

William Quan Judge
Spiritual Rules and Protreptics



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Spiritual Rules and Protreptics

Ten Spiritual Commandments

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We commend to our readers a little book, published under the auspices of the Samarshahi Sabha, Lahore, under the above title. The principles and rules of conduct are clearly and carefully announced, and a thoughtful reading of them will prove a powerful auxiliary to efforts for righteousness. We give them below and are sure that they will be read by all with interest and profit.

- 1 Thou shalt search for Truth in every department of being — test, prove, and try if what thou deemest is Truth, and accept it as the Word of God.
- 2 Thou shalt continue the search for Truth all thy life, and never cease to test, prove and try all that thou deemest to be truth.
- 3 Thou shalt search by every attainable means for the laws that underlie all life and being; thou shalt strive to comprehend these laws, live in harmony with them, and make them the laws of thine own life, thy rule and guide in all thine actions.
- 4 Thou shalt not follow the example of any man or set of men, nor obey any teaching or accept of any theory as thy rule of life, that is not in strict accordance with thy highest sense of right.
- 5 Thou shalt remember that a wrong done to the least of thy fellow-creatures is a wrong done to all; and thou shalt never commit a wrong wilfully and consciously to any of thy fellowman, nor connive at wrong done by others without striving to prevent or protesting against it.
- 6 Thou shalt acknowledge all men's right to do, think, or speak, to be exactly equal to thine own; and all right whatsoever that thou dost demand, thou shalt ever accord to others.
- 7 Thou shalt not hold thyself bound to love or associate with those that are distasteful or repulsive to thee, but thou shalt be held bound to treat such objects of dislike with gentleness, courtesy, and justice; and never suffer thy antipathies to make thee ungentle or unjust to any living creature.
- 8 Thou shalt ever regard the rights, interests, and welfare of the many as superior to those of the one or the few, and in cases where thy welfare or that of thy friend is to be balanced against that of society, thou shalt sacrifice thyself or friend to the welfare of the many.

- 9 Thou shalt be obedient to the laws of the land in which thou dost reside, in all things which do not conflict with thy highest sense of right.
- 10 Thy first and last duty upon earth, and all through thy life, shall be to seek for the principles of right, and to live them out to the utmost of thy power and whatever creed, precept or example conflicts with those principles, thou shalt shun and reject, ever remembering that the laws of right are:
 - In morals, *Justice*;
 - In science, *Harmony*;
 - In religion, *The Fatherhood of God, The Brotherhood of Man, the immortality of the human soul, and compensation and retribution for the good or evil done on earth.*

Ten Rules of Right

- 1 Temperance in all things, whether physical, mental, affectional or religious.
- 2 Justice to all creatures that be — justice being the exercise of precisely the same rules of life, conduct, thought or speech that we would desire to receive from others.
- 3 Gentleness in speech and act — never needlessly wounding the feelings of others by harsh words or deeds; never hurting or destroying aught that breathes, save for the purposes of sustenance or self-defence.
- 4 Truth in every word or thought, spoken or acted, but reservation of harsh or unpleasing truths where they would needlessly wound the feelings of others.
- 5 Charity — charity in thought striving to excuse the failings of others; charity in speech, veiling the failings of others; charity in deed, wherever, whenever, and to whomsoever the opportunity offers.
- 6 Alms-giving — visiting the sick and comforting the afflicted in every shape that our means admit of, and the necessities of our fellow-creatures demand.
- 7 Self-sacrifice, wherever the interests of others are to be benefited by our endurance.
- 8 Temperate yet firm defence of our views of right, and protest against wrong, whether in ourselves or others.
- 9 Industry in following our calling we may be engaged in, or in devoting some portion of our time, when otherwise not obliged to do so, to the service and benefit of others.
- 10 Love — above and beyond all, seeking to cultivate in our own families, kindred, friends, and amongst all mankind generally the spirit of that true and tender love which can think, speak or act no wrong to any creature living; remembering always, that where love is, all the other principles of right are fulfilled beneath its influence and embodied in its monitions.

