

# THE LIVES OF William Q. Judge

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

*Sunday 18th March 2018 at 7pm*



*“W.Q.J. is part of herself since several eons.”*  
- H. P. Blavatsky, writing in the third person in 1889

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Featuring three readings, two short talks on *William Q. Judge, A Friend of Humanity*  
and *The Lives of William Q. Judge*, followed by an interactive Q&A panel.

**United Lodge of Theosophists**  
**62 Queen’s Gardens, London, W2 3AH**

## **FIRST READING**

**from H. P. Blavatsky**

WQJ “is my only friend.”

“my alter-ego.”

“my friend, brother, and son.”

“the man who has done most for Theosophy in America.”

“the heart and soul of that Body.”

“has worked most unselfishly.”

“... ever done the bidding of Master, the best he knew how.”

“my beloved W.Q.J.”

— from “Letters That Have Helped Me” p. 276-283  
(the section “*My Only Friend*”: *H. P. Blavatsky on William Q. Judge*)

“He standeth now like a white pillar to the west, upon whose face the rising Sun of thought eternal poureth forth its first most glorious waves. His mind, like a becalmed and boundless ocean, spreadeth out in shoreless space. He holdeth life and death in his strong hand.

“Yea, He is mighty. The living power made free in him, that power which is HIMSELF, can raise the tabernacle of illusion high above the gods, above great Brahm and Indra. *Now* he shall surely reach his great reward!”

“The Voice of the Silence” p. 65

## **SECOND READING**

**from William Q. Judge**

Reincarnation being the great law of life and progress, it is interwoven with that of the cycles and karma. These three work together, and in practice it is almost impossible to disentangle reincarnation from cyclic law. Individuals and nations in definite streams return in regularly recurring periods to the earth, and thus bring back to the globe the arts, the civilization, the very persons who once were on it at work. And as the units in nation and race are connected together by invisible strong threads, large bodies of such units moving slowly but surely all together reunite at different times and emerge again and again together into new race and new civilization as the cycles roll their appointed rounds.

Therefore, the souls who made the most ancient civilizations will come back and bring the old civilization with them in idea and essence, which being added to what others have done for the development of the human race in its character and knowledge will produce a new and higher state of civilization. This newer and better development will not be due to books, to records, to arts or mechanics, because all those are periodically destroyed so far as physical evidence goes, but the soul ever retaining in Manas the knowledge it once gained and always pushing to completer development the higher principles and powers, the essence of progress remains and will as surely come out as the sun shines. And along this road are the points when the small and large cycles of Avatars bring out for man's benefit the great characters who mould the race from time to time. . . .

Affecting man especially are the spiritual, psychic, and moral cycles, and out of these grow the national, racial, and individual cycles. Race and national cycles are both historical. The individual cycles are of reincarnation, of sensation, and of impression. The length of the individual reincarnation cycle for the general mass of men is fifteen hundred years, and this in its turn gives us a large historical cycle related closely to the progress of civilization. For as the masses of persons return from devachan, it must follow that the Roman, the Greek, the old Aryan, and other Ages will be seen again and can to a very great extent be plainly traced.

## THIRD READING

### From Robert Crosbie

The Bhagavad-Gita has a subsidiary title, "The Book of Devotion." Each of its chapters—with the exception of the first one—treats of devotion by some particular means; so the preceding chapters may be regarded as leading up to the highest form of devotion through the various forms adopted by mankind.

The Eighth Chapter is entitled "Devotion to the Omnipresent Spirit named as Om." This title is a key to what follows in the chapter, as well as a summation of what is contained therein. The Western mind may find a difficulty in grasping the idea of devotion to that which is everywhere, for the common acceptation of the term implies an object to which one may devote himself; here, however, devotion is shown to be a quality inherent in the one who perceives and not in any object seen and is therefore, applicable universally as well as in particular.

The deepest thinkers, ancient and modern, hold that That which reasons is higher than reason; and similarly, That which perceives forms and acquires knowledge, is beyond all form, and is not limited to, or by, any degree of knowledge. These sages declare, and show, that all limitations are *self-imposed* and impermanent; hence they speak of the manifested universe as the "Great Illusion" produced by a general and temporary sense of separateness on the part of the beings involved. Their efforts at all times have been directed towards aiding the advancing intelligence of mankind to a truer realization of the essential nature of all beings, from which alone can come perfection in knowledge and hence the highest happiness.

"The Omnipresent Spirit named as Om," refers to the One Spirit which animates all worlds and beings. Another expression for the same idea is "The Self of all creatures", and in the present chapter Krishna begins his reply to Arjuna by saying "Braman the Supreme is the exhaustless". These terms, and many others used, are but different ways of conveying the same idea. An aid to comprehension may be had if it is realized that "the power, or ability to perceive is common to all creatures", and that it includes all that the abstract terms Spirit, Life and Consciousness imply. In fact, the Bhagavad-Gita cannot be understood unless it is studied upon the basis that "That which lives and thinks in Man is the Eternal Pilgrim", and that "he is wise indeed who sees and knows that all spiritual beings are the same in kind, and differ only in degree." . . . Karma . . . is inherent in all beings and is not self-existent as such, or imposed by any imagined originator of worlds.

Krishna shows that the realization of immortality must be had during life in the body if the highest state is to be attained. This state reached, the necessity for reincarnation ceases. Those however whose beliefs are strongly fixed on some particular form of after death existence, have a realization of what they aspire to and then in the fulness of time are reborn upon earth.