



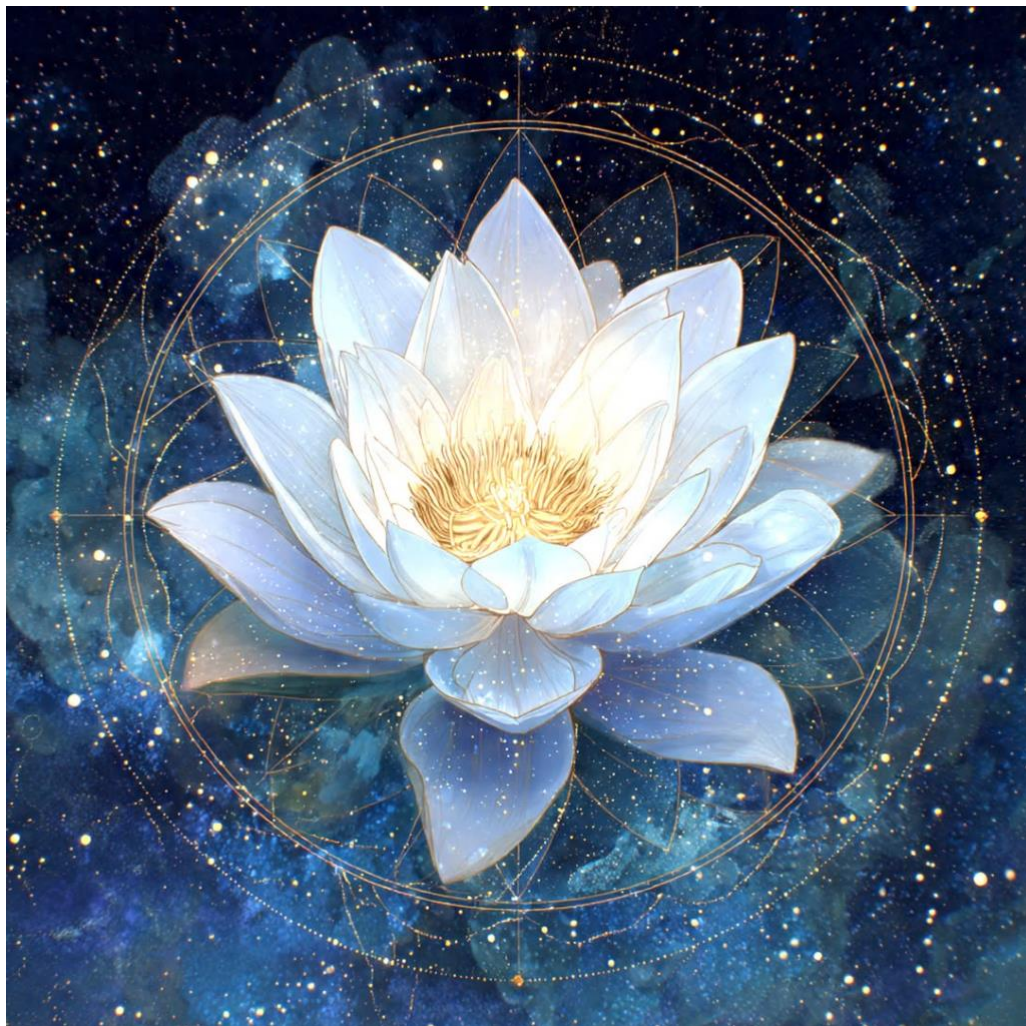
The Light Bearer

December,
2025



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Theosophy is
the wisdom
underlying all
religions,
beyond their
dogmas and
superstitions.
Its motto:
SATYAN NASTI
PARO DHARMA
There is no
Religion higher
than the
TRUTH



Freedom of Thought

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 fulfill the acceptance of members of the Theosophical Society, and there is none that they can at their discretion accept or reject. Approval of the three goals is the only condition imposed on members. Here they are:

- 1. To form a nucleus of the Universal Brotherhood of Humanity without the distinction of race, creed, sex, caste, and colour ;**
- 2. To encourage the study of Comparative Religion, Philosophy, and Sciences ;**
- 3. To study the unexplained laws of nature and the powers latent in man.**

No teacher or writer, from HP Blavatsky to today, has authority to impose their teachings or opinions on our members. All members have an equal right to focus on such instructors or schools of thought that they choose, but they do not have the right to impose their choice on others. Candidates for arbitrary functions in the TS, or voters, cannot be declared ineligible or unable to vote because of their personal opinions whatsoever, or because they belong to any school of thought. The opinions or beliefs do not confer privileges and do not cause any inferiority. Members of the Grand Council urge all members to support, defend and respect these fundamental principles of the Theosophical Society, and also fearlessly to exercise their right to freedom of thought and express their thoughts within the limits of courtesy and respect due to others.

Mission Statement of the Theosophical Society

To serve humanity by cultivating an ever-deepening understanding and realization of ageless Wisdom, spiritual self-transformation, and the Oneness of all life

Any and all opinions, ideas, and concepts expressed in this magazine are strictly those of the authors. They do not necessarily represent those of the Theosophical Society or its editor.

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May all hearts be joyful, overflowing with love and friendship.
May the joy of living guide our actions.
May divine light be in our thoughts and our hearts.

I wish that together, we may use reason and compassion to address the challenges we face in the world. Challenges such as climate change, the commitment to peace, and the dismantling of oppressive systems like patriarchy, racism, dictatorship, and polarization.

For many, the beginning of 2026 is an opportunity to look to the future. While the past year has been marked by conflicts between sides sometimes with different religious practices, opposing ideologies, and deplorable behavior, wishes for the new year seem to unite people. Here is just one question: What is your wish for 2026? and how can Theosophy, this ageless and perennial Divine Wisdom, be a beacon illuminating, in a circular movement, every corner of our profoundly changing world.

A Word from the Editor

Welcome to the winter edition of *The Light Bearer*. Although it is winter in Canada, and most of the country is experiencing colder weather, Vancouver (where I am currently based) is somewhat different. While, like the rest of the country, we do experience fewer hours of daylight here at this time of year, we usually have much milder weather. We also tend, however, to have a higher frequency of cloudy and rainy days than many other places in Canada. Sometimes, the grayness of such days can weigh on a person, and the light of spring and summer can seem to be a long way away.

As a reflection of our spiritual journey, this metaphor of darkness and murky weather is very relatable. Our journey towards wholeness and meaning, in the ultimate sense, is a long one, and we might not even be able to conceive the endpoint of such a journey. Ultimately, we are looking at the relationship between self and the universe – which is no small task. The more we reflect on this relationship, however – consciously making it part of our journey – the more we can experience a shift in our thinking. As Tim Boyd states in *Functional Unity I* (reprinted in this edition of *The Light Bearer*), “our sense of

standing before [such an idea] can shift to a sense of standing within it.” We are so immersed in it, we become a part of it, and it becomes a part of who we are.

