



The Light Bearer

Spring
2024

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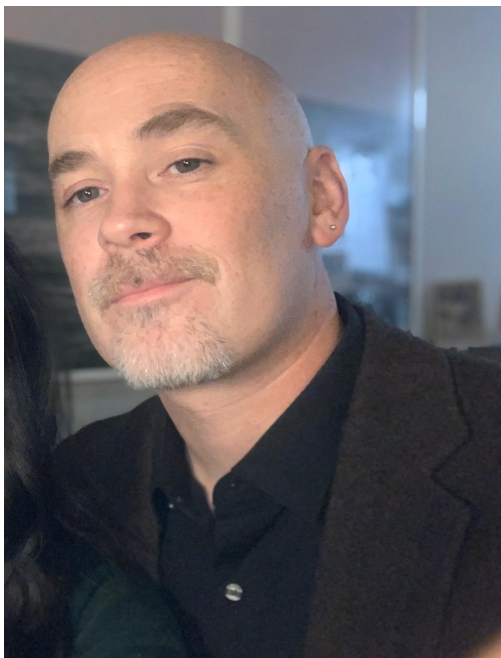
The views expressed in this magazine are those of the writers and not necessarily those of the Canadian Theosophical Association or its Editors.

The Light Bearer is published quarterly by the Canadian Theosophical Association. Articles for consideration for publication are welcome and should be sent to reid.pollock@gmail.com

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Word from the Editor



Dear Theosophists,

Welcome to the Spring 2024 edition of the Light Bearer. This winter has been a mild one in Canada and the transformative days between seasons are already here. As we shake off the cold, dark days of winter this is an excellent time for reflection on growth, work and meditation.

As the seasons come and go, so do the issues of the LB, the study meetings of Lodges and the people/relationships in your life. These cycles that we live within are one of the few things that remain constant. Inside these cycles are all manner of adversity, change, and turbulence. Navigating all of this can be difficult and frustrating at the best of the times. As the seasons and our lives change, I try to remember to always return to the center in times of change. I aim to always focus on the middle path (as I have learned through my brief studies into Buddhism) and hopefully I can regain my equilibrium.

Navigation, equilibrium, and focus are the background themes of this issue. Our National President Robert Béland echoes this sentiment and the need to focus on the work of being a theosophist in the world in his Word from the President. Other features by James T. Belderis focus on the role of the teacher in navigating the spiritual world, while Ingrid Van Mater's *Accepting Ourselves* turns the lens inward with a focus on kindness to ourselves as we move along the spiritual path.

This issue also contains a lot of important information about our upcoming national elections and a great pamphlet on the upcoming XII World Congress of the Theosophical Society to be held in 2025 in Vancouver, British Columbia. In the *News & Notes* I am excited to announce the formation of a new lodge in Calgary, Alberta.



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As we move into a new season and a new cycle, we must still do the work of theosophy while maintaining our own personal equilibrium. Elections, conferences and new lodges will continue to materialize as we progress along the spiritual path, and we should take time to celebrate these accomplishments as a society, country and local community.

Peace,

Reid Pollock, Editor, Calgary Theosophical Lodge

Word from the President



Hello everyone,

I would like to start this letter with some updates on current and upcoming events in our community.

Mr. Tim Wyatt, a theosophist from the UK, reached out to me with news of a new film produced by the Leeds Theosophical Society from West Yorkshire, England. We have posted this 30-minute documentary film entitled *Secrets of Infinity: Ancient Mysteries Revealed* on the English section of our website: <https://atcta.org/en/home-2/> . This film can be accessed by clicking the ‘Teachings’ tab and I encourage everyone to view this great documentary.

I have some exciting news about our ZOOM seminar series with Pablo and Michele Sender. On June 2, Pablo and Michele will join us to answer any questions you may have about their seminar series. The invitation and notification will be released soon.

Lastly, I wanted to inform you that online registrations for the 2025 World Congress, to be held in Vancouver alongside the 5th international TOS conference will open on July 15, 2024. It will be a remarkable event that will celebrate of the 150th anniversary of the Theosophical Society, and the

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100th anniversary of the Theosophical Society in Canada. I invite you to register as soon as possible. I encourage you to take a good look at your Light Bearer. You will find detailed information here about the 2025 World Congress in Vancouver.

During two recent meetings I had, (one with my European colleagues, and one with my Canadian colleagues) the topic of progress came up several times. The line of questioning from these meetings went something like this: “in the dramatic situation we are experiencing, what should we do? Is what we are doing-working? Am I powerless in the face of the immensity of the problem?”

During these two meetings, we discussed this topic at length and arrived at some possible solutions. We drew inspiration from the seminars of Vic Hao Chin and Pablo and Michele Sender. I will share with you a summary of the consensus ideas that emerged during these meetings on the topic of progress in theosophical work.

Our Duty

One of the last wishes H P Blavatsky expressed at the American convention (a month before her death) was the following: “After all, all the wishes and thoughts that I can express are summed up in this single sentence, the never asleep wish of my heart: ‘Be Theosophists, work for Theosophy.’” Without doing the work, there will be no progress.

Message of Hope

Following a seminar delivered by Michele Sender on the countless beneficial effects that wolves have on the entire ecosystem she tells us: “We have no idea of the effect that each small action we make every day will have on the great ecosystem that is our planet.”

In another of Pablo and Michele's seminars, Pablo reminds us that, just as it is true that in the physical world, every spiritual action inevitably results in a reaction. It is also impossible for any effort in the service of humanity to achieve nothing- even if this result seems imperceptible to us from our current vantage point in life.

Application in Our Daily Life

Move forward at your own pace, taking care to maintain your equanimity. Through meditation or other means of awareness: develop a sense of urgency. The more we are aware of the magnitude of the problem, the better we can develop the ability to find time to solving this problem.

We also must keep the teachings in mind. The more we are aware that every action has a reaction and that the Law of Karma is infallible and just- the more we will work in hope, and the more energy we will have for work.

Remember that we are all interdependent and therefore there is no lasting solution other than altruism and service. Also keep in mind that service is not only at the physical level. Meditation and prayer to relieve suffering in the world is a great service that we can provide to humanity.

However, we must not forget that physical service is still very important. This service does not have to involve money. It is possible to relieve suffering and make life easier for our family, friends and neighbours without contributing financially. But if one does have the economic means to help



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humanity then the causes of famine and suffering will be eradicated. In the meantime, it is fundamental to find consistent solutions for providing food, shelter and medicine to those in need.

These are some of the thoughts that have emerged at recent theosophical meetings of different groups. I hope this inspires you...

Robert Béland, National President

Candidacy for President of the Canadian Theosophical Association (2024)

After a first term, I am running again for the Presidency.

A Theosophist for more than 40 years, I have also been teaching traditional martial arts for more than 50 years. My career has allowed me to meet several masters of different philosophies and religions that have greatly inspired me in life.

Achievements during the first term:

- With the help of the Board, we have corrected some administrative elements that could have caused us problems in the future.
- Through more systematic advertising, website finalization, a Facebook page and YouTube channel, we have stopped the decline in our membership and are currently seeing a slight increase.
- In Calgary, the CTA established a new Lodge...
- Several contacts have been established with various Theosophical Societies internationally and with two independent lodges in Canada.
- A national bilingual annual conference program is now available.
- In collaboration with Adyar, work on the 2025 World Congress in Vancouver is on track to make it an exceptional event.

Some ongoing projects, with Council support, will be continued and improved:

- Increase our membership, while ensuring quality Theosophical teaching.
- Simplify and standardize some administrative procedures to assist Board members in managing their responsibilities.
- Support business development.
- Maintain communication with independent members and support those who wish to be supported in their theosophical approach and projects.

Robert Béland

Notice of Election for the Presidency of The Canadian Theosophical Association



In this new year 2024, we, the members of the CTA, will be in the electoral period for the National Presidency. This is an important moment for succession and the continuity of our work. Our current president, Mr. Robert Béland, will then complete his first term as president of the CTA.

Robert Béland is the only candidate to run for president of the CTA

Extract from the CTA Bylaws Section 15.2 (G) Election of the National President

(v) Where there is only one candidate for National President, the ballot shall allow for the acceptance or rejection of such candidate. The returned ballot shall be unsigned and sealed in an envelope with the word “ballot” thereon.

