

Hi All,  
93

I've started reading Vol. 2 of the thirteen volume set of Mother's diaries, lectures and letters. And right off on the first diary entry (Jan. 10, 1961ev), Mother presents something profound. Overall, it seems Mother will be commenting on Sri Aurobindo's aphorisms for the course of this volume.

How to collaborate in curing evil and ugliness? ... We can say that there's a kind of hierarchic scale of collaboration or action; a negative cooperation and a positive cooperation.

Does this need a cure? The attractions and repulsion of one's being (for the Philosophus of the A.'.A.'.) may require refinement and with that, relieve any perception of ugliness or evil as inherent or essential to an object, person, situation, etc. But this won't negate the inherent evil or ugliness that is of a circumstantially relativistic nature.

To begin with, there's what could be called a negative way, the way expounded by Buddhism and similar religions: the refusal to see. To be in a state of such purity and beauty that there is no perception of evil and ugliness. It's like something that doesn't touch you because it doesn't exist in you. This is the perfection of the negative method.

This is essentially the Yellow School formula: of course, the White School knows that evil is relative and not absolute; indeed it is merely a concept; though with very real consequences.

It is quite elementary: never take notice of evil, never speak of the evil present in others, never perpetuate the vibrations of evil by observation, criticism or giving undue attention to the evil deed. This is what Buddha taught: each time you mention an evil you help spread it.

"See no evil, hear no evil, speak no evil." These might be said to be the negative powers of the Sphinx.

The second step is to be POSITIVELY conscious of the supreme Goodness and Beauty behind all things and supporting all things, permitting them to exist. Once you have seen Him, you can perceive Him behind the mask and the distortion - even ugliness, even cruelty, even evil are a disguise for that Something which is essentially good or beautiful, luminous, pure.

The White School sees evil without an absolute quality, as the Black School determines absolutes. The White School does not eschew the dualistic realm as does the Yellow School. And though the Yellow School forms no absolutes, it finds a conundrum in first denouncing the world as illusionary and yet recognizing that things within the world are inherently or essentially evil as others are good.

With this comes TRUE collaboration. For when you have this vision, this awareness, when you live in this consciousness, you also get the power to PULL That into the manifestation on earth and put it into contact with what, for the time being, distorts and disguises; thus the deformation and disguise are gradually transformed by the influence of the Truth behind.

That which distorts and disguises can be said to be those same Black Brothers that Liber Trigrammaton exposes. And the subtle implication in Liber Trigrammaton is that the distortion by the Black Lodge is not only anticipated by the Master of the Temple, but calculated into the evolutionary ontology; so that the Black Brother truly does serve despite his or her Will, per Liber Cheth.

**CLVI:11. For if thou dost not this with thy will, then shall We do this despite thy will. So that thou attain to the Sacrament of the Graal in the Chapel of Abominations.**

Here we are at the top rung on the scale of collaboration.

Put this way, there is no need to bring the principle of love into our explanation. But if we want to know or understand the nature of the Force or Power that permits and accomplishes this transformation (specially in the case of evil, but for ugliness to some extent as well), we see that of all powers, Love is obviously the mightiest, the most integral - integral in that it applies to all cases.

Love is the transformative agent that utilizes the 'deformations' and 'disguises' of the Black Brothers to make its wine.

It's even mightier than the power of purification which dissolves bad wills and is, in a way, master over the adverse forces, but which doesn't have the direct transforming power; because the power of purification Must FIRST dissolve in order to form again later. It destroys one form to make a better one from it,

That one must purify before consecration is that one must destroy what was in order to build what is to be.

while Love doesn't need to dissolve in order to transform: it has the direct transforming power. Love is like a flame changing the hard into the malleable, then sublimating even the malleable into a kind of purified vapor. It doesn't destroy: it transforms.

Very Alchemical...love only appears to destroy in the inauguration process of transformation...

**LXV:I.37--So they will reproach thy servant, saying: Who hath set thee to save us?**

**LXV:I.38--He will be sore distressed.**

**LXV:I.39--All they understand not that thou and I are fashioning a boat of mother-of-pearl. We will sail down the river of Amrit even to the yew-groves of Yama, where we may rejoice exceedingly.**

**LXV:I.40--The joy of men shall be our silver gleam, their woe our blue gleam -- all in the mother-of-pearl.**

The Alchemist and his or her lab are one. Love is the intermediary force--Ra-Hoor-Khuit; the hawk...cf. Liber Ararita.

If you go high enough, you come to the Heart of everything. Whatever manifests in this Heart can manifest in all things. This is the great secret, the secret of divine incarnation in an individual form. For in the normal course of things, what manifests at the center is only realized in the outer form with the awakening and RESPONSE of the will within the individual form. But if the central Will is constantly, permanently represented in one individual, he can then serve as an intermediary between that Will and all beings, and will FOR THEM.

The above is a perfect description of how the Will functions and how love facilitates this function.

Whatever this being perceives and consciously offers to the supreme Will is replied to as if it came from each individual being. And if individuals happen to be in a more or less conscious and voluntary relationship with this representative being, their relationship increases his efficacy and the supreme Action can work in Matter in a much more concrete and permanent way.

This is a marvelous description of the natural relationship between Atman and Paratman. cf. my article: [Congealing the Soul](#).

This is the reason for these descents of what could be called 'polarized' consciousnesses that always come to earth for a particular realization, with a definite purpose and mission - a mission decided upon before the actual embodiment. These mark the great stages of the supreme incarnations upon earth.

