

सत्यात् नास्ति परो धर्मः ।

"There is no Religion higher than Truth"

THE THEOSOPHICAL MOVEMENT

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W. Q. JUDGE

A PERENNIAL SOURCE OF INSPIRATION

[The day of the Vernal Equinox, the 21st of March, is a special event in the Theosophical world this year, as it marks the 100th anniversary of the passing of William Quan Judge. Appropriately, a greater part of this issue is devoted to this "Greatest of the Exiles" and "Friend of all Creatures"—two of the titles conferred on him.

What Judge wrote on the occasion of the passing of H.P.B., could well be said, in turn, of him:

"It must not be forgotten that the part played by H. P. Blavatsky can never be rightly given to the world, because it would not be understood. Her service and efforts can never be estimated, but they may be glimpsed by intuitional natures."

We reprint below an editorial from THE THEOSOPHICAL MOVEMENT for March 1959.—EDS.]

ON the day when the Spring Equinox will mark the renewal of Nature, all students of genuine Theosophy will remember W. Q. Judge, for it was on that day in the year 1896 that this trusted friend, disciple and co-worker of H. P. Blavatsky passed out of the body. The synchronizing of the two events gives an added significance to the day.

Students of Theosophy attach greater importance to the day of the passing out of the body than to that of the coming into the body of such teachers as H.P.B. and Mr. Judge. For, when a body is born

and the soul takes possession of it to go forth on its march for further experiences and progress, it but dies a natural death in the world of the immortal and divine souls, the world of Gods. It is said that a God dies in heaven and a human mortal is born on earth. But when one who has perfected to the best of his ability his own bodily, intellectual, moral and spiritual nature abandons his bodily instrument and returns "home" to the land of the Shining Lords of Light and Wisdom, it is the beginning of a new era for all those who had contacted him or may contact his philosophy in the years and the generations to come. The passing of Mr. Judge should therefore be viewed as an act of life.

As we contemplate on the activities of any noble soul after he has put off the armour of flesh and blood in and through which he had fought, learned and taught the Truth in terms of his own innermost experiences, there come home to us certain great lessons.

What is the lesson that comes to us from the life and work of Mr. Judge? What was his contribution, not only to the Theosophical Movement of our age, but through it to humanity at large? In his writings he shows the mark of the true occultist, the honest disciple, who, having checked the teachings, becomes a *transmitter*, not a writer of original books or a promulgator of original ideas. The vanity, the colossal conceit, of our age often deludes us into thinking that "new" thoughts can be worked out by us, that "original" schemes of knowledge can be brought forth. Mr. Judge followed in the footsteps of the great people of all times who went before him, reiterating the same message, living according to the selfsame ancient laws. This was one of the great tests that he passed.

Though most self-effacing and humble, in times of struggle, when the Movement was attacked and attempts were made to discredit the Message, he was at his self-chosen post to defend with vigour the Message and the Messenger, and the Masters who stood behind. Like H.P.B., he had no use for makeshifts and did not hesitate to call a spade a spade. The stand he took, for instance, at the time of the controversy over his tract, *An Epitome of Theosophy*, reveals the mark of the true disciple. The Theosophical Publication Society in London, to which it was sent for publication, character-

ized it as "too advanced," giving as its opinion that what was needed was "a stepping-stone from fiction to philosophy." Mr. Judge took exception to this view, vigorously urging, with characteristic outspokenness, that "strong lines of action," directed toward spreading the philosophical fundamentals, be adopted. His letter to the Theosophical Publication Society is the fourth in Book II of *Letters That Have Helped Me*.

Mr. Judge's credentials lie in his potent writings and his exemplary life. The occult nature of this teacher needs to be understood. The path to the great Masters lies for us through such sacrifice and wisdom as he manifested while he was an embodied being. Reflection upon the mighty example he set and study of his writings bring us inspiration, continuous and never-failing—a characteristic of all true spiritual writings. As we study them, as we ponder over them more and more, we see the insight that must have been their writer's for him to have written as he did.

Having studied, let us follow him—as he followed in the footsteps of his predecessors. Theosophy does not recommend personal following, but what is the personality of Willian Q. Judge but an embodiment of the eternal wisdom, a personality that has been transformed into an institution, an idea, a symbol? That is what all the great Transmitters of the age-old Wisdom-Religion are—symbols for their age and generation. Let us look at Mr. Judge, then, from that occult standpoint, as a link between ourselves and that "trans-Himalayan Esoteric Knowledge" of which H.P.B. wrote. From that point of view he is not dead and gone. He may be said, in one sense, to have begun to live from the 21st of March 1896.

Our debt of gratitude to him is not discharged by the constant repetition of his name, by the frequent proclamation that we are his followers, but by learning as he learned, humbly and wisely, by teaching what he taught, by labouring as he laboured, neither spoiled by success and triumph, nor dejected by failure and uttermost loneliness. Such was Mr. Judge. The letters that he wrote to H.P.B., Damodar, Colonel Olcott and other friends when he was left alone in America to labour for the Cause of the Masters, after H.P.B. and Colonel Olcott had left for India in 1878, reveal the struggle of

his soul and what fire was burning there unknown to anybody save himself and the Masters. But the warrior-soul emerged victorious from the onslaught of darkness and despair. This struggle and this loneliness which he experienced and overcame have a message for every aspirant to discipleship.

He held grimly on, went to India in 1884, and, after his return to the United States, started his public work there, spreading the message of Theosophy throughout that country. The very name of the magazine he edited, *The Path*—called by H.P.B. "pure Buddhi"—indicates his special task, for he showed, more clearly than any other of Western birth except H.P.B., the possibility of treading that Path of Holiness at the other end of which the Masters live, work and watch. Himself an exile, a wanderer away from Home, he took upon himself the task of guiding those who were prepared to come with him to the Home of the Masters. How futile, how small, look all the attacks that once revolved round his figure, all the charges of personal ambition falsely levelled against him!

A perennial source of inspiration, we have called him. Through the philosophy he reiterated, through the altruistic service he rendered, we are able to form a clear image of that server *par excellence*, that reiterator and simplifier of the Message, himself a trusted and faithful disciple, a gateway for many a soul that has come after him. Such was Mr. Judge, to whom we pay our reverential homage.

KEEP up your courage, faith and charity. *Those who can to any extent assimilate the Master, to that extent they are the representatives of the Master, and have the help of the Lodge in its work....* Bear up, firm heart, be strong, be bold and kind, and spread your strength and boldness.

—W.Q.J.

THE LAST DAYS OF W. Q. JUDGE

[This account of Mr. Judge's last days is reprinted from his magazine, *The Path*, for May 1896 (then beginning its first year under the name *Theosophy*). The writer, E.T. Hargrove, was one of Mr. Judge's close associates. This is followed by an account of the proceedings at the cremation of the mortal remains of the departed leader.]

THE task of giving a short account of our leader's last days and of the change that finally took him to a wider field of work, and the necessary going back in thought to those weeks of suffering and continuous strain, must fill anyone who loved him, not with sorrow but with gladness that the end came as quickly as it did, to leave him *free*.

I was with him for two weeks at Aiken, South Carolina, during last Christmas and until after the new year, where he was staying with Mrs. Judge. He had left New York in October, 1895, for Asheville, S.C., but finding the climate there too cold he had gone further south to Aiken. After he had been there a few weeks the dullness of the place seemed to weary him; his cough was incessant and the trouble with his digestive and assimilative organs kept him in almost constant pain. He came to the conclusion that climates were of no avail and determined to return to New York, where he would be in the midst of friends and close to the Headquarters of his work. He intended to devote his evenings to writing a book on "Occultism," and we spent many hours talking over its contents and the general outline of the work. Students will never see that book, and those who know something of the vast fund of information on occult matters possessed by W. Q. Judge will appreciate their loss and the loss to the cause of Theosophical education.

