

“The Mother” by Sri Aurobindo
Chapter 6, Session 1
As Revealed by Sat Shree

Now we begin chapter 6 of *The Mother*. The first five chapters are about how to move into relationship to this principle Sri Aurobindo describes as the Mother. In fact this principle is beyond male or female, mother or father. But calling it the Mother is a way of making this divine principle more accessible. The principle of the mother is the one who nurtures, the one who gives us refuge, the one who loves us just as we are, versus the father who may be impersonal and strict, relatively speaking. These are the human distinctions. They do not exist in the spiritual plane except as a reflection of our human embodiment. And since all these planes exist because humans are embodied, the principle of the Mother exists.

Each chapter is about how to move into relationship with the Mother. The first chapter introduces the principle of grace and aspiration. The second chapter describes how to collaborate with this grace, how to open to it. And the third chapter shows how to recognize that it is the Mother who is seeking in us, it is she who does the sadhana, it is she who experiences the aspiration or the longing. The very thing that we are seeking is seeking itself. The fourth chapter is about money as a manifesting principle. The fifth chapter is the conclusion of the first four chapters. It speaks of a complete surrender, a giving over of yourself as a vessel for that divine principle to manifest itself through you into the creation.

What is the sixth chapter? What role does it play? It is similar to the role that the seventh and thirteenth chapters play in the Gita. In the sixth chapter of the Gita you have come to the Self, the being. In the seventh chapter you begin to see the structures of illusion and ego and embodiment. Once you have come to the Self you can begin to perceive the nature of the infrastructure of your bondage, and therefore your freedom from bondage.

The thirteenth chapter, which is after the merger with God, describes the same principle, where the consciousness comes to a stage where it can see, experience, and know the fabric and the structure of existence that is endlessly occurring and of which we are a part. It begins to reveal its nature to you as you move on the spiritual path. You come to the Self and then you expand and notice how the ego runs you and other people and how people deceive themselves. You notice the error of ignorance and of thinking you know but you don't. You begin to see the context of our embodiment in a broader perspective. The consciousness steps out of its absorption with the Self or with God and starts stepping back and looking at the larger picture.

(4:24) The sixth chapter of *The Mother* begins a series of revelations, Sri Aurobindo's revelations about the nature of the cosmology that we find ourselves in the midst of. These revelations are tangible experiences that can be discovered if one's consciousness is inclined to travel into the soul dimensions. Many of these were revealed to me during my awakening. I was taken to many different planes of consciousness regularly so that I was seeing in the

subtle world the nature of how it all worked. In my first awakening where everything was revealed I knew creation was all-purposeful, I knew there was a structure behind it. But I didn't know the details and intricacies of it and the shock and awe that would occur in the process of meeting these planes of consciousness that we can't access because we are so deeply immersed in the sensory world and the mind of our human embodiment. It is all there but we are preoccupied.

There are two principles reflected in all of creation: the imbedded divinity that rises out of matter to waken to itself, and that always-transcendent, eternally-present divinity that descends into the world to assist the imbedded divinity to come forward. In my teachings these are the Sat and the Asat, that which enlivens existence. It is the same as the underlying Supreme Reality that created existence. The Sat remains unchanged and the Asat has surrendered itself in matter. This principle is carried throughout all duality. This is the difference between the purusha and the prakriti, the ever-unchanging Shiva and the ever-manifesting Shakti.

In this chapter Sri Aurobindo focuses on the descending manifestation principle from the transcendent into creation, from the Sat into creation. Also, he addresses how that principle of the ever-infinite, the ever-true, chooses to take on embodiment as a means of knowing itself, as a means of manifesting itself.

This chapter is longer than all the five previous chapters so we won't complete it tonight. We will do it in three evenings. This material is revelatory. Revelation isn't something to understand, it is something to get, to have. Like poetry, it is not meant for you to figure it out; it is meant for you to be lifted up by what it points to. It is the same here. Allow yourself to move into the flow of what is being revealed in this chapter.

The four powers of the Mother are four of her outstanding Personalities, portions and embodiments of her divinity through whom she acts on her creatures, orders and harmonizes her creations in the worlds and directs the working out of her thousand forces. For the Mother is one but she comes before us with differing aspects; many are her powers and personalities, many her emanations and Vibhutis that do her work in the universe. The One whom we adore as the Mother is the divine Conscious Force that dominates all existence, one and yet so many-sided that to follow her movement is impossible even for the quickest mind and the freest and most vast intelligence. The Mother is the consciousness and force of the Supreme and far above all she creates. But something of her ways can be seen and felt through her embodiments and the more seizable because more defined and limited temperament and action of the goddess forms in whom she consents to be manifest to her creatures.

