

9 March 1955

This talk is based upon *Bases of Yoga*, Chapter 5 “Physical Consciousness, etc.”.

*Sweet Mother, what is the meaning of “the psychic opening in the physical consciousness”?*

I think I have already told you this once. One can find the psychic through each part of the consciousness: you can find a psychic behind the physical... you can enter into contact with the psychic directly through the physical consciousness, directly through the vital consciousness, directly through the mental consciousness. It is not as though you had to cross all the states of being in order to find the psychic. You can enter the psychic without leaving your physical consciousness, through interiorisation, because it is not an ascent or gradation. It is an interiorisation, and this interiorisation can be done without passing through the other states of being, directly. This is what Sri Aurobindo means: you are in the physical consciousness, nothing prevents you from opening this physical consciousness to the psychic consciousness, you don't need to develop vitally or mentally or to return to these states of being in order to enter into contact with the psychic. You can enter directly. The psychic manifests itself directly in your physical without passing through the other states; that's what it means.

*Sweet Mother, here it is said: “a complete equality and peace and a complete dedication free from personal demand or desire in the physical and the lower vital parts are the thing to be established.”*

Well, so what?

9 March 1955

*How can it be done?*

How should you do it? You must want it, then aspire; and then each time you do something which is contrary to this ideal, you must put it before yourself and put the light upon it and the will for change. Each time one makes an egoistic movement or does those things which should not be done, one must immediately catch it as though by its tail and then put it in the presence of one's ideal and one's will to progress, and put the light and consciousness upon it so that it may change.

To catch each thing that should not be done, catch it like that, and then hold it firmly in front of the light until the light can act upon it to transform it: this is a work which one can do all the time. No matter what one is doing, one can always do this work. Each time one becomes aware that there is something which is not all right, one must always catch it like this, prevent it from hiding, for it tries to hide: catch it and then keep it like this before the light of one's conscious will, and then put the light upon it so that it changes.

Nothing? Any questions? What?

*(Mother turns to Pavitra who is seated with his eyes closed.)*

*Pavitra has a question? (He remains motionless, not having heard Mother. His neighbour pokes him with his pen to draw him out from his meditation. Pavitra opens his eyes amidst laughter. Mother tells him:) A question? (He makes a sign that he has no question. Laughter.)*

*Sweet Mother, sometimes an incarnated being has a very weak physical body; in this case isn't his body an obstacle to his work upon earth?*

An incarnated being? Whom do you call an incarnated being?

*For example, Ramakrishna or some others...*

## Questions and Answers

Oh! Oh, oh, but I don't understand your question very well. The present being, whatever it may be, and whoever may be within it, always has a psychic being. You see, usually it depends on the degree of evolution of the psychic being but still every psychic being which is in a body has states of being formed in the present formation. Its work is always to transform these; it is as though this were the part of the universe given to him for his work of transformation. And even if he has a vaster mission than that of his own person, unless he does this work in his person he cannot do the other... You cannot change the outer world unless you begin by changing yourself. This is the first condition; and for everyone, great and small, old and young — old, I mean those who have lived very long, and young those who haven't lived very long — it is always the same work. This is why life upon earth for a psychic being is the opportunity to progress.

The duration of earthly life is the time of progress. Outside earthly life there is, so to say, no progress. It is in earthly life that there is the possibility and the means of progress. But for all conscious beings it is the same thing, not only for those you call incarnated. It is for everyone the same thing. One must first begin with the work on himself. When one has done the work on himself, one can do it on others; but the first thing to do is to do it on oneself.

*Sweet Mother, the Divine has come down to this world  
of darkness and ignorance...*

And so, what?

*How does He feel?...*

What? What does He feel? You have never been in a place which is quite dark, where you are obliged to find your way without having a light? Has it happened to you?... A place you do not know and which is quite dark, where you have to find your way

9 March 1955

without a light? Have you never been in a place like that? No? Oh, you would know it if it has happened to you. For example, you are outside in... let us say, a forest... this is a big thing... but let us say, in a fairly large garden, and then, you have remained too long and there is no longer any light at all and you don't know how to find your way. Has this never happened to you? You always had enough light?

