

February-March, 1948

My dear Friends:

I am again at Olcott for Christmas. Just as last year, we had a wonderful time, with a tree in the Library, and as Fritz Loenholdt was here, a midnight Eucharistic service on Christmas Eve. So many of you all remembered me this Christmas with cards and kind messages that I think I never had so many Christmas cards all at one time in my life before. I must thank everyone of you and send you, herewith, my best of good wishes for the happiness and well-being of everyone of you during this coming year. May it bring more peace and good to a distracted world. But even if the world is full of turmoil, it is our duty to remain calm and full of trust. Very surely one day things will all work out for human good, for the world is in supremely good and humane Hands. As far as the Great Law permits, our Masters will remedy and mitigate every human ill. And we shall aid Them best by our unconquerable hope and belief in life. "Though He slay me yet will I trust Him," said Job, and one day I would like to write to you about that spirit.

If any of you feel there is some special subject you would like me to write about, please do tell me. This time, at the request of a member here, I will write about "Purity." I feel that is a word that is extremely misunderstood. On the surface it often seems to mean some non-infracture of man-made moral law. But it means vastly more than that. Man-made moral law alters with the passing centuries. It is moral in Moslem countries to have more than one wife. In Thibet it is moral for a woman to have several husbands. I think purity really means "wholeness," "completeness." We talk about a pure white handkerchief. Immediately that wholeness is broken by a splotch of ink it is no longer "pure white." And what is true of a piece of white cloth is just as true of our minds and hearts. Love is pure when it has no other element but complete surrender and sacrifice, when all thought of self, either as gainer or giver, has gone, and only desire for the blessedness of the beloved remains the motivating force. First love is sometimes like this.

And our minds are pure when there is in them no thought beyond the will to mirror the divine, impersonal Light. "If thine eye be single, thy whole body shall be full of light." So singleness of mind, wholeness of heart, constitute purity. But one thing can stain that eternal light, the thought of self, the little self. To appropriate things to ourselves, even divine things, is to touch the Holy with soiled hands. The stain is of the essence of desire, desire for self, not desire for God, or for all. Personal desire stains the white radiance of Purity. Even for heavenly things. What says Light on the Path: "It lives fruitfully in the heart of the devoted disciple, as well as in the heart of the man of desire." And the Master K. H. said to Krishnaji: "There are some who forsake the pursuit of earthly aims only in order to gain heaven, or to attain personal liberation from rebirth: if you have forgotten self altogether, you cannot be thinking when that self should be set free, or what kind of heaven it shall have. All selfish desire binds, however high may be its object, and until you have got rid of it you are not wholly free to devote yourself to the work of the Master."

Shall we not desire then? Desire is the motive force of life. But we will all learn to desire rightly, and thus bring to every man one day his true heart's desire. "Light on the Path tells us to "kill out" - that is, "transmute" - ambition, desire for comfort, prestige, feeling of superiority, hunger for sensation, hunger for growth, that is, to feel we are someone or getting somewhere. Then it tells us what to desire: God within us, God beyond us, power, peace, possessions. "But," it goes on to qualify, "those possessions must belong to the pure soul only (i.e.: the united spirit of life) and be possessed by all pure souls equally... Hunger for such possessions as can be held by the pure soul, that you may accumulate wealth for that united spirit of life which is your only true self." "A sacred peace which nothing can disturb" is a pre-requisite for the soul's true growth, and the power we shall covet "is that which makes the disciple appear as nothing in the eyes of men."

So we shall desire for men; for life which is God in action, never just for ourselves. I have often quoted you the words of the Master K. H. to Mr. Judge: "You must live for other men and with them, not for or with yourself." This is purity. And this purity wins the Divine vision. "Blessed are the pure in heart, for they shall see God." How do we see God? Not with fleshly eyes or even with the mind or the emotions, the personal ones, I mean. Perhaps true, unselfish emotion comes near, for there is a secret stairway, a short road, to the Divine, described to us by Dr. Besant. It is by way of the atomic levels in each of our principles.

In the mind body H. P. B. called it the Antahkarana, the "Bridge." She describes it as "Manas purified of all egotism." The mind, still and pure of all wavelenghts of personal desire or scheming so that as in a mirror lake it reflects the glory beyond. Having become "single" it shines with radiant light.

In the emotional body the same level is reached by pure, unselfish emotion, love shining forth, not for what it can attract or even for what it can give, but because like light, it must shine, that being its very nature. Dr. Besant once put this in an unforgettable little mantram:

"There is only one Thinker; let Him think through me.
There is only one Lover; let Him love through me.
There is only one Actor; let Him act through me."

Out of whole-heartedness and single-mindedness grows that quality of the older soul, simplicity. All great souls are simple, unsophisticated. Says the Gita that the sage and the child meet and complete the circle for to both a diamond and a pebble are as one. But the simplicity of the child is not the simplicity of the sage. One is potential, the other is actual, the fruit of experience and the simplification of desires and concepts. In the mid-way stages we become complicated and sophisticated.

The single eye and the whole heart become tremendous channels for the Divine Will, for spiritual strength. "His strength was as the strength of ten because his heart was pure," was said of Sir Galahad in the tales of King Arthur and his Knights.

Well may we desire that purity which sets us free from the burden of ourselves, as the pilgrim, Christian's burden rolled from his shoulders at the foot of Christ's cross in John Bunyan's immortal allegory. The Saviours of men knew that so well, and so the Christ cried: "Come unto Me all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you and learn of Me, for I am meek and lowly of heart." Five thousand years before the Christ, the Lord Shri Krishna uttered the same gracious invitation: "Abandoning all dharmas come unto Me alone for shelter. Sorrow not, I will liberate thee from all sins."

In April next, I shall be leaving the friendly, hospitable shores of the United States, but these Letters will still come to each of you. Mrs. Donna Sherry and Mrs. Mary Patterson will send them out for me from Olcott. In the April Letter I will be able to tell you what next I shall be doing and where I shall be. Meanwhile affectionate good wishes and blessing to everyone of you for this New Year just begun.

From your faithful friend,

Clara Codd

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P. S.: Mrs. Helen Wycherley, 1010 Loyola Avenue, Chicago 26, Illinois, very generously offers to type out any back Letters that are missing for any of you if you will please apply to her.