(vi) This ballot envelope shall be placed in a larger envelope and mailed to the National Secretary.

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(vii) The voter's signature, printed name, and address shall be placed upon the outer larger envelope.

(viii) No ballot shall be counted which does not reach the office of the National Secretary by May 15th.

(ix) In the event of unanimous rejection of the single candidate in a "For or Against" ballot, the Nomination and Election procedures shall be repeated

Here is an example of the ballot you will receive in the mail no later than April 15.

2024 CTA PRESIDENTIAL ELECTION

Make a cross (X) on the dash in front of the sentence which confirms your choice

_____ I agree that Robert Béland be elected president of the CTA

Please mail ballot to:

Josée Dorval

President of the Les Montagnes Bleues of Magog Lodge

Responsible for the elections for the national presidency of the CTA 2024

940, rue Langevin, Sherbrooke, J1E 1N1



XII WORLD CONGRESS 2025

“Toward Insight and Wholeness: Our
Role in Shaping the Future”

5th TOS INTERNATIONAL CONFERENCE 2025

Dear Members and Friends,

We can share more information that may help you to plan ahead for the XII World Congress in Vancouver, Canada, which will coincide with the celebration of the 150 Anniversary of the TS and 100 Anniversary of TS in Canada. As a reminder, translations will be provided.

The venue of the event, as well as the 5th TOS International Conference, will be in the campus of the University of British Columbia (UBC). You may attend either or both of them. The dates to keep in mind are:

The XII World Congress will have a 5-day program (**23-27 July**).

- Arrival 22 July or earlier
- Checking into the World Congress on 23 July at 8-9:30 AM w breakfast
- Opening at 9:30 AM
- Closing will end on 27th July by 5 PM

The 5th TOS International Conference with a 2-day program (**27-29 July**). • Checking into the TOS Conference on 27 July at 6 PM w dinner

- Opening 7 PM
- Closing will end on 29th July by 5 PM

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REGISTRATION ONLINE

The link to register for TS WC and TOS IC will be provided on **15 July 2024**. By registering to one or both events and paying the fee you make sure to have a place. Costs in Canadian dollars.

| | Registration fee | Meals | Remark |
|----------------|------------------|---------|----------------------------------------------------------------------------------------------------------------------------------------------------|
| World Congress | 200 CAD | 560 CAD | Meals from 23 July breakfast, lunch & dinner & 2 snacks daily, until snacks on 27 July 4:00 PM (5 breakfasts and lunches, 4 dinners, 10 snacks) |
| TOS Conference | 20 CAD | 240 CAD | Meals from 27 July dinner until snacks on 29 July 4:00 PM (6 meals & 4 snacks) |

Notes:

- Children < 4 years no charges.
- The (optional) half-day outing on 25th July during the World Congress will have 4-5 options to choose from; charges are not included. Additional sightseeing tours (optional) following the scheduled events may also be offered during registration.

ACCOMMODATION RESERVATIONS ONLINE

The link to reserve accommodation directly to UBC will be provided on **15 July 2024**.

The final rates are confirmed, varying slightly from those informed in the previous information letter. These rates apply for the duration of the Congress, as well as 3 days prior the commencement and 3 days after the conclusion, which allows some flexibility.

| No | Room Type | Rate per night per Room | Max number guests | Rate per night per Person | Remark |
|----|-----------------------|--------------------------------|-------------------|-------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 1 | Gage West Coast Suite | 259 CAD | 2 3 4 | 129,5 CAD 94,67 CAD 77,25 CAD | Rate based on single or double occupancy; \$25.00 charge, per night, for each additional guest. Hotel suite with king bed in bedroom, queen sofa bed in living room and private wash-room. Features include luxury linens and amenities, fully-equipped kitchen with microwave, flat-panel TV, AC, complimentary coffee, wireless internet, telephone, and inroom safe. |

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| | | | | | |
|---|-----------------------------|-------------------------|-------------|----------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 2 | Gage 1-Bedroom Suite | 245 CAD | 2 3 4 | 122,5 CAD 90 CAD 73,75 CAD | Rate based on single or double occupancy; \$25.00 charge, per night, for each additional guest. Hotel suite with king bed in bedroom, queen sofa bed in living room and private wash-room. Features include AC, telephone, flat-panel TV, fully-equipped kitchen and complimentary coffee. Wireless internet. |
| 3 | Gage Studio | 175 CAD | 2 | 87,5 CAD | Studio with queen bed, private washroom, sitting area with telephone, flat-panel TV, fully-equipped kitchen, AC and complimentary coffee. Wireless internet. |
| 4 | Gage Signature studio | 170 CAD | 2 | 85 CAD | Studio with queen bed, private washroom, sitting area with telephone, flat-panel TV, fully-equipped kitchen, AC and complimentary coffee. Wireless internet. |
| 5 | Gage Premium Single | 77 CAD | 1 | 77 CAD | Private bedroom with single bed in a four-bedroom shared apartment. Guests share a washroom, and lounge with flat-panel TV, breakfast bar, equipped kitchen and complimentary coffee. Wireless internet. Rooms are not air-conditioned. |
| 6 | Orchard semi-private double | 152 CAD (rate per unit) | 2 | 76 CAD | Semi-private two-bedroom unit, each private bedroom has a single bed with a shared washroom between the rooms. Multi-level floor lounges offer seating, TV, fridge, sink and microwave. Wireless internet. Sold as unit occupancy only (2 bedrooms). Rooms are not air-conditioned. |

- For room types 1-2, non-family members under the age of 19 are not permitted to share a bed. - The two accommodation buildings are located at a walking distance from the Congress Hall. It takes 8 minutes for Gage rooms "1" to "5", and 13 minutes for Orchard rooms "6".

MAP OF THE UBC



VISA FOR CANADA

In order for you to make the necessary plans in advance for your attendance, it is advisable to start by examining the visa requirements of your country, consulting the Canadian Embassy Visa pages. Some countries require a visa (you have to apply for tourist visa) while others are exempt and eligible for an eTA (Electronic Travel Authorization) as the entry requirement (see an example table below, as per February 2024).

A letter of Invitation to the World Congress and TOS Conference will be provided upon request to worldcongress@ts-adyar.org

Below are listed several links with useful information regarding entry requirements and ETA:

General link information of entry requirements by country

<https://www.canada.ca/en/immigration-refugees-citizenship/services/visit-canada/entryrequirements-country.html>

<https://www.canada.ca/en/immigration-refugees-citizenship/services/visit-canada.html>

Paper visa

<https://www.canada.ca/en/immigration-refugees-citizenship/services/visit-canada/visitor-visa.html>

eTA links information

<https://www.canada.ca/en/immigration-refugees-citizenship/services/visit-canada/eta.html> <https://www.canada.ca/en/immigration-refugees-citizenship/services/visit-canada/eta/facts.html> <https://www.canada.ca/en/immigration-refugees-citizenship/services/visit-canada/eta/apply.html>

eTA if short visit (entry by air)

<https://www.canada.ca/en/immigration-refugees-citizenship/services/visitcanada/eta/eligibility/eta-x.html>

| | Country | Requirement | | Country | Requirement |
|---|--------------|-----------------------------|----|-------------|-----------------------|
| 1 | Africa Kenya | Paper visa | 23 | Italy | eTA |
| 2 | Argentina | eTA if short visit (by air) | 24 | Malaysia | Paper visa |
| 3 | Australia | eTA | 25 | Mexico | eTA (with conditions) |
| 4 | Austria | eTA | 26 | Myanmar | Paper visa |
| 5 | Belgium | eTA | 27 | Netherlands | eTA |
| 6 | Bolivia | Paper visa | 28 | New Zealand | eTA |
| 7 | Brazil | eTA if short visit (by air) | 29 | Norway | eTA |

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| | | | | | |
|----|--------------------|-----------------------------|----|----------------|-----------------------------|
| 8 | Chile | eTA | 30 | Paraguay | Paper visa |
| 9 | Colombia | Paper visa | 31 | Peru | Paper visa |
| 10 | Costa Rica | eTA if short visit (by air) | 32 | Philippines | eTA if short visit (by air) |
| 11 | Cuba | Paper visa | 33 | Portugal | eTA |
| 12 | Dominican Republic | Paper visa | 34 | Singapore | eTA |
| 13 | Finland | eTA | 35 | Slovenia | eTA |
| 14 | France | eTA | 36 | Spain | eTA |
| 15 | Germany | eTA | 37 | Sri Lanka | Paper visa |
| 16 | Greece | eTA | 38 | Sweden | eTA |
| 17 | Hungary | eTA | 39 | Switzerland | eTA |
| 18 | Iceland | eTA | 40 | Ukraine | Paper visa |
| 19 | India | Paper visa | 41 | United Kingdom | eTA |
| 20 | Indonesia | Paper visa | 42 | USA | Passport |
| 21 | Ireland | eTA | 43 | Uruguay | Paper visa |
| 22 | Israel | eTA | 44 | Venezuela | Paper visa |

The Still Small Path



All esoteric schools have thought as the very foundation of their being: “Man, know thyself!” It has ever been thus, and the key to this lies in many things. It lies first in understanding the suffering that the knot of personality experiences before its intricate labyrinth of selfishness is overpassed.

