

“The Mother” by Sri Aurobindo
Chapter 6, Session 3
As Revealed by Sat Shree

I am so full of the Divine Mother. It is like all of her is in my body right now. I can hardly breathe. It is a celebration, an acknowledgement of this incredible force that has been going on forever behind this screen of our mental lives, our vital obscurities, desires and ambitions. It is this huge force that is always there waiting for an opportunity to do her work, to come in and transmute you, to make you into an instrument, a channel. That is all she wants to do. She is just waiting for us to let go, to step out of it, to get off it, to turn to her. This book is just a piece of paper but this force is living, real, pervasive. So I am happy that we are here now in the last third of the sixth chapter of Sri Aurobindo's *The Mother*. Let's hope I can stay with you all to ride this out to its completion. But in fact the completion is already here.

We've been introduced to the four basic powers of the Mother. She manifests in each of us with one or more of these personalities of the transcendent Mahashakti, the actualizing force of all of creation. Sri Aurobindo organized and described that force in his way but you can find references to it in the Bhagavad Gita. The nearest proximity to the Mahashakti in the Gita is the Brahman. Through the huge infinities of the Brahman her creation is expressed. The Gita chapters eight to twelve describe this relationship, our meeting of the ancient primal universal force and this process of integration.

There is one Truth to be realized. There is one God to merge with. There is one essential principle of which both God and Truth are an expression. We are learning to move into relationship with it, just like we move into relationship with an object of our senses, or our ideas, or our hopes, or our dreams, or our love or care or worry for those close to us. These are all just echoes within our little, limited-capacity human vehicle of this huge archetypal principle. Sat-chit-ananda is the word that describes the one force that has these qualities of existence: Sat, or consciousness; chit, the awareness to know and experience; and ananda, the exquisite delight of being in existence in a body.

We talked earlier about the four powers of the Mother. There is Maheshwari, the transcendent wisdom, this vast spaciousness, unlike the wisdom that we ordinarily know—although when this force enters into the human system it becomes experiential and then it knows without thinking. It is the wisdom that you don't have to keep a record of. It is always there.

And there is the power of Mahakali which is experience as force, determination, insistence, and resolve. It is not female or male. It is an ability to push through obstacles and strive for something much greater than what you have known, to break out of the box. It is the sudden awakening, the demand for truth, for God, for love.

Next there is the lovely radiance of Mahalakshmi, which takes the spaciousness of wisdom and brings it into form with charm and wonder and delight. This force is still not yet fully

embodied but her delights can be known and experienced in the upper chakras, in the heart, in the upper vital, in the intelligence, in the mind, and on all the subtle planes.

Then we have the power of Mahasaraswati, the workhorse, the tank, the one who sees what needs to be fixed and does it over time consistently so that no detail is left out and no piece is left behind. She manifests perfection, that truth into the living reality of everyday life, making it real and lived, not an abstraction but something that can be embodied.

Sri Aurobindo goes further in this chapter and explores other aspects of his cosmology. He brings it down into something tangible about how to live, how to be in relationship to these archetypal powers and principles that govern existence that we are all a part of. These powers are within us, even in our worst parts as well as our most ascendant parts, in our anger and rage as well as our spaciousness and compassion, in our light and playfulness as well as our demanding perfection. All of these are human qualities. It is hard to say in the evolution of consciousness what is what.

There is that which came up from nature in a haphazard way that produced living bodies. There was also concurrently, simultaneously, a descent of this quality of being and intelligence. We are the hybrid of these two ascending and descending actions. Each of us has comes to a place where that which was emerging from below and that which was ascending from above is coming together , and we are moving into a relationship with that process. Learning how to align ourselves with this process is the key to the spiritual path.

The key is not our spiritual practices or disciplines. These are just the preparations. The key is to move into relationship with that divine satchitananda when it shows itself in the mind or vital, or physical, or through the reflection of the psychic. By moving into relationship with that force something gets set into motion. A current starts moving, starts carving a path for itself in each of us. This is the true spiritual path. It is not some sort of structure of attainment with symptoms. The true spiritual path is moving into alignment with that current until you become a living, breathing channel for that current into existence. That ecstatic awakening that is experienced in Advaita is only once piece of this vast multidimensional potential that is seeking to manifest itself in each of us. Sri Aurobindo goes further. He begins to explore the next layer of this great archetypal principle.

There are other great Personalities of the Divine Mother, but they were more difficult to bring down and have not stood out in front with so much prominence in the evolution of the earth-spirit. There are among them Presences indispensable for the supramental realization—most of all one who is her Personality of that mysterious and powerful ecstasy and Ananda which flows from a supreme divine Love, the Ananda that alone can heal the gulf between the highest height of the supramental spirit and the lowest abysses of Matter, the Ananda that holds the key of a wonderful divinest Life and even now supports from its secrecies the work of all the other Powers of the universe.

