



# THE GOOD MAN'S HEART

BY ONE WHO KNEW W.Q.JUDGE

*21<sup>st</sup> March :  
a day to remember  
"the greatest of exiles"*

**"His life was an example of the possibility of presenting new ideas with emphasis, persistence, and effect; without becoming eccentric or one-sided, without losing touch with our fellows; in short, without becoming a "crank."**

Those who have heard him speak, know the singular directness with which his mind went to the marrow of a subject, the simplicity of his words, the unaffected selflessness that radiated from the man. The quality of "common sense" was Mr. Judge's preeminent characteristic. He had the gift of words, but also the far greater gift of a sense of proportion, of a co-ordinating faculty which reduced those words to their proper place, as mere tools or agents, attracting no attention to themselves.

His sentences were short and plain; his manner cool and quiet; but what he said was remembered, for his words appealed to the sense of truth; they seemed to "soak in," like the showers which the farmers prize, while a "torrent of eloquence" would have run off, leaving dry ground.

Whether true or not, it might well be that Wm. Q. Judge was, as has been said, one of the signers of the Declaration of Independence. His qualities were those which characterized the leaders of that period.

**There was energy on the one hand, and intellect on the other; but there was also a dominating and tenacious common sense, which**

**was not a dull conservatism, but a balancing quality which converted intellect into clear judgment, and blind expansive energy into cool steady work.**

For the lack of this, we find that the intellectual element of the French Revolution furnished only a chaos of visionary schemes, while its emotional and animal energies were expended in destructive heat, fury, and froth."

W. Main

"Hit the Mark!"

(The 21<sup>st</sup> March 1896 is remembered by those who admire WQJ's life.

This excerpt is taken from 'Letters That Have Helped Me', collections of letters and stories by and about W.Q.Judge.)



## TABLE OF CONTENTS

|                                       |    |
|---------------------------------------|----|
| THE GOOD MAN'S HEART                  | 1  |
| ON NIRMANAKAYAS                       | 2  |
| UNITY IS IN THE "CONSTITUTION OF MAN" | 3  |
| WHAT'S IN A NAME? LUCIFER             | 4  |
| <b>DESIRES AND HUMILITY</b>           | 5  |
| AFTER HARRY POTTER?                   | 6  |
| <b>CORRESPONDENCE</b>                 | 8  |
| WISDOM IN ACTION                      | 10 |

## **The Spiritual Ego, Planetary Spirits and Nirmanakayas**

Most of us believe in the survival of the Spiritual Ego, in Planetary Spirits and Nirmanakayas, those great Adepts of the past ages, who, renouncing their right to Nirvana, remain in our spheres of being, not as "spirits" but as complete spiritual human Beings.

Save their corporeal, visible envelope, which they leave behind, they remain as they were, in order to help poor humanity, as far as can be done without sinning against Karmic law.

This is the "Great Renunciation," indeed; an incessant, conscious self-sacrifice throughout aeons and ages till that day when the eyes of blind mankind will open and, instead of the few, all will see the universal truth. **These Beings may well be regarded as God and Gods — if they would but allow the fire in our hearts, at the thought of that purest of all sacrifices, to be fanned into the flame of adoration, or the smallest altar in their honour.**

**But they will not.** Verily, "the secret heart is fair Devotion's (only) temple," and any other, in this case, would be no better than profane ostentation.

Now with regard to other invisible Beings, some of whom are still higher, and others far lower on the scale of divine evolution. To the latter we will have nothing to say; the former will have nothing to say to us; for we are as good as non-existent to them.

The homogeneous can take no cognizance of the heterogeneous; and unless we learn to shuffle off our mortal coil and commune with them "spirit to spirit," we can hardly hope to recognize their true nature. Moreover, every true Theosophist holds that the divine HIGHER SELF of every mortal man is of the same essence as the essence of these Gods.

Being, moreover, endowed with free will, hence having, more than they, responsibility, we regard the incarnated EGO as far superior to, if not more divine than, any spiritual INTELLIGENCE still awaiting incarnation. Philosophically, the reason for this is obvious, and every metaphysician of the Eastern school will understand it.

