

Words of Long Ago

a whirl of atoms in a single substance which is itself nothing but an appearance: a condensation of the ether.

When we say *myself* what do we speak of? The body? The sensations? The feelings? The thoughts? All this has no stability. The appearance of continuity comes from a rigorous determinism obtaining in each of these realms of the being; and into this determinism there enter as many external as internal agents. Where then is the self, that is to say, something permanent, constant, ever the same? In order to find it, to find this absolute, we must proceed from depth to depth, from relativity to relativity — for all that is in form is relative — until we reach That which is Unthinkable to our reason, Unutterable to our language, but knowable by identification — for we carry That in ourselves, it is the very centre and life of *our* being.

Second method — the love of God. It is the method of those who have a developed religious sense.

Aspiration towards the Divine Essence of all things that we have perceived in a moment of integral illumination.

Then self-consecration to this Divine Essence, to this Eternal Law, integral self-giving, at every moment, in all one's actions. Complete surrender: one is now only a docile instrument, a faithful servant before the Supreme Master. The Love is so complete that it causes a detachment from all that is not the Divine Absolute and perfect concentration on Him.

“Besides, it is not impossible to rise higher than that, for love itself is a veil between the lover and the Beloved.”

Identification.

Third method — the love of humanity.

As a consequence of a clear vision, an intense perception of the immense suffering of humanity, there arises the resolution to consecrate oneself entirely to making this suffering cease.

Self-oblivion in the giving of all one's thoughts, all one's energies, all one's activities to succour others, in however small a degree.

“With your hearts overflowing with compassion, go forth