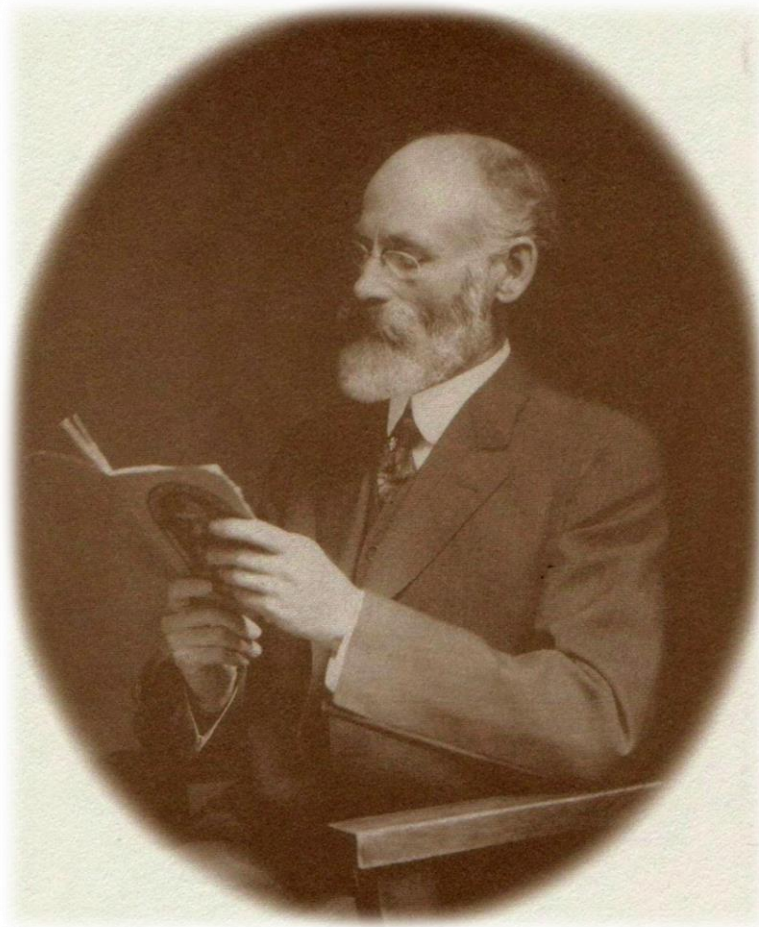


ULT DAY 2020

Universal Wisdom, The Path of the Future

Commemorating the life and work of Robert Crosbie, founder of the United Lodge of Theosophists, who passed away on 25th June 1919



“The Message brought by H. P. Blavatsky is the most universal in its scope, the most nearly all-inclusive and profound in its presentation, of any of the great Messages that the history and traditions of the human race afford. Great Adepts have appeared from time to time, who have been hailed as Avatars by succeeding generations. Great Saviours have visited this and that people and granted them some portion of the Secret Doctrine, which in time degenerated into a religion and a worship. Where in recorded history or tradition known to the Western World has there been so vast a commitment of eternal truth as is embodied in Theosophy?”

(from “Masters and Their Message” Part II by Robert Crosbie, *Theosophy Magazine* August 1914)

Featuring two short talks, three readings, and a Q&A panel

Hosted online on Sunday 21st June by the United Lodge of Theosophists, London, UK

First Reading

Excerpts from “A League of Humanity” by Robert Crosbie

Where shall we find the true foundation for a changed civilization that all men and women can see and stand on? It is not philosophies nor religions nor political panaceas that are needed; but Knowledge, and a wider scope of vision than the vicissitudes of one short physical life. The knowledge that is greater than all the forms of religion ever invented is the knowledge of the very nature of man himself, for himself and in himself. For we are not here as things apart; we are here because of one great sustaining Cause – infinite and omnipresent, not separate from us, nor from any other being. It is the same in all beings above the human and in all beings below the human – the very root of our natures, the very man himself. It is the Source of all powers and of all actions, whether good or evil. Then, everything that is done by beings affects all beings, and all that is has been caused by beings, each one affected according to its share in the cause. What the past has been, we are experiencing now – our lives now being but repetitions of lives that preceded them. What the future will be, we are making now – the lives to come depending entirely on the choice and direction of our thoughts and actions now.

We are going to have a league of humanity only when the ancient truths of the Wisdom Religion are once more perceived – when there is one purpose and one teaching. Its truths are self-evident, not to be accepted because written in some book, nor because they are the dicta of some particular church. They are the only truths worth considering because in the use of them they prove themselves true. And truth, as we ought to know, always explains. When we have the explanation, we have the truth. Each has to make his own verification of the truth, but the fact remains that there is truth, and it has always existed. It has come to us from Beings higher than we, because once They turned Their faces in the right direction and pursued the course pointed out to Them as leading to spiritual, divine perfection. They know all that has been known. They know us, although we may not know Them. They know our needs, although we may be densely ignorant of them. They come again and again to present the truths of life to man, hoping that some echo may be aroused in his soul so that he, too, shall arrive at a realization of Self, of Spirit – which is Knowledge.

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.

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 – the Path that our great Predecessors, the Masters, have trod before us.

