

Freedom of Thought

As the Theosophical Society has spread far and wide over the world, and as members of all religions have become members of it without surrendering the special dogmas, teachings and beliefs of their respective faiths, it is thought desirable to emphasize the fact that there is no doctrine, no opinion, by whomsoever taught or held, that is in any way binding on any member of the Society, none which any member is not free to accept or reject. Approval of its three Objects is the sole condition of membership. No teacher, or writer, from H. P. Blavatsky onwards, has any authority to impose his or her teachings or opinions on members. Every member has an equal right to follow any school of thought, but has no right to force the choice on any other. Neither a candidate for any office nor any voter can be rendered ineligible to stand or to vote, because of any opinion held, or because of membership in any school of thought. Opinions or beliefs neither bestow privileges nor inflict penalties. The Members of the General Council earnestly request every member of the Theosophical Society to maintain, defend and act upon these fundamental principles of the Society, and also fearlessly to exercise the right of liberty of thought and of expression thereof, within the limits of courtesy and consideration for others.

Freedom of the Society

The Theosophical Society, while cooperating with all other bodies whose aims and activities make such cooperation possible, is and must remain an organization entirely independent of them, not committed to any objects save its own, and intent on developing its own work on the broadest and most inclusive lines, so as to move towards its own goal as indicated in and by the pursuit of those objects and that Divine Wisdom which in the abstract is implicit in the title 'The Theosophical Society'.

Since Universal Brotherhood and the Wisdom are undefined and unlimited, and since there is complete freedom for each and every member of the Society in thought and action, the Society seeks ever to maintain its own distinctive and unique character by remaining free of affiliation or identification with any other organization.



THE THEOSOPHIST

VOL. 144 NO. 1 OCTOBER 2022

CONTENTS

Experience and Integration of the Powers Latent in the Human Being <i>Tim Boyd</i>	5
Compassion and the First Object of the Theosophical Society <i>Pradeep Gohil</i>	10
Can Karma Be Eliminated? <i>Pablo Sender</i>	16
HPB's Diagram of Meditation <i>Trần-Thi-Kim-Diêu</i>	23
Reincarnation, Karma, and Relationships <i>Wayne Gatfield</i>	30
The James Webb Telescope and Synchronicity Between Our Brain and the Universe <i>Vipin Shah</i>	32
Imagining a New World: Overcoming Mind Paralysis, Reinvigorating Originality <i>Tim Wyatt</i>	36
Theosophical Work around the World (Spanish Section Summer School)	39
International Directory	42

Editor: *Mr Tim Boyd*

Note: Articles for publication in *The Theosophist* should be sent to: [<editorialoffice@gmail.com>](mailto:editorialoffice@gmail.com)

Cover: One of the first breathtaking images from the James Webb Telescope. Reminiscent of Vermeer, but carrying news of the origins of the universe. Photograph courtesy of NASA, ESA, CSA, and STScI. (See relevant article on p. 32 of this issue.)

This journal is the official organ of the President, founded by H. P. Blavatsky on 1 Oct. 1879. The Theosophical Society is responsible only for official notices appearing in this journal.

THE THEOSOPHICAL SOCIETY

Founded 17 November 1875

President: Mr Tim Boyd

Vice-President: Dr Deepa Padhi

Secretary: Ms Marja Artamaa

Treasurer: Ms Nancy Secrest

Headquarters: ADYAR, CHENNAI (MADRAS) 600 020, INDIA

Vice-President: ivp.hq@ts-adyar.org

Secretary: secy.hq@ts-adyar.org

Treasurer: treasury.hq@ts-adyar.org

Adyar Library and Research Centre: alrc.hq@ts-adyar.org

Theosophical Publishing House: tphindia@gmail.com // www.adyarbooks.com

Editorial Office: editorialoffice@gmail.com, Website: <http://www.ts-adyar.org>

The Theosophical Society is composed of students, belonging to any religion in the world or to none, who are united by their approval of the Society's Objects, by their wish to remove religious antagonisms and to draw together men of goodwill, whatsoever their religious opinions, and by their desire to study religious truths and to share the results of their studies with others. Their bond of union is not the profession of a common belief, but a common search and aspiration for Truth. They hold that Truth should be sought by study, by reflection, by purity of life, by devotion to high ideals, and they regard Truth as a prize to be striven for, not as a dogma to be imposed by authority. They consider that belief should be the result of individual study or intuition, and not its antecedent, and should rest on knowledge, not on assertion. They extend tolerance to all, even to the intolerant, not as a privilege they bestow but as a duty they perform, and they seek to remove ignorance, not punish it. They see every religion as an expression of the Divine Wisdom and prefer its study to its condemnation, and its practice to proselytism. Peace is their watchword, as Truth is their aim.

Theosophy is the body of truths which forms the basis of all religions, and which cannot be claimed as the exclusive possession of any. It offers a philosophy which renders life intelligible, and which demonstrates the justice and the love which guide its evolution. It puts death in its rightful place, as a recurring incident in an endless life, opening the gateway to a fuller and more radiant existence. It restores to the world the Science of the Spirit, teaching man to know the Spirit as himself and the mind and body as his servants. It illuminates the scriptures and doctrines of religions by unveiling their hidden meanings, and thus justifying them at the bar of intelligence, as they are ever justified in the eyes of intuition.

Members of the Theosophical Society study these truths, and theosophists endeavour to live them. Everyone willing to study, to be tolerant, to aim high, and to work perseveringly, is welcomed as a member, and it rests with the member to become a true theosophist.

Experience and Integration of the Powers Latent in the Human Being

TIM BOYD

I SHOULD begin with a disclaimer: I am President of the Theosophical Society (TS), an organization which has a long history in the exploration of the latent powers of humanity, and of the as yet unexplained laws. However, I claim no expertise. I do not deny exposure to the workings of some of the powers within us, neither would I deny some personal exploration, but I have little formal training or academic certification in such fields. It is also my habit to encourage in myself and others the openness and freshness of mind that accompanies seeing things for the first time. To the mind of the beginner there are many options.

The TS had its beginnings in the powers that are latent within the human being. It is an organization that was founded in 1875. Since then the third of its three Objects has been: “To investigate the unexplained laws of Nature and the powers latent in the human being.” In the late 1800s an important focus for this investigation was the widespread occurrence of spiritualistic phenomena. Messages were being received from people who had died, objects were being materialized from seemingly thin air, apparitions, levitations, a whole range of inexplicable

phenomena associated with spiritualism and mediums were the subject of daily newspaper reporting in cities throughout the US. On deeper investigation many of the supposed phenomena were shown to be fake, but a significant number were irrefutable. An initial aspect of the TS’s work was to address these phenomena, to provide grounding in the Ageless Wisdom tradition, and stem the tide of the fanciful “explanations” and theologies that were being manufactured by believers.

I was first attracted to the Ageless Wisdom tradition that the TS represents through a gentleman who was highly regarded for a developed clairvoyant ability. Like me, many young people were attracted to him. I did not come to him for that, but rather because he was a person who had demonstrated profound wisdom in terms of the inner life as well as how to live outwardly. He never emphasized the psychic or clairvoyant component; it was just something that came with the package.

I found myself in a setting where many of the people surrounding this man we came to call “The Old Man” were either attracted by his clairvoyance, or who were themselves quite psychically sensitive. My upbringing had not exposed me to any of

Experience and Integration of the Powers Latent in the Human Being

this, and so to step into this milieu was both fascinating and challenging.

In the early 1970s there was a wave of Eastern gurus arriving on the American shores, and many, mostly younger people, found themselves turning their attention in that direction. For the first time people were hearing a more expansive vision of latent powers. As is natural to the human population, there are a certain percentage of people who have genuine, awakened, or awakening abilities to see or hear things beyond the normal range of perception, often to foresee things. Some of these younger people found their way to Bill Lawrence, the Old Man.

Often he would make the point: "Don't believe that you're crazy because your possibility for perception is different from others. These things are real. But also do not make the mistake of believing that this is some special gift that sets you apart from the rest of humanity, because it isn't. It's real, but don't get caught up in it. These same "powers" and more are sleeping in everyone. Given the proper cultivation they appear, but to force their growth can be a tragic mistake."

In the Chicago area there were a number of people with highly developed abilities of this sort. Most were very much aware of him. On a couple of occasions he called a number of these people with various psychic and healing abilities for a meeting at his home, which was where a number of us lived at that time. Before these meetings took place he would talk to us: "While these people are here just observe for your-

self, and then form your own opinions."

On one of these occasions there was a woman who was quite well known as a psychometrist. She would take a physical object that someone carried with them, a ring, a set of keys, and so on. As she held it and focused she would be able to see and accurately speak about characteristics and activities of the owner. Seeing her in action that night I was impressed with her level of vision, but very unimpressed with her level of discretion and kindness. For example, she was given one lady's ring and started to talk about something very private, clearly not a subject for a group of strangers. She went into inappropriate and salacious details of this woman's personal business. It turned out to be 100 percent accurate, but inappropriate for what we would think of in a normal moral sense.

On another occasion there was a conversation going on with a woman who was a very well-known psychic. During the meeting she and I never interacted. At the time, I was a university student and there was a paper I had been struggling to complete which was overdue for submission. Somehow I just could not get it together. As we were leaving I shook the lady's hand and said: "Goodbye. It was nice meeting you." She looked at me and said: "Why are you waiting to hand in that paper?" And added: "It's one of the best papers you have ever written!" When I did finally submit it, sure enough, it was the highest grade in that class.

What is the value of experiences such as this? What do they do for us? What

Experience and Integration of the Powers Latent in the Human Being

does it really mean? We have experiences of all types all the time, but what is the factor that separates any normal experience from something that actually becomes integrated into our being, that moves us toward transformative experience. Do we have any level of participation in the process, or do things just happen to us?

This is my interest particularly because of this Ageless Wisdom tradition, which says that each one of us is responsible and can be proactive in our own unfoldment. We make choices. Whether we like to think that is true or not, we are continually choosing. If we choose to sit at home and interact with no one, we have made a choice, and conditions follow from it. So how do we choose? Is it even of interest to us that we have deeper potentials that are as yet unrevealed, but which *can* be? This is something we need to decide for ourselves and act accordingly.

A strong emphasis for the Old Man was that healing is one of the sleeping powers within us. It is resident in everyone. For some, it just pours forth with little effort, but for others it is something that can be developed. If we ever get to the point where we recognize that we are not merely physical, but energetic beings functioning on many levels, a pathway to effective healing opens for us.

We are all completely familiar with the bodily levels. We experience a variety of sensations in the body — painful, pleasurable, neutral. But everybody has emotions — sadness, happiness, anxiety.

We function on this energetic level perhaps even more so than the physical. We are also creatures of thought. With the dawning awareness that we are energetic beings, possibilities to link ourselves with deeper powers open up. Healing is one of them.

Over the course of the meetings with psychics and healers one of the things I did observe was that not all, but many of the people who had these highly developed powers were uneducated. They did not have the formal educational training that might have shut them off from their potential. They had not been trained to believe that the capacities that were so natural to them did not exist.

One evening the Old Man invited a profound healer, a lady named Evelyn, to come to one of the meetings. Many of the healers and psychics were deeply religious. For her, like many of these people, if you asked what was the source of her healing power, she would say it was a gift from God, or Jesus. Very few had any insight into ideas of energy, or the multidimensional nature of the human being.

Late that night Evelyn had worked on a couple of people, when suddenly the Old Man stood up, left the room, and went out to the front porch. Later he said that at that moment he did not know what made him go outside. A car pulled up in front of the house next door and the neighbor stepped out. He asked her: “Miss Jones, are you feeling well?” And she answered: “I’m feeling so sick. The day after tomorrow I’m due to go into the hospital for

Experience and Integration of the Powers Latent in the Human Being

surgery.” He invited her to come inside.

When Evelyn saw her she immediately put her hand on the lady’s belly. Then she started to describe what she was seeing. She said: “I see a hole in your stomach! It’s bleeding.” Then she said in a commanding voice: “In the name of Jesus, I see it closing!” After a few minutes of this she pronounced Miss Jones as healed. In those days they were operating on bleeding ulcers. On the appointed day for her surgery she insisted that she have an exam prior to the operation. After the exam the doctors were uncharacteristically confused and diagnosed her condition as “a spontaneous remission”. I knew that lady for thirty years after that, and she never missed an opportunity to talk about this experience, for her it was “a miracle”.

