

“The Mother” by Sri Aurobindo
Chapter 5
As Revealed by Sat Shree

Today we are going to dive into the fifth chapter of *The Mother*. This is the completion, the resolution of the first five chapters. The first, second, and third chapters were a progressive unfolding of what is involved in the collaborative creation between the embodied Divinity and the Supreme, the Divine Mother and Truth. This collaboration is what *The Mother* is uniquely talking about, as if the Divinity is right here, not in some distant far away place. It is here, trying to come in, trying to meet you, and if we can wake up to it, if we can turn to it and attend to it, then it can do its work.

I have said this in other ways. The universe is trying to manifest itself as us. It has been showing us, in all our lives, exactly what we need to see and meet and experience so that Divinity can then manifest itself as us. And we have been doing our darndest to turn away from all the lessons, or at least half the lessons, that the divine principle is trying to show us. Becoming conscious of this possibility, waking up to the possibility of collaborating with our own coming to the truth of what we are, is what *The Mother*, and the Gita have been pointing to all along. It is not an abstraction. This is something that we have just not been paying attention to.

(2:26) The first chapter of *The Mother* is about the required attitude. Our attitude matters. Sri Aurobindo points to the fact that the orientation we take matters in terms of this whole unfolding of our true nature that spirituality is pointing to. This right attitude is a “fixed and unfailing aspiration.” You might say it is a call from below, a cry from below, a reaching up to something greater, not of the world, but of consciousness. We can’t do that until there has been enough waking up of consciousness. Then the waking up itself ignites the fire. And this is the aspiration. So it is the Divinity within calling in the Divinity without. That is the key of the relationship.

The first chapter focuses on what is required: “a sincere surrender, an exclusive self-opening, a constant and integral choice of the Truth, a constant and integral rejection of the falsehood.” It tells us that there is work to be done here. It is not enough to aspire. We also have to reorganize the way we have become habituated as individual separate beings, such that we can open to that which we are aspiring for. The first chapter hits; it hammers. It is Sri Aurobindo in Truth. He is punching to keep moving that which has started, giving it momentum, fueling the fire.

This hammering continues into the second chapter where there is a greater intensification, a greater focus on each of the parts of our systems—our mental, our vital, our physical—that will resist, oppose, deny, and object to the process that inevitably gets set in motion when our aspiration is responded to.

Each of these chapters has something of the same progressive quality that the Gita points to. For Sri Aurobindo, the Gita was his book. He awakened by reading it in prison. In *The Mother* there is a progressive moving into relationship to that grace, to the universe, to that divine principle that is trying to come to us. This happens tangibly when there is a Krishna, or a Sri Aurobindo, or the Mother. This availability of that grace is much greater when you are around someone who has already been overtaken by it, who is occupied by it. Then it becomes a practical, directly experienced body of information. In a relatively immediate time, you can experience the consequences of when you choose to align or when you choose not to align. A surge of grace and peace and presence and clarity is the evidence that you have chosen correctly. And when you feel diminished and angry and judgmental and threatened then you can know you didn't. This immediacy of experience is what makes this manual very practical.

By the time we get to the third chapter, a deepening and softening of this process of collaborating with the grace has occurred. It is not necessary to be so aggressive because by this point the consciousness has come to some acceptance, some adaption, some familiarity with being different, and the grace is having its effect. And by the fifth chapter our aspiration has reached such an intensity, the longing has reached such a cry, all we want to do is to serve that, to work for the fuller manifestation of that which is showing itself.

If one hundred people start using *The Mother* in the way that Sri Aurobindo intended, then one in that one hundred will come to that level of commitment. For others who have come through other paths, there also will be one-in-a-hundred or one-in-a thousand who have that level of sincerity and resolve. When you enter the spiritual path with sincerity and resolve you gain a quality that allows you to be interested in what this fifth chapter is talking about. And of the one hundred who are capable of this, only one will be able to complete this process of collaboration with the grace and actually become a successful manifesting channel.

It takes a certain level of listening for this chapter to be relevant. As we go through this chapter, if you find that you are touched by it, inspired by it, lifted by it, then you are one of those hundred. That is how you know, by the cry of longing in your very being.

(9:32) I discovered this in 2001. I had been with my teacher for three years when he started giving me work. When he asked me to do a project in Los Angeles something got turned on in me. It just came up. My meditations and samadhis and all the things that I cherished became secondary when this opportunity came up. All I wanted to do was serve my teacher. First I worked out the budget. Then I flew to the U.S., to Los Angeles and met with my partners in this work. We began a five-month process of preparing the space and creating the listening for my teacher to come and do a series of revelations on the Gita. The course was every weekend for six months.

