

“The Mother” by Sri Aurobindo
Chapter 2
As Revealed by Sat Shree

The principle of *The Mother* is how to collaborate with a teacher, a realized being who is a channel for what *The Mother* calls grace, who carries a transmission, a dynamic expression of the original truth coming into creation, satchitananda. The grace is satchitananda. It is that which brings existence alive. It brings existence into existence—that knowingness and quality of presence, the self-awareness and the bliss of being. This is actually one current. It may come into our systems in different ways but it is all pervading. We live in the current continuously. But when we are around the teacher the current gets organized. It gets focused. It gets channeled and it becomes a transformative force that allows the consciousness of us that is tied into our identity as a person, as a human being with a life, to begin to separate itself from that identification. It begins to strengthen its ability to know its own existence. Essentially consciousness becomes aware of itself as consciousness.

(2:02) This is the essence of the whole spiritual path. The process of disengaging from our habitual identification with our person, with our body and our story, allows for us to move into alignment with the quality of consciousness that we are in a way that is not otherwise possible because we are unwittingly feeding the belief in our thoughts, feelings, and story as being real and true. As soon as the quality of us as consciousness begins to withdraw its identification then we can become a more capable instrument or channel for this dynamic expression of the divine principle *The Mother* calls grace. Everything in *The Mother* is about how to consciously collaborate with a process that wants to happen if we would just get out of the way and let go and move into the correct relationship with it so it can do its work.

There is something we can do. We come to the spiritual path because a quality of us that is truth itself comes to the surface of our personality. It may be coated by the story of our human life, our traumas and experiences and events of our life, but it is an awakening of a quality of being that lies latent in all self-aware beings on the planet. That itself is Divine. We are that. Our essential quality of being is that. We drop away from our habitual orientation to our mind and our emotions and our sensations and preferences, and what is left is that essential quality of divinity that we are each an expression of.

Sri Aurobindo discovered that there was a force trying to enter the collective consciousness that had a greater capacity to bring about a fundamental shift in the collective consciousness. This force would not just work in our awareness, the mental plane, and it wouldn't just work in our heart, the emotional plane. It would work in the very cellular structure of our body. It would release the evolutionary error that each cell of our body carries. It would cause from the inside out a reorganization of the very vessel that we have been occupying such that under our feet, without us knowing it, we would become Divine. We are being done from the inside out, relative to what we have used as our separate sense of identity, our ignorance and limitations.

This inside-out quality of the transformation is what Sri Aurobindo discovered. He called this force the Supramental. At that time he created a channel for this force. I know this force. I call it Sat Shree. I call it the dynamic expression of the eternal unchanging potentiality. It is the Shree, the movement of the creation coming from this huge potentiality. It carries with it a form of Shakti that has a much greater effectiveness and intensity than lesser forms of the Shakti force or the satchitananda force or the grace. Sri Aurobindo noticed that this effective force could be brought into the creation through a channel he opened in the membrane that has held creation in existence. He created an opening so that this Supramental force beyond the creation could come into the creation and convert the sattwa into itself, the rajas into sattwa, and the tamas into rajas. Sri Atmananda called this force the cosmic force, others call it the gunatic force, and I call it the Sat Shree force. It is an extraordinary accelerant into the evolution of consciousness, the development of spirituality.

(7:28) This acceleration is occurring now. It is what awakened me. It is what awakened people before I awakened. It is the cause of the kundalini awakenings and this greater interest in things spiritual. It is creating the receptivity for the thing we are talking about now. Now it is vigorously working in the collective consciousness, trying to enter more deeply into the evolutionary structure of all of existence. This is why the planet is heating up. This is why the consequences of things are becoming more apparent. This is why things are not as hidden and people who are manipulative cannot hold onto their power for lifetimes. There is this revealing, this opening, which is the awakening of not just us humans but the earth itself.

Sri Aurobindo was saying that literally a new foundational structure for matter is being formed that was not possible until now. His work was to intentionally increase the capacity of the people who were coming to him. He was developing people who could act as channels for this force. First just a few and then in the hundreds and then in the thousands they came. Those who were with him and the Mother in the early days were the ones who most directly benefitted from the opportunity he was creating because his form was a channel. The Mother's form became a channel in the process of her association with him. Many of the people who lived with him became channels. There was no fanfare or recognition. This unseen effort in the collective consciousness has opened up the possibility that we have before us now for all of you who have come to me and for whom I am the conscious channel.

