

*A worthy life is a virtuous life
of noble and heroic acts*



Abstract and train of thoughts

Introductory Notes by the Series Editor.

Letter 1, by William Quan Judge, *pp.* 67-69. 6

I am so far off the one who pointed out to me the way that must bring us, if followed, to the light and peace and power of truth. 6

It is not membership of the Theosophical Society, or any other mystical body for that matter, that will bring us near to the Masters, but loving kindness and tender affection for suffering humanity — expressed with pure heart and unselfish mind. 6

Doubt and despair are the bitter fruits of separateness, ruses and wiles of the lower mind to keep us back, among the mediocre of the race. “Doubt, of whatever kind, can be ended by action alone.” 7

Duty (dharma) is the Royal Talisman.

Steadfast devotion to duty is the true yoga, and infinitely better than mantrams and postures. 8

Masters are Atma and therefore the very law of Karma itself. 8

Letter 2, by William Quan Judge, *pp.* 69-73. 8

The road to hell is paved with good intentions.

When not enlightened by the Higher Self, who alone is truly cosmopolitan, impartial, unsectarian, and pre-eminently altruistic, the good intentions of co-operative schemes are doomed to perish in the struggle of existence. 9

They give utopia a bad name, for the personal element has a tendency to delude us as it hides behind various walls and clothes in the faults, real or imaginary, of others. 9

It is not the cowl that makes the monk.

Celibacy is not enforced either in the Theosophical Society or its inner circle any more than vegetarianism. 10

Be that as it may, celibacy, vegetarianism, and especially total abstinence from wine and alcoholic beverages, are essential for the acquisition of Occult Knowledge. 10

Even if the ethical scruples for the health and welfare of animals are dismissed, still vegetarianism is suggested to rich and poor for their own health, as well as the health of our planet. 10

Great intellectual powers are no proof of, but are impediments to spiritual insight. Witness most of the great men of science, we must rather pity than blame them. 10

Each mind runs along idiosyncratic grooves of prejudice and suspicion, and is therefore unwilling to run in the grooves of another mind — hence friction and wrangle. 11

And so the lives of our fellow men, and companions along the same journey, remain unnoticed and unused because of our dogmatic narrow-mindedness, which can do honour to no one. 11

What is our object and what of the future?

Our object is the enlightenment of oneself for the good of others. 12

Our future comes from each moment, here and now. Future is a word for present not yet come. As we live in the moment, so we shift the future up or down for good or ill. If the present is full of doubt or vacillation, so will be the future; if full of confidence, calmness, hope, courage, and intelligence, thus also will be the future. 12

When we begin awakening our spiritual consciousness, the Divine Ray will unveil to our highest perceptions a world entirely different from the world represented to us by our external senses. But before we become a centre of beneficent force, we should make an effort: 12

1. To overpower the stirring principle within us by detaching our mind from the allurements of the material world. 12

2. To accumulate as much merit as we can by unselfish thoughts and deeds of kindness, as directed by the power of a soul attuned with that of humanity. 12

What we do now, in this transitional age, it will be like what the Dhyani-Chohans did in the midway point of evolution, when matter was in a critical semi-spiritual fluidic state. They then gave an impulse for new types, which resulted later in the vast varieties of nature. 13

If, aided by our unseen guides and brothers, we remove all vain longings and turn our consciousness inward, a conjunction of Manas and Buddhi will take place. When each individual effort is multiplied, the collective vigour of new growth will bring about a change in the Manas and Buddhi of the Race. 13

Let each one of us be a centre of light; a picture gallery from which shall be projected on the astral light such scenes, such influences, such thoughts, as may influence many for good, shall thus arouse a new current, which will draw back the great and the good from other spheres from beyond this earth. 15



Introductory Notes by the Series Editor.

We have here gathered an anthology of excerpts from the private letters of William Quan Judge from the *Letters That Have Helped Me*, which is a holding title for two series of letters published fourteen years apart.

The first series, being the correspondence between Quan Judge and Julia Wharton Lewis Campbell Ver Planck, later Mrs. Archibald Keightley,¹ first appeared in *The Path*, 4th ed., New York & London, 1891, 90pp. under the title *Letters That Have Helped Me*.²

A further collection of letters, compiled by “Jasper Niemand” and Thomas Green, was added to the first series (subsequently known as Vol. I, or Book I) and published by the latter in Radlett, Hertfordshire, England, in 1905. Vol. II contains W.Q. Judge’s notes for “An Occult Novel,” and valuable data about his life. It has been reprinted many times, often with both series together.

