

William Q. Judge

Philosopher-Soldier

A commemoration and celebration of the life and work of William Quan Judge, co-founder of the modern Theosophical Movement, born 13th April 1851 and passed away 21st March 1896



Sunday 15th March 2020 at 7pm

Featuring three readings, two short talks, and an interactive Q&A panel.

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

FIRST READING

from H. P. Blavatsky

Prepare, and be forewarned in time. If thou hast tried and failed, O dauntless fighter, yet lose not courage: fight on and to the charge return again, and yet again. . . .

Remember, thou that fightest for man's liberation, each failure is success, and each sincere attempt wins its reward in time. The holy germs that sprout and grow unseen in the disciple's soul, their stalks wax strong at each new trial, they bend like reeds but never break, nor can they e'er be lost. But when the hour has struck they blossom forth.

No light that shines from Spirit can dispel the darkness of the nether Soul, unless all selfish thought has fled therefrom, and that the pilgrim saith: "I have renounced this passing frame; I have destroyed the cause: the shadows cast can, as effects, no longer be." For now the last great fight, the final war between the *Higher* and the *Lower* Self, hath taken place. Behold, the very battlefield is now engulfed in the great war, and is no more.

Wouldst thou become a Yogi of "Time's Circle"? Then, O Lanoo:

Believe thou not that sitting in dark forests, in proud seclusion and apart from men; believe thou not that life on roots and plants, that thirst assuaged with snow from the great Range – believe thou not, O Devotee, that this will lead thee to the goal of final liberation.

Think not that breaking bone, that rending flesh and muscle, unites thee to thy "silent Self" (The "Higher Self" the "seventh" principle). Think not, that when the sins of thy gross form are conquered, O Victim of thy Shadows, (physical bodies) thy duty is accomplished by nature and by man.

The blessed ones have scorned to do so. The Lion of the Law, the Lord of Mercy, (Buddha) perceiving the true cause of human woe, immediately forsook the sweet but selfish rest of quiet wilds. From Aranyaka (a hermit who retires to the jungles and lives in a forest, when becoming a Yogi) He became the Teacher of mankind. After Julai (a title applied to every Buddha) had entered the Nirvâna, He preached on mount and plain, and held discourses in the cities, to Devas, men and gods. (All the Northern and Southern traditions agree in showing Buddha quitting his solitude as soon as he had resolved the problem of life—i. e., received the inner enlightenment—and teaching mankind publicly.)

Sow kindly acts and thou shalt reap their fruition. Inaction in a deed of mercy becomes an action in a deadly sin.

Thus saith the Sage.

— from *The Voice of the Silence*, page nos. 65, 54-55, 29-31 from the 1889 ed.
(translated by HPB from *The Book of the Golden Precepts*)

SECOND READING

from William Q. Judge

Every Chêla* (and we are all that once we determine to be) has these same difficulties. Patience and fortitude! For an easy birth is not always a good one. The kingdom of heaven is taken only by violence, and not by weakness of attack. Your constant aspiration preserved in secret has led you to that point where just these troubles come to all. Console yourself with the thought that others have been in the same place and have lived through it by patience and fortitude. Fix your thoughts again on Those Elder Brothers, work for Them, serve Them, and They will help through the right appropriate means and no other. To meditate on the Higher Self is difficult. Seek, then, the bridge – the Masters. “Seek the truth by strong search,” by doing service, and by enquiry, and Those who know the Truth will teach it. Give up doubt, and arise in your place with patience and fortitude. Let the warrior fight, the gentle yet fierce Krishna, who, when he finds thee as his disciple and his friend, will tell thee the truth and lighten up the darkness with the lamp of spiritual knowledge.

I am glad that you have such a faith in the Great Workers who are behind us. They *are* behind us, to my personal knowledge, and not behind me only, but behind all sincere workers. I know that their desire is that each should listen to the voice of his inner self and not depend too much on outside people, whether they be Masters, Eastern disciples or what not. By a dependence of that kind you become at last thoroughly independent, and then the unseen helpers are able to help all the more.

I regret exceedingly all your troubles and difficulties. They are all, it goes without saying, matters of Karma, and must right themselves in process of time. Meantime, your work and duty lie in continuing patient and persevering throughout. The troubles of your friends and relatives are not your Karma, though intimately associated with it by reason of the very friendship and relation. In the lives of all who aspire to higher things there is a more or less rapid precipitation of old Karma, and it is this which is affecting you. It will go off shortly, and you will have gained greatly in having gotten rid of a troublesome piece of business.

I think that you will be helped if you will try to aid some poor, distressed person by merely talking and expressing your sympathy, if you are not able to help in money, though the very fact of giving five cents to someone who needs it is an act which, if done in the right spirit – that of true brotherliness – will help the one who gives. I suggest this because you will, by doing so, set up fresh bonds of sympathy between you and others, and by trying to alleviate the sorrows or sufferings of others, you will find strength come to you when you most need it.

* “Chela” means a disciple, also called “Lanoo.”

THIRD READING

from Robert Crosbie

The feeling that “I am doing something” is natural. But it is better far to “let the warrior in you do the fighting.” Think of the Master as a living man within you; let Him speak through the mouth and from the heart. The strength shown is not that of the personality, for like an organization, the personality is only a machine for conserving energy and putting it to use. Why give it credit for anything else?

The general habit is to think of ourselves first, and others afterwards. Reverse the habit – consider ourselves last and least in anything we have to do or say. At the meetings, take the view that we are there to give what help we can to those who come, instead of looking at those present as there to listen to us. Judge would sometimes say, “You must not think that I know all these things; I am only telling you of knowledge that exists, and which I am convinced is true.” Each one must arrive at conviction through a study and application of the knowledge. There is no other way.

We must give up the *idea* that we are poor, weak, miserable creatures who can never do anything for ourselves; for as long as we hold that idea, so long will we never do anything. We must get the other idea – that we are Spirit, that we are immortal – and when we come to realize what that means, the power of it will flow directly in and through us, unrestricted in any direction, save by the instruments which we ourselves caused to be imperfect. So let us get away from the idea that we are this poor, miserable, defective physical body over which we have so little control. We cannot stop a heartbeat; we cannot stop the breath without destroying the body; we cannot stop the constant dissociation of matter that goes on in it, nor prevent its final dissolution. Some people talk of “demonstrating” against death, but we might as well try to demonstrate against the trees shedding their leaves when the winter blasts come. Death will always be, and there is a great advantage in it. If we could not change our bodies, how would there be any chance for advancement? Are we so well pleased with the bodies now ours that we would desire no change? Certainly not. There is only one thing in this life that can be retained permanently, and that is the spiritual nature, and the great divine compassion which we may translate by the word “love.”

We are the reincarnating Egos who will continue to incarnate until the great task which we undertook is completed. That task is the raising up of the whole of humanity to the highest possible stage of perfection on an earth of this kind. We incarnate from age to age for the preservation of the just, the destruction of wickedness, and the establishment of righteousness. That is what we are here for, whether we know it or not, and we must come to a recognition of the immortality of our own natures before we shall ever relieve ourselves from the distresses that afflict humanity everywhere. We have to bring ourselves in touch and tune with the whole great purpose of Nature which is the evolution of Soul, and for which alone all the universe exists.

— from *The Friendly Philosopher*, p. 96-97, 238-239