To be able to enter the “earth-memory” consciously, a discipline is needed. What discipline?

A discipline much more difficult than the discipline of yoga! It is an occult discipline.

First of all, one must learn to go out of one’s body consciously and to enter into another more subtle body; to use one’s will to go where one wants to go, never to fear and sometimes to face unexpected and even terrible things; to remain calm, to develop the mind’s visual sense, to accustom one’s mind to be altogether peaceful and quiet.... You know, the list is long and I could continue like this for hours!

Who among you has had the experience of going out of the body — going out and knowing about it? I do not even speak of doing it at will, for that is another stage.

Once I went out of my body but got back into it immediately!

You did not take the opportunity of going for a little walk, did you? Well, you are not inquisitive!

How can one know that one has gone out of the body?

You see it immobile on your bed. There are other means of knowing also.

I went out of my body under the effect of chloroform. I saw my body on the table and I witnessed the operation.

1 See the talk of 15 February 1951.
So too I knew quite a remarkable clairvoyant. One day she had to undergo an operation and she was chloroformed; she went out of her body. Suddenly she began to see what was going on in the minds of the people who were there. She had the habit of talking, even while asleep, and she began to speak out quite aloud: she said that so-and-so had worries, that another had a problem to solve, and that its solution was such and such a thing.

This was an exceptional case — that happens only to gifted persons and there are not many of these. But the number of persons who remain conscious under chloroform is greater than one thinks; but generally, when one wakes up from chloroform one feels pretty uneasy and remembers but vaguely his experiences outside the body. Is there anyone here who has fainted suddenly, as if by accident? You see your body, don’t you? And you ask yourself, “But what is it doing there in that ridiculous position?” And you rush back into it! That happened to me once in Paris. I had been treated to a good dinner, and then I went to a conference hall, I believe. There were many people, it was very hot, I was standing there with the good dinner in my stomach, and suddenly I felt ill at ease. I told the person who was with me, “I must go out immediately.” Once outside (it was in Trocadero Square) I fainted away completely. I saw my body there, stretched out, and I found it so ridiculous that I rushed into it and I gave it a good scolding, saying, “You must not play such tricks with me!”

Many people faint like this and see themselves. There is one condition for this: the organ of sight in the subtle physical body or in the most material vital must be developed.

I must tell you that this kind of capacity may come spontaneously, without effort — one may be a born clairvoyant. They are not necessarily very intelligent people, their vital consciousness may be mediocre, but they are born clairvoyant. It is not a sign of a great development — it comes from something else, from a capacity of the parents, of past lives, etc. But if you are not born clairvoyant, and if you do not carry in you the other
extreme, I mean a psychic being wholly conscious and fully developed which leads its own independent life in the body, and you want to learn to see and have visions, then it is a very long, very slow discipline and there are very few people who have the necessary patience and endurance to go to the end of the training.

It is interesting but it is not essential, one can do without it. It is the same as with dreams. But if you can develop this capacity, it can make your life more rich, it can make your consciousness progress more quickly.

You say there are two categories of people: those who are asked to meditate and those who are not asked. How to know to which category one belongs?2

You are told.

So, can we ask you?

Certainly, I am here for that!

At times when one goes out of the body, the body follows the part which goes out.

You are speaking of a somnambulist? But that is quite another thing. This means that the part which goes out (whether a part of the mind or a part of the vital) is so strongly attached to the body, or rather that the body is so attached to this part, that when this part decides to do something the body follows it automatically.

2 "A discipline in itself is not what we are seeking. What we are seeking is to be concentrated on the Divine in all that we do, at all times, in all our acts and in every movement. There are some here who have been told to meditate; but also there are others who have not been asked to do any meditation at all. But it must not be thought that they are not progressing. They too follow a discipline, but it is of another nature. To work, to act with devotion and an inner consecration is also a spiritual discipline."

Questions and Answers 1929 (21 April)
In your inner being you decide to do a certain thing and your body is so closely tied to your inner being that without thinking of it, without wanting to do so, without making any effort, it follows and does the same thing. Note that in this matter, the physical body has capacities it would not have in the ordinary waking condition. For instance, it is well known that one can walk in dangerous places where one would find it rather difficult to walk in the waking state. The body follows the consciousness of the inner being and its own consciousness is asleep — for the body has a consciousness. All the parts of the being, including the most material, have an independent consciousness. Hence when you go to sleep dead tired, when your physical body needs rest absolutely, your physical consciousness sleeps, while the consciousness of your subtle physical body or your vital or of your mind does not sleep, it continues its activity; but your physical consciousness is separated from the body, it is asleep in a state of unconsciousness, and then the part which does not sleep, which is active, uses the body without the physical consciousness as intermediary and makes it do things directly. That is how one becomes a somnambulist. According to my experience, the waking consciousness goes to sleep for some reason or other (usually due to fatigue), but the inner being is awake, and the body is so tied to it that it follows it automatically. That is why you do fantastic things, because you do not see them physically, you see them in a different way.

