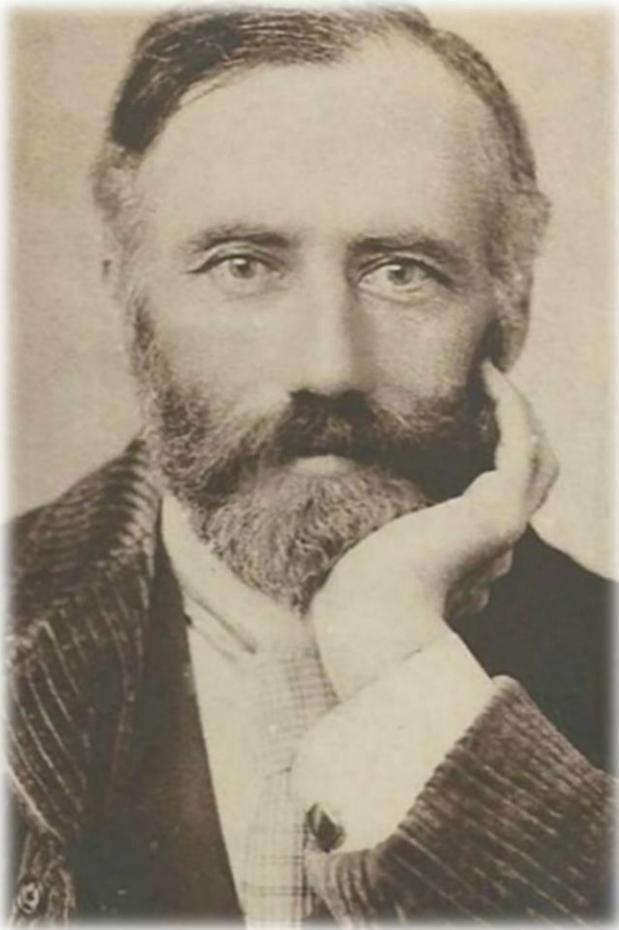


William Q. Judge

and the Three Divisions of Karma

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 17th March 2019 at 7pm



“H. P. Blavatsky and William Q. Judge, in their capacity of Messengers, cannot be separated; they stand or fall together. Their writings are mutually corroborative and complementary. Studied together, they embody the noblest religious ideal, the highest all-inclusive philosophy, the most practical application; giving the science of life, the art of living, the very knowledge that humanity stands in crying need of.”

Robert Crosbie, founder of the ULT

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

Take then as much as merit hath in store for thee, O thou of patient heart. Be of good cheer and rest content with fate. Such is thy Karma, the Karma of the cycle of thy births, the destiny of those, who, in their pain and sorrow, are born along with thee, rejoice and weep from life to life, chained to thy previous actions.

Act thou for them to "day," and they will act for thee, "to morrow."

'Tis from the bud of Renunciation of the Self, that springeth the sweet fruit of final Liberation.

To perish doomed is he, who out of fear of Mara refrains from helping man, lest he should act for Self. The pilgrim who would cool his weary limbs in running waters, yet dares not plunge for terror of the stream, risks to succumb from heat. Inaction based on selfish fear can bear but evil fruit.

The Selfish devotee lives to no purpose. The man who does not go through his appointed work in life – has lived in vain.

Follow the wheel of life; follow the wheel of duty to race and kin, to friend and foe, and close thy mind to pleasures as to pain. Exhaust the law of Karmic retribution. Gain Siddhis for thy future birth.

If Sun thou can'st not be, then be the humble planet. Aye, if thou art debarred from flaming like the noon-day Sun upon the snow-capped mount of purity eternal, then choose, O Neophyte, a humbler course.

Point out the "Way" – however dimly, and lost among the host – as does the evening star to those who tread their path in darkness.

Behold Migmar [Mars], as in his crimson veils his "Eye" sweeps over slumbering Earth. Behold the fiery aura of the "Hand" of Lhagpa [Mercury] extended in protecting love over the heads of his ascetics. Both are now servants to Nyima [The Sun] left in his absence silent watchers in the night. Yet both in Kalpas past were bright Nyimas, and may in future "Days" again become two Suns. Such are the falls and rises of the Karmic Law in nature.

Be, O Lanoo, like them. Give light and comfort to the toiling pilgrim, and seek out him who knows still less than thou; who in his wretched desolation sits starving for the bread of Wisdom and the bread which feeds the shadow, without a Teacher, hope or consolation, and – let him hear the Law.

