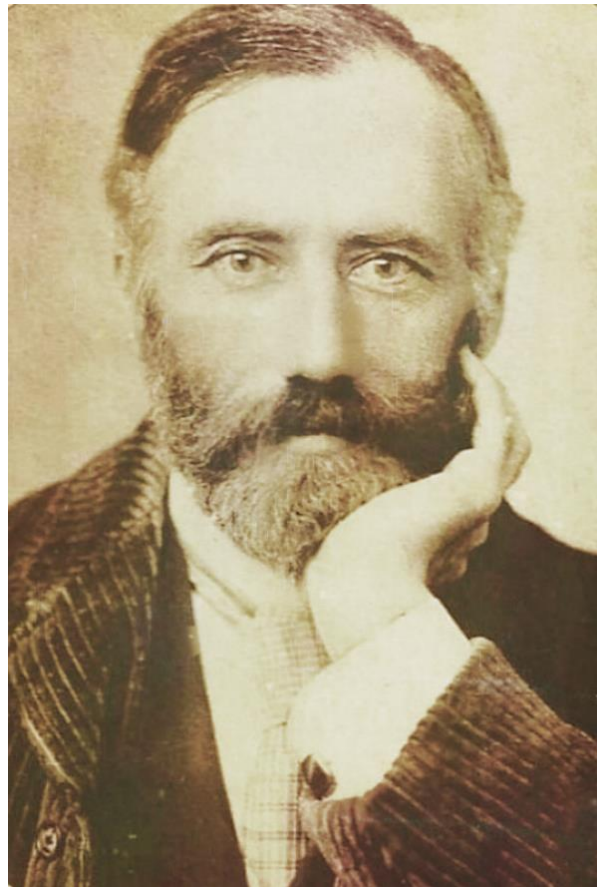


William Q. Judge

and **The Real Esoteric Raja Yoga**

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



125th Anniversary

Sunday 21st March 2021 at 7pm

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

The United Lodge of Theosophists, London, UK

FIRST READING

from H. P. Blavatsky

It is easy to become a Theosophist. Any person of average intellectual capacities, and a leaning toward the meta-physical; of pure, unselfish life, who finds more joy in helping his neighbour than in receiving help himself; one who is ever ready to sacrifice his own pleasures for the sake of other people; and who loves Truth, Goodness and Wisdom for their own sake, not for the benefit they may confer – is a Theosophist.

But it is quite another matter to put oneself upon the path which leads to the knowledge of what is good to do, as to the right discrimination of good from evil; a path which also leads a man to that power through which he can do the good he desires, often without even apparently lifting a finger.

It is the motive, *and the motive alone*, which makes any exercise of power become black, malignant, or white, beneficent Magic. It is impossible to employ *spiritual* forces if there is the slightest tinge of selfishness remaining in the operator. For, unless the intention is entirely unalloyed, the spiritual will transform itself into the psychic, act on the astral plane, and dire results may be produced by it. The powers and forces of animal nature can equally be used by the selfish and revengeful, as by the unselfish and the all-forgiving; the powers and forces of spirit lend themselves only to the perfectly pure in heart – and this is DIVINE MAGIC.

What are then the conditions required to become a student of the "Divina Sapientia"?

No man can swim unless he enters deep water. No bird can fly unless its wings are grown, and it has space before it and courage to trust itself to the air. A man who will wield a two-edged sword, must be a thorough master of the blunt weapon, if he would not injure himself – or what is worse – others, at the first attempt.

"The key in each degree is the *aspirant himself*." It is not "the fear of God" which is "the beginning of Wisdom," but the knowledge of SELF which is WISDOM ITSELF.

How grand and true appears, thus, to the student of Occultism who has commenced to realize some of the foregoing truths, the answer given by the Delphic Oracle to all who came seeking after Occult Wisdom – words repeated and enforced again and again by the wise Socrates: – MAN KNOW THYSELF.

— excerpts from the article *Practical Occultism*

published in "H. P. Blavatsky Theosophical Articles" Vol. 2,
HPB Pamphlet #9 "Spiritual Evolution," and "Raja-Yoga, or Occultism."

SECOND READING

from William Q. Judge

What, then, is the panacea, finally – the royal talisman? It is DUTY, Selflessness. Duty persistently followed is the highest yoga, and is better than mantrams or any posture, or any other thing. If you can do no more than duty it will bring you to the goal, And, my dear friends, I can swear it, the Masters are watching us all, and, without fail, when we come to the right point and really deserve, They manifest to us. At all times I know They help and try to aid us as far as we will let Them.

