



THE CANADIAN THEOSOPHIST

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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:

To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.

To encourage the Study of Comparative religion, Philosophy and Science.

To investigate unexplained laws of Nature and the powers latent in man.



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NOTES FROM THE DESK

The Theosophical Society in Canada has now fulfilled its plan to dedicate a row of seats at The Royal Conservatory of Music (Koerner Hall), in memory of Dr. David Gardner, our past President.

Last Spring, Board members and David's brother and sister were invited to a special event at Koerner Hall, at which time we had the opportunity to select the row of seats that would be dedicated. Row G was chosen and we were able to enjoy the evening's musical presentation from the middle of that row. We agreed that our seats were possibly the best in the house. Koerner Hall is Toronto's acoustically superb 1135 seat covert hall and offers an unparalleled experience for live music or corporate presentations.

On October 24, a group of six of us were able to attend a complimentary Concert featuring Conductor, Tito Muñoz and violinist Emily Kruspe. We heard Bela Bartok's Violin Concerto No. 2 in B Minor, and Dimitri Shostakovich's Symphony No. 10 in E. minor. The performances were mesmerizing. At this event we were very pleased to see the installed plaques at both ends of the dedicated row.

Attending this event were myself, our Treasurer, Bohdan Wysochanskyj, David's brother, Rev. Philip Gardner, his sister, Linda Kapoor, with her two sons,

Dr. Andrew Kapoor and Christopher Kapoor, who is currently home on vacation from Brazil. Christopher attended the Glen Gould School and played in the Royal Conservatory Orchestra when he lived in Canada.

Over the past, year our Society has been transitioning to the new Not for Profit Act, as required by Corporations Canada. We are a designated Charitable organization, and, as such, we will probably find other worthy organizations to collaborate with in the future.

We held our Annual General Meeting on October 25, and we thank the Toronto Theosophical Society for the use of their premises. The space has recently undergone a major interior renovation and is now lighter and brighter. After the AGM it has always been our custom to invite all attendees to a local restaurant for dinner. This provides all of us the opportunity to share ideas in an informal setting.

We decided at the AGM to continue gathering the needed information for a possible web presence for our Society. We have identified an individual who may be able to assist in the development of our own website. Please be sure to complete the related questionnaire, included in this issue. We always welcome the ideas and suggestions of you, our members.



FOUND: TORONTO THEOSOPHICAL SOCIETY BRONZE PLAQUE

BY S. TRELOAR

The bronze nameplate “Toronto Theosophical Society” that once adorned the entrance of the T.T.S.’s old headquarters at 52 Isabella St., has been found.

About a year ago I was attending a regular meeting of the district York Rite Masonic Lodge in Perry Sound, Ontario. In some discussion I mentioned Mme. H.P. Blavatsky’s name. After the meeting a member, Mr. James Cumberland, owner of a bookstore in Bracebridge, asked me if I knew of the Theosophical Society. I replied that indeed I did, and advised him of the various positions I have held over the years (64 years now), including currently being a director. He then stated that he had a Theosophical plaque and did I want it, I replied that I did and would get it returned to the T.T.S. if they wanted it. Eventually I got the plaque. I requested of our President if she would convey the plaque to Toronto, as to the plaques history, it would appear that a T.T.S. member took this bronze door sign from the Isabella St. building before it was wrecked to make way for a high-rise apartment building. Said T.T.S. member eventually died and the bronze plaque was meaningless to the heirs, and so was sold to an antique dealer.

About 20 years ago, Mr. Cumberland attended an antique dealers show in some big Centre in Toronto, spotted the T.T.S. plaque and purchased it. He has an interest in Theosophy and has read a number of TS books, including H.P.B.’s “Secret Doctrine”. He had the plaque displayed in his house for some years, and then they eventually tired of it, retired it to a storage shed on his property. When he found out about my Theosophical connection, he offered it to me. Our President, Lois Bribois, has a cottage on a lake about a half hour’s drive from my house. On Thanksgiving weekend she came to my place and picked up the plaque. I presume that now it has been returned home to the Toronto Lodge.

