


*From Heaven to Earth:*

# **H. P. BLAVATSKY RETURNS**

**BY ROBERT R. LEICHTMAN, M.D.  
THROUGH THE MEDIUMSHIP  
OF D. KENDRICK JOHNSON**



The Ninth in a Series



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“Reading and writing are the most utterly human, the most utterly civilizing skills there are. Reading is a very magical process.”

“A true teacher takes on the responsibility of helping his students cope with their burdens. But in your educational system, in particular, it seems that too often the teacher gives *his* burdens to his students—his hang-ups, his prejudices, and his limitations. That’s an improper way of teaching.”

“You are all sitting *within* each other’s minds at the moment—you are actually paddling through each other’s thoughts, which means you are influencing others and being influenced by them. You are constantly hypnotizing and being hypnotized.”

“One of the best road signs for telling how far along the spiritual path you are is the amount of joy you express. When you just feel like singing or laughing or dancing—when you’re so full of good cheer that you cannot contain it—now that’s a good sign. After all, doing the Father’s work should make you happy and joyful.”

“Dedicating one’s self to Life is very important because it’s a dedication of one’s self to God, too. It’s a dedication to whatever swells your bosom with great joy: the dawn coming on in the morning, the rains falling, or the fact that we *are* and that we do have joys and sorrows.”

—Helena P. Blavatsky



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*The Ninth In A Series*

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## A BRIEF INTRODUCTION

*for the benefit of readers who are becoming  
acquainted with our series, From Heaven to Earth,  
for the first time*

*H.P. Blavatsky Returns* is the ninth in a landmark series of books written by Dr. Robert R. Leichtman. Each book in this series is the transcript of a conversation between Dr. Leichtman and the spirit of a well-known genius or psychic, conducted through the mediumship of David Kendrick Johnson. The interviews, which were mostly conducted in 1973, grew out of an idea of Dr. Leichtman's to write a collection of biographical sketches which would rekindle public interest in the exploration and investigation of the human mind and psychic potential.

As Dr. Leichtman began composing a list of the people he might wish to write about—people such as Madame Blavatsky, William Shakespeare, Edgar Cayce, C.W. Leadbeater, Arthur Ford, Thomas Jefferson, and Eileen Garrett—it occurred to him that all of them had left the physical plane. Not only that, but they were also all people with whom he had communicated through direct clairaudience at one time or

another. So, rather than just write biographical sketches of them, he reasoned, why not speak to them *directly*—through a medium—and let them talk about their lives, experiences, inspirations, and current thoughts *in their own words!*

The choice of a medium was an easy one. Dr. Leichtman immediately thought of his good friend, David Kendrick Johnson. Dr. Leichtman knew that Mr. Johnson had been “entertaining” Cayce, Carl Jung, Madame Blavatsky, and many of the others on his list for quite some time already. And he respected David’s talent as a medium to work compatibly with creative and innovative spirits. A first-rate artist in his own right, David has the understanding and competence which make it possible for other creative geniuses to speak through him, mediumistically. So Dr. Leichtman broached the idea. Mr. Johnson responded enthusiastically.

By the time they began the series of interviews, Dr. Leichtman and Mr. Johnson had drawn up a rather impressive list of people to converse with—heavily weighted toward those who had been gifted with unusual inspiration and vision while alive in the physical body. They decided, for example, to contact such outstanding mediums and pioneers in the exploration of life after death as Ford, Cayce, Garrett, and Stewart Edward White. Also making the list were a number of mysterious, “occult” personages: Cheiro, the actor-turned-palmist who gained much fame in Europe with his amazing predictions around the turn of the century; the controversial Madame Blavatsky, who helped found the Theosophical Society and who claimed to be in contact with superhuman “Masters”; and Bishop



Leadbeater, the clergyman who became a clairvoyant and author of many books on the invisible dimensions of life. Rounding out the list were a number of geniuses who obviously had led inspired lives while being less overtly psychic: William Shakespeare; the psychologists Carl Jung and Sigmund Freud; Thomas Jefferson; Nikola Tesla, the electrical genius; and Sir Oliver Lodge, the British physicist, educator, and early psychic investigator.

As the series' title, *From Heaven to Earth*, suggests, the purpose of this project is to acquaint readers with the current thinking of these outstanding individuals, even though they have left their physical bodies and now work on the inner dimensions of reality. Many new ideas about psychology, psychic phenomena, science, literature, human civilization, and the future of mankind are set forth in these conversations—as well as plenty of good humor.

It is not the intent of this series to document the existence of life after death—or the effectiveness of mediumship in contacting the spirits of those who have left their physical bodies. Nor is it necessary, for these matters have been scientifically proven many times over in other writings—indeed, in many of the books written by the people interviewed in this series. The doubting reader will find ample proofs in the works of Sir Oliver Lodge, Stewart Edward White, Eileen Garrett, Madame Blavatsky, C.W. Leadbeater, Arthur Ford—and countless others.

Instead, the interviews in *From Heaven to Earth* are offered as a way of demonstrating that we need not be content with just an echo of great geniuses who have lived and died; their voices can literally be heard again.

Their spirits and ideas can actually return to earth. Heaven is not some faraway place inaccessible to mortals. It can easily be contacted by competent psychics and mediums who have correctly trained themselves—as have Dr. Leichtman and Mr. Johnson. And such contact can produce insights and new ideas of great importance.

*A more complete introduction to this series is contained in the first book, Edgar Cayce Returns. In it, the nature of the mediumistic trance, the origins of this specific project, and the value of creative genius are discussed in detail. For information on ordering this first volume in the series, please see page 92 in this volume.*

—Carl Japikse  
ARIEL PRESS

## H.P. BLAVATSKY RETURNS

The world of the occult has known many colorful characters, but few can match the starburst life of Madame Helena Petrovna Blavatsky. Born of Russian nobility in 1831, she left her native land when she reached adulthood, to travel the world and discover its mysteries. She went where no other woman of her time dared to—and always found adventure. It is said she fought in Crimea. She witnessed strange psychic feats in North and South America, in Egypt, and in Asia. She was frequently the target of malicious gossip, yet her reputation has survived even the meanest assaults. She was talented enough to have made a career as a concert pianist, but chose instead to discover her destiny in the remote mountains of Tibet.

In 1875, she helped found the Theosophical Society, which perhaps more than any other group has rekindled interest in the West in the esoteric principles of spiritual growth, the teachings of the East, and what is known as the “Ancient Wisdom.” H.P.B., as her

friends were wont to call her, soon became the driving force behind the Theosophical movement—and “driving” is a word which barely does justice to the energy and power this woman exhibited.

Helena Petrovna Blavatsky was a strong person—strong in temper, passion, dedication to her work, endurance, talent, and accomplishment. She embodied power in her word and deed, and attracted power to herself—powerful friends and powerful enemies. But most importantly, she was an agent of great power, a power unknown to most of us—the spiritual power of mahatmas and adepts.

It is a matter of record that H.P.B. had a stunning effect upon her visitors, friends, and students. She could discuss for hours in lucid detail the most esoteric of occult matters. She could work twelve to eighteen hours a day while writing her books and articles, which brought the Ancient Wisdom to the attention of the modern world. She was spectacularly psychic, too—able to materialize objects from thousands of miles away, produce rapping and bell-like sounds out of thin air, and announce the specific words of a letter being written to her at that moment, but not arriving in the post for days or weeks.

Oddly enough, however, for all her personal power, H.P.B. was a slave much of her life. Early on, she was a slave to her own strong temper and intense emotions. Later, she was a slave to her dedication to the work of her Master Teacher, Morya. It was under the direction of Morya and another eastern mahatma, Koot Hoomi, that she founded the Theosophical Society. For this work, she sacrificed life, honor, and fortune. Indeed, one of the most significant aspects of

her work was her revelation to the West of the existence of the "elder brother" masters and mahatmas whom she served, and their role in guiding the unfoldment of civilization and the development of spiritual aspirants everywhere.

In many ways, though, H.B.P. herself demonstrated mastery. She mastered many occult and psychic talents—for example, she was clairvoyantly able to perceive information in books located in libraries thousands of miles away, and communicate telepathically with individuals on other continents. She mastered her own strong temperament and will, so she could focus her entire energies on her writing and teaching. And she mastered many of her critics and enemies who, upon investigating her, found the facts, evidence, and phenomena she produced to be genuine.

The tribute to her mastery is the body of esoteric writings she left behind, specifically the books *Isis Unveiled* and *The Secret Doctrine*. In these books, she collected and compared the occult truths which pervade all major religions, philosophies, and mythologies of the world, thus laying a solid foundation for the spiritual and occult development which has occurred since her death in 1891. In reading these books, one cannot help but marvel at the prodigious knowledge, wisdom, and mental power of this woman. They are difficult reading, but only because they contain so many keys to human understanding.

For those readers who might be interested in approaching H.P.B. a bit more gently, however, I would also recommend reading through her memoirs and the story of her life told by Colonel Henry S. Olcott in *Old Diary Leaves*. These books brim with

anecdotes about H.P.B.—as a leader, writer, teacher, psychic, mystic, occultist, troublemaker, peacemaker, and agent of vast and powerful spiritual forces and entities.

I have always been fascinated by this unique and powerful woman, but frankly was a bit concerned when I prepared to interview her for this project, since she is so well-known in occult circles and so much has been written about her and the controversies she was involved in. I wondered if the interview would produce any new and startling information, and half expected to receive a lecture by a rather stuffy and pompous old lady on dry esoteric truths. My worries were unfounded, however. Once the session began, I discovered that the real H.P.B. is a warm and charmingly cheerful lady who is anything but pompous and stuffy. Lecturing on ponderous matters was the furthest thing from her mind, and we were soon chatting comfortably about a wide range of topics of common interest.

She was quite concerned, for instance, about modern attitudes toward education, and the lack of genuine interest in most people for improving their minds. She talked about the magic of reading, and what it really means to think. Being an author, I was naturally intrigued by what she had to say, and found it of direct importance to every intelligent person, whether he or she is interested in occult and spiritual matters or not.

Since the time the interview was conducted, I have often entertained H.P.B., and she has come to be an "old friend." It took me quite a while, however, to get used to the real Blavatsky and wash out of my thinking the notion that she was supposed to be a firm,

no-nonsense lady, often rough, militant, and given to dogmatic pronouncements. I suppose this false impression is what one gets from reading her writings and associating with those who idolize her. Whatever the cause, the belief is quite common. Before the interview, I mentioned to a devout Theosophist that I was going to be chatting with Madame Blavatsky. The response was shocked and most indignant. His words were polite, but the meaning was clear: someone so lofty as H.P.B. would *never* condescend to making an appearance to me—let alone through a *medium*! Thus, I half expected bolts of lightning, claps of thunder, and Himalayan blizzards to precede her appearance.

Instead, I was treated to a delightful conversation with a lady who came across more like a Victorian version of Auntie Mame than the hoary grandame of occultism. H.P.B. couldn't wait to light up a cigarette, have a cup of coffee, and carry forth in cheerful repartee. It was as if she had stopped by for a social visit on another one of her trips around the world. She still had the aura of power, but it was the power of good cheer and joyfulness—the power of a person who likes living and being with people, the power of a thoroughly delightful individual. In fact, she commented that a sense of humor is one of the major signs of spirituality—a sign of being closely identified with spiritual values and wisdom, and yet able to harness a personality.

And so we laughed and joked and had a grand time—so much so that I was a bit mortified when I read the transcript of the conversation later. I began to think that her followers might be disappointed by the seeming paucity of esoteric commentary and annoyed

by what they might interpret to be "triviality" (even though it is not). I could almost hear them saying, "Is this the woman who was the firm right hand of the Masters and who guided the Theosophical Society?"

As I pondered this problem and thought about seeking another interview for the purpose of exploring some of the more occult implications of her work, however, I felt a tickle—not an ordinary tickle, but an odd sensation of mirth, as though my worries were pointless. Then I recognized the psychic presence of Madame Blavatsky, laughing at my consternation. She spoke: "Roll some paper into your typewriter. I have something to tell you that you will want to record." So I did, taking down her dictation as fast as my fingers could type. Here is what she said:

"Since you've read a great deal about my career as H.P.B., you know that I had to submerge most of my private feelings and ideas about living, in order to take on the work and burden of writing, teaching, and founding the Theosophical Society. As is so often the case with public figures, especially in the occult work, my life just wasn't my own anymore. Instead, I was stretched between the power, the lofty wisdom, the light of my spiritual purpose, and the enlightened people I served on the one hand, and the mundane world of students, sycophants, bloodsuckers, and enemies on the other. I had contact with Masters, yes, but that meant that I had to respect their intentions and plans more than my own personal desires of the moment. I was clairvoyant, yes, but that meant that not only was I more aware of the higher planes but also more painfully aware of those who attacked me and the work I did—not just their identities but also



the content and force of their criticisms or attacks. I felt this loss of identity, and was often rather miserable. But I had made a commitment to my spiritual brethren to act as their agent in the West, and I had to subordinate everything to that cause.

“You will recall that I once inscribed the flyleaf of one of my books, ‘H.P.B. to H.P. Blavatsky, with *no* kind regards.’ My higher or esoteric self was in command of me during most of my career. The human part of me—who dearly loved to be with friends, go to parties and lavish dinners, talk and smoke and even drink a little—had to give way, for the most part, to this other element of myself.

