

“The Mother” by Sri Aurobindo
Chapter 1
As Revealed by Sat Shree

I am very happy to be able to make time for this revelation of the book, *The Mother*. First, I would like to make some distinctions here about the role *The Mother* plays and the role that the Bhagavad Gita plays. The Gita is a revelation. It is the song of the Supreme. Reading, writing, or chanting the Gita is a revelatory act that brings something of the nature of the journey to you in a way that builds the pathway and sets the markers. It works not just in the mental but also in the psychic and spiritual dimensions. It is not something your mind can understand. The Gita is a mythological story, a fable, a stagecraft, an act in the event of the Mahabharata if you are reading it with your mind. But the real power of the Gita is in a different dimension. It can be experienced through an activation of a quality of feeling that is tied into our core spiritual being. This is the nature of revelation.

The Mother is a handbook. It is a body of information that is tangible and distinct and that one can apply. It's a nuts and bolts manual. Sri Aurobindo and the Mother of Pondicherry brought a new force into the collective consciousness. He called this force the Mother's force, or the Supramental, and he wrote *The Mother* to help the people in their community align their consciousness with this descending force. He wrote it after 25 years of observing people there who were engaged in the process of bringing this force into the collective consciousness through their individual systems. Aurobindo recognized what one needed to understand and what orientation or attitude was required to move into alignment with this descending force and allow it to enter into one's system in order to be transformed. This book provides the instructions.

The Mother is a book about surrendering to the Divine Mother, the one who is the actualizing authority of creation that carries the burden of the expression of the original intent into existence to evolve, to learn, to develop, to know, to experience and eventually to wake up. It is all about manifestation. The Gita speaks about attainments, about preparing the system. It uses the tradition of yoga, it uses the body of jnana yoga, knowledge, and the technology of bhakti yoga, love and devotion, and karma yoga, action.

The Mother points primarily to action, then knowledge, and then devotion also, but it is how to make it real in your life when you are linked with a being like me that is able to bring in the force of the satchitananda, the dynamic expression of the Absolute. It is a dynamic force. It is a felt force. It has a transmission. It is not the static Sat, the static Brahman, that all-pervading field of energy that pervades every aspect of this creation and that we are all expressions of. It is from out of the Sat, of the Brahman, that this force of satchitananda can express itself through each of our human forms. We can be a channel or instrument of this manifesting principle. But in order to do so we have to understand the nature of what is going on and how to collaborate.

The key message of *The Mother* is how to collaborate with a force that is now here so that it can do its work in your system. As you become a more effective collaborator, in the process you begin to drink from that force and become the conscious or unconscious channel for that force into existence.

The problem is not the force, or the availability of the force. That force is what awakened me in 1998. It was a spontaneous event. The force popped through the very defined structure of resistance and obscurity of my personality at that time. It broke through. I have seen this happening in people around me; kundalini awakenings and sudden awakenings have been occurring on the planet since the 60's. This force that succeeded in entering into the collective consciousness is actually a new form of spirituality, one that wasn't previously possible without living in a monastery or undergoing years of severe yogic practices.

The ultimate purpose of bringing this force into the creation is so that spirit and matter can co-exist and that we can develop as both human beings and spiritual beings simultaneously. The limitation with the collective consciousness right now is that we all develop to a certain extent as human beings but somewhere we stop and lose track. We get caught up in the structure of the culture and society and our expectations of people around us and we stop growing. We create a sense of separate self prematurely and we set up structures of defense and control. This closes down the natural evolution that would have occurred if we weren't overtaken and if we had a way of suffusing the true spiritual opportunity of life into our human life.

Sri Aurobindo called this simultaneous human-spiritual development Integral Yoga. It includes all that resists and opposes. It recognizes our limitations. Integral Yoga shows a way to move into alignment with this descending force while you live your life. It creates a track. Someone who is going on a long hike, like the Pacific Crest Trail, from the Mohave Desert of Southern California to Victoria, Canada, has a goal. The whole time they are walking on that trail they are meeting their resistance, the obstacles, the fatigue and the demand. They stay on a track that is consistent with their intention to walk the path.

All human lives are the same thing. This journey is from birth to death. We created this opportunity so that no matter what we are living through we could recognize that there is an end and there was a beginning and we are somewhere in the middle. If we can recognize that life is purposeful then we can recognize that the challenges and obstacles of normal life are all part of a purposeful process that is not random, that can't be stopped.

The nature of bringing the spiritual path into life is to remember that you are on a journey. So if your boots come off and you see the bleeding blisters that weren't protected by the moleskin, and you are exhausted and exasperated, you keep remembering your purpose. And all that shows up is just part of what needs to be met so that your purpose can be fulfilled. This is not rocket science. This is pointing out the nature of what already is so, of our learning to move into alignment with the purpose of life. This is one of the basic purposes of *The Mother*.

