

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

July, August, and September 2025

What is a Mahatma?

A MAHATMA is a personage, who, by special training and education, has evolved those higher faculties and has attained that spiritual knowledge, which ordinary humanity will acquire after passing through numberless series of reincarnations during the process of cosmic evolution.... This process of the self-evolution of the MAHATMA extends over a number of "incarnations," although, comparatively speaking, they are very few.... Now, an entity, that is passing through the occult training in its successive births, gradually has less and less (in each incarnation) of that lower Manas until there arrives a time when its whole Manas, being of an entirely elevated character, is centered in the higher individuality, when such a person may be said to have become a MAHATMA. At the time of his physical death, all the lower four principles perish without any suffering, for these are, in fact, to him like a piece of wearing apparel which he puts on and off at will. The real MAHATMA is then not his physical body but that higher Manas which is inseparably linked to the Atma and its vehicle (the sixth principle)-a union effected by him in a comparatively very short period by passing through the process of self-evolution laid down by the Occult Philosophy.

By H.P. Blavatsky, "Mahatmas and Chelas", The Theosophist, 1884

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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*.

July

- 6 The Roots of Liberty* & study class on
The Book of Confidences
- 13 *Studies in the Secret Doctrine*
- 20 The Law of Correspondences & study class on
The Book of Confidences
- 27 *Studies in the Secret Doctrine*

August

Closed for summer recess

September

- 7 Theosophical Symbols* & study class on
The Way of the Bodhisattva
- 14 *Studies in the Secret Doctrine*
- 21 The Theosophical Meaning of "Impersonality"
& study class on *The Way of the Bodhisattva*
- 28 *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.

The Language of the Soul

The Soul has a language of its own, and that language is one of color, sound and symbol. It is a language that may be seen; that may be heard; that may be felt. It is by means of this language of the soul that the experiences of others may become directly known to us, comprehensible to us, no matter what vocal tongues we may use. This is why it was said in old times, as mentioned in the Bible, that the Wise understood every man speaking in his own tongue, although many different languages were used, then as now. It was because these Wise men could read back of the spoken language, that they knew the very thoughts, feelings and natures of the speakers. That is why in any person's motion...the quality of the thought, the very nature of the person, is clearly shown by the assemblage of colors and shades of colors produced by the action. The same with any uttered sounds or speech, no matter what — the centers in the body are set in motion, each having its own particular tell-tale colors and rates of vibration.

Strange as it may seem to us, colors may be heard, sounds may be seen, and forms may be experienced, because all are merely different rates of vibration — the motion of Intelligent Consciousness, or Spirit. They are all correlated, and one does not exist without the others. They are merely aspects of that which is the real propulsion of the soul itself, or the conscious being.

So, in our thoughts we have a great combination of colors and sounds, constantly changing their form, or appearance. Our brain is the finest material instrument we use. It, like everything else we use, is an evolution.... If we think high and noble thoughts, then our brains become very susceptible to that kind of use. Every kind of thought has its own particular rate and range of vibration, its own particular colors. If we were acquainted with ourselves, in reality, we could read thought as we now read a book.

— by 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.