



The Light Bearer

Spring
2023

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 City 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 colour*
- 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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Contents

- 5. **Word from the Editor** – by Reid Pollock
- 6. **Word from the President** – by Robert Béland
- 9. **Dues Reminder**
- 10. **A Message from the TOS**– by Seray Caglayan
- 11. **Words of Wisdom**– by William Q Judge
- 12. **Good & Evil**– by Robert Crosby
- 16. **The Archangel Lucifer**– by Gregg Braden
- 19. **The Spiritual Will**
- 21. **The Butterfly’s Wings**– by Frank Watson
- 23. **News and Notes**
- 24. **Board of Directors and Lodges**
- 25. **Study Centres, Enquirers and Links**

Word from the Editor



Dear Theosophists,

Welcome to the Spring 2023 edition of The Light Bearer. The Spring edition is always an important issue for me. This is the first publication of the new year and set's a tone for the following months. As we continue to live, experience, and thrive in this life on our planet it is important to understand that life, death, re-birth, duality, and change are all part of the process.

For your spring reading this issue we have incredible editorials addressing poignant issues such as *Good & Evil* by Robert Crosby and a feature on the impact of action in *The Butterfly's Wings* by Frank Watson. *The Archangel Lucifer* by Gregg Braden tackles the complex concept of Lucifer throughout religion and history. These pieces came together to build a nice theme focused on right action, duality, and the occult forces that shape our world.

We also have an important announcement from the TOS and some Words of Wisdom from William Q Judge. National President Robert Béland has an excellent letter addressing the issue of right action and living in the modern world as a Theosophist.

This is a positive and exciting issue. My hope is for this collection of editorials to inspire thought and contemplation. I wish you all a happy solstice.

Peace,

Reid Pollock, Editor, Lux Study Centre

Word from the President



How can Theosophists involve ourselves in this world? What role, what work can we do in our society?

In a video by Pablo Sender on The Voice of Silence, in essence it said this:

“You know, in the past, in Eastern philosophy, there wasn't really the idea of evolution, neither in Hinduism nor in Buddhism. The idea of the soul passing through a state of evolution according to theosophy had been lost. But their idea was that the only reason we are on earth was karma, karma means action, so it means that because we act, we generate causes that are related to the lower worlds and therefore we generate effects that will take us back to the lower worlds. So, the natural conclusion was that the way to get rid of or break free from this cycle of reincarnation was to stop acting, to stop generating these causes that always bring us back.

And that is why, based on this false concept, many yogis go to the forest and stop doing things, just to stop generating karma. Now, by doing this, you withdraw from society and are self-centred in your own spiritual search.”

Although acting for the sake of acting can be totally futile and even harmful in solving our problems and those of this world, we must be aware that this old idea paralyzes us, and even generates more bad karma.

So, especially in this 21st century, how should or could a Theosophist engage in this world?

A little further, it is said:

“From an evolutionary point of view, we are here because we have to develop things, we have to develop our possibilities, or we have to awaken our consciousness. So, by simply remaining inactive, we cannot raise our consciousness, we are not developing anything. This is why in the Bhagavad Gita, Krishna says to Arjuna: "You cannot be inactive, because even if you do not act, if you choose not to act, it is an action that generates karma, and also, you can choose not to act physically, but if you think, these are also causes, then forget this idea that you cannot act.”

In another video, this time from Mr. Tim Boyd, current International President, we have some examples of what the pioneers of our Theosophical Society have accomplished.

“Several people who have found their way in the Theosophical Society went on to become very active in several fields for the service of India, from the origins of the first liberation movements, particularly during the time of Annie Besant.

There were people like Rukmini Devi Arundale, who founded the Kalakshetra, a foundation dedicated to the arts of South India, among other things a school of dance, which continues today and is a worldwide movement.

One thing was of great importance to Colonel Olcott: education. So, he started a school. Another thing that was important to him was to find and to preserve the spiritual history of the Indian continent. By the end of his work, he had amassed a collection of 45,000 palm-leaf manuscripts, which were decaying. They have found their place in the library which he himself opened in Adyar.”

Mrs. Besant was involved in women's liberation movements and movements for the improvement of working and living conditions in popular circles; she was elected President of the Congress Party in India; she opened dispensaries to protect and care for animals; she wrote hundreds of books; there are so many other things that it is almost impossible to list them all.