Healing is one of the latent powers that are readily available to anyone, even if not at the level of Evelyn. However, balancing physical distress is only one of the forms that healing takes. There are people that we find ourselves drawn to in times of difficulty, not for their verbal advice, but for their presence. Just being around them instills a sense of ease and strength to carry on. Connection to the present moment and a sense of peace are also powers.

When most people talk about powers the tendency is to look to clairvoyance, seeing the future, seeing or hearing at a distance, seeing auras, but there are other powers of equal or greater significance — deeper powers in terms of their capacity to influence the way we live our lives, and

magnify the effect we have for uplifting others. It is not good enough just to live our 70, 80, 90 years and to leave this world having merely taken up space during our time here. A major part of our reason for being here is to contribute to the well-being and happiness of others.

What is it that assists in integrating experiences that can lead us to a broader, less separative view of the world? I have known a number of people who have had an NDE, or Near Death Experience. One of the common features of the experience is the “life review”. It may take a second, or even less, but the person sees their entire life in perspective and in review: the things they were right and wrong about, the people they helped or harmed, and the distilled, essential character of the life just lived, all flow across the screen of the mind. When people return from that experience, invariably they find that there are changes in their priorities.

I know people who have had complete changes of life and moved along a path that they would not have anticipated as a result of this near-death vision of their life.

There is a hierarchy of experience in terms of the degree to which they integrate into our personality and its behaviors. Profound experiences, such as an NDE, or even normal experiences to which we give focused attention can affect us deeply.

For example, the Zen (Chan) tradition in Buddhism arose from a wordless teaching by the Buddha. His disciples had gathered to hear him preach, but instead

Experience and Integration of the Powers Latent in the Human Being

of speaking, the Buddha simply held up a white flower and gazed at it. Kaśyapa, one of his disciples, understood the meaning of this “flower sermon”, and Buddha signaled his understanding with a smile. In this way the Buddha’s teaching about reality was transmitted to Kaśyapa and on to future generations, not through words, but by direct experience.

We tend to focus on the value of knowledge and we also tend to restrict what knowledge actually is. Most of us think of knowledge as data and its permutations — systems of thought. Out of that we develop a subset that we use in the world. There is a missing

factor, or catalyst that transmutes mere knowledge into a power with universal application. What we think of as knowledge can be more accurately described as “love-deprived knowledge”. It can be as harmful as it is helpful.

Knowledge infused with the quality that we describe as “love” changes its nature and use. The addition of love transforms to a perception of reality in which we are not the separated, isolated, contentious, competitive individuals that we accept ourselves as being. All of our ordinary activity confirms that we are separate. Love confirms the opposite. ✧

Enquirer: And what about the third object [of the Theosophical Society], to develop in man his latent spiritual or psychic powers?

Theosophist: . . . Our duty is to keep alive in man his spiritual intuitions. To oppose and counteract — after due investigation and proof of its irrational nature — bigotry in every form, religious, scientific, or social, and *cant* above all, whether as religious sectarianism or as belief in miracles or anything supernatural. What we have to do is to seek to obtain *knowledge* of all the laws of Nature, and to diffuse it. To encourage the study of those laws least understood by modern people, the so-called Occult Sciences, *based on the true knowledge of Nature*, instead of, as at present, on *superstitious beliefs based on blind faith and authority*. Popular folklore and traditions, however fanciful at times, when sifted may lead to the discovery of long-lost, but important, secrets of Nature. The Society, therefore, aims at pursuing this line of inquiry, in the hope of widening the field of scientific and philosophical observation.

H. P. Blavatsky
The Key to Theosophy

Compassion and the First Object of the Theosophical Society

PRADEEP GOHIL

AT a time when millions of people on this Earth are suffering in many ways, compassion is the need of the hour. It leads to service and service is an ingredient of theosophical life. Compassion has two components. First, it means to put oneself in another person's shoes and ask: "If I were that person, how would I feel?" It involves developing an awareness of the suffering of others, which means to embrace the "Golden Rule" — treating others as you desire to be treated yourself and responding appropriately. . . . To do nothing in such circumstances is not what the Theosophical Society (TS) teaches as compassion. Below are a few quotations on this virtue:

1. Albert Einstein, one of the greatest scientists in the world, said: "Our task must be to free ourselves by widening our circle of compassion to embrace all living creatures and the whole of Nature and its beauty."

2. Dr Albert Schweitzer, a renowned medical missionary who won a Nobel Peace Prize, believed in the principle of "reverence for life" and the religious and ethical imperatives of helping others.

Simply put: "The purpose of human life is to serve and to show compassion and the will to help others. Until he extends the circle of his compassion to all living things, man will not find peace for himself."

3. Alfred Montapert, an American author, was always full of compassion for animals. He said: "Animals are reliable, many full of love, true in their affections, predictable in their actions, grateful, and loyal. Difficult standards for people to live up to." He also said: "The monument of a great man is not of granite, or marble, or bronze. It consists of his goodness, his deeds, his love, and his compassion."

4. Thomas Merton, who was an American monk, once said: "The whole idea of compassion is based on a keen awareness of the interdependence of all living beings, which are all part of one another and all involved in one another."

5. George Washington Carver, an American agricultural scientist, wrote: "How far you go in life depends on your being tender with the young, compassionate with the aged, sympathetic with

Mr Pradeep Gohil is the President of the Theosophical Society in India.

Compassion and the First Object of the Theosophical Society

the striving, and tolerant of the weak and strong. Some day in life you will have all of these.”

6. Mahatma Gandhi once said that the simplest acts of kindness are by far more powerful than a thousand heads bowing in prayer.

We live in a world lacking in compassion. The sad reality of humanity is that the vast majority of people ignore the suffering of others. Perhaps many turn a blind eye for their own survival. Witnessing the suffering of another can evoke raw emotion of fear or sadness or repulsion. Too often people are detached or wilfully blind. We often learn compassion only after we have undergone some sort of suffering — perhaps experiencing sickness, accident, job loss, marriage breakdown, illness, death of a loved one, prejudice, discrimination, social scorn, bad luck, and so on.

Without compassion we can easily descend into a state of war. We would continually witness the wicked deeds of the Holocaust, the detonating of the atomic bomb, the 9/11 episode, the present situation in Afghanistan, Ukraine, and so forth. The Dalai Lama stated it best: “Love and compassion are necessities, not luxuries. Without them humanity cannot survive.”

On a general level, compassion means to have genuine concern for all, not just for our own tribe. Most people are compassionate towards members of their own family, but are blind or indifferent to the suffering of others. Compassion also means to practice random acts of kind-

ness and expect nothing in return. For example, if you see someone on the street, and that person requests some change, give it to him. Give a donation to an organization that is feeding hungry people, give your clothes to the needy, or donate money for educating a poor child. Finally, compassion means to believe in the dignity, respect, equality, justice for everyone. It means to live peacefully and avoid engaging in violent behaviour. We can agree or disagree and still live peacefully.

Compassion involves “feeling for another” and is a precursor to empathy, the “feeling as another” capacity for better person-centred acts of active compassion; in common parlance active compassion is the desire to alleviate another person’s suffering. Compassion is not pity, or attachment, or simply wishful thinking. We can distinguish compassion from empathy and altruism. *Empathy* is the emotional experience of another person’s feelings. It is in a sense, an automatic mirroring of someone else’s emotion, like crying at a friend’s sadness. *Altruism* is an action that benefits someone else. When asked what Theosophy is in a nutshell, the co-founder of the TS, H. P. Blavatsky (HPB), answered: “Altruism.” It may or may not be accompanied by empathy or compassion. Although these terms are related to compassion, they are not identical. However, compassion often does, of course, involve an empathetic response and an altruistic behaviour.

The more one person knows about the

Compassion and the First Object of the Theosophical Society

human condition and associated experiences, the more vivid the route to identification with suffering becomes. Identifying with another person is an essential process for human beings, which is even illustrated by infants who begin to mirror the facial expressions and body movements of their mother as early as the first days of their lives. Compassion is recognized through identifying with other people, the knowledge of human behaviour, the perception of suffering and transfer of feelings.

The compassion process is highly related to identifying with the other person because sympathizing with others is possible among people from other countries, cultures, locations, and so on. The role of compassion as a factor contributing to individual or societal behaviour has been the topic of continuous debate. In contrast to the process of identifying with other people, a complete absence of compassion may require ignoring or disapproving identification with other people or groups. Earlier links have been established between interpersonal violence and cruelty, which leads to indifference. This concept has been illustrated throughout history — the Holocaust, Genocide, European colonization of the Americas, and so forth.

The seemingly essential step in these atrocities could be the definition of the victims as “not human” or “not us”. The violent and cruel activities conducted throughout history have only been relieved, minimized, or their damaging effects overcome through the presence

of compassion. It may also have the ability to induce feelings of kindness and forgiveness, which could give people the ability to stop situations that have the potential to be distressing and occasionally lead to violence.

Individuals with a higher capacity or responsibility to empathize with others may be at risk for “compassion fatigue” or stress, which may happen to professionals and individuals who spend a significant amount of time responding to information related to suffering. Very often it is lack of suitable distress tolerance which gets people fatigued in compassion activities. People can alleviate the sorrow and distress by doing some self-care activities on a regular basis.

Improving consciousness helps to guide people to recognize the impact and circumstances of past events. After people learn the experience from the situation in the past, they are able to find the courses of compassion fatigue in their daily life. The practice of non-judgmental compassion can prevent fatigue and burn out. There are some methods that can help people to heal compassion fatigue. People should do physical activity, eat healthy food, create good relations with others, enjoy interacting with others in the community, write a journal frequently, and sleep enough every day.

There are several factors that reduce the likelihood of someone willing to be compassionate to another. These include liability, competence, deservedness, empathic capacity, self-focused competitions,

Compassion and the First Object of the Theosophical Society

anxiety-depression, being overwhelmed, and inhibitors in various social structures and systems.

There is a great story of compassion. When Hitler invaded Poland and started World War II, 500 Polish women and 200 children were put on a ship to save them from the German invasion. The captain was told to take them to any country where they can get shelter. The last thing they heard from their families was “if we survive, we will meet again.” The ship was refused entry by many European and Asian countries. Finally, after many days of wandering in the sea, the ship reached India. They arrived at the port of Bombay. But the British Governor also refused entry to the ship.

The news soon reached the Maharaja of Jamnagar, “Jam Saheb” Digvijay Singh, and he was overwhelmed with compassion. He allowed the ship to dock in his kingdom of Jamnagar. He not only gave shelter to the 500 women but also made arrangements for the free education of the 200 children in an Army School. These refugees stayed in Jamnagar for nine years till the end of World War II. They were well taken care of by Jam Saheb, who regularly visited them. He was fondly called Bapu by them.

Later on, all these refugees returned to their own country. One of the children of these refugees later became the Prime Minister of Poland. Even today, the descendants of those refugees come to Jamnagar every year and remember the Maharaja with gratitude. In Poland, many roads in the capital of Warsaw are

named after Maharaja Jam Saheb. From ancient times, the message of India has been *vasudhaiva kutumbakam* (the world is a family) and so people are instilled with the sense of compassion. Indians pride themselves to be brave, tolerant, compassionate, and genuinely humanitarian.

Another story of compassion has to do with HPB. She had reached the port of Le Havre in France on her way to the US in June 1873. She saw a lady with two children weeping bitterly. The lady’s husband had sent money to her from the US but she had gotten bogus tickets from a crooked steamship agent who had disappeared. She was penniless in a strange city. Madame Blavatsky went to her agent and exchanged her first-class ticket for steerage tickets for the lady, her two children, and herself. She travelled in the crowded discomfort of inferior accommodation with the lowest fare in the ship. This is truly an excellent example of compassion.