My job is the same as Sri Aurobindo's, to create more people who are capable of bringing in this gunatic force, this force that is beyond the creation, this incredibly effective, transformative force that can shift the very basis of reality from the inside out. This is different than other practices and other teachers and teachings. It is not about enlightenment or awakening. It is not about realization or one going off and becoming a recognized as a teacher. These are all by-products of your willingness and capacity to become a conscious channel for this force into the creation.

In these next two chapters of *The Mother* Sri Aurobindo becomes gentler than he was in the first chapter. In the first chapter he calls it on us. He requires us to come up to the task, to start to dismantle the parts of us that are in resistance or opposition to this force. These next chapters talk about how to move into alignment with the grace that is trying to come. There is

something about being able to move into alignment that allows us to realize the very deeply satisfying principle of what we call grace. It is this benevolent holding of each of us, this moving into recognition that the world is not out to get us or destroy us and there is nothing to fear. It is all part of the necessary process to bring forward a possibility of being and when it comes it is the most wonderful, awesome, and indescribably true and fulfilling recognition of what we are. It is beyond death or birth or anything we have been able to access as human beings.

In all that is done in the universe the Divine through his Shakti is behind all action but he is veiled by his Yoga Maya and works through the ego of the Jiva in the lower nature.

In Yoga also it is the Divine who is the Sadhaka and the Sadhana; it is his Shakti with her light, power, knowledge, consciousness, Ananda, acting upon the adhara and, when it is opened to her, pouring into it with these divine forces that makes the Sadhana possible. But so long as the lower nature is active the personal effort of the Sadhaka remains necessary.

In this first verse you are being introduced to Sri Aurobindo's languaging, his cosmology, but it is also an expression of his recognition of how things were. He had the recognition that even our ego, the adhara, is an expression of the divinity itself and that our longing for God is itself an expression of the divinity within ourselves. So it is all an expression of this one principle trying to come into existence. The only problem is the error of our identification with the vehicle we are inhabiting that we woke up in, the habit of the personality, the mental thinking, the emotional reacting, that makes us believe that we are separate from all other beings. It is just an error. It is not an error that is real. It is simply an error in perception, in context, in how you hold it and see it. The divinity itself is seeking expression as you. The universe is constantly struggling to manifest itself as you. This is the principle.

(15:08) Sri Aurobindo uses the words "Shakti" and "Yoga Maya" and "the ego of the Jiva in the lower nature." These are all part of his languaging that addresses this principle, this structure that we find ourselves entangled with unknowingly. The principle of the Sat in creation is the purusha or the Shiva or the Brahman. The Brahman and the paraparusha and the Shiva are all words for the same principle. It is that unchanging stillness and silence, that foundational quality of presence that is unshakeable, like a rock of consciousness grounded in its own reality, not needing a world to be grounded. Then there is prakriti. Prakriti is the manifesting principle of the purusha. It is the action of the satchitananda, the action of the Sat Shree that we can access as Divine. We can call it the supreme being, we can call it Divine Mother, we can call it the parashakti, we can call it any of these terms but it is pointing to the same principle, the dynamic expression of the eternal unchanging presence.

It is the two together that allows us to know that we exist. The purusha is the foundation of our "I am-ness" and the Shakti is the expression of our existence. We carry both qualities. We each individually are an expression of these two principles, the purusha and the prakriti, or using his language, the Divine as a he, and the Shakti as a she. But this is arbitrary. It is simply one principle, which can be looked at as either feminine or masculine. The Shakti is the grace. It is what comes into this creation for the purpose of manifesting itself through each of us. The

creation is ultimately benign. It brings exactly what needs to be brought to each of us in order for us to be able to meet it, to learn to be in relationship with what we don't want to be with and not get addicted to the things we do want to be with.

