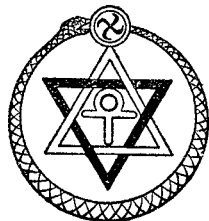


सत्यान्नास्ति परो धर्मः ।



*There is no Religion Higher than Truth*

# THE THEOSOPHICAL MOVEMENT

BOMBAY, 21st March, 1931.

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## WHO WAS W. Q. JUDGE?

Thirty-five years ago, on the 21st of March, Nature's New Year's Day, W. Q. Judge left his mortal body. Numerous are the questions asked as to who he was and why the U. L. T. in Bombay recommends his books, studies his writings, and speaks of him with love and devotion.

To answer the last question first : love and devotion are felt by students for him because they have found out that he remained faithful unto death to his teacher H. P. B. and her Masters in the only real way, that is, by practising and promulgating her Message of Their Teachings. Many were the pupils of H. P. B., and many loved her in life and loved her after her death, but they were faithless to the Discipline of life they learnt from her : they also were faithless to the Cause for which H. P. B. laboured in great sacrifice ; worst of all, they promulgated and still promulgate thoughts and views subversive of the Pure Teachings of Theosophy for which the Theosophical Movement of 1875 was inaugurated by H. P. B. and her Masters.

The history of the Theosophical Movement records innumerable failures, but very rarely a success. Certainly of the western pupils of H. P. B., only William Quan Judge succeeded. He came to H. P. B. and became a Chela of the Masters in 1875 of which of course nobody knew till many years afterwards when the following document saw the light of publicity :—

As Head of the Esoteric Section of the Theosophical Society I hereby declare that William Q. Judge, of New York, U. S., in virtue of his character as a chela of thirteen years' standing, and of the trust and confidence reposed in him, is my only representative for said Section in America, and he is the sole channel through whom will be sent and received all communications between the members of said Section and myself, and to him full faith, confidence and credit in that regard are to be given. ∴ Done at London this fourteenth day of December, 1888, and in the fourteenth year of the Theosophical Society.

SEAL

H. P. BLAVATSKY. ∴

But it is not even this Document signed by the teacher herself on which anyone ought to rely. Mr. Judge's real credentials are his Theosophical writings—books and essays. All of them have two marked characteristics : (1) They are all faithful and simple translations of his teacher's profound exposition ; there is nothing new in them. (2) They all are penned with the genuine desire to help the modern mind, which, generally speaking, is neither metaphysical nor spiritually intuitive ; and they were written not to proselytise minds but to help them understand Theosophical propositions.

The writings of W. Q. Judge do not arouse enthusiasm and emotion to follow him personally; his writings awaken earnestness to pursue the Source of his information and instruction—the Message which H.P.B. brought.

Mr. Judge survived H. P. B. by five years. During the period he fought against insidious attempts to obscure and to whittle away the work of H.P.B. He died a faithful chela, spending his strength in the service of the cause to which he was pledged.

The day is upon us when the influence of his Theosophical writings and labour is bound to be felt. The work of Restoration of the True Lines of Theosophical Work laid down by H.P.B. necessitates the due recognition of W. Q. Judge, the victorious disciple.

All Theosophical students will read with considerable interest the newly published life of Annie Besant by Gertrude Marvin Williams under the suggestive title of *The Passionate Pilgrim*. Though there are minor errors of fact, and in places it does injustice to H. P. Blavatsky (which, it is evident, is due to lack of knowledge and research on the part of the author) all true students of Theosophy will agree with the following conclusion drawn on P. 222. It contains the clue to all later events in the life of Mrs. Besant and of the Adyar Society of which she has been the nominal head. The death of Theosophy in that organisation was simultaneous with the rise therein of neo-theosophy which to-day stands fully exposed of its vagaries and claims. According to her biographer, Mrs. Besant blundered even within four months of H. P. B.'s death, when in a public speech on 30th August 1891 "without too definitely saying so, she deliberately gave the impression that the Mahatmas communicated with her directly" (P. 220) while the truth was that she had seen, only second-hand, messages received by Mr. Judge (P. 221). Concludes the biographer at P. 222 :—

So swift was the warping process that by the time of the Judge case, she was ready to turn overnight against the man who bore H. P. B.'s highest credentials and with whom she had been intimately associated in the sacred pledges of the E. S. She did not hesitate to assume his prosecution, to burn the papers in the case, to hurry off to Australia to play politics against him.

