



THE CANADIAN THEOSOPHIST

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NOTES FROM THE DESK

As we welcome another Springtime, we also remember Dr. David Gardner, who left us last Spring. In his memory, The Theosophical Society in Canada has made a decision to name a row of seats at The Royal Conservatory of Music, Koerner Hall. David was a music lover and we feel this is a fitting remembrance.

At this time we also warmly welcome two new Society members, Julie Von Derlugt and Mayada Perrault. We hope they enjoy a long association with TSC.

Lois Brisbois, Theosophical Society in Canada.

QUOTATION BY W.Q. JUDGE

The past! What is it? Nothing. Gone!

Dismiss it. You are the past of yourself.

Therefore it concerns you not as such.

It only concerns you as you are now.

OBJECTIVES:



WILL AND DESIRE

Will is the exclusive possession of man on this our plane of consciousness. It divides him or her from the brute in whom instinctive desire only is active.

Desire, in its wildest application, is the one creative force in the Universe. In this sense it is indistinguishable from Will; but we never know desire under this form while we remain only men. Therefore Will and Desire are here considered as opposed.

Thus Will is the offspring of the Divine, the God in man; Desire the motive power of the animal life.

Most men live in and by desire, mistaking it for will. But who would achieve must separate will from desire, and make his or her will the ruler; for desire is unstable and ever changing, while will is steady and constant.

Both will and desire are absolute creators, forming the man himself and his surroundings. But will creates intelligently-desire blindly and unconsciously.

The man, therefore, makes himself in the image of his desires, unless he creates himself in the likeness of the Divine, through his will, the child of the light.

His or her task is twofold: to awaken the will, to strengthen it by use and conquest, to make it absolute ruler within his or her body; and, parallel with this, to purify desire.

Knowledge and will are the tools for the accomplishment of this purification.

“WILL and DESIRE are the higher and lower aspects of one and the same thing”

H. P. Blavatsky in *Lucifer* first published this article for October 1887



CONTEMPLATION

BY RODMAN R CLAYSON

GRAND MASTER'S MESSAGE FROM 1959

The contemplative attitude involves the practice of meditation. The most comprehensive definition of contemplation is that it is a process of orderly reflection upon what we have done, what we propose to do, and what it all means in the larger framework of our highest values and basic responsibilities. Contemplation is the interrelation of thought. Contemplation helps to reveal life underlying meaning and purpose; it includes desire, which is often expressed in the form of petition, but petition- the effort to get inspiration that will be helpful- while a part of meditation, is only an incidental part of the whole process. Meditation, contemplation, petition, thanksgiving, each represents an attitude of mind and spirit essential to a sound mystical life. Each one of these parts is important to all the others. Taken together, they add up to the fullness of life, a life of profound and thoughtful reflection.

We must empty our minds of the idea that contemplation depends upon the use of particular words and phrases drawn from the archaic languages of the past. We need not think in terms of thou, thee, and thy. It does not matter that your petition should imitate neither the stately language of ancient times nor attitudes of body such as kneeling, closing the eyes, or bowing the

head. These would not have any significance except as they aid in the concentration of the mind. Concentration essentially is a mental and emotional discipline, a training of the mind and will, a focusing of the consciousness. Contemplation does not depend upon words and gestures, but upon the sincerity and integrity, and patience with which we undertake to live an active and orderly mystical life, in which we frequently reflect upon the meaning of our action. Thanksgiving, which everyone experiences or should experience, has to do not only with a form of gratitude toward specific persons for specific gifts and benefits, but that more general gratitude that moves a man simply to appreciate and enjoy the world and the wonder of life and the variety of possibilities and challenges that fill it. Contemplation, like prayer,

Objects Of The Theosophical Movement *By W. Q. Judge*

To form the nucleus of the Universal Brotherhood of Humanity,

1. Without distinction of race, creed, sex, caste, or color;
2. The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and
3. The investigation of the unexplained laws of nature and the psychical powers latent in man.

traditionally involves giving praise and expressing thankfulness. Sometimes that thankfulness is simply man's spontaneous rejoicing in the fact of his own life and the lives of others in the world of nature, in the wonder and beauty of being alive. Everyone, to a more or less degree, partakes of the experience of contemplation. Everyone knows something of self-examination. It is necessary for man to examine his life, to make searching and thoughtful judgment, to measure his words and acts by the standard of necessity and excellence. Often he needs help in this process—cosmic help.

