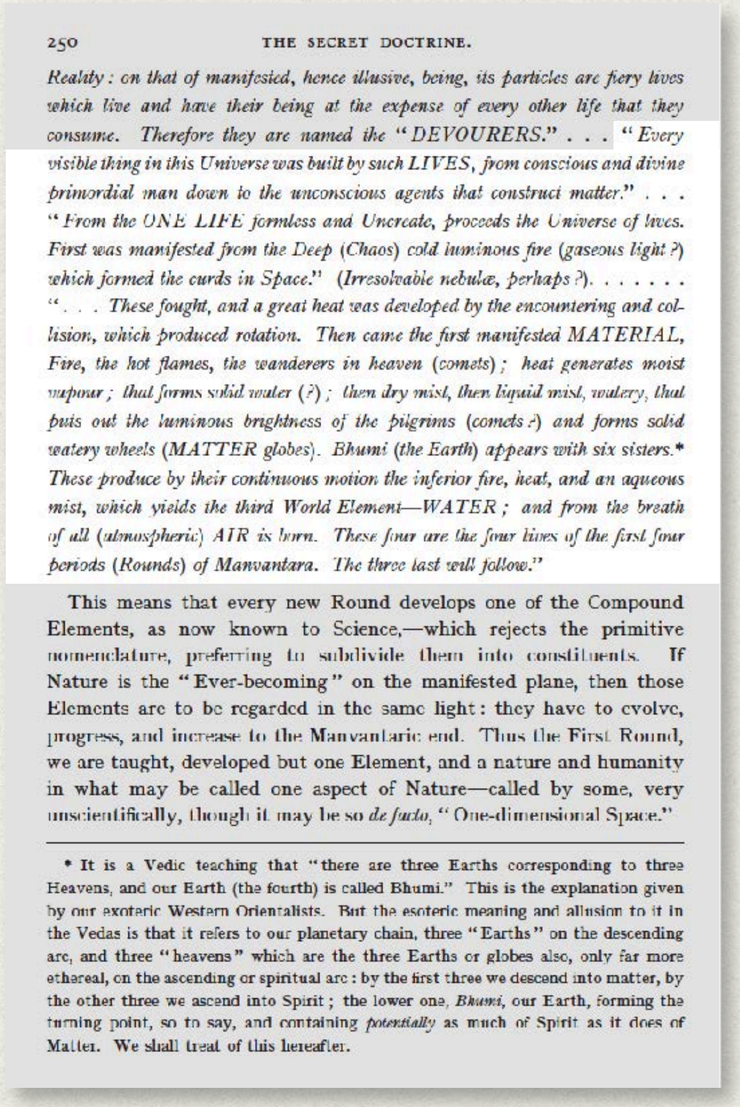
VERSE 5

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).

"Every visible thing in this Universe was built by such LIVES, from conscious and divine primordial man down to the unconscious agents that construct matter." . . . "From the ONE LIFE formless and Uncreate, proceeds the Universe of lives. First was manifested from the Deep (Chaos) cold luminous fire (gaseous light?) which formed the curds in Space." (Irresolvable nebulæ, perhaps?). . . " . . . *These fought, and a great heat was developed by the encountering and collision,* ***which produced rotation.*** *Then came the first manifested MATERIAL, Fire, the hot flames, the wanderers in heaven (comets); heat generates moist vapour; that forms solid water (?); then dry mist, then liquid mist, watery, that puts out the luminous brightness of the pilgrims (comets?) and forms solid watery wheels (MATTER globes). Bhumi (the Earth) appears with six sisters.* These produce by their continuous motion the inferior fire, heat, and an aqueous mist, which yields the third World-Element — WATER ; and from the breath of all (atmospheric) AIR is born. These four are the four lives of the first four periods (Rounds) of Manvantara. The three last will follow."*



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