From now on Annie Besant appeared with a second personality as dissociated from the Annie Besant of the old Hall of Science days as Morton Prince's case of Miss Beauchamp and Sally.

## QUESTIONS ANSWERED

"Let us compare all things, and, putting aside emotionalism as unworthy of the logician and the experimentalist, hold fast only to that which passes the ordeal of ultimate analysis."—H. P. B.

चित्रं वटतरोर्मूले बृद्धाः शिष्या गुरुयुवा ।  
गुरोस्तु मौनं व्याख्यानं शिष्यास्तु छिन्नसंशयाः ॥

"Ah ! the wonder of the Banyan Tree. There sits the Guru Deva, a youth, and the disciples are elders; the teaching is silence, and still the disciples' doubts are dispelled."

Q. As one benefited by your meetings I desire to help. Being poor my coppers would avail little. Diffident of capacity, platform work is out of the question for me. Busy earning my own livelihood, I have no spare time to offer. Thus the avenues of Time, Money and Work (see your December number) are closed to me. My sense of shame forbids taking from the Lodge its gifts and it seems wrong to give up these benefits by withdrawing. Are there others like me? What advice, please?

Ans. There are plenty others like you. The very desire to give, which you feel, also works at the heart of the Lodge; why then deprive it of its joyful dharma? That is one way of looking at it.

As you attend meetings you do give your time. Are you not helping those who volunteer platform work, by listening attentively to them? You are surely not diffident of asking questions? Do you follow the proceedings at the study-class by preparing the lesson at home? If you do, you are giving of your work. Do you speak of the Lodge programme to your friends and send them intimation cards? If so, you are helping the work. As to coppers—they are as valuable as silver and gold; it is not only coin that matters (though that matters a great deal) but the feeling and the thought at the back of the coppers. Give the coppers with the real good will. Try and overcome shyness and diffidence and find such acts of service for the Lodge and the Cause as are within your power. Above all, think of the Lodge as your spiritual home, and carry its influence, energy and inspiration through your life wherever you go. In doing all this look out for new opportunities of serving the Lodge by *sacrifice*.

## THEOSOPHICAL ACTIVITIES

Night before last I was shown a bird's-eye view of the Theosophical Societies. I saw a few earnest reliable Theosophists in a death struggle with the world in general, with other—nominal and ambitious—Theosophists. The former are greater in numbers than you may think, and they prevailed, as you in America will prevail if you only remain staunch to the Master's programme and true to yourselves. And last night I saw \* \* \* and now I feel strong—such as I am in my body—and ready to fight for Theosophy and the few true ones to my last breath. The defending forces have to be judiciously—so scanty they are—distributed over the globe, wherever Theosophy is struggling against the powers of darkness.

H. P. B. to W. Q. Judge, *Lucifer*, VIII, 291.

### U. L. T. DIRECTORY

"Each United Lodge is wholly autonomous."

"The bond between the various United Lodges is the same as the bond between the Associates themselves."

"One is an Associate to the extent that he embodies Theosophy; a Lodge is united to the extent that it is true to the declaration."