The first Object of the Theosophical Society (TS) and its Mission Statement are both in a way connected to compassion. The first Object is the foundation of the belief and practice of the TS: “To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, and colour.” The word “humanity” here can be extended to all forms of life like animal, bird, insect, fish, and plant life. Some even say that it covers all matter, like stone and clay also. When there is a feeling of brotherhood, compassion is natural. The Mission Statement of the TS says:

Compassion and the First Object of the Theosophical Society

“To serve humanity by cultivating an ever-deepening understanding and realization of the Ageless Wisdom, spiritual self-transformation, and the Unity of all Life.”

It is interesting to see how the Mission Statement is connected to the first Object of the TS and how both are connected to compassion. They first aim at offering a space for people to come together and search for Truth, regardless of any external differences. Their practice is a concrete recognition of humanity’s common essential nature and origin. This is what encourages us and leads to compassion, which in turn appreciates external differences as something that enriches our human experience instead of being a source of intolerance and war.

HPB wrote: “Social differentiations, the result of physical evolutions and material environment, breed race hatred and sectarian and social antipathies that are insurmountable if attacked from the outside. But since human nature is ever-identical, all people are alike open to influences which centre upon the human ‘heart’, and appeal to the human intuition. And as there is but one Absolute Truth, which is the soul and life of all human creeds, it is possible to effect a reciprocal alliance for the dissemination of that Truth.” This is why it is said that compassion is linked with the first Object of the TS.

Based on my observations and life experiences, I am not sure that humankind is hardwired for compassion. It is not an inherent human attribute. Compassion must be learned. So let us look

at the ten things we need to do to live a compassionate life:

1. Educate ourselves about what it means to be compassionate. There are many ways, such as studying other religions, reading theosophical literature, learning about spirituality and what the Buddha, Jesus the Christ, Confucius, Gandhi, Martin Luther King, Mother Teresa, and the Dalai Lama have to say about it.

2. Develop empathy and become aware of the suffering in the world. We can learn by watching films or television or online videos and by reading poetry, novels, newspapers, and magazines.

3. Look at our own world. Charity begins at home. How does our family nourish us? Is there compassion in the workplace? Are our friends toxic? Do they embrace a similar moral code and compassionate view of humanity?

4. Develop compassion for ourselves. Each of us has a dark side. Being kind to ourselves by not blaming ourselves for things we cannot control.

5. Become mindful of the suffering in our families, friends, community, country, and the world. In other words, we must become aware of other people’s suffering.

6. Realize that we do not know everything and that our way is not necessarily the best way. Too often we fail to understand other cultures, religions, views, and perceptions. Instead, we gaze at others who are different through our ethnocentric lens. We too often believe that our way of life is superior.

7. Take action and help those who

Compassion and the First Object of the Theosophical Society

are suffering. We must discard the ethnocentric view and also discard the sense of moral superiority. Instead, we must embrace compassion as the highest of virtues. We must practise random acts of kindness, offering help to anyone who crosses our path and is suffering.

8. Embrace the Golden Rule: “Do not do to others what you would not like them to do to you.”

9. Love our enemies even though it is not easy. It is best to ignore them. Not to seek to defeat and humiliate them. This will only create hatred and the desire for revenge. Instead, we must strive to understand and befriend. Only goodness can

drive out evil and only love can overcome hatred. We must learn to see sorrow in our enemies. The supreme test of compassion is to love our enemy.

10. If we observe and contemplate our own suffering, such as illness, financial problems, death of loved ones, job loss, marriage breakdown, and so on, it can educate us on compassion.

One cannot become a compassionate person within a month or even a year. However, if one practises the aforementioned ten steps, I am sure it will lead to great spiritual progress to become compassionate and achieve the first Object of the Theosophical Society. ✧

That there is in the order of manifested existence not a whit more pain and misery than is absolutely necessary for the ends of the highest evolution, follows directly from the law of Justice and Compassion — the law of Karma and the moral government of the Universe. That each act of self-sacrifice on the part of evolving human monads strengthens the hands of the Masters and brings reinforcement, as it were, to the Powers of Goodness, will also be made plain ere we are things of the past — at least to a great many of the present race.

From *The Doctrine of the Heart*
Extracts from Indian friends' letters, with a foreword
by Annie Besant, Theosophical Publishing House,
Adyar, Chennai, 1920

Can Karma Be Eliminated?

PABLO SENDER

IN the religious world, there are basically two models to explain our actions and their effects. One is that of a God who judges our deeds. Good actions are rewarded, while bad ones (sins) entail a punishment. This God that judges and administers punishments and rewards, however, can pardon sins if there is repentance in the doer or for other more inscrutable reasons.

H. P. Blavatsky (HPB), however, argued that the teaching of remission of sins takes away the idea of personal responsibility:

We believe neither in vicarious atonement, nor in the possibility of the remission of the smallest sin by any god, not even by a “personal Absolute” or “Infinite”, if such a thing could have any existence. What we believe in, is strict and impartial justice. (*The Key to Theosophy*, Sec. 11, “Periodical Rebirths”)

The strict and impartial justice that HPB mentions is called “karma” in Eastern religions. It is the law of cause and effect by which everything that happens to a person is the result of actions performed in

the past, and each action in the present will produce its effects in the future.

The Theosophical Society was the first organization to spread the idea of karma widely and systematically in the West, outside academic circles. In fact, this teaching is part of a fundamental theosophical concept — that of personal responsibility. According to Blavatsky, this topic is one of the fundamental propositions upon which *The Secret Doctrine* is based:

The pivotal doctrine of the Esoteric philosophy admits no privileges or special gifts in human beings, save those won by their own Ego through personal effort and merit. (*The Secret Doctrine*, vol. 1, p. 17)

Although forgiveness of sins is possible in the “God model”, once we deal with karma as a universal law, “forgiveness of effects” is impossible. In the theosophical view, the karmic effects cannot be erased on behalf of anybody, not even on that of an enlightened being:

He [the Master] is himself under the inexorable law of Karma, which no one from the Zulu savage up to the highest archan-

Dr Pablo Sender is a scientist, educator, and student of the spiritual traditions of humanity, especially those of H. P. Blavatsky. He resides and works at the Krotona Institute of Theosophy in Ojai, CA.

Can Karma Be Eliminated?

gel can avoid—and [even] he has to assume the great responsibility of the causes created by himself. (*Collected Writings*, vol. 7, p. 243)

To understand this, we need to keep in mind the difference between the characteristics of human and natural laws. Human laws are artificial and arbitrary. In some cultures, the punishment for stealing is to spend some time in jail, while in other cultures thieves get their hands cut off. Both punishments are imposed arbitrarily, since the cause (stealing) has no direct connection with the effect (the chosen punishment). Moreover, the punishment can be avoided if the person escapes, if there is not enough proof, if the judge is corrupt, and so forth.

Natural laws do not work in this way. Causes and effects are always connected, or rather, are the manifestation in time of *a single event*. For example, let us suppose that we eat more than we should, and an hour later we feel the consequences. What are these? We do not get unrelated effects (like pain on our leg); we get indigestion, because this is the normal effect of having eaten improperly. The resultant pain is not a punishment assigned by an external force, but the natural result and consequence of overeating.

This is the general idea behind karma. Everything that happens is the *natural result and consequence* of actions we performed. Sometimes the effects of an action may take a long time (even lifetimes) to bear fruit. But even then, cause

and effect are never disconnected. This would be like a person that may have acquired a parasite when he was a child, but the effects appear only later in life, when the conditions of the body are vulnerable enough.

No fatalism

The fact that we cannot avoid the karmic effects does not mean that karma is a fate which cannot be changed. Although the effects of causes produced cannot be undone, they can be counterbalanced by creating a new set of causes. As Mahatma KH stated:

Your acts in the past . . . cannot be obliterated, for they are indelibly stamped upon the record of Karma, and neither tears nor repentance can blot the page. But you have the power to more than redeem and balance them by future acts. (C. Jinarājadāsa, *Letters from the Masters of the Wisdom*, series 1, letter 20)

Just as we can cure a disease, we can change our karma. However, just as a given disease can only be cured by the appropriate treatment, the right kind of action is necessary to counterbalance a particular effect. Let us come back to our previous analogy. If we regularly get sick as a consequence of bad eating habits, the natural way to change the effect is to learn to eat well. The cause (bad eating), the effect (poor health), and the new cause (healthy eating) that will eventually overcome the undesirable effect, are all naturally related.

Now, we could also nullify to some

Can Karma Be Eliminated?

extent the effects of bad eating in a more artificial way, as by taking a pill. The taking of a pill is not directly connected to the original cause (bad eating habits) and so, although the pill can produce a quicker effect to relieve the digestive problem, the action of taking a pill will not solve the problem of bad eating. In addition, the taking of a pill will produce its own side effects. We may be relieved from a stomach ache, but the chemicals in the pill will affect our body in other ways. The same happens at the level of karma, as illustrated in the following simple example.¹ Let us say there is a stingy person, always selfishly accumulating things. This will produce a future frustrating condition of experiencing scarcity. The natural way to change the karmic effects of this condition would be to develop a generous attitude.

Now, there are some “tricks” that this person can use to relieve the immediate karmic effects of his stinginess, as in the case of the pills and the stomach ache. He could try to use the power of thought by means of affirmations and decrees to “force” the circumstances to bring what he wants. If other conditions allow it, this may actually produce a result, and he may acquire the desired objects. Thus, by the introduction of a new cause (thought-power), he may momentarily block the effects of an older cause. But this, far from erasing the karmic effects of stinginess, will worsen the situation. To the effects of his lack of generosity, he would be adding the effects of using a universal force for selfish purposes.

These two sets of causes will eventually manifest, producing an even more difficult condition.

The same can be said of other methods purported to erase karmic effects, such as bathing in the Ganges river, putting one’s faith in a Guru, chanting a mantra, or doing different visualizations. As said before, in order to counteract the karmic effects produced by previous causes, we need to create a new *opposite* cause of *equal* nature.

None of the practices just mentioned can possibly work, since there is no causal relationship between these activities and the original action that generated the karma. At best, these practices could block the effects temporarily; at worst, they will further complicate the karmic situation.

The idea that these unrelated practices can be effective is based on a belief that *a)* suffering is merely a punishment which can be eliminated without consequences, and *b)* there are supernatural agencies that can break universal laws. This view, as we have seen, is common in the “God model”, but is incompatible with the “natural law model”. The confusion comes when people raised within the *God model* (whether in the East or the West) adopt a different view (the *natural law model*) but still remain conditioned by the ideas absorbed in their upbringing.

What most people do not realize is that if the karmic effects could be cleared up by these methods, the purpose for the very existence of this law would be defeated.

Can Karma Be Eliminated?

It would be like a judge who condemns a person for stealing, while forgiving somebody else who did the same thing because the latter bribed him. What kind of justice would that be? If by bathing in the Ganges, visualizing a violet flame, and so forth, we could really get rid of non-related causes, then karma would verily become the law of universal injustice. The vast majority of humanity that does not have the opportunity or knowledge to use these methods would still be condemned to uselessly suffer effects that could very easily be relieved.

In the *natural law model*, suffering is not a punishment — it is the natural result of a wrong action. It has an educational purpose, since this is the way we learn which actions are in harmony with the nature of the cosmos and which are not. If not for the stomach ache, we would keep eating, caught up in the pleasure of our mouth, until irreversible damage is caused to our digestive system. Thus, by means of the karmic law, human beings can discern the right action — that which is in tune with the nature of the whole.

The possibility of being released from the consequences of our past actions by special dispensations would imply that suffering is not really necessary. This would make God, or the cosmos, pointlessly cruel. But perhaps more importantly, the idea of erasing karmic effects acts against the development of personal responsibility. It is very convenient to believe that we can obliterate the consequences of our wrong actions without much sacrifice, whether by confession,

prayer, visualization, the grace of a guru, and so forth. HPB frequently pointed out that this idea is the very cause of the moral degradation of our culture. She wrote that this view

... clashes not only with every conceivable view of justice and logic, but which, if analyzed, leads us to our moral perdition, checks the progress of humankind, and — positively making of might, right — transforms every second human being into a Cain to his brother Abel. (*The Key to Theosophy*, Sec. 11, “The Difference between Faith and Knowledge; or, Blind and Reasoned Faith”)

Permanent Atoms

Maybe a brief exploration about the way cause and effect are naturally related may help us to better understand how karma works. As we said, causes and effects are really the same. From a deeper point of view, the karmic effects are not external things that happen to us because of what we *did*. The cause is what we *are*, and to stop producing undesirable karmic effects we have to change ourselves. The teachings about permanent atoms and *skandhas* can help us see this more clearly.