Ten Injunctions for Theosophists

First published in *The Path*, Vol. IX, December 1894, pp. 276-77. Republished in Dara Eklund (*Comp.*). *Echoes of the Orient: The Writings of William Quan Judge*. 2nd ed. Pasadena: Theosophical University Press: Vol. I, 2009; THEOSOPHICAL DON'TS, pp. 467-68.

The following suggestions arise from experience and are due to facts in the Theosophical world.

- 1 Don't speak or write as if morality and ethics were unknown before H.P.B.¹ wrote *The Voice of the Silence*. Some of our devoted band have been heard to speak in such a way that hearers thought the speaker meant to convey the idea that only in *The Voice* or other similar books of ours could be found the high and correct ethics by which one ought to guide his life. Buddhism, Christianity, and all the other religions teach the same morals, and literature is full of it.
- 2 Don't say that all the Theosophical doctrines were first given out by the Mahatmas through their Theosophical chelas. Attributing everything solely to the Mahatmas is foolish, as it is easily controverted. And do not be forever saying, "We are taught this and are told that." The number of doctrines found mentioned for the first time by the Mahatmas through H.P.B. are few, extraordinary in conception and scope, and easily recognized.
- 3 Don't explain everything by one theory. To wit: do not be so inadequate as to brush off the whole of Spiritualism with one word, "all spooks and shells." You will be wrong if you do so, and the result will be antagonism.
- 4 Don't say that science is all wrong and that men of science are materialists. Huxley has done us good service; he has but lately admitted consciousness to be a third factor in the universe, not a part of force and matter; and Spencer has many a good thing in his works. Besides, if you want H.P.B. on the matter, you can read her words that the truth is to be found in a union of science with occultism.
- 5 Don't think or say that phenomena are good stepping-stones to Theosophy. They are not, for those who stand upon them will fall from them to their hurt.
- 6 Don't run down the spirit of true Christianity, nor imagine that we can get ministers and congregations *en masse* to change into Theosophists. The true spirit of Christianity, as meant to be taught in the beginning, is doubtless Theosophy, but truth is not aided by running amuck among the faith of a whole people.
- 7 Don't say that H.P.B. has been reincarnated unless you know it and are able to prove it. To say you think so is not proof. She may or may not be, and either way the work must go on.
- 8 Don't talk as if messages from the Masters are all precipitated on rice paper, the writing incorporated in the paper, and such child's talk, indulged in only by those who do not know. And forget not that precipitation proves only that

¹ [H.P. Blavatsky]

something was precipitated. It can be done by mediums and by various sorts of occultists.

- 9 Don't think or say that the only true occultism is found in the East, or that we must go to the East for it, or that the West has none of it. Remember that the greatest known Adept was a Western woman, a Russian, and that the energy of the lodge of Masters was first expended here in the West in this age. If so, is it not reasonable to suppose that the West has its occultists even though hidden? Recollect also that H.P.B. received in her house in New York before witnesses Western men of occult science, who worked wonders there at times. Perhaps it is as has been hinted many a time, that the true thing is to be found in a union of the East and the West. The terms Guru and Chela have been misused so that all too many are looking to India for help, from which they will get but little until the West is itself full of wise students of occultism who know the meaning of being placed by karma in the West. The fact is, again, that in the East the men are looking to the great Russian woman for the very spiritual help that first shed its rays upon the West unmistakably. Again, there is extant a letter from the Mahatma K.H. to a Western man wherein it said that he should work in his own land and forget not that Karma so demanded.
- 10 Don't teach that vegetarianism is the road to heaven and spiritual growth. Was not the great Nazarene right when he intimated that, the kingdom of heaven being within, it did not come from eating or drinking? And has not our old friend H.P.B. written suggestively that cows and elephants are pure vegetarians? Reflect on the fact that some of the very best people on earth were meat-eaters, and that wicked or gross thoughts are more hurtful than the eating of a ton of flesh.¹

In fact,

Don't fail to exercise your common sense on all and every occasion.



