

**THEOSOPHY CO. OF ARIZONA**  
**77 WEST ENCANTO BLVD.**  
**PHOENIX AZ. 85003-1108    OFFICE # 602-290- 4316**

Its Mission and Its Future  
Is to provide for:

**THE UNITED LODGE OF THEOSOPHISTS  
AND THE THEOSOPHICAL MOVEMENT**

THE UNITED LODGE OF THEOSOPHISTS is an association of students of Theosophy which came into being through the determination of a small number of Theosophists to pursue the objectives of the Theosophical Movement without organizational distractions and formalities. The conception of U.L.T. (United Lodge of Theosophists) as a vehicle for Theosophical work derives mainly from the experience and insight of Robert Crosbie, a man who, throughout a long association with the original Theosophical Society, was witness to the schisms and divisions caused in the movement by organizational claims, controversy over “authority,” and the competition of personal leaders. In 1909, with the help of a few others who had come to share his unsectarian view of Theosophy, Mr. Crosbie. formed the United Lodge of Theosophists—a body which was defined by a simple statement of policies and intentions—and set about the task of restoring the record of the Theosophical teachings available to the public and inaugurating a program of practical Theosophical education. There has been no change, from that day to this, in the U.L.T. statement of purpose, called the “Declaration,” and little alteration (none in principle) in the modes of work established by Mr. Crosbie during his lifetime.

Although study and understanding of Theosophy are regarded by its advocates and supporters as a lifetime under taking, a general view of this philosophy is necessary to a comprehension of U.L.T. The basic idea is that there is in every human being the latent capacity for self-knowledge, for self-reliant decision on all the great questions, and for progress in understanding through the study and application of philosophy in daily life. While people

may and do learn from one another and, indeed, learn better and more rapidly in cooperative association than in any other way—each individual is ultimately responsible for his own growth, and is himself the only final authority concerning what he will accept as knowledge and truth. It follows that the best association is one which provides a maximum of individual freedom and at the same time full opportunity for contact and collaboration with others who are endeavoring to move in the same direction.

What, then, is the ground of unity among students of Theosophy in U.L.T.? It is agreement on the Objects of the Theosophical Movement and on the proposition that the teachings of Theosophy are the best available guides to an understanding of those Objects and to the planning of work in their behalf. Stated briefly, they are:

- I. To form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or color;
- II. The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and
- III. The investigation of the unexplained laws of Nature and the psychological powers latent in man.

Theosophy teaches that human intelligence is essentially an expression of the soul—reality in every man; that this soul is an individual, evolutionary pilgrim engaged in a long series of embodiments (incarnations) through which it grows in knowledge and ethical awareness, moving toward the climactic development of perfection as a human being—perfection in terms of the possibilities of this period of evolution. It teaches that this cycle of growth proceeds under the government of natural law—a law which applies as much to the moral as to the physical life, and which, if studied in its manifold phases and subtle effects, can be understood and relied upon by human beings. (In the East, and increasingly in the West, this principle of order is known as the Law of Karma.

Theosophy proposes further that all human souls—as well as the soul-aspect of everything in nature—is rooted in an ultimate principle of Reality

which is the source of all. This is the old idea of an unknown and hidden Deity—abstract to intellect, wholly hidden from sense, yet an absolute presence within all life and every aspect of being and nature. It is the changeless and essential unity intuited as the Nameless One, the Primary Reality which supports the Universe. It is the center and undefined Subject behind all intelligence, yet not limited or confined by any form. This principle, Theosophy holds, is the source and justification of all ethical conceptions, and the deeply felt premise of all ideals of brotherhood.

In consideration of the fact that the mind, in its highest sense, is the place of realization and growth, individual students come to regard these general principles as meaning that human life is a continuous process of learning, and that this learning involves unceasing revision of the terms of individual understanding, which process, as men gain awareness of its operations, becomes the best evidence we have of the reality of the Higher Self in every man. The evolutionary work pursued by the ego throughout incarnation after incarnation is held to be the consequence of what the individual eventually realizes directly of his own destiny as a spiritual being. In the United Lodge of Theosophists, this view of soul— growth or development manifests in primary attention to “self-induced and self-devised efforts” (see the Declaration), as distinguished from formalized programs of education and fixed methods for progress in Theosophy.

These fundamental conceptions or propositions about meaning in human life are really the ground of the U.L.T. form of association of students of Theosophy. Confidence in the capacity of the students to define for themselves their commitments in the service of Theosophy rests upon the evolutionary principle of self-reliance taught by Theosophy. The absence of organizational procedures and apparatus is in recognition of the idea that these mechanisms are not necessary to the study of philosophy. U.L.T. is not concerned with externalities, but with study and growth in philosophical understanding.