This anthology of excerpts is from the *Letters That Have Helped Me*, Vol. I. Headings, subheadings, annotations from *H.P. Blavatsky Collected Writings*, and cross-references to our study notes, have been provided by the Series Editor. Our reference edition of the two-volume *Letters That Have Helped Me* is the semi-centennial edition of 21st March 1946, of The Theosophy Company, Los Angeles & New York.

Further selections from the *Letters That Have Helped Me*, Vol. I, can be found in our Higher Ethics and Devotion Series, under the title:

“Real life thrills in the seven brains of the heart, not in the whims and wobbles of the mind”

And from Vol. II, in our Theosophy and Theosophists Series, under the following titles:

“Archaic Theosophy is pre-Buddhist Wisdom-Religion”

“The Theosophical Movement heralds a new era in the affairs of the world”

Writing to Carrie Rea, on 6th September 1894, George William Russell (Æ), a close friend of W.Q. Judge, spoke of these letters as being

. . . written by a man whom I consider the wisest and sweetest of any I have ever met, W.Q. Judge (Z.L.Z.). I have more reverence for him than for any other human being I know of. I hope they will mean as much to you as to many of us. They are not badly written; but do not think of fine or beautiful phrases when reading them, but only of the things it is good to live with and ever to keep in mind. I think he says only things he knows.³

¹ For the biographies of Dr. Archibald Keightley (1859–1930), Mrs Julia Wharton Keightley (1851–1915), and Mr. Bertram Keightley (1860–1944) look up “De Zirkoff on three Eminent Theosophists,” in our Theosophy and Theosophists Series.

² Students should bear in mind that W.Q. Judge is signing his letters as “Z.” Julia Ver Planck is responding under the nom de plume of “Jasper Niemand.”

³ *Letters from Æ*, selected and edited by Alan Denson, with foreword by Dr. Monk Gibbon. London, New York, & Toronto: Abelard-Schuman, 1961.

Students should stand ready to abandon all they've learned with the head.¹ Though the life-giving spirit thrills in every heart, the uphill path is not engineered for comfort. But as long as the holy lamp of spiritual light is burning, however dimly, there is always hope for us all.²

“Since there is hope for man *only in man*
I would not let *one* cry whom I could save! . . . ”³

“The light of the eye fades, the hearing leaves the ear,
but the power to see and to hear never leaves the immortal being,
which lives forever untouched and undiminished.”⁴

D. S.



¹ Consult “Stand ready to abandon all you have learned with the head,” in our Higher Ethics and Devotion Series.. — ED. PHIL.

² Cf. *Mahatma Letter* 6 (12) p. 24; 3rd Combined ed.

³ *Mahatma Letter* 8 (15), pp. 32-33; 3rd Combined ed. [quoting Sir Edwin Arnold’s *Light of Asia*, three lines from the end of Bk. 4; ten, from end of Bk. 3.]

⁴ *Book of Items*

Hitherto I have been an exile from my true country; now I return thither. Do not weep for me: I return to that celestial land where each goes on his turn.

— HERMES TRISMEGISTOS

True greatness is sovereign wisdom.
We are never deceived by our virtues.

— ALPHONSE DE LAMARTINE

Letter 1, by William Quan Judge, pp. 67-69.

I am so far off the one who pointed out to me the way that must bring us, if followed, to the light and peace and power of truth.

Dear Brothers and Sisters:

I do not think that you will take it amiss that I again intrude myself before you. I am so far off, and the place where my old friend and teacher¹ — the one who pointed out to me the way that must bring us, if followed, to the light and peace and power of truth — is so dear to me, I would fain speak with those, my fellow-workers, who now live where she worked, and where her mighty soul left the body she used for our advantage. This is surely sufficient reason.

It is not membership of the Theosophical Society, or any other mystical body for that matter, that will bring us near to the Masters, but loving kindness and tender affection for suffering humanity — expressed with pure heart and unselfish mind.

Refer to the Master's letter in *The Occult World* and you will find him saying that the Masters are philanthropists and care only for that. Hence, the very oldest F.T.S.² who has been selfish, and not philanthropic, has never come under the notice of the Masters, has never done anything, in fact, toward the development of the soul in his possession, nothing for the race of man. It is not membership in the T.S.,³ or any other mystical body, that brings us near the Masters, but just such philanthropic work with just the pure motive.

