

## W.Q. JUDGE Letters that have helped me Part 2, ULT edition 1946, pp. 124-31

*[A perfect example on how to be, to think and to act during difficult karmic situations. This is how the third Paramita, Kshanti, works. In Theosophical books Kshanti is described as 'Patience sweet, that nought can ruffle.' However in Buddhist books, for instance Nagarjuna's, Kshanti is 'patience' because it is the ability to face one's Karma with wisdom and dignity, without feeling yourself 'a victim'. And this, W.Q. Judge says, is the best remedy against "becoming insane."]*

*It is good for the ITC Conference, to 'harvest' every advise that W.Q. Judge gives here, collect these advises into groups, and explain the theosophical 'why and how' of these advises.]*

### ON WISDOM IN ACTION (Extracts from letters)

This is the right conclusion, to let all talk and other people's concerns slip by and not meddle, No one should be taking information to another, for it fans a flame, and now we have to ignore everything and just work on, be good and kind and, like St. Paul's charity, overlook all things. Retire into your own silence and let all others be in the hands of Karma, as we all are. 'Karma takes care of its own.' It is better to have no side, for it is all for the Master and He will look out for all if each does just right, even if, to their view, another seems not to do so. By our not looking at their errors too closely, the Master will be able to clear it all off and make it work well. The plan of quiet passive resistance, or rather, laying under the wind, is good and ought to work in all attacks. Retreat within your own heart and there keep firmly still. Resist without resisting. It is possible and should be attained. Once more, au revoir only, no matter what may happen, even irresistible Death itself. Earthquakes here yesterday: these signify some souls of use have come into the world somewhere; but where?

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Well, now, just at this minute I do not know exactly what to say. Why not take up an easy and fluidic position in the matter? An occultist is never fixed on any particular mortal plan. So do not fix your mind as yet on a plan. Wait. All things come to him who waits in the right way. Make yourself in every way as good an instrument for any sort of work as you can. Every little thing I ever learned I have now found out to be of use to me in this work of ours. Ease of manner and of speech are of the best to have. Ease of mind and confidence are better than all in this work of dealing with other men—that is, with the human heart. The more wise one is the better he can help his fellows, and the more cosmopolitan he is the better, too. . . . When the hour strikes it will then find you ready; no man knows when the hour will strike. But he has to be ready. You see, Jesus was in fact an occultist, and in the parable of the foolish virgins gave a real occult ordinance. It is a good one to follow. Nothing is gained, but a good deal is lost, by impatience—not only strength, but also sight and intuition. So decide nothing hastily. Wait; make no set plan.

Wait for the hour to make the decision, for if you decide in advance of the time you tend to raise a confusion. So have patience, courage, hope, faith, and cheerfulness.

The very first step towards being positive and self-centered is in the cheerful performance of duty. Try to take pleasure in doing what is your duty, and especially in the little duties of life. When doing any duty put your whole heart into it. There is much in this life that is bright if we would open our eyes to it. If we recognize this, then we can bear the troubles that come to us calmly and patiently, for we know that they will pass away.

. . . You can solidify your character by attending to small things. By attacking small faults, and on every small occasion, one by one. This will arouse the inner attitude of attention and caution. The small faults and small occasions being conquered, the character grows strong. Feelings and desires are not wholly of the body. If the mind is deliberately taken off such

subjects and placed on other and better ones, then the whole body will follow the mind and grow tractable. This struggle must be kept up, and after a while it will be easier. Old age makes only this difference—the machine of body is less strong; in old age the thoughts are the same, if we let them grow without pruning.

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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. It is better to acquire a lot of what is called carelessness by the world, but is in reality a calm reliance on the law, and a doing of one's own duty, satisfied that the results must be right, no matter what they may be. Think that over, and 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.

I am sorry to hear that you are passing through what you mention. Yet you knew it would have to come, and one learns, and the purpose of life is to learn. It is all made up of learning. So, though it is hard, it is well to accept it, as you say.

Do you know what it is to resist without resistance?

That means, among other things, that too great an expenditure of strength, of “fortitude,” is not wise. If one fights, one is drawn into the swirl of events and thoughts, instead of leaning back on the great ocean of the Self which is never moved. Now you see that. So, lean back and look on at the ebb and flow of life that washes to our feet and away again many things that are not easy to lose nor pleasant to welcome, Yet they all belong to Life, to the Self. The wise man has no personal possessions.

Anyway, you are right that struggling is wrong. Do it quietly—that is the way the Masters do it. The reaction the other way is just as you say, but the Master has so much wisdom He is seldom, if ever, the prey of reactions. That is why He goes slowly. But it is sure. . . . I know how the clouds come and go. That is all right; just wait, as the song says, till they roll by.

Arouse, arouse in you the meaning of “Thou art That.” Thou art the Self. This is the thing to think of in meditation, and if you believe it, then tell others the same. You have read it before, but now try to realize it more and more each day, and you will have the light you want. . . . If you will look for wisdom you will get it sure, and that is all you want or need. Am glad all looks well. It would always look well if each and all minded their own things and kept the mind free from all else.

Patience is really the best and most important thing, for it includes many. You cannot have it if you are not calm and ready for the emergency, and as calmness is the one thing necessary for the spirit to be heard, it is evident how important patience is. It also prevents one from precipitating a thing, for by precipitation we may smash a good egg or a good plan, throw the Karma off for the time, and prevent certain good effects flowing. So, keep right on, and try for patience in all the very smallest things of life every day, and you will find it growing very soon, and with it will come greater strength and influence on and for others, as well as greater and clearer help from the inner side of things.