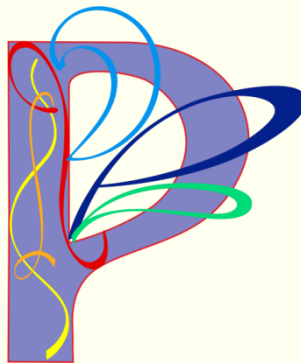
¹ [Which, nevertheless, hurts harmless animals. Consult "Can eating animal flesh ever be ethical?" "Plutarch on why eating animals is repulsive," and "Western religion alone is to blame for the cruelty to animals," in our Down to Earth Series. — ED. PHIL.]

Sixteen Cautions in Paragraphs

First published in: *The Path*, Vol. VIII, July 1893, pp. 100-2. Republished in: Dara Eklund (Comp.). *Echoes of the Orient: The Writings of William Quan Judge*. San Diego: Point Loma Publications, Inc., 1975-1987. Vol. I (1975), pp. 351-52; 2nd ed. Pasadena: Theosophical University Press, 2009, pp. 371-72.

- 1 Do not make statements that tend to mix up the Theosophical Society with any religious belief, political theory, or social observance or non-observance.
- 2 Beware of the proposition that the rich or those in social life needing Theosophy, as much as the humbler ranks, should therefore have special efforts made for them while they fail or refuse to openly help the Society with their countenance and effort.
- 3 Do not be misled by the fancy that special effort to “convert” a scientific celebrity will lead to any great benefit to the Theosophical Movement, or sufficiently offset the time thereby lost from the general work among those who are ready to listen.
- 4 Never cry down the efforts of a sincere member to disseminate Theosophy merely because it does not meet your standards of method or propriety.
- 5 Always discountenance any proposal to establish a censorship of either literature or effort in Theosophical ranks, for such a censorship is against the broad and free platform on which the Society rests.
- 6 Suffer not yourself to be annoyed because scientific men claim as their new and original discoveries that which Theosophical literature has always claimed: remember we are not in this movement for glory, but that men shall know the truth regardless of where the credit for discovery is given.
- 7 Never forget that a Theosophical Branch is for the study of Theosophy, and not for discussion upon outside topics.
- 8 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.
- 9 Be not deluded by the idea that you can do great good by entering a church society in which you do not believe. Theosophy is not benefited by being thrown among those who declare they do not want it.
- 10 Beware of the person who offers to sell spiritual science in so many lessons for a sum of money. Expositions by lectures in public of general Theosophical principles for an admission fee are proper, but courses of lessons on magic arts, spiritual science, secrets of nature, and the like are eternally improper, emanate from cupidity or undisciplined intellect, and lead to nothing.
- 11 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.

- 12 Do not fancy that because ours is called a brotherhood any exclusion of woman is inferred. English is not the only language on earth, and in many others the same terms describes both feminine and masculine. Theosophy does not concern sex distinctions, and talks more of souls, which are sexless, than it does of the bodies they inhabit.
- 13 Carefully avoid confounding Brahmanism with Buddhism, and the religions flourishing outside India with those of that country. Buddhism not being the religion of India, confusion of uttered sounds and knowledge results from calling Hindus Buddhists.
- 14 Very carefully refrain from confusing Christianity with the religion of Jesus. The latter is not the former, inasmuch as Christianity is split up into over three hundred different sects, whereas Jesus had but one doctrine.
- 15 Pay the highest respect to the sermons of Jesus, from the remembrance of the fact that in his discourses he but gave forth once again the old doctrine taught to him by the ancient Theosophists of whom he was a disciple.
- 16 Do not make the blunder of mistaking the glitter of our civilization for true progress. Weigh fine houses, good clothes, mechanical devices, and universal male suffrage against the poverty, misery, vice, crime, and ignorance which go with the former, before you conclude what is the best civilization.



There now follows a compilation from *Blavatsky Collected Writings*, defining true Theosophists attitudinally, ethically, and philosophically. — ED. PHIL.