(12:05) Ananda, the treasure, the nectar, the pay-off, the proof, the intoxication, the fulfillment, ananda is the evidence that the satchitananda has found a vessel. And it is that quality of consciousness, which we all are part of, that experiences the self in existence *as each*

of us. You blink your eyes for the Divine and it is delight; you touch your arm for the Divine and it is ananda; everything is the bliss of being, the tangible nectar. This is the substance, the quality that has provided the nurturance for life. It is this deep and rich ocean of consciousness experiencing itself in existence.

When the ananda comes it permeates the body. It is not just in the transcendent plane; it is not just in the awareness; it is not just in the heart. It is in every nook and cranny of your body, which all can awaken. It all can be an expression of that divine principle, down to its grittiest, messiest, most disgusting aspects. The slime mold is just in a state of delight being slime mold. The snail that slithers across your walkway is in the delight of leaving its track. Every aspect of this creation is swimming in this quality of ananda. And it is we human beings who have unwittingly, successfully separated ourselves from this ocean of bliss, and are in pain and suffering, and experience a sense of lack or craving, thinking that we need something from somewhere or that we need to avoid something from someplace else.

But it is all in this substance, this tangible fabric of existence. There isn't this person and then truth. There isn't this person and then God. There isn't suffering and then happiness. There isn't pain and sorrow. They are all made of this one substance. We just haven't learned how to attune to it. We haven't learned how to clear the vessel that we are, so that we can drink of this nectar in all its many ways. Even Sri Aurobindo said, "There are other great Personalities of the Divine Mother, but they were more difficult to bring down and have not stood out in front with so much prominence in the evolution of the earth-spirit." Because of their nature, because back in 1930 or 1940 the bodies had not yet been prepared to receive this force into its substance. The cells were still resisting. They were still separating. They were still creating obstacles and barriers based on their evolutionary emergence. So Sri Aurobindo and the Mother had to struggle. They were complete in the awareness. They had brought the awareness down through the supramental force into their bodies but it had not yet been able to be fully embodied. Even as it tried to embody the Mother there was tremendous pain, illness, and death-like conditions.

Sri Aurobindo gave up. He knew he could only bring in so much. He knew the body he was born with was not sufficient for the opportunity of ananda. But it is here now. How do I know? Because I am the proof in the pudding. It is ananda that woke me. Of course I am not unique in this. Many have experienced this. But it has often been mistaken. It has been misunderstood. It has been frightening or disturbing or one has become overtaken by it and expressed it through the more limited ways like sex or possession or control or enjoyment. But your deepest satisfactions—like when you put a fresh strawberry in your mouth and the taste explodes or at the moment of sexual orgasm— are the expressions of the ananda. They happen in every human system. But they are tiny drops, tiny pieces of it, and because we become habituated to these little expressions of ananda we don't want to give them up, even for something greater. We don't know that there is something greater and even when we do open up it is so great that we don't know how to hold it. It feels like pain, like too much energy, like too much! The system has to be trained. It has to learn to relax, become fluid and transparent to this ananda so it can be tolerable.

It took years for Sri Aurobindo to set in motion the process that has been awakening people throughout the world since 1968 or 1969. It is a process where ananda is able to enter into the cells, into matter, into the substance of physicality, not just the higher reaches of the mind or the heart.

But human nature bounded, egoistic and obscure is inept to receive these great Presences or to support their mighty action. Only when the Four have founded their harmony and freedom of movement in the transformed mind and life and body, can those other rarer Powers manifest in the earth movement and the supramental action become possible. For when her Personalities are all gathered in her and manifested and their separate working has been turned into a harmonious unity and they rise in her to their supramental godhead, then is the Mother revealed as the supramental Mahashakti and brings pouring down her luminous transcendences from their ineffable ether. Then can human nature change into dynamic divine nature because all the elemental lines of the supramental Truth-consciousness and Truth-force are strung together and the harp of life is fitted for the rhythms of the Eternal.

Cool. This is cool. Because that is what it is like. You see, we are ten thousand selves. We have a segment of every type of human being. We have everything from the most cruel to the most loving, from the most vicious and selfish to the most generous and surrendered. It is the nature of each of us that we carry the whole thing. We carry all the problem and the error and we carry within us the potential for the perfect and full manifestation. But we have to go through a process of conversion. We have to become converted. We have to start taking the pieces of ourselves that open up to the divine principle and gather them together as a team, as a collection of parts, and then this team builds itself through its actions and intentions and efforts. It begins to create an alignment of its multiple parts. In this process we set in motion, or prepare the base by which this supramental force can enter and take over or assist us in the transformation of the other parts that have not yet been able to be converted.

