

“The Mother” by Sri Aurobindo  
Chapter 3  
As Revealed by Sat Shree

Welcome to Chapter 3 of *The Mother*. We are continuing in our exploration of this handbook, this manual for being when one lives with a living teacher. The nature of this opportunity is the reason this book, called *The Mother* came into existence. It is about how to move into relationship to this constantly descending force of grace. It is said in the Indian tradition that Guru is Grace as well as the path. The uniqueness of Guru is this transmission of grace. It can be feminine or masculine or neutral. I know that when the grace first descended into me in 1998 it didn't have any particular form, although it felt somewhat feminine, but the next time it came it was distinctly feminine. It basically took over the show. There was no doubt in my system that in response to that grace I was going to surrender. The grace is so profoundly fulfilling, deeply empowering and transformative, that even the ego gives way. Of course when the grace recedes, ego comes right back to do its mischief; that's the nature of ego. It can be apocalyptic mischief or just minor mischief, but it is all mischief.

In the previous chapter we talked about what happens when you surrender. The more capable you are of surrendering the more you feel that you are not doing the surrender. The process is occurring through you and it is not you doing it. It is you getting off of it; it is you letting go. It is relieving you of the burden of your I am-ness, your habit of misery and separateness. At the end of Chapter 2 it says, “The more this conscious process replaces his own effort, the more rapid and true becomes his progress. But it cannot completely replace the necessity of personal effort until the surrender and consecration are pure and complete from top to bottom.” So one of the distinct aspects of surrender is this deep profound relaxation, as if the burden of you has been lifted from your shoulders. That is the nature of surrender, a deep and profound surrender, a letting go. You don't have to *do* any more. It is a let go-ness, an OK-ness, a willingness, a freedom to be. All the stress of the human ego, the endless habitual worrying and anxiousness, is released. You don't realize how much the whole system is locked up into this stress until it is gone.

This is grace swallowed. When you have swallowed the grace this relaxation comes. It has also been called nectar, ambrosia, and amrita. It is that bliss of being and when it comes everything just rises. It is better than alcohol, better than drugs, better than sex. The whole damn thing just falls away and you are in this pure, relaxed, real, true, comfortable quality of being that is not dependent on physical comfort.

The third chapter is about moving into relationship with this grace, learning how to allow it to do its work. It moves away from its descriptions of an active doing, of relinquishing, of aspiration and rejection of the previous chapters and shows how to move into willingness, to allow the surrender to the grace to do its work. The surrender comes automatically when the grace is allowed to do its work. The difference between surrender and the grace gets quite narrow. Once the grace is allowed, surrender is there and you don't even know it is there

because you are just in that state of complete relaxation with whatever occurs. Even when turbulence comes it settles back into this tranquil quality of being.

A foundational structure of fear pervades all aspects of separate existence. Once ego came into existence fear came into existence. Prior to that it was experience. It was fight or flight, terror. It was all immediacy. Fear is a creation of self-awareness. We all carry that original stain, that original sin. When we got cast out of the Garden of Eden that is what became the curse, this existential anxiety, stress, fear. How do we go beyond this fear? What is it that allows for this stress of being to relax? What role does grace play in that ability to heal that underlying curse? This is very deeply rooted in superstition, in deep collective subconscious: monsters and demons, hell and damnation, evil and devils. All of this is tied up into the structure of fear. This collective archetypal formation came from this moment of separation where ego came into existence. Prior to ego these things did not exist. They were there but they weren't defined as bad or good or right or wrong.

(8:40) So grace brings in a healing balm. It moves us into connection to that original consciousness. Grace moves us into that state when we were in the womb but as fully awake and functioning human beings. Everything is taken care of. Everything you need is there. The fulfillment has come. This is the advantage of the path of experience. It doesn't do all the brutal work of truth, all the discrimination and struggle. It is just a constant yielding. But most people don't have that benefit. Most people have to struggle and fight. Even for myself who had all the blessings of the experiential path, there was still effort. Sri Aurobindo seems to be talking about what is needed with the support of grace, a slightly different form of effort, not as fierce, not as warrior like. It is a more gentle way of moving into truth.

