

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



Abstract and train of thoughts

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Practical Occultism is incidental to the journey along the path.

Between theoretical Occultism or Theosophy, and practical Occultism or Occult Science, there is a bottomless pit. 21

Let us all draw closer together in mind and heart, soul and act, and try thus to make that true brotherhood through which alone our universal and personal progress can come. 22



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 is from the *Letters*, 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*, Vol. I, can be found in our Higher Ethics and Devotion Series, under the following titles:

“A worthy life is a virtuous life of noble and heroic acts”

“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 title:

“Archaic Theosophy is pre-Buddhist Wisdom-Religion”

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

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.”

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.¹

Students should stand ready to abandon all they've learned with the head.² 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.³

“Since there is hope for man *only in man*
I would not let *one* cry whom I could save! . . . ”⁴

“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.”⁵

A. A.



¹ *Letters from Æ*, selected and edited by Alan Denson, with foreword by Dr. Monk Gibbon. London, New York, & Toronto: Abelard-Schuman, 1961.

² Consult “Stand ready to abandon all you have learned with the head,” in our Higher Ethics and Devotion Series. — ED. PHIL.

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

⁴ *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.]

⁵ *Book of Items*

Letter 3, by William Quan Judge, pp. 73-76.

The Theosophical Movement was started among Western people by Western people, in the country where the preparations for the new Root Race are already going on.

I send you this, and you will keep it, using it later on when I give the word. It is to be headed by me later.

The Theosophical Movement was begun as a work of the Brotherhood of which H.P.B. is a member, and in which the great Initiate, who was by her called Master, is one of the Chiefs.

The fact is significant that the Theosophical Movement was thus, as said, begun in the Western world, in the country where the preparations for the new root race are going on, and where that new root is to appear.

It was started among Western people by Western people, the two chief agents being H.P.B., a Russian, and H.S. Olcott, an American. The place where it was started was also Western — the City of New York.

But notwithstanding that the Brotherhood thus had it begun, it must, as a Society, be kept with a free platform, while, at the same time, its members are individually free to take and hold what belief they find approved by conscience, provided that belief does not militate against Universal Brotherhood. Hence they are at perfect liberty to believe in the Lodge of that Brotherhood and in its messengers, and also to accept their doctrines as to man, his nature, powers, and destiny as given out by the messengers on behalf of the Lodge.

The fact is significant that the Theosophical Movement was thus, as said, begun in the Western world, in the country where the preparations for the new root race are going on, and where that new root is to appear. This was not to give precedence to any one race or country over another, or to reduce any race or country, but was and is according to the law of cycles, which is a part of evolution. In the eye of that great Law no country is first or last, new or old, high or low, but each at the right time is appropriate for whatever the work is that must be performed. Each country is bound up with all the others and must assist them.

One object of the Movement runs along two parallel lines:

- 1. The union of the West with the East by reviving in the East of the towering eminence which once were hers.**
- 2. The development in the West of that Occultism which is appropriate for it so that it may, in its turn, uplift the Eastern fatherland of virtues.**

This Movement has, among others, an object which should be borne in mind. It is the union of the West with the East, the revival in the East of those greatnesses which once were hers, the development in the West of that Occultism which is appropriate for it, so that it may, in its turn, hold out a helping hand to those of older blood who may have become fixed in one idea, or degraded in spirituality.

For many centuries this union has been worked towards and workers have been sent out through the West to lay the foundations. But not until 1875 could a wide public effort be made, and then the Theosophical Society came into existence because the times were ripe and the workers ready.

Organisations, like men tend to fall into ruts of mental and psychic action which, once established, are difficult to obliterate.

Organisations, like men, may fall into ruts or grooves of mental and psychic action, which, once established, are difficult to obliterate. To prevent those ruts or grooves in the Theosophical Movement, its guardians provided that necessary shocks should now and then interpose so as to conduce to solidarity, to give strength such as the oak obtains from buffeting the storm, and in order that all grooves of mind, act, or thought, might be filled up.

It is more difficult to touch the heart of those who, crippled by metaphysical dogmatism, have built a hard shell around themselves and contradict a priori that which clashes with their entrenched notions, than to warm up the cockles of the occidental heart, which is neither encumbered with deeply entrenched opinions laid on a foundation of oriental mysticism, nor buttressed with a pride inherited from the past.

