

99. June-July 1962

"Way's End," Beech Avenue, Camberley, Surrey

My dear Friends,

In April last I came back to England, and at the end of June I shall go to live at the above address. This is near a Theosophical Centre which is rapidly growing. There is not only a number of houses in a lovely wooded park, but also a central dining hall and guest house, and now, recently added, a hall for big meetings. For many years I have always come back to my sister's home in Steele's Road, London, but now this house has grown beyond her and she is giving it up at the end of June. She will go to live with my youngest sister who has a little cottage by the sea in Sussex, whilst I, with two more of my sisters, will go to live in a little flat in Camberley. There are many old friends down there. One is the English Sage, as I call him, Mr. E. L. Gardner. He is truly venerable, being now in the nineties. There is also Mr. and Mrs. Stakesby-Lewis, who used to be the General Secretary in S. Africa.

Now that I am here I have received quite a number of requests to help at Summer Schools, Conventions and Federation meetings. In July I shall be at the International Summer School at Swanwick and then at another in Huizen, Holland. Meanwhile my sisters and I are in the throes of moving. As soon as we are settled I shall finish my book, "The Way of the Disciple". That might take me another year. To write a book properly takes a long time.

This time I thought I would like to discuss shortly a subject that often comes up to me. Members ask me how to find a Master of the Wisdom and become His disciple. I once knew a young man who went off to Tibet to find Him and others who thought that by living at some sacred centre, such as Adyar, they would be in a more favourable position to realize their heart's desire. Dear friends, these are complete falacies. The Master can be found just where we are, for the first contacts are what we may call super-sensitive and telepathic. No aspirant is ever overlooked, especially if he has the right motive. In this matter the Master is ruled by strict and unalterable laws. To quote the words of the Master K.H. to Bishop Leadbeater: "To accept any man as a chela (disciple) does not depend on my personal will. It can only be the result of one's personal merit and exertion in that direction." Even the fact that the Adept had a personal affection for the man would not influence the matter. This was to be seen in the case of Mr. Sinnett. Owing to a great and merciful service which Mr. Sinnett had rendered the Master in past lives, he came again into touch with Him this time. The Master affectionately called Mr. Sinnett "my lay chela". He gave him many hints as to how he could become a real one, but apparently our friend never saw the point, and so did not achieve that position in this incarnation.

Our personal merit means the karma we have created in the past. That we cannot know, but the Master does. You may remember C.W.L.'s story of how in the early days of his own discipleship, he ventured to suggest to the Master's notice a great friend of his who was a Buddhist high priest. "I would not do that now that I am wiser," he said. The Master smiled and took him up into a high plane of consciousness where all the souls of men were visible like twinkling stars in the night. Some were brighter than others. Such the Master would watch, even for a few lives.

The point with each one of us is what makes our soul light shine? Or to use another simile, one used by the author of Light on the Path, what is the voice which can be heard in the Master's world? It is not the voice of the intellect, which the Master told Mr. Judge in a letter he considered as material as the physical body. Mr. Sinnett had an idea that it was waste of time bringing knowledge to the ordinary populace. He wanted to get at the great scientists. The Master writes to Mr. Sinnett: "Let a man rid himself of the maya (illusion) that any man living can



set up 'claims' upon adepts. He may create irresistible attractions, but they will be spiritual, not mental or intellectual.... Nothing draws us to any outsider save his evolving spirituality. He may be a Bacon or an Aristotle in knowledge, and still not even make his current felt a feather's weight by us, if his power is confined to the Manas. The supreme energy resides in the Buddhi; latent when wedded to Atman alone, active and irresistible when galvanized by the essence of "Manas" and when none of the dross of the latter commingles with that pure essence to weight it down by its finite nature. Manas, (mind stuff) pure and simple, is of a lower degree, and of the earth earthly: and so your greatest men count but as nonentities in the arena where greatness is measured <sup>by</sup> the standard of spiritual development."

What then is spirituality, since only the voice of the awakened spirit in man can be heard in the world of Spirit? I can give you three definitions but we must pierce through the words to the reality behind them. Dr. Besant told us that it was the ability to intuit the unity of all life. H. P. Blavatsky said that "Spirituality is not what we understand by the words 'virtue' or 'goodness'. It is the power of perceiving formless, spiritual essences." Dr. Besant also told us that there were two things which were often mistaken for spirituality. One was piousness. A man can be extremely pious and religious without having an ounce of spirituality in him. Another was to mistake psychic power for spirituality. It is no more really spiritual to see an astral object than to look upon a physical one.