*To walk through life armored against all fear, peril and disaster, only two things are needed, two that go always together—the Grace of the Divine Mother and on your side an inner state made up of faith, sincerity and surrender.*

Notice that aspiration is not being talked about here. A different form of relationship to the grace as it is coming is being described. Again it is speaking of the two forces that in conjunction can allow the accomplishment of this great endeavor, but in this case instead of aspiration and surrender it is speaking of faith, sincerity and surrender. They are the feminine principals. Aspiration is a masculine principle, it is more in the seeking. Surrendering is more of a feminine principle, it is more in the finding.

What is the nature of faith? We have spoken of faith many times before. So what is this faith? It is the quality of knowing within ourselves in some way what it is that we are moving towards. So that even when there is no evidence, there is a sense of purpose or moving towards that which is yet to show itself. Faith, rather than belief or trust, is important. Believing in something is a mental structure, which only has as much strength as the disbelief will allow it. Belief is always dependent on the amount of disbelief that remains in the system. Belief is still in duality. Trust is an emotional experience. It is a relational experience. It comes from the vital. Trust can only come proportional to the quantum of distrust that is still carried.

Whenever your trust is betrayed or your belief is shattered an event occurs in duality, in the separate consciousness. When your belief is shattered then you realize you were perhaps in error in the mental plane. And when your trust is betrayed then you realize the source of the error of your trust. The experience of the error is there. Faith, however, is outside of duality. It is an inner knowingness before the thing has come of the very thing itself so that even when there is distrust or disbelief faith keeps you moving towards it. This is how we go beyond our mind and our vital, our distrust and our disbelief, our suspicions. And what is the basis of all of these? Fear is the basis. You fear there is something you will lose or not be able to get. Or you fear some inexplicable dreaded outcome.

Fear is the basis of trust and distrust, belief and disbelief, but faith has its basis in our essential being, that capacity already inherent in all of us to know the eternal reality that we all are. Whatever extent we have access to that quality of being that we are determines how much faith is available to us and how capable we are of going beyond our distrust or disbelief.

When I lived with my teacher there was a lot of disbelief. Distrust some, but disbelief definitely. I did not see someone who was demonstrating what I felt should have been demonstrated as a spiritual teacher based on where he put his attention or where his focus was or what he put his emphasis on when he was available. So I had distrust and disbelief. But my faith is what kept me there. And there was something nurturing my quality of beingness, that quality of my psychic self, that allowed faith to persist even during these waves of disbelief and distrust. This quality is grace. To have faith is already evidence that grace has come. How strong is the faith is determined by how much you have been challenged in your areas of trust and distrust, belief and disbelief.

The more challenged you are, the more willing you are to go forward even when the evidence is saying it is impossible, or that you are not good enough, or the gods are against you, and you persist anyway, even when you are too tired and can't do it one more day—faith is what keeps you in the process. It is what keeps putting the hand in the fire. It is what keeps throwing us into the grinder.

(17:10) What is the nature of sincerity? To be sincere is to be in integrity. Sincerity means that what you are demonstrating is actually what you are, how you act, what you speak. You could call it authenticity. It is this quality of alignment of the mind with the heart and of the mind and the heart with the being. You may be sincere in the mental plane but insincere in the vital plane. Or you may sincerely want to be different but don't have the strength in the mental or vital plane to be different but still are sincerely in your longing towards the object of your faith. Faith doesn't always have an object. The object of your faith can be God or Jesus or Truth or a principle or an experience that happened once of which the reflection is there with you. And there is this movement towards this sense of something greater.

Sincerity determines how likely we are able to move towards our faith. We can be sincere in the mental but not the vital. We can be sincere in the vital but not the mental. We can be sincere in the vital and mental but the body betrays us. We have not met the body, it is not aligned enough, or we have not met the emotions, or we don't know our mind, our thinking, or our stories enough. So we might be sincere in the heart but our mind betrays us with its

distrust and suspicion. So sincerity is sufficient alignment with the multiple parts of ourselves to allow us to be able to surrender, to let go, to go forward anyways.

