

My dear Friends,

Tekels Park is having a kind of aftermath of Salzburg. Members from all over the world who attended the Salzburg Congress and who afterwards visited places in Europe, have come here too. So there has been a constant stream of visitors, which was very delightful, for many of them I had not seen for many years. That was for me the best part of the Salzburg Congress. I am now so deaf that I cannot hear any lectures. I have to read them. But it was such a joy to me to keep meeting friends that I had not seen for so long. I tried to find everyone, but the number attending was so great, over 1200, that it was like looking for a needle in a haystack. What touched me greatly was the way members from all the S. American countries came up to me, saying that they had read my books and wished to see what I looked like! The whole Congress was a wonderful closing for me of my Theosophical career, for I shall never again in this life be able to attend another. "Hail and Farewell!" as the ancient Romans used to say.

Last Sunday I listened to a truly splendid address by Mrs. Stakesby-Lewis on the subject of the attainment of the spiritual consciousness. I say that I listened, but of course I could not hear. She let me read it later.

It is a subject which is becoming increasingly popular. I think I can see what is happening. As I believe I have said before, there is a new presentation of the ancient truths of life coming into the world. I call it the new religion of Life Itself. Benjamin Kidd once said that religions and civilizations were co-terminous. They arose and fell together, for the religion provided the mental mould into which the dawning civilization flowed. Everyone is more or less aware that enormous changes are taking place in every field of human endeavour. The late Prime Minister, Mr. Harold Macmillan, talked about "the winds of change." The Lord Christ said to the people that they could all look at the sky and discern the weather, but how was it that they did not discern the signs of the times? I feel that those signs are writ large just now for all to read.

One great sign is the increasing comment on the idea of a personal Deity. The consciousness of the world is passing from the idea of a personal God which we thought of when we were children as an old gentleman sitting up in the skies, to a more impersonal idea, from God transcendent to God immanent, and most of all in the depths of the human heart. Space is so unbelievably vast that the light of some of the stars we see at night, although travelling with the incredible speed of light, has been hundreds of years reaching our eyes. So we are not seeing them as they are now, but as they were a long time ago. I have sometimes told audiences that if heaven is beyond the skies and our souls travel there with the speed of light after death, most of the people who died on this planet must still be traveling! As a matter of fact most of us know that the "other world" is not beyond, but within another dimension of space.

To return to the personal idea of Deity, the Bishop of Woolwich, Dr. John Robinson, says "Our Image of God must go." And I recently saw a number of the American magazine Time with a red and black cover and the words across it "Is God dead?" The answer is clear. I can give it to you in the words of India's President, Professor Radhakrishnan: "God is Life: recognition of this fact is spiritual consciousness." I find Krishnaji's teachings a little difficult to grasp but I can see that he tells us that if we can get rid of the confining factor of egotism we shall then effortlessly discover the whole beautiful flow of Life Itself which brings incredible bliss. Many of the great saints have also found that when they had completely disappeared God came in. So God is Life, the life of the whole universe, of the tiniest atom as of the greatest archangel. There is no other life but His. And life means consciousness in its many different forms.

We have a limited, distorted consciousness in our ordinary minds which is but a distorted reflection of a diviner consciousness deep within. The Christ told us that the Kingdom of Heaven lay within. Sometimes He called that diviner consciousness "the angel in a man which doth always behold the face of my Father in Heaven,"

or "the pearl of great price." That sublimer Self is for ever part of the whole life of the universe, having never left the "Garden of Eden."

Of that deeper consciousness most people are totally unaware, although "intimations of immortality" come through sometimes. It is the source of all inspiration in us. H.P.B. said that that divine higher part of us longed to pour itself down into his personality, but it could not do that until the personality had adored and worshipped. In the simple words of St. James, "Draw nigh to God, and He will draw nigh to you." (James 4,8)

But Light on the Path says that that higher consciousness cannot be imagined or conceived of. "Call it by what name you will, it is a voice that speaks where there is none to speak, it is a messenger that comes - a messenger without form or substance - or it is the flower of the soul that has opened. It cannot be described by any metaphor. But it can be felt after, looked for, and desired, even amid the raging of the storm."

Robert Browning, who was a true Theosophist, puts it wonderfully:

"Truth is within ourselves, It takes no rise
From outward things, whate'er you may believe.
There is an inward centre in ourselves
Where truth abides in fullness; and to know
Rather consists in finding out a way
Whence the imprisoned splendour may escape
Than by effecting entrance for a light
Supposed to be without."

H.P.B. said that there were hundreds of people who were very near that consciousness, but they did not know it and so life passed without their finding it. And we shall remember the words of the Christ to the scribe: "Thou art not far from the Kingdom of God." (Mark 12, 34)

How do we try to find it? H.P.B. said that it was reached by thought purified of all egotism. For that pure, selfless thought built a kind of bridge between the mortal mind and the divine Mind. Krishnaji tells us to watch our motives, what "makes us tick," without any sense of praise or blame. The Master M. once told Mr. Judge to learn to look on himself with the impartiality of a complete stranger, and not to be led into either anxiety or remorse. Remorse ties the soul's energies to something in the past; and anxiety ties them to something imaginary in the future. "The soul must be unfettered, the desires free."

Life is the great teacher, friends. Try to understand life as it passes without becoming self-centred. See without praise or blame the motives which govern our thoughts and actions, for they are the same in everyone. We shall generally find that it is nearly always No. 1. What we like, what we are afraid of, what we wish to avoid or have, etc., etc. The Master K.H. once wrote to Mr. 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."

I think we can at least do two things. Without imaging it try to realise that that One Life exists and that the events of life are that life in action. The divine life is above all events. That is why one of the qualifications for Initiation is Vairagya, being above and ultimately unaffected by the "pairs of opposites," Joy and pain, success and failure, heat and cold, etc., etc.

But for us simple people I think we can draw nearer to our diviner selves by simple thought aspiring towards him, knowing that the Loveliness is there and sending every now and then a thought towards him. One day we shall all become one with him and then for us all sorrow and pain will have passed away.

Your affectionate friend,
Clara M. Codd

A reminder: Pledges are due again November 1 -- or any time after that.