16 December 1953

_Sweet Mother, you have said: “... Many methods have been prescribed for attaining this perception [of the psychic being in us] and ultimately achieving this identification [with the psychic being]. Some methods are psychological, some religious, some even mechanical.”_  
_On Education, CWM, Vol. 12, p. 4_

**Will you give some examples of this?**

Mechanical, these are the Asanas, Hathayoga. It is done with this intention. Religious, these are for those who believe in a particular religion and pray and perform religious ceremonies. When one believes in a religion — no matter which — one abides by the discipline of the religion and prays and asks, one undergoes the discipline according to the teaching and observing the beliefs of the religion. The psychological method is Yoga. To seek within oneself through introspection what is permanent, what is constant. That’s all.

_“Your aim should be high and wide, generous and disinterested.”_  
_Ibid., p. 3_

**What does this mean?**

You are asking what that means! High?... For instance, there are those whose aim is to make a fortune, and there are those whose aim is to find a cure for a disease. That of making one’s fortune is obviously more self-seeking and lower than the one of finding a remedy for an illness. There are those who have for their aim in life a comfortable and quiet living, with a family and children,
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wanting the best in the best of possible worlds. That is a pretty low aim, in any case quite an ordinary one. There are those who seek the betterment of the whole of society or those who study to make new discoveries, like Mr. and Mrs. Curie, for example, who discovered radium. That is a higher aim. “Disinterested”, that means what is not for one’s own small personal profit, for one’s personal pleasure, but solely for helping others. Naturally, the highest aim is to unite with the Divine and fulfil His work, but that, that’s right at the top of the ladder. In this first chapter I took good care not to say anything of this kind, for I wrote it intentionally for everybody, even for those who have no mystical conception. But still, it goes without saying that the discovery of the Divine in oneself and uniting with Him and accomplishing His work is the highest and most disinterested aim, and the least selfish.

What adjectives have I used?

*High and wide, generous and disinterested.*

Yes. Wide, it is something that’s not limited to a small purely personal consciousness and its small purely selfish advantages, something embracing a whole — which may be a group, a nation, a continent or the entire earth. For man an action working on the entire earth is surely a wide action.

After that you have said: “This will make your life precious to yourself and to all.”

Yes. If you are useless, it is not precious, if you are useful, it becomes precious! There is nothing more disgusting than to be busy with all the little details of a narrow personal existence. One feels empty, hollow, useless. One has no interest in life. There are people all shut up in their little family, and if the baby coughs, they spend hours in fretting, if the dinner is not well-cooked, they quarrel, or if the gentleman has lost his job and is
looking for another, he laments: “How shall I feed my family?”
— That’s existing like an earth-worm in a hole.

_In everybody, is the psychic always pure or has it to be made pure?

It is always pure. But it is either more or less individualised and independent in its action. What is psychic in the being is always pure, by its very definition, for it is that part of the being which is in contact with the Divine and expresses the truth of the being. But this may be like a spark in the darkness of the being or it may be a being of light, conscious, fully formed and independent. There are all the gradations between the two.

_Usually is it veiled?

It is the outer consciousness that is not in contact with it, for it is turned outwards instead of being turned inwards — for it lives amidst all the external noises and movements, in what it sees, what it does, what it says, instead of looking within, into the depths of the being and listening to the inner inspirations.

_Has the psychic any power?

Power? It is usually the psychic which guides the being. One knows nothing about it because one is not conscious of it but usually it is that which guides the being. If one is very attentive, one becomes aware of it. But the majority of men haven’t the least idea of it. For instance, when they have decided, in their outer ignorance, to do something, and instead of their being able to do it, all the circumstances are so organised that they do something else, they start shouting, storming, flying into a rage against fate, saying (that depends on what they believe, their beliefs) that Nature is wicked or their destiny baleful or God unjust, or... no matter what (it depends on what they believe).
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Whilst most of the time it is just the very circumstance which was most favourable for their inner development. And naturally, if you ask the psychic to help you to fashion a pleasant life for yourself, to earn money, have children who will be the pride of the family, etc., well, the psychic will not help you. But it will create for you all the circumstances necessary to awaken something in you so that the need of union with the Divine may be born in your consciousness. At times you have made fine plans, and if they had succeeded, you would have been more and more encrusted in your outer ignorance, your stupid little ambition and your aimless activity. Whilst if you receive a good shock, and the post you coveted is denied to you, the plan you made is shattered, and you find yourself completely thwarted, then, sometimes this opposition opens to you a door on something truer and deeper. And when you are a little awake and look back, if you are in the least sincere, you say: “Ah! it wasn’t I who was right—it was Nature or the divine Grace or my psychic being who did it.” It is the psychic being which organised that.

Is it the psychic will which wants the being to be identified with the Divine?

Yes, surely. It is the will of the psychic. It is also the very reason of its existence. It is for that it is there. For example, in the mind certain activities (and even at times in the physical and vital) certain activities awaken to the influence of the psychic without even knowing it. That is why those parts adhere to it and begin to aspire also for the divine knowledge, the divine union, the relation with the Divine.

How does the psychic manifest the truth?

I have said that it manifests the truth?
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“We give the name ‘psychic’ to the psychological centre of our being, the seat within us of the highest truth of our existence, that which can know this truth and set it in movement.”

On Education, CWM, Vol. 12, p. 4

Oh! the truth of our existence — not just the Truth. The truth of the being, that is, the central raison d’être of an existence. It is that, indeed, which organises circumstances so that the truth of the being may be expressed or the superficial outer being be led to turn round within — not find any support outside, for instance, and turn within to have a support; it finds the psychic support.

“The body has a wonderful capacity of adaptation and endurance. It is able to do so many more things than one usually imagines. If, instead of the ignorant and despotic masters that govern it, it is ruled by the central truth of the being, you will be amazed at what it is capable of doing. Calm and quiet, strong and poised, at every minute it will be able to put forth the effort that is demanded of it, for it will have learnt to find rest in action and to recuperate, through contact with the universal forces, the energies it expends consciously and usefully.”

Ibid., p. 7

How can one have “rest in action”?

That comes from a kind of certitude of inner choice. When one aspires for something, if at the same time one knows that the aspiration will be heard and answered in the best way possible, that establishes a quietude in the being, a quietude in its vibrations; whilst if there is a doubt, an uncertainty, if one does not know what will lead one to the goal or if ever one will reach it or whether there is a way of doing so, and so on, then one gets disturbed and that usually creates a sort of little whirlwind
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around the being, which prevents it from receiving the real thing. Instead, if one has a quiet faith, if whilst aspiring one knows that there is no aspiration (naturally, sincere aspiration) which remains unanswered, then one is quiet. One aspires with as much fervour as possible, but does not stand in nervous agitation asking oneself why one does not get immediately what one has asked for. One knows how to wait. I have said somewhere: “To know how to wait is to put time on one’s side.” That is quite true. For if one gets excited, one loses all one’s time — one loses one’s time, loses one’s energy, loses one’s movements. To be very quiet, calm, peaceful, with the faith that what is true will take place, and that if one lets it happen, it will happen so much the quicker. Then, in that peace everything goes much better.