These are very closely intertwined. To have faith, to have sincerity and to have surrender, each aids the others. The more faith you have, the more sincerity you have. The more faith and sincerity you have, the more surrender you have. The more surrender you have, the more faith and sincerity you have. The more sincerity you have, the more faith and surrender you have. They all feed on each other. It is talking about three components, like sat-chit-ananda, that are always working together.

If I were to say which of the three is the most important, I would say faith. Faith is the most important. The quality of your faith is innate to your nature. It is innate to the design of your purpose this lifetime. There is a tamasic faith, a rajasic faith and a sattwic faith. The nature of your faith determines what you can perceive as the fulfillment of your faith. It is not the thing itself, it is what you can perceive as the thing itself. It is only when you have gone beyond the gunas that your faith can meet the thing itself, and then there is no need for faith, because you are that.

*Let your faith be pure, candid and perfect. An egoistic faith in the mental and vital being tainted by ambition, pride, vanity, mental arrogance, vital self-will, personal demand, desire for the petty satisfactions of the lower nature is a low and smoke-obscured flame that cannot burn upwards to heaven. Regard your life as given you only for the divine work and to help in the divine manifestation. Desire nothing but the purity, force, light, wideness, calm, ananda of the divine consciousness and its insistence to transform and perfect your mind, life and body. Ask for nothing but the divine, spiritual and supramental Truth, its realization on earth and in you and in all who are called and chosen and the conditions needed for its creation and its victory over all opposing forces.*

There are three aspects of that reading. First it has to do with the definition of things that distort the faith. What distorts faith? Desire, anger, and fear. You can have faith and have all these things going on at the same time. Here is Sri Aurobindo coming back with his truth about this, "Let your faith be pure, candid and perfect." It is a call. It is not a demand. It is a call to a greater quality of faith, one that isn't an egoistic faith based on the mental and vital. In the vital it is tainted by ambition, by wanting to get something. Faith has its reflection in desire although desire is in itself an engine for action in which desiring feeds on its desire.

What is the nature of desire, pride, and shame? If you have paid attention to the nature of desire, then you see that all it wants is to desire and it doesn't know what to do with itself when it is not desiring. So even when it gets what it desires, it immediately starts desiring something else: a better or newer version, or more of that, or something different than that. The nature of desire is rajas; it is impatient, restless, and insistent. Pride comes with desire. What is the opposite of pride? Shame. Just as desire is the motion towards something that you don't believe you have or that you need to have to be fulfilled, shame is the opposite motion. Pride collapses into shame. Pride is built on shame. So there can only be so much pride. Pride is proportional to the shame that is not experienced. So the more shame the more pride.

(25:10) What is this shame? It is the same as fear. What the ego fears most is what traps us every time. We develop compensating structures. We get caught up in behaviors that are based on untruth believing they are truth, demanding they are truth. "Vanity, mental arrogance, vital self-will, personal demand, desire for the petty satisfactions of the lower nature," are all desire. This is all rajas. In the third chapter of the Gita it asks, "What is it that causes man to commit sin even against his own will?" Krishna replies, "This is the force of desire and anger that comes out of rajas and it is the real enemy." This is what destroys the faith. This is what distorts the sincerity and the surrender. He is primarily pointing to the vital. Then the petty satisfactions of the lower nature are our addictions, our obsessions, the clinging to things, the little pleasures. The body tends to capture consciousness with its pleasures. And we tend to become obsessed.

The connection between the body and consciousness is addiction to the things that the body wants. We end up being run by the demands of the body, the petty satisfactions of the less developed parts of ourselves. Addiction is a great distorter where you make one thing more important than everything else even though that one thing does not give real satisfaction. With addiction there is the honeymoon period, the enchantment, but after awhile it is just maintenance. And before you know it you are doing something that no longer gives you any pleasure but you can't stop it because the connection between consciousness and the body keeps this Pavlovian pleasure-button being pushed. It is so difficult to quit smoking or drinking or drugs because it is hardwired into the sensory body. When we develop these specific channels of pay-off it is very hard to stop using them. We just need to see a commercial or look in the refrigerator and bang, the connection is right back, ready to take over our whole life. "Surrender? Screw surrender. Faith? I don't know what you are talking about. Sincerity? I don't give a damn." It just all goes out the window.

