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Editor

PRADEEP H. GOHIL

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 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 true Theosophist.

A STEP FORWARD

Fulfilment and inner peace are two of life's quiet treasures. Unlike wealth or status, they cannot be bought or displayed – they are felt within us. Fulfilment arises when our actions align with our values, when we sense that our time and energy are being spent meaningfully. Inner peace, on the other hand, is the calm acceptance of life as it unfolds. It is a steady centre that remains even amid uncertainty.

We have all been designed differently by nature. Our innate tendencies significantly influence and impact our decisions and responses to situations. The model of Six Thinking Hats, developed by Mr Edward de Bono, a Maltese Physician, is an excellent framework that helps individuals arrive at prudent decisions. He illustrates this with six coloured hats. A white hat denotes logic, a yellow hat represents unconventionality, a green hat shows being venturesome, a black hat represents caution, a red hat stands for empathy and a blue hat signifies balance.

As an illustration, logic dominates decision making in individuals who are white hat oriented. Engineers fall into this category. People with a prevalence of unconventional and creative traits belong to the yellow hat category. The green hat denotes a dominant trait of being venturesome and risk tacking. In contrast, the black hat represents an extreme sense of carefulness and adherence to norms as found in accountants and auditors. The red hat exemplifies people who demonstrate qualities of care and empathy for others.

By symbolically donning each of the hats and adhering to the defined traits, we can arrive at five different solutions to a context. These solutions exhibit five different biases. The blue hat approach helps attain balance, control temper and optimize the five options, overcoming the tendency of innate individual biases. The model enables effective addressing of diverse and challenging professional and personal situations. Ultimately, the guiding philosophy of prudent decision

making lies in understanding ourselves and others through a candid process of introspection.

Many people chase fulfilment through external achievements, believing that success, possessions or recognition will bring lasting happiness. While such things may offer temporary pleasure, true fulfilment grows from deeper roots like purposeful work, sincere relationships, service to others and personal growth. It comes from knowing who we are and living authentically, rather than constantly comparing ourselves with others.

Ramana Maharshi emphasized the importance of understanding our true nature in our evolutionary journey. As we know ourselves better, a shift occurs in how we perceive and respond to events and happenings around us. What appeared significant becomes less critical as our focus shifts to the larger canvas of life.

Inner peace is closely connected to a sense of fulfilment. It develops when we learn to quiet the restless mind, let go of unnecessary worries and embrace the present moment. Peace does not mean the absence of problems. It means facing challenges with clarity and balance. Practices such as mindfulness, gratitude, reflection, or spiritual contemplation can help cultivate this inner stillness. Ultimately, fulfilment and inner peace walk hand in hand. A fulfilled life nurtures peace, and peaceful mind deepens fulfilment. Together, they guide us toward a life that feels whole – not perfect but meaningful, reminding us that true happiness begins from within.

The American preacher William Ellery Channing says “Peace is the fairest form of happiness”. This peace is what each of us longs for through fulfilment at work, hobbies, relationships and acquisitions. The more we strive to combine prudence with devotion in any situation, the better our chances of attaining peace and tranquillity. All spiritual teachings stress the importance of our inward focus and drive us to overcome the habitual tendency to drift externally. If we do this and achieve fulfilment and inner peace, it will be a step forward in our journey of spiritual development.

DEEPAK PANDYA *

SELF-CONTROL AND CHARACTER BUILDING: THE LIFEBLOOD OF THE THEOSOPHICAL PATH

Without self-control, the process of character building remains incomplete. No matter how much knowledge, scholarship, or cultural treasure a person accumulates in life, if it does not translate into conduct, that knowledge is nothing more than words written on paper. The true splendour of a human being, his true worth, shines in his character. And the foundation of character lies in self-control.

Self-control does not mean suppression; it means inner harmony. To allow the currents of mind, speech, and body to flow in the right direction is self-control. Without this discipline, even the highest thinking of a person becomes hollow. The entire process of character building rests upon this art of self-control. Before reaching a higher stage, one must create for oneself an ideal code of conduct. It is only on the test of such conduct, on the strength of such principles, that man slowly and steadily advances on the path of true progress.

