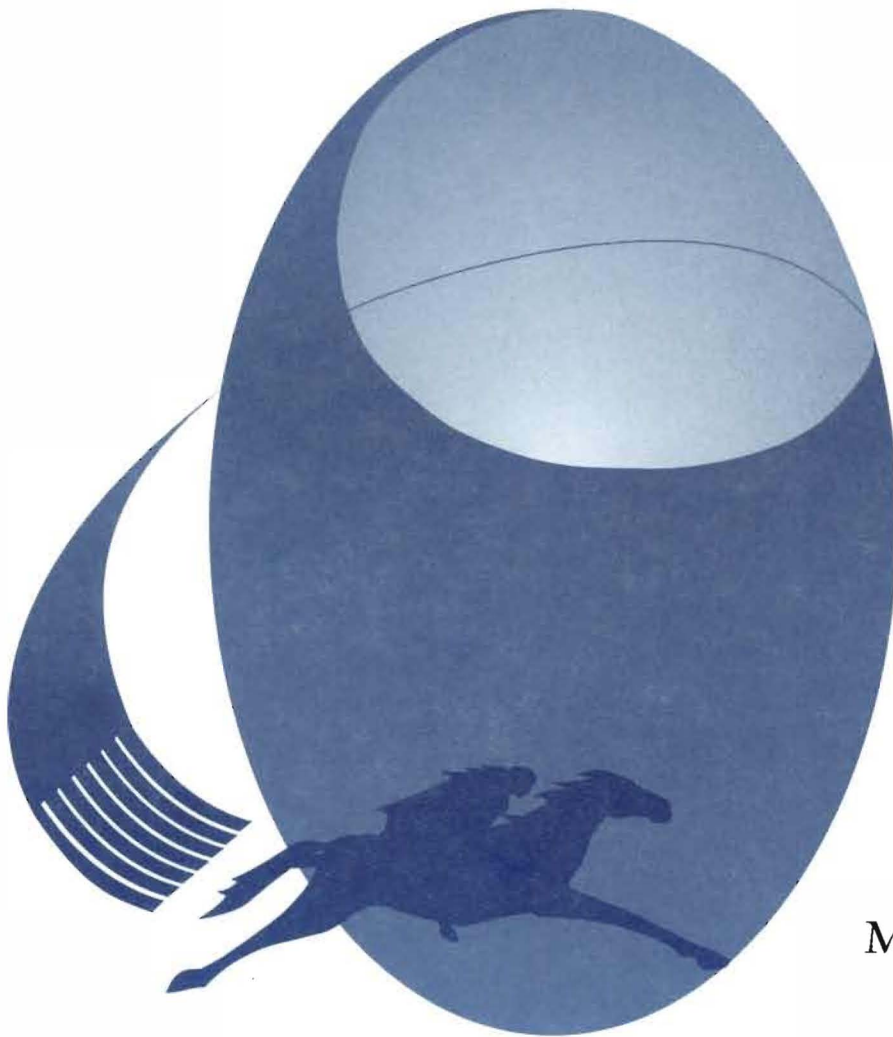


# FOHAT

Volume II, Number 1

Spring 1998



*Where  
Reincarnation  
and Biology  
Intersect*

*The Psychic  
Battleground  
and Modern  
Research*

*Examining  
Blavatsky's  
Meditation Diagram*

*A Vehicle for the Ancient Wisdom Tradition*

*This magazine is an invitation for followers of all traditions to enter into a dialogue whose goal is Truth and whose means is Universal Brotherhood.*

# **The Works and Influence of H.P. Blavatsky**

## **A Forum for Presentations and Open Dialogue**

Everyone is invited to attend a Conference hosted by Edmonton T.S. on July 3, 4, & 5, 1998. Papers will focus on what H.P. Blavatsky presented to the world and the influence exerted on 20th century thought in the fields of science, literature, art, music, religion, philosophy, health, psychology, sociology, etc., through her works and her dedication to the promulgation of Theosophy.

Anyone planning to present a paper is urged to advise the Conference Committee as early as possible of their intentions to participate.

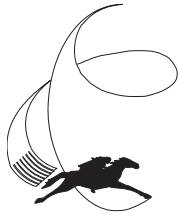
The Conference will be held at the HOLIDAY INN - THE PALACE where facilities have been booked and a block of rooms reserved at reasonable rates for attendees and their families. THE PALACE also provides a free shuttle service for guests to/from Edmonton International Airport which is conveniently located a relatively short distance from the hotel.

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Edmonton Theosophical Society  
Box 4587  
Edmonton, Alberta  
Canada T6E 5G4

e-mail: fohat@planet.eon.net  
epelleti@netcom.ca

phone: (403) 436-6203  
(403) 458-1996



# FOHAT

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### Editor

Robert Bruce MacDonald

### Managing Editor

JoAnne MacDonald

### Assistant Editors

Rogelle Pelletier  
Dolores Brisson

### Graphics Consultant

Lynne Brisson

### Publisher

Edmonton Theosophical  
Society

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FOHAT  
Box 4587  
Edmonton, Alberta  
Canada T6E 5G4

E-mail: fohat@planet.eon.net

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### To be featured in coming issues:

*Places and Their Magnetic Influences;*

*AURORAS - The Sky Dancers;*

*Ignorance, Superstition and  
Jesuitical Influences;*

**AND MUCH MORE!**

## SMALL WORLDS

There has recently been a flurry of action on the Internet concerning some of the works of K. Paul Johnson and rebuttals to the claims made in his works put forward by theosophists such as Daniel Caldwell and David Pratt. K. Paul Johnson is responsible for such works as *Initiates of the Theosophical Masters* and *The Masters Revealed*. Whereas one takes note of such works when they appear in the book stores, the content strays from fact and enters into the world of wild speculation. The arguments found in such works are what one expects from clever minds bereft of the wisdom of the heart. It is therefore encouraging to see Pratt and Caldwell coming to the defence of those who can no longer defend themselves.

In looking at David Pratt's recent rebuttal titled "The Theosophical Mahatmas: A Critique of Paul Johnson's New Myth," it becomes abundantly clear that Johnson started his research with certain preconceptions and is determined come what may to make the square facts fit into the round holes required by his thesis (or dogma as Pratt more accurately describes it). There is a certain unconscious dishonesty that becomes apparent when you read the facts as Pratt describes them and the twisted mess that Johnson makes of them in order to make his point. The interesting question that arises out of this interchange is why do some individuals seem unable to accept the obvious story that a set of facts presents and feel that it is necessary to twist them in such an unbelievable fashion that in order for this twisted story to be true, at least one half of the individuals involved in the case must be liars and scoundrels during this phase of their life despite what they did before or after?

It does not seem to be the case that anyone is accusing Johnson of conscious dishonesty, however, it seems obvious that he is not being honest with himself. There is a quality that many theosophists develop as they study the Ancient Wisdom Tradition and that quality is the ability to discern truth from lies. This ability develops because these theosophists learn to be brutally honest with themselves and push the envelope of their

own limitations—they learn to open up. The suspicious individual operates from a basis of fear. He has never achieved a secure belief in himself as he has not looked honestly at himself and worked at his weaknesses. He is, therefore, always afraid that someone is going to exploit his weaknesses and put one over on him. Consequently he is constantly looking for the worst in others and judging others to have motives other than those that they actually possess. You have to be equally cunning if you are to survive in such a sorry world. It is out of this mentality that the old adage "The end justifies the means" arises. The theosophist on the other hand *knows* that we all share a common source, the One Life. He looks for virtue in his Brother and encourages him to grow. He knows that not everyone will treat him fairly but as long as he treats everyone he meets in a just manner, always giving them the benefit of the doubt, he will in the long run strengthen and improve the world that we live in.

Assigning base motives to Blavatsky and her co-workers as well as twisting facts to fit his sorry vision of the world is a clear indication of where Paul Johnson's mind is at this point in his life. Although he claims the possibility of the existence of such a working society of individuals as the Brotherhood, were he to argue for their existence he would do so at the risk of his own reputation among his peers. Is this the fear that motivates him to use twisted logic and unfair accusations against those no longer able to defend themselves? Perhaps this is unfair, but in the end there is no good reason for putting forward these false accusations. Historians should learn to deal with the facts and have the decency of giving the great minds of the past the opportunity to voice their own motives. Blavatsky, Olcott, and Judge left ample writings that indicated what motivated them to work for theosophy. These were noble people who lived principled lives. Why does anyone have to resort to calling them liars just because the concept of principled lives is foreign to the small bleak world that they have created for themselves?



# Letters to the Editor

## Motive

As R.B. MacDonald brings out in his editorial (Winter, 97) and D. Eklund in her article "Force of Motive," "motive is everything." Like everything else, it can be seen that this principle also has a paradoxical aspect. While motive is the most important ethical aspect of action, it is also true that the ends do not justify the means used, a trap that K.H. says he almost fell into himself (*MLs*, pp. 298-9, 1st ed.).

I ran across another aspect of Motive in Mark Twain's writings. He expresses it in dialogue form in his article "The Dervish and the Offensive Stranger":

THE DERVISH: I will say again, and yet again, and still again, that a good deed —

THE OFFENSIVE STRANGER: Peace, oh man of narrow vision! There is no such thing as a good DEED —

THE DERVISH: O shameless blasphem—

THE OFFENSIVE STRANGER: And so you shall praise men for their good intentions, and not blame them for the evils resulting; you shall blame men for their evil intentions, and not praise them for the good resulting.

THE DERVISH: O, maniac! will you say —

THE OFFENSIVE STRANGER: Listen to the law: From EVERY impulse, whether good or evil, flows two streams; the one carries health, the other carries poison. From the beginning of time this law has not changed, to the end of time it will not change.

THE DERVISH: If I should strike thee dead in anger —

THE OFFENSIVE STRANGER: Or kill me with a drug you hoped would give me new life and strength —

THE DERVISH: Very well. Go on.