“There is a part in all of us which never leaves heaven, a part which can commune with lofty spiritual intelligences and focus light and love into the world. To do my work, I had to let this part of me totally dominate my personality. Now, many people never even contact this heavenly part of themselves, let alone allow it to dominate their personalities. The average spiritual aspirant, on the other hand, is aware of it and is able to integrate its qualities to one degree or another with the personality. But I didn’t have that luxury. I felt as though I was split asunder and never got to be myself, once my work commenced.

“I would think or speak or write, but the thoughts and words that I produced belonged more to the masters I represented than to myself. I was an author, teacher, spiritual head of a growing organization, critic of materialism, and victim of slander and condemnation, yes—but *I was everything but myself!*

“So it is, that when I appeared to your little group for this interview, I decided to simply be myself!

No frills. No lightning bolts, either—not even the rose petals that used to materialize during some of my early occult work. After all this time, I have a right to be my plain old self, giggling, and enjoying a visit and a good cigarette.

“I suppose these comments will shock the ‘pious,’ but *it is not sinful to enjoy life*. In fact, it is a spiritual duty for everyone to put joy into life! And so I do!

“Now, I don’t want to leave the impression that I’m doing nothing but hedonistically enjoying life on the inner planes. I’m still quite serious, but I’m more myself. I don’t know why so many people think that, after you die, you go off somewhere and never show any interest in the work which so consumed you during your earthly life. My dedication to humanitarian work and education did not end when my physical body died. I didn’t expect that, and I didn’t teach that, either! *Of course* I am interested in anyone who is intelligent and serious about occult studies. I don’t have the time or opportunity always to slip in for a chat with all such people, but I am interested in the work they can do. Why shouldn’t we come back from time to time to help someone here or there understand more about subjects we are experts in?

“In case anyone is wondering, there is no law in heaven prohibiting this. In fact, it is encouraged. The problem is that we find *so few* people who take an intelligent interest in spiritual matters. There are hordes who lust for a show of phenomena, like rose petals falling from the ceiling or spirit raps on the walls. But the world doesn’t need that phenomena anymore. A genuine spiritual aspirant does not need to be convinced in these ways, and shouldn’t waste

time looking for these "signs," because they aren't being used now. It's not a question that they cannot be performed, but rather it's an issue that has been dropped because it attracted too much of the wrong kind of attention, even in my own time.

"I know that my informal and giggling style will throw some people into an absolute frenzy. But I don't need to spell out to any intelligent person that you don't lose your sense of humor when you shed your physical body. Nor do you lose your friendliness, wit, or charm—that is, if you had some while you were alive! That's one thing I like about you and David; you don't prepare for a seance like most people would prepare for an audience with the Pope. Both of you expect to entertain a human intelligence complete with common sense, good manners, personal warmth, and charm.

"So that is what I tried to show when I came for your interview. Sometimes I wish that all the people who are so consumed in their discussions of chains and rounds [see glossary] and cycles of evolution in the solar system would sit down and have a good, belly-shaking laugh. It might do them more good than the intellectual understanding of all that stuff. After all, what good does it do to know all about the origins of the universe if you are too gloomy and sober to be part of it and contribute to its unfoldment?

"During my physical life, I grumbled enough for ten people. I was often in considerable pain. I was seriously ill for a long part of my adult life. Yet I found time to enjoy life when I could have a few hours to myself and my friends. I know I have said this already, but putting joy into your work and your living

is a spiritual duty. Putting joy into your esoteric studies is likewise a duty—a happy duty, of course. If we had more joy in the world, we would have fewer grumpy ministers spreading misery from the pulpit, fewer crotchety teachers driving their students into boredom, fewer discouraged spouses and children, and yes, fewer dyed-in-the-wool Theosophists sputtering over minor details in some dusty old writing of mine.

“Well now, that should be enough to let your readers know that I am speaking with no kind apologies to the alleged reputation I left behind—or for the dogma and hysteria that have been erected as my monument since I left my physical body.”

So ended her dictation. I include it here as it nicely sets the tone for the interview which follows. To those who might claim that this is just my own rich imagination substituting for H.P.B., all I can say is that I have come to know quite well “the old lady,” as she was often referred to. The unique power and quality of her presence is something which stands out, for me, as clearly as a shaft of sunlight on a cloudy day. It is quite distinct from my imagination.

In the interview, H.P. frequently refers to C.W. Leadbeater, who also is featured in the *From Heaven to Earth* series. As most students of the occult will know, Bishop Leadbeater was a protégé and colleague of H.P.B.’s in the Theosophical Society. She also talks at length about the White Brotherhood, the spiritual organization which she represented in her work. Many spiritual aspirants of today have rather odd notions about this organization, emphasizing the glamorous aspects of the work it does, and so H.P.B.’s comments deserve a careful and close reading.

For the interview, Madame Blavatsky spoke through the mediumship of my good friend, David Kendrick Johnson. David's wife Colene also participated in the session. Madame Blavatsky spoke first, not wasting any time on formalities.

*Blavatsky [coyly]:* Somebody is eyeing the bonbons [cigarettes] on the table.

*Leichtman:* Don't drool!

*Blavatsky:* I'll try not to. But I am here, and I would very much appreciate the usual favor.

[*Colene Johnson offered a cigarette to H.P.B. who fumbled with the pack in getting one out.*]

*Colene:* What are you doing? Do it this way.

*Leichtman:* I got you a new pack of them.

*Blavatsky:* I knew there was a reason why I liked you. Where shall we begin?

*Leichtman:* Wherever you want.

*Blavatsky:* Well, then, I'll start by giving out a key to inner awareness that is never emphasized publicly. It's really very simple, and yet it's something that all the well-meaning teachers in the world never, never bother to mention.

*Leichtman:* Never, never?

*Blavatsky:* Absolutely never! [*Laughter.*] It's the art of reading well. I'm talking about reading books, newspapers, and things like that—but *reading well!*

In America you have a wonderful opportunity. You have mandatory education and everybody is forced to learn to read, but unfortunately the modern educational system doesn't ever get anyone *excited* about reading. And that's too bad, because reading and writing are the most utterly human, the most

utterly civilizing skills there are. Reading is a very magical process.

Now, I know how difficult my own writings are for people to read. I even had trouble reading them myself. [*Laughter.*]

*Leichtman:* Aha!

*Blavatsky:* Of course, I didn't write them all by myself—I had help. Oh, this cigarette tastes good! [*Snickering.*] For most people, however, the problem is that they don't take the trouble to read them carefully. That doesn't make them any easier. Reading carefully is a very important step to inner awareness. Most people don't take the trouble even to read simple things carefully.

*Leichtman:* What do you mean by careful reading?

*Blavatsky:* Well, some people just see words. They don't take the time to ask themselves, "Now, what does this mean for me? If this statement were true, what difference would it make to how I live my life?" People too often just fail to wonder about the meaning and significance of the ideas they read. They might, for instance, make an effort to see if there is evidence to support or contradict the ideas they read about—or if the ideas answer questions they have.

It's important to appreciate that ideas are more than just collections of words. They are packaged in words, but it's what's inside the package that's important to get at. Just as you have to open up cans and packages to get at the food inside, you have to go beyond the "container of words" in order to get to the real thought inside. That requires the sort of effort I just described. You have to work at trying to comprehend what these words signify. After all, this is one of the

things the mind is designed to do—to look *behind* the outer surface and find meaning in events, in words, and in symbols.

It's in vogue now for people to study the works of Carl Jung and archetypes, occult symbols such as the Tarot, and the symbology of dreams. Well, for heaven's sake, words and sentences are symbols, too. They aren't pretty; they don't have the colors that Dr. Jung's mandalas do, but words, sentences, and paragraphs are symbols that often contain important thoughts. And you have to study them to get at those thoughts.

Of course, on the other hand, there are some words that are utterly meaningless. They are pronounced or written by stupid people who are filled with emptiness. Their words signify nothing.

*Leichtman:* You mentioned the power of ideas. What is that power?

*Blavatsky:* Well, it's not the capacity to intimidate others with the force of your authority, as some people believe. The real power of an idea is the capacity to inspire people, move people, and get them to alter their understanding about themselves, their work, their past and future, and their relationship to God. If you can tap it, you can use the power of ideas to transform yourself, renew yourself, and make yourself a better person. The power of ideas, in other words, illumines your mind.

You know how easy it is for you to pick up hidden meanings in books; as a matter of fact, you're quite good at it. But very few people ever learn to do that. There really ought to be a new type of remedial reading course; instead of speeding up people's read-

ing, like some of these courses do, they should teach people to read with discernment. Instead of reading for facts, they should learn to read for wisdom; instead of reading just for entertainment, they should read to learn something; and instead of reading to support their assumptions and prejudices, they should read to discover new ideas and perspectives. This is one of the major problems with the culture at the moment: people just can't read. Almost every American is handicapped in this way, and it's terrible.

*Leichtman:* Yes, and they don't know how to listen to lectures, either—or even watch TV and the movies intelligently, for that matter.

*Blavatsky:* Exactly. What good does it do for C.W. [Leadbeater] to write down very carefully-chosen words about the work he did? (You must admit that compared to my work, his work is crystal clear.) What good does it do for a person to spend all that time in very careful, elaborate work, when someone will pick it up and not even try to understand what he's reading? Look at all the atrocities people have committed after reading the Bible, of all things. How few people can even read the Bible and understand what they are reading! Of course, I think my work is crystal clear in comparison to parts of the Bible. [Laughter.]

Reading and writing are magical acts; they expand a person's thinking and experiences in ways that are otherwise impossible. There is magic in the written word, and the real magic of it is that you can share somebody else's experiences in a safe and comfortable way—not by actually living through them, but by reading about them. This can add very enriching ideas



and new dimensions to your personal experiences. And, as you know, everyone should make an effort to grow, if by nothing else, then by experiencing life in a fresh way every day. Reading good articles and books is a wonderful way of doing this. Unfortunately, very few people do—you culture doesn't encourage it.

Too often, the American culture doesn't encourage people to grow up beyond the mental age of sixteen. Of course, there are a lot of sixty or seventy-year olds walking around who have never grown up beyond the mental age of four. The whole culture is going to be taken to task for this one of these days. This is a warning: the bills are going to be called due by Cosmic Order. Your culture will have to account for its deficiencies. I'm very serious—this is something that's going to happen.

In part, these deficiencies in American culture are due to the fact that it's a new country—but that's not an excuse; I'm speaking with a respect for history. Too often, people use this as an excuse.

You live in a wealthy country. It's going to continue to be wealthy, in spite of some of the monetary crises in the world at the moment. Things do look rather dim, although America is going to continue being a wealthy nation. But you're putting your emphasis in the wrong places. I'm not speaking to the two of you, but your culture is bound up in the display and possession of material wealth. Americans make so little of the wealth of the mind, or even the educational system.

To get a real sense of education, it's necessary to go back to some of the old ideas. A true teacher takes on the responsibility of helping his students cope with

their burdens. But in your educational system, in particular, it seems that too often the teacher gives *his* burdens to his students—his hang-ups, his prejudices, and his limitations. That's an improper way of teaching.

Too often, teachers and administrators are not hired on the basis of their abilities, but on the basis of certificates. I know C.W. has been talking about how to find a psychic teacher, but people should also look at a teacher of reading for their children from the same standpoint. Can that person read well—with discernment? Is he really an educated person, or is he someone who has just been through college? There *is* a difference. An educated person has a great, great curiosity about life, and a truly educated person expresses great joy in experiencing life—and in learning.

I was very fortunate in my lifetime. That was a period when women were looked down on and given less than their due. But I was able to go out and lead a very exciting life, poking into the world and satisfying my curiosity about it. And I have always been very glad that, until the day I died, life was an educational experience for me.

In a way, it seems so inadequate to put these ideas into words, because so few people have developed their minds enough to appreciate what I really mean. It's so important for Americans to start doing more for their minds!

*Leichtman*: What would you suggest?

*Blavatsky*: That they think more. There are some people who manage to go through their whole life without ever thinking one thought. They relate to the world entirely with their emotions and handle facts by

having feelings about them. Making an effort to organize one's life is what builds the mind—making sense of what has happened and what is going on now, and what should be done in the future. If you make a meaningful effort to do this, it will force you to use the mind. That's a very natural and logical way to start.

People also ought to honor their own curiosity more. The urge to discover what's going on in themselves and in their world is an impetus to using the mind. It automatically invokes some functioning of the mind. Then, of course, we should never neglect the fact that the effort to use good ideas also requires the development of the mind. There are many people whose minds are filled with all kinds of good ideas, but they are not using them in their daily life.

*Leichtman:* Why is it so important to develop the mind in this way? There are a lot of people who label themselves as quite spiritual who say that "the mind is the slayer." What would you say to such people?

*Blavatsky:* They don't understand the correct use of the mind. Yes, the mind slays, but do you know what it slays? It slays fantasies, misconceptions, and illusions. The mind is meant to penetrate badly-stated concepts and sift and sort until the truth is discerned.

There is nothing spiritual about stupidity or ignorance. We all have a spiritual obligation to understand ourselves, our relationship to God, and our duty in life. If we aren't going to use our minds to do this, I wonder what these people suspect we ought to do. Should we use our big toe? [*Laughter.*] This talk is utterly foolish. We must use the mind to find and comprehend God. Granted that comprehension might be terribly

limited, but we must make the effort.