It is not the desire of the Brotherhood that those members of the Theosophical Movement who have, under their rights, taken up a belief in the messengers and the message, should become pilgrims to India. To arouse that thought was not the work nor the wish of H.P.B. Nor is it the desire of the Lodge to have members think that Eastern methods are to be followed, Eastern habits adopted, or the present East made the model or the goal. The West has its own work and its duty, its own life and development. Those it should perform, aspire to and follow, and not try to run to other fields where the duties of other men are to be performed. If the task of raising the spirituality of India, now degraded and almost suffocated, were easy, and if thus easily raised could it shine into and enlighten the whole world of the West, then, indeed, were the time wasted in beginning in the West, when a shorter and quicker way existed in the older land. But in fact it is more difficult to make an entry into the hearts and minds of people who, through much lapse of time in fixed metaphysical dogmatism, have built, in the psychic and psycho-mental planes, a hard impervious shell around themselves, than it is to make that entry with Westerners who, although they may be meat eaters, yet have no fixed opinions deep laid in a foundation of mysticism and buttressed with a pride inherited from the past.

Heaven's Light always shines in the heart of every man.

That Light is our true Master. All other Masters are but servants of the same Light; in it all Lodges beat to heaven's own music.

The new era of Western Occultism definitely began in 1875 with the efforts of that noble woman who abandoned the body of that day not long ago. This does not mean that the Western Occultism is to be something wholly different from and opposed to what so many know, or think they know, as Eastern Occultism. It is to be the Western side of the one great whole of which the true Eastern is the other half. It has, as

its mission, largely entrusted to the hands of the Theosophical Society, to furnish to the West that which it can never get from the East; to push forward and raise high on the circular path of evolution now rolling West, the light that lighteth every man who cometh into the world — the light of the true self, who is the one true Master for every human being; all other Masters are but servants of that true One; in it all real Lodges have their union.

Woe to those who, having started in the path with the aid of Madame Blavatsky, shall in any way try to belittle her and her work. “The angered gods have feet of wool.”¹

Woe is set apart — not by Masters but by Nature’s laws — for those who, having started in the path with the aid of H.P.B. shall in any way try to belittle her and her work, still, as yet not understood and by many misunderstood.² This does not mean that a mere person is to be slavishly followed. But to explain her away, to belittle her, to imagine vain explanations with which to do away with what is not liked in that which she said, is to violate the ideal, is to spit back in the face of the teacher through whom the knowledge and the opportunity came, to befoul the river which brought you sweet waters. She was and is one of those servants of the universal Lodge sent to the West to take up the work, well knowing of the pain and obloquy and the insult to the very soul — worst of all insults — which were certain from the first to be hers.

Those who cannot understand her had best not try to explain her: those who do not find themselves strong enough for the task she plainly outlined from the beginning had best not attempt it.

She knew, and you have been told before, that high and wise servants of the Lodge have remained with the West since many centuries for the purpose of helping it on to its mission and destiny. That work it would be well for the members of the Theosophical Movement to continue without deviating, without excitement, without running to extremes, without imagining that Truth is a matter of either longitude or latitude: the truth of the soul’s life is in no special quarter of the compass, it is everywhere round the whole circle, and those who look in one quarter will not find it.

[Unfinished]³



¹ [*Di irati laneos pedes habent.* — Macrobius, i, 8, 5]

² [This warning also applies to those who overlook her writings in favour of the hitherto private and confidential letters of her Masters. — ED. PHIL.]

³ [This letter is marked in red pencil, by the hand of Mr. Judge, “unfinished.” In fact, it ends with the word “will,” as above, but in publishing earlier some extracts from this letter, the owner had the permission of the writer to supply the last three words, which he had intended to place there when called away, and in his haste for the post, in returning, had omitted to add. — EDS. ULT.]

Letter 5, by William Quan Judge, pp. 78-83.

It is a relief to turn from these eternal legal quibbles (of my business) to say a word or two on eternal matters.

Now and then there are underlined sentences occurring in *The Path*. These ought to be studied. One about one yogi not doing anything not seen in another yogi's mind will open up a subject.¹ Reticence does not always mean ignorance: if we dig out the knowledge we drag down at the same time rocks and debris of other sorts, whereas, if a miner hands us the nugget, that is all we get at the time. So a slight reticence often results in our going at the digging ourselves.

In September *Path* is another. Getting back the memory of other lives is really the whole of the process,² and if some people don't understand certain things it is either because they have not got to that point in their other lives or because no glimmer of memory has yet come.

The communion of saints is a reality, and it often happens that those brought up in the same school speak the same language. While not being one, such are very like co-scholars no matter when or where. Furthermore, there are some peculiar natures in this world who, while they are like mirrors or sponges that reflect and absorb from others certain information, still retain a very strong individuality of their own. So it is with this gentleman whose letter you enclose. There is scarcely any doubt that he, if he tells true tales, sees in the astral light. The description of things "moving about like fishes in the sea" is a real description of one of the manners in which many of these elemental forms are seen. So it may, as premised above, be settled that he sees in the astral light.