The incarnated EGO has odds against it which do not exist in the case of a pure divine Essence unconnected with matter; the latter has no personal merit, whereas the former is on his way to final perfection through the trials of existence, of pain and suffering.

The shadow of Karma does not fall upon that which is divine and unalloyed, and so different from us that no relation can exist between the two. As to those deities which are regarded in the Hindu esoteric Pantheon as finite and therefore under the sway of Karma, no true philosopher would ever worship them; they are signs and symbols.

Shall we then be regarded as atheists, only because while believing in Spiritual Hosts—those beings who have come to be worshipped in their collectivity as a personal God—we reject them absolutely as representing the ONE Unknown?

And because we affirm that the eternal Principle, the ALL in ALL, or the Absoluteness of the Totality, cannot be expressed by limited words, nor be symbolized by anything with conditioned and qualificative attributes?

Shall we, moreover, permit to pass without protest the charge against us of idolatry—by the Roman Catholics, of all men?

They, whose religion is as pagan as any of the solar and element worshippers; whose creed was framed out for them, cut and dried, ages before the year 1 of the Christian era; and whose dogmas and rites are the same as those of every idolatrous nation—if any such nation still exists in spirit anywhere at this day.

Over the whole face of the earth, from the North to the South Pole, from the frozen gulfs of Northland to the torrid plains of Southern India, from Central America to Greece and Chaldea, the Solar Fire, as the symbol of divine Creative Power, of Life and Love, was worshipped.

(extracts from "The Roots of Ritualism in Church and Masonry" by H.P. Blavatsky. Published in *Lucifer*, Vol. IV, Nos. 19 & 21, March 1889, pp. 32-44, and May 1889, pp. 226-36)

*Lucifer?* See "What's in a Name?", p 4

# Unity is in the Constitution of Man

**There is a simple but valuable idea that *unity* on the objective plane comes from an understanding of Unity on the higher – formless but causal – planes.**

This is both important and interesting because these planes (rather states of consciousness) are those that we turn to in order to sensibly inform our thoughts and acts.

A description of the well known septenary constitution<sup>1</sup> helps us to see how Unity on the higher plane can guide our subsequent degrees of consciousness to its realisation<sup>2</sup>:

“...the sixth principle (Buddhi, the source of ‘divine’ intuition) may be called the vehicle of the seventh (pure spirit)... and the fourth (desire-mind) the vehicle of the fifth (higher mind); but yet another mode... teaches us to regard each of the higher principles from the fourth upwards, as a vehicle of what, in Buddhist philosophy, is called the **One Life** or Spirit.”

“According to this view... the **one life** is that which perfects, by inhabiting the various vehicles. In the animal the one life is concentrated in the kama rupa. In man it begins to penetrate the fifth principle (mind) as well. In perfected man it penetrates the sixth, and when it penetrates the seventh, man ceases to be man, and attains a wholly superior condition of existence.”

**“This latter view of the position (the ‘interdependence’ of mind and spirit) is especially valuable as guarding against the notion that the four higher principles are like a bundle of sticks tied together, but each having individualities of their own if untied.”**

<sup>1</sup> “To facilitate the application of these explanations to ordinary exoteric Buddhist writings the Sanscrit names of these principles are given as well as suitable terms in English.

- |                                       |                                                                          |
|---------------------------------------|--------------------------------------------------------------------------|
| 1. The Body . . . . . Rupa            | } Note by the Editor:<br>Esoterically these two are usually interchanged |
| 2. Vitality . . . . . Prana, or Jiva  |                                                                          |
| 3. Astral Body. . . . . Linga Sharira |                                                                          |
| 4. Animal Soul. . . . . Kama Rupa     |                                                                          |
| 5. Human Soul. . . . . Manas          |                                                                          |
| 6. Spiritual Soul. . . . . Buddhi     |                                                                          |
| 7. Spirit . . . . . Atma.”            |                                                                          |

<sup>2</sup> From A.P.Sinnett’s ‘Esoteric Buddhism’.

“Neither the animal soul alone, nor the spiritual soul alone, has any individuality at all... It has been said that the finer principles themselves even, are material and molecular in their constitution, though composed of a higher order of matter than the physical senses can take note of.”

