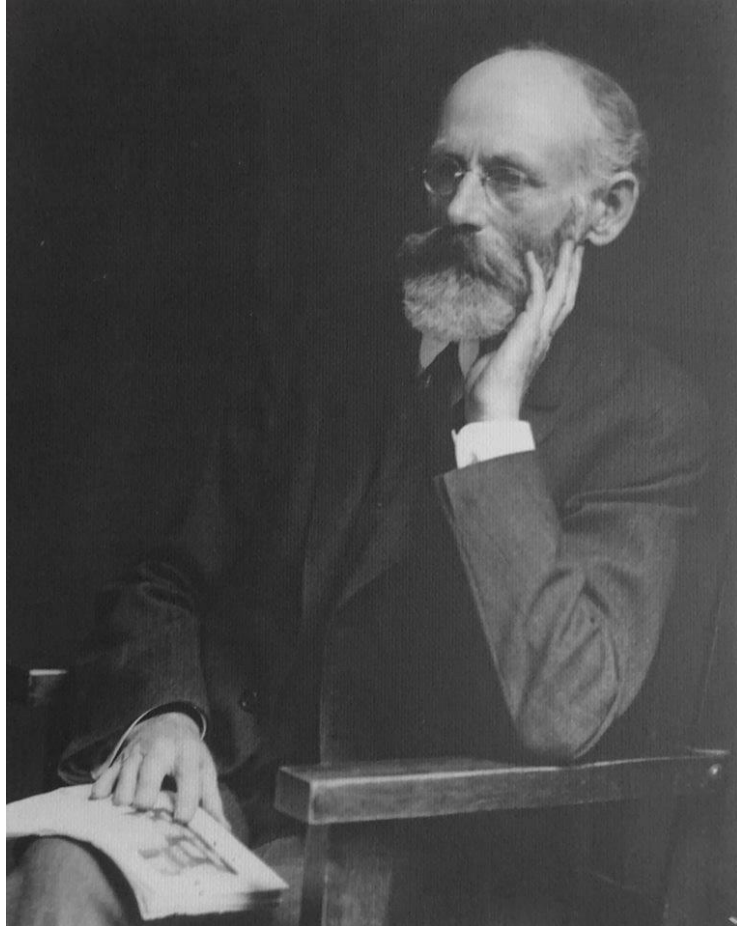


ULT DAY 2017

The 1875 Movement and its Himalayan Origins

Sunday 25th June 2017 at the United Lodge of Theosophists, London



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.

Featuring two talks - "Glimpses into the Life of Robert Crosbie" and "The 1875 Movement & Its Himalayan Origins" - and four readings.

First Reading

From the writings of 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, nor 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 his 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.

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 truth 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 one 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.

Second Reading

From the writings of H. P. Blavatsky

The "Wisdom Religion" is the inheritance of all the nations, the world over.

Theosophy . . . is as old as the world, in its teachings and ethics, if not in name. . . .

Its aims are several; but the most important of all are those which are likely to lead to the relief of human suffering under any or every form, moral as well as physical. And we believe the former to be far more important than the latter. Theosophy has to inculcate ethics; it has to purify the soul, if it would relieve the physical body, whose ailments, save cases of accidents, are all hereditary. It is not by studying Occultism for selfish ends, . . . that one can ever reach the true goal: that of helping suffering mankind.

As mankind is essentially of one and the same essence, and that essence is one - infinite, uncreate, and eternal, whether we call it God or Nature - nothing, therefore, can affect one nation or one man without affecting all other nations and all other men. This is as certain and as obvious as that a stone thrown into a pond will, sooner or later, set in motion every single drop of water therein.

It is an occult law . . . that no man can rise superior to his individual failings, without lifting, be it ever so little, the whole body of which he is an integral part. In the same way, no one can sin, nor suffer the effects of sin, alone.

. . . all pain and suffering are results of want of Harmony, and . . . the one terrible and only cause of the disturbance of Harmony is *selfishness* in some form or another. Hence Karma gives back to every man the *actual consequences* of his own actions, without any regard to their moral character; but since he receives his due for *all*, it is obvious that he will be made to atone for all sufferings which he has caused, just as he will reap in joy and gladness the fruits of all the happiness and harmony he had helped to produce.

The Masters require only that each shall do *his best*, and, above all, that each shall strive in reality to feel himself one with his fellow-workers. It is not a dull agreement on intellectual questions, or an impossible unanimity as to all details of work, that is needed; but a true, hearty, earnest devotion to our cause which will lead each to help his brother to the utmost of his power to *work* for that cause, whether or not we agree as to the exact method of carrying on that work. The only man who is absolutely wrong in his method is the one who *does nothing*.