For the love of heaven do not take any tales or information from any person to any other. The man who brought news to the king was sometimes killed. The surest way to make trouble out of nothing is to tell about it from one to another. Construe the words of the Gîtâ about one's own duty to mean that you have nothing to do in the smallest particular with other people's fancies, tales, facts, or other matters, as you will have enough to do to look out for your own duty. . . . Too much, too much, trying to force harmony. Harmony comes from a balancing of

diversities, and discord from any effort to make harmony by force. . . . In all such things I never meddle, but say to myself it is none of my affair at all, and wait till it comes to me—and thank God if it never arrives! And that is a good rule for you.

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Think of these points:

- (a) Criticism should be abandoned. It is no good. Cooperation is better than criticism. The duty of another is dangerous for one whose duty it is not. The insidious coming of unbrotherly criticism should be warned against, prevented, stopped. By example you can do much, as also by word in due season.
  - (b) Calmness is now a thing to be had, to be preserved. No irritation should be let dwell inside. It is a deadly foe. Sit on all the small occasions that evoke it and the greater ones will never arise to trouble you.
  - (c) Solidarity.
  - (d) Acceptation of others.
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It is not wise to be always analyzing our faults and failures— to regret is waste of energy. If we endeavour to use all our energy in service of the Cause, we shall find ourselves rising above our faults and failures, and though these must perhaps occur, they will lose their power to drag us down. Of course, we do have to face our faults and fight them, but our strength for such a struggle will increase with our devotion and unselfishness. This does not mean that vigilance over one's thoughts and acts is ever to be relaxed.

If you will rely upon the truth that your inner self is a part of the great Spirit, you will be able to conquer these things which annoy, and if you will add to that a proper care of your bodily health, you will get strength in every department. Do not look at things as failures, but regard every apparent failure after real effort as a success, for the real test is in the effort and motive, and not in the result. If you will think over this idea on the lines of The Bhagavad Gîtâ, you will gain strength from it.

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As before, so now, I will do all I can for you, which is not much, as each must do for himself. Just stay loyal and true, and look for the indications of your own duty from day to day, not meddling with others, and you will find the road easier. It is better to die in one's own duty than to do that of another, no matter how well you do it. Look for peace that comes from a realization of the true unity of all and the littleness of oneself. Give up all, in mind and heart, to the Self, and you will find peace.

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The deadening dullness you speak of is one of the trials of the age, but we have some good and earnest people, and they may act as the righteous men in the cities of old, for our ideas are more mighty than all the materialism of the age, which is sure to die out and be replaced by the truth. You will have to take care that the spirit of the time, and the wickedness and apathy of the people, do not engender in you a bitter spirit. This is always to be found in the beginning, but now, being forewarned, you are forearmed.

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Do not allow bitterness to come up; keep off all personalities all the time; let the fight be for a cause and not against anyone. Let no stones be thrown. Be charitable. Do not let people be asked to step out, no matter what they do; when they want to go they may go, but don't have threats nor discipline, it does no good but a lot of harm.

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Say, look here, never growl at anything you have to do. If you have to go, just take it as a good thing you have to do, and then it will redound to the good of them and of yourself, but if it is a constant cross then it does no good and you get nothing. Apply your theories thus. . . . 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.

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I think that you will be helped if you will try to aid some poor, distressed person by merely talking and expressing your sympathy, if you are not able to help in money, though the very fact of giving five cents to someone who needs it is an act which, if done in the right spirit—that of true brotherliness—will help the one who gives. I suggest this because you will, by doing so, set up fresh bonds of sympathy between you and others, and by trying to alleviate the sorrows or sufferings of others, you will find strength come to you when you most need it.

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Let them croak, and if we keep silent it will have no effect; as there has been trouble enough, it is better not to make it any worse by referring to it. The only strength it has is when we take notice. It is better policy for all of us who are in earnest and united to keep still in every matter that has any personal bearing.

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*Silentio*, my dear, is almost as good as patience. He laughs best who does it last, and time is a devil for grinding things. . . . Use the time in getting calmness and solid strength, for a big river is not so because it has a deep bed, but because it has VOLUME.

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Rely within yourself on your Higher Self always, and that gives strength, as the Self uses whom it will. Persevere, and little by little new ideals and thought-forms will drive out of you the old ones. This is the eternal process.

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Troubles are ahead, of course, but I rather think that the old war-horse of the past will not be easily frightened or prevented from the road. Do your best to make and keep good thought and feeling of solidarity. . . . Our old lion of the Punjab is not so far off, but all the same is not in the place some think, nor in the condition, either.

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

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There is service objective and its counterpart within, which being stronger will at last manifest without.

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

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The promises I made to myself are just as binding as any others.

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Be true lovers, but of God, and not of each other. Love each the other in that to one another ye mirror God, for that God is in you each.

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We all are; I, too. We never *were* anything, but only continually are. What we are now determines what we will be.

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In order to off-set the terribly cold effect of perceiving the littleness of human affairs, one must inculcate in oneself a great compassion which will include oneself, also. If this is not done, contempt comes on, and the result is dry, cold, hard, repellent and obstructive to all good work.

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I know that his absence is a loss to you, but I think if you will regard all things and events as being in the Self and It in them, making yourself a part of the whole, you will see there is no real cause for sorrow or fear. Try to realize this, and thus gain confidence and even joy.

There are valleys in which the greatest shadows are due to old lives in other bodies, and yet the intensity of universal love and of aspiration will dissipate those in an instant of time.

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THE LIGHT OF THE EYE FADETH, THE HEARING LEAVETH THE EAR, BUT THE POWER TO SEE AND TO HEAR NEVER DESERTETH THE IMMORTAL BEING, WHICH LIVETH FOREVER UNTOUCHED AND UNDIMINISHED.

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