

December-January 1955-6  
Box 863, Johannesburg  
South Africa

My dear Friends,

Following upon the splendid article by Baron Axel von Fielitz-Coniar which I quoted last time, I would like to lay stress this time upon the virtue and necessity of trying to realise the Supreme Self in oneself and in all things. I will take as a kind of text the words of the Master K.H. which appeared phenomenally on the back of a letter to Mrs. Besant during its transit to India, nine years after Madame Blavatsky's death, which is proof positive that H.P.B. did not invent or write the Masters' letters herself, as some critics have asserted.

These are the words: "How few are they who can know anything about us... let the devotion and service be to that Supreme Spirit alone of which each one of us is a part." Evidently the Master does not wish us to think of Him exclusively and only. He wishes us to think mostly of that Divine Life which pulsates in us and also in all the life around us. I am reminded here of the words of another Master of the Wisdom, Who once said to His disciples who He thought were a little too preoccupied with thinking about whether they were pleasing Him and "getting on": "I shall be pleased with you when you have forgotten both yourselves and Me in the loving service of your fellow-men."

H.P.B. was also very insistent upon the necessity of realising our oneness with Life. In the meditation which she taught her special pupils she made them begin with expanding their thoughts to include all space and all time, for God "is the same, yesterday, and tomorrow."

Perhaps it is well to try and define what we mean by "God." I have often quoted to you the saying of Voltaire that in the beginning God created man in His own image and man has been returning Him that compliment ever since! Most of us, I expect, no longer now regard the One Life as an old gentleman sitting up aloft. Yet it seems cold to regard Him only as a pantheistic life. Dean Inge said something very pertinent about this. He asked us to consider what we mean by "personality." What was that impalpable Something but the essence of all the characteristics of a person? Therefore the characteristics of the whole universe constitute the "personality" of God. But of course this is a very tremendous conception for an average mind to encompass, so the Lord Sri Krishna in the Gita says that it is such a hard way for the embodied to tread that the easier and the better way is to envisage some great personality as showing forth the attributes of God. Let us say, such as Sri Krishna Himself, or the Buddha, or the Christ.

Perhaps thoughts like the following may help. Have we ever thought what life is? The wonderful thing which is in ourselves and in all other manifestations and is ever the same, holy and just, loving and instinct with spiritual purpose? There is in reality no other life than His in all the universe, no other fundamental consciousness. Our life, our consciousness, is for ever part of It, and to think of man as separate or apart from It constitutes the "great heresy". Writes H.P.B.: "If we separate him for one moment from the Universal Whole, or view him in isolation, from a single aspect, apart from the 'Heavenly Man' we shall either land in black magic or fail most ingloriously in our attempt to understand him." Whilst the personal man is ignorant, blinded, immersed in matter, always there remains a



part of him which has never left the "bosom of the Father," but remains on its own high plane, drawing back the essence of each personality to itself after death, finally to become one with it in the great Day "Be-with-us."

Light on the Path calls this Eternity within us the Warrior and states: "He is thyself: yet thou art 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 utterly desert thee; and at the day of the Great Peace, he will become one with thee." It is through becoming one with his consciousness, this "Christ within, the hope of glory," that we finally reach oneness with the All-consciousness, that of the Eternal Life. Therefore "no one cometh unto the Father but by Me." That divine knowledge or consciousness awaits our finding for so many lives. Then comes a day when it can be discovered. H.P.B. said that many people are very near that great finding, but know it not, and so life slips away without the discovery. The Buddha said the same thing to His monks. "There are many young men, O Bikkhus, whose minds are only lightly covered with the dust of worldliness. If only someone would tell them, how eagerly would they search for the Path."

Professor Radhakrishnan says that "Life is God, and the recognition of this constitutes spirituality." The Life of God is in every atom, and that Life in action is what we call Karma, the will-to-good for every living thing. Beautifully did the Master K. tell Mr. Judge to "Trust himself to Life, like a bird trusts itself to the air, undoubtingly." And H.P.B. again says that the real meaning of the famous Tibetan mantram "Om mane padme hum," is "I am in Thee, and Thou art in me." So do not let us ever divorce ourselves or our fellow-men in thought from that lovely Life. Life, Love and Light, these are the real Trinity of Life. And when we think of the Master, He is the personification of these Three. I do not think we should worry Him with our little personal problems. We grow by solving these ourselves. What He is eternally interested in is the whole of life, especially that poor Orphan, humanity. He has no personal sorrow but still suffers "woe for the living dead, and helpless pity for the men of Karmic sorrow. The fruit of karma sages dare not still." Because Karma is the Will of God - which is also the Will-to-good - in action, and the Master is one with Life and Purpose. I wish we could all grow increasingly world-conscious, humanity-conscious, life-conscious, in the sense of being God-conscious. Perhaps that is what Brother Lawrence meant when he practised "the presence of God" even when he was shopping for his fellow monks and cooking their dinners. So he became a saint, and a saint is a distributor and radiator of the divine Life and Light and Love.

Your affectionate friend,

Clara Codd

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