These great characters are, of course, exceptions, heroes, but what can we do? We have to focus on our personal development, and it is fundamental, fundamental for us, but also, we cannot help others if we are totally in the dark. As far as our involvement in helping others, I think it's up to us to choose, we all do it to some extent, but we can also be heroes, or aim for that goal. Not for the glory of being a hero, but because there is so much suffering in this world and our idealistic vision pushes us to act to relieve the world of this suffering.

In the welcome letter from our International President, he says:

“By joining the TS, we say 'Yes' to something: 'Yes', there is an all-encompassing and omnipresent Truth, 'yes' I believe that I can connect to this Truth and express it in my life. It also means that there is a commitment to acknowledge, and in that acknowledgement, to dispel those false idols of the fears, discrimination, and hatreds that seem to be normal in this world.”

A little further on, he goes on to say:

“This is not an other-worldly teaching demanding that we abandon our family and friends and go to a secluded place. Our approach to the search for Truth is much more difficult than simply wandering off into a cave. What this approach requires of each of us is that we figure out how to achieve some fulfillment where we are, in the midst of all the conflicts and difficulties that any normal life entails. Truth is not absent from “normal life”. It is not a retreat from the world. The great challenge for us is that this path requires us to learn to live in the world with all its imperfections. It is a much more demanding and difficult task.”

For those who are wondering what to do as a theosophist, I hope you have found some possible solutions allowing you to find your own answer.

The three pillars of theosophy are study, meditation, and service. Meditation and study are necessary to bring us out of ignorance either for ourselves or for the service of humanity. With regard to service, it is very important to remember that service does not only take place on the physical level. Meditation, for example, to relieve suffering in the world, is I think a great service that we render to humanity. But there is also service on the physical plane and there we see, for example, Mrs. Besant, who, while being a Theosophist and a member of the Theosophical Society, became involved in politics and humanitarian causes, to relieve suffering in the animal kingdom and more. It is highly probable that few of us can accomplish so much: at least that is what history has shown us. Since 1933, there have been few who have reached such a level of achievement.

Whatever it is, whether we accomplish a little or a lot, the world is in great need of being relieved of its sufferings. Certain elements will always prevail, for example ethics and the reasons that push us to action. And although I am proposing possible solutions here, for the choice of our actions to be made wisely, this choice must come from ourselves, be taken with a calm mind and by exercising to the maximum the first quality mentioned in the book *At the Feet of the Master*: discrimination.

Thank you.

Robert Béland, National President

IT IS TIME TO RENEW YOUR MEMBERSHIP

We are trying to simplify the process to receive your payments, there are now 3 ways for you to renew your annual membership fees, which run from May 1, 2023 to April 30, 2024:

1. You may pay them to your group leader, and they 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 her email address: treasurer.atcta@gmail.com and it will be deposited into the CTA bank account. The question to be used is: What organization is this for? And the answer/password is the ATCTA
3. Members at Large without access to the internet, post a cheque to: **Jennifer Hay, National Treasurer, 8 Lear Street, Ajax, ON L1Z 1N3**

Here are the annual fees they are due **on May 1, 2023**:

- \$40/individual
- \$60/couples 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, the banking and office expenses (i.e. ink cartridges for printers, paper, repairs for computers), our Registered Office (law firm) and to conform to the Canadian law 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.



THEOSOPHICAL ORDER OF SERVICE IN CANADA

“Towards a union of those who love in the service of all that suffers.”

Dear Theosophists,

As the TOS in Canada, we would like to inform you about our recent activities.

- ✓ As of December 2022, there was \$763 in TOS Canada's bank account.
- ✓ We have received \$1,125 in donations between November 2022 and January 2023.
- ✓ We made \$735 donation to the Golden Link College in February 2023.
[Click here to read about the Golden Link College](#)
- ✓ We made another \$750 donation to the Tibetan Delek Hospital in February 2023.
[Click here to read about the Tibetan Delek Hospital](#)
- ✓ As of February 28, 2023, there is \$380 in the TOS Canada's bank account.

If you wish us to continue our efforts, we need your help... Please donate today!

Cheques should be made payable to the Theosophical Order of Service in Canada.

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~Words of Wisdom~

CONSCIOUSNESS

The *Manasic*, or mind principle, is cosmic and universal. It is the creator of all forms, and the basis of all law in nature. Not so with consciousness. Consciousness is a condition of the monad as the result of embodiment in matter and the dwelling in a physical form. Self-consciousness, which from the animal plane looking upward is the beginning of perfection, from the divine plane looking downward is the perfection of selfishness and the curse of separateness. It is the “world of illusion” that man has created for himself. “Maya is the perceptive faculty of every Ego which considers itself a Unit, separate from and independent of the One Infinite and Eternal Sat or ‘be-ness’.” The “eternal pilgrim” must therefore mount higher and flee from the plane of self-consciousness it has struggled so hard to reach.