Some people imagine that the path of spiritual attainment is far away over the mountains of the future, almost unreachable, when in reality there is a relatively narrow frontier between ordinary life and that followed by the neophyte or chela. Essentially the difference is one of outlook, and not of metaphysical distance. It is the same difference that exists between the one who falls under the sway of temptation and thereafter becomes its bonds slave, and the other who successfully resists the temptation and thereafter becomes its master.

Anyone can enter upon the path, if his or her will, devotion, and yearnings are directed toward being of greater service to others. The only thing that prevents them from taking the most beautiful step is their convictions, their psychological and mental prejudices which distort their perspective. We are all learners, all of us have illusions. Even the mahatmas and adepts have illusions, albeit of an extremely subtle and lofty character, which prevent them from going still higher ~ and this is one of the reasons they are so compassionate towards those who are seeking to tread the very path along which they have successfully advanced in former days.

The quickest way to overcome these illusions is to cut their root, and that root is selfishness in its multi-myriad forms. Even the yearning for advancement, when it is for self alone, is based on selfishness which in turn produces its own subtle and powerful mayas. Therefore, every ambition to succeed, unless it be washed clean of all personality, will inevitably defeat itself, for the way to inner growth is self-forgetfulness, is the giving up of personal ambitions and longings of any and every kind, and becoming an impersonal and devoted servant of all that lives.

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Self-conquest is the path of growth. The whole truth is contained in these few simple words. It is slow growth as with all great things and if it is to be attained it must be an unfolding of that individual. There is no other path than that of inner development, no easier way: the one who cannot control him or herself in the affairs of daily life and does not know who or what he or she is, cannot control the events and experiences that inevitably arise around anyone who succeeds, even to a small degree, in approaching that “straightest of all gates.”

Here is the strangest paradox: if we would be the master of ourselves, we must be utterly *selfless*, and yet we must be *ourselves* utterly. The lower self must be wiped out ~ not killed, but wiped out, which means withdrawn and absorbed by the higher self ~ for the higher self is our essential or real being, and the lower is but a ray therefrom, tarnished, muddled, so to say, because of its attachment to the world of illusions.

Let us not imagine, however, that, because the words ‘renunciation’ and ‘sacrifice’ are often used, these imply the loss of anything of value. On the contrary, instead of a loss, it is an indescribable gain. To give up the things that belittle, that make us small, petty and mean, is to cast away our fetters and discover our freedom and the richness of the inner life. It is above all the self-conscious recognition of our essential unity with the ALL.

There is no step along this sublime path where we will find exterior compulsion of any kind only the lofty urges that spring forth from the aspirant’s own yearning soul to advance ever farther and farther inwards and upwards. Each step is marked, during its earlier course, by dropping something of the personal shackles and imperfections which keep us chained in these realms of matter. We are told again and again that the grandest rule of life is to foster, within one’s own being, an undying compassion for all that is, thus bringing about the gift of selflessness, which in its turn enables the monad eventually and ultimately to become the Self of the cosmic spirit without loss to the monad of its individuality.

In the above lies the secret of progress: to *be* greater one must *become* greater; to become greater one must abandon the less; one must *give up*, which means *outgrow and surpass*, the limits of the personality, of the mere human. We will not progress a single step until we learn that “living in and for our small self” means descending into still more compacted and restricted spheres, and that “living for all that is” brings about an expansion, an ascending of our own soul into a higher, larger, more meaningful life.

The key to “knowing our self” that leads to discovering our higher Self also lies on a more exoteric plane, in the studying of the majestic literatures of past ages: the brain work, the heart work, the work of the soul, of the seers and sages of every era. Greatest of all, it lies in the developing of compassion and love for all others and utter forgetfulness of self. Therein rests the mystery of Buddhahood, of Christhood: forgetfulness of self, absorption in love all-encompassing, unbounded, frontierless, of all that is.

All the mysteries of the universe lie latent within us, all its secrets are there, and all progress in esoteric knowledge and wisdom is but an unfolding of what is already within.

Edited article by G. DE PURUCKER, published in SUNRISE, Spring 1982

Fourfold Aspects of Manifestation

Compiled by Naftaly Ramrajkar

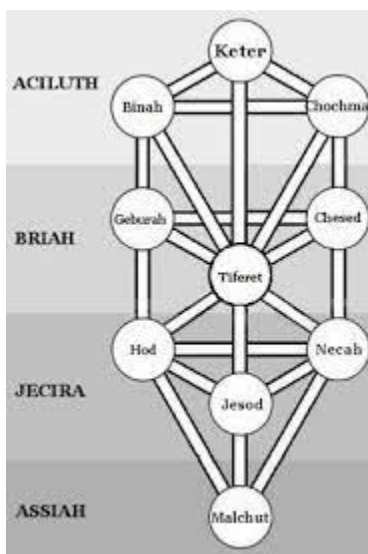
Fourfold aspects of creation and world order exists in many cultures and it can be related to sevenfold nature of the man, the one which the theosophists follow.

First, please allow me to explain this fourfold nature in various cultures and systems. This may help us to go deeper into the subject



The Norse Mythology: In Norse Mythology, the fourfold creation of the world happens in four distinct stages or cycles. The first order or cycle of creation is the creation of the realm of fire and ice. It is called *Muspelheim* and *Niflheim*, respectively. The second order or cycle is the creation of realm of giants, *Jotunheim*. It is similar to the Asuras in Vedantic explanations. The third order or cycle is realm of Gods, *Asgard* and realm of humanity, *Midgard*. The fourth order or cycle is the creation of the realm of the dead, *Helheim*. These four realms are connected and are represented by Yggdrasil tree.

The Kabbalistic System: In the Kabbalistic system we find similar fourfold creation of the world. According to Kabbalistic cosmology these four worlds make up our universe. These worlds are known as *Atziluth* (Archetype), *Briah* (Creation), *Yetzirah* (Formation), and *Assiah* (Manifestation). These four words are also represented in the Kabbalistic tree of life and ten Sephiroth.



Atziluth, also known as the "world of emanation," is considered to be the most divine of the four worlds and is closest to the divine realm. It is thought to be the source of all creation and is the realm of the highest sefirot, or emanations, in the Kabbalistic tree of life. The three Sephiroth are Kether (Crown) Chochmah (Wisdom) and Binah (Intelligence)

Briah, also known as the "world of creation," is the realm of the archangels and the realm where the divine will is actualized. It is the realm where the creative process begins to take shape. It consists of three Sephiroth and creates the first inverted triangle, indication downward process of creation. The three Sephiroth are Chesed (Mercy), Geburah (Strength or Judgment) and Tiferet (Beauty or Glory). Tiferet is the bridegroom.

Yetzirah, also known as the "world of formation," is the realm where the creative process is further shaped and formed. It is the realm of the angels and the realm where the soul's spiritual journey begins. Again, here there are three sephiroth forming the second inverted triangle. The three sephiroth are Netzach (Victory), Hod (Splendor), and Yesod (Foundation)

Assiah, also known as the "world of action," is the physical realm in which we live. It is the realm where the divine plan is actualized and the realm where the soul's spiritual journey is completed. Shekinah rules world of Assiah and she is also called Adonai.