In this process there comes an alignment between our higher intelligence and our lower mind, between our judgments and memories as well as our aspiration and visions. From our heart—where we go to the highest reaches of longing for the divine principles, the heartfelt connection to the guru or God, the glimmers of the heavens, and also we go down to cruelty, selfishness, betrayal, ambition, desire, control, fear, lust and greed and anger: those territories where few modern human beings dare to tread. It is a process of transforming the entire vehicle and its entire collective error, all the ten thousand parts, the parts you never wanted to meet, become converted. Converted into opportunities, into expressions of the unlimited potential that is seeking to manifest itself into creation. The body becomes the vessel, the instrument, the record-keeper. It becomes the body of wisdom and knowingness by which all the frequencies, all the channels of the human system from the top of the crown chakra to the base of the muladhara chakra become open and become avenues for this satchitananda to express itself, to play its music in its infinite variations into existence.

(24:11) The universe plays us and we reap the fulfillment of being the instrument of that unspeakably divine expression. So I wax poetic too. It is my experience. It is what happens. I've got ten thousand selves and I can use any one of them. I can argue with AT&T about how

they messed up with my phone service. I can haul my own luggage and make my own meals. I can argue with Satyamayi. They are all there. Nothing is left behind. Nothing is transcended or bypassed. It all has a role to play. It becomes multifaceted, always new, always refreshing, always coming into existence through any one of these multiple streams, rhythms, vibrations.

If you desire this transformation, put yourself in the hands of the Mother and her Powers without cavil or resistance and let her do unhindered her work within you. Three things you must have, consciousness, plasticity, unreserved surrender. For you must be conscious in your minds and soul and heart and life and the very cells of your body, aware of the Mother and her Powers and their working; for although she can and does work in you even in your obscurity and your unconscious parts and moments, it is not the same thing as when you are in an awakened and living communion with her.

The universe is playing us. It has always been playing us. We have been part of a con game of our own creation. The universe is playing out all the scenarios, all the samskaras, all the possibilities that human life is through 7.4 billion people. She has been doing it all along. So what if we kill each other. So what if we get along. So what if we cause harm and cruelty. These are all just expressions, different notes of the same principle. But these are all unconscious. We are being lived. We wake up in the morning and we have hunger, we have desire, we have want. What is it that is living us? It is this same principle, but we are unconscious of it. We are caught up in our preferences and our judgments and what we have known and what we have control of and what we feel we don't want to experience and what we want to experience. All these things get in the way of knowing that we are being and have been played all along.

This becoming conscious of the fact is a whole different thing because we move into relationship with that which lives us. We move into a dance. We move into a movement in response to the universe's movement. We become responsive. We become a good partner. We learn the moves. We learn to sense when the energy is coming and when to stop what we are doing and allow it to come. Or we sense how to be with the resistance and obstacles, the pain and the difficulties. We learn to be skillful, like a baby thrown into the ocean, having to learn to swim. This is what happens when the spiritual path starts. No matter what you have been told or read, when the actual transformation process happens, it is sink or swim. There is not a handbook. The only thing you may benefit from is a guide to assist you to understand the nature of what is happening to you that your mind cannot grasp, your vital cannot control, and your body doesn't know how to hold. A guide can show you that what is arising is not something to resist, or if it is something to throw out, or if it is something to yield to, or something you want to understand. A teacher can guide you through all the different parts of your system once this force starts manifesting.

It is clear to me that Sri Aurobindo and the Mother worked with people who were already awakening. I have read their letters and their exchanges as they worked with each person's system. I have listened to their teachings. It is exactly the same thing I do: guiding people, showing them how to move into alignment with a transformative force that has found its expression in them and has started converting their body, mind and heart into an adequate vessel for itself. What do we learn? We learn how to put ourselves into the hands of the

Mother and her powers without cavil, doubt, wavering, or resistance and let her do unhindered her work within us. Not everyone who comes to me has this. Many people are still just in the awareness plane. You don't get all the juicy stuff in awareness. You get spaciousness, freedom from your ego, unboundedness, but all the content of you is still there. One part of your ten thousand parts is now free and the rest are still in bondage. Until that process of complete transformation starts, it is not possible to move into relationship with that which lives us.

There are teachings for those who just want that one part: Buddhism, Advaita. But we are talking about something else. This is the full giving over of every piece of our being, our person, our nature, to the Divine. It takes a great deal of intelligence and awareness to let go, to surrender, to be conscious of what is going on, to pay attention to the symptoms. If you are not paying attention your old reactivity or judgment about what is happening to you can come in and put up resistance or obscurity or a story about what is happening that isn't what is happening. What is needed is to suspend the mind, to not jump based on the reaction coming from the vital, to not chase after the sensory attractions that come up when the force starts entering the system; but to find the ananda, the wisdom, the truth, that quality of self-existent reality that is already there with you, to stop, to be still, to be present and to allow this divine force to have its way.