Theosophical literature postulates that our personal self is composed of three dimensions: physical, emotional, and mental. Accordingly, we have not only a physical body, but also subtler emotional and mental bodies. When a person dies, these three bodies dissolve one after the other and all the “particles” (whether physical, emotional, or mental)

Can Karma Be Eliminated?

that formed them scatter, except for one “atom” of each body, which are called “permanent atoms”. The occult “atoms” are not those known by modern science, but rather, the ultimate particles of the physical, emotional, and lower mental planes.² These permanent atoms remain linked to the reincarnating soul through the whole cycle of incarnation.

Every experience we go through during our life, every single action, feeling, and thought in which we have engaged, is transmitted to the physical, emotional, and lower mental permanent atoms respectively, and stored there as a vibratory power. This is a kind of “memory” that records the tendencies to vibrate in a particular way in response to the external world, regardless of whether these responses were appropriate or not.

Once our three bodies dissolve in the post mortem processes, the permanent atoms remain dormant, united to the soul. When the new mental, emotional, and physical bodies begin to be formed for a new incarnation, these atoms are re-awakened and their vibratory power attract mental, emotional, and physical material to reproduce bodies of the same general type as the ones the person had at the end of his/her last life.³

Thus, the new personality is a continuation of the previous one, and the soul has to resume its work at the point that was left at the end of the previous life. Thus, if some of us were selfish in previous incarnations and our permanent atoms do not know how to respond to love, our character will be unloving, and

we will naturally find difficulties to enter into relationships with loving people.

This is one of the mechanisms behind what is being proposed in this article — the karmic experiences a person will go through in life are produced by *what the person is*, and not by an external agency imposing certain situations as a form of punishment. How can we change our fate? Only by changing ourselves. We have to learn to feel love for others, to apply our thoughts not exclusively to fulfil our own desires, but to benefit others, and to actually perform loving actions. In this way, we are learning to be loving and “training” our bodies and the permanent atoms in them to vibrate in response to love. The physical permanent atom will be affected by loving *actions*, the emotional by *feelings* of love, and the mental by loving *thoughts*. No artificial external means will do this for us.

Karmalessness

When most people talk about ways to balance out or erase karma, they usually mean their “bad” karma. Although we commonly may talk of good or bad karma, there is no such thing. We could say that there is pleasant and unpleasant karma, but neither pleasant means “good” nor unpleasant “bad”. This confusion is, in fact, at the root of many of our problems. If a person is addicted to a substance that is making him sick, we would agree that it is good for him to undergo some type of rehabilitation.

The experience can be very trying and produce no little amount of suffering, but

Can Karma Be Eliminated?

after the person overcomes the addiction, he is freer and healthier than before. No intelligent person would say that the rehabilitation was something “bad” for the person, just because it was painful. Asking that the unpleasant karma does not manifest in our lives is like the addict asking not to go through the rehabilitation. If we fully understand how harmful the addiction is and cooperate with the process, the rehabilitation will be faster and less trying. But there is a certain amount of suffering that will be inevitable, although it can be borne with dignity and confidence when based on a real understanding of the process.

Both pleasant and unpleasant karma are equally links of the chain that keeps us tied to the eternal fluctuation between joy and sorrow. A saying goes that, in the chain of karma, unpleasant causes are like an iron link, while pleasant causes are a golden link. Both are part of the chain. This is why the Buddha said that pleasure and suffering are the two wheels of the same cart.

As long as we are looking for pleasure or comfort we are bound to also experience suffering, because we are acting at a level where pleasure and suffering are possible. But there is a state of consciousness that rises above this polarity. Although this state is sometimes described as one of bliss, this denomination may be misleading, because it may bring the idea of a glorified form of pleasure, which it is not.

Whenever we do something with the motivation of gaining pleasure or hap-

piness, we are within the reach of suffering and sorrow. But when we perform actions because they are the right thing to do (regardless of whether they bring joy or sorrow), we rise above the realm of pleasure and pain and dwell in that “peace that passeth understanding”. Thus, as one ceases to act based on the desires and fears of the personal ego, this illusory entity gradually vanishes, and along with it does the chain of causes and effects produced by it. This is the foundation of what is known as “karma yoga”, which leads to the transcendence of *personal* karma.

Final words

To answer the question that we asked at the beginning — whether karma can be eliminated — theosophical literature indicates that it cannot. However, karma can be changed and, eventually, its manifestation on the personal plane can be transcended.

Understanding the law of karma can be very important to correct false conceptions that give rise to mistaken attitudes. Once we understand that the experiences, whether pleasant or unpleasant, have a purpose; that we cannot escape the unpleasant effects by using tricks or shortcuts; and that the only way to change our future is by learning and growing from all experiences; we can then drop the idea of karma from our minds.

We do not need to burden our brain by thinking what kind of causes we may have generated in the past, what effects may come to us, or how we could neutralize

Can Karma Be Eliminated?

them. With the peace of mind that a deep understanding of the law of karma brings, we can concentrate our sight on the present — on doing our best in each situation — and in fostering inner growth.

We can be confident that this attitude will produce the right results, and that the suffering that we may have to face will be a helper and teacher in our journey searching for Truth. ✧

Endnotes

1. In order to get a basic understanding of this law, we need to examine simple models, just as scientists do in their laboratory. But we must remember that, since every part of the universe is connected to the whole and affects the whole, the karmic interplay of causes and effects is extremely complex.
2. Since the mental body is formed with matter of the lower sub-planes of the mental plane, it does not really have a permanent “atom” but, rather, a permanent “unit” made of a combination of atoms. To make our analysis simpler we will refer to it as “permanent atom” along with the ones for the emotional and physical bodies.
3. However, it is necessary to keep in mind that the process of formation of the bodies is a complex one, and the permanent atoms are not the only kind of karmic influence affecting it.

Painful karma may well be faced with a joyful heart, as a thing to be gladly worked through and done with; it is better to have it behind us than before us, and every debt paid leaves us with less to pay. Would that the world knew and could feel the strength that comes from this resting on the Law! Unfortunately to most in the Western world it is a mere chimera, and even among theosophists belief in karma is more an intellectual assent than a living and fruitful conviction in the light of which the life is lived. . . .

Belief in karma ought to make the life pure, strong, serene, and glad. Only our own deeds can hinder us; only our own will can fetter us. Once we recognize this truth, the hour of our liberation has struck. Nature cannot enslave the soul that by wisdom has gained power, and uses both in love.

Annie Besant (1 October 1847 – 20 September 1933)
Karma, Conclusion

HPB's Diagram of Meditation

TRÂN-THI-KIM-DIÊU

*Wisdom as to the Field and the Knower of the Field, that is the Wisdom.
Bhagavadgītā, XIII.3*

WE are concerned with approaching HPB's Meditation Diagram in such a way that our mind is led to the discovery of logic. This logic proceeds from an inclusive and penetrating view. Its discovery brings to the mind the quality of attention which is needed to deal with meditation, its process, and its outcome. Therefore, the diagram should be seen as a whole, without focussing on any of its parts in particular.

I. Looking at the diagram in this way, one can discover a few points which can be stated as follows:

1. The whole diagram is the summarised description of a process. This process is a continuous movement of consciousness from Unity towards identification with Space and Time.

2. We should read the diagram from right to left, that is, from "Deprivations" to "Acquisitions". Although it is stated that "passions and virtues interblend", since the deprivation of passions can be considered as a step in the alchemy of transmutation,

that step which leads towards the acquisition of virtues — logic demands that we follow this direction in reading the diagram.

3. Among the interblending passions and virtues, there is an axis around which the entire transmutation takes place.

This axis is represented by the first Acquisition, (that is, the first, reading from right to left):

The Perception in all embodied beings of Limitations only.

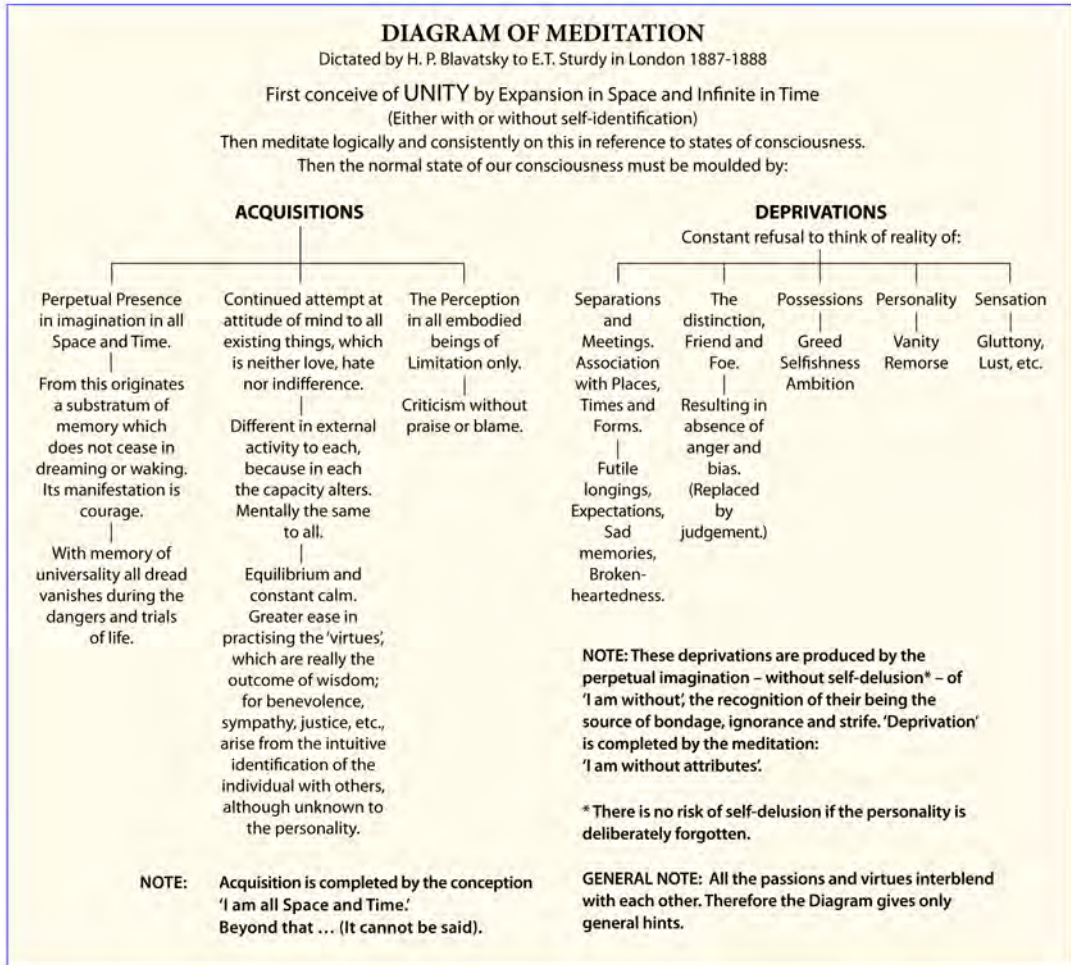
Herein lies the clue to the whole diagram and its centre, as this point contains the *modus operandi* of the transmutation from passions into virtues. This transmutation cannot take place unless the condition of perception of limitation — that is, seeing the unreal in all embodied beings — is fulfilled.

Therefore, the first Acquisition can be compared with the well-known verses from the Buddhist Diamond Sutra:

Stars, darkness, light,
A phantom, a dew-drop, a cloud,
A dream, a lightning-flash, a bubble;
This is how all things should be seen.

Ms TrÂN-Thi-Kim-Diêu, Chairman of the European Theosophical Federation, lectures internationally on Theosophy, and is also former General Secretary of the Theosophical Society in France. From *Insight*, 2.'17.