Despite being far away from our ultimate goal - an enlightened state of mind - we can get glimpses of such a state of consciousness, to the extent we are open to them, and able to integrate them into our journey. These glimpses occur in our everyday lives, and sometimes in very ordinary circumstances: such as when baking bread, doing the dishes, or listening to a piece of music. In terms of our experience of the weather in Vancouver, we may also notice that the days of darkness and grayness are punctuated by moments of sunlight and colour, when the beauty and colour of our existence seem to sparkle through our awareness. An example of this could be: spontaneously noticing the sun streaming through the living room window; and gazing outward to discover a pristine blue sky embracing lush evergreens and pink cherry blossoms in early bloom. Such glimpses, when they happen, can be moments of awakening, reminders that we are on a path - that we are the path - and totality is not in fact so far away.

James Lavoie, editor



A Word from the President of The
CTA
Robert Béland

Hello dear brothers and sisters.

It is once again a pleasure to address you and share some thoughts.

Much has happened this year. It is a very special year, the 150th anniversary of the Theosophical Society. We have already had several opportunities to celebrate this anniversary. First, at the 12th World Congress, we held in Vancouver not so long ago; then, on November 17, the founding day of the Theosophical Society, we had a second opportunity. And another opportunity will present itself very soon, at the International Convention.

Those who were at the Vancouver Congress had the privilege of attending the premiere of the film One Fire. Since November 17, this film has been available to everyone on YouTube and is a must-see:

<https://www.youtube.com/watch?v=cXLUIN7bkhw>.

The holiday season is a time for resolutions, or at least a time for reflection. I draw your attention to the two themes of the World Congress and the Annual Convention: “Toward Insight and Wholeness: Our Role in Shaping the Future”; and “One World, One Life: The Spirit of a New Humanity.”

Regarding the first theme, when we speak of our role, it is clearly a call to examine what we are already doing and what we could do in the future.

As for the second theme, my understanding is this: how should this new humanity, of which we are a part, address the current and future challenges it faces? I also believe that the first part of this second theme, “One World, One Life,” provides us with an illuminating clue as to where we should direct our energies. As Madame Blavatsky said, “It follows, therefore, that no spiritual progress is possible except by and through the greater part of humanity. It is only when all of humanity has attained happiness that the individual can hope to become permanently happy – for the individual is an inseparable part of the Whole”. It is therefore clear to me that integrating, sharing, and putting this idea into practice is essential for contributing to the well-being of the planet, and consequently to our own well-being and that of our loved ones.

In closing, I would like to extend my warmest wishes. During this holiday season, may light illuminate your hearts and homes! May theosophical wisdom remind us that we are all united in one humanity, and that our individual happiness depends on collective well-being. May this season provide opportunities for us to share, meditate, and cultivate inner peace, thereby contributing to a more harmonious world. I wish you holidays filled with joy, serenity, and hope, and a new year rich in spiritual discoveries.

Robert Béland



Tim Boyd

International President of the Theosophical Society in Adyar, India since 2014. In the past, he has also served as President of the TS and the TOS of the United States.

Functional Unity — I

Anyone who finds themselves drawn to a spiritual path, even if only as a subject of study, quickly comes in contact with grand ideas. Ideas attempting nothing less than an understanding of the nature and relationship of the universe and the self. It is a common experience for one to feel dwarfed in the presence of such far-reaching thought. However, continued exposure to such demanding ideas produces a different effect. Although the enormity of the idea does not change, our sense of standing before it, can shift to a sense of standing within it. The feeling of being an integral, if infinitesimal, part of a greater whole can become the new normal for us. Our ongoing self-exposure gradually moves us to an awareness of sharing, in its expansive life and power. One of the big ideas, perhaps The Big Idea, underlying both the work of the Theosophical Society (TS) and its individual members is expressed in the TS motto, which in its original Sanskrit reads: *satyân-nâsti paro-dharma*. As translated it becomes: There is no religion higher than Truth. It is a phrase that appears in several places in the Mahabharata, but was first encountered by H. P. Blavatsky and Colonel Olcott in their early days in India as the family slogan of the Maharaja of Benares. Some have pointed to the inadequacy of the translation. Any attempt at translation involves some degree of approximation. This is especially true for the Sanskrit word *dharma*. It is a rich word that has a

variety of meanings depending on context. In the Bhagavadgîtâ Krishna speaks to Arjuna of his *dharma*, or duty, to fight in the coming battle. In Buddhism the cosmic laws embodied in its teachings are referred to as the *Dharma*. It is a word which can mean law, duty, religion, character, quality, nature, or anything “which is established”.

From the point of view of an organization like the TS, created to “form a nucleus of the Universal Brotherhood of humanity”, the emphasis on religion as *dharma*, a mode of conduct conducive to spiritual growth, makes sense, but may be too limiting. The fact is that there is no religion, science, philosophy, practice, person, place, or thing higher than Truth. No *dharma* exceeds that which is its source. Another way of saying it might be: Nothing is higher than Reality. But what is Reality/Truth? It is a question that must be asked even though it has no possible final answer. In the words of Lao Tzu: “The Tao which can be named is not the eternal Tao.”

The scriptures of the world and theosophical literature give indications about Truth. A wonderful and poetic image used to describe teachings that attempt to move one toward Truth is: Fingers pointing at the moon. Whether it is religion pointing, or science, or philosophy, or art, all of them give indications of where to look, based on their perspective. Much like a group of people standing in a circle pointing at something

in the sky, each one seems to be pointing in a different direction. The key is to be able to fully “stand in their shoes”, stop looking only at the finger, and start looking up. The image is also instructive because it is the moon they are pointing toward — a source of light, but reflected light. No one points toward the sun, the true source, which our eyes are not capable to behold. It blinds us to everything but itself. In the Bhagavadgītā, Krishna, the incarnation of the Supreme Divinity, proclaims: “Having pervaded this universe with a fragment of Myself, yet I remain.” In the Bible, Moses sees the burning bush and hears the voice of God coming from the fire. When he asks who is speaking, the answer he receives is: “I am that I am”. Again, as a translation from Hebrew to English it is approximate. Other ways of translating say “I am who I am”, or “I am what I will become”. I have even heard it said as “I am that, and that, and that (ad infinitum)” — the idea being that God/Truth/Ultimate Reality is omnipresent and appears in and as all things. Another approach to the encounter with Truth is the Prajñā-pāramita Sutra, the Highest Perfect Wisdom Sutra, of Buddhism. In contrast with the positive approach of trying to say what Truth “is”, it takes the negative approach of saying all the things that it is not, stripping all away until nothing remains. This empty, unqualified space is equated with wisdom, reality, Truth. The Sutra’s list of negations is impressive for being so all-encompassing: This is the original character of everything; not born, not annihilated, not tainted, not pure, does not increase, does not decrease. Therefore, in emptiness no form, no sensation, no recognition, no conceptualization, no consciousness. No eye, no ear, no nose, no tongue, no body, no mind, no color, no sound, no smell, no taste, no touch, no object of touch, no eye, no world of eyes until we come to also no world of consciousness, no ignorance, also no ending of ignorance, all the way through to old age and death, also no ending of old age and death. No suffering, no cause of suffering, no nirvana, no path, no wisdom, also no attainment because no non-attainment. Every Bodhisatva depends on Highest Perfect Wisdom because

mind meets no obstacle. Because of no obstacle, no fear is born.