*Sweet Mother, if there is someone who wants to have experiences or something like that, what is the first thing he should do?*

To have experiences? What kind of experiences? Have visions or have psychological experiences or — what kind of experiences?

In fact, the whole life is an experience, isn't it? We spend our time having experiences. You mean having a contact with other realities than physical ones? Is it that? Ah!

Well, I think the first condition is to have, to begin with, the faith that there is something other than the physical reality. This can be the first condition. Then the second condition is to try to find what it is, and the best field of action is oneself. So one must begin by studying oneself a little, and manage to discern between what depends exclusively on the body and what on something else which is not the body. One can begin like that. One can begin by observing one's feelings or thoughts in their working; because... sensations are so linked to the body that it is very difficult to distinguish them, they are so tied to our senses, and the senses are instruments of the body, so it is difficult to discern. But feelings already escape... the feelings one experiences; and to try to find the root of this... and then the thoughts... What are thoughts?

If one begins to find out, to understand what a feeling is and what a thought is, and how it works, then one can already go quite far on the path with that. One must at the same time observe how his feelings and thoughts have an action on the

## Questions and Answers

body, what the reciprocity is. And then, there is another exercise which consists in looking into oneself for what is persistent, what is lasting, something which makes one say “I”, and which is not the body. For obviously, when one was very small, and then when each year one grows up, if one takes fairly long distances, for example a distance of about ten years, they are very different “I”s from what one was when as small as this (*gesture*), and then what one is now; it is difficult to say that it is the same person, you see. If one takes only this, still there is something which has the feeling of always being the same person. So one must reflect, seek, try to understand what it is. This indeed can lead you far on the path. Then if one also studies the relation between these different things — between thoughts, feelings, their action on the body, the reciprocal action of the body on these things — and also what it is that says “I” permanently, what it is that can trace a curve in the movement of the being, if one seeks carefully enough, it leads you quite far. Naturally if one seeks far enough and with enough persistence, one reaches the psychic.

It is the path to lead you to the psychic; and so this is the experience, it is the first experience. When one has the contact with the permanent part of one’s immortal being, through this immortality one can go still further and reach the Eternal. It is still another state of consciousness. But it is in this way that one follows the path, gradually. There are other ways, but this is the one which is always within reach. You see, one always has his body with him, and his feelings and thoughts, and at any moment of the day whatever, even in the night one can be busy with this; while if one must have something else around him, people or things or certain conditions, it is more complicated; but this is always there within one’s reach. Nobody can prevent you from having your body with you, your thought and your feelings, your sensations; it is the field of work which is always there, it is very convenient — no need to seek outside. One has all that is necessary. And so what must be acquired is the power of observation and the capacity for concentrating and for pursuing

9 March 1955

a little continuously a certain movement in one's being; as when you have some very strong feeling which takes hold of you, seizes you, then you must look at it, so to say, and concentrate upon it and manage to find out where it comes from, what has brought you this. Just this work of concentrating in order to succeed in finding this out is enough to lead you straight to an experience. And then if, for example, you want to do something practical, if in your feelings you are completely upset, agitated, if there's a kind of storm within, then by concentrating you can try to find out the cause of all that, you see, the inner cause, the real cause, and at the same time you can aspire to bring peace, quietude, a kind of inner immobility into your feelings, because without that you can't see clearly. When everything is in a whirlwind one sees nothing; as when you are in a great tempest and the wind is blowing from all sides and there are clouds of dust, you cannot see; it is the same thing. To be able to see, all must become quiet. So you must aspire and then draw into this storm... draw peace, quietude, immobility, like this; and then if you succeed it is still another experience, it is the beginning.

Of course one can sit down and try... not to meditate, because that's an activity of thought which does not lead to experience, but to concentrate and aspire and open oneself to the force from above; and if one does it persistently enough, there is a moment when one feels this force, this peace or this silence, this quietude descending, penetrating and descending into the being quite far. The first day it may be very little, and then gradually it becomes more. This also is an experience. All these are easy things to do.

