

United Lodge of Theosophists

4865-A Cordell Avenue, Suite 230, Bethesda, MD 20814

www.ultdc.org 301-656-3566 - email@ultdc.org

Theosophical Talks and Discussions Sunday Mornings 11:00-12:00

JANUARY

- 1 Closed for New Year's Day**
- 8 Theosophical New Year**
- 15 Reverence for Life and Nature**
- 22 Realizing the Higher Self**
- 29 Dreams and Visions**

FEBRUARY

- 5 What is Manas**
- 12 Seats of Memory**
- 19 Mental Obstructions to Meditation**
- 26 Psychic and Spiritual Man**

MARCH

- 5 Nourishing the Gods**
- 12 Masters as Ideals and Examples**
- 19 William Q. Judge Day**
- 26 Questions and Answers**

U.L.T. meetings are open to all interested individuals. The library is open following each meeting for reading, study and inquiry. 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. All standard theosophical books and many free and inexpensive pamphlets are available.

Round Table Reading and Discussion

1st and 3rd Sunday Afternoons 12:30 to 1:30

on *The Key to Theosophy* by H. P. Blavatsky

**January 15 (closed on January 1), February 5 and
February 19, and March 5 and March 19**

TRUE THEOSOPHIC DIET

Body of itself has no consciousness, no power of perception; it is the gross, concrete, earthy part with which we contact earthly things. One of the Teachers wrote, "Chelaship does not consist in any kind of eating or drinking, in any practices, observances, forms, or rituals; it is an attitude of mind" Another Teacher said, "Seek ye first the kingdom of heaven and all the rest shall be added unto you." The reason for this is that it is the mind which is involved. If we resort to practices, then the mind is bent upon them, become more and more implicated in them, and as they are concrete things, the mind becomes of that complexion. Jesus said, "Be ye not as the Pharisees who make clean the outside of the platter." The inner nature has a diet out of our thoughts and motives. If those are low or gross or selfish, it is equivalent to feeding the nature upon gross food. True Theosophic diet is therefore of unselfish thoughts and deeds, untiring devotion to the welfare of Humanity, absolute negation of self, unutterable aspiration to the Supreme Soul. This only is what "we can grow upon, and vain are the hopes of those who pin their faith on any other doctrines."

--Robert Crosbie

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.

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.

World Wide Locations

Antwerp, Belgium
Athens, Greece
Bangaluru (Bangalore), India
Brazil (lutbr@terra.com.br)
Chennai (Madras), 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
Ottawa, Ontario, Canada
Paris, France
Philadelphia, Pennsylvania, US
Phoenix, Arizona, US
Redland, California, US
San Diego, California, US
San Francisco, California, US
Santa Barbara, California, US
Santo Domingo, Dominican Republic
The Hague, Netherlands
Turin, Italy
Washington, DC (MD), US

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

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JANUARY, FEBRUARY AND MARCH 2017

ON THE NEW YEAR

Neither happiness nor prosperity are always the best of bedfellows for such undeveloped mortals as most of us are; they seldom bring with them peace, which is the only permanent joy. The idea of peace is usually connected with the close of life and a religious state of mind. That kind of peace will however generally be found to contain the element of expectation. The pleasures of this world have been surrendered, and the soul waits contentedly in expectation of the pleasures of the next. The peace of the philosophic mind is very different from this and can be attained to early in life when pleasure has scarcely been tasted, as well as when it has been fully drunk of. The American Transcendentalists discovered that life could be made a sublime thing without any assistance from circumstances or outside sources of pleasure and prosperity. Of course this had been discovered many times before, and Emerson only took up again the cry raised by Epictetus. But every man has to discover this fact freshly for himself, and when once he realised it he knows that he would be a wretch if he did not endeavour to make the possibility a reality in his own life. The stoic became sublime because he recognised his own absolute responsibility and did not try to evade it; the ranscendentalist was even more, because he had faith in the unknown and untried possibilities which lay within himself. The occultist fully recognises the responsibility and claims his title by having both tried and acquired knowledge of his own possibilities.

—H.P. Blavatsky

There is no religion higher than truth