The above is a reference to the changing Astrological Ages. The Supramentalists not only have the date wrong; determining the new or Aquarian Age to have started (at least by Norelli-Bachelet) in 1951ev...and with some Thelemites incorrectly setting that date to 1901ev. (cf. my article: [Gnostic Cycles](#)) ... I think there's an inherent problem when creating a society, to have them looking for this "Supramental Manifestation" in the same way that some Christians await the "Rapture."

93/93

pj

Hi All,

93

Continuing in my occasional reading of Vol. 2 of the fifteen volume set of Mother's diaries, lectures and letters, the next of Sri Aurobindo's aphorisms are examined by the Mother. The current aphorism is: 50 - To hate the sinner is the worst sin, for it is hating God; yet he who commits it glories in his superior virtue.

After an initial explanation on the pretentiousness of righteousness, Mother moves to a description of the Aethyr.

...There is an atomic consciousness, a purely material consciousness and an even more generally prevailing psychological consciousness.

This seems an anti-thesis to one of the few edited quotes in Liber AL vel Legis: "And the sign shall be my ecstasy, the consciousness of the continuity of existence, the unfragmentary non-atomic fact of my universality."  
...this of course was edited to: "And the sign shall be my ecstasy, the consciousness of the continuity of existence, the omnipresence of my body."

The aethyric or atomic consciousness is perhaps then, Ra-Hoor-Khuit, which would be the "vigor" of psychic tides and the fragmented thoughts of humanity.

When, through interiorization or a sort of withdrawal from the ego you enter into contact with that zone of consciousness we can call psychological terrestrial or human collective (there is a difference: 'human collective' is restricted, while 'terrestrial' includes many animal and even plant vibrations; but in the present case, since the moral notion of guilt, sin and evil belongs exclusively to human consciousness, let us simply say 'human collective psychological consciousness'); when you contact that through identification, you naturally feel or see or know yourself capable of any human movement whatsoever. To some extent, this constitutes a Truth-Consciousness, or at such times the egoistical sense of what does or doesn't belong to you, of what you can or cannot do, disappears; you realize that the fundamental construction of human consciousness makes any human being capable of doing anything. And since you are in a truth-consciousness, you are aware at the same time that to feel judgmental or disgusted or revolted would be an absurdity, for EVERYTHING is potentially there inside you. And should you happen to be penetrated by certain currents of force (which we usually can't follow: we see them come and go but we are generally unaware of their origin and direction), if any one of these currents penetrates you, it can make you do anything.

Noting that NUIT bids us to make no difference between any one thing and another, she is in light of this discussion, presented as the Universal Consciousness, which is why all our worship should be of NUIT (HADIT is the worshipper). Outside this mode, the petty ego consciousness deals with the attractions and repulsions of being...the making of difference. This is why even in giving "one particle of dust" can all be lost as that is the petty ego consciousness that can produce failure in the ordeal of the Abyss (the leap to Universal Consciousness). Therefore, the only sin can be restriction as that alone can keep us from our path towards Universal Consciousness.

NUIT being the milk of the stars, she is depicted then, as white, which is why "whiter words" are required in the edited quote from AL mentioned above. Remember, the Qabalah is said by the Jews to be written in black and white words. Perhaps these dark words are a reference to that dark matter, which must be particulate, though we can't at this time, see it.

It is probable - even certain - that until one is completely transformed these movements of disgust and revolt are necessary to make one do WITHIN ONESELF what is needed to slam the door on them. For after all, the point is to not let them manifest.

The Philosophus is directed to gain a knowledge & control of the attractions and repulsions of his or her being. This is the last Grade before Dominus Liminis, which involves the total focus on the H.G.A.

...In this perpetual Becoming nothing is ever reproduced and some things disappear, so to speak, into the past; and when it's time for them to disappear, they seem - to our very limited consciousness - evil and repulsive: we revolt against them because their time is past.

This is the problem with the egregore of past Magi; as well, a warning as to why we should not 'hate' these old egregores.

...we reach a state of consciousness where we can look at all things with the smile of a complete certainty that everything is exactly as it should be.

--Aha! Connected to the principal of Universal Consciousness.

But if you were all-powerful, if your will and your vision were all-powerful, there would be no opportunity to rebel! You would always see that all things are as they should be! That is omnipotence.

[[When asked later about the meaning of this somewhat elliptical statement, Mother said: 'There are two stages. The first involves a mental (and possibly intuitive) vision of what will be (perhaps in an immediate future), and this is what we call seeing things "as they should be." The other is an identification with the supreme Will and the perception that at each second everything is exactly as the Supreme wants it to be, that it is the precise expression of the Supreme. The first is a vision of what is coming and says, "That's how things should be." But we overlook the distance between what presently exists and what is coming. While if we go high above and become one with the Consciousness of the supreme Will, we see that at every instant, at every moment in the universe, all is exactly as it should be - exactly as the Supreme wants it to be. That is Omnipotence.' ]]

Transcending the Manichean 'Good & Evil' is a complete acceptance of life on life's terms and not on the ideational terms we often seek to bring to life. I've often said this is the hardest work and should have

more completely said that this is the hardest work I know. Whatever the ultimate Abyss experience might be, the present conundrum is for the Philosophus and is that transcendence require to pierce the Veil of the Ethical Triad. And it is indeed, an ethical quandary to except such things as have caused such pain in any one person's life.

