



The Light Bearer

Summer
2022

Published by the Canadian Theosophical Association



Our motto: There is no religion higher than Truth

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

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Mission Statement

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

Freedom of Thought

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

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

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

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

- 1. To form a nucleus of the Universal Brotherhood of Humanity without distinction of race, creed, sex, caste or 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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Editor, French version - Martine Archambault

Website: <http://atcta.org/en/home-2/>

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 Summer 2022 issue of the Light Bearer and I hope it arrives in your inbox as the weather changes for the better and our work and life obligations relax over the coming months.

This issue has some great content that will make for excellent summer reading and theosophical study. We have an excellent contribution from retired teacher and Satya Lodge member David Himmelstein in Montreal. David's piece entitled *An Instrument of Unity, Universality and Unfoldment* is a meditative look at the three foundational objects of the Theosophical Society placed within our contemporary world. We have also re-published a 1975 Theosophy Magazine feature entitled *Everday Occultism*. Also included is a brief piece by Manly P Hall and a short poem.

This issue is also heavy on news. Benoit Raymond, Vice-President Francophone is seeking assistance for a new committee focused on standardizing our By-Laws. Interested parties should read his notice published within. There are also notices on the payment of dues and the upcoming AGM and convention (which will be virtual) in August. There is also a great summary (complete with photos) of our President Robert Beland's meeting at The International Theosophical Center in Naarden.

Please enjoy this issue and have a wonderful summer.

Peace.

Reid Pollock, Lux Study Centre

Word from the President



Hello everyone,

Summer is almost here, for most Canadians it is time to take an annual vacation and, even when we are not on vacation, it is often a time when professional activities are a little less intense and a time more conducive to family life and leisure. Obviously, this is not the case for everyone, and I have a very special thought for all those who during the summer season continue to work hard so this societal system in which we live continues to function as efficiently as possible with the means we have.

For the Canadian Theosophical Association and most theosophists in Canada, this is also a quieter time, with fewer activities such as meetings and training sessions. So, I would like to take this opportunity to take stock of what has been done in the CTA since September 2021 and to tell you about some upcoming projects.

If you have been a member for a while, you know that one of the fundamental aims of the Theosophical Society is to promote theosophical teachings, the teachings coming from Madame Blavatsky, but also and above all, (as HPB said herself) the teachings of the Ageless Wisdom which is the basis of all the great religions and philosophies existing today.

So that's what we've done in the past and what we continue to do today. This year, due to special circumstances, we can put even more emphasis on promotion and dissemination of the theosophical teachings which has as its goal the alleviation of suffering for humanity and all sentient beings, and to allow people to find true happiness, always in a harmless way and accessible to all.



The Light Bearer, Summer 2022

Some projects have therefore been put forward and completed. After a lot of work, we can now say that our website is fully functional. Also, we have created a Facebook page for the ATCTA. This first step is now complete, and we have started to use this page to promote events, and training sessions at the national level, in English and in French. Through these means we hope to reach even more people than in the past and allow them to participate in our activities and join our organization. Throughout the pandemic we have learned to adapt and use the Zoom application for our face-to-face meetings. The ATCTA continues to use Zoom effectively for our meetings, seminars and in new recruitment initiatives. This allows us to meet easily from coast to coast, as well as to meet with Theosophists wherever they are on the planet.

To conclude, I remind you that as in the past, towards the end of August, our AGM (Annual General Meeting) and Conference will be held. On this occasion the topic of the Conference will be on the solar system. In his presentation, Mr. Benoît Raymond will invite us to find our place in the field of evolution, our pilgrimage and the goal of this eternal quest. Since this event will be held virtually, you are all invited to this AGM and Conference wherever you are and may attend without having to travel.

With that, I wish you a great summer and after our Convention, the regular program will resume in September.

Robert Béland, President

IT IS TIME TO RENEW YOUR MEMBERSHIP

We are trying to simplify the process to receive your payments, there are now 3 ways for you to renew your annual membership fees, which run from May 1, 2022 to April 30, 2023:

1. You may pay them to your group leader, and they will forward the money to Jennifer Hay, the National Treasurer.
2. If you are a Member at Large, or if you wish to send your payment directly via e-transfer please send to her email address: **treasurer.atcta@gmail.com** and it will be deposited into the CTA bank account. The question to be used is: What organization is this for? And the answer/password is the ATCTA
3. Members at Large without access to the internet, post a cheque to: **Jennifer Hay, National Treasurer, 8 Lear Street, Ajax, ON L1Z 1N3**

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

- \$40/individual
- \$60/couples living at the same address
- As members of the International TS community, we support Adyar with 15% of our dues. The remainder covers expenses such as printing, postage, the registration of the domain for our website, year-end accounting, the banking and office expenses (i.e. ink cartridges for printers, paper, repairs for computers), our Registered Office (law firm) and to conform to the Canadian law of incorporation as well as our international by-laws by having an annual AGM/Convention, which is the main nationwide unifying event.