Self-examination more or less goes on continuously in our hearts and minds. It is a necessity of self-knowledge and self-understanding. Socrates said, "Unexamined life is not worth living." We must examine ourselves to find out who we really are, what we mean, and what we most truly want to be in this process we must strip away the many self-deceptions and evasions which we all practice. In our self-examination we should try to get outside ourselves so we can see ourselves as we truly are. We put aside the flattery or the condemnation, which the world accords to that part of us which the world, can see. We disengage ourselves from the illusions and poses, which make up so large a part of our daily active life. We try to dig deep into the impressions, which we make on others, the picture of ourselves, which we would like the world to see, and find out

what we are really worth. If we are faithful and patient, a new picture of ourselves begins to emerge. We accept our limitations; we admit that perhaps we are not as good as we wish people to think we are nor indeed as good in our hearts as we truly want to be. There must be self-acceptance. We must not delude ourselves.

In contemplation you go into the quiet of your inner self, search your heart and mind in an effort to win inner wholesomeness, integrity, and self-knowledge. Honest self-examination is necessary. It is the effort to think things imaginatively and sensitively until we know what we ought to do and be or at least until we can see what the next step is. A good deal of what is loosely called contemplation and meditation today is not much more than idle day dreaming, directed thought requires concentration, and when we associated with contemplation is a sober effort to clarify the main purposes and meaning of life. This requires a high degree of concentration and persistence. It involves the effort to increase wisdom through imagination. We are growing toward a deeper understanding. We discipline ourselves and refine our desires until those, which we presume to contemplate on, are the very best that we have. Even those desires must be offered with the full realization that in the light of wisdom greater than ours and more perfect than any we know, they may not be possible, or even good. It is probably fortunate that

some of our desires for which we petitioned most earnestly were never realized. In the simple direct expression of our best desires and for ourselves and for others, and for the world, we are not challenging God and the Cosmic to interrupt natural order and break down natural law in our own behalf; rather we are seeking to understand that order more truly and find our place and responsibility within it.

Contemplation is a meditation mood in which we reflect, ponder, analyze, consider and express our feelings, thoughts, desires, and concerns. In true mystical meditation, we simply endeavor to open ourselves and be receptive. We do not dwell on the problems and failures of life. We dwell on that which is beautiful and inspiring, that which invites infinite impressions. This is perhaps the most difficult thing to do because it is our habit to be very active, and silence and solitude do not produce a condition to which we are normally attracted. All of us from time to time need to step aside from the world and its concerns, to be still and know, to receive rather than to give, to be inwardly renewed and reassured. There are depths in the inner self beneath all words, ideas, and activities. In meditation you quietly and reverently withdraw to the inner self.

The meditative silence is a familiar thing to mystics, poets, artists, and deep thinkers. Out of it have come some of their most

creative insights, the necessary strength for the task to be done, the capacity to love and to serve and to care deeply. Many busy people have learned to make little islands of quiet meditation in the midst of their day, so there will be time for them to collect themselves and bring to their most important decisions the perspective of deep and quiet mind. The mystic finds his inner life enriched and strengthened by contact with the inner self.

(To be continued)

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HYMN

BY SAINT HILDEGARD OF BINGEN

In her hymn, O Ignis Spiritus Paracliti, the great Saint Hildegard of Bingen exclaimed

Oh fire of the Holy Spirit
Life of life of every creature,
Holy are you in giving life to forms.
Oh beloved path,
Penetrating into all places,
In the heights, on earth,
And in every abyss,
You bring and bind all together.
From you clouds flow, air flies,
Rocks have their humour.
Rivers spring forth from the waters
And earth wears her green vigor.

Note: For more on Hildegard's vision of Viriditis (Greenness) the very expression of Divine Power on earth, which she saw as 'penetrating every aspect of life', read Stephanie

Roth's Cosmic
Vision of Hildegard of Bingen.

BOOK REVIEW

NINE FACES OF CHRIST

BY LOIS J. BRISBOIS

Over the past 15 years, I was fortunate to find and have as a teacher and mentor, Dr. Eugene E. Whitworth of San Francisco. He was the founder, in 1957, of Great Western University and its counterpart, Great Western Brotherhood School of Sacred Studies. The goal of the University was to make studies in religion, metaphysics, philosophy, meditation and communication, available and affordable to any and all seekers. In his role as leader of GWU he undertook a number of journeys around the world to explore ancient cultures and primitive religious practices. One such journey stretched from the Lacadon Tribal group, in the jungles of Mexico, to India and to the Himalayas. He lectured and counseled worldwide, spreading the significance of the universality of religious thought to help bring about world peace. His sense of humour, exemplary lifestyle, and essential philosophy earned him the love, honour and respect of thousands domestically and abroad.

