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Mother reads the beginning of the talk of 14 April. Having spoken of the dangers of Yoga (“If you cannot get rid of ambition, do not touch the thing. It is fire that burns.”), Mother speaks of the two methods of Yoga:

“There are two paths of Yoga, one of tapasyā (discipline) and the other of surrender.”

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What is surrender?

It means that one gives oneself entirely to the Divine.

Yes, and then what happens? If you give yourself entirely to the Divine, it is He who does the Yoga, it is no longer you; hence this is not very difficult; while if you do tapasya, it is you yourself who do the yoga and you carry its whole responsibility — it is there the danger lies. But there are people who prefer to have the whole responsibility, with its dangers, because they have a very independent spirit. They are not perhaps in a great hurry — if they need several lives to succeed, it does not matter to them. But there are others who want to go quicker and be more sure of reaching the goal; well, these give over the whole responsibility to the Divine.

“The first effect of Yoga, however, is to take away the mental control, and the hungers that lie dormant are suddenly set free; they rush up and invade the being.... What you should do is to keep the thing [the sex impulse] away from you, to disassociate from it, take as little notice of
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"it as possible and, even if you happen to think of it, to remain indifferent and unconcerned."

_Ibid._

This is much more difficult than to sit upon a difficulty! It is much more difficult to stand back from the difficulty, to look at it as something which does not concern you, which does not interest you, does not belong to you, which belongs to the world and not to you—but it is only by doing this that you can succeed. This demands a kind of liberation of spirit and a confidence in your inner being: you must believe that if you take the right attitude, it is the best that will happen to you; but if you are afraid when something unpleasant happens to you, then you can do nothing. You must have this confidence within you, whatever the difficulty, whatever the obstacle. Most of the time, when something unpleasant happens, you say, “Is it going to increase? What other accident is yet going to happen!” and so on. You must tell yourself, “These things are not mine; they belong to the subconscious world; naturally I have nothing to do with them and if they come again to seize me, I am going to give a fight.” Naturally you will answer that this is easy to say but difficult to do. But if truly you take this attitude of confidence, there is no difficulty that you will not be able to conquer. Anxiety makes the difficulty greater.

Evidently there is one difficulty: in your conscious being something does not want the difficulty, wishes sincerely to overcome it, but there are numberless movements in other parts of your consciousness of which you are not conscious. You say, “I want to be cured of that”; unfortunately it is not sufficient to say “I want”, there are other parts of the consciousness which hide themselves so that you may not be busy with them, and when your attention is turned away these parts try to assert themselves. That is why I say and shall always repeat, Be perfectly sincere; do not try to deceive yourself, do not say, “I have done all that I could.” If you do not succeed, it means that you do not do
all that you can. For, if you truly do “all” that you can, you will surely succeed. If you have any defect which you want to get rid of and which still persists, and you say, “I have done all that I could”, you may be sure that you have not done all that you should have. If you had, you would have triumphed, for the difficulties that come to you are exactly in proportion to your strength — nothing can happen to you which does not belong to your consciousness, and all that belongs to your consciousness you are able to master. Even the things and suggestions that come from outside can touch you only in proportion to the consent of your consciousness, and you are made to be the master of your consciousness. If you say, “I have done all that I could and in spite of everything the thing continues, so I give up”, you may be already sure that you have not done what you could. When an error persists “in spite of everything” it means that something hidden in your being springs up suddenly like a Jack-in-the-box and takes the helm of your life. Hence, there is only one thing to do, it is to go hunting for all the little dark corners which lie hidden in you and, if you put just a tiny spark of goodwill on this darkness, it will yield, will vanish, and what appeared to you impossible will become not only possible, practicable, but it will have been done. You can in this way in one minute get rid of a difficulty which would have harassed you for years. I absolutely assure you of it. That depends only on one thing: that you truly, sincerely, want to get rid of it. And it is the same for everything, from physical illnesses up to the highest mental difficulties. One part of the consciousness says, “I don’t want it”, but behind there hides a heap of things which say nothing, do not show themselves, and which just want that things continue as they are — generally out of ignorance; they do not believe that it is necessary to be cured, they believe that everything is for the best in the best of worlds. As the lady with whom I had those conversations used to say, “The trouble begins as soon as you want to change.” A great French writer has repeated this and has made out of it his pet theory: “Misery begins when you want to
perfect yourself; if you do not wish to perfect yourself, you won’t have any misery!” I may tell you that this is absolutely wrong, but there are, all the same, things in you that want absolutely to be left alone, not to be disturbed in any way: “Oh! What a nuisance you are, leave us alone!”

“The whole world is full of the poison [doubt, hesitation, depression]. You take it in with every breath. If you exchange a few words with an undesirable man or even if such a man merely passes by you, you may catch the contagion from him.... So long as you belong to humanity and so long as you lead the ordinary life, it does not matter much if you mix with the people of the world; but if you want the divine life, you will have to be exceedingly careful about your company and your environment.”

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To try to solve this problem ascetics used to go away into forests and sit under a tree; there, of course, they had not to fear any contagion from other human beings. But it is very difficult to go to the very end of this resolution, for it quickly gets known that a saint is sitting under a tree in meditation, and immediately everybody rushes there! Not only does he not escape from the difficulty, but he increases it, for there is not a thing more dangerous than to teach others. You know just a little and you begin to teach others, and you are immediately compelled to say more than you know, because people put questions to you which you cannot answer, unless you are a hero of silence. In the world, those who want to pass themselves off as spiritual teachers — when people come and ask them something they do not know, they invent it. Therefore, if in your inner discipline you begin to pretend, you may be sure of falling into the worst hole — of all things pretence is the most ruinous. In the world you may perhaps pass for what you are not, for people allow themselves
to be easily deceived, and that will not lead you to a catastrophe (although if you exaggerate, it always leads to a catastrophe), but in the spiritual world, you don’t have to deal with human beings, you have to deal with the Divine; it is impossible for you to pretend that you are this or that, for the Divine knows better than you, doesn’t He? He knows what you are and it is not what you will say which will influence Him.