It is said that somnambulism is due to serious preoccupations and cares. Is this true? Tartini composed a sonata in this state, and when he got up in the morning, he wrote down the whole thing.

Somnambulism is not always due to preoccupations and cares! Yes, there are people who write wonderful things when in a state of somnambulism. But Tartini was not a somnambulist — it was in the dream-state that he wrote sonatas.
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The other state is always a little dangerous, always. Unexpected things can happen, an accident to the vital, for instance.

*How can one be cured of somnambulism?*

Quite simply, by putting a will upon the body before going to sleep. One becomes a somnambulist because the mind is not developed enough to break the inner ties. For the mind always separates the external being from the deeper consciousness. Little children are quite tied up. I knew children who were quite sincere but could not distinguish whether a thing was going on in their imagination or in reality. For them the inner life was as real as the external life. They were not telling stories, they were not liars; simply the inner life was as real as the external life. There are children who go night after night to the same spot in order to continue the dream they have begun — they are experts in the art of going out of their bodies.

*Is it good to leave the body asleep and go out rambling? Can one go back into the body at any moment one likes?*

It is dangerous if you sleep surrounded by people who may come and shake you up, believing that something has happened to you. But if you are alone and sleep quietly, there is no danger.

One can get back into the body at any time and generally it is much more difficult to remain outside than to get back — as soon as the least thing happens, one rushes back quickly into the body.

*If one goes out of the body leaving it on the bed, can someone else enter it?*

That can happen but it is extremely rare, once in a hundred thousand cases.
“Someone” cannot enter — a human being cannot enter the body of another unless he has quite an exceptional and unique occult knowledge and in that case he will not do it.

But if a human being does not enter, at times there are beings of the vital world who do not have a body and want to have one for the fun of the experience, and when they see that someone has gone out of the body (but he must go out very materially) and is not sufficiently protected, they can rush in to take his place. But it is such a rare thing that if you had not put the question I would not have spoken about it. Still it is not an impossibility.

People who have nightmares of this kind should always protect themselves occultly before going out of the body — it can be done in many ways. The simplest way, one which needs no special knowledge is to call the Guru or, if one knows somebody who has the knowledge, to call him in thought or spirit; or to protect oneself by making a kind of wall of protection around oneself (one can do many things, can’t one?); this can prevent such beings from entering.

If you have a disposition for exteriorisation and if you follow a yoga, you are always asked to protect your sleep: by some contemplation, a mental movement, any movement — there are many ways of protecting oneself. But I think there is no such danger for you; perhaps not for everybody, but still one would have to be terribly ambitious, terribly insincere for such a thing to happen; one would have to be in relation with truly wicked entities, for, a being who lives in orderliness and truth will never rush into the body of another, that is an act of disorder and it is not done.

Is it the psychic being which goes out or some other part of the being?

If it is the psychic being which goes out, one would not be aware of it, the more so as most of the time it is not within you!
Questions and Answers

Very few people carry their psychic being within them because the dwelling-place is not ready. What goes out is sometimes the subtle physical, this is when one sees one's body stretched out — for the physical vision to remain conscious, it must be a very material part of the being which goes out; one must go out very materially in the subtle physical body or in the most material vital. But usually it is the vital which goes out and still more often the mental being; but when it is the mind which goes out one is not aware of it at all, for the mind is like the psychic, it is very rarely within you. If you think of something or somebody, one part of your mind is immediately there — the mind is a vagabond, it roves, it comes and goes, it enters and goes out. There are very few people who have organised their mind sufficiently to keep it within them, close-packed, and prevent it from gadding about.

At times I seem to go out of my body and see it dead.

But that is a mere dream; probably you did not go out of your body at all. There are people who dream they are dead. But that is of no importance.

When one goes out of the body, one must try to rush towards you — I think everybody does that, don't they?

Not one in a hundred!

If you did that, very interesting things would happen to you. I knew someone in France who used to come to me every evening in order that I might show him some unknown region and take him for a ramble in the vital or mental world, and actually I used to take him there. At times there were others also, at times this person was alone. I showed him how to go out of the body, how to get back into it, how to keep the consciousness, etc., I showed him many places telling him “There you must take this
precaution, here you must do such and such a thing.” And this continued for a long time.

I do not mean that no one among you comes to me in the night, but there are very few who do it consciously. Generally (you will tell me if I am wrong, but that is my impression), when you go to sleep and have decided to remember me before going to sleep, it is rather a call than a will to “rush” to me, as you say. You are there on your bed, you want to rest, to have a good sleep, remain in a good consciousness; then you call me rather than have the idea of going out of the body and coming to see me.