30 March 1955

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

_Sweet Mother, here it is written: “There is a Yoga-Shakti lying coiled or asleep...” How can it be awakened?_

I think it awakens quite naturally the moment one takes the resolution to do the yoga. If the resolution is sincere and one has an aspiration, it wakes up by itself.

In fact, it is perhaps its awakening which gives the aspiration to do yoga.

It is possible that it is a result of the Grace... or after some conversation or reading, something that has suddenly given you the idea and aspiration to know what yoga is and to practise it. Sometimes just a simple conversation with someone is enough or a passage one reads from a book; well, it awakens this Yoga-Shakti and it is this which makes you do your yoga.

One is not aware of it at first — except that something has changed in our life, a new decision is taken, a turning.

_What is it, this Yoga-Shakti, Sweet Mother?_

It is the energy of progress. It is the energy which makes you do the yoga, precisely, makes you progress — consciously. It is a conscious energy.

In fact, the Yoga-Shakti is the power to do yoga.

_Sweet Mother, isn’t it more difficult to draw the divine forces from below?_

I think it is absolutely useless.
Questions and Answers

Some people think that there are more reserves of energy — I have heard this very often: a great reserve of energy — in the earth, and that if they draw this energy into themselves they will be able to do things; but it is always mixed.

The divine Presence is everywhere, that’s well understood. And in fact, there is neither above nor below. What is called above and below, I think that is rather the expression of a degree of consciousness or a degree of materiality; there is the more unconscious and the less unconscious, there is what is subconscious and what is superconscious, and so we say above and below for the facility of speech.

But in fact, the idea is to draw from the energies of the earth which, when you are standing up, are under your feet, that is, below in relation to you. But these energies are always mixed, and mostly they are terribly dark.

No questions?

(To the child who had asked the last question) Do you have another?

_Sweet Mother, what does it mean exactly — “to go down into the lower parts or ranges of nature”?_

It is precisely to go down into the darkness, to go far away from the light in order to draw nearer to the darkness, to go farther away from the consciousness in order to go closer to the inconscience.

One has in his consciousness the feeling of rising above what is obscure and ordinary and unconscious, of raising himself — because usually our head is on top and our head is more conscious than the rest of our body — and the impression that there is above him a greater consciousness. So when one makes an effort to progress, at the same time one makes an effort of ascent. Sometimes one has even symbolically the impression of climbing a mountain and wanting to reach the summit, that is, as close as possible to the free expanses of the light, of what is purer.
And if one doesn’t take care, quite naturally, spontaneously, one slips back into the ordinary consciousness.

There is a very great power of attraction in low, obscure, ordinary things — the impression of being drawn by the feet into a deep mire... certain contacts, certain actions, certain movements of consciousness give you the impression that you are sliding into a dark and muddy hole.

Often when one has made an effort and progressed, one has the feeling of rising above himself into a purer, clearer, truer light and consciousness. But if one doesn’t keep this aspiration and is not definitively settled there, a very tiny thing is enough, a kind of physical disharmony, for example, or a movement made unconsciously, for one to feel that something is falling; and one can no longer get hold of that height where one was, that light. So one has to withdraw again, climb the slope, escape from the attraction from below. Sometimes it takes time; one slides down very fast but usually climbs back with a certain difficulty.

It is as when one struggles physically by yogic means with a disease, it goes alternately. One can succeed in pulling himself out, so to say, from the disease, in withdrawing from it, in cutting off the relation one had with it; and then suddenly one emerges above this feeling of unease, disorder and confusion and realises that one is cured. But sometimes it is enough even to remember, a movement of wonder is enough, a memory of what it was is enough for everything to be reversed once more and for one to have to begin the same work over again. Sometimes one has to begin again thrice, four times, ten times, twenty times. And then some people can make the effort once, but the second time they no longer do it well, and the third time they don’t do it at all; and they tell you, “Oh! One can’t be cured by occult means, the divine Force doesn’t cure you, it is better to take medicines.” So for these, it is better to go to the doctor because this means that they have no spiritual perseverance and only material means can convince them of their effectiveness.
Questions and Answers

When one wants to change something of the material life, whether the character or the functioning of the organs or habits, one must have an unaltering perseverance, be ready to begin again a hundred times the same thing with the same intensity with which one did it the first time and as though one had never done it before.