THE OFFENSIVE STRANGER: In either case the results would be the same. Age-long misery of mind for you - and evil result; peace, repose, the end of sorrow for me - a good result. Three hearts that hold me dear would break; three pauper cousins of the third remove would get my riches and rejoice; you would go to prison and your friends would grieve, but your humble apprentice-priest would step into your shoes and your fat sleek life and be happy. And are these all the goods and all the evils that would flow

from the well-intended or ill-intended act that cut short my life? Oh thoughtless one, Oh purblind creature! the good and evil results that flow from ANY act, even the smallest, breed on and on, century after century, forever and ever and ever, creeping by inches around the globe, affecting all its coming and going populations until the end of time, until the final cataclysm!

THE DERVISH: Then, there being no such thing as a good deed —

THE OFFENSIVE STRANGER: Don't I tell you there are good INTENTIONS, and evil ones, and there an end? The RESULTS are not foreseeable. They are of both kinds, in all cases. It is the law...

(from "A Pen Warmed-up in Hell")

Of course many results are foreseeable or there wouldn't be any reason for acting at all. A current example of this principle close to concerns of Theosophists, might be that of Tibet, whose culture and people China in its invasion of Tibet has near totally destroyed. The other result is that Buddhism, and Tibetan culture, have spectacularly spread in the West - a good result of the initial evil motive and first results.

M. R. Jaqua

## Socialism

The article has some concepts unfamiliar to Americans, such as 'Single Taxers' and 'Nationalism'. And, the term 'socialism' then and now, as applied to theosophists in Canada is somewhat vague.

There is a vast gulf between materialistic, political socialism, and social conscience. The former is based on the assumption that a lesser equality is preferable to diversity, outward form being the criteria, thus it's necessary to confiscate the wealth of the successful, and arbitrarily dole it out to those less so, regardless of merit. This thinking is based on liberalism, which in turn is based on emotion. Like all utopian concepts, it entirely ignores the human spirit and human nature.

Social conscience might be summarized as: if a man is hungry, don't give him a fish, give him a fishing pole. When HPB condemned socialism, she undoubtedly meant the kind that addresses physical

... continued on page 22

# *Nabathean Agriculture*

["The 'Nabathean Agriculture' is a compilation indeed; it is no apocrypha, but the repetition of the tenets of the Secret Doctrine under the exoteric Chaldean form of national symbols, for the purpose of 'cloaking' the tenets, just as the Books of Hermes and the Purânas are Egyptian and Hindu attempts at the same." (SD II, 455) — The following is a sampling of this rare manuscript supplied courtesy of Richard Robb.]

Leiden manuscript #303A  
tr. by Bill Bittar, 12/1987

In the name of Allah the merciful, the compassionate.

This is the book of Agriculture translated from the Kasdenian (Chaldean) tongue into Arabic by Abou Bakr Ahmed ben Ali ben Kase, the Kasdenian known as Ibn Wahshiya in the year 291 of the Arabic calendar. It was dictated to me by Abe Taleb Ahmed ben El Hassan ben Ali ben Ahmed ben Mohamed ben Abdel Malek El Zayat in the year 312 of the Arabic calendar.

Thus he said: Know my son, that I found this book among some of the Kasdenians' books. This is the book of Agriculture, fixing plants, trees, fruits and keeping the pests away from them. First I wanted to summarize this book, then I thought this would be a grave mistake, because my main purpose is to convey the science to the people and expand their knowledge, so that we would become advanced over other nations. The glorious and mighty Allah has blessed me with the knowledge of Kasdenian language the money (dinars) to buy as I pleased from their books and translate them to the people who wished to acquire the knowledge of our ancestors.

I also thought that if I translated these books into Arabic and people looked in them, they would know how much knowledge our ancestors had, which would give us a sense of pride. The people would also be very grateful to us, but the man to whom I talked about this translation, was very angry, and told me: 'Abu Bakr do you want to disobey the commandments of our elders and ancestors to keep our religion, norms, and traditions a secret?' So I said to him, 'What would a man do with books sitting like stones in his house?' And I started to translate to him one book after another into Arabic, and he began to understand, and liked what I read to him. At the end he realized I was right to do so and thanked me profusely.

The first book I conveyed into Arabic was "Zonanaye the Babylonian's" Book of Astronomy and Stars' Movements and their Secrets. This is a great book written in the best hand writing on good quality paper, but because it was so extensive, about 2,000 pages, I have never finished translating it. Then, I

decided to translate this book, the book of Agriculture, which I have translated in its entirety, to the end, not only because I approved of it considerably, but because of its great value in regards to planting the soil, curing trees, fruits, and plants.

The book also speaks of seasons and climates in various countries, and how they affect Agriculture. Also it speaks about roots of trees and how to repel pests from them, and how to repel diseases from the bodies of animals.

When I realized the great value of this book, I finished translating it, and here I am now, having just finished its dictation to my son Abou Taleb Ahmed hen El Hassan ben Ali ben Ahmed ben Mohamed ben Abdel Malek El Zayat, and commanding him not to refuse the book to anyone who asks for it and seeks to benefit from it. It is useful to all the people in their lives.

I find that this book of Agriculture has come from three wise old Kasdenians. It is written that one of them started it, the second added additional material, and the third finished it. The book is written in the old Assyrian language in about 1,500 pages. The first sage who began the book appeared in the seventh thousand, from the seven thousand years of Saturn. This is the thousand which Saturn shares with the moon. This Sage's name was Daghriith. The second sage who added to the book appeared at the end of this thousand year, and his name was Yantouchar. The third sage who completed the book appeared after 4,000 years of the sun's turn in this cycle.

I calculated the time elapsed and found that it was 18,000 years and some time of the 19,000th thousand year. The name of the third sage was Qu-Tamy. The last two sages only added to what Daghriith had written. They did not change anything that he had written or drawn, but they added to every chapter with their own knowledge. This is how Daghriith began the book:

Glory to our old living deity, the great deity, glorious and mighty deity, the sun Deity, everlasting in the sky, the Mighty, the Great, surrounding everyone, stronger than anyone, who has all that is seen, and all that is unseen, all that is on earth, and above it, who gave life to the earth from his own life, and

made it a living earth, which lives by his life. He supplied the water by his power and his strength, which lasts through his lasting. He fixed the earth and made the water running and living like his own life. He is content when he (the sun) shines.

Abu Bakr Ibn Wahshiya said: If you pray to the sun when he is angry, pray again to him when he is not, offer him more offerings and keep praying, perhaps he will spare you his evil. Amen. Let it be known that the sun is the giver of plants and fruits to the soil. Pray also to the moon, for it is the moon who will give you longer life, full of happiness, safety and strength. Know that I prayed to the god Saturn, a prayer and asked his idol that whoever reads my book will benefit from it. The idol answered my prayer and accepted my offering.

A black man has obtained a handful of black olives in his right hand, and holds a hatchet with an iron blade in his left hand. He dug under the roots of an olive tree on a Saturday, and buried the handful of black olives deep in the ground, then poured sufficient water on it, on the first night, on Sunday, and two other consecutive nights, and left it for 21 days. At length there appeared on the tree things unfamiliar with similar olive trees. Among them were these: it had far more leaves and fruits, and the fruits were larger and better. Its branches grew stronger, its veins (roots) were thick and fat and descended deeper in the ground. This is the reason it lived longer. Also, if one failed to water it, the effect was less than on others. If you take a thick branch from a citrus tree when the moon is shining, and 'order' a young man to cut a branch from the olive tree, similar in size, and let this take place in early morning or mid morning, then auger a hole in the olive tree, spray a little water on it, then take the branch of the citrus and insert it well into the hole in the olive, spray some more water around the branch, put a wet rag on top of the citrus branch, letting it dry by the wind, and water the olive tree as usual or a bit more. Do this in the month of February or in the first half of March. You will see that the citrus branch will become leafy, then in the second or third year from (the original graft) the branch will carry citrus looking like olives, with a vertical center and protruding ends, but this citrus will be much smaller than regular citrus, its color will be between red and yellow when it matures.

The citrus will smell very fragrant, and by inhaling its fragrance, you will help cure the cold, because it helps limit the humidity in the body. From it oil is extracted. Much more oil is available from this type of citrus than from any other. If this oil is used on one's hair, it gives it a darker color, making it look younger. Another benefit of this citrus oil is that it assuages toothaches. If you gargle and massage your

gums with it using your finger, it will calm toothaches and strengthen gums considerably. It also eliminates the yellow color of the face and the rest of the body, when it is rubbed on and used in baths and massages . . . 7 times in 7 days giving the face a nice rosy color. Another benefit of this oil is, it strengthens weak nerves and eliminates tremors of the neck, hands and other areas, if you embrocate it in baths, remaining for an hour, then pour on hot water and massage well all over the skin, until the skin becomes reddish. Another benefit of this oil is, that it cures sores on the head either dry or fresh. Using a rough rag, rub gently on the sore until it becomes reddish, then apply the oil, remaining in the sun or in a hot bath. If you choose to be in the sun it requires a long time. If you remain in a bath, stay for an hour or more, then get out, and wash it after one full day. Repeat 3 or 4 times and you should be cured with the help of the deity.

Overall, this citrus oil eliminates all sickness from phlegm, cold and heavy wind in the stomach in all types of people, if they embrocate it on their bodies and wash it off after pouring on hot water. As to the benefits of the citrus itself, it cures the stomach from cold, humidity and wind, strengthens the digestion, if you eat the peel and meat. It also makes food taste better, and strengthens the heart. The juice of the citrus also has great benefits if ingested. It tends to cure gall mixed with phlegm, eliminates them from the stomach and intestines, bringing them down, and quickly discharging them.

