



The Light Bearer

Spring
2022

Published by the Canadian Theosophical Association



Our motto: There is no religion higher than Truth

Theosophy is the wisdom underlying all religions, beyond dogma and superstition

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Mission Statement

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

Freedom of Thought

Theosophy has always been, from time immemorial, known to a few. Its teachings help achieve the latent spiritual nature in every human being, without dependence and without fear. It demonstrates that justice and love guide the world.

The Theosophical Society was founded in 1875 in New York and its headquarters was installed in 1882 at Adyar, India. It has national sections in over fifty countries.

Text of the resolution adopted by the Grand Council of the Theosophical Society:

As the Theosophical Society has spread widely in the world, and Believers of all religions came into its ranks without abandoning dogma, teachings and beliefs of their particular creeds, it seems useful to emphasize that no doctrine or opinion, by any person, who can be taught or supported, is required to fulfil the acceptance of members to the Theosophical Society, and there is none that they can, at their discretion, accept or reject. Approval of the three objects is the only condition imposed on members. Here they are:

- 1. To form a nucleus of the Universal Brotherhood of Humanity without distinction of race, creed, sex, caste or color*
- 2. To encourage the study of Comparative Religion, Philosophy and Science*
- 3. To investigate unexplained laws of nature and the powers latent in human beings*

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The views expressed in this magazine are those of the writers and not necessarily those of the Canadian Theosophical Association or its Editors.

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Word from the Editor



Dear Theosophists,

Welcome to the Spring 2022 edition of the Light Bearer. Throughout Canada spring is arriving, winter is receding, and these long two years of pandemic restrictions are lifting across the country. As the grip of the Covid-19 pandemic lessens, the world has immediately been thrust into another crisis with the terrible war escalating in Ukraine. Life in the 21st Century has been a roller coaster and the human experience is a turbulent one in the best of times. When difficult world situations like this manifest I find myself meditating on a strange topic: surfing.

Last summer I attempted surfing for the first time. I grew up near the Rocky Mountains and regularly enjoyed the winter sports of skiing and snowboarding as well as skateboarding in the summer months. While these sports share similarities to surfing there is one major difference: while surfing, you are not in charge, the ocean is in full control. All a surfer can do is hope to synchronize with the wave and see where it takes them. All a surfer has is his board and some basic skills to navigate this board through the waves. Lately I have been viewing world events as waves in the ocean, some are

small, others are massive and the only thing that is certain is that they will keep on rolling. I have also come to realize that Theosophy and the spiritual life is my surfboard. With Theosophy and the spiritual life creating a stable base, it provides me with the skills to ride these waves as they rise and fall.

This sentiment is elaborated on by National President Robert Beland in his *Word From The President*. This issue of The Light Bearer features poetry, Annie Besant's writing on karma, an excerpt from the *GOLDEN PRECEPTS OF ESOTERICISM* by G. de Purucker, a feature on the archangel Lucifer by Gregg Braden and an update on Theosophical Order of Service. This Spring Light Bearer debut's a new section entitled *Words of Wisdom* that feature bite sized bits of text for reflection and meditation.

I want to thank Maryse DeCoste and Seray Caglayan for their help curating and constructing this issue, I feel that an exciting air has been breathed into the Light Bearer.

Best wishes,

Reid Pollock, Lux Study Centre

Word from the President



Life and Theosophy

Hello everybody,

There is something fascinating about life. In fact, there are a lot of things, but today I would like to discuss two aspects with you. Life is both general and particular. What I mean by that is that walking is life, dancing is life, having a profession is life, having a family is life. This is the general aspect; you will probably tell me that it is obvious, and I agree with you. What seems less obvious to most people is the particular aspect of life. What I mean by that is that even if I were a renowned physicist or an Olympic athlete, if I haven't learned car mechanics, it would be very difficult for me to repair my vehicle in a proper way. The same is true for all particular areas of life. One can be a good runner but a poor swimmer, a good politician but a poor pharmacist, etc.

This is a no-brainer; no-one would expect to be a good doctor after taking a ballet class. However, when it comes to life, most people do not take this into account

and do not see the point of taking a specific course in order to be successful in life. People believe that because they have succeeded in their careers and in their family life, they have all the knowledge to succeed in life. However, it is clear that many people have succeeded in all areas but are nevertheless very unhappy. We are all also forced to see, looking at what is happening on the planet, that humanity lacks something to succeed in life individually and as a group.

What is this course, this specific training, which would allow you to succeed in your life? Well, that's Theosophy. Now, there are several basic things to consider. In the 21st century, with the emphasis on secularism, the name theosophy can raise questions for many people. You should know that this great science, this great philosophy, has existed for thousands of years and that this name, which many know, was chosen about three centuries before our era. At that time, in the time of

Neoplatonic philosophy, the word theosophy was very popular. But since then, it has also been called the secret doctrine, the occult philosophy, the esoteric philosophy, the ancient wisdom, and recently, the ageless wisdom (since it contains not only knowledge that dates back thousands of years, but also modern knowledge, such as quantum physics, biology, neurology, and transpersonal psychology).

So, although for some - the mystics, the intellectuals, those who seek a meaning to life - the name theosophy will always remain, and in fact, this name has a deep meaning for them, because of their interest in the mystical or spiritual side of life, one could also consider this great science, this great philosophy, as a manual, a guide, containing the instructions, the rules, the laws that govern the earth and human beings. One can see a spiritual dimension in it or not, but when one thinks about it, one has to admit that there are laws that govern this planet, laws that govern the functioning not only of the human body but also of emotions and thoughts. And, if we want to believe in a soul, it is quite logical to think that there are laws there too, as there are at other levels.

This has led me to the conclusion that since it is self-evident that in order to do a job, a sport, in fact any activity well, without risking injury to oneself or to someone else physically or psychologically, it is necessary to undergo appropriate training in the field in question, it must be the same for this great global activity

which we call life. And this training has existed for thousands of years: it has been called theosophy, ancient wisdom, ageless wisdom, but whatever the name, the important thing to know is that if we do not acquire at least the basics of this training, as in all other fields, the chances of success are almost nil. To put it in other words, when life is not successful, people are unhappy, and experience suffering, violence, anxiety, etc., which at the societal level leads to wars, pandemics, climate change, etc.

That is why now, wherever I go, I encourage those around me to undertake this training. As in all other areas, taking the training is not a matter of whether one feels like it; it is not a matter of religion; it is not a matter of being spiritual or not; it is a matter of realizing that this is the only way to have a happy life and a healthy planet.

P.S. Note that, although Theosophy is eternal, that it has always existed and will always exist, the Theosophical Society is only a vehicle that best transmits theosophical knowledge. It is certainly a very good vehicle, providing precise and profound answers, without dogma, answers often more satisfactory than those found in religions, but it is not the only vehicle. I therefore strongly encourage you to study and practice Theosophy, but the choice of the vehicle to acquire this Theosophical knowledge is totally personal.