William Q Judge

Giving birth, nourishing life.

Shaping things without possessing them.

Serving without expectation of reward, leading without dominating.

These are the profound virtues of nature

And of nature’s best beings.

Tao Te Ching

GOOD AND EVIL



Archaic philosophy, recognizing neither God nor Evil as a fundamental or independent power, but starting from the Absolute ALL (Universal Perfection eternally), traced both through the course of evolution to pure Light condensing gradually into form, hence becoming Matter or Evil. It was left with the early and ignorant Christian ‘fathers’ to degrade the philosophical and highly scientific emblem (the Dragon) into the absurd superstition called the “Devil.” They took it from the later Zoroastrians who saw devils or the Evil in the Hindu Devas, and the word Evil thus became by a double transmutation D’Evil in every tongue.

There is no Devil, no Evil, outside mankind to produce a Devil. Evil is a necessary in, and one of the supporters of the manifested universe. It is a necessity for progress and evolution, as Night is necessary for the production of Day, and Death for that of Life – *that man may live forever.*

Satan represents metaphysically simply the *reverse or the polar opposite* of everything in nature. He is the “adversary,” allegorically, the “murderer,” and the great Enemy of *all*, because there is nothing in the whole universe that has not two sides – the reverses of the same medal. But in that case, light, goodness, beauty, etc., may be called Satan (God’s adversary) with as much propriety by the Devil, since they are the *adversaries* of darkness, badness, and ugliness.

When the Church, therefore, curses Satan, it curses the cosmic reflection of God; it anathematizes God made manifest in matter or in the objective; it maledicts God, or the ever-incomprehensible Wisdom, revealing itself as Light and Shadow, good and evil in nature, in the only manner comprehensible to the limited intellect of Man.

This is the true philosophical and metaphysical interpretation of Samael, or Satan, the adversary in the Kabala; the same tenets and spirit being found in the allegorical interpretations of every other ancient religion. This philosophical view does not interfere, however, with the historical records connected with it. We say “historical,” because allegory and a mystical ornamentation around the kernel of tradition, in no wise prevent that kernel being a record of real events. Thus, the Kabala, repeating the time-honored revelations of the once universal history of our globe and the evolution of its races (being levels of consciousness), has presented it under the legendary form of the various records which have formed the Bible. Its historical foundation is now offered, in however imperfect a form, on these pages from the Secret Doctrine of the East; and thus, the allegorical and symbolical meaning of the Serpent of Genesis is found explained by the “Sons of Wisdom” (or angels from higher spheres, though all and each pertain to the Kingdom of Satan, or Matter) revealing to human the mysteries of Heaven. Hence, also, all the so-called myths of the Hindu, Grecian, Chaldean, and Jewish Pantheons are found to be built on fact and truth. The giants of Genesis are the historical Atlanteans of Lanka, and the Greek Titans.

In their turn the Rosicrucians, who were all acquainted with the secret meaning of the tradition, kept it to themselves, teaching merely that the whole of ‘creation’ was due to, and the result of, the legendary “War in Heaven” *brought on by the rebellion of the angels against creative law*, or the Demiurge. The statement is correct but the *inner* meaning is to this day a mystery. To elude further explanation of the difficulty by appealing to divine mystery, or to the sin of prying into its policy – is to say nothing at all. It may prove sufficient to believers in the Pope’s infallibility, but will hardly satisfy the philosophical mind. Yet the truth, although known to most of the higher Kabbalists, has never been told by any of their number. One and all, Kabbalists and symbologists, showed an extraordinary reluctance to confess the primitive meaning of the Fall of the Angels. In a Christian such silence is only natural. Neither alchemist nor philosopher could, during the Mediaeval Ages, utter that which in the sight of orthodox theology was a terrible blasphemy, for it would have led them directly through the “Holy” office of the Inquisition, to stake and rack.