I would remind people that God has a mind and a portion of that mind is placed in every individual. It is our spiritual duty to honor it and develop it as best we can. That doesn't mean that we are all going to turn into illumined adepts, masters, or saints, but it does mean we should make the best use of our mental potential. We should never let ourselves be limited by someone else's stupid misconceptions. You never know how much your mind is capable of until you try to use it.

*Leichtman:* Yes. Would you care to comment on the growth of hedonism in this country—the encouragement of emotionalism and the attempt to find meaning in life through one's feelings?

*Blavatsky:* Well, if you realize that this hedonism is actually an outpicturing of what's wrong with the fundamentals in the American culture, then you'll see that it's added proof of what I've been saying. People are running around doing things for the wrong reasons.

Certainly, a type of hedonism can be enriching to the spirit—if it's done in moderation. But when someone gives himself over completely to it, he's divorcing himself from his own inner spirit, and this is very bad. A culture is measured by what people do to enrich it. Hedonism and emotionalism don't do anything except undermine culture, really. They are like flu germs that come in and destroy everything around that's healthy. Blatant hedonism, blatant emotionalism, and blatant immaturity are the disease germs of this culture. As I said, they are an outpicturing of what's wrong, and if people start looking back at the source of all this, they'll see what's wrong.

I don't want to sound like a militant hippie because I don't believe in protesting just for the sake of protesting. That's an attitude which is also very wrong—like a pimple on your culture.

*Leichtman*: I'm sorry, but we must stop a second to flip the tape.

*Blavatsky*: Let's let David up for just a few moments.

[*There was a short break in the interview.*]

*Blavatsky* [*observing Dr. Leichtman punching buttons on the tape recorder*]: I am interested in all of the machinery that you have at your disposal nowadays. They must be great study aids.

*Leichtman*: Yes, indeed. And of course typewriters do beat the fingers for writing.

*Blavatsky*: Oh, yes. Let's talk about hypnotism. There's a little book, and I'm going to mention it because I would like to see a run on it. It's *Additional Helps for Esoteric Students* by Hiram Butler. This book has a very good discussion in it about the rudiments of what C.W. talked about and what I want to talk about now.

The basic idea—and I don't know why it's so hard for people to understand this—is that the physical world is a thought in the mind of God. It should be very easy to deduce from that idea that you actually live in a sea of thought all the time. Thought is everywhere around you: the thoughts of other people, the thoughts of animals, and even the thoughts of trees and plants. They think, too, you know. And there are the thoughts of people like me who are invisible most of the time. You know this, because you pick up our thoughts occasionally. Of course, I'm using the

word "thought" a bit loosely here, not just to describe the activity of the mental body, but any act of consciousness. In this sense, the word includes attitudes, moods, imaging, and reacting. C.W. would call these "pseudo-thoughts"—because they really belong to the emotions. I'm being a little more general.

Now, we live in this sea of thought—people like you and people like me—and it's important to keep this fact in mind. Unfortunately, not everybody is always thinking pleasant thoughts. There is a certain thing called thought pollution. I wish some of the ecologists would spend a bit more time working on psychic ecology, which is much more important than physical ecology.

The process you call hypnosis is really a phenomenon occurring within this ocean of thought. Hypnosis and telepathy, as C.W. has already said, are two sides of the same thing—actually, they are the same thing. Hypnosis is based on the fact that a person can project thoughts into the subconscious minds of other people. This can be done because we are all connected to each other via this sea of thought. In point of fact, you are *within* each other's minds at the moment—you are actually paddling through each other's thoughts, which means you are influencing others and being influenced by them. You are constantly hypnotizing and being hypnotized.

Hypnosis can be very powerful. It has beneficial aspects, but it also has its darker side. What saves many people from a fate ten thousand times worse than death is that hypnosis does have a tendency to wear off, thank goodness. The suggestions that peo-

ple hypnotically plant in other peoples' heads do wear off after awhile.

Because I was very critical of the work done by [Franz Anton] Mesmer, most people assume I was completely against hypnotism. Mesmerism and hypnotism really aren't the same. I wish someone would carefully examine Mesmer's work where he left off. I called it animal magnetism—I believe he did, too. The telepathic aspect of animal magnetism (I'm talking about the full scope of Mesmer's work) is something that really ought to be dissected and explored more by modern thinkers—especially the dangers of it. The telepathic seeds of animal magnetism that people leave in each others' heads don't always wear off like conscious hypnotic suggestions.

The hedonistic consciousness which is so prevalent in the country today is leaving all sorts of telepathic germs floating around that really are very bad. I wish some of these people would act a little more responsibly. As you know, I was sensitive as a child. Now, there are many young people who are sensitive, and when a sensitive child is living close to someone who is a telepath, the child can be very seriously confused, used, hurt, and given complexes for the rest of his or her life.

I suppose I'm wandering around too much. Would you help me?

*Leichtman:* Yes. I'd like you to clear up one aspect. You're talking about a sensitive child or adult being harmed by being close to a *malignant* telepath, and you also seem to imply that everyone is a telepath of sorts. Do some people have more of this ability to influence others mentally?

*Blavatsky:* Yes. Aggressive people, for example, automatically “fall into” the habit of controlling others in this way. It’s a very simple thing to pick up—it doesn’t require training, because all self-expression includes some measure of telepathic projection.

*Leichtman:* How is that important?

*Blavatsky:* Well, a person’s physical behavior does not always reflect the full force or quality of his telepathic expression. For example, a parent might sweetly tell a child to sit down and be quiet, but on a subconscious level project great hostility and impatience. The child is affected by this, and that’s why you run into adults who are inhibited and have a bad self-image. Or, a sales person might use soft-sell physically, but apply great pressure telepathically to “buy, buy, buy.” We are often the victims of this kind of telepathic projection, but sometimes we do benefit from it. An example of this would be a mother who projects parental love while physically reprimanding her child. A better example might be a person who consoles a friend who is deeply grief-stricken. In such a case, the physical words often don’t carry much impact, but the telepathic projection of reassurance is far stronger and more helpful.

*Leichtman:* What effect would a telepath have on someone with moderately developed psychic skills? You have probably answered this already, but perhaps you’d like to enlarge on it.

*Blavatsky:* Yes. The process of being psychic requires working on the astral plane. Telepathy is mostly an astral phenomena. And so a telepath can manipulate a psychic in several ways, depending on



whether he is benign or malignant. For example, a telepath can plug into a beginner's psychic ability and use it himself.

*Leichtman:* Sort of a mental parasite?

*Blavatsky:* Yes, it's almost as though the telepath has an extension cord and can plug into the psychic's power and drain it off and use it in any way he wants. Of course, a very good psychic knows how to prevent this—he takes care that the outlets don't exist.

*Leichtman:* Is a telepath limited to simply entering a mind, looking around, and reading off ideas, or can he literally remove something so well that even the victim no longer remembers it?

*Blavatsky:* Oh, yes—it's very insidious the way some people do remove thoughts from the heads of others.

*Leichtman:* Well, what I'm getting at here is that a person can look at a book and read a page and know what's there, or he can rip the page out. Is the malignant telepath doing the equivalent of ripping out the page?

*Blavatsky:* Yes, and unfortunately a lot of people who are practicing hypnosis—and I'm not talking about professional hypnotists now; I'm talking about people who hypnotize through their aggressiveness—are actually doing something of this sort. To hypnotize someone in this way you have to use your telepathic powers. There are several "porches"—I call them porches, because they're very much like the porches of the ear. Everyone has them. David doesn't know what the medical word is, and I don't want to go into specifics. Too many people know how to do this as it is. But there are places on the head that

are very easy for a telepath to enter. As you know, when someone who is psychically developed is attacked telepathically, it suddenly feels like there is something stuck on his head.

*Leichtman:* Like a suction cup?

*Blavatsky:* Like a suction cup or tentacle. Literally, the telepath uses something like a strand of ectoplasm—well, it's ectoplasm in another state. It's the kind of substance usually coughed up by ectoplasmic mediums. When used by a telepath, it's like a telephone operator plugging into a switchboard and listening in on a conversation. The telepath plugs into someone's head in one of these porches and then adds or withdraws whatever he wants, unless the victim is prepared and knows what to do about it.

*Leichtman:* What should people do when they are attacked telepathically?

*Blavatsky:* Well, this is one of the reasons why I have talked about culture and the need for lifting one's sights above the purely material. One thing people should do is become more aware of the nature of their subconscious and how it works. The subconscious operates primarily on the astral plane. All of us have a subconscious, but few of us know the extent of it. Literally, people can touch each other with their subconscious minds and exchange ideas. People do this all the time. Now, a proficient telepath learns to deal with the subconscious in its own language, which is not words, as you know. This gives him easy entry to the subconscious of others.

Part of the process of maturing is defining the sources of thought and the boundaries of one's own mind. One should work very hard at this definition,

especially if he's trying to open himself up in a psychic or an occult way. You see, once you know these boundary lines in your mind, then it's exceedingly difficult for a telepath to come in and add or subtract anything.

Now again, I don't want you to get the impression that telepathy is inherently evil. I'm *not* saying that you should cut your mind off from other peoples' minds. If you did that, then you would not be open to the giving and receiving of love and devotion and kindness. These are all very important and require that the telepathic doors be open. But what I am saying is that one needs to learn to close these doors as well as open them. And one needs to learn to distinguish *when* to close them.

*Leichtman:* How would you close these doors when that is needed?

*Blavatsky:* Well, if curiosity opens them, then the reverse of curiosity would close them. People have to learn to mind their own business sometimes, such as when they are in a crowd of people. That doesn't mean you ignore everyone else; it means you must be able to withdraw the bulk of your interest into yourself. You just mind your own business—not in a hostile or contemptuous way, but as though you were turning your attention inward to solve a problem of your own. It is a matter of concentration and the re-direction of your attention into yourself.

*Leichtman:* That sounds like a type of detachment which would take a fair amount of practice.

*Blavatsky:* It's really not so strange or unusual. Many people can completely block out what's going on around them while they are concentrating on what

they are reading or thinking. That's the type of withdrawal I'm talking about. Of course, it is true that some formal effort to practice detachment, as you would teach it, would be very helpful.

This is another benefit of finding out the contents and boundaries of the subconscious. And obviously the implication, then, is to follow through with some kind of mental housecleaning. Once that is done, you'll have a peculiar sense of knowing where all the doors and windows are on the boundary of your consciousness, and you'll have a peculiar sense of knowing how to shut those doors and windows when necessary. To lapse into some occult jargon for a moment, if you really know who you are and have sorted through your memories and associations, you'll know where the "surface" of your aura is and approximately where your mind stops and the sea of thought begins. Or where someone else's mind begins.

You're enjoying a period in your history when there are great markets and stores. These stores draw in all sorts of people, especially when there are sales. Unless a sensitive person knows how to shut his telepathic doors, he is vulnerable to picking up all sorts of horrible ideas from the greedy, materialistic types of people who tend to gravitate to these sales. Really, one of the worst things that is exchanged among people is greed. This is the malignant end of telepathy.

*Leichtman:* What sort of damage could a malicious mind do through telepathy?

*Blavatsky:* For one thing, a malicious mind is somewhat aware that it is malicious. At least the inner being is aware—something is aware. I don't want to be too specific here; there are several aspects of the

being that are aware that the personality is malicious. But what this all means is that the only way the personality can live with itself is by making everyone around him become worse. And so, malicious people will frequently take their own psychological problems and implant them in the people around them. In effect, they go around saying, "Aha, you're sick, too," or, "You're sicker than I am with the same disease." Or, "You're greedier than I am." That's the sort of thing they do.

When malicious people want to control someone else, they do so by implanting all sorts of psychological limitations in the subconscious of their victim. And it would take a modern psychiatrist a good deal of time to unravel it—if he could at all. There are a few who are enlightened enough to know that this kind of thing occurs, but unfortunately it is not included in the body of official psychiatric thought and comment. It should be explored further than it has been.

*Leichtman:* Could a malicious telepath also activate a person's tendency to be depressed or angry or whatever?

*Blavatsky:* Oh, very much so. This is most obvious in telepaths who have a very strong sex drive and who suddenly make someone else have a very strong sexual response to them. The victim, of course, thinks it's his or her own sexual response and sometimes is in for a very bad time of it. That's an obvious case, but there are others. For instance, you see children around parents who are despondent and can find nothing good in life. The children grow up with the same attitudes. It's almost as if the despondency or distaste for life were a hereditary disease—and yet

it's really telepathy.

*Leichtman:* Is this partly responsible for the well-observed fact that certain kinds of poverty, welfare conditions, and impoverishment of minds run in families?

*Blavatsky:* Yes. The poverty consciousness, as you call it, is something that gets passed along from parent to child, and once it is implanted in the child's mind, it is extremely difficult to overcome. I don't know if you would call it a psychiatric problem, but that's actually what it is.

*Leichtman:* I suppose we ought to make some comment about the responsibility of parents and educators to be aware of these problems and take action to solve them or clean them up.

*Blavatsky:* If awareness of the true nature of telepathy was a little more widespread, people would realize that there is a great responsibility to being a parent or teacher or lover. For example, it might be useful for people to wonder what would happen if everyone suddenly became conscious of everything they were thinking and feeling about them. This little exercise would help them grasp how often they injure people with their judgments, how often they fail to show respect and appreciation, how often their telepathic projections are limiting or selfish, and how often they fail to act and think in kind and loving ways.

