

August-September 1954
Box 863, Johannesburg, S. Africa

My dear friends,

I am now back again in my own little home in Johannesburg. The Rhodesian work was splendid in response. Whilst there I got my new book typed. I had to laugh for the nice little stenographer evidently could not read my writing properly for she put down some most extraordinary words! However she told me that whilst she was doing it she got so interested, so I gave her some books on Theosophy. I gave our young postman one too, for one day he asked me what our Society was all about. My book, which is called The Ageless Wisdom of Life, is now off to Adyar. I hope they will print it. And now I am beginning a book I have wanted to write for years, The Technique of the Spiritual Life. I am putting into these two books all I have ever learned or found out.

In the Lodge here the President conducts a Krishnamurti class. I sometimes think that one can hardly have a class about his teachings, but everyone seems very interested. I wonder if most of you have seen Krishnamurti's latest book, published by Gollancz, The First and Last Freedom. It has a long preface by Aldous Huxley and is the finest epitome of Krishnaji's teachings I have ever seen. He has also published a book on Education and the Significance of Life which is published by Harper of New York. I feel that Krishnamurti is the greatest teacher on earth today, but he is very difficult. I feel I must warn those who study him that unless we watch ourselves very carefully we may become extremely self-centered. This is bound to happen if we still, even unknown to ourselves, "want something:" security, peace, prestige, achievement, etc., etc. Supposing I discourse this time on what I feel to be the foundation of our discovery of the Self. If you have ever studied the Confessions of St. Augustine you will find that he went very much the same road as Krishnaji.

Now what is that foundation? I think it is this. If we watch our thoughts and desires--and our thoughts are nearly always prompted by our desires, secret or apparent--and we are completely honest and courageous, we shall inevitably find that even our best and highest ideals and aspirations are often prompted by personal desire. We do desire to be safe, secure, assured, at peace. We do want to be something. We are quite wretched when we really discover that we have missed a great deal by being lazy, procrastinating, silly, etc. Why? Because otherwise we would be feeling happy, successful, comfortable, assured. Other people would have liked and admired us, and that is the breath of life to most of us.

Now I suggest that when we see all this, we stop where we are, and do not let ourselves be led into either praise or blame of ourselves. Also when we see the same in other people--for we are all exactly the same underneath--not to be led into either praise or blame there, too. In fact, never criticize another person or ourselves, because the moment we do this at once somewhere a door closes and real understanding is prohibited. If we praise, if we blame, understanding at once ceases. What are we to do then? Wait, and try to understand. And let us realize one thing, it does not matter in the least that we should be anybody in particular, or that we should succeed or achieve anything. Why do we all want to be something special? Because we are poor little lost children in the universe, and want that comfortable feeling of being safe and perhaps superior to many others. But God or Life does not look on us like that.

The great Saints dimly found that out. So they went to extraordinary lengths to "self-naught" themselves, to become, as little Therese of Lisieux said "a grain of sand under everyone's feet." Because as soon as our sense of ego-hood ceases God can step in, but not before. As Krishnaji says, God, Life, Truth, That Which Is, call it what we will, can never be reached or achieved. It will come to us when

the hour is ripe. Because It is there all the time, but we are too deaf and blind with ourselves to see It. He is only saying what Light on the Path says: "Look for the Warrior and let him fight in thee... He is thyself, yet infinitely wiser and stronger than thyself. He is eternal truth... Listen to the song of Life... at first in your own heart... there is a natural melody, an obscure fount in every human heart. It may be hidden over and utterly concealed and silenced--but it is there. At the very base of your nature you will find faith, hope and love.. having heard it you will more readily recognize it around you... Only fragments of the great song can come to you while you are but man... Life itself has speech and is never silent. And its utterance is not, as you that are deaf may suppose, a cry; it is a song... Regard earnestly all the life that surrounds you. Learn to look intelligently into the hearts of men. From an absolutely impersonal point of view, otherwise your sight is colored. Regard most earnestly your own heart. For through your own heart comes the one light which can illuminate life and make it clear to your eyes. Study the hearts of men, regard the constantly changing and moving life which surrounds you, for it is formed by the hearts of men, and as you learn to understand their constitution and meaning you will by degrees be able to read the larger word of life."

Well, dear friends, this is something each must discover for himself. But at least we can begin with knowing that Life is God and that at the depths of all shines forever love and joy and peace. But not our love and joy and peace. His, the One without a Second. But if it can shine through us unhindered, we share that immortal bliss and love and power. I have often thought that our personal loves, good though they be, are such little things. The Foundation Love of the universe, how beautiful, how glorious, how healing it must be. No wonder Krishna-murti says that "Love is its own eternity." Shall we discover and uncover within ourselves that "Immortal Love, forever full, forever flowing free; forever shared, forever whole, a never ebbing sea?"

The great apostle of love was St. Francis of Assissi, for him it was the door into every heart. He taught his monks: "As sure as you love the Lord and me, His servant and your servant, see to it that no brother in the whole world, let him have sinned as he may in any way, is permitted to go from you without forgiveness, if he asks for it. And if he comes a thousand times before you with his sin, then love him altogether more than you love me, that you may draw him back into well-doing."

Your affectionate friend,

CLARA CODD

mp/