The very cells of your body, aware of the Mother and her powers and their working, can really be felt. Sometimes she will make love to you and sweep you away in this blanket of thick bliss and delight. Sometimes she will throw you into pain, fierce burning, and extreme discomfort. Sometimes you will feel that your life is being taken away from you, that you are dying and can't breathe. Sometimes you are so big that you don't know your boundaries. All of these are symptomatic of a process that has so many variables.

When people share with me and I recognize where they are, it isn't their words, it is the quality of their consciousness that lets me know what they are engaged in. And the possibility of misunderstanding or not recognizing the Mother's work in your self is the greatest obstacle to the successful and quick completion of that process.

All your nature must be plastic to her touch,--not questioning as the self-sufficient ignorant mind questions and doubts and disputes and is the enemy of its enlightenment and change; not insisting on its own movements as the vital in man insists and persistently opposes its refractory desires and ill-will to every divine influence; not obstructing and entrenched in incapacity, inertia and tamas as man's physical consciousness obstructs and clinging to its pleasure and smallness and darkness cries out against each touch that disturbs its soulless routine or its dull sloth or its torpid slumber.

I love this. He is really calling it on us. "Yeah, yeah, I don't really want Divine right now. I just want to get high, or get laid, or eat this meal." These little pieces we become habituated to become more important than this unspeakable possibility for being. It is in every one of us. It is not unique to anyone of you. Being able to recognize these parts of yourself is a role consciousness plays to wake up to these qualities in you that are still choosing the small, the petty, the miserable, the selfish, the complaining, the unwilling to let go of the hope, or the

distrust or suspicion, or the habit of dissatisfaction. It prefers the poison to the nectar and misinterprets the nectar as a threat. It is incredible. The universe looks in awe and wonder, "My God, the Supreme is trying to manifest as them and they are doing everything possible to avoid it. Wow! They are using all their intelligence and capacity and strength to resist this incredible event that can happen in no other place in the universe but in the self-aware, sincere, open, and striving human being."

Even when all parts of you seem like they are sincere you will discover the parts that aren't. They will sneak up on you. "Just one more video game. I'll just hang out a little longer. The movies are seeming really good so it must be the movie, not that this bliss is coming into me." We mistake the bliss, the ananda that is coming in, and we transfer it to the person, or the movie, or the book we are reading. We give meaning and significance and think that we need that book or need to watch that movie again, not recognizing that it is coming through us. Creating a whole different reality, we assign it to the outer world. We give it the power to determine our own experience. Just remember that physical consciousness obstructs and clings to its pleasures and smallness and that darkness cries out against each touch that disturbs its soulless routine or its dull sloth or torpid slumber. Welcome to you. Listen to these words.

This is the bottom of the barrel of the person of you that doesn't want to be enlightened, doesn't want truth. It wants to be right. It wants it its way. It wants to be in control. It wants truth to show up the way it expects truth to show up as. Welcome to you. Calling it on yourself, finding out when you are doing this is what Sri Aurobindo is pointing to. It's about using that quality when you open to this incredible force to perceive your own obscurity, to see the consequences of your choices, to see how you resist the Divine's touch, how you misinterpret it and make it into a repulsion or attraction. But it is coming through you and your design, and in error you attribute it to this thought, that person, that circumstance, that feeling, that mood, the food you just ate, the pot you just smoked. It is the nature of this error. You need to bring in the qualities of that spacious wisdom of Maheswari, that relentless force of truth of Kali, that sweetness and beauty and delight of Lakshmi, and that tireless demand to keep perfecting what is not yet perfect of Saraswati.

The unreserved surrender of your inner and outer being will bring this plasticity into all the parts of your nature; consciousness will awaken everywhere in you by constant openness to the Wisdom and Light, the Force, the Harmony and Beauty, the Perfection that comes flowing down from above. Even the body will awake and unite at last its consciousness subliminal no longer to the supramental superconscious Force, feel all her powers permeating from above and below and around it and thrill to a supreme Love and Ananda.

(40:40) OK, this is going to happen in the future so don't worry about this part. Don't worry about the payoff. Just be there in the work, be in the labor, catch yourself, find your obscurities, apply the effort necessary, quit looking for others to do it for you. Take advantage of the forces that are coming in. When they come in spend as much time as you can with them. Let it do its work. Don't jump up because you are hungry or the phone rings. Stay with this force when it comes. Let it have its way fully and then it will complete, and when it completes

then you are free and you can do whatever stupid human thing that you want to do. This force itself, when it comes and we learn to collaborate with it, brings you strength and clarity and determination. It starts revealing to you what it is that needs to be seen. You start waking up. It does it for you once you are willing to let it come in. It will soothe the contraction of your person, the structure of the sorrow and the separation that is still ruling you.