“So they are (apparently) separable, and the sixth principle itself can be imagined as divorcing itself from its lower neighbour. But in that state of separation, and at this stage of mankind’s development, it could simply reincarnate itself in such an emergency, and grow a new fifth principle by contact with a human organism ; in such a case, the (errant) fifth principle would lean upon and become one with the fourth, and be proportionately degraded.” (end of quotation)

Conversely, by building the correlation between our thoughts, acts and will on the waking plane and that of our conscience, we will benefit those around us and also help the spread of right ideas and ethics.

A single person can make much useful contribution to the state of their society by adjusting their own inner direction. But by joining with like-minded others we help **proportionately more not only our small group** but also many others in our city or locale:

“...a group, however little cohesion it may possess, forming a single united body, wherein the senses and perceptions of the single units complement and mutually help each other, one member supplying to another the quality in which he is wanting — such a group will always end by becoming a perfect and invincible body.”

“Union is strength.” The moral fable of the old man bequeathing to his sons **a bundle of sticks which were never to be separated**, is a truth which will forever remain axiomatic.”

(from the ‘The Beacon of the Unknown’, HPB)

**“Never has it been more necessary... to lay to heart the old parable of the bundle of sticks, than it is at the present time: divided, they will inevitably be broken, one by one; united, there is no force on Earth able to destroy our Brotherhood.”<sup>3</sup>**

This is the holistic philosophy, called altruism.

<sup>3</sup> ‘Letter to the Fifth Annual Convention’ 1891, by H.P.B.

## What's in a name?

### Why the magazine is called "Lucifer"

A serious but humorous article by H.P. Blavatsky on the naming of her magazine, serialised in three parts. Part 1 starts this month.

What's in a name? Very often there is more in it than the profane is prepared to understand, or the learned mystic to explain. It is an invisible, secret, but very potential influence that every name carries about with it and "leaveth wherever it goeth."

Carlyle thought that "there is much, nay, almost all, in names." "Could I unfold the influence of names, which are the most important of all clothings, I were a second great Trismegistus," he writes.

The name or title of a magazine started with a definite object, is, therefore, all important; for it is, indeed, the invisible seedgrain, which will either grow "to be an all-overshadowing tree" on the fruits of which must depend the nature of the results brought about by the said object, or the tree will wither and die. These considerations show that the name of the present magazine—rather equivocal to the orthodox Christian ears—is due to no careless selection, but arose in consequence of much thinking over its fitness, and was adopted as the best symbol to express that object and the results in view.

Now, the first and most important, if not the sole object of the magazine, is expressed in the line from the 1st Epistle to the Corinthians, on its title page. It is to bring light to "the hidden things of darkness" (iv, 5); to show in their true aspect and their original real meaning things and names, men and their doings and customs; it is finally to fight prejudice, hypocrisy and shams in every nation, in every class of Society, as in every department of life. The task is a laborious one but it is neither impracticable nor useless, if even as an experiment.

Thus, for an attempt of such nature, no better title could ever be found than the one chosen. "Lucifer" is the pale morning-star, the precursor of the full blaze of the noon-day sun —

the "Eosphoros"<sup>1</sup> of the Greeks. It shines timidly at dawn to gather forces and dazzle the eye after sunset as its own brother "Hesperos" — the radiant evening star, or the planet Venus. No fitter symbol exists for the proposed work — that of throwing a ray of truth on everything hidden by the darkness of prejudice, by social or religious misconceptions; especially by that **idiotic routine in life, which, once that a certain action, a thing, a name, has been branded by slanderous inventions<sup>2</sup>, however unjust, makes respectable people, so-called, turn away shiveringly, refusing to even look at it from any other aspect than the one sanctioned by public opinion.**

Such an endeavour then, to force the weak-hearted to look truth straight in the face, is helped most efficaciously by a title belonging to the category of branded names.