To move into true relationship to what it is to be a person, to have a body, feelings, thoughts and drive, we move into connection with this divine principle, this divinity, this grace. The feeling of the grace when it comes is wonderful, as if you are being held, as if all your worries have been taken away and you are in the embrace of the Divine. That quality of love is what gives us the strength, the willingness to step out of the habit of our person, our ego, and to begin to collaborate with the process that the universe is trying to show us but we have not been able to be with, thinking that I can't have it this way or I want it this way. Moving into the correct relationship is what *The Mother* is talking about, that quality of the adhara, the ego, the "I am-ness" that is associated with the self and awareness.

When a person awakens out of their egoic identity and they become the context, the space in which their ego or content of their person arises, that quality is the adhara, the knowingness, the intelligence that can step out of subjectivity and become objective about the subject. This quality of awakened consciousness is the jiva. We all have that as part of our expression as our purusha, our Shiva. And then we have the heart, the embodied quality of ourselves that is the being. Sri Aurobindo called it the psychic being. It is not the adhara. It is a quality of being that is much more connected to itself in the body. It is much more connected to the whole range of feeling sensations including thought in a truer way than when we are locked up in ego identification, attachment, attraction and repulsion, fear and anger. This quality of beingness is what responds to the grace and it is felt more tangibly in our body and in our heart.

The adhara, however, is the one that can consciously choose to collaborate with the process. The being in us, the Shakti in us, is the receiver that receives the transmission of the grace. She brings peace, calmness, and silence to the restlessness of our nature. She is a felt experience, not just a detached objectivity, when the adhara is open to her pouring into it these divine forces that make the sadhana possible. Once there is the original Shakti then there are all the beings and entities that are the agents for the original divine Shakti to bring this force down into the dimension of our embodiment. Each has a different vibration.

When these forces enter into the person of us they do the transformation. They are what have us want to wake up in the morning and meditate, to find a teacher, to understand our experience. These forces have come through beings like Christ or Vishnu or Krishna or Buddha or Mohammed. All realized beings are in themselves emanations of this original Shakti, as I am. Each brings a certain quadrant, depending where the consciousness rests in its journey towards the Absolute. If it attains all the way to the Absolute then it can be a transmitting channel for the supramental force to come into creation. If it is not, it can be a channel for grace, or love, or wisdom or clarity. Each of these are expressions of the same principle, the satchitananda, coming into existence.

When these are able to enter into our person it sets in motion a transformational process, a reworking of the cellular structures, a reorganization of the need or want or fear structures. It is like a cure-all for everything that causes misery and suffering for our human embodiment. It

begins to relax the structures of separation and control, of me versus you, and the endless conflict that goes on with this. It begins to relax from the inside out. This works all the way down to the cellular transformation. Some of you have had the experience where the force is so intense that you go into an altered state, a samadhi state. You feel as if you are being worked on by forces or entities in the subtle world. Parts of you are being changed. One time I saw my body floating and all the skin was gone from my entire backside and these intelligent but not self-aware, almost mechanical forces were literally working on my body from my back into the organs and the cells. There was this tangible intervention multiple times.

(25:45) When I first came to the ashram my teacher said, "I am going to take you apart and redo every part of you and then put you back together." He was right. I experienced being taken apart and then put back together in a new way. There is so much mystery that we don't have access to, we humans with our narrow perspective. We can't know all these dimensions. But we can have faith in the force, in the grace, in our experience of our relationship with this transmission that comes. It is this that makes the sadhana possible. We can't do this alone. The first chapter says two forces are required, grace from above and aspiration from below. Aspiration isn't ours; it is not our ego's. It is the divinity within us finding itself, meeting itself as the grace. Or it is the divinity within itself calling for the grace to come in.