As to the benefits of the citrus seeds, they cure a variety of poisons, hot or cold, by nullifying their effects. This is done by crushing the seed, throwing away the peel, and mixing the core with a drink or with honey, or with apple juice and giving it to the one afflicted. It cures all snake bites, and poison fish. When one needs to extract the core of the citrus from its peel, they should first crush some rice peel, put it in a pan over a low fire, mix them with citrus seeds . . . the rice peels will burn the peel off the citrus, leaving the core intact. Then rub off the citrus peel by hand, the peel will scatter away and the core will remain intact. If there were no other benefit from this citrus mounted on an olive but this one (curing poisons) it would be more than justified, nevertheless we have obtained all these other benefits which I have mentioned.

Besides that, citrus also cures 'Quartan Fever' – which lasts so long and is so hard to cure, by taking 5 dirhams of its seed core without the peel as I explained before, and crushing it thoroughly, adding 1.5 dirhams of walnut, 1.5 dirhams of frankincense, 8 dirhams of good pure sugar, and then mixing it all together for a total weight of 16 dirhams. Then give a portion of 3 dirhams to the patient, with a large

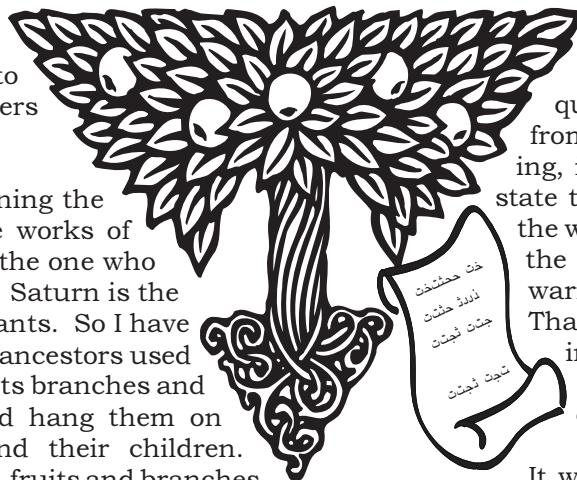
portion of clear water for three days, stop for two days, then resume as before and the fever will disappear in a short time.

Know this and do it, and you will benefit from it, and seek, my people, the protection of the deity of the deities [logos?] from the evil of this world, and ask for his help and also the help of mercury. Whereas if these two gods looked at a discoverer, one look, he would know how to benefit himself and benefit others with the will of these two gods.

Know that I started by mentioning the olive tree, because it is of the works of Saturn, and the god Saturn is the one who inspired me to write this book. Saturn is the god of agriculture and fixing plants. So I have started with the olive tree. Our ancestors used to take its fruits, its leaves and its branches and put them in their homes, and hang them on themselves, their relatives and their children. Their houses always had leaves, fruits and branches from the olive tree. It kept them safe from diseases, they lived long lives, and had healthy bodies. And, here in our times, we are using it as well and profiting from its blessing. The citrus tree mounted on the olive tree is highly beneficial. Because my goal is to serve my people, it is my duty to convey all I can and all I have experienced from the olive's benefits. I also wish you to understand that anything useful on the face of the earth can also be harmful in some other way. Anything useful to a certain extent is also harmful to a greater degree. Even good food and clear water, which are the two elements of life, if they be indulged to excess, they would be like poison to us, and harm us greatly. The reader of my work should know that all I mention, and have mentioned concerning the usefulness of a thing, that thing can be harmful if overused. But the purpose of my book is to teach agriculture not to cure diseases. I only mentioned the citrus mounted on the olive because it is useful for people to know. If the reader wants to know more of the benefit and harm of the olive tree, he should look into the book of curing people's bodies using medicine and drugs. Henceforth I will only refer to agriculture in my book.

I have said that I started with the agriculture of the olive tree from among all plants because it is Saturn's, also because it is very useful for the people . . . it is the plant with the longest life, its fruit doesn't rot, its wood once burnt gives considerable light, and its oil in a lamp gives more light than any other. The olive tree grows better in warm countries where the soil is sticky and viscous, and even if the weather turns cold the tree will still grow.

Any country where the sun is obscured (high latitudes) the olive tree never flourishes, and if it is planted there, it will grow very weakly during the lack of sunlight. The cold sea air is suitable for the tree, not the very cold, but the cold air intermixed with warmth. The sea air is very humid, but if it passes through or across fresh water and over barren ground or prairies, it becomes very gentle dry air, suitable for plants and trees.



Know that the air accepts, quickly, all that is thrown into it from cold or warmth, rapidly changing, in the blink of an eye, from one state to another. The air which cools the water is dry air, cold or warm, but the cold-dry cools better than the warm-dry, being dryer to the water. That's because it is quicker to enter into the water's body; and the speed with which the water accepts it.

It was difficult for our ancestors to comprehend the science of nature, nevertheless they knew more of nature than any other nation. This knowledge of nature is very important for mankind.

'Daghrith' said: The wind which blows from where the sun sets, is a cold humid wind, which cools a little and humidifies greatly. The wind which blows from the pole side, where Canopus turns, is a very warm, very humid wind; it is a burning wind. Abu Bakr ben Wahshiya says this is the south wind.

'Daghrith' said: Four winds might blow. Among these four winds, and among their directions, there are two other winds blowing from the same direction in the middle of them (the four winds) with the same characteristics. Four other winds might also blow, and two others among them as well. Know that these are 12 winds, to which are added to them, four others intermixed from two directions, or 16 winds in all. Every wind has its own temperament suitable for some animals and a contradictory effect on others, suitable for some plants and negative on others, suitable for some metals and incompatible with others.

This is the reason plants and agriculture differ from one place to another. The 'Balsam tree' does not grow anywhere but in Egypt; the same for the cactus tree, it only grows in specific areas and will not grow in other areas; the same for the banana tree, the olive tree, the palm tree, all according to the blowing of the winds and the disparity of the air, soil and water.

Yet a plant might grow in two countries with two different winds, and this is because they may have

similar soil or water, as the wind is only one of the elements. The measurement of the sun and the moon in their cycles and their eclipses also have an effect on the plants.

The flower tree grows in some of the countries, but not in others, so we looked at this fact and found it difficult to explain. This is because it is a tree shared by two opposite planets, and needed two opposite winds. It is a gentle tree, more gentle than any other. When we wanted to study its temperament and its mood by the study of the wind, the soil, and the way it grows, we found this knowledge difficult to attain. Know that the wind has its positive and negative effect on plants. Our ancestors called the positive effect the 'natural effect', and the negative was called the 'opposing effect'. They actually said natural effect and opposing effect.

Returning to the agriculture of the olive tree and what suits it in various countries. In the first place are countries where Saturn eclipses, whether it eclipses in its own eclipse, or it eclipses with other planets in their great cycle through which days and nights occur [conjunctions?].

In the second place are countries where it is mostly cold than warm and more dry than humid, where their soil and water are suitable for the olive tree. Next in suitability, the olive tree should be planted either by using a trunk with its veins, (roots) or a flat branch, during the time when the sun is in the last half of Pisces, or the first half of Taurus signs. During those days when the moon is shining best for the tree, have a dark colored man or black man plant it, who is over 30 years of age. Have him dig a hole in the ground and pour water in it, then plant the tree as you would any other, then have him step on the dust with his feet 2 or 3 times, and continue to water it, and supplying it with water as with other trees.

'Tamthary' the Kasdenian said that if the tree is planted as I described, also by pouring on the branch two ounces of good oil mixed with fresh water, and letting it drip to its base, - he said that by doing so you will help to keep the tree alive, and repel pests from it. Then he said you should hang on the root of each plant, iron, pulled into strings like wool. The quantity of iron doesn't matter. He said that by doing so it will also help the tree grow and repel pests. When the tree begins to carry fruits (the people of Babylon thought that this should happen after seven years) you should cut off its fruits, dig a small hole under its base, and bury them in it. They also said that by doing so the tree would grow and mature faster. If you pour on it after it starts to bear fruits, use some oil mixed with water, and do this by putting the mix in a person's mouth and spraying it on the

tree. This also causes faster growing and maturity, as well as better branches and carriage.

'Tamthary' the Kasdenian said: If the base of the tree is dying, light up a lamp under it, on Saturday night, Sunday night, Monday night, and Tuesday, and spray on it by mouth, every day of these days, oil mixed with water. It will come back to life and will be safe from diseases, and will grow very well. He also said that fire light is very good for this tree and will help it grow.

'Daghrith' said: We learned that if someone dug at the base of the tree, a rounded hole, and burnt with a fire made from the wood of a fig tree, 12 branches from a flower tree while flowering, with 12 layers of narcissus thrown on it, then fanned with a fan until they burn also, then wait until the fire is out, step on them with his feet until the ashes are mixed with the dust at the base, then hit the olive tree four times with a thick stick. By doing so this tree will carry white olives, as white as snow, which will stay white until its maturity. Once squeezed the olive will give white oil, looking as if it was washed with water.

We also learned that if you burn at its base, three bundles of white poppy, having 14 poppies with their stems and leaves in each bundle, and do the same thing as I described before, with the feet stepping in the ashes, the tree will carry cucumber size olives, very tasty and full of oil. So full that the oil is almost dripping from them. Whoever wants to change the taste of the carriage of this tree to a sweet walnut taste, removing the olive tending taste and making it a little larger than the size of a hazelnut, let him take a banana, and wrap it well in a banana leaf, then take a walnut and wrap it in a walnut leaf, then dig a small hole at the bottom of the olive tree, and put them in it, covering with dust, step on them, then pour water on them as you usually water the tree, let it sit for one day and one night, then pour the same on it and let sit for two days and two nights, then pour the same on it, then let sit for four days and nights. After that take a 'brazier' fire burning walnut shells, put it under the tree for six hours of the day or night with continuous smoke. The tree will then carry a very gentle black oily olive, tastier than walnut.