Then I know, and say plainly — for as so close to each other we should plainly speak — that some of us, maybe all, have waited and wondered, and wished and hoped, for what? Various expressed thus: one wants to go to the Master, not knowing even if it be fitting; another wants to know what is the vague longing inside; another says that if the inner senses were but developed and hopes the Master would develop them, and so on; all, however, expressed by what the Master has himself written,

You want to find out about us, of our methods of work, and for that you seek along the line of occultism.

Well, it is right for us to seek and to try and to want to reach to Them, for otherwise we never will in any age get where such Beings are. But as wise thinkers we should act and think wisely. I know many of you and what I am saying should help some as it does me also.

¹ [H.P. Blavatsky]

² [Fellow of the Theosophical Society]

³ [Theosophical Society]

Doubt and despair are the bitter fruits of separateness, ruses and wiles of the lower mind to keep us back, among the mediocre of the race. “Doubt, of whatever kind, can be ended by action alone.”¹

You are all on the road to Masters, but as we are now, with the weak and hereditarily diseased bodies we have, we could not live an hour with Masters did we jump suddenly past space to Them. Some too have doubt and darkness, the doubt mostly as to themselves. This should not be harboured, for it is a wile of the lower man striving to keep you back among the mediocre of the race. When you have lifted yourself up over that level of the race, the enemy of man strikes and strives at all times to bring clouds of doubt and despair. You should know that all, everyone, down to the most obscure, who are working steadily, are as steadily creeping on to a change, and yet on and on to other changes, and all steps to the Master. Do not allow discouragement to come in. Time is needed for all growth, and all change, and all development. Let time have her perfect work and do not stop it.

How may it be stopped? How many have thought of this I do not know, but here is a fact. As a sincere student works on, his work makes him come every day near to a step, and if it be an advance then it is certain there is a sort of silence or loneliness all around in the forest of his nature. Then he may stop all 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. I would never let the least fear or despair come before me, but if I cannot see the road, nor the goal for the fog, I would simply sit down and wait; I would not allow the fog to make me think no road was there, and that I was not to pass it. The fogs must lift.

¹ [Thomas Carlyle. See quotation in *fn.* 2 overleaf.]

Duty (dharma)¹ is the Royal Talisman.

Steadfast devotion to duty is the true yoga, and infinitely better than mantrams and postures.²

What then is the panacea finally, the royal talisman? It is Duty, Selflessness. Duty persistently followed is the highest yoga, and is better than mantrams or any posture, or any other thing. If you can do no more than duty it will bring you to the goal. And, my dear friends, I can swear it, the Masters are watching us all, and that without fail when we come to the right point and really deserve They manifest to us. At all times I know They help and try to aid us as far as we will let Them.

Masters are Atma and therefore the very law of Karma itself.

Why, the Masters are anxious (to use a word of our own) that as many as possible may reach to the state of power and love They are in. Why, then, suppose they help not? As they are Atman and therefore the very law of Karman itself, They are in everything in life, and every phase of our changing days and years. If you will arouse your faith on this line, you come nearer to help from Them than you will recognise.

I send you my love and hope, and best thoughts that you may all find the great light shining round you every day. It is there.

Your brother,

William Q. Judge



Letter 2, by William Quan Judge, pp. 69-73.

Once more in the absence of Annie³ I send you a word of brotherly greeting. I would ask you to read it impersonally in every part, as I have no reserved thoughts and no ulterior aim in it, and have not had any letters or news from anyone to lead me to write. We are so far away from each other that now and then such a greeting is well, and should be taken in the spirit it is sent. It is not possible to send to any other household as none other exists in the Society, you being unique in this, that you are

¹ [Cf. "Man's Dharma, or first Duty and Religion, is first to acquire the knowledge of its real Self (Paramātman) and then, by the annihilation of its worldly self (Ātman), to experience the infinity of Happiness prevalent in Unconscious Immateriality." *Compassion the Spirit of Truth*, Keyword Dharma, pp. 21-22]

² [Consider how even in the meanest sorts of Labour, the whole soul of a man is composed into a kind of real harmony the instant he sets himself to work! Doubt, Desire, Sorrow, Remorse, Indignation, Despair itself, all these like hell-dogs lie beleaguering the soul of the poor day-worker, as of every man: but he bends himself with free valour against his task, and all these are stilled, all these shrink murmuring far off into their caves. The man is now a man. . . .]