Before returning to New York, he decided to visit Dr. Buck in Cincinnati and Dr. Buchman in Fort Wayne. This he did, leaving Aiken on January 9th, spending two weeks in Cincinnati, over a week in Fort Wayne, and reaching New York on February 3d, at 6 p.m. He then went to the Lincoln Hotel on Broadway, pending the discovery of a suitable apartment. It was evident that he was in far

worse condition on his return to the city of his adoption than when I had last seen him in Aiken. He was much weaker, his cough was more frequent, his digestive organs caused him greater pain. He missed the fresh air and the sunshine. But his keen interest in the work of the Society was undiminished, and I would spend an hour or two with him daily while he would either dictate or give notes for replies to the immense number of letters he received, besides attending to other work that he felt obliged to supervise. On February 22d at about 2.30 p.m., he drove in a closed carriage to the apartment on the third floor of 325 West 56th Street, the last time but one that he was out of doors. Ill as he was, his contempt for the precautions that all orthodox invalids take—in the shape of shawls, rugs and so forth—was characteristic of the man, though alarming to his friends.

From that day he grew weaker and weaker, with rare spurts of renewed strength, though down to the very last he retained his power of energizing and inspiring others. Some two weeks before his death he was warned by Dr. Rounds, who was attending him daily, that his only chance of living would be destroyed unless he would consent to absolutely give up all work. This he reluctantly agreed to do, but the first effect of such a change in his whole life's practice was to bring about a reaction that threatened an immediate collapse. After this he read but little, and then only the lightest sort of literature. He would doze whenever he could, as his nights were broken by his cough, and for weeks before he finally passed away he had not been able to get more than three hours' continuous sleep at any one time. Hardly able to whisper, so weak that he had to be supported from chair to chair, torn to pieces by his racking cough, that made it impossible for him to lie down, he still held fast to life and did so until the time had come for him to relax his effort and die. And throughout it all he preserved his magnificent power of endurance and self-control....

On the morning of March 19th when I was sitting by the side of Mr. Judge's sofa, the "Rajah" suddenly roused the body out of the half-sleep in which it had been lying, and with his unmistakable force said: "There should be calmness. Hold fast. Go slow." I took

this at first to apply particularly to the contemplated journey to a warmer climate, and it was not until several days later when his papers had been examined that the full significance of this message appeared. It had meanwhile been applied to all the matters that came up for decision, and it was well that this was done, for hasty action taken during the day or two following his death might, as I now see, have brought lasting disaster on the Society.

On the morning of Friday, the 20th, Dr. Rounds gave positive orders that no more visitors were to see him, and the same morning, by dint of the united entreaties of Mrs. and Miss Emily Judge, he for the first time consented to have a professional night nurse. All that day he grew worse, but late in the afternoon got some broken sleep. It was after this that he told me he was "away most of the time—had I seen him come back just then?" He did not care to have the nurse in the room and as Mrs. Judge—who had nursed him so faithfully throughout his long illness—badly needed rest, and Miss Emily Judge, who had devoted all her days since his return to New York to his care, was obliged to go home, it became my welcome duty to sit up with him from ten o'clock that Friday night till about a quarter to three on Saturday morning. During the whole of that time he dozed, waking up every half hour regularly for his medicine. Unselfish to the last he told me every time he woke to go to bed at once; what was I up so late for?—with that rare smile of his. Numerous excuses were invented, at which he again smiled his old smile....

At about 8.30 I left the room. At about ten minutes to nine Mrs. Judge rushed into the room where the nurse and I were consulting as to what, if anything, could be done, calling to us to come at once. We hurried in to find him still sitting upright, but with the clear mark of approaching death on his face. In three minutes he quietly breathed his last.

Dr. Rounds afterwards said that the condition of his lungs could not have caused his death; that death had been due to "failure of the heart's action." But all the doctors who had examined him had agreed that his heart was as sound as a bell, and from this it is safe to conclude that he died, as H.P.B. died, from no immediate

physical cause, but because the right time had come. He passed out, and lost nothing in the process but a body that had ceased to be of service and had become a hindrance. He passed from comparative inactivity into the full use of his powers; from constant physical pain into a state where such a thing could only exist as a memory. For him death had no terrors, brought with it no separation. So we who loved him have no cause to mourn, but should instead rejoice that he is free at last.

—E. T. HARGROVE

THE CREMATION

THE proceedings at the cremation of the body of W. Q. Judge were of the simplest possible order. As he died on Saturday morning it was not easy to notify many members outside the vicinity of New York in sufficient time for them to attend the funeral on the Monday following. Nevertheless a very large number of members were present, including many from Boston, Bridgeport, Providence and other cities.

All day Sunday the body had lain in state at his residence, 325 West 56th Street, in the room in which he died. On Monday it was conveyed to 144 Madison Avenue, at noon, at which time the ceremony was to take place in the Aryan Hall. The coffin was carried into the Hall by the pall bearers—Messrs. Page, Fussell, Jas. Pryse, Jno. Pryse, Prater and Wright—and deposited on the platform, which was profusely decorated with flowers. All the chairs had been taken out of the Hall, the people standing to admit of more room.

Addresses were then made by Messrs. Wright, Hargrove and Jas. Pryse. Mr. Wright said:

We assemble here today in this Aryan Hall, before the body of our brother and co-worker, William Quan Judge, the founder of the Theosophical movement of this century, with H. P. Blavatsky and others. We meet for the purpose of bidding a temporary farewell to the spirit that has left its body. Yet we do

not assemble as mourners—as those who believe the dead cannot return. We are not as they who believe the body is all there is of man. As Theosophists, and as this is a theosophical gathering, we must above all things feel that we are simply meeting together to bid a farewell for a while. W. Q. Judge has been here on earth, has worked for this movement many times before, and he will come to work again. It is not for us to feel as if we had lost him forever. I am myself standing before a scene almost identical with that which took place at the death of H. P. Blavatsky in London, a few years ago, at a time when everybody felt very much as they do now. Many then believed that the Society would fall to pieces, but those were only weak-hearted persons who knew nothing of the real nature of this movement, and the Society surely did not fail, but increased in vitality. We must continue to feel as we have felt for a long time since, that the Society depends on *principles*, not on *personalities*, and that even in the going away from us of a great master and brother we are still in the movement and it must go on unaffected by the death of all personalities. Death is as common as birth. People have been dying ever since the world began, and death cannot affect our onward march, and if it did, then it would only show that we depended on personalities and therefore were untrustworthy. We must only hold to the high principles, and even while we feel that deep sorrow which must inevitably come to everyone for the loss of so great a personality as was that of W. Q. Judge, yet we must hold fast to the fact and belief that the Society will grow. It is known of every great adept that when his powers are withdrawn, his spiritual energies are distributed among all students. The energy centred in the one becomes spread among all; consequently everyone will have additional power to work from now on, and should himself endeavour to represent a living centre. In a recent number of *The Path*, Mr. Judge tried to inspire all with that idea—"Each member a centre," were his words. And remember H.P.B.'s words: "So long as there are three persons willing to live in accordance with the real principles of the movement, so long will it live and prosper." Let there be, not only three, but hundreds of centres! Therefore there is no necessity nor right for anyone to feel loss

of courage or strength; on the contrary, he is acting in an untheosophical way who allows such thoughts and feelings to enter into him.