That sense of being a divine worker, of being an instrument for him to bring forward into the world this quality of consciousness that I was so deeply longing for and aligned with, was all I wanted to do. It was a 24-hour-a-day job, shit work, tons of problems and obstacles at every stage of the process—mentally, vitally, and physically. But there was never any hesitation or fatigue or doubt. There wasn't even a doubt about my being able to do this—although I kept

being the problem. I knew it was all serving, even the errors. I just knew it in my heart. It was a constant heart-based expression of the aspiration and devotion that had come to me.

This was not self-serving. When things went wrong I didn't take it personally and when things went well I didn't take it personally. It was all for the glory of what was trying to come forward. It wasn't about me, and there was a tremendous relief in that, and relaxation. It felt true or right. It was the perfect dharma for me at that stage of the journey. It began to show me what it is that I am doing now; it was an initial showing of what it means to be a divine worker, to be an instrument or channel for this principle. No fear, no doubt, no ambition. Nothing can set you back. There is only this that is arising. There is complete freedom even in the midst of all the things that can go wrong, all the things that need to be handled. You meet all of it; you do the little things; you do the difficult things. You just do it.

It is noble in that sacrifice. There is a quality of splendid nobility that comes to one who is engaged in sacrifice. It is how you come to know your own divinity; it is how your own ego begins to bow to that which is manifesting itself as you. When that splendid nobility comes to you then you are the Arjuna or the Arjuni, then you are the worker. And as long as you live, this is the food that keeps you going. It is the reason you exist. It is not like a job. It is the whole organizing principle of your existence.

This fifth chapter is pointing to a committed, resolved, determined giving-over to whatever is required to serve this source of your aspiration and your devotion. The more you do this the more the aspiration and devotion is there and the more you are lifted out of yourself. And the more you will come into contact with the energy and forces that will support you in more perfectly manifesting that which is already working through you. This fifth chapter leads to the same place as the twelfth chapter in the Gita.

In the twelfth chapter the merger with God has come and Arjuna is beginning to settle back into his body and wonder what happened and what he should do with this. Krishna gave him similar advice to what you will hear in The Mother. "Keep me in your mind alone and in your intellect to. Thereafter you shall dwell in Me. There is nothing higher than this." "But if you find it difficult to be linked with Me in your consciousness then try to attain Me through practice," through spiritual practices like mantras and meditation. "If you are unable to pursue the path of practice then work for Me alone. You shall also attain perfection by working for Me." There might not be a "Me" in your life, but everything would be an act of service and sacrifice. "However while striving to realize Me, if you find this to be too difficult then by controlling your senses relinquish the fruits of all actions to me." These are the three modes: practice, work, and relinquishing the fruit of action. You will hear the echo as we begin to read.

If you want to be a doer of Divine works your first aim must be to be totally free from all desire and self-regarding ego. All your life must be an offering and a sacrifice to the Supreme. Your only object and action shall be to serve, to receive, to fulfill, to become a manifesting instrument of the Divine Shakti in her works. You must grow in the Divine consciousness until there is no difference between your will and hers, no motive except her impulsion in you, no action that is not her conscious action in you and through you.

This moves me so much. This describes a consecrated life, a life consecrated to something greater. This life becomes an offering, an act of self-giving. The act at this point is the sacrifice of your individual separate identity of your life as you wished and thought it would be. It is the sacrifice of the wishes and stories and beliefs and the habits of what you have made important. It is a willingness to give that all up in order for this grace to manifest. It is no longer even that you are sacrificing. There is just this casting forward, no longer being dragged back or diverted from those past patterns of your human life. This freedom to step into this opportunity has been earned. It is not available right off the bat. On the spiritual path it occurs only when one is very close to oneness, to merger. Then one is able to act integrally in the mental, vital, and physical without thinking about it or efforting. There is a spontaneous unfolding as the two forces for this great endeavor start coming together, the grace and the aspiration.

(19:40) In that fire, in that cauldron, action occurs. This is the power. If we go into merger and we are not in action but sitting in our samadhi or in our meditation, it has no way of entering into the world beyond that one exposure. So it will pass. It is like when I ran movie projectors back when the technology required carbon rods. I would take two rods and bring them into proximity with a high electrical charge to generate an arc to produce light. Until they struck, the light couldn't hold. And once it held, the rods had to be kept at a certain distance. The circuits would burn out if they were kept too close. If they were too far apart, the light wasn't powerful enough. This is the characteristic I am talking about, the immediacy, the proximity. It is not the merger itself, it is just back from the merger. One is engaged in action, learning to serve, learning to operate, learning to throw oneself into the arena of the work that is available to be done. At this point described in the fifth chapter one has been given some work. One is already playing a role in the manifestation of the Divine, perhaps as a teacher or a healer or in some way engaged in a tangible, conscious way as a contribution to the world.