"The petty satisfactions of the lower nature are a low and smoke-obscured flame that cannot burn upwards to heaven." So we need something more than these things. We need an organizing principle for being that isn't based on the mind or the vital, on pride or vanity, or on mental arrogance and vital self will, or on an ego that needs constant reinforcing and feeding. It has to have a different basis, a different organizing principle. Instead of self-serving it needs to be self-giving. How do we move out of that self-absorbing orientation of our individual separate identity, especially when we are raised in a culture of indulgence and pampering? You have to find your purpose. You have to get in touch with the purpose. If you don't have access to this purpose this book is irrelevant. There is no capacity for surrender. There is no true sincerity. The only sincerity is the strategy to get what you want and avoid what you don't want. And there is no faith.

So we have to find the purpose and the organizing principle of why we should do this. Usually that purpose is revealed, like it was for me, in the moment of the grace. The moment the grace comes your purpose is brought to the surface. You know that is what it is, what you have consciously or unconsciously been seeking all of your life. Then all these lesser pleasures of vanity and ambition and selfishness lose their authority over your consciousness. Your consciousness wakes up out of its slumber. It gets in touch with something greater than itself, the current of existing, the reason for your existence. That is purpose. In this case, regard your

life as given to you only for the purpose of the Divine work. And what is that work? To manifest what quality of grace that you are able to access, to bring it into your life.

“Desire nothing but the purity, force, light, wideness, calm, ananda of the divine consciousness,” of this grace, “and its insistence to transform and perfect your mind, life and body.” Grace isn’t just passive; it pushes you on your purpose. But it is not quite that. The purpose starts living you; the grace starts living. That principle that is living you is what demands of you to go beyond yourself, to reject the slow burning obscure patterns of living and behaving and reacting. You begin to true yourself in the process, lifting the vibration, stepping out of your old ways of compensating and adapting to life, creating a new way to be purposefully, going beyond the small habitual patterns of your being. When you do that—when you catch yourself in arrogance and pride and ambition, and the vital self-will, and you stop it while it is going on, you stop feeding it, stop acting on it and withdraw your consent from it—then immediately this purity, force, lightness, calm, ananda of the divine consciousness comes to you. Because it is right there trying to manifest itself.

(33:38) And when you get out of the way, get off it, let go of these things it becomes immediately available to you. Peace comes instantly when you relinquish the outcome of the action. This is the twelfth chapter of the Gita. Of all the practices, this surrendering, this letting go is the most powerful because peace comes instantly. And it is not just peace. It is the quality of grace itself, the inherent quality of the satchitananda itself, the current that lives you. There is nothing more fulfilling, nothing more enlivening, more nurturing, more healing, more transformative, more awakening, more real than when you access this current, this grace, this purpose.

What is this divine work? It is to manifest this purpose in yourself and in the world about you. The divine work is the manifestation: the surrendering and the letting go, the self-inquiring and seeing where we get distorted and then pulling back from it. It is this capacity to objectify our person, to be able to see what is keeping us enthralled or distracted or caught up in desire, ambition, competition, protection, demand. Each time we assert our true authority, each time our I am-ness aligns with this grace, it has a power far more than you have in your usual human condition. It is pushing only in that way. It is lifting, showing you a way of being that doesn’t allow you to become comfortable or satisfied in those lesser ways of being.

That is the push, this recognition of the untruth of how you were. It pushes you to be more and it gives you the strength to act and be different. More than that, it conducts a process of transformation in the very cells of your body that starts assisting you in coming out of the habit of your human embodiment. It begins from the inside out to bring more sincerity, more faith versus trust or belief. It starts working on both sides, the outside and the inside, until that which was before is displaced and only the Divine is doing the seeking. The source of Divine is seeking its source in the grace. Divine seeking Divine.