Of course, this is not just an exercise—everyone is aware of everything we think and feel about them. They are aware subconsciously. Our conscious and subconscious attitudes and thoughts are projected all the time, and they do impinge on others. The others are usually not conscious of this, but they are either helped or harmed, depending on the quality of our pro-

jected thoughts and feelings.

Incidentally, one of the most wonderful aspects of telepathy is human love, and devotion between man and woman and between parents and children. People in your modern world are doing many experiments with talking to plants and thinking nice thoughts at them. Scientists have taken measurements which show that plants respond to this love by growing faster. Well, love has the same effect on people.

I think you remember a certain little old man (who incidentally claimed to understand my work) who was given a potted geranium. Within three days the plant had withered and died. That should have told everybody in that group something about the kind of thoughts that man was sending out, but somehow nobody even seemed to notice it. Plants live in the same sea of mind that people do; what hurts plants will also hurt people.

*Leichtman:* You're implying then that telepathy is not to be avoided but used constructively.

*Blavatsky:* Well, your hands can do things that are not constructive, but at the same time they do things that are constructive, so you wouldn't amputate them. We have thought fingers, too, that can maim and kill as well as love. The hands and the mind are in many ways very similar. The mind can strangle. The mind can also caress and love.

The force of mind, as you know, can literally move physical objects. This is a field of investigation which needs to be explored more scientifically, and with a great deal of respect and care. In this sense, Mesmer was on to some things perhaps even more significant than he realized. Unfortunately, he got stuck in the

animal magnetism and did not really discover the true forces of the mind. It is very important for scientists not to get caught up in the materialistic aspects of these things. You know, unless we're careful about going into some of these inner reaches of the mind and do it with a certain respect for the Being that created it all, we won't really have to worry about the atom bomb—with the wrong approach, the "explosion" would be ten times worse. After all, we live in each other's minds! And it's very true that no man is an island. We are all part of the same thing; we all have this common connection.

*Leichtman:* What do you see as the constructive use of hypnosis nowadays in medicine and psychology?

*Blavatsky:* Ideas that are communicated telepathically are sent as symbols and feelings, and it's very difficult to transplant, as it were, words and numbers. Hypnosis can be more direct. It's a way that certain beneficial ideas can be transplanted into another mind. These would be healing ideas. This transferral of ideas can be done other ways, too, but there are times when hypnosis is the only way it can be done. For example, sometimes people are so confused by their childhood conditioning that a hypnotist must go into their minds like a gardener and pull out some of the weeds before healing can occur. I'm referring to the common need to mend a poor self-image so that the force of the mind can be redirected through healthier attitudes and habits. Hypnosis is a very useful tool for that.

By the same token, however, hypnosis can also be a very useful tool for *planting* weeds.

Telepathy, hypnotism, and the whole spectrum of



animal magnetism are functions of the astral plane. (I know we used the word "astral" in the early days [of the Theosophical Society] to mean something else; the words have gotten changed around.) Many people who are developing psychically only get into the fringe of the astral plane, but really superior psychic phenomena and psychic communications occur on planes higher than the astral. You know very well that when you use the astral for something like telepathy, you are actually working from above—from the mental plane down—instead of standing in the astral plane. Mostly you work on the higher planes.

Incidentally, I know that astral travel is enjoying quite a vogue at the moment. I suppose it's important for people to get some experience in this, because after all, when you die you live in the astral for awhile. If you aren't ready for it, it can be a little confusing. But astral travel in and of itself is not terribly important. It could be good experience, if there's a need to open up certain doors to inner awareness. But when you astrally travel, you're still travelling around cloaked in what is essentially your subconscious mind. And that has its dangers, because you are being guided then by the content of your subconscious—instead of your inner intelligence. In the average person, the content of the subconscious is usually confused and negative. So you end up being attracted to confusing and negative experiences.

Unfortunately, people who are interested in magic at this time often get into an astral level that is very dangerous. Ninety percent of them don't know what they're doing. They don't understand all these chants and ceremonies that they put together in order to pro-

ject their minds into this particular level of the astral. This is a level on the astral from which it is possible to manipulate the physical plane. But it's very unsafe, because the lower astral is also the plane where black magic operates.

There are beneficial aspects of being able to manipulate the physical plane, but it's safest when done from higher planes than the astral.

*Leichtman*: Yes. Can you comment more on how black magic relates to telepathy and hypnosis?

*Blavatsky*: Well, the most important point is that so many people are practicing black magic and don't even know it. They don't really appreciate the fact that hating someone is practicing black magic. As C.W. mentioned, if you hate someone hard enough, you are certainly going to do some kind of damage to them somewhere.

*Leichtman*: As well as to yourself?

*Blavatsky*: Very much to yourself. If you entertain the thought of hatred without doing something to neutralize it, it's damaging. It leaves scars on the hater as well as the "hatee."

*Leichtman* [*laughing at H.P.B.'s choice of words*]: Is hatred or anger ever worthwhile under *any* circumstances?

*Blavatsky*: No! Entertaining hatred and anger, you know, creates karmic imbalances that have to be straightened out in another time.

There are many people who knowingly practice black magic and yet elect to delude themselves that they have no karmic responsibility. That's ridiculous! If there was anything in the universe that did not have karmic responsibility, it wouldn't be in the universe.

Karma is a very misunderstood term. The universe is a very orderly place, and "karma" is merely a word used to refer to the principles which keep it orderly. It helps hold everything together.

*Leichtman:* What's the karma of the practice of black magic? What happens to black magicians later on in life, and in subsequent lives? What can these people expect?

*Blavatsky:* The personality of a black magician withers. And, when such a person opens the door to the practice of black magic, he also opens the door to the possibility of coming under the influence of someone who knows more about black magic than he does.

*Leichtman:* You mean it increases his susceptibility to being the victim of black magic himself?

*Blavatsky:* Oh, yes. Since he is entering into a negative state of consciousness, he of course has to live in it. When one makes a commitment to black magic in an incarnation, it is a binding commitment. The results must be endured for the rest of that incarnation and several more to come.

Unfortunately, the commitment of many people to black magic is very strong. Many who are powerful black magicians have practiced it for several lifetimes in a row. Of course, they have to make up for it somewhere along the line.

*Leichtman:* How would they make up for it?

*Blavatsky:* Well, by becoming victims themselves. This could happen in their own lifetimes, which is an unpleasant thing. But if not, then in many future lives they would be the victim of circumstances. That would almost be a role in life for them—to be the victim of circumstances with no power to contradict them.

They would have to endure these conditions for a certain time. I'm speaking very broadly, because the patterns of rebirth really can't be nutshelled. For each person there would be a different route to go. But in general, the practitioner of black magic has many, many lifetimes of just being a poor downtrodden potato, so to speak. He is not able in those lives to rise above physical awareness at all.

*Leichtman:* I presume then that you're implying that the black magician cannot simply ask for forgiveness, be absolved, and go merrily on his way.

*Blavatsky:* If he really sees what he has done and *sincerely* does wish to be absolved, then yes, he can. God is merciful, as you know. This does occasionally happen, and the person can then make up for his mistakes in that same incarnation. However, black magic is habit forming. After all, the basis for black magic is gratification of selfish desires, and very few people ever want to give that up once they get on that particular express train. It's another form of hedonism, really. I suppose for people like that, controlling other people becomes almost an addiction—it's something they must have to go on living.

Incidentally, there is a type of black magician who has always been in the world, and is today making a "return appearance" for the modern scene. This is the person who thinks he is being very devout and religious and runs around telling everybody else that they are evil and that the devil is going to get them in the end—unless they convert to his particular viewpoint. This is literally practicing black magic. In the Bible, you'll recall, Jesus charged everyone to look for Him in every man. *When someone is looking for the*

*devil in every man, he is actually cursing and blighting the people around him!* I can't emphasize that too strongly.

*Leichtman:* I understand. You said earlier that the expression of hostility and anger are forms of black magic. Let me ask a question I also asked of C.W.: would that mean that certain practices used in psychology nowadays are really black magic?

*Blavatsky:* Well, let's remember that if you curse geraniums, you make them wither and die.

Now, I think you're talking about the forms of "therapy" where people are encouraged to re-enact all their resentments and give total vent to them. In ordinary psychological practice, there does have to be a release of emotion, and I believe C.W. has already discussed that with you. But there are good and bad ways of doing this. For instance, if a woman is encouraged to re-enact all her hostility and resentment toward her father, he will receive the brunt of this hostility—even if he's passed over to the inner planes! It's going to hurt him, and it's going to hurt the woman, too. That's black magic. Entertaining hostility of any kind and expressing it is worse than having the plague, really. It repels the inner being. When this happens, the inner being can no longer control the animal instincts of the body. All of a sudden, the personality becomes very animalistic, and I consider that a revolting state of affairs. The dignity in being a human is learning how to use the human mind, and anything that detracts from that is disgusting and sacrilegious.

We are going to let go now.

*[The hour being late, the interview was concluded.]*

*It was picked up anew on a subsequent evening. ]*

*Blavatsky:* May I have a favor, please?

*Leichtman:* Of course. [*Colene lights up a cigarette and passes it to H.P.B. ]*

*Blavatsky:* Isn't it nice that friends can still be friends, even after several thousand years! You want me to talk about laughter, don't you?

*Leichtman:* Yes, the role of humor in the Work—the value of joy.

*Blavatsky:* Well, one of the best road signs for telling how far along the spiritual path you are is the amount of joy you express. When you just feel like singing or laughing or dancing—when you're so full of good cheer that you cannot contain it—now that's a good sign. After all, doing the Father's work should make you happy and joyful; it should make you feel like singing, because singing and laughing and dancing are also related to speaking the Word. They are the physical grounding of an act of joy.

You know, even in heaven we laugh. Well, "heaven" is just a handy label, but on the inner planes we laugh and enjoy ourselves. It's not quite the same because life is a bit different over here, but we still know the good things: love and laughter and music, happiness and feeling constructive and busy, and all those really meaningful things. It would be an awful pity if those things didn't exist in heaven—it would be such a waste!

[*In awe*] You know, God really does do good work!

*Leichtman:* Oh, yes.

*Blavatsky:* Let's confess it: He really does!

There were times in my life when I wished He'd

given me a little smaller figure, but when it comes right down to it, I had a lot to do with my figure. I determined what it was.

I've got to say this: I was a Leo, and in my life I worked very hard and was very dedicated. Because of this, I could never have known a lover. But I had a tremendous need for affection. Late in life I found people that I could be affectionate with and demonstrative with and it was all right. This is one of the reasons why I like to come into this house. Your house, too, Robert. It's so nice for me to come in to your house, because I feel cared about and there are people I can laugh with and smoke cigarettes with!

Isn't it funny that I am the being who has had nicotine fits for almost a hundred years! I suppose that's going to scare some of the old timers who will be reading the book, but I always felt that life's too short not to enjoy yourself. I suppose this is why I embarked on my very strange career.

Enjoyment and curiosity are very closely akin. [*She refers now to a conversation between Dr. Leichtman and David earlier in the evening.*] I am so glad you had the conversation about curiosity earlier; I wish you would write it down, because it's very nice.

*Leichtman:* Thank you.

*Blavatsky:* And please, please! I am begging you for D.K. and K.H. [Djwhal Khul and Koot Hoomi, two masters H.P.B. worked with] and myself and several other people: please write a book about the rays sometime when you're grown up. [*Laughter.*]

*Leichtman:* Well! I suppose I could add a few touches that would make the rays more meaningful and practical.

*Blavatsky*: They are a very important foundation for esoteric psychology. Oh, dear, what were we going to talk about this evening?

*Leichtman*: The White Brotherhood and your work with them.

*Blavatsky*: Oh, yes.

*Leichtman*: Please continue while I fill my coffee cup.

*Blavatsky*: Robert?

*Leichtman*: Yes?

*Blavatsky*: Something that is going to make these books *live* is the conversational aspect of them, rather than, you know, the deep, penetrating questions and the quizzing—although you do that very well. But the fact that we're having living conversations is what's going to make these books very important.

*Leichtman*: All right, I'll leave this part of the conversation in.

*Blavatsky*: Don't be afraid to put down anything anybody says.

*Leichtman*: Okay.

*Blavatsky*: I wish I could describe the joy of smoking a cigarette again. It's so nice!

*Leichtman* [*speaking to Colene, who was writing something*]: What are you doing? Taking secret notes for the Russians?

*Blavatsky* [*in mock defense of her Russian ancestry*]: For the Albanians, you mean.

*Leichtman*: Yes, yes, who are really spying for the Arcturians.

*Blavatsky* [*giggling*]: Of course, this kind of giggling and carrying on is healthy. I want to make a point here that not many occultists ever think about.



The physical plane is an unending source of beauty and exquisite joys and golden sunsets. People who get into occultism are doing something right, but they often get too serious and overlook the fact that they are living in a place that is so utterly beautiful. It is, after all, the outpicturing of the Father.

Let me just summarize your comments about curiosity: you were saying that a healthy curiosity will always keep a person young. I'm mentioning this here because I want to add that if a person *works* at satisfying his healthy, honest curiosity about life, his efforts will also lead him to the Father. And soon, he'll know that no matter what lead he's following, he'll *always* find the Father at the end of it—and it's so much fun *finding* Him! It's such a great joy! And I think He enjoys it, too.