Second Reading

Excerpts from “The Dual Aspect of Wisdom” by H. P. Blavatsky

Our age, we say, is inferior in Wisdom to any other, because it professes, more visibly every day, *contempt for truth and justice, without which there can be no Wisdom*. Because our civilization, built up of shams and appearances, is at best like a beautiful green morass, a bog, spread over a deadly quagmire. Because this century of culture and worship of matter, while offering prizes and premiums for every “best thing” under the Sun, from the biggest baby and the largest orchid down to the strongest pugilist and the fattest pig, has no encouragement to offer to morality; no prize to give for any moral virtue. Because it has Societies for the prevention of physical cruelty to animals, and none with the object of preventing the moral cruelty practised on human beings. Because it encourages, legally and tacitly, vice under every form, from the sale of whiskey down to forced prostitution and theft brought on by starvation wages, Shylock-like exactions, rents and other comforts of our cultured period. Because, finally, this is the age which, although proclaimed as one of physical and moral freedom, is in truth the age of the most ferocious moral and mental slavery, the like of which was never known before.

Slavery to State and *men* has disappeared only to make room for slavery to *things* and *Self*, to one’s own vices and idiotic social customs and ways. Rapid civilization, adapted to the needs of the higher and middle classes, has doomed by contrast to only greater wretchedness the starving masses. Having levelled the two former it has made them the more to disregard the substance in favor of form and appearance, thus forcing modern man into duress vile, a slavish dependence on things inanimate, to use and to serve which is the first bounden duty of every *cultured* man.

We have a right to analyze the terms used and enquire in the words of the book of Job, that suggestive allegory of Karmic purification and initiatory rites: “Where shall (true) wisdom be found? Where is the place of understanding?” and to answer again in his words: “With the ancient *is* wisdom and in the length of days understanding” (Job xxviii, 12 and xii, 12).

The Eastern Occultist employs the mystic term [i.e. “The Ancient”] only when referring to the re-incarnating higher Ego. For, divine Wisdom being diffused throughout the infinite Universe, and our impersonal HIGHER SELF being an integral part of it, the *atmic* light of the latter can be centered only in that which though eternal is still individualized – i.e., the noetic Principle, the manifested God within each rational being, or our Higher *Manas* at one with *Buddhi*.

It is the “Ancient,” because, whether it be called Sophia, Krishna, Buddhi-Manas or Christos, it is ever the “first-born” of *Alaya-Mahat*, the Universal Soul and the Intelligence of the Universe. Esoterically then, Job’s statement must read: “With the Ancient (man’s Higher Ego) *is* Wisdom, and in the length of days (or the number of its re-incarnations) is understanding.”

from “H. P. Blavatsky Theosophical Articles” Vol. 1, p. 28-37,
also in HPB Pamphlet #1 “Theosophical Psychology”

Third Reading

Excerpts from “Notes on The Bhagavad-Gita” by William Q. Judge

At this point of our progress we should *examine our motive and desire*.

It has been said in some Theosophical writings of the present day, that a “spiritualized will” ought to be cultivated. As terms are of the highest importance we ought to be careful how we use them, for in the inner life they represent either genuine, regulated forces, or useless and abortive things that lead to nothing but confusion. This term “spiritualized will” leads to error, because in fact it has no existence. The mistake has grown out of the constant dwelling on “will” and “forces” needed for the production of phenomena, as something the disciple should strive to obtain – whether so confessed or not – while the real motive power is lost sight of. It is very essential that we should clearly understand this, for if we make the blunder of attributing to will or to any other faculty an action which it does not have, or of placing it in a plane to which it does not belong, we at once remove ourselves far from the real knowledge, since all action on this plane is by mind alone.

The old Hermetic statement is: “*Behind will stands desire*,” and it is true. *Will* is a pure, colorless force which is moved into action by *desire*. If desire does not give a direction, the will is motionless; and just as desire indicates, so the will proceeds to execute.

Furthermore, men of the world are not desiring to see results which shall be in accord with the general will of nature, because they are wanting this and that for their own benefit. Their desire, then, no matter how strong, is limited or nullified: (1) by lack of knowledge of how to counteract other wills; (2) by being in opposition to the general will of nature without the other power of being able to act strongly in opposition to that too.

So it follows – as we see in practice in life – *that men obtain only a portion of that which they desire*. The question next arises: Can a man go against the general will of nature and escape destruction, and also be able to desire wickedly with knowledge, and accomplish, through will, what he wishes? Such a man can do all of these – except to escape destruction. That is sure to come, no matter at how remote a period. He acquires extraordinary knowledge, enabling him to use powers for selfish purposes during immense periods of time, but at last the insidious effects of the opposition to the general true will makes itself felt and he is destroyed forever.

This fact is the origin of the destruction-of-worlds-myths, and of those myths of combats such as between Krishna and Ravana, the demon god, and between Durga and the demons.

For in other ages, as is to again occur in ages to come, these wickedly desiring people, having great knowledge, increase to an enormous extent and threaten the stability of the world. Then the adherents of the good law can no longer quietly work on humanity, but come out in force, and a fight ensues in which the black magicians are always destroyed, because the good adepts possess not only equal knowledge with the bad ones, but have in addition the great assistance of the general will of nature which is not in control of the others, and so it is inevitable that the good should triumph always. This assistance is also the heritage of every true student, and may be invoked by the real disciple when he has arrived at and passed the first abyss.

THE DECLARATION

OF THE UNITED LODGE OF THEOSOPHISTS

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.”

“Becoming a member of any theosophical society does not confer any knowledge.
To be a Theosophist, one must study and apply Theosophy.”

from “Questions and Answers” by Robert Crosbie, *Theosophy Magazine*, January 1913

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