After my awakening I went into the merger experiences, the savikalpa samadhis, that would go on and on and I never wanted to go back into the world. I was wonderfully happy, even though they came and went. I was feeling really good in between so there was no prompting to go anywhere. There is a period of time when we need to allow our system to move into relationship with this state, take it in and let it become cellular, let it become intimate, let it become part of us. Only then is there the ability to take action. If we go into action before this part is finished the ego will still be running the show and lay claim to it. The ego will be the one that says it is me doing this action. Without the full integration the full purification cannot come. The force has to come in deep enough so we can see the hidden obscurities, the hidden structures in our egoic orientation of fear and desire and control and judgment and comparison. We have to have that quality of consciousness that is able to perceive what is in the way of the perfect manifestation.

When we have this quality then the integration of the deepening relationship with that universal principle with action can happen. That action is the dharma, the satyadhama. When we are in proximity to the Divinity, even if the ego is still there, some portion of that perfection, of that grace, will be brought into the world. It will be able to come through. It will lift the soul. It will give a quality of clarity. It will heal. It will give us the strength to keep

moving forward. It will be sensed and we will be able to keep our aspiration and longing going because it is now being demonstrated, it is being put into action. We are speaking it, acting upon it. Our very presence is a demonstration of this quality of consciousness.

But even that is still just the beginning of the perfection. It is still just the next stage of the journey. *The Mother* doesn't go beyond the fifth chapter, but the Gita does. So when one comes to the twelfth chapter of the Gita, there are six more chapters to go. But in *The Mother* it stops. This is what Sri Aurobindo saw. He knew that if someone could have in their heart a willingness to be a divine worker that would be enough as long as they continued to take actions aligned with that. "All your life must be an offering and a sacrifice to the Supreme." All of your life—your past, your future, your present. It is not that you have to destroy those things in life that brings enjoyment or peace or happiness or beauty but that you are willing to leave it all behind when the opportunity comes to serve the divine manifestation, including your relationship with the higher experiences, including the higher states.

Meher Baba had a devotee that came to him in the early days and he gave him the job of meditating non-stop. He lived in a hut and was fed food and he meditated. When Meher Baba died and this devotee came out of the hut people asked, "What was your experience, what was it like?" He said, "Nothing, I didn't notice anything." But he sacrificed his whole life, 30 years of his life, following his teacher's instructions. Now what was his true consciousness? His superficial personality couldn't know it because it wasn't put into action. It wasn't able to be demonstrated. But what he was willing to do was serve in this one particular way, sacrifice having any higher states, any great realizations, any outcome, any human life or human satisfactions. Marooned in a little room in the ashram. The only thing he had was his teacher's grace, the grace that was coming to him. He didn't recognize it because he was swimming in it.

(27:08) Sacrifice of all that you know, all that you believe, all that you have felt in the past or could feel in the future, all that you could want, all that you could lose or gain—this willingness is the thing required. This willingness and the aspiration to be a manifesting instrument or channel of the divine Shakti and her works. When this started happening with me in my awakening, the grace started coming. I had visions of being this great big pipe. My consciousness was like a fly on the wall of this great big pipe. I knew something was happening. I could feel it coming through me. I knew it was extraordinary. And I knew I had nothing to do with it. So I knew right from the beginning that that was the channel. And when I began to serve my teacher in India I became an instrument.

There is this issue of my will or your will, of individual will or divine will. This is talked about in the earlier chapters, this letting go of our will and choosing the will that is the cause of what is arising. It is not that my will is divine will only when you come to a certain state of purification, when all that is, is love or truth. Your will is divine will when your experience is love or truth. Then, in that quality of presence and spaciousness and interconnectivity, the actions you take are a demonstration of that will. Then, in that state, even the impulses that arise in you will be pure and have a truth. They will all have a role to play, even if it means there is anger or irritation or an embrace or a slap. You begin to trust this quality of yourself that comes forward when you step out of being just "good" into something much more dynamic and true.

This ability to go beyond your own ethics and morality, to be demanding and insistent, doesn't come from the same place as before, even if you take the same action. Through our imperfections the Divine manifests itself. That is what happened to me. I watched my imperfections work. The thing that had clearly not been working proved to work better than anything else that could have been done. The problems that I had seemingly created, and what had to come forward out of the collapse of that, was exactly what needed to come forward for my teacher's work to manifest. It takes being able to trust yourself.