Those who are partial receive but a limited view of truth. The elementals are partial forms, while the human is total and, according to the power and purity of that form which it inhabits, "waits upon the Gods."

He should know that that astral light exists in all places and interpenetrates everything, and is not simply in the free air alone. Further should he know that to be able to see as he sees in the light is not *all* of the seeing thus. That is, there are many sorts of such sight, *e.g.*, he may see now certain airy shapes and yet not see many others which at the same time are as really present there as those he now sees. So it would seem that there are "layers" or differences of states in the astral light. Another way to state it is that elementals are constantly moving in the astral light — that is, everywhere. They, so to say, show pictures to him who looks, and the pictures they show will depend in great part upon the seer's thoughts, motives and development. These differences are very numerous. It therefore follows that in this study *pride* must be eliminated. That pride has disappeared from ordinary life does not prove that it has done any more than retreat a little further within. So one must be careful of becoming even inwardly vain of being able to see any such things; for if that hap-

¹ [From the second instalment of "A Hindu Chela's Diary," published by Mr. Judge in the *Path*, July 1886, and reprinted in *Theosophy*, III, 265. The quotation "no Yogi will do a thing unless he sees the desire in another Yogi's mind," occurs on page 268. — EDS. ULT.]

² [From the third instalment of the "Diary," *Theosophy*, III, 359. — EDS. ULT.]

pens it will follow that the one limited plane in which one may be a seer will be accepted as the whole. That, then, will be falsity. But if recognised as delusive because partial, then it remains true — so far as it goes. All true things must be total, and all totalities exist at once, each in all, while these partial forms exist partially in those that are total. So it follows that only those that are total reveal entire truth, and those that partake of lower nature — or are partial — receive but a limited view of truth. The elementals are partial forms, while the man's individual soul is total, and according to the power and purity of that form which it inhabits "waits upon the Gods."

Pure motive is prerequisite to True Knowledge.¹

Now our bodies, and all "false I" powers up to the individual soul, are "partial forms" in common with the energetic centres in astral light. So that it must follow that no matter how much we and they participate in each other the resulting view of the one Truth is partial in its nature because the two partial forms mingling together do not produce totality. But it intoxicates. And herein lies the danger of the teaching of such men as P.B. Randolph,² who advocates participation with these partial beings by means of sensual excesses glorified with a name and gilded with the pretence of a high purpose — *viz.*, knowledge: KNOWLEDGE MUST BE CAREFULLY OBTAINED WITH A PURE MOTIVE.

This motive is the point for this gentleman to study. He says that he "will know," and that he "desires to escape from present limitations of this personality, which is all loneliness."

As he did go forward on the path of knowledge, he would find that this imaginary loneliness of which he speaks is by comparison with the utter loneliness of that path, a howling mob, a tramping regiment.

Devotion to others is prerequisite to True Magic.

The magic amulet which alone can protect the aspirant from evil is harmlessness and that boundless love of humanity and self-sacrifice which led Buddha to say: "Let the sins of this dark age fall on me."

As he is fighting alone his own fight let him carefully note his motive in seeking to know more, and in seeking to escape from his present "loneliness." Must it not be true that loneliness cannot be escaped from by abhorrence of it or even by its acceptance, but by its recognition? What next? Well, this; and perhaps it is too simple. He ought to assure himself that his motive in knowing and being is that he may help all creatures. I do not say that this is not now his motive, but for fear it should not

¹ ["It is not the pure at heart and he who studies but with a view to perfecting himself and so more easily acquiring the promised immortality, who need have any fear; but rather he who makes of the science of sciences a sinful pretext for worldly motives, who should tremble. *The latter will never withstand the kabbalistic evocations of the supreme initiation.*" — *Blavatsky Collected Writings*, (THE POST-CHRISTIAN SUCCESSORS TO THE MYSTERIES) XIV p. 309 fn. Cf. *Isis Unveiled*, II p. 119]

² [Consult "Blavatsky on the trans-Himalayan Fraternity," in our Buddhas and Initiates Series, and "Lodges of Magic," in our Living the Life Series. — ED. PHIL.]

be I refer to it. For as he appears to be on the borderland of fearful sights and sounds he ought to know the magic amulet which alone can protect him while he is ignorant. It is that boundless charity of love which led Buddha to say:

Let the sins of this dark age fall on me that the world may be saved,
and not a desire for escape or for knowledge. It is expressed in the words:

THE FIRST STEP IN TRUE MAGIC IS DEVOTION TO THE INTERESTS OF OTHERS.