I call this the Supreme Being. Sri Aurobindo is calling it the Mother. But both terms refer to a principle of which we are all emanations. We are talking about a quality of consciousness, of being, that comes into existence immediately after the potentiality of the Sat expresses itself. It is the transition from something that does not exist, right when it comes into existence. Non-being becomes being; non-existence becomes existence. Nothingness becomes everything. This condition is the source of identity and intelligence and force and independent

will and our own individual sense of self. We are all pieces of the one Being. This quality of consciousness is so transcendent, so subtle, it carries within it a huge potential for existence but it is a different potential than the Sat because it is now a possibility. It holds the infinite possibility. The characteristic of this is inexplicably subtle relative to anything we can know. It is prior to anything considered physical: subatomic particles, dark matter, anything to do with physicality, the subtlest of the subtlest. It is not knowable. You can become it, actually you are it, but it is not knowable. It is the source of all potential knowing or experiencing but in itself it is not knowable.

In my teaching it is the sat-chit-tat-ananda. Sat is the unmanifest supreme, an unspeakable condition, the Absolute. The tat is everything else—the structure and domain of all matter. Chit, or consciousness, is the sat in the tat, literally the sat becomes the chit the second it enters existence. There is no difference between the chit, which is consciousness, and the sat, which is Absolute, except that the chit exists. It allows is-ness. This possibility of things existing comes right at that moment.

Sri Aurobindo uses the terms emanations and vibhuti. An emanation is an intent. It is a ray of purposefulness in consciousness. A vibhuti is the form by which it manifests itself. You could experience bliss. The emanation is the principle, the bliss is the manifestation of the principle, the vibhuti, the form of the principle. The principle of satchitananda is an emanation, it is a ray, it expresses an intent, a purpose. Actually there is one emanation, from which all other emanations come. That purpose of existence, that will to be, to experience, to know itself is the one purpose, and that is the first emanation. It is the most subtle but it carries tremendous power, a tremendous actualizing capacity, even though it takes time for that to be expressed.

All of this is going on with no witness. All of this is going on, all the past, all the future, everything that has ever been, everything that can be, is here always right now. So we are talking about a timeless principle, one that isn't even infinite. It is beyond the entire structure of creation, of duality, of space and time, cause and effect. It is the subtlest of the subtlest. "And yet so many sided that to follow her movements is impossible even for the quickest mind and for the freest and most vast intelligence." Because it is the quality of intelligence itself.

There are three ways of being of the Mother of which you can become aware when you enter into touch of oneness with the Conscious Force that upholds us and the universe. Transcendent, the original supreme Shakti, she stands above the worlds and links the creation to the ever-unmanifest mystery of the Supreme. Universal, the cosmic Mahashakti, she creates all these beings and contains and enters, supports and conducts all these million processes and forces. Individual, she embodies the power of these two vaster ways of her existence, makes them living and near to us and mediates between the human personality and the divine Nature.

(17:38) There are three ways of being: transcendent, universal, and individual. Transcendent is not moving. It is not going anywhere. It is eternal and unchanging. Universal is that which manifests all of existence: the universes, space and time, duality, the formation of all the subtle worlds and all the physical worlds, all the content, the formation of matter, the organization of the principle of life and the principle we call mind, the capacity for action, and self-awareness,

learning, and evolution. All of these are subsets. And there is individualization, the making of distinctions and duality, the creation of separate particles, male and female, attraction and repulsion. It is in space and time, the universal less so, but the individual much more so. We are speaking of these as principles of universalization and individualization.

It is actually experiential. We go through all the planes as one transcends and is able to be conscious. Your unique individuality fades away and you start seeing multiple beings and dimensions of existence, and as you ascend further the individual distinctions of those planes begin to be lost in a field of energy and light and bliss. They lose their distinction the higher you go until all there is is this field of light and energy and bliss.