Thank you

Robert Béland

IT IS TIME TO RENEW YOUR MEMBERSHIP!

We have simplified the payment process for membership fees. There are now 3 ways to renew your annual membership for the next membership year, which runs from May 1, 2022 to April 30, 2023:

1. You may pay them to your group leader, who will forward the money to Jennifer Hay, the National Treasurer.
2. If you are a Member at Large, you may send your payment directly via e-transfer to Jennifer at **treasurer.atcta@gmail.com**, for automatic deposit to the Canadian Theosophical Association bank account.
3. Members at Large without access to the internet may post a cheque to:
Jennifer Hay, National Treasurer, 8 Lear Street, Ajax, ON L1Z 1N3

Here are the annual fees due **on May 1, 2022**:

- \$40 for an individual
- \$60 for a couple living at the same address

As members of the International TS community, we support Adyar with 15% of our dues. The balance covers expenses such as printing, postage, the registration of the domain for our website, year-end accounting, banking and office expenses (e.g. ink cartridges for printers, paper, repairs for computers), our Registered Office (law firm), and to conform to the Canadian laws of incorporation as well as our international by-laws by having an annual AGM/convention, which is the main nationwide unifying event.

Should you have any questions, please reach out to Jennifer directly or to any other member of the board. Please consider adding a small donation for the TOS (Theosophical Order of Service) in Canada.

LOVE IS THE CEMENT OF THE UNIVERSE

Gottfried de Purucker

Love is the cement of the Universe; it holds all things in place and in eternal keeping; its very nature is celestial Peace; its very characteristic is cosmic Harmony, permeating all things, boundless, deathless, infinite, and eternal. It is everywhere and is the very heart of the heart of all that is.

Love is the light. Love shows the Way and lights the Path; it is the flowing force of the permeant** light, the Buddhic Splendor – the Christ-light – at the heart of the Universe: it's that love, which working in gods and men, teaches us to know beauty when we see it, - especially inner beauty; teaches us to recognize greatness and splendor in others, from knowing the greatness and splendor in our own inmost being.

Love is the most beautiful, the holiest thing known to man. It gives us hope; it holds our heart in aspiration; it stimulates the noblest qualities of the human being, such as the sacrifice of self for others; it brings about self-forgetfulness; it also brings peace and joy that know no bounds. It is the noblest thing in the Universe.

“Love one another” – this is a beautiful saying for it is an appeal to the very core of our nature, to the divine within us, to the inner god, whose essence is a celestial splendor. The essential light of us is almighty Love.

Love is protective; love is strong; it is all-penetrating; and the more impersonal it is, the higher it is and the more powerful. It knows no barriers either in space or in time, for it is Nature's fundamental activity, Nature's fundamental law, and it is the universal bond of union among all things. Nothing can stop Love for it is the very life-essence of the Universe. For all beings and all things are one ultimately all rooted in the one Life, and through it all flows the steady, uninterrupted current of almighty Love.

Love is the great attractive power which links human heart to human heart; and the higher one goes in evolution, the closer does Love enwrap its tendrils through all the fiber of one's being; more and more does the human heart expand with Love, until finally it embraces in its folds all the Universe, so that one comes to love all thing, both great and small, without distinction of place or time. Oh, the blessedness of this feeling, of this realization! It is divine; for Love, **impersonal Love, is divine!**

Personal love is but a reflexion of divine Love, of impersonal Love; and personal love is fallible, because its ray is so feeble. The veils of personality are thick before the inner eye, obscuring the inner vision and understanding. The essence of true Love is self-forgetfulness, and to this rule there are no exceptions. Impersonal Love is lovely, beautiful, and has no trace

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of the things that we all dislike. It is always kindly to everything and to everybody – it is intuitive.

Responsibility, trust, confidence, love – these certainly bring happiness, strength and joy. Cultivate them. But you will not understand these grand qualities nor truly feel them if your heart is filled with purely personal limited feelings and thoughts. For personal love has no sense of responsibility; It cannot trust because it cannot truly confide; it cannot utterly give because the “I” is there in strength all the time and its one thought is: for me, for me, for *me!*

There is something beautiful about a human heart which can give itself without thought of recompense or of the pain that the giving temporarily may cause the giver. That love which is given without thought of the self or for the self which has no frontiers and no conditions, is divine. True love is impersonal always.

Love is peace; love is harmony; love is self-forgetfulness; love is strength; it is power; it is vision; it is evolution. Its power so expands the inner nature that slowly you become sympathetic, because you become at one with the entire home-universe in which you live and move, and have your being; and because it is harmony itself, and because it is of the very essence of the core of the Universe, you

become at one with the divinity in the heart of all things

Impersonal love illuminates the heart, broadens the mind, fills the soul with a sense of oneness with all that is, so that you could no more injure a fellow creature than you could do a wrong deliberately and willfully to the individual you love best on the world.

Love is mighty. It is the greatest thing in human life. A faint reflexion of this is the love of one human being for another – very faint it is, but it is at least the beginning of self-forgetfulness. But once the soul is illuminated with impersonal love’s holy splendor, then you truly live.

Impersonal love asks no reward, it gives all and therefore gives itself. Love is an illumination. Love is inspiring; it opens the doors of the mind, because it cracks the bond of the lower selfhood which hems in the god within. When you love impersonally then the divine fires flow out, and man becomes truly Man.

Be kind, - refuse to hate. Let your heart expand and know the delight to feel the inner quiver which your soul experiences when you have touched with the tendrils of your consciousness the heart of a fellow human being. Learn to love for it is divine.

**Permeant: thoroughly soaked – saturated

From: GOLDEN PRECEPTS OF ESOTERICISM by G. de PURUCKER, Theosophical University Press, Point Loma, California, 1931

N.B. this is only a portion of the text with slight changes to the sequencing

THE ARCHANGEL LUCIFER

Gregg Braden

“I will begin with a question to you. In your many years and many modes of education, who have you been told that Lucifer, the holder of all evil was and is?”

When I ask this question in the seminars, though the answers vary in working, each usually expresses a common theme. We are taught, primarily through the Biblical texts, that Lucifer was originally an angel. The answers then become even more specific. He was not just any angel. He was an Archangel, the Brightest of the Bright and the highest of the high. A being of such brilliance, wisdom, love and power that he sat at ‘the hand of god,’ unequaled and without peership. My next question demonstrates where the confusion begins.

What happened to Lucifer? What caused this most powerful and brilliant of beings, The Brightest of the Bright, to change his position from the highest of high and end up as the lowest of low?

To answer this question is to understand the power and the role that fear has played within each of our lives throughout this evolutionary cycle of experience. Within many western traditions today, the name of Lucifer is synonymous with that of the Devil and Satan. The modern Biblical text uses these names nearly interchangeably in the discussions of the beings of power that became ‘lost,’ falling from the graces of heaven in the eyes of our creator. Prior to this time, however, the name Lucifer from the Hebrew name of ‘light

giver,’ is not associated with the concept of ‘fallen angels’ or Satan at all!