Make men feel and recognize in their innermost hearts what is their real, true duty to all men, and every old abuse of power, every iniquitous law in the national policy, based on human, social or political selfishness, will disappear of itself.

Third Reading

From the writings of William Q. Judge

How man has come to be the complex being that he is and why, are questions that neither Science nor Religion makes conclusive answer to. This immortal thinker having such vast powers and possibilities, all his because of his intimate connection with every secret part of Nature from which he has been built up, stands at the top of an immense and silent evolution. He asks why Nature exists, what the drama of life has for its aim, how that aim may be attained. But Science and Religion both fail to give a reasonable reply. Science does not pretend to be able to give the solution, saying that the examination of things as they are is enough of a task; religion offers an explanation both illogical and unmeaning and acceptable but to the bigot, as it requires us to consider the whole of Nature as a mystery and to seek for the meaning and purpose of life with all its sorrow in the pleasure of a God who cannot be found out.

What then is the universe for, and for what final purpose is man the immortal thinker here in evolution? It is all for the experience and emancipation of the soul, for the purpose of raising the entire mass of manifested matter up to the stature, nature, and dignity of conscious god-hood. The great aim is to reach self-consciousness; not through a race or a tribe or some favored nation, but by and through the perfecting, after transformation, of the whole mass of matter as well as what we now call soul. Nothing is or is to be left out. The aim for present man is his initiation into complete knowledge, and for the other kingdoms below him that they may be raised up gradually from stage to stage to be in time initiated also. This is evolution carried to its highest power; it is a magnificent prospect; it makes of man a god, and gives to every part of nature the possibility of being one day the same; there is strength and nobility in it, for by this no man is dwarfed and belittled, for no one is so originally sinful that he cannot rise above all sin. Treated from the materialistic position of Science, evolution takes in but half of life; while the religious conception of it is a mixture of nonsense and fear. Present religions keep the element of fear, and at the same time imagine that an Almighty being can think of no other earth but this and has to govern this one very imperfectly. But the old theosophical view makes the universe a vast, complete, and perfect whole.

The great problems of life: why we are here, why we suffer, and where may justice be found, press upon us . . . It is life and its sorrows that destroy our peace, and every human heart wants to know the reason for it.

We must therefore offer theories that will give the answer, and these theories are the great doctrines of karma and reincarnation. There is a mysterious power in these doctrines which at last forces them upon the belief of those who take them up for study. It is due to the fact that the ego is itself the experiencer of rebirth and karma - that has within a clear recollection of both, and rejoices, as it were, when it finds the lower mind taking them up for study.

Fourth Reading

From the writings of Robert Crosbie

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. 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 heartfelt 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.

In the work which we have undertaken together, it matters not whether "we" fail or succeed. Our purpose has been and will be that the Work shall go on.

It is, then, to the Teachings that attention has to be called - not to ourselves who are only handing them on as best we can.

"U. L. T." is a name given to certain principles and ideas; those who associate themselves with those principles and ideas are attracted and *bound by them only*.

The basis of successful work is Unity.

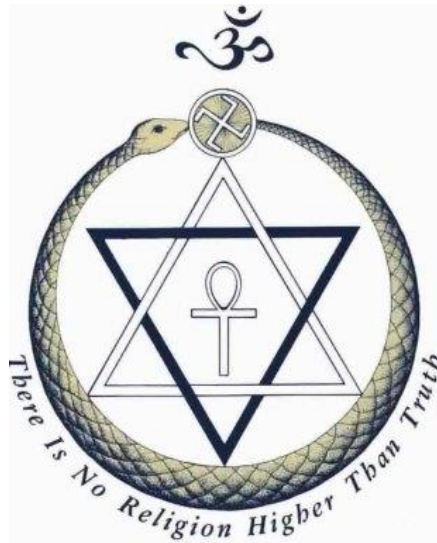
This is an age of transition, and our work is to hark back to first principles, promulgate and sustain them as best we can, so that they shall be ready for those who need them, drawing our inspiration from the Message and the Messengers.

The course of U. L. T. will be what its Associates make it - no more, no less. Its "basis for union" is purposely left undefined from the exoteric, the personal, point of view, in order to make more prominent the true and lasting basis for unity among all who call themselves Theosophists.

We are all links in the great chain of the Theosophical Movement. What affects one affects all, and in degree. Everyone who endeavors to help others in any real way, puts himself in the position where he must take the reactions. The Karma of the Parent Theosophical Society is that of H.P.B. and Mr. Judge, known by them beforehand in a general way. It is also our Karma and that of all other Theosophists. We, and all other true students are linked with the Great Lodge by aspiration, by service, by following the Masters' program as nearly as we know.

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