Foresight

TO FORESEE destiny! How many have attempted it, how many systems have been elaborated, how many sciences of divination have been created and developed only to perish under the charge of charlatanism or superstition. And why is destiny always so unforeseeable? Since it has been proved that everything is ineluctably determined, how is it that one cannot succeed in knowing this determinism with any certainty?

Here again the solution is to be found in Yoga. And by yogic discipline one can not only foresee destiny but modify it and change it almost totally. First of all, Yoga teaches us that we are not a single being, a simple entity which necessarily has a single destiny that is simple and logical. Rather we have to acknowledge that the destiny of most men is complex, often to the point of incoherence. Is it not this very complexity which gives us the impression of unexpectedness, of indeterminacy and consequently of unpredictability?

To solve the problem one must know that, to begin with, all living creatures, and more especially human beings, are made up of a combination of several entities that come together, interpenetrate, sometimes organising themselves and completing each other, sometimes opposing and contradicting one another. Each one of these beings or states of being belongs to a world of its own and carries within it its own destiny, its own determinism. And it is the combination of all these determinisms, which is sometimes very heterogeneous, that results in the destiny of the individual. But as the organisation and relationship of all these entities can be altered by personal discipline and effort of will, as these various determinisms act on each other in different ways according to the concentration of the consciousness, their combination is nearly always variable and therefore unforeseeable.
On Education

For example, the physical or material destiny of a being comes from his paternal and maternal forebears, from the physical conditions and circumstances in which he is born; one should be able to foresee the events of his physical life, his state of health and approximately how long his body will last. But then there comes into play the formation of his vital being (the being of desires and passions, but also of impulsive energy and active will) which brings with it its own destiny. This destiny affects the physical destiny and can alter it completely and often even change it for the worse. For example, if a man born with a very good physical balance, who ought to live in very good health, is driven by his vital to all kinds of excesses, bad habits and even vices, he can in this way partly destroy his good physical destiny and lose the harmony of health and strength which would have been his but for this unfortunate interference. This is only one example. But the problem is much more complex, for, to the physical and vital destinies, there must be added the mental destiny, the psychic destiny, and many others besides.

In fact, the higher a being stands on the human scale, the more complex is his being, the more numerous are his destinies and the more unforeseeable his fate seems to be as a consequence. This is however only an appearance. The knowledge of these various states of being and their corresponding inner worlds gives at the same time the capacity to discern the various destinies, their interpenetration and their combined or dominant action. Higher destinies are quite obviously the closest to the central truth of the universe, and if they are allowed to intervene, their action is necessarily beneficent. The art of living would then consist in maintaining oneself in one’s highest state of consciousness and thus allowing one’s highest destiny to dominate the others in life and action. So one can say without any fear of making a mistake: be always at the summit of your consciousness and the best will always happen to you. But that is a maximum which is not easy to reach. If this ideal condition turns out to be unrealisable, the individual can at least, when he
is confronted by a danger or a critical situation, call upon his highest destiny by aspiration, prayer and trustful surrender to the divine will. Then, in proportion to the sincerity of his call, this higher destiny intervenes favourably in the normal destiny of the being and changes the course of events insofar as they concern him personally. It is events of this kind that appear to the outer consciousness as miracles, as divine interventions.

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