Interestingly, this connection was not made until the 12th century A.D. It was at this time, through what I see as a well-intentioned error in translation that Lucifer and Satan were treated as one in the same. (Sic) Detailed by Andrew Collins in the book, *Templar Legacy & Masonic Inheritance* within Rosslyn Chapel, the error may have come from an interpretation of the Biblical book of Isaiah:

How art thou fallen from heaven, O Lucifer, son of the morning star?

According to Collins, Biblical scholars are in agreement that this is a reference to the king of Babylon at the time, Nebuchadnezzar, known as ‘The Morning Star.’ Collins goes on to say the term ‘Lucifer’ is believed to have been a name given both to the king as well as the Morning Star, Venus. Prior to this time there was a powerful distinction between the two in origin, purpose and mode of earthly expression. According to the pre-twelfth century texts, Satan also had been an angel, although not an archangel of the highest order. Through an obscure series of events, Satan, and a band of followers, became lost in the experience of physicality, carnal knowledge and density, straying from the position of ‘light holder’ to something of an anomalous renegade. He was banished from the ‘highest place’ and would spend the remainder of his days in the experiences that he tampered with through his misguided deeds.

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This is not the case with Lucifer. Herein lives a powerful distinction.

*****Within the context of a world in polarity, the ancient texts tell us that the stage for our cycle of existence was set as the anchoring of two extremes, two polarized extremes of precisely the same whole. Those extremes are represented as the lightest of the light and the darkest of the dark, both as aspects of the same One. Historically, there is agreement as to who the force is that anchored the light. The texts say that a powerful representative of the light, also sitting at ‘the hand of the One,’ Archangel Michael offered to hold the patterns of light for the duration of this cycle of human experience. He chose this task as a visible demonstration of his love for the earth and remains with us today as a force anchoring the lightest of the light, serving as a mirror reflecting to us whatever light we choose to offer this world through our lives. He anchors the greatest possibilities of light so that we may know ourselves in light and in that knowing, see ourselves in all ways.

The ‘light’ is one polar extreme, one of the two binary possibilities of this earthly experience. Who anchors the opposite extreme? Perhaps even a better question is ‘Who would want to?’ What being could be so powerful as to anchor the darkest of the dark as the other end of the polar spectrum? What being has the power, tempered with wisdom, love and compassion to hold that anchor without the legions of others, offering himself to the task of ‘love made visible,’ for nearly 200,000 years? What being of strength could possibly home to survive in the polarity of darkness for the duration of this earthly cycle? Cut off from all those that he had known,

loved and cherished, what being would have a prayer of surviving without becoming lost in the experience? . . .

. . . Is it possible that the Archangel Lucifer, in perhaps one of the greatest acts of compassion every witnessed in our ancient memory, willingly gave and continues to give of himself as our personal mirror of darkness because he loves us that much? To find our balance we must know our extremes. Who holds those extremes? Is [it] possible that, in his unconditional love for us, Lucifer has immersed himself into the very opposite of all the light that he had attained, to hold that possibility for us so that we may know ourselves in all ways? Could Archangel Lucifer love us that much? *****

This is precisely the scenario that I believe we are living. Somewhere in the murky depths of our group ancient memory, we remember the love of a being, a friend with a power beyond our knowing. We remember a being of such compassion that he willingly and intentionally left us and the form that we had always known him in. In his choice to serve us, through a love never before demonstrated, he immersed himself among us a that part of our consciousness that we would shun, judge, hate and kill for. Some force had to do it. Some power had to anchor the opposite of all that we would every know as light, so that you and I could find our power in a world where we choose our course of action in each moment. Those choices are where we find our greatest strength. In those moments of choice, you and I remember our truest nature. ...

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. . . Lucifer and darkness are not out to ‘get’ you, lurking at every turn of life choice. Rather, Lucifer is committed in service to you, through your growth, as you experience the consequence of choices that take you from life giving and light experience.

Darkness is just as much a part of us as light. Lucifer is just as much a part of us as Michael, and we are all part of the same creator that brought us here eons ago so that we may know our strength as compassionate beings

of non-judgement. Archangel Lucifer, Archangel Michael, our creator and you and I are all part of One. Nothing is separate. They trusted that we would remember.”

IF

Darkness, and the family of darkness are a part of the One,

THEN

How can a being of compassion hate a part of the One?

**All quoted text comes from the book, “Walking Between the Worlds. The Science of Compassion” by Gregg Braden pp 21-24.

Gregg Braden is a five-time New York Times best-selling author, researcher, educator, lecturer and internationally renowned as a pioneer bridging science, spirituality, and human potential. From 1979 to 1991 Gregg worked as a problem solver during times of crisis for Fortune 500 companies, including Cisco Systems where he became the first Technical Operations Manager in 1991. He continues problem-solving today as he merges modern science and the wisdom of our past to reveal real-world solutions to the issues that challenge our lives. His research has led to 15 film credits and 12 award-winning books now published in over 40 languages.

The United Kingdom’s Watkins Journal lists Gregg among the top 100 of “the world’s most spiritually influential living people” for the 7th consecutive year, and he is a 2020 nominee for the prestigious Templeton Award, established to honour “outstanding individuals who have devoted their talents to expanding our vision of human purpose and ultimate reality.”



CREATIVE ATTITUDES

Fred Morgan

In the last hundred years we have made amazing progress but man is still a great mystery to man, both inwardly and outwardly. It seems not difficult to explain our lack of understanding. Man, obviously, is a very complex creature, even if we consider there is no more to him than what is apparent. But there is a great deal more. He is not only a physical being with thoughts and feelings but a spiritual entity. About this we may hear the admonition: "Why get more involved? Is it not enough that we do not understand the parts of him that are so familiar? Must we make the problem more difficult by introducing other factors about which we are merely guessing? What is a spiritual entity in any case? We know man has a soul, but that surely has to do with religion and not with medicine or science."

There partly lies the fault and the cause of our bewilderment. We divide man into parts and have specialists for each part. But we shall not solve our problem of understanding man unless we consider the total man, not only his body and his emotions and mind, but also man as a Spirit and how each part affects the others. First, we must consider man as a Spirit - divine and immortal. He is not merely a creature with physical, emotional and mental equipment about which there hovers in some mysterious way a spirit or soul which after death goes to the appropriate place for ever and ever. He *is* a Spirit, and the parts of him that we are more familiar with serve as vehicles of consciousness upon three lower planes of Nature. But only the Spirit endures. This is the real man, the spark of the Divine, that which makes man truly unique in all

creation, that which gives him a divine yearning for God or his place of origin. With Western orthodox ideas we have the cart before the horse, the transient personality before the enduring Spirit, and we wonder why life is such a mystery, so full of contradictions, futility, anguish and frustration. About these distressing parts of the human situation there can hardly be exaggeration. The misery that is apparent is far outweighed by that which is hidden from our sight. Tens upon tens of thousands live lives of loneliness and equal numbers endure tasks that are monotonous and uninspiring, while strange relationships in marriage add to the sum of human suffering. No stratum of society escapes the misery that seems to be the heritage of humankind, for even those upon whom fortune smiles often find hatred and fear and frustration in their possessions and power.