Piously inclined readers may argue that "Lucifer" is accepted by all the churches as one of the many names of the Devil. According to Milton's superb fiction, Lucifer is Satan, the "rebellious" angel, the enemy of God and man. If one analyzes his rebellion, however, it will be found of no worse nature than an assertion of free-will and independent thought, as if Lucifer had been born in the XIX<sup>th</sup> century.

This epithet of "rebellious," is a theological calumny, on par with that other slander of God by the Predestinarians, one that makes of deity an "Almighty" fiend worse than the "rebellious" Spirit himself; "an omnipotent Devil desiring to be 'complimented' as all-merciful when he is exerting the most fiendish cruelty," as put by James A. Cotter Morrison. Both the foreordaining and predestining fiend-God, and his subordinate agent are of human invention; they are two of the most morally repulsive and horrible theological dogmas that the nightmares of light-hating monks have ever evolved out of their unclean fancies.

<sup>1</sup> Eosphoros in Greek mythology is connected with (H)eosphoros or Hesperos, the light-giving morning and evening star, Venus.

<sup>2</sup> Slander and invention is the normal method employed by the unprincipled to defeat by opinion what they can't by reason. Hence the injunction about repeating unfounded allegations — which no honourable man or woman will knowingly do. See the letter in the Correspondence column on p 8 about how this applies to the fabrications constructed against W.Q. Judge.

**They date from the Mediaeval age, the period of mental obscuration, during which most of the present prejudices and superstitions have been forcibly inoculated on the human mind,** so as to have become nearly ineradicable in some cases, one of which is the present prejudice now under discussion.

So deeply rooted, indeed, is this preconception and aversion to **the name of Lucifer — meaning no worse than “light-bringer”** (from lux, lucis, “light,” and ferre, “to bring”)<sup>1</sup> — even among the educated classes, that by adopting it for the title of their magazine the editors have the prospect of a long strife with public prejudice before them. So absurd and ridiculous is that prejudice, indeed, that no one has seemed to ever ask himself the question, how came Satan to be called a light-bringer, unless the silvery rays of the morning-star can in any way be made suggestive of the glare of the infernal flames. It is simply, as Henderson showed, “one of those gross perversions of sacred writ which so extensively obtain, and which are to be traced to a proneness to seek for more in a given passage than it really contains — a disposition to be influenced by sound rather than sense, and an implicit faith in received interpretation” — which is not quite one of the weaknesses of our present age. Nevertheless, the prejudice is there, to the shame of our century.

This cannot be helped. The two editors would hold themselves as recreants in their own sight, as traitors to the very spirit of the proposed work, were they to yield and cry craven before the danger. If one would fight prejudice, and brush off the ugly cobwebs of superstition and materialism alike from the noblest ideals of our forefathers, one has to prepare for opposition. “The crown of the reformer and innovator is a crown of thorns” indeed.

If one would rescue Truth in all her chaste nudity from the almost bottomless well, into which she has been hurled by cant and hypocritical propriety, one should not hesitate to

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<sup>1</sup> “It was Gregory the Great who was the first to apply this passage of Isaiah, ‘How art thou fallen from the heavens, Lucifer, son of the morning,’ etc., to Satan, and ever since the bold metaphor of the prophet, which referred, after all, but to an Assyrian king inimical to the Israelites, has been applied to the Devil.”

descend into the dark, gaping pit of that well. No matter how badly the blind bats — the dwellers in darkness, and the haters of light — may treat in their gloomy abode the intruder, unless one is the first to show the spirit and courage he preaches to others, he must be justly held as a hypocrite and a seceder from his own principles.

(from Lucifer, Vol. 1 No. 1, September 1887, p 1-7)

**Next month: mistaking “form for substance” or the error of appearance over meaning.**



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## Desires and Humility

We are given some hints in the esoteric writings of Mme Blavatsky on the necessary outlook regarding our desires and aspirations as we walk the path of duty to friends, family and humanity at large.

The Voice of the Silence tells us that humility is an essential precursor to true inner development, and also that like our aspirations, **desire is a complex field in which our understanding must rise beyond the false ascetic’s simple idea that ‘all desire is bad’.**

So how should we see ourselves and our desires? For the occultist Humility stands opposite to Pride, as wisdom to foolishness, as the One Self and self are all in mutual contrast. And we too can see this when ‘living in the eternal’, that is by consciously trying to partake of life within the ocean of the great One Life.

