

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

April, May and June 2026

What Survives After Death?

What, then, survives after death? The man himself, with all his tendencies, with all his experience. The Thinker, the Soul, is what survives, is what can never be extinguished, can never itself suffer, can never be involved, is always of its own nature, no matter what conditions a man may become involved in for the time being. Conditions, whether of joy or suffering, must have an ending; but the One who enjoys, the One who suffers, the One who feels, changes not at all. That which survives is our very selves—all that we call ourselves—the self who wakes, who dreams, who enjoys, who goes into different states, through all the worlds. Let us say that this life is a dream in which we have our sufferings and our joys. When we awake, we shall have other experiences, but it is that something permanent in us which takes to itself of each and every experience; coming into any field of operation, it gathers experience according to the tendencies which itself has engendered on that plane of being. Thus, man has no other experience on earth save that which is his very own, save that which he has made part of his action on this earth. The law of action and reaction, of cause and effect, sowing and reaping is, then, his own law.

- by Robert Crosbie, *Universal Theosophy*

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Sundays 11am - 12pm on GOOGLE MEET

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

Talks will be followed at 12:10pm by discussion of a selected devotional book, currently Shantideva's *The Way of the Bodhisattva*. Alternating Sundays is a roundtable reading and discussion of *Studies in The Secret Doctrine*, by B.P. Wadia

April

- 5 Theosophical Symbols – The Cross* & study class on *The Way of the Bodhisattva*
- 12 Study class in *Studies in The Secret Doctrine*
- 19 Roundtable Q&A and study class on *The Way of the Bodhisattva*
- 26 The Seven Links of Enlightenment

May

- 3 White Lotus Day* & study class on *The Way of the Bodhisattva*
- 10 Study class in *Studies in The Secret Doctrine*
- 17 Study class in *Studies in The Secret Doctrine*
- 24 The Tao* & study class on *The Way of the Bodhisattva*
- 31 The Path of Self Regeneration & study class on *The Way of the Bodhisattva*

June

- 7 ULT DAY* & study class on *The Way of the Bodhisattva*
- 14 Study class in *Studies in The Secret Doctrine*
- 21 Theosophical Symbols – The Swastika* & 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.

Theosophy and Freedom of Thought

Orthodoxy in Theosophy is a thing neither possible nor desirable. It is diversity of opinion, within certain limits that keeps the Theosophical Society a living and a healthy body, its many other ugly features notwithstanding. Were it not, also, for the existence of a large amount of uncertainty in the minds of students of Theosophy, such healthy divergencies would be impossible, and the Society would degenerate into a sect, in which a narrow and stereotyped creed would take the place of the living and breathing spirit of Truth and an ever-growing Knowledge.

It must be remembered that the Society was not founded as a nursery for forcing a supply of Occultists — as a factory for the manufactory of Adepts. It was intended to stem the current of materialism, and also that of spiritualistic phenomenalism and the worship of the Dead. It had to guide the spiritual awakening that has now begun, and not to pander to psychic cravings which are but another form of materialism. For by “materialism” is meant not only an anti-philosophical negation of pure spirit, and, even more, materialism in conduct and action — brutality, hypocrisy, and, above all, selfishness — but also the fruits of a disbelief in all but material things, a disbelief which has increased enormously during the last century, and which has led many, after a denial of all existence other than that in matter, into a blind belief in the materialization of Spirit. . . .

Men cannot all be Occultists, but they can all be Theosophists. Many who have never heard of the Society are Theosophists without knowing it themselves; for the essence of Theosophy is the perfect harmonizing of the divine with the human in man, the adjustment of his god-like qualities and aspirations, and their sway over the terrestrial or animal passions in him. Kindness, absence of every ill feeling or selfishness, charity, good-will to all beings, and perfect justice to others as to one's self, are its chief features. He who teaches Theosophy preaches the gospel of good-will; and the converse of this is true also, he who preaches the gospel of good-will, teaches Theosophy. — H.P. Blavatsky

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.