24 February 1954

This talk is based upon Mother’s essay “Psychic Education and Spiritual Education”.

_Sweet Mother, here you have said: “From beyond the frontiers of form a new force can be evoked, a power of consciousness which is as yet unexpressed and which, by its emergence, will be able to change the course of things and give birth to a new world.” Is the force you are speaking about the Divine?_

What do you call the Divine? Give me your definition of the Divine. We have already dealt with this here once.

_All that is upon earth is the expression of the Divine?_

No, I am asking you what you call the Divine. You have an idea of the Divine, haven’t you? You say “the Divine”, what do you mean by that?

_The Creator._

That’s but a word. The Creator!!!

Where have I said it was necessary to be identified with the Divine in us? — In the Bulletin, I think. Don’t you remember?

In any case, I have already told you many a time that the manifestation was progressive and will always be progressive and that what manifests in a certain period is only the beginning of something that will be manifested in the following age. Therefore, if one reaches the summit of creation, one must come upon something which has not yet manifested but will manifest since there are always new elements which manifest. This is
Questions and Answers

exactly what I have said. I have said that if one attained the summit of consciousness and passed beyond the forms presently manifested, one would enter into contact with a force, a reality which is not yet manifested but will manifest. And this summit of consciousness is never the last, for what has been attained one day, what seemed to be the final consciousness will be only a step so that the next day, in the next period, the next age, there may manifest something which was beyond and not then ready to manifest, not on the point of being manifested.

*How can depressions be controlled?*

Oh! There’s a very simple way. Depression occurs generally in the vital, and one is overpowered by depression only when one keeps the consciousness in the vital, when one remains there. The only thing to do is to get out of the vital and enter a deeper consciousness. Even the higher mind, the luminous, higher mind, the most lofty thoughts have the power to drive away depression. Even when one reaches just the highest domains of thought, usually the depression disappears. But in any case, if one seeks shelter in the psychic, then there is no longer any room for depression.

Depression may come from two causes: either from a want of vital satisfaction or from a considerable nervous fatigue in the body. Depression arising from physical fatigue is set right fairly easily: one has but to take rest. One goes to bed and sleeps until one feels well again, or else one rests, dreams, lies down. The want of vital satisfaction comes up rather easily and usually one must face it with one’s reason, must ferret out the cause of the depression, what has brought about the lack of satisfaction in the vital; and then one looks at it straight in the face and asks oneself whether that indeed has anything to do with one’s inner aspiration or whether it is simply quite an ordinary movement. Generally one discovers that it has nothing to do with the inner aspiration and one can quite easily overcome it and resume one’s
normal movement. If that is not enough, then one must go deeper and deeper until one touches the psychic reality. Then one has only to put this psychic reality in contact with the movement of depression, and instantaneously it will vanish into thin air.

As for fighting in the vital domain itself — well, some people are good fighters and love to struggle with their vital — but to tell you the truth, that is much more difficult.

*Once the psychic has come to the front, can it withdraw again?*

Yes. Generally one has a series of experiences of identification, very intense at first, which later gradually diminish, and then one day you find that they have disappeared. Still you must not be disturbed, for it is quite a common phenomenon. But next time — the second time — the contact is more easily obtained. And then comes a moment, which is not very far off, when as soon as one concentrates and aspires, one gets a contact. One may not have the power of keeping it all the time, but can get it at will. Then, from that moment things become very easy. When one feels a difficulty or there is a problem to be solved, when one wants to make progress or there is just a depression to conquer or an obstacle to be overcome or else simply for the joy of identification (for it is an experience that gives a very concrete joy; at the moment of identification one truly feels a very, very great joy), then, at any moment whatever, one may pause, concentrate for a while and aspire, and quite naturally the contact is established and all problems which were to be solved are solved. Simply to concentrate — to sit down and concentrate — to aspire in this way, and the contact is made, so to say, instantaneously.

There comes a time, as I said, when this does not leave you, that is, it is in the depths of the consciousness and supports all that you do, and you never lose the contact. Then many things disappear. For instance, depression is one of these things,
Questions and Answers

discontentment, revolt, fatigue, depression, all these difficulties. And if one makes it a habit to step back, as we say, in one’s consciousness and see on the screen of one’s psychic consciousness — see all the circumstances, all the events, all the ideas, all the knowledge, everything — at that moment one sees that and has an altogether sure guide for everything that one may do. But this is bound to take a very long time to come.

To escape from life and become identified with the Unmanifest, isn’t it necessary not only to be free from all egoism but also not to have the ego any longer?

Naturally.

But this very attitude of wanting to become identified with the Unmanifest and letting the world suffer, isn’t this selfishness?

Yes. And so what happens is very remarkable, the result is always the same: those who have done that, at the last minute, have received a sort of intimation that they had to return to the world and do their work. It is as though they reached the door and — “Ah! No, no, not yet — go back and work. When the world is ready, then this will be all right.”