The takeaway for us is that Truth/ Reality cannot be divided into parts, or qualities. Wholeness, indivisibility, oneness, unity, interdependence are the terms which come closest to suggesting the direction of our enquiry.

When he was 34 years old J. Krishnamurti gave one of the most impactful talks of his life. The occasion was the annual camp of the Order of the Star in the East (SOE), the organization formed around him and the expectation of his role as the World Teacher. Three thousand people had gathered for the annual meeting. Having come to the conclusion that both the direction of the OSE and the expectations of its members were not just misplaced, but were actively opposed to a genuine search for Truth, he chose that occasion to announce that he was formally disbanding the organization. In his speech he said: “Truth is a pathless land, and you cannot approach it by any path whatsoever, by any religion, by any sect.” He went further to clearly state his mission in the world saying: “My only concern is to set man absolutely, unconditionally free.”

The remaining almost six decades of his life were spent in trying, and if we are honest, failing in that effort. The self-evident fact that humanity has not transformed, regardless of the clarity of his message and his globe-spanning travels to share it, is not a reflection on Krishnamurti or the truth of his message.

Throughout human history great people have come and lent their insight and efforts to attempt to transform human consciousness. It is a long list which includes such names as Jesus, the Buddha, Lao Tzu, Muhammad, Plato, Confucius, Shankaracharya, all of the Masters of the Wisdom, and continues with the names of countless others such as HPB, Krishnamurti, Vivekananda, H. H. the Dalai Lama, Annie Besant, Mother Teresa, Desmond Tutu, Thich Nhat Hanh, Rumi, and so on. The essential problem is not with the messengers, or their message. The problem is the enormity of their mission. It is a mission for the ages with no possibility for short-term fulfillment. In the Mahachohan’s letter the

statement is made that, “No messenger of the truth, no prophet, has ever achieved during his lifetime a complete triumph.” A question we might ask ourselves is: What is it about the human condition that makes us so resistant to truth? Is it a conscious choice we make to turn our backs on our own experience? Or is it the result of some inherent blindness or insensitivity?

A philosopher made the comment that “We do not possess imagination enough to sense what we are missing.” Living in a part of the world where cold winters are the normal experience, the necessary response to such weather is to “bundle up”, to wrap oneself in enough layers of clothing that the body’s temperature can be maintained. Hat, gloves, sweater, scarf, thermal underwear, boots, heavy socks, and a coat are required just to walk out the door. A consequence of this process is that one’s sensitivity diminishes. Picking up a dropped coin, dialing a mobile phone, feeling the touch of the air, taking keys out of your pocket are normal activities that are prevented by the gloves and layers of protective garments. We are literally insulated from the surrounding world. The process of human incarnation and embodied living is similar. Whether we view it as kosha (literally sheaths or coverings), bodies, vehicles, identities, or fields of consciousness, with birth, much like the person going out into the cold, we are insulated from experience by layers of progressively more dense material. A comic writer made the remark, equally humorous and profound: “Life is full of miserableness, loneliness, and suffering, and it’s all over too quickly.” So, how do we navigate through this world in the face of those fleeting moments of peace, contentment, and happiness which present a starkly contrasting view of life’s potentials? Like a portal revealing sporadic but brief glimpses into another world, we sense a different possibility, one we would choose for ourselves if only we knew how to get and stay there. The problem we face is that it is the rare individual who receives any training along these lines. Few families and no schools are grounded in it.

The religions of the world give indications and some practices but tend to focus on separative theologies. Contemporary science claims to explain all, but can provide no guidance in the non-physical sphere of consciousness. In our modern world we are left to our own devices, largely dependent on the fact that at some point the combination of our dissatisfaction and a growing yearning for a deeper experience will ultimately lead us to some alternative path. Fortunately, this is in fact the way it works. There is the old expression that “When the student is ready the teacher appears”, and I would add, “unfailingly”.

It is in the nature of things that the Ageless Wisdom has always existed in some form in all cultures and among all people. Advanced souls qualified to assist in one’s inner unfoldment, though mostly unrecognized, are also universally present. A feature of the teachings is that it meets each person at their specific level of need and in the form best suited to their unfoldment — for some it is a book, for others a group or movement, for others it is a person. All of these fulfill the role of teacher for a time. For the mind that has not yet cultivated some degree of quiet, deeper teachings on the experience of union and selflessness, would be only theoretical. So, the teachings on quieting the mind and becoming present, along with the theory, are the initial remedy. With quiet comes the possibility for a previously unavailable clarity, range of thought, and sensitivity. Among other things, the Ageless Wisdom tradition is rich in information. Addressing, as it does, the formation, direction, and unfoldment of the potentials within us and the universe, its range of knowledge and complexity is vast beyond our comprehension. The challenge for us in approaching it can be a confusion on just where to start. Investigations over millennia by students and realized beings on the entire range of inner and outer life seem to point in one direction. Every aspect of our study, insight, experience takes place within one all-encompassing greater life. Oneness, or radical interdependence describes the experience of

enlightenment, moksha, liberation, and is the direction of our searching.

Starting where we are now, how do we approach such an exalted understanding?

The Theosophist, July, 2025

Functional Unity — II

When we are sick our default reaction is to seek relief from the malady — something to lower the fever, stop the headache, ease the pain. No one wants to suffer. An observation shared by wise people across the generations is that the initial condition that drives us to engage in a spiritual path is our own suffering and our desire to escape it. The questions we ask ourselves are, “What can I do? What will work to alleviate the condition?” A few years ago a particle got into my eye. It was causing me great pain, so much that it was difficult for me to concentrate on anything else. I tried all the usual remedies with no success. Finally I went to an eye doctor. He sat me down in the chair; turned on the lamp; folded back the eyelid and a few seconds later had removed the offending object. A wave of relief washed over me. When the doctor showed me the particle I was amazed at how small it was. Literally it was smaller than the period at the end of this sentence. With closure to my ordeal, what impressed me most was the way that something so seemingly insignificant could command my attention, driving all else to the background.

As pain-producing issues arise we know what they are. Normally we can point to them and name them. The sore neck from sleeping in a bad position, an aching back from lifting something improperly, a sore throat and cough from exposure to some virus grab our attention and move us to search for remedies. For bodily issues a range of practitioners are available, from medical doctors to herbalists to massage therapists to energy healers. If physical pain was the full extent of our suffering, it would be challenging, but more easily managed. Pills, diet, exercise, massage, surgery, could all be called on,

maybe not to solve, but at least address, our distresses. However, we all know from experience that there are deeper, more internal issues causing us to be “ill at ease”, even “diseased”. The symptoms that appear are often difficult to correlate with a specific condition. Mental and emotional stress can appear as both physical and psychological ailments.

A short while ago I had a conversation with a mental health practitioner. He had been in practice for many years and had been responsible for setting up numerous programs and treatment centres in New York City. Over the years he added training in massage and other body-based therapies to his psych and social science background. When I asked him about his experiences with the effects of bodily therapies for emotional and psychological conditions he gave some fascinating examples. Because much of his practice involved working with people who had experienced various forms of abuse, he had seen countless cases where the psychological aftermath of trauma lodged in various areas of the body. Often while engaging with patients through massage or movement, an upwelling and release of strong, often painful, emotions were common.

