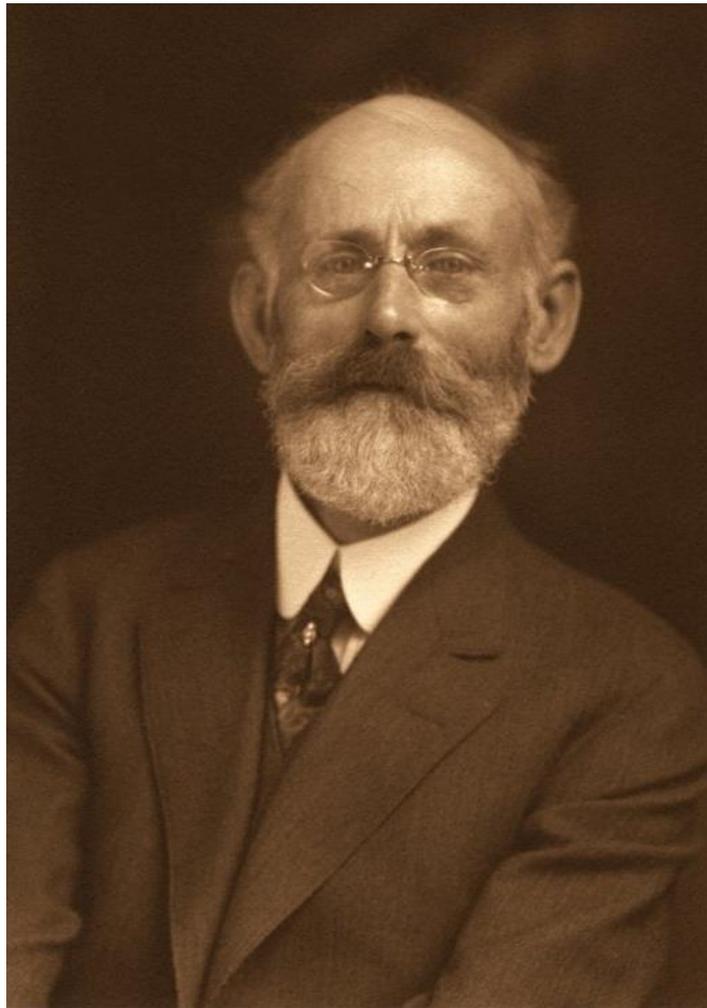


U.L.T. DAY 2018

The Original Impulse: Keeping The Fire Alive

An annual commemoration of the life and work of Robert Crosbie,
founder of the United Lodge of Theosophists



Sunday 24th June at 62 Queens Gardens, London, W2 3AH

Featuring two short talks

“The Life of Robert Crosbie & His Creative Approach to Difficulty”

“The Original Impulse: Keeping The Fire Alive”

plus three readings and a Q&A panel

First reading from Robert Crosbie's "The Friendly Philosopher"

"In the Beginning" Letter One, p. 363-364

It is futile to accept revelations on anybody's say-so. They convey no knowledge, and it is actual knowledge that is required by each one. Shibboleths and formulas are mere words, not a criterion of truth.

Theosophy is in the world to present the means by which each one can acquire knowledge for himself. Its study and application call forth the judgment and discrimination latent in the man himself.

Truth is not a man, nor a book, nor a statement. The nature of Truth is universal; its possessors in any degree will be found to be appliers of universality in thought, speech and action. Their efforts will be for humanity regardless of sex, creed, caste or color. They will never be found among those claiming to be the chosen spokesman of the Deity—and exacting homage from their fellow-men: true Brotherhood includes the least developed as well as the very highest. We must seek to give aid to all in search of truth. Our value and aid in this great work will be just what we make them by our motive, our judgment, our conduct.

The heart-felt desire that others may benefit from our lives will be felt by those open—it matters little how few; they may be the means of wakening many others. It is the effort and the sacrifice that bring the ultimate results, but in our zeal it is well to consider what the Masters have done, and do year after year, age after age. They do what They can, when They can, and as They can—in accordance with cyclic law. They conserve the knowledge gained—and wait. Knowing this, and doing thus, there can be no room in us for doubt or discouragement. 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. to means, method and manner: let us imitate them, and so do their work in their spirit.

The Theosophical "arch" has been thrown across the abyss of creeds and materialism. Some have discovered where a base rests on one or the other side; others have found "stones" that belong to the arch, but the "key-stone" has been "rejected" because of its irregular shape—all like the story of old in masonic tradition. But we are also reminded that the time came when the rejected stone became "the head of the corner" because it was found to be the key-stone. All the time there were those who knew of the key-stone, but they were very few and their voices were not heard amid the clamor of the claims made by those who had found portions of the arch and desired recognition. So the few had to "Work, Watch—and 'Wait,'" knowing that history repeats itself, and that there is nothing new under the sun.

The allegory of the tower of Babel applies to the present times. Everything is in confusion, everyone talking his own gibberish—and nobody listening. I said "nobody"—but some are; a few realize that none of these things bring knowledge. All that can be done is to let the light so shine that all who will may seek it, thus sowing for future harvest. It would be a hopeless task were it not for Reincarnation; so the great effort should be to promulgate the fundamental principles of Unity, of Brotherhood, of Karma and Reincarnation.

Second reading from H. P. Blavatsky's "The Key to Theosophy" p. 232–234

The Relations of the T.S. to Political Reforms

ENQUIRER. But surely the T. S. does not stand altogether aloof from the social questions which are now so fast coming to the front?

