

# THE THEOSOPHICAL FORUM

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## LEAVES OF THEOSOPHICAL HISTORY

[The following is a copy of a typewritten letter on official T. S. paper, and signed by William Q. Judge in his own handwriting, which letter was afterwards returned to Headquarters, and is now held in the archives of the T. S. The letter is reproduced *verbatim et literatim*.]

COPY

Theosophical Society, American Section

GENERAL SECRETARY'S OFFICE

Headquarters, 144 Madison Avenue.

New York, March 8, 1894.

No. 537.

Dear Friends: —

I have your letter of the 5 of March enclosing a draft or \$5 for the Society, which is received with many thanks.

There are a great many ways to prove different things, and some things cannot be proved in the modern way of objective proof or the testimony of mere witnesses. Mathematics, for instance, in their final and important truths cannot be proved at all. They are accepted in so far as the axioms are concerned. The atom of science, for instance, is an accepted belief although it is utterly unprovable in the ordinary way; the proof coming from the necessity of such a thing as an atom. So it is with a great many other things. If one does not believe he has a soul, nobody can prove it for the soul never was seen and never can be. The doctrines of Karma and Reincarnation are provable, it seems to me, by the facts and necessities of life and the human soul. If we are souls, then Reincarnation is absolutely necessary. Karma is absolutely necessary or else this world is a vast mass of chance which no one can admit. Hence these doctrines you have to admit as necessities. In the same way all the other doctrines prove themselves through consciousness, through experience, through the necessities of life. As they are perhaps new doctrines

to you, it is necessary for you to have patience and wait until your mind has had sufficient length of time to dwell on them and think them over so as to destroy your erroneous ideas, and then you will see more clearly.

I could not tell you of any particular course to develop the inner faculties, and permit me to say that if I knew of such a course I would be very reluctant to tell it because it is full of danger. It is necessary first to understand philosophy, to understand yourself so far as it can be understood on this plane; to discipline one's self; to develop virtue, attention, fortitude; then one is prepared to go further. That spiritual inner faculties exist is easily demonstrated by reason of their existence in individuals in the race, and secondly from their necessity. The best advice I can give you is to continue studying, but at the same time to add to it actual practice in the way of doing as much work as you can for other people, without at all intimating that you do not do so now. By working for other people we put into practice the inner beliefs which rest upon unity, we develop certain faculties in our nature, we increase our spirituality; for the first and most important step in the cultivation of spiritual faculties is the practice of good thought, good act, and constant endeavor for other people. By following this you will find yourself growing from within more and more, which is what you want, for all light that comes from without is deceptive and when it is gone leaves just what you have yourself. Consequently you should endeavor to increase the light within. You will find many suggestions along the line of your inquiry in a little book called "Letters that have helped me" which I advise you to read. Referring to Patanjali's Aphorisms which you are reading you must perceive in that all practice is useless which is not co-extensive with altruistic life and that denominated by him as charity, benevolence, and other truths, as well as with discipline and dispassion. I am

Sincerely yours,

(Signed) WILLIAM Q. JUDGE



"IN a great movement like this one, no one should expect to find his associates all congenial, instructive, prudent and courageous. One of the first proofs of self mastery is when one shows that he can be kind and forbearing and genial with companions of most dissimilar character and temperaments. One of the strongest signs of retrogression is when one shows that he expects others to like what he likes and act as he acts."

— Extract from a letter of a Master received at Adyar, January 12, 1885