True Theosophists defined

Attitudinally

- Abstain from dogmatism and bigotry . . . and arrogance. – III:369, 374
- Accept nothing on faith. – VI:168, 211, 413, 453
- Are entirely unsectarian. – IV:408, VII:351, XII:419
- [Are] friends of all movements . . . for the amelioration of the conditions of mankind. – IX:246
- Are humble, silent, and guarded. – XII:262
- Cannot pose as a body of philanthropists. – VIII:169
- Have no dogmas, exact no blind faith. – I:304
- Have the courage of their opinions. – III:232
- Must be . . . cosmopolitan in [their] heart. – X:199
- [Only believe] when the writing, doctrine, or saying is corroborated by [their] own reason and consciousness. – XIV:417
- Swim against the current of public opinion and common thinking. – XIII:211
- [Value] freedom of thought above all things. – XII:317

Integrative Theosophical Studies
Theosophists defined

Verbatim from Blavatsky Collected Writings

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Ethically

- Aim at a wholly ethical revolution. – VIII:86
- [Are] the brothers of humanity, and, in their complete development, the spiritual exemplars, guides, teachers, benefactors, of our race. – XII:304
- [Are] the grand fruit of altruistic mercy, and pity for all that lives. – XI:352
- [Are] thoroughly imbued with altruistic feelings, with a willingness to forget self, and readiness to help [their] neighbour. – VIII:31
- Combat all exoteric cults. – VII:83
- Labour to destroy exoteric asceticism. – VIII:73
- Make a nucleus of universal brotherhood. – XI:392
- Preach altruism, keep unity, mutual understanding and harmony. – XI:274
- Struggle against the egoists, the indifferent and the sectarians. – XI:129
- [Tread] the path worn by the footsteps of the old sages. – I:291
- [Unconcerned] . . . whether his help benefits a man in his *worldly* or *spiritual* progress; his first duty is to be ever ready to help if he can, without stopping to philosophize. – XI:465
- [Works] for TRUTH, and in accordance with [his] sacred pledge and vows. – XI:559

Philosophically

- [Accept] this actual existence of a *Logos*, whether in the Buddhist, Adwaitee, Christian Gnostic or Neo-Platonic esoteric sense, but will bow to no ecclesiastical, orthodox and dogmatic interpretation. – V:355
- [Are] original thinkers and investigators of the hidden side of nature. – II:102
- [Are] simply a nucleus of men devoted to the search after truth. – XI:334
- [Deem] no pledge more binding than the word of honour. – II:143
- Defend their most sacred beliefs. – XIII:148
- Have facts, no systems. – II:207
- [Hold] that the divine HIGHER SELF of every mortal man is of the same essence as the essence of these [Higher] Gods. – XI:63-4
- Must have no personal ends to serve, no favourite hobby to propagate, no special doctrine to enforce or to defend. – XII:417
- Recognise that [they are] under a . . . new and swifter law of development. – VIII:168
- Their highest hope is to approximate the truth. – I:304
- TO DARE, TO WILL, TO ACHIEVE AND KEEP SILENT is [their] motto. – X:285
- Will never accept either a Christ made Flesh . . . or an anthropomorphic God. – VIII:390



Suggested reading for students



Selections from our Down to Earth Series

- A BALANCED VIEW OF THE MOTIVES BEHIND DIETARY PREFERENCES
- A DABBLER IN OCCULTISM EXPOSED
- A DIRE PROPHECY ABOUT EGYPT
- A RICH LIFE, WITHOUT THE TRAPPINGS OF MAMMON
- ALLOPATHS PERSECUTING HOMEOPATHS
- AMAZING STORIES, DISCOUNTED BY THE SCIENTIST AND THE RELIGIOUS BIGOT
- ARYAN MUSIC
- BLAVATSKY ON HOW TO EDUCATE CHILDREN
- BLAVATSKY ON THE MATERIALISM OF TODAY
- BORN ATHEIST, BURIED CHRISTIAN
- BROTHERHOOD RANKS ABOVE MEDITATION
- CAN EATING ANIMAL FLESH EVER BE ETHICAL
- CHESTERFIELD'S CHOICE THOUGHTS TO HIS SON
- CHILDREN TRAINING THEMSELVES FOR MURDER
- CICERO'S TUSCULAN DISPUTATIONS - TR. YONGE
- CIVILIZATION, THE DEATH OF ART AND BEAUTY
- COCK, A VERY OCCULT BIRD
- COMPETITION RAGES MOST FIERCELY IN CHRISTIAN LANDS
- CRUELTY IN THE BIRCH GROVE
- DAZZLED GLIMPSES INTO THE ASTRAL LIGHT
- EARTHQUAKES ARE THE OUTCOME OF SINS COMMITTED BY MEN
- ENGLISH NEWSPAPER SLANDERS RUSSIAN LADY
- EVERYONE AND EVERYTHING IS INTERRELATED
- FLESH-EATING AMONG BUDDHIST MONKS
- FOUL CONSPIRACIES AND BLATANT LIES LEVELLED AGAINST MADAME BLAVATSKY

