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disliking of your external being, your mental or vital or physical choice that determines the true line of your growth. Nor should you take up the opposite attitude and say, "I am good for nothing in this matter, I am useless in that one; it is not for me." Neither vanity and arrogance nor self-depreciation and false modesty should move you. As I said, you must be absolutely impartial and unconcerned. You should be like a mirror that reflects the truth and does not judge.

If you are able to keep such an attitude, if you have this repose and quiet trust in your being and wait for what may be revealed to you, then something like this happens: you are, as it were, in a wood, dark and noiseless; you see in front of you merely a sheet of water, dark and still, hardly visible—a bit of a pond imbedded in the obscurity; and slowly upon it a moonbeam is cast and in the cool dim light emerges the calm liquid surface. That is how your secret truth of being will appear and present itself to you at your first contact with it: there you will see gradually reflected the true qualities of your being, the traits of your divine personality, what you really are and what you are meant to be.

One who has thus known himself and possessed himself, conquering all opposition within himself, has by that very fact extended himself and his conquest, making it easier for others to make the same or a similar conquest. These are the pioneers or the elite who by a victorious campaign within themselves help others towards their victory.