Know and understand that a thirsty olive tree will develop 'jaundice', which is a deadly disease that turns the ends of the trees branches and leaves to yellow, makes the olive taste bitter, and reduces its oil considerably.

The method of curing it, is either by a great lasting rain, or in countries with little rain, it will need water from a fresh running river; pour it on the tree, or spray it a great deal consecutively, until the tree soaks completely as the rain does, and do it for 42


days in 2 day intervals, or soak one day and stop for a day until the soaking days equal 42, and the missing days 42. The total would be 84 days. If you mix a little oil with the water, it would be even better. If the tree is still yellow, continue to soak it every other day until the yellow color and weakness disappear.

The harmful effects of this disease are: It reduces the tree's carriage and oil, wilts its branches, reduces its greenness and its freshness.

Another disease is called the 'dispondent' disease which is also caused by thirst or by salty water sucked by the tree. Its signs are: The leaves become twisted, dried, and most are falling, the remaining leaves are wilted, the tree would usually stop carrying for a while, if it does carry the fruit would be oilless and light in color. The more you water it the sicker it gets. This is how you can cure it: Boil hot water, or better yet put water in the sun to warm it up, then pour or spray on the tree as the rain would soak it, then dig a trench around the tree one and a half arms length away from its base and pour fresh water mixed with a little oil and cut 'cabbage' with crushed cabbage seed. Before you pour the water, cook the whole on the fire until the water loses one sixth of its volume. Then spray it on the tree and pour it at its base. Do this often until the tree is cured. In case the tree is not cured, take 30 poppies with their seeds,

crush them and cook them with water. Then pour the mix at the tree's base and onto its branches until the water drips and is well soaked. Then plant some poppies at the base, but before you plant, burn some at the base of the tree, then plant the rest on the burnt ones. Also plant cabbage at the base, let the poppy and cabbage grow for a while, then cut them off and bury them there. This will make this disease disappear and cure the tree.

Once a tree is free of its fruits, it should be fertilized, not like the Syrians fertilize, but in another way which is: The peasant would take a big hook at sunset, and hit the tree many times consecutively, saying to it, "I will take out of the ground and use you for wood in my fire if you don't carry fruit," repeating it many times. This tree would soon carry and never miss a season. We have tried this and found it to be true.

If its carriage changes and diminishes, this is because of a disease that differs from those described. This is because of a wind that blows from the south and east, which if it keeps blowing, will make the tree sick. The symptoms of this disease are that it carries a smaller carriage than usual. To cure it, spray on cooked olive leaves; crush them before you cook them and let boil profusely. 

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# Active Theosophy

## The Meditation Diagram of H. P. Blavatsky

Sharon Ormerod

Blavatsky's Meditation Diagram stands on its own merit as a practical guide to meditation. Our understanding of it can be greatly aided however if we have some previous knowledge of the nature of man. The Theosophical tradition describes man as being "sevenfold", and "dual". It is said that we are the microcosm in the macrocosm; we are a reflection of the universe; we contain universes within ourselves and in fact there are universes in every atom. It follows therefore, that if man is a reflection of the universe, then, man shall understand the universe when he understands himself. When we look inwards through meditation, contemplation, and introspection, we will begin to understand our own true nature. It is through conscious intent to refocus our lower nature, to become a reflection of our true essence, that the desired understanding of life will be opened to us. H.P. Blavatsky's meditation diagram gives us the guidance to fulfil such a task.

When looking at man as sevenfold and dual, we come to understand that there are those aspects of man which are of the earth and those which are of the spirit. As dual beings our sevenfold nature can be divided in two; we have the lower (earthly, material) part of our being, which is referred to in Theosophical literature as the lower quaternary (four principles) and the higher (eternal, spiritual) part of our being called the higher triad (three principles).

The four lower principles consist of all of those aspects of ourselves which are intimately connected with the physical world. Our physical body is called in Sanskrit, the Sthula sharira, and is the flesh and bones which has become our vehicle for this lifetime. Our etheric body, Linga sharira, is the model upon which our physical body is formed. The vital energy which sustains life in us is called Jiva or Prana. The desire thinking function of our brain mind, is referred to as Kama-manas. These are the principles which make up our personality, the principles

with which we can easily identify within ourselves and which the average man mistakenly believes to be "the all" of himself.

The higher triad is referred to as our "true being" or our "immortal being". It consists of pure intellect or mind, called Manas, intuitive spiritual understanding, called Buddhi and pure universal spirit, which is indescribable because it is beyond all thought, called Atma. It is these higher principles which are said to retain the essence of the experience of lives lived and is the eternal monadic being.

Mind participates in both parts of our nature. The pure Manasic principle of our higher triad and the Kama Manasic principle of our lower quaternary form a bridge, referred to as the "Antaskarana". It is through this bridge of mind that the lower personality may be transformed, switching its focus so to say, from a life of earthly sensation, desire, ambition, etc. to a life intent on reflecting the true spiritual nature, the real man. It is with an intent of mind, or desire

for union with the eternal, that we begin to awaken to the fact that conscious effort is required for such a transformation. It is with the understanding of this need, that H.P.B. dictated this meditation diagram to her closest most dedicated students, so that they may make "the switch", and change the focus of their energy from that of feeding their earthly personality, which craves such energy to keep it alive and preserve its ego, to that of transforming their personality, becoming more etheric, until it becomes purified and enlightened enough to be a reflection of, and truer vehicle of the eternal monad. It is this self conscious awakening of the lower nature to its true divine heritage that is the goal of all of humanity.

In order for a student to accomplish this task, it is important to study and reflect on the nature of man, and to try to understand the seven principles which constitute



our being. Although one might say that this is a life-long study, it is only necessary that we begin, and that we try to understand these concepts. Understanding grows with intent. It is in the active undertaking of the task, that progress is made. It is our desire to understand that is important.

Blavatsky's meditation diagram is the practical application of universal principles. Through the study of the meditation diagram, we are attempting to understand the concept of all space and time. We stretch our mind to this concept; we turn our thinking away from the transitory to the eternal; we focus and redirect our energy from the material to the spiritual. We awaken the lower aspect of our being to its divine origin and redirect our lives to reflect this.

As with any spiritual practice, time must be set aside and intent must be focused to make progress. If the intent and desire are genuine, the time will be found. We always find time for the things we love to do. The question we need to ask ourselves is "What do I love to do?" Do you love ambition? Do you really want to have that one perfect relationship before this lifetime is over? Will that be the focus for this lifetime? If you are having trouble finding the time for spiritual practice, perhaps you need to look at what you really want to do in this lifetime. Maybe you only want to "look as if you are a spiritual person", by reading, studying, doing the right thing, but not really actually experiencing. Experiencing takes courage and if you study the diagram, H.P.B. will tell you how to have courage.

Some of us find it easier to have a particular time of day in which to meditate. We are by nature, beings of habit. As routines are repeated, we tend to fall into a habit of meditation with less effort than is exerted during the initial undertaking. Mind and body will attune to this daily practice, but if the desire for conscious connection with the eternal is great enough, it won't matter what time of day it is. You will do it when you want to, because you want to.

Memorizing the meditation diagram is a useful hint. We can simply repeat the diagram at will at the onset

"When to himself his form appears unreal, as do on waking all the forms he sees in dreams;  
When he has ceased to hear the many, he may discern the ONE — the inner sound which kills the outer.  
Then only, not till then, shall he forsake the region of *Asat*, the false, to come unto the realm of *Sat*, the true."


The Voice of the Silence  
H.P. Blavatsky

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of our meditation, without having to refer to the written page. This allows the principles of the diagram to become more plastic in our mind, principles of Acquisitions can be related to the principles of Deprivations. The student will become less reliant on "book learning" the tenets of Theosophy and more reliant on first hand experience of the truth of the nature of our being.

The Acquisition part of the diagram is asking us to imagine ourselves in all space and time simultaneously. It asks us to continually adjust our attitude of mind to "all existing things, which is neither love, hate nor indifference" and to perceive all embodied beings of "limitation only". In this part of the meditation we are asked to actively change our way of thinking from the particulars of every day life to universality.

The "Deprivations" is based on the concept of the realization that the true nature of man is "without attributes", and asks us to refuse to think of the reality of associations of places, times and forms, distinction of friend or foe, possessions, personality and sensations. It is this part of the diagram that refers to our earthly nature or lower quaternary, which is transitory. Blavatsky states that there will be no risk of self delusion if the personality, or lower nature is forgotten.

