

Box 863, Johannesburg
South Africa
March 21, 1946

My dear Ones:

I have been invited to the United States, but it looks as if it will be impossible to get there this year. So, if the American Section is willing, I will go next year, immediately after the Easter Convention, which will then be held at Cape Town. Recently I have been giving a new series of lectures in Johannesburg. Everyone says they were the best yet, and give me all sorts of reasons why this is so. But I feel that it is the Group, for not only I, but one or two other members, say what strength and help they inwardly receive from it. That is our real bond. We reinforce and help each other in the soul world. I am sure you have all helped me tremendously.

I would like to continue the subject of meditation. Last time we considered that aspect of the higher, diviner Self in us which is the door to God and also to the Master, for these three, the Divine Life, the Master, and the Higher Self within us, are all One. These three aspects correspond to the familiar Father, Son and Holy Spirit of Christendom. Perhaps the "Father" aspect, the universal Divine Life, is the most difficult to visualise. We have to think of It under some great symbol: Life, "in Him we live and move and have our being;" Light, "the light that lighteth every man that cometh into the world;" Love, "underneath are the everlasting Arms."

H. P. Blavatsky gave her pupils a helpful sketch of this kind of meditation. First, to try and conceive of UNITY by imagining infinite expansion in space and in time. No matter how many myriads of light-years the confines of the tremendous Universe may be away from us, the same Spirit informs it, the same kind of matter fills it. And whatever infinitude of years lie behind or in front of us, the same Purpose, the same Life guides it. "One God, one Law, one Element, and One Divine far-off Event, to which the whole Creation moves." Thinking of this in terms of our own states of consciousness, always and forever men have the same kind of thoughts, feelings and do the same actions. "The thing which hath been, it is that which shall be; and that which is done is that which shall be done, and there is no new thing under the Sun."

This kind of thinking gradually moulds our consciousness in three ways:

1. It gives us an enduring courage, for with the consciousness of universality, the trials of life do not frighten us.
2. There grows up an attitude of mind to all living things which is neither attraction nor repulsion nor indifference, that lovely, spiritual attitude which is "charity" the ability to "care" about everything. From this state of mind all virtues spring, for they are the outcome of an intuitive identification of ourselves with others, personally known or unknown.
3. The perception in all embodied beings of limitation only, therefore, the loss of the sense of praise or blame. There is no "sin" in the universe, only lack of growth.

She also states that beside producing this state of mind, it shows the relative unreality of five things:

1. Separations and meetings, longings and expectations, etc. All passes and continually changes, yet the Spirit forever endures.
2. The idea that we have friends and foes. "No man is your enemy, no man is your friend. All alike are your teachers." From this point of view we lose anger and bias, and evolve a clear, serene, impersonal insight.
3. Possessions; "man's life doth not consist in the abundance of the things which he possesseth." It is not possessing things, but the sense of possession that corrupts man, and to be without it is to have that "poverty of spirit" which wins a man the kingdom of Heaven.

4. Our Personality is a thing that is relatively unreal. To reach higher worlds we have to form a little bridge between our ordinary and our diviner selves, called in the Hindu scriptures the "antahkarana." H. P. B. said it was the Manas purified of personal and selfish aims. Free of egotism, we are free of vanity and remorse, just as freed of the love of possessions we are taken out of greed and selfish ambition.

5. Sensation. The truly spiritual man has risen above the domination of the senses. The Saints went to curious lengths to destroy in themselves the domination of the senses. Little St. Thérèse of Lisieux, for example, used to mix wormwood - which is exceedingly bitter - with any food she particularly liked!

Next letter I would like to discuss meditation on the Master and surrender to Him. All these things we must really discover for ourselves, and slowly increase the growth of realisation. One could write a book on the few subjects introduced above. You will find out so much for yourselves, if you so will. Never be un-natural or pose to ourselves. The spiritual life is the most natural, lovely, serene, happy thing in the world. In the long run, when the hour is ripe, there arises within a man a Spiritual Will so undeviating that it is like a subconscious direction. Meditation is really the maintaining of that "direction." It can exist in a man without his being consciously aware of it. Catholic writers would call it "dry contemplation." "Sensible" contemplation brings bliss and personal happiness, but it does not mean that the other state is not as much, or even more, blessed. The Spirit is above a sensible response, lovely as that may be. St. Thérèse spoke of an ardent love which she did not "feel." Dr. Besant once said to me: "It does not matter what you feel, my dear." Faith, will, spiritual direction, call it what you will, exists in our higher self, sometimes in spite of and against our ordinary self. H. P. B. called it "the inexpressible yearning of the soul for the Infinite." And that yearning upward goes on night and day, in joy and in sorrow, and finally leads the soul into union with the Source from which it came. "Unveil, O Thou Who art the Source of the Universe; from Whom all came forth, to Whom all returns; that Face of the true Sun, now hidden by a vase of golden light, that we may know the truth and do our whole duty on our journey to Thy Sacred Feet."

Next time more.

Affectionately yours,