THEOSOPHIST. The very principles of the T. S. are a proof that it does not —or, rather, that most of its members do not — so stand aloof. If humanity can only be developed mentally and spiritually by the enforcement, first of all, of the soundest and most scientific physiological laws, it is the bounden duty of all who strive for this development to do their utmost to see that those laws shall be generally carried out. All Theosophists are only too sadly aware that, in Occidental countries especially, the social condition of large masses of the people renders it impossible for either their bodies or their spirits to be properly trained, so that the development of both is thereby arrested. As this training and development is one of the express objects of Theosophy, the T. S. is in thorough sympathy and harmony with all true efforts in this direction.

ENQUIRER. But what do you mean by "true efforts"? Each social reformer has his own panacea, and each believes his to be the one and only thing which can improve and save humanity?

THEOSOPHIST. Perfectly true, and this is the real reason why so little satisfactory social work is accomplished. In most of these panaceas there is no really guiding principle, and there is certainly no one principle which connects them all. Valuable time and energy are thus wasted; for men, instead of co-operating, strive one against the other, often, it is to be feared, for the sake of fame and reward rather than for the great cause which they profess to have at heart, and which should be supreme in their lives.

ENQUIRER. How, then, should Theosophical principles be applied so that social co-operation may be promoted and true efforts for social amelioration be carried on?

THEOSOPHIST. Let me briefly remind you what these principles are — universal Unity and Causation; Human Solidarity; the Law of Karma; Re-incarnation. These are the four links of the golden chain which should bind humanity into one family, one universal Brotherhood.

ENQUIRER. How?

THEOSOPHIST. In the present state of society, especially in so-called civilized countries, we are continually brought face to face with the fact that large numbers of people are suffering from misery, poverty and disease. Their physical condition is wretched, and their mental and spiritual faculties are often almost dormant. On the other hand, many persons at the opposite end of the social scale are leading lives of careless indifference, material luxury, and selfish indulgence. Neither of these forms of existence is mere chance. Both are the effects of the conditions which surround those who are subject to them, and the neglect of social duty on the one side is most closely connected with the stunted and arrested development on the other. In sociology, as in all branches of true science, the law of universal causation holds good. But this causation necessarily implies, as its logical outcome, that human solidarity on which Theosophy so strongly insists. If the action of one reacts on the lives of all, and this is the true scientific idea, then it is only by all men becoming brothers and all women sisters, and by all practising in their daily lives true brotherhood and true sisterhood, that the real human solidarity, which lies at the root of the elevation of the race, can ever be attained. It is this action and interaction, this true brotherhood and sisterhood, in which each shall live for all and all for each, which is one of the fundamental Theosophical principles that every Theosophist should be bound, not only to teach, but to carry out in his or her individual life.

Third reading from William Q. Judge's "Letters That Have Helped Me"

Book I, Letter XI (p. 35-36) and Book II, Letter XI (p. 126)

We dare not hope, but we dare try to live on and on that we may serve Them as They serve the Law. We are not to try to be chelas or to do any one thing in this incarnation, but only to know and to be just as much as we can, and the possibility is not measured. Reflect, then, that it is only a question of being overcome—by what? By something outside. But if you accuse or doubt yourself, you then give the enemy a rest; he has nothing to do, for you do it all yourself for him, and, leaving you to your fate, he seeks other victims. Rise, then, from this despondency and seize the sword of knowledge. With it, and with Love, the universe is conquerable. . . .

If we admit that we are in the stream of evolution, then each circumstance must be to us quite right. And in our failures to perform set acts should be our greatest helps, for we can in no other way learn that calmness which Krishna insists upon. If all our plans succeeded, then no contrasts would appear to us. Also those plans we make may all be made Ignorantly and thus wrongly, and kind Nature will not permit us to carry them out. We get no blame for the plan, but we may acquire Karmic demerit by not accepting the impossibility of achieving. Ignorance of the law cannot be pleaded among men, but ignorance of fact may. In occultism, even if you are ignorant of some facts of importance you are not passed over by The Law, for It has regard for no man, and pursues Its adjustments without regard to what we know or are ignorant of.

If you are at all cast down, or if any of us is, then by just that much are our thoughts lessened in power. One could be confined in a prison and yet be a worker for the Cause, So I pray you to remove from your mind any distaste for present circumstances. If you can succeed in looking at it all as just what you in fact desired, then it will act not only as a strengthener of your good thoughts, but will act reflexly on your body and make it stronger. . . .

The mystery of the ages is man — each one of us. Patience is needed in order that the passage of time required for the bodily instrument to be altered or controlled is complete. Violent control is not so good as gentle control, continuous and firmly unrelaxed. The Seeress of Prevorst found that a gentle current did her more good than a violent one. Gentleness is better because an opposition current is always provoked, and, of course, if that which produces it is gentle, it will also be the same. This gives the unaccustomed student more time and gradual strength. . . .

Do you know what it is to resist without resistance? That means, among other things, that too great an expenditure of strength, of "fortitude," is not wise. If one fights, one is drawn into the swirl of events and thoughts, instead of leaning back on the great ocean of the Self which is never moved. Now you see that. So, lean back and look on at the ebb and flow of life that washes to our feet and away again many things that are not easy to lose nor pleasant to welcome, yet they all belong to Life, to the Self. The wise man has no personal possessions. . . .

Every situation ought to be used as a means. This is better than philosophy, for it enables us to know philosophy. You do not progress by studying other people's philosophies, for then you do but get their crude ideas. Do not crowd yourself, nor ache to puzzle your brains with another's notions. You have the key to self and that is all; take it and drag out the lurker inside. You are great in generosity and love, strong in faith, and straight in perception. Generosity and love are the abandonment of self. That is your staff. Increase your confidence, not in your abilities, but in the great All being thyself.

I would to God you and all the rest might find peace.