It was expressed by Krishna when he said: “Near to Renunciation is salvation” (or the state of a Jivanmukta).

But he naturally will ask if he should cultivate his powers. Well, of course he should at some time or other; but he ought to begin at motive and purification of thought. He may, if he chooses, abandon the ideas of this large-hearted charity and yet make great progress in “powers,” but surely then death and ashes will be the result. That does not concern me.¹

Motive alone determines whether an out of body experience is horrendous or tremendous.

Why did he have a “horror” when he merely succeeded in going away from his body; in being for a moment free? That is an important question. Its solution may be found in many ways. I will mention one. If the place, or person he wished to go to was one to which he then ought not to have gone — or if his motive in desiring to go there was not pure — then a horror might result that drove him back. But if even with a bad motive he had attempted to go to a place where a similar motive existed, then no horror would have come. If he will tell himself, or me, just where he was wanting to go, I may say why he had a horror. But I do not want to know.

For it is not necessarily a horror-producing thing to leave the body. Only lately I know of a friend of mine who went out of his body a distance of 10,000 miles and had no horror. In that case he desired to see a friend on a common purpose which had in view the amelioration of this dark age; and again, who left his body in the country and saw the surrounding sweeps of wood and vale and had no horror whatever in either case.

If one is sure of motive, and that is pure, then going out of the body is not detrimental.

An illustration will show the dangers. Take the case of one who is able to leave the body and who determines to go to one who is sympathetic. The second one, however, is protected by high motive and great purity: the first is mixed in motive in waking life, which, as soon as the other disengaged state comes on, changes into a mere curiosity to see the second, and perhaps with more or less sensuality, *e.g.*, a desire to see a woman much admired and to pour into her unwilling ear pretended or real human love. The elementals (and so on) of the second protect that soul and hurl vague horrors at the first who, if he is not a skilled black magician is:

¹ [The substance of the letter to which Mr. Judge is replying is given in the “Teat Table Talk,” *Path*, June 1887, followed by a portion of his answer. This last, being less condensed than that published in the original *Letters*, is here substituted. — EDS. ULT.]

1. Either merely pushed back into the body; or
2. Is assailed with fears that prevent him finding his body,

and that may be occupied by an elementary, good, bad, or indifferent — and his friends may say that he waked up insane!

Well; enough!



Letter 7, by William Quan Judge, pp. 85-86.

The greatest struggle and yet the highest honour for the man of flesh is to transfer all the love and affection from his little self to all selves, and love them with all his heart. This kind of total yet joyful surrender will please the Higher Self, who the Lord of all living beings and Master of Compassion in the Universe.¹

It is best not to inquire into some of the mysteries of life, but surely a full reliance upon the Spirit within and upon the law that the hands that smite us are our own, will relieve the pressure of some events that seem mysteries. I find the greatest consolation in these reflections, and then I see that each moment is mine, and that when gone it is passed and merged into the sum of my being: and so I must strive to Be. Thus I may hope to become in time the conscious possessor of the whole of Being. So I do not strive after mystery. The great struggle must be to open up my outer self, that my higher being may shine through, for I know that in my heart the God sits patient, and that his pure rays are merely veiled from me by the many strivings and illusions that I bring on outwardly. This being so, I can only look at the Society and its work (under my lights) as the best available channel for my actions in the effort to help others. Its methods, then, as far as I am concerned, will be only mine, and thus I cannot attach to it the methods of any other person.

Believe me sincerely yours,



¹ [But the yoke of passions is much heavier and more difficult to throw off than that of the most cruel tyrants. Cf. *The Golden Verses of Pythagoras*, p. 151; [*Axiômes de Pythagore conservés par Strobée*, Sermon. 6]

Letter 8, by William Quan Judge, pp. 86-88.

The evolutionary cycle of the Universal Monad¹ necessitates an eternal spiral journey of spirit into the darkness of matter, with a proportionate obscuration of spirit (though the two are one, active and passive by turns), followed by an inverse ascent of spirit towards its previous state and finally the defeat of matter.²

The diastole and systole of the heart (one spiral moving inside the other) are caused by the rhythmic movement of Akasha, the Soul of the World. But do not rush to grasp that movement too soon, for when heart beats too fast it destroys life.³

The Light of Atma-Buddhi⁴ is a spiralling force which, if misused, it can kill.⁵ It is much easier and safer to sink back into the Eternal than to dive in.

