

PARTAKERS OF DIVINE WISDOM

141st Anniversary Commemoration of the founding
of the modern Theosophical Movement
in New York, 17th November 1875.

United Lodge of Theosophists, London

Thursday 17th November 2016 ~ 7pm



"How many of you have helped humanity to carry its smallest burden, that you should all regard yourselves as Theosophists. Oh, men of the West, who would play at being the Saviours of mankind before they even spare the life of a mosquito whose sting threatens them!, would you be partakers of Divine Wisdom or true Theosophists? Then do as the gods when incarnated do. Feel yourselves the vehicles of the whole humanity, mankind as part of yourselves, and act accordingly."

~ Words of a Master, translated and shared by H. P. Blavatsky
("Five Messages to the American Theosophists" Second Message, p. 19-20)

Our special meeting will feature two talks - "Why Was The Theosophical Movement Founded?" and "What is Divine Wisdom?" - plus three readings.

First Reading

From the writings of H. P. Blavatsky

The multiplication of local centres should be a foremost consideration in your minds, and each man should strive to be a centre of work in himself. When his inner development has reached a certain point, he will naturally draw those with whom he is in contact under the same influence; a nucleus will be formed, round which other people will gather, forming a centre from which information and spiritual influence radiate, and towards which higher influences are directed.

But let no man set up a popery instead of Theosophy, as this would be suicidal and has ever ended most fatally. We are all fellow-students, more or less advanced; but no one belonging to the Theosophical Society ought to count himself as more than, at best, a pupil-teacher - one who has no right to dogmatize. . . .

On the day when Theosophy will have accomplished its most holy and most important mission - namely to unite firmly a body of men of all nations in brotherly love and bent on a pure altruistic work, not on a labor with selfish motives - on that day only will Theosophy become higher than any nominal brotherhood of man. This will be a wonder and a miracle truly, for the realization of which Humanity is vainly waiting for the last eighteen centuries, and which every association has hitherto failed to accomplish. . . .

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. . . .

The tendency of modern civilization is a reaction towards animalism, towards a development of those qualities which conduce to the success in life of man as an animal in the struggle for animal existence. Theosophy seeks to develop the human nature in man in addition to the animal, and at the sacrifice of the superfluous animality which modern life and materialistic teachings have developed to a degree which is abnormal for the human being at this stage of his progress. 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.

Second Reading

From the writings of William Q. Judge

Though it was hoped that the mystery of life and the power over nature could be obtained in our time by mere intellectual development, very little indeed has been accomplished, but instead we find ourselves - as the result of misdirected energies - in the abyss of modern materialism.

The abolition alone of these tendencies, and the *insight* into the inability to find the secret into the mystery of the all-pervading and unerring law of nature by physical means, - the abolition and destruction of these tendencies is the bridge over which alone we may arrive at the enlightened shore of transcendental wisdom.

At this present restless stage of discontent and the fruitless search for peace, the T. S. appeared with truly altruistic motives, reminding the perplexed age of the mistaken course it had taken in its illusion of separateness and in its denial of man's better nature.

It is the aim of the T. S. to bring to the notice of those who are inclined to admit the spiritual nature of man and his 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. It is with the endeavor to learn something concerning our position in life and our spiritual relation to each other that we come together weekly, some of us daily, to exchange our observations and experiences.

It is premised that man is the product of an advanced stage of evolution, which is demonstrated by his possession of the more developed faculties of perception and consciousness compared with other organisms, his capability of analysis of physical nature, his inherent sense of moral duty, and his aspirations to know his relative position in cosmic evolution. . . .

When we observe the great intelligence and justice with which the minutest object in nature is governed, we can draw inference by analogy and apply to the human being. The same conditions prevail; the great universality of government, embracing all and moving all with inexorable certainty in obedience to one law and design, the *interdependence* of everything, suggest the unity of all. Unity of life and being means brotherhood of all the units which make up that unity of life and being, and it is the conscious realization of this unity, the universal, all-pervading principle of brotherhood, that lends a basis and meaning to the phenomena of life and existence.

- "Theosophy and the Theosophical Society" (article)

Third Reading

From the writings of Robert Crosbie

It is because there are those in the world desirous of helping humanity to proceed further, that we are not worse off. Often the ideas given out by men in high places are not the result of their own cogitations, although thought to be such. Many an idea is received by those who have the ear of the public, who speak and will be heard, from Those with a far deeper knowledge of the issues at stake, yet whose voices would not be heard at all. So, though there may seem to be little action on the part of Theosophical disciples, there is much action on inner planes of being, and that action never but for the benefit of humanity. If only once any considerable number of persons could take the true position and act from the true nature, right ideas would soon spread all over the earth. Once the ideas are implanted in our minds, we can help the world by speaking of them, and by exemplifying them. We can do that much, however selfishly the world moves on.

A true league of humanity could be formed - without social distinctions, class distinctions, national distinctions. In their stead would come a common perception and a common realization of the universe and a common course for humanity. We must know that we are all of other peoples. We came through all the civilizations that have been. We have passed through the Eastern, the near East, and the European peoples and now we are here, at the farthest confines of the West, under the Law of Karma. Civilization must roll back over the course it came, and as it goes back in spirit, speech, act, and example towards the East from which it came, the misconceptions that have arisen around religious and other ideas will be cleared away by the power of our knowledge and example.

We are here as the best representatives of the people of the world - the most intelligent, the freest in mind and opinion, the freest in action. All that means something under Law, and it means that every being coming in contact with the Ancient Wisdom has an opportunity devolved upon him. We have not met for the first time, nor have we met for the last. Once more we are together, and listening to what we do absolutely *know* inside. There is that in us which sees and knows when the word is spoken which gives first indication of the life within a life, of a life greater than this we have conceived life to be. Then we begin to tread that small old path that stretches far away - the Path that our great Predecessors, the Masters, have trod before us.

- **"A League of Humanity"** (from **"The Friendly Philosopher"** p. 309-310;
also in **"Universal Theosophy"**)

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