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

An Instrument of Unity, Universality and Unfoldment



There is a famous moment in a play by the French dramatist Molière when a character expressed delight on discovering that, unwittingly, he'd been speaking prose all his life. I experienced a bit of the same feeling a few years ago when I first started to pay close attention to theosophy. That is, the ideas and practices I'd assimilated over the years all seemed to have their place in theosophy's capacious scope. Since then, I've deepened my appreciation of the primacy given to its three foundational objects. And I think they have particular applicability to today's turbulent world.

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

Large-scale human unity is obviously and urgently needed to deal with large-scale challenges like planetary warming, pandemics, and the recently resurgent fear of nuclear war. Equally obvious are the deeply entrenched, multi-level obstacles to unity that abound. Nevertheless, certain situations are driving home the realization of humanity's common needs and interests.

The most obvious example involves the climate change crisis. We, the planet's dominant species, are being warned undeniably (although deniers remain) that we face a common catastrophic danger. Money or geographic location may minimize one's short-term

risk but, in the long run, nobody will be safe unless everybody is safe. This recognition has catalyzed a worldwide movement of social activism on behalf of our common habitat. As this movement ripens, it can be expected to take its relationship with Gaia to new levels - levels that theosophy can offer significant help in delineating.

Objectively speaking, worldwide human interconnectivity already exists in terms of things like business, supply chains and instant communication. Subjectively speaking, an intense though chaotically fragmented sense of interconnection has been generated through media and the internet. This interfacing produces mixed results, to say the least. But there is bound to be a cumulative effect from continued exposure to images of human suffering on the news. Granted, repeated exposure can have a desensitizing effect. Nevertheless, there exists a built-in human responsiveness that is being stimulated on an ongoing basis. Different cultures have different names for it, *misericordia* being a widely used term in the Occident. But whatever this sense is called, it is visceral, tangible, and embraces all colours and creeds. And when it is present, all things are possible.

Leaving the downsides of technology till later, we follow the track of interconnectivity into theosophy's second cornerstone.

2. To encourage the study of Comparative Religion, Philosophy and Science

One could make the case that this is already a *fait accompli* in an era awash in multiculturalism. In everything from meditation to martial arts, Eastern concepts and systems of self-cultivation have come to exercise wide influence in Western societies. This influence has even extended into the field of health science, with Yoga and traditional Chinese medicine being prime examples. The word zen has slipped into mainstream discourse as an admiring, if nebulous, assessment of people and situations. Interest in reincarnation is prevalent and karma is a buzzword in today's popular culture. (It is worth noting that Occidental popularization of reincarnation in the early twentieth century was propelled largely by the Theosophical Society.)

With many of these subject matters, serious study brings more than abstract knowledge. They have practical application on an individual level, often culminating in a sense of personal unfoldment. In this regard, theosophy's comparative perspective can be helpful in selecting a path well suited to the individual. Its cross-cultural outlook is expansive but discerning. It offers a wide lens as well as a filter.

This expansiveness of outlook leads to the third cornerstone objective, expressed with dazzle by an English dramatist named Shakespeare: *there are more things in heaven and earth than are dreamt of in your philosophy.*

3. To investigate unexplained laws of nature and the powers latent in human beings

It is perhaps in this domain, especially the awakening of dormant human capacities, that the resources of theosophy may find widest application. There is a pervasive sense that our times are getting increasingly strange. Bizarre behaviour has become a staple of public and private life. Institutions and policies are not working the way they are supposed to (an impression that has spiked during the Covid pandemic). Trust in official credibility and conventional wisdoms has hollowed out, with a torrent of exotic scenarios rushing in to fill the vacuum. It sometimes seems that truth is up for grabs.

Navigating such a period requires a new way of looking at things. One that takes the strangeness into account, without becoming an alternative strangeness. One that extends beyond the mainstream comfort zone, while retaining connection with the highest of mainstream aspirations. This kind of perspective has been incubated by theosophy. And there is one particular area of contemporary life where its pragmatic potential might generate keen interest.