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.

HYPOCRISY OR IGNORANCE

There are some members of the Theosophical Society who expose themselves to the charge of indulging in hypocrisy or being ignorant about their own failings and shortcomings. They are those who, having studied the literature of the movement and accepted most of its doctrines, then talk either to fellow- members or to outsiders as if the goal of renunciation and universal knowledge had been reached in their case, when a very slight observation reveals them as quite ordinary human beings.

If one accepts the doctrine of Universal Brotherhood, which is based on the essential unity of all human beings, there is a long distance yet intervening between that acceptance and its realization, even in those who have adopted the doctrine. It is just the difference between intellectual assent to a moral, philosophical, or occult law, and its perfect development in one's being so that it has become an actual part of ourselves. So when we hear a Theosophist say that he could see his children, wife, or parents die and not feel anything whatever, we must infer that there is a hypocritical pretension or very great ignorance. There is one other conclusion left, which is that we have before

us a monster who is incapable of any feeling whatever, selfishness being over- dominant.

The doctrines of Theosophy do not ask for nor lead to the cutting out of the human heart of every human feeling. Indeed, that is an impossibility, one would think, seeing that the feelings are an integral part of the constitution of man, for in the principle called Karma- the desires and feelings- we have the basis of all our emotions, and if it is prematurely cut out of any being death or worse must result. It is very true that theosophy as well as all ethical systems demands that the being who has conscience and will, such as are found in man, shall control this principle of Karma and not be carried away by it nor be under its sway. This is self-control, mastery of the human body, steadiness in the face of affliction, but it is not extirpation of the feelings, which one has to control. If any theosophical book deals with this subject it is the Bhagavad Gita, and in that Krishna is constantly engaging in enforcing the doctrine that all emotions are to be controlled, that one is not to grieve over the inevitable- such as death, nor to be unduly elated at success, nor to be cast down by failure, but to maintain an

equal mind in every event, whatever it may be, satisfied and assured that the qualities move in the body in their own sphere. In no place does he say that we are to attempt the impossible task of cutting out the inner man an integral part of himself.

But, unlike most other systems of ethics, theosophy is scientific as well, and this science is not attained just when one approaching it for the first time in this incarnation hears of and intellectually agrees to these high doctrines. For one cannot pretend to have reached the perfection and detachment from human affairs involved in the pretentious statement referred to, when even as the words are uttered the hearer perceives remaining in the speaker all the peculiarities of family, not to speak of those pertaining to nation, including education, and to the race in which he was born. And this scientific part of theosophy, beginning and ending with universal brotherhood, insists upon such an intense and ever-present thought upon the subject, coupled with a constant watch overall faults of mind and speech, that in time an actual change is produced in the material person, as well as in the immaterial one within who is the mediator or way between the purely corporal lower man and his Higher divine

self. This change, it is very obvious, cannot come out at once nor in the course of years of effort.

The change of pretension and ignorance is more grave still in the case of those theosophists guilty of the fault, who happen to believe – as so many do – that even in those disciples whose duties in the word are nil from the very beginning, and who have devoted themselves to self- renunciation and self- study so long that they are immeasurably beyond the members of our Society, the defects due to family, tribal, and national inheritance are now and then observable. It seems to be time then that no theosophist shall ever be guilty of masking pretension to any one that he or she has attained to the high place, which now and then some assume to have reached. Much better is it to be conscious of our defects and weaknesses, always ready to acknowledge the truth that, being human, we are not able to always or quickly reach the goal of effort.

Eusebio Urban – *Path*, December 1891

BOOK REVIEW

CHILDREN OF THE FIFTH WORLD

BY LOIS J.
BRISBOIS

A GUIDE TO THE COMING CHANGES IN
HUMAN CONSCIOUSNESS

BY P.M.H. ATWATER, L.H.D.