He related a recent case where a physical disorder of the jaw was completely and permanently corrected without physical interventions, but solely by addressing the patient’s anxiety. From the Ageless Wisdom perspective this makes perfect sense. We are multidimensional beings, and all our aspects continually interact and affect the whole.

The difficulty we face in our attempts at wholeness is distinguishing between our symptoms and their causes. A healer/

storyteller/poet that I knew made the point that for each of us there are three things we have to deal with in life:

1. Problems: These are the many small issues that we confront daily — the bus that's late, the bill that has to be paid, and so on. He made the point that even the language we use shows that problems are small things. Just like we say we have a dollar, or a car, or a chair, we say: "I have a problem".

2. Trouble: This is more far-reaching and systemic. There are the "troubles of the world", family troubles, economic trouble, and so forth. When we talk about them the language changes to "I am in trouble". Even in our language we acknowledge that it is bigger than us. Then there is the realm of healing.

3. Mystery: This relates to the all-encompassing, all-containing, all-pervading realm that lies beyond our capacity to fully understand. It is a mystery to us, but one within which we live and move. Depending on one's background and upbringing it might be named Spirit; some call it God; for others Universal Consciousness, Source, Ground of Being, are the names given to this infinite, incomprehensible, ineffable Mystery. This is the realm of causes, and the realm to which the Ageless Wisdom tradition directs our attention, not as an escape, but as a curative to both problems and troubles.

So, what might be a list of symptoms that we are dealing with, our pains and gross suffering are the most obvious; and we have already briefly discussed the effects of emotional wounding, but, for all of us there is a more existential, less easy-to-define sphere within which we suffer. It is one of the facts of our time that globally we are experiencing an epidemic of depression and isolation. Paradoxically this is especially true in urban centers, those places with the densest population where some level of contact with others is unavoidable. A host of fears also has the tendency to circulate in our minds — fears of different things we might lose, our health, wealth, relationships, security, even our life. The realization that propelled Prince Siddhartha to become the Buddha began with his recognition of

the fact of sickness, old age, and death, and the corrosive fear this stimulates in the human mind. Our search for happiness is another cause of suffering. It is not so much the search as the fact that if and when we experience happiness, we can't make it last. Unhappiness, just like happiness, is not a cause, but a symptom of something deeper. Our journey toward unity is a gradual one — until it is not. In the Mundaka Upanishad the statement appears, "As rivers lose name and form when they disappear into the sea, the sage leaves behind all traces when he disappears into the light. Perceiving the truth, he becomes the truth." The long, sometimes slow, sometimes rapid, flowing of the river is the gradual path we find ourselves pursuing, but all rivers ultimately end in the sea. Along the way it passes through the changing conditions of all the places it touches — arid lands, lush plains, rocky river beds, and forests. Within the river's waters it carries substances from all the places it has been; some of them dissolved to become a part of its flowing waters; some of them suspended, unable to alter in form. Everywhere the river finds itself it must conform to the terrain; it is channeled, limited, sometimes shallow, sometimes deep, always required to not exceed its banks. And then it reaches the sea. Suddenly its long history, its name, its form, its "river-ness" all disappear in the unity of its source and goal — water into water; light into light. The long journey ended; all accumulations released. Again from the Mundaka Upanishad, "All the knots of his (the sage's) heart are loosed." The gradual journey is the part we can talk about. The realization of Oneness, though not entirely foreign to our experience, seems to require the poetry of the sages to give some suggestion of its fullness. A great deal of time and effort can be spent trying to adjust symptoms. Like the novice gardener who breaks off the leaves of the sprouting weed, leaving the roots intact, it is an unending process. The garden may look good, but beneath the surface the weed gets stronger. At the initial stages of our unfoldment, selflessness and complete purity of motive are unreachable standards. However, becoming less selfish is

attainable. Initially quieting the mind and its torrent of thoughts is asking too much, but the increasingly calming effect of attention and awareness can be learned and applied. The unity of a complete absorption in the One Life, moving and present in all things, seems like a distant ideal, but the day-to-day expansion that comes from our compassionate interaction with others becomes a path to higher states. With this in mind healers and sages try to focus on the most effective cure, looking to causes more than effects. One of the things we know even from infancy is that darkness is unaffected by our thoughts, desires, by all of our actions. The only “cure” for darkness is light. In its presence, effortlessly, all darkness disappears.

In *Light on the Path* the statement is made: “There is no cure for desire, no cure for the love of reward, no cure for the misery of longing, save in the fixing of the sight and hearing upon that which is invisible and soundless.” In H. P. Blavatsky’s “Diagram of Meditation” the first words are: “First Conceive of Unity . . .” Annie Besant made the statement: “Spirituality is the realization of unity, the seeing of the oneness of all things.” In the Bible it is said: “In all your ways acknowledge him, and He will direct your path.” Whether or not “Spirituality” or “Divinity” align with one’s way of seeing the world, it is impossible not to recognize that we are participants within some ordered process whose grandeur exceeds our understanding. The advice is that we turn toward it as the cure for what ails us. But how? Oneness is big; we are small. It is infinite; we are local. It is whole; we are fragmented. To “conceive” of Unity gives us a concept, an intellectual creation that begins and ends in the mind. It is functional, but it is not Unity itself. The sages know something we do not yet know — that Oneness is our origin, the basis, goal, direction, and culmination of all our search. They know that even the smallest attention in that direction starts a process that brings remarkable results. In the *Gîtâ Krishna* says: “By whatever path men approach me, on that same path do I meet them.” The importance for us is the approach. It is the part over which we have some

control. The meeting with Krishna, the transformative universal consciousness, is not for us to determine, but if we persevere in our approach, the promised meeting is assured. In the *Gîtâ Krishna* announces his status as Avatar, the bodily incarnation of the Godhead, and shares the depths of his nature with Arjuna. Whether one’s attraction is to Krishna, Christ, Buddha, or the attempt to “conceive of Unity”, our intentional turning in the direction of the soul and universal consciousness, initially leads us to partial measures, suited to our partial understanding. In our exuberance we cling to, promote, and make sacred the scraps of knowledge which we encounter. But from those initial scraps we are fed, and we do grow. A knowledge of Theosophy can grow toward the wisdom that is Theosophy. Toward the end of J. Krishnamurti’s life he stated that during his long life of teaching not one person fully got what he came to give. At the end of Jesus’ life, in his moment of deepest inner crisis his disciples fell asleep. Right before his crucifixion, all of his disciples left him out of fear for their own safety. Arjuna heard and acted on what he could grasp of Krishna’s teaching by returning to fight the battle at Kurukshetra, but the fullness of the message eluded him. The fact that none attained the measure of any of the great ones’ teachings is to be expected.

Our training ground and the place where we live and function, what we describe as “the world”, though contained within the all-embracing vision of the Avatars, is isolated and self-contained by the sheerest film of self, like a bubble in water. The role of the Avatar and their teachings is to thin that film, and to make known the possibility and the path toward removing it completely.