But until this comes, until the aspiration and longing and self-giving is there, this is not necessarily true. This is a high state of more perfect perfection. When one comes to oneness you cannot do harm to another. When you are in the state of truth you cannot create falseness, even if it seems that you are, because it regulates your actions when you have given yourself over to these forces of truth and love. It prompts you on how to bring forth the greater love and truth. And sometimes it needs to be an attack, or an assault. Sometimes it needs your expectations to be unfulfilled. Sometimes it needs to be chaotic or critical. It is funny how this is.

I would watch when my teacher would get angry at me and all I felt was bliss. All I felt was alive. I wanted him to do it more. I watched him do it with other people and they would get reactive and spin and spin because the willingness and surrender hadn't come yet. It is more than not taking it personally. It means that I was in connection to the truth his anger was representing and there was a complete willingness to do whatever I needed to do in order for that truth to manifest itself.

Until you are capable of this complete dynamic identification, you have to regard yourself as a soul and body created for her service, one who does all for her sake. Even if the idea of the separate worker is strong in you and you feel that it is you who do the act, yet it must be done for her. All stress of egoistic choice, all hankering after personal profit, all stipulation of self-regarding desire must be extirpated from the nature. There must be no demand for fruit and no seeking for reward; the only fruit for you is the pleasure of the Divine Mother and the fulfillment of her work, your only reward a constant progression in divine consciousness and calm and strength and bliss. The joy of service and the joy of inner growth through works is the sufficient recompense of the selfless worker.

It is so perfectly spoken. When you become willing to be a worker for the divine manifestation you enter into an arena of action, and in this field you begin to burn through the samskaras and the habits and desires and fears and preferences and karmas of your system in the process of serving. Of course you will do it poorly at first; it will be imperfect at first. All learning starts with ignorance. All love starts with hatred. All freedom starts with bondage. So at first we start with the imperfection, but the key here is that the aspiration is such that you are not overtaken by the imperfection, you are able to endure the burning and the imperfection of your person that is being revealed in struggling to be a divine worker.

I use to tell my teacher once I started getting hip, "I am as much a problem as an asset, if not worse." I began to recognize how my idea of rightness was in its foundation an error. I began

to see that I didn't know how to have it be true. I had so organized my life toward success. Some people learn through success and some through failure. I learned through success, so I would make something happen no matter what. I would push through obstacles until the thing got done, no matter what the cost. This determination was based on an idea of success; it wasn't based on truth. It was based on my desire, on my attachment to a certain kind of outcome. It was based on my attachment to it looking a certain way while it was happening. It was my control structure. So when I applied that while working for my teacher it created all these obstacles. And when my teacher came he said, "Holy shit, what did you do Scott? I can't live here. I can't do this program in this house. There is no way this is going to work." It was five months of work out the window: promises I had made, contracts I had signed, things I had done to set in motion the way I thought it needed to be done. Everything got thrown away. He moved out that night and rented three apartments. And he had me go out and find other places in Los Angeles for his programs.

(36:58) People had already come for the first weekend and I should have known. We were in a suburban area of LA and had made many changes on the property that upset the neighbors—so much that the building department came and evicted us. The first night everyone was staying in a cheap Motel 6 about four blocks away and a drug raid occurred at the motel. At 2 or 3 am all ten or fifteen people came wandering down the street under the streetlights in their pajamas or with a blanket, knocking on the door of the house, asking what they should do. That was the clue that my idea of how it was going to work wasn't working. Everything had to be redone. I discovered that the whole structure of my person as a successful architect in the world wasn't true. It was a big wake-up call but instead of being defeated I became thrilled. Instead of taking it personally it was an opportunity to come forward in a new way. This was evidence of a resoluteness that I had brought to being a divine worker for my teacher.

At first I did it very poorly. This is how it works. Once we willingly engage in the process of going beyond ourselves we are not going to do it perfectly. Because it is action, it brings out what is hidden, what still resists, what is still obscure. It starts showing those parts of ourselves that if we stayed in our samadhis or ashrams we would not be able to discover. It routes out the nooks and crannies of ourselves. The more demanding the service, the more purified we become. What allows us to stay in that process is the trueness of our aspiration, the trueness of our devotion. And in the process it becomes more true, more love, more oneness.