Labour is Life: from the inmost heart of the Worker rises his God-given Force, the sacred celestial Life-essence breathed into him by Almighty God; from his inmost heart awakens him to all nobleness — to all knowledge, "self-knowledge" and much else . . . The knowledge that will hold good in working, cleave thou to that; for Nature herself accredits that, says Yea to that. Properly thou hast no other knowledge but what thou hast got by working: the rest is yet all a hypothesis of knowledge; a thing to be argued of in schools, a thing floating in the clouds, in endless logic-vortices, till we try it and fix it. "Doubt, of whatever kind, can be ended by Action alone."

— Thomas Carlyle, *Past and Present*, Ch. 11, "Labour." London: Chapman & Hall, 1893]

³ [Besant]

the only one. Here we have no such thing, all nearly living at other places, and this being merely a centre for work.

The road to hell is paved with good intentions.

When not enlightened by the Higher Self, who alone is truly cosmopolitan, impartial, unsectarian, and pre-eminently altruistic, the good intentions of co-operative schemes are doomed to perish in the struggle of existence.

They give utopia a bad name, for the personal element has a tendency to delude us as it hides behind various walls and clothes in the faults, real or imaginary, of others.

Many times have co-operative households been tried and failed. One was tried here and is famous. It was called the Brook Farm,¹ but it had no such high aim and philosophy behind it as you have, and thus the personal frictions developed at any place of close intimacy broke it up. That should be a guide to you to enable you to watch and avoid. Yours may alter in number and in *personnel*, but can never really be broken up if the aim is high and the self-judgment is strict and not self-righteous. I am not accusing you of this, but only stating a common human danger, from which the Theosophist is not at any time exempt. Indeed, he is in danger in your centre from the fact that strong force revolves around it. Hence all must be ever careful, for the personal element is one that ever has a tendency to delude us as it hides behind various walls and clothes itself in the faults, real or imaginary, of *others*.

¹ [Brook Farm, also called the Brook Farm Institute of Agriculture and Education, or the Brook Farm Association for Industry and Education, was a utopian experiment in communal living in the United States in the 1840s. It was founded by former Unitarian minister George Ripley and his wife Sophia Ripley at the Ellis Farm in West Roxbury, Massachusetts, in 1841, and was inspired in part by the ideals of transcendentalism, a religious and cultural philosophy based in New England. Founded as a joint stock company, it promised its participants a portion of the profits from the farm in exchange for performing an equal share of the work. Brook Farmers believed that by sharing the workload, ample time would be available for leisure activities and intellectual pursuits. Life on Brook Farm was based on balancing labour and leisure while working together for the benefit of the greater community. Each member could choose to do whatever work they found most appealing and all were paid equally, including women. Revenue for the community came from farming and from selling handmade products like clothing as well as through fees paid by the many visitors to Brook Farm. The main source of income was the school, which was overseen by Mrs. Ripley. A pre-school, primary school, and a college preparatory school attracted children internationally and each child was charged for his or her education. Adult education was also offered.

The community was never financially stable and had difficulty profiting from its agricultural pursuits. By 1844, the Brook Farmers adopted a societal model based on the socialist concepts of Charles Fourier and began publishing *The Harbinger* as an unofficial journal promoting Fourierism. Following his vision, the community members began building an ambitious structure called the Phalanstery. This uninsured building was destroyed in a fire on the 3rd March 1846. Within two hours, the structure had completely burned down; firefighters from Boston arrived too late. The fire was likely caused by a defective chimney. The community was financially devastated and never recovered. It was fully closed by 1847. Despite the experimental commune's failure, many Brook Farmers looked back on their experience positively. Critics of the commune included Charles Lane, founder of another utopian community called Fruitlands. Nathaniel Hawthorne was a founding member of Brook Farm, though he was not a strong adherent of the community's ideals. He later fictionalized his experience in his novel *The Blithedale Romance* (1852).

George Ripley, who had begun the experiment, made an unofficial break with Brook Farm in May 1846. Many others began to leave as well, though the dissolution of the farm was slow. As one Brook Farmer said, the slow decline of the community was like apple petals drifting slowly to the ground, making it seem "dreamy and unreal." On November 5th, 1846, Ripley's book collection, which had served as Brook Farm's library, was auctioned to help cover the association's debts. By the end, Brook Farm had a total debt of \$17,445. Ripley told a friend, "I can now understand how a man would feel if he could attend his own funeral." He took a job with the *New York Tribune* and it took him thirteen years to pay off the Brook Farm debt, which he did in 1862. — Cf. *Wikipedia*.]