Ours is a world of facts — small, relative truths. Like Arjuna and Christ’s disciples we are fearful of the implications of stepping fully into another world. While we can acknowledge an absolute reality, we demand something relative, something more gradual, doable, less all-consuming. At the initial stages of our unfoldment, selflessness and complete purity of motive are unreachable standards. However, becoming less selfish is attainable. Initially

quieting the mind and its torrent of thoughts is asking too much, but the increasingly calming effect of attention and awareness can be learned and applied. The unity of a complete absorption in the One Life, moving and present in all things, is a distant ideal, but the day-to-day expansion that comes from our compassionate interaction with others is a path to higher states. The mountaintop is the goal, but we get there walking the path beneath our feet with all of its bumps,

turns, and imperfections. There is the absolute and the relative — Krishna and Arjuna, the Ocean and the teacup, Unity and a functional unity suited to our unfoldment — that lead us ever closer to the Real — expanding as we grow, pointing to the heights from the ground on which we currently stand.

The Theosophist, August 2025

INTUITION AND INTELLECT THE SOURCES OF THE WORLDVIEW OF CONTEMPORARY SCIENCE

Logic only sanctions the conquests of intuition.
- Jacques Hadamard

It is with logic that we prove and with intuition that we find.
- Henri Poincaré

In the study of Theosophy, the mind and intuition are presented as two distinct faculties, having their respective origins on two different planes of consciousness. They are considered, and rightly so I think, as often being in opposition and directing our consciousness towards two approaches and therefore, two different perceptions of reality. In his book *Being and Biology*, Vasileios Basios (1) attempts to demonstrate, in connection with these faculties, how the *how* has come to supplant the *why* in the field of scientific research and uses the example of the theory of evolution to illustrate this state of affairs. The chapter of his book in which he addresses this subject, entitled Complexity, Complementarity, Consciousness, is rather long and complex but I reproduce some excerpts and arguments that partly illustrate his argument:

“Many modern scientific disciplines quickly exhaust the unilateral mechanical and reductionist thinking on which they have established themselves. Biological evolution is discussed as such an example here. Faced with the

complexities of reality, our ideas about biological evolution had to rethink their principles and seek new foundations. (...) From the example of the science of evolution, we can see the next turning point in the evolution of science. To this end, we outline some new achievements on the role of complementarity and complexity in logic, neuroscience, psychology and philosophy. They all emphasize this need for a new kind of understanding and a new kind of science. This can only be a "science towards the origins". And since its origin is consciousness, we realize that for this new type of science to emerge, a new type of consciousness must also emerge in parallel.

(...) There was a time when the linear mechanistic view of evolution dominated the minds and practices of academic and research communities around the world. After the deciphering of the "alphabet of life", as Crick and Watson's genetic code became known, the central dogma of molecular biology became exactly that! A powerful, unquestionable dogma that dictated the biology curriculum. It simply stated that the chain of command in life everywhere went from

the molecular level upwards. The official statement proclaimed by Crick was "DNA makes RNA and RNA makes proteins." The idea was that a linear flow of information establishes a strict hierarchy of functions totally dependent and subservient to the structure of DNA macromolecules. By copying the dominant idea of determinism that shaped classical physics until the last century, biology pursued the dream of establishing a great project of understanding and controlling life by understanding and controlling its structure: the omniscient and omnipotent DNA molecule! The gene and DNA have become the elementary particles of biology. Thus, the final task of biology was to discover "the alphabet, language and logic of life" by deploying the great "human genome project". Genes have even taken on anthropomorphic qualities, such as "selfish", "intelligent" and "virtuous". They were held responsible not only for our diseases, but also for our careers, our vices, our virtues, and even our religions and our god. In a way, they were collectively considered the new immortals reigning over humanity.

Alas for the central dogma, in the end the complexities of life have taken over. The idea that DNA only directs evolution by random mutation has been deflated and abandoned. We now know that the number of genes does not reflect the differences between humans and other organisms. The verdict came with a strange surprise for the naive mechanistic/reductionist mind. It was discovered that the human genome only included about twice the number needed to make a fruit fly, a worm, or a plant. Indeed, now "we cannot escape the conclusion that the physical and behavioural differences between species are not simply related to the number of genes". The complexity of evolutionary processes cannot be reduced to simple molecular mechanisms driven by pure chance."

Then, Vasileios Basios shows the distinction between the classical logic (Aristotelian/Boolean) generally used by the scientific community - and which has led, among other worldviews, to

evolutionism by random mutations - and the sometimes-confusing type of logic used in quantum physics. Moreover, many models of alternative logics have been and continue to be proposed, sometimes inspired by quantum logic. One of these logics, not necessarily related to quantum physics, is intuitive logic.

One may wonder what is at the origin of this predominance of pure logic - and necessarily narrow - to the detriment of intuition? The separation that has already been made for several centuries between sciences, religions and philosophies shows us the predominance of the first over the second.

In this regard, Mr. Basios offers an original reflection, highlighting the human brain and the well-known role of its two hemispheres:

"Usually, the left hemisphere is attributed the logical and analytical faculties of the 'how' the world is, and the right hemisphere provides the relational and contextual meaning of the 'why'. These two ways of understanding project two seemingly incompatible versions of the world, with quite different priorities and values. "

The pernicious effect engendered by this "conflict" within our civilization is then judiciously illustrated by considering:

"(...) the eternal theme of the emissary (the left hemisphere) and his Master (the right hemisphere). As the theme of the story says, the master delegates, in good faith, a precious executive power to his emissary in order to accomplish tasks that the right hemisphere cannot itself undertake. However, as the emissary has his own agenda, he can finally trap and betray his Master. The "How" now becomes more important and singular. The "Why" becomes secondary and of lesser priority. Utility dominates value, use exceeds beauty, means ignore ends. These are more or less the lines on which the drama of our civilization unfolds. What

the emissary can never accept or realize is that by betraying the Master, he also betrays himself. "

With the results we know... and the search for truth is quickly subordinated to the search for utility. Speaking of truth, Vasileios Basios reminds us that: "The problem of truth took a major decisive turn after Socrates rebelled against the Sophists for their use of logic that could prove anything they wanted whenever it seemed profitable to their petty interests. Are we witnessing today a major change in the understanding of the problem of truth as then? "

For the benefit of humanity and the future of our civilization, it is really to be hoped.

(1) Dr. Vasileios Basios is a senior researcher in the Department of Physics of Complex Systems at the University of Brussels. He is interested in the history of ideas in science and their role in transforming science beyond the dominant mechanistic worldview.

André LeBlanc

Satya Lodge



The Theosophical Order of Service (TOS)

is an international organization founded in 1908 by Annie Besant, the second International President of the Theosophical Society (TS). Its motto is: "*A union of those who love in the service of all that suffers.*"

The TOS is found in many countries in the world and is engaged in various service projects that seek to alleviate suffering, such as medical missions, assistance during disasters, orphanages, scholarships, establishment of schools, rehabilitation of malnourished children, caring for the disabled, preventing cruelty to animals, promoting vegetarianism, character building for young people, etc. TOS members need not be members of the Theosophical Society, but it is administered by Theosophists.

