

Box 863, Johannesburg, S. Africa
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My dear Friends:

I am still in Johannesburg, lecturing there and in Pretoria. Occasionally the Society for Psychical Advancement asks me to speak. I spoke there one night on "Our Invisible Selves", and a psychic, newly arrived from England, much intrigued the audience by telling some of them what their auras were like.

I have come across a very interesting statement by W. Q. Judge. It is in an article in the little publication "Theosophia", edited by Mr. Boris de Zirkoff, who is a grand-nephew of H. P. Blavatsky. In it Mr. Judge says that there are two sorts of meditation. "First is the meditation practised at a set time. Second is the meditation of an entire life-time, that single thread of intention, intentness and desire running through the years between the cradle and the grave.... It exists for ever, but practice will develop in us the power to call on that will which is ours.... If we desire truth with the same intensity that we had formerly wished for success, money or gratification, we will speedily acquire meditation and possess concentration. If we do all our acts, small and great, for the sake of the whole human race, as representing the Supreme Self, then every cell and fibre of the body will be full of light." The Bible says that "if thine eye be single, thy whole body shall be full of light." In the Gita it is beautifully put as the lighting up in us of the Supreme One who then becomes visible.

I found this very interesting, for Occultism tells us that on his own plane the Higher Self in everyone of us "meditates." Now for him there is neither time nor space nor causation. He is beyond them all. The Uttara Gita says: "Although the Jivatma is considered to be in the body, but still it is not in the body; it is not affected by any changes of the body, nor does it take part in any enjoyment appertaining to the body, nor can it be bound down or conditioned by anything that binds the body."

All this refers to what a Theosophist calls his Ego. But I do not like that term. It reminds one of egocentricity which is just what our diviner self does not possess. Let us each find a more beautiful name: our Guardian Angel, our Angel of the Presence, Our Divinity, our Inner God. The Christ called it an angel when He said: "Their angels do always behold the face of my Father which is in heaven." Only his limited representative down here is fated to wander the hard ways of earth.

He sleeps in most of us awaiting evocation and development. But he is always there, and is the only true source of wisdom and bliss. What sort of wisdom has he? For it is not earthly mental knowledge. Said Hermes, the Thrice-greatest, "This Race, my son, is not taught, but it is called to memory by God when He so wills."

What is that wisdom, that Love, which is beyond ordinary thought and feeling? It takes us lives to prepare the ground for its awakening. If we have started in other lives we may "break through" in this one. Indeed H.P.B. said that numbers of people could develop the divine consciousness if only they knew and set to work. Paul Brunton writes: "The Quest finishes suddenly. It is not a gradual dawning of more and more truth. The Quest is a sudden rebirth into the Kingdom of Heaven, and once it comes, it comes like a flash of lightening." Does this not remind us of the words of the Christ: The Kingdom of Heaven cometh not by observation." But it comes, when the hour is ripe. It will come when by life and meditation we have broken down every

barrier of the little self. To again quote Mr. Brunton: "When you surrender your ego and attain truth you no longer act but are acted upon; you no longer speak but are spoken through. It means that the Oversoul has found a focus and an outlet in this material world which it did not have before." Again this calls to mind the words of St. Paul: "I live, yet not I, but Christ liveth in me." And also the lovely words of the Master K.H.: The Initiate "is as a pen in the hand of God, through which His thought may flow, and find for itself an expression down here which without a pen it could not have. Yet at the same time he is also a living plume of fire, raying out upon the world the Divine Love which fills his heart."

The "meditation" of our divinity is its Life-purpose. The more we become in tune with him the more does that purpose shine through us and become ours here too. I always think this "soul direction" is the Real Will. Patanjali says: "The right use of the will is the steady effort to stand in spiritual being."

Between the man and the Divine Man in us there is a little bridge, called in Sanscrit the Antahkarana. It is the thread which binds us to our diviner destiny, and which leads us back there after death. With consecrated living and deep aspiration the line swells and shines. And more of our divinity comes down. H.P.B. says that this bridge is Manas purified from egotism. It is our guide and path. Says the Voice of the Silence: "the Light from the one Master, the one unfading golden light of Spirit, shoots its effulgent beams on the disciple from the very first. Its rays thread through the thick dark clouds of Matter."

We must try to live in the light of that diviner self. H.P.B. says: "The key to all our successes is in our recognition of the fact of the Higher Self - colourless, cosmopolitan, unsectarian, sexless, unworldly, altruistic - and the doing of our work on that basis." And again The Voice of the Silence says: "Live in that Master as its ray in thee. Live in thy fellows as they live in it." And the Master K.H. wrote to Mr. Judge: "You must live for other men and with them, not for or with yourself."

To one who has achieved this, the very atoms of his body glow and shine, for the atoms of our body have their consciousness too. In the case of certain great saints this became a physically visible radiance, as with the Christ and Moses when they were transfigured upon the mountain. (The mountain in scripture always symbolises a higher level of consciousness.) And I wonder too, if here lies the secret of the incorruptibility of the bodies of certain saints? Therefore, too, every awakened man is a natural "healer." Because of the divine radiance which shines through him.

In this life, or another, it will come to all of us. Meanwhile, as H.P.B. says, "Let us wait patiently for the day of our real, our best birth."

Your affectionate friend,

Clara Codd

Greetings from your new scribe. This is heart-warming business, being in touch with all of you this way. So many of you were my friends already -- my constant disappointment will be the lack of time to enclose a note to each. But I'll love thinking of you as I address the envelopes--new friends and old.

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