I talked to someone today who contacted me out of the blue because of his back pain. I could get from his vibration that it was probably energy. He had gone to all kinds of professionals to treat it. I told him, "the reason you have back pain is because you are not yet living your purpose. Your back is in rigidity because it doesn't know how to be in the world without a purpose and it is creating this clench in you. Once you discover your purpose this clench will relax." I could see he was a very high soul, a potential teacher, and the clench was because he was in error, he had gone into the human distractions. Because of the mission he chose for his life the consequence is severe. The greater the mission the harder will be the consequence of the choices that aren't aligned with that purpose. As he was talking to me he started to receive the energy and I could see it is going to move. He was saying he can't meditate, he can hardly think because there is so much pain.

Because of the error of his choices and his misinterpretation of what was happening the force of satchitananda trying to express itself in him was blocked. It is like being pregnant. You can read about it and watch others go through pregnancy but you are going to have to do it yourself. You will notice that it is a natural process. You get hormonal, you get cravings, you get sick—just like transformation. And what you pop out is a new being. So this process has its reflection. What pops out is a new way of being. This spiritual process is just like that. It comes from the deep underpinnings of existence expressing itself through the body, which is the closest to this archetypal structure in our human person. The body is the ground, the mud that the emotions and vital and intelligence come out of. If we trust and listen to the body and become attuned to these forces then we can quiet the mind and use the intelligence to begin to understand the nature of what is required in order to collaborate with the process of this transformation.

The strength, the clarity, the capacity will come the more we do this. We can't do this from our limited human capacity. But when we open to the Divine it steps in and empowers us and makes us, at least in parts, Divine-like so that we can collaborate. It makes us pure and simple. It gives us the strength and the resolve to keep going and not give up. Every time we get knocked down it is what allows us to stand back up again until we discover that the art of this path is just standing back up and letting the next layer of obscurity and resistance be revealed and met.

But be on your guard and do not try to understand and judge the Divine Mother by your little earthly mind that loves to subject even the things that are beyond it to its own norms and standards, its narrow reasonings and erring impressions, its bottomless aggressive ignorance and its petty self-confident knowledge. The human mind shut in the prison of its half-lit obscurity cannot follow the many-sided freedom of the steps of the Divine Shakti. The rapidity and complexity of her vision and action outrun its stumbling comprehension; the measure of her movement are not its measures.

If you bring a developed intellect into this process it is going to be miserable. It is going to try to understand and control this and make it be a certain way because it doesn't have the capacity to recognize the multi-dimensional aspect of these forces and the human system that is being transformed. How enormously complex this is. What unspeakable possibilities and powers lie latent in every human system only waiting to be activated to become more perfect expressions of the divine possibility that the human body carries. The mind will not get it. And if we give the mind authority it can stop the process and say this is not right, or that teacher is not right, or that the belief system is wrong. I can't tell you how many people I have had that left the possibility of their relationship with me because their mind gave them information based on something they heard from other teachers that was too dogmatic and they misinterpreted my guidance through the rigidity of their own mind. They couldn't see what was actually happening with them. It was not the truth they were expecting. That is what the mind does.

You have to tap into a kind of intelligence that is not locked into mentalization, a quality of knowing and trusting, an intuition that can guide you through this process. The mind is too limited. Its purpose was for survival and success. It was not designed to have anything to do with spirituality. It had a role to play but now it is in a different arena. It can't translate into this arena until the experience has come, after which the mind quits ruling and it becomes the instrument of the new ruler. It becomes the means of expressing the intelligence in ways that are appropriate to the reality of this process that we are all unwittingly engaged in, even as human beings. Then the intellect can be a great tool. It can be one more instrument in the manifestation of this possibility for mankind.

Bewildered by the swift alteration of her many different personalities, her making of rhythms and her breaking of rhythms, her accelerations of speed and her retardations, her varied ways of dealing with the problem of one and of another, her taking up and dropping now of this line and now of that one and her gathering of them together, it will not recognize the way of the Supreme Power when it is circling and sweeping upwards through the maze of the Ignorance to a supernal Light.

