21 December 1955

Mother reads from The Synthesis of Yoga, “Self-Consecration”.

“Often he (the sadhak) finds that even after he has won persistently his own personal battle, he has still to win it over and over again...”

Yes. So?

Then does this mean that others profit by his sadhana?

You understand, it’s like that for everyone.

If there was only one, it could be like this: that he alone could do it for all; but if everybody does it... you understand...

You are fifty persons doing the Integral Yoga. If it is only one of the fifty who is doing it, then he does it for all the fifty. But if each one of the fifty is doing it, each doing it for all the fifty, he does it actually for one person alone, because all do it for all.

But the work is much longer?

One must widen oneself.

The work is more complicated, it is more complete, it asks for a greater power, a greater wideness, a greater patience, a greater tolerance, a greater endurance; all these things are necessary. But in fact, if each one does perfectly what he has to do, it is no longer only one single person who does the whole thing: not one single person who does it for all, but all now form only one person who does it for the whole group.

This ought to form a kind of sufficient unity among all those who are doing it, so that they no longer feel the distinction. This
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is indeed the ideal way of doing it: that they now form only one single body, one single personality, working at once each for himself and for the others without any distinction.

Truly speaking, it was the first question which came up when I met Sri Aurobindo. I think I have already told you this; I don’t remember now, but I spoke about it recently. Should one do one’s yoga and reach the goal and then later take up the work with others or should one immediately let all those who have the same aspiration come to him and go forward all together towards the goal?

Because of my earlier work and all that I had tried, I came to Sri Aurobindo with the question very precisely formulated. For the two possibilities were there: either to do an intensive individual sadhana by withdrawing from the world, that is, by no longer having any contact with others, or else to let the group be formed naturally and spontaneously, not preventing it from being formed, allowing it to form, and starting all together on the path.

Well, the decision was not at all a mental choice; it came spontaneously. The circumstances were such that there was no choice; that is, quite naturally, spontaneously, the group was formed in such a way that it became an imperious necessity. And so once we have started like that, it is finished, we have to go to the end like that.

At the beginning there were five, ten, not more. There were five or six for a long time. It became ten, twelve, about twenty; then thirty, thirty-five. That remained for quite a long while. And then suddenly, you know, it started; and then here we are! The last figure was more than eleven hundred. We are growing.

Now, among these there are many who do not do the sadhana, then the problem does not come up. But for all those who do it, it is like this, it is as Sri Aurobindo has described it here. And if one wants to do the thing in a solitary way, it is absolutely impossible to do it totally. For every physical being, however complete he may be, is only partial and limited; he
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represents only one law in the world; it can be a very complex law, but it is only one law; what is called in India, you know, the Dharma, one Truth, one Law.

Each individual being, even if he be of a completely higher kind, even if he is made for an absolutely special work, is only one individual being; that means, the totality of the transformation cannot take place through one single body. And that is why, spontaneously, the multiplication came about.

One can reach, alone and solitary, his own perfection. One can become in one’s consciousness infinite and perfect. But when it is a question of a work, it is always limited.

I don’t know if you understand me well. But personal realisation has no limits. One can become inwardly in himself perfect and infinite. But the outer realisation is necessarily limited, and if one wants to have a general action, at least a minimum number of physical beings is needed.

In a very old tradition it was said that twelve were enough; but in the complexities of modern life it doesn’t seem possible. There must be a representative group. Which means that... you know nothing about it or you don’t imagine it very well, but each one of you represents one of the difficulties which must be conquered for the transformation. And this makes many difficulties! (Mother laughs) I have written somewhere... I have said that, more than a difficulty, each one represents an impossibility to be solved. And it is the whole set of all these impossibilities which can be transformed into the Work, the Realisation. Each case is an impossibility to be solved, and it is when all these impossibilities are resolved that the Work will be accomplished.

But now I am more gentle. I take away “impossibility” and put “difficulty”. Perhaps they are no longer impossibilities.