HPB's Diagram of Meditation



What images could better represent limitation in Space and Time than a lightning-flash and a bubble? Perception of that limitation relativizes the world of appearance, that is, the realm of forms. Consequently, this perception lessens the impact of that world upon our mind by inculcating into it, to some extent, non-attachment to what happens to us during that period of time which we call our existence.

Due to the materialistic way of life, which tends to become generalized, the

mind gets stuck in and used to incorrect ways of thinking. One such incorrect way of thinking is associating consistency and substance with what in reality is neither consistent nor substantial. Materialism originates in the lack of right vision of the whole. Right vision of the whole means that things, ideas, and people are ordered in one's mind and that each of them is accorded its own right value — a value which does not prevail by taking precedence over the value of Truth,

HPB's Diagram of Meditation

which is Oneness. Right vision of the whole and perception of limitation in all forms act as a synergetic pair of forces helping to bring about the transmutation from passions to virtues.

4. The diagram starts with:

First conceive of UNITY by Expansion in Space and Infinite in Time

and the last Note on Acquisitions refers to the conception:

I am all Space and Time.

Both indicate that, in the last stage of the process summarised in the diagram, there is interblending between the conception of Unity, which means knowing theoretically, and being "I am", which is knowing actually. This blending of concept and reality — although lasting only an instant, might be the actual realisation of the Self through the recognition of the Self by the Self.

5. The same note ends with:

Beyond that . . . (It cannot be said).

Obviously, this refers to what is unknown and unknowable.

II. Following those remarks — which are first glimpses — let us now consider the diagram according to the chronological unfoldment of consciousness as it reveals:

First conceive of UNITY by Expansion in Space and Infinite in Time

Space and Time are determining dimensions of manifestation, which cannot

be defined except with them. The Unity referred to here is unity of what is visible and conceivable. Consciousness experiencing the conception of Unity lets itself be pervaded by Unity. The latter, as an inherent quality of the substance of Space, flows unceasingly and, in so doing, creates Time by its movement. Expansion in Space which is boundless — is never-ending. And Time which is bound to Space is therefore infinite as long as consciousness is expanding in Space.

The first statement of the diagram gives the right start, so to speak, to the meditation. This means that the starting point of meditation has to be Unity, boundless, as conceived in Space, and infinite, as conceived in Time.

(Either with or without self-identification)

This hint is rather ambiguous, but it is perhaps useful to note that actually it is difficult to conceive with self-identification or to identify oneself when there is conception. This point is all the more important since at the end of the diagram there will be conception — but with self-identification — referred to as "I am all Space and Time".

Then meditate logically and consistently on this in reference to states of consciousness.

Then the normal state of our consciousness must be moulded by:

The terms "logically and consistently" exclude the possibility of any dreamy state of consciousness. On the contrary, they suggest a highly awake and active level,

HPB's Diagram of Meditation

where there is an energetic action which sustains the dynamic conception of Unity as described above. The sustaining of such a state of consciousness is part of meditation itself.

The state of consciousness during the process described by the diagram is defined as “must be moulded by” which is stated next:

... must be moulded by:

DEPRIVATIONS and ACQUISITIONS

Reading from right to left:

DEPRIVATIONS

- **Sensation** with “gluttony, lust, etc”, can be assimilated with physical and emotional passions.

- **Personality** with “vanity, remorse”, and

- **Possessions** with “greed, selfishness and ambition”: both can be assimilated with mental passions.

- **The distinction between Friend and Foe** is a kind of sclerosis in relationship. If this Deprivation is actual, it results “in absence of anger and bias. (Replaced by judgment.)”, according to the diagram. Another way of putting it is: a quiet mind capable of discrimination.

- **Separations and Meetings, Association with Places, Times and Forms:** All of these can be assimilated with attachment.

- **Futile longings, Expectations, Sad memories, Broken-heartedness.** All these states can be assimilated with mental projections.

The Note on Deprivations shows

that the constant mode of functioning in Deprivations is NEGATION. But saying “I am without . . .” still means “I am”. So there is inevitably self-identification, although NOT with the state of consciousness which is present, even though defined by Deprivations. The self-identification here refers necessarily to what is in the background of consciousness during the whole process, starting from the first step, which is Unity. (Furthermore, self-identification at this stage of evolving consciousness happens independently of the first step.)

For ACQUISITIONS, a similar reading leads to simplified points as follows:

- **The Perception in all embodied beings of Limitation only.** This point is the “dynamo” of the whole diagram, being the axis of transmutation from passions into virtues. Another statement could be suggested: *Perception of the Unreal.*

- **Criticism without praise or blame** is equivalent to *clarity of mind.*

- **Continued attempt at attitude of mind to all existing things, which is neither love, hate nor indifference.** This is not different from *equanimity.*

- **Different in external activity to each, because in each the capacity alters. Mentally the same to all.** The foundation of this attitude is *awareness.*

- **Equilibrium and constant calm. Greater ease in practising the “virtues” which are really the outcome of wisdom; for benevolence, sympathy, justice, and so on, arise from the intuitive identification of the individual with**

HPB's Diagram of Meditation

others, although unknown to the personality. This entire attitude and such action are the *outcome of Intelligence*.

• **Perpetual Presence in imagination in all Space and Time** is not different from *sustaining awareness of the all-pervading Principle*.

• **From this originates a substratum of memory which does not cease in dreaming or waking. Its manifestation is courage.** The Buddhist tradition calls this substratum of memory *Alaya*, which is the *Universal Soul*. Awareness of this state of *Alaya* or *Alaya-Vijñāna* is said to make reminiscence of the past possible.

• **With memory of universality all dread vanishes during the dangers and trials of life.** The vanishing of dread resulting from this memory is *non-self-conscious fearlessness*.

The Note on Acquisition states that it is completed by “the conception ‘I am Space and Time’”. Here again, there is self-identification, although during the entire stage of Acquisition self-identification has been absent.

If one looks at the diagram as a whole, following the movement of consciousness, one can observe that, starting with the first step, “either with or without self-identification”, consciousness keeps up this mode during the second step, where there is “meditating logically and consistently on Unity in reference to states of consciousness”. When consciousness is moulded by Deprivations or the constant refusal to think of the reality of passions, there is necessarily self-identification, but

not with the state of consciousness at that moment. When consciousness is moulded by Acquisitions, which are mostly an attitude of mind or quality of consciousness at that time, there is no self-identification.

Then the conception **I am Space and Time** completing the Acquisitions, points out that there is again self-identification. But here identification is that of consciousness experiencing a state which is unity with Unity itself shaped in Space and Time. The evolving process can be summarised as a “cycle of meditation” that points towards a totally open and new situation in the last part of the Note on Acquisition which reads:

“Beyond that . . . (It cannot be said).”

From here on, what happens cannot be said. But what is it?

Examining once again the whole diagram could perhaps bring more insight. As has been said, the diagram summarises a process of consciousness moving from unity (with or without self-identification) towards Unity, necessarily with self-identification (“I am Space and Time”). The whole process of consciousness evolving from diverse states to the stage of identification with Space and Time could be matched with the experience of what is called “the Field” in the thirteenth discourse of the *Bhagavadgītā*.

Up to the stage of a substratum of memory — which is *Alaya* — one could say that “the Knower of the Field” has been watching without interfering or identifying with the level of experience.

HPB's Diagram of Meditation

This condition remains until the last stage of the cycle of meditation, when the conception “I am Space and Time” emerges within the Field. At that moment, consciousness merges into the object of its experience. There is fusion of the Knower with that which is known in a transcendent quality of consciousness which is referred to as Wisdom (*Prajñā*). In other words, the Knower of the Field is then merged with the Field, which is the Field of experience of consciousness. This Field, being all things, all beings, includes actually the field of the human psyche where consciousness experiences inwardly.

When the field of experience is Space and Time — as is the case in the last stage of the cycle of meditation concerned — self-identification means that consciousness which is experiencing Space and Time, as a continuum, merges into that continuum. The fusion of the Knower of the Field with the Field —

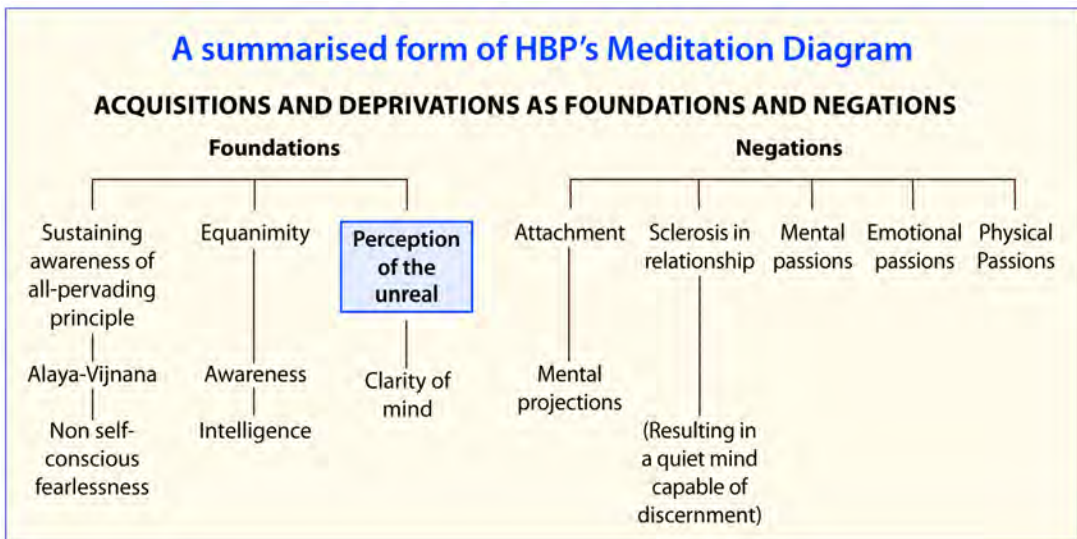
which is here boundless Space and infinite Time — seems to be the last state which consciousness can actually KNOW. Here ends the domain of the knowable.

“Beyond that . . .”, that is, beyond Space and Time, “(It cannot be said)”, according to the Note in the diagram. Nevertheless, the thirteenth discourse of the *Bhagavadgītā* reads as follows:

THAT, the Light of all lights, is said to be beyond darkness; Wisdom, the Object of Wisdom, by Wisdom to be reached, seated in the hearts of all. (Verse 18)

Without and within all beings, immovable and also movable; by reason of His subtlety imperceptible; at hand and far away is THAT. (Verse 16)

So, beyond what is embodied, felt, and experienced, beyond Space, Time, the Field and the Knower of the Field, beyond consciousness of all things, but dwelling in the heart of everyone, what is THAT?



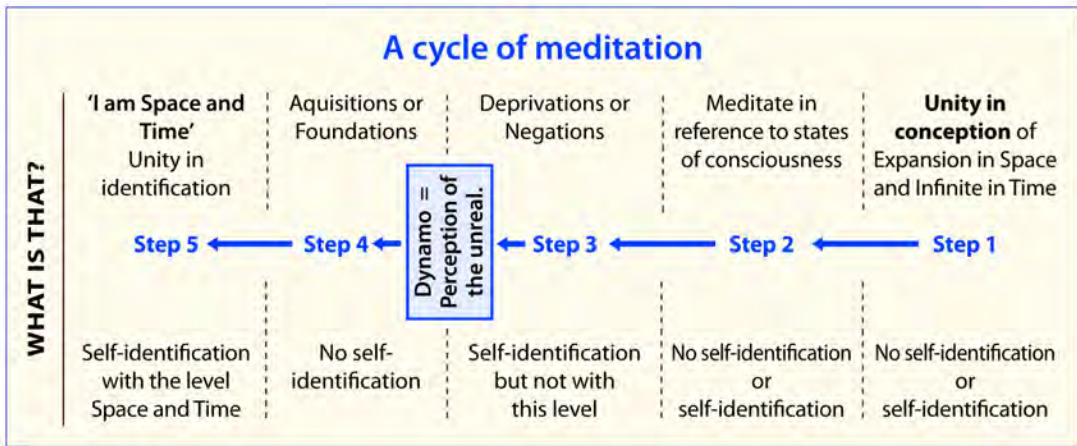
HPB's Diagram of Meditation

Is not the whole process of meditation simply meant for discovering THAT which is unknowable and nameless?