Scientists thought they had it figured out when they discovered DNA. They were just seeing a tiny little sliver. They then realized that it's not the DNA, it's the genome. And then, it is not the genome, it is the RNA. And it is not the RNA, it is the next discovery. Our mind can only look at existence in slivers, tiny little segments that are compatible with our education and personality. These are such limited slivers of existence but this is unspeakably complex and multi-dimensional. Even in the guna cycles there will be many other variables besides tamas, rajas, and sattwa. They are all happening at the same time, just like we say in the gunas. There is a cycle of the gunas that is happening every day, and a lunar cycle of the gunas, and a solar cycle, and so on and so forth. There are cycles upon cycles and each is multi-dimensional. The mind cannot follow these complexities. Only something that partakes of the quality of what it is that is expressing itself through all of this can know, can recognize, and can move into alignment with it.

When I first learned to body surf I got crushed down by the waves. I had to keep experimenting to find where I could capture the wave, to know its rhythm and cycle. And when one catches it one is taken all the way to the shore. It is like this on the spiritual path. Actually the human condition can never be understood by anything that can be contained in the head. It is this intelligence itself that we have to become and then we know what this means. "Oh, the leaf just fell. Oh, someone just cut me off in traffic. Oh, that is what that is. Oh, there is a misunderstanding. Oh, that is what that is. Should something be said? Maybe and maybe not." It is a learning to move into the dance with a different kind of intelligence than just the mind is capable of. There is this necessary integration between these two qualities of being. Then it can be spoken and revealed and it can awaken something of that same quality in the people that can hear this, who can listen to these words. We can begin to sense a new way of being that we have not been prepared for, a possibility for moving into relationship with existence that we had not known was possible, let alone know how to do it.

Open rather your soul to her and be content to feel her with the psychic nature and see her with the psychic vision that alone make a straight response to the Truth. Then the Mother herself will enlighten by their psychic elements your mind and heart and life and physical consciousness and reveal to them too her ways and her nature.

This is the transmutation of the limited capacities of the human vessel. This is transmuting the psychic quality of awareness, of the intelligence and mind and vital and heart and bodily sensation. All of these together become converted as the Mother is more and more allowed to penetrate us and as we become more skillful in allowing her to have her way with us. My entire awakening was this. Everything that happened to me was not an intellectual exercise. It was learning to move like a body surfer into alignment with the ocean and the waves that were coming to me. The work that I have done ever since this started, everything I do with each of you, is a continuation of this endless discovery of this endlessly unfolding possibility for each of us for existence, for mankind. The more I do it, the more the Divine is doing it. The more skillful becomes the expression of the Divinity through this person. It is those actions that are aligned with the intent of the Divine to manifest itself with each of you and in the world that give us this skillfulness. The more we do it, the more capable we become.

Avoid also the error of the ignorant mind's demand on the Divine Power to act always according to our crude surface notions of omniscience and omnipotence. For our mind clamors to be impressed at every turn by miraculous power and easy success and dazzling splendor; otherwise it cannot believe that here is the Divine. The Mother is dealing with the Ignorance in the fields of the Ignorance; she has descended there and is not all above. Partly she veils and partly she unveils her knowledge and her power, often holds them back from her instruments and personalities and follows that she may transform them the way of the seeking mind, the way of the aspiring psychic, the way of the battling vital, the way of the imprisoned and suffering physical nature.

She uses our worst attributes, our biggest limitations, our greatest obscurities—all of these are fodder for her work. She enters into those qualities in us that make us unique, distorted, perverted, strange—just the normal outcome of being a human being on the planet. These are where she enters, where she is interested. She is really interested in our secret perversions.

She is really interested in that secret resentment and fear and trauma and terror. That captures her attention. That is where she wants to go and experience, because in the process of meeting those obscurities they become transmuted into their own unique expression of the satchitananda.

There are conditions that have been laid down by a Supreme Will, there are many tangled knots that have to be loosened and cannot be cut abruptly asunder. The Asura and Rakshasa hold this evolving earthly nature and have to be met and conquered on their own terms in their own long-conquered fief and province; the human in us has to be led and prepared to transcend its limits and is too weak and obscure to be lifted up suddenly to a form far beyond it. The Divine Consciousness and Force are there and do at each moment the thing that is needed in the conditions of the labor, take always the step that is decreed and shape in the midst of imperfection the perfection that is to come.

(1:00:52) Here is what this means. In every moment of your day the universe is showing you the very thing you need to be with so that it can manifest as you. Every obstacle and resistance that you become aware of is the universe showing you exactly what you need to see so it can manifest as you. That is what that means. It is not only "Be here now" but be here now with the lesson, be here now with what is resisting or opposing or judging or controlling or demanding or wanting. Because that is all that the universe wants. It only wants one thing, to manifest itself as you. Nothing else. There is nothing more important to the universe than to manifest itself as you. You say, "I can't be that important." I guarantee you are that important. You are the piece of the Supreme itself. This is just a human ego story that you are not. The fact is that the universe is attending to you, we are not attending to it. It has been attending to you all along. Wake up. Play your part. Become aware of how she is so laboriously working and sacrificing endlessly without any recognition of this quality of herself so that it can have a possibility of entering into that chunk of obscurity and preference and judgment that you are.