Sri Aurobindo is quite detailed and quite frank about what role we have to play in this process. Though it seems that we are each personally having to travel this journey, it is actually the divinity in each of us that is traveling the journey through us—as us. It is the only journey. It is done through each one of us, not someone doing it for us, but each of us traveling it on our own. It is each of us alone. This is the truth of what allows for this possibility of life, this opportunity of human life to come into the full integration of our humanity and our divinity. This authority, this true authority that rises from a core principle in us that we can call the psychic being or the heart, is the authority that we wish to bring forward and strengthen so that we can discern what is true and not true and develop and recognize what is in the way and what is obscuring us. It may have an intelligent component, a discriminating ability to see what is obscured, and to recognize when we are transferring onto other people our issues, when we are going down the rabbit hole and we are the source of our own suffering.

(13:30) It is all part of us as the “I am-ness” coming to authority with our own journey and developing the capacities and skills, the understanding and correct information needed for that authority to take possession of our normally resistant, needy, complaining, demanding ego. We need to learn to surrender those parts of our human entanglement that we all inherited when we took a body so that this new principle of being can come into existence. It is my intent that this revelation of *The Mother* will empower you who are connected to me to be able to apply these principles in a direct way in your life and to make it real for you. My intent is to strengthen your ability to use this part of yourself to take you through the trials and tribulations and challenges, not only of what remains in your human life but also in the spiritual path, so you can go as far as possible in the time frame of your journey. And on your death you will know that you have done all that could have been done. You have accomplished and met all that needed to be met in the course of your life to be complete, to be resolved, to be an individual expression of the divine intent that is here in creation striving to manifest itself through every self aware human being.

Let's begin now with Satyamayi reading the first chapter of *The Mother*.

There are two powers that alone can effect in their conjunction the great and difficult thing which is the aim of our endeavor, a fixed and unfailing aspiration that calls from below and a supreme from above that answers.

But the supreme Grace will act only in the conditions of the Light and the Truth; it will not act in conditions laid upon it by the Falsehood and the Ignorance. For if it were to yield to the demands of the Falsehood, it would defeat its own purpose.

This sets the preconditions of *The Mother*. The first is what actually allows for the opportunity of human existence to reach its fulfillment and overcome what is in the way. Almost all of *The Mother* is about what is in the way, because if we got out of the way it would happen automatically.

There are two powers; the first is a fixed and unfailing aspiration. A fixed and unfailing aspiration is an attainment. Any aspiration is a starting point. If you have aspiration it means

you are in touch with something that motivates you other than desire or fear. If aspiration has come then some part of you has opened up to the possibility of what you are and you are able to receive or be inspired by that possibility: to feel that quality, to aspire, to inhale, to take in, to receive. Without the aspiration if you are not paying attention you are just living your normal human life caught up with your needs and fears and wants and the grace can't come in. You are not there. You are not attending.

This quality of aspiration is what I look for when I first meet someone, to see the fit between what I bring and who they are and their possibilities on the path. If they have aspiration or longing, not enthusiasm or curiosity or ambition or need, but aspiration, even though it will be coated by all of these things, then it means that there is a part of them that is in a prayer, that is already in relationship with that which is seeking to manifest itself. It is the clue of their capacity. The greater their aspiration then the greater is the possibility for developing their capacity. This is what aspiration does. It allows us to move forward even when we wouldn't want to. It allows us to persevere when we would want to run. It allows us to go beyond ourselves. Without that quality of aspiration we are bound by our human limits. We are bound by our fears, our ideals, our hopes, our habits, our unconscious and subconscious parts that are still running us.

Aspiration is the glimmer of the possibility of the divinity in a soul that comes to this journey. When the divine principle sees or experiences this aspiration in a soul, it comes to it. It is like the cry of a child, the cry of a dejected soul. It is a prayer and it evokes, it brings forth the divinity and it comes to you. Being able to discern this divinity coming to you is part of your growing capacity to recognize divinity when it shows up versus what your human want or need would have show up. This response from the Divine is grace. If there is a listening, the aspiration is calling forth, evoking the song that the listening is crying for. Grace nurtures the evolving soul and brings forth its divinity.

These are the two forces that are the core principles. It starts with our ability to aspire, to long from that place of being that is beyond the ordinary condition of humanity. And the response is grace. However if you are in this attitude of receiving and you turn away, if you become distracted, or don't like the way grace shows up or if you misinterpret it then you thwart the opportunity of this great endeavor, the only endeavor, the purpose of all self-aware beings. There is no greater undertaking possible for human beings than this one. This is the final transition, the final journey that completes the true purpose of our existence. It completes everything we've longed and desired and hoped and wished for in the course of our lives. It is the true fulfillment.