A natural question concerns the defining of “Theosophy” and the

selection or limitation of the materials for study. The Declaration of U.L.T. affirms loyalty to the “Great Founders of the Theosophical Movement.” The meaning of this phrase grows out of examination of the body of Theosophical literature. The inquirer, if he goes to the sources, finds that the principal founders of the Theosophical Society (formed in New York City, in 1875) were three: H. S. Olcott, H. P. Blavatsky, and William Q. Judge. Two of these three, Blavatsky and Judge, put of record the main body of original literature of the Theosophical Movement. Olcott wrote very little, being mainly a figure in the organizational history of the Theosophical Society. The first and major Theosophical books came from the pen of Madame Blavatsky—including *Isis Unveiled* (1877), *The Secret Doctrine* (1888), and *The Key to Theosophy* (1889). Judge wrote mostly explanatory articles and amplifications of the contents of the basic works of H.P.B. Through articles by Madame Blavatsky and Mr. Judge, a large periodical literature accumulated in the Theosophical magazines of the nineteenth century, and it became the function of *Theosophy* (founded in 1912), a magazine supported largely by U.L.T. students, to reprint material first published in the old magazines.

Many of the difficulties in connection with “authority” in Theosophy have arisen from the statement by H. P. Blavatsky that she was the pupil and emissary of a fraternity of Wise Men, known variously as the Brothers, Great Teachers, and sometimes as Masters or Mahatmas. While the logic of evolution, as taught in Theosophy, could lead to no other conclusion than that such beings must exist, a civilization in which the religious instinct had been dulled and confused by claims of miracle and divine revelation by a single divine, but historical, Personage could not find it easy to deal intelligently with the idea of perfected beings as the flower of human evolution. Too often, in Theosophical affairs, common sense and rationality were abandoned for mysterious claims and pretensions to high spiritual status. It was forgotten that H. P. Blavatsky, from whom all that was known of such beings initially came, had insisted that the only authority in her books was their inherent reasonableness, however extraordinary the conclusions to which they might lead. It would be quite possible, of course,

to escape such hazards by suppressing this portion (concerned with perfected men) of the Theosophical teachings, but to do so would be a misrepresentation of Theosophy as it was brought by the teacher. Not belief, but open-minded investigation, was what she sought, and it is in keeping with this invitation that U.L.T. has, through the years, provided for inquirers the original works of H.P.B., just as she wrote them, and provided also, by reason of the internal evidence of their value, the works of William Q. Judge. U.L.T., then, stands for a consensus concerning the value of these writings and their primary importance in understanding what is meant by the term "Theosophy." The presentation of the works of H. P. Blavatsky and William Q. Judge as in fact the original and essential Theosophical literature is validated by historical priority—determined by looking up publication dates—and by the philosophic content of these writings, which is a matter of internal evidence. U.L.T. students would not think of denying value to other writings, whether called "Theosophical" or by some other name, but they simply propose the unique importance, because of their inherent consistency, of the writings of the Founders. U.L.T. has chosen to pursue the study and dissemination of the content of these writings and, as far as possible, the understanding of their meaning and implications. To this end U.L.T. maintains public meetings and pursues a publishing program to keep the original Theosophical literature in print.

In the early days, Robert Crosbie wrote:

Let "U.L.T." flourish on its moral worth alone. The work we have to do, the knowledge we have to give out, depends upon no other names than those of the true Teachers, H.P.B. and W.Q.J. Associates must learn to look to them, to point to them and to the Masters whom they served. Nothing else will restore the Movement. Unity is the keynote of our attempt, and living persons, if made prominent, will detract from that attempt, will be attacked, to the injury of the Movement. So we will keep their names out of consideration.

Let the curious and antagonistic surmise all they want to—the really earnest will then judge by the fruits, not by persons. Theosophy does not

emanate from any society nor from any living persons. So far as the world and all Theosophists are concerned, Theosophy comes from H.P.B. and W.Q.J., or rather, through them. So, to avoid misconceptions, we get back of living persons to the Message and the Messengers.

W.Q.J. was not the “successor” of H.P.B.; he was her colleague and co-worker who retained his body a few years longer than she remained in hers. He was the “stone that was rejected by the builders,” who desired to pose as successors to H.P.B. — to the confusion of all who depended upon them. The real foundation of the “successor craze” is the itch for more instructions; this begets the hunt after anyone who will promise fresh “revelations.” What was given out by H.P.B., and applied by W.Q.J., was not and is not studied by Theosophists at large, or it would have awakened a fuller thought and investigation by the students. All the theosophical follies are the result of ignorance, superstition and selfishness, which knowledge alone can overcome. Our efforts may seem inadequate, but they are in the right direction, and “a little leaven leaveneth the whole lump.” We will do what we can and all that we know how to do, enduring the evils of the present while attempting that which will work for greater good in the future. . .

H.P.B. once wrote: *“If anyone holds to Buddha’s philosophy, let him say and do as Buddha said and did; if a man calls himself a Christian, let him follow the commandments of Christ — not the interpretation of his many dissenting priests and sects.”* The moral is—if anyone desires to be a Theosophist, let him study Theosophy as it was given by those who enunciated it. For one to accept as true what any teacher chooses to tell him, without any means given him by which to verify the statements made, or without verifying for himself the facts alleged—is simply to believe on blind faith, as do so many others.

