



T :ule New developments in biology – mind over genes

Mind Over Genes: The New Biology¹

<http://www.brucelipton.com/index.php>

Leading edge contemporary cell research has transcended conventional Newtonian physics and is now soundly based upon a universe created out of *energy* as defined by quantum physics. This new physics emphasizes *energetics* over materialism, substitutes *holism* for reductionism, and recognizes *uncertainty* in place of determinism. Consequently, we now recognize that receptors respond to energy signals as well as molecular signals.

Conventional medicine has consistently ignored research published in its own main-stream scientific journals, research that clearly reveals the regulatory influence that electromagnetic fields have on cell physiology. Pulsed electromagnetic fields have been shown to regulate virtually every cell function, including DNA synthesis, RNA synthesis, protein synthesis, cell division, cell differentiation, morphogenesis and neuroendocrine regulation. These findings are relevant for they acknowledge that biological behavior can be controlled by "invisible" energy forces, which include *thought*.

¹ Our thanks to Odin Townley for sending this item on the recent thinking in Biology. It illustrates how Theosophical ideas and principles are being quietly adopted by pioneering scientists.

On a personal level, I knew at the moment of insight I had gotten myself stuck because I falsely *believed* that I was fated to have a spectacularly unsuccessful personal life. There is no doubt that human beings have a great capacity for sticking to false *beliefs* with great passion and tenacity and hyper-critical scientists are not immune. Our well-developed nervous systems headed by our big brains means that our awareness² is more complicated than single cells. When our uniquely human minds get involved we can choose to perceive the environment in different ways, unlike single cells whose awareness is more reflexive.

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I was exhilarated by the new realization that I could change the character of my life by changing my *beliefs*. I was instantly energized because

² i.e., "perception." — ED., A.T.

I realized that there was a science-based path that would take me from my job as a perennial “victim to my new job as “co-creator” of my destiny

Until recently, it was thought that genes were self-actualizing...that genes could 'turn themselves on and off.' Such behavior is required in order for genes to control biology. Though the power of genes is still emphasized in current biology courses and textbooks, a radically new understanding has emerged at the leading edge of cell science. It is now recognized that the environment, and more specifically, our perception or (interpretation) of the environment directly controls the activity of our genes. Environment controls gene activity through a process known as epigenetic control.

This new perspective of human biology does not view the body as just a mechanical device, but rather incorporates the role of a mind and spirit. This breakthrough in biology is fundamental in all healing for it recognizes that when we change our perception or beliefs we send totally different messages to our cells and reprogram their expression. The new-biology reveals why people can have spontaneous remissions or recover from injuries deemed to be permanent disabilities. The functional units of life are the individual cells that comprise our bodies. Though every cell is innately intelligent and can survive on its own when removed from the body, in the body, each cell foregoes its individuality and becomes a member of a multicellular community. The body really represents the cooperative effort of a community of perhaps fifty trillion single cells. By definition, a community is an organization of individuals committed to supporting a shared vision. Consequently, while every cell is a free-living entity, the body's community accommodates the wishes and intents of its 'central voice,' a character we perceive as the mind and spirit.



Epigenetics:

Biology's Frontier

FRACTAL EVOLUTION — A THEORY WE CAN LIVE WITH

I've¹ explained why I am now a spiritual scientist. Now I'd like to explain why I am an optimist. The story of evolution is, I believe, a story of repeating patterns². We are at a crisis point, but the planet has been here before. Evolution has been punctuated with upheavals which virtually wiped out existing species, including the best-known casualties, the dinosaurs. Those upheavals were directly linked to environmental catastrophes just as today's crisis is. As the human population increases we are competing for space with the other organisms with whom we share the planet. But the good news is that similar pressures in the past have brought into being a new way of living, and will do so again. We are concluding one evolutionary cycle and preparing to embark upon another. As this cycle comes to an end, people are becoming understandably apprehensive and alarmed by the failures in the structures that support civilization. I believe however, that the “dinosaurs” that are currently raping Nature will become extinct. The survivors will be those who realize that our thoughtless ways are destructive to the planet and to us.

How can I be so sure? My certitude comes from my study of fractal geometry. Here's a definition of geometry, which will explain why it is important for studying the structure of our biosphere. Geometry is a mathematical assessment of

¹ From *The Biology of Belief* by Bruce Lipton.

² The Second Fundamental of Theosophy: Evolution enmeshed in cyclic law. — ED., A.T.

“the way different parts of something fit together in relation to each other.” Until 1975, the only geometry available for study was Euclidean, which was summarized in the thirteen –volume ancient Greek text, *The Elements of Euclid*, written around 300 B.C. FOR SPATIALLY ORIENTED STUDENTS, EUCLIDIAN GEOMETRY IS EASY TO UNDERSTAND BECAUSE IT DEALS WITH STRUCTURE LIKE CUBES AND SPHERES AND CONES THAT CAN BE MAPPED ON GRAPH PAPER.

However, Euclidian geometry does not apply to Nature. For example, you cannot map a tree, a cloud, or a mountain using the mathematical formulas of this geometry. In Nature, most organic and inorganic structures display more irregular and chaotic-appearing patterns. These natural images can only be created by using the recently discovered mathematics called fractal geometry. French mathematician Benoit Mandelbrot launched the field of fractal mathematics and geometry in 1975. Like quantum physics, fractal (fractional) geometry forces us to consider those irregular patterns, a quirkier world of curvy SHAPES AND OBJECTS WITH MORE THAN THREE DIMENSIONS.

The mathematics of fractals is amazingly simple because you need only one equation, using only simple multiplication and addition. The same equation is then repeated *ad infinitum*. For example, the “Mandelbrot set” is based on the simple formula of taking a number, multiplying it by itself and then adding the original number; the result of that equation is then used as the input for the next equation and so on. The challenge is that even though each equation follows the same formula, these equations must be repeated millions of times to actually visualize a fractal pattern. With the advent of powerful computers Mandelbrot was able to define this new math.

Inherent in the geometry of fractals is the creation of ever-repeating, “self-similar” patterns nested within one another. You can get a rough idea of the repeating shapes by picturing the eternally popular toy, hand-painted Russian nesting dolls. Each smaller structure is a miniature, but not necessarily an exact version of the larger form. Fractal geometry emphasizes the relationship between the patterns in a whole structure and the patterns seen in parts of a structure. For example the pattern of twigs on a branch resembles the pattern of limbs branching off the trunk. The pattern of a major river looks like the patterns of its smaller tributaries. In the human lung, the fractal pattern of branching along the bronchus repeats in the smaller bronchioles. The arterial and venous blood vessels and the peripheral nervous system also display similar repeating patterns.

