

WILLIAM Q. JUDGE

The Link between East and West

A COMMEMORATION AND CELEBRATION OF THE LIFE AND WORK
OF WILLIAM QUAN JUDGE, CO-FOUNDER OF THE MODERN THEOSOPHICAL MOVEMENT
WHO WAS BORN 13th APRIL 1851 AND PASSED AWAY ON 21st MARCH 1896

*120th Anniversary Meeting at the
United Lodge of Theosophists, 62 Queens Gardens, London, W2 3AH*

Sunday 20th March 2016 at 7pm



"W.Q.J. is the *Antaskarana* between the two *Manas(es)* the American thought & the Indian - or rather the trans-Himalayan Esoteric Knowledge." - **H. P. Blavatsky**

PROGRAMME

Welcome and opening words from the Chairperson

First reading, from the writings of H. P. Blavatsky

First talk - *The Life and Work of William Q. Judge*

Second reading, from the writings of William Q. Judge

Second talk - *A New Era of Western Occultism*

Third reading, from the writings of Robert Crosbie

Closing words from the Chairperson with an invitation to share greetings
in the spirit of the occasion

FIRST READING

From H. P. Blavatsky

Now, since truth is a multifaced jewel, the facets of which it is impossible to perceive all at once; and since, again, no two men, however anxious to discern truth, can see even one of those facets alike, what can be done to help them to perceive it? As physical man, limited and trammelled from every side by illusions, cannot reach truth by the light of his terrestrial perceptions, we say - develop in you the *inner* knowledge. From the time when the Delphic oracle said to the enquirer "Man, know thyself," no greater or more important truth was ever taught. Without such perception, man will remain ever blind to even many a relative, let alone absolute, truth. Man has to *know himself*, *i.e.*, acquire the *inner* perceptions which never deceive, before he can master any absolute truth. Absolute truth is *the symbol of Eternity*, and no *finite* mind can ever grasp the eternal, hence, no truth in its fulness can ever dawn upon it. To reach the state during which man sees and senses it, we have to paralyze the senses of the external man of clay. This is a difficult task, we may be told, and most people will, at this rate, prefer to remain satisfied with relative truths, no doubt. But to approach even terrestrial truths requires, first of all, *love of truth for its own sake*, for otherwise no recognition of it will follow. And who loves truth in this age for its own sake? How many of us are prepared to search for, accept, and carry it out, in the midst of a society in which anything that would achieve success *has to be built on appearances, not on reality, on self-assertion, not on intrinsic value?* We are fully aware of the difficulties in the way of receiving truth. The fair heavenly maiden descends only on a (to her) congenial soil - the soil of an impartial, unprejudiced mind, illuminated by pure Spiritual Consciousness; and both are truly rare dwellers in civilized lands.

-- from the article "What is Truth?"

(H. P. Blavatsky Theosophical Articles Vol. 1, p. 4
& HPB Pamphlet #7 "Theosophical Philosophy")

SECOND READING

From William Q. Judge

This chapter [Chapter 7] is devoted to the question of that spiritual discernment by means of which the Supreme Spirit can be discerned in all things, and the absence of which causes a delusion constantly recurring, the producer of sorrow. Krishna says that this sort of knowledge leaves nothing else to be known, but that to attain it the heart - that is, every part of the nature - must be fixed on the Spirit, meditation has to be constant, and the Spirit made the refuge or abiding-place. He then goes on to show that to have attained to such a height is to be a Mahatma.

Among thousands of mortals a single one perhaps strives for perfection, and among those so striving perhaps a single one knows me as I am.

This points out the difficulty to be met in any one life, but is not cause for discouragement. It simply makes clear the fact, and thus also punctures the boastful claims of those who would pretend to have reached perfection but do not show it in their acts.

He then gives an eightfold division of his inferior nature, or that part of the Universal One which can be known. This is not the nature of man, and does not oppose the theosophical sevenfold system of human principles. No particular theosophical classification for the divisions of nature has been given out. It would, on the one hand, not be understood, and on the other, disputes leading to no good end would follow. He might as well have stated the twenty-fivefold division held by some other school. This "inferior nature" is only so, relatively. It is the phenomenal and transient which disappears into the superior at the end of a kalpa. It is that part of God, or of the Self, which chose to assume the phenomenal and transient position, but is, in essence, as great as the superior nature. The inferiority is only relative; as soon as objective material, and subjective spiritual, worlds appear, the first-named has to be denominated inferior to the other, because the spiritual, being the permanent base, is in that sense superior; but as an absolute whole all is equal. . . .

Experiment and induction will confer a great deal of knowledge about the inferior nature of God and along that path the science of the modern West is treading, but before knowing the occult, hidden, intangible realms and forces - often called spiritual, but not so in fact - the inner astral senses and powers have to be developed and used. This development is not to be forced, as one would construct a machine for performing some operation, but will come in its own time as all our senses and powers have come. It is true that a good many are trying to force the process, but at last they will discover that human evolution is universal and not particular; one man cannot go very far beyond his race before the time.

THIRD READING

From Robert Crosbie

Faith is really our confidence in the fact that Masters exist, and that Their teachings are what we are following. If our study, so far, of Their philosophy has not begotten that confidence, there is little hope for us - that is, if we have already studied long. But if we have that confidence, and have realized benefit from Their teachings, we can surely go on in full confidence; for it is only by following the lines laid down by Them that we will ever *know*. It is not so much a question as to what "we" promise to abstain from - that is, our intention to do so - as a knowledge of the right course to pursue. No one compels us, and no one will punish us, but "we" succeed or fail in accordance with our use of the advice and suggestions freely given. Do we doubt our ability? As long as we really do so, we shall never make much success. We learn to know our ability *by using it to the limit*. Mistakes need not worry us, if they represent conscientious and unwearied efforts - we can learn through the mistakes we make. It is pure selfishness to desire to *know* that any advised course will benefit us; advice can be given, but knowledge is *acquired*. Personal results should not be looked for. We should do things because they are *the right things* to do, and not because they will be of benefit to us. All our vacillations, fears and despondencies arise from a personal attitude. This we must change, each one for himself. No one can change it for us. The first step towards making the change is the seeing of the necessity for it.

-- from "The Friendly Philosopher" p. 114-115



"MY DEAREST BROTHER AND CO-FOUNDER OF THE THEOSOPHICAL SOCIETY: . . . It is to you chiefly, if not entirely, that the Theosophical Society owes its existence in 1888."

- HPB, "Five Messages from H.P. Blavatsky to the American Theosophists" p. 3

"For the first year or two no better guide can be had. For when the 'PRESENCE' is upon him, he knows well that which others only suspect and 'divine.' . . . greater services may be rendered to him, who, of all chelas, suffers most and demands, or even expects the least."

- Master M. about WQJ, from a Letter quoted in "Letters That Have Helped Me" p. 271

"William Q. Judge . . . was from the beginning, and for ages before, associated with H.P.B. in the esoteric as well as exoteric side of the Movement, was pledged to Masters' work from the beginning, possessed the same knowledge and the same powers as were manifested in H.P.B.; was, from the beginning, in charge of the Movement, exoteric and esoteric, in America, where the work was begun because it is destined to be the home of the Sixth Race, whose forerunners are already here. Mr. Judge was the *sole representative* of the Masters in America, as was H.P.B. in the world."

- Robert Crosbie, "Masters and Their Message," Theosophy Magazine