The personal effort required is a triple labor of aspiration, rejection and surrender,—an aspiration vigilant, constant, unceasing—the mind's will, the heart's seeking, the assent of the vital being, the will to open and make plastic the physical consciousness and nature; rejection of the movements of the lower nature—rejection of the mind's ideas, opinions, preferences, habits, constructions, so that the true knowledge may find free room in a silent mind,—rejection of the vital nature's desire's, demands, cravings, sensations, passions, selfishness, pride, arrogance, lust, greed, jealousy, envy, hostility to the Truth, so that the true power and joy may pour from above into a calm, large, strong and consecrated vital being,

He just spells it out; he makes it clear, in case you couldn't recognize yourself in these descriptors. You can begin to understand the application of the three tools that he is giving in this chapter: aspiration, rejection and surrender. Seeing how these three together are a more effective tool is an important recognition. Aspiration and surrender are not enough. There has to be rejection, rejection of that which is not aligned, that which opposes and resists. You have to first find yourself doing it, find yourself caught up in a negative pattern, either to be right or perhaps your habits or cultural orientation, or any of these things being described. Then you have to pry your consciousness loose from that piece of you that is lost in it. When you pry it loose then you throw it away. First you find this piece of you that needs to be rejected and then you pry your identity loose from the structure or the habit of being associated with it and then reject it, refuse to go there, withdraw your willingness to go into agreement with those parts of yourself. This is very powerful.

What is it that can reject? What is it that can aspire? What is it that can surrender? It is not you. It is not the person. It is not the story of you, the need or want of you. These are the problems. It is the divinity in you that can do this, but only if you keep turning to the divinity in you and you keep remembering this is not something you can do by yourself. This is only

possible if you can keep connecting to something greater than yourself to bring forward the strength, the clarity, the capacity, the discrimination, the willingness, and the acceptance that allows for aspiration, rejection and surrender. Once you access this quality of yourself there is so much fulfillment, so much aliveness, and so much capacity that wasn't there when you were still caught up in your ego, the habit of you.

Sri Aurobindo makes clear that this cannot be a weak aspiration, a little blue flame, but it has to be strong. We may have moments of aspiration but if we do not know how to nurture its flame, if we don't know what is occurring, we will misinterpret it. We will think, "I really loved that movie." Or, "Wow, what a beautiful person I just met." You will misinterpret the aspiration and convert it into some form of human payoff or experience. And it will be snuffed out by the want and need and attachment and desire that come with that quality of our person. Notice what is the aspiration; notice if there is an inspiration. Inspiration is the receptivity; aspiration is the mode that moves into action. It is an inhaling and then an exhaling, the pause and then the moving forward. The inspiration and the aspiration are like a breath. And when we aspire, the nature of aspiration is dynamic. It has a quality of moving toward something. True aspiration always moves to its source. It is always moving to that which is the source of the aspiration. It arises from that same source within us.

To feel aspiration is the experience of you and the divinity coming together. The longing for God is the divinity within you in relationship with the God that you have been longing for. You feed the aspiration by attending to it. You feed the longing by attending to it. How do you do that? You simplify, you reject, you take out of your life those things that would distract you from attending to it when it comes. When it comes you cherish it, you shelter it, you spark the flames, you add tinder to the fire of your aspiration. It is a process of moving into relationship to the nature of aspiration. It becomes then the mind's will. The mind says "yes" to aspiration; the mind says "yes" to the longing. It doesn't assign distorted value to what its source is.

"The mind's will, the heart's seeking, the assent of the vital being, the will to open and make plastic the physical consciousness and nature," this is pure willingness. It is moving out of resistance into acceptance, out of separation into connection, and into relationship with that it was not able to be with. Rejecting those parts of you that were in the way is the mind's will. This is the collaboration of all these parts of yourself. Any one part can be more capable than another part. You may have one or two, but rarely all three. Maybe it is discrimination that can first recognize what this is about and it moves its intelligence aligned with that happening. Or maybe it is the heart that just wants to have more of that and it moves into alignment. Or maybe it is the incredible experience of the Shakti entering into your body that makes you plastic and receptive and willing to have it come in again and again. Any or all of these can be the means by which we first enter into this truer relationship with aspiration.

This part on rejection is just pointing out what you need to reject. It is just making it clear so you understand that it is not about your ideas, your preferences, your hopes and wishes. It is not about you becoming enlightened, or this being the right teacher or not. It is about rejecting the mind's ideas, opinions, preferences, and habits—that's a lot of shit. It is everything you can think, "so that the true knowledge may find free room in a silent mind." "Rejection of the vital nature's desires, demands, cravings, sensations, passions, selfishness, pride, arrogance, lust,

greed, jealousy, envy, hostility to the Truth," that's a pretty good list. It gives you lots of material to work with. When you look at what you need to be rejecting this gives good clarity. Just read these words and the ones that you think you don't have are the ones to be suspicious of.