Are the repetitive images observed in Nature simply coincidence? I believe the answer is definitely “no.” To Explain why I believe fractal geometry defines the structure of life, let’s revisit two points.

First, the story of evolution is, as I’ve emphasized many times in this book, the story of ascension to higher awareness. Second, in our study of the membrane, we defined the receptor-effector protein complex (IMPs) as the fundamental unit of awareness/intelligence. Consequently, the more receptor-effector proteins an organism possesses, the more awareness it can have and the higher it is on the evolutionary ladder..

However, there are physical restrictions for increasing the number of receptor-effector proteins that can be packed into the cell’s membrane. The cell membrane’s thickness measures six to eight nano-meters, the diameter of its phospholipid bilayer. The average diameter of the receptor-effector

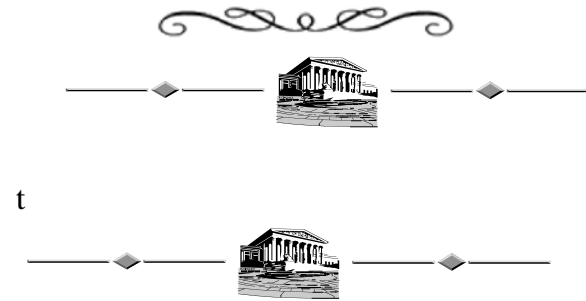
“awareness” proteins is approximately the same as the **phospholipids** in which they are embedded. Because the membrane’s thickness is so tightly defined, you can’t cram in lots of IMPs by stacking them on top of one another.....

Once we realize that there are repeating, ordered patterns in Nature and evolution, the lives of cells, which inspired this book and the changes in my life, become even more instructive. For **billions** of years, cellular living systems have been carrying out an effective peace plan that enables them to enhance their survival as well as the survival of the other organisms in the biosphere. Imagine a population of trillions of individuals living under one roof in a state of perpetual happiness. Such a community exists — it is called the healthy human body. Clearly cellular communities work better than human communities. There are no left-out, “homeless cells in our bodies. Unless of course, our cellular communities are in profound disharmony causing some cells to withdraw from cooperating with the community. Cancers essentially represent homeless, jobless cells that are living off the other cells in the community.

If humans were to model the lifestyle displayed by healthy communities of cells, our **societies** and our planet would be more peaceful and vital. Creating such a peaceful community is a challenge because every person perceives the world differently. So essentially, there are six billion human versions of reality on this planet, each perceiving its own truth.

In closing, we recommend this book as a good, readable volume on the frontiers of **Biology**. We are all perceivers and we carry our attitude within us as a keynote to our interpretation of the environment. We are, to some extent, “self-moving units; and can become more so as we tread the

road of becoming “Universal Humans.” (*The Biology of Belief*, by Dr. Bruce Lipton, published by Mountain of Love/Elite Books, Santa Rosa, CA 95404 www.BruceLipton.com)



THE OM OF PHYSICS

A short essay by the Dalai Lama, from his new book, *The Universe in a Single Atom* (Morgan Road Books, 2005), is included in *New Scientist*, 14 January 2006. The introduction to the essay under the title *The Om of Physics* asks: “Can the knowledge of the world that Buddhists have gained through meditation compare with what scientists have learned through deduction and experiment? The **Dalai Lama**, who for years has had a keen interest in science and befriended many researchers thinks it can, especially where quantum physics is concerned”. Some extracts from the essay are given below.

The Dalai Lama begins with the statement: “One of the most important philosophical insights of Buddhism comes from what is known as the theory of emptiness”. This is seemingly strange and unfamiliar terminology to a Western mind, but the following discussion explains the implication of this concept. “The theory of emptiness was first propounded by Nagarjuna (circa 2nd century AD). ... Historians credit him with the emergence of the Middle Way school of Mahayana Buddhism in India, which remains the predominant school among Tibetans to this day”.

“At the heart [of the theory] is the deep recognition that there is a fundamental disparity between the way we perceive the

world, including our own existence in it, and the way things actually are. In our day-to-day experience, we tend to relate to the world and to ourselves as if these entities possess self-enclosed, definable, discrete and enduring reality. ... The theory of emptiness reveals that this is not only a fundamental error but also the basis for attachment, clinging to the development of our various prejudices”.

“According to the theory of emptiness, any belief in an objective reality grounded in the assumption of intrinsic, independent existence is untenable. All things and events, whether material, mental or even abstract concepts like time are devoid of objective, independent existence. ... Things and events are ‘empty’ in that they do not possess any immutable essence, intrinsic reality or absolute ‘being’ that affords them independence”.

What of Science?

“One of the most extraordinary and exciting things about modern physics is the way the microscopic world of quantum mechanics challenges our common-sense understanding. The facts that light can be seen as either a particle or a wave and that the uncertainty principle tells us we can never know at the same time what an electron does, and where it is, and the quantum notion of superposition all suggest an entirely different way of understanding the world from that of classical physics, in which objects behave in a deterministic and predictable manner”.

“... To a Mahayana Buddhist, exposed to Nagarjuna’s thought, there is an unmistakable resonance between the notion of emptiness and the new physics. ... If on the quantum level, matter is revealed to be less solid and definable than it appears, it seems to me [says the Dalai Lama] that science is coming closer to the Buddhist contemplative insights of emptiness and interdependence. At a conference in New Delhi, I once heard [he says] Raja Ramanam, the physicist known to his colleagues as the Indian Sakharov, drawing parallels between Nagarjuna’s philosophy of emptiness and quantum mechanics”. ...

“When one puts the world under a serious lens of investigation – be it the scientific method and experiment or the Buddhist logic of emptiness or the contemplative method of meditative analysis – one finds things are more subtle than, and in some cases even contradict, the assumptions of our ordinary common-sense view of the world. ... What is wrong with believing in the independent, intrinsic existence of things? For Nagarjuna, this belief has serious negative consequences. ... It is the belief in intrinsic existence that sustains the basis for a self-perpetuating dysfunction in our engagement with the world and with our fellow human beings. ... Grasping at the independent existence of things leads to affliction, which in turn gives rise to a chain of destructive actions. ... For Nagarjuna, the theory of emptiness is not a matter of the mere conceptual understanding of reality. It has profound psychological and ethical implications”.