This state is very difficult to get out of. It is really Pharisaism - this sense of social dignity, this narrow-mindedness - because no one with an atom of intelligence would fall into such a hole! Those who have traveled through the world, for instance, and seen for themselves that social mores depend entirely upon climatic conditions, upon races and customs and still more upon the times, the epoch - they are able to look at it all with a smile. But the self-righteous ... oooh!

The zeitgeist or egregore of any culture is more apparent when looking from without that culture and helps us to see our own blind spot in this regard. And the best method is from the Universalist approach of that consciousness that lives outside these attractions and repulsions. Most Yogis refer here to the condition of stillness of the mind, even requiring unexciting foods and thoughts that the mind find a place of peace and calm.

A moment comes when self-observation is no longer possible. Even in these expressions 'All is You' or 'You are the All' (and the same holds for 'You are the Divine' or 'The Divine is you'), there is still something watching. A moment comes--it comes in flashes and doesn't easily remain--when it's the All who thinks, the All who knows, the All who feels, the All who lives. there's not even--not even--the feeling that you have reached this state. Then it is good. But up to this point there is still a small corner [of the 'I'] somewhere--generally the observer, the witness who is watching.

The above then becomes an excellent description of Samadhi.

It's not correct to say that you know you have no more ego. The only correct thing would be to affirm that you are ON THE WAY to having no more ego.

Identification with the Universal Mind is then absorption in NUIT as described for one to will at the close of the Gnostic Mass. Yet this seems an apparent contradiction to my 'ego-loser' criticism. But I'm not sure that Mother is then leading on to describe the Supramental Yoga as an ego-loser philosophy. Rather, she is already admitting that to claim to have lost the ego is impossible. So any claim of this nature by any guru must necessarily be a false claim and anyone in such a state would be incapable of producing thought...no less teaching.

Thought is a part of the fragmentary consciousness, which means it is of the Veil of Qesheth (and outside the Veil of Paroketh, which is the way to the Ethical Triad or the College of the Rosy Cross). And it is only the H.G.A. as that which abides in the Universal Consciousness, which must be allowed to place its harness (or yoke) on the lower ego that can allow any Master to communicate spiritual teachings. Hence, any and every master must be a prophet to some degree.

93/93

pj

Hi All,

93

After spending some time reading through some political literature, I've returned to reading Mother's Agenda, Vol. 2 (for those new to the list, this is a large tome of her notes and speeches as recorded by her devotee, Sat Prem). And at this point, I think we can show some evidence of the adeptness of the Mother; consistent with the evidence that I suggest in my two articles on the Magick Lamp (cf. [The Body of Light and the Magick Lamp](#) & [Phosphorescence & the Magick Lamp](#)). In her January 24, 1961 entry, we find:

At midnight I was lying in bed. (And I remained there from midnight until I o'clock fully awake. I don't know if my eyes were open or closed, but I was wide awake, NOT IN TRANCE - I could hear all the noises, the clocks, and so forth.) Then, lying flat, my entire body (but a slightly enlarged body, exceeding the purely physical form) became ONE vibration, extremely rapid and intense but immobile. I don't know how to explain this, because it did not move in space but was a vibration (that is, it wasn't motionless); yet it was motionless in space. And the exact form of my body was absolutely the most brilliant white Light of the supreme Consciousness, the consciousness OF the Supreme. It was IN the body and it was as though in EACH cell there was a vibration, and it was all part of a single BLOCK of vibration. It extended this much beyond the body (*gesture indicating about six centimeters*). I was absolutely immobile in my bed. Then, WITHOUT MOVING, without shifting,

it began consciously to rise up - without moving, you understand: I remained like this (*Mother holds her two joined and motionless hands at the level of her forehead, as if her entire body were mounting in prayer*) - consciously ... like an ascension of this consciousness [[The body-consciousness. ]] towards the supreme Consciousness.

The body was stretched out flat.

And for a quarter of an hour, the consciousness rose, rose, without moving. It kept rising up, up, up - until ... the junction was made.

A conscious junction, absolutely awake, NO TRANCE.

Thus the consciousness became the ONE Consciousness: perfect, eternal, outside time, outside space, outside movement ... beyond everything, in ... I don't know, in an ecstasy, a beatitude, something ineffable.

Here we find perhaps the most well articulated version of this phenomena that I have found in literature. That she describes this as a cellular consciousness (again, for those new to the list, cf. previous discussions on this as found in our archives <http://www.amhr.org/SupraYoga.html>) coming to some point of organizational unity. She then begins to describe the activity of this consciousness:

It organized and made the necessary decisions, somtimes down to the most minute details: what had to be done in this case or said in that case; and all of that TOGETHER, at once, not one by one but eseen entirely as a whole.

"[O]utside time," we have a description of the 'Knowledge & Conversation' ... but not as some lesser minds in Thelema have promoted with the idea of literally having a conversation where the 'angel' tells one what to do in a particular situation, in timely sequence. But as a wholistic event in which knowledge or Gnosis is conveyed. She then notes this "A truly ESSENTIAL change in the body" that is "very far from being the final change" with a lot more work to be done, and yet is "the conscious and total presence of the supramental Force in the body."

In other words, Tiphareth (the Sefira of the Adept consciousness) is the absolute realization of 'God in Man.' It is not the final attainment that results in the crossing of the Abyss, but the very significant attainment that is the crossing of the Veil of Paroketh.