The one original transcendent Shakti, the mother stands above all the worlds and bears in her eternal consciousness the Supreme Divine. Alone, she harbors the absolute Power and the ineffable Presence; containing or calling the Truths that have to be manifested, she brings them down from the Mystery in which they were hidden into the light of her infinite consciousness and gives them a form of force in her omnipotent power and her boundless life and a body in the universe. The Supreme is manifest in her for ever as the everlasting Sachchidananda, manifested through her in the worlds as the one and dual consciousness of Ishwara-Shakti and the dual principle of Purusha-Prakriti, embodied by her in the Worlds and the Planes and the Gods and their Energies and figured because of her as all that is in the known worlds and in unknown others. All is her play with the Supreme; all is her manifestation of the mysteries of the Eternal, the miracles of the Infinite. All is she, for all are parcel and portion of the divine Conscious-Force. Nothing can be here or elsewhere but what she decides and the Supreme sanctions; nothing can take shape except what she moved by the Supreme perceives and forms after casting it into seed in her creating Ananda.

Sri Aurobindo is now describing the transcendent aspect that he introduced in the first paragraphs, this quality of consciousness that carries the potentiality, the manifesting capacity to bring the potential of the Absolute into existence. Now it becomes an unfolding possibility. It is not something this being does. It is not anything it does. There is nothing really there, not a person or an individual. It is a principle that expresses the mechanism of existence, just like an explosion pushes out heat and light and force. So does the transcendent carry that instantaneous split-second force right after the explosion before it has its impact in the creation. This is what the transcendent Mother principle carries. Inherent in that, as in all things, are these organizing principles of duality, of space and time, that are the foundational principles of existence. That sets a means by which existence can unfold.

"Alone, she harbors the absolute Power and the ineffable Presence." Alone—this is the final realization. This says that it is all you. It is not alone like lonely, like this is all there is. There is nothing else. And everything that exists derives from that condition of aloneness in this power, in this potential. The remarkable thing is that this can be experienced. Sri Aurobindo is describing something in a poetic way that he experienced. I've experienced the same thing.

People have had glimpses of different levels of the Absolute. At the individual level it is the "I am That." There is an "I" that says "I am That." This principle is the individual expression.

There is an “Am-ness” that carries an inherent capacity for knowing its Am-ness but it is not yet an “I Am” so it is not conscious of it being alone. He is describing something. It is not the experience of what that is. The experience of what that is, is unspeakable power, force, potential. No words. Nothing can define it. It is not yet fully developed into duality where there is something here and something there. It doesn't exist in fact yet. But this is the principle behind it. As this event manifests, as this ever-occurring principle manifests itself, these qualities are the seeds from which everything that can be known emerges.

This is the principle of first, the ever-lasting, sat-chit-ananda, which represents existence, consciousness, and bliss or connection. So this principle is the fabric. It is the zero point energy field from which everything emerges. At first it isn't a satchitananda. It's a "saa-chii-naa," it is all happening at once. The distinction of Sat from chit from ananda has not happened. It carries this huge potential of those three principles existing together at one time. As you progress spiritually, experientially this is it. If your path has been bliss, the bliss becomes fierce and uncomfortable and burning. It becomes this pure radiant quality of consciousness. If it is just consciousness, then that consciousness quickly comes to glimpse the Absolute but then collapses back into the experience, the ananda that existence actually is.

This is how the Supreme, the transcendent, gets to experience itself through its universal and individual expressions. This is the Ishwara-Shakti, the Ishwara is the Lord, the Shakti is the expression of the Lord. This is comparable to the purusha-prikriti. The purusha is that ever-unchanging principle. The Shakti is that ever-manifesting principle. These are principles that came into existence, and then stepped down as emanations and vibhutis of this original transcendent state.

The Mahashakti, the universal Mother, works out whatever is transmitted by her transcendent consciousness from the Supreme and enters into the worlds that she has made; her presence fills and supports them with the divine spirit and the divine all-sustaining force and delight without which they could not exist. That which we call Nature or Prakriti is only her most outward executive aspect; she marshals and arranges the harmony of her forces and processes, impels the operations of Nature and moves among them secret or manifest in all that can be seen or experienced or put into motion of life. Each of the worlds is nothing but one play of the Mahashakti of that system of worlds or universe, who is there as the cosmic Soul and Personality of the transcendent Mother. Each is something that she has seen in her vision, gathered into her heart of beauty and power and created in her Ananda.