And then ask for nothing for yourself. Ask for no justification or confirmation or affirmation for your ego, for your desire, for your demand, for your insistence, for your complaint. You discard the entire rationalization and justification structure. You keep choosing what is. You keep letting go and getting off it. Ask for nothing. Be fulfilled with what you have. Let what you

have be exactly what is needed to be in order for this divine work to be accomplished. But you can ask for “the divine, spiritual and supramental Truth, its realization on earth and in you and in all who are called and chosen and the conditions needed for its creation and its victory over all opposing forces.”

How beautifully said. Ask for nothing but this one thing: the fulfillment of the purpose, the fulfillment of the reason we were all born, the fulfillment of the manifestation that the grace opens us to. Be in that field. Be in that sat-chit-ananda, that consciousness: existence-love-and bliss. That, you can ask for more and more and more. But ask from that place of sincerity, surrender and faith rather than from demand, insistence, frustration, dissatisfaction, and complaint.

*Let your sincerity and surrender be genuine and entire. When you give yourself, give completely, without demand, without condition, without reservation so that all in you shall belong to the Divine Mother and nothing be left to the ego or given to any other power.*

This is a consecrated life. This is pointing to the organization of your consciousness totally for this principle, for this manifestation, aligning our focus from all the other things that we could be doing in the course of our days or our life. You give yourself completely without demand, without condition, without reservation.

When the grace started coming to me the instinct was to give it all the room it wanted. The only thing that I didn't know was that my life was wired up in such a way that I wasn't going to give it room to happen. I had too much momentum behind my desire and ambition, my sense of responsibility and obligation and work as an architect and community activist. That was running my life at a very high degree so when this grace came in, although there was this complete willingness, I didn't recognize all these other parts of myself were what was preventing it from coming continuously. It wasn't until the next weekend where it could start coming in again and I got the clue that it was something that I was doing that was in the way of this grace coming. Once I got hip to that I began to redesign my life so all there would be was this space and capacity and time to give my full attention to the grace.

This is happening to quite a few of you here. The nature of the grace when it comes is like feeling the need to meditate or feeling this need to go deeper or go inward. But you have things you need to do outwardly. So in the course of your life if you make those outward things more important you are going to close down the grace. Sri Aurobindo was not telling the people around him to stop doing the work they were doing for him because he knew that seva, that work was also a practice and that the effort applied in doing seva is one of the three major principles in gaining the quality that grace points to: humility, self-inquiry and service. Service is an anchor stone. It is one of the three major principles that allows us to become what it is that we strive to become.

(43:00) Service is not a distraction from the divine manifestation. It aids the divine manifestation. But here Sri Aurobindo is pointing to the importance of stopping and being with the grace when it starts flowing. Then it completes. It comes in for a while, maybe

minutes, or hours or days. But it completes if you give it time. That means it comes in stages then it completes and then you can function again and be in the world again. Then it comes again. Each time as we become skillful in surrendering to the coming of the grace, in your awareness or you experience, the more the grace does the work and the less you do the work. That is what it is pointing to.

When I was able to finally go to India I would let the grace do the work and it would complete. And then I would wish I had something to do. We don't have that problem around me here in Washoe, but the nature of this is still the same. When we can make time for the grace, the grace is willing to negotiate with us. If there is something that you have to do in the world that is consistent with your dharma, the grace will back off. But not always. Sometimes the grace will come in and stop you in your tracks or you just can't focus on what is before you. These are all interim stages of being taken over by the grace so the grace can fill your cup and expand it. But there comes a point when the saturation is fulfilled and the curious thing is that you can be both the grace and the person. The grace becomes you and you become the grace. Then you can do whatever needs to be done. No faith, or sincerity or surrender is required at that point because you are it. But until then this is the effort required.