In all of my adult life, my work has been with children, in Public, Catholic and Private Schools and most recently, in Centres for children diagnosed with learning disabilities. This has afforded me many unique opportunities to observe how children have changed over the past fifty years. For me there is no doubt that new waves of more aware children are appearing on the earth plane.

This summer I found a book, CHILDREN OF THE FIFTH WORLD, that confirmed so many of my own observations, and vastly expanded my perceptions. While reading it, my overwhelming thought was that every person interested in humanity needs to read this book - parents, teachers, counselors, police, and anyone who deals with children and youth, including their grandparents. People who are asking the age old questions, why am I here, who am I, what is life all about, will be fascinated by the truths and often shocking statistics in this book.

The author, P.M.H. Atwater, is a well-known researcher of near death experiences, prayer chaplain, spiritual counsellor and visionary. She has authored fifteen books, including *Beyond the Indigo Children*, *The Big Book of Near Death Experiences*, *Future Memory*, and others.

In her Preface, Atwater states the following: "The subject of our newer generations and our changing world snuck up on me. For the past thirty three years I have been busily pursuing a deeper and clearer understanding of the near death phenomenon, what it is,

how it affects the people who experience it, and the changes that result – in both adults and children. I have written ten books on my findings". She further states that she quickly noticed in her work a similarity in altered behaviors and character traits between children who were near death experiencers and kids who were naturally born with the same distinctive patterning. She began to wonder why near death kids were so much like our newest generation of children, especially those born since around 1982. Her book, *THE NEW CHILDREN AND NEAR DEATH EXPERIENCES* was her initial attempt to find links between the behavior differences she kept seeing and the possibility of evolution, that the human race was changing as a species right under our noses. This was happening globally, and she knew it was important.

In the book here under consideration, Atwater's intention is to "cut to the chase, and tackle the fuller story of what is happening to our children, our species, our world." She feels that "it is absolutely necessary that we look at the whole picture, not just the parts we prefer."

Atwater respects all forms of information, but considers of value only that information that can be verified and tested through multiple sources over time. Her investigative techniques are those used by the police. Raised as a policeman's child, she early learned the value of fieldwork.

Atwater succeeds in her intentions with this book. It is available in bookstores and online.

THE GIFT OF MUSIC

BY LOIS J. BRISBOIS

Years ago, when I was teaching a group of students who required special intervention to reach their learning potential, a twelve year old student asked me one morning, "Do you know that when the planets move around the sun they make a most beautiful music?" "I replied that the music was called 'the music of the spheres.' He then went on to tell me, "there is no music on earth as beautiful as this music". We had a little talk about my belief that our most famous musicians could probably hear this beautiful music and attempted to bring it into the world for our enjoyment.

The boy in question had been diagnosed with learning disabilities, and had Tourette's syndrome as well as obsessive compulsive disorder. School presented daily challenges for him. Until he shared with me his thoughts on music he had never played a musical instrument. Within a few months he was playing lovely pieces at school assemblies. His spirit had attuned to a higher reality and it was being set free.

Many people have realized that music is a great gift to all of us. Following are some quotes that will demonstrate the power of music:

"If I was not a physicist, I would probably be a musician. I often think in music. I live my daydreams in music. I see my life in terms of music." Albert Einstein

"Music gives a soul to the universe, wings to the mind, flight to the imagination, and life to everything." *Plato*

"Music is the universal language of mankind." Henry Wadsworth Longfellow

"There is no truer truth obtainable by man than comes of music." Robert Browning

"...man is a musical being. His origin is in the spoken word. By sound was he sustained and by music he endured. One day he would recognize music as a vital factor in the physical, mental, emotional, and spiritual evolution of the whole human race." Corinne Helene (1882-1975)

"There's not the smallest orb which thou behold'st but in his motion like an angel sings." William Shakespeare

"Each celestial body, in fact, each and every atom, produces a particular sound on account of its movement, its rhythm or vibration. All these sounds and vibrations form a universal harmony in which each element, while having its own function and character, contributes to the whole."