I call this understanding correct information about the nature of the work. This is giving you the information that will empower the divinity in you to be able to come forward and take over this narrow, miserable, small, petty part of you. The universe does not want you to suffer. It wants it to be effortless. It wants it to be a spontaneous unfolding. That was my experience. It was a spontaneous unfolding. It wasn't anything I did. All I did was collaborate. Suffering is not a requirement. That is the human ego, your Christian or Jewish or Puritan upbringing that says you need to suffer. The universe just wants to be us and in the process we get to be it. It's a wonderful event if we can just re-contextualize it. If you can do that you can see that the more you let go the more space there is for you. There is more room to be. There is more peace and relaxation. There is not so much misery and anxiety and stress.

(39:56) *The Mother* is pointing to the technology of freedom, of recovering the divinity that we always were but we have forgotten for our hundreds of lifetimes of embodiment "so that the true power and joy may pour from above into a calm, large, strong, and consecrated vital being." This is the purified vital. It is much more of a powerful collaborator than the mind because the vital has the drives. It also has all the strongest addictions to our human embodiment, so when it can be converted, when it can release its hold on its grasping and clinging and let go of its competition and envy and defensiveness and anger and addictions it becomes this great collaborator. It becomes the means in which Divine can live as you, not just know itself, but to live as you. When the vital gives over to the divine grace, that strength is the foundation of your manifestation as a divine channel.

—rejection of the physical nature's stupidity, doubt, disbelief, obscurity, obstinacy, pettiness, laziness, unwillingness to change, tamas, so that the true stability of Light, Power, Ananda may establish itself in a body growing always more divine; surrender of oneself and all one is and has and every plane of the consciousness and every movement to the Divine and the Shakti.

So you want to know where you are on the path? Just look at each one of these and see if they are still running your life. Your doubt, your disbelief, your disdain, your unwillingness to accept, your need to be right—this is tamas. Tamas is the basis of ignorance. It does not see its ignorance. It doesn't know that it doesn't know. This part of you that thinks it is so right is unexamined. It doesn't even know that it is being right. All it knows is that it is not that. "You are wrong and stupid," it says to anybody that disagrees. "That can't be right." It is where all our fears, mistrusts and superstitions lie. All these are kept in its dark dim cabinet. It is very tied into the body. It is a deep and profound obscurity. If you ever notice tamas' righteousness—it denies it is being righteous. Tamas is denial. It is the denial that there is anything wrong with you or that anything can change or that it can get better. It is the part of you that takes a position without you knowing that you have taken that position.

It is where our core diminishment structures lie, so it is no easy undertaking to transform the physical nature's stupidity, doubt, disbelief, pettiness, and unwillingness to change. Very intelligent people can be this way. People who in every other way are wonderful, awake human beings with followings and teachings. But all you have to do is interact with them a little bit and you discover where they lock down and say this is how it is suppose to be. You can see the physical tamas that is hidden underneath the glow of what they have attained. I have seen this endlessly.

We had a person at the ashram that was living in this state of almost continuous God merger. She was a body of light floating across the ashram and she was aware of herself as that body of light. And she felt it was appropriate that everyone bow to her and tell her how wonderful she was. But when the teacher questioned her assumption she became outraged and rejected the teacher and everything he was saying. Of course she was living in the field of my teacher and once she took that position it all collapsed. But she didn't know it was collapsing. All she knew was how important it was to discredit our teacher, and how much he wronged her. That is where she ended up right, not able to see the fact that this obscurity in her just got revealed. She didn't have enough discrimination to see that was what happened. I would talk to her and say, "Don't you see, he is testing you. He is just seeing what is left in you." She would say, "No, no, he was being righteous and judgmental and completely wrong and he didn't understand the sacrifice I was making. How dare he." There was this rationalization and justification structure that was indomitable and couldn't be touched. She was a dear friend but there was no opening. This hidden tamas had collapsed the possibility of the Divine manifesting in her and to this day it is collapsed.