That is what to get. The universe doesn't just *love* you. This is not just a mother or a father's love. The universe wants to *be* you. We are such a novelty. All our misery and suffering and separation and beliefs are a novelty in this existence. That which runs this existence is endlessly interested in the novelty more than anything. It wants to know you and understand you and experience you. What does it feel like to be you? How do you maneuver through life; how do you brush your teeth and move up or down or sideways? It wants to know all the details of you. It wants this in its passion to be so that it can experience its own existence through you, never losing its infinite tranquility, spaciousness, and freedom. It can fully enjoy what we consider misery and suffering and bondage and pain. It has no measure. It is all ananda for the Supreme to be, to exist, to discover, to know. That is all it wants to do and we are the individual expressions of that, each body, each personality.

That is what we are pointing to here. This is not some Divine Mother sitting in the clouds up above. This is you. It is right there. It is what observes. It is what is listening to this talk, feeling this transmission. It is this person sitting in this room and the way that it is sitting in this room just like you are. That is this. You are this. So what does this mean? It means every little piece of your life is an opportunity for that principle to find itself. "Oh, I have a flat tire. How interesting. Let's pull out the spare. It is flat too. How interesting. How do I get where I need to

go? How interesting." Life becomes this endless unfolding no matter how good, bad, dark, high, or low. Unfolding, unfolding, unfolding. Attending to this unfolding, finding the message. Of course some are very apparent. You find yourself doing the same old thing once again. Caught in the same old story, here I go down my waterslide again into my sweet sorrow, into my sweet misery so I can live there like a toad in a muddy pond wallowing in my limitations. We get tired of it but Divine never gets tired. "If you want to go there, OK, let's go there. It is fine with it. This is the seventh hundred and sixty-sixth lifetime; OK, fine." It is always new for Divine. So we become hip someday and think we can do it differently. Or perhaps someone attacks us with a sword and we don't have time to go down the rabbit hole. And we feel alive. Everything is an opportunity for unfolding the possibilities that we are speaking of here.

But only when the supermind has descended in you can she deal directly as the supramental Shakti with supramental natures. If you follow your mind, it will not recognize the Mother even when she is manifest before you. Follow your soul and not your mind, your soul that answers to the Truth, not your mind that leaps at appearances; trust the Divine Power and she will free the godlike elements in you and shape all into an expression of Divine Nature.

It is so multidimensional. There is no way this revelation can touch on the innumerable aspects of what is being described here. We can only look at whatever little slivers of it that I can make up while we are sitting here. But the essential point is that we have to trust the soul. We have to develop the soul-like quality that is the essence of what we are. This soul-like quality isn't linked to the mind or the intelligence or the future or the past and it doesn't have preferences or demands or judgments or comparisons or sorrow or separation or doubt or fear. It is that soul-like quality that in its inherent wisdom can know the truth of what is arising.

The supramental change is a thing decreed and inevitable in the evolution of the earth-consciousness; for its upward ascent is not ended and mind is not its last summit. But that the change may arrive, take form and endure, there is needed the call from below with a will to recognize and not deny the Light when it comes, and there is needed the sanction of the Supreme from above.

Sri Aurobindo wrote this in the 1920's. He was seeing what was coming that is now here. He was preparing the people who were with him to be able to move into alignment with this very fundamental shift in spirituality. This is not about living in a monastery or belonging to a religion or tradition or following your spiritual practices. It is about learning to be here now with what is actually happening in as many parts of yourself as you can be open to. It is about a spirituality where we participate with our human experiences. It is a path where Divine and human, universal and individual, impersonal and personal can co-exist at the same time, even in the most ordinary circumstances. This new quality of consciousness is already here.

Sri Aurobindo was seeing it. He was creating the structure so it could come into the planet. It awakened me and it is awakening everybody I work with. It is why we are having this conversation and why this recording will be on the website and this transcription will be printed. It is because the listening has been prepared. It is establishing itself not just in any

one of us but in the collective consciousness. It is bringing forth this magnificent potential of what it means to be alive and to be human on this planet in a way that has never been here before. Evolution is at a peak here. A possibility can come into existence now that has not been available. More people are awakening and more people are misunderstanding the awakening than ever before in mankind's history. There is more truth and knowledge and information than ever before. But that too is like a Tower of Babel. It is too much information. It is not speaking to our essential nature.