The basic ideals of the Theosophical Society—or of any genuine spiritual organization—are simple, yet immensely profound. The brotherhood of mankind, the freedom to study religion and philosophy, and the observation and development of the inner powers of man: to achieve all these, one must first pass through the rigorous discipline of all-round character building. The essence of these principles does not descend into life merely by becoming a member or by reading books. For that, eligibility, suitability, and inner purity are indispensable.

A true seeker of Theosophy must first become fully human before moving toward becoming a Mahatma. Human

duties, human morality, and the daily practice of peace, love, tolerance, and honesty—these are the foundations of character building. Only when a person recognizes his faults, his weaknesses, his tendencies, and learns to control them, does he reach the higher spiritual gates.

Theosophy does not merely preach; it emphasizes practice. It is not enough to gain knowledge by reading a book. If the ideals written in a book do not come to life through action, then that knowledge remains only information—dead and lifeless. It becomes alive only when it is transformed into practice. In truth, Theosophy is scientific spirituality. Just as in scientific research a theory has to be tested and verified by experience, here too every principle is proven only on the test of daily living.

Most of the time, we mistakenly believe that knowledge gained from books automatically brings spiritual development. In reality, it does not. Just as nutritious food provides strength only when it is digested, so too spiritual strength is gained only when knowledge is lived in practice. Without self-control, a man's tendencies drag him in all directions—ego, anger, jealousy, greed, and delusion. These become the bonds of ignorance. Unless these bonds are broken, higher spirituality can never be experienced.

The purpose of the Theosophical Society is to elevate man to such an inner test where he can evaluate himself. That test is the brightness of character in daily life, the spirit of love and benevolence in human relationships, and the balance of mind through self-control. Without these pillars, the vision of a palace of spiritual development remains hollow.

The practice of self-control uplifts man not only spiritually but also socially and morally. Wherever a self-controlled person goes, he creates an atmosphere of peace, trust, and goodwill. This sows the seeds of truth and virtue in society. The greatest need of our time is the restoration of character. Education, science, technology, prosperity—all are

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necessary, but without the light of character they may turn destructive.

When a man learns self-control, he begins to hear the silent voice of his conscience. That voice leads him unflinchingly on the right path. This voice is the very soul of Theosophy. It shows that true knowledge does not come from outside, but awakens from within. That inner knowledge becomes light, illuminating the whole of life.

Finally, it can be said:

Many may possess knowledge, but only those who live it in life are the true practitioners of Theosophy. Character building is impossible without self-control, and spiritual advancement is impossible without character. The journey of Theosophy is not an imaginary flight into the clouds; it begins here on earth, in our daily life, where at every moment we must pass the test of self-control, conduct, and love. This touches every sphere of life—personal, social, and spiritual.

Self-control is strength,
Character is light,
Harmony is freedom,
Love is life,
Theosophy is truth made living.

By truth alone is man's mind purified, and by right discipline it does become inspired.

Gems From The East

(A Birthday Book of Precepts and Axioms)

H.P. BLAVATSKY : *COLLECTED WRITINGS, 1889-1890*,
Vol.- XII, First Edition, TPH, Wheaton, ILL., U.S.A., 1980, p.
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RICARDO LINDEMANN*

THE BIRTH OF A CLAIRVOYANT: CHARLES WEBSTER LEADBEATER

One of the greatest clairvoyants of the 20th century, Charles Webster Leadbeater, claimed to have been born in Stockport, UK, on the 17th of February, 1847, as stated on his passport, but his birth certificate mentions another date: the 16th of February, 1854. Though his biographers still argue over the date of his birth, there is no doubt that he died in Perth, Australia on the 1st of March, 1934.

Perhaps some light can be shed on this discussion regarding the date of birth of Bishop C.W. Leadbeater, which, so far, does not seem to have found a solution in official documents, from the very occult science to which he was so dedicated in his life. Its unique definition of occult science or occultism is: “the study of the hidden side of Nature [...] in its entirety, and not just that minute part which is the object of investigation of modern science” (LEADBEATER, 2017, p. 22). Blavatsky considers “Practical Occultism or Rāja-Yoga” (BLAVATSKY, 1998, v. 12, p. 488) as synonymous. In the same line of reasoning, Ecstasy or *Samādhi*, studied in the classic *Yoga-Sūtra* of Patañjali (c. 2nd century BC) as the culmination of perfect meditation, is taken here as a possible means of obtaining corroborative marks of external knowledge through the development of psychic powers (*siddhis*).