Now desire is an integral aspect of our being and can’t and ought not to be simply ‘made away with’: so how should we approach those troublesome desires which burden us?

In general we need “Desire” or we will loose the will to live and simply die – this is common sense and seen everyday in the medical field. So we have to ask ourselves deeper questions,

like "How can life's various desires be turned into something better?"

The great mystic work 'Light on the Path' includes the injunction to kill out "Ambition, Desire for Life and Desire for Comfort". The point in question is that some form of desire – like that for food – must be present in us until the seventh (adept) stage, it being a necessity for life.

So, properly regulated, we take pleasure in eating on the proviso that we don't dwell on the prospect of it nor linger on its memory like a simple gourmand. Part of it, is that it gives pleasure to others by participating in such a meal. Indeed, the one who tries to master his desires must fulfil his duties with the same rare combination of *enthusiasm and indifference* as he imagines do those Masters of Wisdom who initiated the Theosophical Society in 1875<sup>1</sup>.

Now because he who gives up all desire will be carried off in the 'ensuing storm', the desires of the animal life may better be replaced by the Desire for the Intellectual, at least in the interim, if not as the lasting condition. Thus the desires are progressively refined and steps taken to make them purer, more impersonal and the highest we can manage. Moving a little further on, he reaches the point where no comfort should be given to the lower or astral aspects through rituals and habits.

With this, as the child-like state starts to be regained and the neophyte becomes free of all offensive and defence weapons, he then stands without any armour to wear. This must not only call for great honesty and generosity but also a fine judgement of how to manage our relations with others. And even while making all these adjustments to his basis of desire and aspiration, he still experiences sensations and feelings with ever-growing intensity — such is the nature of the trial.

All this sounds a little hard, but perhaps not for the fortunate one who has realised the nature of the real soul within, and that the lower astral should be that soul's faithful servant and never its master.

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<sup>1</sup> Two of the 'Theosophical Mahatmas' were the known Teachers and Gurus of Mme Blavatsky and William Q Judge. There are many reports of their visits to founders and helpers of the newly formed TS, and they were seen openly at times at the Adyar HQ. Their letters have been published in various places and are available for research or inspection in the British Library in London.

## AFTER HARRY POTTER?

An hour long documentary on the life and work of J.K.Rowling, the author of the Harry Potter series, was broadcast on UK TV during December and January 2008.

In it she said little about where she got her inspiration, but found the best place to write was in a café, surrounded by people, but while not being disturbed. Perhaps this contributed to the great accessibility of her books?

The intrigues and battles that went on were all too similar to our earthly ones, but writing in such a place may not be suit every author!

**Her next book, in a year or two, will be a children's tale of *political fantasy*.**

## FROM THE WEB ON 'POTTERLAND'

*for the 'child-at-heart' only*

***"As long as there are those that are aware that the weapon we have is love and that more than ever, it's time to use that weapon."***

Did you ever wish that Harry Potter was real? Well it kind of is. After all, both our worlds face "dark and difficult times":

Genocide, Poverty, AIDS, and Global Warming are ignored by our media and governments the way Voldemort's return is ignored by the Ministry and Daily Prophet.

People are still discriminated against based on sexuality, race, class, religion, gender, ethnicity, and religion just as the Wizarding World continues to discriminate against Centaurs, Giants, House Elves, Half-Bloods, Muggle borns, Squibs, and Muggles

Our governments continue to respond to terror by torturing prisoners (often without trial) just as Sirius Black was tortured by dementors with no trial.

A Muggle Mindset pervades over our culture – a mindset that values being "perfectly normal, thank you very much" over being interesting, original, loving, and creative.

So Harry's world is not very different than ours. And just as in his world, Dumbledore **will remain here**<sup>1</sup> as long as there are those that are loyal to him. As long as there are those that are aware that the weapon we have is love and that more than ever, it's time to use that weapon.

And so the HP Alliance is dedicated to bringing together Harry Potter fans from everywhere to spread love and fight the Dark Arts in the real world and we need your help!