Once the soul has completed its descent the middle column allow it to ascend through Yesod and Tiferet. Tiferet - the bridegroom united with Malkut – the bride, allows the ascending soul to tread the balanced path.

In Kabbalah, the four worlds are said to be interdependent and interconnected, and the process of spiritual ascent involves moving through each of the worlds in turn but always maintaining the balanced way of life.



In Kabbalah, there are 32 paths of liberation, 22 alphabets and 10 Sephiroth gives us 32 paths of liberation. They all are connected in creation, formation, action and liberation. The words used and translated in Genesis as God is 'Elohim', which comes from the phrase, 'Mi Eleh' (Who are these). The alphabet 'Bet' in 'Bereshit - In the beginning', indicates number 2 (two) and not "In" as translated in Latin. Two beginning, first were emanated "Who are these" (Elohim); who created manifested worlds. Who are these or who are Elohim? They are the Prajapatis of Indian philosophy, or Dhyana Chohans of the Theosophists. Judaism is not a Monotheistic religion but Pantheistic way of life.¹ By Pan I mean to say Nature.

The first chapter of Genesis describes the manifestation in the world of Atziluth, while the second chapter describes manifestation in the world of Assiah. Two other manifestations in the world of Briah and Yetzirah are hidden.

Dante's The Divine Comedy: When one reads Dante's The Divine Comedy it reminds us of this fourfold nature of our existence. It represents the four states of consciousness as explained in Indian Vedantic philosophy. Dante talks about three states, *Inferno*, *Purgatorio* and *Paradiso*. The fourth is hidden and it is *Jerusalem*. Also, in Vedantic explanation the fourth is called Turiya which means fourth. In short it is hidden.

In Purgatorio he meets Beatrice and it is assumed that she is Theology but actually she is what we say in Sanskrit-Buddhi. She is pure and clean. As Buddha guides a person in spiritual journey similarly Beatrice guides him to Paradiso.

Taraka Yoga System: In Taraka Yoga system there is a fourfold system, but it's important to note that Taraka Yoga is an ancient Indian spiritual path and it's not widely known or followed in the modern era.

In the Taraka Yoga system, the term "fourfold" is used to refer to the four stages or levels of spiritual development and advancement. These stages are known as:

Avidya: The first stage is characterized by ignorance, confusion, and a lack of understanding about the true nature of reality. It is the stage where the individual is not yet aware of their spiritual potential.

Vidyā: The second stage is the stage of knowledge and understanding. It is the stage where the individual begins to gain insight into the true nature of reality and starts to develop a spiritual practice.

Vairagya: The third stage is characterized by detachment, renunciation, and a turning away from the material world. It is the stage where the individual begins to let go of their attachment to the material world and focuses more on the spiritual path.

Jivanmukti: The fourth and final stage is the stage of liberation or enlightenment. It is the stage where the individual reaches a state of spiritual realization and attains liberation from the cycle of birth and death.

There are two types of Muktas or liberated beings. Jivanmukta and Videhamukta. Jivanmuktas are free of conditions of life but need a physical vehicle to operate in the world. The Mahatmas can be considered as Jivanmuktas. Videhamuktas operate without a need for a physical vehicle, in short just a consciousness but can create a vehicle if needed.ⁱⁱ

The fourfold system is used as a model for understanding the process of spiritual development and for guiding the individual on the path towards liberation.

Various Upadhis (limitations or conditions) in Taraka yoga system

In the Taraka Yoga system, the term "Upadhi" refers to the limitations or conditions that bind the individuals to the material world and prevent from realizing their true spiritual nature. The three Upadhis are considered to be the cause of the individual's ignorance and the obstacle to individuals spiritual progress.

The Taraka Yoga system recognizes several types of upadhis, including following three important ones:

Adhyatmika Upadhi: This refers to the limitations and conditions that are inherent in the individual's own mind and consciousness. It includes things like past experiences, mental habits, and emotional patterns that shape the individual's perception of reality.

Adhibhautika Upadhi: This refers to the limitations and conditions that are imposed by the physical world and the people around us. It includes things like societal expectations, cultural norms, and physical limitations.

Adhidaivika Upadhi: This refers to the limitations and conditions that are imposed by the divine or spiritual realm. It includes things like karma, fate, and the influence of higher spiritual beings.

By recognizing and understanding the various types of upadhis, the individual can work to overcome them and progress on the spiritual path. The ultimate goal of Taraka Yoga is to transcend all upadhis and realize the true spiritual nature of the self. As a liberated being, he merges with Atma and then resides in Buddhi as a liberated being.

Bhagavad Gita: Bhagavad Gita also mentions this fourfold nature in human beings. Man is considered to have four principles. 1. Sthula Sarira or physical body; 2. Suskshma Sarira or what we theosophist call Astral Body, or Kama-Rupa; 3. Karana Sarira or Causal Body. Causal body is the centre of Prajna, energy, or consciousness. 4. The Light of The Logos makes it quaternary. Sometimes it is said that it the shadow or reflection of the Light of The Logos but the correct conception is the Light of The Logos and not the reflection.

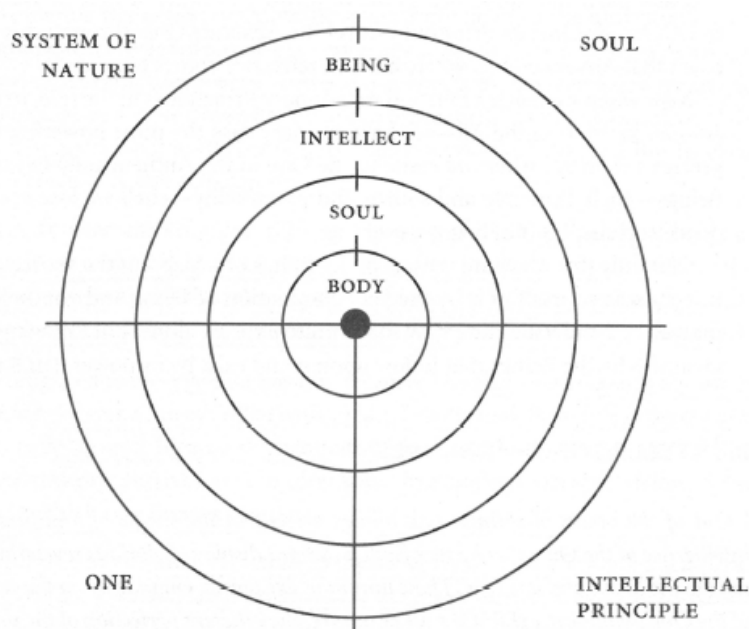
Some Vendantists define the fourth principle as Atma.

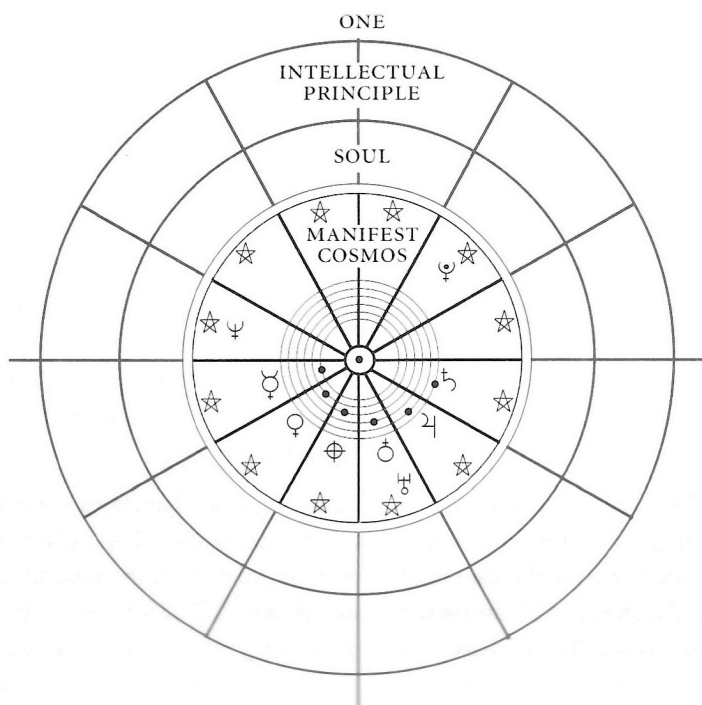
Philosophy of Plotinus:ⁱⁱⁱ

Plotinus also utilises fourfold nature in his explanation about the 'One' and manifestation. To Plotinus the fourfold nature consists of '**One,**' **Intelligence (Nous), (Intellectual Principle); Soul and Body.**

Plotinus' intuitive realization of ultimate truths to which only our inner being may respond. We must let the logos in our soul absorb the impact and assimilate the meaning of the intuition before allowing our critical and egotistic intellect to pounce upon them. In other words, our mental activities must be stilled so that silence within can receive the passage in question without coloration.