*The more complete your faith, sincerity and surrender, the more will grace and protection be with you. And when the grace and protection of the Divine Mother are with you, what is there that can touch you or whom need you fear? A little of it will carry you through all difficulties, obstacles and dangers; surrounded by its full presence you can go securely on your way because it is hers, careless of all menace, unaffected by any hostility however powerful, whether from this world or from worlds invisible.*

The protection of grace is what I was pointing to when I started this. When the grace comes, it is as if you are in the arms of the Mother. You have been taken into the embrace of all existence. The responsibility, the burden of you is lifted. The stress, the effort is lifted. This subconscious dread and fear and anxiety all disappear and you feel completely safe, completely at home. This is the quality when the grace comes. The curious thing about it is that even if you go naively into a ghetto or knife fight or a bar, you have no fear, no defensiveness, no reaction. People get it. If they come at you with anger they get it that there is nobody here, and anger loses its strength. If someone comes at you with demand or insistence, they get it, and then insistence falls away. You have nothing that you have to do because at that point the grace is living you. The grace is protecting you.

It is not even an effort to have no demand. There is no demand. This quality of fulfillment is radiating out of you and it protects you. The world either doesn't notice you while it is wreaking havoc on everyone else or if it does, it gets converted by being in your presence. It is so strange how this happens. It is as if you are living in a completely different envelope of being. But you are not in airy-fairy land; you are not unaware, in a bubble or balloon disconnected from the world. You are here, connecting with this embodied feeling of presence that is you and more than you. I use to read this verse from *The Mother*, "careless of all menace, unaffected by any hostility however powerful, whether from this world or from worlds invisible." There is nothing in the subtle world than can touch this field of grace that is



around the teacher. You are utterly protected. It brings in guides and beings that preserve the quality of consciousness you are demonstrating.

It is only when you fall out of that grace that you become vulnerable. But even then if you are living with a teacher, if you are serving the work of the teacher, all the usual trepidations and fears fall away. It is one of the symptoms of grace. Somehow you know it will all work out. There is this quality of your natural self, your sincerity, your faith. You are no longer compensating for your ego, no longer in the struggle of you. There is this natural authenticity, this natural way of being which we could call sincere. Something else is living you.

Because of this when I would go into the subtle planes and have visions of horrific monsters and I was being worked on by creatures that were putting things directly into my eyeballs, I had no fear. People would write books about the same things happening, alien abductions, where they were caught between two worlds. They would misinterpret their semi-dream state into something that was trying to harm them, because it was so unfamiliar. But in the state I was in I had all kinds of horrific experiences, hell domains that I travelled in, but there was never any fear or loss of faith or feeling that I must have done something wrong. There was just this completely held quality of presence that knew that no harm can come to anything that is true and real. That allows for life to reveal those things that need to be seen that we have not been able to see, to be with things that we have not been able to be with. Once you can be with everything there is no fear. All there is, is love. All there is, is connection. All there is, is grace. So what is there that you can possibly fear? It is all an expression of that quality of what you are.

(52:10) In India this was very tangible for me because I was having vigorous subtle plane experiences. My teacher would bring into the ashram people off the streets and everybody in the ashram would pick up the energy. There were some really dark psychic people. They would try to seduce and attack. My teacher wasn't disturbed by them because he knew that I was one of the people who was handling all this energy. He did this to strength my system. He kept testing it in this way. Sometimes he would be there with me so I knew. Other times it would be me alone. It could be hard on my body but I never had fear or terror. I may have questioned my role in the mental plane. I may have had mental ideas of why this was happening. But I never believed them. They were interim constructs to explain, and when I stayed with them they moved on no matter what was the nature of the attack. The more dramatic it was, the easier it was for me to be with it because my scientific western mind could not believe it. So it didn't hook me into a mental story of superstition or fear. But it could hook parts of my vital, and the vital was very linked to the body, so there could be these energetic reactions to these insults and attacks.