(29:50) The Mahashakti is the principle of God. It is the most transcendent expression of God becoming more and more accessible. Jesus said there was the Father, the Son, and the Holy Ghost. The Father is this unspeakable transcendent principle, which is called the Mother in *The Mother*. The Son is the daughter, which is the Divine Mother in existence, making it accessible to us in ways that wouldn't be available in just her transcendent state. So she acts as an intermediary—something we can pray to and feel, because the transcendent Mother is so beyond our ability to know. It is so unspeakable. This echo is our intercessor. It is also from that principle of the universal Divine Mother that creation organizes. It organizes in a

beneficent way because the organizing principle carried with it is ananda, interconnectedness, the delight of being, and chit, this force, this will, this expression of the purpose of the potential as it comes into actuality. This is an endless creative unfolding, an explosion of the plethora of universes, and within those universes, stars and galaxies and matter and structures of existence. All of these that science points to is actually the emanations and the vibhutis of the Divine Mother manifesting through this universal principle of the Mother.

The Mother carries the mystery—that which we cannot possibly know yet. It is something that is hinted at, that enchants, and is hidden behind veils at every stage of the spiritual journey. The mystery is what is not fully seen. It is what we are curious about, the mystery of the Supreme to actualize itself, to know, to experience, to wake up to itself. We want to know everything that is mysterious. What the mysterious points to is all that possibility that has not yet been revealed. It is not darkness and threat; this is what ego does with the mystery. It is just that which is yet to be made known, that which is not yet known—sensed but not known.

All the divinities and vibhutis carry this allure. A woman clothes herself rather than is completely naked and it creates allure. Allure is what the divine universal principle has and it is what draws us. This is the ananda, the beauty, the splendor, the nobility, the vastness, the subtly. This is what pulls us to know, to grow out of our limited capacities for knowing the mystery into expanded arenas. She holds these worlds. Everything in these worlds are her emanations, her vibhutis, all the gods and goddesses, from the highest to the lowest, the most mischievous and obscured. They are all hers.

But there are many planes of her creation, many steps of the Divine Shakti. At the summit of this manifestation of which we are a part there are worlds of infinite existence, consciousness, force and bliss over which the Mother stands as the unveiled eternal Power. All beings there live and move in an ineffable completeness and unalterable oneness, because she carries them safe in her arms forever. Nearer to us are the worlds of a perfect supramental creation in which the Mother is the supramental Mahashakti, a Power of divine omniscient Will and omnipotent Knowledge always apparent in its unfailing works and spontaneously perfect in every process. There all movements are the steps of the Truth; there all beings are souls and powers and bodies of the divine Light; there all experience are seas and floods and waves of an intense and absolute Ananda. But here where we dwell are the worlds of the Ignorance, worlds of mind and life and body separated in consciousness from their source, of which this earth is a significant center and its evolution a crucial process. This too with all its obscurity and struggle and imperfection is upheld by the Universal Mother; this too is impelled and guided to its secret aim by the Mahashakti.

These are the planes, the transcendent, the Absolute, at the summit. It is this enormous sense of spacious presence. Then there are the domains of satchitananda where there is ineffable never-ending, never-changing bliss. And the beings that live there have no personality. The consciousness that travels through those domains has to come to the earth-consciousness to even know that those higher domains exist. There is nothing in them that wants to know anything. They are so saturated in this endless quality of being that there is no turning to anything material or mental or anything that defines separation or suffering. None of that

exists. What is being described here are the heavens and the transcendent domains that go beyond the god planes. They are beyond the planes of the emanations and vibhutis that we call the gods.

These domains are what I experienced with the samadhis. What I had experienced before the samadhis started was that which was in the planes of the gods or the satchitananda. But when the final samadhis came it was unspeakable. I was absorbed beyond time. I stopped and no time moved. When I came out it was days later. To the source there is no time. Time starts occurring as one descends down into existence. Much time passes, relatively speaking, as you ascend higher and higher. That is why when you are in a deep state of meditation much more time goes by than you expected—because you transcended into a position in the planes of consciousness where time does not rule so absolutely. Time is not so distinct.

So it is a timeless dimension. What brings one out is that one is still in a body. If I wasn't a Westerner the body would go on without anyone there until it stopped working. There are many people in India that would have just dropped the body. But in our Western system we are so embodied. I like to say that you could slap an Indian and they would leave their body but with a Westerner you have to run them over a few times before they leave their body. We are so attached to our material existence and our mind that when these states come our attachment structures are so hard-wired into the nervous system that it pulls us back out of these states. But the advantage is that these states come with us when we enter back into the body and then the body becomes the vessel that can take that force and you are able to experience it in your distinct, individualized consciousness.