My first introduction to Dr. Whitworth's many writings was the book "Nine Faces of Christ – Quest of the True Initiate". Dr. Whitworth states that the book practically wrote itself and was completed in just 60 days. This book deals with the secret and true religion behind all religions, and with the preparation and initiation of the can-

didate into many secret and sacred metaphysical studies – from the Mysteries of the Magi to the ancient Egyptian training for the God-King. Here are disclosed Initiate Truths such as those the Greek Philosopher Plato dared not disclose, because he was under sacred oath not to do so. It deals with the inspired and relentless search for the True Religion, the unveiling of religious Truth long held so secret that one risked life itself to find that truth.

As you read this compelling book. You find that the central character is the Eternal Initiate, the great candidate of all religions. You become so emotionally involved with this character, Joseph bar Joseph or Jeshuau –Jeshua, that, as he approaches initiation after initiation in his preparation for the Final Effort on the Cross, you feel that you are there. You will certainly see yourself in the eternal candidate.

About ten years ago, approaching 90 years of age, Dr. Whitworth and his wife, Dr. Ruth Whitworth, undertook a world trip to visit all the places mentioned in "Nine Faces of Christ". Many verifications were made, the last in old Druid territory.

Note: "Nine Faces of Christ" has recently been reprinted and is available at Amazon.com and other bookstores.

THE THEOSOPHICAL MOVEMENT

Following is brief excerpt from an article by William Q. Judge, first published in August 1895. He died in April 1896 at the age of 44. His comments are pertinent even to this day. Judge was a co-founder of the Theosophical Society in 1875, with H.P. Blavatsky and H. S. Olcott

There is a very great difference between the Theosophical Movement and any Theosophical Society. The Movement is moral, ethical, spiritual, universal, invisible save in effect, and continuous. A Society formed for theosophical work is a visible organization, an effect, a machine for conserving energy and putting it to use; it is not nor can it be universal, nor is it continuous. Organized theosophical bodies are made by men for their better cooperation, but, mere outer shells, they must change from time to times human defects come out, as the times change, and as the great underlying spiritual movement compels such alterations.

The Theosophical Movement being continuous, it is to be found in all times and in all nations, wherever thought has struggled to be free, wherever spiritual ideas, as opposed to forms and dogmatism, have been promulgated, there the great movement is to be discerned. Jacob Boehme's work was a part of it, and so

was the Theosophical Society of over one hundred years ago; Luther's reformation must be reckoned as part of it; and the great struggle between Science and Religion, clearly portrayed by Draper, was every bit as much a motion of the Theosophical Movement as is the present society of that name- indeed that struggle, and the freedom thereby gained for science, were really as important in the advance of the world, as are our different organizations, and among the political examples of the movement is to be counted the independence of the American Colonies, ending in the formation of a great nation, theosophically based on Brotherhood. One can therefore see that to worship an organization, even though it be the beloved theosophical one, is to fall down before form, and to become the slave once more of that dogmatism which our portion of the Theosophical Movement was meant to overthrow.

Notes: the rest of this article can be found in The William Q. Judge Series, No. 3, available from The Theosophical Company. You can check on line.

WAS H.P.B. A ROSICRUCIAN INITIATE

DR. DAVID GARDNER

While doing some historical research, I came across some references to H.P.B., the Rosicrucian's and the writing of "Isis Unveiled" and "The Secret Doctrine" that seems to little known. Thus, I will give these references and comment briefly thereon.

The first citation is from an article written by Fra Fidelis, the historian of the Rosicrucian Order in 1928. It constitutes part of footnote 23 of an article that appeared in "Mystic Triangle" of 1928, pg.367. Reference being made to a French Rosicrucian writer, Ernest Bosc, Fra Fidelis adds: "Bosc's "Doctrine Esoterique" was written in Versailles in 1899, and 'Belissma or Celtic Occultism" did not appear until 1910. It is also possible that Bro Bosc had not yet been admitted to the Illuminati when he wrote the first – mentioned work. He knew Blavatsky intimately; knew too that she was not an advanced member when she wrote *Isis Unveiled* and the *Secret Doctrine* in French, before translating it into English; hence, the unavoidable errors in these splendid works, errors which Bosc pointed out to H.P.B before publication. She believed she was correct....and went ahead with the publications. Like Bosc, our imperator then (Dr. Spencer Lewis),

was correct, for he knew in 1909 what Bosc wrote in 1910, "H.P.B refers to the Rosicrucian's in her work, but in a somewhat hesitating manner, as if she were,... Shall I say it!.... guessing, surmising, feeling her way, and exercising great care in the selection of her words. The Dear Old Lady, at times, was impatient to do good.... And she accomplished her great work so successfully, because her heart was great and good as gold! The most wonderful woman of her time! Would that All of her followers were worthy of her! With gratitude, too, for her work greatly facilitated ours!"

