

My dear Friends,

We are now near the moment when the Convention here and the Summer School will commence. We were to have had the presence of Rukmini Arundale, but at the last moment she could not come as she can not leave India until her bill for the protection of animals has been passed by the Indian Senate. Perhaps she will come next year. Meanwhile there are three officiating at the meetings, John Coats, Fritz Kunz and I. As soon as the Summer School is over I shall set sail on Aug. 5 from New York on the "Queen Mary" for England, where I shall have exactly four weeks. Then, on Sept. 8, I must go on again to India for the School of the Wisdom. It will be lovely to see beautiful Adyar again. I never thought that would happen. So I shall be saying goodbye to hospitable and generous America. I was so glad when Mr. Perkins asked me to come over here once more, for I wanted to see all the American members once more in this life. He has asked me to write the editorial for the August American Theosophist. That will be of the nature of a farewell talk. Sri Ram asked me to stay on longer here than was at first anticipated. I am glad he did for now I have been able to visit almost every Lodge in the Section. It is curious, but I have a very strong conviction that I shall not be long out of incarnation and that the next time I shall be born here.

I have just come back from a flying visit to Canada for their Convention at Toronto. We had a splendid time all of us. It was a very happy and friendly Convention. The Hamilton Lodge came in force and their ladies provided us with sumptuous meals all the time. There were three speakers, Boris de Zirkoff who you all know is a grand-nephew of Madame Blavatsky, Sam Wylie of Ann Arbor and myself. I would like to have stayed longer. I found some nice young people up there and two may come to our Convention here. I wish there were more young people in our ranks. H.P.B. once said that most people did not begin to be interested in Theosophy till they had suffered somewhat. That is not always true, for I became interested when I was 23. But then I think that means that we knew such thought before, perhaps in Neo-Platonist days and before.

Once Bishop Leadbeater gave me a list of where I had been born before with dates and also the relations of a past going back for thirty-three lives. I have met quite a number of my old relations since. With some I feel the old link, with others not. Which shows me that the links which endure are of the soul and not of the evanescent personality. I used to help Don Ruspoli when I was first in Adyar, draw up charts for all the "lives". We put one sex in black ink and the other in red. I noticed one or two people who were hardly ever separated. One was a father and daughter in this life. Another was a husband and wife, born in quite different strata of society, who had been married so very often before. In Alexandria the wife had been born as his sister and that one and only time he married me. When I worked out the list for them the wife wrote to me: "I see, Clara, that in Alexandria you had my husband, but you may be quite sure that I will never let you have him again!" That suits me all right.

One of this letter group has asked me to amplify what H.P.B. said about being too anxious and trying too hard, which I mentioned in my last letter. I can do that by quoting both the Bible and Light on the Path. "Which of you," said the Christ, "by taking thought can add a cubit to his stature?" And Light on the Path tells us to "grow as the flower grows, unconsciously, but eagerly anxious to open its soul to the air. So must you press forward to open your soul to the eternal. But it must be the eternal that draws forth your strength and beauty, not desire for growth." Lots of people are too tense, too anxious about themselves and everything, too wishful to become something different very quickly. But have you noticed that Nature will not be hurried, and to force growth is, as the Master says, to create monsters. We often over-develop in one direction only to the detriment of other sides of our being. Then along comes mother Nature and shuts down the over-developed part and simply forces us to look in another direction. Most of us are unequally developed, most of us lop-sided, most of us a wee bit neurotic which means the same thing.

What shall we do about it? I suggest that we begin with taking ourselves as we are and not getting fussed about it. I remember Krishnaji asking us whether we were willing just to be ourselves? No, we are all in a hurry to be something which we consider better, more praise-worthy, more remarkable. Of course the cause is the old enemy, No. 1, again. God, who is Life, knows much better than we do. So the first step is to accept yourself and to be quite happy being what you are.

Does that mean that we are not to try and improve matters? Certainly not. But we do not really improve matters by anxiously trying to become something different, mostly because we want to be noble and splendid. I think it is rather dangerous to be always analysing ourselves. Let us put it this way: it is not good for the little self to be always examining itself. We run the risk of becoming self-centered, and then goodbye to happiness and wisdom. The proper person to look at our little selves is our own bigger One inside. And he has no personal aims. The Voice of the Silence says that either praise or blame affects him not. So try in imagination to be that serene, non-egotistic angel within and like him deal out neither praise nor blame to one's self or others but only try to understand. If we really understand, our deficiencies will vanish at once. Other people's deficiencies will not bother us.

So do not let us want to be something, nor to ask for anything, either materially or spiritually. But try to understand, reverence, love (when you see it you will) the beautiful, the sublime, the lovely, and our souls will glow and open to the sunshine of its being, the divine beauty which is the soul's destiny and ecstasy. And we shall learn to love God for His own sake alone, and not try to grasp Him to adorn our own personality. A flower does not know it is growing. It does not pull itself up by the roots every now and then to see if it is. Worship the divine eternal loveliness without a thought of what you are, and you will become its little channel. For remember, "The man who does not know thinks that he is great, that he has done this or that great thing; the wise man knows that only God is great, that all good work is done by God alone."

There are two Qualifications for Initiation called Uparati and Titiksha, generally translated Tolerance and Endurance. But we can put them this way: Letting people be as they are, and letting events be what they are. Love, says Starr Daily, the convict saint, does not desire to reform anyone, and by not wanting to reform them it transforms them. One could say a great deal more. "Draw on the breath of the great life throbbing in us all," wrote the Master to Mr. Judge, "and let faith (which is unlearned knowledge) carry you through your life as a bird flies in the air, undoubtingly.... You must live for other men and with them, not for or with yourself."

Let us be ourselves quite happily, or, as a famous doctor puts it: "Tell yourself, life is good, and allow yourself the delightful feeling of being happy."

Your affectionate friend,

Clara Codd

From your secretary:

Your generous contributions for "postage" produced another surplus of \$25.00 for Miss Codd before she left Olcott. She sends her grateful thanks.

My own address has been changed to: Route 2, Box 4, Ojai, California

(Mrs.) Ruth L. Doak

*Hi Darling!
Ruth*