But if, for example, one has a dream, when one remembers it very precisely in its details and concentrates in order to understand this dream, this too can be an experience, some door of understanding can open and one may suddenly get the deep meaning which was hidden behind the dream; this also is an experience — many things... and one always has the opportunity to have them. Of course the experience which most

## Questions and Answers

gives you the sense of a revelation or of something new is the one you have as soon as you enter into contact with the psychic, and in the psychic, when you are in the presence of the Divine; this indeed is the typical experience, the one which has an action on the whole orientation and activity of the being. But it may come quickly or may also take time. Yet between the state in which one is at present and that state there are many rungs. I mean these are rungs of experiences one can have.

So it is a vast programme. The first steps are these: to collect oneself, try to be very quiet and see what is happening within, the relations between things, and what is happening inside, not just live only on the surface.

There. That's all?

*When one meditates there are moments when one sees very unpleasant forms in front of himself for some days. It begins and later ends. What does it mean?*

Yes, it means probably that instead of meditating in a silent concentration, one has opened one's consciousness either in a vital domain or in a not very pleasant mental domain. That's what it means. It can also mean — it depends on the degree of development one has reached — it can mean in certain cases, when one is master of one's concentration and knows where one goes — still this already requires a fairly great discipline — it may be that it is a particular attack of adverse forces, of bad wills, coming either from certain beings or from certain domains; but it is not necessarily attacks; it can simply be that one has opened one's consciousness in a place that's not very desirable or else sometimes, often, that one had in himself a number of movements of the vital and the mind which were not very desirable, and when one enters the silence of meditation or that kind of passive attitude of expectation of something which is going to happen, all these vibrations which have gone out of

9 March 1955

him come back to him in their real appearance which is not very pleasant. This happens often: one had bad feelings, not positively wicked but still things which are not desirable, bad thoughts, movements of dissatisfaction, revolt or impatience, or a lack of contentment or... you see, one may be angry with somebody, even in thought, no need of speaking... things like that. When one is quiet and tries to be still so as to have an experience, all these things come back to him in their true form, that is, not very pleasant forms: very ugly, forms which are at times very ugly. I think that I have already told you this several times: it's something that happens frequently if you don't control your thoughts and your vital reactions and if someone has displeased you for some reason or other, if that person has done or said something which you do not like, and you consider him hostile and so the spontaneous reaction is to want to punish him in some way or other or if one is still more primitive — if I may say so — to want to take vengeance or hope that something bad will happen to him.

However, it may even come very spontaneously, a violent reaction, like that, then you don't think about it any more. But now, at night, when you are asleep, ninety-nine times out of a hundred, in a case like this, the person in question comes to you with an extreme violence, either to kill you or to make you ill, as though he wished you as much harm as possible, and then in your ignorance you say, "Well, I was quite right to be angry with him." But it is quite simply your own formation which returns to you, nothing else but that. The person has nothing to do with it — he is quite innocent in the affair. This is a phenomenon which occurs very often, I mean for people who have movements of rancour or anger or violence; and they always see in a dream of this kind the justification of their movements — whereas it is only a very striking image of their own feelings. For the formation returns upon one in this way.

*Then in these cases what should one do?*



## Questions and Answers

What should one do? First, never have bad thoughts to begin with; and then, secondly, never be afraid, even if you see extremely ugly things — not only have no fear but no disgust and no repulsion, simply a perfect quietude — and try to be as pure and calm as possible. Then, whatever it may be, whether it be your own formation or it comes from others, whether it be an attack or a bad place — no matter what it is — everything will be all right. But above all, this: quiet, calm, naturally sheltered from every kind of possible fear, and without any disgust, without any recoiling, nothing; like that: a perfect indifference with a complete calm. Then nothing bad can happen, absolutely nothing. Even if it is truly an enemy who comes to attack you, he becomes powerless.

In all cases, without exception, whatever may happen, calm and quietude and serene peace and an absolute faith in the divine Grace — if you have all this, nothing can happen to you. And you must have all this if you want to have experiences; because experiences without this — it's not good; but with this, it's excellent.