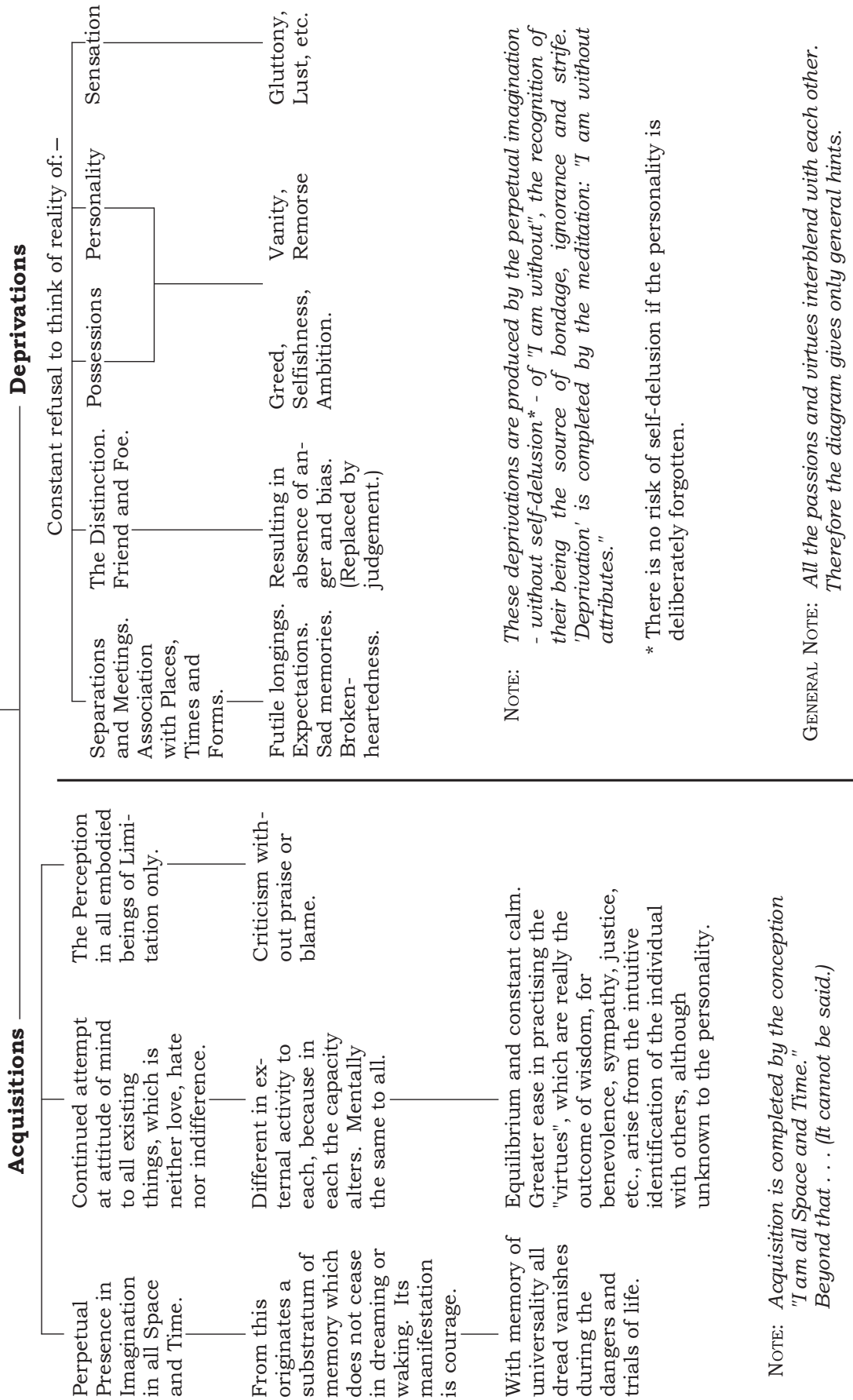
Throughout this meditation, a clearer picture of "the real" and "the unreal" will be obtained, which will in turn, help us to understand the nature of our being. Along with this insight will come the realization that we have the conscious ability to choose our "path" or destiny. We need to ask ourselves the following: "Will I focus my energy, will and desire downward through the lower nature of my being to the earthly and transitory life of the material plane?" or "Will my energy, will and desires be directed towards the conscious awakening to the eternal spiritual path of an enlightened being?" When we ask ourselves these questions, we are being honest with ourselves. Never again can we say to ourselves, "I do not know — I am ignorant and therefore not responsible for my actions." 

# Diagram of Meditation

**Dictated by H.P. Blavatsky to E.T. Sturdy in London 1887-88**

First conceive of UNITY by Expansion in Space and Infinite in Time.  
(Either with or without self-identification)

Then meditate logically and consistently on this in reference to states of consciousness.  
Then the normal state of our consciousness must be moulded by: -



NOTE: These deprivations are produced by the perpetual imagination of - without self-delusion\* - of "I am without", the recognition of their being the source of bondage, ignorance and strife. 'Deprivation' is completed by the meditation: "I am without attributes."

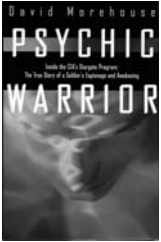
\* There is no risk of self-delusion if the personality is deliberately forgotten.

NOTE: Acquisition is completed by the conception "I am all Space and Time." Beyond that . . . (It cannot be said.)

GENERAL NOTE: All the passions and virtues interblend with each other. Therefore the diagram gives only general hints.

# PSYCHIC EXPLORATION AND GOVERNMENT IMMORALITY

Robert Bruce MacDonald



*Psychic Warrior—Inside the CIA's Stargate Program: The True Story of a Soldier's Espionage and Awakening* by David Morehouse. New York: St. Martin's Press, 1996. 258 pp. Hardcover. ISBN 0-312-14708-2. Price \$23.95 U.S.

In 1996 David Morehouse, an ex-major in the United States military, wrote on his experiences with a top-secret unit of the Defence Intelligence Agency (DIA) in this work titled *Psychic Warrior (PW)*. That unit was named Sun Streak. The members of Sun Streak were trained in a technique called remote viewing which they utilized to gather intelligence information both foreign and domestic. The account that he gives is a disturbing description of an out of control and morally bankrupt division of the United States military that lives daily with lies and treachery and is partly responsible for the development and growth of psychic research in general and remote viewing in particular. At one point he mentions that there are only five members of the United States Congress that are aware of these types of units. In a very real sense these people answer to no one.

In 1970, Sheila Ostrander and Lynn Schroeder published a book titled *Psychic Discoveries Behind the Iron Curtain*. They detailed psychic research in the Eastern Bloc countries that had been going on in one form or another back as far as the 1950's. In the early 1970's it appears that the United States government got involved in the psychic research game. Sun Streak seems to have grown out of research done at Stanford University in the early 1970's funded by the CIA. This research appears to have confirmed the validity and accuracy of the results garnered through remote viewing. Sun Streak became one of the units operating under the broader CIA Stargate program, a program described as "the U.S. government's top-secret, psychic espionage program."

David Morehouse's experiences are incredible to say the least and for the theosophical reader provide some interesting correlations with early theosophical writings. First, what exactly happens during a remote viewing session? The subject is taught how to bring his brain waves into a peaceful and relaxed state measured in terms of theta waves. At this point the viewer is given a randomly generated group of numbers that are arbitrarily chosen to refer to whatever target the viewer is to look at. Somehow these num-

bers become an address in the collective unconscious for this one particular target. The randomness of the numbers is to prevent any "mental noise" interfering with the session. For the same reason the rooms are all done up in grey so that there are no bright colours or other distractions to mentally interfere with the viewer and his session. The viewer next focuses on the coordinates and often goes through an experience where he feels himself rising to great heights and then plummeting to earth in the region of his target. While in this altered state the viewer is able to communicate with a monitor (someone who watches over the session to ensure that nothing goes wrong) should he be assigned one for the viewing session. The viewer's perceptions of the target are often not entirely clear as he has no idea what he is looking for and consequently several sessions are often run using several viewers in order to fill out a complete picture of the target. The viewer is able to look at targets in present time, in past time, and even look at what the future has in store given causes that have been generated to that date. In *Isis Unveiled*, Blavatsky describes the separation of the inner and outer man:

One phase of magical skill is the voluntary and conscious withdrawal of the inner man (astral form) from the outer man (physical body). In the cases of some mediums withdrawal occurs, but it is unconscious and involuntary. With the latter the body is more or less cataleptic at such times; but with the adept the absence of the astral form would not be noticed, for the physical senses are alert, and the individual appears only as though in a fit of abstraction—"a brown study," as some call it. (*Isis* II 588)

From what Morehouse describes, the remote viewers fall somewhere between these two extremes. He was still able to communicate through his physical body while on a mission but it is not clear at all that his physical senses were alert. His description is somewhat more reminiscent of the descriptions of Edgar Cayce, the Sleeping Prophet. When attesting to the powers of the astral body, Blavatsky writes:

By the separation of the astral and physical bodies the latter is left inert and lifeless, while

---

the former becomes almost omnipotent. We live in one of the lowest of the spheres, but as we progress in successive lives from one sphere to another our astral body becomes purged of its imperfections and grossness, and becomes more and more nearly omniscient. (*THOP* 17)

How omniscient was Morehouse able to get with the practice of his remote viewing?

One thing that Morehouse was able to do on these trips was to behave as a natural psychometer. He would touch objects at the target during his session and feel great emotion or see scenes from the past. One target during his training was a Civil War Museum. He could feel that the place was “fraught with death.” When instructed by his monitor to touch an object he related the following experience:

I see a man walking. He is filthy, covered in smoke and blood. He smells like an animal! His hair is long, and so is his beard; he’s moving in a line with a lot of other men just like him. . . . He’s a soldier. . . . I think he’s old. His—his time is gone. He’s gone . . . gone away. I’m seeing something past, aren’t I? (*PW* 114)

Morehouse was apparently able to view a scene from the Civil War when touching one of the objects from the museum. Later when asked why he felt his vision was of a dead soldier he responded in part that:

[T]here wasn’t any heart, any soul—it was like looking at a movie. All the physical attributes of emotion are there, but when you look inside, there’s nothing. Just an empty frame. (*PW* 115)

Touching an object and being carried to scenes of the past is psychometry. H.P. Blavatsky writes the following concerning psychometry:

Buchanan’s discovery of the psychometrical faculty in man enables us to prove, by the help of this faculty, that a subtle influence is exerted by people upon the houses and even the localities they live in, the paper they write upon, the clothing they wear, the portion of the Universal Ether (the Aryan *Akaśa*) they exist in—and that this is a permanent influence, perceptible even at the most distant epochs from the time when the individual lived and exerted this influence. (*BCW* II 397)

Morehouse apparently was able to read the influence of this past event from the akashic record bound up in the object he touched. This apparent psychometry does not seem uncommon as you read the details of some of his missions, and this was not the only manner in which he was able to access the past.

