

# Gems from W. Q. Judge

A Birthday Book of Precepts and Axioms

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# Gems from W. Q. Judge

A Birthday Book of Precepts and Axioms

Compiled and Edited by Scott J. Osterhage

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ISBN: 9798860248854

Independently published.

# Preface

William Q. Judge (1851-1896) was an Irish immigrant to the United States when he was a child. He became a lawyer in New York, and most notably was one of the three founders of the Theosophical Society in 1875. The others were H. P. Blavatsky and H. S. Olcott.

W. Q. Judge was head of the American Section of the T.S., and started *The Path* magazine in 1886. He was a staunch proponent of Theosophy and worked for it indefatigably until his death.

The following quotes are culled from his extensive writings, whether books, magazines, pamphlets, or letters. The entries here are in no particular order, nor do they follow any specific thread of thought from one to the next. The exception being, they all relate to the exposition and explanation of theosophical doctrines and concepts.

The entries under the monthly headings, are, in whole, the article "Aphorisms on Karma," which Judge wrote for *The Path* magazine. They are serial in order with the months.

There is ample room for your personal notes, drawings, or additional quotes from any source. Hopefully you will find it intriguing to read, as well as becoming a personal keepsake diary or journal, or just space to reflect.

Scott J. Osterhage

"THERE IS NO RELIGION HIGHER THAN TRUTH"



# JANUARY

*The following article:*

## APHORISMS ON KARMA

*from:*

*The Path* – January 1893, Vol. 7, pp. 366-369.

*will appear on the following monthly pages,  
with two or three items on each.*

## Introduction

The following, among others not yet used, were given to me by teachers, among them being H. P. Blavatsky.

Some were written, others communicated in other ways. To me they were declared to be from manuscripts not now accessible to the general public. Each one was submitted for my judgment and reason; and just as they, aside from any authority, approved themselves to my reason after serious consideration of them, so I hope they will gain the approval of those my fellow workers to whom I now publish them.

— William Q. Judge

Let us, then, be up and doing,  
With a heart for any fate;  
Still achieving, still pursuing,  
Learn to labor and to wait.



## 2

The Past! What is it? Nothing. Gone! Dismiss it.

You are the past of yourself.

Therefore it concerns you not as such.

It only concerns you as you now are.

### 3

It is true, we must aspire ardently,  
and blessed is the one who,  
after the first aspiration,  
is wise enough to see the Truth.

A constant endeavor towards perfecting  
the mere mortal machine is folly.

# 5

Being in an illusionary world,  
I am surrounded by certain appearances  
that seem to make me separate.

The one Spirit is in all.

In all inner experiences there are tides  
as well as in the ocean. We rise and fall.

The shock, the natural retribution,  
our own resultant Karma,  
both the penalties imposed by man  
and that exacted by occult law,  
chasten and soften the soul.

Nature exists only for the purpose of the soul.



Nothing in the material world endures  
absolutely unchanged in itself or its conditions,  
even for the smallest conceivable portion of time.

Brothers are never parted  
while they live for the True alone.

At every conceivable point in the universe  
there are lives; nowhere can be found a spot  
that is dead; and each life is forever  
hastening onward to higher evolution.

Just so surely as you murmur and complain,  
just so surely will you find that  
“from he that hath not  
shall be taken even that which he hath.”

Matter is never perceived through the eye or any instrument. It is but the phenomena of matter that we recognize with the senses, and hence, the thing denominated "matter" by us is an illusion.

To be free from all sense of self is to be an Adept.

All that *is*, is forever in the process  
of *becoming* something else.

Follow the Hindu maxim:

“Regret nothing; never be sorry; and  
cut all doubts with the sword of spiritual knowledge.”

Regret is productive only of error.



Death of the body is due to the inequality of the  
contest with the life force; it at last overcomes us.

Remember that your truest advisor is to be found,  
and constantly sought, *within yourself*.

The harmony of the spheres  
is the voice of the Law.

True or false, no accusation against another person  
should ever be spread abroad....  
keep silent about such things  
with everyone not directly concerned.

The Adepts are living men,  
using bodies similar to ours;  
they are scattered all over the earth  
in all nations.

## 23

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.

Men like companionship, and cannot with ease  
contemplate the possibility of  
being left altogether to themselves.

I care not what I was, or what any one was.

I only look for what I am each moment.  
For as each moment is and at once is not,  
it must follow that if we think of the past  
we forget the present, and while we forget,  
the moments fly by us, making more past.



Places of pilgrimage are centers of spiritual force  
from which radiate elevating influences.

As we use the moment  
so we shift the future up or down for good or ill.

As the end to be reached is self-dependence  
with perfect calmness and clearness,  
he is from the beginning made to stand alone.

Speak the truth at all costs.

Hiding themselves under an exterior  
which does not attract attention,  
there are many of the real disciples in the world.

Some may suppose that the Ego should be punished after death, but such a conclusion is not logical. For *evil deeds committed here on the objective plane could not with any scientific or moral propriety be punished on a plane which is purely subjective.*

# FEBRUARY

- 1 There is no Karma unless there is a being to make it or feel its effects.
- 2 Karma is the adjustment of effects flowing from causes, during which the being upon whom and through whom that adjustment is effected experiences pain or pleasure.
- 3 Karma is an undeviating and unerring tendency in the Universe to restore equilibrium, and it operates incessantly.