It is not the cowl that makes the monk.

Celibacy is not enforced either in the Theosophical Society or its inner circle any more than vegetarianism.¹

Be that as it may, celibacy, vegetarianism, and especially total abstinence from wine and alcoholic beverages, are essential for the acquisition of Occult Knowledge.²

Even if the ethical scruples for the health and welfare of animals are dismissed, still vegetarianism is suggested to rich and poor for their own health, as well as the health of our planet.

It is the debased taste of the rich which has rendered a surfeit of meat necessary for the maintenance of his powers in the eyes of the artisan, and so, at a price far beyond his slender resources, he adopts a diet which wastes the tissues and disquiets the system. And if the advisability of a sudden change of diet is contested, at least moderation in flesh eating should be recommended, and a proof of the possibility of maintaining one's full powers given by those who desire the physical and moral sanity of the race. Setting aside all argument drawn from not generally accredited sources, such as the codes of the great teachers of the past, and the synthesis of all experience, physical, psychic, and spiritual, we may bring into court the medical faculty who are unanimously of the opinion that a reduced quantity of meat would improve the general health, and that many of the common ailments are due solely to excess in the use of animal food in particular, and to overfeeding in general; while chemical analysis proves conclusively that vegetable food, especially cereals, contain nutritive qualities vastly in excess of animal. — *H.P. Blavatsky*.³

Great intellectual powers are no proof of, but are impediments to spiritual insight. Witness most of the great men of science, we must rather pity than blame them.⁴

Your centre being the only one as yet of such size, it is useful to think how you may best all act as to make it truly international. Each one has a right to his or her particular “crank,” of course, but no one ought to think that anyone else is to be judged from not being of the same stripe of “crank.” One eats meat, another does not. Neither is universally right, for the kingdom of heaven does not come from meat, or from its absence. Another smokes and another does not; these are neither universally right nor wrong, as smoke for one is good and for another is bad; the true cosmopolitan allows each to do in such matters as he likes. Essentials are the only things on which true occultism and Theosophy require an agreement, and such temporary matters as food and other habitual daily things are not essentials. One may make a mistake, too, of parading too much his or her particular line of life or act. When this

¹ *Blavatsky Collected Writings*, (THE THERSITES OF FREETHOUGHT) XI p. 428

² [Find out why in *Blavatsky Collected Writings*, (PERTINENT QUESTIONS) IV p. 544]

³ *ibid.*, (THE STRUGGLE FOR EXISTENCE) XI p. 153

⁴ *Cf. ibid.*, (DIALOGUES BETWEEN THE TWO EDITORS) X p. 223

is done the whole world is bored, and nothing effective or lasting is gained except a cranky impression.¹

Each mind runs along idiosyncratic grooves of prejudice and suspicion, and is therefore unwilling to run in the grooves of another mind — hence friction and wrangle.

And so the lives of our fellow men, and companions along the same journey, remain unnoticed and unused because of our dogmatic narrow-mindedness, which can do honour to no one.

In a place like yours, where so many of all sorts of nature are together, there is a unique opportunity for gain and good in the chance it gives one for self-discipline. There friction of personality is inevitable, and if each one learns the great “give and take,” and looks not for the faults of the others but for the faults he sees in himself, because of the friction, then great progress can be made. The Masters have said that the great step is to learn how to get out of the rut each one has by nature and by training, and to fill up the old grooves. This has been misconstrued by some who have applied it to mere outer habits of life, and forgotten that its real application is to the mental grooves and the astral ones also. Each mind has a groove, and is not naturally willing to run in the natural groove of another mind. Hence comes often friction and wrangle. Illustrate it by the flanged wheel of the steam-engine running on a track. It cannot run off, nor on a track of broader or narrower gauge, and so is confined to one. Take off the flange and make the face of the wheel broader, and then it can run on any road that is at all possible. General human nature is like the engine, it is flanged and run for a certain size of track, but the occultist or the would-be one should take off the flange and have a broad-faced wheel that will accommodate itself to the other mind and nature. Thus in one life even we might have the benefit of many, for the lives of other men are lived beside us unnoticed and unused because we are too broad and flanged in wheel, or too narrow and flanged also. This is not easy, it is true, to change, but there is no better opportunity than is hourly presented to you in the whole world, to make the alteration. I would gladly have such a chance, which Karma has denied me, and I see the loss I incur each day by not having it there or here. You have it, and from there should go out to all the earth soon or late, men and women who are broad and free and strong for the work of helping the world. My reminding you of all this is not a criticism, but is due to my own want of such an opportunity, and being at a distance I can get a clearer view of the case, and what you have for your own benefit and also for all others.

