

सत्यान्नास्ति परो धर्मः ।



There is no Religion Higher than Truth

THE THEOSOPHICAL MOVEMENT

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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.

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 *Gitá* 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.