A notorious hazard of hi-tech society is cyber-hijacking. Innocent people can have their lives taken over; electrical power can be shut down; hospitals can be held hostage. The vulnerability of electronically mediated communication is bound to stir interest in ways of getting around it - at least on the individual level. A perennially recounted way involves shifting personal communication to higher "carrier waves", accessible through organically embedded human technology. This undoubtedly goes on within the inner circles of certain groups and organizations, but theosophy's inclusive perspective on astral and mental dimensions could be broadly empowering.

Clearly then, there is a wide range of potential application for theosophy. It provides an expanded context for considering a range of issues. It could exert a positive spiritual influence that rises above religious particularism. At the same time, it could explain the nature of the excitement and exhilaration that fundamentalists (in religion and politics) experience when gathered together with their peers.

But the greatest challenge of great ideas is how to implement them in the real world. The immense benefits of a theosophical outlook may be self-evident, but how is a shift in

that direction going to be accomplished? How can theosophy's vast scope and various currents be prioritized in terms of essentials without compromising its substance? How can theosophy be brought out of the shadowy corners usually reserved for the esoteric and occult in public discourse?

These are not easy questions to answer. And it can't even be taken for granted that such a mission would appeal to all theosophists. Each person approaches theosophy with a particular angle of vision and particular concerns - and is presented with a multiplicity of focal points to choose from. Obviously, this voluminous variety cannot be disseminated *en masse* - and, again, grassroots desire for such dissemination would not be unanimous.

So, it remains to be seen whether such an outreaching impulse will take hold among theosophists. In my view, there is a magnetic appeal to the unity, universality and unfoldment encompassed by the three original objects. In themselves and in relation to each other, they define a zone of attention that is transformative. I like to think of theosophy as a kind of caretaker - maybe even a curator - of this zone.

It is worth remembering that whatever this zone happens to be called, its creative nature is universally recognized. Which is why theosophy attracted pivotal icons of modern Western culture like poet William Butler Yeats, painter Wassily Kandinsky and composer Alexander Scriabin. The attraction is inherent and enduring, so it seems reasonable to expect that many of today's creative spirits will find themselves caught up in its appeal.

And that they will find new ways to give expression to its timeless insights and inspiration.

David Himmelstein, Satya Lodge

~*Words of Wisdom*~

Visions and Metaphysical Experiences

The person of humble endowments and limited abilities has the same right to grow as those who appear more fortunate. If we are faithful unto small things, we shall in due time become masters over greater things. It has been observable that *ordinary* simple people often attain a degree of illumination beyond the reach of the *so called* sophisticated. The humble ones are those whom Christ described as the little children, and he said: "Of such is the kingdom of heaven." In Indian philosophy Karma Yoga is the earning of good by the doing of good and transmuting the mistakes of the past into the virtues of the future. Many such persons belong to simple faiths which they take seriously and which bring them into the experience of obedience to the Divine Will. Some may question the adequacy of a particular system of religious teaching, but this is not the important consideration. The sincere person is rewarded by his/*her* own sincerity, and not by his/*her* creedal affiliations.

Manly P. Hall

N.B. words in *italic* are not by the author

The International Theosophical Center in Naarden



This year, I had the privilege to be invited to The International Theosophical Center in Naarden, Netherlands. This center, which extends over several acres, is a place of peace, calm and harmony; where there are trees, paths and gardens in abundance. Several theosophical activities take place there, as well as activities of other spiritual groups with a similar mission.

In addition to the regular activities, once a year the General Council of the Theosophical Society meets there, to work on projects that will facilitate Theosophical activities nationally and regionally.



I am very happy to tell you that there are projects they have been working on for years that will be implemented in the coming months. Several means have been put in place to disseminate theosophical teaching and to give a chance to the youngest theosophists to communicate with each other wherever they are on the planet.

We also had the opportunity to talk about the 2025 project. For the first time, Canada will be the host country for the World Congress in Vancouver. We must emphasize that this is also the 150th anniversary of the Theosophical Society and the 100th anniversary of the Theosophical Society of Canada. It is therefore an event not to be missed, where you also can meet Theosophists from all over the world.

I am very happy to pass this experience on to you and I will keep you informed of what is to come.

Robert Béland, President



Poem

I was sin that from Myself rebell'd;
I was remorse that tow'rd Myself compell'd...
Pilgrim, Pilgrimage and Road
Was but Myself toward Myself; and Your
Arrival but Myself at my own door.

Faridu'd Din 'Attar'

Annual General Meeting & National Convention August 2022



The Annual General Meeting & National Convention for 2022 will be held virtually on Saturday August 28, 2022. The AGM will begin at 12:30 pm EST on the ZOOM platform and will be followed by the National Convention.

The National Convention will be hosted this year by Montreal's Satya Lodge. More details with ZOOM links and convention programming will be emailed to all ATCTA members as well as posted on our website and Facebook page.