Thus, one of the *siddhis* or psychic powers mentioned in the *Yoga-Sūtra* is the power or faculty of clairvoyance applied to the world of atoms, that is, in the lowest dimensions of matter: “Knowledge of the small, the hidden or the distant by directing the light of superphysical faculty” (PATAÑJALI

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apud TAIMNI, 2010, YS III: 26, p. 324). This *siddhi* is known in Sanskrit as *aṇimān*. Patañjali mentions: “Thence, the attainment of *Aṇimān* etc., perfection of the body and the non-obstruction of its functions (of the body) by the powers (of the elements)” (PATAÑJALI *apud* TAIMNI, 2010, YS III: 46, p. 357). It is obtained by the culmination or perfection of the process of Concentration called *samyama*.

Through the exercise of this faculty of clairvoyance applied to the world of atoms, discoveries were made, published in *Occult Chemistry*, in 1908, by Annie Wood Besant and Charles Webster Leadbeater, which are, to say the least, unprecedented. It is not by chance that Jeff Hughes, an expert in the history of science at the University of Manchester, considered it opportune to write an article for the renowned scientific journal *Physics World* about such discoveries, entitled 'Occultism and the Atom: the curious story of isotopes' (HUGHES, 2003).

In this way, Besant and Leadbeater discovered, before science, isotopes and other elements still unknown, as these were not even on the periodic table at the time, as well as their respective atomic weights. Among them, for example, metaneon, which was then an unknown isotope of the element neon. The discovery was published in *Occult Chemistry* (1908), offering the world one of the greatest historical corroborative marks of extrasensory perception in scientifically verifiable language. With this, Besant and Leadbeater occupied a prominent place among the greatest clairvoyants of the 20th century, as they demonstrated mastery of the classic *siddhi* called *aṇimā*, which enables to know what is small or microscopic (PATAÑJALI *apud* TAIMNI, 2010, YS III: 26, p. 324). Additionally, they anticipated, by at least 56 years, the discovery of subatomic particles called “quarks”, which occurred in 1964, as argued by Stephen M. Phillips in *Extra-Sensory Perception of Quarks* (1980).

H.J. Arnikar, Emeritus Professor of Chemistry at the

University of Puna, India, looks back at the History of Science in the discovery of deuterium (^2D), the heavy isotope of hydrogen (^1H), by Urey, Brickwedde and Murphy, at approximately the same time, in 1932, and tritium (^3T), its radioactive isotope, discovered by Rutherford in 1934. Arnikar comments that this discovery was anticipated by Besant and Leadbeater before science had arrived at the concept of isotopy:

In fact, due credit must be accorded to Mrs. Besant and Bishop Leadbeater who had pre-empted the discovery of isotopes, when they reported Adyarium (^2D) and Occultum (^3T) besides neon atoms of two different masses, ^{20}Ne and metaneon ^{22}Ne in 1907, i.e., some four years before Sir J.J. Thomson reported two parabolas for neon of masses 20 and 22 in his classical work on the positive ray analysis in 1911, followed by the work of Aston and Soddy (ARNIKAR, 2000, p. 71).

Furthermore, it should be reiterated that Besant and Leadbeater, when describing the hydrogen atom (1895) and, later, the others in the periodic table (1908), anticipated the discovery of quarks, since modern science only theorized and discovered them from 1964 (PHILLIPS, 1999, p. 27). Quarks are subatomic particles and therefore invisible to normal human vision. There are six types or “flavours” of quarks (HAWKING, 2016, pp. 184, 215), as they are called. Some of them constitute the protons and neutrons of the atomic nucleus of the different elements of the periodic table, others are unstable. Although more difficult to demonstrate, because the subject of quarks demands more technical knowledge of modern physics than that of isotopes, perhaps this discovery of quarks, made by Besant and Leadbeater, is much more surprising than that of isotopes. Srinivasan, Associate Director of the Physics Group at the Bhabha Atomic Research Centre in

Mumbai, India, points out that they observed “[...] down to the 'quark' and even 'sub-quark' level; and that they have also observed, using their extraordinary mental faculties, the existence of isotopes of several elements much before the 'official' scientific discovery of isotopes by Aston in 1912 using his newly invented instrument, the mass spectrograph!” (SRINIVASAN, 2002, p. 1).