93/93

pj

Hi All,

93

Continuing my read of Mother's Agenda, Mother begins to address what we would refer to as the 'schools of Magick' when she states; "*Seekers have always had the very same impression: that we are all incurable imbeciles. And always the same solution, to flee life and escape this folly. Now I see it from another angle...*" The Mother first provides a description of the Yellow School that also echoes through the classical Gnostic period in the pre-Christian era. She then states that she has a different point-of-view on the matter, which she describes in Sat Prem's February 7, 1961ev entry:

'Human nature is such that when you concentrate on your body you fall ill; when you concentrate on your heart and feelings you become unhappy; when you concentrate on the mind you get bewildered.'

(*Laughing*) And it's absolutely true!

'There are two ways of getting out of this precarious condition.

'One is very arduous: it is a severe and continuous tapasya. It is the way of the strong who are predestined for it.

It is as if the Mother pays homage to the Yellow School; validating it in its own rite (sotospeak), which would be consistent with the ways of the great masters. She notes that asceticism or "tapasya" is the "way of the strong", but that also one must be "predestined" for this. The assumption here is that the great ascetic masters are 'old souls' that have cultivated a strength of spirit to have evolved beyond or outside material incarnation, which then becomes their destiny.

'The other is to find something worth concentrating upon that diverts your attention from your small, personal self. The most effective is a big ideal, but there are innumerable things that enter into this category. Most commonly, people choose marriage, because it is the most easily available (*Mother laughs*). To love somebody and to love children makes you busy and compels you to forget your own self a little. But it is rarely successful, because love is not a common thing.

'Others turn to art, others to science; some choose a social or a political life, etc., etc.

'But here also, all depends on the sincerity and the endurance with which the chosen path is followed. Because here also, there are difficulties and obstacles to surmount.

In contrast, Mother then moves on to describe attributes of what we would call the White School of Magick. The idea of diverting attention from the "small, personal self" would be consistent with the Adoration of Nuit in Thelemic philosophy. We may approach this work through serious effort, such as the program of the A.'.A.'. provides, or we may even take a more 'mundane' approach, such as marriage and family. But it is this way that is of the nature of living life on this planet in this time. Still others serve a public life or the life of an artist or scientist; these being the paths of Will and Love under Will.

'So, in life, nothing comes without an effort and a struggle.

'And if you are not ready for the effort and the struggle, then it is better to accept the fact that life will be dull and unsatisfactory, and submit quietly to this fact.'

That's for the complainers.

The Mother then concludes her general thought with a description of what we might call the 'sleepers.' This is represented by the peasantry called the common man. As we find in most people is the narcissism of blind self-interest, without concern for one's society and an alienation from both society and nature. This is reinforced in our modern, consumerist culture with all its petty pleasures that serve to be nothing more than distractions from the boredom and dissatisfaction with life (what Sartre calls the "nausea").

And it's absolutely true - true at each stage, on all levels. Whatever level you have attained, even the very highest, if you concentrate on that [the body], it is finished! And all the difficulties begin, you know, with that very concentration that tries to draw down Light and Power - yogic concentration itself.

The first work in Yoga (after the ethical and moral practices) is the work of Asana and the ability to take one's concentration off the body, which is itself the conductor of the base emotions. It is as if this puts the body into a negative charge in relation to 'that which is above' that the body would become receptive to the light and electromagnetically attracting it down into materialization; a eucharistic effort.

So it would seem ... that if one wants to use his individuality, his body, to transform the whole - that is, if one wants to use his bodily presence to act upon the universal corporeal substance - there's no end to it. No end to the difficulties, no end to the battle ... BATTLE!

We can say also that there is no end to the possibilities! The "universal corporeal substance" is the Aethyr as discussed in our article: [Scientific Proof of Levi's Aethyr](#). And one who involves him or herself in this and with as we might say, fierce awareness, is engaged in the noble struggle of the Warrior, where Will brings valour by triumph. We engage ourselves in a 'world of contending forces' in a struggle for each our very own kingdom.

Those who try to lead a spiritual life have always been compared to warriors (there are classic writings on this subject), and one must truly be a *fighter* - 'fighter' is more exact than 'warrior' because you wage war against no one: everything wages war against you! Everything ... (*Mother makes a gesture like an avalanche falling upon her*) and with such savage opposition! ... Ah, well...

The spiritual warrior wages war with him or herself. I know my only true enemy is myself and that self is the most cunning and precarious. This is the disposition of one who engages life; grappling at it with both hands and yet without 'lust of result'; knowing that it's not the goal...but the journey, as per Liber LXV:I.25

**Thou wast long seeking Me; thou didst run forward so fast that I was unable to come up with thee. O thou darling fool! what bitterness thou didst crown thy days withal.**

You see, as long as there are currents swirling within you - swirling in the mind or the vital - you tell yourself that these currents are the cause of all the difficulties. But when there is nothing any longer? ... When there is a serene and immutable peace ... but still you are relentlessly hounded - oh, with such ferocity! ... You cannot imagine.

While this last part of her description should be seen as engaging to all warrior's of light; showing the lust for life itself, this is the very cause of *sorrow* for the Buddhist of the Yellow School. The nobility of kingdom is of no significance, but in the White School. And again, above the Abyss, the masters see "no difference" (a virtue stated by Nuit in Liber AL). It is in this world that we must choose a philosophical perspective.

93/93

pj

Hi All,

93

As I am nearing completion of the writing of the first draft of my thesis: [The Reunion of Science & Religion](#), it was interesting for me to find in this morning's reading of Mother's Agenda, that the Mother was also taking the abstracts of modern physics and incorporating this into her mystical thought.