"The Grace will act only in the conditions of the Light and the Truth." You have to have this quality of intelligence. You have to recognize that you made the prayer. You have to recognize that your aspiration is a prayer. We have to start from right information. Once you ask for the universe to help you then you have to attend to the response. You have to be able to recognize the help when it is coming. You have to turn to it rather than turn away from it because it often comes in ways that our human won't want to experience and will be repulsed by or lost in. That is the fundamental principle.

These are the conditions of the Light and Truth, the sole conditions under which the highest Force will descend; and it is only the very highest supramental Force descending from above and opening from below that can victoriously handle the physical Nature and annihilate its difficulties.... There must be a total and sincere surrender; there must be an exclusive self-opening to the divine Power; there must be a constant and integral choice of the truth that is descending, a constant and integral rejection of the falsehood of the mental, vital and physical Powers and Appearances that still rule the earth-Nature.

This supramental force, this satchitananda force, is what transforms us. If we can allow it in, if we know how to hold it, to open to it, and if we can tolerate its pressure then it does the work. We don't do the work. We just need to get out of the way. It is the force that transforms us. The universe is seeking to experience itself as each of us. The only way the universe can know itself is as each of us. It is already what we are. So this is not a great accomplishment. It is a recognition that part of itself is embodied and obscured and part of itself is free and knowing. The two coming together is the ultimate relationship. And in that process, that which lies below and that which comes from above come together and transform the vehicle in which this union can occur.

These are the four key instructions that will be repeated throughout *The Mother*. First, "there must be a total and sincere surrender." We can't do that right off the bat, except in perhaps one part of ourselves. There could be two or three pieces of our ten thousand parts that are truly sincere and then there are the other parts that are not so sincere, or are directly opposing. The pieces of us that are sincere can surrender by recognizing what has come. Those pieces feel an intensification of the aspiration or longing. That is the proof that it has come. The aspiration starts converting the parts that have been asleep or distracted. It starts bringing more and more parts of us into existence. They start moving into alignment with this extraordinary experience of the satchitananda because it is much more fulfilling than all the small temporary reoccurring pleasures we have been able to attain in our human life.

It is an extraordinary and different quality of fulfillment than what we have been able to experience as human beings. There is a willing collaboration that is the surrender, a willing collaboration that comes when the aspiration is there. The surrender is a natural byproduct of the experience of the aspiration or the longing. If there are parts of ourselves that are sincere and we apply these principles then we expand those other parts of ourselves through sacrifice and struggle and effort. In this way we convert the parts of our nature that are not yet capable into parts that can take part in this prayer, this call for the supreme to come and embody itself as us.

(30:45) "There must be an exclusive self-opening to the divine power," is the second principle. That means that when the Divine comes we have to stay with it. We don't run away from it and say, "that is good but I would rather do this." Literally you stay tuned to the descent when it is occurring. Everything else becomes less important. It can come like a meditative state in the middle of the day or your system can just stop and not know how to go forward. What is needed for you to stop and listen when the song is singing you? What in your outer life is preventing you from listening? What have you made more important that prevents you from attending to this experience of the grace when it descends and enlivens and ignites in you that

quality of satchitananda, existence, bliss, awareness? This is a very big subject. It is all the stories we make about ourselves, our moods, emotions, wants, reactions, our fears and habits, our positions and beliefs. This is what prevents those parts of us that are surrendered from being able to hold their attention on the nurturing that comes when grace descends.

Third, "there must be a constant and integral choice of the Truth that is descending." The important words here are *integral* and *choice*. Choosing to design your outer life aligned with this opportunity so that you can be in remembrance more often is an act that comes from our true authority, our "I am-ness," that knowingness of what is true and what is not true that brings us into conscious collaboration with the opportunity of this great endeavor to choose the Truth that is descending. It takes a certain capacity to recognize the truth of what is coming and to mobilize the parts of our person that can collaborate with that descending force.

And fourth, there must be "a constant and integral rejection of the falsehood of the mental, vital and physical" and of the outer life that prevents us from knowing or being in relationship with the descending Truth. We must choose to reject the parts of ourselves that are not aligned, to have the seven parts of ourselves that are aligned go into battle with the 997 parts that are not aligned in order to convert them, to destroy them if necessary, and to create more room to know Truth in your life.

This is called discrimination in the Gita. This is the ability to discern what is really important. The more your values are aligned with this process the more you are able to choose Truth and reject untruth. You do this. The force can't do it without you doing your part. If you are not doing your part then you cannot expect this grace to do it for you. There are too many layers of obscurity that go beyond our surface personality that have to be met. There has to be the development of this dynamic and vigorous rejection of those parts of ourselves that are still habituated to, addicted to our attachment to those structures that keep in place the falsehood of the mental, vital and physical powers and appearances that still rule the earth-nature.