Arnikar, Phillips, and Srinivasan acknowledge in several ways how the discoveries of Besant and Leadbeater predated modern science in the realm of the atom and subatomic particles. In fact, his discoveries, at the very heart of matter, constitute an argument against materialism, because they point in the direction that the subatomic particles of the physical world are made up of more subtle particles from other worlds or lokas. In this way, the other worlds (lokas) would not be somewhere else, but, so to speak, “inside” the physical world itself.

Dr. Besant, owing to her later dedication to Indian independence policy, had to renounce the practice of clairvoyance from 1913 onwards, but Bishop Leadbeater continued his research on atoms until the end of his life.

Leadbeater thus, through a kind of reinterpretation of chemistry and its atomic subparticles, holds that the world of the so-called dead, or astral plane, contains the physical world of the living, or interpenetrates it. The astral plane would be the fourth dimension, which Leadbeater describes in detail in his book *The Astral Plane* (2005). This plane would largely correspond to the purgatory of Roman Catholics, particularly as a stage of prior purification for later entry into heaven, which Leadbeater calls the “mental plane” in his book *The Devachanic Plane* (LEADBEATER, 1987). Such interpenetration is based on the idea that each atom of the physical world would be constituted by the condensation of astral matter, which is more subtle. Therefore, everything that exists on the physical plane is contained in the astral plane and

has a counterpart in it. But as the astral plane has more dimensions, there are many more beings and things there than in the physical world. The same reasoning applies to the higher dimensions.

Thus, Leadbeater reinterprets the ancient seven lokas, or worlds of the Hindu tradition, translating them with Western names (LEADBEATER, 1983, p. 18), namely: *Bhūrloka*, Physical Plane; *Bhuvārloka*, Astral, Emotional or Purgatory Plane; *Svarloka*, Mental Plane or Heaven; *Mahārloka*, Intuitive Plane; *Janārloka*, Spiritual Plane or *Nirvana*; *Tapārloka*, Monadic Plane; and *Satyārloka*, Divine Plan, that is, upholds the doctrine of the omnipresence of God.

The idea of the interpenetration of the seven worlds, or seven dimensional planes, seems to be one of the essential theosophical teachings, corresponding to the lokas of Indian philosophy, as mentioned by Blavatsky in *The Secret Doctrine* (BLAVASTKY, 1980, v. 6, p. 202).

As mentioned, Blavatsky relates occultism or occult science as synonymous with *Rāja-Yoga*, but also with *Ātma-Vidyā* or science of self-knowledge (BLAVASTKY, 1998, v. 12, p. 488), recognizing the efficiency of Astrology as its eventual helper: “Alchemy, Astrology, Occult Physiology, Chiromancy, exist in Nature, [...] *Ātma-Vidyā* sets small value on them. It includes them all and may even use them occasionally [...] for beneficent purposes...” (BLAVASTKY, 1987, pp. 38-39).

Since ancient times, Astrology has considered that, if there is resonance or vibratory tuning, a distant star can have an effect on us, without ever having touched us. This is the Pythagorean Harmony of the Spheres, as Plato also taught:

The spindle turned in the knees of Necessity [the cycle of Metempsychosis and Nemesis, i.e. Reincarnation and Karma]; and on the upper surface of each circle [the orbits of the planets] is a Siren [like a finger making a

sound at pass over the rim of a crystal chalice] ,who goes round with them, hymning a single tone or note [its natural and singular frequency].The eight [spheres: those of the seven sacred planets and the of the fixed stars] together form one harmony... (PLATO, 1984, *The Republic*, § 617b, v. 7, p. 439).

So, the world is not adrift, but we need to learn to tune to the right frequency. This is the basis of the hermetic principle of correspondence: “As above, so below” (BLAVATSKY, 1993, p. 65). As in Heaven, so it is on Earth. Astrology is all based on these principles of vibrational correspondence and affinity. It reads the cosmic clock and is the science of karma.