(47:50) You have to surrender all of it, "all one is and has and every plane of the consciousness and every movement to the Divine and the Shakti." How do you do this? In her case she wasn't in responsibility for her own experience. She derived her experience from the teacher. She had not moved into collaboration. She had not started to do the work of bringing it into her personality and getting clarity about how to collaborate with it. It was a natural opening that had occurred for her; it was a kundalini experience, a "bottom-up" experiential awakening, but she had no discrimination. When she took the action she couldn't see the consequences. The nature of the spiritual path is very tricky and unless we are able to consciously collaborate with the process, no matter how powerful your experience, you will not be able to hold onto it. You will not be able to discover that it is you that is collaborating with the Divine within you through the form of the teacher as the Divine outside of you.

This is what Sri Aurobindo was teaching to the people who were coming to him because back in the 1920's most of the people coming to him were Indians and their orientation was to surrender everything to the teacher and live in the bliss of that. He didn't want unconscious devotional people. He wanted people who could become conscious channels for this force. This is how he worked with the people that came to him. But if someone was obscured by this physical nature's stupidity, doubt and disbelief, he had no entry. They had to have sufficient heart and intelligence and sufficient purity in the vital and the intelligence, one or the other, and then this transformation could enter into those parts of their being. This allowed for a greater surrender over time because there is no doubt about it—this is for the rest of your life.

In case you thought you could hang out with me for a few months and it would be done, bad news, it is the rest of your life.

Sri Aurobindo's requirement was that people who came to Pondicherry had to give up their social relationships, familial attachments, their money, and all their possessions. They had to give it all up and be celibate. And they worked endlessly for free in exchange for room and board and health care. So they didn't have anything to go back to. Even if they didn't understand what was going on for them he was creating a situation where it wasn't going to be easy for them to return back to what they were familiar with. They didn't have a back door. It was a remarkably effective tool. I always felt that I could assist you in your transformation if I just locked you into a windowless room and fed you milk and water periodically. You would go through everything that is left between you and the Divine at some point, very rapidly. You would be a mess. You may not be able to manifest. You would be extremely unhappy at times but whatever was left in you would be done. There is value in committing yourself to a process where there isn't a back door, where you put both feet in instead of just one foot to test the water. That is what most western spirituality is, "This feels good, oh, this doesn't feel good anymore."

We are doing this with everything because we are consumers. We only buy what we want and we use it until we don't need it any more. Then we throw it away. It is our weakness. We don't know how to commit. As a culture we don't create people who have that inner strength to put themselves through an ordeal, little less an ordeal where there is not evidence of progress or outcome. That would be called stupid. To be able to have the right forces to move into relationship with this grace is a grace. To be able to have the openness and flexibility and willingness is a grace. The quality in you that would allow you to do this is Divine, is the Shakti herself, is the truth itself.

In proportion as the surrender and self-consecration progress the Sadhaka becomes conscious of the Divine Shakti doing the Sadhana, pouring into him more and more of herself, founding in him the freedom and perfection of the Divine Nature. The more this conscious process replaces his own effort, the more rapid and true becomes his progress. But it cannot completely replace the necessity of personal effort until the surrender and consecration are pure and complete from top to bottom.

Note that a tamasic surrender refusing to fulfill the conditions and calling on God to do everything and save one all the trouble and struggle is a deception and does not lead to freedom and perfection.

This is the nature of the surrender. Surrender is not possible unless the Divine has come forward in your system enough. You might say that the quality of being able to surrender is simply a willingness. It is learning to come to relationship to that which you don't want to be with, to that which you didn't know was true or didn't believe could be true. This capacity of willingness is the entry point. But willingness itself is a passive quality relative to what is required. There has to be more than willingness. There has to be the ability to commit, to consecrate, to devote, to put yourself into the ordeal, to stay with the process so that it can

resolve. Without willingness and the ability to commit we can't hold what comes. Whatever progress is made will be fitful and unstable.