Because all substance is ONE. All is one - we constantly forget that! We always have a sense of separation, and that is total, total falsehood; it's because we rely on what our eyes see, on ... (*Mother touches her hands and arms, as if to indicate a separate body, cut off from other bodies*). That is truly Falsehood. As soon as your consciousness changes a little, you realize that ... what we see is like an image plastered over something. But it's not true, NOT TRUE AT ALL. Even in the most material Matter, even a stone - even in a stone - as soon as one's consciousness changes, all this separation, all this division, completely vanishes. These are ... (how to put it?) modes of concentration (something akin to yet not quite that), vibratory modes WITHIN THE SAME THING.

Even our thoughts are physically connected to that sub-atomic particle matrix called the Aethyr (cf. [Scientific Proof of Levi's Aethyr](#)). Our individuality is presented here as a "mode of concentration." And indeed, when we take our 'fixation' off our individuality, we begin a view past our own narcissistic perspective and outward to the apprehension of Nuit.

[[Since 'Bohr's atom' at the beginning of the century, which with its electrons orbiting around a central nucleus like planets around a sun was to have been the mathematical model representing the ultimate constituent of matter, nuclear physicists have discovered many new elementary particles in the universe: from leptons to baryons, with neutrinos, pions, kaons, psi and khi particles in between! A recent - and unifying (!) - theory postulated by the American Nobel Laureate, Murray Gell-Mann, would reduce this somewhat startling enumeration to more reasonable proportions through the introduction of a unique sub-particle constituting all matter: the *quark*. Nevertheless, there would still exist several kinds of quarks (e.g., 'strange,' 'charmed,' 'colored' in red, yellow and blue) for accommodating the various qualities of matter. A proton, for example, would consist of three quarks: red, yellow and blue. However, it should be noted that quarks are basically mathematical intermediaries to facilitate the comprehension or interpretation of certain experiments thus far unexplained. Moreover, the simple question still remains, even if they do exist materially: 'What are quarks made of?' Nevertheless, a mathematical model resulting from a recent theory that attempts to represent our material universe strangely resembles Mother's perception, for it postulates a milieu consisting entirely of electromagnetic waves of very high frequency. According to this theory, Matter itself is the 'coagulation' of these waves at the moment they exceed a certain frequency threshold; our perception of emptiness, of fullness, of the hard or the transparent, being finally due only to the differences in vibratory frequencies - 'vibratory modes within the same thing.' But what is this 'same thing'? In the end, the *Agenda* is simply Mother's long quest in search of the reality of Matter: what is Matter ... truly? The 'transformation', perhaps, means simply to 'un-cover' what is actually there. ]]

For a more up-to-date rendering of the mystical interpretation of quantum physics, cf. our article; [Testing the Night of Pan](#).

93/93

pj

Hi PJ,

93

The last quotation was quite elegant. I have often considered that the great spiritual transformation consisted mainly of a sustained vision of clarity, in which the beauty and eternity of our existence is perceived as such. This ties in with both the Upanishadic, Socratic, and Thelemic dictum: 'know thyself'

93/93

Ryan

Hi Ryan,

93

Yes, I was interested in this 'fixation'; correlating it with the fixing of the assemblage point in Castaneda's jargon. And as you say, it takes a clarity in perspective, held in a "sustained vision" that produces enough force to move one's attention (the assemblage point) away from the various and contradictory needs of the various petty selves that make up our 'everyday consciousness.'

93/93

pj

Hi All,

93

Continuing with my morning reading, a special lesson for the Neophyte is presented in what we would call the 'impressions on the Pantacle,' which are themselves of the body and what Mother & Sri Aurobindo would call the 'subconscient.'

Right in the subconscient, a subconscient ... oh, hopelessly weak and dull and ... (how to put it?) enslaved to a host of things - enslaved to EVERYTHING. It has been unfolding before me night after night, night after night, to show me. Last night, it was indescribable! It goes on and on - it seems to have no limits! Naturally, the body feels the effects of this, poor thing! It is the body's subconscient, but it's not personal - it is personal and not personal: it becomes personal only when it enters the body.

The Pantacle is both the body and its intimately connected emotion-generating etheric vehicle; known by Astrologers as the *rising sign*, which is itself a construct of all our life experiences. The most powerful of these experiences and thoughts are said by modern psychologists to be those beyond the threshold of memory from our earliest moments after birth.

You can't imagine the accumulation of impressions recorded and stored in the subconscient, heaped one on top of another. Outwardly, you don't even notice, the waking consciousness isn't aware of it; but they come in, they keep on coming and coming, piling up ... hideous! So we'll see how long this is going to last.... I understand why people have never tried to change it: stir up that quagmire? ... No! It takes a lot (*laughing*), a lot of courage! Oh, it's so easy to escape, so easy to say, 'None of that concerns me. I belong to higher spheres, it doesn't concern me.'

The courage of the spiritual warrior is mirrored by the many sophists that take to spiritual journeying. Certainly, the courage to face the subconscient should be considered with great forewarning for one taking to one's first step on the spiritual path. I am reminded of the scene in Star Wars where Lucas in his original training by Yoda is led to a cave where he will face "fear." It is the nihilistic sophist who has already asserted that this world (which would then include the body) is an illusion and hence, these 'personality traits' may be suppressed and ignored. For this also, Crowley gives us a story in the Equinox of a Nun who refuses to do the dishes after the evening meal; not to sully herself on the evening before she is 'wed to the Lord.' And he conjectures that if one is so lazy in this life, how much worse would they be on the higher planes?