The Dalai Lama continues: “I once asked my physicist friend David Bohm this question: from the perspective of modern science, apart from the question of misrepresentation, what is wrong with the belief in the independent existence of things? His response was telling. He said that if we examine the various ideologies that tend to divide humanity, such as the racism, extreme nationalism and the Marxist class struggle, one of the key factors of their origin is the tendency to perceive things as inherently divided and disconnected. From this misconception springs belief that each of these divisions is essentially independent and self-existent. Bohm’s response, grounded in his work in quantum physics, echoes the ethical concern about harbouring such beliefs that had worried Nagarjuna who wrote nearly 2000 years before”. He concludes: “I wish there were more scientists with his understanding of the interconnectedness of science, its conceptual frameworks, and humanity”.

The Dalai Lama Addresses a Conference of Neuroscientists in America

On November 12, 2005 the Dalai Lama spoke on “The Neuroscience of Meditation” at a meeting of the Society for Neuroscience

in Washington DC in the first of a new lecture series: "Dialogues Between Neuroscience and Society". This was reported in the *News Scan* segment of *Scientific American*, February 2006 under the title: "**Talking Up Enlightenment – Neuroscientists Hear – And Applaud – the Dalai Lama**". Despite an advance petition by hundreds of scientists against the talk, an estimated 14,000 people attended, mostly watching large screens in overflow rooms.

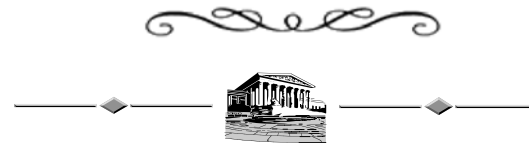
The Dalai Lama stated that in cases of conflict between classical Buddhist teachings and science, he generally favours science. Suggesting a healthy dose of skepticism toward religious pronouncements on scientific matters, he nevertheless believed that people need not thereby lose religious faith – a commendably open-minded approach. He also suggested, however, that religion can help science and emphasized the beneficial effect on the brain of Buddhist style meditation. "The neuroscientists in the audience responded with approval, especially those who have examined the effects of meditation". Sara Lazar of Harvard Medical School reported that brain scans show that meditation slows the rate of cortical thinning which occurs with age.

The Dalai Lama's Book; "The Universe in a Single Atom"

The book (Morgan Road Books, 2005) is widely available in bookshops and is well worth reading. The sub-title is "**The Convergence of Science and Spirituality.**" One can hardly avoid being impressed by the depths of his erudition, especially his encyclopedic knowledge of Buddhism and long training in the art of Meditation. His rapport with scientists, especially David Bohm, and possibly but have read enough to be deeply impressed with his erudition, especially his thorough knowledge of and training in Buddhism, but equally I am impressed with his vibrant interest in science, his rapport with lack of dogmatism and willingness to concede to science on non-essential areas of disagreement. This enlightened attitude should be recommended to religious people generally and of course to theosophists with regard to theosophical teachings. I will

probably return to the book in the next issue. In the meantime, here is a recommendation from the back cover:

Karen Armstrong, author of "A History of God" says: "With disarming honesty, humility and respect, His Holiness the Dalai Lama has explored the relationship between religion and science and suggested the way in which they can affirm and qualify each other's insights. By juxtaposing traditional Buddhist teaching with the discoveries of modern physics and biology, he infuses the debate about such contentious issues as the origins of the universe, the nature of human consciousness, the evolution of species and genetic engineering with intimations of profound spirituality. His gentle but insistent call for compassion is desperately needed in our torn and conflicted world."



Update2006 GREGORY ROBERT SMITH

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International Children's

Rights Advocate

Sixteen year-old Gregory Smith is the founder of International Youth Advocates, a Phi Beta Kappa College Graduate, a graduate student in Mathematics at the University of Virginia and a 2005 Nobel Peace Prize Nominee. Traveling globally speaking about the needs of the world's children, he has visited nine different countries, four continents and traveled throughout the US. An advocate for peace through education and peaceful parenting, he has organized humanitarian aid projects for East Timor orphans, the youth in Sao Paulo, Brazil and is helping Rwanda build their first public library. He is working with Christian Children's Fund, as Youth Ambassador, to build Peace Schools in Kenya and other conflict regions. He talks with American youth groups about the importance of education as they prepare for their future and how community involvement can create a safer environment.

Through his many appearances, Greg appeals to governmental leaders to value their children as their country's greatest resource. He teaches about ending the cycle of violence and has pledged his life to the pursuit of peace. A motivational speaker with a powerful message, he has made speeches, written letters, held meetings, conducted surveys and appeared on countless television and radio programs to spread his message of hope and to bring awareness to the needs of children here in America and around the world. He has met with Presidents, Nobel Peace Laureates, religious leaders and educators such as former President Bill Clinton and former President of the Soviet Union Mikhail Gorbachev and Nobel Peace Laureates: Ireland's Betty Williams, South Africa's Archbishop Desmond Tutu, East Timor's Jose Ramos-Horta, to describe his educational and peace plan. He was a CCF delegate to the UN Special Session on the Rights of the Child. He has appeared before the Security Council of the U.N., Florida and Virginia General Assemblies and the State of the World Forum to build a network of individuals and organizations willing to support his cause.

He has appeared on Sixty Minutes, The Oprah Show, Late Night with David Letterman, The Today Show, Good Morning America, CBS Morning Show, Voice of America and CNN. The national and international print and broadcast media have told Greg's story and continue to help him spread his message of HOPE for a brighter more peaceful tomorrow.

Greg was president of the Randolph-Macon College chapter of MAA (Mathematics Association of America), and a member of Pi Mu Epsilon (National Math Honor Fraternity), Chi Beta Phi (National Science Honor Fraternity), Beta Beta Beta (National Biology Honor Fraternity), Phi Alpha Theta (National History Honor Fraternity) and Phi Beta Kappa (National Academic Honor Fraternity). He is the youngest public high school graduate from the state of Florida, and the youngest graduate in the history of Randolph-Macon College.

MILESTONES:

April 1997, seven year old Greg began public high school

June 11, 1999, two days following Greg's tenth birthday he graduated with Honors from Orange Park High School in Orange Park, Florida.

May 31, 2003, 13 year-old Greg Smith graduated Cum Laude with a BS in Mathematics and minors in History and Biology with Honors as a member of Phi Beta Kappa with the class of 2003 from Randolph-Macon College.