DOWN TO EARTH SERIES
SUGGESTED READING FOR STUDENTS

- GORDON ON FAME, THAT COY GODDESS
- GRS MEAD SHOWS HIS TRUE COLOURS
- HIEROCLES EXALTS WEDLOCK
- HOW A DEVIL'S IMP REDEEMED HIS LOAF
- HOW TO CONDUCT OURSELVES TOWARDS OUR PARENTS
- IDOLATRY AND ZOOLATRY
- INSIGHTS TO EMOTION IN ART
- JUDICIAL PROCESSES AND PUNISHMENT IN CLASSICAL INDIA
- LÉVI ON THE TWO OPPOSING FORCES - TR. WAITE
- LÉVI WARNS THE IMPUDENT - TR. WAITE
- MEDITATION PROPER IS SPIRITUAL SEERSHIP
- MIRACLES ARE NATURAL PHENOMENA
- MODERN INDIA IS SPIRITUALLY DEGRADED
- MUSINGS OF AN UNPOPULAR PHILOSOPHER
- NARCISSISM AND ANIMAL SENSUALISM PERSONIFIED
- OCCULT PROPHECIES
- OCCULT TALES BY JUDGE
- ONIONS WERE CONSIDERED TOO SACRED TO BE EATEN
- OXFORD DON PROFANES VEDIC HYMN
- PLUTARCH ON THE TRANQUILLITY OF THE MIND - TR. MORGAN
- PLUTARCH ON WHETHER WATER OR LAND ANIMALS ARE THE MOST CRAFTY
- PLUTARCH ON WHY EATING ANIMALS IS REPULSIVE - TR. BAXTER
- POVERTY BREEDS GENEROSITY, WEALTH GREED AND SELFISHNESS
- PROMETHEUS, THE LIGHT-BRINGER, HURLED DOWN TO THE BOWELS OF THE EARTH
- PYTHAGORAS' BAN OF BEANS
- REFRAIN FROM THE MANIA OF CELEBRATING PERSONALITIES
- RHOADES ON TRAINING THE IMAGINATION
- RUSKIN'S SESAME AND LILIES
- RUSSIAN VANDALISM OF PERSIAN ZOROASTRIANISM
- SAPPHIRE BLUE, THE MOST ELECTRIC OF ALL COLOURS
- SOCIAL ETHICS OF NINETEENTH CENTURY RUSSIA
- SPECULATIVE LUCUBRATIONS OF AN ARISTOTELEAN PHILOSOPHER
- TAYLOR'S VINDICATION OF THE RIGHTS OF BRUTES