That is also part of the unfolding. It is an incredibly complex expression that in its essence is silent and still. It is in essence that which lasts, that which never changes. And from that place all of this makes perfect sense. All of this has a purpose. All of this has a direction. It all serves the opportunity that this existence is and the opportunity being a human being on the planet at this time is. It is not just changing our bodies, our vitals, our minds, our perspectives. It is changing the fundamental structure of matter, the physicality that created bodies, the subatomic structures that allow for matter to come into existence. It is working in every dimension of existence, of this domain of space and time and duality and cause and effect.

Children know this right off the bat. It is not something that should have to be taught. It is because we are so damn educated that we have to be untaught to move into alignment with this truth. It has actually always been there but our capacity to fully experience it or to manifest it or to become more perfect in its manifestation is just now occurring. Bodies are healthy enough now. They can last long enough. We are not just in a survival mode. As a matter of fact we are pampered, indulged.

We are treated like kings and queens in this domain, gods and goddesses, with our hot and cold water and air-conditioned rooms, instantaneous transportation across the ground or through the air and even into outer space. The whole universe is conspiring to let us see this god-like potential that humanity carries. We each have a role and a purpose in this matrix of this unfolding. When we align with this purpose the more perfect expression of the Divine through us can occur. We can become a more perfect instrument for the unfolding of this possibility into existence. The bi-product of this is that we become that eternal, unchanging, silence, and stillness that holds the foundation of the Mother and this dance and all these apparencies and complexities.

The power that mediates between the sanction and the call is the presence and power of the divine Mother. The Mother's power and not any human endeavor and tapasya can alone rend the lid and tear the covering and shape the vessel and bring down into this world of obscurity and falsehood and death and suffering Truth and Light and Life divine and the immortal's Ananda.

This is the sanction of the Divine. When the sanction comes you know you are Divine. Initially to receive the sanction we are dependent on something outside of ourselves to recognize that we have been sanctioned. What is this sanction? It is the power that mediates between that which gives the sanction and the call within us for it. The Supreme is already in us. It is what calls out to the Supreme. When the Supreme hears the call it sanctions itself in you. I can remember when it happened to me. My teacher gave me a spiritual name. He said, "I am

satisfied. Scott Barbour has met all my challenges and demands. I have put him through every kind of torture I could imagine and he still shows up, so now I give him this name, Siddhartha." I was embarrassed. I didn't want a spiritual name. I went back to the West and I felt this integration happening. It wasn't the final state yet but I felt as if I had been marked. Somehow what it was that I now had become was real. The name may have been part of it because I introduced myself as Siddhartha to those who had known me as Scott and they had to learn to be with me as Siddhartha, as this new thing.

But it was also experiential. I was exploring the Berkeley Psychic Institute back then and I went to a general reading. Someone was doing a reading on me and said, "What is this? What is coming out of him? Something is wrong here." But the person who was supervising said, "It is not a dark energy. See that shield around his heart. He has been sanctioned. Divine has chosen him." All I was feeling was love. I was watching this person misinterpret what was happening but the supervisor, who had more experience, could see what it was. So the sanction is something that the ego gets in order to support itself to know that Divine has chosen you and is now taking you on the path so that the sanction can be manifested.

As soon as someone sees the divinity in you, you get sanctioned. And when the Divine person sees you, you get sanctioned. It is inevitable that when the Divine sees you and you experience being seen the sanction occurs and the outcome is inevitable. You can kick and scream and fight it for two or three more lifetimes but it is inevitable. This is the power of every Divine being on the planet who is aware of their divinity because as soon as you get seen and experience being seen the satchitananda is working. The same process that will make you Divine is set in motion.

This is the greatest of all powers. The greatest of all powers is to make someone divine, to let them know that they are an instrument for this Divinity as you are already. You can let go of your fear, your need to prove yourself, to be good enough, to be loved, to have things a certain way. You can relax into that unfolding that is already set in motion. You can learn to recognize it as it comes up as an unspeakable sense of peace or relaxation or love or spaciousness. It has already been done. "They have been killed by me already," as Krishna says in the Gita. All you have to do is clean the rubbish that is still in the way and you will find that which you are. It is not a theory or an abstraction for me. This is a direct experience. This is my reality. This is the reality. The old reality that I knew was a rigid and limited structure. This is the true reality.

So from this point, now is the time to live this, to learn how to move into alignment with the fact that you are a manifestation of this Divine Mother principle. All these qualities are you already. To bring these out, to find what in you still fights and obscures them, in each day, there can be no greater sadhana.

This completes *The Mother*. I am really overwhelmed but you can't tell, can you? Or can you tell? I am really very overwhelmed. This is a magnificent thing. Everyone who listens to this, and this will be available for free on the website, is going to find themselves sanctioned. I can retire now. Not likely. I will die first.

All glory to Divine Mother.

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.