So the fruit of this labor isn't the way it turns out or how difficult or easy it is. The fruit is more truth, more love, and the evidence is in your own experience. There is this constant progression in divine consciousness and with it comes this calm, this strength, this groundedness, this clear seeing. These are the byproducts. And you become a capable manifesting instrument where as a human being you were just a tiny expression of that. Because we begin to operate in dimensions outside of what we operated in as a human being we become effective in ways that we weren't even aware of—because other forces join in with us. It is not just us. We are a vehicle, an instrument in which the divine forces that are here to assist in the manifestation of the new consciousness can join and carry the purpose that we are carrying to its full expression, on all the planes of consciousness.

This joy of service and this joy of inner growth, this sense that you are changing, this sense of a fundamental shift in the reality of you, this is sufficient recompense for the selfless worker.

But a time will come when you will feel more and more that you are the instrument and not the worker. For first by the force of your devotion your contact with the Divine Mother will become so intimate that at all times you will have only to concentrate and to put everything into her hands to have her present guidance, her direct command or impulse, the sure indication of the thing to be done and the way to do it and the result. And afterwards you will realize that the divine Shakti not only inspires and guides, but initiates and carries out your works; all your movements are originated by her, all your powers are hers, mind, life and body are conscious and joyful instruments of her action, means for her play, molds for her manifestation in the physical universe.

This is the evidence of the greater perfection. This is also freedom from fear, freedom from the dark forces. Things don't stay hidden around you. You don't stay in stuck patterns. You not only can experience the shifting in yourself, you can see the shifting in others that you are interacting with. You have this presence guidance as if it is always right there. So when something comes up and the person of you doesn't know how to be with it, and feels overtaken or overwhelmed and doesn't feel it has clarity then you step out of that part of yourself and lift up and let in that which is living you. It is as if you are just a surface puppet of this large divine principle and all you have to do is remember it is there. Once you remember, everything you need, all the guidance, all the information, becomes available. After a time you come to trust that as soon as you step out of your little story of yourself this principle becomes available to you. If not in that moment, then within a few moments or a few hours at the latest, a resolve and clarity comes, and a new strength and willingness to let go.

I use to say all the time, "I do not know how to do this." When I first began this work it was so intense. There were so many dark forces coming at me in the early days. There was so much ego and challenge and suspicion and distrust that I just didn't know how I could possibly be saying the right thing or be making any difference. But once I stepped out of that part of myself there was this willingness, this strength, and this trust that wasn't about me personally. It wasn't about my evaluation of what was going on. There were things going on that I couldn't see, that weren't apparent. But then over time I could watch the truth of what it was that had come forward.

All we need is this willingness. All we need is to have enough intimacy with that divine principle that lives us, and we can relax. And in the relaxation those structures that resist and control start losing their power and we begin to more naturally express the perfection that is trying to come through us.

I always use to say I am a slow learner but that once I get it I don't forget it. I'm not sure about the "forget it" now. I think I have forgotten a lot more than I have learned, but when something comes up again, it is at least familiar. There is this quality of willingness, surrender, and connection. The need for the action, the doing, becomes less and less for the same result. So there is nothing to do. So the perfection lies in an efficiency, an effectiveness where there

isn't struggle and effort and wanting it to be a certain way. You take the action and you can just step back and watch, and the result manifests itself. And the more you step back, you see how it had to go that way, that it had to happen like this so someone could see what was obscured. You can't force a flower to bloom before its time. I moved into relationship with what was occurring instead of it being my personal project. People became less and less my responsibility and they became more their own responsibility.

"All your powers are hers, mind, life and body are conscious and joyful instruments of her action, means for her play, molds for her manifestation in the physical universe." It is my experience that divine delights in our limitations. Divine is enchanted by our failings, by our quirks, our eccentricities, by our bizarre distortions. It is curious, like we have multiple types of flowers and thorn bushes. Divinity loves us for our uniqueness, our unique strengths and our unique weaknesses. She doesn't see a difference between the two. She uses them all.

There can be no more happy condition than this union and dependence; for this step carries you back beyond the border-line from the life of stress and suffering in the ignorance into the truth of your spiritual being, into its deep peace and its intense Ananda.

While this transformation is being done it is more than ever necessary to keep yourself free from all taint of the perversions of the ego. Let no demand or insistence creep in to stain the purity of the self-giving and the sacrifice. There must be no attachment to the work or the result, no laying down of conditions, no claim to possess the Power that should possess you, no pride of the instrument, no vanity or arrogance. Nothing in the mind or in the vital or physical parts should be suffered to distort to its own use or seize for its own personal and separate satisfaction the greatness of the forces that are acting through you.

