



## H.P.B's Life is the Seed of Future Developments

### H.P.B's Life is the Seed of Future Developments

[This article was first published in "Theosophy World", October 2004. It is reproduced here from "Fohat" magazine, Canada, Spring 2005, p. 19]

As a student I firmly think theosophy is healthier than it has ever been – mainly because it is achieving what the several Initiates who came together to initiate its activity in 1875 intended to accomplish. That *one* among the "several" who founded the impulse became the *Manu* for the cycle so founded – not in the anthropomorphic sense of "he did it", but as viewed in "*Keynote of Consciousness*".

A nucleus of universal brotherhood can only begin its accumulations, when a body of literature potent with the magic of self-reform for those who assimilate it, is made available.

Madame Blavatsky agreed to be the scapegoat or "seed" by which the new *Keynote of Consciousness* could be made present and available on a lower plane.

The process corresponds to planting a seed. The seed has to be dead (i.e. dried out and having no life from the cycle in which it was harvested).

Then it can be planted, *sprout* underground, and undergo a second death. All this is for Cyclic Law. In the East the word for it is: *Padmapani (A Protector of the Cycles)*.

Thus the most important part of Madame Blavatsky's work was unseen, for events germinate in the astral before they sprout above ground into the noisy, boisterous world we inhabit. The work was prenatal, and we students of history are privileged to read the vast array of changes proceeding in the cosmic womb: first to America for collecting the past

and planting on fresh ground, then to India for denial, crucifixion, and expulsion; then to Italy, Germany, and England for purposes of beginning "a new movement in the West".

Yes, the Movement is healthy as never before, and I have yet to meet a genuinely serious student of the Blavatsky-material who does not show the marks of *real occultism*.\*

### ON TRUE OCCULTISM

"It is not the many who are fitted for Occultism, but rather the few..."

Enquirers will then be directed to this philosophy and the ethics of the Theosophical system... its practice is ***alone safely possible for those who have a right system of ethics.***

from W.Q.Judge's Articles ii 481

00000000000000000000000000000000

## TABLE OF CONTENTS

H.P.B'S LIFE IS THE SEED OF FUTURE DEVELOPMENTS	1
KIDS DON'T NEED RELIGION TO BE GOOD	2
DALAI LAMA QUOTE OF THE WEEK	6
<b>CORRESPONDENCE</b>	<b>6</b>
ON WISDOM IN ACTION	9
GLOBAL VILLAGE	10

## AN ATHEIST'S VIEW

# KIDS DON'T NEED RELIGION TO BE GOOD

Credit: [Pamela Miller](#), Star Tribune

Dale McGowan, a writer and former professor at the College of St. Catherine in St. Paul, is editor of a new anthology of essays that aims to help parents show kids how to find meaning and behave well without using supernatural explanations. McGowan, 44, a father of three who lives in Robbinsdale, believes that teaching secular children to be compassionate, critical thinkers is not only possible, but more honest.

"Parenting Beyond Belief: On Raising Ethical, Caring Kids Without Religion" gathers wisdom, tips and quips from prominent atheists, agnostics and secular humanists. The book's theme is captured in one sentence from contributor Penn Jillette (of the duo Penn & Teller): "Tell your kids the truth as you see it and let the marketplace of ideas work as they grow up."

**Q** What are this book's most important messages for parents?

**A** One: Never fear a question. The whole idea of free thought is that you sit down before a fact like a little child, then follow it wherever it leads. My own kids have gone to a Lutheran preschool. I'm happy to have them exposed to religious ideas; the only ones I won't tolerate are hell and the assertion that doubt is bad. I say, let the child ponder ideas and run with them.

Two: Avoid saying that something is the way it is "because I said so." Take the time to give a reason in discussions about truth or morality.

Three: The failure of empathy is responsible for a tremendous amount of destruction in the world. It's dangerous to divide ourselves from others and demonize them.

