

# Friends Or Enemies In The Future

From *William Q. Judge Theosophical Articles*, Vol. I.

THE fundamental doctrines of Theosophy are of no value unless they are applied to daily life. To the extent to which this application goes they become living truths, quite different from intellectual expressions of doctrine. The mere intellectual grasp may result in spiritual pride, while the living doctrine becomes an entity through the mystic power of the human soul. Many great minds have dwelt on this. Saint Paul wrote:

Though I speak with the tongues of men and of angels and have not charity, I am become as sounding brass or a tinkling cymbal. And though I have the gift of prophecy and understand all mysteries and all knowledge, and though I have all faith so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

*The Voice of the Silence*, expressing the views of the highest schools of occultism, asks us to step out of the sunlight into the shade so as to make more room for others, and declares that those whom we help in this life will help us in our next one.

Buttresses to these are the doctrines of Karma and Reincarnation. The first shows that we must reap what we sow, and the second that we come back in the company of those with whom we lived and acted in other lives. St. Paul was in complete accord with all other occultists, and his expressions above given must be viewed in the light Theosophy throws on all similar writings. Contrasted with charity, which is love of our fellows, are all the possible virtues and acquirements. These are all nothing if charity be absent. Why? Because they die with the death of the uncharitable person; their value is naught, and that being is reborn without friend and without capacity.

This is of the highest importance to the earnest Theosophist, who may be making the mistake of obtaining intellectual benefits, but remains uncharitable. The fact that we are now working in the Theosophical movement means that we did so in other lives, must do so again, and, still more important, that those who are now with us will be reincarnated in our company on our next rebirth.

Shall those whom we now know or whom we are destined to know before this life ends be our friends or enemies, our aiders or obstructors in that coming life? And what will make them hostile or friendly to us then? Not what we shall say or do to and for them in the future life. For no man becomes your friend in a present life by reason of present acts alone. He was your friend, or you his, before in a previous life. Your present acts but revive the old friendship, renew the ancient obligation.

Was he your enemy before, he will be now even though you do him service now, for these tendencies last always more than three lives. They will be more and still more our aids if we increase the bond of friendship of today by charity. Their tendency to enmity will be one-third lessened in every life if we persist in kindness, in love, in charity now. And that charity is not a gift of money, but charitable thought for every weakness, to every failure.

Our future friends or enemies, then, are those who are with us and to be with us in the present. If they are those who now seem inimical, we make a grave mistake and only put off the day of reconciliation three more lives if we allow ourselves today to be deficient in charity for them. We are annoyed and hindered by those who actively oppose as well as others whose mere looks, temperament, and unconscious action fret and disturb us. Our code of justice to ourselves, often but petty personality, incites us to rebuke them, to criticise, to attack. It is a mistake for us to so act. Could we but glance ahead to next life, we would see these for whom we now have but scant charity crossing the plain of that life with ourselves and ever in our way, always hiding the light from us. But change our present attitude, and that new life to come would show these bores and partial enemies and obstructors helping us, aiding our every effort. For Karma may give them then greater opportunities than ourselves and better capacity.

Is any Theosophist, who reflects on this, so foolish as to continue now, if he has the power to alter himself, a course that will breed a crop of thorns for his next life's reaping? We should continue our charity and kindness to our friends whom it is easy to wish to help, but for those whom we naturally dislike, who are our bores now, we ought to take especial pains to aid and carefully toward them cultivate a feeling of love and charity. This adds interest to our Karmic investment. The opposite course, as surely as sun rises and water runs down hill, strikes interest from the account and enters a heavy item on the wrong side of life's ledger.

And especially should the whole Theosophical organization act on the lines laid down by St. Paul and *The Voice of the Silence*. For Karmic tendency is an unswerving law. It compels us to go on in this movement of thought and doctrine; it will bring back to reincarnation all in it now. Sentiment cannot move the law one

inch; and though that emotion might seek to rid us of the presence of these men and women we presently do not fancy or approve--and there are many such in our ranks for every one--the law will place us again in company with friendly tendency increased or hostile feeling diminished, just as we now create the one or prevent the other. It was the aim of the founders of the Society to arouse tendency to future friendship; it ought to be the object of all our members.

What will you have? In the future life, enemies or friends?

EUSEBIO URBAN (William Q. Judge),  
*Path*, January, 1893