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rapidly than those institutions which develop according to their own spontaneity, which is the sum total of the varied tendencies of their members.

Certainly, our meetings should progress, since that is the condition of their continuation. But this can only happen if they become an opportunity for each one of us to progress.

For if we want their progress to be sincere and in depth, it must depend on our own.

If we could all bring with us here an ardent aspiration for greater knowledge and wisdom, we would create a contemplative atmosphere, which I would like to be able to call religious, and this atmosphere would be most favourable to our self-perfection.

An atmosphere of spirituality is sometimes a far greater help than an exchange of words; the most beautiful thoughts cannot make us progress unless we have a persistent will to translate them within ourselves into higher feelings, more exact sensations and nobler actions.

Thus, to improve our meetings, the essential condition is our own self-improvement.

If we unify ourselves and identify our consciousness with the consciousness of our Divine Self, our group will become unified. If we enlighten and illumine our intellectual faculties, our group will manifest the light. If we allow impersonal love to permeate our whole being, our group will radiate love. And finally, if we bring order into ourselves, our group will become organised of itself, without our needing to intervene arbitrarily in its formation.

In short, let us become the living cells of the organism we want to bring forth, and let us not forget that on the value of its cells will depend the value of the collective being and its action, its usefulness in the work of universal harmony.