So the individual tries to escape this misery by engaging in the countless distractions that this modern world of miracles offers. He is rarely if ever, contemplative, and being alone is something to be carefully avoided. If the evening or the weekend promises no excitement, no trips or visitors, no theatre or parties, then something must be done about it or there will be a drifting into boredom or loneliness. In the human scene, as yet, distractions seem to be inevitable, but is any form of culture in the home coming to our rescue? Where is music or literature as a part of home life? Where is the stimulating art of intelligent conversation? Perhaps we shall not see them again in this age of miracles. Not music of our own creation, or quiet hours of reading, or the delight of

mature discussion, or the somewhat creative activity of making things with our own hands. We have become watchers and listeners to what has little valid claim to culture, at least only a sparse sprinkling against mountains of vulgarity and violence.

If we wish to understand a machine, one of our most complex electronic machines, we shall not get very far by examining all the knobs and lights and dials on the panel. We have also to get to the insides where the tubes and wires are. And when we have understood all these circuits we still are merely acquainted with what we can see. But what we cannot see is the most important, for out of the unseen comes what we can see. The same with man. What is behind the personality with its body, emotions and thought is far more intriguing and profound.

By all this we can readily see that man is not really at home here on this physical plane of Nature. He is actually a transient limited to these denser fields of consciousness, and we cannot approach an awareness of his true identity, the spiritual self, for it is magnificent beyond conception. And we may see, too, that this life of ours upon earth is but a brief pilgrimage. What happens to us is not so important as many of us may think. We need not feel that the world is tumbling about our ears when we lose a fortune or a loved one. We suffer severely from such misfortune or bereavement because of our strong sense of separateness and helplessness - we have nothing upon which to lean. Nor can we really escape this sorrow yet, but to understand more of the hidden side of life must bring some relief and eventually complete release.

Suffering is caused when we are in conflict with universal law, when we strike

discordant notes or chords upon the Creator's instrument of life and form. And through this suffering we gradually learn to strike harmonious notes in resonance with Nature's basic unity. Most of us understand this - it is quite elementary. But many of us do not understand how deep this matter goes. Orthodox Western thought is circumscribed by a *one life* theme. We live but once and into this comparatively brief period we must make something of ourselves, get an education, and strive always for security, justify our existence, love and be loved and always hope that good fortune will be our lot. Many of us fail to realize our hopes and dreams. They not only remain as such but misfortune plagues our lives. Ill-health gives us pain, our love is unrequited, frustration wears us down, and life becomes a battle of endurance. What have we done that we must suffer so? Have we not been virtuous and kind? We have our faults to be sure, but have we been so evil that we must be punished so severely? Besides, are there not quite evil people who seem to escape all penalties? Apparently there is no justice to universal law, if law there be. Why should the righteous suffer and the villains often go through life unscathed, arrogant and prosperous? Nor is this all. Why the death of infants? Why the crippled or insane? Why all the misery and pain that should be so unnecessary, that seems to have no cause or justification?

Within the theory that we live but once there is no justice - all is chaos and confusion. This world of conflict and contradictions is surely not the creation of a Supreme Intelligence. It is the work of a lunatic - a cosmic fiend. There is no plan or purpose. But, consider the matter. Is it not quite obvious that we are trying to measure the universe with a yardstick? Should we not, if only for amusement, extend the scene and give rein to the imagination? Is

it possible that we have lived on earth before? Or should the question be: Is it possible that we have not? At least, for the time being, let us assume that we have. It is not an uninteresting speculation, in fact, the thought is quite intriguing; fantastic, too, perhaps. But it is not more fantastic than the discoveries of modern science, and certainly not more fantastic than a universe created by a loving God which bears in its bosom such dreadful things, such injustice, such misery and frustration, such deep sorrow, such "immemorial infamies, perfidious wrongs, immedicable woes".

If we earnestly and most anxiously wish to know what the truth is, then must we not gamble with new ideas, or venture upon journeys without map or compass? No new lands were discovered by staying at home and reading history books or fairy tales. The world was enlarged by adventurers and the wilderness subdued by brave men. It is so in the world of ideas, and one thing is certain about life - nothing is static. All is changing, evolving, moving forward from one scene to another. Man in general is the laggard because he is a creature of choice. He wants comfort more than truth, security more than adventure. And he feels secure in static beliefs and rests comfortably upon the theories of life propounded, by men in authority, or rather finds some comfort in placing responsibility upon the shoulders of another. How can he prove that things are not as stated? He has no easy way of proving anything, and surely ideas about man and the universe, about the hereafter, ideas that have endured for centuries, cannot be false.

Indeed, they can be, and they are. During the last century, material science has been compelled to abandon many a pet theory that was thought secure, and whole new

worlds have since been discovered. Progress is not so easy in the fields of organized religion. The Church is made secure by creeds and doctrines and by organization that depend upon authority, the authority of God and those who represent Him. It serves a purpose in the evolutionary process, in man's search for truth, but obviously this is no field for adventure and experiment. It has a doctrine, a plan and purpose that cannot be changed or faith in the whole thing collapses and the Church itself tumbles into ruin carrying with it those in high places. History is replete with records of the decay of man's systems and temples. Outer forms change or disintegrate that better forms may accommodate evolving life. Shall we then adventure forth with new ideas, if only for the time being and for our amusement? Shall we plant a new garden of ideas and see what grows?

We may be concerned mostly with apparent injustice in the cosmic scheme. How shall we endure the thought that God is not just? How can we entertain the proposition that there is no plan or purpose to life? We see that there are immutable laws in Nature, laws upon which the scientist depends. To make an intelligent and just pattern to man's existence we must have a comprehensive and far-reaching law - not only law in the objective world but law that reaches throughout the total realm of man. Thought and feeling are forces in man subject to this law. As we think, so we become, and it would be quite irrational to suppose that this universal law affected only one plane of Nature and not the others. For, strange as it may seem, this material world is only a reflection of higher planes. We can see the truth of this when we consider that what man creates comes from desire and thought.

This universal law is known as Karma, or cause and effect. Whatever we do or think or feel produces an effect, disturbs the matter of the appropriate plane - physical, mental or emotional. This is not difficult to observe in the world of solid matter, nor too difficult to see in the realm, of thought and feeling. We know the effect of anger or of love, what potent forces they have proved themselves to be; and how optimistic attitudes can change the atmosphere of our environment is quite apparent. We live in a world of conflicting forces, powerful and weak, positive and negative, altruistic and acquisitive, hateful and affectionate, and constantly the balance of Nature is changed for good or ill by the way we live. Further, everything that happens is recorded upon Nature's memory as a scene is engraved upon a photographic film. Not only this, but the identity of one who projects a force upon any plane recorded too. Each individual has his unique and characteristic note, and all his actions bear his mark, hold his peculiar tone. There are fingerprints on Nature's plane of memory as unquestionable as those that in the end may trap the criminal on this plane or free the innocent. These matters cannot be elaborately explained within an address or article, but the deeper explanation is available in Theosophical literature.