The surrender must be total and seize all the parts of the being. It is not enough that the psychic should respond and the higher mental accept or even the inner vital submit and the inner physical consciousness feel the influence. There must be in no part of the being, even the most external, anything that makes a reserve, anything that hides behind doubts, confusions and subterfuges, anything that revolts or refuses.

I love this part. Aurobindo is really calling it. He is really setting up the challenge, saying that this is the task. You are not going to be able to do this by yourself. If it wasn't for the aspiration, if you do not keep turning to the grace that is coming, then you are not going to have the strength to take it this far. It is an incremental process. "The surrender must be total and seize all parts of the being." Of course you can't do that right off the bat. There is no way. You are lucky if you have one part of you that can be surrendered. It is more like a reluctant willingness. There may be a little reluctant willingness, but only if it is comfortable and doesn't interfere with my TV program, then I'll surrender. If it fits the way I think that truth should look like then I'll surrender. If it feels good and I can sleep at night and enjoy my friends and sex and beer then I can do this. You can't put conditions on this.

This process of converting the habitual obscurities that we have lived all our lives, thinking they are just mine, takes many many years. It may take three years just to create true listening so enough of the force can descend into the system and the process of the manifestation of the grace of the satchitananda can begin to work on its own. Three years is pretty much the minimum. Some people come to me and they have this in one part of themselves, maybe in their awareness, or their heart, or their body, but it is so rare for someone to have it in more than one part. Because we don't have correct information we don't know that there is always more that needs to be transmuted and learned in order to surrender, to open up and let go. We don't feel there is a necessity. We take our little piece of bliss, our little powers that we have gained on the spiritual journey, and feel that life is good and we can have our TV programs and comfort and relationships. We form a new kind of fortress, a new kind of obscurity that turns away and is no longer an exclusive self-opening. It is an opening when it is convenient or when it meets ones expectations. That is not enough for this endeavor. Sorry.

It is a long project. Why? Because the person that you inherited was developed over millions and millions of human lives and you carry within you all that resists and opposes. You are the unwitting perpetrator of the false appearances without even knowing you are doing it. We are all unwitting instruments of the ignorance that we are all born into, of this collective error that we all carry a part of. It is not personal. It is just inevitable that when consciousness takes on a body it forgets its nature. It can't access its nature except through the person and the personality and the vehicle it occupies. Breaking free of that ancient embedment and ignorance is the battle. That battle is not just about our own personal realization; it is for all of mankind. We each have our piece in the role of the transmutation of the collective consciousness into a higher order of being.

But if we are so caught up and self-involved and taking everything personally, then we are too small and limited to receive much of this grace and to let it have its way with us to transmute the unconscious qualities of ourselves. If we could just tolerate it for ten more minutes or two hours or five days or a month or six years we could become a more perfect prayer than just the note of the song that is trying to find its voice through us. This is what I call right information. When you begin to have portions of yourself surrender to this grace and develop the habit of opening to this grace then aspiration starts burning the obscurities. It starts burning what separates you from the body of information that you need to know in order to surrender more fully, to know what to accept and what to reject. It is that quality of the divinity in you that starts awakening that can do this journey. The human person cannot do this journey. We will just keep perpetuating the resistances and obscurities. Knowing the nature of the challenge before you, it is not time to hang out. It is time to keep bringing forward that in your life that is obscuring you or resisting this emerging possibility in you and to convert these un-surrendered parts into allies.

(45:10) "Anything that makes a reserve, anything that hides behind doubts, confusions and subterfuges, anything that revolts or refuses," I could just keep saying that. If you have reserves or doubts or if you are feeling confusion or if you are developing strategies to avoid this whole conversation then those are the parts of yourself that are still in battle, fighting this transformation. Those parts have turned away from the grace and will continue to have you

turn away until you can see them in yourself for what they are. Meet those doubts and confusions, justifications and rationalizations. These are subterfuges. "Everyone around me is perfectly fine, Why can't I be just like them?" or "I'm fine, I have my wonderful meditations. This is enough, I don't need anymore." There are so many parts of ourselves that are not in alignment with this process. Beginning to recognize the negativity and resistance, revolts and rebellions are all expressions of the very things you need to be dismantling in yourself and not believing.

If part of the being surrenders, but another part reserves itself, follows its own way or makes its own conditions, then each time that that happens, you are yourself pushing the divine Grace away from you.

If behind your devotion and surrender you make a cover for your desires, egoistic demands and vital insistences, if you put these things in place of the true aspiration or mix them with it and try to impose them on the Divine Shakti, then it is idle to invoke the divine Grace to transform you.

If you open yourself on one side or in one part to the Truth and on another side are constantly opening the gates to hostile forces, it is vain to expect that the divine Grace will abide with you. You must keep the temple clean if you wish to install there the living Presence.