Once at a target, Morehouse was taught to move forward and backward in time in order to get a history or clearer picture of a particular target. On one mission he was given a set of coordinates that referred to the Ark of the Covenant. Upon arriving at his destination he found it impossible to view the object as it was vibrating at such a speed it behaved as a camouflage. He was instructed to move to a time in which he could clearly view the article:

The idea was that if I initiated movement in time the signal line would take me where I could view the target clearly. . . . I concentrated on the movement through time and closed my eyes to the events speeding by. I felt vertigo setting in, which indicated the speed of my movement. I’d found it best to keep my eyes closed so as not to vomit. Finally the sensation of movement slowed gradually and stopped. When I opened my eyes, I beheld the most bizarre scene. (*PW* 131)

Past events and present events are straightforward, but how did Morehouse perceive future events? He argues in one place:

Without a doubt, yes, they are seeing into the future. But the data can’t be reliable! Too much happens between ‘A’ and ‘B’. So if someone predicts an assassination attempt on the President, I say it changes nothing. The Secret Service still has to operate, every second, of every hour, of every day, as though an attempt were imminent. A remote viewer’s data or a psychic’s visions should change nothing. (*PW* 101)

To look at it in a different way, Morehouse could be arguing that at any given moment, karmic conditions favour a particular future, however, decisions that have yet to be made can change that future making any prediction risky at best.

Morehouse describes another viewing where he was in the cockpit of the ill-fated KAL Flight 007. He tells of “reading” the thoughts of the engineer:

I touched the engineer with both hands; closing my phantom eyes, I read his thoughts. They were all to do with his responsibilities and with the progress of the craft. The co-pilot’s mind was jumbled with thoughts of home, family, and finances. He didn’t have a single thought about what was happening inside or outside the plane . . . . (*PW* 176)

To be sensitive enough to accurately perceive the thoughts of another, one must be in fine control of his psycho-magnetic state. Blavatsky writes:

When two minds are sympathetically related, and the instruments through which they

function are tuned to respond magnetically and electrically to one another, there is nothing which will prevent the transmission of thoughts from one to the other, at will; for since the mind is not of a tangible nature, that distance can divide it from the subject of its contemplation, it follows that the only difference that can exist between two minds is a difference of state. (*Key 291*)

How does a United States infantryman trained in the art of war come to have what seems to be a refined control over the forces described above?

Morehouse, when on a Ranger training mission in the desert of Jordan at a valley called Baten el Ghoul, took a bullet in his Kevlar helmet. A bullet that by all rights should have penetrated his helmet stopped short causing instead a blow to the head that somehow opened channels to a new and frightening reality. The blow immediately jolted him onto another plane of consciousness where he encountered a group of eight to twelve people. One of that group, who was to become something of a fixture in his visions over the coming years, delivered to him the following message concerning his choice to be a soldier:

Your choice is wrong. Pursue peace. Teach peace, and the path to it will be made known to you. You have tasted death . . . now bring life. We will be with you, always. (*PW 31*)

This message of peace was repeated a few days later at Petra in Jordan by the same individual, this time while Morehouse was fully conscious. When Morehouse approached him he walked behind an obelisk and apparently disappeared. Again, Morehouse was given the same message when he was remote viewing a good friend who had died in a helicopter crash some years previous. The spectre of this friend, after lending him some comfort and assuring him that he was alright, told him to pay heed to the message of peace that had been given him. To a theosophist, aware that the astral bodies of the dead are rarely connected to spiritual principles, thereby making them little more than walking shells, it appears more likely that this was another instance of Morehouse's Jordanian friend pushing the seed of peace deeper into his psyche through the help of a well loved friend. Why then was Morehouse chosen for this mission of peace—for today he indeed writes and lectures on the topic of peace after being in effect dismissed from the army.

The answer to the above might be found in the content of a conversation that Morehouse had with his Jordanian guide towards the end of his torturous ordeal experienced at the hands of the intelligence

community of the United States government. When told that his experience was even going to get worse Morehouse, unable to imagine that he could survive much worse, wished for things to revert back to the way they were before the bullet. His counsellor responded that “[i]t was all decided long before the bullet” (*PW 218*). Very often a soul takes on such life challenges before birth in order to help humanity unveil the next step in its evolutionary journey. Could this be such a case and if so what are we to learn from Morehouse's experience?

Morehouse's guide described the torture that he had to endure as a “cleansing” and told him that “[y]ou are not yet what you are supposed to be; you are only walking the path. You have much to experience” (*PW 218*). The cleansing that Morehouse endured involved a series of nightmarish visions that made him fearful of sleep as well as a concerted effort by the DIA to silence him when they learned of his plans to expose the military's use of remote viewing. These attempts included threats against his family, a nearly successful attempt at killing him and his family through carbon monoxide poisoning, as well as holding him drugged in a military psychiatric hospital to the point of being extremely suicidal. In addition he experienced the worst side of the United States Military by being assigned to perhaps its most immoral and undisciplined unit, the DIA. Through this unit he experienced the lengths to which the military was willing to go to reach its objectives, lengths best understood through a philosophy that is followed by most “black magicians”—“the end justifies the means.” As well as conducting a continual campaign of lies and deception (disinformation), he learned that they also wanted to corrupt remote viewing and use it to influence the wills of others, and also to one day perhaps kill certain targets (pure black magic). This was the sad reality of the defence establishment. He even learned to see through the facade of the high ranking military officers—military men who had ceased to be leaders and were now little more than politicians spouting platitudes. This was the army that Morehouse was exposed to; what did his nightmares expose about him?

In one nightmare Morehouse saw himself as little more than a puppet as his body (an extension of the military beast?) methodically killed his own family in the most brutal manner. This vision perhaps brought home the message of Universal Brotherhood more powerfully than any set of words could. After an “open search” where he found himself on a planet outside of our solar system viewing another civilization, Morehouse in conversation with another viewer mused about how his perception had changed from his Mormon roots:

I used to think of the human race as God's chosen people, but I'm obviously wrong. . . . [W]ho's to say where God's reign starts and stops? I mean, He could be the overseer of that place I visited only hours ago; what makes us any better than those beings? (*PW* 144-45)

To this his friend responded, acknowledging his growing perspective:


We're nothing but a little blue spot in a solar system, in a galaxy with a hundred million solar systems, in a universe with a hundred million galaxies. And the truth is we don't know where it ends, or if it does. And we aren't even talking about dimension yet. (*PW* 145)

This powerful observation gives the reader the sense of a universe literally teeming with life from one end to the other and inwards into countless dimensions that science is only beginning to suspect. Within this inspiring and sublime reality exists humanity, a silly people intent on finding new and more efficient means of removing ourselves from the sea of life once and for all. Man's inhumanity to man was again underscored in another nightmare/vision where he watched in horror a line of people walking hopelessly towards their executioner who stood by a river slitting the throat of each and bleeding them into the river so that the river turned crimson. Here is a vision that reminds one of recent atrocities in Africa. It seems that Morehouse was being cleansed of any rationalizations that he might have for war so that in the end he would see peace as the only honest path for the future of humanity.

Morehouse had to make a choice. As he was told, "[e]verything is a choice; you cannot stand in the world without a choice" (*PW* 217). Neutrality does not exist. In the end we must all seek Truth by passing through the levels of truth that exist within us. Morehouse's guide says it best:

It is truth you seek . . . it is truth that evades you now. All that you believed, all that you

wanted, all that you once were is now lost in a haze of deception. You must battle it . . . . How will you know the truth? How will you guide your family to the truth? How will you bring the truth forward? How will you know it is the truth? How will you gauge it and know it among the deceivers? . . . You must follow your heart; it will not deceive you; it will not let you be deceived. . . . Light and darkness exist within you on many levels, and the veil separating them is often thin. The truth lies beyond the veil, but you haven't the time to search beyond, living each existence in each level one after the other until the truth confronts you. The spirit and voice of your heart reach through the many levels to the truth. Those who refuse to listen experience each level, each veil, with all of its tricks and false light; however, those who listen find answers in light and in darkness. They can exist in the presence of pure evil because their heart has touched the truth, and evil has no power over those who know truth. Its power dominates only the con-founded, the complacent, those who live in the light but do not know truth. (*PW* 217-18)

How many of us waste our lives in pursuit of objectives other than truth? How many of us fool ourselves into believing truth lies in this or that political agenda, in this or that ideal, in this or that experience rather than in the heart of each of us? David Morehouse began his career by serving the agenda of others and learned to see himself as a puppet in the immoral drama enacted out by those others. In time he took control of his life and rather than follow the scriptures or dogma of priest, politician, intellectual, general or any other self appointed expert, he learned to follow his heart. Following one's heart in truth is what it means to be human and because *Psychic Warrior* effectively portrays this truth, whatever else you might think about its contents, that alone makes it a must read. 

#### Abbreviations of Works Cited

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- Isis* Blavatsky, H.P. Isis Unveiled. Los Angeles, CA: Theosophy Company, 1968.
- Key* Blavatsky, H.P. The Key to Theosophy. Pasadena, CA: Theosophical University Press, 1972.
- THOP* Deveney, John Patrick. "Astral Projection or Liberation of the Double and the Work of the Early Theosophical Society." Theosophical History Occasional Papers. Vol. VI, ed. James A. Santucci. Fullerton, CA: Theosophical History, 1997.

Upon finishing this review article, an interview with David Morehouse was brought to the author's attention in which Morehouse goes more deeply into certain aspects of remote viewing. This interview can be found in *Nexus Magazine*, volume 4, #5 (August-September 1997) or on their website at: <http://www.peg.apc.org/~nexus/>.

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# WHERE REINCARNATION AND BIOLOGY INTERSECT

David Pratt

by Ian Stevenson. Praeger Publishers, 1997; xviii + 203 pages, ISBN 0-275-95189-8, paperback, \$17.95.

The world's leading scientific investigator of evidence for reincarnation is Dr Ian Stevenson, Professor of Psychiatry at the University of Virginia. For over 30 years he and his colleagues have been studying cases involving children who remember past lives. Most of the cases come from the Hindu and Buddhist countries of South Asia, the Shiite peoples of Lebanon and Turkey, the tribes of West Africa, and the tribes of northwestern North America. In 1997 Stevenson published details of 225 cases in a massive work *Reincarnation and Biology: A Contribution to the Etiology of Birthmarks and Birth Defects*. The same year he presented a summary of 112 cases in a much shorter book *Where Reincarnation and Biology Intersect*.