DOWN TO EARTH SERIES
SUGGESTED READING FOR STUDENTS

- TERENCE ON LENIENCE
- THE BIRTHMARK BY NATHANIEL HAWTHORNE
- THE FEAR OF NUMBER THIRTEEN
- THE HOLLOW EARTH
- THE JAPANESE SHOULD NOT BOW DOWN TO CHRISTIAN ETHICS
- THE LEARNED TREE OF TIBET
- THE OCCULT CAUSES OF EPIDEMIC DISEASES
- THE RELIGIO-PHILOSOPHICAL JOURNAL IS NEITHER RELIGIOUS NOR PHILOSOPHICAL
- THE RUSSIAN MOTE AND THE BRITISH BEAM
- THE SEWER OF DOGMATIC CREEDS AND BLIND FAITH
- THE SPARKLE OF “LIGHT ON THE PATH” HAS BEEN DIMMED BY A DARK STAIN
- THE SPIRIT OF LIFE ISSUES FROM THE EARTH’S NORTH POLE
- THE TWELVE TRIBES OF ISRAEL NEVER EXISTED
- THE UNGRATEFUL MAN
- THE VELVETEEN RABBIT
- TRUTH IS EXILED FROM THE PRESS BECAUSE IT IS NOT AS BEGUILING AS FALSEHOOD
- VIRGIL'S GEORGICS - TR. RHOADES
- WESTERN RELIGION ALONE IS TO BLAME FOR THE CRUELTY TO ANIMALS
- WHAT IS MUSIC BY RICE
- WHEN THE DOORS OF THE WORLD CLOSED ON THEM
- WHY DO ANIMALS SUFFER
- WHY THE HOLLOW MEN PRIZE THEIR VICE





Selections from our Living the Life Series

- ATTUNE YOUR SELF WITH THE SELF IN ALL
- CAN THERE BE JOY WITHOUT LOVE?
- CHARITY EMPTIES HER PURSE WITH AN INVISIBLE HAND
- DELIGHT IN THE BEAUTY OF THE SOUL
- DENUNCIATION IS NOT A DUTY
- DISCORD IS THE HARMONY OF THE UNIVERSE
- GOETHE'S MAXIMS AND REFLECTIONS
- HAPPINESS IS BUT A DREAM
- IMPRISONED IN THE NARROW VASE OF DOGMATISM
- JUDGE ON THE UNIVERSAL APPLICATIONS OF DOCTRINE
- JUDGE ON THE UNIVERSAL BROTHERHOOD
- LET EVERY MAN PROVE HIS OWN WORKS
- LET YOUR DAILY LIFE BE YOUR TEMPLE AND GOD
- MARCUS AURELIUS' MEDITATIONS
- MEDICINE OF THE MIND
- OCCULT LAWS AND PARADOXES
- PARADOX IS THE LANGUAGE OF OCCULTISM
- PHILOSOPHERS AND PHILOSOPHICULES
- PLUTARCH OF LOVE
- PLUTARCH ON HOW WE MAY PROFIT FROM OUR ENEMIES
- PLUTARCH ON HOW WE MAY SHOW OFF WITHOUT BEING ENVIED
- PLUTARCH ON MAN'S PROGRESS IN VIRTUE
- PLUTARCH ON MORAL VIRTUE
- PLUTARCH ON WHETHER VICE IS SUFFICIENT TO RENDER A MAN UNHAPPY
- PROCLUS ON THE GOOD, THE JUST, AND THE BEAUTIFUL
- PROVERBIAL WISDOM FROM THE HITOPADESHA
- PYTHAGOREAN ETHICS AFTER STOBÆUS

DOWN TO EARTH SERIES
SUGGESTED READING FOR STUDENTS

- SENTENCES BY SECTUS THE PYTHAGOREAN
- SEVEN OCCULT TAMIL PROVERBS
- SPIRITUALITY IS NOT A VIRTUE
- THE ENNOBLING POWER OF THORACIC EXPANSION
- THE FIRST STEP TOWARDS THE TEMPLE OF TRUTH
- THE KINGDOM OF GOD IS WITHIN YOU
- THE KREUTZER SONATA
- THE NOBLE AIM OF EDUCATION IS TO AWAKEN THE DIVINITY WITHIN
- THE PRAYER OF THE TRUE PHILOSOPHER IS HIS ADORATION
- THE SAYINGS OF LAO TZU
- THE SCIENCE OF LIFE BY BLAVATSKY AND TOLSTOY
- THE STRUGGLE FOR EXISTENCE
- THEAGES ON VIRTUE
- THOU SHALT CROUCH AT MY FEET
- TRUTH DESCENDS LIKE DEW FROM HEAVEN
- WHAT SHALL WE DO FOR OUR FELLOW-MEN?