June 9, 2003, Greg's 14th birthday, he began his graduate studies in Mathematics at the University of Virginia.

He was nominated at the age of twelve for the 2002 Nobel Peace Prize, thirteen for the 2003 Nobel Peace Prize, and nominated again in 2004 and 2005.

May 2006 - Greg will receive a Master of Science Degree in Mathematics from the University of Virginia

HONORS:

2002 Pacem in Terris Award
 2002 Force For Good Lifetime Achievement Award...NuSkin Enterprises
 2000 – 2003 Youth Spokesperson for World Centers of Compassion for Children
 2001 – 2004 Youth Ambassador for Christian Children's Fund
 2003 – 2004 Co-Chairs of the World of Children Awards: Muhammad Ali and Gregory Smith
 2003 Lion's Clubs International Humanitarian of the Year
 2003 National Caring Award recipient
 A Member of Phi Beta Kappa
 Awarded a Jack Kent Cooke Scholarship for Graduate Studies 2003-2008
 Nominated for the 2002, 2003, 2004 and 2005 Nobel Peace Prize
 2005 NC State Role Model Leader Award

Born in West Reading, Pennsylvania.

International Youth Advocates

"We must never accept the notion that we are too young for our voices to be heard"

Entangled Minds – Extrasensory Experiences in a Quantum Reality

by Dean Radin

– From the **Preface**

If you do not get *schwindlig* [dizzy] sometimes when you think about these things then you have not really understood it.

–Neils Bohr

One of the most surprising discoveries of modern physics is that objects aren't as separate as they may seem. When you drill down into the core of even the most solid-looking material, separateness dissolves. All that remains, like the smile of the Cheshire Cat from Alice in Wonderland, are relationships extending curiously throughout space and time. These connections were predicted by quantum theory and were called "spooky action at a distance" by Albert Einstein. One of the founders of quantum theory, Erwin Schrödinger, dubbed this peculiarity *entanglement*, and said "I would not call that *one* but rather *the* characteristic trait of quantum mechanics."

The deeper reality suggested by the existence of entanglement is so unlike the world of everyday experience that until recently, many physicists believed it was interesting only for abstract theoretical reasons. They accepted that the microscopic world of elementary particles could become curiously entangled, but those entangled states were assumed to be fleeting and have no practical consequences for the world as we experience it. That view is rapidly changing.

Scientists are now finding that there are ways in which the effects of microscopic entanglements "scale up" into our macroscopic world. Entangled connections between carefully prepared atomic-sized objects can persist over many miles.

There are theoretical descriptions showing how tasks can be accomplished by entangled groups without the members of the group communicating with each other in any conventional way. Some scientists suggest that the remarkable degree of coherence displayed in living systems might depend in some fundamental way on quantum effects like entanglement. Others suggest that conscious awareness is due to, or related in some important way to, entangled atoms in the brain. Some even propose that the entire universe is a single, self-entangled object.

What if these speculations are correct? What would human experience be like in such an interconnected universe? Would we occasionally have numinous feelings of connectedness with loved ones at a distance? Would such experiences evoke a feeling of awe that there's more to reality than common sense implies? Could "entangled minds" result in the experience of your hearing the telephone ring and somehow knowing – instantly – who's calling? Or in having a gut feeling about someone or something that turned out to be exactly right? Or having a dream that later came to pass?

If we did have such experiences, could they be due to real information that somehow bypasses the usual sensory channels? Or are such reports mere delusions? Can these psychic or "psi" experiences be studied by science, or are they beyond the reach of the rational, analytical mind?

These are the questions explored in this book. In a nutshell, we'll find that there's substantial experimental evidence indicating that some psi experiences are genuine. And we'll learn that one reason for persistent scientific skepticism

about psi is due to outdated assumptions about the nature of reality.

For centuries, scientists assumed that everything can be explained by mechanisms analogous to clockworks. But over the course of the 20th century, we've learned that this common sense assumption is wrong. When the fabric of reality is examined very closely, nothing resembling clockworks can be found. Instead, reality is woven from strange, "holistic" threads that aren't located precisely in space or time. Tug on a dangling loose end from this fabric of reality, and the whole cloth twitches, instantly, throughout all space and time.

Science is at the very earliest stages of understanding entanglement, and there is much yet to learn.

But what we've seen so far provides a new way of thinking about psi. No longer are psi experiences regarded as rare human talents, divine gifts, or "powers" that magically transcend ordinary physical boundaries. Instead, psi becomes an unavoidable consequence of living in an interconnected, entangled physical reality. Psi is reframed from a bizarre anomaly that doesn't fit into the normal world – and hence labeled *paranormal* – into a natural phenomenon of physics.

The idea of the universe as an interconnected whole is not new; for millennia it's been one of the core assumptions of Eastern philosophies. What is new is that Western science is slowly beginning to realize that *some* elements of that ancient lore might be correct. Of course, adopting a new ontology is not to be taken lightly. When it comes to serious topics like the nature of reality, it's sensible to adopt the conservative maxim, "if it ain't broke, don't fix it." So we're obliged to carefully examine whether psi is a real phenomenon. If the conclusion is positive, then one or more of our previous assumptions may be broken and we'll need to come up with new alternatives.

As we explore the concept of psi as "entangled minds," we'll consider examples of psi experiences in life and lab, we'll review the origins of psi research, we'll explore the results of thousands of controlled laboratory tests, and we'll debunk skeptical myths about psi. Then we'll explore the fabric of reality as revealed by modern physics and see why it's becoming increasingly relevant to understanding why and how psi exists.

At the end, we'll find that the 19th century English poet, Francis Thompson, may have said it best:

All things by immortal power,
Near and Far
Hiddenly
To each other linked are,
That thou canst not stir a flower
Without troubling of a star.



“Reality Is not What It Used To Be”

Excerpt from *Entangled Minds - Extrasensory Experiences in a Quantum Reality*

by Dean Radin, PhD

Historians disagree over precisely when it changed. Some say the year 1905. Others point to key events in 1964 and 1982. I think of it as a glacial shift that took most of the 20th century.

The new reality is not yet fully understood. But what we've grasped so far suggests a startling metamorphosis of the old, something so unexpected that for many decades hardly anyone paid attention to it. Those who did notice were, at first, speechless. When they were able to speak again, they muttered terms like shocking, bizarre, mind-boggling and spooky.

“They” are not advertisers hyping commercial products we don’t need, but sedate physicists and philosophers struggling to understand what the new reality means.