Four: One of the ways to ease the pain of death so people don't have to run for religious comfort is to accept and acknowledge its reality.

**Q** What's the biggest challenge in raising your own children this way?

**A** Trying to raise children to think for themselves is hard in a culture that often devalues that. This culture often sees unthinking faith as an automatic good and hatred of faith as the only alternative. I have so many people say to me after book discussions that they didn't think secular humanists could be so friendly. Once people get past assumptions, they see we're just people, too.

**Q** Religious people sometimes say you can't have values without religion. What do you say?

**A** I have never known a parent who had the least trouble explaining why something was right or wrong without turning to religion. Some might say you can't do that without the Ten Commandments, but then I'll hear them say to their child, "Don't hit her! How would you like that if she did that to you?" When it comes to explaining to kids why they should be good, reason works best.

**Q** What is your faith background?

**A** I grew up in a nominally religious home. My dad died when I was 13 and he was 45. I was consumed not just with the need for consolation but with a real hunger to know where he was. I began reading the Bible, talking to ministers, going to church with Mormon, Baptist, Presbyterian and evangelical friends. Eventually, I came to the conclusion that religion was a human construct we use to explain the things we don't understand and to help us feel better.

**Q** What has been the response to the book?

**A** It's been very well received. It's a relief that it's not being viewed as just another entry in the culture wars. Something about planting this particular flag on the mountain of family values is getting people's attention. Even some Christian readers say they found a lot of the essays useful.

**Q** Are you surprised at the sudden popularity of atheist and agnostic books?

**A** Not really. When President Bush was first elected, I was at an Atheist Alliance convention and everyone was moaning. I said, "Listen, this is a good thing, this will open up the conversation about religion in a way it hasn't been before."

**Q** Atheist curmudgeons Richard Dawkins and Christopher Hitchens lump religious zealots and moderates together. Do you?

**A** I agree with them that we shouldn't have to say please and thank you to religious people simply because they're religious, but I don't go as far as they do. The good things that come from religious observance are quite visible, but the ways in which it harms our discourse and our social fabric is frequently hidden under a surface of smiling piety that makes those problems difficult to address. Once you have overt harm that everyone sees -- like religious people flying planes into buildings, for crying out loud -- then the conversation bursts open and you're going to hear that annoyed tone.

[Atheism is a loose fitting term which may include many forms of thought.

H.P.B. greatly valued *some* atheists, whom she *knew well* for their honesty and integrity. Ed.]

---

### **CORRECTION !**

AT May 2007, Issue Vol 7, No. 8

#### **ATLANTIS, POSEIDONIS, OGYGIA AND SCHERIA**

A student pointed out to the editors that this article opens with an incorrect attribution of a quote to HPB.

The passage in question describes Poseidonis, the last island of Atlantis – however part of the quote is by David Pratt, that Poseidonis "was submerged in 9565 BC".

*This is NOT HPB's date.*

Other queries have been submitted to the author of this article, for his kind attention.

We thank the student for bringing it up, and are grateful for his investigation.

The Editors assume full responsibility for all unsigned articles.

#### **NEWS FROM BRAZIL THEOSOPHISTS**

In February theosophists and other workers in Brazil started a website on philosophy, theosophy, peace, ecology, theosophical movement, social ethics and Ethics in general.

It's [www.filosofiaesoterica.com](http://www.filosofiaesoterica.com).

Ten days ago they created a small section, in the site, which is in English language:

[www.filosofiaesoterica.com/english](http://www.filosofiaesoterica.com/english)

---

#### **Blowing away the dust of our illusions**

A disposition not to interfere in any way with beliefs which are illusions prevails with many who dislike the pain caused by such tearing away of the veil.

And the argument that illusionary beliefs, creeds, and dogmas should not be done away with so long as the believer is happy or good has been used by the Christian Church – and more especially by the Roman Catholic branch of it – as a potent means of keeping the mind of man in an iron chain.

They are accustomed to add that unless such creeds and beliefs shall stand, morality will die out altogether. But experience does not prove the position to be correct.