Indeed this habit of escaping from the difficulty is a supreme selfishness. You are told, “Do this, and then, when all the others have done it, all will be well with the whole world”, but it is only a very small élite among men who are ready to be able to do it. And these precisely are those who can be the most useful to the earth, for they know more about things than others, they have overcome many difficulties and can be of help to others just where those others can’t. But the whole human mass, the immense human mass... For when some have succeeded — even a few hundred — one may tend to think it is “humanity”, but
truly speaking it is only a kind of élite of humanity, it is a selec-
tion. The immense mass, all the people living all over the earth —
merely in India, the immense population — formidable — which
lives in the villages, the countryside, there is no question of their
making an effort for liberation, to come out of the world in
order to live the spiritual life. They don’t even have the time to
become aware of themselves! They are just there, attached to
their work like a horse to the plough. They move in a rut from
which, generally, they can’t get out. So they can’t be told, “Do as
I do and all will be well.” Because “Do as I do” means nothing
at all. There are perhaps a few hundred who can do the same
thing, no more!

Why does the body get tired? We have more or less
regular activities, but one day we are full of energy and
the next day we are quite tired.

Generally this comes from a kind of inner disequilibrium. There
may be many reasons for it, but it all comes to this: a sort of
disequilibrium between the different parts of the being. Now, it
is also possible that the day one had the energy, one spent it too
much, though this is not the case with children; children spend
it until they can no longer do so. One sees a child active till
the moment he suddenly falls fast asleep. He was there, moving,
running; and then, all of a sudden, pluff! finished, he is asleep.
And it is in this way that he grows up, becomes stronger and
stronger. Consequently, it is not the spending that harms you.
The expenditure is made up by the necessary rest — that is set
right very well. No, it is a disequilibrium: the harmony between
the different parts of the being is no longer sufficient.

People think they have only to continue doing for ever what
they were doing or at least remain in the same state of con-
sciousness, day after day do their little work, and all will go
well. But it is not like that. Suddenly, for some reason or other,
one part of the being — either your feelings or your thoughts
or your vital — makes progress, has discovered something, received a light, progressed. It takes a leap in progress. All the rest remains behind. This brings about a disequilibrium. That is enough to make you very tired. But in fact, it is not tiredness: it is something which makes you want to keep quiet, to concentrate, remain within yourself, be like that, and build up slowly a new harmony among the different parts of the being. And it is very necessary to have, at a given moment, a sort of rest, for an assimilation of what one has learnt and a harmonisation of the different parts of the being.

Now, as you know, from the physical point of view human beings live in frightful ignorance. They cannot even say exactly... For instance, would you be able to tell exactly, at every meal, the amount of food and the kind of food your body needs? — simply that, nothing more than that: how much should be taken and when it should be taken.... You know nothing about it, there’s just a vague idea of it, a sort of imagination or guess-work or deduction or... all sorts of things which have nothing to do with knowledge. But that exact knowledge: “This is what I must eat, I must eat this much” — and then it is finished. “This is what my body needs.” Well, that can be done. There’s a time when one knows it very well. But it asks for years of labour, and above all years of work almost without any mental control, just with a consciousness that’s subtle enough to establish a connection with the elements of transformation and progress. And to know also how to determine for one’s body, exactly, the amount of physical effort, of material activity, of expenditure and recuperation of energy, the proportion between what is received and what is given, the utilisation of energies to re-establish a state of equilibrium which has been broken, to make the cells which are lagging behind progress, to build conditions for the possibility of higher progress, etc... it is a formidable task. And yet, it is that which must be done if one hopes to transform one’s body. First it must be put completely in harmony with the inner consciousness. And to do that, it is a work in each cell, so
to say, in each little activity, in every movement of the organs. With this alone one could be busy day and night without having to do anything else.... One does not keep up the effort and, above all, the concentration, nor the inner vision.

I have put to you quite a superficial question: it seems astonishing to you that one can know the exact amount of what one should eat, and what should be eaten at a certain time, and at what time one should take one's meal, and when one is ready for another! Well, that is an altogether superficial part of the problem, yet if you enter into the combination of the cells and the inner organisation in order that all this may be ready to respond to the descending Force... First, are you conscious of your physical cells and their different characteristics, their activity, the degree of their receptivity, of what is in a healthy condition and what is not? Can you say with certainty when you are tired, why you are tired? When there's something wrong somewhere, can you say, “It is because of this that I am suffering”?... Why do people rush to the doctor? Because they are under the illusion that the doctor knows better than they how to look inside their body and find out what's going on there — which is not very reasonable, but still that's the habit! But for oneself, who can look inside himself quite positively and precisely and know exactly what is out of order, why it is disturbed, how it has been disturbed? And all this is simply a work of observation; afterwards one must do what is necessary to put it back into order again, and that is still more difficult.

Well, this is the A B C of the transformation of the body. 
Voilà.