“New reality” refers to the modern understanding of the interconnected medium in which we live, the fabric of reality as revealed by modern physics. The purpose of this book is to explore one of the consequences of this new reality for the familiar realm of human experience. We’ll see what happens when experience is viewed from the perspective of quantum theory. In doing so we’ll find a surprise: Certain phenomena previously thought to be impossible might, in fact, exist. I am speaking of psychic phenomena. Telepathy. Clairvoyance. Psychokinesis.

Some may object that linking the elegance of quantum theory to the spookiness of psychic phenomena is illegitimate, that it’s a mistake to claim a connection exists simply because these two domains are permeated with uncanny effects. This objection is certainly understandable.

Quantum theory is a mathematically precise and exquisitely well-tested description of the observable world. Psychic phenomena are slippery, subjective events with a checkered past. But as it turns out, the fabric of reality suggested by quantum theory and the observations associated with psychic phenomena bear striking resemblances. They are eerily weird in *precisely* the right way to suggest a meaningful relationship. That’s the connection we’ll explore here: The *psi* connection.

The term “psi” was coined as a neutral term for psychic phenomena in 1942 by British psychologist Robert Thouless. It refers to the 23rd letter of the Greek alphabet and is pronounced “sigh.” Psi is also the first letter of the Greek word *psyche*, meaning soul or mind. Thouless chose this term as a way to refer to psychic experience without implying origins or mechanisms.

Common psi experiences include mind-to-mind connections (telepathy), perceiving distant objects or events (clairvoyance), perceiving future events (precognition), and mind-matter interactions (psychokinesis). Psi may also be involved in intuitive hunches, gut feelings, distant healing, the power of intention, and the sense of being stared at.

There are words for psi experiences in every language, from Arabic to Zulu, Czech to Manx Gaelic. The universality of the words reflects the fact that these phenomena are basic to

human experience. And indeed psi experiences have been reported by people in all cultures, throughout history, and at all ages and educational levels.

Forbidden science

The general public has always been interested in psi phenomena. But within the scientific orthodoxy psi has been regarded as either a genuine hot potato or a Mr. Potato Head toy.

Many scientists believe that psi is real, but like a hot potato it’s too uncomfortable to handle. Others believe that psi is a childish novelty unworthy of serious attention.

The majority who believe that psi is real are forced to confront the problem of “forbidden knowledge,” taboo topics that restrict the conduct, funding, and publication of certain ideas. An article on this issue in the journal *Science* in 2005 described the results of a survey on forbidden knowledge from scientists at prestigious academic departments in the United States. It found that most felt that “informal constraints” limited what they could study.

These constraints included concerns over what they thought the news media, journal editors, activists or peers might think of their interests. Because of such social and political pressures, scientists shy away from controversial topics. As one respondent in the survey put it, “I would like to lunatic-proof my life as much as possible.”

This is the state of affairs for research on ordinary topics, so you can imagine the situation for psi research. Traditional sources of funding hardly ever consider touching hot potatoes, and as a result there are fewer than 50 conventionally trained doctoral-level scientists around the world engaged in full-time psi research. A common feature among members of this group is that they’re not intimidated by orthodoxy.



GLOBAL VILLAGE

APR MAY JUN 06 SUNDAYS 7-8¹⁵ PM

APRIL

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Karma is an unerring tendency in life to restore harmony

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JUNE

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11 Instinct, Intuition and Reason

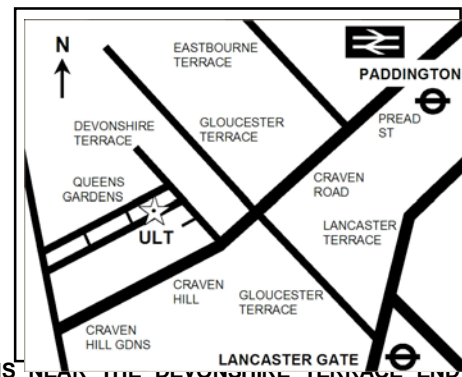
Reason develops at the expense of instinct; intuition is the Sage's guide

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Far ahead of his time, he spoke of an infinity of worlds in infinite space

E.H.X. The ULT : Special Commemorative Meeting *Its work for humanity in today's world*

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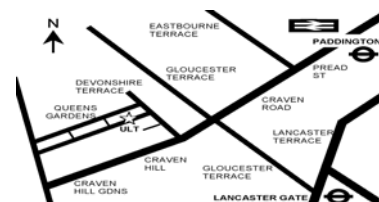
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May 11 “The Moral Law of Compensation”

May 18 “Karmic Agents”

May 25 “The Cause of Sorrow”

June 1 “A league of Humanity”

June 8 Why do we sleep and dream?”

June 15 “The Creative Will

Friday May 6 at 7:30 “White Lotus Day”

Sunday June 19 at 7:00 “U.L.T. Day”

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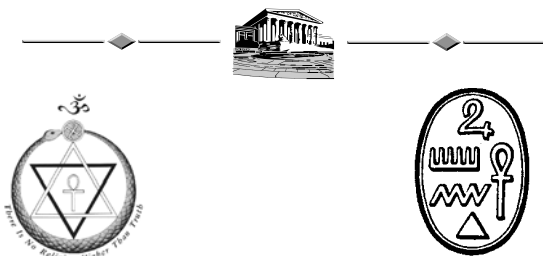
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There will be no other meeting for the summer.

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Master's letter to Mr. Judge

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HPB DEFENSE FUND REPORT

Notice: Thanks to friends of HPB all over the world, and most recently, *Biosofia* — Centro Lusitano, Portugal, **The HPB Defense Fund has reached its goal and now stands at 10,157.87 as of April 30, 2006. Work**

can now proceed at a faster pace in the preparation of the MSS, and negotiations have begun with Sheridan Books of Ann Arbor, Michigan. We will keep you informed of any major expenses or income that occur. — Jerome

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The HPB Defense Fund is specifically dedicated to the publication of an authentic Volume I of Madame Blavatsky's letters. The

proposed volume will have the fraudulent letters in the current Adyar edition removed and also take note of other authors who follow the practice of mixing lies side by side with truth as if they were *equally relevant*. It is our intent to equip the student and inquirer with eyes to *discriminate* the authentic from the fraudulent, the clean from the corrupt.