Patañjali, in the Yoga-Sūtra, deals with the Law of Karma or cause and effect (PATAÑJALI *apud* TAIMNI, 2010, YS II: 12-14, p. 157-160) and seems, according to Śaṅkara, to relate it to the Law of cycles. There is a certain delay until the release of the effects of the Law of Karma, that is, a certain time is necessary for thoughts, emotions, or psychosomatic effects to accumulate, until their fruits ripen. Thus, Patañjali refers to the law or cycle of motion of the stars: “(By performing *samyama*) to the pole-star knowledge of their movements” (PATAÑJALI *apud* TAIMNI, 2010, YS III: 29, p. 329). Śaṅkara comments on this *sūtra* stating that one who applies *samyama* on the North Star:

[...] will apprehend the motions of the stars – how they converge and how they separate. How at this time this planet is opposed by that one, and how it comes thus to be subdued, and then in that way it rises again – by these means he comes to know, for instance, the good and bad fortune of the living beings (ŚAṅKARA, 2006, p. 335).

It is therefore evident that Śaṅkara interprets Patañjali referring to Astronomy or Astrology (which until then had not yet been separated), that is, as I commented, to “[...] the study or Science [occult wisdom] of the stars [...] [or] of the relationship between terrestrial and celestial phenomena, including all beings on this Earth, whether this relationship may be by direct influence, by synchronicity or of any other kind” (LINDEMANN, 2020, p. 13). It is, at least, a study (logia in Greek), as Isaac Newton said when Egmont Halley, the astronomer who discovered the famous comet that bears his name, questioned him about the foundations of Astrology. Newton replied, “Sir, I have studied it, you have not.” (THE COMPLETE..., 1975, p. 3)

Śaṅkara, in his comment quoted above, refers to at least two planetary aspects or angles: the “conjunction”, when two or more stars or planets “converge” at zero degrees of longitude, and the “opposition”, when they “separate” or “oppose” at 180 degrees. These are the most important angles used in Astrology for thousands of years, but Śaṅkara obviously does not refer to popular Astrology. These planetary angles were also found by John H. Nelson, an American electronics engineer and propagation analyst at RCA Communications Inc., in New York, as the ones that most disturb the propagation of short radio waves in the ionosphere (LEWIS, 1997, p. 380). He wrote this in a letter to the Paris-based *Omnium Litteraire* Magazine on the 17th of November, 1955:

When I engaged in this research pertaining to Ionospheric Perturbations affecting shortwave radio, I did not have any idea what Heliocentric Planetary angles would be found as important angles. Purely empirical research has revealed that 0° - 90° - 180° and 270° angles were associated with bad radio signals, and [angles of] 60° - 120° - 240° and 300° were found to be

associated with good radio signals. (NELSON, 1955 *apud* LINDEMANN, 2020, p. 328).

In fact, Nelson was corroborating the five classic planetary angles known as Ptolemaic aspects or major aspects (LEWIS, 1997, p. 32), namely: the Conjunction (0°), the Sextile (60°), the Square (90°), the Trine (120°) and the Opposition (180°). Nelson says: “I have never studied Astrology [...] It is purely by coincidence that my discoveries in radio appear to support the hypothesis of the Astrologers who have claimed for the ages that distant planets can have an influence upon the inhabitants of the Earth” (NELSON, 1955 *apud* LINDEMANN, 2020, p. 328).

The underlying reasoning is simple: if in an opposition between the Sun and the Moon (Full Moon) the tides rise, in a heliocentric opposition between Jupiter and Saturn, the most massive planets in the solar system, the Sun will produce bulges (sunspots), because its plasma is much more fluid than the oceans. Sunspots have a powerful electromagnetic action and influence radio waves, as Nelson's work has shown. If the angles of the planets, Sun and Moon can even affect sunspots and tides, they could equally influence the cycle of human hormones and moods, releasing the effects of accumulated emotions and thoughts related to the main glands and their respective nervous plexuses and *chakras*.

Stephen Arroyo, who also considers Astrology as a path of self-knowledge associated with karma and transformation, states: “Indeed, Astrology could legitimately be called a 'science of karma'” (ARROYO, 1992, p. 9). Besant also states that “'ripe karma' [...] can be sketched out in a horoscope [Astral Chart] cast by a competent astrologer.” (BESANT, 1977, p. 287).. “Ripe karma”, called *prārabdha karma*, corresponds to a subdivision of individual *karma*, which Śaṅkara considers as “[...] *Karma* already incurred in a previous incarnation” (ŚAMKARĀCĀRYA, 1973, sl. 454, p.