The great struggle must be to open up my outer self,  
that my higher being may shine through.



## 2

Regret nothing, not even the greatest follies  
of your life, for they are gone, and you are to work  
in the present which is both past and future at once.

### 3

Our desserts are meted out to us while we are  
associating in life with each other,  
and not while we are alone, nor in separateness.

Begin by trying to conquer the habit,  
almost universal, of pushing yourself forward  
[in conversation]. This arises from personality.

# 5

The spirit is not affected by Karma  
at any time or under any circumstances.

To make our will stronger  
we must have fewer desires.

Devachan is a dream, but only in the sense  
in which objective life can be called such.

## 8

We all differ and must agree to disagree,  
for it is only by balancing contrast things  
that equilibrium (harmony) is obtained.

## 9

That man possesses an immortal soul  
is the common belief of humanity;  
to this Theosophy adds that he is a soul;  
and further that all nature is sentient.



In him who knows that all spiritual beings  
are the same in kind with the Supreme Being,  
what room can there be for delusion and what room  
for sorrow when he reflects upon the unity of spirit?

We are not appearing for the first time when we come  
upon this planet, but have pursued a long,  
an immeasurable course of activity and perception  
on other systems of globes.

The duty of another is full of danger.

The Elder Brothers of humanity are men  
who were perfected in former periods of evolution.

Live well your life.  
Seek to realize the meaning of every event.  
Strive to find the Ever-Living,  
and wait for more Light.

The teachings of Theosophy deal for the present chiefly with our earth, although its purview extends to all the worlds, since no part of the manifested universe is outside the single body of laws which operate upon us.

Thought has a self-reproductive power,  
and when the mind is held steadily to one idea  
it becomes colored by it, and, as we may say,  
all the correlates of that thought arise within the mind.

The universe evolves from the unknown.



An occultist is never fixed  
to any particular mortal plan.

Mind is the intelligent part of the Cosmos.

We never were anything, but only continually are. What  
we are now determines what we will be.

The real age of the world  
is asserted by Theosophy  
to be almost incalculable.

Nothing is gained, but a good deal is lost by impatience — not only strength, but also sight and intuition. So decide nothing hastily.

Wherever a world or system of worlds is evolving  
there the plan has been laid down in universal mind.

The darkness and the desolation are sure to be ours,  
but it is only illusionary. Is not the Self pure, bright,  
bodiless, and free — and art thou not that?

Just as the universal evolution is septenary so the evolution of humanity, sevenfold in its constitution, is carried upon a septenary Earth.



Never be afraid, never be sorry,  
and cut all doubts with the sword of knowledge.

The slow, orderly processes of nature,  
which allow no jumps,  
must proceed on by appropriate means.

Look for peace that comes from the realization  
of the true unity of all and the littleness of oneself.



# MARCH

4 The apparent stoppage of this restoration to equilibrium is due to the necessary adjustment of disturbance at some other spot, place, or focus which is visible only to the Yogi, to the Sage, or the perfect Seer: there is therefore no stoppage, but only a hiding from view.

5 Karma operates on all things and beings from the minutest conceivable atom up to Brahmâ. Proceeding in the three worlds of men, gods, and the elemental beings, no spot in the manifested universe is exempt from its sway.

6 Karma is not subject to time, and therefore he who knows what is the ultimate division of time in this Universe knows Karma.

The way gets clearer as we go on, but as we get clearer  
we get less anxious as to the way ahead.

## 2

The Devachane has no idea of space or time  
except such as he makes for himself.  
He creates his own world.

### 3

During all the ages before our man came into being, evolution was carrying on the work of perfecting various powers which are now in our possession.



The daily waking life is but penance  
and the trial of the body,  
so that it too may thereby acquire  
the right condition.

## 5

The processes of going to sleep and waking  
again are simply and solely  
the restoration of the equilibrium in sleep  
and the action produced by disturbing it when awake.

## 6

Do not judge in anger,  
for though the anger passes  
the judgement remains.

The body is considered by the Masters of Wisdom to be the most transitory, impermanent, and illusionary of the whole series of constituents in man.

Give up in mind and heart all to the Self  
and you will find peace.

# 9

All material objects are in  
constant motion and change.

## 10

No one can really be *told* anything;  
they may be told a thousand times  
and not being ready do not understand.

Life is not the result of the operation of the organs,  
nor is it gone when the body dissolves.  
It is a universally pervasive principle.



In dreams we see the truth and taste the joys of heaven.  
In waking life it is ours to gradually distill that dew  
into our normal consciousness.

The astral body is the guiding model  
for the physical one.

With the private character of no man do I propose  
to concern myself unless it is vital for all.

The passions and desires are not produced  
by the body, but, on the contrary,  
the body is caused to be by the former.

May you ever feel the surge of the vast deeps  
that lie beyond the heart's small ebb.

Each human being has a definite character  
different from every other human being.

We must try to understand with the heart,  
and from within a light will begin to shine  
which will clear up doubts and darkness.

One life is not enough.



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.

In the state of Kama Loka suicides and those who are shot out of life by accident or murder, legal or illegal, pass a term almost equal to the length life would have been but for the sudden termination.

Do not expect to “drift” into calmer seas.  
You must “row” there.

Each man feels and knows that he has  
an *individuality* of his own.

Difficulty and friction are the  
accompaniments of existence.

Rates of vibration are what determine  
the different cycles.