A good companion volume for an unbiased overview of the life of Madame Blavatsky. Is already in print: *The Extraordinary Life and Influence of Helena Blavatsky.* (600+ pages). This volume is by far the most readable and best documented work available. — ED., A.T

**“She has no need of any man’s praise; but even she has need of Justice.”
— William Q. Judge—**



Karma Maybe not Pleasing to Ishwara

[Our thanks to *Theosophy Magazine* and James Colbert for permission to reprint this excellent article on Karmic Law. In HPB’s words, “It’s our *mosv difficult tene.t.*”¹ You can find the article on page 140 of the May/June issue of *Theosophy Magazine*]

There is a story reported in the British News that Glenn Hoddle, coach of the England Football team, during an interview, stated, “*You and I have been physically given two hands and two legs and a half-decent brain. Some people have not been born like that for a reason. The Karma is working from another lifetime.*” Although this caused outrage from all quarters, the sports minister for England at the time, Tony Banks, commented that “Hoddle was from another world. If his theory is correct, he is in for a real problem

in the next life. He will probably be doomed to come back as Glenn Hoddle.”

As humorous as the above may be, the idea that the disabled are paying for sins they committed in a previous life is widespread throughout many portions of the world where the doctrine of Karma is mainstream. See the article, “Stuff Pity”, for example, from the *New Internationalist Magazine* (Nov., 2005): (emphasis ours, ed.)

Cambodia currently has the second highest rate of disabled people in the world (Angola has the highest) – a legacy of years of war and extensive use of landmines. With this recent surge in physical impairments, a corresponding cultural response might have been expected. But Cambodian society stuck fast – clinging to notions of ‘bad Karma,’ **blaming the sins of people’s past lives for their disabilities.**

There is the inspiring story of Lydia Nash, who won 16,000 pounds on the British channel ITV and then donated it to an orphanage in Thailand (*The Oxford Student*, Jan., 2006) “Who Wants to Be a Philanthropist?”). However, the children of this orphanage are described in this way:

Undernourished, secluded and ignored, the vast majority of children in these orphanages develop serious physical and mental health problems, many of which could be avoided with better care. Some are abandoned because their families cannot afford to care for them, some are children found on the streets of Bangkok and some are discarded by society due to a distortion of the Buddhist belief in Karma: **that disability is a curse derived**

¹ Harmonizing one’s life with Karmic Law is expressed in *The Voice of the Silence*: — “*Long and weary is the way before thee, O Disciple. One single thought about the past that thou hast left behind, will drag thee down and thou wilt have to start the climb anew Kill in thyself all memory of past experiences. Look not behind or thou art lost.*” (page 18,) We need to study the “voidness of the seeming full, the fullness of the seeming Void” if we are to find fulfillment in the NOW. — ED., A.T.

from sins committed in a previous life”

Disability and even the idea of disability are hard to accept as we try to make sense out of the “why” we are as we are. The disabled not only face their handicap but face poverty as well, as pointed out in the “Stuff Pity” article:

Disabled people are disproportionately poor all over the world. But in countries where poverty is not in the slightest bit relative, it robs them of all the chances that mainstream society is so intent on withholding anyway. About 82 per cent of disabled people live below the poverty line in the Majority World. The World Bank states that ‘half a billion disabled people are undisputedly amongst the poorest of the poor’ – out of a total estimated worldwide disabled population of 600 million. Survival is often their most pressing human rights issue. Death rates for children with disabilities are in some countries as high as 80 per cent – no one knows how many of these children have been murdered.

Are students of Theosophy free from the notion of Karma as interpreted above? Maybe yes - maybe no. A case could be made for “no” as, not long ago, a young woman using a wheelchair described to the writer how embarrassed she often feels when attending theosophical meetings. Her embarrassment was related to what she felt was the perception of other theosophists: being crippled, she must have done something terrible in a former life. By implication, she is now a terrible person suffering because of the acts she committed in past lives. “Where did she get this idea?”, she was asked. From, she said, the theosophical teachings

on Karma. Before rushing to explain how she may or may not be misinterpreting these teachings, let us quote William Q. Judge in *The Ocean of Theosophy* (p. 92):

Take for instance the case of a child born humpbacked and very short, the head sunk between the shoulders, the arms long and legs curtailed. Why is this? His Karma for thoughts and acts in a prior life. He reviled, persecuted, or otherwise injured a deformed person so persistently or violently as to imprint in his own immortal mind the deformed picture of his victim. For in proportion to the intensity of his thought will be the intensity and depth of the picture. It is exactly similar to the exposure of the sensitive photographic plate, whereby, just as the exposure is long or short, the impression in the plate is weak or deep. So this thinker and actor—the Ego—coming again to rebirth carries with him this picture, and if the family to which he is attracted for birth has similar physical tendencies in its stream, the mental picture causes the newly-forming astral body to assume a deformed shape by electrical and magnetic osmosis through the mother of the child. And as all beings on earth are indissolubly joined together, the misshapen child is the Karma of the parents also an exact consequence for similar acts and thoughts on their part in other lives. Here is exactitude of justice which no other theory will furnish.

From this, we might assume that not only is the humpbacked child guilty of acts in a prior life, but the parents performed “similar acts and thoughts on their part....” We now have the possibility that those who are crippled, *and their parents*, did something “bad” in their former life and they are being punished. Are the pain and embarrassment of the young woman in the wheelchair so far-fetched?

When the disciples of Jesus asked him if the man who was born blind was thus brought into the world for some sin he had committed, they had in mind this doctrine of Karma, just as all the Hindus and

Buddhists have when they see some of their fellows crippled or deformed or deprived of sight. *Echoes From the Orient*, p. xx, William Q. Judge

As a further example, in Judge's *Forum Answers* (p. 55), the questioner directly asks, "Are misfortune, accident, physical deformity, etc., due to Karmic causes? Judge responds, "And, to add, the indissoluble unity of the race demands that we should consider every man's troubles as partly due to ourselves, because we have been always units in the race and helped to make the conditions which cause suffering." From this, we might infer not only is the deformity due to his or her Karma, but everyone else has a share in the blame.

Suppose we go to areas other than disability. Let us start with a woman who was molested, raped, robbed or otherwise violated. Do we say to her, "It's your Karma."? "What did I do?", she may cry. We may answer, "We do not know, but it must have been something you did in a former life." In this case, Karma has the flavor of "an eye for an eye and a tooth for a tooth," with retribution taking place one or more lives removed. Isn't "You get what is coming to you" just an intensified form of victim blaming and a way for us to distance ourselves from her pain? This pain is intensified because she doesn't even know what she did to deserve her suffering. (In our society, if there is no awareness of having committed a crime, often this is accepted as a legitimate defense and we are considered, "Not Guilty.")

