

Serving the Washington, D.C. area, and welcoming all online.

United Lodge of Theosophists

Theosophy: The Art of Living & The Science of Life

Program for October, November, and December 2026

How to Attend

When

Lecture Series: 1st, 3rd and 5th Sundays from 11:00 am to 12:00 pm EDT

Study Class - [The Way of the Bodhisattva](#): 1st, 3rd and 5th Sundays from 12:05 pm to 1:00 pm EDT

Study Class - [Studies in The Secret Doctrine](#): 2nd and 4th Sundays from 11:00 am to 12:00 pm EDT

Where

Online on Google Meet.

In-person meetings at the Lodge in Manassas vary from week to week. Each Sunday below says whether it is in person.

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

[Join on Google Meet](#)

Contact

www.ultdc.org ultdclodge@gmail.com

Please note: AI note-taking tools and bots are not permitted at our meetings.

Sundays this quarter

■ Lecture, then study class ■ Study class

October

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| 4 | Lecture Mahatmas and Adepts: Humanity's Elder Brothers | online only |
| | 11:00 am to 12:00 pm EDT Lecture | |
| | 12:05 pm to 1:00 pm EDT Study class: The Way of the Bodhisattva , by Shantideva | |
| 11 | Study class Study class in Studies in The Secret Doctrine | online only |
| | 11:00 am to 12:00 pm EDT | |
| 18 | Lecture An Overview of Hinduism | in person and online |
| | 11:00 am to 12:00 pm EDT Lecture | |
| | 12:05 pm to 1:00 pm EDT Study class: The Way of the Bodhisattva , by Shantideva | |
| 25 | Study class Study class in Studies in The Secret Doctrine | online only |
| | 11:00 am to 12:00 pm EDT | |

November

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| 1 | Lecture An Overview of Jainism | in person and online |
| | 11:00 am to 12:00 pm EST Lecture | |
| | 12:05 pm to 1:00 pm EST Study class: The Way of the Bodhisattva , by Shantideva | |
| 8 | Study class Study class in Studies in The Secret Doctrine | online only |
| | 11:00 am to 12:00 pm EST | |
| 15 | Lecture The Theosophical Perspective on Yoga | online only |
| | 11:00 am to 12:00 pm EST Lecture | |
| | 12:05 pm to 1:00 pm EST Study class: The Way of the Bodhisattva , by Shantideva | |
| 22 | Study class Study class in Studies in The Secret Doctrine | online only |
| | 11:00 am to 12:00 pm EST | |
| 29 | Lecture Transitions and Laya Points: Nature's Hidden Gateways | online only |
| | 11:00 am to 12:00 pm EST Lecture | |
| | 12:05 pm to 1:00 pm EST Study class: The Way of the Bodhisattva , by Shantideva | |

December

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| 6 | Lecture Paradoxes of a Spiritual Life | online only |
| | 11:00 am to 12:00 pm EST Lecture | |
| | 12:05 pm to 1:00 pm EST Study class: <u>The Way of the Bodhisattva</u> , by Shantideva | |
| 13 | Study class Study class in <u>Studies in The Secret Doctrine</u> | online only |
| | 11:00 am to 12:00 pm EST | |
| 20 | Lecture The Esoteric Meaning of Christmas | in person and online |
| | 11:00 am to 12:00 pm EST Lecture | |
| | 12:05 pm to 1:00 pm EST Study class: <u>The Way of the Bodhisattva</u> , by Shantideva | |
| 27 | Study class Study class in <u>Studies in The Secret Doctrine</u> | online only |
| | 11:00 am to 12:00 pm EST | |

Quotations

Intelligent Evolution

There is no possible way of understanding or explaining the nature of any being whatever except through Evolution, which is always an unfolding from within outwards, the expression of spirit or consciousness through the intelligence acquired. The will of spirit in action has produced everything that exists. If we understand that intelligent will lies behind everything that exists, is the cause of everything that is, is the Creator in the universe, we may perhaps gain some idea of what it is necessary for us to know in order properly to use our powers. All stand as creators in the midst of our creations. There are creators below us in the scale of intelligence. We stand in another place, with a wider range of vision, a greater fund of experience; so we can see that below us, infinitely below us, are beings so small that many of them could be gathered on the point of a needle. Yet the scientists who have examined them under many conditions cannot deny to these infinitesimal organisms a certain intelligence, an ability to seek what they like and to avoid what they dislike. From the smallest conceivable point of perception and action there is a constantly widening range of expression, of evolution, a development more and more in the direction of a greater range of being.

Robert Crosbie, "The Creative Will"

Karma and Balance

The word Karma means "action." Each incarnation of a being is action; it is our Karma that brings us into whatever sort of body, in no matter what sort of environment, with whatever character, good or bad, high or low, broad or narrow. Considered as moral beings, it produces from life to life a tendency for good, virtuous, wise actions and thoughts, or the reverse. Which is good or bad Karma here? And what is the formula to determine whether Karma is good or bad? In the case of the good man surrounded by adversity it may well be good Karma, if so be that it strengthens him and broadens his sympathies; while with the other it may be wholly bad, since he only wallows in the mud of sensuality, thus re-deepening his evil tendencies. "Good Karma-or action-is that which is pleasing, and bad that which is displeasing, to the Higher Self. It seems to me impossible that any person suffers or enjoys anything whatever except through Karma; whether we are in families, nations, or races, and thus suffer and enjoy through general causes, it is still because of our own Karma leading us to that place. In succeeding incarnations we are rewarded or punished according to the merit or demerit of preceding lives, and wherever it is stated in Theosophic books by competent writers that people are "rewarded for unmerited suffering" it always refers to the fact that a person does not himself perceive any connection between the suffering or reward and his own act. Consequently, in Devachan he makes for himself what he considers a complete reward for any supposed unmerited suffering, but in his life upon earth he receives only that which he exactly merits, whether it be happiness or the opposite. It seems to me the whole philosophy would fall to the ground if for a moment we admitted that any suffering or reward was not that to which the individual was exactly entitled, for the largeness of the reward which the Ego makes for itself in Devachan is something that he is entitled to, inasmuch as it balances the mental attitude he assumed while living and satisfies his individual needs without disturbing anyone else.

William Q. Judge, *Forum Answers*

Declaration

The Declaration of the United Lodge of Theosophists.

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."

Associate form

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.

The 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.
- III. The investigation of the unexplained laws of Nature and the psychical powers latent in man.

U.L.T. lodges worldwide

Lodges and associates around the world study the same teachings.

United States

Long Beach, California
Los Angeles, California
Los Angeles (East), California
New York City, New York
Philadelphia, Pennsylvania
Phoenix, Arizona
San Diego, California
San Francisco, California
Santa Barbara, California
Washington, DC (Manassas, VA)

Canada, Mexico & the Caribbean

London, Ontario, Canada
Guadalajara, Mexico
Mexico City, Mexico
Jacmel, Haiti
Santo Domingo, Dominican Republic

Europe

Antwerp, Belgium
Athens, Greece
Dijon, France
London, England
Malmö, Sweden
Paris, France
The Hague, Netherlands
Turin, Italy

Asia & Africa

Bengaluru (Bangalore), India
Mumbai (Bombay), India
Douala, Cameroon

For current addresses and meeting times, contact each lodge directly or visit ult.org.

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.

Meetings are open to all. There are no fees, dues, or collections; the Lodge is sustained by voluntary contributions of time, work and money.