Anyway, you are right that struggling is wrong. Do it quietly – that is the way the Masters do it. The reaction the other way is just as you say, but the Master has so much wisdom He is seldom, if ever, the prey of reactions. That is why He goes slowly. But it is sure. . . . I know how the clouds come and go. That is all right; just wait, as the song says, till they roll by.

Arouse, arouse in you the meaning of “Thou art That.” Thou art the Self. This is the thing to think of in meditation, and if you believe it, then tell others the same. You have read it before, but now try to realize it more and more each day, and you will have the light you want. . . . If you will look for wisdom you will get it sure, and that is all you want or need. Am glad all looks well. It would always look well if each and all minded their own things and kept the mind free from all else.

Will and Desire lie at the doors of Meditation and Concentration. If we desire truth with the same intensity that we had formerly wished for success, money, or gratification, we will speedily acquire meditation and possess concentration. If we do all our acts, small and great, every moment, for the sake of the whole human race, as representing the Supreme Self, then every cell and fibre of the body and inner man will be turned in one direction, resulting in perfect concentration. This is expressed in the New Testament in the statement that if the eye is single the whole body will be full of light, and in the *Bhagavad Gita* it is still more clearly and comprehensively given through the different chapters. In one it is beautifully put as the lighting up in us of the Supreme One, who then becomes visible. Let us meditate on that which is in us as the Highest Self, concentrate upon it, and will to work for it as dwelling in every human heart.

— from *Letters That Have Helped Me*, p. 68, 126 and the article *Meditation, Concentration, Will*

published in “William Q. Judge Theosophical Articles” Vol. 1
and WQJ Pamphlet #11 “The Inner Man.”

THIRD READING

from Robert Crosbie

Each one of us stands in the midst of a great and silent evolution. The beings below us in forms of the mineral, vegetable, and animal world are all working, just as we are working, toward a greater and greater realization of the whole. Sparks of the One Spirit, of the One Consciousness, they have begun their little lives in forms, or bodies, by which they may contact others. As they have need for better and better instruments, need for further and further contact, they evolve, from within, a better instrument. Such is the whole course of evolution, always from within outwards, and always with the tendency to an increasing individuality. From the one ocean of Life there finally tends to arise – Divinity.

Divinity is always acquired. It is not an endowment. It does not exist of itself. If we could be *made* good, if we could be *made* to turn around and take a righteous course, life might seem very much easier to us. But there is no escaping the law; no one can get us “off” from the effects of our wrong-doing; no one can confer knowledge on another. Each one has to see and know for himself. Each one has to gain Divinity of himself, and in his own way. We think of this as a *common* world. But it is not so. There are no two people who look at life from the same view point, who have the same likes and dislikes, whom the same things affect in exactly the same way. No two people are alike either in life or after the death of the body. Each makes his own state; each makes his own limitations; each acquires his own Divinity. Divinity lies latent in each one of us; all powers lie latent in every one, and no being anywhere can be greater than we may become.

What is Divinity but *all-inclusive knowledge*? True spirituality is not a hazy condition. It is not something that denies any portion of the universe, nor any kind of being. A hazy abstract condition would mean no men, no principles, no opposites; but Divine spirituality is the power to know and see whatever is wished known or seen; it is an intimate knowledge of the ultimate essence of everything in nature.

All-inclusive knowledge lies before every living being, if he will but take the necessary steps. What prevents him are the false ideas he holds; for thought is the basis of all action, and wrong ideas in regard to life inevitably bring about wrong actions. We have thought we are all different, because we have different ideas, but, in essence, we are One. The One Life is in each of us. Each one of us stands in the same position, looking out; all the rest are seen. Starting from this point, we begin to find ourselves, to see ourselves, to feel ourselves, and, in feeling ourselves, feel all others. All that a man can know of God is what he knows in himself, through himself, and by himself. All the great saviors of all times have . . . asked him to take the step that the height of his calling demands – to know himself, to know his own true nature, and the nature of every other being. They have shown that the Real Man must assert himself, and must act in accordance with his own nature, and the responsibility which the oneness of all nature demands.

— excerpts from the article *The Kingly Mystery*

published in “The Friendly Philosopher” and “Universal Theosophy”