

18 March 1953

“We are conscious of only an insignificant portion of our being.”

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What are these insignificant parts of our being?

Almost all of them.

There are very few things which are not insignificant; all your ordinary reactions, ordinary thoughts, sensations, actions, movements, — all this is very insignificant. It is only at times, when there is a flash of the higher consciousness through the psychic, an opening into something else, a contact with the psychic being (which may last for a second), at that moment, it is not insignificant. Otherwise, all the rest is repeated in millions and millions of copies. Your way of seeing, acting, all your reactions, thoughts, feelings, all that is ordinary. And you believe you are extraordinary, particularly when you are seized by extraordinary sensations and feelings, those that you consider extraordinary — you believe you are lifted higher, nearing something superhuman; but you are quite mistaken. It is nothing but an ordinary state, deplorably ordinary. You must enter deeper, try to see within yourself if you want to find something which is not insignificant.

You have said that in a previous life we were together; but if we had not done Yoga, couldn't we have met all the same?

Not necessarily.

I remember the circumstances in which I said that; it was to a lady who had come here and asked me how it was that she

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had come here.... This is true in a general way; when those born scattered over the world at great distances from one another are driven by circumstances or by an impulsion to come and gather here, it is almost always because they have met in one life or another (not all in the same life) and because their psychic being has felt that they belonged to the same family; so they have taken an inner vow to continue to act together and collaborate. That is why even though they are born far from one another, there is something which compels them to come together; it is the psychic being, the psychic consciousness that is behind. And only to the extent the psychic consciousness is strong enough to order and organise the circumstances or the life, that is, strong enough not to allow itself to be opposed by outside forces, outside life movements, can people meet.

It is profoundly true in reality; there are large “families of beings” who work for the same cause, who have gathered in more or less large numbers and who come in groups as it were. It is as though at certain times there were awakenings in the psychic world, as though lots of little sleeping children were being called to wake up: “It is time, quick, quick, go down!” And they hurry down. And sometimes they do not drop at the same place, they are dispersed, yet there is something within which troubles them, pushes them; for one reason or another they are drawn close and that brings them together. But it is something deep in the being, something that is not at all on the surface; otherwise, even if people met they would not perhaps become aware of the bond. People meet and recognise each other only to the extent they become conscious of their psychic being, obey their psychic being, are guided by it; otherwise there is all that comes in to oppose it, all that veils, all that stupefies, all those obstacles to prevent you from finding yourself in your depths and being able to collaborate truly in the work. You are tossed about by the forces of Nature.

There is only one solution, to find your psychic being and

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once it is found to cling to it desperately, to let it guide you step by step whatever be the obstacle. That is the only solution.

All this I did not write but I explained it to that lady. She had put to me the question: "How did I happen to come here?" I told her that it was certainly not for reasons of the external consciousness, it was something in her inner being that had pushed her. Only the awakening was not strong enough to overcome all the rest and she returned to the ordinary life for very ordinary reasons of living.

Outwardly, it was a funny thing that had made her come here. She was a young woman like others, she had been betrothed but not married; the man had broken off. She was very unhappy, had wept much and that had spoiled her pretty face, dug wrinkles there. And when the heavy grief had gone, she was no longer so pretty. So she was extremely vexed; she consulted people whose profession it is to make you look pretty. They advised her paraffin injections in the face: "After that, you don't have wrinkles any longer!" She was injected with grease; and instead of the desired effect, she had greasy lumps here and there. She was in despair, for she was uglier than ever. Then she met a charlatan who told her that in England there was no means of restoring her pretty face: "Go to India, there are great Yogis there who will do it for you!" That is why she had come here. The very first thing she told me was: "You see how my face is ruined, can you restore my pretty looks?" I said no! Then she started putting me questions on Yoga and she was moved. That day she told me: "I came to India to get rid of my wrinkles; now what you tell me interests me. But then why did I come? This is not the true motive that made me come here." I explained to her that there was something other than her external being and that it was her psychic being which had led her here. External motives are simply pretexts used by the psychic to realise itself.

But she was quite a wonderful person! In the beginning she had taken an attitude of benevolence and goodwill towards everything and everybody, even the worst scamp; she saw only the

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good side. Then as she stayed on, her consciousness developed; after a time, she began to see people as they were. So, one day she told me: “Formerly, when I was unconscious, I thought that everybody was good, people seemed to be so nice! Why did you make me conscious?” I answered her: “Do not stop on the way. Go a little further.”

Once one has begun Yoga, it is better to go to the end.