Everyday Occultism



What, then, is matter and is Spirit? This is the question of the ages, and the only answer known to mankind at large is what men accept as their religion and their science, whose fruits have ever been the same- “birth, death, decay, sickness, and error”: the unending succession of the rise and fall of civilizations and religions. Arjuna represents the man of religion who has come to “the end of the trail.” Students of the Wisdom-Religion in all ages have fallen victim to the same misconception that prevails in what are technically as well as popularly called religion and science. Ignorant of, or ignoring, the fundamental basis of all actions, spiritual and intellectual, as well as physical, they are deceived - that is, glamoured, intoxicated - by the results flowing from this or that system, belief, or practice. Physical scientists are materialists in nearly every case; why? They have been able to obtain results by a study of Nature that they could not obtain results by a study of Nature that they could not obtain by a study of revelation. Religious people, educated or ignorant, believe in their God and their prayers, in spite of prevalent Materialism. Why? Because they *know* that they, too, get results that no amount of scientific knowledge can produce - happiness, “peace of mind,” contentment with their fortune or misfortunes.

Their power of perception centered on the results achieved, neither scientist nor religionist is able to rise above the plane of effects and observe the sphere or world of causation pure and simple. Were that done, the scientist would be a materialist no longer, the religious man would be a sectarian no longer. The follower of any religion would soon see that the followers of every religion achieve the same results as his own, though their prayers are addressed to another god and their works based on another revelation. So with the scientist: he would soon see that whoever sets up a physical cause is bound to get a corresponding result, and this quite regardless of contradictory hypotheses as of contradictory revelations. Taking this simple universal truth into the region of the metaphysical, both the religious and the scientifically minded man could easily verify the same Apothogen—Like causes produce like results, whether in the world physical or the world metaphysical, the world spiritual or the world psychic. Behind any perceived world of effects lies its opposite pole, the world of causes. But behind both worlds lies a third and eternal world which includes

and penetrates the others—that world which the religious man calls the Will of his god, the scientist calls law, and the Krishnas of all time call “the Principles” of Nature and of Man—the world of Self-being. Because it is the world of the SELF or the One Life, that Spiritual Universe can never be perceived by the eye of sense, which only perceives effects and results; nor by the eye of reason or intellect, which perceives only, relations, i.e., cause-and-effect. The ignorant man sees effects dissociated from their causes, the more intelligent see a combination or concatenation or relation between the visible and invisible, but our wisest men fail to see the continuity of the one Life, whether we divide it into visible Matter and invisible Energy, into Spirit and Soul, into Law of God.

All these mighty problems have been discussed by Krishna, not in a series of chapters or discourses, as we read and study the *Gita*, but in continuity, in unbroken sequence. From Principle of Nature and of Arjuna’s own being he has united, elevated, the same SELF which before saw only good; then only evil; then only contradictions; then only a *Muni*, a Great Soul, who might be followed but never emulated—to the point where this self-same Arjuna can see for himself, in himself and in all Nature as well as in the Great Teacher, the Superior Nature, the “Knower in every mortal body.” This is that “Eye of Wisdom” dwelt upon in the fifteenth chapter, but in the seventh is called “Devotion by means of Spiritual Discernment.” All men and all beings “animate or inanimate” have Discernment, The Divine power of Perception. But if that Power is exercised through the ‘eye of sense’ - the perception of physical results or cause and effect - the Self is limited by what it sees, “earth, water, fire, air, and Akasa.” If that same power is elevated to the region of causality, if the “eye of reason” be employed as well as the eye of the sense, then there results the perception of, and limitation to, “Manas, Buddhi, and Ahankara” -which, for present purposes we may take to mean the personal consciousness of cause and effect, with ourselves as the experiencer, the victim or the beneficiary of our interactions with the rest of nature. All this is the “inferior nature” of the Self—that is to say, human nature. We do not regard “ourselves” from the highest imaginable standpoint. Quite the contrary, we regard “ourselves” from the highest imaginable presentment of Nature and Man, or of Spirit and Matter, from the standpoint of human nature.

The Yoga of Krishna or of Buddha or of Christ or of H.P.B calls on us to regard human nature from the Divine plane, not Divine nature from the human plane. Raja Yoga is, therefore, reduced to terms, three sequential steps as an evolution, synthesized and symbolized by the development of the three “eyes” or instruments of perception—the eye of sense, the eye of reason, and the eye of wisdom, sometimes called the “Third Eye.”