(56:10) When the first grace comes we may have a wonderful opening. We may wake up out of our ego, but unless we have willingness and an ability to commit to a true change, an integral change, then it will get obscured through the process of being exposed to life. It will reanimate our old identifications and habits and before we know it, we can be awake but miserable and poignantly aware of how miserable we are. Without willingness, without commitment, nothing true and real can come. It takes the conscious collaboration of the adhara, the ego, and a constant willingness to put forward effort to allow the process to come and grow instead of to come and go. You can't just be passively willing. You also have to be willing to throw yourself into what needs to be done. That is sacrifice. That is uncomfortable. That is like a death, a moment-to-moment dying to what you had hoped to have out of life, all the wishes and preferences and securities and comforts. All of these you need to be willing to relinquish, to let go of.

In the course of human life very few people are around a teacher who brings in a transformative force. And if they are they can't tolerate it for very long. They usually live at least 200 miles away, and preferably further. Then the teacher is a romantic idea. It is not the same as living in the cauldron that is around the teacher. When you are around the teacher none of these things can stay hidden for very long. Every nook and cranny of you is getting constantly pushed up because it is from the inside out. The grace is inserting itself because of your willingness to be with a teacher. To commit yourself to stay in the fire is all that is necessary to bring up more and more of what needs to be rejected, to have more and more opportunities for surrender, but also to have more and more direct experiences of the divinity that you are.

When the surrender begins, when I see a person moving from willingness into commitment, into sacrificing, into this capacity to endure calmly as they go through their undoing I can see the divinity gaining more and more authority in that person, bringing more and more capacity into them. At some point there are more and more parts that surrender. Not all parts surrender at once. Bits and pieces start surrendering. And it starts making those parts of the person able to be with the teacher more effortlessly. They begin to feel more and more the divine satchitananda within themselves. There is a greater sense of empowerment and clarity and willingness and fulfillment. These stages are all necessary in order to bring forward true surrender.

Sri Aurobindo is saying that it is not this false kind of surrender that says, "Let God do it for me," or "Oh, teacher, do it for me." It is not the false notion that if one hangs onto the teacher long enough the juice will carry them there. It is not going to do it. If people hang around me long enough they burn. The burning will do it and then they will let go if they are not committed. It calls up all parts of ourselves. It requires much more than the amount of ourselves we had to use to go through the course of life or to work out our relationships or our security or money issues. It requires a much more dynamic mobilization of all the parts of ourselves in order for this perfect perfection to come. And you can't do it for yourself. There is

no way. You have to sense the purpose. You have to sense the divine intent that is behind all of this.

Unless you have a sense that everything that is happening to you is a sacrifice to serve something greater, to be of use to something greater, then you can't do this for yourself. I was telling Sean today on our walk that what I noticed about being an architect was that the willingness to work hard, the ambition, the discovery and the exploration that was required to be an architect was easy for me. It was being an architect that I had little capacity for. Once I got what it was that I was striving for I couldn't find a reason to continue to do it. I kept looking for a reason to keep working that hard. It no longer had any meaning for me because it was still for me and I didn't have enough me-ness to stay with it as a way of continuing to reinforce my sense of self or worth.

But what is different with what I do now is that I have this tremendous strength to stay with this. It is not even a questioning. There is just resolve. It is not my resolve that will stay with each of you way beyond your capacity to stay with me. There is this capacity to be with you in ways that you couldn't be with yourself. It is not mine. It is not the person. It is the divinity itself finding its voice through me, finding its way to be through me. It can now hold the opportunity that is being revealed through the nature of this work. And it is service. For me it is not an idea that I serve the manifestation of the divinity in each of you; it is the whole organization for my beingness. It is why I exist. This is absolutely the dharma, the satyadharma, to manifest the divinity in each of you. And I have a great compassion for those who can't stay with the process. I know how difficult it is to come out of the habit of our embodiment. But I truly have the ability to stay with this as long as you stay with me.

Where did this come from? This is not my strength. This is divine's strength. This is not my love. It is divine's love. And all I can be is in awe of what this has become. This is surrender. This is when you are spontaneously, without thinking, without effort, without sacrifice, without questioning, without clinging, without needing it to be a certain way, an expression of the Divine on the planet.

This ends the revelation of the second chapter of *The Mother*. May Divine manifest in all of you. My love and grace go to all of you.

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.