As a matter of fact, I can't imagine a God who can't sit down and have the giggles. I'm sure He must have the giggles frequently, because so many funny things happen here—and on other planes, too. It's natural for you to think in terms of the physical earth, because it's your orientation. But funny things do happen on other planes, and people have problems and they're pretty much the same.

Maybe I had better get back to my subject, though—the White Brotherhood.

There are so many rumors going around the United States and other places that the White Brotherhood is a secret society of men something like the Elks Club up in Canada, and they wait until they know you need them. Now isn't that ridiculous?

The White Brotherhood is not the only part of the Hierarchy, either. The Hierarchy of beings who keep

the stars in the sky, the planets in their orbits, physical life functioning, and physical consciousness growing is much larger than just the White Brotherhood. These beings are abundantly helpful, but most of them are on the inner planes. Some of you tend to reincarnate and go sort of blundering through physical lifetimes, having a great good time when all is said and done.

You know, Jesus Christ is not actually in the White Brotherhood. He is not in any of the hierarchies. He is the Hierarch.

If He decided to reincarnate at this time, He would most likely come back as a janitor, as He has said sometimes. [*Laughter.*] And nobody would have to tell anybody who He was. Nobody would care—He would be such a wonderful person!

There's an interesting thing about incarnating: you never lose anything you did, or were, or earned. You never lose any love. You never lose any knowledge. It all stays with you. Of course, it does take a certain knack to tap some of the old memories and to remember your most important or most recent lifetimes.

All this is germane to my topic, you know.

*Leichtman:* Um-hum. [*Laughter.*]

*Blavatsky:* Well, anyway, I think I'm going to define the terms Hierarch, Hierarchy, and Hierophant. Most people don't know what they mean. A Hierophant is a *keeper* of the mysteries—the mysteries being, of course, the way the universe really runs and why. Now, as you know, this is really a very simple thing that is just mysterious to most people.

A Hierarch is a *teacher* of the mysteries, and the Hierarchy is the group of *workers* who in essence keep the universe working. It is something like the hier-

archy of angels talked about in the Catholic religion, among others. My friend, poor St. Germain [the Comte de Saint Germain, one of the Masters] is often distressed at the sugar water that is put in his mouth by some people [about the nature of the Hierarchy]. I would be, too.

You know, I used to swear in Russian, English, and French. [*Laughter.*]

*Leichtman:* Of course.

*Blavatsky:* The Hierarchy is very much concerned with the world. I don't know why people believe that after you die you go away and aren't concerned with the world anymore—or at least some world, even if not this one. You don't really die, you just step over—you dispose of a part of you that is no longer useful. If you were spiritual when you were alive, you'll still be very busy trying to make the physical plane a spiritual plane after you step over. This is very much what the White Brotherhood is involved in: helping people grow up in a spiritual sense—grow up into a greater maturity, the maturity of the angels, really. That's the goal of physical life, after all. And it's what life on the inner planes is all about, too. We all work very hard here on the inner planes. You have no idea how difficult it is to get one simple idea through a physical head. [*Laughter.*]

*Leichtman:* Yes, I do, having remembered to some degree what it's like to be a spook. And, being on the receiving end now, I know how difficult it is to make sense out of my impressions sometimes.

*Blavatsky:* And your head is unusually hard, I might add. [*More laughter.*] I'm teasing, of course.

*Leichtman:* Could you comment, please, about

how the Hierarchy works to supervise institutions of society and groups of people?

*Blavatsky:* Oh, yes—it's very much behind anything that is going to make humanity wake up and grow up in the sense I was just talking about. [*Hearing cookies being munched*] Oh, that sounds delicious!

*Leichtman:* It is.

*Blavatsky:* The White Brotherhood's behind all sorts of projects. I don't want to make it sound like an Elks Club in the sky, because it is anything but that. It's not a club. It's a group of people who have dedicated their lives—and I don't mean their physical lives, but their entire beings—to humanity: humanity's growth and humanity's development. It's more like a monastery in the sky, in the sense of what a monastery *should* be.

Dedicating one's self to Life is very important, because it's a dedication of one's self to God, too—or to the Order of the Universe or whatever phrase you wish to use. It's a dedication to whatever swells your bosom with great joy: the dawn coming on in the morning, the rains falling, or the fact that we *are* and that we do have joys and sorrows. The Essence behind all these things is what these beings have dedicated themselves to.

Many people quibble about us coming in and speaking in this way. The reason why we do it is because God has given us the task to do just that—to come and help. Sometimes, He's so busy being somebody else's smile that He hasn't the time to come in and teach. I'm speaking in metaphor here, but it's true. He is so busy being a beautiful flower or the dawn or

something else; why should He teach any more than that?

And so He leaves it up to us. I'm a member of the White Brotherhood, too. You knew that, didn't you?

*Leichtman:* Well, of course. One of the important elements of your work was to introduce the Masters of the White Brotherhood to the Western World.

*Blavatsky:* Yes, I had the honor to work with the Masters Morya and Koot Hoomi in my lifetime. They are still alive now, using the same physical bodies. I met them several times in Tibet. They are responsible for getting everything started that I did in that lifetime.

Koot Hoomi would come to me astrally—I hesitate to say it, but that's what happened. There are good parts to the astral, too. He would dictate or show me something in this way. Djwhal Khul, of course, did the same thing with Alice [Bailey]. These people are physical representatives of the White Brotherhood, Masters of the Lodge of the planet Earth. They are not the "Nine Unknown," as you talk about them. The "Nine Unknown" are ordinary mortals who live an ordinary span of years. They could change that if they wanted to, but they don't. And there are more than nine—there are more like nine thousand, but again I'm speaking in riddles.

Then there are certain fine minds who come next in descending order—I am now giving the physical Hierarchy from the top down. These are people like Albert Schweitzer and myself when I was alive, people who have the honor of translating a Master's work into the world in some way because the Master wishes to remain anonymous. He has too many things to do to become famous. And then under that, there are many



MORYA

people who are less well-known, but who nonetheless make important contributions to humanity.

Now, there's also a whole classification of inner plane adepts. I believe it was Dion Fortune who first mentioned them. Of course, people like Morya, Koot Hoomi, Djwhal Khul, and Cecil George are also inner plane adepts. They can be both physical and have a life on the inner planes at the same time at will. Then, under the inner plane adepts are rank upon rank of teachers in the inner planes. Most of the good teachers that come to people in psychic states and give lessons that are valuable are members of the White Brotherhood.

*Leichtman:* You're talking now about people who remain on the inner planes?

*Blavatsky:* Yes. I hope I'm making that clear. Most of the books and even some of my own books make it sound so much like an Elks Club in the sky, and I'm really sorry about that. Do you know that some people do think that the White Brotherhood is a kind of men's club somewhere up in Canada where everybody runs around in white?

*Leichtman:* Yes, I suppose.

*Blavatsky:* I never even owned a white dress in my life. I was theoretically married in one, but I didn't really get married myself. I got married by proxy, and that fact's not in any of my biographies, I don't think.

General Blavatsky smelled bad.

*Leichtman* [*giggling*]: Aww. Pardon me.

*Blavatsky:* Well, you don't think a young thing like I was at the time—and I was reasonably attractive in my younger years—was going to give myself to a dirty old man like that! [*Laughter.*] Not given *my*



KOOT HOOMI



temperament! I certainly wasn't going to have it, and he was very reasonable about the whole thing. He let me be a married woman without bothering me—not that it would have done him any good to try. Unfortunately, that's an aspect of life.

They tell me that in my next life I am going to get to be a mother of twelve very lovely children. I am looking forward to that. Just to be a mother that's wise enough to raise twelve children so they are walking straight and tall—that's what I'm looking forward to. You know, a lot of people overlook this kind of thing. Being given the honor to take on young lives and help them walk, to be tall and strong and complete and aware, is one of the most important gifts that anybody can ever have.

*Leichtman:* Yes, I understand.

*Blavatsky:* Well, you know how satisfying it is to teach.

*Leichtman:* Oh, yes—tremendously so. Before we leave the subject of the White Brotherhood entirely, I was wondering if you would care to expand some on the nature of its organization. How is the work allocated? Are there different groups within the group as a whole?

*Blavatsky:* In any massive undertaking there has to be some degree of organization, otherwise there would just be chaos. But the organization is not quite as neat as you would find in a bureaucracy of civil servants. Of course, there is specialization, but this is not something which is regimented from the top down. Let me use an analogy. There are groups of people in the physical plane who like music and promote it as a labor of love—for example, by supporting their local sym-



DJWHAL KHUL

phony or opera. It's their common goals that bind them together. A similar type of interest and expertise is what determines the division of labor and the organization of the work of the White Brotherhood. Within it, there are specific groupings concerned with various aspects of our culture, society, and the prominent physical leaders of those aspects of society.

*Leichtman:* Well, how do people get to be members of the White Brotherhood?

*Blavatsky:* I'll tell you this: it's not like being invited to join the Book-of-the-Month Club, and I want to make that very clear. The desire of the personality is not sufficient to get you into the White Brotherhood. People belong to the White Brotherhood because their *spirit* has made a commitment to humanitarian work in the world. Since this commitment is made at the level of the inner being, it is binding on the personality, too.

It should be obvious that my work was successful because I received a tremendous amount of support from members of the White Brotherhood. But the same is true of some of the enlightened leaders in music, literature, government, business, medicine, or any of the important areas of service to humanity.

*Leichtman:* I take it, then, that readers of this book shouldn't worry about whether or not they are members of the White Brotherhood; they should simply try to do the best work and service they can, and let it go at that.

*Blavatsky:* It is *always* that way. If people sincerely try to be in contact with their spiritual ideals, and then seriously involve themselves in their daily work with compassion and dedicated effort, they are

going to honor whatever commitment they may have with the White Brotherhood. It is automatically contacted by that particular attitude and perspective. In fact, that is the only way contact can be made. In other words, the so-called Invisible Brothers, as we used to say, find the worker in the physical plane, rather than the other way around.

*Leichtman:* It's been my observation that there are quite a few people who believe they belong to the White Brotherhood who do not have any qualifications at all.

*Blavatsky:* If you find someone running around babbling about their membership in the White Brotherhood, you can be almost certain he is *not* a member. There is a saying that reflects an occult truth: he who claims a power, a virtue, or a talent is accountable for behaving in such a way that manifests the power, virtue, or talent he claims. It's amazing how much jeopardy people place themselves in with their false claims. And there is jeopardy!

*Leichtman:* Could you explain what that jeopardy is?

*Blavatsky:* I'd rather let he who has the eyes to see grasp the implied truth in what I've said.

*Leichtman:* Ah. He who has the heart to fear will fear?

*Blavatsky:* Something like that.

*Leichtman:* Very good. Would you care to comment on the evolution of your consciousness, as H.P. Blavatsky, as you matured through your younger years, until you perfected your character and your psychic skills?

*Blavatsky:* Well, I was born clairvoyant, and it was

always very easy for me to do psychic things when I was a girl. And I did all the usual silly things that a sensitive does when she's very young and is in a family that indulges her. I'm afraid I was very wicked at times. I used to control my cousins, my sisters, my mother, and my nanny: I was something of a tyrant. But they were all very good to me—they were all willing to be my slaves, and they were very sweet to me, so I was very sweet to them in return. I would reward them with largess. [*Laughter.*]

I remember my mother taking me to a gypsy encampment; in that part of Russia gypsies were always around. The gypsies would read our palms or something of that sort. That would give me ideas I would try for myself. Then an aunt gave me an idea—not a real aunt, but a lady I called "aunt." She was a medium of sorts. She wasn't very good, but she would slip into trance and do little readings for people. I thought it was fascinating so I tried it one time and, lo and behold, it worked. Not only could I slip into trance, but I was also giving people very important readings full of all kinds of instructions that I certainly didn't bring out of *my* head. Occasionally there would even be showers of rose petals in the room. I don't recommend that people try this. I don't even know how I did it, as a matter of fact. I don't think I did it; I'm sure I had help.

You must remember that I was born into a noble Russian family. We did things with style and elegance. In those days, to be able to go into trance, give very elaborate readings, and then finish with a shower of rose petals was thought to be very elegant and very ladylike.

*Leichtman*: Dramatic, too.

*Blavatsky*: Oh, yes. And, of course, I saw fairies all my life; I can remember as a small child being aware of them.

*Leichtman*: You don't mean real fairies—you mean *fairies!* [*Laughing.*]

*Blavatsky*: I mean lovely winged creatures. Elementals, to you.

*Leichtman*: Yes, yes—not the California variety.

*Blavatsky*: No, no, no. We had those, too, but we didn't talk about them in those days. It wasn't even polite to think about them.

I can remember lying in my cradle, and the fairies taking care of me. I never lost that particular awareness. Of course, after I met Morya in Tibet, I learned how to have the fairies do things for me. There's a famous story—I think it's written somewhere—that I went to a window and, saying a word of power, reached out my hand and an elemental immediately turned into a butterfly. Of course, that is not quite what happened. I asked one of the fairies to please bring me a butterfly, and he did. I don't know why they would *want* to become butterflies; in their own way, fairies are just as lovely as butterflies.

*Leichtman*: Perhaps more so.

*Blavatsky*: Yes, I think more so, because they don't have physical bodies. When you can see them as they really are, they are just delightful. They're made out of light and air and water—you know, elemental things. And they're charmingly honest, unless you run into one that's been corrupted by human beings.

