

LETTER 3

Box 863, Johannesburg
South Africa
November 20, 1945

My dear Ones:

Our Group is growing larger all the time. And that makes me very happy. There is one point I would like to stress this time. It means more than appears on the surface. It is really a profound occult truth. And that is that it does not matter much what we do, but how we do it. So often aspirants feel that they cannot engage in "Occult" work, because they are tied to business or a home. But let us remember the words of the Master K. H. to Krishnaji: "The one thing you must set before you is to do the Master's work. Whatever else may come in your way to do, that at least you must never forget. Yet nothing else can come in your way, for all helpful, unselfish work is the Master's work, and you must do it for His sake." H. P. Blavatsky wrote something very helpful on this point. "What is this about 'the soldier not being free?' (She was referring to the dilemma a member who was a soldier presented to her.) Of course no soldier can be free to move about in his physical body wherever he likes. But what has the esoteric teaching to do with the outward man? A soldier may be stuck in his sentry box like a barnacle to its ship, and the soldier's ego be free to go where it likes and think what it likes best. No man is required to carry a burden heavier than he can bear; nor to do more than it is possible for him to do. A man of means independent and free from any duty, will have to move about and go, missionary like, to teach Theosophy. A man tied by his duty to one place has no right to desert it in order to fulfil another duty, let it be however much greater; for the first duty in occultism is to do one's duty unflinchingly by every duty."

She also writes elsewhere: "Chelaship has nothing whatever to do with means of subsistence or anything of the kind, for a man can isolate his mind entirely from his body and its surroundings. Chelaship is a state of mind, rather than a life according to hard and fast rules on the physical plane, especially in the earlier, probationary period."

So it does not matter what we do but how we do it. Let me quote you the Master K. H. again: "You must give all your attention to each piece as you do it so that it may be your very best. A great Teacher once wrote: 'Whatsoever ye do, do it heartily, as to the Lord, and not unto men.' Those who know most will most know all that that verse means." I think the Master perhaps meant this, that when we put our whole soul into anything worthy that we are doing, we call down the attention and power of our own divine ego. H.P.B. said: "Students are required to practice the habit of careful and constant concentration of mind upon every duty and act in life they may have to do, and not to reserve their efforts in that direction for the consideration of these teachings only."

Dr. Besant also told us that the beginning of "Concentration" was attention. The would-be occultist must try never to act in an unheeding, careless spirit. So we can all see that it is again as I said above, not what we do, but how we do things that matters. I remember Mr. Jinarajadasa saying something similar. He once told us that where we are all tested was in little things. And nothing is too small to matter. Dr. Besant told all aspirants to offer all their daily doings to the Master and that nothing was too small to be thus offered. I remember such a lovely talk she once gave us in Adyar. She talked about the subject so near all our hearts, the drawing ever nearer to the Master's Feet. And she said we must not look for some big thing to do to achieve that lovely goal. We must be faithful in little things, for he who is faithful in little things will be faithful in the great opportunity

when it comes. And what are the seemingly little things of life? Being kind, patient, sympathetic, reliable. She told us that every time we were unkind or impatient or said a hard word about another, we must remember that at that moment we had put ourselves back a step from the Master's Feet. It is true that, as if on a flood-tide, a man is often swept to his Master's Feet by some great act of sacrifice. H. P. B. told Dr. Besant that she reached that point when, in spite of the agony of being forcibly parted from her child, she steadfastly upheld the doctrines which to her then were true. And Bishop Leadbeater really found his way when, at a moment's warning, he gave up home and career and all certainty and went out into the unknown with all his heart. But we must remember that the ability to do those great things is the karmic reward of having for so long done all the little things so well.

To find our Master means that we must in His own words: "Come out of your world into ours." We cannot bring Him down to our level. We must rise to His. And that is done by all true, pure, unselfish, lovely thoughts and deeds. We are bringing into play our own divinity. I said in my last letter that I would talk about meditation in this one. But I think it will be better to devote the whole of my next letter to that subject. We must get ready to successfully meditate, for the personal distractions and longings of our ordinary selves interfere with such higher purposes. The Prince Arjuna asked his Lord, Shri Krishna, how should he meditate? It seemed to him that to control his mind was as difficult to perform as to curb the winds. The Lord replied that it was very difficult, but that it could be done "by constant practice and by dispassion." Dispassion is getting loose as to our personal predilections. That is what we have really been talking about through this letter. We must learn to think and act from a higher stand-point. "Not I, but Christ in me" St Paul said. Not this little I down here which does not much matter, but that eternal I which is part of God, and the Master Who shows us what that diviner I is capable of. Perhaps it is easier to think only of Him, the Master of Love and Life. For as we think of Him a replica of such beauty begins to stir in our own hearts. Take refuge in Him. Live life for Him. Work for Him, which means working for all humanity. So shall we begin to reflect that immortal loveliness which will make us a blessing to all the life that surrounds us.

And that lovely living means personal work for others. Let me quote you again more words of H. P. B. "The Theosophical ideas of charity," she wrote, "mean personal exertion for others; personal mercy and kindness; personal interest in the welfare of those who suffer; personal sympathy, fore-thought and assistance in their troubles and needs."

Soon the blessed time of Christmas will be with us, so I would like to send you all my best of love and good wishes for Christmas and the coming Year. May the Master's Blessing rest upon each one of you.

Your affectionate friend,