

# Chapter One

## The Parts of the Being

### Men Do Not Know Themselves

Men do not know themselves and have not learned to distinguish the different parts of their being; for these are usually lumped together by them as mind, because it is through a mentalised perception and understanding that they know or feel them; therefore they do not understand their own states and actions, or, if at all, then only on the surface. It is part of the foundation of Yoga to become conscious of the great complexity of our nature, see the different forces that move it and get over it a control of directing knowledge. We are composed of many parts each of which contributes something to the total movement of our consciousness, our thought, will, sensation, feeling, action, but we do not see the origination or the course of these impulses; we are aware only of their confused pell-mell results on the surface upon which we can at best impose nothing better than a precarious shifting order.

The remedy can only come from the parts of the being that are already turned towards the Light. To call in the light of the Divine Consciousness from above, to bring the psychic being to the front and kindle a flame of aspiration which will awaken spiritually the outer mind and set on fire the vital being, is the way out.

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What you see and know at present is not the whole of what exists. You do not see your mind and you know only a little part of it — yet your mind exists and is part of your being. There are other parts of your being which you don't know at all — the subconscious for instance. Your sexual impulse or feeling comes out of this subconscious and yet you don't know how or from where it comes in spite of your own will — yet that too is part of

your being. But it is possible to know and control. Only a man must give up the pride of his ignorance and have faith in what he does not yet know — then it is possible for him to have the experience.

### Many Parts, Many Personalities

The being is made up of many parts. One part may know, the other may not care for the knowledge or act according to it. The whole being has to be made one in the light so that all parts may act harmoniously according to the Truth.

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The consciousness has in it many parts and many movements and in different conditions and different activities it changes position and arranges its activities in a different way so as to suit what it is doing — but most people are not aware of this because they live only on the surface and do not look into themselves. By sadhana you have become conscious and so you notice these differences.

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Everybody is an amalgamation not of two but of many personalities. It is a part of the Yogic perfection in this Yoga to accord and transmute them so as to “integrate” the personality.

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The “tragi-ridiculous” inconsistency you speak of comes from the fact that man is not made up of one piece but of many pieces and each part of him has a personality of its own. That is a thing which people yet have not sufficiently realised — the psychologists have begun to glimpse it, but recognise only when there is a marked case of double or multiple personality. But all men are like that, in reality. The aim should be in Yoga to develop (if one has it not already) a strong central being and harmonise under it all the rest, changing what has to be changed. If this central being is the psychic, there is no great difficulty. If it is the mental being,

*manomayaḥ puruṣaḥ prāṇa-śarīra-netā*, then it is more difficult — unless the mental being can learn to be always in contact with and aided by the greater Will and Power of the Divine.

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Each part of the being has its own nature or even different natures contained in the same part.

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Each part [*of the being*] has to be kept clear from the other and do its own work and each has to get the truth in it from the psychic or above. The Truth descending from above will more and more harmonise their action, though the perfect harmony can come only when there is the supramental fulfilment.