At the threshold of what is beyond Space and Time, as nothing can be said,

one cannot but bow in one's innermost heart. And still, out of a sense of wonder and bliss, the same impossible question remains:

“What is THAT?”



All of us have to get rid of our own Ego, the illusory, apparent self, to recognise our true Self, in a transcendental divine life. But if we would not be selfish we must strive to make other people see that truth, and recognise the reality of the transcendental Self, the Buddh[a], the Christ, or God of every preacher.

The Mahachohan
The Mahatma Letters to A.P. Sinnett,
chron. ed., Appendix II, p. 478.

Reincarnation, Karma, and Relationships

WAYNE GATFIELD

WHY are we attracted to one person and not another, and what does it mean to fall in love or to have a truly meaningful rapport with someone? It is not hard to understand that, in our world, relationships are more often than not very shallow and often fall apart. Let us explore the subject on many levels, touching upon that experience which leads to a true communion with our fellow human beings and which survives the illusion we call “death”. We will also look at the much maligned word “love” to see if we can extricate it from countless mistaken notions that have arisen in people’s minds.

Firstly we need to realise that it is impossible to separate the whole matter of relationships from the twin laws of Karma and Rebirth, but there are ways to come to terms with relationships in the here and now, and to enrich one’s life as a result of the insights gained from our contact with those around us.

Why is it that some people we meet for the first time are like old friends? Could it be that they are old friends returning to us

after many years — perhaps centuries? How many strange dramas of love, loss, and eventual reunion are being enacted on this stage?

There is certainly a beauty that cannot be put into words behind the outward restraints of our conditioned life. We can hardly imagine the depths that true relationships can reach. But if we take the wider view that an understanding of reincarnation and karma gives us, then the possibilities in our lives become limitless.

It is said that the eyes are the windows of the soul, and an old Indian book of aphorisms says: “When eyes with eyes commingle, what do words avail?” Sometimes the book of life seems to be contained in the eyes. Perhaps it is there that we can discover the true history of an individual. Certainly the essence of experience shines out from these orbs of light.

There are ways to communicate that have no need of clumsy words. In fact, in most cases, words can actually prevent the maturing of a relationship. It is often observed that elderly couples who have

Mr Wayne Gatfield is President of Bolton Lodge of the Theosophical Society in England, a National Speaker, author of many theosophical articles, and editor of the North Western Federation journal. Reprinted from *Circles* magazine, Spring 2005.

Reincarnation, Karma, and Relationships

lived together for most of their lives do not talk to each other very much. They have a silent communion. The cynic may conclude, "That's because they have run out of things to say", but this is true only to a certain extent. When we run out of words we have to go deeper if we are to continue the relationship; either that, or we drift apart. A main occupation today is in "finding the right partner". So let us begin to look at partnerships.

Once more we meet the problems of paucity of feeling brought about by an inadequate education system. Two people may feel physically attracted to each other and be vaguely aware of something more, but are unable to "access" their deeper feelings because their higher emotions have not been allowed to develop. Therefore the attraction remains merely on a physical and lower emotional level and eventually the relationships disintegrate, no matter how seemingly close at the beginning.

So by the time they have been married, had children or lived together for a while, all that remains is an empty shell where once the seeds of a real affinity existed. The words of the marriage ceremony are totally empty if their inner meaning is not taken on board. How many people today go so far as to try to uphold their marriage vows to the letter? Most are questioned on the grounds of being sexist or antiquated. This may be so, but an intelligent awareness of the meaning of these vows is more important than a relation-

ship built on thin air or, worse still, through merely sensual or financial considerations. This is a mockery of the true dignity of the human being.

There is however a hidden ground of being that unites us all. This is left out of our education system and therefore out of society in general, particularly in the West. So beguiling is the illusion perpetuated by Western nations, that Eastern countries are now eager to follow the path of soul oblivion. The greatest failing of the materialistic system is its belief in only one life, the father of countless ills . . . in fact, in all its ideologies — whether political, social, or religious. This then, is the root cause of the general worldwide turmoil at the moment.

The rise in crime, particularly murder, is the result of our being educated in the belief that "once he is dead, he is dead". There is no mention of the law of cause and effect. If people came to realise scientifically that action and reaction are equal and opposite, they would think twice about brutally killing a fellow human being for a petty sum of money. Although many scientists are taking a wider view, it will be some time before these ideas become generally accepted. Let us not become complacent; things may get worse before they get better. Everyone has a part to play, and it is up to each of us, individually and collectively, to help speed things on. Then life will get better. ✧

**There can only be a relationship between human beings
when we accept what is, not what should be.**

J. Krishnamurti

The James Webb Telescope and Synchronicity between Our Brain and the Universe

VIPIN SHAH

Twinkle, twinkle little star!
How I wonder what you are.
Up above the world so high,
Like a diamond in the sky . . .

Jane Taylor, "The Star"

IN December of 2021, a highly advanced telescope was launched. It was placed one million kilometers above the Earth. The purpose of this telescope is to provide images of the space going back virtually to the beginning of the universe. The data it will reveal will be a quantum jump in our understanding of the cosmos we inhabit. To achieve this distinction we have to understand the vast array of problems it had to overcome. Starting from Galileo's telescope, which revealed to the world that we live on a spherical Earth, not at the center of the universe, there was a progress in telescopes for several centuries. Humankind had found a tool which would now reveal unknown mysteries in the sky, giving us deeper insights.

In the later 20th century Hubble's telescope provided a groundbreaking re-

evaluation that our universe is expanding at rapid speed and it consists of innumerable galaxies expanding and moving rapidly from each other. Even Einstein's theories did not predict this phenomenon. Here we are in a universe that took birth 14.5 billion years ago, expanding ever since, and this expansion also will have to come to an end. Its sheer vastness is awe-inspiring to humanity from childhood, when they glance at the night sky and see the abundance of stars which are merely those of our galaxy. What lies outside it, how far can we go back in time to observe the universe, and what mysteries lie in the known universe?

Without powerful telescopes and the ingenuity of the human mind we would not have made any headway. The Earth is littered with thousands of powerful telescopes, but they all have limitations.

Mr Vipin Shah is a member of the Nairobi Lodge of the TS in East and Central Africa.

The James Webb Telescope and Synchronicity between Our Brain and the Universe

To observe deep space we have to place the telescope outside the Earth to minimize aberrations and distortions caused by its atmosphere.

Furthermore when we begin to look deeper into the past we have to detect absolutely weakened light. The journey of light from the earliest galaxies began as outbursts of extremely powerful gamma rays. As the energy of light rays begin to diminish with time and distance over billions of years, the rays begin to acquire larger wavelength and a considerable weakness which is beyond human capacity to observe without specialized telescopes, and this is where the James Webb telescope comes in.

Infrared light is extremely sensitive to heat, hence the requirement to keep the telescope at a temperature of almost absolute zero (-223 degrees centigrade). This weakened infrared light has to be magnified several folds through highly sensitive glass mirrors to create the image of the light that had left billions of years ago. To achieve such a feat large sums of money are required, so taxpayers need to be convinced that this is well-spent money to acquire rare knowledge for us and for future generations. This is where a far-sighted statesman in the US called James Webb appeared in order to organize funding for this NASA project.

This project whose planning began in 1990, and was delayed for ten more years, was at last launched in December 2021 and began to send photographs of the images whose light had left over thirteen billion years ago. The photographs are

nothing short of a miracle of human ingenuity to capture what occurred a few centuries after the creation of the universe. (See cover image and its caption on p. 3.)

Jane Taylor, an English author of the lullaby “The Star”, published in 1806 (see the verse at the top of the title page of this article), captured the imagination and awe of humanity as a whole, who from the earliest ages was left wondering what existence is all about. Humankind has been studying the complexities of space, and the earliest stargazers had identified and named the distant stars to also learn how this knowledge could be used in navigation. We have had to learn important lessons about where we fit in this great plan of the cosmos.

Hard knocks would teach us over time that we are nowhere in the center of this universe. The journey began with a difficult lesson that this universe is not eternal, it had a beginning and it will have an end. We may have come into the world from our mother’s womb, but the real womb that sustains us is the universe, since its progressive journey from the “Big Bang” fourteen billion years ago. This womb is governed by rock-solid laws of physics and experiences forces in Nature which our minds are incapable of imagining.

The supernova is a vast collapsing star, millions of times bigger than our sun, and it creates the very elements that our body is made of. The dying star is where gravity “goes mad” and sucks up everything, including light. All this leads us to what the spiritual dimensions

The James Webb Telescope and Synchronicity between Our Brain and the Universe

of the cosmos are and our existence in it. One question arises: “Is the universe conscious?” Some of the best minds of the world are questioning whether the cosmos has an inner life similar to our own.

Three decades ago, a renowned scientist, Roger Penrose, introduced the key element of “pansychism” with his theory that everything has consciousness, which is rooted in the statistical rules of quantum physics as they apply in the microscopic spaces between neurons in the brain. The vast network of human neurons, all tied to create a conscious being has eerie similarities to the vast number of galaxies and stars existing under the command of the laws of physics. This has also been defined as an eminently scientific worldview, in the sense of a way of viewing reality that accords with and embraces what science reveals.

This idea was taken a step further in 2006 by physicist, Bernard Haisch. He proposed that the quantum fields that permeate all empty space produce and transmit consciousness, which then emerges in any sufficiently complex system with energy flowing through it. To put this to the test, one of the hallmarks of life is its ability to adjust its behavior in response to stimulus. Tests conducted on stars, with their own peculiar stimuli towards their surroundings, in principle show that some purely physical, biological, or organic systems may also be conscious.

Let us look at *the synchronicity between the human brain and the universe*. We are conveniently placed as the “observer” and the universe is the “observed”.

Is the universe destined to lay the groundwork from the fundamentals of its creation, from which biological life will have to emerge, or is biological life a by-product of its existence? To date we have no evidence of life anywhere else in the universe; however, if the universe is teeming with life, are we to conclude the *raison d’être* for its presence is to be the womb, sustenance, and expansion of biological life?

However, we have conclusive evidence that the building blocks of biological life (chains of amino acids) were transported to this planet from meteors from outer space. On this flimsy evidence we can take the liberty of putting a claim that the universe could be teeming with life. Or if we go now to a spiritual platform, Buddha, from his enlightened state, said that the universe exists, that it is teeming with living things, however it should not divert us from the ultimate goal of achieving the Nirvana state. We can go on a wild-goose chase to understand the mysteries of the universe or take a path to liberate ourselves from the cycles of births and rebirths.

In other words, we have our severe limitations in comprehending the mysteries of the universe and existence. The purpose of the Buddha’s life was to understand the suffering around him, not an enlightened state that takes him away from that path. Yes, science with its uncompromising logic, technological prowess, and mathematical beauty, can lay in front of our eyes this magnificent knowledge of our universe. However,

The James Webb Telescope and Synchronicity between Our Brain and the Universe

Werner Heisenberg, in his “principle of uncertainty” challenges us to accept the severe limitations of our existence, that beyond our five senses we have absolutely nothing to apprehend the mysteries of the universe and existence. It is a strange coincidence that the Buddha had also given us the same message as far back as 2,500 years ago.

As we rejoice in our species’ capability to garner this tremendous achievement of

bringing this amazing photograph (see cover of this magazine), we have also to despair that these scientific tools are only an extension of our five senses. That we need to go far beyond to grasp an understanding of our existence, and that is where we need to open the only door left for us — the door of “spirituality” — the only door, it seems, that can ponder over this mysticism when science will have reached its limitations. ✧

"When the real nature of things becomes clear to the meditating Bikshu [Buddhist monk], then all his doubts fade away, since he has learned what is that nature and what its cause. From ignorance spring all the evils. From knowledge comes the cessation of this mass of misery, and then the meditating Brahmana stands dispelling the hosts of Mara [demon or death] like the sun that illuminates the sky."