Now we have to join three things together, the law of cause and effect, reincarnation, and the continuity of consciousness. For if we are to explain apparent injustices in this life we must seek causes in previous lives. To help in this we have to bear in mind that there are no great gaps or voids in the matter of life and death. There is a continuity of consciousness from one plane to another, and time and space have vastly different values on each plane. What happened two hundred or a thousand years ago in a previous life is only distant to our mode of

thought or state of consciousness. Those distant events are still potentially as near and real as the far end of a movie film that passed through the projector at the beginning of the show. We are attached by invisible cords to the effects of all our actions, thoughts and feelings. At some time in the near or distant future, in this or some future life, the balance in Nature that we disturbed must be restored. Sometimes the balance is restored immediately, sometimes delayed to serve the purpose of the cosmic plan, but we cannot escape these unseen pressures of which we are the cause, for we become an intimate part of them at their creation.

Thus it is that we reap what we sow, and thus it is explained why we suffer from things to which we seem to have given no cause. The cause lies somewhere in the past; if not in this life, then in a previous life. It becomes apparent now why we should try to live in harmony with Nature's basic law of unity and love, for in the present we lay the foundation and provide the materials for the future. It should also be more apparent now that what happens to us in this one life is not really of great importance. This one life is, so to speak, but an hour in school. We make mistakes but we learn by them. We may be failures, but understanding life is more important than success, in fact, understanding is the only kind of success that has any real significance. If our way of life is altruistic rather than acquisitive we are more in tune with the Infinite, and we plant our garden on broad and fertile acres rather than in a window-box, for greed and envy are narrowing and separative while affection and generosity widen our horizons and spread the warmth of the heart abroad.

Bearing in mind that no action is lost on whatever plane it is projected we may see the justice of the cosmic scheme. We

wish to be an artist or musician, a man of letters or a scientist, or any of many other things that inspire humans to ambition, but so often all our efforts seem to end in failure or frustration. We devote years of study to this or that and then the walls come tumbling down. Fate, as we call it, has been unkind and the tools of our trade have been snatched away by a seemingly capricious trend of circumstance. But should we feel discouraged now that we have a wider knowledge of the ways of evolving life and form? We know that no effort can be wasted, that all virtue and talent and power become a lasting part of us carried forward from one life to the next, and that death is but the gateway to greater freedom. So, if we fail in the worldly sense in this life, whatever effort has been made has banked the fires for future lives. With this thought in mind we are encouraged to persevere, add what we can of talent and power and virtue to the scales that must show weight in our favor at some future time.

Advancing age is a problem for many, and most of those who engage these thoughts have lost the bloom of youth. Some of us are too late with too little and we resign ourselves to thoughts of what is past or what is to come. We watch the flames die down and the fire merely smoulder. But nothing is too late except with the one-life theme. Keep the fires burning by any action that seems appropriate and inspiring. In this way we lay the foundations for a more productive or creative future life. Until we draw our last breath we can keep our minds alert and our spirits buoyant. In some measure through this attitude to life we may escape the hindrances and infirmities of old age, carrying the ball until the time comes for our journey home from whence we came. If we have packed this life with creative thought and action we shall have helped those within our sphere, which is

far more important than thoughts of success for ourselves; and if advancing age is a problem we shall not forget that youth has its problems too. Fortunate are those young people who have the capacity to engage thoughts more profound. These have the flexibility of thought and feeling to invest in the teachings of Theosophy with compound interest and early in life encourage the development of creative attitudes. It is to youth that the world must turn for help. Youth with its inexhaustible enthusiasm, its love of freedom, its beauty and buoyancy. Youth and age are reconciled in the consideration that the former has its foot upon the accelerator and the latter on the brake. Age urges caution to youth's impetuous advance, and so a wise stability is achieved.

Our social system is founded upon the sense of separateness and each stands against the other. This is so clearly shown by the distressing condition of the world today. We are constantly fighting to avoid breakdowns in our economic system and foreign relationships, projecting force against force and not only producing more conflict but periodically finding ourselves the victims of catastrophe in a world war with the dreadful prospect of annihilation. To solve this problem we must perforce take a different view of life, escape from the narrow and frustrating grooves to which we have become so accustomed, examine the teachings of those in authority and try to see things clearly for ourselves. Beliefs are obviously static and within them the blind lead the blind in an effort to maintain the status quo. Those in authority, those in high places, are much less inclined to change, for that threatens position and authority. To make themselves secure, the great ones, those who hold the reins of world affairs, in religion, politics or diplomacy, support a deeply patterned way of life while behind

them in strength are the media of propaganda. We are prisoners upon our own soil, slaves to colorless conventional thought and mood.

Then how are we to ameliorate or remedy the discord within this tragic human drama of frustration and bewilderment? Shall we solve our problems by supporting one political party or another, in testing system after system built upon the same foundation? If we shuffle the deck or demand a cut, are we going to change the situation fundamentally, miraculously find harmony when all that has been changed is the position of the cards in their relationship and sequence? No, the solution to the problem lies with the individual. He is the one who must have the inspiration, energy, and courage to change, to see things with wider vision, not only to believe he is a spark of the divine but to act as if he were. And does he act as if he were by paying willing tribute through apathetic attitudes to the unimaginative and prosaic schemes of men that follow such uninspiring grooves? The individual must be unique, exercise his initiative, intelligence, and intuition. These things are a part of him, the most important part, and at his peril let him neglect them. If we neglect our physical body, fail to give it fresh air and exercise, proper food and cleanliness, we know what happens. It becomes flabby and lifeless, not a thing of energy and beauty but a burden to the mind and spirit for which it lives. The same with the deeper parts of man. Conform to lifeless grooves and patterns and the creative channel is blocked, move timidly in fear and the spirit is stifled, engage in selfish pursuits in open or obscure ways and we are in conflict with expanding life and the freedom and beauty of the cosmic scheme.

Not long ago a party of Britishers set out to cross the Atlantic in a balloon. They

succeeded, but mostly by the hazardous and uncomfortable means of travel on the water. We are all crossing our own Atlantics in our own balloons, but we fail to make fast progress because we carry too much baggage. If we wish to progress rapidly, we must not be heavily burdened or forget the deeper purpose of the trip. But our almost complete attention is directed to what we carry, and our eyes are fastened upon the car that holds us, not high in the air but perilously close to the waves beneath or even down upon them.