*'Iconoclasm Toward Illusions', by W.Q.Judge*

<http://www.blavatsky.net/theosophy/judge/articles/iconoclasm-toward-illusions.htm>

## Australians Flock to Embrace Buddhism

By Phil Mercer  
Sydney  
18 June 2007

Australian Prime Minister John Howard, right, greets the Dalai Lama in Sydney, Australia, 15 June 2007



**The Dalai Lama has just completed a tour of Australia, boosting what is the country's fastest-growing religion. Australia has more Buddhists per capita than anywhere else in the Western world. From Sydney, Phil Mercer reports on how this religion has moved beyond Asian immigrant communities and into the mainstream.**

Tibetan nuns chant traditional prayers - an increasingly common sight in Australia.

There are about 350 thousand Buddhists in the country in this mainly Christian nation, and government census data indicate that number is up almost 80 percent from 1996. The Buddhist population eclipses the size of Australia's Muslim population.

Mark Allon an expert on Buddhism from the University of Sydney says the faith's roots here were established by settlers from Asia.

"We have many immigrants from Buddhist countries. Many Asian immigrants recently and even historically - they brought with them Buddhism," Allon said. "So among those communities you have an interest in Buddhism, a preservation of their religion and culture. Then you also have an interest among the wider Australian community, non-Asian community, resident community, in Buddhism and that has been going on now for almost 100 years."

Experts who study religious trends in Australia say many converts to Buddhism found the teachings of some Christian churches too rigid and intolerant of questions about the faith.

Converts say Buddhism gives them freedoms they have never had before.

Renate Ogilvie is a German-born teacher at a Buddhist institute here in Sydney.

"In Buddhism you are allowed to ask questions and actually you're actively encouraged to doubt and to discuss and so on," Ogilvie said. "The Buddha said don't just believe because I'm very famous, don't just believe because many people believe what I teach. Be like the goldsmith, you know, apply the acid to the gold to test it and the acid being your mind, your intelligence. So in that sense it's a manifesto of intellectual freedom which is very, very appealing."

The Diamond Way retreat facility in Sydney is typical of many small Buddhist centers around the country.

It has 140 members and like many other groups here it follows the Vajrayana tradition from Tibet, seen as the third main branch of Buddhism alongside the Theravada and Mahayana.

Phil Carlisle is the host of the Diamond Way gatherings.

"I think that Buddhism really suits people who have independent thinking and are maybe discouraged or had enough of religions where they're told what to believe rather than being given an opportunity to see how something fits for them. Aussies are notoriously averse to authority figures," Carlisle said.

Anthony Hickson is a recent convert. He was brought up in a strict Catholic family.

The 27-year-old video editor has been attending meetings at the Diamond Way center since the start of the year and believes Buddhism is showing him a new way to live.

"I guess from coming here I don't think there's one truth" Hickson said. "I think there's [are] many truths. My brother's pretty active in the Catholic Church and that works really well for him and I've seen him grow and change a lot. So I think for me it was just a different path and a lot of the teachings made sense to me before I'd come here and coming here it was just being around people. There's a good energy, there's a good vibe. Things make sense."

The nuns offer a prayer asking for long life for the Dalai Lama, Tibetan Buddhism's spiritual leader. The Nobel Peace Prize winner lives in India as the head of the community of Tibetans who have fled Chinese rule of their homeland.

His visit to Australia over the past several days created much excitement among Buddhists and non-Buddhists. Large crowds greeted him

everywhere he went. Even Prime Minister John Howard met with one of the world's most recognizable religious figures.

For Buddhist nun Robina Caulton, the enthusiasm surrounding the Dalai Lama's visit shows how her faith has developed in Australia.

"The Dalai Lama has an enormous kind of following here. I mean I've observed that traveling around the world - now based in the States, right," Caulton said. "Australia's half the population of California and there're probably more Tibetan Buddhist centers and more flourishing ones than even actually in, say, the United States. ... When he's in the States people in one other state wouldn't even know he's there but whenever he's in Australia the whole country knows so it's kind of interesting."

