



Supplements are issued on an occasional basis when the formal issue exceeds its size limit, and/or some special need arises.

ULT DAY LETTER

June 25, 2001

Dear Friends and Associates,

Every year at this time, we pause to think about the work of the universal Theosophical Movement, and to rededicate ourselves to the task of promulgating the philosophy. This effort traditionally includes a letter written by independent students who feel the need to share an idea or two with others of like mind. It tries to draw upon the experience of the past year for encouragement and examples of how the work has spread. Upbeat and positive, this letter always seeks to put our best foot forward, modest as it might be.

Somewhere in the midst of every old cycle, a new one takes root and begins to grow. Imperceptible at first, it is masked by the activity of the previous cycle. Mistaken for part of the old form, it is not yet strong enough to survive in the world alone, so as it gradually gains strength, it waits for the opportunity to become the future.

The United Lodge of Theosophists began as a radical idea. It sought to provide a basis for students and inquirers to gather together to study and promulgate Theosophy, without having to worry about organization and structure, or elections and officers – the “personality” of the world. It was an idea both simple and profound, as it left the initiative for work squarely in the

hands of the students themselves. The term “member” was dropped, and “associate” substituted to indicate those who shared the vision of what this kind of relationship could mean. The ULT idea had merit, and the number of associates and Lodges gradually grew, several magazines were started and the original Theosophical literature brought back into print.

However, the natural growth of ULT slowed at about the mid-point of the Twentieth Century, and while the work and magazines were continued by capable and devoted people, fewer new associates became involved. This pattern was not unique to ULT, and has been reflected in the experience of other Theosophical groups; recognition of it provides an opportunity to reexamine methods of work useful at this time.

Evidence of new seeds of a new cycle for the Movement have begun to sprout. Fairly early in the Twentieth Century, the idea of urging students “back to Blavatsky” and toward “unification” became popular among those seeking to bring members of different Theosophical groups closer to their common purpose. Much later, in the Eighties, “Networking Conferences” were held, where for the first time students from different Theosophical “traditions” found they shared essential ties and basic principles. Joint conferences and workshops marked the centennial anniversaries of the lives and works of H. P. Blavatsky, William Q. Judge, and the publication of Madame Blavatsky's *The Secret Doctrine*. Today, one of the best signs of the health of the Movement is that most Theosophical groups get along well with each other, and respect their various roles in the work.

Promising and energetic work now often involves students of different The-

osophical backgrounds, sometimes including those with no affiliation but who share an appreciation for the teachings and a desire to share them with others. In cyberspace, online discussion groups such as BlavatskyNet and TheosophyTalk continue to grow steadily, well beyond organizational boundaries and controls. A new monthly internet magazine, *The Aquarian Theosophist*, has subscribers on all continents. Collaboration between ULT associates and students of the Theosophical Society has resulted in a strong Theosophy Center in Long Beach, California. Continuing the energy that produced the annual gatherings at Brookings, Oregon, a similar meeting this year on August 11 and 12 in Cambria, California will consider "Theosophy — Ancient Wisdom for Modern Times." (Inquiries can be directed to any of the Lodges on the West Coast for further information.)

ULT upholds a shared vision, composed of different perspectives, rather than a single point of view, and it welcomes each and every attempt to study the teachings. We are bound by a *similarity*, not an *identity* of "aim, purpose and teaching." The philosophy itself provides all that is necessary for a common ground among students. ULT could be regarded as a general outline for service to the Theosophical Movement, not a one-size-fits-all form to be protected and maintained for its own sake.

All true Theosophical work is based on the alchemy of the soul: while central authority may be appropriate in some endeavors, the work of studying and promulgating Theosophy is marked by the necessity of freedom which is the hallmark of all spiritual growth. Flexibility and the ability to adapt to change are essential to the development of inner discrimination in fulfilling the work of the Movement.