This is what resists. Aurobindo is expanding this to introduce you to your enemy. When Arjuna was on the battlefield and he looked at all the Kuruvas, all his family members, he began to see the scope of what was before him, the sixteen million warriors on the battlefield. It can be overwhelming. But you need to be paying attention. You need to know what exists so you can take these words and convert them into your own direct experience and find these parts of yourself that are currently engaged. You have to have sufficient aspiration and grace to even do this. You have to have this constant openness to the grace to come to be able to experience sufficient light and illumination so that you can begin to see the obscurities and doubts that have their origin in parts of yourself that are secretly desiring or in fear and are obscuring your ability to see and have faith in what is arising. This way you can see what is hidden in you that is preventing you from being in relationship with what is arising when it is negative, or losing yourself in it if it is attractive or seemingly positive.

You have to find those parts of yourself that are not wanting to listen to this or are wanting to bypass the entire conversation and go back to sleep. You've made them your friends; you've rationalized and justified to stay comfortable and to remain obscured from the things you know you should be doing. They even keep you from knowing there is something you need to do to be true to yourself and you are not doing. You are hiding out in this siren's song that is calling you into your lesser, more obscured states. Or perhaps there is resentment or anger behind it. There could be this passion or frustration that projects, "no, there is something wrong with that person or teacher." It blames everything else for the problem. It is just another one of the ten thousand voices which have enchanted us over the course of this life, making those seemingly real voices what is true.

You are getting something of the magnitude of the task that is before each of us.

"Your cover for your desires, your egoistic demands," is *tamas* or *rajas*. *Tamas* obscures and wants to go to sleep and wants us not to know; *rajas* imposes its expectations and demands. It is the *tamas* and *rajas* parts of us that are obscuring that innate capacity for knowingness, the *sattwa*. You have got to find them and root them out like cockroaches under the counter. You have to go and find them. "Oh look at you, you think it doesn't matter so I can go right back to sleep. I don't believe you any more." Squash! Kill the cockroaches. They are only cockroaches. They are everywhere, creeping into your consciousness without you even knowing it. Maybe they are pissed off cockroaches. Maybe they want to assert themselves, insist that it be done their way. "If I am not getting what I want then screw you. I don't need to put up with this." Pride, anger, desire, demand, expectation. Recognize any of these? These are parts of you. They are not what you are but they are parts of the who you are that you are unwittingly allowing to run you.

This great endeavor requires something other than complicity, compromise or comfort. We need to find another way to be and that way to be is to take whatever piece of grace that comes to us, whatever fire that opens up in us as a consequence, and to put it to use so we can remember to be engaged in a meaningful life. So we can be walking the path instead of expecting an automatic walkway to take us. Like on the Pacific Crest Trail, sometimes there may be rock stairways. Sometimes there are ropes so you can hang on while you try to walk along a treacherous ledge. You have to do it yourself. You can't expect the grace to do it because we are too obscured. We have to take every opportunity when the aspiration is there and strengthen it by acting in alignment with it. That is how we convert the *tamas* into *rajas* and how we convert the *rajas* into *tamas*, by consciously pushing ourselves to step out of our *tamas* or by restraining the impulse of the negative *rajas*.

"If you put these things in place of the true aspiration or mix them with it and try to impose them on the divine Shakti, then it is idle to invoke the divine Grace to transform you." When it is coming from this place of insistence or demand one just slips into sleep. The bottom line is that this is growing up. Most human beings stop somewhere in their childhood. We want our mommy or daddy or others to do it for us. Or we are stopped in this place of fear or resistance or rebellion. Or we stop in our early adulthood or we stop when we get stuck in our job or our obligations and duties and responsibilities. We stop. But we can't stop on this journey because we are in charge of turning our antennae to the grace. We are the one who makes the prayer. We just need to remember to make the prayer. We just need to remember to keep turning to the grace which will give us the force, the clarity, the aliveness and the love and the capacity to meet these parts of ourselves that up until now we could not meet by ourselves.

Another strategy is that as we open ourselves in one part to the truth in another part we open ourselves to hostile or negative forces. We get attracted to a guy or a girl or an opportunity that becomes more important, or we try to include them so that we have both, so we can have it all. But at this stage Sri Aurobindo says you can't have it all. You have to be constantly aware of those parts that still want it like it was, that are still hanging onto something from the past, and when shit happens and you go down the rabbit hole of anger and rejection. Suddenly there is no grace and it sucks and it is shit and everybody else is shit and the teacher

is shit and why should I be here. Then you wonder who to blame. You are to blame because you turned away from your job, your responsibility in this process, which is to aspire, to turn to, to keep your attention on the Divine. And in time you will learn that the grace that comes and becomes part of what you are is exactly what transforms you and takes you out of your little you into an extraordinarily different type of you than you have been able to know before.