Mr. James M. Pryse then spoke as follows:

Five years have fled since out of gloomy and smoke-begrimed London all that was mortal of H. P. Blavatsky was taken across the green fields to Woking and surrendered to crematorial flames. And as I wandered back, that day of brilliant sunshine, across those English fields that, clad in the tender green of spring and starred with daisies, seemed to prophesy the joyous resurrection of all life, much of the sorrow in my heart was lifted, as I thought of our strong American brother who was hastening across the sea to bring us comfort and wise counsel. And now in my own land as I stand beside his cold clay, my heart is heavier than it has ever been before. Unwise are they who shrink from the chastening touch of sorrow. As Life has its lessons, so Death is a teacher, and the teachings of death can be understood only when sorrow for those who are lost has softened the human heart; for that is the one great need of humanity today—that the hardness and the selfishness of the heart shall be broken. So I think it is wise in this sense to sorrow for the dead. That is false in any philosophy or any religion which gives an evil comfort through teaching indifference to death, or seeks to harden the heart that goes out in yearning love toward those who are taken from us. But unselfish sorrow wastes itself not in useless repining, but stirs within us a strong desire to reach up into the deathless world where those whom we loved have gone, softens us to deeper sympathy with humanity, and strengthens us in our power to help and comfort those around us. This, our brother, has gone from among us. Therefore let our tribute of mourning resolve itself into an indomitable will to carry on the work he began and in which he was our leader. Let us build this Society up as an imperishable monument through ages to come, to H. P. Blavatsky and William Q. Judge.

Through long years I looked upon him as my truest friend and teacher. No other is there in this world whom I have loved so much, none to whom I owe so deep a debt of gratitude. In lives long past I knew and followed him; in lives to come I shall find

and follow him still. His was "the strong deep heart like the hearts of old"; and though well I know that he is one who in times past conquered death and could say, "Death is swallowed up in victory. Where, O Death, is thy sting? Where, O grave, is thy victory?"—still, in this hour of loss and loneliness, I would dwell only on the human side of life, that human nature that suffers and seeks consolation. This, our brother, is gone. He whom we loved has left us.

To him we gave the proud title of the "friend of all creatures." Let us each strive to be, like him, a friend of all that lives and breathes; let us carry on unweariedly the work for which he and H. P. Blavatsky laid down their lives, and let us show by our deeds that the teaching of his life, and the still greater teaching of his death, has not been wasted upon us.

Mr. Hargrove said:

Brothers and Sisters, Friends:

I am to speak to you today in order to give you a short account of the death of our friend and teacher. You all know quite well that his illness was a long one. You will know that as long as he thought it his duty to struggle for life, he fought the battle—a battle that none of us could have fought. He fought for life from day to day, from minute to minute, till he knew that the battle was over; not lost, but gained in the truest sense. He tried various climates to see if his illness could be cured by any change of air, and then he returned to New York, knowing that death was certain, and preferring to die in this city of his adoption than elsewhere.

In the hour of his death he was surrounded by friends, and by every possible solace. He was nursed to the last by a faithful and devoted wife. His death was painless. He told me himself very shortly before he died that for several days past he had been very little in his body, and certainly when the last breath of life left it, he was not there; he was looking on at all that was taking place....

His last message to us was this: "There should be calmness. Hold fast. Go slow." And if you take down those words and remember them, you will find that they contain an epitome of his whole life-struggle. He believed in Theosophy and lived it. He

believed because he knew that the great Self of which he so often spoke was the eternal Self, was *himself*. Therefore he was always calm. He held fast with an unwavering tenacity to his purpose and to his ideal. He went slow, and never allowed himself to act hastily. He made time his own, and he was justice itself on that account. And he had the power to act with the rapidity of lightning when the time for action came.

We can now afford to console ourselves because of the life he lived, and should also remember that this man, William Quan Judge, had more devoted friends, I believe, than any other living man; more friends who would literally have died for him at a moment's notice, would have gone to any part of the world on the strength of a hint from him. And never once did he use that power and influence for his own personal ends; never once did he ask anyone for a cent of money for himself; never once did he use that power, great as it was not only in America but in Europe, Australasia and elsewhere as well, for anything but the good of the Theosophical movement.

A last word: a few days before his death he said to me, "There is no need to worry, for even if I die the movement *is* a success." It *is* a success; but it is for us to make use of this success; and I think that if we want to pay a tribute to the life and final sacrifice of W. Q. Judge, we can best do so by carrying on the work for which he lived and died.

The body was then carried out of the Hall and conveyed to the crematory at Fresh Pond. About eighty members gathered in the little chapel attached to the crematory while Mr. Wright read over the coffin a few words addressed by W. Q. Judge to a friend two years before, when seriously near death:

There is no room for sorrow in the heart of him who knows and realizes the Unity of all spiritual beings. While people, monuments and governments disappear, the self remains and returns again. The wise are not disturbed; they remain silent; they depend on the self and seek their refuge in It.

The body was then cremated.

—C.F.W.

THE LIGHT OF ALL LIGHTS

THE *Bhagavad-Gita* was a favourite book with W. Q. Judge. In 1890, when he published his rendition, the book was not popularly known in the West, but even before that the *Gita* seems to have been the constant companion of Mr. Judge. In his writings we come across ample evidence of this.

The Thirteenth Discourse about *Kshetra* and *Kshetrajna*—the field and the Knower of the field—was perhaps a favourite of his, for, as we study his writings, and especially his intimate words of help and advice to those who surrounded him, we find that ever and always he directed their gaze to the Light of Wisdom, universal and impersonal, to which this Discourse refers:

It is the light of all lights, and is declared to be beyond all darkness; and it is wisdom itself, the object of wisdom, and that which is to be obtained by wisdom; in the hearts of all it ever presideth.

This Light within the heart should be the basis of all our thoughts and actions. For Theosophical aspirants and for all others desirous of living the Higher Life, there is no better starting point than the realization that seeking guidance from that Light is not only possible but necessary. That Light of Wisdom—the *Gita* uses the Sanskrit word TAT, THAT—is impersonal and has hands and feet, eyes, heads, mouths and ears, in every direction. It is not difficult to draw the conclusion that each one of us, too, being That Light, can have hands and feet in all directions. It was Mr. Judge's constant endeavour to awaken in the minds of all who listened to him then, or who listen to him now when they read his writings, the aspiration to serve others, to develop many hands to help, many feet to walk the world in the service of humanity, many eyes to perceive the beauty of the invisible Universe, and many mouths to sing the praises of the One Self shining everywhere and in everyone. That was the goal, the goal of perfection, which Mr. Judge ever holds before us in his writings.

But he was a practical man and he knew from his own experience—for he tried to realize the grandeur and the beauty of that

Light in his own heart—that it was no easy task, that it would take time and persistent effort, and so he gave many hints and teachings for the aspirant. Some of these one can read in that priceless book of letters written by him to friends and co-workers. This book, titled *Letters That Have Helped Me*, is a sure guide for those who want to learn of the early steps, the beginnings of the Higher Life. Mr. Judge tells us, for instance, about examining our motive in undertaking the important task of soul-growth, and about the methods that lead to success. In his own life-example we can see a kind of pattern, and we find that he ever tried to practise what he preached. His precepts are to be found not only in his books, but also in his life-work. And that is the lesson we should try to assimilate—to exemplify in our lives what we perceive to be the truth during the hours of our study and meditation.