173). Therefore, it must be outlined already at the time of the current birth.

The question could arise as to how one intends to read this mature karma in an individual's Birth Chart, or for example, his predisposition to clairvoyance. Charles Ernest Owen Carter (1887-1968), former President of the Astrological Lodge of the Theosophical Society in London, states, in his Encyclopedia of Psychological Astrology, in the entry “Clairvoyance” that the planetary aspect or angle of “Neptune in conjunction with Sun or Mercury seems to be a common indication” (CARTER, 1979, p. 60). Max Heindel (1865-1919), renowned astrologer and founder of the Rosicrucian Fraternity, also mentions, in his work *The Message of the Stars*, that Neptune's aspects to Mercury are “successful in the occult sciences and often develop a supernormal faculty” (HEINDEL, 1978, p. 158).

If one decides to investigate what, therefore, the astrological argument would be for choosing between the two dates of birth that appear in Bishop Leadbeater's documents, which basically differ by seven years, it would suffice to compare the Birth Astral Charts calculated for these dates. It is opportune to use, for this purpose, the Birth Astral Charts chosen and calculated by Alan Leo (1860 –1917) for the 17th of February, 1847, as found in his book *Thousand and One Notable Nativities* (LEO, 1917, p. 25, 92, 93), as follows: [Astral Chart CWL – I and symbols ?]

Taking the same birth time, the Birth Astral Chart calculated for the other date in question, the 16th of February, 1854, would be: [Astral Chart CWL - II]

In this visual comparison, even a layperson can observe that the very rare triple conjunction of Sun, Mercury and Neptune is found to be very accurate, with a dispersion of less than one degree on the 17th of February, 1847. It is opportune to point out that in an Astral Chart analysis, one of the most important points are the aspects, which are angles measured

between the stars with vertex on Earth, since it is desired to determine the influence of the stars on us who live on Earth. The most powerful or intense aspect is the longitudinal conjunction or alignment of the stars at zero degrees. A dispersion or orb tolerance of up to 1° is considered nearly exact or very strong, and even up to 6° is still considered strong.

Since the planet Mercury has an inner orbit or is closer to the Sun than the Earth, its aspects are never more than 30° before or after the Sun. Therefore, statistically, the chance of having a conjunction of one degree between them is 1° in $30^{\circ} = 0.033333$. As Neptune is an outer planet, it can revolve freely, the chance of a one degree conjunction with the Sun is 2° in $360^{\circ} = 0.005555$. The probability of both events occurring simultaneously, as in the case of a triple conjunction of one degree of maximum dispersion (so the degree of both events must be in the same direction, which is still a one in two chance) between Sun, Mercury and Neptune is $0.033333 \times 0.005555 \times 0.5 = 0.000092$, that is, almost 1 case in 10,000 or 0.009259° , which is similar to winning the lottery.

Another way of sampling the rarity of this aspect is to check the maximum dispersion between Sun, Mercury and Neptune on the date of the 17th of February in subsequent years, remembering that more than 6° no longer constitutes a triple conjunction: In 1847 $\Rightarrow 1^{\circ}02'$; 1848 $\Rightarrow 14^{\circ}42'$; 1849 $\Rightarrow 12^{\circ}08'$; 1850 $\Rightarrow 24^{\circ}22'$; 1851 $\Rightarrow 34^{\circ}29'$; 1852 $\Rightarrow 30^{\circ}10'$; 1853 $\Rightarrow 19^{\circ}08'$; 1854 $\Rightarrow 15^{\circ}19'$; becoming evident that, among these eight years observed in the sample, the triple conjunction only occurred in 1847. Therefore, from the above, according to the astrological argument, for the Bishop Charles Webster Leadbeater could indeed have been a great clairvoyant, it is much more likely that he was born on the 17th of February, 1847, since the dispersion of the triple conjunction of Sun, Mercury and Neptune on that date was only $1^{\circ}02'$ (one degree and two minutes of arc), that is, practically exact.

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NEWS AND NOTES

Gujarat

Two joint meetings were organized by Bhavnagar Lodge and Krushnanagar Lodge in the month of February. Prof. Raksha Dave spoke about *Ram Raksha Stotra* on 14 February. Then, in the second joint meeting organized in the context of Adyar Day on 28 Feb. homage was paid to the founders of the TS and Bruno's contribution was remembered. A book titled '*Lord Krishna and Karmayoga*' edited by the Bhavnagar Lodge's former President Manjibhai Patel was released on this occasion by the retired District Judge Hemanshu Joshi.