The approach to freedom and truth lies in the discarding of what bears us down, but with our attitude to life we constantly accumulate. If it is not things that we possess and cherish then it is schemes for our psychological security, a position in society, attachment to an organization, prestige in this or that and all manner of plans and activities for the support and perpetuation of this ambitious but transitory self. We cannot lighten our balloon by becoming hermits or retiring to the privacy and seclusion of our chambers. This is disaffection in the face of the enemy, and how shall we understand life if we try to avoid it? No, we stand our ground but let nothing possess us. We may possess but not be possessed, for are we not sparks of the divine, projections of divinity, a most remarkable product of an evolutionary process and its pinnacle of life and form in this world? So, should we seek support from lesser things? But this we do and the unhappy result is apparent on every hand. We are pawns when we might be kings and queens, cogs and bearings in a vast machine when we might be free, followers when we need not follow, believers when mere belief impedes our progress, schemers when to scheme is but the mark of selfish purpose.

But we must not be pessimistic or unjust in our appraisal of the human situation. In

the last century or so we have made rapid progress, undermining the battlements of superstition, probing Nature's secrets with astonishing and somewhat alarming results, paying at least lip-service to the increasingly popular theme of the brotherhood of humanity, recognizing the rights of minorities, ordering through law the desegregation of our schools, laying the foundations for world government, forbidding aggression, ringing the earth with altruistic missions and paying much more attention and respect to those who investigate the occult side of life. The idea of reincarnation and the mysterious powers latent in man have attracted the attention of keen and unbiased minds in our universities. In fact, it is quite evident that life is proving too much for the ancient forms that have held it for so long and we see on every hand the disintegration of long-established institutions and the gradual and painful integration of the new.

And those who observe and understand to some extent this advancing wave of life must actively support it, encouraging each truly creative idea and action, supporting what may yet be unpopular so long as it bears some deeper aspect of the truth. Not only this, but also recognizing what is spurious or shallow, for the forces of darkness are up in arms as must be in a world of opposites. New ideas are thoughtlessly exploited for selfish purpose as may be observed in the birth and rapid growth of pseudo-occult movements. Here lies a danger not to be ignored. In the objective world such abuse has limited fields in which to do harm but when we enter occult spheres we encounter more destructive forces where there is misinterpretation and desire to exploit. We can spot the pseudo-occult movements by their attitudes and motives. They emphasize what is sensational and

promise great rewards in the quick development of latent powers through streamlined yoga courses and other mysterious practices. The spiritual aspirant who is alert will not be taken in by what is superficially attractive. He is interested in the more profound, in what may add to his enlightenment, and so through understanding lighten the burden of the world. He should not even be primarily interested in the development of his own latent powers such as clairvoyance. These things will come when the time is ripe, when he has learned to use with discrimination and intelligence what power he already possesses for the good of humanity.

That should be his keynote and his main consideration; not concern about his own salvation but how to be a force in the world for its enlightenment and progress. For this purpose, he must understand himself, know himself for what he is, be constantly alert to the pressures around and within. In this he should have no fear or prejudice but try to be an unbiased observer of the scene, detecting and analyzing deeper causes and watching for unsuspected motives. He should be without prejudice because in the deeper sense there is no right or wrong but only what is more and what is less mature, and, in any case, our moral codes are loaded with hypocrisy. We do not condemn a bulb because it lies for a long time in the ground or register complaint when it bursts through the soil without a bloom. We know that it will bloom in time. This should be our attitude in our estimation of the human scene. The most miserable tramp or the blackest of villains has only recently broken through the soil to sunlight. The lives behind him are far fewer than in the case of the truly cultured man and far, far fewer than those of the saint or sage. And shall we be so sure that we are beyond the peril of being relatively as miserable or black as the tramp or villain?

We know not what strange combinations of circumstance may yet assail us to prove that humility is a most worthy attribute of human nature. Nor shall we be too ready to judge another if we remember those well-known lines of Robert Burns: "What's done we partly may compute but know not what's resisted."

All the foregoing considerations have been spoken or written of many times before, but we cannot too often be reminded of the basic truths, the truths that Theosophy teaches. Nor may we rest upon our oars if we are students of the Ancient Wisdom. To remain as pioneers, we must continue with our pioneering or find ourselves settling into grooves that are just as dull as other grooves even though they are Theosophical. And with this thought in mind, we shall remind ourselves that this exciting age in which we live is not only exciting because of the discoveries of science but also because of a reaching out to the world of ideas, a feeling for new interpretations of old truths, and awakening of higher and more creative faculties. It is a most difficult time for the student of the occult since he feels the impulse of the new but cannot suddenly divorce the old—he might be likened to one trying to change horses in midstream. One horse is the lower mind and the other is intuition; the former analyzes and the latter synthesizes; one is co-operative and the other competitive; one is altruistic and the other acquisitive; one is retiring in disposition and the other aggressive. There are no hard and fast lines about this for most of us are a blending of both, but those who have in this life, or for several or many lives, engaged their thoughts upon the spiritual or more profound things of life have developed to a considerable degree the intuitional faculty. These intuitional types do not find life easy. They have to rub shoulders with a world that is fiercely competitive and cruel in many ways and

their sensitivity suffers in no small degree. It is as it should be, as all things are in the deeper sense. For the precipitous and rugged heights that the spiritual aspirant challenges are not taken by a feeble assault. Great strength and determination are needed with a singleness of purpose. He gains this strength by intelligent contact with the world, learning how to be in it but not of it. No worldly loss, frustration, or defeat, have much effect upon his armour, for the durable metal of which it is made has been fashioned by purity and affection.

It is mostly this intuitive one who is responsive to new ideas, to new interpretations, to creative attitudes, but let him keep his feet solidly upon the ground. He is usually flexible and refuses to become attached to patterns. He sees a truth but does not try to capture it, for he knows full well that what is secured and made static by the mind no longer holds the truth. In other words, he becomes a channel for life's creative forces and not a vessel whose imprisoned contents soon bear the marks of futility and death. He is the one who truly leads the way into the new age, an age that is slowly being born and about which there is so much torment and confusion, so much sorrow and danger. He leads the way because he builds upon the solid foundation of affection and freedom, and throughout the world in a mysterious way these foundations are being laid by those who understand life's plan and purpose. It is not always what we see upon the surface that has great significance but the growth beneath that will later be reflected in the outer world. How triumphant must those feel who put a satellite into orbit and plan the invasion of the moon or Mars. But shall not a wiser posterity see them in their true light - clever playboys of an age of miracles, who play with the aching hearts and confused minds of millions, who keep men

destitute that huge armies and great arsenals may be maintained, and attempted trips into outer spaces financed.