This is what kept me on the straight and narrow as a

child. I would want to do something, and the fairies would let me know that it could be done but that they didn't approve of it. They were so beautiful that I didn't want to displease them at all. Of course, as I've said, I did run my family a bit ragged, but they liked it, too, and I returned their kindnesses as best I could. After all, I was a lady, too—all things considered.

I began to see, as a young woman, that all these psychic things worked. And I began to realize that the power behind them is really what's important.

The accounts of my marriage to General Blavatsky are not quite accurate. General Blavatsky married me with his eyes open. We agreed beforehand that we were not going to live together, and that I was going to do what I wanted, because I had important work to do. He was intelligent and realized that it would be easier for me to do this work as a married woman with some support. He was a great deal kinder than history has painted him—even the Theosophical Society historians.

*Isis Unveiled* is in part an account of my wanderings but written in code. Of course, I realize that when people read this statement, they are going to try immediately to decode all my writings! And there are going to be seven thousand different versions of what I *really* tried to say, just as there are so many people who try to decode the Bible.

*Leichtman*: Of course.

*Blavatsky*: Some of them will be just as foolish, but that's all right. Those that have the eyes to see it will see it. Those that had the eyes to see it always did.

I was fortunate: I got to see many things in the

world that other people at that time—and still—did not get to see. I am very happy that the books *Isis Unveiled* and *The Secret Doctrine* got put together. Of course, a lot of it was shown to me, and I copied it from old texts and ancient knowledge that I had no way of contacting by myself. I feel very honored that Koot Hoomi and others took it upon themselves to show me that material.

*Leichtman*: What can you tell us about the nature of the various sacred volumes written in Senzar that you were privileged to study from—the Secret Book of Dzyan, for example?

*Blavatsky*: Well, of course, the Book of Dzyan is still in existence physically—I saw part of it when I was in Tibet. It's written in a lost language, though, and even if an archeologist found it he would have a very difficult time translating it. And, of course, this is why Koot Hoomi was so helpful; he translated it for me.

Portions of the Book of Dzyan are written on gold leaf. I hate to sound like Joseph Smith, but they really are. Other portions are written on palm leaves that have been very carefully preserved. They are kept in a room that for several thousand years has had its humidity and temperature controlled by a most amazingly simple piece of machinery that modern technology can't duplicate. It wouldn't understand the basic principle it operates on. It's a device about this big [*H.P.B. holds David's hands about eight inches apart*], and it runs on sunlight.

*Leichtman*: Amazing. Is this an Atlantean artifact?

*Blavatsky*: Oh, yes. The extant parts of the Book of Dzyan are Atlantean. The parts written on palm



leaves are stacks of palm leaves strung with a string and held between two boards; these are later Tibetan copies of the parts of the book that are no longer extant. The whole manuscript is intact, strangely enough, but not in the original. It is written in two dead languages—or I should say *virtually* dead languages. Ancient Tibetan is virtually a dead language. And ancient Tibetan is a derivative of ancient Atlantean.

*Leichtman*: Senzar is a derivative of what?

*Blavatsky*: Senzar is the language of Atlantis.

*Leichtman*: Oh. Sorry.

*Blavatsky*: May I have another favor, please? It's so nice to have a nice kind lady around who is also a good friend. I hope I can call you my friend.

*Colene*: Of course. [*Lighting a cigarette and passing it to H.P.B.*]

*Blavatsky*: You are being so quiet. Of course, I have the floor.

*Leichtman*: Are these physical records available to the right people even now?

*Blavatsky*: Oh, yes. The Nine Unknown have access to them. I was not allowed to write about the Nine Unknown, incidentally. Talbot Mundy was very carefully selected to write that book [*The Nine Unknown*]. It's an account of something that almost really happened to him. Of course, it was fictionalized, but it's very close to something that actually occurred in his life.

This isn't lit, is it? [*Puffing on the cigarette.*]

*Leichtman*: Yes, it is.

*Blavatsky*: The Nine Unknown have done a beautiful job of translating some of these old books into

modern languages. This is part of their function. Of course, the Nine Unknown pass their work on from generation to generation, so there is a continuous, unbroken line. These people are not in control of the world—they are more the custodians of the world. In the long run, I think they are going to see to it that mankind doesn't hurt himself permanently.

Let me tell you a little story. It illustrates how esoteric ideas are kept secret to all except those who have the eyes to see. This story is about an old Rabbi who had a library of books. He was showing them to a friend one day and said, "I have a wonderful collection of secret books." And the friend said, "Well, on one side of the room you have locked bookcases. I assume those are the secret books." And the Rabbi said, "Oh, no—those are books that anyone can read. The ones stacked on the floor over here are the secret books, because even if you picked one up and read it, you wouldn't understand it."

There's a great deal of important information that's locked away in the most simple sort of way. It's like the old story that David uses sometimes, about the angels getting together at the dawn of Creation. Do you know the story?

*Leichtman:* No.

*Blavatsky:* It's not original with David, but it's a good one and I'll tell it to you.

The Lord of the Universe decided to make the physical world, so He called all the angels together, and He said: "I want you to build the world. I trust you all to know what you are doing, so I will leave the details up to you. However, I'm going to make one stipulation—that you write my name somewhere

where man can eventually find it. Because once you are finished building the world, I'm going to have man appear on it, and I want him to have a clue about how Creation came to be. But don't make it too obvious: I want man to have to work a bit to find the clue.''

Of course, this posed a tough problem. All the angels knew how to make planets and stars and grass and blue skies and all—they had been very carefully trained to do that. They all had degrees in those sorts of crafts, and years of experience in their civil service ratings. But this was something they were not prepared for.

So they racked their brains about how to write God's name somewhere where man could find it eventually. And one angel thought, "Well, let's make a constellation in the heavens with stars that would spell out God's name." But that was vetoed because it would be too obvious. You see, the angels knew that astrology would be one of man's first sciences. It was then proposed to write God's name on a leaf, but that was vetoed because leaves are so common. Man would have the puzzle figured out very easily.

Finally, way down at the foot of the conference table, the littlest angel in all of Creation, who was sitting on top of a stack of dictionaries so he could see, raised his hand shyly and said, "I have the answer." And all the archangels turned around and, being very indulgent, decided to let him have the floor to make his suggestion, because after all he was the littlest angel. And the littlest angel said, "Let's write God's name on man's heart. He'd never look there.'"

*Leichtman:* Ah, yes. I remember it now.

*Blavatsky:* And it's true. This funny little anecdote

should tell you how simple the mysteries really are. They are right in front of your nose. All you need is to unlock a few keys in your awareness.

*Leichtman*: I like the way you told that story.

*Blavatsky*: Thank you.

*Leichtman*: Could you say a few words on the occult effect of humor?

*Blavatsky*: The occult effect of humor, eh? Well, if you're clairvoyant enough to see somebody's aura when he's laughing and really enjoying himself, it's very beautiful. C.W., I suppose, could really do the description better justice than I. But the aura in a healthy, growing being is a beautiful sight anyway. Most aura readers don't know just how beautiful it is. It's full of colors and very much alive. And when someone is laughing and celebrating, the aura shimmers. You can get an idea of what it's like if you can imagine a living set of very beautiful lights suddenly turning into many rainbows.

When you laugh, your whole aura laughs. Your whole being laughs. It's the most healing thing you can do. Now, I'm not talking about just laughing, but laughing out of joy, and laughing in celebration.

That's another important duty that living beings have: to celebrate. They used to talk about people in temples being the "celebrants" of this god or that god. That's the real spirit of joy and celebration: a celebration with the Father.

*Leichtman*: Yes, of course.

*Blavatsky*: I heard you mention earlier in the evening that laughter has the effect of turning away evil. This is quite true. For a black magician to attack you, he has to enter a negative state of consciousness.

It's impossible to laugh and be joyful in a negative state. You could, perhaps, indulge in a dirty laugh, but not a joyful one. So, if you know that you're undergoing some kind of psychic attack from a black magician, the best thing in the world to do is to just laugh, knowing that it's incredibly funny that anybody would ever lower themselves to do something as comical as *trying* to attack you. The laughter is health-giving in many ways—particularly in an occult way. It's like putting up an impenetrable wall. The only power stronger than laughter in a case of attack is the Christ light.

*Leichtman:* Yes, I've found it useful many times. It seems to have a rather potent effect on the evil worker.

*Blavatsky:* And not only that, but laughter also has an interesting property which heals the body. There used to be a story in which Mary Murphy, the Irish potato, would laugh and grow fat. Well, I'm not saying that laughing makes people literally grow fat. But it does have some very beneficial effects on the etheric body, strangely enough. As you know, the etheric body is the pattern for the physical body. Now, I certainly don't want to start a cult on this, or be accused of starting "Laugha Yoga." [*Guffawing.*] But laughter does vitalize the etheric body. That's not properly put, but I can't put it better. Laughter draws in prana, good prana. It draws in the prana of joy. There are different kinds of prana, you know. The prana of joy is—well, it's the champagne and ice cream of the inner planes.

*Leichtman:* Aha! [*Laughter.*]

*Blavatsky:* Laughing and expressing joy when

you're happy do so many good things for you—they even heal the mind. Maybe someone can come up with a laughing psychotherapy. Wouldn't that be wonderful! Instead of screaming and kicking, the patient would laugh at all his past traumas. The analyst would say, "Look how funny you were when you were two and wet your pants! Look how funny your mother was for thrashing you for it!" [*Giggling.*] Don't you think that would be much better than some of the approaches they're taking now? I do.

*Leichtman:* Yes, yes. Someone asked me what to do to get rid of pent-up emotions and to mature the personality, without letting the anger and the anguish out. My thought was, for heaven's sake, learn to laugh and cry with joy! The positive contrast would be far more healthy.

*Blavatsky:* Well, even the capacity to cry from genuine sorrow at times has a beneficial effect. Anything that moves a person to tears, whether it's in joy or sorrow, is an indication of a deep value system. In some forms of psychotherapy, particularly the ones that grew out of the Frankl school [Viktor Frankl, a Viennese psychiatrist and developer of logotherapy], if they can't make somebody laugh, they'll make him cry—but with the understanding that he's crying because he has a value that's very deep, very spiritual, and it's been violated.

*Leichtman:* How about indulging in self-pity?

*Blavatsky:* That's just fussing about a bunch of hurt feelings. It doesn't get people in touch with their values. The "ain't it awful" game, as you call it, is also very deadly. People who wallow in self-pity cut themselves off from communion with life. When life

is really lived, it's a communion with all of God's creation, which is just the opposite of burying yourself in self-pity.

*Leichtman*: I understand.

*Blavatsky*: Self-pity's terrible. Speaking of which, may I have another bonbon? [A cigarette was passed to her.]

*Leichtman*: While you're getting lit up there, let me ask you what a spook does once he gets to be a spook, and what are you doing now?

*Blavatsky*: Well, obviously some of us are still very much interested in what happens in the physical plane. I'm very much interested in anything that comes along that is at all mind expanding. I spend quite a bit of my time helping to stimulate thinking. Of course, I do this work without seeking credit. As a matter of fact, I do it many times without announcing my presence; I use a little bit of telepathy. With some people, I try to inspire them to take some idea they already have and mold it into something that will help other people expand in a mental or a spiritual sense.

When I say mental, by the way, I usually mean "of the mental plane"—which is not the same as "being intellectual," but you know the distinctions. I don't want to get too sticky in this particular format—most of your readers won't be interested in the technical details. Besides which, C.W. wants to go into this topic at length at some other time. When I say "of the mind," I'm talking about a level of consciousness that I equate with being spiritual—"of the mind of God," really.

*Leichtman*: Are you talking about expanded awareness and comprehension of life?

*Blavatsky:* Yes. And going inward and going outward at the same time—which is something about meditation that most people don't understand. I'm talking about being alive and well in the physical plane or the astral plane or the mental plane. But that requires a going inward to go outward. You're going into the inner universe and the outer universe at the same time. Actually, you're only moving in one direction, but conversationally one must say inward and outward. Because, if you do it right, you go inward and you find the Father inward. You go outward and you find the Father outward. You find that everything is the Father.

I am borrowing somebody else's terms. These are not the ones I used when I wrote. I've run into a very engaging gentleman over here that has helped me develop some of my own ideas. I'm still working on my own ideas, you know.

*Leichtman:* I presumed as much.

*Blavatsky:* Fortunately, a group of people came into the Theosophical Society that have allowed me to help them, not knowing who I was or where the ideas came from. They were all very dedicated to what they were doing and allowed me to add something. It's perhaps hard for you to understand, but we still do physical work this way, by helping our successors with the work we began. It's been said many times, but people don't really believe or understand it: nothing is ever lost, nothing is ever wasted. I'm still very much working on the ideas that I worked on in my physical life as Madame Blavatsky. And I've been very lucky in finding people who let me work through them. I'm very glad I was able to help Arthur Powell [author of



*The Astral Body, The Mental Body*, and other books]. I was able to guide him to the right passages.

*Leichtman*: Yes, those are fine books.

*Blavatsky*: I'm told the Theosophical Society is going to join with another group in the very near future and become much more active than it has been recently. There are reasons why it's been relatively passive this last little while. Rigid organizations in occult-metaphysical studies are really a bad thing. When they get too rigid, you begin to contact a group mind instead of a real intelligence.

I better differentiate here. A group mind is the sum of all of the energy put out by a group of people in an organization. A real intelligence is—well, it's a spirit.