These questions you ask me:

When the Self is first seen it is like looking into a glove; and for how many incarnations may it not be so? The material envelope throws up before the eye of the Soul waving fumes and clouds of illusion.

The brain is only the focus through which the forces and thoughts are centralised that are continually coming in through the solar plexus of the heart. Many such thoughts, therefore, are lost, just as millions of seeds in nature are lost. It behoves to study them and to guard them when there; but can we call them our own? Or weep over them? Let us be as wide as great Nature concerning them, and let each go on to its own place without colouring them with our own colour and acceptance or adhesion.

The spiral movement is the double movement of the astral light, one spiral inside the other. The diastole and systole of the heart are caused by that double movement of the Ākāśa. But do not presumptuously grasp the movement too soon, for often even the heart moving too rapidly destroys the life.

The brutes unconsciously are aware of the general human opposition, which in each human being they see focalized.

¹ [The Monad is that Homogeneous Spark which radiates in millions of rays from the primeval Seven. It is the Emanating Spark from the Uncreated Ray — a great mystery. Consult “Adventures and Peregrinations of the Metaphysical Atom,” in our Secret Doctrine’s Third Proposition Series. — ED. PHIL.]

² [Cf. *Secret Doctrine*, II p. 732]

³ [Remember: too anxious expectation is not only tedious, but dangerous too. Each warmer and quicker throb of the heart wears so much of life away. The passions, the affections are not to be indulged in by him who seeks TO KNOW; for they “wear out the earthly body with their own secret power; and he, who would gain his aim — *must be cold.*” He must not even desire too earnestly or too passionately the object he would reach; else, the very wish will prevent the possibility of its fulfilment, at best — retard and throw it back. — *Mahatma Letter 48* (49) p. 270; 3rd Combined ed.]

⁴ [“Of which Kundalini, or the sacred fire, is a Siddhi or power.” — *Blavatsky Collected Writings*, (NOTES ON THE GOSPEL ACCORDING TO JOHN) XI p. 488]

⁵ [*ibid.*]

It is easier to sink back into the Eternal than to dive. The diver must needs have the power to retain breath against the rush caused by diving, while to sink gives time to get and keep the breath.

As forevermore,



Letter 10, by William Quan Judge, pp. 90-91.

Resist without resistance.¹

No replies should be made to attacks.

It is highly important that no replies should be made to attacks. Get the people to devote themselves to work and to ignoring attacks. The opposing forces strain every nerve to irritate some or all of us so that we may reply in irritation and precipitate more follies. Consider solely how to improve old work, get up new work, and infuse energy into work. Otherwise the beneficent influences intended for all F.T.S. will be nullified.

Addendum from the Eleventh Letter, from Z to Jasper Niemand, in *Letters That Have Helped Me*, Vol. I, p. 37. Full text under the title “Real life thrills in the seven brains of the heart, not in the whims and wobbles of the mind,” in our Higher Ethics and Devotion Series. See also “Karma Nuggets” in our Secret Doctrine’s Second Proposition Series. — ED. PHIL.]

What despair and agony of doubt exist to-day in all places! In this time of upturning, the wise man *waits*. He bends himself, like the reed, to the blast, so that it may blow over his head.²

Do you know what it is to resist without resistance? That means, amongst other things, that too great an expenditure of strength, of “fortitude,” is not wise. If one fights, one is drawn into the swirl of events and thoughts, instead of leaning back on the great ocean of the Self which is never moved.³

No one should be taking information to another, for it fans a flame Retire into your own silence and let all others be in the hands of Karma, as we all are. “Karma takes care of its own.” It is better to have no side, for it is all for the Master and He will look out for all if each does just right, even if, to their view, another seems not to do so. By our not looking at their errors too closely, the Master will be able to clear it all off and make it work well. The plan of quiet passive resistance, or rather, laying under the wind, is good and ought to work in all attacks. Retreat within your own

¹ [Look up “Resist without Resistance,” in our Mystic Verse and Insights Series. — ED. PHIL.]

² *Letters That Have Helped Me*, Vol. I, Letter 9, by William Quan Judge, p. 37

³ *ibid.*, (EXTRACT ON WISDOM IN ACTION) p. 126

heart and there keep firmly still. Resist without resisting. It is possible and should be attained.¹



Letter 11, by William Quan Judge, pp. 92-93.

The elementals² are mirrors of our own mind and of the mental strata formed by the age, the race, and the nation we are living in. Their action is invariably automatic and unconscious.

To * * * *

There is a sentence in your letter not explained by J. Niemand, which, however, needs explaining, for it is the outgrowth of an erroneous idea in you. You say:

Can I help these ignorant elementals with mental instruction? I tried it, but not successfully.