The Theosophical Order of Service serves as a forum where, in an atmosphere of complete freedom of thought, its members address the problems of the world (social, ecological, economic, etc.) in the light of the spiritual ideas of humanity, enlightened by theosophical teachings. The TOS, thanks to its long experience, offers a structure in which people can engage in practical and humanitarian action that promotes the first goal of the TS: Forming a core of the Universal Fraternity of Humanity, without distinction

of race, creed, sex, caste or colour. The TOS extends this ideal of fraternity to all life and to all kingdoms of nature. We could say that the TOS is Theosophy in practice.

The TOS currently has branches in around 25 countries. In some of them it is a separately constituted, legally registered body and in others it operates as an autonomous department of the Theosophical Society. All of its activities are supported and supervised by the International Secretary of the TOS (Nancy Secrest) who reports regularly to the International President (Tim Boyd).

Membership of the Theosophical Society is not a requirement for joining the TOS or assisting in its activities. In fact, anyone may participate without being a member of either organization, though to take office as a National Director or local branch organizer, one must be a member of both.



THEOSOPHICAL ORDER OF SERVICE IN CANADA

The Theosophical Order of Service has been present in Canada since at least 1938, when Mrs. Dorothy Anderson of Calgary, Alberta, was listed in the International TSO Directory as the National Director for the TSO in Canada.

Theosophy has undoubtedly inspired the impulse to serve among Canadian members of the TSO from its earliest days. This spirit was born from the study of Theosophy and our efforts to live according to the Society's three stated objects, particularly to uphold the principle of Universal Brotherhood, which includes all the kingdoms of nature. Thus, the TSO is one of the three pillars of the TS, namely service, and this is directly linked to Theosophical principles. It is therefore essential that the TSO Canada function administratively and carry out work that is useful to these principles. Indeed, since we are actively involved in study and meditation, service must also be an integral part of the ATCTA.

The OST bank balance is currently \$1513.62. If you would like us to continue our work, you can do so by sending your donation to Jennifer Hay, TOS Treasurer, either by check made payable to "Canadian Theosophical Association Inc." and including the amount for the TOS donation in the bottom left-hand line, or by bank transfer, including the donation amount in the "memo or message to sender" field. To mail your check, send to: Jennifer Hay, National Treasurer, 8 Lear Street, Ajax, Ontario, L1Z 1N3
For bank transfers: treasurer.atcta@gmail.com

The Light Bearer

December 21, 2025

CTA Board of Directors for the year 2025 - 2026

President: Robert Béland
president.atcta@gmail.com

French-speaking Vice President, Montréal, QC: André Leblanc
andre_le_blanc1@yahoo.ca

English-speaking Vice President and editor of the Light Bearer: James Lavoie
jim_lavoie@yahoo.com

Secretary, editor of Le Porteur de Lumière: Martine Archambault
lesmontagnesbleues@gmail.com

Treasurer of the CTA and the TOS, and delegate of York Lodge, Toronto, Ont: Jennifer Hay
treasurer.atcta@gmail.com

Delegate of Blavatsky Lodge, Vancouver, BC: Emerson Asevedo
emersonneto@msn.com

Delegate of Calgary Lodge, Calgary, AB: Reid Pollock
reid.pollock@gmail.com

Delegate of Les Montagnes Bleues Lodge, Magog, QC, and responsible for elections: Josée Dorval
dorvaljo@videotron.ca

Delegate of La Montagne du Cerf Lodge, Val-David, QC, and responsible for diplomas and membership cards: Jeanne-Louise Dufresne
jldufresne@hotmail.com

Responsible for Education Promotion: Mairi Budreau
budreau@shaw.ca

Delegate of Satya Lodge, Montreal, QC, and Librarian / Archivist
benoitraymond02@gmail.com

Lodges and Study Centres in Canada

(Note: program description in language spoken at meetings)

Branche Les Montagnes Bleues de Magog
Info: lesmontagnesbleues@gmail.com

Présidente: Josée Dorval: dorvaljo@videotron.ca

Voici la répartition des groupes d'étude de la branche: à noter que les membres peuvent choisir un ou des groupes d'étude et/ou changer de groupe à leur convenance

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Groupe Sadhaka: responsable Josée Dorval, dorvaljo@videotron.ca rencontre à tous les premiers lundis du mois à 13H30, à l'étude: *Lettres des Mahatmas (M. et K.H.)* à A.P. Sinnett

Groupe Surya: responsable Martine Archambault, lesmontagnesbleues@gmail.com rencontre à tous les premiers samedis du mois à 10H, à l'étude: *L'Homme, Dieu et l'Univers*, d'I.K. Taimni.

Groupe Vidya: rencontre à tous les deuxièmes mercredis du mois à 13H30, à l'étude: *La Sagesse Antique* d'Annie Besant

Branche Satya de Montréal

Info : theosophie.satya@gmail.com

Président: André Leblanc andre_le_blanc1@yahoo.ca

La programmation se déroule exclusivement en rencontre Zoom:

Premier mardi du mois de 19H à 21H: Nouvelle étude à choisir pour janvier 2026

Deuxième samedi du mois de 10H à 12H: *La Clef de la Théosophie* de HPB

Troisième mardi du mois de 19H à 21H: *Yoga-Sutras de Patanjali*, traduits et commentés par I.K. Taimni

Branche La montagne du cerf de Val-David

Info : theosophieauquebec@gmail.com

Présidente: Jeanne-Louise Dufresne: jldufresne@hotmail.com

Les rencontres se font à tous les troisièmes jeudis du mois à 18h45, à l'étude: *L'Étude sur la conscience* d'Annie Besant.

Tous les premiers dimanches 10H: Session d'introduction à la théosophie où nous abordons différents thèmes comme la réincarnation, le karma, les grands mystères de la vie

Tous les derniers dimanches 10H: Session d'étude pour ceux qui ont des bases théosophiques

York Lodge, Toronto

President: Jennifer Hay, camerjon@hotmail.com

Jennifer is working with Robert Béland on a national program where all branch members, all independent members, and also all members of other branches and study groups are invited to join. Two study sessions are organized on the first and last Sundays of each month at 1 p.m.

Blavatsky Lodge, Vancouver

Info: www.theosophyvancouver.org

President: Emerson Asevedo emersonneto@msn.com

Calgary Lodge

President: Reid Pollock reid.pollock@gmail.com

Meeting in person every first Sunday of the month

Theosophical Life



International Convention

The 150th International Convention of the Theosophical Society, themed "One World, One Life: The Spirit of a New Humanity," will be held from December 31, 2025, to January 4, 2026, at the ST's international headquarters in Adyar, India, and online.

All members of the Society are welcome to attend as delegates. Non-members may register for the Convention but cannot be accommodated. All are welcome to follow the programs online on YouTube (no registration required). For more information, including prices, terms, and registration, please visit <https://convention.ts-adyar.org/>.