*Leichtman*: Something that is still connected with the Father?

*Blavatsky*: Yes—something that's still growing and very much alive. A group mind is really an artificial mind, a composite of the best and the worst of a group of people. That's where its biggest failing is.

I do wish people would stop sitting in circles, holding their hands and touching their knees and all that silly sort of thing that got going in the early days of Spiritualism. That's one good way to pass around astral germs, and if anyone in the room is a vampire, he can just suck up all kinds of energy free for the asking. I don't see why people think such circles are necessary. They certainly add nothing to one's receptivity to wisdom or healing energy. They do tend to cement a group mind, but what good is that? A group mind is never going to be any more intelligent than the weakest member of the group. Of course, the statements of group minds can sometimes sound very pro-

found, but it's really just the kind of circular sentence you object to so much.

*Leichtman:* Yes, I know. I'd like to inquire about future plans for a new type of yoga or a new type of teaching to be given out in the next few decades. This was hinted at in your work and in the work of Alice Bailey.

*Blavatsky:* Well, calling it yoga is a mistake. Too many people think only of Hatha Yoga. Yoga is good in its own way, but for Western people, taking ballet lessons is as good as Hatha Yoga, and is perhaps more within the Western mental framework. Hatha Yoga is too easily misused—just look at how it's been cheapened by yoga studios.

Yes, there is a new teaching coming out. It's going to come from fresh sources. This is the nice thing about the differences in generations—fresh sources *can* come along. So, let's not call it yoga, although I think Alice used that particular term, and I did, too. We meant something that is not literally yoga—not Hatha Yoga or Raja Yoga or Kundalini Yoga or *any* of the specific forms of yoga. It will be a new teaching that is distinctly Aquarian, distinctly Western, distinctly new, distinctly open, distinctly clear, distinctly scientific—and, I hope, distinctly humorous, too. There has been far too much of the overly serious, straight-faced, sober attitude in spiritual circles. If more amateur metaphysicians in the United States would learn to laugh a bit, we would all be better off.

*Leichtman:* There's a question I want to ask you, since you were so intimately involved in bringing the teachings and wisdom of the East to the attention of the Western world. Today, many people are reaching

out and accepting many of the Eastern traditions and ideas wholesale, without any revision or new definition to make these traditions appropriate for a Western expression. At times, they seem to be stepping back into the Orient of a thousand years ago, rather than forward into the West of the Aquarian Age. Is this what you intended? If not, then what's the proper perspective?

*Blavatsky:* Let's say that we're not surprised that this has happened. Jesus said, you always have the poor with you. I would say, you will always have the foolish with you. Yes, the West has been inundated with a lot of simplistic and poorly-understood Hindu and Buddhist concepts and practices. Many of them are just as silly as some of the fundamentalist Christian beliefs and practices that have been transported to the East by well-meaning missionaries—and a few who aren't so well-meaning.

The wholesale acceptance of Eastern beliefs is not all that harmful or evil, although at times it is regrettable. The right way to look at this is as a lesson in discernment. If something is obviously stupid, then we would expect intelligent people to quietly ignore it and go onto something better.

In the early years of the Theosophical Society, a great effort was made to understand the inner side of Buddhism, Hinduism, and other Eastern philosophies, and to present these understandings to the West. A.P. Sinnett, for example, produced some remarkable writings on esoteric Buddhism that are still very much worthwhile reading. But it was *esoteric* Buddhism—that is, the inner side of Buddhism—that we investigated and wrote about. That doesn't have much to do

with some of the simple practices of Buddhism that have become popular recently in America.

In my work, I went to heroic efforts to write about the Ancient Wisdom—that is, the tradition of inner truth that has connected all the great religions of the world for thousands and thousands of years. By writing and talking about these things, we hoped to inspire people to look for spiritual truth *everywhere*—in Christianity, in Judaism, in Buddhism, in Hinduism, in Islam—whatever their own religion happened to be. It is at the level of these inner truths that one can find many wonderful things in the East that should be brought to the West. However, the practices of some Hindu fakir are not going to be acceptable or useful to a Western businessman or housewife. The sort of spiritual practice which requires lifelong study in an ashram in Benares [a holy city in India] is not going to be terribly useful or constructive to Western adults. But there *are* useful ideas, perspectives, and some techniques which can be adapted for the Western temperament and need.

In your own tradition, you encounter these same problems. The message given by a Jewish prophet 3,500 years ago to a pastoral society in Palestine is hardly applicable in that form to modern society in America. The Truth doesn't change, but our circumstances, our needs, and our ability to comprehend the Truth do!

*Leichtman:* Yes. Let me change the subject a bit. What do you think about the experiments going on now in the new areas of psychology?

*Blavatsky:* I'm not sure which areas you mean. We've discussed all the screaming and stomping ex-

periments. What else do you mean?

*Leichtman:* Well, what about Psychosynthesis [a psychological system developed by the Italian psychiatrist Roberto Assagioli and based on the idea that there is an inner self at the core of each individual which directs the development of all aspects of the personality]?

*Blavatsky:* These new developments are leading psychologists in directions where they are going to have to accept the occult; they can't avoid it. And when the occult becomes more of a part of psychology, then perhaps psychology will survive as a science and become something meaningful and really important to your times.

Psychology, of course, is a very old art; in earlier days it was practiced by astrologers or by a medium sitting in a cave or on a tripod [as was the custom at the Delphic oracle]. These are the roots of psychology: several thousand years of people observing people very carefully. Isn't that what psychology is?

*Leichtman:* Yes, it is.

*Blavatsky:* Psychosynthesis has at least a chance of reaching the peak that psychology should reach.

I'm glad you brought up the idea that laughter should be an occult tool, because this is something that needs to be talked about more, thought about more, laughed about more. You're going to see a day when people like you and David are going to be able to contribute in a professional way to the process of psychoanalysis. Now, you have a medical degree and David does not, but both of you—and others like you—can be enormously helpful; it's just going to take doctors who want to become a little enlightened.

It's encouraging nowadays to go to a psychic convention and hear doctors talking more than psychics. I just wish that sometime they would get a psychic doctor up there.

*Leichtman:* Yes, I agree.

*Blavatsky:* Don't be discouraged by your work, dear boy; bear in mind that when someone is doing something important with new ideas, he sometimes is very discouraged because progress comes slowly. Don't be discouraged; the slow period is also a learning period for you. [*Hearing Colene sniffing*] I hope that's just the sniffles—or have I moved you to tears?

*Colene:* Nope. It's just a runny nose.

*Blavatsky:* It's nice to have another lady friend you can trust. [*Returning to the subject*] Well, take heart from my life story.

*Leichtman:* I do, I do.

*Blavatsky:* If nothing else, maybe I served as an example of a pioneer. Now, I evaluate my writing as being all right; it was important at the time and still is important. My ideas were important, but the best contribution I made was to have been the kind of woman I was, forging ahead at all costs. I'm very glad I was given that work to do.

*Leichtman:* A very fine work.

*Blavatsky:* I'm not saying that about not being discouraged to you only; that's something I would like to share with anybody. Whenever a new idea enters the physical plane, it has to be buffeted and shoved about; the author of the idea has to become a bit discouraged—otherwise, it wouldn't grow. Growing up is a very painful process, you know. And growing up with an idea is sometimes a painful process, too, but

don't be discouraged. Do you see what I'm driving at?

*Leichtman*: Yes. I'll endure.

*Blavatsky*: I'm saying this to anybody who'd care to read this.

*Leichtman*: Yes, yes.

*Blavatsky*: Well, I've about reached the end of what I wanted to talk about. I hope it's going to be helpful.

*Leichtman*: I think it will be, yes. I particularly enjoy the practicality of your comments—and the refreshing change from the glittering style of *The Secret Doctrine*, if I might say that.

*Blavatsky*: Well, there's something C.W. tried to say to you: most of the people you are interviewing are known for their work in life, and the writings they left. And when one sits down to write, one does not write in a conversational style. Conversational types of writing were not even particularly popular when I was alive—even in novels. But behind any piece of writing there certainly is a real person. Informal talks like we've been enjoying today are frequently more valuable in revealing that real person.

*Leichtman*: Yes, I agree.

*Blavatsky*: It may surprise some people when they read these books that we still have an identity and are still aware of living and remember living in the physical plane.

I would like to close by reiterating something I have already said: that life upon the physical planet is a very beautiful experience. And it's so beautiful because, after all, it is the Father's handiwork. It's so beautiful, in fact, that most of us wish to help keep it going and help keep it growing and being beautiful. I don't

know why people would assume that when you die you go away somewhere, because physical life is part of our existence—even on the inner planes. It's part of our work and part of our involvement.

Life could best be defined as being involved with the Father's handiwork—and enjoying that involvement. And that's what you do when you are a spook.

*Leichtman*: Very good!

*Blavatsky*: Goodnight, my dears.

*Leichtman*: Goodnight.

*Colene*: Goodnight.



## GLOSSARY

*ADEPT*: One who is skilled in a specific talent. Esoterically, an adept is one who has mastered the skills of soul consciousness.

*ANCIENT WISDOM*: The knowledge of the higher self; a body of teachings that is preserved at the level of the higher self and is taught by those advanced individuals who enjoy full contact with the higher self.

*ANGEL*: An entity belonging to the angelic or devic kingdom. Angels are not discarnate humans and have never been humans—they are part of a separate kingdom of life, and have their own function and evolution. Still, their work and interests do bring them in touch with humans quite frequently—although humans are often unaware of this contact, as angels are invisible to ordinary sight. The angelic kingdom includes nature spirits, angels, and archangels.

*ANIMAL MAGNETISM*: The etheric and lower astral attraction which exists between all human beings at a subconscious level. It is one of the hypnotic links

interconnecting all humans. Like all forces, it can be used constructively or destructively, but in the average person, animal magnetism is not usually disciplined effectively. Therefore, it can easily get out of control, leading to unrestrained greed, lust, and attempts to dominate others. The use of this force was studied in part by Franz Anton Mesmer, Wilhelm Reich, and others.

*AQUARIAN AGE*: The coming epoch in civilization. It will last approximately 2,000 years and be marked by an increasing awareness in humanity of the value of brotherhood and service.

*ASHRAM*: A place for learning the lessons of spiritual unfoldment. Esoterically, the word is used to refer to a group dedicated to common forms of spiritual service. Such a group would be composed of both incarnate and discarnate members.

*ASTRAL PLANE*: The plane of emotions and desires. The astral plane is an inner world or plane of existence made of matter that is more subtle than physical substance, and yet it interpenetrates all physical substance. It is teeming with life of its own. The astral plane is the environment in which telepathy, imagination, and much psychic phenomena occur. It also provides the substance for astral bodies of all physical life forms.

*ASTRAL TRAVEL*: Any form of movement of an entity on the astral plane. Simply expressing a strong emotion can be a form of astral travel. Often, this term is used to describe the psychic phenomenon of separating the astral body from the physical body and projecting it to a distant location. Astral travel is called "soul travel" by some, but that is a misnomer. The

soul pervades everything; it doesn't have to travel.

*ASTROLOGY*: The science of the interplay of cosmic energies. Astronomy is the science of the interrelationship of physical bodies and energies in the universe; astrology is the science of the interrelationship of *all* bodies and energies in the cosmos—astral, mental, and even more rarefied ones, as well as physical.

*ATLANTIS*: A name that is used to refer to a long stage in human development and civilization, when the primary focus of human growth was the nurturing and expression of the astral body or emotions. This period is named "Atlantis" because it was primarily centered on a now-submerged continent in the Atlantic Ocean and was referred to by this name by Plato in his accounts of it. The heyday of Atlantean culture was from approximately 100,000 to 12,000 B.C., but included many different stages.

*AURA*: The light observed by clairvoyants around all life forms. It emanates from the surface and interior of the etheric, astral, and mental bodies. Clairvoyant observation of the aura can give an indication of the quality of health or consciousness.

*BLACK MAGIC*: The destructive manipulation of physical and emotional energies for selfish gain. It is the direct opposite of occultism, whose goal is to advance the life of the spirit.

*CHAIN*: The complete system of any heavenly body, be it a planet or a sun. The physical form of a planet or sun is only one of twelve globes comprising the complete system of that heavenly body, each globe being composed of a different type of substance (astral, mental, etc.). The unit of all twelve globes of any one heavenly body is a chain.

**CLAIRVOYANT:** One who can see or know beyond the limits of the physical senses—in the realms of etheric, astral, or mental existence. A clairvoyant can comprehend forces, beings, and objects of the inner worlds that are usually invisible to human sight. There are many levels of competence and many varieties of specialty among clairvoyants.

**DETACHMENT:** The practice of focusing in the light of the soul. The average person is attached to certain likes, beliefs, habits, desires, people, and expectations. As a result, he reacts automatically to life—often in negative, defensive, and unhealthy ways. Detachment is the process of disentangling consciousness from these reactive patterns, and learning to act with poise, quiet confidence, and wisdom. The detached person transcends pettiness, dark moods, urges, hardships, and wishes, and therefore acts independently of such factors.

**ECTOPLASM:** The etheric substance sometimes extruded by physical mediums while in trance. It resembles a luminous vapor and can be used to move objects or provide a temporary vehicle for use by a discarnate.