Captivating energies, energetic powers and visions, all kinds of things come. But I just needed to rest in this field of protection, allowing it all to come up without claiming any of it, without identifying myself as the source of it, or claiming the consequences of what its purpose was. I didn't need to understand any of it. It just needed to be experienced. This is when I began to learn about unconditional love. I began to see the importance of just letting things go through me. In the second chapter of the Gita there is a verse that says, "as a sea is ever unchanged although it receives all the water." This is like all the streams of the possible experiences in the

subtle planes that were there and coming into me but the quality of me that was unchanged was always there. It was held while it was happening.

*Its touch can turn difficulties into opportunities, failure into success and weakness into unfaltering strength. For the grace of the Divine Mother is the sanction of the Supreme and now or tomorrow its effect is sure, a thing decreed, inevitable and irresistible.*

This is where the word purpose comes in, this sense of the purposefulness of whatever arises. It is not significant but it is purposeful. It can be monsters and dragons and bears, all of your worst nightmares. It can be revelations about things you never saw before. It can be personifications of evil. All of these things are just arising in the context of the purpose. It is just the nature of the faith. The more aligned you are with the purpose, the greater is the faith. And the greater the faith, the greater the capacity to recognize that everything is arising as an opportunity for greater truth, for greater love, and for greater aliveness to come into existence. And with this comes incredible resilience and an optimism to see the purposefulness of what arises for you.

So I am not just spinning when I tell a story about what you are experiencing as being an indication of your development. I am not just giving you another way of looking at it. I am actually speaking the truth that it is all purposeful, no matter what the difficulty or limitation or if you fail or fall. It is all part of a stream of events that had to occur for grace to manifest itself.

There comes a time when the grace gets established enough and you can see that whatever happened in your life was exactly what needed to happen so that what you are now could be. So when the grace comes you see the purposefulness. You see that it was headed somewhere all along even though you had no clue. All your errors and attachments and demands and limitations and accomplishments were all just part of a stream of movements that needed to happen so that the purpose could manifest itself as much as it has right here and now. It turns difficulties into opportunities, failures into successes, and weaknesses into unfaltering strength. The very things that you think are defeating you on the spiritual path are exactly the things that will be your strength when you have gone through that process. The very things that seem to be where the ego is defeating you become your resilience, and your capacity to teach from wisdom becomes a freedom to no longer be bound by these habitual structures.

“For the grace of the Divine Mother is the sanction of the Supreme.” I want to talk about sanction. When the grace has come you have been chosen. The person that you are has been chosen. The universe has chosen you to be the vessel of itself. Sanction is the recognition that the universe is seeing the possibility of itself manifesting as you. And that sanction is very real. This is very true. This grace is “the sanction of the Supreme and now or tomorrow its effect is sure, a thing decreed, inevitable and irresistible.” It cannot be defeated. It is not in that category of victory or defeat. When the sanction comes, when you can get that you have been sanctioned by Divine, then what this chapter points to has manifested itself.

I remember when I had come back from being with my teacher in 2007 and my brother was involved with the Berkeley Psychic School where they would do readings. He wanted to

introduce me to this domain of things. Immediately these psychic readers reacted to me. They asked, "What are you trying to do to me? What is this energy? It is like some kind of shield." But all I was feeling was love. The person managing the event could recognize my energy and explained that I had the sanction. I thought, "Oh that is what this is. It is like a golden shield of the heart." It was a golden shield of the heart that I was carrying and didn't know I was carrying. That is when I realized that I had been sanctioned. Prior to that I had been sanctioned but I didn't know it. So when the sanction comes you may not know it. You can have all these experiences and not know that the sanction has come. Even when my teacher sanctioned me in 2004 and said he was satisfied with all the work I had done and gave me the name Siddhartha and had 25 people sign a document that confirmed his sanction, I did not get it. It wasn't until three years later that I got it.

What it means is that you can do no wrong. There is such purity and sincerity and faith that whatever you do from that place is manifesting the grace. So with the sanction of the Supreme the outcome is inevitable. You can rest assured that it will manifest as you. This is what this chapter is pointing to. When you get the sanction then you get to experience the grace that is you. The universe has become you and now you get to know yourself as the universe. That is the message of this chapter on surrender, sincerity, and faith.

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