— *Pythagoras*

I think my young student happened upon a truth that the above mentioned great thinkers also discovered. For those who would like to further explore these ideas on music, here are some suggested readings:

"Divine Harmony" subtitle 'The Life and Teachings of Pythagoras' by *John Strohmeier and Peter Westbrook*

"Music, the Keynote of Human Evolution" by *Corinne Helene*

"The Cosmic Octave" subtitled 'Origins of Harmony' by *Hans Cousto*

"Sacred Geometry" by *Robert Lawler*

CONTEMPATION, PART II

Meditation and contemplation are not mental states or things that a person can do when he or she has nothing else to do. The preparation for meditation or contemplation is an intellectual labor. It requires training of the will, and conscious effort to control and direct one's feelings and affections toward that, which is highest, and best; reasonableness and openness of mind are constant necessities. Only when these disciplines have been accepted and used faithfully do we find in meditation the intuition of spiritual and mystical reality, the replenishing of courage and strength, the deepening of love and compassion, and peace of mind.

Meditation at its deepest and best is a sense of relationship, a feeling of being personally connected with and responsible to a greater power than the self it is the sense of being part of that power, almost included within it, and of helping to carry out its tasks on earth. From meditation we derive strength for service and find the means to do the very best we can. From all this we find reward, comfort, courage, and increased power. Meditation affirms our awareness of possibilities for growth and clarification within our own minds and hearts. It is possible to know ourselves better, to become wiser, more sensitive, more compassionate, we meditate, not that we may receive the bountiful Cosmic supply, but that we may be part of that bountiful Cosmic supply.

We are reminded of our connection with the power and purpose in life, which created us, through which our own lives are dignified and made useful. We act wisely, humbly,

intelligently; we live in a mysterious world, vast with untold depths and responsibilities, we find both perspective upon our lives as a whole and resources of courage and vision upon which we can draw in time of needs. As we live we endeavor to find an effective balance between the external demands of work and all our other responsibilities and inner necessities in the creative ordering of our lives. We must relate to our work, the outer world, and the inner activity of meditation, reflection, and contemplation whereby meaning and direction are given to us.

Meditation is man's quest for deeper understanding of the higher values in his or her life, and for inner strength and vision which will help him or her to become what he or she most deeply wants to be when his or her thinking is clear and his or her intention is pure. Work is the effort to bring this intention about as it actually is with the circumstances as they are and within the limitations and incompleteness of our human nature. A sculptor looks at a piece of stone and there exists in his or her mind some idea of the way in which he or she wishes to fashion this stone so that it will become a thing of meaning and beauty. Imagination is used; this is the artist's creative ability. Then the Sculptor takes the hammer and chisel in hand, and begins laboriously to chip away, attempting to transfer the idea from his or her mind to the stone. That is the work of the Sculptor. If there were no idea and intention to begin with, the work of his or her hands would be nothing but a busy work, mere activity. His or her labor

would be empty and meaningless. If he or she never attempted to transfer the idea and intention from the mind to the stone, that which was visualized, the desire, beautiful as it might be, would be useless.

In all of life, work without meditation and contemplation is futile. Meditations, contemplation, and active effort in life go together. Each is important to the other. If the work, which once gave you, joy and a sense of meaning in your life, has now become dull and tedious, it may be that the answer lies in a deepening of the contemplative side of your life. It may be that you should re-examine the quality of your work and the reasons to which it is done.