Bosc is not mentioned in the excellent and comprehensive biography of H.P.B by Sylvia Cranston, nor does she refer to the existence of French originals for her two largest works. It would be most interesting to know whether these original versions still exist and to compare them with the English version normally regarded as canonical. The respect that Rosicrucian's have for H.P.B and the Theosophical Society is worth noting, a respect that was not always reciprocated by the T.S.

The other citation to be made is from an article entitled "H.P. Blavatsky and the Masters, A Few Words of Appreciation

and Explanation” written by Emperor H. Spencer Lewis and published in “The Mystic Triangle” in May 1929, pg.104-108. Lewis referred to Basle, where the earliest form of metaphysical university known to the world was located. It was here that Paracelsus studied and worked, and where his original manuscripts remain and were seen by Lewis in 1928. He wrote: “ It was in Basle that Franz Hartman joined the order that might study the writings of Paracelsus and other Rosicrucian’s, and become familiar with the secret documents, and it was while he was a student in this town that Mme. Blavatsky came for the purpose of writing a part of her great books, while hidden away from the profane world, and when she was believed to be in India or other parts of Europe. She too had access to the wonderful manuscripts of Paracelsus and some other Rosicrucian masters and Fraz Hartman became her personal companion and personal physician, establishing a friendship and association in the work that lasted throughout their lives.”

This citation implies that H.P.B was initiated, but does not state when this might have occurred. There is no statement as to whether she ever reached the Illuminati (12th degree). However, we notice that she had definite connections with at least two Rosicrucian’s.

The concluding sentence of Lewis ‘ article worth recording: “ She was but one of the great avatars in peace, and perhaps the greatest of all women who have been used by the cosmic and the masters as a channel or instrument. But it is not because she was a woman or to her sex that we pay homage, but to the great soul within her body that has reached even greater heights since her transition, and is even now in close contact with those who are still carrying on the great work of the masters in the Rosicrucian work, for souls are sexless and spirit is not of the Limitation of the flesh. Mme. Blavatsky is one of us, and with us beloved and revered, and awaiting by those who always knew her and love her still.”

Dr. David Gardner’s notes: Frederick Hinricks writes in 1800’s “ The Madame (H.P.B.) claimed to be a Rosicrucian... ”Editor’s Note: This article was first published in The Canadian Theosophist, Vol 80 NO 4.

MAN, KNOW THYSELF

The above words are familiar to most men, and to most men have but little meaning. Centuries of dogmatic theology with the subsequent admixture of an equally dogmatic materialism, have befogged the perception of humanity to such an extent that the average intelligence is but little better than a rationalized animalism. Exceptions there have been and are, and these are rapidly increasing, for on all sides there is shown a desire for knowledge other than which has prevailed, as witness the many speculative systems of thought of the day.

But, when we consider these in all their bearings, are we any the wiser, any nearer the solution of the problem of life? We must sadly confess that we are not, and so confessing endeavor to console ourselves by saying “No one knows” “No one can know.”

May it not be that we have not sought far enough, or con-find our search within a narrow range. It must be so. For when we consider the conquest that man is making in the material world, the unattainable, untiring search in that direction with full hope and expectation of results, it is wise to assume that any door is so closely sealed that we may not open it? Other ages have not thought so; there are many records of their achievements, which have been preserved for us by those who have sought out and found; not only preserved but promulgated far and wide under the name “Theosophy.” It is this body of knowledge, and

this alone, which furnishes the solution that mankind needs.

The words “Man, know thyself” immediately give rise to the question “What is man?” Is he his body? No, for that is constantly changing; it is formed by food, sustained by food; he is the same person through all the changes. Is he than his mind? Again we must say no, for a man can change his Mind; he does change it as he see necessity for such change, and with every change, no matter how great or how extended, the man remains with power to further change his instrument the Mind.