In all spiritual disciplines the first thing that you are taught is not to narrate your experiences to others. If you need to clarify your mind, tell your experiences to your spiritual teacher and to no one else, and even before your spiritual teacher you must be very careful. When you present or explain to him what has happened in you, if you observe yourself closely, you will see that there are things in you of which you are not wholly aware; in your experiences often there are gaps, interruptions in the continuity (it is extremely difficult to get at the continuity of consciousness and to follow the movement to the end); then, if you narrate your experience without wanting to add anything whatsoever, without failing in sincerity, even so you put in what is not there. When people come and tell me something, an inner event, they find me at times inattentive, not attaching much importance to what I am being told — it is not that, it is that I listen to what is within, I see what is perfectly exact and the little facts that have been added. And it is because of this that generally I do not encourage these things. I know that people may feel relieved, comforted, if they can tell me what has happened, but then one must come with a wonderfully scientific spirit. A scientist would never tell you, “It is this”, “It is that”, unless he has made all the possible experiments to have the proof of what he says. And for spiritual things one must follow the same method. Instead of saying, “I did that, things happened like that”, one must say, “I had the impression that... things seemed to be like this” and “It looked as if there was a connection between this and that...” and not only as a conversational phrase, but as something which expresses truly a mental state. If you seek for a clarification, you
yourself must not explain the thing in advance, for once you have given me the explanation, I have no longer any explanation to give you! You bring me flowers, for instance, flowers of all kinds, but you do not arrange them, you tell me, “Here I bring you some flowers, it is for you to make a bouquet out of them.” In this way, it is much more easy for me, isn’t it? I can take those that I need and give you the explanation of what’s happened! But if you bring me a ready-made bouquet where I see flowers which are not flowers, which are imitations, I have nothing to tell you, for I need solely things which are so to say “pure”. Therefore, remember this advice: I am always ready to listen to you but do not bring to me ready-made things. Give me the exact record of what has happened and even so you may be sure that as soon as there is a mental transcription, the mind always knows how to fill up the holes — it likes things to be logical, continuous; and without your knowing it, quite spontaneously it supplies elements which were missing in your experience. I do not blame anyone, I know that it is a spontaneous phenomenon. One must be extremely attentive in order to be quite exact and precise.

Is it not dangerous to say, “My movements are not mine, I have not to think of them”?

Yes, evidently, if you say, “I can do nothing, that belongs to Nature, the movement has to follow its natural course”, you do exactly what I have told you not to do, you make use of the Divine as a fine cloak to cover the satisfaction of your desires. But the opposite movement, “I am good for nothing because such an idea has crossed my mind” is equally wrong, isn’t it?

Naturally, if an impulse happens to come to you which you do not want, the first thing to do is to will that it does not come again; but if, on the contrary, you do not sincerely want it to disappear, then keep it, but do not try to do yoga. You should not take the path unless you have resolved beforehand to overcome all difficulties. The decision must be sincere and complete. You
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will notice, besides, as you gradually advance, that what you believed to be complete is not so, what you considered to be sincere is not so, and then you will progress little by little; but to succeed you must have as total a will for progress as possible. If you have this will and if an impulse seizes you with violence, keep the will firm, your being must not vacillate; you must expect these things to come, but when they come, tell yourself, “Well, they come from below, I do not want them to recur, they are not mine.” This is not the same thing as saying, “Let it go, since it is Nature.”

There must already be a beginning of realisation in the vital for it to revolt against the impulses that come to it. Most human beings and even those who expect to do yoga say, as soon as the impulse comes, “It is quite all right, there is nothing to do, it is all right.” Then, if something in you revolts, if something says, “I don’t want it”, that is the higher part of your being. What takes the resolution to do yoga is not your body or your vital, not even your mind, it is the higher part of your mind or it is your psychic being. It is that alone which can take the resolution — your body does not know very well what it is all about, your vital looks at the beginning of transformation with some anxiety, the mind with its ideas declares, “This can be done in that way, can be explained like this”, and so on. So if you have made a resolution, it comes from the higher part of your being, and it is upon this that you have to take your support, not upon anything else — that is the “I”. And it must understand in the end that it is not a personal “I”, but universal and divine.

*But is it not the vital itself which finally should take the decision to change?*

I may assure you that the vital, left to itself, will never take the decision to be transformed — it is quite satisfied with itself and, over and above this, being an accomplice of the mind, the mind will furnish it with all possible explanations for whatever it does.
People who live in their vital consciousness are, even when they do not say so, always very satisfied with themselves. They are also very satisfied with all that happens to them and they always say of their impulses, “How interesting it is, how interesting!” So, if you wait for the vital to take the decision, you may have to wait for a long time!

You must teach your vital that it must obey. Before feeling any satisfaction, it must understand that it has nothing else to do but obey. That is why I say that it is not very easy to begin the yoga; if you are not sincere, do not begin.

The body is very obedient; truly it tries to do its best, but it does not know whom to obey, for generally it is not in direct contact with the higher being or the psychic. Impulses come to it directly from the mind or from the mind clothed with the vital, and it does what they desire. Before the vital takes a decision (and I have told you, it is not very easy for it to take a decision), a light must begin to dawn in the highest part of the mind, a light which puts you in touch with a higher consciousness or with your psychic, and it is upon this light that you must take your support to explain things to the mind, to the vital and finally to the body.