

Box 863, Johannesburg, S.Africa
October-November, 1954

My dear Friends:

I have now started a long series of Sunday lectures in the pretty town of Pretoria. Pretoria is particularly noted for its lovely avenues of Jacaranda trees, which in the months of October and November cover the town with blue-purple flowers. It is also the Capitol of the Union, and there all the Ministers of State have their special houses. I remember going to Government House to a working party during the War, and there meeting the wife of General Smuts. I have never forgotten the quiet unassuming little lady. Someone told me that she saw fairies! But I cannot absolutely vouch for the truth of this statement.

I would like to take as a kind of text for my letter this time, some words of the Master K. H. in His last letter, written phenomenally on a letter to Mrs. Besant, nine years after H. P. B.'s death. This, incidentally, is the clearest proof that H. P. B. did not write the "Mahatma Letters" herself, as has sometimes been suggested. In this letter He says that we should not make idols of the Masters, nor talk too much about Them. "Let the devotion and service be," He writes, "to that Supreme Self alone of which each one is a part." Our Masters are very modest men. In one letter to Mr. Sinnett, the Master K. H. sends him "my poor blessing." They would rather we thought about Their work and the good and happiness of humanity. The Master D. K. once said to a group of His pupils that He would be satisfied with them when they had forgotten both themselves and Him in strenuous service for mankind. I sometimes think that in our Society we tend to think so much of the Masters that we forget "God," so to say. And here the Master K. H. says that we should let our devotion and service be to that Supreme Self alone of which each one is a part. We should direct it Godwards.

I think we also forget that it is not possible to contact a Master of the Wisdom until we have come into some slight contact at least with our own Higher Selves, our own Divinity. For it is supremely on that plane that the Master contacts and works upon His disciples. Therefore, let us attract the attention of our own Divinity. I once asked Bishop Leadbeater just how one did that. "By thinking the kind of thoughts and living the kind of life that interests him", he replied. The Higher Self is alive and active on His own plane of being. For him to put more of himself down here we must attract him and make it worth his while. C. W. L. also told us that no one could do as much for us as our own higher selves. He could do more even than the Master.

H. P. B. describes how the watching Deva hosts put the Divine Ego into touch with his coming working clothes of the body at that moment before birth called "quickening." Hereafter, says she, slowly a wedge of light enters the brain of the unborn child. During life afterwards, it shines like a little star of light and is connected with the Divine Ego by a thread of light called the Sutratma. When our thoughts turn heavenwards in aspiration or meditation, the line of light glows and shines. After much thought and aspiration it widens. More and more of the light from the ego flows down. The physical consciousness becomes aware of a strength, steadiness and inspiration gradually increasing. When full contact with the soul is made the light in the head shines out and with some people it is visible to them at certain moments. If once we have contacted the ego thus he will never again in any future life forget us. As Light on the Path says: "He is thyself, yet infinitely wiser and stronger than thyself... Thou art but finite and liable to error. He is eternal and is sure. He is eternal Truth. When once he has entered thee, and become thy warrior, he will never entirely desert thee; and at the day of the great peace, he will become one with thee."

How important is it that we make that contact this life. H. P. B. Also said that many people could, if they only understood, awake their inner divinity this life, but many never knew or understood, and so life went by without their doing this. And the Buddha told his monks that many young people in the world had their minds

only lightly covered with the dust of worldliness. If only they could be shown the way, how gladly they would take it.

Here is a description of the White Magician. He is in touch with his soul. He intuitively perceives the evolutionary purpose, both for himself and others. He can receive and register in his brain impressions from the surrounding soul world. He is "clairvoyante to the atmosphere" of the souls of others. The radiation of his soul is so strong and steady that he thereby attracts others to him for inspiration and help. The power in his life works from above downwards and is above that which belongs specifically to the mind and emotions. His steady mind and unselfish heart becomes the vehicle for that radiation. This is the result of constant interior recollection and aspiration. When fully developed and complete it endows a man with a wisdom, a strength and a power which is far beyond what he is capable of himself. It is the fruit of love. Do we always realize that true impersonality is love? The Master personalizes the Supreme Spirit for us. Therefore, as the Master K. H. said to C. W. L. "Do good works in His name and for the love of mankind." But the true worship belongs to Spirit alone. Do you remember what the Christ said to the woman of Samaria? "God is a Spirit, and they that worship Him must worship in spirit and in truth."

Let us try to feel that great Life in which we live and move and have our being; that Immortal Love which surrounds us as everlasting arms on all hands; that Light that lighteth every man that cometh into the world. For God is Light and Life and Love. And as such shines through the Master and all sanctified souls. One of the most helpful books in the world is Brother Lawrence's Practice of the Presence of God. He was at first an old soldier, poor and illiterate. So they made him the cook and bottle-washer of the monastery. But by that one simple thought of the ever living Presence of God he became a saint and the teacher and inspiration of very many people.

Next time I would like to talk about self-examination. And the time after that about the spirit of adventure in occultism.

Your affectionate friend,

Clara M. Codd

mp/

To my friends of the Clara Codd group in America: With this Letter, and after 8 years of serving as your secretary for Miss Codd, I say au revoir and hasta la vista, and "bow out" at least for a time. On November 28, I leave Denver, sailing from New York on December 1, for a year of service at Adyar. I know your good wishes go with me and I shall happily carry them to all the workers at our International Headquarters, and to others whom I may meet during a brief two weeks in London and South England enroute. It has been a great privilege to have served our beloved Miss Codd and to have contacted each one of you in this manner and to have become better acquainted with some of you by correspondence or personal meeting at our various conventions. Your letters of appreciation have been true inspiration to me and your generous support of this work most gratifying. Mrs. Ruth Doak of 564 Jeter Street, Redwood City, California, has kindly consented to carry on the Letters, and the balance of funds you have contributed is being turned over to her. Please keep her informed of your changes of address and send to her your further contributions. I shall think often of you from Adyar and hope you will be able to contact some of the inspiration which may come to me in that "rare" atmosphere, and further hope that some of you may join me there some time to breathe in at first hand the benefits that come from walking in places hallowed by our great Leaders.

Ever your friend and co-worker,

Mary Gillespie Patterson 