Sri Aurobindo speaks about the perfect supramental creation: an automatic expression of this consciousness in the domain of duality but with no tamas and rajas. It is pure sattwa and therefore there is no resistance. There is no struggle. The body doesn't die. There is no need for food. In this quality of consciousness, the radiant background of the transcendent is always visible. It is visible in every particle of the domain that one is living in, in every tree, in every flower; the air itself radiates this quality of that transcendent satchitananda. There is always harmony and collaboration, all actions are without effort and perfect, relative to what needs to be manifested or brought forward. So far this supramental creation has not had its counterpart on the physical planet. But it has its counterpart in the higher heavens where people live in a radiant material context with homes, gardens, sun, sky, and they are in continuous bliss. It is the sattwic heavens.

As one progresses, the boundaries between the trees and sky and ocean fade away and become irrelevant in the field of energy. You can watch people interact and talk and communicate with you from their sattwic heaven. They are perfectly content in their sattwic domain. Because of their contentment they are not motivated to manifest. This is why Sri Aurobindo was trying to bring this supramental down into our plane, because then it would take on the rajas and tamas and transmute them, creating a new kind of matter, a new kind of existence, than what has been possible up until now.

But where we dwell. This is the shit plane. This is where everything goes wrong. This is the counter aspect to these divine principles that allow for distinction. If there is an up there has

to be a down, for a high there has to be a low. Sri Aurobindo is describing these progressively as a descent, but these are concurrent creations. The fact is that both are being created in an evolution in the darkness of matter simultaneously with a descent from above. It is in this polarity between the Absolute which is imbedded in matter and the Absolute which is always transcendent that existence comes.

Descending down from the transcendent into the Asat, into the dimension of the embodied Absolute, there is this quality of consciousness coming into the holocaust, coming into the unworkability, coming into the darkness, into the unconsciousness. First there is the superconscious, then conscious, then subconscious, then unconscious. And Sri Aurobindo also used the term inconscient, below unconscious, a completely inert condition. There are all types of consciousness. These all can be experienced. In this middle zone where humans exist, where we are on the threshold between these dark and light domains, the consciousness that can be developed can become the knower, the experiencer, for both the transcendent and the universal to know itself—and continue to perfect its endless unfolding of the potential of existence—through each of us.

We are that, we are tools and instruments of that. Our bodies and our personalities came from these embodied inconscient, unconscious, subconscious, then conscious, and on to superconscious states. We are the ones that get to experience this existence. As that, we are the emanations or the vibhutis, of the Divine, in terms of it knowing itself. Until human beings came into existence every thing I am describing was automatic. There wasn't anybody in charge. These principles I am describing are energy forces that carry inherent within them the structures that create the fabric of existence as it can be known. They become distinct the more they descend. The gods have a type of self-awareness but they don't have individuality. They have intelligence and they have a will but they don't have individuality. That doesn't come until suffering can occur. The self-awareness of the individual expression of matter, the thing that makes self-awareness possible, is suffering. Or you could say that concurrent with self-awareness is suffering, and concurrent with suffering is emerging self-awareness. Consciousness wakes up from matter through pain and suffering.

Doesn't sound like a happy story but we have all lived this, and we have lived it for so long that we have come to a place in relationship to suffering that it no longer seems to be suffering. The suffering has become less proportional to what we would call not suffering. Purposefulness, aliveness, happiness can be expressions of the emerging quality of consciousness when it wakes up and begins to move into alignment with its transcendent origins. And here where we dwell, Earth, is a significant center for this. I can't say there isn't a bias here. I am certain if it has happened here it has happened elsewhere, otherwise there is a lot of wasted space.

(48:40) It is being replicated in different forms. I have met beings from other dimensions and planets who are embodied, so I know it is true, although I have not seen these worlds directly, although maybe I have and I mistook them for subtle world visions. It is not only that Earth is a significant center. Each of us are significant centers. The fact that we have individual self-awareness, intelligence, will, capacity to create, to discriminate, to learn and to grow is what makes us a significant center.

