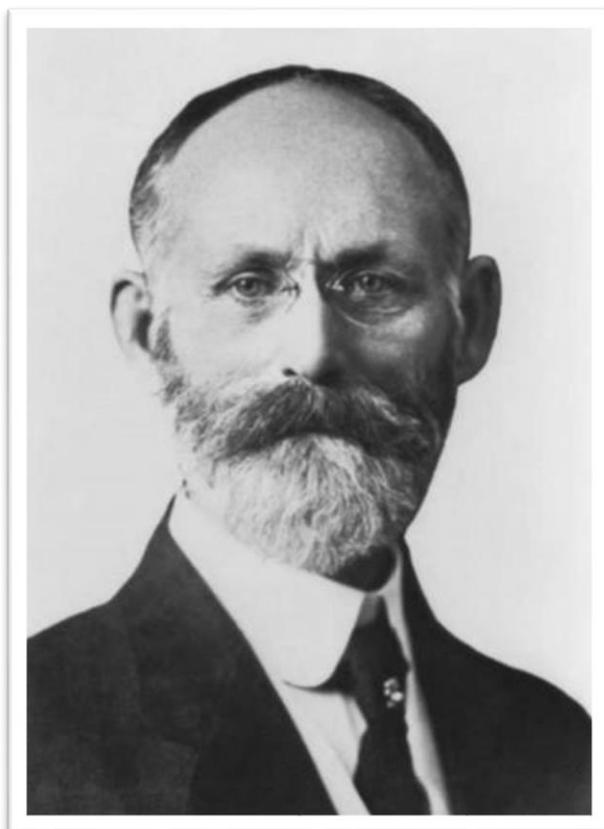


THE ULT's FOUNDATIONS

A Commemoration of the Life and Work of Robert Crosbie

The annual ULT Day meeting at the United Lodge of Theosophists, London

Sunday 19th June 2016 ~ 7pm



Robert Crosbie (10th January 1849 to 25th June 1919) was the founder of the United Lodge of Theosophists which began in Los Angeles, California, USA, in February 1909.

The ULT's mission statement is

To spread broadcast the Teachings of Theosophy as recorded in the writings of H. P. Blavatsky and William Q. Judge.

Some have described him as "the man who rescued Theosophy." Since 1934, his life and work have been specially commemorated every June by ULT Lodges around the world, near to the date of the anniversary of his departure from this plane.

Our 2016 ULT Day meeting will feature two talks - "The Struggles and Victories of Robert Crosbie" and "The ULT's Firm Foundations" - and four readings.

First Reading

From the writings of H. P. Blavatsky

The Beacon-Light upon which the eyes of all real Theosophists are fixed is the same towards which in all ages the imprisoned human soul has struggled. This Beacon, whose light shines upon no earthly seas, but which has mirrored itself in the sombre depths of the primordial waters of infinite space, is called by us, as by the earliest Theosophists, “Divine Wisdom.” . . . This name, WISDOM, or, as we say sometimes, the “wisdom Religion,” or *Theosophy*, is as old as the human mind. The title of *Sages* — the priests of this worship of truth — was its first derivative. These names were afterwards transformed into *philosophy*, and *philosophers* — the “lovers of science” or of Wisdom. It is to Pythagoras that we owe that name, as also that of *gnosis*, the system of “the knowledge of things as they are,” or of the essence that is hidden beneath the external appearance. Under that name so noble and so correct in its definition, all the masters of antiquity designated the aggregate of our knowledge of things human and divine.

Theosophy being the way that leads to truth, in every religion, as in every science, occultism is, so to say, the touchstone and universal solvent. It is the thread of Ariadne given by the master to the disciple who ventures into the labyrinth of the mysteries of being; the torch that lights him through the dangerous maze of life, forever the enigma of the Sphinx. But the light thrown by this torch can be discerned only by the eye of the awakened soul — by our spiritual senses; it blinds the eye of the materialist as the sun blinds that of the owl.