Anyway, it's obvious that nobody has succeeded, so far not a single person - and I understand! I understand. When you find yourself face to face with it, you wonder, 'How could anything possibly withstand this!'

It's almost a spiritual axiom; be very wary of one who would claim him or herself to be an Adept. We might even say that even of those, whom we've collectively observed to show some of the qualities we might ascribe to Adepthood must then be confounded by what the Mother has said above. If "not a single person" has succeeded in overcoming the conditioning of the subconscient, then even the greatest in our line and in any and all lineages has never fully 'transformed.' That doesn't mean they haven't found great heights and that they haven't shown some, even high degree of transformation, but that this elemental plane has not been mastered by the human race, which means there is yet work to do for all of us to advance human evolution.

*But is it necessary to descend to the same level as all these subconscious things? Can't they be acted upon from above?*

Sat Prem, devotee of the Mother asks this.

Act from above.... My child, I have been acting from above for more than thirty years! It changes nothing - or if it changes ... it doesn't transform.

From the Mother's response, the Philosophus should easily recognize the importance she would place in our system, upon the work of evocation. It is at this level that the elemental beings of our psyche are displayed, objectively before us; these beings belonging to the subconscient.

*Then one must descend to that level?*

Sat Prem, again asks.



Yes. By acting from above, one can keep these things under control, hold them in place, prevent them from taking any unpleasant initiatives, but that's not.... To transform means to transform.  
Even mastery can be achieved - it's quite easy to do from above. But for the transformation one must descend, and that is terrible....  
Otherwise, the subconscious will never be transformed, it will remain as it is.

The descent is into the Pyramid (as Jesus descended into Hell; the subconscious) is deep into the bowels of the Earth. It is here that we come to the laughter of 'Hell's own worm' that mines in this realm that includes the physical consciousness of our bodies; the subconscious.

AL II.63: "**Thou art exhaust in the voluptuous fullness of the inspiration; the expiration is sweeter than death, more rapid and laughterful than a caress of Hell's own worm.**"

Crowley's commentary to this verse provides some complementary insight into what the Mother is attempting to relate:

*This verse conceals a certain Magical Formula of the loftiest initiations. It refers to a method of using the breath, in connexion with the appropriate series of ideas, which is perhaps not to be taught directly. But it may be learnt by those who have attained the necessary degree of magical technique, suggested automatically to them by Nature Herself, just as newly-hatched chickens pick up corn without instruction.*

And Motta then nails it on the nose...  
*"Hell's own worm" is, of course, Hadit.*

This "loftiest" of initiations may be introduced by the Christian parable that teaches those who seat themselves last shall be seated first. And certainly the descent into the most libidinal aspects of our physically oriented psyche is to confront the worst in ourselves. And until this point, we can't really say that we truly know fear; this laughterful caress of the worm, Hadit. As Thelemites many celebrate the higher aspect of Hadit; the Kundalini Serpent that comes to entwine itself about our hearts (**LXV:I.27 "For I am the soft sinuous one entwined about thee, heart of gold!"**). But of the worm...?!!!! This is hard spiritual work.

One can even pose as a superman! (*Mother laughs*) But it remains like that (*gesture in the air*), it's not the real thing. It's not the new creation, it's not the next step in terrestrial evolution.  
You might as well say, 'Why are you in a hurry? Wait for Nature to do it.' But Nature would take a few million years and in the process squander away a host of people and things. A few million years are unimportant to her - a passing breeze.

Note that has traditionally (in the Western Mystery Tradition) been the concern of the Alchemist to advancing the work of nature's evolution. And the true alchemical vessel is the human body itself.

93/93

pj

Hi All,  
93

This morning's reading of Mother's Agenda presents a special study in the nature of Nuit and her connection to her "lord" Hadit.

Similarly, there must be people with a spiritual knowledge analogous to that of hunters, who can detect, perceive, that a person is in touch with the Supermind, while ordinary people know nothing about it and wouldn't notice. So he asks, 'I would like to know by what signs such a person can be recognized?'

First, the question is really mis-stated; by Motta's account and I would daresay, my own experience confirms this as a fairly accurate observation: we find disagreement with the idea that the 'wake-up'

person would not be in any way recognized by "ordinary" or profane people. Indeed, such a person should be provocatively disturbing to the sleepers. Motta writes on this:

**Certain people have a greater developed astral body than the norm, either due to deliberate training, genetic inheritance, magnetic influences of where they live or the people with which they enter into contact with. For example, trained Initiates, are themselves, developed to a high degree, but not of a degree raised enough to have overwhelmed the Ego, possess intensely magnetic, disturbing personalities for sensible people who are not accustomed to the existing presence of psychic force in high tension. In circumstances in the which Aspirants already of a certain development extend the conscience of the internal vehicles with greater ease, those that are not prepared can become extremely disturbed by the constant presence of an initiate. Therefore, advanced occultists that, without having yet reached total balance and destruction of one's powers, and allow the profane to enter in one's circle, are being imprudent and until indiscreet. But they cannot, in all fairness, be accused of abusing their faculties. They emanate force involuntarily, due to its high internal load. The initiates of higher advancement always live away from the multitude, they not only need isolation for their work, but know its influence produces a violent psychic reaction in the profane.**

Why should the sleeper know of that which he cannot comprehend? Only the higher consciousness of (as the I-Ching relates) the superior man can know of this higher state of mind. There's an old childhood taunt; "It takes one to know one" that really well applies here. So it's even arguable here, should one want to consider whether or not there is even any value in recognizing an Adept. We understand that new Gnosis may be generated by any Grade of Aspirant; though he or she may not even recognize it at the time. Even the exalted mediumship of prophecy is situated in the two Grades connected to the Path of Peh and below the Veil of Paroketh.

