

Clara's book will be titled "The Way of the Disciple"

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Route 2, Box 7, Ojai, Calif. USA  
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My dear Friends,

I am afraid my enthusiasm about the last American Convention has been in some places a little misunderstood. One of my correspondents wishes to know what I mean by saying that the T.S. is now "saved"? She writes, "Of course we all have a feeling that something new must come in, or rather that we members must change in some way or other. We all have a feeling that we are waiting for something that can change everything, not only in the world situation but also in tiny things, as the Lodge work for instance ..... The great revolution in our beloved T.S. has started, you say, and these words must indeed mean something more than is usually said and claimed by Theosophists all over the world." Perhaps I was a little too enthusiastic. It was the speeches by Dr. Smith and Miss Joy Mills that so inspired me. Let us all look at things as straightly as we can. We cannot but be aware that during these past years our members have tended to get into a kind of "jog-trot". We go on in exactly the same way. We hold numerous meetings, and as we have not many very good lecturers they all tend to become a little dull. We sit and listen instead of enquiring and searching and studying for ourselves. And so when the meeting is a little dull we stay away or grumble. Members have said to me, "We have not got anyone to tell us anything these days." You see, we want to be told instead of developing ourselves. Consequently even our public meetings tend to get stylised and bookish instead of alive and human. I think our members were intended to grow and develop. You remember the Master's words that the beginning of the Great Way was "a clean life, a pure heart, an open mind, an eager intellect, etc." Some of our members do not bother too much about a clean life, or trouble much about acquiring an eager intellect which is the precursor of "an unveiled spiritual perception". Some of our members have left us and joined bodies which give them all the time directions and messages so-called from the Adepts. My dear friends, they are the blind leading the blind. If we wish for true leading there is only one way, to develop our organs of perception by beautiful living and deep thought. Be very wary of outside direction. There is only one true Master of our souls, as The Voice of the Silence states, the divinity within each one of us; and our duty is so to develop and purify that divinity's vehicles of consciousness that it can inspire and lead us. What I really mean by the revolution which has now begun is that quite a number of our members have seen that and are really doing something about it. The American staff is leading in this direction at present. It will not be long before their example is followed by other Sections and then we shall live gloriously. I have long seen that it is fatal to wait to be told. I remember Dr. Besant once telling us that the reason why so many of us have not yet drawn officially nearer to our Masters was "lack of initiative." And lack of energy, will and intelligence. Yes. I must lay the emphasis upon intelligence. As I have often said, it is not intellectualism. That only means the amassing and ordering of data, facts. Too much of that sometimes stultifies the real Intelligence. Intelligence is a spiritual power. We can give it many names. Dr. Arundale used to tell us that it was a good thing to describe things by as many names as possible, so that we should not get hypnotized by one. Let us call it "insight", understanding, inspiration, intuition. When a Lodge has even only one member thus equipped, it remains alive. When there are none, the Lodge dies. I also remember Bishop Leadbeater talking to us about why we were not yet disciples. "I know that it is the dearest wish of all of you," he said, "but, if you do not mind my saying so, there is not quite enough of you yet for the Master to do anything with!" We all have to grow. Sometimes we think that if only we could live at Adyar, we would automatically "grow". But, Dr. Besant told us, sometimes a member who is all alone at some far away outpost is making more progress than one who lives at Adyar. Living at great centres will not bring us nearer, just because we are there. Nor do we achieve it by working in a Lodge with the idea of achieving, but only with a self-forgetting love of men. It does not help to haunt great leaders with the same selfish ambition in mind. Let us remember the words of the Master K.H. to Mr. Sinnett: "To our minds, these motives (those of A.P.S.), sincere and worthy of every serious consideration from the worldly standpoint, appear selfish..... They are selfish because you must be aware that the chief object of the T.S. is not so much to gratify individual aspirations as to serve our fellow men..... Perhaps you will better understand our meaning when told that in our view the highest aspirations for the welfare of humanity become tainted with selfishness if, in the

mind of the philanthropist there lurks the shadow of desire for self benefit or a tendency to do injustice, even when these exist unconsciously to himself." Or, to go on quoting the Master K.H., "Our Society is not a mere intellectual school for Occultism. The moral and spiritual sufferings of the world... need help and cure."

I remember, too, how Dr. Besant asked us in a talk about aspiration to discipleship, that looking forward to that day we should try to take something in our hands which will be of use to Him. That would depend upon our nature and circumstances. One might be a true student and take his knowledge, another might be a man of heart with little opportunity for study. He could take his loving heart. Even a man of business who was truly dedicated could take his money. And she also told us that in view of all the lives which were coming when the Masters would need every one of us, to develop to the utmost of our power all our qualities and faculties. She said that most of us only lived up to about one tenth of our hidden capacity. In order to bring our hidden capacities to the surface we should always try to do something a little difficult. Not wildly beyond our powers, but a little difficult. "Keep alive in you the faculty of effort," she said.

Now I remember that I said I would talk about the best way to wake up the spiritual intelligence. It is the result of steady, unwavering, deep thought. The purified and developed mind reaches steadily upwards towards its diviner counterpart. This is also the way to overcome all deficiencies. We can battle with them, but to battle with them lends them force by opposition. It is much better to transcend them, to leave them behind. And this is the only way to do it. We must think, we must aspire, develop our will, our perseverance, our steady stepping. Waiting for some one else, however revered, to tell us that we are here or there, is fatal. Throughout a long life, moving among so many, I have seen its fatal results. Come then, my friends, wake up, stand upon your own feet, holding each other's hands, step forward, TRY, as our Masters so often say in their letters. Do not forget that this is a long, long way. Yet we can each one of us only commence it where we are now and as we are. Determination, said the great Teresa of Avila, is all. Look for no results or rewards. "Thy business is with the action only," says the Bhagavad Gita, "never with its results." I think God wants of us the whole heart which is the pure heart, which has no room for any thought as to what the personality is gaining, if anything at all.

I like a book I have just come across by a minister who was born psychic, Arthur Ford, called "Nothing so Strange." He has a chapter on "The Pathway of Prayer." It would help many of you. "The process of prayer," he writes, "is the process of being made over. This is not a thing that can be done in spurts. There has to be a definite and regular time for two-way exchange of thought" (between ourselves and heaven, C.C.). He speaks of intercessory prayer, "To pray for another is to try and stand in his stead before God." When a woman said she did not know how to pray, the answer was, "Just to lay her heart open." Which reminds me of the words of a famous novice-master to a young monk: "Pray as you can and do not try to pray as you can't. Take yourself as you find yourself: start from that."

Your affectionate friend,

Clara Codd

Several of you have asked me for a reminder when your pledges are due again, so this is it: our fiscal year begins November 1st. And do remember: if you wish income tax exemption, make your check to "Theosophical Society in America" --- but please send it to me. --- Ruth Doak