Central to his method is contemplation – a "Seeing that lives" – the mind rapt in intense awareness, knowing without image.





The upper diagram shows cosmos in four corners and man in circles, the lower one show cosmos in circles. It is obvious from upper diagram that body is in soul and soul in Intellect (Intelligence) and not the other way around as we generally think that the soul is in the body. Soul can exist without a body but cannot manifest without a body but body cannot exist without a soul. (There some expectation for this too).

The One: In seeking the incomprehensible nature of the One, the intellect must be like a bird which in flying through the air leaves no trace: the intellect's operation must dissolve back into the stillness into which it is advancing. We must contemplate very intensely on what the nature of the One is, and then there is point at which you let go everything. For the One is the only important thing you can contemplate ever in your life – at any time, everywhere – there is nothing more important.

The One is Ain Soph of the Kabbalists and Svayambhuva in the Indian philosophy, In Tibetan it known as Nyng.

In **ML No 127^{iv}** (Chronolical No. 72) we read: “you have to get rid entirely of all the subjects of impermanence composing the body that your body should become permanent. The permanent never merges with the impermanent although the two are one. But it is only when all outward appearances are gone that there is left that one principle of life which exists independently of all external phenomena. It is the fire that burns in the eternal light, when the fuel is expended and the flame is extinguished; for that fire is neither in the flame nor in the fuel, nor yet inside either of the two but above beneath and everywhere — (**Parinirvana Sutra kuan XXXIX**).

Intellectual – Principle: Out of the ocean of infinite possibilities present in the ineffable undifferentiated intelligence of the One, there pours fourth a radiant display of glorious revelations –

the Divine Mind and its Ideas. These luminous existences, emanating on the surface of the One's voidness, exhibit the inner nature, the inherent perfection of the unique and unknowable One.

The power of the One is so great that the Divine Mind, though as 'image One', is itself authentic reality, it paradoxically stands as a distinct hypostasis midst the One without the second.

Seeking nothing, possessing nothing, lacking nothing, the One is perfect and, in our metaphor, has overflowed, and its exuberance has produced the new: this product has turned again to its begetter and been filled and has become its contemplator and so an Intellectual-Principle.

On one hand, the Intellectual - Principle is very similar to 'Mahat' of Indian philosophy, and on the other hand One is Purnam – Complete, full to the brim, as defined in Indian philosophy, He is also similar to 'Ain' (Nothing) of Kabbalistic philosophy.

Soul: The mysteries of the Soul, is its greatness and wonder, its graded power and divinity. This is not a knowledge by acquaintance – the intellect's capacity for remembering created concepts – but a knowledge that goes beyond the imagination's formulation of thoughts, beyond even the categories of thought. For the capacity of the lower mind to formulate thoughts and concepts is objective to the experience of the sage. We are now speaking of the sage's intimacy with the innermost recesses of his being.

The grandeur and sublimity of this principle cannot be retold but must be experienced, nor can the reading of mystical literature be accepted as a substitute for such inner experience. What is required is an intimacy and a recognition of this pure principle as our "Isness".

Plotinus considers Soul as inseparable from the One and the Intellectual Principle, he does so in order to emphasize its transcendence and inconceivability – a Mysterious Void. He looks at it as a distinct essence, Soul is a living intelligence, the outgoing activity of the One, and our inner divinity.

The System of Nature (Manifestation): The entire universe, including all levels and all possible worlds, is the body of ONE manifested within the Soul. For Plotinus, this is the system of Nature. Our universe as thus conceived is not inert matter, nor is it an illusion.

For Plotinus this All is one universally comprehensive living being, encircling all the living beings within it, and having a soul, one soul, which extends to all its members in the degree of participant membership held by each one of them.

The sensible Universe, is the primordial scripture, the vision referred to, and as such it embodies the wisdom of the primal principles which are beyond it.

If we refer to Theosophical concepts, in human being, the Spirit represents 'The ONE,' Buddhi-Manas represents the Intellectual-Principle, Kama-Mamas represents the Soul and Body represents the system of Nature, which is our universe.

We can say that Buddhi-Manas is the Spiritual Souls of the human being, while Kama-Manas is the Animal Soul of human being. After death one of them decides; if the identification is in the Spiritual Soul, then the being is free of reincarnations; while if the Animal Soul wins then he is back in the circle of reincarnation of the soul.

This is what is depicted in Egyptian Mysteries after death. If the feather is heavier than souls, it indicated Animal Soul, as from spiritual point of view it has no importance. If the soul is heavier, then it is Spiritual Soul and he achieved his godhood.

All our passions, desires and attachment arise in the Animal Soul and not in the body. Physical body is just an instrument of sensation and awareness and by reacting with Kama-Manas it creates attachments, desires etc.

One should ask oneself a question, what place is there for a personality which is a product of thought and is born or created much later than a birth of a physical body?

From Narada-Parivrajakopanishad^v

These are extracts from the Narada-Parivrajakopanishad.

Atman is fourfold: 1) **Visva**: Physical - Anamaya Kosha, 2) **Taijasa**: Subtler - Manomaya Kosha, 3) **Prajna**: Causal - Anandmaya Kosha. 4) **Turya**: Ultimate - Atman

As experiencing the gross aspect (as the Visva) when it is an individual in the gross aspect; as enjoying in the dreaming state in a subtle form when it has assumed the subtle form (of the Taijasa); as in the state of identity (as of the Prajna); and as enjoying bliss (In the Turya state).

Visva: Universe manifested form, seen and unseen. **Taijasa**: Luminous, astro mental.

Prajna: consciousness, causal-Buddhic. **Turya**: Atman,

Atman is of four Pada-s (quarters) The lords of the four Padas are Visva, Viraj, Otr, Turya.

Each of these stages are again fourfold, or they have four subdivisions.

The Visva stage has four parts: 1)Visva-Visva; 2)Visva-Taijasa; 3)Visva-Prajna; 4)Visva-Turya.

These four stages together are called Prusha Viasvanara. It functions in a waking state. It perceives gross forms and experiences them. It possesses nineteen faces (five organs of perception, the five organs of actions, the five vital airs and four inner senses of manas, buddhi, ahamkara and citta) has eight limbs (sky the head, the sun and the moon the two eyes, the directions the ears, the sea the lower part of the abdomen, the earth the feet) moves everywhere. [This can be related to kabbalistic Adam Kadmon]

- 1) **Four stages of Visva**: As stated above this *Visva* has four stages: waking or Jagrat, dreaming or Svapna, deep sleep or Susupti and fourth or *Turya*.
 - a) **Waking or Jagrat**: In a waking state, it functions through the senses and experiences sight, etc. of objects. This is waking within the waking state. (jagrat-jagrana) Its experiencer in the individual aspect is the Visva-Visva [*Visva* subdivision of the Visva];
 - b) **Dreaming or Svapna**: When the mind grasps objects without the functioning of the senses, it is dreaming within the waking state (jagrat-svapna [dream]); its experiencer is Vaisva-Taijasa.[Taijasa subdivision the Visva]