(60:30) But if you don't keep your attention on the Divine then you have to take responsibility for the consequences. Of course you won't. You will justify and rationalize. That is why Sri Aurobindo is saying. "You must keep the temple clean if you wish to install there the living Presence." If you are addicted to your life, if you are an addict to your moods, your feelings, your beliefs, then the nature of your addiction is that you have to quit drinking of them, you have to reject them and keep the temple clean. It is a constant practice because it is always crapping out. It is like an open-air temple with sixteen pillars. The whole world comes in and out. All kinds of crud and dirt comes in and if you are not constantly cleaning the temple it just becomes a way to collect more dirt. It becomes your sacred ego, your temple to your "I am me" story, be it positive or negative. I am me—this limited unworthy person that gets betrayed and is not appreciated, or I am me—this great important person. Whatever it is that becomes your temple, that is who you unwittingly worship. You have to keep cleaning it out.

If each time the Power intervenes and brings in the Truth, you turn your back on it and call in again the falsehood that has been expelled, it is not the divine Grace that you must blame for failing you, but the falsity of your own will and the imperfection of your own surrender.

If you call for the Truth and yet something in you chooses what is false, ignorant and undivine or even simply is unwilling to reject it altogether, then always you will be open to attack and the Grace will recede from you. Detect first what is false or obscure in you and persistently reject it, then alone can you rightly call for the divine Power to transform you.

This happens around me a lot. I am an embodiment of the grace so the grace comes through me. Because it is an endless flow a lot of people can feel this grace and not experience the consequences, but in fact there are consequences. It makes one unduly dependent upon this particular channel so it is not a true surrender. It is just a feeling that keeps you in an infantile state, a child-like state, or perhaps it sets you into a battle between dependency and independency. So you don't see the consequences. You don't know that when you constantly allow this grace from me to come to you without any effort on your part that when it is gone it will fall away because the habit of your personality will have greater consequences. The grace will not be so readily available. It will be something you will have to struggle to bring back unless you have created sufficient authority within yourself to reject that which is false in yourself, to uncover that which is still not true. This is the danger of guru maya. It keeps people in a zone where they are not able to recognize the consequences of their choices.

Sri Aurobindo was more Truth than me. I am more love. If anyone turns to me with just a little bit of sincerity, I can't help but to shower on them all my grace. It just goes to them, no matter how mean or ineffective they are; whatever piece in them that is Divine receives my love. I

should keep throwing people out. Fortunately they choose to leave, which is good because then they can experience the consequences of what works and what doesn't work and what matters and doesn't matter in their lives. If you are with me long enough to be able to get a sense and to have sufficient clarity to know the nature of the work then going out of this environment is often as useful as being in this environment. Except for those who are right next to me who I torture endlessly, then they don't need to be anywhere else because I will give them constant opportunities to experience the consequences of what is left in them. Thank you very much. So you'll do it yourself or you'll do it by surrendering to the opportunity to push yourself beyond yourself.

I met someone whom I haven't seen for over a year, a very independent woman, so independent that I couldn't have her live in the community. She had a very irascible quality to her nature that was causing her a great deal of suffering but it was also perpetuating the suffering without her knowing it. I had her live on the fringes and what I noticed is that she would keep coming to her own authority. And when she did she would tell me everything that was wrong with me and everything that I needed to do differently. It was really great. I would get it all; there was some truth in there always. My love is what allows my unruly children to still be part of the family in whatever way they can be without disturbing the rest of the family unnecessarily. In her own authority she was absolutely aware that she was on a journey. Nothing else mattered. She had so much suffering because she was not yet with God and every step of the journey was a recognition of what was obscuring her from making progress on the journey. She never stopped throwing herself in the cauldron. I saw two transitions, one about a year ago and another one yesterday that was just extraordinary. She is in her own true authority now. The ratio of the unruly parts to the collaborating parts has shifted so now the collaborating parts are winning. It was as if I was talking to myself.

What is the relationship between being supported and doing it yourself? This is a tricky thing. You need to gather the strength and clarity to do it yourself, and remembrance of the consequences if you are not living true to the purpose that you are born to manifest. If you keep choosing what is false in you then you empower what is false in you. If you keep choosing what is Divine in you then you empower what is Divine in you. Your power is in your attention, in what you attend to and make important. If you keep remembering the purpose of this endeavor then no matter where you are on the journey you can make progress regardless of the circumstances of your life. To choose to direct your attention to the highest opportunity before you is what this is pointing to.

What you attend to is what you make real and what you bring into existence. If you attend to your distrust then you bring your distrust into existence. If you attend to your resentment or your victim story then that is brought into existence. If you attend to your love and compassion then your love and compassion come into existence. The power of your nature is this power that brings into existence you and the world about you. Discerning where you are putting your attention, being able to focus on what aligns with your purpose, and empowering that is what *The Mother* is teaching. It is a very empowering set of instructions. It is calling you up to the authority that you are, to the truth of you. Sri Aurobindo is not trying to make this impossible but he is speaking to the highest part of you. You've got to love the guy, even in the grave.

