

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

JULY

- 7 Thomas Paine & Independence Day**
- 14 Creating a Nucleus of Universal Brotherhood**
- 21 True Morality**
- 28 The First Greek Philosophers**

AUGUST

- 4 Closed**
- 11 Closed**
- 18 “The Friendly Philosopher” Discussion**
- 25 “The Friendly Philosopher” Discussion**

SEPTEMBER

- 1 Why Freedom Matters**
- 8 The Two Spiritual Paths**
- 15 What is Truth?**
- 22 Pythagoras**
- 29 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 Bhagavad-Gita and Notes**

July 7, July 14, (no round table readings and discussion meetings in August), September 1 and September 15

THE SOUL OF EDUCATION

Theosophy is the wisdom of those who once were like ourselves, who determined they would know, who asked all Nature to teach them, and who followed the Path that other Wise Ones had pointed out to them. Theosophy is the wisdom of such men as Krishna, Buddha, Jesus..and is greater than any kind of knowledge men find in books. It includes the science of mathematics, of astrology, of music, of architecture, of engineering. It is the soul of great literature and art--the true source of education. On it alone will true government be founded.

--The Eternal Verities

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.

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
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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Serving the Washington, D.C. Metropolitan Area

JULY, AUGUST AND SEPTEMBER 2019

THE NATURAL RIGHTS OF MAN

THE reflecting mind is filled with astonishment upon reviewing the history of the rise of the United States when it perceives that dogmatic theology has no foundation in any part of the Declaration of Independence or Constitution. America has thereby found it possible to grow with the marvelous growth that has been the wonder of Europe. In the declaration, from which freedom sprang, "*nature and nature's god*" are referred to. The *natural rights of man* are specified, such as *life, liberty and the pursuit of happiness*. All reference to religion and Christianity or God's commands are left out. This was for the very good reason that for 1700 years religion had battled against progress, against justice, against magnanimity, against the rights of man. The great Theosophical Adepts in looking around the world for a mind through which they could produce in America the reaction which was then needed, found in England, Thomas Paine. He came here and was the main instigator of the separation of the Colonies from the British Crown. At the suggestion of Washington. Franklin, Jefferson and other Freemasons, whose minds through the teachings of the symbolic degrees of masonry were fitted to reason correctly, and to reject theological conservatism, he wrote "Common Sense," which was the torch to the pile whose blaze burned away the bonds between England and America. In "The Age of Reason." Paine says: "I saw a *vast scene opening itself to the world* in the affairs of America: and it appeared to me that unless the Americans changed the plan they were then pursuing and declared themselves independent, they would not only involve themselves in a multiplicity of new difficulties, but shut out the prospect that was *then opening itself to mankind through their means*. The result was the Declaration, the Constitution for America.

—William Q. Judge

There is no religion higher than truth