- c) **Deep Sleep or Susupti:** When one is not conscious of anything but remains as if unconscious then it is sleep within the waking state; (*jagarat-susupti*) its experiencer is *Visva-Prajna*. [*Pranja* subdivision of *Visva*]
- d) **Fourth or Turya:** When one is in equanimity due to a grace of a saint or Sat-Guru or due to the fruition of one's good deeds (*punya*), as if one were in *Samadhi*, and behaves like an onlooker (*saksin*) it is the *Turya* in a waking state (*Turya-jagarat*). Its experiencer is the *Visva-Turya* [The *Turya* subdivision of the *Visva*]
- 2) **Four stages of Taijasa:** The second *pada* of the *Atman* the *Taijasa*, too has four aspects [the *Taijasa-Visva*, the *Taijasa-Taijasa*, the *Taijasa-Prajna*, & the *Taijasa-Turya*] and is the lord of beings, the *Hiranyagarbha*. It functions as a master in a dreaming state. It perceives a subtle form and experiences them.
 - a) **Jagarat or Waking:** When in a dreaming state the *Atman* experiences the sight, etc. of objects with dream-eyes, etc. without the active functioning of the mind then there is the waking within the dream state (*svapna-jagarana*) and its experiencer is the *Taijasa-Visva* [*Visva* subdivision of the *Taijasa*]
 - b) **Svapna or Dreaming:** When in a dreaming state the *Atman* enjoys the objects by the mind alone without the functioning of the dream-eyes, etc. and the *svapna-jagarana* state, it is the state of *Svapna-svapna* - dreaming within the dreaming state. Its experiencer is the *Taijasa-Taijasa* [the *Taijasa* subdivision of the *Taijasa*]
 - c) **Susupti or Deep Sleep:** When there is no experience of the *Svapna-jagarat* and the *svapna-svapna* state and there is no perception either is a total forgetfulness of external objects and of oneself, that state of insensibility is the *svapna-susupti* - the state of deep sleep within a dreaming state. The *Atman* who experiences this state is the *Taijasa-Prajna* [the *Prajna* subdivision of the *Taijasa*]
 - d) **Turya or Fourth:** When due to the fruition of one's good deeds there are no perceptions of the three previous states of the dreaming state and the *Atman* remains in the *Turya* state of the dreaming state, when there shines a neutral state (the state of a witness) of generic and particular experiences of the external world and of the inner senses, that state is *svapna-turya* [the *Turya* subdivision of the *Taijasa* - Dreaming state) and the *Atman* who experiences this is the *Taijasa-Turya*.
- 3) **Four stages of Prajna:** When one is asleep and neither hankers after desire nor sees any dreams, that is clearly deep sleep. In this state functions the four-fold *Prajna* (as *Prajna-Visva*, *Prajna-Taijasa*, *Prajna-Prajna* and *Prajna-Turya*), which is termed the third *pada* of the *Atman*. This *Atman* is one remains in the state of deep sleep, possesses the fullness of wisdom, enjoys happiness, consists of everlasting bliss and remains in the heart of all beings; yet he enjoys bliss, has the mind for his face is omnipresent and indestructible and is the *Iswara*. He is the lord of all, omniscient and subtle in conception. He permeates all beings; he is the prime source, the origin and the destruction of all.

All these three stages (of waking, dreaming and deep sleep) are a hindrance to the annihilation of all activities to beings; [for self-realization]

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|----------------|-----------------------|-----------------------|------------------------|----------------------|
| | Jagrat | Svapna | Susupti | Turya |
| Jagrat | Jagrat/Jagrat | Jagrat/Svapna | Jagrat/Susupti | Jagrat/Turya |
| Svapna | Svapna/Jagrat | Svapna/Svapna | Svapna/Susupti | Svapna/Turya |
| Susupti | Susupti/Jagrat | Susupti/Svapna | Susupti/Susupti | Susupti/Turya |
| Turya | Turya/Jagrat | Turya/Svapna | Turya/Susupti | Turya/Turya |

For reference:

Sevenfold system: Here is comparison of man and the universe as explained in the Early Teaching of the Masters, 1881-1883 in sevenfold division^{vi} in three languages.

| English | English | Sanskrit | Sanskrit | Tibetan | Tibetan |
|----------------|----------------------------|----------------------|--------------------------------------------------------------------------|----------------------------------|---------------------------------------------|
| Man | Universe | Man | Universe | Man | Universe |
| Body | Organised Matter | Rupa | Brahm Pra-kriti-matter Earth | A-ku | Sien-chan animated universe |
| Life Principle | Vivifying Universal Spirit | Jivatma | Purusha | Zer vital ray | Zhina Vital Soul |
| Astral Body | Astral cosmic atmosphere | Linga-sarira | Maya, Akasa | Chhin-Lung one of the three airs | Yor-wa Illusion |
| Will-form | Kosmic Will | Kama-Rupa | Vach Kama-kasa | Nga-Zhi Essence of action | Od, light (The shining active astral light) |
| Animal Soul | Universal Illusion | Linga-deha Bhut | Yajna latent form in Brahm, Purush determined by activity of Vach | Ngi physical ego | Nam Kha Ether passive |
| Spiritual Soul | Universal Mind | Atman or Mayavi Rupa | Narayana (Spirit brooding over the waters and reflected in the universe) | Lana Sem Nyed Spiritual soul | Kon Chhong Uncreated Principle |
| Spirit | Latent Spirit, Ensoph | Mahatma | Svayambhuva Space | Hlum-dhub Self existing | Nyng Duration in eternity or space |

This division is different from Blavatsky's sevenfold principles as explained in the ES paper # 1 or of the other theosophists. Please keep in mind; the division is for our understanding only and life flows continuously, allowing us to operate at three conscious level at a time

Shanti

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¹ The Zohar by Daniel C. Matt, Pritzker Edition

¹ **Jivanmuktiviveka** of Vidyananya Translated by Pandit s. Subrahmanya Sastri & T.R. Srinivas Ayangar, published by The Adyar Library and Research Centre. ISBN: 0-8356-7527-0

¹ **The Eneads** by Plotinus, translated by Stephen MacKenna

¹ **The Mahatma letter** to A.P. Sinnett, T.P.H.

¹ **Narada Parivrajaka Upanishad**, translated by Prof. A. A. Ramanathan, Published by The Theosophical Publishing House, Chennai

¹ **The Early Teaching of the Masters** 1881-1883, compiled by C. Jinarajadasa

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There is pleasure in refinement; it has to do with education, culture, environment. The way of refinement is endless; it is the outcome of choice, conflict and pain and there is always the chooser, the one who refines, the censor. And so, there is always conflict and contradiction and Pain. Refinement leads to isolation, self-enclosing aloofness, the separation which intellect and knowledge breed. Refinement is a self-centered activity, however enlightened aesthetically and morally. There is a great satisfaction in the refining process but no joy of depth; it is superficial and petty, without great significance. Sensitivity and refinement are two different things; one leads to isolating death and the other to life that has no end.

Krishnamurti's Notebook. 25th of October, 1961

.....

Out of this vast silence suddenly, as one sat up in bed, when thought was quiet and far away, when there wasn't even a whisper of a feeling, there came that which was now the solid, inexhaustible being. It was solid, without weight, without measure; it was there and beside it, there existed nothing. It was there without another. The words solid, immovable, imperishable do not in any way convey that quality of timeless stability. None of these or any other word could communicate that which was there. It was totally itself and nothing else; it was the totality of all things, the essence.

Krishnamurti's Notebook. 4th of August, 1961

¹ The Zohar by Daniel C. Matt, Pritzker Edition

¹ **Jivanmuktiviveka** of Vidyananya Translated by Pandit s. Subrahmanya Sastri & T.R. Srinivas Ayangar, published by The Adyar Library and Research Centre. ISBN: 0-8356-7527-0

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¹ **The Early Teaching of the Masters** 1881-1883, compiled by C. Jinarajadasa

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Compiled by Naftaly Ramrajkar

The Teacher, the Teachings, and the Brethren



When first I read the Buddhist Confession of Faith called the “Three Jewels,” I recognized it as the true foundation of my own beliefs:

I go to the Buddha for refuge;

I go to Dharma for refuge;

I go to Sangha for refuge.

My “refuge” was not any external shelter or protection, but an inner sanctuary, a holy place within myself. “Buddha” was not a single person, but the idea of all those who devote their lives to improving the human condition. And “Dharma” was not any particular doctrine, but an ever-growing realization that everything in life, every moment is alive with truth. Most of all, I found sanctuary in “Sangha,” the idea of mankind, humanity, evolving towards a conscious, interdependent unity of mutual assistance.

These “jewels” remained relatively unchanged for me until I heard them expressed as moral obligations: duty to the teacher, duty to the teachings, and duty to the brethren. But this simplified interpretation often leads people to lay too great emphasis on one of the three at the expense of the other two.