Do not imagine that truth and falsehood, light and darkness, surrender and selfishness can be allowed to dwell together in the house consecrated to the Divine. The transformation must be integral, and integral therefore the rejection of all that withstands it.

We are raised in a culture of indulgence. The whole design of our culture is to get what we want, get the attention we want, the approval we want, the grades we want, and to have it our way. If we can't we build a little fortress, a little house so that we can be secure and comfortable and protected from all the things we are frustrated or unhappy about. That is when we stop traveling the journey and forget our purpose and forget that we have a time frame. Eighty or ninety years may seem like a long time but it is a wink in the life of the consciousness that you are. This entire life is literally just an opportunity for this purpose. The universe is constantly showing each of us exactly what we need to see and giving to each of us exactly what we need to have so that we can meet what we are being shown. If we are not paying attention then our life becomes dull, obscure and bereft of that quality of aliveness and love and truth that is our inheritance from the original creator. It is our right but we have to earn it.

(75:45) This is the extraordinary possibility that each human being carries and that we can actualize in ourselves. Our indulgence weakens us. We are weak in this area of awareness and personal discipline and discernment. We are really good at rationalizations and justifications and getting others to agree with our point of view. We can bring in our lawyers and consultants and justify why we can stay where we are and not change until we are buried by our rationalizations and those habits that tranquilize us from the opportunities that life is.

It is not just that we know this in our awareness, or that we just purify our hearts and our bodies; we have to purify all three. It has to be integral for it to be lived. It has to not be for us but for the opportunity of a human birth. It is the reason we were born and when we live aligned with that opportunity our life keeps growing and expanding and becoming truer and more capable. The more integral we are the more life is full, the more life is rich, the more we are nurtured in every stage of the journey, and every time we meet another piece of obscurity we experience another expansion in our ability to actualize being. The more we become universal the less we take things personally and the more we can be in relationship with things in compassion and empathy. The more we have flexibility and resilience and tolerance the more true and full and rich is the divinity living itself as us and we experience ourselves to be living as the universe.

Reject the false notion that the divine Power will do and is bound to do everything for you at your demand and even though you do not satisfy the conditions laid down by the Supreme. Make your surrender true and complete, then only will all else be done for you.

Reject too the false and indolent expectation that the divine Power will do even the surrender for you. The Supreme demands your surrender to her, but does not impose it: you are free at every moment, till the irrevocable transformation comes, to deny and to reject the Divine or to recall your self-giving, if you are willing to suffer the spiritual

consequence. Your surrender must be self-made and free; it must be the surrender of a living being, not of an inert automaton or mechanical tool.

Profound wisdom here, perhaps this is the most profound piece of wisdom in this first chapter. It is because of our indulgence that we expect Divine to do it for us. "What am I getting out of it? What's in it for me? I am not getting value. It's not worth the effort. It costs too much. I am not getting a payoff." This is what the ego says. The ego always makes a cost benefit calculation. "OK, I'll make the sacrifice if I get this. And if I don't get this then I don't want to play." We have been spoiled by this culture. I know there are many of you who have had true abuse and difficulty but this part of you exists. Everyone in this culture has this quality of having been given so much without much effort. This has isolated us from the very lessons of life and the consequences of our actions that would have empowered us to be able to be on the spiritual path in greater authority. I know it because I found it in myself.

At first it was all easy. It allowed my indulgence, which was the motivating factor until the aspiration took over and I became totally a collaborator. I then gave up my human life. I set it up so the trajectory would not be interrupted. I cleared out my outer life so there was nothing but the trajectory. What was in me was so resolute that I would do it until I died. Even though I was brought in on this wonderful experience that any ego would have said, "yeah, give me all that," it eventually led to my meeting what was left in myself that I had not come to responsibility for and my enduring the process of the rest of it being stripped away.

Inevitably, if it is easy at first, if there is happiness in the beginning, then it will be poison in the end. All of you who are miserable with me, you have the best part of the deal. You just have to hang in there because the misery is bringing forward the capacity for the true happiness that will then take over the process, and it will be a spontaneous unfolding. The nice thing about miserable people is they can't hide out. Actually it is a grace from the universe probably because you were given happiness in a previous life and you didn't take action. You just stayed in the monastery and harvested the garden and overate. It is a multi-lifetime project so wherever you are is just one piece of the journey you had to travel until now.

"Your surrender must be self-made." We create our surrender. First we develop the capacity to do this through sacrifice. Sacrifice means, "I don't want to do it but I'll do it anyways." Or "I don't want to let go but I'll let go anyway." It is getting off it or letting go, like Velcro; it is this painful burn that occurs when you start changing the momentum of your life from what was familiar into a new way of being. Each time you apply the effort to endure that process or to choose to reject or let go you strengthen that essential quality of you that can choose to surrender. To sacrifice is a choice. To give up what we thought we were going to get and to accept whatever arises is a choice. At first it is sacrifice but then it becomes surrender when the rest of the system starts aligning with the quality of the sacrifice, that quality of our consciousness when we choose something other than what we are habituated to.