The “Rebels” would not create will-less irresponsible men, as the obedient angels did; nor could they endow human beings with only the temporary reflections of their own attributes; for even the latter, belonging to another and a so-much higher plane of consciousness, would leave man still irresponsible, hence interfere with any possibility of a higher progress. No spiritual and psychic evolution is possible on earth – the lowest and most material plane – for one who on that plane, at all events, is inherently *perfect* and cannot accumulate either merit or demerit. Man remaining the pale shadow of the inert, immutable, and motionless perfection, the one negative and passive attribute of the real *I am that I am*, would have been doomed to pass through life on earth as in a heavy dreamless sleep, hence a failure on this plane. The Beings, or the Being, collectively called Elohim, who first (if ever) pronounced the cruel words, “Behold, the man is become *as one of us*, to

know good and evil; and now, lest he put forth his hand and take also of the tree of life and eat and live forever. . .” must have been indeed the Ilda-baath, the *Demiurge* of the Nazarenes, filled with rage and envy against his own creature, whose reflection created *Ophiomorphos*. In this case it is but natural to view *Satan*, the Serpent of Genesis, as the real creator and benefactor, the Father of Spiritual mankind. For it is he who was the first to whisper: “in the day ye eat thereof ye shall be as Elohim, knowing good and evil” – [and he] can only be regarded in the light of a Saviour.

Furthermore, the “War in Heaven” is shown, in one of its significations, to have meant and referred to those terrible struggles in store for the candidate for adeptship, between himself and his (by magic) personified human passions, when the *inner* enlightened man had to either slay them or fail. In the former case he became the “Dragon-Slayer,” as having happily overcome all the temptations; and a “Son of the Serpent” and a Serpent himself, having cast off his old skin and being born in a *new* body, becoming a Son of Wisdom and with immortality in Eternity.

in its final revelation, the old myth of Prometheus – his *proto*- and *anti*-types being found in every ancient Theogony – stands in each of them at the very origin of physical evil, because at the threshold of human physical life. KRONOS is “Time,” whose first law is that the order of the successive and harmonious phases in the process of evolution during cyclic development should be strictly preserved – under the severe penalty of abnormal growth with all its ensuing results. It was not in the program of natural development that man – higher animal though he may be – should become at once – intellectually, spiritually, and psychically – the demi-god he is on earth, while his physical frame remains weaker and more helpless and more ephemeral than that of almost any huge mammal. The contrast is too grotesque and violent; the tabernacle much too unworthy of its indwelling god. The gift of Prometheus thus became a CURSE – though *foreknown* and *foreseen* by the HOST personified in that personage, as his name well shows. It is in this that rests, at one and the same time, its sin and its redemption. For the HOST that incarnated in a portion of humanity, though led to it by Karma or *Nemesis*, preferred freewill to passive slavery, intellectual self-conscious pain and even torture – “while myriad time shall flow” – to inane, imbecile, instinctual beatitude. Knowing such an incarnation was premature and not in the program of nature, the heavenly host, “Prometheus,” still sacrificed itself to benefit thereby, at least, one portion of mankind. But while saving man from mental darkness, they inflicted upon him the tortures of the self-consciousness of his responsibility – the result of his free will – besides every ill to which mortal man and flesh are heir to. This torture Prometheus accepted for himself, since the Host became henceforward blended with the tabernacle prepared for them, which was still unachieved at that period of formation.

Spiritual evolution being incapable of keeping pace with the physical, once its homogeneity was broken by the admixture, the gift thus became the chief cause, if not the sole origin of *Evil*.

The Light Bearer, Spring 2023

Perfection, to be fully such, must be born out of imperfection, the *incorruptible* must grow out of the corruptible, having the latter as its vehicle and basis and contrast. Absolute light is absolute darkness, and *vice versa*. In fact, there is neither light nor darkness in the realm of truth. Good and Evil are twins, the progeny of Space and Time, under the sway of Maya. Neither exists *per se*, since each has to be generated and created out of the other, in order to come into being; both must be known and appreciated before becoming objects of perception, hence, in mortal minds, they must be divided.

Shadow is that which enables light to manifest itself, and gives it objective reality. Therefore, shadow is not evil, but is the necessary and indispensable corollary which completes Light or Good: *it is its creator on Earth*.

According to the views of the Gnostics, these two principles are immutable Light and Shadow, Good and Evil being virtually one and having existed through all eternity, as they will ever continue to exist so long as there are manifested worlds.

This article is by Robert Crosby in the THEOSOPHY of October 1976

Can you cleanse your inner vision until you see heaven in every direction?

Can you bear heaven's children in all that you do and are?

Can you give the wisdom of your heart precedence?

