

Box 863, Johannesburg, S. Africa  
December-January, 1953-4

My dear Friends:

First let me wish you all a very happy Christmas and a prosperous New Year. I am at present lecturing in Cape Town and meeting some very interesting people. When I meet new people I often hear some very wonderful life stories, and I well understand the truth of the saying that life is stranger than fiction. I have just heard one of the most beautiful love stories. I would like to tell it to you, but I think I should not talk about it. Only very rarely does one come across a tremendous and real love. And though that sometimes means also loss and unending sorrow, such people are really to be regarded as fortunate, for to them has come a rare and lovely happening. It reminds me of those words of the Lord Maitreya, the Christ, heard by C. W. L. so very, very long ago in ancient Atlantis. Our Lord was then a priest and was giving a sermon in the temple. Of course C. W. L. did not understand the Atlantean language, but he translated the thought-forms into his own simple words. I am sure you all know them well. "Love is life, the only life that is real. A man who ceases to love is already dead. All conditions are to be judged fortunate or unfortunate according to the opportunities that they offer for love. Love will come under the most unlikely circumstances, if men will but allow it to come."

I said I would talk about "The Voice of the Silence." We are really very fortunate people for we have four of the most wonderful mystical treatises in the world: The Voice of the Silence, Light on the Path, The Bhagavad Gita, and At the Feet of the Master. This last one is hardly a mystical treatise; it is more ethical. It tells us what we should do, but does not describe states of consciousness. The one that does that best of all is The Voice of the Silence. In the Preface, H.P.B. tells us how she learnt its precepts by heart when she was in Tibet with our Masters, and how they were engraved upon thin discs and came from incredibly ancient sources. She calls them Three Fragments, and the first gives its name to the book. It begins with a warning that the instructions are for those ignorant of the dangers of undeveloped psychism. Psychic power is a wonderful help in understanding human nature if its possessor is balanced and unselfish. But during a long life I have discovered how unreliable most psychic communications are. In any case they do not denote spirituality.

The book goes on to say that he who would hear the "Soundless Sound" and understand it, must learn the nature of Dharana, the intense concentration of the mind upon some one interior object, accompanied by complete abstraction from all that is in the world of the senses. The "complete abstraction" is generally the result of long and patient practice. It is what the Christian saints called "contemplation", in the highest degree "ecstasy" which is the same condition of consciousness as the Indian "samadhi." Let us recall the words of St. Paul: "I know a man in Christ (i.e. the "spiritual consciousness" I think he means himself) whether in the body or out of the body I cannot tell, God knoweth, how that he was caught up into the third heaven and heard unspeakable words it is not lawful for a man to utter." Impossible to utter, for the illumination which comes in that state is so above and beyond all mental processes that it is not possible to put it into words or even ideas.

Later on the book describes three states of consciousness named "Halls," and a fourth, the "Vale of Bliss." These are described in the Indian scriptures as the waking, dreaming, deep sleep consciousnesses, and beyond them a fourth, the Turiya state, which is a state of high spiritual consciousness. That is our real home.

There the diviner part of us forever resides, having never left the "Garden of Eden." As our Lord the Christ puts it: "Their angels (higher selves) do always behold the face of My Father in Heaven."

After death, drawn by the golden thread of Egoic consciousness, we slowly regain that home in Devachan, taking with us the efflorescence of life's experiences, "bringing our sheaves with us." But what everyone does after death the saint and mystic does whilst still alive. Sleep, death and meditation are the same gateway of the soul. In sleep we are one degree nearer reality, and from that psychic plane or "Hall," bring back many images in the form of dreams. It is possible to penetrate to a still deeper layer of consciousness in "deep sleep." From that comes no image in the form of dreams, only a wonderful sense of peace and happiness, for there we touch Devachan. To be able to reach the fourth, the "Vale of Bliss" belongs to the illuminated and developed soul. It is the aim of all systems of meditation and contemplation. The Vale of Bliss is Samadhi or Ecstasy. It holds depths within depths. Ramakrishna describes "seven curtains," Roman Catholicism "seven deeps."

Meditation really means that the soul's attention is slowly turned from continually responding outwardly, and is turned inwards and upwards. If we close our eyes, said H.P.B., we are on the mental plane. If we open our eyes the senses report the surrounding world. Close them and we begin to "see" the inner world where hopes, desires, memories and ideals have taken shape and form. In the words of the Master K. H., we all "people our current in space with the hosts of our thought creations." This subjective world becomes objective after death. Meditation makes it more and more objective and aware, so that in the long run this world grows unreal and the other more real. "For when to himself his form appears unreal, as do on waking all the forms he sees in dreams; when he has ceased to hear the many, he may discern the One--the inner sound which kills the outer." St. Teresa of Avila describes that state of consciousness: "I look down on the world as from a great height. Our Lord has made my life to me now a kind of sleep for almost always what I see seems to me to be seen as in a dream." Her namesake, St. Therese of Lisieux had a similar experience. She writes in her L'Histoire d'une ame: "I seem to be moving with a borrowed body, as though a veil had been thrown over all earthly things." In the words of an old lady I once knew: "Realization is making Reality real."

The Divine Consciousness the book calls the "One Master," and describes the thread of Egoic consciousness which eternally guides us. "The light from the one Master, the unfading golden light of Spirit, shoots its effulgent beams on the disciple from the very first. Its rays thread through the thick, dark clouds of matter." And thus speaks of the soul's goal in lovely words: "And now thy self is lost in Self, thyself unto Thyself, merged in that Self (Godhead) from which thou first didst radiate." "Behold! thou hast become the light, thou hast become the sound, thou art thy Master and thy God. Thou art thyself the object of thy search." As Krishnaji once put it: "There is no god but a man glorified." Or as the Christ said: "The Kingdom of Heaven is within you."

Next Letter we will discuss the preliminaries to be taken on the road to that great realization. So great is the disparity between the two words that the Christ said "he that hateth his life in this world shall keep it unto life eternal."

Your affectionate friend,  
Clara Codd

With best wishes to each and every one of you for a very Merry Christmas and a bright and happy New Year from your Secretary.

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