¹ [Students may consult with profit the following titles, in our Down to Earth Series — ED. PHIL.:
“Can eating animal flesh ever be ethical”
“Plutarch on why eating animals is repulsive - tr. Baxter”
“Taylor’s Vindication of the Rights of Brutes”
“Western religion alone is to blame for the cruelty to animals”
“Why do animals suffer”]

What is our object and what of the future?

It is natural for one to ask: “What of the future, and what of the defined object, if any for our work?” That can be answered in many ways.

Our object is the enlightenment of oneself for the good of others.

Our future comes from each moment, here and now. Future is a word for present not yet come. As we live in the moment, so we shift the future up or down for good or ill. If the present is full of doubt or vacillation, so will be the future; if full of confidence, calmness, hope, courage, and intelligence, thus also will be the future.

There is, first, our own work, in and on ourselves, each one. That has for its object the enlightenment of oneself for the good of others. If that is pursued selfishly some enlightenment comes, but not the amount needed for the whole work. We have to watch ourselves so as to make of each a centre from which, in our measure, may flow out the potentialities for good that from the adept come in large and affluent streams. The future then, for each, will come from each present moment. As we use the moment so we shift the future up or down for good or ill; for the future being only a word for the present — not yet come — we have to see to the present more than all. If the present is full of doubt or vacillation, so will be the future; if full of confidence, calmness, hope, courage and intelligence, thus also will be the future.

When we begin awakening our spiritual consciousness, the Divine Ray will unveil to our highest perceptions a world entirely different from the world represented to us by our external senses. But before we become a centre of beneficent force, we should make an effort:

- 1. To overpower the stirring principle within us by detaching our mind from the allurements of the material world.**
- 2. To accumulate as much merit as we can by unselfish thoughts and deeds of kindness, as directed by the power of a soul attuned with that of humanity.**

As to the broader scope of the work, that comes from united effort of the whole mass of units. It embraces the race, and as we cannot escape from the destiny of the race we have to dismiss doubt and continue at work. The race is, as a whole, in a transition state, and many of its units are kept back by the condition of the whole. We find the path difficult because, being of the race, the general race tendencies very strongly affect us. This we cannot do away with in a moment. It is useless to groan over it: it is also selfish, since we, in the distant past, had a hand in making it what it now is. The only way we can alter it is by such action now as makes of each one a centre for good, a force that makes “for righteousness,” and that is guided by wisdom. From the great power of the general badness we each one have a greater fight to wage the moment we force our inner nature up beyond the dead level of the world. So before we attempt that forcing we should, on the lower plane, accumulate all that we can of merit by unselfish acts, by kind thoughts, by detaching our minds from the allurements of the world. This will not throw us out of the world, but will make us free

from the great force which is called by Boehme the “Turba,”¹ by which he meant the immense power of the unconscious and material basis of our nature. That material base being devoid of soul is more inclined on this plane to the lower things of life than to the higher.

Hence, until we have in some degree conquered that, it is useless for us to be wishing, as so many of us do, to see the Masters and to be with Them. They could not help us unless we furnish the conditions, and a mere desire is not the needed condition. The new condition calls for a change in thought and nature.

What we do now, in this transitional age, it will be like what the Dhyani-Chohans² did in the midway point of evolution, when matter was in a critical semi-spiritual fluidic state. They then gave an impulse for new types, which resulted later in the vast varieties of nature.

If, aided by our unseen guides and brothers, we remove all vain longings and turn our consciousness inward, a conjunction of Manas and Buddhi will take place. When each individual effort is multiplied, the collective vigour of new growth will bring about a change in the Manas and Buddhi of the Race.

So the Masters have said this is a transition age, and he who has ears to hear will hear what has thus been said. We are working for the new cycles and centuries. What we do now in this transition age will be like what the great Dhyāni Chohans did in the transition point — the midway point — in evolution³ at the time when all

¹ [Turba is the stirring principle within man resulting in animal emanations. Madame Blavatsky explains why man’s astral body, the Protean model of the gross physical body and its subtle counterpart (also known as etheric double), is a decidedly contemptible body:

In this esoteric sense *linga* [śarīra] means neither “phallus” as translated by some, nor “knowledge,” as done by others; but rather “male” or “sex.” Bādarayana, calls it in his *Darśana* (system of philosophy) *kṛtsita Śarīra* — he “contemptible body,” as it is but the *turba*-stirring principle within man resulting in animal emanations.