Over the learning of your head?

Tao Te Ching

The Archangel Lucifer



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

When I ask this question in the seminars, though the answers vary in wording, 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 right hand of God,” unequal and without peer ship.

My next question demonstrates where the confusion begins. What happened to Lucifer? What caused this most powerful and most brilliant of beings, ‘the Brightest of the Bright’, to change his position from ‘the highest of the high’ to the lowest of the 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 or 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 and the same. 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?”

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 that 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.

This is not the case with Lucifer. Herein lies 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 whom 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 at 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 hope 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 ever witnessed in our ancient memory, willingly gave and continues to give of himself

The Light Bearer, Spring 2023

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 ancient group 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 as 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 even 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. . . .

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

Darkness is just as much a part of us as light is. 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 the One. Nothing is separate. They trusted that we would remember.

Gregg Braden is a five times New York Times best-selling author, researcher, educator, lecturer and internationally renowned as a pioneer, bridging science, spirituality, and human potential.

One may conquer a thousand men in battle, but those who conquer themselves alone are the greatest victor.

Proverb from Lucifer 1890

The Spiritual Will

The ordinary action of the will may be considered to function in three ways: (1) that which is associated with the physical and automatic actions of the body: heartbeat, breath, digestion, etc.; (2) the actions following the lines of ordinary thoughts, feelings, and desires; and (3) the force of will which is developed through various forms of yoga practice. The Spiritual Will, however, connotes something quite different from these, and is suggested to be the spontaneous ability to put the needs of another ahead of our own.

Although we would not confuse the first two fields of action of the ordinary with the *spiritual* will, we might be liable to mistake the third action of the ordinary will – that force of will which is developed through various forms of yoga practice – for the true, spiritual will. But, we need not look around anxiously or curiously for proofs that such development is attained, for in many cases we will not be able to know, with the brain mind, that the spiritual will is active.

William Q. Judge particularly distinguishes the spiritual will by attitude and feeling, rather than by method, explaining that “it is developed by true unselfishness, a sincere and full desire to be guided, ruled, and assisted by the Higher Self. . . .”

A passage from “The Three Desires” (Theosophical Articles and Notes, p.138-139) helps explain the difference between the outer presentment which all the world can see, and the inner attitude which, perhaps can only be known within the heart and by Masters. In describing spiritual progress or development, all hinges on the *inner feeling* rather than the outward practice. The mortification (subduing one's bodily desires) of the lower self is embodied in a truly wise person.

We cannot feel disappointment because although pleasure is to us intensely vivid and keen, it is the same to us whether we enjoy it ourselves or whether another enjoys it. It is pleasure, pure and simple, untarnished by personal cravings and desires. So with regard to what the occultist call “progress” it is the advance from stage to stage of knowledge. In a school of any sort in the external world, emulation is the great spur of progress. The occultists, on the contrary, is incapable of taking a single step until they have acquired the faculty of realizing progress as an abstract fact. Someone must draw nearer to the Divine in every moment of life; there must always be progress. But the disciple who desires ... to be the one to advance in the next moment, may lay aside all hope of it. Neither should we be conscious of preferring progress for another or of any kind of vicarious sacrifice.

Elsewhere, Mr. Judge explains that “the very perfection of this sort of mortification is hardly possible in our present state, nor would it be judicious” because we have “not yet found out how to distinguish duty pure and simple from personal desires.” The teachers are always consistent in Their teachings and in Their methods. They always point to the ideal towards which we should strive, and at the same time offer a warning, so that we may be the less likely to deceive ourselves into thinking that we have already achieved it!

The illustration Mr. Judge gives takes up a familiar theme of setting aside personal “comfort” for the sake of another. The following from “The Three Desires” examines the idea of comfort in some detail.

Comfort, in the language used by occultists, is a very comprehensive word. It is perfectly useless for those among us who are neophyte to practice discomfort or asceticism as do religious fanatics. They may come to prefer deprivation in the end, and then it has become their comfort. Homelessness is a condition to which the religious Brahmin pledges himself; and in the external religion he is considered to fulfill this pledge if he leaves wife and child, and becomes a begging wanderer, with no shelter of his own to return to. But all external forms of religion are forms of comfort, and we take vows of abstinence in the same spirit that they take pledges of boon companionship (fellowship-community of interest). The difference between these two sides of life is only in appearance. But the homelessness which is demanded of the neophytes is a much more vital thing than this. It demands the surrender from them of choice or desire. Dwelling with spouse and child, under the shelter of a familiar roof, and fulfilling the duties of citizenship, the neophytes may be far more homeless, in the esoteric sense, than when they are wanderers and outcasts. The first lesson in practical occultism usually given to pledge disciples is that of fulfilling the duties immediately to hand with the same subtle mixture enthusiasm and indifference as the neophytes would imagine themselves able to feel when they had grown to the size of world rulers and designers of destinies. This rule is to be found in the Gospels and in the Bhagavad-Gita (Theosophical Articles and Notes, p. 140).