Anger ruptures the cohesion of the particles  
that compose the inner man.

The ultimate origin or beginning of man  
is not to be discovered.



It is from kindness and love that Masters  
do not blind us with the electric flash of truth complete.

History has recorded that wherever men have been bold enough to attempt to arrest the materializing influences of the age in which they lived, they have been assailed by slanderous suspicions and charges.

Case and apathy are death.

I am not separate from anything.  
“I am that which is.”

## APRIL

7 For all other men Karma is in its essential nature unknown and unknowable.

8 But its action may be known by calculation from cause to effect; and this calculation is possible because the effect is wrapped up in and is not succedent to the cause.

9 The Karma of this earth is the combination of the acts and thoughts of all beings of every grade which were concerned in the preceding Manvantara or evolutionary stream from which ours flows.

# 1

Step out from sunlight into shade,  
to make more room for others.

2

Man never was not.

### 3

*It is a long, hard and awful road —  
with peace at the end.*



‘Messages from the Masters’ do not go flying round,  
and the Society does not flourish  
by any belief in those being promulgated!

## 5

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.

Theosophy does not deny nor ignore the physical laws discovered by science. It admits all such as are proven, but it asserts the existence of others which modify the action of those we ordinarily know.

## 7

The true practice of yoga begins by purifying the heart;  
its perfection is not attainable  
until the personal idea is completely uprooted.

The occult cosmos can only be fully understood by means of the inner senses which pertain to it.

# 9

All that keeps the soul confined  
to material existence is evil.

Brain and mind acting together  
have the power to evolve forms.

Age is immaterial.



Behind all the visible phenomena  
is the occult cosmos with its ideal machinery.

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.

Man did not spring from a single pair.

Neither did he come from  
any tribe or family of monkey.

Right speech comes to us if we are deeply  
in earnest and feel our own ignorance.

Mediumship is full of dangers  
because the Astral part of man  
is now only normal in action  
when joined to the body.

Try for patience in all the very small things  
of life every day.

There are no authorities in Theosophy  
except as everyone chooses to accept for himself.

In helping others you will be helped yourself.



No effort, even the smallest, is ever in vain;  
and knowing this, each one can  
“try, ever keep trying.”

As there is no hurry, it is easy to divest the mind of anxiety and the irritation arising from hurry.

It is unwise to consider phenomena or try to understand them, until one has thoroughly grasped the philosophy of nature and man found in Theosophy.

I think while we acquire a distaste for the things of the world we should also endeavor to realize how much help poor humanity needs, struggling as people are in the mire of illusion and false creeds.

Phenomena are wholly illusionary,  
and if considered lead away from  
the reality of life and truth.

We are only to know and to be just as much  
as we can, and the possibility is not measured.

The accounts of other incarnations are not useful  
nor reliable, they will do no good in the end,  
but may lead to vanity and gloom;  
and are therefore to be avoided.

If one wants the truth, his first step must be taken,  
not *outside* but inside of himself.



Do not be discouraged; there is no cause;  
nothing that is done with ease  
is really very good or lasting; there must be  
annoyances and strains here and there.

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.

Better to hope for the best and the best will come.



# MAY

10 And as those beings include Lords of Power and Holy Men, as well as weak and wicked ones, the period of the earth's duration is greater than that of any entity or race upon it.

11 Because the Karma of this earth and its races began in a past too far back for human minds to reach, an inquiry into its beginning is useless and profitless.

["Race" does not refer to ethnicity, but concerns life-waves of incarnating human beings.]

12 Karmic causes already set in motion must be allowed to sweep on until exhausted, but this permits no man to refuse to help his fellows and every sentient being.

The circumstances we are in are the best for us,  
if we will only regard them. Try to do this,  
and let's get the best out of them,  
and escape them in another life.

## 2

Phenomena hunting is selfishness  
and leads to failure.

# 3

Stand firm,  
avoid controversy,  
and continue work.



All have right to just so much wisdom  
as they are fitted to receive  
or such power as they are fitted to exercise.

# 5

Harmony comes from a balancing of diversities,  
and discord from any effort to make harmony by force.

## 6

Try to progress in harmony; the other kind  
of progress will then follow in due course.  
Be a center of harmony yourself and others  
will help you in spreading that feeling throughout.

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 particular progress can come.

When plans are laid in any way with respect to  
the motives of others we are likely to fail.

I do not think harmony can be made,  
but is the result of either action or thought.

Remember that life is the outcome  
of the Ever-living.

The true union on the inner planes, which always exists  
that we may be unconscious of it,  
cannot be *consciously* felt  
so long as there is any feeling of “disappointment.”



The evolutionary ladder is endless.

Endure is the best word,  
for that is what the oak does when the storms rage,  
for it is better to endure when we can do nothing,  
than to faint and fall.

It is a contest of smiles if we really know our business.

Never be afraid, never be sorry,  
and cut all doubts with the sword of knowledge.

Difficulties and friction are the accompaniments  
of existence, and if everything was smooth  
and all right all the time we would have nothing to do.

It is one of the great laws of nature that we cannot,  
while in a mortal body,  
make any progress if we overtax it.

Our movement is a reform one,  
dealing with a very character of the race,  
and therefore neither we nor  
the other members of the race are perfect.

It has been written that he who lives the life  
shall know the doctrine.

We should except all the difficulties  
as part of the day's work.



We are in the middle of eternity  
and there is plenty of time.