Karnataka

The Adyar Day was celebrated at the Theosophical Society Hospet. The chief guest of the programme was Mr. Jagadish P.M. He stated that February 17 is an important day in the history of the Theosophical Society. Adyar is the location of the International Headquarters of the Theosophical Society (TS) in Chennai (formerly known as Madras). The vision of the Founders later grew into a global movement. H.P. Blavatsky and Henry Olcott worked for the welfare of the world and established the organization based on the noble principles of all religions. As H.P. Blavatsky said, "Theosophy is the religion of the future humanity."

Mr. Ashok Jeere, Joint Secretary, said that the Theosophical Society represents harmony among all religions. Dr. K. Hanumanth Rao, Treasurer, spoke about the need to practice brotherhood, compassion, and wisdom in our daily life.

Dr K.Hanumanth Rao was honoured on this occasion, as he had received "Karnataka Sahakara Shiromani- 2025" award.

While celebrating Adyar Day, the President of the programme Mr. G. Ramachandra Gowda said that

we should reaffirm our commitment to Theosophical principles. Mr. J. Satyanarayana, Vice-President, Mr. Bhupal Prahlad- Secretary, members of the College Governing Council, Mr. V. Sharanappa, Director, Mr. Bisati Parashurama- Member, and Mrs. Pooja, were present on the stage. Dr. Ansuya Angadi, Principal of SUBNT Women's Degree College, delivered the welcome address. Mrs. Sujatha D.N. proposed the vote of thanks and Ms. Lavanya compered the programme.

U.P. & Uttarakhand

Bro. Atulesh Jindal spoke about 'Etheric Double' in the meeting of Dharma Lodge, Lucknow, held on 4 February. The topic of Bro. B.K. Pandey's talk held there on 11 February was 'Astral Body'. The Lodge observed Adyar Day on 17 February and organized a Question & Answer session on the subject 'Theosophy' which was held on 25 February.

Sis. Vasumati Agnihotri delivered talk on the book '*Practical Occultism - Daily Life*' at Pragma Lodge on 8 and 22 February and talk on both the days was followed by discussion.

Bro. H.B. Pandey delivered a talk on the topic 'Aranyaka Kand of Ramayana' at Nirvana Lodge, Agra, on 5 February. The Lodge organized symposiums on the following topics: 'Introduction of Theosophy', 'Plan Evolution and Purpose of Life' and 'Man and his Bodies'. The topics of these three symposiums were from the book '*Theosophy Ke Path*' and the symposiums were held on 12, 19 and 26 February respectively.

Bro. Arvind Rai delivered a talk on the topic

'Psychogenesis' which was held at Sarvahitakari Lodge, Gorakhpur, on 4 February. Bro. Ajai Rai spoke there about 'Karma' on 11 February and then he explained 'Shiv Tattva' on 18 February. Besides, a Question-Answer session on the topic 'Theosophy' was organized by the Lodge on 25 February.

A talk on the topic 'Life of a Theosophical Aspirant' was delivered by Bro. L.S. Shukla on 15 February at Sanatan Dharma Lodge, Gorakhpur.

Bro. Vindhychal Mishra's talk on the topic 'Brahmvidya and The Bhagvad Gita' was held on 1 February in Jagdishpur Lodge, Dist Gorakhpur.

Bro. S.B.R. Mishra spoke about 'Paramitas – Part II' at Satya Darshan Lodge, Jogia, on 28 February.

Bro. Vashishtha Muni Tripathi's talk on the topic 'Panchkoshi' was held in the meeting of Brahmvidya Lodge, Jigina Bhiyaon (Dist. Gorakhpur) on 16 February.

Bro. Anand Kumar Singh explained the 'Karma-Yoga in Gita' in Chaturbhuj Lodge, Bansgaon, on 28 February.

Bro. Devnath Mani Tripathi explained the 'Essence of Theosophy' in the meeting of Baba Gorakhnath Brahmividyia Lodge in Deoria, held on 15 February.

