

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

January, February, and March 2025

A New Mental Incarnation

The taking up of [theosophical] ideas is, in effect, a new mental incarnation, and we, just as is the case of a new manvantara, have to evolve from the old estate and with care gradually eradicate the former bias. It is taught in the Secret Doctrine that the moon is the parent of the earth and has given to us all that we are now working over in our world. It is the same in the case under consideration. Our former mental state is our mental moon and has given us certain material which we must work over, for otherwise we attempt to go contrary to a law of nature and will be defeated.

There is a mysterious power in these doctrines of karma and reincarnation which at last forces them upon the belief of those who take them up for study. It is due to the fact that the ego is itself the experiencer of rebirth and karma and has within a clear recollection of both, and rejoices, as it were, when it finds the lower mind taking them up for study. Each person is the concentration and result of karma and is compelled from within to believe. The ethics of theosophy as enforced and illuminated by these twin doctrines should therefore be the object of our search and promulgation.

"Theosophical Study and Work" by William Q. Judge, Nov. 1890

United Lodge of Theosophists

Moor Green Historic District; 9850 Flint Rock Road, Manassas, VA 20112

www.ultdc.org 301-656-3566 - ultdclodge@gmail.com

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*.

January

- 5** Theosophical New Year* & study class on
From the Book of Images
- 12** *The Key to Theosophy*
- 19** The Cause of Sorrow & study class on
From the Book of Images
- 26** *The Key to Theosophy*

February

- 2** Faith* & study class on
From the Book of Images
- 9** *The Key to Theosophy*
- 16** Action and Inaction & study class on
From the Book of Images
- 23** *The Key to Theosophy*

March

- 2** *The Key to Theosophy*
- 9** *The Key to Theosophy*
- 16** William Q. Judge Day & study class on
From the Book of Images
- 23** Theosophical Symbolism* & study class on
From the Book of Images
- 30** Review of *The Key to Theosophy*

* 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.

Learners of the Mystery of Life

The Theosophist is placed in a different position...because he has heard of the vast scope of life with which all mystic and occult writers and teachers deal, and he has been brought very near to the great mystery. Indeed, none, though they may have enrolled themselves as Fellows of the Society, can be called in any serious sense Theosophists, until they have begun to consciously taste in their own persons, this same mystery; which is, indeed, a law inexorable, by which man lifts himself by degrees from the state of a beast to the glory of a God. The rapidity with which this is done is different with every living soul.... The Theosophist who desires to enter upon occultism takes some of Nature's privileges into his own hands, by that very wish, and soon discovers that experiences come to him with double-quick rapidity. His business is then to recognize that he is under a – to him – new and swifter law of development, and to snatch at the lessons that come to him.

As soon as he begins to understand what a friend and teacher pain can be, the Theosophist stands appalled before the mysterious problem of human life, and though he may long to do good works, equally dreads to do them wrongly until he has himself acquired greater power and knowledge. The ignorant doing of good works may be vitally injurious, as all but those who are blind in their love of benevolence are compelled to acknowledge.... For it is not the spirit of self-sacrifice, or of devotion, or of desire to help that is lacking, but the strength to acquire knowledge and power and intuition, so that the deeds done shall really be worthy of the "Buddha-Christ" spirit. Therefore, it is that Theosophists cannot pose as a body of philanthropists, though secretly they may adventure on the path of good works. They profess to be a body of learners merely, pledged to help each other and all the rest of humanity, so far as in them lies, to a better understanding of the mystery of life, and to a better knowledge of the peace which lies beyond it.

– “Let Every Men Prove His Own Work” by H.P. Blavatsky, 1887

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.