Do not think you can do nothing for the Cause,  
for indged the truest work is done on the inner plains,  
and without this there could be  
no work done on the outer planes.

The way gets clearer as we go on, but as we get clearer  
we get less anxious as to the way ahead.

If we keep in mind that what we ought to work for is to bring the truth of Theosophy before the greatest number of persons and not that we seek office or honor, then our efforts must have good results.

Real Concentration is in fact Union with the Divine.

If you listen to the voice of your own soul  
it will guide you aright.

It is one's duty to try and find one's duty  
and not get into the duty of another.

All you have to do is to continue doing all you can for others and at the same time keep up the process of purifying the mind of old notions and of getting the new ideas well fixed, well grounded and well arranged. Then you will be all the better able to, each day more and more, help all with whom you may be thrown.



Spirit is the active pole or end of that *one thing*  
which has at its other end or pole, matter.

The deep darkness of the soul and the mind of the race  
are more important than their outer miseries,  
as the latter will all soon be ended by death.

Remember that your truest advisor is to be found,  
and constantly sought, within yourself.

When you feel lonely, remember that on the higher planes we are never alone, but that those who are striving to follow the right path are linked together by bonds of sympathy and true brotherhood, and remember too, that the greatest work is not done on outer physical planes but on the thought plane.

# JUNE

13 The effects may be counteracted or mitigated by the thoughts and acts of oneself or of another, and then the resulting effects represent the combination and interaction of the whole number of causes involved in producing the effects.

14 In the life of worlds, races, nations, and individuals, Karma cannot act unless there is an appropriate instrument provided for its action.

15 And until such appropriate instrument is found, that Karma related to it remains unexpended.

Remember that you *can* work and  
are doing real work to help the cause by being  
strong in heart, and trust, and in devotion.

## 2

Our duty is to try to acquire  
Spiritual not astral insight.

### 3

When one lives to help others,  
he is thereby putting into practice the rule  
to try and 'kill out all sense of separateness,'  
and thus gets little by little  
in possession of the true light.



4

Each thought is a seed  
and will bear fruit in due season.

We can have no karma distinct from others.

Make Theosophy a living power in your life.

Only by experience can you learn to know its voice  
from that of natural instinct or mere logic,  
and strengthen this power.

Endgavor to do that which is right  
from the standpoint of your inner consciousness,  
and you will be led in the right way.

# 9

Life is full of trouble always but that is lessened  
if we accept it and rise above it.

The greatest and truest friend is the Higher Self.

The true monitor is within.



Take courage and be patient, the light is shining  
in your heart and if you will but go on you will  
find it there and it will be brighter far  
than you can now imagine.

Desire neither notice, fame, nor wealth.

It is true that too often when we begin to meditate on some elevating thought, that dark thoughts come in and this is not easy to overcome, but if we remember that the very essence of our being, the inmost sanctuary of the soul, is divine, we can enter into it and shut out the evil.

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.

Any man can understand Theosophy  
and make it a part of his life.

If duty grows hard, or you faint by the way,  
be not discouraged, fearful or weary of the world.

I trust that you will go on unfalteringly.  
Do not be depressed by anything. It is of no use.

Ten thousand Adepts can do one no great good  
unless we ourselves are ready.



We must be satisfied with what the time and Karma give us after we have done our duty and the best.

We are tried in the most wondrous ways,  
and in the seemingly unimportant affairs of life,  
there often lie the most dangerous of temptations.

Let us simplify our teachings,  
avoiding long and strange words.

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.

Let us not judge others too much, for they also  
may be acting up to the best light they have.

Do your sighing and crying within you. If you cannot receive the small events of life and their meanings without crying them out to all the world, think you that you are fitted to be trusted with the mysteries?

All our trouble in life arises from ourselves, no matter how much they may seem to come from the outside.

If we are anxious, we raise a barrier against progress,  
by perturbation and straining harshly.



We are all parts of the one great whole.

The gr̄eat̄est of all truths  
lies fr̄equently in plain sight,  
or v̄eil̄ed in contrarīes.

Others have been in worse circumstances  
than what you think surround you,  
and have not been disturbed as you seem to be.



# JULY

16 While a man is experiencing Karma in the instrument provided, his other unexpended Karma is not exhausted through other beings or means, but is held reserved for future operation; and lapse of time during which no operation of that Karma is felt causes no deterioration in its force or change in its nature.

17 The appropriateness of an instrument for the operation of Karma consists in the exact connection and relation of the Karma with the body, mind, intellectual and psychical nature acquired for use by the Ego in any life.

18 Every instrument used by any Ego in any life is appropriate to the Karma operating through it.

We have, each one of us,  
to make ourselves a center 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.

## 2

Look at everything in a contented spirit,  
feeling sure that they are all more or less illusionary,  
and you will do better.

### 3

Remember this, that you own  
not one thing in this world.



The inner attitude must be made entirely suave  
and the outer will soon be made to correspond.

# 5

How petty seem the cares of this earth  
when we indulge in deep reflection.

Surety of conviction is not best conveyed by force,  
but by the great onward quiet movement of the glacier.

Be patient, kindly and wise, for perhaps in the next  
moment of life, the light will shine out upon thy  
companion, and you discover that you are  
but a blind man, claiming to see.

Do what you have to do now,  
and don't trouble about the other things,  
they will be looked after in due time.

# 9

Knowledge must be carefully obtained  
with a pure Motive.

