10 November 1954

This talk is based upon Sri Aurobindo’s *Bases of Yoga*, Chapter 2, “Faith – Aspiration – Surrender”.

*What does this mean exactly: “In Yoga it is out of the inner victory that there comes the outer conquest”?*

Yes. First you must attain the true consciousness, be in contact with the Divine and let Him govern your action; and then you can act upon outer circumstances, even actions, and overcome outer difficulties. You must have the inner experience first before hoping to be able to [...] something external. In fact everything is founded upon an awareness of the divine Consciousness, and unless this is done all the rest is uncertain. Nothing can be permanently established. It is only after one has become conscious; then one can follow one’s path rapidly, without fear. Otherwise there are always... one always risks making mistakes, going on a false track.

*Sweet Mother, what does “psychic poise” mean?*

Psychic poise means the poise of the being which comes from the fact that the psychic, which governs the movements of the being, is the master of all the movements of the consciousness. The psychic is always well poised. So when it is active and governs the being, it inevitably brings a balance.

*Mother, last time we read: “It does not matter what defects you may have in your nature. The one thing that matters is your keeping yourself open to the Force.”*

1 Word missing in transcript.
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Mother, if one has defects, how can one open to the Force?

I think everyone has defects. So if it were necessary not to have any defects in order to be open, nobody could be open. One always has defects, to begin with. One is not made of a single piece. This is the main reason. There are many different parts in the being which sometimes are quite independent of one another and take hold of the consciousness almost in turn and sometimes even in an altogether regular order. So, when part of the being has goodwill and already a kind of perception of what the divine force is, you see, this opens the being and puts it into contact with this force. But it is not always there. There are other parts which come to the front, which have defects, bad habits, and which can veil the consciousness completely. But if one keeps the memory of the part which was open, one can keep the opening all the same, though outwardly the part that is active is not particularly interested and not even able to understand. But the other part can continue to be open and receive the force.

Can one have faith through aspiration?

What? Faith through aspiration? I think so, because it is rare to have it spontaneously, to be born with it. Very few people have this good luck to have a spontaneous faith. But if one is very sincere in one's aspiration, one gets it. Aspiration can bring everything, provided it is sincere and constant. One always has a tiny element of faith within oneself, whether it be faith in what one's parents have said or in the books one has studied. After all, all your education is based upon a faith of this kind. Those who have educated you have told you certain things. You had no means of checking, because you were too young and had no experience. But you have faith in what they told you and you go forward on that faith. So everyone has a tiny bit of faith, and to increase it one can use one's aspiration.
Mother, in your symbol the twelve petals signify the twelve inner planes, don't they?

It signifies anything one wants, you see. Twelve: that’s the number of Aditi, of Mahashakti. So it applies to everything; all her action has twelve aspects. There are also her twelve virtues, her twelve powers, her twelve aspects, and then her twelve planes of manifestation and many other things that are twelve; and the symbol, the number twelve is in itself a symbol. It is the symbol of manifestation, double perfection, in essence and in manifestation, in the creation.

What are the twelve aspects, Sweet Mother?

Ah, my child, I have described this somewhere, but I don’t remember now. For it is always a choice, you see; according to what one wants to say, one can choose these twelve aspects or twelve others, or give them different names. The same aspect can be named in different ways. This does not have the fixity of a mental theory. (Silence)

According to the angle from which one sees the creation, one day I may describe twelve aspects to you; and then another day, because I have shifted my centre of observation, I may describe twelve others, and they will be equally true.

(To Vishwanath) Is it the wind that’s producing this storm? It is very good for a dramatic stage-effect.... The traitor is approaching in the night... yes? We are waiting for some terrible deed....

Sweet Mother, when does the psychic being lose its poise?

What?... Never.

Then why is it said: “The psychic poise is necessary”?

Yes. This means that the help of the psychic poise is necessary.
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It is not that the psychic being has to become balanced: it is that one must be under the influence of the psychic poise. The psychic is always balanced. But the being is not always under the influence of the psychic which brings the balance. The influence of the psychic gives the balance. (Silence)

_How can one know that the psychic being is in front?_

My child, when it happens, one understands. Precisely, so long as one doesn’t understand it means that it hasn’t come. This is like people asking you, “How can I know whether I am in contact with the Divine?” That itself is enough to prove that they are not. For if they are they can no longer ask the question. It is something understood. For the psychic it is the same thing. When the psychic is in front one knows it, and there is no possibility of any doubt. Consequently one no longer asks the question.

_How can we make the mind and vital a “clear field”?_

Make what?... Yes, it is difficult. (Laughter) It is a great task. Well, it is always the same thing; first of all you must understand what is meant by being clear. And then you must aspire, and with persistence; and each time something comes to obstruct you, you must brush it aside, push it back, not accept it.

The mind and vital have a very bad habit: when one has succeeded through aspiration in having an experience, being in contact with the divine force, immediately they rush forward to make it their own property, you see, like that (gesture), as a cat jumps on a mouse. And then they catch it and say, “It is for me.” And then the mind turns it into all kinds of speculations and affirmations and constructions and takes great pride in it, and the vital uses the power to fulfil its own desires.

