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

“In this Yoga all depends on whether one can open to the influence or not. If there is a sincerity in the aspiration and a patient will to arrive at the higher consciousness in spite of all obstacles, then the opening in one form or another is sure to come.”

“The opening in one form or another is sure to come”...

Are there many kinds of openings?

Oh, yes! First of all there are many different parts of the being and each one can open in its own way, you see; the mental opening and the vital opening are very different in nature and the physical opening is still more different.

**What is the physical opening?**

That’s when the physical body opens to the divine influence and receives the divine forces.

For example, you see, there’s a moment when the divine forces come and penetrate all the cells. To begin with, it is the physical consciousness, the body consciousness which opens first to the influence of the Divine and understands and wants nothing else but *this*, the divine Presence, the divine influence. There are also the body’s feelings, and the very cells of the body, which can open to receive the force. For instance, when at a certain moment one feels a kind of very intense vibration spreading through the whole body and at that time one feels filled with a strength, an unusual force, a consciousness also, and all things become clear
and perceptible, then that’s an opening of the body; it is when the body knows, you see, and has succeeded in opening to the influence.

Mother, why is it better to concentrate in the heart?¹

He says here that it is easier. For some people it is more difficult, it depends on one’s nature. But it is better because if you concentrate there, deeply enough, it is there that you enter into contact with the psychic for the first time; while if you concentrate in the head you have to pass later from the head to the heart to be able to identify yourself with the psychic being. And if you concentrate by gathering the energies, it is better to gather them here, because it is in this centre, in this region of the being that you find the will to progress, the force of purification, and the most intense and effective aspiration. The aspiration that comes from the heart is much more effective than that from the head.

“Will and aspiration are needed to bring down the aid of the Divine Force and to keep the being on its side in its dealings with the lower powers.” What is the meaning of “keep the being on its side”?

“To keep on its side” — it is, for instance... you see, there is on one side — how shall I put it? — let us take the army, the army of the divine forces, on the other side the army of the forces of ordinary nature; so whether to keep on the side of this army or of that, that’s what it means.

You do not understand? That is to say, to go to this side, join this or that side. If I keep on the side of the divine forces I join those who are fighting for the divine forces like an army. If

¹ “There is no other method in this Yoga except to concentrate, preferably in the heart, and call the presence and power of the Mother to take up the being and by the workings of her force transform the consciousness; one can concentrate also in the head or between the eyebrows, but for many this is a too difficult opening.”
I put myself on the side of the ordinary vital forces of life, I go over to that side and forsake the others, I go over to that side.

_Sweet Mother, what does the “knot of the ego” mean?_

Knot? Oh! It is an image, you see. But it is something that clings to you and holds you as tightly as a well-made rope knot. And so it is always said that in order to progress truly the first thing to do is to cut the knot of the ego. It is very expressive and makes a good image, doesn’t it? — one is tied up, one is shut up in oneself, bound as in a prison by knots which tie up all the parts of the being together; it is this which produces a cohesion. But at the same time it is a limitation, a limiting. You cannot receive all the forces you would like to, because you are enclosed in this shell made of a heap of knots in the rope that’s tying you.

_Sweet Mother, how can we cut the knot of the ego?_

How to cut it? Take a sword and strike it (_laughter_), when one becomes conscious of it. For usually one is not; we think it quite normal, what happens to us; and in fact it is very normal but we think it quite good also. So to begin with one must have a great clear-sightedness to become aware that one is enclosed in all these knots which hold one in bondage. And then, when one is aware that there’s something altogether tightly closed in there — so tightly that one has tried in vain to move it — then one imagines one’s will to be a very sharp sword-blade, and with all one’s force one strikes a blow on this knot (imaginary, of course, one doesn’t take up a sword in fact), and this produces a result. Of course you can do this work from the psychological point of view, discovering all the elements constituting this knot, the whole set of resistances, habits, preferences, of all that holds you narrowly closed in. So when you grow aware of this, you can concentrate and call the divine Force and the Grace and strike a good blow on this formation, these things so closely held,
like that, that nothing can separate them. And at that moment you must resolve that you will no longer listen to these things, that you will listen only to the divine Consciousness and will do no other work except the divine work without worrying about personal results, free from all attachment, free from all preference, free from all wish for success, power, satisfaction, vanity, all this.... All this must disappear and you must see only the divine Will incarnated in your will and making you act. Then, in this way, you are cured.

*Mother, how can one strengthen one’s will?*

Oh, as one strengthens muscles, by a methodical exercise. You take one little thing, something you want to do or don’t want to do. Begin with a small thing, not something very essential to the being, but a small detail. And then, if, for instance, it is something you are in the habit of doing, you insist on it with the same regularity, you see, either not to do it or to do it — you insist on it and compel yourself to do it as you compel yourself to lift a weight — it’s the same thing. You make the same kind of effort, but it is more of an inner effort. And after having taken little things like this — things relatively easy, you know — after taking these and succeeding with them, you can unite with a greater force and try a more complicated experiment. And gradually, if you do this regularly, you will end up by acquiring an independent and very strong will.

*Sweet Mother, are there different aspirations, like mental or vital aspiration?*

Yes, each part of the being has its own aspiration which has the nature of the aspiring part. There is even a physical aspiration; the body can... The cells of the body understand what the transformation will be, and with all their strength, all the consciousness they contain, they aspire for this transformation.
Questions and Answers

The very cells of the body — not the central will, thought or emotion — the cells of the body open in this way to receive the Force.

*Is the psychic being in the heart?*

Not in the physical heart, not in the organ. It is in a fourth dimension, an inner dimension. But it is in that region, the region somewhat behind the solar plexus, it is there that one finds it most easily. The psychic being is in the fourth dimension as related to our physical being.

*What does “a negative Nirvana” mean?*

Negative Nirvana? It is not in today’s lesson.

Negative Nirvana means quite simply a Nirvana which contains nothing positive. It means a nought containing nothing positive, an absolute nought.

Here we are, my children, that’s all.

*(Mother turns towards Vishwanath who is busy with the tape-recorder, and asks him:) You have a question? *(Laughter)* You want to put a question? Put, put, put your question! *(Laughter)* What is it? No? *(Laughter)* That’s all.*