Belief in the Masters was never made an article of faith for Theosophists, but this is what one of them wrote in a letter preserved to this day: “Theosophy must not represent merely a collection of moral verities, a bundle of metaphysical Ethics epitomized in theoretical dissertations. Theosophy must be made practical. . . . It has to find objective expression in an all-embracing code of life, thoroughly impregnated with its spirit — the spirit of mutual tolerance, charity and love.

Second Reading

From the writings of Robert Crosbie

The seeker for Truth and knowledge must see the One Self in all things, and all things in the Self, and then act for and as the Self of all. All sacred writings are addressed to the individual, for it is from within the individual, and the individual alone, that reformation can begin and must be consummated. The study and application of the Gita tends to break down all ideas based upon separateness, and impresses upon the student that the way of true knowledge of the divine perfection lies in universal service.

Theosophists of every degree should realize that under Karma much is required of those to whom much has been given in opportunity and knowledge. We can only use our opportunities and knowledge to the best possible advantage and continue to do so, if we would not ourselves fall short of the requirement of “the Law of Laws — Compassion absolute.” . . . The real point of issue is the *divine nature in man*.

We find ourselves prevented on every hand from taking the position of the true nature — it seems impossible. But this is only a delusion born from the false faith we have held. We have established ideas, likes and dislikes, and feelings which under the law of return of impressions recur again and again. The moment we attempt to take an opposite stand we meet the result of the combined action of all these forces within ourselves. This is what we may call “the war in heaven” — the war in man’s own nature. But if he remains true to his own spiritual nature, he is bound to be the conqueror. If he has faith in the law of his own nature, he will go forward and gradually the obstacles will disappear.

. . . each man is *responsible* for his own external affairs, conditions and circumstances; for his character, qualities and tendencies, for his mental, moral, psychic and spiritual nature, upon every plane of consciousness. He is likewise responsible for the effects of his thought and action on his fellow-men, and on the kingdoms below man; he cannot save himself at the expense of any other being, nor can he have true happiness so long as any of his fellow-men suffer. As he is a self-conscious being with the power of acquiring qualities, and of manipulating the lower natures, it devolves upon him to *understand* the nature of all things that he may use them beneficently. Only when the feeling of responsibility which is the beginning of selflessness moves men to clarification of their minds, and to conformity of feeling, thought, and act with the true rationale of life, can this understanding be had.

When all our false beliefs, our desires and passions, our likes and dislikes have fallen away from us like cast-off garments, and we have resumed that nature of us which is divine, then we shall be able to build a civilization as much higher than this as we can possibly imagine.

Third Reading

From the writings of William Q. Judge

Underlying the Doctrines of Theosophy is one fundamental proposition, namely, “the essential Unity of all life and being.” Manifestation of life is differentiation of this unity, the purpose of differentiation is evolution, and the destiny of evolution is the return of all manifestation into its source and original unity.

Of the manifestation of life there are two phases, poles, or aspects; the descent of Spirit into matter and the ascent of matter into Spirit. The infinite variety of gradation in development between these two poles marks the degree of differentiation from the *Unity*, in its downward or upward course.

Theosophy is not a new invention but the essential underlying truth of all philosophies; it is a body of doctrine in philosophy, science, and ethics, principally derived from the *Eastern archaic sacred Theories*, which were worked out by a brotherhood of devotees and initiates who used every method of scientific investigation known to us as well as their own highly developed practices of observation, experiment, concentration, and meditation to reach the truth. They traced all phenomena by every possible means from their significance to their source, and by comparison of the independent searches and observations recorded their conclusions and accepted such results only as could stand the test of applicability and verification from every point and in every conceivable direction.

This slowly accumulating body of facts furnished the basis for these great universal doctrines, handed down from generation to generation since time immemorial.