The Mother as the Mahashakti of the triple world of the Ignorance stands in an intermediate plane between the supramental Light, the Truth life, the Truth creation which has to be brought down here and this mounting and descending hierarchy of planes of consciousness that like a double ladder lapse into the nescience of Matter and climb back again through the flowering of life and soul and mind into the infinity of the Spirit. Determining all that shall be in this universe and in the terrestrial evolution by what she sees and feels and pours from her, she stands there above the Gods and all her Powers and Personalities are put out in front of her for the action and she sends down emanations of them into these lower worlds to intervene, to govern, to battle and conquer, to lead and turn their cycles, to direct the total and the individual lines of their forces. These Emanations are the many divine forms and personalities in which men have worshipped her under different names throughout the ages. But also she prepares and shapes through these Powers and their emanations the minds and bodies of her Vibhutis, even as she prepares and shapes minds and bodies for the Vibhutis of the Ishwara, that she may manifest in the physical world and in the disguise of the human consciousness some ray of her power and quality and presence. All the scenes of the earth-play have been like a drama arranged and planned and staged by her with the cosmic Gods for her assistants and herself as a veiled actor.

This is the universal Mahashakti. She not only governs all these transcendent planes, she is also the reconciler of that which is emerging from the undeveloped aspects of the creation. She builds a link between that which is low and that which is high. She is the one that orchestrates this entire evolving, ever changing, vast, impossible to know fully, planes of consciousness. Sri Aurobindo is defining more specifically what is a vibhuti and what is an emanation. An emanation we would call a siddhi or a power. We end up being the recipient of that particular capacity that gives us a unique ability in the creation, such as insight, intuition, or the ability to create and to master a complicated or difficult task. These emanations can be evoked. We can become recipients of these emanations and then through us this Mahashakti will express some aspect, from a low vibration to a high vibration depending upon the design of our system.

These are all the powers and enchantments. The ability to love is a siddhi. The ability to love God is a siddhi. The ability to know what someone is thinking is a siddhi. The ability to leave your body and travel in the subtle worlds is a siddhi, and to speak like I speak. I am just a channel for the emanations. I am not a vibhuti, I don't believe. So these emanations are something that comes through us as we as humans purify our systems and open our systems up. Some are given. Some arise because of the necessity of the manifestation of the evolving soul. The unique role they are to play in a human life will be tempered by that person's personality, or environment, or dharma and how successfully they are able to go through the stages of their own development. Many of these emanations come spontaneously. Some come because of the necessity of the manifestation. A siddhi will become more perfectly expressed through the form the more it is used.

Just like in the human life, there are emanations in the subtle worlds where there are beings that live who never take birth but can channel the Mahashakti force into those dimensions.

being a source channel, they can have their own vibhuti in these subtle worlds that will take and distribute that force to lesser vibhuti in the subtle world, all the way down to human beings. There is this huge hierarchy, this huge unfolding. It is all purposeful, even though it may seem chaotic and filled with dark and light forces and battles and cycles. All of this is purposeful: with this descending action as this force of the Mahashakti coming into the creation and concurrently this evolving action that is also part of this same emergence. Just as it is above so below.

There are emanations or vibhuti of darkness in the subtle universal unconscious that are also manifesting in an alternate plane of gods. These are the demons and the asuras, the vested structures of identity that are locked up into matter, and survival and greed and lust, and cruelty. These also have their ordering principles that keep these forces engaged in order to sustain the possibility of these dark dimensions that allow for the Earth to exist and push this movement of evolution.

Vibhuti can work from either light or dark dimensions. When we are angry or selfish or feel betrayed or resentful these are vibhuti. We are unwitting channels. When we become addicted or have cravings these are all vibhuti of the dark dimensions of the domains of embodiment; hatred, bigotry, cruelty, selfishness. We think of them as negative forces because we are civilized but they are also necessary expressions of the creation. The Mahashakti holds them all. They are all emanations of her. There is no good and evil in the ultimate position the Mahashakti holds. These distinctions only become apparent when we become self-aware and begin the process of waking up. Otherwise there is just survival, getting what you want and avoiding what you don't want. Otherwise we are in ignorance. It is only when we come out that then we begin to suffer the stress and struggle between the part of us that is still evolving and the part of us that is opening up to something greater.

The Mother not only governs all from above but she descends into this lesser triple universe. Impersonally, all things here, even the movements of the Ignorance, are herself in veiled power and her creations in diminished substance, her Nature-body and Nature-force, and they exist because, moved by the mysterious fiat of the Supreme to work out something that was there in the possibilities of the Infinite, she has consented to the great sacrifice and has put on like a mask the soul and forms of the Ignorance. But personally too she has stooped to descend here into the Darkness that she may lead it to the Light, into the Falsehood and Error that she may convert it to the Truth, into this Death that she may turn it to godlike Life, into this world-pain and its obstinate sorrow and suffering that she may end it in the transforming ecstasy of her sublime Ananda.