People who are touchy cannot do this. But if one can’t do it, one can’t do yoga, in any case not the integral yoga, one can’t change one’s body.

To change one’s body one must be ready to do millions of times the same thing, because the body is a creature of habits and functions by routine, and because to destroy a routine one must persevere for years.

That’s all?

It is outside the text.

That doesn’t matter, my child.

Sweet Mother, the true self and the psychic are the same thing?

No. The true self is what is also called the truth of the being. It is the divine element which is your individual reality. It is the divine element which makes you a separate individuality, and it is at the same time a fragment of the one Being and naturally the one Being itself; that is, while being a particular aspect which makes you an individual, it is an integral part of the One which makes you only an objectivisation of the One.

This is the true self. The psychic being is a terrestrial formation. It is human beings who have a psychic being which has been developed upon earth and by earthly life and which is a projection of the divine Consciousness into Matter to awaken Matter out of its inertia so that it takes the path back to the Divine.
But in certain cases the true self is found in the psychic being, that is, it dwells in the psychic being — but not always.

There is always a divine Presence in the psychic being, but it is the divine Presence which was at the origin of the psychic formation, it is an emanation from the divine Consciousness; whereas the true self is not a terrestrial formation. It precedes the terrestrial formation.

Is that all? No more questions? You have one still? You can ask.

*Sweet Mother, when one has a difficulty in the day and it is not possible to see you or tell you about it, what should one do?*

If it is not at all possible, you must sit quite alone, try to become silent, call, call me as though I were there, make me come and put the difficulty before me absolutely sincerely and objectively; and then remain very silent, very quiet and wait for the result.

And I think the result comes. For it depends on the nature of the difficulty. If it is a problem that’s to be solved, then the solution comes; if it is an inner movement, something that has gone wrong, then usually if one does this very sincerely, well, it is put back in its place; and if it is a decision that’s to be taken, if it is something one doesn’t know whether one must do or not do, then this too, if one is very quiet one knows whether it’s a yes or no; it comes: “Yes” or “No”. Then here you must not discuss any more, the mind must not say, “But if...? and then...”, for then everything becomes foggy. You must say, “Good!” and follow like this. But for this you must be sincere, in the sense that you must have no preferences.

If the difficulty comes from one part of the being wanting one thing and another part of the being knowing that one must not have it, then it becomes complicated because the part which wants can try to introduce its own will into the answer. So when one sits down, first one must begin by persuading it to make a
Questions and Answers

little act of sincere surrender, and it is here that one can make true progress, saying, “Now I am conscious that it is this that I desire, but I am ready to give up my desire if that should be done.” But you must do this not only in the head, it must be done sincerely, and then you proceed as I said. Then one knows — knows what’s to be done.

Sometimes it is easier when you write it down; you imagine that I am there and then take a paper and write on it what you wanted to tell me. Then just the very fact of formulating it clearly sometimes gives you the true picture of the situation and you can have the answer more easily. It depends, sometimes it is necessary, sometimes not, but if you are in a confusion, a kind of whirlwind, above all, if there is a vital upsurge, the fact of compelling yourself to put it on paper already quietens you, it begins the work of purification.

In fact, one should always do this, when he feels that he is caught by an impulse of some kind or other, particularly impulses of anger. If one takes as an absolute discipline, instead of acting or speaking (because speech is an action), instead of acting under the impulse, if one withdraws and then does as I said, one sits down quietly, concentrates and then looks at his anger quietly, one writes it down, when one has finished writing, it is gone — in any case, most often.