Portions are given out from time to time, such as may be safely trusted to an advancing age, because to penetrate into the mystery of nature requires a state of the greatest purity and perfection, and this final perfection is not a gift to be expected from without, but is to be worked for by those who desire it.

It is often queried why this grand philosophy has existed for so long a time and yet so little of it has reached our all-conquering civilization. This is due to the fact that our civilization has mainly occupied itself with material and intellectual progress, refusing to even recognize the superior faculties of intuition and man’s capability of spiritual culture.

It is the aim of Theosophy to bring to the notice of those who are inclined to admit the spiritual nature of man, and is progressive evolution, that on another plane of existence, a plane which partakes of a wider field of consciousness and which lies within the capability of development in every individual, that on that higher plane there is a spiritual unity, a universal brotherhood of mankind and on that plane of being there is no separateness from homogeneous existence; and further that no permanent progress is possible through fostering the illusion of separateness, and that man’s true duty at all times and in all circumstances is the love of his kind and the preservation of harmony around him.

Fourth Reading

From the writings of Robert Crosbie

A true Theosophic life . . . can be lived anywhere, alone or in crowds, for it is a life of right ideas. The only way to better conditions is through better ideas. Bettering conditions without bettering ideas merely puts men in a place more favorable for acting on wrong ideas and gives them opportunity for exploiting their selfishness.

Everything depends upon the ideals that men hold. If people as a whole could be brought into the position of listening to the message of Theosophy, and applying it, the misery and suffering that now exist in the world would practically cease to exist. But they must first desire and choose to listen.

Theosophy must be understood to be a gift to mankind by more progressed beings than ourselves. We must learn, and *apply*, the fundamental principles which underlie that grand philosophy, and understand the operation of law as disclosed therein. Then, and then only, can we begin to make Theosophy a living power in our lives.

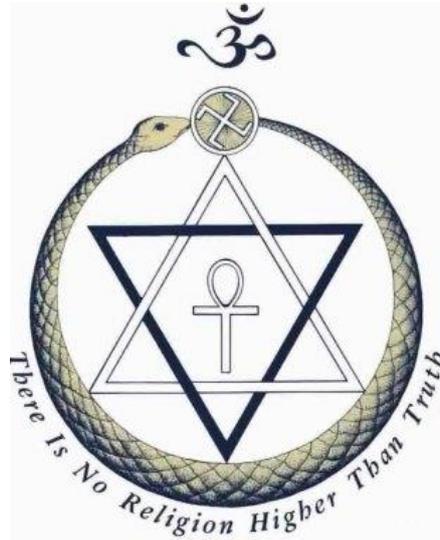
If each student did this, all would have one aim, one purpose, one teaching, and a sure basis for united effort. Such differences of individual opinion as might arise would be solved by a careful adjustment of these to the philosophy. Thus all would be united; all preserve the utmost freedom of thought; all progress most rapidly by self-induced and self-devised efforts. No one, then, would make the fatal blunder of imagining that Theosophy is something which can be developed, but each would devote his thought and effort to growth along the lines that Theosophy indicates, so that he may become the better able to help and teach others.

The laws and principles of existence — the true rationale of life — are presented by Theosophy; hence, each man's contact with it is alike an opportunity and a responsibility, to which he has been brought under Karma. He can make the most of it, or he may neglect it so as to fail to obtain or extend benefit. His refusal to take advantage of it now will make him less determined in some other life to carry out the purpose of his nature, which is defeated if he neglects, *under any circumstances or pressure*, that which he sees to be leading him in the right direction.

Theosophy is for those who *want* it. We are to hold, wait, and work for those few earnest souls who will grasp the plan and further the Cause. Many have their ears so dulled, or their attention so diverted, that no number of repetitions can reach them — yet Theosophy must be held out continually for all who will listen. That is our self-assumed work; we have our example in H.P.B. and W.Q.J. — as to means, method and manner; let us imitate them, and so do their work in their spirit.

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.”

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www.theosophy-ult.org.uk