## 10

What will help you in all matters is to be content,  
to do what you can, and to let the rest go.

If misery, want and sorrow are thy portion for a time,  
be happy that it is not death.  
If it is death be happy there is no more life.



All doubts come from the lower nature,  
and never in any case from the Higher Nature.

Have kindly feelings towards all.

If you have nothing, know that it is  
best and wisest for you.

Do some little act of kindness every day  
and try to realize that the end of all this  
will be happiness and peace for all humanity.

The great struggle must be to open up my outer self,  
that my higher being may shine through.

There is a bright side to life  
and what makes the brightness is the love  
which each of us may have for humanity.

All is the result of your own effort and will.

You yourself can be and are a center to the extent that you make Theosophy a living power in your life.



The daily waking life is but a penance  
and a trial of the body,  
so that it too may thereby acquire the right condition.

We should deny no man and interfere with none;  
for duty is to discover what we ourselves can do  
without criticizing the actions of another.

Live well your life. Seek to realize the meaning  
of every event. Strive to find the Ever Living  
and wait for more light.

If we attend strictly to our own duty  
all will act in harmony,  
for the duty of another is dangerous to us.

Cast no one out of your heart.

It is in and through the incidents of daily life,  
and work well done, in duties thoroughly performed,  
that we today can most readily make progress  
in the higher life,— slow progress, it may be,  
but it any rate sure.

If you can help elevate or teach but one soul —  
that is a good beginning,  
and more than is given to many.

We advance most rapidly  
when we stop to help other wayfarers.



We are all here for each other.

No one of us may be the judge  
of just how much or how little  
our brother is doing.

Fear nothing that is in Nature and visible.  
Dread no influence exerted by sect, faith, or society.

Do not point to particular instances of another's  
own failure but detail your own inner experience.  
It will do you good.

# AUGUST

- 19 Changes may occur in the instrument during one life so as to make it appropriate for a new class of Karma, and this may take place in two ways:  
(a) through intensity of thought and the power of a vow, and (b) through natural alterations due to complete exhaustion of old causes.
- 20 As body and mind and soul have each a power of independent action, any one of these may exhaust, independently of others, some Karmic causes more remote from or nearer to the time of their inception than those operating through other channels.
- 21 Karma is both merciful and just. Mercy and Justice are only opposite poles of a single whole; and Mercy without Justice is not possible in the operations of Karma. That which man calls Mercy and Justice is defective, errant, and impure.

We must not only be unselfish,  
but must do all the duties that Karma has given us,  
and this intuition will point out the road of duty  
and the true path of life.

## 2

We receive most when we sacrifice most.

3

You are at war with none.



If one does all that he can and knows how to do,  
one does his whole present duty.

## 5

He who seeks the upward path...must work,  
and if he cannot have the sort he desires or deems  
best suited to him, then he must take and perform that  
which presents itself. It is that which he most needs.

Good karma is that kind  
which the Ego desires and requires;  
bad, that which the Ego neither desires nor requires.

It is peace you are seeking,  
therefore it is best that the good in everything is found.

We attain to the largest measure of Divine love  
when we most unselfishly love the brethren.

## 9

The very fact that you suffer so much  
is objective evidence of progress.

Poverty has no natural tendency  
to engender selfishness, but wealth requires it.

Be temperate in all things,  
most of all in the condemnation of other men.



The great conflict between the wealthy classes and the poor is a sign of darkness. Were spiritual light prevalent, the poor would know how to accept their lot and the rich how to improve the poor.

Do what you can.

If you are not well-balanced and physically purified,  
you will often get thoughts that are not correct.  
But if you are sincere and try to base yourself  
on right philosophy, your mind will naturally  
reject wrong notions.

Urge no man to see as yourself, as it is quite possible  
you may see differently when you wake in the morning.

We become one with the Supreme most surely  
when we lose ourselves in work for humanity.

Love and trust are the only weapons  
that can overcome the real enemies against which  
the true theosophist must fight.

He is forced to see that, as he entered the world alone,  
he must learn to live there in the same way,  
leaving it as he came, solely in his own company.

It is wiser to let the matter rest without argument.  
No man is absolutely convinced by that.



We have to do as Buddha told his disciples:  
preach, promulgate, expound, illustrate, and make  
clear in detail all the great things we have learned.  
That is our work.

Theosophy, is for All.

There is to be abandoned hope  
for the gratification of our passions, our curiosities,  
our ambition or desire for gain.

The placid surface of the sea of spirit  
is the only mirror in which can be caught  
undisturbed the reflections of spiritual things.

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.

You have no right to enter into the mind of another  
who has not given permission,  
and take from him what is not yours.

All difficulties are more or less imaginary,  
for the whole world and all its entanglements  
are said to be an illusion resulting  
from the notion of a separate I.

He who thinks his desire will be fulfilled,  
will very truly be disappointed.



All this Universe has the Deity for its life.  
That Deity is the Truth. He is the Universal soul.

In all nature we can find no instance  
where effort of some kind is not required.

I am not separate from anything.  
“I am that which is.”

*The motive determines all.*

# SEPTEMBER

**22** Karma may be of three sorts (a) Presently operative in this life through the appropriate instruments; (b) that which is being made or stored up to be exhausted in the future; (c) Karma held over from past life or lives and not operating yet because inhibited by inappropriateness of the instrument in use by the Ego, or by the force of Karma now operating.