In all those cases where it is caused by the elementals you *cannot*. Elementals are not ignorant. They know just as little and just as much as you do. Most generally more. Do you not know that they are reflectors? They merely mirror to you either your own mind, or [the] mental strata caused by the age, the race, and the nation you may be in. Their action is invariably automatic and unconscious. They care not for what is called by you “mental instruction.” They hear you not.

Do you know how they hear, or what language they understand? Not human speech; nor ordinary human thought clothed in mental speech. That is a dead letter to them altogether.

They can only be contacted through correlations of colours and sounds. Fear them not, nor recoil in horror or repulsion.

They can only be communicated with through correlations of colours and sounds. But while you address yourself to them, those thoughts assume life from elementals rushing in and attaching themselves to those thoughts.

Do not, then, try to speak to them too much, because did you make them know they might demand of you some boon or privilege, or become attached to you, since in order to make them understand they must *know* you, and a photographic plate forgets not.

Fear them not, nor recoil in horror nor repulsion. The time of trial must be fulfilled. Job had to wait his period until all his troubles and diseases passed away. *Before* that time he could do naught.

But we are not to idly sit and repine; we are to bear these trials, meanwhile drawing new and good elementals so as to have — in western phrase — a capital on which to draw when the time of trial has fully passed away. . .

¹ *Letters That Have Helped Me*, Vol. I, (EXTRACT ON WISDOM IN ACTION), p. 124

² [Consult “Blavatsky on Elementals and Elementaries,” in our Blavatsky Speaks Series. — ED. PHIL.]

On all other points Niemand has well explained. Read both together.

Seek that mental devotion which strains to give.¹

Lastly; know this law, written on the walls of the temple of learning.

Having received, freely give; having once devoted your life in thought, to the great stream of energy in which elementals and souls alike are carried — and which causes the pulse beat of our hearts — you can never claim it back again. *Seek, then, that mental devotion which strains to give.* For in the law it is written that we must give away all or we lose it: as you need mental help, so do others who are wandering in darkness seeking for light.



Letter 13, by William Quan Judge, pp. 93-95.

While the lower mind keeps whirling in a narrow circle, seemingly dead, kept alive by its own motion, the higher mind watches over and waits patiently for its hour to strike.

You did right to send me that letter. Of course, I am sorry to hear from you in that way, but am glad that you wrote. Let me tell you something — will you believe it? You are not in nearly such a bad way as you think, and your letter, which you sent me unreservedly, shews² it. Can you not, from the ordinary standpoint of worldly wisdom, see it so? For your letter shews this; a mind and lower nature in a whirl, not in the ordinary sense, but as though, figuratively speaking, it were whirling in a narrow circle, seemingly dead, kept alive by its own motion. And above it a human soul, not in any hurry, but waiting for its hour to strike. And I tell you that I know it will strike.

When spirit wills, matter obeys.³

If one has the power to sink low, the same one can whirl upwards and rise to a great height.

If so far as your personal consciousness goes you have lost all desire for progress, for service, for the inner life — what has that to do with it? Do you not think that others have had to go through with all of that and worse; a positive aversion, may be, with

¹ [*Food for thought.*

“Worldly Love is an intoxication of the Astral Light. It is a state of severe mental perturbation. Divine Love is the Law of Universal Sympathy.

Monosexual consciousness is a characteristic of psychic development. But in spiritual development consciousness is asexual.

The first step in true Oculism is to try to apprehend the meaning of Universal Brotherhood. Devotion and aspiration will help to raise consciousness to higher planes, where faith, self-sacrifice, and loyalty to the Teachers is rewarded. Give it all away or you will lose it.”

From “Divine versus Worldly Love,” in our Higher Ethics and Devotion Series. — ED. PHIL.]

² [show]

³ [Consult “Nous moves Man, in our Constitution of Man Series, “Virgil’s *mens agitat molem*” and “When the mind wills, matter obeys,” in our Mystic Verse and Insights Series. — ED. PHIL.]

everything connected with Theosophy? Do you not know 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. The highest is that which goes with little variation, but few are strong enough to keep up the never ceasing strain. Time alone can give them that strength and many ages of service. But meanwhile there is that other to be travelled. Travel it bravely.