The third definition I like best of all. It is given by Professor Radhakrishnan, the great Indian philosopher who is India's Vice President: "God is Life Recognition of this fact is spiritual consciousness."

I think it also means rising above the "pairs of opposites" and in the end being unaffected by them. The "pairs of opposites" are not real. They are there to help evolve our self-consciousness and self-motivation. In the world of the Real there is not good and evil, sacred and secular, but one mighty, holy, glorious and eternal power bringing every man to his ultimate bliss and fulfilment. "God" is neither good nor evil but beyond both. "I form the light, and create darkness: I make peace, and create evil. I the Lord do all these things." (Isaiah 45 7)

It also means the absolute negation of the little self, the Ahankara, or sense of "I-ness", of "me" and "mine", that which India calls the "great heresy of separation" H.P. B.'s words are pertinent here. "True occultism is the great renunciation of self, unconditionally and absolutely, in thought as in action. Not for himself but for the world he lives. No sooner is a chela accepted than his personality must disappear, and he has to become a mere beneficent force in nature. It is impossible to employ spiritual force if there is the slightest tinge of selfishness remaining in the operator. The powers and forces of Spirit lend themselves only to the pure in heart -- and this is divine magic."

But we cannot destroy our egocentricity by fighting it. That only accentuates it. It is better done by what the Catholics call "transcension." Let us give up thinking so much about ourselves, or caring what happens to that little self. And think more instead of "the great, the sublime, the beautiful, which are the shadow of God upon earth." (Mazzini) Spiritual light is reached by love, not sentimentality, by identification with all others and all life. The Lord Buddha's classic meditation tells us this. You will remember it. First to think of all the sorrows and disabilities of others until a profound compassion moves the heart, then to equally picture all their joys and successes, rejoicing in their happiness. NO, the first meditation was the one where a man longed for the weal and welfare of all beings



even including that of his enemies. Then the last was to rise in imagination above all the pairs of opposites, and regard our own fate with impartial calmness and perfect tranquillity.

All the great teachers and the great scriptures tell us the same story. "To live to benefit mankind" is the first step, says The Voice of the Silence. The Master K. H. in a letter to Mr. Judge, writes: "You must live for other men and with them, not for or with yourself."

This frame of mind also delivers us from noticing or caring who is somebody or who is nobody, or whether we are somebody or nobody ourselves. In that same letter to Mr. Judge, the Master tells him to "Desire no results which are forms of power. Desire only in your efforts to reach nearer to the centre of Life (which is the same in the universe and in yourself) and which makes you careless whether you are strong or weak, learned or unlearned." As I know I have so often told you, I saw this so vividly at that great meeting in Banares long, long ago, when Krishnaji was overshadowed. Then I saw that in the eyes of Spirit there was no small and great, no evolved and unevolved. For everything was equally beloved, equally important.

So, do you see what is the voice that can be heard in the Master's world? It is the genuine love of men, indeed of all living things. It is said in the Indian scriptures that the Adept loves every son of man better than mothers love their first-born sons. I do not think it is an emotional sensation. It is more an honest desire for the happiness and welfare of everything.

Sometimes people think that to be an occultist or the pupil of a Master one has to give up ordinary life and all its human obligations. Just the reverse is the case. "What has the esoteric teaching to do with the outward man?" writes H.P.B. "A soldier may be stuck in his sentry box like a barnacle to a ship, and yet the soldier's Ego be free to go where it likes and think what it likes best. A man of means, independent and free from any duty, will have to move about and go, missionary like, to preach Theosophy. A man tied by his duty to one place has no right to desert it in order to fulfill another duty, let it be however much greater; for the first duty taught in occultism is to do one's duty unflinchingly by every duty." She also writes elsewhere: "Chelaship has nothing to do with means of subsistence, or anything of the kind, for a man can isolate his mind from his body and its surroundings. Chelaship is a state of mind rather than a life according to hard and fast rules on the physical plane. This applies, especially, to the earlier, probationary period."

This is such a tremendous subject that I must say more next time. Let me close with three wonderful aphorisms of Olive Schreiner which you have often heard me quote:

"Holiness is an infinite compassion for others, Greatness is to take the common things of life and walk truly among them, Happiness is a great love and much serving."

Affectionately yours,

Clara Codd