That quality of being that which applies the effort is what aligns us; it is our experience of the truth itself that can actually allow us to choose rather than be run by our habits. We then have choice not to let our habits run us, not to go down the rabbit hole or to get off it. This capacity

to choose to surrender is an essential expression of truth, of the Brahman, of the reality that we all are. The more it can create surrender out of non-surrender, surrender to choose to surrender, to make it up out of nothing, the more we are throwing ourselves forward when we can't walk another step. This creation is the true and dynamic surrender.

An inert passivity is constantly confused with the real surrender, but out of an inert passivity nothing true and powerful can come. It is the inert passivity of physical Nature that leaves it at the mercy of every obscure or undivine influence. A glad and strong and helpful submission is demanded to the working of the Divine Force, the obedience of the illumined disciple of the Truth, of the inner Warrior who fights against obscurity and falsehood, of the faithful servant of the Divine.

This is the true attitude and only those who can take and keep it preserve a faith unshaken by disappointments and difficulties and shall pass through the ordeal to the supreme victory and the great transmutation.

It's an attitude, an attitude that we create, not one we were born with. It is not the negative attitude that we inherited, that we took on, "the world is a dangerous place, I am not good enough, you are not good enough, I am never going to get what I want, this sucks, this teacher sucks." It is an attitude, a frame of reference that creates a positive attitude out of that negativity that we inherited and have unwittingly consented to keep running us. These lines are pointing to this power to create a relationship with existence in a way that you have not been capable of before. This ability to choose out of nothing doesn't come right off the bat. We have to get out of the habit of our indulgences, our wants, our story making. We have to gather some strength to begin to start sacrificing and letting go of the negative orientations, the needs and demands, the strategies that may have gotten us what we want but in the end turn out to be dissatisfying. We think if we can express what it is we have to say we will feel better, but when we express the negativity we feed it.

(90:10) When we allow our actions to be shaped by the programming we bring it into existence. We collaborate with it coming into existence. Every time we express our anger we are not solving anything. We are simply creating the inclination for anger in the future. After we express anger, it quiets but it is just waiting for its next. And it always wants more. It will never stop. It will start creating havoc and destroying things because its only payoff is poison. It then creates an identity about the world and its existence and it loses its ability to have choice. It becomes an unwitting instrument for hatred and bigotry and judgment. We bring this into existence, consciously or unconsciously. Becoming conscious and choosing something different is the task and the opportunity.

Frankly I don't see how anybody can do this alone. I couldn't have done this without my teacher. I couldn't have done it. There was too much indulgence and wanting it my way, even though I had aligned my circumstances so I was stuck in that cauldron because I couldn't trust myself. I basically chained myself to that ashram in India. I did not give myself a chance to leave because I couldn't trust myself at that stage and I was right.

So we create something out of nothing. We create love out of nothing. That is the great first step. If you are struggling with a lot of negativity and resistance and need to be right then create love. What would that look like? It might look like moving into relationship with what is before you with a willingness—a willingness to be in relationship to it from a different attitude than you have had before.

When you have willingness it is like a prayer. It is a willingness to let go, it is not yet letting go but it is willingness. It is like a prayer. It calls in the strength that we need to move into relationship with that which we were previously not able to move into relationship with. Because love is such a nurturing force and since compassion and forgiveness and acceptance are such empowering experiences, when we can create them we can begin to tap into that healing quality of love in both the spiritual life as well as the human life. We move into relationship with that which we were not able to put ourselves into relationship with. We put ourselves in the shoes of the person that we couldn't be with. We move into relationship with that which we do not yet know how to be in relationship with. We create love.

Creating love is creating surrender and ultimately truth. Until we have the strength, until we have the discernment, until we have sufficient mastery and authority over ourselves we need help. We do need a guru, a realized being, a perfect master so we can gather the strength. The advantage of this is that the amount of time it takes is reduced. The amount of error that could occur is reduced. The ability to discern is there so that you don't keep choosing what has been choosing you your whole life without you knowing it. This is what makes it possible, so that possibly this great endeavor could be completed in this life. The quality of that experience is more and more the grace, more and more satchitananda, more and more the quality of this new consciousness of the divinity being able to become you.

I'll tell you what that feels like. It is like moving and touching the magnificence of *what* you are, not the *who* you are. You find within yourself something you bow to when it shows itself, something you know is sacred. This sacredness becomes who you worship, the Lord of all your sacrifices, and when that is there the Divine is here. You no longer need the grace—you are the grace. That is the successful outcome of this endeavor.

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.