Once, we all had the eye of Wisdom and the eye of reason—in other words we were in the state called Atma-Buddhi-Manas, the state of every Savior, every Mahatma. We “incarnated” in beings having only the “eye of sense”- in order that we might see Life through their eyes and that they might see Life through our eyes. To affect that partial union, which is what “incarnation” means, we had to set aside the “Eye of Wisdom,” in the same way that to produce an ordinary electric light the current itself has to be “stepped down” through a “transformer” to adapt it to the resistant strength of the light-bulb; otherwise, the light-bulb, our animal body, would be destroyed by the impact. Thus “Ahankara” the false, i.e., relative or isolated idea of Self, replaced the Absolute and Universal consciousness of Self, which is the meaning of Atma-Buddhi. This, for the time being, was spiritually our loss, but it was the gain of Nature below us in the evolutionary scale of progression, for “man”

became a *human* instead of an animal being only. We gained the eye of sense; the “animal man” gained the eye of reason or the eye of sense. No Being is complete – perfected - until he becomes a Mahatma, “able to see, able to hear, able to stand” in all three worlds—the world spiritual, the world intellectual or psychic or astral.

This is to become consciously and uninterruptedly the KNOWER in any or every mortal body - to have found out for one’s Self the continuity of consciousness or spirit. Few men, as yet, have reached that point in the cycle of existences where they are consciously striving for perfection, and who will struggle till they achieve it. Such are the Arjunas of mankind. And “amongst those so striving perhaps a single one” in any given incarnation becomes Krishna-Arjuna instead of Arjuna-Krishna. For they mistake the opening of astral-perception, psychic-perception, for the opening of the “Eye of Wisdom”; in other words, their *Ahankara* has been transferred from the physical to the astral plane, with consequent enormous expansion of the purely *personal ego*. But medium or psychic, theologian or scientist, or the merely “ordinary man,” each achieves whatever “results” are in the line of his faith, ideas and works.

All the arts - and artifices - of “human nature” in its manifold attempts to “reach perfection” by pulling down the Divine to the personal, the Spiritual to the psychic, have given us our religions, our sciences, our civilizations, with their mixtures of true and false, of good and evil, but they never have and they never will give us the “Eye of Wisdom.”

Re-printed from the April 1975 issue of Theosophy

News & Notes

On Sunday May 8, 2022, a joint White Lotus Day celebration was held in Calgary between the members of Veritas Study Centre, Lux Study Centre and Calgary TS. This gathering of the Calgary theosophical community featured over 20 ATCTA members and their families. The celebration featured readings from The Bhagavad Gita, a biographical feature on Madame Blavatsky and ended with a reader's theatre on the early life of HPB written by Calgary TS member Greg Gourlay. After two years of virtual and reduced capacity meetings it was truly wonderful to have a large group gather to celebrate the life of HP Blavatsky.

Please feel free to email Reid Pollock (reid.pollock@gmail.com) with any NEWS & NOTES from your lodges and study centres you would like added to the Light Bearer.

Message from the Board of Directors

The Board of Directors has undertaken a project to revise the By-Laws of our Association. To do this, a committee has been formed, which currently includes Jennifer Hay, Treasurer, and Benoît Raymond, French-speaking Vice-President. We would like an additional member who does not sit on the Board of Directors.

This member should be in good standing and have at least two years of continuous membership and have a good knowledge of the aims and mission of our organization, and of the Theosophical values it promotes.

The person sought will have an interest in reading and writing, an eye for detail and will be able to analyze comparative texts. Being bilingual (French) is desirable. The ability to work in a team is expected as well as familiarity with the general content, purpose and usefulness of our association's By-Laws would be an asset. Above all, the desire to serve Theosophy is the first criterion.

If this interests you, contact me at benoitraymond02@gmail.com or at (579) 887-9913. Fraternally.

Benoît Raymond, Vice-President Francophone

Theosophical Order of Service

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

TOS International Newsletter

Find out how other TOS groups are improving our world!

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

Board of Directors 2021-2022

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

Lodges (in alphabetical order)

Blavatsky Lodge, Vancouver, BC www.theosophyvancouver.org

President: Maryse DeCoste

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

Président: Jeanne-Louise Dufresne



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

Président: Josée Dorval

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

President: Benoit Raymond

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

President: Jennifer Hay

Study Centres (in alphabetical order)

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

Group Secretary: David Sztain

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

Group Secretary: Svetlana Riddell

Enquirers

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

External Links

- Canada: <http://atcta.org/en/home-2/>
- Independent Francophone Theosophical Site: www.theosophieauquebec.com
- Australia: www.austheos.org.au
- USA: www.theosophical.org
- Europe: <http://www.ts-efts.eu/>



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- 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