**23** Three fields of operation are used in each being by Karma: (a) the body and the circumstances; (b) the mind and intellect; (c) the psychic and astral planes.

**24** Held-over Karma or present Karma may each, or both at once, operate in all of the three fields of Karmic operation at once, or in either of those fields a different class of Karma from that using the others may operate at the same time.

The soul develops like a flower.

## 2

He who would live the life or find wisdom  
can only do so by continued effort.

### 3

We all differ and must agree to disagree,  
for it is only by balancing contrary things  
that equilibrium (harmony) is obtained.  
Harmony does not come through likeness.



4

Each and every one is here  
for a good and wise reason.

## 5

The person who revolves selfishly  
around himself as a center  
is in greater danger of delusion  
than anyone else.

## 6

Do you events of life,  
and their causes lead to knowledge.  
They must be studied  
when they are manifested in daily life.

Shall I not take heart,  
even when a dear friend deserts me and stabs me deep,  
when I know that he is myself?

There is no idleness for the Mystic.

## 9

We must first dispel the *inner* darkness before trying to see into the darkness without; we must *know ourselves* before knowing things extraneous to ourselves.

Effort must be for the good of others,  
not the gratifying of our own senses,  
or love for the agreeable or pleasant.

If people will only let each other alone and go about  
their own business quietly all will be well.

It is one's duty to try and find one's own duty  
and not to get into the duty of another.



Giving thought to self will most truly prevent  
and overthrow your aims and objects,  
particularly when directed toward the occult.

We must not be judges of any man.

He who thinks he is wise is the most ignorant of men,  
and he who begins to *believe* he is wise is in  
greater danger than any other man who lives.

Our duty is to never consider our ability, but to do  
what comes to be done in whatever way we can,  
no matter how inadequate the work appears to others.

You dream of fame.  
We know no such thing as fame.

The Path of Action is  
difficult to be discerned,  
let us beware of the illusions of matter.

He who seeks the upward path  
finds that all is truth.

It is of the highest importance that we should detach our minds (as well as our tongues) from the duties and acts of others whenever those are outside of our own.

If you can find this fine line of action and inaction you will have made great progress.



Desire neither notice, fame or wealth.

Good and wrong motive have ever formed  
the self-constructed barriers and obscurers.

We are tried in wondrous ways,  
and in the seemingly unimportant affairs of life,  
there often lie the most dangerous of the temptations.

## 23

It is not *what* is done,  
but the spirit in which the least thing is done  
that is counted.

If it be your time to fast, put on the best raiment you  
have, and go forth, not as one who fasts,  
but as one who lives for life.

Every impulse from above,  
every prompting of the Divine within,  
should meet at once  
with a hearty welcome and response.

The gr̄eat̄est of all truth  
lies fr̄equently in plain sight.

There is never any need to worry. The good law  
looks out for all things, and all we have to do is our  
duty as it comes along from day to day.

Nothing is gained by worrying about matters  
and about the way people do not respond.

In the first place you do not alter people,  
and in the second, by being anxious as to things,  
you put an occult obstacle in the way  
of what you want done.



There is the true center of which the sun in heaven  
is a symbol and partial reflection.

He who is bound in any way —  
he who is narrow in his thoughts —  
finds it doubly difficult to pass onward.

There are no rose gardens up on the way in which to  
loiter about, nor fawning slaves to fan one with  
golden rods of Ostrich plumes. The Ineffable Light  
will not stream out upon you every time you may  
think you have turned up the wick, nor will you find  
yourself sailing about in an astral body,  
to the delight of yourself and the astonishment  
of the rest of the world, simply because  
you are making the effort to find wisdom.



# OCTOBER

25 Birth into any sort of body and to obtain the fruits of any sort of Karma is due to the preponderance of the line of Karmic tendency.

26 The sway of Karmic tendency will influence the incarnation of an Ego, or any family of Egos, for three lives at least, when measures of repression, elimination, or counteraction are not adopted.

27 Measures taken by an Ego to repress tendency, eliminate defects, and to counteract by setting up different causes, will alter the sway of Karmic tendency and shorten its influence in accordance with the strength or weakness of the efforts expended in carrying out the measures adopted.

Try to make it a part of your inner mind that it is no use to worry; that things will be all right, no matter what comes, and that you are resolved to do what you see before you, and trust to Karma for all the rest.

## 2

Be temperate in all things,  
most of all in the condemnation of other men.

### 3

The spiritual unity of mankind  
is the basis of our moral life.



4

Only the dead in living bodies need to fear.

# 5

We do not change ourselves  
by moving the body to another *locus*.

That which men would receive from Mystic sources is frequently often repeated, and in such a quiet, unobtrusive voice, that he who is waiting to hear it shouted in his ear, is apt to pass on unheeding.

Occultism recognizes  
ONE UNIVERSAL, ALL-PERVADING LIFE.

It was at one time written over the door:

“Abandon Hope, all ye who enter here.”

There is to be abandoned hope for the  
gratification of our passions, our curiosities,  
our ambition or desire for gain.

The confusion in the different directions given by different writers arises from the fact that in all these matters one must experiment and see what is best for oneself, consequently each has given his own result.

There is no fixed and general rule that each must follow. And so my opinion would only give you my individual experience.

Ages of experience have proved that the greatest  
progress is not made by those  
who retire from the sight of men.