This is a wonder. Divine lives in the shit. Divine lives in the darkness and the brutality. It is a wonder that she agrees to do this—to suffer this tension, this obscurity, this limitation *that is in each of us*. The suffering that we experience is the Mahashakti experiencing itself as us. The Mahashakti is the one that allows us to suffer. It is that suffering that allows us to align ourselves with the higher evolving possibility that matter carries as a potentiality in its obscurity. We are all emanations. Our individuality that becomes self-aware and starts struggling and experiencing conflict and temper tantrums is the Mother suffering through us.

This perception becomes available to you when you reach a certain state. You can see the perfection of it all. There is nothing to be excluded. Everything is to be included and allowed to be because it is all necessary in this huge unfolding, this double matrix that allows for the creation to bring what is above below and to bring up what is below above. This is the evolution. Without this there would be no creation. We would not exist.

Sometimes she sends vibhuti. Sometimes it is an emanation that comes into one of us where we are inspired in our mission to not only meet the darkness in our self but to help meet the darkness in others or in the world. That motive would be an emanation of this Mahashakti expressing itself through us, seeking to assist in this evolutionary movement. She descends into the darkness for the purpose of leading it to the light. When we become capable of accepting our own darkness instead of resisting it we take on the responsibility of why it was there in the first place. We begin to learn how to be darkness eaters. We learn how to be with poison, the poison that exists within, though it only appears to be within us because the poison that exists in the universal is manifesting itself in each one of us. Some of us have a greater role to play and a greater capacity, so the emanation is more powerful. With that usually comes a more acute capacity for experiencing suffering and also to be able to hold suffering. The greater the capacity for suffering, the greater the capacity for being with suffering. Being with suffering transmutes it.

Why does this transmute it? Because suffering is due to lesser states of consciousness. When we can be with it we bring the light of our consciousness to it and allow for that darkness to become the light. When suffering becomes recognized it becomes something other than suffering. It may have the same symptoms but for the person experiencing it, it becomes something else. Eventually it becomes pure satchitananda. Suffering and pain are just satchitananda that we haven't been able to tolerate. The nervous system has not been able to tolerate it. The cultural conditioning doesn't know how to tolerate it. All those experiences a developing civilized human being has get suppressed because that person hasn't known how to be with them.

In her deep and great love for her children she has consented to put on herself the cloak of this obscurity, condescended to bear the attacks and torturing influences of the powers of the Darkness and the Falsehood, borne to pass through the portals of the birth that is a death, taken upon herself the pangs and sorrows and sufferings of the creation, since it seemed that thus alone could it be lifted to the Light and Joy and Truth and eternal Life. This is the great sacrifice called sometimes the sacrifice of the Purusha, but much more deeply the holocaust of Prakriti, the sacrifice of the Divine Mother.

(1:05:16) The principle of the Mother is to sacrifice, to bring life into existence, to preserve and protect life. That principle is the expression of the Mahashakti in every woman and in every man who seeks to protect life and secure the family and community. Every person who is inspired by a noble cause, every opportunity to go beyond the self, brings forward this enormous capacity of sacrifice. Who do we respect and admire and build statues to? Often it is people who have represented that sacrifice. This is the highest expression of the human being. It is the Divine Mother principle in us that allows us to sacrifice, to go beyond our limited

existence of consciousness and to expand our ability to be in those dimensions of existence that the rest of humanity has not yet learned to be with.

When we find this in ourselves we find this nobility. The ego starts bowing to the divinity that we are. The person of us begins to sense this capacity of nobility that we carry. Then the Divine Mother is making herself articulate in you and you are becoming a more perfect instrument for her manifesting principle, an emanation of the principle of satchitananda in your body, your vital, your mind, your speech, and your actions. Sometimes the Mother comes embodied. She can be embodied as Jesus, as a man. It is not a male or a female thing. It comes for the universal. They come as the avatars, as the incarnations. They become the saints and the teachers and the gurus, the shining lights that are the beacons for the possibilities of the emerging consciousness. It is what religions were organized for, to keep the evolving consciousness focused to the higher. It is not always possible to know these vibhuti. Previous to now it was very rare to know personally a vibhuti. Even when Jesus walked this earth only a relatively small number of people got to know him or even know of him.