A sane mystical life requires a constructive balance between meditation and the practical activities of the day, a sense of having a living connection between the two. The results of our meditations and contemplations should carry over into our daily activities. This is true not only in the business world, but in our homes and social life. Perhaps our spirituality suffers because of the quality of our performance, a quality which may be mediocre. On the other hand, there should not be an over-emphasis on activity. We should not reach the point where there is a poverty of our contemplative drives. We should take stock of ourselves and know what we are doing. A rational mystic is one who finds the proper balance and relationship between work and profiting from the opportunity to meditate and contemplate. From them there are specific consequences as to what we do. Our efforts are dignified and directed by our contemplation. The mystic and the philosopher make meditation and contemplation a vital part of their daily work. Their work is primarily that of communicating what they know and feel.

The meditative and reflective side of their nature is open at all times, and out of it emerges the constructive work and service that they render.

He who enjoys daily periods of meditation and contemplation will be untroubled by doubts and speculative questions about the meaning of life. Contemplation is essentially a process, which takes place when in tranquility we recollect our work and experiences connected with it. We try to see what it means, judge the quality of what we have been doing, and clarify our intentions and resolves as to what we shall do. Then we turn to daily activity with new perspective.

He or she who has found some way in which one can be quiet and alone for a few moments each day has achieved something rather rare in our modern world. The person who has found such a time and place and has begun to use them for reflection has indeed begun to realize benefit from meditation and contemplation. Our ideal values have more reality and power when we are working actively to support and strengthen them. From our hopes, dreams, ideals, goals, and purposes, we try to work out the intricate details whereby something of the gets expressed in the ordinary course of life. We benefit from practical effort, from the inspiration derived from contemplation and meditation. We will come to realize what matters most, what is worthwhile, what we accomplish will be significant and essential.

So let us create the opportunity every day, first for contemplation, and then for meditation, learn to dwell within. Many are the blessings, and benefits, which will be yours as a result of this mystical practice. It will not only give reason and purpose to life, but also help you enjoy higher planes of consciousness and infinite attunement.

UPANISHADS ON R-BIRTH

Hence one whose fire is burned out is reborn through the tendencies in mind; according to his thoughts he enters life. But linked by the fire with the self, this life leads to a world of recompense.

—Prashna Upanishad

Dust thou art and to dust thou shalt return.

—Genesis

The above quotation from Prashna Upanishad gives the old doctrine, the same as in Buddhism, that re-birth is due to mind and the tendencies therein. “Whose fire has burned out” means the fire of life expiring. “According to his thoughts’ does not refer to what one wishes to have for rebirth, but to the seeds of thought left in the mind from the thinking of each hour of life; these in a mass make a tendency or many tendencies which on coming out either keep the soul to that family

in all modes of thought and act or tend to segregate the soul from the circle into which it was born. “ This life leads to a world of recompense,” because by the fire of life it is linked to the self, which being thus bound goes after death to the state where recompense is its portion. The alternation to and fro from one state to another for purposes of compensation is not the attainment of knowledge but the subjection to results eternally, unless the soul strives to find the truth and become free, and ceases to set up causes for future births.

A Jewish tradition says that Adam had to reincarnate as David and later as the Messiah; hence “to dust thou shalt return.”