Let us then examine our motive—not soul-progress with a view to obtaining peace and attaining enlightenment for our own benefit, but service of a spiritual kind that would encompass the whole of the human race. And the beginning for us is to make of ourselves, each one, a centre of Light from which would radiate help and beneficence and guidance to whosoever contacts us. Let us think of that task—each one a centre of Light, and that Light which streams forth from the Heart not only shows us what obstacles there are on our own path, but also helps others who are groping in their own self-created darkness on that great highway of Life. So that is the first task—each should become a centre of Light.

But Mr. Judge warns us that in this Iron Age, *Kali Yuga*, hard and dark, a great obstacle will have to be met, even when we have controlled our own lower self and cleansed ourselves of our own impurities. One of the fundamental lessons the student-server, the aspirant-chela, has to learn is that the sin and shame of the world are his sin and shame. Pride and self-righteousness can be our undoing, and Theosophy teaches us that when we have progressed a little in the life of holiness and of knowledge, there is the tendency to run away from the world—from the sin of erring humanity, from the shame of impudent mortals. This tendency to preserve our own self in peace and light and wisdom, so that it may not be

contaminated by the wrongdoings of others, has to be overcome. For that achievement Mr. Judge offers a remedy. He says: "the broader scope of the work...comes from united effort of the whole mass of units." We are able to serve correctly and efficiently if we recognize that *united* effort is superior to single-handed effort. To fight and overcome our own weaknesses is difficult indeed, but a million times more difficult is it to awaken the dormant souls of humanity, whose mental lethargy, moral perversity and sense-activities offer a wall of iron and create a Cimmerian darkness.

That is why Theosophy advocates that students and aspirants put their heads together in study, unite their hearts in common devotion, and join their hands in the service of the race. Emulating the example of Mr. Judge, let us try to seek the Light of Wisdom, to cleanse our own demoniac selves, to let our own divinity shine forth even if only a little, so that sectarianism in religion, communalism in social affairs, hatred in politics, may diminish, decay and die.

Our task, then, is twofold: to fight the devil of bigotry, exclusiveness and enmity within ourselves; and to spread knowledge in the service of all human souls, so that the Peace of Brotherhood may envelop all, the Light of Wisdom may be kindled in all, and more and more men and women may become the makers of their own destiny, the creators of their own fate, and thus the moulders of the destiny of the race to which we all belong.

May Nature's springtime be also our springtime and enable us to blossom forth!

THE Leaders of the world are always trying to aid us. May we pass the clouds and see them ever. All our obstructions are of our own making. All our power is the storage of the past. That store we all must have; who in this life feels it near is he who has in this life directed his thoughts to the proper channel. That others do not feel it is because they have lived but blindly.

—W.Q.J.

LET NO ONE DESPAIR

"WHAT is the reason we should in any way be downcast?" This question is asked not by a student but by Mr. Judge himself (*The Heart Doctrine*, p. 50), and he naturally asks it only to answer it, like the wise teacher he always is.

We could set it in the wide context of the world at large. Are we downcast about the prevalent evils of this dark age of Kali Yuga, or about the "great wickedness of the individual and collective heart of man," to quote W.Q.J.'s own words in one of his *Letters That Have Helped Me* (p. 9)? But, as students, let us put it meantime to ourselves, so that the answer may be more directly applicable. "Along the path of the true student is sadness," says Mr. Judge. Yet—"what is the reason we should in any way be downcast?"

One of the main causes of this sadness is often a nagging sense of failure, a perpetual awareness of the great gap between our aim and our achievement in attempting to live and work and think as true Theosophists. This, Mr. Judge deals with bracingly. "Do not look at things as failures, but regard every apparent failure after real effort as a success, for the real test is in the effort and motive, and not in the result" (*Letters*, p. 137). It is always the motive that counts most with him. "*Motive* is more important than any other feeling" (*U.L.T. Pamphlet No. 18*, p. 1). And if ours is the genuine twofold motive to learn and serve sincerely in the Theosophical Movement, that should carry us onward through all temporary failures, provided we "do not allow discouragement to come in." (*Letters*, p. 72)

It is all too true that a student can undo the progress he may have made "by allowing despair to come in with various reasons and pretexts; he may thus throw himself to where he began. This is not arbitrary law but Nature's. It is a law of mind, and the enemies of man take advantage of it for the undoing of the unwary disciple" (*Letters*, p. 72). But "the attitude of despair" is forbidden us; we are to "keep up the aspiration and the search" (*Letters*, p. 42). "Do you not know," says Mr. Judge, "that it takes a nature with some strength in it to sink very low, and that the mere fact of having the power to sink low may mean that the same person in time may rise to a

proportionately greater height? That is not the highest path to go but it is one that many have to tread" (*Letters*, p. 100). Let the downcast student ponder this and ask himself, "Why should I be an exception to the many?"

Few of us are likely to face such tests as beset Mr. Judge himself. But any or each may be one of those who, "feeling dark in consequence of various causes, sees no light" for the time being. Perhaps the most insidious of these "various causes" is doubt, an all too common affliction of the dweller in a mortal body, especially in an age like the present, which Mr. Judge, writing more than eighty years ago, was obliged to designate even then as an age "black as hell, hard as iron...Kali Yuga" (*Letters*, p. 16). In such circumstances it was laid upon him to warn one of the most devoted of his disciples that "there appears to be the possibility of the seed of doubt in your heart as to the wise ordering of all things....If that is allowed to remain it will metamorphose itself into a seed and afterward a plant of doubt. Cast it right out!" (*Letters*, p. 14)

What is more gloom-making than doubt? more capable of causing us to feel dispirited, oppressed, and helpless? But "do not fear nor fail," says Mr. Judge, "because you feel dark and heavy" (*Letters*, p. 2). And we may take comfort from his reminder that "all doubts come from the lower nature, and *never* in any case from the higher nature," so they are transitory (*Letters*, p. 32). The pity is that it is our lower nature that so frequently holds sway—a main reason why "we must divest ourselves of the illusions of the material life" (*Vernal Blooms*, p. 36). Never must we overlook the fact that "there is a constant struggle between the lower and the Higher Self, in which the illusions of matter always wage war against the Soul." (Preface to the *Yoga Aphorisms of Patanjali*, p. xiii)

Here a most interesting point must be mentioned. As we have bodily stamina, so, says Mr. Judge, we have "Karmic stamina," by which "is meant the *phala* (effect or fruit) of past unselfish good Karma that has become ripened." If, however, when the student faces a sudden crisis, such as an onslaught of doubt or despair, "there be not a sufficient number of present unselfish good thoughts to ripen a sufficient portion of that [Karma], he finds himself

destitute of the necessary stock of stamina." (*U.L.T. Pamphlet No. 34*, p. 13)

When doubts *do* arise it is generally because the doubter is ignorant about something. He should therefore make it his aim to be ready at all times to disperse doubt "by the sword of knowledge." Let him seek help from the teachings of Theosophy, "for if he has a ready answer to some doubt, he disperses that much" (*Letters*, p. 32). Do not be passive in face of doubt, but *act*, says Mr. Judge. "Cast all doubt, all fear, all regret aside, and freely take of truth what you may contain right on every step" (*Letters*, p. 12). Doubt is darkness, Truth is light. Mr. Judge underlines this in a memorable passage in one of his letters. "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 the truth and lighten up the darkness with the lamp of spiritual knowledge." (*Letters*, p. 121)