Bro. Mahendra Kumar Srivastava conducted the study of the book '*The Key to Theosophy*' at Narayan Lodge, Mirzapur, on 8 February. Then, on the remaining three Sundays of the month, he conducted the study of '*Theosophy Ke Path*'.

Bro. Raj Brijpuria delivered a talk on '*Samyak*

Gyan' which was held at Chohan Lodge, Kanpur, on the first Sunday in the month of February. And then, on the last Sunday of the month he explained about 'Success of meditation, one pointedness, wisdom and insight'. Bro. Kirtiman Singh delivered a talk there on 'Concentration' and the subject of talk given by Sis. Shaily Singh was 'Obstruction on path and their solution'. These last two talks were held on the second and third Sunday of the month.

Adyar Day was observed by Anand Lodge in Prayagarj on 17 February. Sis. Archana Pandey delivered a talk at the same venue on 22 February in which she spoke about 'Invisible Helpers'.

Study of the book *Karma Ka Rahsya* and discussion on 'H.S. Olcott and early leaders of TS' were organized in Noida on 1 and 15 February respectively.

Sis. Manju Agarwal spoke about 'Theosophy and Theosophical Society' at Maitreya Lodge in Gr. Noida on 1 February. Then, the subject of talk delivered there by Bro. S. Ranjan on 22 February was 'The Power and Use of Thought'.

Study of the booklets '*The Art of Meditation*' and '*The Power and Use of Thought*' were conducted by Sis. Suvralina Mohanty at Prayas Lodge in Ghaziabad, on 1 and 15 February respectively. Sis. Vimal Balchander delivered a talk there on the topic 'Transformation -A Self-check' which was held on 22 February.

The members of Kashi Tattva Sabha joined the on-line programme of 'Adyar Day' organized by the Indian Section on 17 February. A talk on the topic 'Theosophy and our responsibility' delivered by Dr.

Abha Srivastava was held under the auspices of Kashi tattva Sabha on 27 February.

A group discussion on the book '*Perfumes of the Egypt*' was held at Annie Besant lodge in Varanasi on 20 February.

Public Talk: Bro. U.S. Pandey spoke on the theme 'Self-Management by Awareness'. This talk was delivered on 4 February before the officers in Indian Railway Institute of Signal Engineering Secunderabad.

Address to Students/Teachers/Youth: Bro. U.S. Pandey addressed the students/teachers of Ananta School run by the Theosophical Society in Bhopal. The topic of this talk delivered on 11 February was 'How to be happy, successful and peaceful'. Besides, on the same day he addressed a group of teachers of Ananta School on the topic 'Theosophy and Theosophical Society'.

Contribution to other Federations: Rayalaseema Federation - Bro. U.S. Pandey delivered talks on the topics 'Science of the Soul' and 'Introduction of Theosophy' in the Lodges of Hyderabad and Secunderabad on 1 and 5 February respectively.

Marathi- Bro. U.S. Pandey delivered the Keynote Address during the one day's workshop on 'Theosophy – Philosophy of Life'. It was held under the auspices of Maitreya Lodge in Nagpur on 8 February. Then, Bro. Pandey answered Questions on Theosophy asked by some members of Nagpur in a Question & Answer session arranged by Bro. Ashok Lokhande on 9 February.

Bro. S.K. Pandey conducted a study camp on the book '*Technique of Spiritual Life*' by Clara Codd. It was held at Shri Krishna Lodge in Amaravati on 27,28 February and 1 March.

Karnataka Federation organized a study camp on 'Yoga Sutras of Patanjali' at the Indian Section HQ, Varanasi, from 20 to 22 February. Bro. U.S. Pandey delivered a talk on the topic 'Kaivlya and Nirvana' in a session on 22 February.

Bro. S.K. Pandey's on-line talk on 'Nature of Memory' was held under the auspices of Shankar Lodge, Delhi, on 7 February.

Sis. Archana Pandey spoke about 'Invisible Helpers' in the on-line talk organized by Bombay and Gujarat Federation- Triveni on 10 February.

Contribution to the Indian Section Programme: On-line study of Letters Nos. 48 to 56 of *Letters from the Masters of Wisdom* – series 2 was conducted by Sis. Vibha Saksena on 6,16 and 20 February respectively.

A short on-line talk on the topic 'JK and Theosophy' was delivered by Sis. Suvralina Mohanty on 17 February- Adyar Day.