Whoever feels his heart beating in unison with the great heart of humanity; whoever feels his interests are one with those who are poor and less fortunate than himself; every man or woman who is ready to hold out a helping hand to those who suffer; whoever understands the true meaning of the word “egoism,” is a Theosophist by birth and right.¹

Make up your mind that in some part of your nature somewhere there is that which desires to be of use to the world. Intellectually realise that that world is not too well off and probably wants a helping hand. Recognise mentally that you should try to work for it sooner or later. Admit to yourself that another part of your nature — and if possible see that it is the lower part — does not care in the least about the world or its future, but that such care and interest should be cultivated. This cultivation will of course take time: all cultivation does. Begin by degrees. Assert constantly to yourself that you intend to work and that you will do so. Keep that up all the time. Do not put any time limit to it, but take up the attitude that you are working towards that end. Begin by doing ten minutes' work every day of any sort, study, or the addressing of envelopes, or anything, so long as it be done deliberately and with that object in view. If a day comes when this is too irksome, knock it off for that day. Give yourself three or four days' rest and do it deliberately. Then go back to your ten minutes' work. At the end of six or seven weeks you will know what to add to that practice: but go slowly, do nothing in a hurry, be deliberate.

Don't try to feel more friendly to this or that person — more actively friendly I should have said. Such things must spring up of their own accord and will do so in time. But do not feel surprised that you feel *all* compassion die out of you in some ways. That too is an old story. It is all right because it does not last. Do not be too anxious to get results from the practice I have outlined above. Do not look for any: you have no concern with them if you do all that as a duty. And finally, do not forget, my dear fellow, that the dead do come to life and that the coldest thing in the world may be made hot by gentle friction. So I wish you luck, and wish I could do more for you. But I will do what I can.



¹ [Cf. *Blavatsky Collected Writings*, (THE NEW CYCLE) XI p. 127]

Letter 14, by William Quan Judge, pp. 95-96.

The American Republic was meant to be a brotherhood of nations, and that is the core value of its declaration and constitution, and the symbol of Western Occultism — “a new era in the affairs of the world.”

Now this is, as I said, an era. I called it that of Western Occultism, but you may give it any name you like. But it is western. The symbol is the well-intended American Republic, which was seen by Tom Paine beforehand “as a new era in the affairs of the world.” It was meant as near as possible to be a brotherhood of nations, and that is the drift of its declaration and constitution. The T.S. is meant to be the same, but has for many years been in a state of friction. It has now, if possible, to come out of that. It cannot be a brotherhood unless each, or some, of its units becomes a brother in truth. And *brother* was the noble name given in 1875 to the Masters. Hence you and I and all of us must cultivate that. We must forgive our enemies and those who assail us, for only thus can the great brothers properly help by working through us. There seems to be a good deal to forgive, but it is easily done inasmuch as in fifty years we'll all be gone and forgot.

Now then, you want more light, and this is what you must do. You will have to “give up” something. To wit: have yourself called half an hour earlier than is usual and devote it *before* breakfast to silent meditation, in which brood upon all great and high ideas. Half an hour! Surely that you can spare. And don't eat first. If you can take another half *before* you go to bed and without any preliminaries of undressing and making things agreeable or more comfortable, meditate again. Now don't fail me in this. This is much to give up, but give it up, recollecting that you are not to make all those preparations indulged in by people. . . .

The best and most important teacher is one's seventh principle centred in the sixth. The more you divest yourself of the illusionary sense of personal isolation, and the more you are devoted to the service of others, the more Maya disappears and the nearer you approach to Divinity.

Good-bye, then, and may you find that peace that comes from the self.



Letter 15, by William Quan Judge, p. 97.

What can true and earnest Theosophists do against the Black Age or Kali Yuga?

Nothing *against* it but a great deal *in* it; for it is to be remembered that the very fact of its being the iron or foundation age gives opportunities obtained in no other. It is only a quarter as long as the longest of the other ages, and it is therefore crammed four times as full of life and activity. Hence the rapidity with which all things come to pass in it. A very slight cause produces gigantic effects. To aspire ever so little now

will bring about greater and more lasting effects for good than at any other time. And similarly evil intent has greater powers for evil. These great forces are visibly increased at the close of certain cycles in the Kali Yuga. The present cycle, which closes November 17th, 1897 – February 18th, 1898, is one of the most important of any that have been. Opportunities for producing permanent effects for good in themselves and in the world as a whole, are given to Theosophists at the present time, which they may never have again if these are scattered.



Letter 16, by William Quan Judge, p. 97.

We are all bound together in one living whole.

Hence the thoughts and acts of one react upon all, and vice versa.

The Masters have written that we are all bound together in one living whole. Hence the thoughts and acts of one react upon all.