— *Blavatsky Collected Writings*, (THE PRESENT GREAT NEED OF A METAPHYSICO-SPIRITUAL VOCABULARY) IV p. 53 *fn*. The full text of this article can be found under the title “Blavatsky against Spiritualism,” in our Blavatsky Speaks Series.

Much of Jakob Böhme’s puzzling phraseology, such as Tincture and Turba together with the ternary of Salt, Mercury, and Sulphur (the last three are cosmic constituents corresponding to Substance, Energy, and Consciousness) are Paracelsian terms:

“All Evestra originate in the *Turba magna*, the collective activity of the universe,”

says Paracelsus referring to the Soul of the Universe. Evestrum is the *linga-śarīra* of the Eastern occultists. According to Böhme, Turba is the awakened life of the inner world, agitating and distressing nature. Consult “Paracelsus by Franz Hartmann,” in our Buddhas and Initiates Series, and Böhme’s *The Forty Questions of the Soul*, translated by John Sparrow. London: John M. Watkins, 1911. — ED. PHIL.]

² [Emanations of Primeval Light and fountainhead of humanity, identical with the archangels — a term derived from pagan gods. The Dhyāni-Chohans are Celestial Buddhas but their emanations as men, though of a superior kind, are less spiritual. They are the only class on our hierarchy to preserve personality. They can make themselves objective a will. — ED. PHIL.]

³ [The “midway point of evolution” is that stage where the *astral* prototypes definitely begin to pass into the physical, and thus become subject to the differentiating agencies now operative around us. Physical causation supervenes immediately on the assumption of “coats of skin” — *i.e.*, the physiological equipment in general. The forms of Men and Mammalia previous to the separation of sexes* are woven out of astral matter, and possess a structure utterly unlike that of the physical organisms, which eat, drink, digest, *etc.*, *etc.*, *etc.* The known physiological contrivances in organisms were almost entirely evolved subsequently to the incipient physicalization of the 7 Root-Types out of the astral — during the “midway halt” between the two planes of existence. Hardly had the “ground-plan” of evolution been limned out in these ancestral types, than the influence of the accessory terrestrial laws, familiar to us, supervened, resulting in the whole crop of mammalian species. Æons of slow differentiation were, however, required to effect this end.

matter and all types were in a transition and fluid state. They then gave the new impulse for the new types, which resulted later in the vast varieties of nature. In the mental development we are now at the same point: and what we now do in faith and hope for others and for ourselves will result similarly on the plane to which it is all directed. Thus in other centuries we will come out again and go on with it. If we neglect it now, so much the worse for us then. Hence we are not working for some definite organisation of the new years to come, but for a change in the Manas and Buddhi of the Race.¹ That is why it may seem indefinite, but it is, nevertheless, very defined and very great in scope. Let me refer you to that part of *The Secret Doctrine*,² penned by Master Himself, where the midway point of evolution is explained in reference to the ungulate mammals. It should give you a glimpse of what we have to do, and remove all vain longings for a present sojourn with our unseen guides and brothers. The world is not free from superstition, and we, a part of it, must have some traces left of the same thing. They have said that a great shadow follows all innovations in the life of humanity; the wise one will not bring on that shadow too soon and not until some light is ready to fall at the same time for breaking up the darkness.

Masters could give now all the light and knowledge needed, but there is too much darkness that would swallow up all the light, except for a few bright souls, and then a greater darkness would come on. Many of us could not grasp nor understand all that might be given, and to us would result a danger and new difficulty for other lives, to be worked out in pain and sorrow. It is from kindness and love that Masters do not blind us with the electric flash of truth complete.

*Bear in mind, please, that though the animals — mammalians included — have all been evolved after and partially *from* man's cast-off tissues, still, as a far lower being, the mammalian animal became placental and separated far earlier than man.

From *The Secret Doctrine*, II p. 736 & *fn.* Students should be fully conversant with the metaphysical concepts and learning aids set out in our Secret Doctrine's Third Proposition Series, and particularly "Evolution of the human life-wave on earth," summarised in the "Crowning achievement of the Great Sacrifice." — ED. PHIL.]

