

February-March 1956  
Box 863, Johannesburg  
South Africa

My dear Friends,

Christmas time has come and gone. It is always a lovely time although a tiring one. My room looked so gay with all the Christmas cards you sent me strung round it! I let them stay until after the New Year. I went to Midnight Mass at the L.C.C. I always like to do that if I can. One seems to miss it all the year afterwards if one does not. Here in Johannesburg the L.C.C. has one of the prettiest little churches I know anywhere. The chancel is all pink and gold.

Dr. Arundale once said that it was an excellent thing to change words and to think of other ways of expressing ideas. Then one does not become hypnotised by just words. I remember his putting the Four Great Qualifications in these words, as far as I can remember them: I. Discerning the One, II. Desiring the One, III. Serving the One, IV. Loving the One.

Now I have just read a lovely description of II. Vairagya; "Divine Indifference". It is clearly not a forced indifference imposed upon ourselves. Nor is it "not caring", or a way of escape from that which is not pleasant, not the indifference of a feeling of superiority. It arises from some contact with our own immortal Egos, our divinity within. He does not mind what his personality has or has not, whether it is happy or unhappy, ill or well, etc. To him, life in the physical body is a means of gaining the experience whereby his Soul grows, and also increasingly an avenue of service to all life. So it is the indifference which accepts all that is offered, uses what is serviceable, learns what can be learned, but is not held back by personality reactions. It is the normal attitude of the Self to the not-Self, and it means the negation of prejudice, of all narrow preconceived ideas, of all personality tradition, influences or background. It leads him to assume that not one pain or distress in the emotional body matters in the very least. These reactions are simply lived through, tolerated and not permitted to produce any limitation. It is really based upon a deep-seated belief in the persistence of the immortal Being within the forms of soul and personality. We can see here the tremendous importance of meditation and prayer, however short in duration, for without that attempted contact with the divinity within and its very sure responding radiance, the personality would never be able to acquire the tiniest semblance of the calm divine outlook of the diviner self.

Divine indifference is well described in Light on the Path. "Seek the way by testing all experience, and remember, when I say this I do not say 'yield to the seductions of sense in order to know it.' Before you have become an occultist you may do this, but not afterwards. When you have chosen and entered the Path, you cannot yield to these seductions without shame. Yet you can experience them without horror; can weigh, observe and test them, and wait with the patience of confidence for the hour when they shall affect you no longer."

The Uttara Gita also describes the standpoint of the Soul. "Although it (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 any part in any enjoyment appertaining to the body, nor can it be bound down or conditioned by anything that binds the body."

That Higher Self is all Wisdom and Love. Our real power of loving comes from thence. And his wisdom far transcends what is possible to the personality alone. We all have constantly recurring problems. We think and we think, but never can



we really judge them properly except in the Light of our own divinity. "Thou art but finite and liable to error. He is eternal and sure."

Again we are told to "learn to look intelligently into the hearts of men, (and into our own hearts)," But "from an absolutely impersonal point of view, otherwise our sight is colored." And again the other day I read a new way of describing impersonality, that the root of true impersonality is really love.

I remember Mrs. Besant saying to me long, long years ago; "My dear, it does not matter what you feel: your emotions are no index of where you spiritually stand."

Let me quote H.P.B. "It has always been held that a true Theosophist must have no personal ends to serve, no favorite hobby to propagate, no special doctrine to enforce or defend. For one must be an altruist above all; ever ready to help equally friend or foe."

The same book where I read about "Divine Indifference" called the Ego the "Divine Observer." He looks on, learns, and, if he may, directs and acts. It reminds me of Krishnamurti's answer to a friend of mine who asked him what was the function of the mind. "To observe and to understand," he said. Shall we go a step further and say that the function of the emotional body is to respond to beauty and joy and to love, and the function of the physical body, as I have already stated, is to experience and to serve.

Let us try to get nearer and nearer to the Divine Observer, and then will be born in us the Divine Indifference and that impersonality which is Love. Krishnamurti once said: "Self and Truth cannot exist together. The path of self leads to sorrow, to pain, and to those fleeting pleasures which we call life, which we take for reality and for the permanent. But Truth leads to the Kingdom of Happiness, because there is forgetfulness of self -- that absolute oneness of life, both mental and emotional, which makes you feel and think that you are a part of all the world, whether moving or unmoving, whether active or inactive."

"Thou wilt keep him in perfect peace whose mind is stayed on Thee," says the Scripture. "He attaineth peace", says the Gita, "into whom all desires flow as water flows into the ocean, not he who desireth desires."

Only our divinity can truly do this for us, for our unilluminated little selves are only capable of it when inspired by Him. So aspire to Him.

I will close with a lovely little verse written by the great Theresa of Avila:--

"Let nothing disturb thee,  
Let nothing affright thee,  
All things are passing,  
God never changes.  
Patience gains all things,  
Who has God wants nothing,  
God alone suffices "

Your affectionate friend,

Clara Codd