

Wheaton, Illinois, U.S.A.
August-September, 1947

My dear Ones:

Now I am back at "Olcott" again, and we are all getting ready for the coming Workers Training Course, the Convention, and the Summer School. The Convention this year will be at Olcott. Personally, I am glad, although I know it means so much work for all the Staff. For out here in the lovely country it is so much nicer than in the hot city of Chicago. I must take off my hat to all the Olcott Staff. I never saw people work so hard as they do. Even when they are supposed to be off work you will find them still in their offices working away. Soon we shall all be moving out of our rooms to make room for all the numbers who are coming. I hear that there has been a record registration. This only shows what Conventions and Summer Schools do for us. I remember hearing Bishop Leadbeater talk about it. He said that any great gathering of Theosophists, in earnest and enthusiastic frames of mind, gave the Masters of the Wisdom an opportunity to send down special blessing and encouragement. A Convention always does this, hence the marked increase in the spirit of dedication and enthusiasm to be noticed in those who can come. I know that so many cannot. Sometimes it is for financial reasons. I remember years ago when my mother and I used to feel we really could not afford to go to Convention, yet in the end we always did, and thankful I am indeed today that we did. Just at this moment Olcott is looking lovely with spring flowers. I have never seen it in the spring before.

I think this time I would like to talk about self-satisfaction. That is so natural and so common a feeling; we can hardly avoid it, even if we discreetly try not to show it. Do not let us be ashamed to own that we all have it. But let us try to understand it. We all like to be appreciated; we all like to feel that we have succeeded, that other people think well of us, and perhaps look up to us. Don't you know why? It is because we all, from the spiritual standpoint, are yet children, not quite grown-up. And like all little children, we seek security and reassurance. Our own self-respect and self-trust are a necessity for happy and useful living. Why then does the spiritual life demand of us that we seek no self-satisfaction? Because in that life we are seeking to die to our little selves in order that a Greater One may live in us. It would be cruel and unwise to seek to destroy this self-satisfaction in one who has not yet reached the point where he glimpses that he must do this for himself, not in others. As the Lord Shri Krishna said in the Bhagavad Gita: "Let no wise man unsettle the minds of ignorant people attached to action; but acting in harmony with Me, let him render all action attractive."

It is natural, it is right, that in the ordinary man, self-interest and self-satisfaction should rule. H.P.B. told us that this personal motive formed as the ages passed a protective carapace around the as-yet-immature and undeveloped Diviner Self. It is like the shell which encloses the unborn chick. And this operates and grows all the time a man is upon the Pravritti or out-going Path of Life. When, however, he turns towards the Nivritti, or in-going Path, and seeks to find and become one with that Godhead which is at once the Source and the Goal of his being, his motives gradually change. Slowly he breaks the shell of his own ego-hood, and begins to live a life of continual radiation from Eternal Sources. He finally becomes, in H.P.B.'s words: "an imperishable Centre without a periphery." The personal motive is replaced by the universal and impersonal. His little self has "died" that the Eternal may shine forth through him.

Hence, in all action the Yogi tries to act as for duty not for personal aims. "Thy business is with the action only, never with its fruits." Shri