But certainly there is the warrior nature in the hunter; one who seeks him or herself to one's own Adepthood. This is as a hunger for the true Aspirant.

From the first chapter of Liber VII (attributed to Mars) we read of the hunter's devotion:

**VII:I.1 "My God, how I love Thee!"**

**VII:I.2 "With the vehement appetite of a beast I hunt Thee through the Universe."**

I can tell you right away that there are two signs - two certain, infallible signs...they are two things that can ONLY come with the supramental consciousness; without it, one cannot possess them - no yogic effort, no discipline, no tapasya can give them to you, while they come almost automatically with the supramental consciousness.

The Supramental Consciousness is in Thelemic terms, the attainment of Nuit, as Mother goes on to describe:

The first sign is perfect equality as Sri Aurobindo has described it (you must know it, there's a whole chapter on equality, *samata*, in *The Synthesis of Yoga*)...But this equality (which is not 'equanimity') is a particular STATE where one relates to all things, outer and inner, and to each individual thing, in the same way. That is truly perfect equality: vibrations from things, from people, from contacts have no power to alter that state.

Nuit tells us clearly:

**AL:I.4 "Every number is infinite; there is no difference."**

**AL:I.22 "Now, therefore, I am known to ye by my name Nuit, and to him by a secret name which I will give him when at last he knoweth me. Since I am Infinite Space, and the Infinite Stars thereof, do ye also thus. Bind nothing! Let there be no difference made among you between any one thing & any other thing; for thereby there cometh hurt."**

We all, the superior and inferior of the human race, participate equally in the collective consciousness of our age. In this, our time, the world presents the perfect image of our collective thoughts. That there is an evident hierarchy of some with greater depth and perception, that hierarchy is as varied (from mystics and artists to successful entrepreneurs and inventors) in the human spectrum as one could imagine...pun intended!

The second sign is a sense of ABSOLUTENESS in knowledge...This state CANNOT be obtained through any region of the mind, even the most illumined and exalted. It's ... not a 'certainty,' it's...a kind of absoluteness, without even any possibility of hesitation (there's no question of doubt), or anything like that. Without (how to say it ?).... All mental knowledge, even the highest, is a 'conclusive' knowledge, as it were: it comes as a conclusion of something else - an intuition, for instance (an intuition gives you a particular knowledge, and this knowledge is like the conclusion of the intuition). Even revelations are conclusions. They're all conclusions - the word 'conclusion' comes to me, but I don't know how to express it. This isn't the case, however, with the supramental experience - a kind of absolute. The feeling it gives is altogether unique - far beyond certainty...it is a FACT, things are FACTS. It is very, very difficult to explain. But with that ... one naturally has a complete power - the two things always go together...

The Mother's emphasis is of a certainty ("FACT") beyond certainty; though more poetically rendered in her usual manner of speech. And certainly, as if a vessel of Babalon, she echoes the certainty professed and promised by Nuit:

**AL:I.58 "I give unimaginable joys on earth: certainty, not faith, while in life, upon death; peace unutterable, rest, ecstasy; nor do I demand aught in sacrifice."**

But the fact remains: a kind of absoluteness in knowledge springing from identity - one is the thing one knows and experiences: one is it. One knows it because one is it.

Such absoluteness is within the confines of one's comprehension of self; represented in Thelemic terms as Hadit that is the source of one's Identity. The Gnostic Jesus professes in the Gospel of Thomas that when one attains complete knowledge of the Self, one will simultaneously obtain the knowledge of the depth and breadth of the ALL.

**AL:I.21 "With the God & the Adorer I am nothing: they do not see me. They are as upon the earth; I am Heaven, and there is no other God than me, and my lord Hadit."**

And so it is deep within ourselves that we travel (to "know thyself") and from such a point where the 'I' is perfectly centered, aligned and trained (asar un nefer), then one has the force to look outside and beyond oneself to a higher apprehension of the field of consciousness.

[[The following is the exact text of Mother's reply to this American gentleman: *Two irrefutable signs prove that one is in relation with the Supermind:*

- 1. A perfect and constant equality.*
- 2. An absolute certainty in knowledge.*

*To be perfect, the equality must be invariable and spontaneous, effortless, towards all circumstances, all happenings, all contacts, material or psychological, irrespective of their character and impact.*

*The absolute and indisputable certainty of an infallible knowledge through identity.*

Mother then made the following commentary regarding the 'impact' of circumstances, happenings, etc.: 'There is no longer this kind of opposition between what is an agreeable impact and what is a disagreeable one. There are no more "agreeable" things and "disagreeable" things: they are simply vibrations one registers. Usually when people receive a shock they do this (gesture of recoil), then they reflect, concentrate, and finally restore peace. But equality does not mean that! That's not what it is. The state must be SPONTANEOUS, constant and invariable.' ]]

93/93

pj

Hi All,

93

With this morning's reading, Sat Prem relates an excellent lecture from the Mother on one of Sri Aurobindo's aphorisms. And it really goes to the heart of the Thelemic paradigm.

58 -The animal, before he is corrupted, has not yet eaten of the tree of the knowledge of good and evil; the god has abandoned it for the tree of eternal life; man stands between the upper heaven and the lower nature.

