

My dear friends,

We have some sort of study week-end here every three months. The last one was not exactly a Theosophical one, although along similar lines. Such a nice number of young people came, and a famous psychologist gave a talk. I think it is a sign of the times, the intense interest in some sort of psychology. An article appeared in "The Daily Express" the other day entitled "Why not try Inner Silence?" The writer says: "Some of the most important people are going in for 'Inner Silence' these days, a cult of meditation is blowing through the tension-wracked world of business and the arts, like a wind off Everest." Eighty years ago the Master said that "a wave of mysticism was sweeping over Europe." It is now sweeping over the whole world.

The world is passing from the idea of God transcendent to the intuition of God Immanent. I can see that it is a long preparation for the coming of the Sixth Root-Race which will be the first more spiritual race that has yet appeared. The Seventh will be god-like in comparison to what we are now. It always surprises me when I come across the pessimists who cry that we are on the way to disaster. During the life of this planet there will be seven races evolved. We cannot, therefore, be doomed to extinction. For myself, I have no fears whatever. It is not going to happen. I have no fears really about anything, for I am so fully persuaded that all things move together for final good. Some of my friends are quite excited about what this or the other politician has done. I think we are all pretty stupid and ignorant together! I can imagine a much better form of government than we have, government by the wise, the experienced, the adequate. But meanwhile let us be patient, and put up with whatever we have and with whatever comes, with sympathy and as much understanding as we can muster. The Master K.H. says: "We never whine over the inevitable but try to make the best of the worst."

Not only does the Master make the best of the worst, but he never presses things too much either, because, as he says, to force the pace is to produce monsters. In occultism there are times and seasons just as there are in Nature. H.P.B. says somewhere that the occultist waits until it is the right season to sow his seeds of wisdom. I think Mr. Sinnett was a little anxious to get on quickly, but the Master knew that he was not really quite ready. "If only you had come to me as a boy of seventeen," he writes, "before the world had put its heavy hand upon you." As it was the Master says to him: "I will not tell you to give up this or that, for, unless you exhibit beyond any doubt the presence in you of the necessary germ, it would be useless as it would be cruel." When Mr. Hume ordered his poor ailing wife to give up her toddy of whisky or whatever it was, the Master wrote: "As for liquor, with which Mrs. Hume has for long been sustaining her system, you yourself know the fatal effects it may produce in an enfeebled constitution were the latter to be suddenly deprived of its stimulant. While a strong constitution might rally after the first shock of such a change as proposed, the chances are that she would fall into a decline."

I used not to believe in "dying of a broken heart," but I have met three cases of it in life. One was a member of ours who had retired, and the joy of his heart was his little English home with its garden. His daughter had married and gone to America. Nothing would please his wife but to sell their little home and join the daughter in the States. On one of my journeys there I came across them. They were now living in a new district in a new house with nothing but mud round it. The wife was quite happy but the poor old husband wandered around all day with a look of complete hopelessness. He died, of a broken heart, it was clear to me.

Another case would interest you all. I knew well in Adelaide, Australia, a wonderful Afghan doctor who did miracles of healing, and he never charged for what he did. A woman who had emigrated to Australia, and left her little girl behind with the grandparents, married an inn-keeper and thought it would be nice to have her little daughter out too. The child came and soon began to go into a decline which no doctor could cure. Some one advised her to take the child to the Afghan. The old man shook his head. "No medicine is needed here," he said, "the child is dying of homesickness. The only way to save her is to send her back at once." A similar case I knew of occurred in New Zealand.

You cannot uproot some people, especially when they are old. When I first went to Australia, on the maiden voyage of the Euripides, there were only classes I and III. On Sundays the emigrants from the Third class came over for Sunday service. Some of them always wept. They were leaving home and all that had been dear to them, and venturing into the unknown. We had a concert in the First class and invited them over. They returned the compliment by inviting us to a dance. I laugh when I think of it, for a hefty engineer came up to me. "Shall us have a twist?" he enquired. And didn't he twist me!

Now I have a favorite definition of the two qualities of Uparati and Titiksha, which are necessary for admission to the Great Brotherhood, and which are generally translated as Tolerance and Cheerfulness. This is my definition. Uparati is letting people be what they are, and Titiksha is letting events be what they are. How we ache to change other people and to change events, when all the time the only thing we can change is ourselves. I love the "divine indifference" as it is sometimes called, of the occultist. He is the rock, he lets the waves of life sweep over him, and their sweeping purifies him. Let me quote H.P.B.'s words:

"Harmony is the law of life, discord its shadow, whence springs suffering, the teacher, the awakened of consciousness.

"Through joy and sorrow, pain and pleasure, the soul comes to a knowledge of itself; then begins the task of learning the laws of life, that the discords may be resolved and the harmony restored.

"The eyes of wisdom are like the ocean depths, there is neither joy nor sorrow in them; therefore the soul of the occultist must be stronger than joy and greater than sorrow."

Of course in its true sense this is a quality for candidates for Initiation. The Master says that chelas are taught to be as indifferent to psychological pain as to physical pain. And although this is too high for most of us, yet we can get ideals from it. It certainly demands great courage and selflessness. Yet it is one of the ways to learn to be a spirit instead of a transient personality. For the spiritual man is unaffected by anything that happens to his personality. And H.P.B. used to tell her people to make a bundle of their ordinary selves and to nail it to the Higher Self. I will now quote to you some suggestions for daily life that she wrote: "Develop thought. Strive, by concentrating the whole force of your soul, to shut the door of your mind to all stray thoughts, allowing none to enter but those calculated to reveal to you the unreality of sense, life, and the Peace of the Inner World will come. Ponder day and night over the unreality of your surroundings and of yourself. The springing up of evil thoughts is less injurious than that of idle and indifferent ones. Because as to evil thoughts you are always on your guard, and having determined to fight and conquer them, this determination helps to develop the will power. Indifferent thoughts, however, serve merely to distract the attention and waste energy.

"The first great basic delusion you have to get over is the identification of yourself with the physical body. Begin to think of this body as nothing better than the house you have to live in for a time, and then you will never yield to its temptations. Try also with consistent attempts to conquer the prominent weaknesses of your nature by developing thoughts that will kill each particular passion. After your first efforts you will begin to feel an indescribable vacuum and blankness in your heart; fear not, but regard this as the soft twilight heralding the rise of the sun of Spiritual bliss. Sadness is not an evil. Complain not; what seem to be sufferings and obstacles are often in reality the mysterious efforts of nature to help you in your work if you can manage them properly. Look upon all circumstances with the attitude of a pupil."

This last sentence reminds me of a passage in the letters of W. Q. Judge, where he writes: "Learn to look on every circumstance as that which you have most desired." I can now give you Dr. Besant's words. I know this is a plethora of quotations, but the words of the great are better than just mine.

"That aloofness from the objects of the senses and of the mind, that enables a man to go on his way unshaken by attraction or repulsion, untouched by emotion, marked by calmness, tolerance, sweetness and tenderness, gives to each event its just value in the momentary scheme of things, so that the ignorant may be helped to feel right attraction and repulsion. Dispassionate man shows interest in all that interests others, throwing his force to enable them to feel rightly for them."

Understanding which is love is the root of true tolerance. I remember C.W.L. could not bear arguments. He said they led nowhere. The Master told Mr. Sinnett that very different personalities in a Lodge added to its strength, if they could agree to disagree in details thus "bring about more strength in such friendly division than enforced unity." If that were only the rule everywhere!

Your affectionate friend,

Clara Codd