This derives, as we know, from the *Bhagavad-Gita*, a *vademecum* which, above all others, Mr. Judge is constantly commending to us. "I would," he says, "advise you to study and meditate over the *Bhagavad-Gita*, which is a book that has done me more good than all others in the whole range of books, and one that can be studied all the time." (*Letters*, p. 114)

Yes, Truth is light, and light *reveals*. Is not that its primal property? So, often, when it dawns on us, illumining all our flaws, it may, to begin with, cause us only fresh distress. Mr. Judge understands this and urges us to distinguish between a deep sense of failure and frustration and "the occasional despondencies which we feel, but which the light of Truth always dispels" (*Letters*, p. 21). That is light's other property—it dispels darkness. So let us make use of it and do as he advises. "Lift your head and look around upon the hulks of past imagined faults." (Notice the hint that they *may* be imaginary, or at least exaggerated, seeming worse than they really were.) Then he adds, "They were means and teachers," and now, with the light of Truth on them, so indeed we see them to have been. (*Letters*, p. 12)

Few of us, while we dwell in our present bodies, are likely to

experience full illumination. Yet "even a mere intellectual acquaintance with Theosophic truth has great value in fitting the individual for a step upwards in his next earth life, as it gives an impulse in that direction." For Theosophy energizes us with "immortal ideas" (*Vernal Blooms*, p. 55), and "the taking up of these ideas is, in effect, a new mental incarnation" (*The Heart Doctrine*, p. 81). At the very outset it answers our opening question, "What is the reason we should in any way be downcast?", by showing us that there is *none*, for Theosophy "offers a purpose and an aim for life which is consonant with the longings of the soul and with its real nature, tending at the same time to destroy pessimism with its companion, despair." (*U.L.T. Pamphlet No. 5*, p. 3)

These two last can only cripple us. "If you are at all cast down, or if any of us is, then by just that much are our thoughts lessened in power" (*Letters*, p. 41). Not even our failures, as we have seen, should cast us down beyond the moment. So, if there is the sadness we spoke of at the outset, "along the path of the true student," a sadness due mainly to "a more just appreciation of the difficulties in one's way...do not let the sadness of knowledge create despair; that sadness is less than the joy of Truth." (*Letters*, pp. 9 and 8)

As for the sternness of Truth (and Truth *is* stern), that, says Mr. Judge, "is only a reflection from our own imperfections, which make us recognize the stern aspect alone" (*Letters*, pp. 8-9). Why should such relativities perplex us? "We have been here so many times that we ought to be beginning to learn" (*The Heart Doctrine*, p. 50). And if our lessons seem difficult, we must simply take them as they come, each one learnt being of assistance with the next. "Even now, while we cannot master these high themes, we can have a patient trust in the processes of evolution and the Law...living up to our highest intuitions" (*Letters*, p. 30). Is not that a better attitude than being in any way cast down?

We should remember, too, that aid to our efforts will be forthcoming. "The Masters as living facts and high ideals will fill the soul with hope, will themselves help all who wish to raise the human race" (*The Heart Doctrine*, p. 60). There we see the importance of our motive—"the enlightenment of oneself *for the*

good of others." (*Letters*, p. 75)

Help from those above us, so Mr. Judge assures us, will not be lacking either. "Look," he says, "at the great fountain of hope and of joy in the consideration that the Brothers exist, that They were men too; They had to fight the fight; They triumphed, and They work for those left after Them. Then beyond Them are 'the Fathers,' that is, the spirits of 'just men made perfect,' those Who lived and worked for humanity ages ago and Who are now out of our sphere, but Who nevertheless still influence us in that Their spiritual forces flow down upon this earth for all pure souls. Their immediate influence is felt by Masters, and by us through the latter." (*Letters*, p. 9)

Lastly, supremely, there is the knowledge that "the one Spirit is in all, is the property of each, therefore It is always there, always with us, and, by reflecting on that, little room is left for sorrow or delusion" (*Letters*, p. 11). Mr. Judge speaks of this with full conviction. "If the mind is kept intent on the Self and not diverted from it, and comes to see the Self in all things, no matter what, then fear should pass away in time." (*Letters*, p. 114)

So, "what is the reason we should in any way be downcast?" Rather is it for us to "keep up the aspiration and the search." "Let us then have great faith and confidence" (*Letters*, p. 78) and no more doubt than had Mr. Judge that "the Leaders of the world"—the true Leaders, the Masters—"are always trying to aid us," echoing, too, his own petition, "May we pass the clouds and see Them ever!" (*Letters*, p. 20)

THERE are valleys in which the greatest shadows are due to old lives in other bodies, and yet the intensity of universal love and of aspiration will dissipate those in an instant of time.

—W.Q.J.

WISDOM OF THE GODS

MR. JUDGE'S EXPLANATION OF THEOSOPHY

[This report of a talk given by Mr. Judge appeared in the *Independent*, October 9, 1891, published from Stockton, California.]

SEVERAL hundred of the most intelligent people in the city gathered in Turn-Verein hall last night to listen to William Q. Judge's lecture about Theosophy. To accommodate all who attended, additional benches had to be put in the hall, and this caused noise which delayed the beginning of the address after Mr. Judge was introduced by Fred M. West. It did not disconcert or flurry him, though, he being a very calm man. He speaks easily and clearly, and has no mannerisms to distract attention from the meaning of what he says. He will lecture again tonight and will probably have even a larger audience than last night. Questions which anybody chooses to ask concerning Theosophy will be answered by him tonight. He went to the hall immediately on arriving on the train last night.

Mr. Judge said that he could not in the hour or so which his lecture was to occupy give more than a sketch of Theosophy, since it embraces the history of mankind. He could not even go through the list of its literature, which exists among all peoples, which had existed long before the Theosophical Society was founded, sixteen years ago, and in which writings of Paracelsus and even of the early Christian Fathers are included.

He first proposed to tell what Theosophy is not so as to remove misconceptions. It is not materialism. In India the people began to look upon our civilization with admiration. Our civilization is not necessarily the best. We have not yet begun to make it what it should be. But when the people of the Far East heard how strong the Western nations were and how rich they were in money, they wished to emulate our prosperity and material civilization. They associated this civilization with the doctrines of Huxley and others that man is but a mass of molecules without a soul. The spread of such materialism was a dangerous thing and to counteract it Theosophy was once more brought forward by those who founded

the Theosophical Society.

"Theosophy is not Buddhism," said Mr. Judge. "Theosophy only takes from Buddhism that which is true. Brahmanism is the religion of India. The Brahmanical books are the four Vedas. The Hindus say these books were revealed from God just as the Christians say the books of the Bible were. Only the Brahmans were privileged to read the Vedas. In them is the same doctrine about man having an immortal soul and about his duties as in the books of other religions. That part of Brahmanism is Theosophy in my opinion, but Theosophy is not Brahmanism. Buddhism is a pure religion theoretically. It includes over half the human race in its fold. In Buddhism and in Brahmanism there is truth, and in all other religions there is truth, and it is that truth which is Theosophy.

"It has been stated in the newspapers in San Francisco, New York, London and everywhere else except in India that Theosophy is nothing more than spiritualism. By spiritualists in this connection people who are spiritual are not meant, but those who go to seances and who believe in and want to practise conversation with the dead. The Theosophical Society has never authorized a seance. Its aim is to discourage such practices. Theosophy takes the facts which spiritualists base their conclusions on, but explains them in a different way. We think spiritualism is an insidious form of materialism though spiritualists may not be aware of the fact. It is materialism just as is the description of heaven as having streets paved with gold and being hung with gates of jasper. These things could not exist in heaven. The things which spiritualists say occur we admit do happen, but we do not admit the conclusions. There are in spiritualism facts which are useful in determining the destiny of man. When mesmerism was first broached, the scientists and the Academy of France denied that there could be such a thing. Now they admit there is, but they call it by another name, hypnotism. If they called it mesmerism they would be confessing that they erred before.

