Two Parallel Movements

There should be two parallel movements in the evolution of an individual; and it is because he generally neglects one or the other of these movements in order to concentrate on one alone, that his progress is so halting and so unbalanced.

One of these movements is to become conscious of all the constituent elements of the being, material and sensory as well as intellectual and spiritual; we must become acquainted with the mechanism of the life within us, with all its tendencies, qualities, faculties and varied activities, very impartially, that is, without any preconceived idea of good or evil, without any absolute or arbitrary judgment (for our judgments are inevitably lacking in clear-sightedness) about what should subsist and what should disappear, what should be encouraged and what should be suppressed. Our vision of what we are must be objective, without bias, if we want it to be sincere and integral: we are faced with a universe which we must explore down to its smallest details, know in its most obscure and infinitesimal elements, with a scientific attitude of perfect mental impersonality, that is, without any a priori judgments.

Whatever we may think, this work of observation, analysis and introspection is never completed. At all events, as long as we are on earth in a physical body, we should always study the immensely complex being that we are, so that no element may elude our knowledge and therefore our control: for we can only master what we know and command what we have mastered.

This brings us to the second movement which should exist parallel to and simultaneous with the first. It is the consecration, the constant and constantly repeated surrender of all the elements subject to our control to the Supreme and Divine Law.

Each element that has become conscious of itself, each ten-
Two Parallel Movements

dency, each faculty, must surrender to the Sovereign Guidance of the Eternal Essence of Being, with the simple trust of a child; She will order, classify and utilise all these elements in the right way; She and She alone can separate what can be used from what cannot, what must be encouraged from what must be eliminated; and, no doubt, as before Her all is of equal value, all can be used, since by Her all is transformed, illumined, transfigured: all that becomes conscious of Her and gives itself to Her becomes Herself and thus escapes all notions of good and evil, which are purely external and human.

One of these movements, one of these attitudes without the other is incomplete and one-sided. To consecrate our being in one block to the Supreme Essence is not enough: all the elements that we do not know and have not mastered elude this consecration and therefore follow their own law instead of conforming to the Eternal Law, and become the source of every disturbance, every unexpected revolt in one who had yet thought himself to be entirely a servant of The Law. But he was forgetful of all the unknown nooks in his being which also have a claim to life and activity and which are manifested in their turn, but in an activity that is disorderly and disharmonious relative to the being as a whole, since they elude the central will.

On the other hand, to become conscious of ourselves in our smallest details is vain and sterile, even dangerous, if it is not done for the sake of order, so that the Divine Essence can be made the Omnipotent ruler of all these elements, if we do not secure their unreserved surrender to Her supreme guidance, to The Sovereign Law.

Only in the balanced union of these two attitudes can one truly, integrally, call oneself a Servant of the Eternal.