The first U. L. T. was founded by Robert Crosbie in 1909 at Los Angeles. Since then have come into existence several Lodges:—

1. Bombay ... .. 51 Esplanade Road (1929)
2. London ... .. 293 Regent Street, W. 1 (1925)
3. Los Angeles ... 245 West 33rd Street (1909)
4. New York ... .. 1 West 67th Street (1922)
5. Paris ... .. 14 Rue de l'Abbé de l'Épée (1928)
6. Philadelphia ... 1711 Walnut Street (1925)
7. Phoenix, Arizona... 33 West Washington Street (1930)
8. San Francisco ... 946 Pacific Building (1910)
9. Washington D. C. 709 Hill Building, 17th Street (1923)

The following magazines are published under the influence of different Associates of the United Lodge of Theosophists:—

*Theosophy* (English)—Los Angeles now in its XIXth volume  
*Theosophie* (French)—Paris " " Vith "  
*De Theosoof* (Dutch)—Amsterdam " " IInd "  
*The Aryan Path* (English)—Bombay " " IInd "

The February number of Los Angeles *Theosophy* has an excellent article on "Self-Reliance" from which we extract:—

True spiritual independence accords the same right to all and hence does not impose on others in any respect. All are left absolutely free to choose. The truly spiritual man shrinks from adulation or anything that savours of a personal following. His greatest sorrow is to see others surrender their right of choice, the Soul's birthright, for a mess of pottage—dependence, whether on a crystallized set of dogmas and rules, or on their exponents.

The opening article in the same number closes with a timely reminder:—

It is time for Theosophists to study and apply the Principles of Theosophy to existing problems.

The Bombay U. L. T. study class, having finished *The Ocean of Theosophy*, has started the following programme, which will last for ten weeks and come to an end with White Lotus Day.

Subject: "Masters and Their Message"

Text-book: *Echoes from the Orient*, by W. Q. Judge

The following extracts (paging, Indian Edition), specially selected, will be taken up for study:—

- pp. 1—2: Universal Belief about Masters  
 7—9: Custodians of Records  
 12—14: Hierarchies—Lipikas and Adepts  
 14—17: God, Gods and Masters  
 22—25: Powers of Adepts  
 25—28: Mahatmas and Nirmanakayas  
 28—30: Society of Adepts  
 31—33: Training of Disciples  
 22—33: (Revision)  
 49—51: The Sevenfold Man

The February number of the *London U. L. T. Bulletin* publishes the comments of *The Manchester Guardian* (23rd January) on *The Aryan Path*. Space will permit us to extract only a couple of sentences:—

It is a remarkable publication, and it might be said that one of its functions is to effect a living relation between West and East . . . . Probably there is not a magazine in any country which covers similar ground. A remarkable feature of it is the sincere attempt by those of a particular spiritual belief to welcome the co-operation of all progressive minds.

The same number contains an answer of Mr. Judge on Western Occultism unearthed by our London companions from *The Vahan* of June 1891, from which we extract the following:—

It was thought by H. P. B. that true Eastern Occultism was the primeval system and hence better than the Western. For the Western is all overgrown with the weeds sown by Judaism in the beginning and mediæval Christianity to the end. So it will be found that although at bottom Western Occultism has the same doctrines as the Eastern, a vast mass of rubbish has to be carried off in order to get at the truth. Any one who will dive into Rosicrucianism will find those difficulties. It must always be borne in mind, too, that H. P. B. in speaking of Eastern Occultism had in view the real thing and not the many systems in India which would juggle the student quite as much as the things in the Western schools. Speaking for my own beliefs, I do not think Western Occultism is worthy of the name and is only a hodge-podge that produces confusion when the mere outer crust of virtuous living is mastered. It leads to saintliness but not to that higher knowledge which must be added to the good in order to make them also the wise.

The January number of *Theosophie* (the organ of pure Theosophy through which our companions in Paris speak to the French-speaking public) opens with an article on "The New Year" containing some admirable thoughts. We translate an extract:—

We in the West have an exaggerated idea of the value of Time; we are so impressed with the fact that "time is precious" that unless we are

doing something we feel as if we are failing and falling. Our Eastern brothers go to the other extreme—"there is to-morrow, next life, nay eternity; so why hurry?" The great *Gita* warns against "activity in action," and W. Q. Judge rightly repeats the warning: "It is not that you must rush madly or boldly out to do, to do. Do what you find to do." On the other hand one of the Great Masters of the Theosophists advised:—"It is always wiser to work and force the current of events than to wait for time . . . The duty of the philanthropist is to work with the tide and assist the onward impulse." The golden mean should be observed; an idle mind is a danger; active feelings are a danger; generally these two go together.

