

THE UNITED LODGE OF THEOSOPHISTS

Declaration

The policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the fundamental principles of the Philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable basis for union among Theosophists, wherever and however situated, is "similarity of aim, purpose and teaching," and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its Associates being that basis. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.-

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

"The true Theosophist belongs to no cult or sect, yet belongs to each and all."

The following is the form signed by Associates of the United Lodge of Theosophists:

Being in sympathy with the purposes of this Lodge, as set forth in its "Declaration," I hereby record my desire to be enrolled as an Associate, it being understood that such association calls for no obligation on my part, other than that which I, myself, determine.

U.L.T. Worldwide Locations

Antwerp, Belgium
Athens, Greece
Bangaluru (Bangalore), India
Dijon, France
Douala, Cameroon
Guadalajara, Mexico
Jacmel, Haiti
London, England
London, Ontario, Canada
Long Beach, California, US
Los Angeles, California, US
Los Angeles (East), California, US
Malmö, Sweden
Mexico City, Mexico

Mumbai (Bombay), India
New York City, New York, US
Paris, France
Philadelphia, Pennsylvania, US
Phoenix, Arizona, US
San Diego, California, US
San Francisco, California, US
Santa Barbara, California, US
Santo Domingo, Dominican Republic
The Hague, Netherlands
Turin, Italy
Washington, DC (VA), US

There is no religion higher than truth

To spread broadcast the teachings of Theosophy as recorded in the writings of H. P. Blavatsky and William Q. Judge

Theosophy **The Art of Living & The Science of Life**

Moor Green Historic District,
9850 Flint Rock Road; Manassas, VA 20112
Serving Washington, D.C. and Vicinity
www.ultdc.org – 301-656-3566 – ultdclodge@gmail.com

October, November, and December 2025

What Can Dreams Teach Us?

There is an occult side not only to our own nature but to the nature of all beings. For there are stages in our very daily lives which are hidden from us. While we are awake, we operate through the body; then we sleep — we do not operate through the body — and that side of our nature is hidden to most people. They may know they dream, but they think the dreaming has no relation to the lines under which they operate when awake; they do not understand that dreaming is a transitional stage which precedes the reaching into our own spiritual nature and also precedes the return into operation of the body again. Usually, the dreaming state is a repetition of the scenes or experiences of daily life, but sometimes things come to us in dream that are far, far away and apart from any experience in this body. Oftentimes, the dreams which occur upon waking bring an influx from our inmost self; they bring down with us some of the experiences of a vast past. We have premonitions. We have presentiments. We have sometimes what are called minor initiations occurring in dreams. Never for a moment do we cease to be conscious, whether in the dreaming state, or in the full consciousness of the finer sheaths of the soul beyond dreaming, or in the stage of “dreaming” after “death”; how, then, could we ever know death?

-By Robert Crosbie, “The Occult Side of Nature”

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Sundays 11am - 12pm on GOOGLE MEET

(<https://meet.google.com/ndp-tshi-mzi>)

TALKS or round table discussions on THE KEY TO THEOSOPHY.

Talks will be followed at 12:05pm on Sundays by discussion of a selected devotional book, currently *From the Book of Images*.

October

- 5 The Reality of Illusion & study class on *The Way of the Bodhisattva*
- 12 Study class in *Studies in the Secret Doctrine*
- 19 The Origin and Nature of Evil in Human Life and study class on *The Way of the Bodhisattva*
- 26 Study class in *Studies in the Secret Doctrine*

November

- 2 Theosophical Symbols* & study class on *The Way of the Bodhisattva*
- 9 Study class in *Studies in the Secret Doctrine*
- 16 The Ashwattha Tree & study class on *The Way of the Bodhisattva*
- 23 Study class in *Studies in the Secret Doctrine*
- 30 The Occult Power of Gratitude & study class on *The Way of the Bodhisattva*

December

- 7 Theosophical Symbols* & study class on *The Way of the Bodhisattva*
- 14 Study class in *Studies in the Secret Doctrine*
- 21 The Winter Solstice & study class on *The Way of the Bodhisattva*
- 28 Study class in *Studies in the Secret Doctrine*

* From the ULTDC platform in Manassas, VA

U.L.T. meetings are open to all interested individuals. There are no fees, dues, or collections, the Lodge being sustained by voluntary contributions in time, work and money. All are welcome to participate, but no solicitations are ever made.

What Reincarnates?

What reincarnates is a mystery to many minds because they find a difficulty in understanding such a permanency as must stand behind repeated incarnations. They know that the body is born and dies and is dissolved, but their minds are so identified with the body in its relations and surroundings that they are unable to dissociate themselves from it. They think of themselves as persons, as bodies of a physical nature, and hence cannot see where in them may reside that power of incarnating from life to life.

Theosophy presents a larger view in showing that man is not his body, because the body is continually changing; that man is not his mind, because he is constantly changing his mind; that there is in man a permanency which is the identity throughout all kinds of embodiments. There has been no change in our identity from childhood up to the present day. The body has changed; the surroundings have changed; but the identity remains the same and will not change from now on through all changes of body or mind or circumstance. That in us which is itself unchanging is the only real. Nothing is real that changes. It is only the real that perceives change. Change cannot see change. Only that which is constant perceives change; only the permanent can perceive impermanence. However dimly we may perceive it, there is that in us which is eternal and changeless.

This unchanging, constant, and immortal something in us is not absent from any particle or any being whatever. There is only one Life in the world to which we, as well as all other beings, pertain. We all proceeded from the same one Source—not many—and we are proceeding on the same path to the same great goal. The ancients said that the Divine Self is in all beings, but in all it does not shine forth. The real is within and may be realized by any human being in himself. Everyone needs that realization that he may shine forth and express the God within, which all beings but partially express.

— Robert Crosbie, *Universal Theosophy*

OBJECTS OF THE THEOSOPHICAL MOVEMENT

- I. To form the nucleus of a Universal Brotherhood of humanity, without distinction of race, creed, sex, caste, or color;***
- II. The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and***
- III. The investigation of the unexplained laws of Nature and the psychical powers latent in man.***