In this light, the practice of prayer (in its true sense) and meditation might be seen as *asking* for guidance from the Higher Self, and *listening* for the answer, respectively; or a willing attentiveness to TRUTH. To paraphrase some familiar words: to seek through prayer and meditation to improve our conscious contact with our HIGHER SELF, praying only for knowledge of *Spiritual Will* for us, and the power to carry that out.

From: THEOSOPHY, Vol.84, NO.12

No soul that aspires can ever fail to rise; no heart that loves can ever be abandoned. Difficulties exist only, that in overcoming them we may grow strong, and only they who have suffered are able to save.

Meditations from the works of Annie Besant

THE BUTTERFLY'S WING



As a scientific fact, the principle of the 'butterfly's wing' was discovered *about thirty** years ago when a meteorological calculation was re-evaluated to a different level of accuracy – to five decimal places instead of six! The astonishing result was a completely different weather outlook! Thereby arose the idea of the infinitely small amount of wind generated by one butterfly's wing over Africa making some enormous difference to subsequent weather conditions elsewhere, perhaps the difference between the formation of a new cyclone near the West Indies – or none at all! Now it is agreed that the weather cannot be accurately forecast, at least beyond a short period, because of the similar new factors which, absent from a calculation, could make a disproportionate difference.

It reminds one of the stories of the battle lost through the lack of a nail in a horse-shoe. It would now seem that this long-accepted wisdom has been demonstrated in relation to the weather. In this way we can perhaps rejoice that the completely dynamic nature of the universe and therefore of our personal efforts within it is similarly demonstrated, as is the impossibility of reducing them to mathematical equations.

Surely such an idea is relevant to our theosophical work? One relatively small effort can in a similar way make a disproportionate difference to the ultimate outcome – the extra care in preparing a lecture, the willingness to accept a Lodge office when the personality

The Light Bearer, Spring 2023

baulks at the responsibility, the extra word of explanation about a particular concept are not these the 'butterfly's wings' which may make an outstanding contribution to our progress? There is of course a collective aspect: it is the total sum of our efforts which produces the result. Yet at the same time it is an inspiring thought that within that totality of effort any one of us may well provide the 'butterfly's wing' which tips the balance of our combined endeavor.

Now is an especially suitable time to reflect on this profound truth. The crucial nature of this present cycle is becoming more apparent every day. In the dissemination of theosophical teaching, one butterfly's wing may be (who knows) all that is required to help bring about a quantum leap forward in human understanding and therefore in evolution, with the concomitant reduction in human suffering.

*Frank Watson, The Theosophical Journal, March-April 1991**



News & Notes

Since the 2023 study year began Lux Study Centre, Veritas Study Centre, and Calgary TS have decided to hold joint ZOOM meetings and a monthly in-person meeting will soon follow in Calgary. Currently we are studying the *Key to Theosophy* by HPB and we encourage any inquirers or members who wish to join us on ZOOM or on the material plane to reach out to Greg Gourlay at gourlay1@telus.net.

FLOWERS

*Word that is true and voice that is kind,
Thought that is just from a selfless mind,
Help that is swift and hurt that is spared,
Grief that is hid and joy that is shared.*

*These be the flowers that I cull this day,
Smiling at eve in Thy hand to lay.*

*Hope springing new each morn from hope's grave,
Will that is bent on a world to save,
Love loving many that seeks by One,
Dreams of a Future, when woe is done.*

*These be the flowers that I cull each day,
Smiling at eve in Thy hand to lay.*

C. Jinarajadasa

Theosophical Order of Service

Anyone interested in learning more about the Theosophical Order of Service should contact Seray Caglayan at tosincanada@gmail.com

TOS International Newsletter

Find out how other TOS groups are improving our world!

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Group Secretary: David Sztain

Veritas Study Centre, Calgary, AB (wioletr@gmail.com)

Group Secretary: Svetlana Riddell

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