SLTS Lotus Circle

@SLTSLotusCircle · 49 subscribers · 22 videos

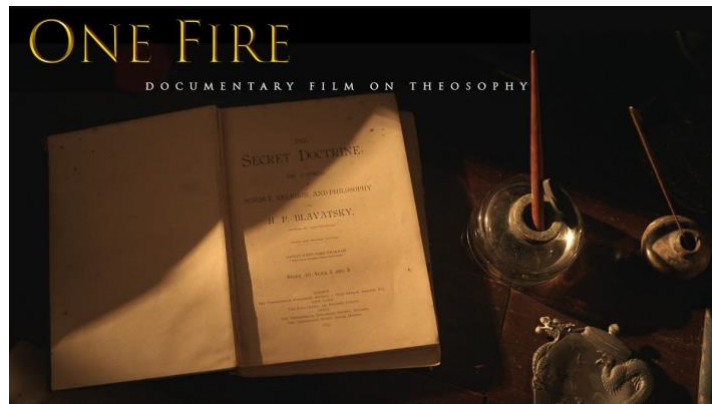
Music as a bridge to the timeless Self ✨ ...more

singaporelodge.org and 1 more link

Subscribe

Music Inspired by Theosophical Teachings

Young members of the Singapore branch of the Theosophical Society have created a new YouTube channel to share music inspired by Theosophical teachings and ideas. They have sung mantras in Sanskrit and Tibetan, as well as songs in English with lyrics drawn from rituals or paying homage to founding figures of the Theosophical Society. Listen to these songs on their YouTube channel by clicking [this link](#).



ONE FIRE
150 YEARS OF THEOSOPHY
THE DOCUMENTARY (1:43:18)

<https://youtu.be/cXLUIN7bkhw?si=RDwox4bPvqU4Hs2A>

In 1875, in a dimly lit room in New York, two spiritual seekers—Helena Blavatsky and Henry Steel Olcott, a visionary reformer—ignited a spark that would ignite minds across the world. They named it Theosophy, an ancient wisdom reborn, a path beyond dogma, boundaries, and illusions.

For 150 years, Theosophy has whispered an ancient truth: we are not separate, but sparks of the same eternal flame. Join us on a journey through time and across continents, discovering forgotten teachings and the voices of seekers—past and present—who have ignited minds, sparked revolutions, and transformed our understanding of reality.

Delegation of the ATCTA in Alberta

From September 30 to October 6, 2025, a delegation from the ATCTA Council visited Theosophists in Alberta. The group included Robert Béland, President, Jeanne-Louise Dufresne, his wife and President of the La Montagne du Cerf Lodge, and Benoît Raymond, Librarian and Archivist.

A few months earlier, our President had contacted Ernest Pelletier, President of the Theosophical Society of Edmonton (an independent society), to foster closer ties between our two movements. The history of Theosophy in Canada has seen a split during its first century, and efforts are being made to rebuild bridges. Our journey began at the home of Ernest and his wife Rogelle, who warmly welcomed us for dinner on the evening of September 30. After the meal, we moved to the living room, joined by members of their Society; there were a little more than fifteen of us gathered around a central marble table. It was an informal and fraternal meeting, first in-person contact. After a long day, having risen in the middle of the night for an early flight, we left for some much-needed rest.

The next morning, we visited Mr. Boyko Zlatev and his wife Diana at a community center in Edmonton, 25th Avenue, where the couple dedicated a room to the history of Nicholas Roerich and his family. Boyko was present at the World Convention of the Theosophical Society in Vancouver, where we first made contact. He presented Nicholas Roerich's journey, his artistic research, mysticism, the creation of the Roerich Pact, and the use of the three red dots as a symbol. Notably, this artist painted the well-known canvas "Mother of the World", of which we saw a reproduction among many other works. The room also contains a library of various books, with Helena Roerich's writings holding a special place. The venue also allows the Bulgarian community to gather for cultural activities, including traditional dances. Boyko told us he participates in a gathering of the Bulgarian community in Montreal (Annual Bulgarian Festival) every spring, around mid-May. We discussed the possibility of having a theosophical booth there. This reunion was marked by great simplicity, and we were deeply impressed by their hospitality and dedication to the cause.

The Light Bearer

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The Mother of the World

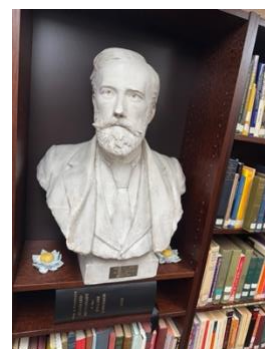


Helena Roerich's Letters

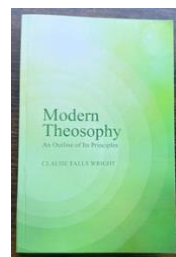


Boyko and Diana

Rogelle and Ernest hosted us again for dinner that evening, filled with laughter. We attended their study meeting on kâma-loka (The Divine Plan, Geoffrey A. Barborka), with many members present. We were struck by their ability to bring together so many people in person, even though some live far from the meeting place. Ernest has also been publishing theosophical books for years. The Pelletier family has three children, two of whom are involved in Theosophy. The couple hopes they will be the next generation. We keep in touch.



Theosophical Society of Edmonton



The Light Bearer

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On October 2, we drove to Calgary. Reid Pollock, President of the Calgary Lodge, kindly welcomed us, showed us the building where we stayed, and we spent the evening together at a Mexican restaurant, courtesy of Reid.



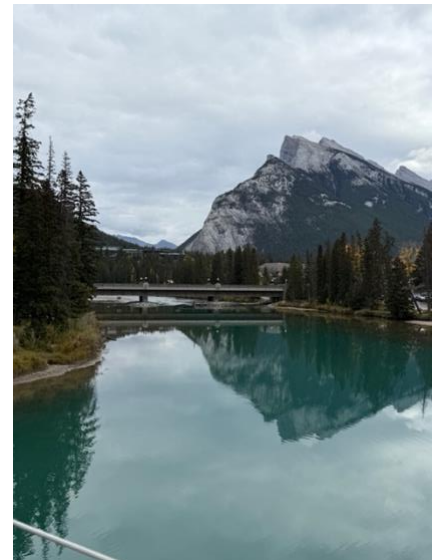
Friday, the next day, was a day of rest. We had lunch at the Chinese Buddhist monastery Avatamsaka Sagely, near Bow River, followed by a visit to the prayer hall, accompanied by a deeply committed guide. We discussed Buddha's teachings, mentioning our affiliation with the theosophical movement and our reverence for Shakyamuni. We knelt for a moment, soothed by the chanting voice of the officiant (a Buddhist nun), and meditated. It was also an opportunity to bring back some books and make donations.

We were invited by some members of the Calgary Lodge for dinner at an excellent Chinese restaurant. Once again, the Lodge graciously offered the meal. It was an opportunity to meet senior members and appreciate the longevity of the Canadian theosophical movement. The delegation thanks you for this warm welcome, which continued at the meeting on October 5.

Saturday, October 4, was reserved for a visit to Banff (the city in the national park of the same name). This too-brief immersion at the foot of the Rockies gave us a glimpse of the majesty of the West of our beautiful country.