In the evolving structure of civilization people are being held to a higher possibility of being than the reactivity and fear and control of our lesser states of being. This is what has had all of civilization evolve. We see people now who are moving into separation and bigotry and fear and violence and cruelty because of the resistance of the obscurities and less developed consciousness. Also the emanations of the people who are the expressions of them are unconsciously trying to bring the world back into a lesser state of consciousness. This battle is endless. This is the battle between the evolving possibility and this devolving inclination.

It is easier to devolve because there is a long billion-year history behind it while this transcendent quality is still new and forming and not fully grounded. It is easier to do bad than to do good. It is easier to be indulgent and resentful and to judge and to fall into the trap of the inertia of the reactivity and emotions and preferences of the body and the negativities of the mind. But to choose to be good is why human beings are on this planet. We are here to serve the Mahashakti, to lift the world by our choices.

Four great aspects of the Mother, four of her leading Powers and Personalities have stood in front in her guidance of this Universe and in her dealings with the terrestrial play. One is her personality of calm wideness and comprehending wisdom and tranquil benignity and inexhaustible compassion and sovereign and surpassing majesty and all-ruling greatness. Another embodies her power of splendid strength and irresistible passion, her warrior mood, her overwhelming will, her impetuous swiftness and world-shaking force. A third is vivid and sweet and wonderful with her deep secret of beauty and harmony and fine rhythm, her intricate and subtle opulence, her compelling attraction and captivating grace. The fourth is equipped with her close and profound capacity of intimate knowledge and careful flawless work and quiet and exact perfection in all things. Wisdom, Strength, Harmony, Perfection are their several attributes and it is these powers that they bring with them into the world, manifest in a human disguise in their Vibhuti and shall found in the divine degree of their ascension in those who can open their earthly nature to the direct and living influence of the Mother. To the four we give the four great names, Maheshwari, Mahakali, Mahalakshmi, Mahasaraswati.

Now this gets personal. Now this is the individual. This domain of the individual has four manifestations that echo the transcendent, echo the Mahashakti, and they have a more specific function because they are here in the dimensions of obscurity. You are in the dimension of the struggling and battling of the emerging consciousness.

First is the principle of this great transcendent wisdom, untouched by the perturbations and cycles and events of life. This is the one who could ride over the top of it and see the long-view; the one who is not touched by these disturbances; who is detached, objective and who can see its place in the order of things. This is the Maheshwari.

The second is Mahakali. This is quite different. This is when the force of the transcendent comes into intervene. The Maheshwari is sattvic and the Mahakali is rajasic. It comes to destroy that which is in the way of the transformation, the transmutation, the evolving purpose of the creation. It comes in with fierce, intense qualities.

The third is Mahalakshmi. This is the bliss, the sattwa-tamas, the loving, caring, compassionate, attractive beauty. When it comes, all stress and misery and suffering dissipate and all one wants to do is rest in the bliss of this Mahalakshmi. The quality of the Mahalakshmi is an emanation and a vibhuti. The bliss and ananda and radiant peace and happiness are emanations and those that can carry this Shakti are loved and are seen as mothers. People are drawn to them irresistibly because they represent that principle of satchitananda.

Some are consciously vibhutis like Ammachi. Amma is a vibhuti. She is not a person. She is bringing this Mahalakshmi into the creation. She doesn't just use her Lakshmi. She has also Maheshwari, Kali, and Saraswati available to her and ultimately all four will develop if one engages in manifestation. We open our earthly nature to these capacities as we purify our systems and as we are willing to go into the battlefield, the cauldron of this dimension of unworkability.

And fourth is Mahasaraswati. This is the patient exactitude, the perfection, this constant demand for greater perfection, which hammers the tamas and restrains the rajas in order to create a more perfect ordering in the manifestation of this supreme possibility.

This is where we will stop tonight. The next talk will go into great depths into the nature of these four emanations or vibhutis of the divine Mahashakti.

The nature of revelation is that it leaves its impact on you. It imbues something of what is being revealed into your psychic body, into your subtle body. It is a felt experience. The personality may not make sense of it, the mind may not understand it, the body may not feel it or hold it, but the impression of the revelation is to manifest itself. Revelations are always expressions of the divine purpose of which the Mahashakti represents, and therefore she implants herself through these kinds of conversations into each who can hear this, feel this, experience this, and understand this.

Before we meditate let's bow to the Mahashakti that has entered the room and that has spoken in most of you and will in those who listen to the audio or who read this text in the future. Let's bow to that in recognition of that sacred principle that has come forward. Namaste.

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