To mirror this, beginning next year, the "ULT Day Letter" will try a new for-

mat. We invite all Lodges, associates, and study groups to write to the Los Angeles Lodge about the work and the challenges, the successes and failures they face in the study and promulgation of Theosophy. These contributions will be shared at this time next year as a "bulletin" about the work of all Lodges and efforts. Submissions should reach Theosophy Hall in Los Angeles by the first of April, 2002, to allow time for collation and distribution. A reminder notice will go out asking for contributions to next year's circular.

With Fraternal Best Wishes,

United Lodge of Theosophists



TRUTH AND UNITY

"The problems of true Theosophy and its great mission are, first, the working out of clear unequivocal conceptions of ethic ideas and duties, such as shall best and most fully satisfy the right and altruistic feelings in men; and, second, the modeling of these conceptions for their adaptation into such forms of daily life, as shall offer a field where they may be applied with most equitableness.

"Such is the common work placed before all who are willing to act on these principles. It is a laborious task, and will require strenuous and persevering exertion; but it must lead you insensibly to progress, and leave you no room for any selfish aspirations outside the limits

traced. . . . Do not indulge personally in unbrotherly comparison between the task accomplished by yourself and the work left undone by your neighbors or brothers. In the fields of Theosophy NONE IS HELD TO WEED OUT A LARGER PLOT OF GROUND THAN HIS STRENGTH AND CAPACITY WILL PERMIT HIM. Do not be too severe on the merits or demerits of one who seeks admission among your ranks, as the truth about the actual state of the inner man can only be known to Karma, and can be dealt with justly by that all-seeing Law alone. Even the simple presence amidst you of a well-intentioned and sympathizing individual may help you magnetically. . . . You are the free volunteer workers on the fields of Truth, and as such must leave no obstruction on the paths leading to that field." ("Some Words on Daily Life," by a Master of Wisdom")

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Service oriented ESOTERCISM may be the *key* to ACCOMPLISHING the *Science of Ethics* propounded in that first sentence of the above quotation. For example, look at this:

"As every one knows, in all the great religions of old times, there were certain grades among the devotees, and the successive steps by which these grades were attained were marked off by initiation into the mysteries.

"Such initiations still exist among the votaries of the Wisdom Religion and, being by their very nature involved in the most profound mystery, much curiosity has been awakened as to their precise character. There are many who seem to look upon initiation as a purely mechanical process which depends solely upon the will of the initiator....

"The really important part of initiation is however the fitness of the candidate himself. Just as it is said in the Bible that new wine put into old bottles is liable to burst those bottles, so, in like manner, if esoteric knowledge is imparted too far in advance of the progress already made, the mental balance of the candidate will be upset and madness is liable to supervene.

"Hence the attitude we should adopt is not so much one of an intense desire for initiation--often but a form of ambition, the wise to be wiser than our fellows--as an intense determination to do everything in our power to fit ourselves for reception as initiates.

"If it is true that "the whole universe is an aggregate of states of consciousness," it would seem to follow that the real difference between one who is an initiate and one who is not lies in the fact that the former looks at all things from a totally different standpoint to the majority of men. It is not that he has acquired certain items of knowledge that others do not possess, such as the way to manipulate the hidden forces of nature, but that he is on a higher plane of consciousness altogether. If such a higher plane has been attained, it will follow that his whole range of ideas will differ from that of others and he will be sensible of the operation of causes of a more far-reaching character than those cognized by others. He will be as it were in the possession of higher and superior information and so will be able to form juster conclusions and this fact alone will give him enormous power.

"The action of the entire universe is but a detailed manifestation and example of the action of mind on matter, governed at the highest point by the action of the

universal mind. Between the finite human mind of the ordinary uninitiated individual and the universal mind lie an infinite number of gradually ascending degrees, and the higher the plane of consciousness the nearer is the approach to the universal mind which is, as it were, the mainspring of the whole. Although there are no hard and fast lines in nature yet these various grades may be marked off into great main divisions; and it is the successive attainment of these, one after the other that is represented by the degrees of initiation. When one plane of experience has been exhausted, there is needed, as it were, a fresh impulse to enable us to go on higher and this it is that is supplied at the time of initiation. (*Theosophist*, June 1886, signed ALPHA)