Despite such enthusiasm, Australia remains a very Christian country - with more than 75 percent of the population of 20 million belonging to a Christian church. Some Anglican leaders have said Buddhism has little community spirit but relies heavily on individual happiness. Buddhists disagree. Many Buddhist communities have charitable operations, and they say that a community's happiness depends on the lasting happiness of individuals.

<http://www.voanews.com/english/2007-06-18-voa12.cfm>

---

---

## Real Theosophy IS ALTRUISM

### H. P. Blavatsky writes:

"If Theosophy prevailing in the struggle, its all-embracing philosophy strikes deep root into the minds and hearts of men, if its doctrines of Reincarnation and Karma, in other words, of Hope and Responsibility, find a home in the lives of the new generations, then, indeed, will dawn the day of joy and gladness for all who now suffer and are outcast.

For real Theosophy IS ALTRUISM, and we cannot repeat it too often. It is brotherly love, mutual help, unswerving devotion to Truth. If once men do but realize that in these alone can

true happiness be found, and never in wealth, possessions, or any selfish gratification, then the dark clouds will roll away, and a new humanity will be born upon earth. Then, the GOLDEN AGE will be there, indeed.

But if not, then the storm will burst, and our boasted western civilization and enlightenment will sink in such a sea of horror that its parallel History has never yet recorded."

(Our Cycle and The Next )

<http://www.blavatsky.net/blavatsky/arts/OurCycleAndTheNext.htm>

"Our voice is raised for spiritual freedom, and our plea made for enfranchisement from all tyranny, whether of Science or Theology."

(Isis Unveiled I:xiv)

"Learn, then, well the doctrines of Karma and Reincarnation, and teach, practice, promulgate that system of life and thought which alone can save the coming races."

(Five Messages to the American Conventions)

### Excerpts from Mahatma letters:

"I will point out the greatest, the chief cause of nearly two thirds of the evils that pursue humanity ever since that cause became a power. It is religion under whatever form and in whatsoever nation. It is the sacerdotal caste, the priesthood and the churches; it is in those illusions that man looks upon as sacred, that he has to search out the source of that multitude of evils which is the great curse of humanity and that almost overwhelms mankind. Ignorance created Gods and cunning took advantage of the opportunity.

"Look at India and look at Christendom and Islam, at Judaism and Fetichism. It is priestly imposture that rendered these Gods so terrible to man; it is religion that makes of him the selfish bigot, the fanatic that hates all mankind out of his own sect without rendering him any better or more moral for it. It is belief in God and Gods that makes two-thirds of humanity the slaves of a handful of those who deceive them under the false pretence of saving them. Is not man ever ready to commit any kind of evil if told that his God or Gods demand the crime?; voluntary victim of an illusionary God, the abject slave of his crafty ministers.

"The Irish, Italian and Slavonian peasant will starve himself and see his family starving and naked to feed and clothe his padre and pope. For two thousand years India groaned under the weight of caste, Brahmins alone feeding on the fat of the land, and to-day the followers of Christ

and those of Mahomet are cutting each other's throats in the names of and for the greater glory of their respective myths. Remember the sum of human misery will never be diminished unto that day when the better portion of humanity destroys in the name of Truth, morality, and universal charity, the altars of their false gods."

Mahatma Letters, Letter 10

<http://www.theosociety.org/pasadena/mahatma/ml-10.htm>

"We never pretended to be able to draw nations in the mass to this or that crisis in spite of the general drift of the world's cosmic relations. The cycles must run their rounds. Periods of mental and moral light and darkness succeed each other as day does night. The major and minor yugas (cycles) must be accomplished according to the established order of things. And we, borne along the mighty tide, can only modify and direct some of its minor currents."