No, the true leaders are those who form a nucleus of the universal brotherhood of humanity, those unknown or obscure groups scattered throughout the world who teach the truths of the Ancient Wisdom, who try to portray in their own lives something of the spirit of the new age that is to come, who are devoted to the cause of man's enlightenment and emancipation. But a great responsibility has been accepted by those who form these groups, the responsibility of being alert and wise to what is taking place in the world. They will succeed only by remaining receptive to creative thought or the deeper promptings of the intuition. They will certainly fail if they are concerned about themselves and their own salvation. They dare not make creeds for followers or feel that merely a deeper knowledge of the occult side of life gives them a passport to heaven. They have no rights but only duties, no rewards that they anticipate but only sacrifice. And it is in their ability to nourish the growth and development of higher states of consciousness with selfless purpose that they will be able to continue to lead the way. Such higher states do not come with knowledge alone. They come to those who do not cling tenaciously to patterns of the mind, to the philosophies and schemes of other men, but having faith in their own creativeness are alert to life's strange pressures in the present moment and depend not too much on disciplines.

Indeed, discipline too much revered may prove to be a tyrant. It is for us to keep an open and receptive mind and not hug too closely cherished concepts that came to us long years ago or only yesterday. It is, perhaps, not quite so important whether this thought or that bears the truth, or is

deceptive, but it is important that we are free to examine the matter. Too easily we become burdened with a pattern and the mind becomes rigid when it loves security more than truth. The pioneer does not seek security and Theosophy would not be thus named if it were static or completely contained within the covers of its books. Moreover, Theosophy is the story of evolving life and form but the story is only partly told, and man completes the ensuing chapters as he lives from moment to moment. Shall we then, or are we able, to complete the remaining chapters before we have lived them by projecting ourselves into the future? We know the past, perhaps, but can we tell what the future holds in the way of truth? What seems to have an affinity for truth today may prove to be otherwise tomorrow. The laws of reincarnation and karma are facts in nature but within the law man moves into the unknown when he has the wisdom and courage to let go the past and ignore the future. And into the unknown the pioneer must go if he is to remain a pioneer, seeing things for what they are, not for what they should be according to cherished patterns built upon the past.

Shall we then neglect the past completely? How can we neglect it? Are we not a product of the past, an evolutionary product as old as the hills, and much more ancient than the recorded history of man? We are what the past has made us, or rather what we have made of ourselves throughout the past, and those peculiar pressures that drive us to unwise thought and action are partly the ghosts of yesterday, of childhood days and days of previous lives. But we can understand the past and see how it conditions us. Do we discern the nature of a thing or thought truly and simply, or is our awareness of it distorted by our conditioning?" Obviously, it is. And in this way the past becomes an unenlightening influence. Our problem is

to see things clearly for what they are, not heavily framed by our particular attitude or way of life. We cannot be deeply creative or unique if we are conditioned by our background, nor can we be alert and receptive in the only moment that is creative, the present moment, if we are thus conditioned. The whispering spirit may be heard when we are quiet within, when it is not drowned out by the constant activity of this self-assertive personality. Shall we experiment with this? It will not be easy in this blustering modern world, for challenge is constant and response to challenge an age-old habit. This does not mean that we shall become dull and uninteresting to those around us. Certainly not, for it is our present patterns that are thus inclined. No, we shall behave more as if we were gods in the making, reaching not for worldly treasures, seeking not for security in the manner of the world, but knowing, and perhaps proving, which sooner or later we must, that we are natives of celestial spheres probing the mysteries of Nature's lower planes.

Life, then, may take on a different aspect if we will. Nor shall we be likely merely to flirt with these ideas we have before us or forget that there is cosmic plan and purpose behind what seems to be purposeless and without plan, but we shall give our thought and energy entirely to those parts of us that are more enduring and profound. And if we go into the matter of evolving life and form more deeply, we shall reach the conclusion that things for the most part are not what they seem to be upon the surface. Our material scientists are discovering that beyond a certain area two plus two no longer make four, for they have approached the astral fringe of atomic structure and are quite puzzled. How much more puzzled may the student of occultism become as he investigates? He will be wise not to jump to

any conclusions or plot his future progress entirely from the patterns of the past. But of some things we can be sure. That love, for instance, is the basic and most potent force in the universe. Yet we cannot be sure that certain systems or thought or discipline will bring us closer to the truth. We like to think that they will, for then we have something to which we may cling and upon which we can build. But we may yet have to discard painfully some of our cherished concepts about who or what brings the truth.

In the meantime there is more than enough in the profound teachings of Theosophy to deepen our knowledge of life and give us a wider perspective ; to give to man his truly cosmic aspect, a dweller upon all planes of Nature; to give to the scientist wider fields in which to investigate, fields that taken in their proper relationship one to the other will reveal not only the oneness of life throughout infinite diversity but cosmic plan and purpose sustained by universal law. We can take encouragement in the thought that there are few problems that cannot be resolved by deep affection which demands no response or reward, affection that springs from understanding.

Twenty years ago at the University of Glasgow, W. MacNeile Dixon, in delivering the Gifford Lectures, said: "*These are the features and faculties in man that the poets love and admire, his endurance, his resolution, his heroisms, and his quixotry. Yes, the quixotry, the inexplicable preference, even to his own hurt, for the noble and magnanimous, the high and honorable things. Miracles they are, that out miracle all others if atoms and the void produced these human qualities. It is in the exalted thoughts and still more soaring dreams of "that wild swan the soul," the admirable lunacies, the sudden*

gleams that illuminate the sombre landscape of human life that the poets find the revelation of the vital truth. They issue no commandments, they censure not, they upbraid not. In the fierce turmoil they are not utterly discouraged. They sympathize with every creature. They know, and yet, mirabile dictu, love the world. Theirs is a postulate, if you like, yet a postulate we must all make, if we are to enter the region of meanings at all, that our natural capacities, our natural instincts are not the casual spindrift of time, but of an earlier birth and longer lineage. As in the darkness, in the organism not yet born, the eye is formed to correspond to things invisible, and thus with confidence anticipates a world to come, so the soul's faculties, for love, for joy, for admiration, for achievement, correspond to a reality which exists, and is by them foretold. The soul does not provide itself with a passport for an imaginary country and cannot vibrate to a note unsounded in the universe.

How simple then is our duty - loyalty to life, to the ship's company and to ourselves that it may not be through our surrender that the great experiment of existence, whose issue remains in doubt,

comes to an end in nothingness. "We must not obey," said Aristotle, " those who urge us, because we are human; and mortal, to think human and mortal thoughts; in so far as we may we should practice immortality, and omit no effort to live in accordance with the best that is in us."

What a handful of dust is man to think such thoughts! Or is he, perchance, a prince in misfortune, whose speech at times betrays his birth? I like to think that, if men are machines, they are machines of a celestial pattern, which can rise above themselves, and, to the amazement of the watching gods, acquit themselves as men. I like to think that this singular race of indomitable, philosophizing, poetical beings, resolute to carry the banner of Becoming to unimaginable heights, may be as interesting to the gods as they to us, and that they will stoop to admit these creatures of promise into their divine society."

Theosophy asserts that we are gods in the making and shows that we are as interesting to the gods as they to us, but that they are more ready to stoop to admit us to their divine society than we are to rise to such a divine occasion.