**ELEMENTAL:** A primitive life form on the astral or etheric plane. Generally, the word refers to nature sprites.

**ESOTERIC:** An adjective that refers to knowledge of the inner worlds and inner life. In this book, it is used to refer to the knowledge of the soul—and to the body of teachings known as the Ancient Wisdom.

**ETHERIC BODY:** The part of a physical life form that is composed of the finer grades of physical matter, normally invisible. The etheric body receives and dis-

tributes the vital force throughout the dense physical body. It is therefore responsible for the health of the dense physical body. It is also called the etheric double.

*ETHERIC PLANE:* The most subtle realm of the dense physical plane. It is composed of the finest grades of physical matter, exceeding even the "fineness" of gases. In physics, the term "plasma" would be used for this grade of matter.

*FAIRIES:* A type of nature sprite or elemental. Fairies are usually invisible, but can be seen clairvoyantly. Their function is the manipulation of forces to help in the growth of all plant life.

*FAKIR:* A Moslem or Hindu holy man or ascetic. The title refers to the ascetic's belief that all he needs for life comes from God.

*GROUP MIND:* The combined ideas, attitudes, illusions, and thoughts of any group of humans, incarnate or discarnate, relative to the purpose or common interest that brings them together as a group. Every individual in a group contributes to the group mind, and the group mind influences every member's own ideas, attitudes, illusions, and thoughts. This influence is subtle and often difficult to discern, but nonetheless can be quite powerful.

*HEAVEN:* The state of consciousness of the soul. Heaven is not a place populated by those who have died; it is accessible to incarnate and discarnate humans alike. It is a state of mind. In heaven are located the archetypal patterns of all Creation, as well as the ideal qualities of human expression. Heaven, therefore, is the source of all expression of genius and saintliness.

*HYPNOSIS:* A psychological technique for com-

municating more directly (and sometimes more forcefully) with the subconscious of an individual. It is an artificial technique which does not make contact with the inner being or soul of an individual.

*INCARNATION*: The period of time in which a human spirit is expressing itself through a personality.

*INNER BEING*: The essence of the human consciousness which is the guiding intelligence of the personality. It is associated with the immortal aspect of the human mind.

*INNER PLANES*: A term used to refer to any one of several inner worlds or levels of existence, all of which interpenetrate the dense physical plane. Each physical human being exists on these inner planes as well as on the physical level, by dint of having a "body" composed of matter drawn from them. Most human beings do not consciously use these inner bodies, however. Hence, the bodies either operate subconsciously or are partially inactive—until activated by personal growth and the development of intuitive awareness. In general, the inner planes are considered more spiritualized than the physical. Most important events in the physical plane are directed from the inner planes.

*KARMA*: A Sanskrit word meaning "reactiveness." Every one of our actions, thoughts, and emotions produces a reaction of like quality, sooner or later. Good deeds and thoughts produce beneficent reactions; cruel or selfish deeds and thoughts produce restrictive reactions. By dealing with these karmic effects, we gradually learn the lessons of maturity. Karma functions as an automatic reflex of the universe.

*MAGIC*: In its original sense, the acts of a Magus

or wise person with conscious awareness of his soul. Pure magic, therefore, is the focusing of creative energies for the transformation of forms. It brings heaven to earth and enriches the earth. The ordinary uses of the word "magic" are distortions of this original meaning.

*MAHATMA*: A perfected man or "great soul," which is what the word means in Sanskrit. A master.

*MANDALA*: A circular diagram or symbol which leads the eye toward the center. It is used in Hinduism and Buddhism to represent the forces of the cosmos in activity.

*MASTER*: A term used by esoteric students to refer to an individual who has reached complete competence and perfection as a human. The epitome of genius.

*MATERIALISM*: The belief or attitude that the physical plane is the only plane of existence, or at least the most powerful and important. Materialism denies the central importance of the soul, the existence of universal intelligence, and the invisible realms of life. It is the basis of black magic and leads the person who believes in it to become "earthbound"—a state in which all values, decisions, and acts are formulated in selfish and temporal terms.

*MATERIALIZER*: To bring an idea, quality, or inspiration from heaven and give it form on earth. The word is also used to describe the psychic phenomenon of producing a physical object "out of thin air."

*MEDITATION*: An act of mental rapport in which the ideals, purposes, and intents of the soul are discerned, interpreted, and applied to the personality. To be meaningful, meditation must be a very active state in which creative ideas, new realizations, and inspira-

tions are pursued with vigor. The current belief that meditation is a passive state of emptying the mind, by concentrating on a mantra or by just "sitting," is the antithesis of true meditation.

*MEDIUM:* A person who practices mediumship. In mediumship, the medium allows a nonphysical intelligence, usually a discarnate human, to use his physical body and subconscious in order to communicate something useful and meaningful to others. Mediumship is usually used for the transmission of information or inspired guidance, but can also be used to transmit varieties of healing energies. There are varying degrees of trance associated with mediumship and differing qualities of information communicated, depending on the quality of the medium and the quality of the spirit using the process. Mediumship is distinguished from the phenomenon of possession in that it occurs only with the deliberate cooperation of the medium and produces a constructive result.

*MENTAL BODY:* A separate body or vehicle of intelligence possessed by every human and interpenetrating the dense physical body. In essence, it is the mind. The mental body is composed of matter drawn from the mental plane. It is used for intellectual discernment, analysis, and logical thinking.

*MENTAL HOUSECLEANING:* The process of organizing and disciplining the mind and its contents: thoughts, attitudes, convictions, habits, and feelings. This work is a necessary part of attaining and preserving mental health, just as physical housecleaning is a necessary part of keeping one's living quarters neat, clean, and livable. When mental housecleaning is ignored, conditions of psychological illness can occur.



The goal of mental housecleaning is to put in order and cleanse one's subconscious associations, beliefs, and behavior patterns. This process is most effective when authority for it is given to the soul.

*MENTAL PARASITE:* A denizen of the astral plane that thrives on the unpleasant thoughts of mankind. It can be either an elemental life form which has been taught bad habits by association with human beings, or a thought entity created entirely by a human being which then attacks its creator. In either case, mental parasites feed on the depression, anguish, hatred, and vulgar thoughts of men and women and seek to increase them. Occultly, they are known as vampires. Many psychological disorders are fed by the invisible activities of mental parasites.

*MENTAL PLANE:* The dimension of intellectual thought. One of the inner planes of existence, it also interpenetrates the dense physical plane. It teems with active life of its own, in addition to providing the substance for the mental bodies of all humanity.

*METAPHYSICIAN:* A practitioner or student of metaphysics, which is the philosophical and intellectual inquiry into the spiritual nature of all things.

*MIND:* The portion of the human personality that has the capacity to think. The mind is an organized field of energy which exists in invisible dimensions. It is *not* the physical brain, although it does operate through the brain during physical life.

*MYSTIC:* One who loves and reveres and *finds* God and His entire Creation.

*NINE UNKNOWN:* A small group of physical people who, in effect, own this planet. They secretly oversee major events of civilization and protect occult

knowledge. The label comes from a novel by Talbot Mundy, *The Nine Unknown*.

**OCCULT:** The hidden secrets of nature. The study of the occult deals not just with the esoteric aspects of man's being, but also the entire universe. It includes the study of the function, operation, purpose, origin, and destiny of nature and man. The word "occult" literally means "that which is hidden."

**ORACLE:** A divine announcement or prophecy. The place where such a message is received, or the medium or psychic through which it comes, can also be called an oracle.

**PERSONALITY:** That part of a human being that is used for manifestation in the earth plane. Composed of a mind, emotions, and a physical body, it is the child of the soul and its experiences on earth.

**PHYSICAL PLANE:** The realm of physical matter, one of many different levels of expression in life. The physical plane is composed of dense physical matter and also etheric matter, which is more subtle and usually invisible.

**PRANA:** A Sanskrit word that can be translated "pre-breath." Prana is the vital energy which animates all etheric forms, making physical life possible. There are many grades and functions of prana.

**PSYCHIC:** A person who is able to perceive events and information without the use of physical senses. The word is also used to refer to any event associated with the phenomena of parapsychology.

**RAY:** A primary emanation of creation, representing a specific quality of life. There are seven rays, from which all manifestations of life are built. The qualities most commonly associated with each of the

seven rays are: 1—Will; 2—Love-Wisdom; 3—Intelligent Activity; 4—Harmony; 5—Science; 6—Idealism; and 7—Ceremony. The study of the seven rays is a complex science with vast implications for human psychology, medicine, astrology, personal growth, and many other aspects of life.

*ROUND*: The time spent by a wave of life in unfolding through an entire chain.

*SENSITIVE*: Psychic.

*SENZAR*: The language of adepts and masters. It is used only on the inner planes.

*SPIRIT*: In this book, a term used primarily to describe the portion of the human being which survives death. It is this "spirit" that a medium contacts. In this sense, a spirit would be as individualistic as his or her personality was during physical life, retaining both good and bad characteristics. The word is also used to refer to the highest immortal, divine essence within the human being or any life form.

*SPIRITUALISM*: A religious movement that incorporates mediumship as a central feature of its worship service and investigation of spiritual values.

*SPOOK*: An affectionate term for a discarnate.

*SUBCONSCIOUS*: The part of the personality that is not being consciously used at any given moment. The subconscious is always active and greatly influences conscious moods, thoughts, acts, and attitudes. It is psychically in tune with other portions of the inner planes—even if the conscious personality is not psychic at all.

*SUGGESTION*: In hypnosis, instructions directed to the subconscious of the subject for the purpose of altering behavior, attitudes, and focus of attention.

*SYMBOL*: An image, thought, feeling, or event which contains a deeper significance than what is obvious from the outer form. It points to inner dimensions of reality, force, and meaning. To discern these inner dimensions, however, the symbol must be interpreted. The study of symbolism is useful only if it leads to a discovery of the reality that the symbol veils.

*TAROT*: A species of cards, each card featuring a symbolic portrayal of an esoteric quality or force. The esoteric purpose of Tarot cards is to provide an allegorical key to the structure of life. By studying and using the Tarot, one can gain knowledge of the hidden aspects of nature. It is interconnected with certain aspects of the Kabbalah, astrology, and alchemy.

*TELEPATH*: One who projects or receives feelings or thoughts telepathically.

*TELEPATHY*: Direct mind-to-mind communication, with or without associated physical contact and communication. Most often, telepathy is the transference of information or emotions on the astral plane.

*TRANCE*: A state in which ordinary consciousness is quieted so that another element of consciousness can use the physical voicebox and body. In a hypnotic or drug-induced trance, the subconscious assumes control of the body. In a mediumistic trance, another entity takes over. A trance state often seems to resemble sleeping but is actually much different: the physical body remains responsive and can be used actively.

*VAMPIRE*: One who saps or steals energy from another individual telepathically or psychically.

*WHITE BROTHERHOOD*: One of a number of select groups whose members are dedicated to the advancement of human evolution and the fulfillment of

cosmic plans. It is composed of both incarnate and discarnate individuals, but functions on the inner planes.

YOGA: A Hindu system of personal or spiritual development. There are many types of yoga—the yoga of the physical body (Hatha Yoga), the yoga of action (Karma Yoga), the yoga of devotion (Bhakti Yoga), and the yoga of the mind (Raja Yoga) are some of the better known. The word “yoga” means “union.”

## FROM HEAVEN TO EARTH

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ing of essays are: "The Nature and Purpose of the Emotions," "Living Responsibly," "Cultivating Tolerance and Forgiveness," "Seeking Intelligent Guidance," "Discerning Reality," and "The Bridge of Faith."

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## FORCES OF THE ZODIAC

For thousands of years, astrologers have cast horoscopes detailing the influences of zodiacal forces on individuals. Now, the psychic Carl Japikse has discovered a new way to take advantage of astrological information. He has observed that in each astrological sign, certain trends and conditions influence *everyone alike*, regardless of their natal sign. These major trends and conditions can be discerned by a trained psychic, and tend to vary not only from sign to sign, but also from year to year. Knowledge of these principal characteristics of each sign of the zodiac can be of great benefit for anyone interested in spiritual growth, psychic awareness, or just living an effective life.

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## H.P. Blavatsky Returns

She was one of the few Westerners of her time to penetrate the mountains of Tibet. She stunned Europe and America with her psychic skills. She penned two of the most significant occult masterpieces, *Isis Unveiled* and *The Secret Doctrine*. She helped found the Theosophical Society. She was an agent of enormous spiritual power—the power of Eastern masters. And she was the target of some of the most vicious gossip the slander-crazed courts of nineteenth century Europe could invent. Yet Madame Helena P. Blavatsky always regretted the fact she had so little time to just be herself.

In *H.P. Blavatsky Returns*, this great occult figure takes the time to be herself, comment on her fascinating career, crack jokes, and discourse on many subjects dear to her. It is the report of a conversation between Dr. Robert Leichtman and the spirit of Madame Blavatsky, through the mediumship of D. Kendrick Johnson. In it, H.P.B., as she was called, talks about the White Brotherhood, telepathy, the spiritual value of joy and humor, and many other subjects.

This interview is part of a series of conversations between Dr. Leichtman and the spirits of great psychics and geniuses—including Edgar Cayce, Arthur Ford, C.W. Leadbeater, and William Shakespeare. In all, twelve separate interviews are being published in the series, which is called *From Heaven to Earth*.

The illustration on the front cover is a portrait of Madame Blavatsky in her youth. The artist is the medium, D. Kendrick Johnson.