

WILLIAM Q. JUDGE

The Practical Theosophist

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

United Lodge of Theosophists, 62 Queens Gardens, London, W2 3AH

Sunday 19th March 2017 at 7pm



"Others have occasionally their *astrals* changed and replaced by those of Adepts . . . and they influence the *outer*, and the *higher* man. With you, it is the NIRMANAKAYA not the 'astral' that blended with your astral." - H. P. Blavatsky in a letter to W.Q.J.

PROGRAMME

Welcome and opening words from the Chairperson

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

First talk - *The Awakening of William Q. Judge*

Second reading, from the writings of William Q. Judge

Second talk - *Practical Theosophy*

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

There is a road, steep and thorny, beset with perils of every kind, but yet a road, and it leads to the very heart of the Universe: I can tell you how to find those who will show you the secret gateway that opens inward only, and closes fast behind the neophyte for evermore. There is no danger that dauntless courage cannot conquer; there is no trial that spotless purity cannot pass through; there is no difficulty that strong intellect cannot surmount. For those who win onwards there is reward past all telling - the power to bless and save humanity; for those who fail, there are other lives in which success may come. . . .

Duty is that which is *due* to Humanity, to our fellow-men, neighbours, family, and especially that which we owe to all those who are poorer and more helpless than we are ourselves. This is a debt which, if left unpaid during life, leaves us spiritually insolvent and moral bankrupts in our next incarnation. Theosophy is the quintessence of *duty*. . . . if you ask me how we understand Theosophical duty practically and in view of Karma, I may answer you that our duty is to drink without a murmur to the last drop, whatever contents the cup of life may have in store for us, to pluck the roses of life only for the fragrance they may shed on *others*, and to be ourselves content but with the thorns, if that fragrance cannot be enjoyed without depriving someone else of it.

. . . no Theosophist has the right to this name, unless he is thoroughly imbued with the correctness of Carlyle's truism: "The end of man is an *action* and not a *thought*, though it were the noblest" - and unless he sets and models his daily life upon this truth. The profession of a truth is not yet the enactment of it; and the more beautiful and grand it sounds, the more loudly virtue or duty is talked about instead of being acted upon, the more forcibly it will always remind one of the Dead Sea fruit.

Make men feel and recognise 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.

Once grasp the idea that universal causation is not merely present, but past, present and future, and every action on our present plane falls naturally and easily into its true place, and is seen in its true relation to ourselves and to others. Every mean and selfish action sends us backward and not forward, while every noble thought and every unselfish deed are steppingstones to the higher and more glorious planes of being. If this life were all, then in many respects it would indeed be poor and mean; but regarded as a preparation for the next sphere of existence, it may be used as the golden gate through which we may pass, not selfishly and alone, but in company with our fellows, to the palaces which lie beyond.

SECOND READING

From William Q. Judge

Now let me elevate a signal. Do not think much of me, please. Think kindly of me; but oh, my friend, direct your thoughts to the Eternal Truth. I am, like you, struggling on the road. Perhaps a veil might in an instant fall down from your spirit, and you would be long ahead of us all. The reason you have had help is that in other lives you gave it to others. In every effort you made to lighten another mind and open it to Truth, you were helped yourself. Those pearls you found for another and gave to him, you really retained for yourself in the act of benevolence. For when one lives thus to help others, he is thereby putting in practice the rule to try and "kill out all sense of separateness," and thus gets little by little in possession of the true light.

Never lose, then, that attitude of mind. Hold fast in silence to all that is your own, for you will need it in the fight; but never, *never* desire to get knowledge or power for any other purpose than to give it on the altar, for thus alone can it be saved to you.

So many are there around me who are ardent desirers and seekers, devotees; but they are doing it because the possession seems valuable. Perhaps I see in you - I hope I mistake not - a pure desire to seek Knowledge for its own sake, and that all others may be benefitted. So I would point out to you the only royal road, the one vehicle. Do all those acts, physical, mental, moral, for the reason that they must be done, instantly resigning all interest in them, offering them up upon the altar. What altar? Why, the great spiritual altar, which is, if one desires it, in the heart. Yet still use earthly discrimination, prudence, and wisdom.

It is not that you must rush madly or boldly out *to do, to do*. Do what you find to do. Desire ardently to do it, and even when you shall not have succeeded in carrying anything out but some small duties, some words of warning, your strong desire will strike like Vulcan upon other hearts in the world, and suddenly you will find that done which you had longed to be the doer of. Then rejoice that another had been so fortunate as to make such a meritorious Karma. Thus, like the rivers running into the unswelling, passive ocean, will your desires enter into your heart. . . .

Oh, what a groan Nature gives to see the heavy Karma which man has piled upon himself and all the creatures of the three worlds! That deep sigh pierces through my heart. How can the load be lifted? Am I to stand for myself, while the few strong hands of Blessed Masters and Their friends hold back the awful cloud? Such a vow I registered ages ago to help them, and I must. Would to great Karma I could do more! And you - do what you can.

Place your only faith, reliance, and trust on Karma.

THIRD READING

From Robert Crosbie

Those who will mount to that point of view where they are willing to accept truth wherever it may be found, and to defend it, even looking popular and their own prejudice straight in the face, will not find it difficult to perceive that those who represented the Masters of the Great Lodge were not casual students attracted to a philosophy, nor mere tyros in occultism, but Initiates - masquerading in the mortal garments known as H. P. Blavatsky and William Q. Judge. This is a matter of knowledge to living persons to-day. To help all who will to the personal realization of that knowledge is but a carrying on of Their work on the lines They laid down. To understand Them, and to place one's self where help may be given, necessitates a study and assimilation of the teachings They have recorded for the benefit of humanity - a following of the Path They showed.

It is certain that Their viewpoint adopted, Their writings studied, Their work carried on, the student will little by little assimilate Their nature, and a great light will dawn where before there was darkness and confusion. . . .

The whole philosophy of Theosophy bears witness to the knowledge of H. P. B., for it came to the world from her. The application of the principles of Theosophy to the nature of H. P. B. shows that she was a direct agent of those Masters of whom she spoke; the powers she possessed show it. Messages acknowledged by her detractors to have been from the Masters confirm it. The calumnies, the slanders and ingrattitudes, she endured at the hands of the world and from her students and beneficiaries, without a murmur, without resentment, without for one moment slackening in her sacrificial labors - all prove beyond doubt or peradventure to one who knows the facts of record and who has a spark of intuition, that she was in very truth an Initiate unknown and unrecognized in the flesh, though in the very house with the students, in close relations, in daily intimacy.

With the exception of Damodar K. Mavalankar, whose work save for a brief period, was not with the world or with the students, William Q. Judge was the only one known in the Movement who recognized, at once and throughout, the real nature of H. P. B.; whose life was unbroken loyalty to H. P. B., to Masters, and to the Cause; whose writings and whose work were in exact accord with H. P. B.; who was recognized by her as of the same nature as herself; who was so recognized by the Masters; who possessed the same powers and showed the same knowledge as H. P. B., though in a more guarded way and in a more limited area, as was indicated by H. P. B. These facts, all indisputably of record, even on the part of his detractors, mark William Q. Judge as of a similar nature to H. P. B. Even if students consider H. P. B. and W. Q. J. as Chelas of Masters, they were *acknowledged* ones and as such were in a different class from any others. It is significant that there were two Masters spoken of as the Real Founders of the Movement and that two represented Them in the world. So far as any student knows to the contrary the personages known as H. P. B. and W. Q. J. were merely the masks through which the Two Real Founders directly contacted the world of men.