Our own difficult task is to avoid all semblance of authority of any kind, while being at the same time sure of our ground and not afraid to say so. We have, like the Founders, to give everyone an opportunity to see for himself that what we have to say is well founded. We have to strike the key-note for those who come after us; once struck, it will be followed by those who take

hold. The others will find it “too absorbing and too lofty” for them, and will not attempt it. In other words, we have to show the *raison d’être* of U.L.T., so that others may see it as clearly as we do.

We have undertaken a high mission and a heavy task—not because we think ourselves so eminently fit, but because we see the need and there is no one else to do it; and we also know that we will not be left alone in the doing. So, what we have to give are the salient points, clear and definite, as well as concise in statement, so that thought shall be directed to them; to make the points so striking that they cannot be passed over, even by the careless reader; and that they shall stand as facts, and facts only, before the mind, verifiable by anyone who cares enough to do so.

As becomes evident from the foregoing, U.L.T. sought from the first to avoid the disruptions and disputes which have resulted whenever the quest for truth has been confined by organizational structures. The United Lodge of Theosophists is not a, nor the “theosophical society.” It is, without other pretensions, a School of Theosophy—an informal and wholly voluntary association of students allied on the common ground of the U.L.T. Declaration, no more concerned with the various theosophical organizations than it is with the similar societies and sects of the various popular religions. The members are not encouraged to proselyte, but welcome to its association those who are or become interested in Theosophy and the Theosophical Movement. The unity U.L.T. stands for among Theosophists, and to which it attempts to contribute, is the spontaneous unity which arises among people who have the same basic aims and a common inspiration, with little or no interest in the formal ties or organization. The latter often prove to be deceptions practiced on inquirers when the primary unity of thought and feeling no longer exists. The U.L.T. Declaration of principles and policy, drawn very largely from the writings of William Q. Judge, was formulated by Mr. Crosbie at the beginning and has ever since been circulated among students and associates to represent and give expression to their bond of union and basis of work. It reads:

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."*

Something of the history, and much of the spirit, of the origin and plan of the United Lodge of Theosophists will be found in *The Friendly Philosopher*, a book made up of Mr. Crosbie's letters and talks. (The paperbound volume, *Universal Theosophy*, is an abridged version of *The Friendly Philosopher*.) The lines of guidance supplied by him through these means have been virtual principles of growth for the United Lodge of Theosophists, through the years. By the time of his death, in 1919, a strong nucleus of students had gathered to support and carry on the work. During the ten years of his presence and inspiration, it became evident that his vision came from a source accessible to all— the record of the Theosophical philosophy in the



books and articles of the teachers. By these means the original inspiration of U.L.T. has been maintained into the present. An important avenue for the spread of these teachings has been the Magazine Theosophy, founded by Mr. Crosbie in 1912. This made possible republication of the periodical literature of the Movement—essentially, the old magazine writings of H. P. Blavatsky and William Q. Judge—and the continuing examination of current events and thinking in the light of Theosophy. The publishing activity within U.L.T. also includes putting into and maintaining in print the books of both Madame Blavatsky and Mr. Judge, as well as much pamphlet material and studies of the history of the Theosophical Movement.

Today, U.L.T. Lodges have spread around the world. A beginning toward the founding of a Lodge is usually made by starting a U.L.T. Study Class—or, when the prospective members of the class have no knowledge of U.L.T. methods, it is sometimes referred to as simply a Theosophy Study Group. It is desirable, however, that there be preliminary agreement that the study pursued is to be of the works of H.P.B. and W.Q.J. Without such a simple consensus, little constructive work can be done. Experience has shown that where there is recognition of the role of Judge in the launching of the Theosophical Movement, and use of his text, *The Ocean of Theosophy*, as the basis of Theosophical education, along with the simpler works of H.P.B., such as *The Key to Theosophy*, good foundations for a Lodge result. The Theosophical magazines have a vital function in the formation of U.L.T. centers. These publications—*Theosophy* in the United States, and *The Theosophical Movement* published in Bombay, India—are a means of keeping in touch with the current of Theosophical thought in the world generally. They enable new or isolated students to see how others take hold of contemporary questions and problems in the light of Theosophy. All students are encouraged, should they wish and feel able, to contribute articles to these magazines.

No control is exercised by any Lodge over any other. Lodges are autonomous. It is natural, however, for the founders of new undertakings, first study groups and later Lodges, to seek the counsel of more experienced

students. This pamphlet is in part an outcome of such requests for help. The common ground among U.L.T. Lodges is the Declaration, which is a universal statement of aims and purposes, and an explanation of the basis of U.L.T. work. The Declaration is the true bond of union, and while lodges are of necessity local, a member of one Lodge is a member of every other, and the fraternity of the Association is a universal alliance. These conceptions of cooperative yet independent work for Theosophy have proved themselves sufficient for the rooting of U.L.T. centers and their growth into strong nuclei of Theosophical education over a period of more than half a century.