(50:28) The principle of ego, the core principle of "ego-ing," is founded in the essential quality of the "I am." It is the basis of our identity. It is the principle of self-referencing in space and time. This I am-ness, in its essence, is Divine. But when it takes on fear and desiring and judgment and emotion and mood and habit and addiction then that I am-ness, through identification, becomes those very things. The structure that comes up on this stage of the journey in its essential principle of the ego is pure. But the danger on the spiritual path is in the ego's aggregations through the course of our lives, through the habit of our beliefs and passions and need for affirmation. These egoic aggregations can "echo" in us. They can take the increased energy we gain through our alignment with truth and use it to justify and rationalize and become confident that these lower distorted drives are truth and love. Yet it is still serving our egoic needs.

It is not that someone who has come to a certain state of attainment cannot serve in a useful way in the creation but it will have limitations, sometimes even severe limitations. There could be collateral damage due to the parts of the person that are not yet free of these egoic structures that still run the collective consciousness. So we need to purify ourselves to be free of the lust, greed, and anger that still cling to us out of fear or want. We need to purify ourselves in order to see our resistant structures. Otherwise, the ones that are still left will get

exaggerated as we progress spiritually and we won't notice our arrogance, or see that we are dominating the people that are coming to us, or that we are judging and closing down the opportunity for love and truth to manifest—because our I am-ness has grabbed onto our power for its own purposes. This ability to not take things personally can be distorted and used for ego enhancement. It can become a super ego with god-like powers to affect people and transform them with tangible transmission, and they unwittingly become victims of whatever is left in their teacher. They unwittingly become expressions of the limitation that the teacher has not yet come to and they wonder what is wrong with themselves. They lose the opportunity to come to their own divinity more perfectly.

This is why humility and self-inquiry and service are the three measures of our worthiness when we enter the spiritual path. This quality of humility and self-questioning and this longing to be of service are the three things I look for. Not just the aspiration, not just the longing. If there is not the humility then there will be arrogance and judgment and comparison and control. And once you get to a certain attainment nobody can tell you otherwise. Even the teacher that was the source of your coming to that state will not be listened to. I have seen this again and again with some people. They become convinced that their ego is telling them the truth and the teacher misunderstands what they have come to. And I have seen this in myself. This is why I would always doubt the part of me that would decide I was done, or at least I would stay with that part of me that thought it was done to make sure it was done. It never was. I got done without me ever even knowing I was done and then when I was done I didn't have a clue that that was what done was. Duhh.

But it had no power, no great big exaggerated Donald Trump ego on-the-stage kind of thing. It was completely ordinary—ordinary, plain, simple. So applying self-inquiry, constant testing and questioning, knowing that self-deception is a risk on the journey, constantly making certain that you are not being overtaken by patterns you have not fully acknowledged, is essential. The way you can tell you are not done is to see if you have negativity toward other people. Look to see if you are comparing yourself to others, or if you are judging others, or are repulsed by others. This will show you what is left in you. If you can't see all these tendencies with compassion then they are not complete in yourself. If there is still a need to be right and you catch yourself rationalizing and justifying, then you can be suspicious. When you have come to a certain spiritual state engagement in action where these tendencies are constantly coming up is enormously purifying. The samskaras burn left and right; multiple lifetimes of karmas get dissolved in weeks when you are engaged in actions of this sort, in a way that could never be if you just rested in the experience of the energy that came to you.

I had quite a few experiences with my teacher where I was in a physical ordeal, either sick or weak or confused or exhausted, and I was required to get certain actions done no matter what. We went to Nepal. I thought it was going to be just my teacher and a few people. It ended up being an entire entourage and I was in charge of the luggage and money, and I couldn't understand the Indian-English dialect, so even if I found an Indian who spoke English I couldn't understand him. I was in charge of negotiating taxi fares and restaurant bills and finding the places to stay at night. I had the luggage to organize and I would have to pay less rupees than the drivers would ask a foreigner for.

Late one night, just before crossing the border into Nepal, I had to find a place for all of us to stay. I found a hotel that had enough rooms for everyone but me so I got to sit on a concrete bench, which was fine because I was having these wonderful states. But after about an hour a cloud of mosquitoes swarmed me. At that point I didn't know about DEET insect repellent. I was utterly uncomfortable and I was trying to surrender to it. We finally made it to Nepal where Sri Atmananda was presenting to the chief justices associated with the king at that time, and I was videoing it. I was so sick that I kept running to the bathroom every ten minutes to throw up and then return to video again. I was sick for months after that trip, energetically. But during that whole time I was being carried by this wonderful force. It wasn't in my conscious mind, because my brain couldn't keep up with all that was going wrong. And yet it was carrying me, even when I was sick. It was like bliss sickness. I couldn't eat or meditate but it was always there.