Help us replace the Dark Arts with love.

Help us build the real Dumbledore's Army.

Help us create an Alliance in the name of Harry Potter.

Our thanks for this extract taken from:

<http://thehpalliance.org/aboutUs.html>

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## Editorial comment

**It's no strange thing that many find much philosophical and historic context in the Potter books. If that's as maybe, let's see what can be found from a brief reading the first and last books.**

In them *is seen* a world of meaning, the perennial battle between selflessness and selfishness, which in the terms that its expressed – one 'culture' or part of society dominating another – has been going on since man was man: it's a struggle of ancient form.

Looking at the forces which have tried to turn every pure, true and altruistic movement of humanity to its dark side, and there you'll find, perhaps more or less in the background, another force trying to preserve the good. This is no uncommon view, it's the struggle of the classics of power, privilege, wealth and favour - for the 21<sup>st</sup> century Potterland it's the same... the world of the hapless Muggles exploited by those unscrupulous ones who have found themselves in positions of influence.

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<sup>1</sup> Interestingly, *not withstanding* his death in the sixth book.

Aren't our communities are built up or fractured by the result of the struggle between those who have the ability, the better perception of things and events to change them for their benefit alone and selfishly... or on the other side, those who work quietly for the benefit of others? Can't we see in this what the struggle of life is all about? The good and not so good tendencies which all have within.

The battle of different types of ideas has been going on in the Western Church, among the Hindu Brahmins, and in the Buddhist communities since their start; now science has the initiative, the ground of discussion has moved on but only in that one key aspect; human nature has not altered a great deal.

Let's examine an example: one facet of it is the debate between the rather materialistically-minded Darwinians (some little apology to Prof. Dawkins) and the dogmatic Christian right who dismiss all evidence of nature's evolutionary processes.

In J.K.Rowling's terms, one could say the 'Dumbledore Army' occupies the middle ground and that it's represented those honest, sincere, brave scientists who are prepared to ask the difficult Qs, in much the way that Albert Einstein overturned the Newtonian paradigm. We live in similar times with the current research being carried out into the plane of the mind and consciousness – witness all those who are working in this area from telepathy to meditation.

If you appreciate your country, love your community and your neighbours - irrespective of social condition and other distractions that are erected between us - and if you do your bit for them when your conscience asks - isn't that walking on the path of the DA? And isn't it the opposite when we only work for self, that of the Dementors?

One doesn't have to be religious to study and try to understand the motives of people; don't the classics like the Delphic Oracle teach us "Man, Know Thyself"?

We wonder about the forces that shape our society - and by some analysis they are both simple and yet complex.

Doesn't JKR's 'fictional' duality give at least some **insight into the nature of society**, which otherwise we might let blindly pass us by? It may not be high literature, but it's neither a bad read.

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## CORRESPONDENCE

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### An opportunity to serve: a grassroots movement wants “Justice to William Q. Judge”

*Writing letters to Adyar TS, this April 13<sup>th</sup>*

**For the third time since April 2006, independent students from various countries will write in 2008 open annual letters to the President of the Adyar Theosophical Society, Ms. Radha Burnier.**

They plan to ask her to re-examine the “process” moved against William Q. Judge in 1894-95 and suggest that Adyar should either show proofs of his guilt or declare Judge innocent of any charges whatsoever.

It is much more than a mere movement for justice to Judge. The organizers of this collective action believe it is a question of justice to the movement itself – and to truth. Along with H.P. Blavatsky and H. S. Olcott, W.Q. Judge was one of the three main founders of the original Theosophical Society in New York in September 1875. His books and writings are among the best in the authentic theosophical literature. His life example excels.