Only, from the beginning, and still more now that our group has grown so considerably, each time someone comes to tell me, “I come for my yoga”, I say, “Oh, no! Then don’t come. It is much more difficult here than anywhere else.” And the reason is what Sri Aurobindo has written here.
If someone comes to tell me, “I come to work, I come to make myself useful”, it is all right. But if someone comes and says, “I have many difficulties outside, I can’t manage to overcome these difficulties, I want to come here because it will help me”, I say, “No, no, it will be much more difficult here; your difficulties will increase considerably.” And that is what it means, because they are no longer isolated difficulties; they are collective difficulties.

So in addition to your own personal difficulty you have all the frictions, all the contacts, all the reactions, all the things which come from outside. As a test. Exactly on the weak point, the thing that’s most difficult to solve; it is there that you will hear from someone the phrase which was just the one you did not want to hear; someone will make towards you that gesture which was exactly the one which could shock you; you find yourself facing a circumstance, a movement, a fact, an object, anything at all — just the things which... “Ah, how I should have liked this not to happen!” And it’s that which will happen. And more and more. Because you do not do your yoga for yourself alone. You do the yoga for everybody — without wanting to — automatically.

So when people come and tell me, “I come here for peace, quietness, leisure, to do my yoga”, I say, “No, no, no! Go away immediately somewhere else, you will be much more peaceful anywhere else than here.”

If someone comes and says, “Well, here I am, I feel that I should consecrate myself to the divine Work, I am ready to do any work at all that you give me”, then I say, “Good, that’s all right. If you have goodwill, endurance, and some capacity, it is all right. But to find the solitude necessary for your inner development it is better to go somewhere else, anywhere else, but not here.” There we are.

I said all this just today; I had the occasion to do so. And at the same time I said, “There is an exception to this rule: that’s the children.” Because here the children have the advantage of living
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from the time when they are still unconscious, in an atmosphere which helps them to find themselves. And this one doesn’t have outside. I am saying what I just said to people who are... not necessarily old but still... formed, who are past the age not only of childhood but of their first youth.

But all those who are quite small, the younger they are, the better it is for them — because from their young and most tender childhood they are in the most favourable atmosphere for an integral development, and so they can grow up, develop more and more in the right atmosphere. It is only when one comes out of the personal development and wants to begin to do the yoga that the problem comes up. But for those who have been entirely brought up here, the problem is much less difficult, because from their very first childhood they have already been members of a whole, without knowing it, without being aware of it; and they move with the whole towards the Realisation. So it is no longer something absolutely new, which adds to the difficulty; on the contrary it is something that helps them.

Now, you see, when the problem comes up, it is for them to know whether they want to do the yoga or not. I have already told you this several times. You see, a moment comes when... “Well, now I am going out into life to have my experience.” — “Go, my children, with my blessings; and try to see that it is not too unpleasant.” (Mother laughs) But those who say, “No, now I have taken my decision, I want to do yoga”, then, well, I don’t hide it from them that the difficulty begins. From this moment, special qualities are necessary; and they must know how to profit by all the preparation that has been given to them. They are in a better position than the poor people who come from outside; much better! But all the same they will have to make an effort, because without effort nothing succeeds — unless they have learnt from the time they were very small to let themselves be carried. But there are very few who are mature enough, it can be said, or old enough, in the sense of eternity, to be able to allow themselves to be carried all at
once, like that, at a single go, without needing to receive all the blows from outside in order to know that this is the true thing.

This depends a great deal on what they are within themselves. Here, really, comes in the question of the predestined one, the one born for this. Then indeed it is much easier.

There we are.

_Sweet Mother, do you think that we make enough effort for the chance you have given us?_

Ah! This, my child, is an affair between you and your own conscience. It is not I who shall say anything at all about it. I cannot answer this. This is for you to observe.

Oh, it is quite obvious that if each one of you could see this in the true light...

I don’t know if you have had this experience, when reading one of the wonderful stories of mankind, and of those who came to help humanity — you have perhaps heard this more here in India than people in other countries — those stories in which there was an intervention from above, there was one of those chances, one of those miraculous Graces.