This difficulty applies to other groups as well: What about the mentally afflicted and those with childhood autism, childhood schizophrenia and the bi-polar (manic depression) mental illness now being found in young children? Are these children simply paying for their sins in a past life? For some reason, even considering this sends a shudder through

most of us as we confront this possibility without a balancing teaching.

Are there ideas in the theosophical literature that run contrary to the linear "sins of past life" explanation? *Indeed there are.* There are both direct and indirect ideas. Before visiting these, however, let us turn to the "why" from other traditions – particularly Buddhism.

There seems to be evidence of change in the Buddhist world regarding Karma. Certainly early Eastern Buddhism – along with Hinduism – can be related to the "sins of a former life", thus leading to the casting aside of those physically or mentally disabled. Writings of the revered Tsong-Kha-Pa (1357 – 1419) attest to this. In *The Great Treatise on the Stages Of The Path To Enlightenment* (Snow Lion Publications, 2000) we find:

Nonvirtuous actions create even in the happy realms such effects as not having complete limbs, fingers, or sensory organs, and having an unpleasant color, a short life span, many illnesses, and poverty. Further, virtuous actions create consummate wealth even for animals and hungry ghosts. (p. 239).

There is now a vast literature coming from what may be called Western Buddhism, and of the modern era. One writer on these matters from the perspective of disability, Richard Bruno, ably presents his views in the *Post Polio "Forum"*, November 1999. Addressing "Disability – Karmic Punishment?" he writes:

"Some Buddhists believe in reincarnation and say that what happens to you in this life results from your actions in previous lives. Does this mean that being born with or acquiring a disability is punishment for 'bad Karma'? Abbie Freedman, student of Theravada Buddhism and T5 paraplegic, says, 'I believe my accident (and its consequences) is a result of something I did or didn't do — or because of something I didn't handle properly — in a

past life. I now get another chance to do it right. I don't think of it as a punishment.' And neither did the Buddha. He said it 'does not lead to profit' to contemplate past lives, which we cannot remember, when there is so much we must learn--and unlearn — here and now."

In a communication with Bruno, he was asked where Buddha had said not to contemplate past lives. Bruno responded:

"I don't have the citation. The quote comes from the sutra when the Buddha is dying and his former Hindu followers ask him, 'What will happen to you? Will you be reincarnated?' He said, in effect, the whole point of Buddhism – and living – is NOW! Not where we've been or where I'm going. When the Buddha didn't want to answer a question he said, 'It does not lead to profit.' So, to him, discussion of past and future lives, 'It does not lead to profit.'"

The idea seems to be that trying to connect past lives with your current life is not of value. What is of value is what you do with your life "now" no matter what your physical or mental condition.

Nancy Eiesland, writing from a Christian perspective, in "A Faith Response to Persons with Disabilities," quotes another author who implied that "religion offers no relevant answers to the query 'What is disability?'" According to the article's author, the answers available are the following: Disability is (a) a punishment; (b) a test of faith; (c) the sins of the fathers visited upon the children; (d) an act of God; or (e) all of the above." Despite Eiesland's lament that these are unsatisfactory choices, they do seem to cover the playing field given a one-life basis.

There is some suggestion that Islam may have a more compassionate attitude towards the disabled and afflicted. The gist of the answers as to why God created the disabled is that God created all beings with differences and that disability and a disabled person's reaction to the disability may be a test which can result in a

pleasant hereafter. In IslamOnline.net, we find:

The Qur'an offers one exception to this strictly spiritual definition. This is where the Qur'an directly contrasts both the physical and the figurative aspect of disability: Sheikh Isse A. Musse quotes from the Qur'an, "It is not the eyes that grow blind, but it is the eyes which are in the hearts that grow blind."

In the *Key to Theosophy*, (H. P. Blavatsky) the ever brilliant "Enquirer" asks why the Theosophical literature is so sparing on the subject of Karma. The "Theosophist" answers, "Because it is *the* most difficult of all our tenets." (p. 207). Some quotations from the Theosophical literature illustrate the difficulty:

Karma is of three sorts – that which we are experiencing – that which we are making for the next life – and Karma held over "unfelt until some other life or lives. *Forum Answers*, p. 3, W. Q. Judge

This would almost negate deciphering Karma, yet it may stretch our minds to the enormity of our task. There are events and circumstances in most of our lives which seem to "come out of nowhere" leaving a kind of momentary confusion.

Simply the desire to become a chela can precipitate Karma. *Forum Answers*, p. 9, W. Q. Judge.

This would seem true of most acts of commitment – particularly a spiritual commitment. The decision of spiritual commitment could be thought of as a way of declaring ourselves ready to balance not only our past actions in this life but perhaps many prior lifetimes.

Karma ordinarily seen as unpleasant may be an opportunity to gain strength and overcome error or mischance in other lives. *Forum Answers*, p. 41, W. Q. Judge

What seems negative can be an opportunity for growth. Most of us have had experiences where we felt we did not obtain that which was desired and, then

later, were so grateful it did not come about. Or, a seeming tragedy led to an incredible opportunity.

Karma is a doctrine too vast and complicated to be disposed of by set rules applied like balance-sheets to commercial enterprise. *Forum Answers*, p. 41, W. Q. Judge

Linear Karma or the idea of an “eye for an eye” seems dissolved with this one statement. It seems evident that there are shades of gray, or maybe shades of light all interconnected in the streams of Karma passing before us. Meaning seems to be more about gaining a wider band of consciousness than in checking off the negative acts from our past.

Good Karma is that act and thought which is pleasing to the Higher Self. Hence sorrow and pain and discipline may be good Karma. *Forum Answers*, p. 97, W. Q. Judge

Both beauty and meaning seem to be in the eye of the beholder and therefore are unique to each individual. There can be said to be a consensus that no one can really interpret another’s dream. In the illusion of life, perhaps only we can discern our own karmic meaning.

Karmic effects may not “be felt in the same detail as when produced” as different sorts of Karma may come to a head together at one point in the life... This may be known as the nullification of the postulated effect of the classes of Karma involved. *An Epitome of Theosophy*, p. 23, W. Q. Judge

Trying to sort out what is important and not important seems pivotal in almost all life stages.

There is a tendency, in every department of Nature, for an act to repeat itself; the Karma acquired in the last preceding birth is always trying to forge fresh links in the chain, and thereby lead to continued material existence... *Five Years of Theosophy*, p. 216

It may also be a way to understand more why often we watch ourselves do

something which we know will have a negative outcome — but still do it. Breaking “habit chains” takes everything we have.