The 19<sup>th</sup> century process of unfair persecution against Judge within the Adyar Theosophical Society is very well documented in the book ***The Judge Case***, by Ernest Pelletier in Canada and in various other various books.<sup>1</sup>

The accusations were based on a campaign of rumours. No actual, valid proofs were ever presented against Judge. The *Judicial Committee* appointed to examine the matter declared it could not decide on the

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<sup>1</sup> Three of them are:

- 1) ***The Judge Case***, by Ernest Pelletier (published by the Edmonton Theosophical Society, Canada, in June 2004;
- 2) ***The Theosophical Movement, 1875-1925***, written by associates of the United Lodge of Theosophists (E.P.Dutton & Co., N.Y., USA, 1925, 705 pp.); and
- 3) ***The Theosophical Movement, 1875-1950***, also by U.L.T. associates (The Cunningham Press, Los Angeles, CA, USA, 1951, 351 pp.).

issue. It did not even consider the charges. Yet Judge was never declared innocent by Annie Besant’s Society. Adyar historians still treat him like a man who forged messages from the Masters. Gravely misinformed, the greater part of the Adyar TS members honestly believe that William Judge was a fraud.

Such an open letter campaign has no expectations of short term results. Yet its organizers consider it may be a useful tool to part of the movement, as it shows and demonstrates four things, among others, that:

- 1) action necessary to improve the movement as a whole can be grassroots;
- 2) such an action should be long-term (along several periods of seven years);
- 3) even a hard and difficult dialogue on the movement, if sincere, is better than no dialogue;
- 4) leaders of public institutions (including theosophical ones) must be accountable for their public actions and policies, and for the public actions and policies of their predecessors as well.

The future of the movement therefore may depend much more on the practical action of earnest theosophists than on its nominal leaders.

Each letter in defence of William Q. Judge is open and should be as widely circulated as possible among one’s friends and co-students, or in publications in one’s local language, so that the vindication of Judge takes place at the grass-roots level, as long as the Adyar Society is unable to act. Most letters have been dated April 13<sup>th</sup> so far, as recommended, but other dates are acceptable as well in case April 13<sup>th</sup> is not feasible.

Whenever possible, signed copies of the letters to Adyar should be sent to the address below. Mrs. Radha Burnier, the president of the Adyar Society, has sent answers to some of the letters, and the correspondence to Adyar has been discussed in previous editions of “Fohat” magazine (Canada) and “The Aquarian Theosophist”.

Those interested in taking part of the annual letter campaign or in knowing more about the issue may write to Carlos Cardoso Aveline. Material will be made available on request.

Carlos Cardoso Aveline, Caixa Postal 5111, Ag. Brazlândia, CEP 72.701-970, Brasília, DF, Brazil.

email: [carlosaveline@terra.com.br](mailto:carlosaveline@terra.com.br)

**(This is more than just the blackening of the life of a great man: it should be of keen interest to all those who take an interest in the *development of ideas*.**

**In the years to come *history* will vindicate Judge's writings as those of a great value in regulating the affairs of the individual, just as Mme Blavatsky's are now becoming increasingly well recognised in the study of social, religious and 'material' branches of science.**

**The Editors support all efforts to achieve this long overdue justice *owed* to W.Q.Judge, and will publish samples of all letters received.**

**Thanks are due to all those who contribute to and support this patient but vigorous campaign.)**

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### **[Theosophical Society under attack in Pakistan](#)**

From: [Rodolfo Don](#)

Sent: Sunday, February 17, 2008 2:45 PM

(addressed to the AT Editors)

This e-mail came in today from a friend from the Theosophical Society. It mentions that a prominent member of the TS in Pakistan has been assassinated by the Taliban. The message also includes a link to an electronic newspaper in Karachi where it was published that members of the Theosophical Society have been targeted by the terrorist organization. It is a tragic development. Could something be included in the next issue of AT mentioning this tragedy?

Thank you and regards, Rudy

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KARACHI, Feb 15: Police have arrested 10 members of a militant organisation linked to the Taliban. They were planning massive terror attacks in the city during the elections, a senior police official said on Friday.

Addressing a press conference, IG Sindh Azhar Ali Farooqi said the militant outfit, Tehrik-i-Islami Lashkar-i-Muhammadi, had ties with Mullah

Dadullah, Taliban Commandar Tahir and Sirajul Haq Haqqani. A large quantity of explosives found in their possession was seized.

He said the group was planning attacks on political and religious leaders and philanthropists, adding that it had also obtained lists of members of the Rotary and Lions clubs and Theosophical Society.