Path February 1894

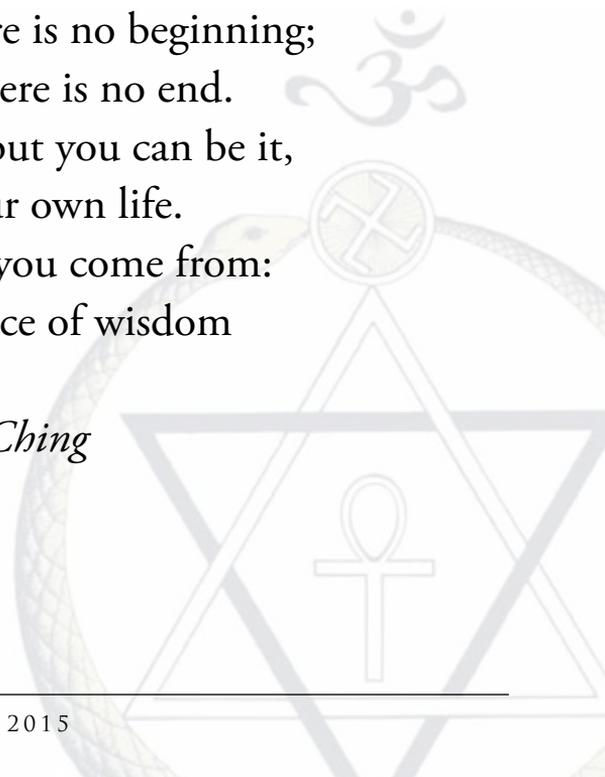
THE NAMELESS

Look, and it can't be seen.
Listen, and it can't be heard.
Reached, and it can't be grasped.

Above, it isn't bright.
Below, it isn't dark.
Seamless, unnamable,
It returns to the realm of nothing.
Form that includes all forms,
Image without an image, subtle,
beyond all conception.

Approach it and there is no beginning;
Follow it and there is no end.
You can't know it, but you can be it,
at ease in your own life.
Just realize where you come from:
This is the essence of wisdom

Tao Te Ching



RESPECTING REINCARNATION

Objections frequently raised against “Reincarnation,” and that appear to those who make them to be strong, are some growing out of the emotional part of our nature. They say, we do not wish to be some one else in another life; how can we recognize our friends and loved ones if they and we thus change our personality? The absorbing attachments we form here are such that happiness would seem impossible without those we love.

It is useless to say in reply that, if Reincarnation be the law, it can and will make no difference what we would like and dislike. So long as one is governed by his likes and dislikes, logical arguments will not dissipate objections, and, if it is coldly asserted that the beloved objects of our affection pass at death forever beyond us, relief is afforded to the mind nor is a strictly accurate statement made. In fact, one of the miseries of conditioned existence is the apparent liability of forever losing those upon whom we place our hearts. So to meet this difficulty raised by ever-present death, the Christian churches have reinvented their

heaven in which reunion is possible under a condition, the acceptance of the dogma of the Redeemer. None of their believers seem to consider that, inasmuch as constantly many of those most closely bound to us by every tie do not and never will meet the prerequisite condition, happiness in that heaven cannot be possible when we constantly are aware that those unbelievers are suffering in hell, for, enough memory being to permit us to recognize believing friends, we cannot forget the others. Greater than ever, then, that difficulty becomes.

What are these lovers? Must be asked. They are either (a) a love for the mere physical body, or (b) one for the soul within. Of course in the first case, the body being disintegrated at death, it is not possible for us, nor need we wish-unless we are grossly materialistic- to see that in the other life. And personality belongs only to the body. Hence, if the soul that we do love inhabits another physical frame, it is the law- a part of the law of Reincarnation not often stated or dwelt on- that we will again, when incarnated, meet that same soul in the new tenement.

We cannot, however, always recognize it. But that, the recognition or memory of those whom we new before, is one of the very objects of our study and practice. Not only is this law as found in ancient books, but also it has been positively stated, in the history of the Theosophical Society, in a letter from an adept addressed not many years ago to some London theosophists. In it he asked them if they imagined that they were together as incarnated beings for the first time, they stated that they were not, and laid down the rule that the real affinities of the soul life drew them together on earth.

To be associated against our will with those who lay upon us the claim of mother, father, brother, son, or wife from a previous life would neither be just nor necessary. Those relations, as such, grew out of physical ties alone, and souls that are like, who really love each other, as well as those who harbor hate, are brought together in mortal bodies as now father and son-, or otherwise.

So, then, with the doctrine of Devachan we have the answer. In that state we have with us, for all practical purposes and to suit our desire, everyone whom loved on earth: upon being reincarnated we are again with

those souls we are naturally attracted to.

By living up to the highest and best of our convictions, for humanity and not for self, we make it possible that we shall at last recognize in some earth-life those persons whom we love, and those whom forever seems such a dreary and uninviting prospect.

Path August 1888



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