The Occult World

<http://www.theosophical.ca/TibetanInitiate.htm>

HPB, in her iconoclastic reforms, managed to find that right balance - on the knife edge - say between positivism on the one hand and destruction of idols on the other.

A student comments on criticism in writing:

"We must bring out the best in each other - that is the Siva-destruction for your and my personality, the 'things that are not worth preserving', and the Brahma and Vishnu for our higher impulses and intuitions.

HPB treated everyone differently, like the mother treats her various children, so as to bring out the best in each of them in their turn."

## Dalai Lama Quote of the Week



from Snow Lion Publications

*Question:* Western religions use the term "God", and Buddhism does not. Could emptiness or nirvana be considered God? If the afflictive obstruction that is the conception of inherent existence is eliminated, does one realize that everything is God?

*Dalai Lama:* If God is interpreted as an ultimate reality or truth, then selflessness may be considered as God and even as a creator in the sense that within the nature of emptiness things appear and disappear. In this sense, emptiness is the basis of everything; because of emptiness, things can change, and things can appear and disappear. Thus, voidness--emptiness, selflessness--is this kind of basis.

[Emptiness is close to what HPB calls "Space", or God. Ed.]

SNOW LION PUBLICATIONS is dedicated to the preservation of Tibetan Buddhism and culture by publishing books about this great tradition.

[www.snowlionpub.com](http://www.snowlionpub.com)

---

## CORRESPONDENCE

---

### ML QUOTED ON THE CHROMASPHERE - GLOBAL WARMING

On Mon, 21 May 2007 A-- writes:

Here are a couple of excerpts from the Mahatma Letters that I thought might be useful regarding Global warming etc.

The reference is ML Letter XXIIIb. Answers 7 thru 10.

"But then Science would be unwilling to admit that all these changes are due to *akasic* magnetism incessantly generating electric

currents which tend to restore the disturbed equilibrium. By directing the most powerful of electric batteries, the human frame electrified by a certain process, you can **stop rain on some given point by making "a hole in the rain cloud," as the occultists term it.**

(9) [For Question see p. 305, EDS.]

"Call it a chromosphere or atmosphere, it can be called neither; for it is simply the magnetic and ever present aura of the sun, seen by astronomers *only* for a brief few moments during the eclipse, and by some of our chelas whenever they like — of course while in a certain induced state.

A--

[The Editor thanks our correspondent for his useful contribution.]

---

### 'JESUS FOR THE NON-RELIGIOUS'

----- Forwarded message -----

From: P  
Date: Sat, 5 May 2007 14:14:44 -0700  
Subject: FW: Minnesota Public Radio Web page

A really good speech by an enlightened Bishop. Worth listening to.

P

-----  
'JESUS FOR THE NON-RELIGIOUS'

John Shelby Spong admits it's strange for a retired Episcopal bishop to write a book called "Jesus for the Non-religious".

But Spong says there *are many aspects of religion that he deeply dislikes*. Speaking recently at the Westminster Town Hall Forum (USA), Spong called for a modern, liberal interpretation of Christianity.

**LINK TO LISTEN TO THE TALK:**

<http://minnesota.publicradio.org/display/web/2007/04/23/midday2/>

[A transcript doesn't appear to be available. Ed]

---

### THE ROUND TOWERS OF IRELAND

From: [Odin](#)  
Sent: Tuesday, June 26, 2007 4:42 AM  
Subject: Re: round tower w moon

Thanks Q,

Yes, fascinating stuff these towers. Every year in Theosophy School, when I was growing up and later as a teacher, we performed a play based on Judge's, "Tale of the Towers" and every few years a major production of "The Magic Night" based on the dimming fires.

The towers would make an interesting power point presentation and talk. ... Thanks for the ideas and additional photos.

The Celtic symbols are powerfully and frequently represented in may of the crop formations. There must be special significance, especially perhaps the Atlantean connections.

**"Rise O' Atlanteans and undo the errors of the past" (WQJ).**

But what precisely is the meaning?

