

The Truth is not linear but global; it is not successive but simultaneous. Therefore it cannot be expressed in words: it has to be lived.

April 1954

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To acquire a perfect and total consciousness of the world as it is in all its details, one must have, at the outset, no personal reaction to any of these details, no spiritual preference even as to what they ought to be. In other words, a total acceptance with a perfect indifference and neutrality is the indispensable condition for a knowledge by integral identity. If there be a single detail, however small, which escapes the neutrality, that detail escapes also the identification. Therefore, the absence of all personal reaction, for whatever end it may be, even the most exalted, is a primary necessity for a total knowledge.

One can thus say, paradoxically, that we can know a thing only when we are not interested in it, or rather, more exactly, when we are not personally concerned with it.

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Every time a god has taken a body, it has always been with the intention of transforming the earth and creating a new world. But till today, he has always had to give up his body without completing his work. And it has always been said that the earth was not ready and that men had not fulfilled the conditions necessary for the work to be achieved.

But it is the imperfection of the incarnate god that makes the perfection of those around him indispensable. If the incarnate god embodied the perfection necessary for the required progress, then this progress would not be conditioned by the state of the surrounding material world. And yet without any doubt, interdependence is absolute in this world of extreme objectification; therefore a certain degree of perfection in the manifestation as