— from *The Voice of the Silence*, p. 34-37
(translated by HPB from *The Book of the Golden Precepts*)

SECOND READING

from William Q. Judge

The entity at birth has therefore a definite amount of Karmic energy. After incarnation this awaits the period in life at which fresh Karma begins. Up to the time of responsibility it is as we have seen the initial Karma only that manifests. From that time the fresh personality becomes the ruler of his own destiny. It is a great mistake to suppose that an individual is the mere puppet of the past, the helpless victim of fate. The law of Karma is not fatalism, and a little consideration will show that it is possible for an individual to affect his own Karma.

If a greater amount of energy be taken up on one plane than on another this will cause the past Karma to unfold itself on that plane. For instance, one who lives entirely on the plane of sense gratification will from the plane beyond draw the energy required for the fulfillment of his desires. Let us illustrate by dividing man into upper and lower nature. By directing the mind and aspirations to the lower plane, a "fire" or centre of attraction, is set up there, and in order to feed and fatten it, the energies of the whole upper plane are drawn down and exhausted in supplying the need of energy which exists below due to the indulgence of sense gratification. On the other hand, the centre of attraction may be fixed in the upper portion, and then all the needed energy goes there to result in increase of spirituality. It must be remembered that Nature is all bountiful and withholds not her hand. The demand is made, and the supply will come. But at what cost? That energy which should have strengthened the moral nature and fulfilled the aspirations after good, is drawn to the lower desires. By degrees the higher planes are exhausted of vitality and the good and bad Karma of an entity will be absorbed on the physical plane.

If on the other hand the interest is detached from the plane of sense gratification, if there is a constant effort to fix the mind on the attainment of the highest ideal, the result will be that the past Karma will find no basis in which to inhere on the physical plane. Karma will therefore be manifested only in harmony with the plane of desire. The sense energy of the physical plane will exhaust itself on a higher plane and thus become transmuted in its effects.

What are the means through which the effects of Karma can be thus changed is also clear. A person can have no attachment for a thing he does not think about, therefore the first step must be to fix the thought on the highest ideal.

— from the article *Karma*

(in *William Q. Judge Theosophical Articles* Vol. 1 and WQJ Pamphlet #6 *Karma*)

THIRD READING

from Robert Crosbie

The harvest was sown during the earth life last past; during the life time there was a reaping all the time of causes sown in a previous life, and during the life being lived; at death, the sum total of all the thoughts, feelings, desires and tendencies held during life remain as the basis or cause for the subjective kama-lokic and devachanic states; the effects of these are then worked out subjectively, these "effects" of the earth-life becoming then the "cause" of the "effects" experienced subjectively in the after-death states. Sowing and reaping in the field of objective existence provides the "seed" for the subjective after-death states, karma operating continuously in all states.

Question: *Then there is never any injustice?* **Answer:** There is no injustice. What we see as apparent injustice seems so because we do not see the causes which have produced the present ill effects. If we have no knowledge of our own real nature and the Law of Karma that is inherent in it, then the feeling can only be that we have received injustice, and we harbor hatred and resentments. What prevents our understanding these things is mainly that we do not know what we are here for. We look at things from a one-life basis, and finding ourselves in this life we imagine it is something we had nothing to do with. Seeing others, according to our view, more fortunate than ourselves, we want to know why, and no answer being possible on the basis we have assumed, we assume that we are receiving injustice. If Karma is the doctrine of responsibility, Reincarnation is the doctrine of hope. The two go together. The reason we are on earth, according to the Occult teaching: we are not here because of our virtues; we are here because of our defects. The "personality" is really the working off of defects. If we do not learn what the object of life is, and don't do the work, then we are only creating more defects to adjust, and more trouble for ourselves.

Question: *Are any beings free from Karma?* **Answer:** None whatever; Karma operates on all things and all beings from the minutest conceivable atom up to the highest being. No spot in the manifested universe is exempt from its sway, for manifestation means action, and action brings its exact results. Karma is the inherent law of *power to act* in every being of every grade; in each case the power to act is exercised according to the degree of intelligence acquired. The Universe is embodied Consciousness.

— from *Answers to Questions on The Ocean of Theosophy*
p. 115, 143-144, 140