By this process of elimination it is seen that Man is not his body; he is not his mind; indeed the possessive pronoun “his” tells the story did we but apply our logical faculty. What then is Man? Have we any word or words in our language that will give us an understanding? We speak of Soul, Spirit, and Consciousness. Can we describe them? They are indescribable. Many deny Spirit and Soul, but no one can deny Consciousness, so we may take that word as comprising all that Man is. There is a very old book, which says, “The Soul (Consciousness) is the perceiver, vision itself, pure and simple, and it looks directly on ideas.” This accurately describes it; Man is the “Perceiver” is Consciousness, Life Spirit, for these three essence are one. All experiences, down to the slightest sensation “we” must be conscience of or they are not known; so it comes to this, that

the real Man is Spirit, Life, Consciousness and immortal, and that his instruments of Mind- composed of the ideas he holds in regard to Life, - and Body-which expresses those ideas, -are the ever changing and mortal constituents of His being.

The question naturally arises; if Man is Spirit and Immortal, why are there so many different kinds of men and minds? All beings have one thing in common, namely the power to perceive, call it by what name you will, Spirit, Life or Consciousness; from this all force and forces flow as the lower instrument the Mind directs; the Mind of each being is made up of the ideas held in regard to existence, and bodily action is guided by these ideas. Each being holds a bundle of ideas in regard to life, and this bundle he calls his mind; he acts in accordance with them, and as there are many conflicting ideas or sets of ideas held, so there are what we call differing minds and actions. The difference is not in the real nature of Man, but in his instruments, the chief of which is his Mind.

An ancient writing says; "For Mind is like a mirror; it gathers dust while it reflects. It needs the gentile breezes of Soul- wisdom to brush away the dust of our illusions." Soul-wisdom is a realization of our Real, permanent, immortal nature; the Mind has to be turned inward, for realization comes from dwelling on the thing to become realized. Experience of every kind is a conscious realization; so immortality has to be realized in consciousness.

This cannot be done as long as the idea of

separateness is held. Theosophy is the philosophy of Unity; this has to be understood as meaning all that the word Unity implies. It is not unity here diversity there but unity throughout. There is but one Supreme Self; each being should act for and as the Self, for the Self acts only through the beings. We must see self in all things and all things in the Self; as we think and act from that basis a greater and greater realization dawns upon us. "The Self of Matter and the Self of Spirit can never meet. One of the twain must disappear; there is no room for both." This means that the idea of Self as being based on the ever -changing conditions of Matter can never bring true knowledge; we have to realize a conscious existence in Spirit, not in Matter.

To really know ourselves we have to first admit and then to realize that we are in fact Spiritual beings using a mind and body, these latter the products of evolution and amenable to change under law as the Spirit or Soul of man directs. So as human beings our work is with our Minds, to a just them in accordance with our real nature and the basic nature of all things. We have to see that all spring from One great source and that all are travelling towards One great Goal, and that the path differs in accordance with the Mind of the pilgrim. Once we see this, we begin to correct our basis and modes of thought to conform to the ideal progression of humanity, and do our part toward a realization of Universal Brotherhood. Theosophy is in the world for no other purpose than to aid.

LETTERS TO THE EDITORS AND CONTRIBUTORS

A publication of this kind cannot exist without your support, so we welcome all editorial suggestions and seek contributing editors for essays on a wide range of theosophical themes. And, in the true spirit of dialogue and debate we look forward to letters to the editor, comments, and suggestions for the content and themes of this journal.

Letters intended for publication should be restricted to no more than 500 words. The editor reserves the right to shorten any letter unless the writer states that it must be published in full or not at all. The editor will contact the writer prior to publication date - please include a phone number and or email address with all correspondence.

LIBRARY RESOURCES

The Library of the Toronto Theosophical Society is available to members of the Theosophical Society and it is a collection of books about Theosophy as well as many books from the world's numerous great religions, philosophies, and systems of thought. With books collected over the course of a century, our library is an excellent reference for those interested in studying these systems of thought.

The library is open to the general public for browsing during the following times:

LIBRARY HOURS:

Tuesdays 6:30 pm to 8:30 pm

Saturdays 2:00 pm to 4:00 pm

Book loans are free to members of the society. However, the general public is free to read and study within our library during library hours. Contact us to find out how to become a member and for location information.

LIBRARY BORROWING PROCEDURE:

To join the Library a subscription of \$15.00 is required and annually thereafter.

A maximum of 3 books may be borrowed for a period of 1 month.

Library Hours - Tuesday 6:30 pm to 8:30 pm and Saturday 2:00 pm to 4:00 pm

For more details go to the website:
<http://toronto-theosophy.org/library.html>

SUGGESTED READING

Blavatsky's Secret Books
David Reigle & Nancy Reigle

The Lost Light
Alvin Boyd Kuhn

The Inner Reality
Paul Brunton