"Theosophy is not Blavatskyism. Madame Blavatsky was an old friend of mine whom I greatly respected. She is dead. That is, her body is dead, for Theosophy teaches that the spirit does not die. All

she ever asked of her many friends was that they live with the highest altruistic aims. They follow her teachings as well as they can, for they are not perfect. No human being is.

"Theosophy is not Christianity nor is it against Christianity. In my opinion today there is no Christianity in practice, though there is a good deal in theory. There is churchianity, and the Christian religion is divided into sects; but if Christianity is what Jesus taught, there is none of it. Jesus said that if a man ask you for your coat give him also your cloak, meaning thereby that you should give him money or what you can; and that if a man strike you on one cheek turn to him the other. How many do so?

"Theosophy has no quarrel with true Christianity. If it exists, by all means let it flourish. The dogmas of the church were made up not by Jesus Christ but by interested priests after his death. Theosophy is opposed, as Luther was opposed, to churchianity. If you are a Christian, what sort are you? A Catholic? The Catholics include the large mass of Christians, theirs being the original Christian religion. Or do you belong to one of the other sects, of which there are over 320? The doctrine of Christians who belong to rival denominations is that all the others outside of a particular sect must be damned. That is not Christianity as Jesus would teach it, and we have no quarrel with the real thing. We have been raised in Christianity. We have studied the spirit of the Bible and have not been carried away like Bob Ingersoll by the letter.

"The Theosophical Society is not Theosophy. It was organized in New York with the object of universal brotherhood and of investigating the hidden, recondite laws that govern humanity.

"Complete and perfect toleration is demanded in the Society, and this is so well observed that it has never given out a doctrine which the members must believe in. People with all sorts of religion and with no religion at all belong to it. It has broken down the caste distinctions of the Hindus and Buddhists who come within its pale, which nothing else could do. True universal brotherhood was something other people had thought of before we did, but universal brotherhood is not practised, much as it is spoken about. Christianity was to have brought it about, but it has not succeeded. Nations

are armed to the teeth against each other. Universal brotherhood is not something sentimental. We are actually united and feel each other's thoughts and actions. The progress or the lack of progress of one community or one nation has its effect on every other in the world.

"Theosophy is derived from Greek words meaning the wisdom of the gods. The Christian Bible says that the gods created man. The word is in the plural. It does not mean a god of wood and stone, but natural forces, cause and effect, evolution, which has brought man into being as it has everything else. If you cannot believe that God is a being like yourself infinitely extended on the screen of space, but that all things are God, Theosophy means a knowledge of that.

"It is that which, if understood, will reunite religion and science. They were united when Egypt rose to the highest height of civilization. Madame Blavatsky believed that the same union and as glorious a civilization would be produced in America, where a new race is being formed and where all new things will come forth.

"The phenomena of hypnotism and dreams show that man has an inner self, which has nothing to do with the outer body that we think is man. We hold that if this inner being, the soul, has a continuous existence during sleep, when the body is in a state of death, it always had and always will have existence. That it has a continuous existence is shown by the fact that our periods of sleep make no gap in the line of our lives. To find out truth men have to be born and born again in different bodies.

"Reincarnation in this world is necessary. If man has only one life to do it in, how can he improve the character of his soul, the real man? Half of it is spent in sleep and in the vegetation of childhood. One life will not suffice to let a man find out truth, or gain experience, or learn the knowledge that men have found. There is no way to do so except by reincarnation. If there is a common sense in creation, why is a person created with all the powers man has if they must be yielded up forever in a few years? Without reincarnation we cannot account for the inequalities of life. Henry Ward Beecher believed in reincarnation, for he said that those who lived and died before Jesus came must have been eternally damned if they

could not come back and hear about it. The Christian Fathers teach reincarnation by analogy.

"Karma is the doctrine of perfect justice—that no one can prevent a man from suffering or being rewarded for what he has done. Without the laws of reincarnation and Karma there is no escape from condemning the creator of the universe, and without them there is no sense in cosmos. What did I do to be born in a good family and to live amid pleasant surroundings when thousands upon thousands of other human beings were born in places of disease and crime at the same time and never had a day of enlightenment or contentment? You cannot say it was chance. If you say the Lord willed it, there is no use in talking to you. The real reason is that they made characters in previous lives which drew them there. Reincarnation explains why great minds are found in misshapen bodies and why men of fine physique are found with no brains at all.

"If you are satisfied you will not inquire into these things; but people are not satisfied. There is unrest in the world. Unless something like Theosophy is offered men will fall back to superstition or materialism. In Legislatures lawyers make laws and then devise means for other men to escape obeying them. If men knew and believed that they would have to suffer in the body from age to age until by evolution they had pushed forward to the highest plane, laws would be obeyed and laws would not be needed.

"Reincarnation is shown in the Bible, which says that Esau was hated and Jacob was loved before they were born. Jesus said that John the Baptist was Elias, though Elias had died centuries before. How could the man in the Bible who was born blind be punished for something he did if he had not lived before?"

The lectures are given under the auspices of the local Theosophical Society. Admission was free, but a collection was taken to defray expenses, as the Society is small.

KEEP THE LINK (the *Antaskarana*) UNBROKEN! DO NOT LET MY
LAST INCARNATION BE A FAILURE.

—The last words of H.P.B.

ROBERT CROSBIE ON W.Q.J.

AMONG the few who had contacted the "real W.Q.J." was Robert Crosbie, the resuscitator of his and H.P.B.'s genuine teachings and the founder of the United Lodge of Theosophists. The extracts from Crosbie's writings culled below reveal Judge for what he was:

"H.P. Blavatsky was the Messenger from the Great Lodge to the western world. William Q. Judge was a co-founder and co-worker with H.P.B. from the beginning. It is well to remember that H.P.B. and W.Q.J. were not accorded the positions They held through any authority, but through *recognition* of Their knowledge and power. They were *sui generis*; all others are but students. Those who belittle Judge will be found belittling H.P.B....'By their fruits ye shall know them.' "

"William Q. Judge, as you know, was a great being; but many, while they admired him as a man, never had his greatness revealed to them. The few who had this good fortune have many times felt like Arjuna in the eleventh chapter of *The Bhagavad-Gita*—the writer among them—who, while he tries to express him, never forgets that he is but a pupil of a beloved, revered and great Teacher."

"W.Q.J. knew the path that all would have to tread, and balm, advice, warning and encouragement will be found in his writings at every turn and for every circumstance of life. The closer one gets into the current that flows from Him—'the greatest of the exiles'—the more readily will those things which harass and distress fall away and become as nothing."

"We consider the writings of W.Q.J. to be particularly designed for the needs of the Western people. We *know* their value. We also know that neither the world in general nor theosophists in general, are aware of their existence, and it is our desire and purpose that *they shall know*, as far as our power and opportunity permit."

"William Q. Judge...was an adept, using a body of the race.... Neither H.P.B. nor W.Q.J. needed to make the effort for themselves. The work to be done is for the race *and must be done by men and women of the race*; there is no other way."