The “mysterious power of meditation” reaches back over many lives of the unexpended Karma. This suggests thought forms are maintained over many lives ready to come forth as the circumstances warrant. *Notes on the Bhagavad-Gita*, p. 67, W. Q. Judge

The skandhas stay with us often as uninvited guests.

It is held as a truth among Theosophists that the interdependence of Humanity is the cause of what is called Distributive Karma, and it is this law which affords the solution to the great question of collective suffering and its relief. It is an occult law; moreover, that no man can rise superior to his individual failings, without lifting, be it ever so little, the whole body of which he is an integral part. In the same way, no one can sin, nor suffer the effects of sin, alone. *The Key to Theosophy*, p. xx, H. P. Blavatsky

We share in the Karma of the nation or the world. Perhaps those experiencing significant suffering are carrying their own load as well as the load for others. There is a kind of nobility for those that have suffered.

The ladder by which the candidate ascends is formed of rungs of suffering and pain... *The Voice of the Silence*, p. xx, H.P.B

The effects may be counteracted or mitigated by the thoughts and acts of oneself or of another, and then the resulting effects represent the combination and interaction of the whole number of causes involved in producing the effects. *Aphorisms on Karma*, p. xx, W. Q. Judge

Karmic interaction is in a constant state of change.

No man but a sage or true seer can judge another’s Karma. Hence while each receives his deserts, appearances may

deceive, and birth into poverty or heavy trial may not be punishment for bad Karma, for Egos continually incarnate into poor surroundings where they experience difficulties and trials which are for the discipline of the Ego and result in strength, fortitude, and sympathy. Aphorisms on Karma, p. xx, W.Q. Judge

The Karma for every individual is unique to that individual and not for us to judge.

Karma, from the Theosophical view, is complex and truly “the most difficult of all our tenets (Blavatsky – referenced above).” The hints given here are to the point. We in no way can judge another’s Karma, let alone our own. It is a question if we should even try to understand our own Karma from the past. The Western Buddhists, referred to previously, say “no.” Live in the “now.” Most of us do not have much choice. Knowledge of what happened in previous lives does not appear to be consciously available. Yet, there can be instances where reaching for understanding may add a special dimension to our lives. If we have tendencies in our nature which seem to interfere with a peaceful life (most of us have these), the realization that we may have struggled with these same tendencies over lifetimes may make us more aware of what we are up against. Recognition of a tendency may be the tip of an iceberg. Having awareness of what lies below the surface may help in the recognition of how much is needed to prepare for the task.

The concept of distributive Karma can also show the depth of Karma from a Theosophical view. For example, most of us realize that at some level the Karma associated with the modern invasion of Iraq has to be shared by us all. We can say we did not do this — it was the President, his staff, and the military that did it. But, they are us. We shudder in

horror when we learn there are Muslims decapitating some of their hostages. But how many know the Muslim world is still reacting to Richard the Lionheart (12th Century) and the Crusades - including the decapitation of Muslim prisoners?

Given the vast implications of Karma as found in Theosophical teachings, the young woman in the wheelchair (described at the beginning of the article) may not necessarily be paying for sins committed in a previous life. Who knows if she may have chosen the disability for discipline and/or for discovering greater levels of consciousness? The point is, we do not know why she is as she is. Perhaps she may know at some level of her being, but this challenge is hers and hers only in her journey to find meaning. This is true for all of us. We search for our appointed work for this life. But we can never tell another what is theirs.

"Good Karma is that which is pleasing to Ishwara, and bad that which is displeasing to Ishwara

. (Is Poverty Bad Karma? *The Path*, W. Q. Judge, 1891)



CORRESPONDENCE

NEWS FROM ULT— ATHENS,
GREECE

Dear Jerome,

It's true it's a long time since we last spoke but I hope you're doing fine.

I'm sorry I haven't yet sent the Athens ULT annual report but I needed a while to be able to include in it all the items concerning our activities here.

In a few words I can say that during the current year things went well or rather very well. Theosophical Studies - a 5-hours -duration program based on Topics, held once a month on a Sunday, was quite successful. We managed to have 25-40 persons attending each meeting.

It seems that the Topics arouse the interest of the attendants as they provide researchers with a body of information on a given subject. This cycle is going to be continued next year - I am talking about 12 meetings out of which only the 6 ones have already taken place- and at the same time a new cycle will start from scratch as there are some other people who have expressed interest in participating. You may have a full view of our program at www.ultathens.gr

On May 14th, 2006 we had our second activity in honor of the work and contribution of H. P. Blavatsky. That one was very successful, as well.

Basically, we again managed to bring together representatives from other milieus, people who deal with and appreciate Blavatsky's work. They took part in the meeting-celebration each with a 10-minutes introductory speech.

We also had the participation of Dr. Bartzokas with a full-fledged speech on Atlantis, based on a treatise published in Greek but this will be also available in a couple of days at www.theosophy.gr and www.ultathens.gr wherefrom it can be printed out. For the occasion we had about 250 attendants and all comments were absolutely positive.

I am now working on a DVD where parts of the presentation are recorded. I'm going to send this DVD to you so you get an idea for yourself.

Our third activity was the publishing, in Greek, of the following books:

a) *An Epitome on Theosophy*,
by W. Judge

b) *The Ocean of Theosophy*, by
W. Judge

c) *Atlantis, Emersion and Submersion*, by Dr. Ch. Bartzokas, a selection of excerpts from the Secret Doctrine.

The rest of the program has been realized as originally announced.

The weekly Wednesday participations are less numerous, they range from 10 to 18 persons at a time. People, in general, do seem intensely keen on the occult evolution of humanity and on self-knowledge.

This will be all for the moment. I'm really sorry I cannot come to San Diego. I'm looking forward to meeting you but unfortunately distance and other obligations of mine are a problem, so our meeting will have to be postponed for a later time. However, it will give me real pleasure to see you in Athens, in case any one of our Los Angeles friends would decide to come over.

I'm going to send you the three books together with the DVD in a parcel.

The parcel will also contain some more books so that you may give them to people interested, Greeks or otherwise.

Please tell me where you want me to send the parcel, to the Theosophy Lodge or your personal address

[The lodge address is fine; send it ATTN: Jerome — and thanks for your kind and overflowing generosity!]

Warm regards,

Aspasia

