

My dear Friends,

Spring is in the air and all round us the trees are burgeoning and blossoming. I wish the English summer lasted longer. We see the sun so seldom in England. The best climate in the world is S. Africa. In most parts even near the equator, if high, it is never really too hot or too cold. We have just had a visit from our Vice-President and his charming wife. She has found the secret of perpetual youth, and he has a wonderfully wide outlook upon life.

This time I have had three questions sent in to deal with. My first correspondent feels that there is a contradiction between two statements in my last letter. I speak of an animal being human in his next incarnation and then say afterwards, "It will not now come back in human form on this planet." What I say is quite logical, really. The individualised animal will surely take a human form next time, but as all the races on this planet at present are too far advanced and not quite simple enough for him to come in here, he will wait in a long interplanetary Nirvana until a new race begins on another planet. But after that enormous lapse of time the bond between the animal and his master will still hold and may become then the unbreakable tie between the Adept and His disciple. This was the case with Mrs. Besant, who was an animal on the planet before this one whose dead body we see in the familiar moon. Incidentally, there is no life on the moon and it will slowly disappear before this planet comes to its last phase. The incipient Mrs. Besant sprang up to defend her master, the Master M., then a simple peasant, and gave her life for his. This act of sacrifice forged an indestructible bond, and long, long years afterwards reasserted itself as that unbreakable tie between a Master and His disciple.

Another correspondent remarks that "Surely a death-bed repentance cannot cut out an evil life!" I think she is referring to my statement that the last thought on sleeping or dying enormously influences the trend of the after life or the next incarnation. But the Master K.H. states this fact in His letters. And there is also that beautiful saying of the Lord Sri Krishna in the Bhagavad Gita: "Even if the most sinful worship Me, with undivided heart, he too must be accounted righteous, for he hath rightly resolved." (Ninth Discourse, Verse 30) The Masters always say that the real intention of the heart matters more to Them than outward appearances and deeds. When Colonel Olcott, on his death-bed, asked the Master about the faults of one of His great disciples, the Master replied: "Where, my brother, can we find perfect instruments?"

I have often seen that our Masters look on human nature very differently from ourselves. "We, half savage Asiatics, judge a man by his motives." "We are accustomed to follow the thought of our interlocutor rather than the words he clothes it in." "With the visible we have nothing to do. It is to us only a veil which hides from profane eyes that other ego with whose evolution we are concerned." I expect some of you will think me very revolutionary if I tell you that in my world there is no blameworthy distinction between good and evil. They are the final "pair of opposites" under the continual play of which through many lives man finally reaches full Self-consciousness and righteous Self-motivation. I think I have told you before that the Hebrew word which is translated "sin" in the Old Testament does not denote anything blameworthy, but as if one were an archer and shot at a mark, and through lack of skill went wide of the mark. Shall we say through lack of experience in a "young" soul? Again the Greek word translated as "iniquity" in the New Testament really means a crooked step, stepping momentarily off the straight road which leadeth unto life. The result is pain and loss, the heavenly surgeon's cure of the original ignorance. One day I will write

more about this. Let us now go to the third question. My third correspondent wishes me to explain the problem which now confronts the world, that of over-population. If there are no more wars, and science delivers us from disease, how are we to keep down the population? A United Nations committee says that there is more than enough land and food to feed ever so many more people than we have at present, although more than half the world suffers from malnutrition and starvation. That is due, I am certain, to commercial competition and exploitation. I will give you a very simple case in point. Some years ago I was in the Channel Islands, talking to a big tomato farmer. His tomato crop lay rotting in big heaps. "Why don't you send them to London?" I said, "Ever so many ill-fed children would love them." He answered that the freight charges were too high. It would not pay him to send them. I think we should have universal freightage and free trade, so that an overplus in one country could be taken where it is badly needed.

To return to the over-population question, I once asked Mr. Leadbeater about this. He replied that there was a fixed number of souls evolving on this planet. I think he said about 60,000 millions, the vast majority being out of incarnation at any given moment. The tremendous difference between the length of the intervals between incarnations made a rise and fall in the population, and that in the days of ancient Atlantis there was a bigger population on this earth than there is now. He said that we shall never have too many people alive here at once. Regarding the differences -- a happy savage might come back in fifty years. Plato, for instance, has not come back yet. He himself was away for nearly two thousand years. "There is always room at the top," so to say. And even here there are many variations. Some people take their heaven-life in a much more concentrated way than others, and let us remember that time in the inner worlds has not the same valuation as here. It is measured by intensity of experience, not by the ticks of the clock. Space and time are quite different upon the other side. For instance there is no horizon on the astral plane, no sun and moon. Everything shines by its own light. Which reminds me of the words in the Book of Revelation: "And there shall be no night there, and they need no candle, neither light of the sun.... And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain." Isn't that a wonderful description of Devachan?

I hope this does not sound a little weird to any of you. But when the facts of the inner worlds are spoken of, one has to use similes and symbols, rather than exact descriptions of facts. Krishnamurti and Dr. Arundale always warn us against being hypnotized by words. Dr. Arundale used to tell us to keep on expressing things in ever so many different ways, and using different words, so as not to get held down by them. As Krishnaji says, the word is not the thing itself. It only indicates it. For instance we use the word "love" to indicate many forms of emotion. The ancient Greeks had four different words for the verb to love. One indicates ordinary love, between friends and neighbors, another sex love, another love of humanity, and another divine love. The word for this last is the beautiful word agapē. Philae is the word for love of humanity, and eros for sex love. Plato says something very lovely of Eros. "Men have called Love Eros, because he has wings; the Gods have called him Pteros, because he has the virtue of giving wings.

More next time. My best wishes to you.

Your affectionate friend,

Clara Codd