

My dear Friends,

I am getting on slowly with the new book I want to write. It is called by the old name of a pamphlet I once wrote: "The Technique of the Spiritual Life." I hope to finish it by this coming September.

I will talk this time about the Love of God. Once Dr. Besant preached on this subject in the L.C.C. in London. She said the love of God was all round us like electricity in the air. And what we had to do was to open our hearts and minds to it.

Now the Love of God has two aspects; the Love of the Eternal Life for us, and our love of Him. "We love Him because He first loved us." Sometimes in this sad world we can hardly believe that. But love is not the weak, sentimental thing we often think it is. Love is the foundation key-note of the universe, the chief attribute of the manifested Logos. The majestic march of the heavenly order shows that, for if hate or disharmony ruled the universe it would long ago have disappeared altogether. The old Gnostics had a very beautiful way of describing why we were all created. They said that God was lonely by Himself, so He created many duplicates of Himself so that He had something to love and to be loved by.

Now it is practically impossible to "love" something we do not know and have not seen, though St. Peter speaks of Him Whom not having seen we love. In reply to a lawyer's question as to which was the greatest commandment, our Lord replied: "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind." How can we love what seems to us an abstraction?

This question came before the Lord Shri Krishna who told Arjuna that there were two ways of envisaging the Eternal: the metaphysical, picturing the Divine Life in abstract terms, worshipping the Indestructible, the Unmanifested; and the manifested, the Supreme under His fairest form, Sri Krishna Himself. He says that this is the easiest, for "the path of the unmanifest is hard for the embodied to reach." Goethe says the same: "Of all true religions there are only two: one of them recognises and worships the Holy that without form or shape dwells in and around us; and the other recognises and worships it in its fairest form."

But not only in the loveliness of a perfected man who is one with Him is God to be seen, but in everything which is beautiful, good and true, for these are the "shadow" of God upon earth. Joseph Mazzini, in a speech at Milan, commemorating the death of two brother patriots, said: "Love! Love is the flight of the soul towards God, towards the Great, the Sublime, the Beautiful, which are the shadow of God on earth." So we can begin with loving the "shadows" of God, and still more the obscure incarnations of Him which are our brother men. Perhaps for that reason St. Paul told his people to think on the pure and lovely and true, for our mental bodies take on the likeness of that which we dwell upon in thought, and so we are "changed into the same image from glory to glory."

Even human love, when it is unselfish and pure, is a far away reflection of Divine Love. When Osiris, in the old Egyptian myth, was dismembered by his enemy and brother god, and the bits of his body buried all over the earth, Isis found and gathered them all and put them together again. So Robert Browning wrote:

"I shall behold Thee face to face,
O God! and in Thy Light retrace
How, in all I loved here, still wast Thou."

So the love of God begins in the love of our fellow-men, and in the love of all beautiful things. Therefore St. John wrote: "If a man say, I love God, and

hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God Whom he hath not seen?"

Developing our love nature by loving all life, how do we learn to "love God"? I think that the only factor in us that can truly love God is that which is His "Son", and of like nature with Him, and that is our Egos or Higher Selves. It is deep answering unto deep. Or as the mystic Ruysbroek put it: "God in the depth of us receives God Who comes to us; it is God contemplating God; God in Whom dwelleth healing and peace."

The steady practice of meditation, both upon the metaphysical and personal forms of the Divine Life, bringing us slowly but surely into touch with our own divinity, awakens in a man finally the ability to "love God". This is clearly apparent in the lives of Saints, who regarded the capacity as the Gift of God. And to love God and to know oneself loved by Him is bliss and joy unspeakable. The unmanifest Eternity can be meditated upon under the threefold aspects of Light, Love and Life. Light is the symbol of God in the mind, the light that lighteth every man that cometh into the world. An advanced stage of meditation brings the consciousness of a wonderful interior light.

Then Love, all around us like electricity; "underneath are the Everlasting Arms." And Life, the Life in which we live and move and have our being.

Most blessed of all is to worship Him in His "fairest form." To many that will be the Lord Christ, or a Master of the Wisdom, or an Ishta-deva, the personalised form of God such as the Lord Sri Krishna. But we must never forget to pass on to the Unmanifest, for, as the Master K.H. wrote to Dr. Besant: "Are we to be propitiated and made idols of?... Let the devotion and service be to that Supreme Spirit alone of which each one is a part."

Often have I quoted to you the words of that same Master to William Judge: "Draw on the breath of the great life throbbing in us all, and let faith (which is unlearned knowledge) carry you through your life as a bird flies in the air, undoubtingly.... You must live for other men and with them, not for or with yourself!"

The Lord told us also to love our neighbour as ourselves. To love ourselves rightly is to have unending faith and patience. "You are a child of the universe, no less than the stars and the trees; you have a right to be here."

And in that last talk to His disciples before His death He said: "A new commandment I give unto you; that ye love one another as I have loved you." How did He love? Therese of Lisieux pondered on this. Shall we discuss it next time? On the subject of love human and Divine; the response of the solar plexus versus the golden heart chakram.

Your affectionate friend,

Clara Codd

In an appended note, Miss Codd mentioned that she will be 80 next October. Also thanked me for news of one or another -- "I am so glad to have it as I never forget the dear Americans. I have just had a letter from Geoffrey Hodson and he says they are always asking after me..... I really must buck up and write to everyone. I do hope they are not peeved with me " I love this "job" with these personal bits -- and thought you all might like a few, too!

--R. D.