Mahatma Koot Hoomi
The Mahatma Letters to A. P. Sinnett, Letter No. 88 (ML-10)
Quotation of the Buddha, 1st Khandhaka, the Mahavagga,
From the Vinaya Pitaka (Buddhist canon)

Imagining a New World: Overcoming Mind Paralysis, Reinvigorating Originality

TIM WYATT

ORIGINAL thought is a rare and exotic commodity. It should be prized and cherished. More often than not it is often trashed, or ignored, or ridiculed. Here we have the history of the ages.

New ideas frighten people. So do new ways of stating old ideas. They are resisted, often violently. Sinister, dark forces at work on this planet — exoteric and esoteric — employ this fear and doubt to impede human progress. They despise progress and always want to maintain the stasis and status quo. Despite implacable opposition, however, many original thoughts and new ideas do smash through the barriers eventually.

How many people have even one original idea in their lives? Very, very few. Most people simply copy and regurgitate the ideas and opinions originated by others they believe to be more knowledgeable or powerful, usually those in control. Many people are sheep, which are ignorant and only capable of slavish conformity. They are never innovators or originators. Sheep are very proud of

not having to think for themselves. Thinking requires effort, and it can be dangerous, too.

We should elevate the mind and all its stupendous powers to a status higher than we have ever imagined before. By definition, having an esoteric perspective on the world necessitates a high degree of free thought and expression, as well as non-conformity. The occult perspective is usually diametrically opposed to the conventional or prevailing wisdom presented by science, religion, or politics. History shows us that the prevailing wisdom is nearly always wrong.

In the past, indulging in dangerously radical explanations of oneself or the cosmos could get you killed. Look at Giordano Bruno, or Socrates. These days free speech can still earn you a death sentence at the hands of primitive religionists or political fanatics. Engaging in freedom of expression can also see you punished in many other ways. Even the jails of the so-called Western democracies incarcerate those with undesirable

Mr Tim Wyatt is a national speaker of the Theosophical Society (TS) in England, member of its Board, and Secretary and Conference Organiser of Leeds TS. He is also an author of books on the spiritual life. See: <firewheelbooks.co.uk>.

Imagining a New World: Overcoming Mind Paralysis, Reinvigorating Originality

words or opinions. At no time in human history has the need been greater for fresh ways of thinking which stretch the human imagination beyond the confines of the physical world.

Not many people are aware of the fact, but our thoughts directly create the world we live in. Thoughts are the template and invisible building-blocks of the physical world. Look more closely at this highly defective world we have produced. It precisely mirrors the mass, myriad thoughts employed in its creation — from the aspirations of its main architects down to the sweat of the armies of builders. And that whole mindset has been based upon an almost exclusively materialistic paradigm and worldview. This is a world of ownership, division, conflict, and inequality in which participants will go to any length to ascend the greasy pole of power which gives us sway, influence, and success.

This view goes something like this: There is nothing beyond the physical. If I cannot see it, touch it, taste it, feel it, smell it, and test it to destruction in an atom smasher or test tube, it simply does not exist. Anything else is *just* imagination, as if imagination were just another optional extra to bolt on to our everyday consciousness. As if it had no validity and could just be condemned as idle day-dreaming or wishful fantasy. As if imagination were not the most powerful tool we possess in our not inconsiderable armoury. Imagination is the biggest challenge — and threat — to the material world. It is our best ally and asset in overturning it.

We have imagined this world and now we need to imagine an alternative. If we remake it with the mindsets and thought processes we employed to create our present environment, then nothing at all will change. We will have another plundered and impoverished planet based on a fetish for wealth, greed, self-interest, human and planetary exploitation, and mass control by tiny elites.

The new world needs to be mentally reconstructed from the deepest subterranean depths of our imaginations. For this to happen, our imaginations need to be unshackled from their bonds, paroled from their self-imposed prisons, and let free to roam unhindered along the highways and byways of the Earth.

We need new ideas, new thoughts, and new intentions for this new world. We need originality, not a cut-and-paste solution. For this to succeed we need to achieve a critical mass so that these new ideas can explode into the world with the power of a split atom. Does this not mean that the majority of humanity has to embrace themselves first?

Thankfully, this is not the case. Had it been so, then the ideas of a few brave (usually persecuted) individuals down the ages would never have taken hold. Initially, at least, change emerges from individuals and small groups. It takes only a surprisingly small proportion of any population to effect real and immediate change. It has always been that way. This is the power of occult focus.

It is sometimes suggested that it only takes the square root of one per cent of

Imagining a New World: Overcoming Mind Paralysis, Reinvigorating Originality

any population to produce significant change. If we take the global population as 7.5 billion people then the square root of one per cent of that is only 8,660 people. A tiny figure — the equivalent of a small town. In my own country, Britain (which has a little under one per cent of the world's population), that would be around eight hundred people.

Focused with fresh ideas and suffused powerfully enough with a common aim, these eight hundred people could act as the vanguard in transforming this coun-

try economically, culturally, politically, socially, and environmentally. They would succeed because they would be indulging in a major act of white magic.

Small numbers of people can have a hugely disproportionate effect. Military planners know this. They are aware that a handful of highly-trained special forces can have a more destructive or strategic effect than an entire battalion of soldiers if used in the right way. This is a spiritual war and those of us who wish to remake this world are warriors. ✧

**Creativity is seeing what others see
and thinking what no one else ever thought.**

**I have no special talent.
I am only passionately curious.**

**Creativity is contagious.
Pass it on.**

Albert Einstein

Theosophical Work around the World



Spanish Section Summer School Organising Team (*fr. l. to r.*): Victoria Rodrigo, member of the Section Exec. Com. (EC); Angels Torra, General Secretary (GS); Alfonso Bayona, EC member; Clarisa Elósegui, President, Bhakti Branch and former GS; Carmen César, former GS; Trân-Thi-Kim-Diêu, Chair, European Federation; José Tarragó, Arjuna Branch President and former GS; Ana María Torra, Secretary and right hand of the GS, and editor of *Sophia*, the Spanish Section magazine



Presentation of the new Alaya Branch Charter (*fr. l. to r.*):
Jesús Iglesias (member of the Spanish Section EC); María del Mar Castilla;
Angels Torra (GS); Raquel Fernández; Pedro Castañeda, President of Alaya Branch



Attendees at the 2022 Spanish Section Summer School held in Barcelona

Theosophical Work around the World

Spanish Section – Summer School 2022

Mrs Angels Torra Burón, General Secretary of the Section, reports that their annual Summer School was held from 21 to 26 August 2022 in Sarrià University Residence building in Barcelona.

This was the first face-to-face meeting after two years of the Covid-19 pandemic. On this occasion we also celebrated the Centenary of the Section, founded in Madrid on 2 February 1922. This does not mean that Theosophy began in Spain on that date. It was actually in 1889 that Francisco Montoliu and José Xifré became the first Spanish members of the London Theosophical Society (TS). Their Diplomas were signed by H. P. Blavatsky herself! Thirty-two years later the Spanish Section was established.

We were honored that the international President, Tim Boyd, could join us on the first day of the School, giving the inaugural address. Also we appreciated that the President of the European Federation of the TS, Miss Trần-Thi-Kim-Diêu, who was present throughout this unique event,

was willing to give the closing address.

During these days, the Section also paid homage to the several Presidents who guided the Section throughout its history, bringing back their good work to the collective memory. We looked to the future, as well as to the esoteric meaning of the dates related to the centenary in its origin and in the present.

Of great interest was the presentation of the symbolic meaning of HPB's seal, comparing it with the seal of the TS. Next was the presentation of the Charter of "Alaya", a new Branch in Seville. Its President, Pedro Castañeda, gave an excellent speech and was then presented with the Branch Charter in the presence of the European Federation President and others present.

We closed the School session by invoking the beacon of the Ageless Wisdom teachings to guide us against all odds and wishing that we may continue to learn along the journey and seize every moment of it, as they are opportunities to keep perfecting ourselves. ✧

Teaching is the true work of our Society, the purpose for which it came into existence. What the world needs is a sane and vital presentation of the Ancient Wisdom. Most expositions of Theosophy, despite their enunciation of root principles, are shallow because they don't touch the springs of human life and experience, and are not addressed to the human heart.

Geoffrey Hodson
From *Illuminations of the Mystery Traditions*

INTERNATIONAL DIRECTORY

Date	Section	General Secretary, etc.	Address	Magazine	Email address
1947	Africa, East and Central	... Mr Narendra M. Shah	... PO Box 14525. 00800, Westlands, Nairobi, Kenya	... <i>The Theosophical Light</i>	narendrashahi999@gmail.com
1909	Africa, South	... Mr Desmond Chapman	... 31 Streatley Ave, cnr.Lothbury Ave, Auckland Park, Johannesburg PO Box 91523	... <i>The South African Theosophist</i>	tsinsa.gensec@telkomsa.net
1956	Africa, West	... Dr K. A. Tutu	... PO Box 720, Accra, Ghana	... <i>The West African Theosophist</i>	katutu@gmail.com
1929	America, Central *	... Mrs Beatriz Elisena Martinez Pozas	... Colonia Universitaria Norte, Calle Julio Mejia, Poligono, E-7 Mejicanos, San Salvador, EL SALVADOR		bemapo03@hotmail.com
1920	Argentina	... Mr Esteban Langlois	... Pje. Florencio Balcarce 71, Buenos Aires (1405)	... <i>Teosofía en Argentina</i>	secretaria@sociedadteosofica.org.ar
1990	Asia, East and Southeast †	... Mr Chong Sanne	... 540 Sims Avenue, No. 03-04 Sims Avenue Centre, Singapore 387 603	... <i>Newsletter</i>	sanne@theosophyasia.net
1895	Australia	... Mr Stephen Mcdonald	... Level 2, 162 Goulburn St., Surry Hills, NSW 2010	... <i>Theosophy in Australia</i>	pres@theosophicalsociety.org.au
1912	Austria *	... Mr Albert Schichl	... Oberbaumgarten 25, 4204 Haibach im Mühlkreis	... <i>Theosofie Adyar</i>	theosophie.austria@aon.at
2013	Bangladesh †	... Mr Subrata Chowdhury	... Urban Gardenia, Flat 5B, House 45A, Road 3A, Dhanmondi, R/A Dhaka 1209		house_advocates@yahoo.com
1911	Belgium	... Mrs Sabine Van Osta	... Place des Gueux 8, B1000 Brussels	... <i>Le Lotus Bleu</i>	info@ts-belgium.be
1965	Bolivia †	... Mrs Maria Luisa Cabrera	... c/Valdivieso N° 541 Cochabamba	... <i>Revista Teosófica Boliviana</i>	mlcp2@hotmail.com
1920	Brazil	... Mr Sergio Carvalho de Moraes, Jr	... SGAS Quadra 603, N. 20, CEP 70200-630 Brasilia (DF)	... <i>Sophia</i>	secretaria@sociedadeteosofica.org.br
1924	Canada *	... Mr Robert Béland	... 1120 Chemin de la Rivière, Val David, P.Q., Canada J0T 2N0	... <i>The Light Bearer</i>	president.atcta@gmail.com
1920	Chile *	... Mr Victor Aguayo	... Casilla 11 Sucursal Paseo Estacion, Estacion Central, Santiago	... <i>Revista Teosófica Chilena</i>	sociedadteosoficachile@gmail.com
1937	Colombia †	... Mr Armando Motta Zapata	... Carrera 6, # 56-40, Bogotá (Chapinero Alto)	... <i>Selección Teosófica</i>	stsgamoz@gmail.com
1997	Costa Rica †	... Mrs Cecilia Calderón	... San José, 1350, Costa Rica		cmaycalderon@gmail.com
2007	Croatia ▲	... Mr Darko Majstorovic	... Siget 11, 10000 Zagreb, Republic of Croatia	... <i>Teozofija</i>	teozofija@teozofija.net
1905	Cuba	... Mr. Fidel Carrazana Macías	... Apartado de Correos 6365, La Habana 10600		teosocuba.1@gmail.com
1987	Dominican Rep. †	... Mrs Magaly Polanco	... Calle Santa Agueda 1652 Les Chalet Col San Juan Puerto Rico Apartado 23 00926		polancomagaly@yahoo.com
1888	England	... Mrs Jenny Baker	... 50 Gloucester Place, London W1U 8EA	... <i>Esoterica</i>	president@theosoc.org.uk
1907	Finland	... Mr Janne Vuononvirta	... Teosofinen Seura, Vironkatu 7 C 2, Fin 00170, Helsinki	... <i>Teosofi</i>	info@teosofinenseura.fi
1899	France	... Ms Maxence Ondet	... 4 Square Rapp, 75007 Paris	... <i>Le Lotus Bleu</i>	tsfr.office@gmail.com
1902	Germany	... Mrs Manuela Kaulich	... Hauptstr. 39, 93138 Lappersdorf	... <i>Adyar</i>	theosophie-adyar@gmx.de
1928	Greece	... Dr Alexandros Bousoulengas	... 25 Voukourestiou St., 106 71-Athens	... <i>Ilisos</i>	info@theosophicalsociety.gr
1907	Hungary †	... Mrs Adrienne Nagyiday	... H-1085 Budapest, Horánszky u. 27. fsz. 10	... <i>Teozófia</i>	info@teozofia.hu
1921	Iceland	... Mr Haraldur Erlendsson	... PO Box 1257 Ingólfsstraeti 22, 121 Reykjavik	... <i>Gangleri</i>	iceland.ts@gmail.com
1891	India	... Mr Pradeep H. Gohil	... The Theosophical Society, Kamachha, Varanasi 221 010	... <i>The Indian Theosophist</i>	theosophyvns@gmail.com
1912	Indonesia	... Mr Widyatmoko Nekara	... Dsn. Parelegi no. 21, RT 02/ RW 09, Desa Purwodadi, Kecamatan Purwodadi, 67163 Pasuruan, Jawa Timur	... <i>Teosofi</i>	indonesia.teosofi@gmail.com
1919	Ireland *	... Mrs Marie Harkness	... 97 Mountsandel Road, Coleraine, UK BT52 1TA		marieharkness@yahoo.co.uk