There are many whose duty to the teacher becomes so important that they deify him: some try to visualize his face, hear his voice, have him actually manifest before them; others seek to have the teacher speak or act through them.

Then there are those who devote themselves solely to the teachings. They often become dogmatic, quoting chapter and verse in support of rigidly held interpretations. If the teachings

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include some kind of practice or ritual, this can become mere ceremonial, while the true meaning is forgotten. Then all that remains is the outward form.

Finally, there are those who have no particular interest in any teachers or teachings. They simply believe in universal brotherhood, the oneness of life. They have a genuine concern for others and are constantly striving for communion in the act of sharing.

After reflecting on all this, I began to ask myself: Doesn't the true essence of each teacher manifest in his teachings? And what is the purpose of the teachings, if not to guide, to show the way, to provide the keys whereby each of us can discover truth within ourselves and share it with others?

The manifestation of the Buddha or any other teacher is in the Dharma, the universal ideas which describe the unity of life and the dignity of mankind. They are the touchstones by which all people can recognize the truth in themselves and help others to do the same. And both the Buddha and the Dharma, the teacher and the teachings, manifest to their fullest extent in our genuine, thoughtful concern for one another.

James T. Belderis, SUNRISE, 1982

WORDS OF WISDOM

In order to function in the material world, our Higher Self requires several closely linked vehicles, each responding to a certain field of vibrations. Our physical body is essentially made up of the grossest or densest form of energy that we feel as solid matter. We constantly touch, feel, and see this physical body. On the other hand, all our other vehicles are composed of more subtle grades of matter which our five senses are not able to perceive.

Imagine a wide continuum of energy vibrating at different levels of intensity. The lowest of this continuum is the physical world, its tangible 'solidity and mass'. As we move towards the higher end of the spectrum we find more refined levels of energy, matter becomes more and more fluid and responsive. In spite of the fact that our everyday consciousness is generally focused on the physical level, we remain constantly connected with these rarified fields by way of our subtle bodies.

Our mind is the link between our spiritual, etheric nature, where consciousness expands, and the physical self, our personal ego, where consciousness is constricted by the limitations of our senses.

Our workaday normal consciousness habitually focusses on outer objective things, its essential quality is one of endless movement from object to object, thought to thought. When all this feverish activity comes to rest, the mind then becomes more attuned to the higher levels of consciousness and this brings us into greater resonance with our essential spiritual nature, our Higher Self.

Across the 'bridge of mind' flow inspiration and creative ideas not accessible during our busy day-to-day responsibilities. It is by crossing this bridge between our two 'worlds' that seers, philosophers, composers, poets, and inventors over the centuries have been the driving force behind all of humanity's cultural progress. Their work is a testament to our greater potential and should inspire us to 'cross that bridge' as often as we can. We must learn to pause, to take a deep breath and reach up to our Spiritual Self as often as we can, even if just for a few second. This practice can be very healing because it keeps us 'in touch' and restores our sense of belonging to something far greater.

Inspired by: *Mysteries of Existence*, TSA booklet, 2004

ACCEPTING OURSELVES



Not long ago a group of us were having a discussion when a young man from Jamaica asked, “How can man elevate himself?” He said, “We look around us and also we study man’s record in past ages, and all through we see wars, murder and cruelty. It seems that man is doomed to destroy himself, to become victimized by life’s dark and selfish forces. When do we hear of positive values?” He went on to lament his background and the fierce competition he had encountered in school. “But,” he reflected, “one day I asked a friend how he managed to be so peaceful and calm, and he said, ‘because I have learned to accept *me*.’ This set me on a new train of thought and I began to reconsider many things.”

Accepting ourselves, the wholeness of our being, and trying continually to discover the realness within, without worrying about being like someone else, or worse yet, trying to outdo someone else, is a good starting point. It is clear that competitiveness has gone beyond all reasonably healthy limits. In striving to get ahead, many are content to trample on other people to reach their goal. Such an attitude divests man of his innate dignity and negate the moral and ethical principles belonging to the human estate.

“As man thinketh in his heart, so is he.” We *are* what we think. We are also what *we think we are*. And therefore we *can be* what we *know we are*, deep within ourselves, for within us is all the wisdom of the universe. We cannot convince another, but it is worth every effort to try to

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persuade ourselves that life is positive and hopeful to the degree that we make it so. Whatever we may think, and however we may mentally try to deny or ignore the fact, we are primarily on a search to find and ultimately to become the nobility that we are in our highest aspect, and to understand and follow the path to our inner sun. The marvel of this search is that each one is his own pathway while endeavoring to fulfill the spiritual destiny common to all. Have you ever observed the path of sunlight on the ocean as the sun begins to set? It suggests this paradoxical truth: as you walk along the beach you discover that the sunlight's path is directed towards you and follows you as you walk. Yet everyone else on the beach sees the same golden path from wherever they are.

What a strengthening thought it is that the sunlight of truth is within us and that at any moment we can invite the force of divinity into our lives and so ennoble our thoughts and actions. As we learn from numerous examples of inner human triumph, no burden is too great if we can maintain the right attitude, and this is, of course, where we fail many times. The impingements and demands of society often make us feel like an ant about to be crushed, but, as someone rightly said, "What's wrong with being like an ant? An ant can carry a burden many times its size." Each of us has a greatness within that far surpasses anything that happens to or around us, and an indomitable spirit that no one can destroy.

Quite unexpectedly incidents happen along the road of life that reinforce one's faith in the goodness of humanity. Some time ago a television commentator named compassion, integrity, humility, and unselfishness, as the qualities of true greatness. His words are arresting in their simplicity and optimism. He spoke of a blind cabinet maker who, through the feeling in his hands, turns out beautiful work, comparable to the finest. The commentator closed with the thought that greatness has little or nothing to do with rising to the top; there are nasty, unsavory people who are in the limelight and there are great and noble ones – great by reason of what they are within themselves – whom the world may never know anything about. These quiet ones, with their inner nobility and steadfastness, are the real heroes.

Ingrid Van Mater

WHY AM I HERE A TALE OF TWO VASES



Once upon a time

A young man was attracted by two vases in a window.

One of these was ancient and the other was modern. The modern one was saying “but, why am I here?”

And the old Etruscan vase answered “Perhaps it will help you if I tell you about myself.”

The young man pretended to be studying a lamp nearby.

“Before I was born, my spirit was in the mind of man. You see that man pretending to study the oil lamp . . .”

“But” said the new vase “his head isn’t large enough to hold you, so how on earth could you be in his mind?”

The Etruscan sighed “It is very difficult to explain to one who does not know already, but I will do my best.

When I was in man’s mind I was not made of clay; neither was I any particular shape. I was his feelings as well as his thoughts.

I was not only in his thinking mind, but also in the movements of his hands.

I was fluid so to speak. I moved and lived gracefully in his being. I was part of the man and his life. Then came the beginning of my formation.

There was a need for me in this world, and there was a desire of his to express me, but first, I began to take shape in his mind as a particular vase with individual characteristics.

No longer did I divide myself in all his being.

I began to resolve into a beautiful and useful shape in his thoughts simply because he willed it, and indeed, in that state I was Perfect. Not a flaw. Not a fault of shape or colour.”

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“I understand the first part a little” said the new one “but I do not see how you could repose in his mind even as an idea. You are too large.”

The Etruscan sighed faintly. “In the state of thought in his mind I am neither large nor small, and neither is his mind. I am both large and small.”

Patiently he went on. “Size, dimension is only fixed in this material world.”

“It’s a bit difficult, but go on” said the new one.

“Shining in splendor before his inner eye. Thus, I lived for many a day, gracing the shelves of his mind. Sometimes, in his imagination, I was used as an experiment to hold some liquid, or pour some out, but chiefly I rested in blissfulness.

Occasionally I was altered slightly in shape or colour, but it was all very simple and pleasant. You must remember that I was not solid as you know it. I could be dropped without smashing.

I was his thought form.

One day I became aware of another world, and through his eyes, for the first time I saw this one. It appeared much the same in many ways, but much coarser and clumsier.

The reason I began to see was because he thought there was a need for me in this world and desires stirred within him to bring me into it, to adapt and evolve me.