Stevenson has discovered that birthmarks and birth defects are often related to injuries sustained in the previous life, especially injuries associated with violent death. In many cases he has been able to obtain postmortem reports, hospital records, or other documents that confirm the location of the wounds on the deceased person in question. Birthmarks often correspond to bullet wounds or stab wounds; sometimes there are two marks corresponding to the points where a bullet entered and left the body. Birthmarks may also be related to a variety of other wounds or marks, not necessarily connected with the previous personality's death, including surgical incisions and blood left on the body when it was cremated. A boy who lost his fingers in an accident with a fodder-chopping machine and died of an unrelated illness the following year was reborn without the fingers of his right hand. A woman who had been run over by a train, which sliced her right leg in two, was reborn with her right leg absent from just below the knee. A man who, while resting in a field, had been mistaken in the twilight for a rabbit and shot in the ear, was reborn with a severely malformed ear.

Stevenson has found that most of the details that children remember about their previous life turn out to be accurate (he deals only with spontaneous memories and makes no use of hypnosis). Further evidence for reincarnation comes from 'behavioural memories'. Children sometimes display behaviour that is unusual for the child's family but fits in with

what is known about the person whose life the child remembers. For example, there are cases where children of lower caste Indian families who believe they had been Brahmins — and in their view still were — would refuse to eat their family's food, which they considered polluted. Conversely, a child remembering the life of a street-sweeper may show an alarming lack of concern about cleanliness. Some children show skills that they have not learned in their present life, but which the previous personality was known to have had.

Many of the children express memories of the previous life in their play. A girl who remembered a previous life as a schoolteacher would assemble her playmates as pupils and play at instructing them with an imaginary blackboard. A child who remembered the life of a garage mechanic would spend hours under a family sofa 'repairing' the car that it represented for him. One child who remembered a life in which he had committed suicide by hanging himself had the habit of walking around with a piece of rope tied round his neck.

Phobias occur in about a third of the cases and are nearly always related to the mode of death in the previous life. For example, death by drowning may lead to fear of being immersed in water; death from a snake bite may lead to a phobia of snakes; a child who remembers a life that ended in shooting may show a phobia of guns and loud noises; and a person who died in a road accident may have a phobia of cars, buses, or trucks. Phobias (the opposite of phobias) are also common. They frequently take the form of a desire or demand for particular foods not eaten in the child's present family, or for clothes different from those ordinarily worn by the family members. Other examples involve cravings for addictive substances, such as tobacco, alcohol, and other drugs that the previous personality was known to have used.

In some cases a child remembers a previous life as a person of the opposite sex. Stevenson comments: 'Such children almost invariably show traits of the sex of the claimed previous life. They cross-dress, play the games of the opposite sex, and may otherwise

show attitudes characteristic of that sex. As with the phobias, the attachment to the sex and habits of the previous life usually becomes attenuated as the child grows older; but a few of these children remain intransigently fixed to the sex of the previous life, and one has become homosexual.' (p. 7)

In Stevenson's view, his strongest cases do not readily lend themselves to an explanation other than reincarnation. This means, he says, that our mind or soul, which he also calls the 'reincarnating personality', must be able to exist independently of the brain and body in some sort of 'mental space' or 'discarnate realm'. He proposes that there is also an intermediate vehicle, made of 'nonmaterial mind stuff', which imprints the embryo or foetus with memories of injuries or other markings of the previous body, together with likes, dislikes, and other attitudes. He coins the term 'psychophore' (literally 'mind-carrying') for this vehicle.

Stevenson draws a distinction between personality and individuality, but his usage of these words differs from the theosophical usage. He defines individuality as 'all the characteristics, whether concealed or expressed, that a person might have from a previous life, or previous lives, as well as from this one', and personality as 'the aspects of individuality that are currently expressed or capable of expression' (p. 182). In theosophy, on the other hand, the personality is the lower animal-human self, and the individuality the reincarnating human-spiritual self. At the end of each incarnation, all the noblest and purest qualities of the personal self are absorbed by the reincarnating soul, which enters a period of devachanic rest, during which it assimilates the lessons of the previous life. The personal self is left behind in the lower astral realms or *kâma-loka* as an astral shell (*kâma-rûpa*), which slowly dissipates into its component life-atoms. When a soul returns to incarnation, its lower astral and physical vehicles are built from many of the same life-atoms, and as these are stamped with the karmic impress of the previous personality, many of the same personal attributes (*skandhas*) will manifest. For the majority of people, this is the only sense in which the personality can be said to reincarnate. In some cases, however, the soul reincarnates before the astral shell has had time to disintegrate fully — a process which for an average human is said to take up to about 20 years, though in some cases it can take centuries.<sup>1</sup>

A significant feature of the cases studied by Stevenson is that the interval between lives is often no more than a few years. According to theosophy, such a short interval is exceptional. The general rule is that the period of postmortem rest is about 100 times the

length of the previous life; the average period is sometimes given as 1500 years, but this is because the average life-span at present is about 15 years.<sup>2</sup> The explosive growth in world population in recent times is an indication that reincarnation is taking place more quickly than in the past — a reflection, in part, of the quickened pace of life and greater thirst for material things in the present age. In rare cases, reincarnation can even take place almost at once, as G. de Purucker explains:

Certain human beings have made so small a link with their spiritual nature that when death comes nothing has been built up in the life just past to bring the devachanic state into existence. As a result, they sink into utter unconsciousness, in which they remain until the next incarnation which comes very quickly.

Several instances of almost immediate re-embodiment have been reported which, if genuine, would represent those rare and extraordinary cases of apparently normal human beings who, for one karmic reason or another, reincarnate possibly within a year or two after death. Compared with the great multitude of average individuals who undergo both *kâma-loka* as well as devachan between incarnations, they are very few in number. Such are by no means evil or wicked, but are what one might call passive or neutral, spiritually, and, because during life they had not as yet awakened to that characteristically spiritual life which produces the devachanic experience, they pass a short time in the *kâma-loka* and incarnate again.<sup>3</sup>

In 51% of the cases Stevenson has investigated, the children remember dying in violent circumstances. As a rule, victims of accidents or violence, including people who commit suicide, remain earth-bound until their vitality is exhausted, after which they may pass through *kâma-loka* and enter the devachan; in some cases reincarnation occurs very quickly.<sup>4</sup> The younger the age at which people die, the less opportunity they will have had to activate the lower and higher mental energies that determine the length of the stay in *kâma-loka* and devachan. Another important factor is our beliefs and expectations concerning the after-life. People who do not believe in life after death will generally be drawn back to earth sooner than those who do. And people who believe in reincarnation but



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have a strong conviction that they will reincarnate very quickly will tend to return sooner than those with no such conviction. In some of the cases Stevenson has studied, people have apparently predicted before they died in what family they would reincarnate and the birthmarks by which surviving relatives would be able to recognize them. Similarly, it is possible for noble-minded and altruistic people, including chelas, to stamp their consciousness with an impulse to return to earth quickly to continue their work for humanity. For most people, however, a long period of postmortem rest is just as natural and essential as a good night's sleep.


Clearly the exact nature and length of the different stages of the after-death journey must be extremely varied to suit the karma of the individual in question. As Mahatma KH wrote to A.P. Sinnett: 'Bear always in mind that there are exceptions to every rule, and to them again and other side exceptions, and be always prepared to learn something new.'<sup>5</sup>

The very fact that the children involved in Stevenson's investigations are able to recall details of their previous life is a sign that the cases are not entirely typical, for the ability to remember past lives is not usual for the mass of humanity today. Stevenson stresses that remembering a previous life is almost never a pleasant experience: the children concerned are often troubled by confusion regarding their identity, and sometimes feel a division of loyalties between present and previous families. Fortunately, their memories of a past life tend to fade between the ages of 5 and 8.

Stevenson believes that reincarnation is a 'third factor' contributing to the formation of the human personality and certain physical features and abnormalities, and that it operates alongside genetics and environmental influences. From a broader, theosophic perspective, on the other hand, genetic and environmental factors can be regarded as the karmic

consequences of our thoughts and deeds in past lives. In fact all our physical and mental characteristics can be viewed as 'memories' of previous incarnations.

As regards the workings of karma, Stevenson makes the following interesting comment: 'Readers of the numerous accounts of murders figuring in the cases I have already described will surely have noted that, if we interpret these cases as instances of reincarnation, it is the reborn victim who has birth defects, not the murderer. This can offend our sense of justice. . . . In answer to this objection we can say that we do not know what happens to most murderers, if they should reincarnate. In a very few cases that have come to my attention, however, a subject who remembered having been a malefactor has had an apparently related birth defect.' (p. 126) For instance, a person who had murdered his wife in his previous life was reborn with a malformed right arm: it was shorter than the left one, the fingers of his hand were extremely short, and the major muscle of his right upper chest was absent.

The cases Stevenson describes illustrate very clearly that feelings of sympathy and antipathy towards others are often closely bound up with events in past lives. For example, children may instinctively feel animosity and vengefulness toward people at whose hands they have suffered in their previous life. The animosity may generalize to other members of the same group. For example, a child in India who remembers a previous life that ended in murder by a Moslem might show a hatred for all Moslems. It is easy to see how this could lead to a vicious karmic circle in which individuals, or groups of individuals, slug it out from life to life. This underlines the importance of spreading a proper understanding of karma, reincarnation, and the spiritual unity of all beings, for these teachings enable us to make sense of suffering, strengthen our ability to forgive, and encourage us to make universal brotherhood the keynote of our lives. 