And so, if one reads that when one is small, one says, “Oh, how I should like to have lived at that time!” — I don’t know if you have had this experience...

I knew people who had it. And then one tells them, “Well, try to imagine that you have it, this chance, what would be your reaction?” And sometimes suddenly one perceives it; suddenly it seems as if the heavens were opened, and that something has come which was not there before. For how long, one can’t say, but in any case, it is one of those extraordinary moments of earth-life and human life when things are not as they ordinarily are, dull and lifeless. So one has the feeling of living a miracle.

If one can keep this, all goes well. Unfortunately one forgets it very quickly.
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If one has had it once, it is already something; the door has been opened. Suddenly one has felt... yes, felt, it is something, it is an infinite Grace, it is something marvellous. All those who lived a century ago, two centuries ago, three centuries ago, hoped for it, awaited it. They had only one chance, that was to live again in a new life and in better conditions.

But now, we have these conditions, they are here: the Grace is here.

If one can manage to have the experience — not only a thought — the experience of the thing, and then keep it afterwards, then all becomes easy. Unfortunately, one forgets very soon.

*Sweet Mother, here Sri Aurobindo has said: “He [the sadhak of the integral Yoga] has not only to conquer in himself the forces of egoistic falsehood and disorder, but to conquer them as representatives of...”*

Listen, my child, I am sorry, but you don’t listen when I am speaking? This was exactly Tara’s question and I have explained everything to her. Then how do you ask a similar question?

You did not understand? I have explained everything.

(Silence)

*Mother, you said that each one represents an impossibility. In this case, each one should concentrate on solving this impossibility, shouldn’t he?*

Not necessarily concentrate on that. But he has to face it, whether he knows it or not — an aspect of the problem.

I have already said this once. When you represent the possibility of a victory, you always have within you the thing contrary to this victory, which is your perpetual trouble.
Each one has his own difficulty. And I have given the example already once, I think. For instance, a being who must represent fearlessness, courage, you know, a capacity to hold on without giving way before all dangers and all fights, usually somewhere in his being he is a terrible coward, and he has to struggle against this almost constantly because this represents the victory he has to win in the world.

It is like a being who ought to be good, full of compassion and generosity; somewhere in his being he is sharp, sour and sometimes even bad; and he has to struggle against this in order to be the other thing. And so on. It goes into all the details. It’s like that.

And when you see a very black shadow somewhere, very black, something that’s truly painful, you know, you can be sure that you have in you the possibility of the corresponding light.

*Why does it increase instead of diminishing?*

What does that mean, “it increases”?

*(The disciple can’t answer.)*

Here it increases? Yes. Because this is the place of the Realisation.

In life you are unconscious, you pass all your life in an absolutely vague semi-consciousness, you know nothing about yourself, except just an appearance, nothing more. And you will always be incapable of fulfilling your mission and therefore you do not meet the obstacle in the heart of the difficulty, only an appearance; you are all in the midst of appearances. It’s simply that. So your faults are small, your virtues are small, your capacities are mediocre and your difficulties are mediocre, you are entirely mediocre, constantly.

It is only when you begin to walk on the path of Realisation that your possibilities become real, and your difficulties become much greater — quite naturally. Things become intensified.
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This is why I tell people, “If you can’t find peace and solitude in yourself, can’t isolate yourself sufficiently to enter within yourself, if you can’t do this in the conditions of ordinary life, it is certainly not here that you will be able to do it, because your first difficulty will be that you will feel invaded by everything and everybody, and will be absolutely unable to isolate yourself. If you have learnt to do it before coming here, then it will be good. But if you don’t know how to do it, you will find it very difficult to do so here.”

And for everything it is the same way. People who are ill-natured, those who have no control over their anger, for instance, are much worse here than in the ordinary world, because in the ordinary world they are controlled by all the necessities of life and because, for example, when they go to an office, if they get into a temper against the boss, they are thrown out. While here, we don’t throw them out; they are simply told, “Try to control yourself.”