You see, there never had been a vase quite like me, up to that time.

I began to feel a little excited and rather terrified because I could see that there were many difficulties. I could see that I would be terribly confined in that material world outside.

You must understand what this meant to me, for in his mind, when he did not particularly want me on his shelf, I could take the day off and be a bird or some other whim. I could be anything he wished at once, and so I enjoyed a more varied existence.

Then my actual birth commenced.

He gathered together some dull looking clay, of which there seemed plenty, and commenced mashing and squeezing it. He took out lumps of foreign matter and threw them away. My entry began. I felt it. it was horrible, and shapelessly sordid.

The coldness, the grossness of the material was repulsive. He worked and worked and worked. He pushed me into the substance. The feeling was one of great pain and uncertainty.

This was called Trial by Earth.

For some time I lived in the malformation of crude clay; lumpy, uneven and with holes.

I lay exhausted in a mass of mounds, bewildered and frightened.

Then came the Trial by Water.

As soon as the clay was kneaded to a smoothness, I was literally slammed down on to a flat disk and spun. I was confused with shock and dizziness in this whirlpool.

Yet, soon the revolutions seemed comfortable and I became accustomed to, and pleased with the uniform motion which hid my horrible shape.

Water was sprinkled upon me and I felt the strong pressure of his warm hands. I groaned and sweated under the strain of yielding to his force while in motion.

It was painfully slow.

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At the time. Of course, I did not know I was still also the vase in his mind. He had some trick of making me think I was in the clay, believe me I suffered."

"I don't know what it's like in clay," said the new vase "but if it's any worse than being chipped out of marble, bit by bit, as I was, you have my sympathy. But go on. This is interesting."

"This went on for some time" said the Etruscan, ignoring the sympathy, which seemed quite beside the point. "The water made me softer and softer. I became more pliable.

One moment in time I was this shape. Another moment I was that shape, very thick and gross. Some shapes I enjoyed being for a moment, and some I didn't. But, with all there was no rest. No peace. It was like some mad dream. Gradually my shape took form, and I grew to perfect proportions.

I was less often altered, and more subtly so.

I began to feel rather fine and proud. I was formed. My personality was established.

I looked around when the infernal machine had stopped and saw many of my fellows. They were all sort of shapes and sizes. None were truthfully quite so magnificent as I, and I was different.

This pleased me very much for there were a great many who looked exactly alike. I was singular.

I had unusual character. I was more favored too.

A veil was placed over me to keep me moist. The others were dull and dry.

I was important. I had a pedestal of my own. I did not have to suffer the ignominy of an overcrowded shelf, and - I was cool. I was beautiful. I decided life was very good after all.

Under the veil I was quietly happy, when came my next experience.

This was called Trial by Air.

This happened almost before I knew it, and without anyone pushing me about. I had stopped forming and growing, I was complete. But there were very mysterious things going on which I could feel, though, of course, I could not be expected to understand them at the time.

I was losing my moistness. Still veiled, I became warmer and dryer. It was strange.

The veil was removed and my feeling increased. Slowly the precious moisture evaporated from within me and my flesh was congealed.

I even shrank a little but my shape was not altered. If anything it was improved. Indeed, I felt a little stronger. My colour became paler. I began to look strangely similar to those others upon the shelf. My lovely shape was still unique, but there was a similarity which I could not define.

I began to feel that the others were not so bad as I had imagined.

I rather liked my finished state. There was something clean and firm about me.

I was extremely delicate and sensitive though, and a little nervous of anything being too close to me. But my state soon became extremely satisfying.

Then I was honored.

These beautiful pictures and colours that you see were engraved and painted upon me, and are my secret name. Little by little they were applied until I was wonderful to behold.

Then came the terrible Trial by Fire.

Just when I seemed so complete, so happy in my beauty, I was removed from the gentle sunlight and placed into horrible darkness stifling with heat. I was in dreadful fear.

I sensed others were near me, but soon I was alone. So alone, in agony.

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Even the most delicate shades of moisture which had remained in me were forced to leave me under the command of fire.

The burning seized me. Its pressure was cruel. I whined about my condition. I prayed. I asked “Why”. But it was of no avail. This was the hell I thought I had so carefully avoided.

Then I heard a monstrous crack.

I became aware of another beside me which had been unable to stand the strain. For a moment I forgot my pain as I saw the vase beside me broken into sorry pieces. I felt helpless. Powerless.

Then I realized I had no power but that which my master had put into my making and I suffered with the thought of his disappointment if I should break after so much labor.

I became conscious of myself still living in his mind. It gave me strength and I suffered more willingly.

After what seemed like centuries, it was over. I had not broken. I was strong. The light of the sun appeared. I was moved to the blessedness of the middle temperatures.

I felt his loving touch again.

Then I knew I was still in him. I was in the very hands which touched me. I was his idea with which he was working, and I felt his love for me. I was separate from him now but also still in his mind.

He tapped me, and in response I sang a clear ringing note of sheer joy. It pleased him to hear this sound.

Then I saw my purpose and the meaning of my existence.

I have had many lives now. Many are my uses and I have been much good. I have kept water cool for the thirsty. I have given healing to the sick with the waters I have poured upon them.

I have been both beautiful and useful in the eyes of men throughout many ages.

Now, I am a symbol. More, I am a record. A record of my creator.

His hopes, his thoughts, his deeds are recorded in me.

Materially I am dead now, for I live once more in the mind of other men even while I am sitting in this window. Look I am in that man’s mind now.

You too will grow, in the passage of time, to the consciousness of your own spirit.

You will remember what you have been through and where you have come from, and this, and this only, will show you why you are here.”

“How do you know all this?” said the new vase.

“That, is another very silly question” said the Etruscan.

*A fable written in London in 1945 by Eric Aldwinckle in answer to a letter
which asked the question in the title and published in 1950 in Toronto*

News & Notes

Members of the Veritas Study Centre, The Lux Study Centre, and the Calgary TS in Calgary are happy to announce that a new Lodge consisting of members from all three study centres was formed in late 2023. The new entity known legally as the Calgary Theosophical Society Lodge (or the Calgary Theosophical Lodge for short) is an exciting development for the Calgary theosophical community. The Calgary Lodge meets once a month in the city centre and are currently focused on a presentation series based on the knowledge contained inside of HP Blavatsky's *Isis Unveiled*. The Lodge President is Reid Pollock and currently there are 15 members of the new lodge. All study activities of the Calgary study centres have ceased and inquiries about the new lodge meeting schedule and its programming can be directed to Reid Pollock at reid.pollock@gmail.com.



Members of the Calgary Theosophical Lodge: Judy Ubaldi, Phyllis Olin, Lorraine Christensen (front row/left to right), Rajiv Sharma, Sharmila Sharma, Shahryah Vasseghi, Sarah Tubman, Greg Gourlay, and Reid Pollock (Second row/left to right)

Theosophical Order of Service

Anyone interested in learning more about the Theosophical Order of Service should contact us via the ATCTA website.

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 2023

| | |
|------------------------|------------------------------------------------------------------------------------|
| Robert Béland | National President |
| James Lavoie | Vice President Anglophone |
| Jennifer Hay | National Treasurer, delegate from York Lodge and responsible for English enquirers |
| Martine Archambault | National Secretary and French Editor, Le Porteur de Lumière |
| Reid Pollock | English Editor, The Light Bearer |
| 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 |
| Andrie Bates | Delegate from Blavatsky Lodge |
| André Leblanc | Delegate from Satya Lodge |

Lodges (in alphabetical order)

Blavatsky Lodge, Vancouver, BC www.theosophyvancouver.org

President: Andrie Bates

The Calgary Theosophical Lodge, Calgary, AB (reid.pollock@gmail.com)

President: Reid Pollock

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, Montréal, QC (theosophie.satya@gmail.com)

President: André Leblanc

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

President: Jennifer Hay

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

The Light Bearer, Spring 2024

Lawren S Harris, Abstraction 1939



ⁱ The Zohar by Daniel C. Matt, Pritzker Edition

ⁱⁱ **Jivanmuktiviveka** of Vidyananya Translated by Pandit s. Subrahmanya Sastri & T.R. Srinivas Ayangar, published by The Adyar Library and Research Centre. ISBN: 0-8356-7527-0