"The common-sense of Theosophy must appeal to any man of the world; the great thing is to have it. W.Q.J. had it *par excellence*; his lead is a safe and a good one to follow. If one has it, he will show himself in possession of knowledge which to others seems desirable."

"Frequent reading of articles by W.Q.J. develops the tendency to present the right ideas in the simplest form, and these ideas become a mental storehouse which can be drawn upon at will. It is not so necessary that we understand the deeply metaphysical concepts of Theosophy, as it is to comprehend the fundamentals and be able to make an application of them to every problem of life. W.Q.J.'s articles will be found to contain 'alphabet, grammar and composition,' or, in other words, a basis for right ideas, right thinking and right application. A daily reading from his writings is advisable. One who does this cannot help but imbibe—absorb—the spirit of them, and become an exponent who is at once deep, simple and convincing."

"What is most necessary at the present is the putting into the hands of the public the writings of H.P.B. and W.Q.J. which have been obscured. We are following the lines of W.Q.J. in particular because they do not diverge from H.P.B.'s, but strengthen and confirm them. As well they make simple for 'the man in the street.' "

"W. Q. Judge...upheld H.P.B. first, last, and all the time. This was the underlying cause of the attacks made on him by those who should have been his defenders.... Those who followed his example and advice then, or who will follow it now, found and will find *where she pointed*. In effect it comes to this, that those who professed or who profess to look to H.P.B. as their *Teacher*, do not do so unless they also look on Judge as she looked on Him. If they minimize or vilify Judge, they *have* to minimize and vilify H.P.B."

"H. P. Blavatsky departed from the body in 1891; William Q. Judge some five years later. He never claimed to be her successor; on the contrary, when asked the question, he said: 'She is *sui generis*—she can have no successor'; the fact being that both he and she were contemporaneous in the work, he retaining his body for

some five years longer in order to complete the work he had to do."

"The work of these two cannot be separated if the Movement is to be understood. The evidence of the greatness and fitness of William Q. Judge, as a Teacher, is to be found in his writings—a large and valuable part of which has become obscured through the organizational dissensions....These writings should be sought for, and studied, in connection with those of H. P. Blavatsky. That study will lead to the conviction that both were great Teachers—each with a particular mission—that their work was complementary, and that neither of them had, nor could have, any successor."

"Yes, indeed; all our gratitude should be to H.P.B. and, to her *alter ego* W.Q.J., particularly, for those building-up efforts which have for so long been passed over by selfishly ambitious Theosophists (save the mark!). That we are so fortunate as to be brought in touch and understanding of his endeavour is the best of Karma; and that we should feel impelled to bring this benefit to the notice of others is indicative of discrimination and a test of true discipleship....We are holding, waiting and working for those few earnest souls who will grasp the plan and further the work, 'for the harvest is ready and the labourers are few.' ...That is our work—our self-assumed work. We have the example in W.Q.J., in means, methods and spirit, and we, so doing, serve the Great Lodge of which he was and is a great and devoted part."

"If the passing of William Q. Judge shall help us to emulate his example, much will be done for ourselves, and the world."

WELL, then, goodbye, and may you daily realize more and more the indivisibility of the supreme Spirit which is one with us all.

—W.Q.J.

IN THE LIGHT OF THEOSOPHY

In *The Key to Theosophy*, speaking of self-sacrifice—the sacrifice of oneself for the benefit of the many—H.P.B. gives the instance of Father Damien, and calls him "a true, practical saint," "a true Theosophist," whose memory will live for ever in our annals as "a living exemplar of Theosophical heroism and of Buddha- and Christ-like mercy and self-sacrifice."

In *The World and I* for December 1995, Rita Ariyoshi profiles the life of this Belgian priest who in his early thirties volunteered to go to the exile colony for victims of leprosy on the Hawaiian island of Molokai, and spent the rest of his life, 16 years, labouring among his chosen flock of outcasts, ultimately contracting leprosy himself. On his arrival in the island, now popularly called Kalaupapa, Damien found the exiles living in abject conditions, with nothing but utter despair to look forward to. There were no shelters for them, and only meagre rations over which they fought with one another.

Immediately upon his arrival at the leprosy settlement, Damien began badgering everyone, begging the Board of Health, the Crown, the church, for building supplies, medicines, clothing, food. He refused to sleep indoors until every patient had decent shelter, and instead curled up under a pandanus tree beside tiny Saint Philomena Church....

Damien was...an expert carpenter and tireless worker. With the help of the patients, he built cottages, roads, a wharf, and an orphanage. He started farms and laid the pipes for a water system that still is in use today. He visited the sick, dressed wounds, built coffins, and almost daily buried the dead, six thousand of them in his time....He considered the whole Kalaupapa population to be his flock and tended to all, regardless of religion....

At some point Damien contracted leprosy....Undeterred, he continued to work vigorously....It is said that when Damien was asked if he wanted to be cured, he replied that he would decline if it meant he would have to leave Molokai.

In death, as in his life, Damien has transcended the formalities of religion and is freely acknowledged as a holy man by all. Mahatma Gandhi said of him, "The political and journalistic

world can boast of very few heroes who compare with Damien of Molokai. It is worthwhile to look for the sources of such heroism." ...He preached dignity, individual worth, love, and joy in one of the world's darkest corners, and the torch he carried is still burning.

The work Father Damien initiated continues to this day. The Damien Institute of Orissa, India, for instance, founded 20 years ago, has as its goal the eradication of leprosy in the country by the year 2000. The Institute, whose board is composed of Hindus, Muslims, Catholics and Baptists, has built one thousand homes for patients and has sponsored educational seminars for doctors and social workers. It operates a clinic and school for children of patients, because these youngsters are ostracized by the local schools.

H.P.B. paid another glowing tribute to Father Damien in her article "The Last Song of the Swan" (reprinted from *Lucifer*, February 1890, in THE THEOSOPHICAL MOVEMENT, January 1941). She states there that he, like Sister Rose Gertrude who followed him, was "a *spiritual mystery*"—"the rare manifestation of a 'Higher Ego' free from the trammels of all the elements of its Lower one." H.P.B. goes on to speak of

the ceaseless and untiring self-sacrifice of such natures to what appears *religious* duty, but which in sober truth is the very essence and *esse* of the dormant Individuality—"divine compassion," which is "no attribute" but verily "the LAW OF LAWS—eternal Harmony, Alaya's SELF." It is this compassion, crystallized in our very being, that whispers night and day to such as Father Damien and Sister Rose Gertrude—"Can there be bliss when there are men who suffer? Shalt thou be saved and hear the others cry?" Yet, "Personality"—having been blinded by training and religious education to the real presence and nature of the HIGHER SELF—recognizes not its voice, but confusing it in its helpless ignorance with the external and extraneous Form which it was taught to regard as a divine Reality—it sends heavenward and outside instead of addressing them inwardly, thoughts and prayers, the realization of which is in its SELF.

Hundreds of millions of Jews and Christians around the world have grown up listening to Bible stories. But are these stories based on real people and events, or are they a mere article of faith? Virtually no written records of Biblical times survive, so modern historians and religious scholars are turning to archaeology to separate fact from fiction. A feature in *Time* magazine (December 18, 1995) focuses on what recent archaeological discoveries in the Holy Land are uncovering about the past.

Some of the Bible's most familiar names, places and events, in fact—the Patriarchs Abraham, Isaac and Jacob; King David, the slayer of Goliath; Moses and the Israelites' flight from bondage in Egypt; Joshua's conquest of the Promised Land and the gloomy prophecies of Jeremiah—are being seen in a new light thanks to a flood of recent discoveries. And archaeologists are always seeking new evidence that might help resolve some still-unanswered questions: Did Moses really exist? Did the Exodus happen? Did Joshua fight the Battle of Jericho? Did Jesus drive out the money changers? When—and why—were the earliest books of the Bible written?....