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Date: February 17, 2008 3:22:55 AM PST  
Subject: Theosophical Society under attack in Pakistan

A friend has just sent me this link to one of Karachi's main newspapers:

[http://epaper.dawn.com/artMailDisp.aspx?article=16\\_02\\_2008\\_001\\_001&typ=0](http://epaper.dawn.com/artMailDisp.aspx?article=16_02_2008_001_001&typ=0)

The deteriorating situation in Pakistan has now affected the work of the TS (Adyar) there in a major way.

Last September, the Presidential Representative of the Society in Pakistan, Dara Feroze Mirza, was kidnapped and brutally murdered. His trussed up body was found in the outskirts of Karachi the next morning. Because he was so well known soon after the news became know more than 400 sympathy messages were received. Dara was a good friend, a genuine philanthropist who helped not only the poor but also many, many stray dogs and cats in his neighbourhood.

He was a deep student of Theosophy and was particularly keen on the writings of Madame Blavatsky. Many years ago, during a theosophical convention in New Zealand, he gave an outstanding lecture on the esoteric significance of the Kaaba, drawing insights from the teachings of The Secret Doctrine.

The TS, historically, has been under attack before but to my knowledge this is the first time a theosophical leader has been targeted and assassinated.

(from P.)

(see article on p 3 on the vitality of *Unity*)

## WISDOM IN ACTION

### finding 'the heart, soul and bowels of compassion'

If we can all accumulate a fund of good for all the others we will thus dissipate many clouds. The follies and the so-called sins of people are really things that are sure to come to nothing if we treat them right.

We must not be so prone as are the people of the day, of whom we are some, to criticize others and forget the beam in our own eye. The *Bhagavad Gītā* and Jesus are right in that they both show us how to do our own duty and not go into that of others.

Every time we think that someone else has done wrong we should ask ourselves two questions:

(1) Am I the judge in this matter who is entitled to try this person?

(2) Am I any better in my way? Do I, or do I not offend in some other way just as much as they do in this?

This will settle the matter, I think.

And in . . . there ought to be no judgments and no criticism. If some offend, then let us ask what is to be done, but only when the offence is against the whole. When an offence is against us, then let it go. **This is thought by some to be "goody-goody," but I tell you the heart, the soul, and the bowels of compassion are of more consequence than intellectuality.** The latter will take us all sure to hell if we let it govern only. Be sure of this and try as much as you can to spread the true spirit in all directions, or else not only will there be individual failure, but also the circle H.P.B. made as a nucleus for possible growth will die, rot, fail, and come to nothing.

It is not possible to evade the law of evolution, but that law need not always be

carried out in one way. If the same result is produced, it is enough. Hence, in any one hour or minute, the being attaining adeptship could pass through countless experiences in effect. But, as a fact, no one becomes an adept until he has in some previous time gone through the exact steps needed. If you and I, for instance, miss adeptship in this Manvantara, we shall emerge again to take up the work at a corresponding point in the much higher development of the next, although then we may seem low down in the scale—viewing us from the standard then to prevail.

The law is this. No man can rush on and fail to escape the counter current, and in proportion as he rushes, so will be the force of the current. All members who work hard come at last to the notice of the Lodge, and the moment they do so, the Black Lodge also takes notice; hence, questions arise, and we are tried in subtle ways that surpass sight, but are strong for the undoing of him who is not prepared—by right thought and sacrifice to the higher nature—for the fight. I tell you this. It may sound mysterious, but it is the truth, and at this time we are all bound to feel the forces at work, for as we grow, so the other side gets ready to oppose.

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### Armour against the Black side

Be sure that you understand me right about the Black side. I mean this: when men work along a good while, and really raise themselves up by that, they get the attention of the Black if they are of sufficient importance for it. I have their attention, and it makes a trouble now and then. **What we all want to have, then, is the best armour for such a fight, and that is patience.** Patience is a great thing, and will work in more ways than one, not only in personal life, but in wider concerns.

from p 116-7 Letters That Have Helped Me,

by W.Q.Judge

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**Next month:**  
**"good, ordinary, mental discipline"**