¹ ["The difference between Manas and Buddhi in man is the same as the difference between the Mānasaputras and the Ah-hi in Kosmos." *Blavatsky Collected Writings*, (TRANSACTIONS OF THE BLAVATSKY LODGE) X p. 324. — ED. PHIL.]

² [Vol. II, p. 735]

Let each one of us be a centre of light; a picture gallery from which shall be projected on the astral light such scenes, such influences, such thoughts, as may influence many for good, shall thus arouse a new current, which will draw back the great and the good from other spheres from beyond this earth.

But concretely there is a certain object for our general work. It is to start up a new force, a new current in the world, whereby great and long-gone Gnanis,¹ or wise ones, will be attracted back to incarnate among men here and there, and thus bring back the true life and the true practices. Just now a pall of darkness is over all that no Gnani will be attracted by. Here and there a few beams strike through this. Even in India it is dark, for there, where the truth is hid, the thick veil of theological dogma hides all; and though there is a great hope in it, the Masters cannot pierce through to minds below. We have to educate the West so that it may appreciate the possibilities of the East, and thus on the waiting structure in the East may be built up a new order of things for the benefit of the whole. We have, each one of us, to make ourselves a centre of light; a picture gallery from which shall be projected on the astral light such scenes, such influences, such thoughts, as may influence many for good, shall thus arouse a new current, and then finally result in drawing back the great and the good from other spheres from beyond the earth. This is not spiritualism at all, for it has no reference to the denizens of spook-land in any way.

¹ [Or Jñānis, from the Vedāntic term Jñāna, inner wisdom. However, there are two classes of Jñāna:

From the study of the sacred philosophy preached by Lord Buddha or Sri Śamkara, *paroksha*, knowledge (or shall we say *belief*?) in the unity of existence is derived, but without the practice of morality that knowledge cannot be converted into the highest kind of knowledge or *aparoksha jñāna*, and thus lead to the attainment of *mukti*. It availeth naught to intellectually grasp the notion of your being everything and Brahma, if it is not realized in practical acts of life. To confuse *meum* and *teum* in the vulgar sense is but to destroy the harmony of existence by a false assertion of “I,” and is as foolish as the anxiety to nourish the legs at the expense of the arms. You cannot be one with ALL, unless all your acts, thoughts and feelings synchronise with the onward march of nature. What is meant by the *Brahmajñāni* being beyond the reach of *Karma*, can be fully realized only by a man who has found out his exact position in harmony with the One Life in nature; that man sees how a *Brahmajñāni* can act only in unison with nature and never in discord with it: to use the phraseology of our ancient writers on Occultism a *Brahmajñāni* is a real “co-worker with nature.” Not only European Sanskritists but also exoteric Yogis, fall into the grievous mistake of supposing that, in the opinion of our sacred writers, a human being can escape the operation of the law of *Karma* by adopting a condition of masterly inactivity, entirely losing sight of the fact that even a rigid abstinence from physical acts does not produce inactivity on the higher astral and spiritual planes. Sri Śamkara has very conclusively proved, in his Commentaries on the *Bhagavad Gita*, such a supposition is nothing short of a delusion. The great teacher shows there that forcibly repressing the physical body from working does not free one from *vāsana* or *vritti* — the inherent inclination of the mind to work. There is a tendency, in every department of nature, of an act to repeat itself; so the Karma acquired in the last preceding birth is always trying to forge fresh links in the chain and thereby lead to continued material existence; and that this tendency can only be counteracted by unselfishly performing all the duties appertaining to the sphere in which a person is born — that alone can produce *chitta suddhi*, without which the capacity of perceiving spiritual truths can never be acquired.

— *Blavatsky Collected Writings*, (MORALITY AND PANTHEISM) V p. 337-38. Later printings made clear that Mohini Mohun Chatterji was the author of this article. Full text under the title “Morality is man’s pristine effort to harmonise with Universal Law,” in our Buddhas and Initiates Series. — ED. PHIL.]

Let us then have great faith and confidence. See how many have gone out from time to time from your centre to many and distant parts of the world, and how many will continue to go for the good and the gain of man of all places. They have gone to all parts, and it must be that even if the centre should be disrupted from causes outside of you, its power and reality will not be destroyed at all, but will ever remain, even after all of it may have gone as far as bricks and mortar are concerned.

I give you my best wishes and brotherly greeting for the new year and for every year that is to come.

Affectionately yours,

William Q. Judge