The whole subject is touchy because almost everyone has a stake in Scripture. Jewish and Christian ultraconservatives don't like hearing that parts of the Bible could be fictional. Atheists can't wait to prove that the whole thing is a fairy tale. And even for the moderate majority, the Bible underlies so much of Western culture that it matters a great deal whether its narratives are grounded in truth....

Having seen science confirm the Bible in some instances and tear it down in others, most scholars have edged toward a middle-of-the-road position. As the Biblical Archaeology Review's Shanks puts it, "You can't look at the text literally. It wasn't written as modern history is written. But on the other hand, it's certainly not made up." While most archaeologists agree with Shanks' sentiments in principle, that still leaves plenty of room for disagreement over parts of the Old Testament where the evidence is contradictory or still absent....

Many professional archaeologists maintain that...their emphasis is science, not Scripture. Says Broshi: "Archaeology throws light on the Bible. It has no business trying to prove

it."...Yet ordinary Jews and Christians,...even those who haven't set foot in a church or synagogue for years, still carry with them the lessons of these stirring tales of great deeds, great evil, great miracles and great belief. Many may be able to accept the proposition that some of the Bible is fictional. But they are still deeply gratified to learn that much of it appears to be based on fact.

The dead-letter of the Bible is one thing and its esoteric interpretation quite another matter, as H.P.B. points out in her writings. In *Isis Unveiled* (II, 210) she calls the Mosaic Bible "but an allegorical screen" of the Oriental Kabala. *The Secret Doctrine* is more explicit:

It is the Occultists and Kabalists who are the "true" heirs to the KNOWLEDGE, or the secret wisdom which is still found in the Bible; for they alone now understand its real meaning, whereas profane Jews and Christians cling to the husks and dead letter thereof. (I, 316)

There is more wisdom concealed under the exoteric *fables* of Puranas and Bible than in all the exoteric *facts* and science in the literature of the world, and more OCCULT true Science, than there is of exact knowledge in all the academies. Or, in plainer and stronger language, there is as much esoteric wisdom in some portions of the *exoteric* Puranas and Pentateuch, as there is of nonsense and of designed childish fancy in it, when read only in the dead-letter murderous interpretations of great dogmatic religions, and especially of sects. (I, 336)

The *Bible* is not all mere allegory....the Jewish Biblical history was a compilation of *historical* facts, arranged from other people's history in Jewish garb—*Genesis* excluded, which is esotericism pure and simple. (II, 202-3)

The Bible, from *Genesis* to *Revelation*, is but a series of historical records of the great struggle between white and black Magic, between the Adepts of the right path, the Prophets, and those of the left, the Levites, the clergy of the brutal masses. (II, 211)

The current revival of interest in dreams is one of the signs of the times. Rajiv Sethi talked to psychoanalysts and dream researchers, and reports his findings in *Saturday Times* (December 16, 1995). Dream research, he writes,

opens endless possibilities: to reflect on the functioning of the unconscious, to experience the concealed treasures of the insight locked within, to analyse and understand the true potential of the unconscious mind's power to perceive....

Kaushik Gopal, a psychoanalyst and personal counsellor, explains the dream as an interaction with others in the waking state. Some of these interactions are acceptable to society and us, while others are not. "While our conscious mind acknowledges the acceptable, it refuses to do so to the unacceptable, which in turn gets acknowledged by the unconscious mind. According to Gopal, dreams are the pictorial representations of such left out emotions towards others and ourselves, and as they are primarily unconscious, they therefore contain certain elements of unacceptability like hatred, conflicts, incestuous desires and envy....

Earlier, dreams were interpreted as mere representations of suppressed desires. Subsequent research showed that they served other purposes too. Says Shailesh Kapadia, psychoanalyst and child psychotherapist, "They can resolve conflicts between the conscious and the unconscious mind....Dreams can also fulfil desires which are unacceptable to society....fulfil wishes, or offer solutions—a scientist getting to know in the dream the missing line or formula," he explains.

Is there always a rationale behind dreams? Are dreams always connected with the past? What about prophetic dreams?

Dr. Jayant B. Athavale says, "While most are only aware of dreams which are an interaction between the conscious and the unconscious, there also exist spiritual dreams which are an interaction between the Universal Intellect and the Soul." He asserts that around 10 per cent of people's dreams are spiritual (the percentage increases as a person advances spiritually), but they don't realize this due to a total lack of awareness....

While there still exists a demand among lay persons for a dictionary of dreams that interprets the symbolic meaning of

visuals, Gopal points out, "Dreams cannot be interpreted in isolation as they don't have a common vocabulary of symbolism, though there do exist some archetypal symbols. They have to be analysed in relationship with the dreamer."

Theosophy has definite instruction to offer on the important subject of dreams which, though universally experienced, have remained shrouded in mystery. In the sleeping state, the personal man is rendered inactive, the brain is not in use, and no consciousness exists for it until it returns to the waking condition. As Mr. Judge states in his article "Remembering the Experiences of the Ego":

The Ego, when thus released from the physical chains, free from its hard daily task of living with and working through the bodily organs, proceeds to enjoy the experiences of the plane of existence which is peculiarly its own. On that plane it uses a method and processes of thought, and perceives the ideas appropriate to it through organs different from those of the body. All that it sees and hears (if we may use those terms) appears reversed from our plane....

What we have to do, then, is to learn the language of the Ego, so that we shall not fail to make a proper translation to ourselves. For at all times the language of the plane through which the Ego nightly floats is a foreign one to the brain we use, and has to be always translated for use by the brain. If the interpretation is incorrect, the experience of the Ego will never be made complete to the lower man....

It is not a language in the ordinary sense. It is more nearly described as a communication of ideas and experience by means of pictures. So with it a sound may be pictured as a colour or a figure, and an odour as a vibrating line; an historical event may be not only shown as a picture, but also as a light or shadow, or as a sickening smell or delightful incense; the vast mineral world may not only exhibit its planes and angles and colours, but also its vibrations and lights....

Upon awakening, a great hindrance is found in our own daily life and terms of speech and thought to the right translation of these experiences, and the only way in which we can use them

with full benefit is by making ourselves porous, so to speak, to the influences from the higher self, and by living and thinking in such a manner as will be most likely to bring about the aim of the soul. (*U.L.T. Pamphlet No. 11*)

The evolutionary relationship between dinosaurs and modern birds has for decades been a subject of debate among palaeontologists. A recent find in a valley in Mongolia's Gobi Desert seems to set the matter at rest. While digging out a dinosaur specimen, researchers from New York City's American Museum of Natural History found a nest of carefully laid out fossilized eggs beneath the bones. The dinosaur, an ostrich-size carnivore called *Oviraptor*, was perched protectively over its eggs, just like a barnyard chicken, giving scientists an unprecedented look at dinosaur behaviour.

Palaeontologists had already known of skeletal similarities between some meat-eating dinosaurs and birds. The new find confirms that these dinosaurs also acted like birds, and that the two must therefore have been close kins.

Attention is invited to the item on bird evolution in "In the Light of Theosophy" for January 1996. *The Secret Doctrine* commentary on archaic zoology is especially pertinent: "The missing links representing the transition process between reptile and bird are apparent to the veriest bigot." (II, 183)

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