Our New Year Greetings. We wish our readers, of all creeds and classes, real creative activity of the mind. This means we wish them freedom from discontent, from mental hurry, from distracting needs. But Theosophy is different from priestcraft; neither does it bestow its blessings vicariously nor does it send away the one to whom the blessing is offered to continue to live in ignorance and in hope. Theosophy says: "Greetings, brother; may the blessing of peace and contentment come to thee. But thou wilt have to toil for it, brother. Nobody can lift the weight of disease from thee, but thou canst throw it off by one mighty shake of thy shoulders. Do not hope, brother, for it is written on the wall of the Temple of Nature—"Abandon hope all ye who enter here." But be sure that within thy heart is a power mightier than hope—Wisdom; for, the Soul is the Knower, the Creator. On that Temple Wall is also written—"Shun ignorance; mistrust thy senses; seek in the Impersonal for the Eternal man; seek, O Beginner, to blend thy mind and Soul."

Let us be idle in sense-thirst, in feeling-gratification.

Let us be engaged in mind-yearning which prompts us to seek the Christ within the mind, the Christ whose nature is wisdom.

Mr. A. E. S. Smythe narrates in the January *Canadian Theosophist* his experience of a visit to the well-known novelist L. Adams Beck, who died in Kyoto, Japan, at the beginning of this year:—

I had been introduced as of the Theosophical Society, and she was rather distant at first until she found that our Canadian conception of Theosophy differed radically from that of Adyar. She was strongly opposed to the psychic turn that had been given the Movement by the Adyar literature, and intimated that in Asia the Society had lost caste since the death of Madame Blavatsky.

It is the aim and purpose of the U. L. T. in Bombay to regain for Theosophy the prestige and eminence it deserves. Blavatsky Theosophy is devoid of messiah-worship, ceremonial-stunts, psychic claptrap, and hathayogi fads. H. P. B. taught the science which Kapila and Patanjali taught, the philosophy which Krishna and Buddha preached, the ethics which has for its central doctrine that of self-responsibility, self-energization, self-redemption. Apropos of this there is a good statement under the caption "Official Notes" in the same monthly:—

The Back to Blavatsky motto is not a shibboleth of orthodoxy, but a direction towards a great body of teaching, to the interpretation of which other earnest students should give the closest attention without presuming to prohibit the liberty of any fellow student in his study.

We shall make one more extract from the January *Canadian Theosophist*. Writing about fraternization among various Theosophical organizations, Mr. R. A. V. Morris of London has some good advice to offer to those who love Theosophy and place it above all parties and organizations:—

Even now it is not too late to bring about an all-round reconciliation. Controversy, with its concomitants of bitterness and partisanship, has had a thirty-five years innings among us. Let us postpone indulging in more of it until after we have devoted a little attention to the movement's first object; and then let it take the form of friendly discussion among people who are seeking, not to show up each other's errors, but to arrive at the greatest possible measure of agreement.

Last month we recorded the passing of the old-time Theosophist, Dr. Archibald Keightley. In the January *Theosophical Quarterly* (organ of the New York Theosophical Society to which Dr. Keightley belonged since its inception in 1899) the following interesting H. P. B. quotations appear. They are the inscriptions written in the two volumes of *The Secret Doctrine* presented by her to Dr. Keightley. In the first she wrote:

To Archibald Keightley, a true Theosophist—the friend, helper, brother and occult child, of his true and faithful—through her last æon—

H. P. Blavatsky.  
February 1st, 1889.

In the second volume she wrote:

To Archibald Keightley, my truly loved friend and brother, and one of the zealous editors of this work; and may these volumes, when their author is dead and gone, remind him of her, whose name in the present incarnation is

H. P. BLAVATSKY.

"My days are my Pralayas, my nights—my Manvantaras.  
H. P. B. Feb. 1, 1889,  
London.