All that anyone is asked to subscribe to  
[as a Theosophist] is *Universal Brotherhood*,  
and its practice in the search for truth.



Nature, working towards reunion with the great All,  
manifests many varieties often at war with each other,  
yet all members of the great whole.

Words are things. Let us use with care  
those living messengers called words.

To fail would be nothing, but to stop working for  
Humanity and Brotherhood would be awful.

Man was born alone, must stand alone, die alone —  
so he must needs be strong.

We live in one another,  
and our widely different deeds  
have often a common source.

We should be wise as serpents. Wisdom does not  
consist in throwing the object of our heart's gratitude  
in the faces of those who have no similar feeling,  
for when we do that it may easily result  
that personal considerations will nullify  
our efforts for the good of those we address.

There is no reward and no permanence  
nor real happiness except in the life of the spirit,  
and that is not gained by running away from Karma.

There is a great wheel that ever revolves,  
and no man can stop it.



Place your only faith, reliance,  
and trust on Karma.

A true, wise, Theosophist never looks back,  
but always directly in front.

Objectivity is only real relativity, for the mind  
sees no objects whatever but only their idea.

The old rule still remains in force in things occult:  
that knowledge is only given to those who deserve it,  
and have proved by their life that they do deserve it.

$\mathcal{M}$  is provided for.

We must give up the desire to save ourselves  
and acquire the opposite,— the wish to save others.

If our effort is to succeed, we must avoid dogmatism in theosophy as much as anything else, for the moment we dogmatize and insist on our construction of theosophy, that moment we lose sight of Universal Brotherhood and sow the seeds of future trouble.

Speaking physically, all outer stimulus from Nature  
is sent from without to within.



All that prevents our reaching up to the  
high thoughts of the far past is our own weakness,  
and not the work of any other.

Scismic disturbance is the physical sign  
of disturbance in the moral, psychic, and mental fields.

Theosophists! let us consult together.  
Let us survey the army, the field of battle,  
and the fighters. Let us examine our ways and our  
speech, so that we may know what we are doing in this  
great affray which may last for ages  
and in which every act has a future.

Death will come when it will,  
and why should we fear,  
since it is "a necessary end."

# NOVEMBER

28 No man but a sage or true seer can judge another's Karma. Hence while each receives his deserts appearances may deceive, and birth into poverty or heavy trial may not be punishment for bad Karma, for Egos continually incarnate into poor surroundings where they experience difficulties and trials which are for the discipline of the Ego and result in strength, fortitude, and sympathy.

29 Race-Karma influences each unit in the race through the law of Distribution. National Karma operates on the members of the nation by the same law more concentrated. Family Karma governs only with a nation where families have been kept pure and distinct; for in any nation where there is a mixture of family — as obtains in each Kaliyuga period — family Karma is in general distributed over a nation. But even at such periods some families remain coherent for long periods, and then the members feel the sway of family Karma. The word "family" may include several smaller families.

Brotherhood does not demand that elements  
wholly dissimilar must be violently mixed.

All our obstructions are of our own making.

### 3

Wise workers like wise generals, survey the field  
now and then to see if their methods are good or bad,  
even though fully convinced of the nobility and  
righteousness of their cause; they trust not only to the  
virtue of their aim and work, but attend to any defects  
now and then indicated by the assaults of the enemy;  
they listen to warnings of those who see or think  
they see errors of omission and commission.

Let us all do this.



The mind of man is capable of bringing about results  
through means of other minds about him.

# 5

Assert to yourself that it is not of the slightest  
consequence what you were yesterday,  
but in every moment strive for that moment;  
the results will follow of themselves.

## 6

Each member a center; each Branch a center;  
the whole a vast, whirling center of light and force  
and energy for the benefit of the nation and of the race.

Be charitable enough to remember that the theosophist is human, and perhaps has to struggle all the harder with our common failings just because he has entered on the battle with the lower nature.

Let us work against the *principle*;  
not against personalities.

# 9

In you, as you now exist, lies *all* the past.

No matter how justifiable it may seem to you to  
condemn or denounce or punish another,  
you set up cause for sorrow in the whole race  
that must work out some day.

Let not sentimentality make you fear to bring forward  
what you believe to be theosophy, even though some  
persons threaten to leave the ranks because their own  
fad seems endangered by the strength of your theory;  
but beware you do not mistake self-assertion  
in yourself for the strength of your theories.



We can only have good results  
by producing opposite impressions to bad ones.

There is a very great difference between the Theosophical Movement and any Theosophical Society. The Movement is moral, ethical, spiritual, universal, invisible save in effect, and continuous. A Society formed for Theosophical work is a visible organization, an effect, a machine for conserving energy and putting it to use; it is not nor can it be universal, nor is it continuous. Organized Theosophical bodies are made by men for their better cooperation, but, being mere outer shells, they must change from time to time as human defects come out, as the times change, and as the great underlying spiritual movement compels such alterations.

The supreme Spirit and incorruptible Being, even when it is in the body, neither acteth, nor is affected, because its nature is without beginning and without quality.

Do not adopt any conclusions merely because they are uttered by one in whom you have confidence but adopt them when they coincide with your intuition.

To be even unconsciously deluded by the influence of another is to have a counterfeit faith.

We should not confuse the mind of the ignorant.

We should be wise as serpents.

The Theosophical Movement being continuous,  
it is to be found in all times and in all nations.