Something came forward in those ordeals that couldn't have happened if I had had a western teacher, couldn't have happened without the ruthless characteristic of my teacher that would use me up, that would demand of me much more than I can demand of you. I always admired that in him and I feel that it was that quality in him that has brought me to the integral state I have come to. In this engagement in action we become more and more perfect in this level of commitment and spiritual attainment. We begin to strip away that which is not truth about the I am-ness that we are and we become more and more surrendered and capable instruments.

What brings the highest truth? When you know an action is correct it completes; when it doesn't complete the issue still lingers. What can cause it to linger is our doubt or our habit of doubt, our self-limiting questioning. This is not self-questioning for truth. Being able to tell the difference comes through the process of engagement in action when in the higher states of consciousness. Then in that state, when you come to what is true, it completes and there is no questioning. But if questioning still comes forward then there is something left, even if it is just a mental self-doubt. But doing is the test. The bottom line is that we want to push ourselves beyond what we know, trusting that as long as it is in divine service it will show us something.

Let your faith, your sincerity, your purity of aspiration be absolute and pervasive of all the planes and layers of the being; then every disturbing element and distorting influence will progressively fall away from your nature.

The last stage of this perfection will come when you are completely identified with the Divine Mother and feel yourself to be no longer another and separate being, instrument, servant or worker but truly a child and eternal portion of her consciousness and force. Always she will be in you and you in her; it will be your constant, simple and natural experience that all your thought and seeing and action, your very breathing or moving come from her and are hers.

(1:06:28) Here is the key, the universe can't manifest except through you. It can't. It doesn't have a perfect manifestation on its own. It can't do anything without the human form to manifest it. If we get past the idea that the human form is fraught, that we are limited, and if

we can come to a state of consciousness where we can recognize these aspects but are no longer run by them, then we can see how the universe uses all parts of us. If we are eating chocolate, it is the Divinity eating chocolate. If we are going to a movie, it is the Divinity enjoying the movie. If we are dodging work at the ashram, it is the Divinity in us that is dodging the work. There comes this freedom to be, because we relax and learn not to always be our best self so we can let it go. Then it corrects automatically. We don't care about movies and it is just chocolate. Things lose their hold and distorting influence.

But remember that everything I say has to be tempered. This idea of perfection is so easily misunderstood. The perfection is to be wholly, completely, truly, yourself, as ordinary, to whatever extent you have been able to align with the Divinity, as capable as you are in functioning in the world. And then your limitations become as beneficial as your capacities. They all work. And then you are free. This conversation cannot be understood from a person in a lesser state of consciousness, one who is loving their movie, their chocolate, their sex, their laziness, their escapism. If they say "Sat Shree said that Divinity is in my escapism, in my indulgence," then that is just another justification for the limitation of what we are.

The tamas has to be purified. The rajas has to be quelled. Then in the sattwic state there is the quality of true enjoyment, because in this creation sattwa is the highest vibration. Sattwa has no longing for or lusting after or clinging to. Sattwa is being, rajas is doing for doing's sake, tamas is having and hanging on. These qualities of being are what allows the Divine Mother to experience her creation through us. When they are purified and quelled, there is this enjoyment without clinging or attachment or ambition or desire. It is just a joyous dance in creation, a play, sometimes quiet and sometimes active, sometimes blissful, sometimes painful, sometimes elevated and sometimes ordinary.

This quality of consciousness is unchanged in its essence but these moods of tamas, rajas, and sattwa all are qualifiers in which the existence is enjoying its existence. Consciousness is no longer limited to what it wanted to experience or not experience as an individual, limited person. It is enjoying all of existence. This is true enjoyment. And being in a human form as a divine being is the fulfillment of birth. It is the fulfillment of all life. It is the final freedom.

It gets very tricky in these upper dimensions where, as an instrument or a channel, we begin to actually start manifesting the divine force. It is very hard to discern at first the truth or the non-truth. But the core of it will be the innate purity, humility, sincerity that you have brought with you. It is always best to become simple, to become humble, to become ordinary before these bigger energies come. The Buddhists had it right when they said to forget the middle kingdom, forget about attaining anything, just cut wood, carry water. But that is still only a piece of what is possible on the spiritual path.

Sri Aurobindo and the Mother were talking about this because it was occurring in an environment where they were guiding everything. They were the example. They were the demonstration of the divine worker, and through that example people could get a sense of the truth of what they were experiencing. They became the discriminating factor.

