

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
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 (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

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

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JANUARY, FEBRUARY AND MARCH 2020

Finding Inner Peace In 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 Transcendentalist 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, *Theosophical Articles*, Vol. I, p.216

There is no religion higher than truth

United Lodge of Theosophists

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Theosophical Talks and Discussions

Sunday Mornings 11:00-12:00

JANUARY

- 5 The New Year**
- 12 The Logos**
- 19 Esoteric Constitution of Man**
- 26 An Age of Transition**

FEBRUARY

- 2 The Earth Chain**
- 9 Theosophical Symbolism**
- 16 The Creative Will**
- 23 Science & S.D. - Vibrations**

MARCH

- 1 Cycles of Spiritual Opportunity**
- 8 Work of Adepts**
- 15 William Q. Judge Day**
- 22 The Americas**
- 29 Alexandria and her Schools**

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.

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.

Round Table Reading and Discussion

on The Ocean of Theosophy

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

January 5 and 19, February 2 and 16, March 1 and 15

ON UNITY

The United Lodge of Theosophists is an integral part of the Theosophical Movement begun in New York in 1875. It is—as the name implies—an Association of Theosophists irrespective of organization, who are bound together by the tie of common aim, purpose and teaching, in the cause of Theosophy.

Theosophy, being the origin, basis and genius of every Theosophical organization, forms in itself a common ground of interest and effort, above and beyond all differences of opinion as to persons or methods; and being the philosophy of Unity, it calls for the essential union of those who profess and promulgate it.

This Union does not mean a sameness of organization or method, but a friendly recognition, mutual assistance and encouragement among all engaged in the furtherance of Theosophy.

The Teacher, H. P. Blavatsky, declared that “Want of Union is the first condition of failure,” and in her last message to the American Convention in 1891, said: “Never has it been more necessary for the members of the Theosophical Society to lay to heart the parable of the bundle of sticks, than it is at the present time; divided, they will inevitably be broken, one by one; united, there is no force on earth able to destroy our Brotherhood. ... I have marked with pain ... a tendency among you to allow your very devotion to the cause of Theosophy to lead you into disunion. ... No opportunity will be lost of sowing dissension, of taking advantage of mistaken and false moves, of instilling doubt, of augmenting difficulties, of breathing suspicions, so that by any and every means the unity of the Society may be broken and the ranks of our Fellows thinned and thrown into disarray.”

— Robert Crosbie, *The Friendly Philosopher*, p. 412