Best,  
Odin

---

On 6/25/07, Q wrote

Dear Odin

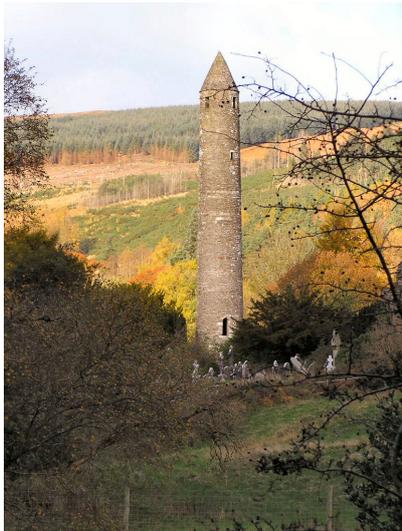
Thanks for that link and the others. These round towers appear to be the distant descendants of the ones mentioned by WQJ in A CURIOUS TALE:

"... I saw the shadowy form or picture of a tall round tower rising, some fifty feet high, just beyond the well. Shaking myself, this disappeared and I thought I had fought off the sleepy feeling, but only for a moment. It returned with new intensity."

[p 217, Letters That Have Helped Me]

A noticeable feature the existing ones retain in common with many temples and other sacred buildings is that their entrance is some way up from the ground.

WQJ doesn't specifically mention this in his description, but its well illustrated in this picture of the Round Tower of Glendaloch, a well known religious site.



<http://www.roundtowers.org/glendalough/PB090484ax.jpg>

HPB hints that this is for other purposes than simply protection of the entrance, as some of these had permanent stairs fitted:

"In pyramids as well as in caves everything seems to be calculated with **geometrical exactitude**. In neither case are the entrances ever at the bottom, but always at a certain distance from the ground."

(From the Caves and Jungles of Hindostan', Ch 4, italics added.)

How similar the existing towers in modern Ireland are to the ancient tower of Innisfallen referred to by WQJ in his Curious Tale would make an interesting study: parts of the design may have carried through.

The entrance in these ones appears to be typically 11 feet (Glendaloch) up to 27 feet (Kilmacduagh) above the ground.

Further, some towers have flat roofs.



<http://www.roundtowers.org/kildare/P5080165ax.jpg>

Fires at the top, lit and visible do not seem to have been perpetuated:

"Just then a noise on the stairs caused me to turn round, and to my surprise a complete stranger came upon the platform where none but the guardians were allowed.

"Look," said he; "those fires beyond are dying out." I looked and was filled with fear to see that the smoke from the towers near the mountain had died out, and in my sudden amazement rushed to the parapet to get a nearer view." (Letters)

As the story relates, WQJ's young neophyte in his 'dream' sees the FIRES die out and with it the ancient wisdom of the sacred isle.

Q

**From:** Odin

**Sent:** Monday, June 25, 2007 6:19 AM

**Subject:** round tower w moon

An ancient round tower of Ireland.

<http://www.mythicalireland.com/photos/photo-of-the-month.php>



June 2007 – the moon and Venus over Turlough round tower, Co. Mayo, Ireland.

Odin Townley, Science Editor

[edited and shortened, Ed.]

## WQJ – Teacher and Friend of Students

On Wed, 23 May 2007 "LG" writes:

The letters for Mr. Judge are truly moving. Having "grown-up" in Theosophy, I read all the works of the many students and it is with Mr. Judge that my mind did not rebel. What is it in his writings that attract the mind of one but not another? What draws our mind to certain thoughts and not to others? This is important for us to consider.

Mr. Judge does not tell us what to think, but how to think. The tools he gives are Universal and apply to all aspects of human life and nature. There is nothing left out and the contemplation of his words brings a knowledge that is beyond the word on the page. This knowledge comes from within the student and is not dependant on external forms or teachers.