You will know and see and feel that you are a person and power formed by her out of herself, put out from her for the play and yet always safe in her, being of her being, consciousness of her consciousness, force of her force, ananda of her Ananda. When this condition is entire and her supramental energies can freely move you, then you will be perfect in divine works; knowledge, will, action will become sure, simple, luminous, spontaneous, flawless, an outflow from the Supreme, a divine movement of the Eternal.

This is pointing to a quality of beingness, of consciousness, that can be fully recognized, fully realized, fully experienced—but dynamic, not pulling away from whatever is necessary whether cleaning the toilet or speaking to a thousand people, whether inspiring hundreds or putting the cat out of the house. It is free in all these dimensions. So we read of these different attainments on the spiritual path, the different stages of the journey, but when we get to the place where the opportunity is to become divine and to manifest, it is very hard to find a living example. We have examples of some who have died and they are useful, but to be in the presence of one who has come to the fully integrated state where the body and heart and vital and mind are all surrendered to that same one principle, this is a samskara over which you will never recover. You will not be able to stop until this is yours. It is a curse and a blessing. Anything that is not yet met, that is still obscured or resistant in you will have to come forward, will have to be brought into the arms of the Mother to be transmuted.

It is a hard road; it is a more complete road. It is a more complete transformation requiring something that we as humans could never do ourselves. It is only our surrendering to this divine principle that can give us the strength, clarity, perseverance, and willingness. However we are the ones who choose at different stages on this path whether to meet it or not meet it, to go forward or to not go forward, to reject the attractive option rather than to choose that which needs to be done. We have a role to play. Our individuality is the one that has to be engaged in choosing dynamically to move into surrender and not go into a passive orientation expecting the Divine to do it for us. It is the actualization of this quality of our personhood that can initiate, that can create something out of nothing, in order to bring forward a higher possibility. This is unique to human beings.

The process will call up your limitations and negative emotions. But it becomes clear that when a person gets to a certain state, that even when they are angry or irritated, it is having an effect on people that is different than ordinary anger or irritation. There are a couple of measures. When you come to a certain state your anger or upset doesn't stay. It lasts for a short period of time. If it is less than twenty minutes, if you have anger or rage or reaction or judgment, and it doesn't last longer than twenty minutes then it is a remnant of your person that is being dissolved in the process of expressing itself. If it lasts more than twenty minutes and more than eight hours then it is a structure in yourself that is still grabbing hold of you. There are parts of yourself that are still obscured that you haven't met yet. The relativity of this is how long they stay with you.

Arjuna had to get to a place where after cutting off the head of his cousin or his uncle he would be upset but it wouldn't last. He wasn't actually cutting heads off, he was shooting arrows at them. He came to the place of freedom from his identification with his actions so that even when he was irritated or reactive it would not last long. He used to fight with Krishna and at

first he wouldn't do what Krishna wanted him to do. There was a part of him that was still in the process of completing and it took the challenge of a war, of a battlefield, in order for these characteristics to come forward and be dissolved. It is a process.

How do you know? If you have sincere inquiry, watch how it affects people. That's the measure. See if it helped move the situation forward. See if someone got stuck or set back and if that stuckness was something that could help them on their journey forward. Your vision of the cause and the effect, the principle of how things work, expands and you can begin to see how all these little actions have an interrelatedness. By that point the individual identity that is associated with your anger or rage has lost its authority. It becomes a hollow thing. It is coming out and then collapsing. But when you come into greater authority then even if people who are unrelated to you are creating chaos you have a role to play.

As we find this aspiration, this desire within ourselves, we begin to manifest it. This is the gist of the teaching of *The Mother*. The next chapter, the sixth chapter, is the cosmology. It takes us in a different direction, but it reveals in Sri Aurobindo's perception something very similar to what I have described in my talks and in my teachings about the planes of consciousness. He gives us the context for understanding the predicament we find ourselves in here and now, and how we ended up here, what it is about, and what are the forces at work, and how we move can into alignment with those forces as we progress spiritually.

I want to thank all of you. Your presence in this room, and those who are watching the video or listening to the audio, is what is bringing this possibility that *The Mother* points to into the collective consciousness. In this way we are co-creating as we find this within ourselves. So to that divine principle that we are speaking of here, and to that divine principle in each of you, each of us, Namaste. I am fulfilled.

With deep appreciation to The Sri Aurobindo Ashram Trust for making Sri Aurobindo's beloved work, The Mother, so freely available and accessible to all sincere truth seekers for their personal upliftment and use. For more information about the works of Sri Aurobindo and The Mother go to www.sriurobindoashram.org.