So, in order to avoid this it is said that they must be clear, quiet, peaceful, and must not rush at the force which is trying
to manifest and make of it a tool for their personal use. For the mind to be clear it must be silent — at least to a certain extent, and for the vital to be clear it must give up its desires, have no desires and impulses and passions. This indeed is the essential condition. Later, if one goes into details, neither of them should have any preferences, attachments, any particular way of being or particular set of ideas.

_Sweet Mother, what does “sincerity” mean, exactly?_

There are several degrees of sincerity.

The most elementary degree is not to say one thing and think another, claim one thing and want another. For example, what happens quite often: to say, “I want to make progress, and I want to get rid of my defects” and, at the same time, to cherish one’s defects in the consciousness and take great care to hide them so that nobody intervenes and sends them off. This indeed is a very common phenomenon. This is already the second degree. The first degree, you see, is when someone claims, for example, to have a very great aspiration and to want the spiritual life and, at the same time, does completely... how to put it?... shamelessly, things which are most contradictory to the spiritual life. This is indeed a degree of sincerity, rather of insincerity, which is most obvious.

But there is a second degree which I have just described to you, which is like this: there is one part of the being which has an aspiration and says, even thinks, even feels that it would very much like to get rid of defects, imperfections; and then, at the same time, other parts which hide these defects and imperfections very carefully so as not to be compelled to expose them and get over them. This is very common.

And finally, if we go far enough, if we push the description far enough, so long as there is a part of the being which contradicts the central aspiration for the Divine, one is not perfectly sincere. That is to say, a perfect sincerity is something extremely
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rare. And most commonly, very very frequently, when there are things in one's nature which one does not like, one takes the greatest care to hide them from oneself, one finds favourable explanations or simply makes a little movement, like this (gesture). You have noticed that when things move like this you can't see them clearly. Well, where the defect is seated, there is a kind of vibration which does this, and so your sight is not clear, you no longer see your defects. And this is automatic. Well, all these are insincerities.

And perfect sincerity comes when at the centre of the being there is the consciousness of the divine Presence, the consciousness of the divine Will, and when the entire being, like a luminous, clear, transparent whole, expresses this in all its details. This indeed is true sincerity.

When, at any moment, whatever may happen, the being has given itself to the Divine and wants only the divine Will, when, no matter what is going on in the being, at any moment whatever, always, the whole being in perfect unanimity can say to the Divine and feels for the Divine, “Let Thy Will be done”, when it is spontaneous, total, integral, then you are sincere. But until this is established, it is a mixed sincerity, more or less mixed, right up to the point where one is not at all sincere.

*Sweet Mother, here it is written: “The personal effort has to be transformed progressively into a movement of the Divine Force. If you feel conscious of the Divine Force, then call it in more and more to govern your effort, to take it up, to transform it into something not yours, but the Mother’s.” But if one is not conscious of the Divine Force?*

You must become conscious. Aspire, ask, aspire sincerely.

You see, generally speaking, you are here, we have a class, we have just read something, you have questions to ask; while you are here you ask questions and think of the subject. But as
soon as you go out or go home, you think of a thousand other things, don’t you? So, how do you expect that you will become conscious of the divine Force? We have hardly about half an hour here, that’s not a very long time to become conscious of the Force.

But if it is your sole preoccupation, if truly, with all your being, you want to become conscious of the divine Force, you will be able to. You can’t, simply because you think about it from time to time; when the subject comes up, you ask yourself, “Why, it is true, how can I do it?” And then, the next minute you don’t think about it any more. So, how do you expect this to happen? You must be very attentive, you must be very silent, must observe yourself very clearly. And you must be very humble; that is, be willing not to play a great part in all this story. The misfortune is that usually either the vital being or the mental being or even the physical being is very anxious to play a part, very anxious. So it swells up, takes up a lot of place, covers the rest; and it covers it so well that one can’t even become aware of the presence of the divine Force because the personal movement of the physical, the body, the vital, the mind, covers everything with its own importance.

Listen: if every evening before going to sleep you take off only a tiny minute, like that, and in this little minute, with all the concentration you are capable of you ask to become conscious of the divine Force, simply like that, nothing more; in the morning when waking up, before beginning your day, if you do the same thing, take a minute off, concentrate as much as you can and ask to become conscious of the divine Force, you will see, after some time, it will happen. Nothing but these small things which are nothing at all and take no time.

One day it will happen. Only, you must do it with concentration, intensity and sincerity; that is, it must not happen that while you are asking for this, another part of your being is telling itself, “After all, this has no importance.” Or maybe you think of something else, what you are going to put on or the
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person you will meet, anything at all, a thousand desires. You must be there, fully, for one minute. Of course if you multiply the minute, it goes so much the quicker. But as I also said, if one is able not to contradict the next minute the aspiration one had the minute before, it is easier; if not, it pushes sincerity away.