Wherever thought has struggled to be free,  
wherever spiritual ideas, as opposed to forms  
and dogmatism, have been promulgated,  
there the great movement is to be discerned.

Karma brings everything about.



The White Magician has no talisman but his Altman,  
and as that cannot be destroyed, he is beyond all fear.

The possibility of failure of the Theosophical Society lies in the following:

*Dogmatism.* The definite statement by the Society as a body that this or that is an absolute teaching or doctrine of the Society. This has been the ruin of every organization of the kind so far formed, and this time it must be carefully guarded against.

*Materialism.* By this is meant a forgetfulness, on the part of the members, of their Spiritual Selves.

The true Theosophist is the true Altruist.

We are not to love vice,  
but are to recognize that it is a part of the whole,  
and, trying to understand it, we thus get above it.

Your present body and your soul (or the personality)  
are the results of a series of existences.

Theosophy is that ocean of knowledge  
which spreads from shore to shore of the evolution  
of sentient beings; unfathomable in its deepest parts,  
it gives the greatest minds their fullest scope,  
yet, shallow enough at its shores,  
it will not overwhelm the understanding of a child.

The life of the Occult student is full of sorrow, anguish, and depressing influences. These go to make him a student in the Occult. A portion of his training is to become aware of these only in so far as they affect others.

Good and evil are only the two poles of one thing.



If you desire to help humanity,  
then you possess true motive.

Embracing both the scientific and the religious,  
Theosophy is a scientific religion  
and a religious science.

In the Kali-Yuga we are hypnotized by the effect  
of the immense body of images in the Astral Light,  
compounded of all the deeds, thoughts, and so forth  
of our ancestors, whose lives tended  
in a material direction.



## DECEMBER

**30** Karma operates to produce cataclysms of nature by concatenation through the mental and astral planes of being. A cataclysm may be traced to an immediate physical cause such as internal fire and atmospheric disturbance, but these have been brought on by the disturbance created through the dynamic power of human thought.

**31** Egos who have no Karmic connection with a portion of the globe where a cataclysm is coming on are kept without the latter's operation in two ways:  
(a) by repulsion acting on their inner nature, and  
(b) by being called and warned by those who watch the progress of the world.

There is only evil  
when you rebel against immutable derges  
that must be worked out.

## 2

The moment of choice is not a fixed period of time;  
it is made up of all moments.

### 3

Theosophy knows that the whole is constituted of the visible and the invisible, and perceiving outer things and objects to be but transitory it grasps the facts of nature, both without and within.

It is therefore complete in itself and sees no unsolvable mystery anywhere; it throws the word coincidence out of its vocabulary and hails the reign of law in everything and every circumstance.



Let us make our thoughts pure. Our thoughts are  
the matrix, the ming, the fountain,  
the source of all that we are and of all that we may be.

We will not live the past over again  
by vain and hurtful regrets.

## 6

Man himself is the greatest truth of all,  
for he is Truth trying to make itself known.

In him who knows that all spiritual beings  
are the same in kind with the Supreme Being,  
what room can there be for delusion  
and what room for sorrow  
when he reflects upon the unity of spirit?

As the heart and mind are the real planes of error,  
it follows that we must look to it that we do all acts  
merely because they are there to be done.

## 9

A person can have no attachment  
for what he does not think about;  
therefore the first step must be  
to fix the thought on the highest ideal.

We are all bound up together in one coil of Karma and should ever strive by good acts, good thoughts and high aspirations, to lift a little of the world's heavy Karma, of which our own is a part. Indeed, no man has any Karma of his own unshared by others; we share each one in the common Karma, and the sooner we perceive this and act accordingly the better it will be for us and for the world.

The first step in Occultism is to  
“adapt your thoughts to plastic potency.”



Always keep the direction of Krishna in mind:  
namely, that it is done for the whole body corporate  
of humanity, and not for one's self.

We admit the existence of hidden,  
powerful forces in Nature.

On the doors and walls of the temple  
the word “Try” is written.

It is the motive that determines  
what is black and what is white magic.

Remove from your mind any distaste for present circumstances. If you can succeed in looking at it all as *just what you in fact desired*, then it will act not only as a strengthener of your good thoughts, but will reflexly act on your body and make it stronger.

Occultism is the science of the relation  
of the mind of man to the Mind of the Universe.

We are born alone and must die alone,  
except that in the Eternal Space all are one,  
and the One Reality never dies.

With persevering effort and fraternal work for Theosophy, the spiritual nature opens and the student is helped from within. All should remember that we gain nothing in life without great preliminary effort.



Keep up the aspiration and the search.

The Masters are not concerned with personal ambitions and selfish acquisition of knowledge.

The patient dwelling of the mind upon a single thought  
results in the gaining of wisdom.

A natural death is like the falling of a leaf in wintertime.

Family duties are binding and should not be neglected,  
but no family or person has the right  
to debar us utterly from study and action.

So I am sad and not sad.

Not sad when I reflect on the great Ishwar, the Lord,  
permitting all these antics and shows before our eyes.

Sad when I see our weakness and disabilities.

The Masters have not deserted us.

As to the Absolute, we can do no more than say IT IS.



Unselfish work makes the effect sink down into each one's own nature and therefore preserves it all.

Every situation ought to be used as a means.

Little by little, especially if  
the Voice of Conscience is attended to,  
the “spiritual will” develops and works.

There should be calmness.

Hold fast.

Go slow.