American Magpie
Emblem of the city of Edmonton



The Light Bearer

December 21, 2025

On Sunday, October 5, the last day of our journey, we attended the monthly meeting of the Calgary Lodge. Sarah Tubman, a member of the Lodge Board of Directors, gave a presentation on chakras, followed by a very interesting discussion. The meeting ended taking some photos, having refreshments, and fraternal exchanges. Lorraine Christensen, a longtime member and former head of the Theosophical Order of Service (TOS), showed us a photo album, a true archive of the Canadian theosophical movement (from the time of the Theosophical Canadian Federation). We left our friends in the mid-afternoon to prepare for the return to the airport (overnight flight). With hearts full of gratitude and minds filled with images and thoughts, we returned home. This trip allowed us to cultivate friendship, strengthen and weave fraternal bonds, broaden our understanding of the theosophical and spiritual presence in Alberta, and recognize the place and contribution of all in humanity's spiritual pilgrimage, each in their own way. To all who welcomed us so warmly, Namaste.

Benoît Raymond
Librarian and Archivist of the CTA
November 25, 2025

Satya branch picnic at Lafontaine Park (Montreal)



A friendly gathering of the Satya Branch was held at La Fontaine Park, Montreal, on August 31, 2025.

Those present at the picnic (from left to right) were Dany, André, Benoît, Ève-Line, Oblin, Gertrude, and Robert Béland, president of the CTA, who kindly accepted our invitation. Mark was also present but left shortly before the photo was taken.

We ate together while sharing anecdotes from the World Congress of the Theosophical Society held in Vancouver in July. This allowed us to exchange news and connect. The gathering also included a short discussion, inspired by Annie Besant's "Theosophical Life."

We parted with warm embraces.

Report of the 2025 ATCTA Convention

The Canadian Theosophical Association convention took place on September 14 and 15, beginning with the Annual General Meeting. Fourteen members attended the AGM, which was held via Zoom.

The second part of the convention, themed "The Essentials of Theosophy," consisted of three study sessions presented by our president, Robert Béland. Between seven and twelve people attended this second part of the convention. These interactive sessions provided an opportunity for participants to revisit some fundamental themes in the study of Theosophy, as well as the essential steps along the path taken by those seriously committed to a spiritual journey.

Thus, a wide range of topics were addressed, from sometimes very different personal interpretations of what Theosophy truly is, to the path of initiation, including purification, service, states of consciousness, and many other subjects.

All these themes were not only approached and discussed from a theoretical perspective, but also, and especially, from the perspective of their practical application in daily life, with the aim of integrating these principles in a concrete and engaging way.

Many thanks to the organizers of this convention, as well as to all those who enriched it with their participation.

André LeBlanc

French-speaking Vice President of the CTA

Report on the Blue Mountains Branch Fall Seminar November 8, 2025

"Current Events as Seen Through the Lens of Universal Wisdom"

Humanity is on the brink of an unprecedented crisis and transformation. In every country, citizens are destabilized by the failure of our political, economic, and social institutions.

It is important to understand, however, that this global crisis does not herald the end. Rather, it is the prelude to a new beginning.

For the first time in history, the Soul of Humanity is awakening and beginning to influence human affairs.

Video presentation and discussion on Saturday, November 8, 2025, at 1:30 p.m. at the community center, 93 Merry Street North, Magog. Open to all and free of charge.

The Light Bearer

December 21, 2025



The Blue Mountains Branch organized a theosophical gathering that was both profound and convivial. The event, open to all, brought together 29 people, including 16 newcomers who responded to the invitation with curiosity and enthusiasm.

The aim of this gathering was to create a space for discussion around theosophical teachings, while fostering connections between members and new participants. Led by Martine Archambault, a warm atmosphere was established from the very beginning, and we were all driven by a shared desire to understand, share, and grow together.

The discussions revolved around William Meader's YouTube lecture: "The Awakening"
<https://youtu.be/vIIYdPg7VU?si=WljdEo2itkvCv1uq>

The discussions were rich, punctuated by personal accounts and profound reflections, revealing the diversity of backgrounds and perspectives present.

The presence of many new faces was particularly gratifying. Their genuine interest and insightful questions energized the discussions and paved the way for even more inclusive future gatherings. Several expressed a desire to return and become more involved in upcoming activities.

A big thank you to everyone who contributed to making this meeting a memorable one. May this wonderful energy continue to inspire and guide us on the path of shared wisdom.

Liette Compagna,
Montagnes Bleues Lodge of Magog, in Estrie

Invitation to the White Lotus celebration on Saturday, May 9, 2026

On the occasion of Madame Blavatsky's passing, and in accordance with a well-established tradition, members and their guests from the French-speaking branches will meet in the morning to read selected passages from the Bhagavad Gita, *The Light of Asia*, and *The Voice of the Silence*, the last book published by HBP.

Later, in the afternoon, Benoît Raymond will give a presentation on Zoom entitled "Theosophy and Healing." This lecture is structured around the central theme of regaining balance through self-knowledge. The author, a social worker and spiritual seeker, connects his professional experience to the Theosophical vision of healing. According to him, healing does not consist of repairing the body, but of restoring harmony between the physical, psychological, and spiritual planes.

He begins by exploring the modern spiritual crisis, where meaninglessness and the fear of death breed imbalance and suffering. He then shows that identification with the personal "self" is the fundamental error: healing begins when consciousness recognizes its inner center, the Monad.

Finally, the author presents faith, kindness, and service as the three living forces of healing: faith connects us to the Divine Presence, kindness restores a fraternal attitude, and selfless service allows Life to flow freely. The text concludes on a meditative note: healing (or a sincere desire to heal) is a path to the soul's realization, a return to unity, where the human being becomes a conscious channel of universal Wisdom and Love.

The Light Bearer

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The Theosophical Society was founded in 1875 in New York and its headquarters were established in 1882 in Adyar, India. It has national chapters in some fifty countries.

Website of The Canadian Theosophical Association: <http://atcta.org/>

Website of the Theosophical Society in America: www.theosophy.world/

Website of The Theosophical Society in Europe: www.ts-efts.eu

Website of the International Theosophical Society, Adyar: www.ts-adyar.org

Website of the T.O.S.: www.international.theoservice.org

Wikipedia of the TS: www.tswiki.net

Les Éditions Adyar: www.editionsadyar.com

Theosophical Resource Centre: www.theosophy.world

Contenu francophone théosophique: www.théosophie.net

Site théosophique francophone: www.theosophieauquebec.com

Download site for theosophical and other works: www.girolle.org

The Canadian Theosophical Association (CTA)

is the official representative in Canada of the Theosophical Society in Adyar. It is an integral and indivisible part of the Theosophical Society, however its body is autonomous and is made up of members who belong to lodges and free members. Thus the lodges are also autonomous within the Canadian Theosophical Association, however none of their actions may be contrary to the aims of the Theosophical Society and, consequently, they subscribe to the laws and regulations of the international society and of the Canadian Theosophical Association.

For all inquiries regarding the CTA, contact Jennifer Hay: treasurer.atcta@gmail.com