Experience has shewn¹ that it is true, as said by Masters, that any sincere member in any town can help the T. S. and benefit his fellow townsmen. It is not high learning that is needed, but solely devotion to humanity, faith in Masters, in the Higher Self, a comprehension of the fundamental truths of Theosophy and a little, only a little, sincere attempt to present those fundamental truths to a people who are in desperate need of them. That attempt should be continuous. No vain striving to preach or prove phenomena will be of any value, for, as again Masters have written, one phenomenon demands another and another.



Letter 18, by William Quan Judge, p. 99.

Theosophy is the only universal system of philosophy and high ethics underpinned by Divine Laws, which underlies the religions of every age.

You are right in thinking that the essential principles of Theosophy are often stated without the use of that name, for it is the only universal fundamental system which underlies the religions of every age. The New Testament, rightly understood, teaches Theosophy, and we know that both Jesus and St. Paul were initiates.² Of course, in Theosophy, as in any other Science, one understands more as one reads more, and I recommend you to read and digest such of our books as you can conveniently procure.

¹ [shown]

² [Consult "Jesus Ben Pandira, the historical Christ," "Paul an Initiate and founder of Christianity," and "Peter not an Initiate and the enemy of Paul," in our Buddhas and Initiates Series. — ED. PHIL.]

Letter 22, by William Quan Judge, pp. 105-6.

Practical Occultism is incidental to the journey along the path.

See what I said in the opening vol. of *The Path*: that the study of what is now called “practical occultism” was not the object of that journal.

Between theoretical Occultism or Theosophy, and practical Occultism or Occult Science, there is a bottomless pit.

While the study of theoretical Occultism is harmless, and may do good, practical Occultism, being the “Science of Good and Evil,” is fraught with perils and pitfalls. The student of Occult Arts, who is not intellectually or ethically fit, will be unable to discern the Right from the Left Path. He will bring on himself and his family unexpected woes and sorrows, never suspecting whence they come. Only Absolute Unity, physical and metaphysical, can provide safe passage to the other shore.¹

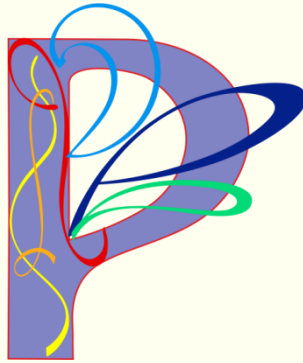
We regard it as incidental to the journey along the path. The traveller, in going from one city to another, has perhaps to cross several rivers; maybe his conveyance fails him and he is obliged to swim, or he must, in order to pass a great mountain, know engineering in order to tunnel through it, or is compelled to exercise the art of locating his exact position by observation of the sun: but all that is only incidental to his main object of reaching his destination. We admit the existence of hidden, powerful forces in nature, and believe that every day greater progress is made towards an understanding of them. Astral body formation, clairvoyance, looking into the astral light, and controlling elementals is all possible, but not all profitable. The electrical current, which when resisted in the carbon produces intense light, may be brought into existence by any ignoramus who has the key to the engine-room and can turn the crank that starts the dynamo, but is unable to prevent his fellow man or himself from being instantly killed, should that current accidentally be diverted through his body. The control of these hidden forces is not easily obtained, nor can phenomena be produced without danger, and in our view the attainment of true wisdom is not by means of phenomena, but through the development which begins within. True occultism is clearly set forth in the *Bhagavad-Gita* and *Light on the Path*, where sufficient stress is laid upon practical occultism, but after all, Krishna says, the kingly science and the kingly mystery is devotion to and study of the light which comes from within. The very first step in true mysticism and true occultism is to try and apprehend the meaning of Universal Brotherhood, without which the very highest progress in the practice of magic turns to ashes in the mouth.

¹ [Consult “Theoretical and practical arcane terms,” in our Theosophy and Theosophists Series, and “Theoretical and Practical Occultism,” in our Confusing Words Series. — ED. PHIL.]

Let us all draw closer together in mind and heart, soul and act, and try thus to make that true brotherhood through which alone our universal and personal progress can come.¹

We appeal, therefore, to all who wish to raise themselves and their fellow creatures — man and beast — out of the thoughtless jog-trot of selfish everyday life. It is not thought that Utopia can be established in a day: but through the spreading of the idea of Universal Brotherhood, the truth in all things may be discovered. What is wanted is true knowledge of the spiritual condition of man, his aim and destiny. Such a study leads us to accept the utterance of Prajāpati to his sons: “Be restrained, be liberal, be merciful,” it is the death of selfishness.

This is the line for us to take and to persevere in, that all may in time obtain the true light.



¹ [Part 2, Letter 20]