#### References:

- [1] G. de Purucker, *Fountain-Source of Occultism*, TUP, 1974, p. 580; G. de Purucker, *The Esoteric Tradition*, TUP, 2nd ed., 1940, p. 781.
- [2] *The Esoteric Tradition*, pp. 680-1.
- [3] *Fountain-Source of Occultism*, pp. 593-4fn; see also *Studies in Occult Philosophy*, TUP, 1945, pp. 615-7.
- [4] See *Studies in Occult Philosophy*, pp. 575-6; *The Mahatma Letters to A.P. Sinnett*, TUP, 2nd ed., 1926, pp. 109, 112-3, 131-2 / TPH, chrono. ed., 1993, pp. 197-8, 200, 212-3; *H.P. Blavatsky: Collected Writings*, TPH, 1975, 7:178-81.
- [5] *Mahatma Letters*, 2nd ed., p. 136 / chrono. ed., p. 239.



# Musings From A Secret Doctrine Class

“. . . to become a Self-Conscious Spirit, the latter must pass through every cycle of being, culminating in its highest point on earth in Man. Spirit *per se* is an unconscious negative Abstraction. Its purity is inherent, not acquired by merit; hence, as already shown, to become the highest Dhyān Chohan it is necessary for each Ego to attain to full self-consciousness as a human, *i.e.*, conscious Being, which is synthesized for us in Man.” (Stanza VI, Sloka 6 commentary, Theosophy Co., pp. 192-193)

Since we are not Dhyān Chohans or Adepts/Mahatmas, how or where do we begin to find that which can bring about a state of balance between the spiritual and the material world in which we live? From the above paragraph a fair assumption may be made then, that everything we need for that attainment is in the Here and Now. If a person can say that they are “TOO” much of something or other, then that indicates an imbalance of some type. To be “In the World but not of the World” is a state that is comparable to being on the Buddhist “Middle Path”, but unfortunately, not many of us actually are. Why is this?

Let us consider where we are in the scheme of things. The middle point of the whole life cycle of the Earth Chain takes place in the Fourth or middle Round, the present Humanity. In the preceding cycles, Spirit, emanating from the Absolute, gradually became more and more encased in matter. In the cycles after the middle point, Spirit will become less and less encased in matter and return eventually to its original Source (THAT). The middle point is therefore the balance or pivotal point, where both Spirit and Matter are in equilibrium. The above paragraph states that it is in the Human condition that the highest state of self-consciousness is to take place on this planetary chain. From theosophical writings it is evident that the highest Human form on this globe is that of the Adepts or Masters who have a physical form or body like everyone else but of a very refined condition, perfected in all ways. The Adepts are in perfect balance, for they have achieved both the highest level of physical as well as Spiritual development attainable on our Earth.

There is generally a struggle within each individual between that which they desire and that which they aspire to. Perhaps the exercise of Will is the most important place to begin. To begin to discipline oneself is to exercise Will, at whatever level. Let us take for the sake of analogy, the example of someone choosing to become healthier, because they are challenged in some way. First, the person must educate themselves as to how a properly functioning body should be working, and from that a comparison is made to their own body and the nature of its ailment or disease. This “education” or comparison

of the actual with the ideal is the start of the healing process, from which point action can be taken or implemented. The action, of whatever form, be it eating a proper diet, supplemental nutrition, or exercise, requires discipline, which as before stated is an exercise of Will. With the ideal or goal in mind which leads to proper treatment being followed, the body clears itself of toxins and disease, and regains a balanced condition of health. The initial effort may be difficult but it gets easier, with the results being proportionate to the efforts put into it. Maintenance is also important, for after the body has been brought to a healthy state it is important to follow practices that will maintain that health.

Using the Platonic threefold division of man, Spirit, Mind, and Body, and drawing from the above analogy, a person may work towards a balanced life of Spirit and Matter. According to Plato, the mind can either ally itself with the spiritual or the physical, leading to a spiritually evolving life or a materialistically stagnant existence. In a letter to A.P. Sinnett, Mahatma K.H. tells him:

Look around you, my friend: see the “three poisons” raging within the heart of man — anger, greed, delusion, and the five obscurities — envy, passion, vacillation, sloth, and unbelief — ever preventing them seeing truth. (*The Mahatma Letters to A.P. Sinnett*, Theosophical University Press, 2nd ed., pp. 264-265)

As in the above illustration, education must first take place at a mental or mind level. A study of Man from the Spirit to the physical, and an honest study of oneself, leads to an understanding of what course of action one must take to change one’s condition. Remembering that we are in the Fourth Round, which is the pivotal point of Man’s evolutionary journey, the Mind can be seen as being in a position of neutrality, in that it is attracted to either Man’s lower nature or to the higher ideal Self. Vigilance and discipline are of major importance, and are required to remove the “toxins” that the Mahatma refers to in the above quotation. The habits that a person has are rooted in the Karmic Skandhas (groups or bundles of attributes) that are an integral part of their constitution. By choosing how one lives,

reacts and interacts with one's surroundings and by ever aspiring to a higher ideal of existence, one thereby replaces the old skandhas with new and more evolved ones. As in the case of an unhealthy body requiring time and effort to heal, and remembering that results are proportionate to the

effort made, in time (perhaps even lifetimes) a state of spiritual and physical harmony will be achieved.

If Man is ever to understand His world, fellow beings, and equilibrium, He would be wise to heed the oracle's words "MAN KNOW THYSELF".

Laurier Auger



... **Letters** continued from page 5

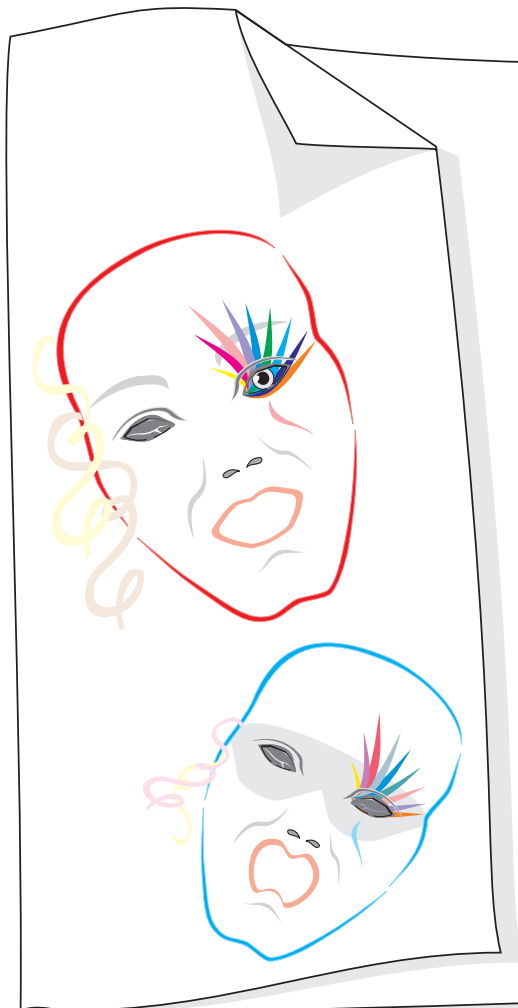
man alone, and outer trappings. She explained in earlier portions of the same article, why the constitution of the T.S. is based upon that of its mother land; "All support and each is in turn protected by the State. The Society, modelled upon this constitution, may fairly be termed a 'Republic of Conscience'".

Conscience, being rooted in the 6th principle, should be the seat of Theosophical philanthropy, not kama manas, or emotional thinking. The inner man should be the object of sought-after change. To merely make one appear better off to satisfy an

arrogance, is a cruel hoax foisted upon the less fortunate. They, made to be something they aren't, made subservient by the dole, their inferiority gnawing, deep resentment results . . . and the reaction is: "you owe me *more!*"

Where the Canadian Theosophists fall in socialist sympathies, isn't clear. We can hope they adhered to social conscience. But, their writings in socialist journals of the period would perhaps give a more accurate indication. Modern socialism is a pox upon the human spirit.

Richard Robb



## Outer Facades

*People are a sorry lot and  
They have such funny notion.  
They think they must, above all else,  
Seek to hide emotions!*

*So instead of being people,  
True and really warm,  
They don their masks of "Let's Pretend"  
All painted with false charm!!*

*Let's be true people once again  
As we were meant to be.  
Let's drop these self destructive masks,  
Beginning with you and me!!!*

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## NEW RELEASES

***Theosophical History Occasional Papers - Volume VI: Astral Projection or Liberation of the Double and the Work of the Early Theosophical Society.*** John Patrick Deveney. James A. Santucci, ed. Theosophical History, Fullerton, California, 1997. ISBN 1-883279-06-2 (v. VI). Softcover. 84 pages.

A detailed examination of the evolution of the practical aspect of astral projection within the early Theosophical Society.

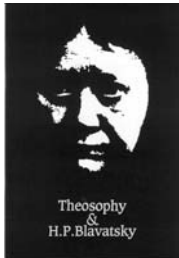
***The Secret Doctrine: The Synthesis of Science, Religion, and Philosophy - Index.*** Prepared by John P. Van Mater. Theosophical University Press, Pasadena, California, 1997. ISBN 1-55700-003-4, hardcover: ISBN 1-55700-004-2, paperback. Index + Appendix 433 pages.

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# *Fohat is the Steed, Thought is the Rider*

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*It is the "bridge" by which the "Ideas" existing in the "Divine Thought" are impressed on Cosmic substance as the "laws of Nature." Fohat is thus the dynamic energy of Cosmic Ideation; or, regarded from the other side, it is the intelligent medium, the guiding power of all manifestation. . . . Thus from Spirit, or Cosmic Ideation, comes our consciousness; from Cosmic Substance the several vehicles in which that consciousness is individualized and attains to self – or reflective – consciousness; while Fohat, in its various manifestations, is the mysterious link between Mind and Matter, the animating principle electrifying every atom into life. – Secret Doctrine I, 16*

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