1954	Israel ▲	... Mrs Bracha Elron	... PO Box 9114, Ramat-Gan, Israel 5219002	... Or	elronb1@gmail.com
1902	Italy	... Mr Antonio Girardi	... Viale Quintino Sella, 83/E, 36100 Vicenza	... <i>Rivista Italiana di Teosofia</i>	sti@teosofica.org
1997	Ivory Coast *	... Mr Pierre-Magloire Kouahoh	... Yopougon, 23 Rue Princesse B. P. 3924, Abidjan 23	... <i>Sophia</i>	pm_kouahoh@hotmail.com
1919	Mexico	... Mrs Juana Leonor Maldonado Ruíz	... Ignacio Mariscal 126, Col. Tabacalera Mexicana, Mexico, D.F. 06030		teosofiaenmexico@gmail.com info@sociedadteosofica.mx
1897	Netherlands, The	... Mr Wim Leys	... Tolsraat 154, 1074 VM Amsterdam	... <i>Theosophia</i>	info@teosofie.nl
1896	New Zealand	... Mr John Vorstermans	... 18, Belvedere Street, Epsom, Auckland 1051	... <i>TheoSophia</i>	np@theosophy.org.nz
1913	Norway *	... Mr Audun Solberg	... Knapstadveien 8, 1823 Knapstad		organisasjonssekretaer@teosofisksamfunn.no
1935	Orlando ▲	... Mr Carl Metzger	... 1606 New York Ave. Orlando, Florida, 32803-1838, USA		TheosophicalSocietyCF@gmail.com
1948	Pakistan † Jamshed Memorial Hall, M. A. Jinnah Road, opp. Radio Pakistan, Karachi 74200	... <i>The Karachi Theosophist</i>	bhagwanbharvani@hotmail.com
1925	Paraguay ▲	... Sr. Blas Osvaldo Añazco López	... Eligio Ayala Nro. 1.833 e/ Mayor Fleitas y Gral. Aquino Asunción		ramafaternidadSTparaguay@hotmail.com
1924	Peru †	... Mr Julio Pomar Calderón	... Av Republica de Portugal 152, Breña, Lima 5	... <i>Búsqueda</i>	sede-central@sociedadteosoficaenperu.pe
1933	Philippines, The	... Mr Charlton Romero	... Corner P. Florentino and Iba Streets, Quezon City, Manila	... <i>The Philippine Theosophist</i>	philtheos@gmail.com
1921	Portugal	... Mr Carlos Guerra	... Sociedade Teosófica de Portugal, Rua José Estêvão, 10 B, 1150-202 Lisboa	... <i>Osiris</i>	geral@sociedadteosoficadeportugal.pt
1925	Puerto Rico †	... Mrs Magaly Polanco	... Apartado 36-1766 Correo General. San Juan, Puerto Rico 00936-1766	... <i>Heraldo Teosófico</i>	polancomagaly@yahoo.com
2012	Qatar ▲	... Mr Lijo Joseph	... Crewing Officer, Teyseer Services Company P.O. Box 2431, Doha		qatarblavatskyldodge@yahoo.com
2013	Russia †	... Mr Alexey Besputin	... 159-52, Novomytischinsky prospekt, Mytishi, Moscow region, 141018	... <i>Teosoficheskoe Obozrenie</i> (The Theosophical Review)	pr@ts-russia.org
1910	Scotland *	... Mr Gary Kidgell	... Christine Gear 32 Newmains Road Kirkliston Edinburgh EH29 9AL	... <i>Circles</i>	garykidgell@hotmail.com
1992	Slovenia *	... Mrs Irena Primc	... Kajuhova UI 9, 3000 Celje	... <i>Teozofska Misel</i>	irenaprinc3@gmail.com
1921	Spain	... Mrs Angels Torra Buron	... Av. Vall d'or, 85-87 08197 - Valldoreix(Spain)	... <i>Sophia</i>	presidencia@sociedadteosofica.es
1926	Sri Lanka †	... Mr D. A. L. Wanigasekera	... 146 Anderson Rd, Dehiwala,	... <i>The Sri Lanka Theosophist</i>	dumindawanigasekera@gmail.com
1895	Sweden	... Mrs Birgitta Skarbo	... Karla Plan 5 B, 11460 Stockholm	... <i>Tidlös Visdom</i>	teosofiska.samfundet.adyar@telia.com
1910	Switzerland †	... Mr Andrea Biasca-Caroni	... Via Collina 19, 6612 Ascona, CH-6612	... <i>The Lotus</i>	info@teosofia.ch
1997	Togo *	... Mr Kouma Dakey	... S.O., A.R.T.T., BP 76, Adeta		
2013	Ukraine	... Mrs Svitlana Gavrylenko	... Office 3, 7-A Zhylianska St., Kiev 01033	... <i>Svitoch</i>	org@theosophy.in.ua
1886	USA	... Dr Barbara B. Hebert	... PO Box 270, Wheaton, IL 60187-0270	... <i>The Quest</i>	info@theosophical.org
1925	Uruguay *	... Mrs Ema Ma. de Souza Leal	... Javier Barrios Amorín 1085, Casilla de Correos 1553, Montevideo		st.uruguay@gmail.com
1925	Venezuela †	... Mrs Nelly Nouel	... Romualda a Socarrás, Edif. de Oro Piso 12, Apto. 122 – Caracas		nellynouel5@gmail.com
1922	Wales *	... Mrs Julie Cunningham	... Bryn Adda, Brynsiencyn, Llanfairpwll, Anglesey, LL61 6NX UK	...	theosophywales@yahoo.co.uk

Date refers to the date of formation

* Regional Association

† Presidential Agency

▲ Lodge attached to Adyar

The Council of the European Federation of National Societies: *Chairperson*: Miss Tràn-Thi-Kim-Diêu, 67 Rue des Pommiers, F-45000 Orleans, France. trankimdieu@msn.comInter-American Theosophical Federation: *President*: Mr Enrique Reig, And. Nte 17 Villa Las Americas, San Andres, Cholula, Puebla, Mexico. enriqueireig@hotmail.com, fti.secretaria2021@gmail.comIndo-Pacific Theosophical Federation: *President*: Mr Gerard Brennan, 42 Melbourne Street, Concord, 2137, Sydney, Australia. president@ipf-ts.orgPan-African Theosophical Federation: *Chairman*: Mr Navin B. Shah, P.O. Box 14804.00800, Nairobi, Kenya. navinmeera@hotmail.com, Phone no.: +254 733-935525.

SUBSCRIPTIONS: US \$ AND RUPEE (₹) RATES

(Effective from 1 September 2013)

COUNTRY	THE THEOSOPHIST				ADYAR NEWSLETTER			
	ANNUAL		5 YEARS		ANNUAL		5 YEARS	
	Surface Mail	Air Mail	Surface Mail	Air Mail	Surface Mail	Air Mail	Surface Mail	Air Mail
India	₹ 100	-	₹ 450	-	₹ 25	-	₹ 100	-
North America, Japan, Australia, New Zealand, Hong Kong, Singapore, Malaysia, Taiwan, South Korea, European Union and other Non-Eastern European countries; the Middle East, and Pacific Islands.	-	\$ 35	-	\$ 170	-	\$ 10	-	\$ 45
All other Asian countries and Africa.	-	\$ 15	-	\$ 70	-	\$ 5	-	\$ 20
Russia, Poland, Eastern Europe, and CIS (former USSR States), Central and South America.	-	\$ 25	-	\$ 115	-	\$ 5	-	\$ 20

For Subscription contact: **E-mail: tphindia@gmail.com; Tel: (91-44) 2446-6613; Cell: (91) 8610365836**

THE THEOSOPHICAL PUBLISHING HOUSE, ADYAR, CHENNAI 600 020, INDIA

Some issues of *The Theosophist* are now available online and can be read and/or downloaded from:

<ts-adyar.org/magazines.html>

Edited by Mr Tim Boyd, 'Olcott Bungalow', The Theosophical Society, Adyar, Chennai (TS),

Published by Mr S. Harihara Raghavan, 'Arundale House', TS, and Printed by Mr V. Gopalan, 'Chit Sabha', TS, at the Vasanta Press, TS, Besant Garden, Besant Avenue, Adyar, Chennai (Madras) 600 020, India, on behalf of the President, The Theosophical Society.

RECENT REPRINTS

GAYATRI – THE DAILY RELIGIOUS PRACTICE OF THE HINDUS

I. K. Taimni

A monograph explaining all the aspects of the sacred Gayatri mantra, used by Hindus in their daily devotions to meditate upon the Solar Deity and invoke its Light from within.

OCCULT POWERS IN NATURE AND IN MAN

Geoffrey Hodson

The author's objectives in this book are threefold: to convey some comprehension of the "Creative Deity" itself, some understanding of the evolution of universes, and a deeper knowledge of man's place in Creation, in the Great Work. The style is ideal for beginners.

TALKS ON THE PATH OF OCCULTISM – VOL. III

Annie Besant and C. W. Leadbeater

Two mature students on the spiritual path delve into the uplifting teachings of *Light on the Path*, a theosophical classic. The teachings of the book make it clear that "to work for self is to work for disappointment".

MASTERS AND MEN – THE HUMAN STORY IN THE MAHATMA LETTERS

Virginia Hanson

A reconstruction of the human side of the theosophical history, during the early years of the Theosophical Society's existence, when the Mahatma Letters were being received. This is living history at its best, based on personal accounts left by those involved.

THE CREATIVE SILENCE – REFLECTIONS ON THE VOICE OF THE SILENCE

Rohit Mehta

This is an outstanding commentary on H. P. Blavatsky's last gift to the world, *The Voice of the Silence*, which is one of the most remarkable works ever written on spiritual life, covering the whole range of man's spiritual endeavour, from the beginning of his spiritual unrest to the glorious vision of perfection.

For catalogue, enquiries, and orders, write to:

THE THEOSOPHICAL PUBLISHING HOUSE

1, Besant Avenue, Adyar, Chennai - 600 020, India

Tel: (+91-44) 2446-6613; Book Shop: (+91-44) 2446-3442

Twitter: twitter.com/tphindia // E-mail: tphindia@gmail.com

Websites: ts-adyar.org & adyarbooks.com

Online Bookstore: [amazon.in](https://www.amazon.in): Seller - TPH Adyar

Facebook: [facebook.com/tphadyar](https://www.facebook.com/tphadyar) // WhatsApp: (+91) 86103-65836