Fred Morgan, a second-generation theosophist, was born in Devon, England. In 1948, he joined Lotus Lodge T. S. in Calgary, Alberta. Fred and his wife, Jean, were very active in theosophical work. In 1958 they visited Olcott (US Headquarters) attending the 72nd annual convention of the Theosophical Society in America held on July 13th of that year.

Among Fred's contributions to the cause of theosophy was his writing of articles for theosophical magazines such as *Ancient Wisdom* published in St. Louis. The following article on *Creative Attitudes* is a reprint that was featured in *The Theosophist* March 1960 issue.

~*Words of Wisdom*~

A Study in Karma

by Annie Besant

Theosophical Publishing House, Adyar (2nd Edition, 1917)

The Eternal Now

In the All everything IS always; all that has been, all that now is manifest, all that will be, all that can be, all possibilities as well as all actualities, are ever in being in the All. That which is outwards, that which goes forth, existence, the unfolded, is the manifested universe. The reality, or that which IS, although inwards and in-folded, is the unmanifested universe. But the ‘within’, the Unmanifested, is as real as the ‘without’, the Manifested. The interrelation between beings, in or out of manifestation, is the eternal karma.

As ‘being’ never ceases, so karma never ceases, but always is. When part of that which is simultaneous in the All becomes manifested as a universe, the eternal interrelation becomes successive, and is seen as cause and effect. In the one Being, the All, everything is linked to everything else, everything is related to everything else, and in the phenomenal, the manifested universe, these links and relations are drawn out into successive happenings, causally connected in the order of their succession in time, i.e., in appearance.



Remember What's Important

*Ready or not, someday it will all come to an end.
Your grudges, resentments, frustrations, and jealousies will finally disappear.
So too, your hopes, ambitions, plans and to-do lists will expire.
The wins and losses that once seemed so important will fade away.
It won't matter where you came from, or on what side of the tracks you lived, at the end.
It won't matter whether you were beautiful or brilliant.
Even your gender and skin colour will be irrelevant.
So, what will matter? How will the value of your days be measured?
What will matter is not what you bought, but what you built, not what you got but what
you gave.
What will matter is not your success, but your significance.
What will matter is not what you learned but what you taught.
What will matter is not your competence, but your character.
What will matter is not how many people you knew, but how many will feel a lasting loss
when you're gone.
What will matter is not your memories, but the memories that live in those who loved you.
What will matter is not how long you will be remembered, but by whom and for what.
What will matter is every act of integrity, compassion, courage, or sacrifice that en-
riched, empowered, or encouraged others to emulate your example.
Living a life that matters doesn't happen by accident.
It's not a matter of circumstance but of choice.
We make a living by what we earn; but we make a life by what we give.*

~Author unknown~



News & Notes

From The ATCTA Board of Directors

Jennifer Hay, President of York Lodge has taken over as National Treasurer from David Sztain, Secretary of Lux Study Centre & of TOS in Canada. We thank David for his many years of service as National Treasurer.



From Vancouver

On Saturday, February 12 our National Vice President Anglophone and Blavatsky Lodge Co-Treasurer, James Lavoie, suffered a massive heart attack. After an hour of CPR and five attempts to restart his heart, he was put on a heart machine at Vancouver General Hospital. For four days his life held in the balance. On the fifth day his heart, though weak and damaged, started beating on its own and he continued to make slow but steady progress. On Wednesday, February 23, he was moved from Intensive Care to the Cardiac Care Unit of the hospital. On the same day, a CT scan showed him to have ten fully broken ribs which will take several painful months to heal, and he will also eventually require intense rehab to be able to walk again.

James has a long way to go before being able to resume his theosophical work for the ATCTA and our lodge but with his loving family by his side as well as our combined prayers, healing meditations, and support I have no doubt he will be back! We wish you all the best James.

Maryse DeCoste, Blavatsky Lodge President, Vancouver

Message from the Theosophical Order of Service



As we continue our work at the Theosophical Order of Service into 2022, we felt it was time to update members of the TOS and ATCTA on our activities during 2021.

Our three ongoing fund-raising projects are to support Animal Welfare initiatives at Adyar, the Golden Link College in the Philippines, and the Tibetan Delek Hospital in Dharamsala. These projects are recognized and endorsed by the International TOS. Each year, our goal is to make at least one donation to each of these projects.

During 2021, we received \$275 in donations. We have not sent any money to any of the causes during 2021. If we receive more donations, we will send funds to support the causes.

We also incurred \$48 in bank fees. At the end of the year, we had \$591.27 that was carried into 2022.

David Sztain, Director

Theosophical Order of Service in Canada

Theosophical Order of Service

Anyone interested in learning more about the Theosophical Order of Service should contact David Sztain at david.sztain@replicon.com

TOS International Newsletter

Find out how other TOS groups are improving our world!

Please sign up for *In Touch*, the TOS International (free) Newsletter by [clicking here](#). You can view old issues by [here](#). This is part of your benefits as members of the Canadian TOS.

Board of Directors 2021-2022

Robert Béland	National President
James Lavoie	Vice President Anglophone
Benoit Raymond	Vice President Francophone; delegate from Satya Lodge responsible for Francophone MAL & dues reminder
Jennifer Hay	National Treasurer, delegate from York Lodge responsible English enquirers
Martine Archambault	National Secretary & French editor, Porteur de Lumière
Reid Pollock	English Editor, The Light Bearer
Maryse DeCoste	Librarian/Archivist, delegate from Blavatsky Lodge
Jeanne-Louise Dufresne	Delegate from La Montagne du Cerf, responsible for membership cards and diplomas
Josée Dorval	Delegate from Les Montagnes Bleues, responsible for elections
Seray Caglayan	Delegate responsible for Members At Large Anglophone

Lodges (in alphabetical order)

Blavatsky Lodge, Vancouver, BC (www.theosophyvancouver.org)

President: Maryse DeCoste

La Montagne du Cerf, Val-David, QC (theosophieauquebec@gmail.com)

Président: Jeanne-Louise Dufresne

Les Montagnes Bleues, Magog, QC (lesmontagnesbleues@gmail.com)

Président: Josée Dorval

Satya Lodge, Montreal, QC (theosophie.satya@gmail.com)

President: Benoit Raymond

York Lodge, Toronto, ON (camerjon@hotmail.com)

President: Jennifer Hay

Study Centres (in alphabetical order)

Lux Study Centre, Calgary, AB (luxstudycentre@gmail.com)

Group Secretary: David Sztain

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Enquirers

Anyone interested in learning more about the Canadian Theosophical Association should contact Jennifer Hay at camerjon@hotmail.com

External Links

- Canada: <http://atcta.org/en/home-2/>
- Independent Francophone Theosophical Site: www.theosophieauquebec.com
- Australia: www.austheos.org.au
- USA: www.theosophical.org
- Europe: <http://www.ts-efts.eu/>
- International Theosophical Society, Adyar: <http://www.ts-adyar.org/>
- T.O.S.: www.international.theoservice.org – NEW website in final stages of development
- Wikipedia, Theosophical Society America: www.tswiki.net