In a Ocean of Theosophy study class, held in a centre that practised many forms of healing, meditation, yoga etc... one enquirer looked up from the page of the Ocean and said, that of all the things she had read, it was the first time she had felt a sense of direction, a real purpose beyond this present life.

We do not need to be on the planet very long to realize that the maya that spins around each being makes it impossible to see the truth of anything. It is only with the Mind free from agendas, likes and dislikes, opinions etc. and looking directly at ideas, the Truth of Mr. Judge can be seen.

It must have been a very difficult time for students to be fortunate to work with HPB and Mr. Judge, the energy of the work must have been overwhelming and it would have been difficult for anyone to keep their balance.

Self examination is hard and it is much easier to give into the illusions around us and put off for another day.....

## ON WISDOM IN ACTION

**“*Silentio*, my dear,  
is almost as good as patience”**

---

I think that you will be helped if you will try to aid some poor, distressed person by merely talking and expressing your sympathy, if you are not able to help in money, though the very fact of giving five cents to someone who needs it is an act which, if done in the right spirit—that of true brotherliness—will help the one who gives. I suggest this because you will, by doing so, set up fresh bonds of sympathy between you and others, and by trying to alleviate the sorrows or sufferings of others, you will find strength come to you when you most need it.

---

Let them croak, and if we keep silent it will have no effect; as there has been trouble enough, it is better not to make it any worse by referring to it. The only strength it has is when we take notice. It is better policy for all of us who are in earnest and united to keep still in every matter that has any personal bearing.

---

*Silentio*, my dear, is almost as good as patience. He laughs best who does it last, and time is a devil for grinding things. . . . Use the time in getting calmness and solid strength, for a big river is not so because it has a deep bed, but because it has VOLUME.

---

from W.Q.Judge's "Letters That Have Helped Me"  
p 128

**Next month...**

**“Do not judge in anger, for though the anger passes the judgment remains.”**



# GLOBAL VILLAGE

links to ULT centers



**The United Lodge of Theosophists**  
Los Angeles, California USA

[www.ult-la.org](http://www.ult-la.org)

245 West 33rd Street  
Los Angeles, California 90007 USA



Telephone (213) 748-7244  
email [inquiry@theosophycompany.org](mailto:inquiry@theosophycompany.org)

## SUNDAY & WEDNESDAY MEETINGS



## THE UNITED LODGE OF THEOSOPHISTS

1917 Walnut Street, Philadelphia,  
Pennsylvania 215-563-4692

<http://www.ultphiladelphia.org>

See programme for Sunday Meetings



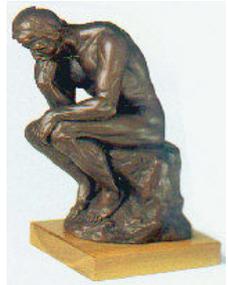
Θεοσοφικό Κέντρο  
**United Lodge of Theosophists**  
U.L.T. Αθήνα

## ULT ATHENS

telefax: +30 210 9334841  
mobile: +30 697 3318487  
Charilaou Trikoupi 60, 3rd Floor,  
Athens 10680

[www.ultathens.gr](http://www.ultathens.gr)

email: [aspia@ultathens.gr](mailto:aspia@ultathens.gr)



**NEW:**

## Correspondence Course in Greek

Contact [aspasia@theosophy.gr](mailto:aspasia@theosophy.gr) or at

<http://www.theosophy.gr/news.cfm?lang=EL&articleID=18>



## ULT, LONDON CANADA

**All are Welcome to meetings!**

Call 519-432-3111 and leave a message to arrange a  
suitable time.



## UNITED LODGE OF THEOSOPHISTS NEW YORK

<http://www.ult.org/newyorkprogram1.html>



## ULT London

♦ Free Correspondence Course by post or email  
✉ email [tcc@clara.co.uk](mailto:tcc@clara.co.uk)

ULT 62 Queens Gdns London W2 3AH

020 7723 0688

[www.ultlon.freemove.co.uk](http://www.ultlon.freemove.co.uk)