As we shall see, both the Mother & Sri Aurobindo show the Western orientation of their psyche.

*Was there actually an earthly paradise? Why was man banished from it?*

From an historical viewpoint (not psychological, but historical), based on my memories (only I can't prove it, nothing can be proved<sup>1</sup>, and I don't believe any truly historical proof has come down to us - or in any case, it hasn't been found yet), but according to my memories.... (*Mother shuts her eyes as if she were going off in search of her memories; she will speak all the rest of the time with eyes closed.*) Certainly at one period of the earth's history there was a kind of 'earthly paradise,' in the sense that there was a perfectly harmonious and perfectly natural life: the manifestation of Mind was in accord - was STILL in complete accord - and in total harmony with the ascending march of Nature<sup>2</sup>, without perversion or deformation. [120] This was the first stage of Mind's manifestation in material forms.

1 The psychic memories of our race; that which Jung referred to as the *Akashic Records*, are filtered through the epistemological and mythological orientation the mind-body complex.

2. This is the time that Jaynes referred to in his book, On the Origins of Consciousness & the Breakdown of the Bicameral Mind (an important read!); consciousness was yet centered in the cerebellum and not the frontal lobes as it is in the present state of our evolution. Today, it is this part of the brain that generates dreams as well as being involved in the automatic consciousness of the body, and hence its healing capacities. In the Western paradigm, this is the pseudepigraphic time when Enoch was said to walk on the Earth with God...and hold conversation with him (sic). Direct contact with the spiritual realm was said to be had, which is why dreams are still considered important. As we moved the centering of our consciousness to the Cerebral Cortex, ritual and symbols became the keys to what we were beginning to forget. It is still that way today; and as then, the study of Enochian Magick becomes of key importance in its relation to the pseudepigraphical *Merkabah Tradition*.

How long did it last? It's hard to say. But for man it was a life like a sort of flowering of animal life. My memory is of a life where the body was perfectly adapted to its natural surroundings. The climate was in harmony with the needs of the body, the body with the demands of the climate. Life was wholly spontaneous and natural, as a more luminous and conscious animal life would be, with absolutely none of the complications and deformations brought in later by the mind as it developed.

I have a recollection of this life, for I relived it when I first became conscious of the life of the entire earth; but I can't say how long it lasted or what area it covered - I don't know. I only remember the conditions at that time, the state of material Nature and the human form and human consciousness, and this state of harmony with all the other elements of the earth: harmony with animal life and a great harmony with plant life - there was a kind of spontaneous knowledge of how to use the things of Nature, the qualities of plants, fruits and all that vegetal nature could offer. There was no aggressiveness, no fear, no contradictions or frictions, and no perversion - the mind was pure, simple, luminous, uncomplicated.

The past life memories being recalled here and comprising a major part of this lecture, again are connected with the Akashic Records seems to me to be a subconscious memory of the body-mind complex.

It was certainly with the progress of evolution, the march of evolution, when the mind began to develop for and in itself, that ALL the complications, all the deformations began.

At the beginning of what we might call the subconscious memory of this pseudepigraphal ontology, as found in Liber Trigrammaton, we find these "deformations" referred to as an "imperfection and stain" upon perfection or the "stainless Abode." Ultimately, symbols are perverted and profaned; or we could say, deformed.

Indeed, this story of Genesis that seems so childish does contain a truth. The old traditions like Genesis resembled the Vedas in that each letter [[In Genesis, Hebraic letters. ]] was the symbol of a knowledge; it was the pictorial résumé of a traditional knowledge, just as the Veda contains a pictorial résumé of the knowledge of its time.

The symbols and letters of these two ancient systems should be considered together as they both share a common heritage.

But what's more, even the symbol had a reality in the sense that there was truly a period when life upon earth (the first manifestation of mentalized Matter in human forms) was still in complete harmony with all that preceded it. It was only later that....

The tree of knowledge symbolizes this kind of knowledge ... a material knowledge, no longer divine because its origin was the sense of division - and this is what began to spoil everything.

In Liber Trigrammaton (cf. our commentary: [Liber Trigrammaton Expounded](#)), we find reference to this again, as the original perfection that is "Nothing under its three forms" a clear reference to the AIN and the NOT. The idea of an ontological period of perfection in human history is logically absurd in this light. Even the story in Liber Trigrammaton (especially, as compared with Genesis) is an epistemologically and culturally oriented subconscious memory.

How long did this period last? I am unable to say. (Because my recollection is of an almost immortal life; it seems that it was through some sort of evolutionary accident that the destruction of forms became necessary for progress.) [121] And where did it take place? ... From certain impressions (but these are only impressions), it would seem that it was in the vicinity of either this side of Ceylon and India or the other, I don't know exactly (*Mother indicates the Indian Ocean either west of Ceylon and India or to the east between Ceylon and Java*), although certainly the place no longer exists; it must have been swallowed up by the sea. I have a very clear vision of the place and a consciousness of that life and its forms, but I can't give precise material details. Did it last for centuries, was it ... ? I don't know. To tell the truth, when I was reliving those moments I wasn't curious about such details (for one is in another mental state where there is no curiosity about material details: all things turn into psychological facts). It was something so simple, luminous, harmonious, far removed from all our usual preoccupations - those very preoccupations with time and space. It was a spontaneous life, extremely beautiful, and so close to Nature - a natural flowering of animal life. There were no oppositions or contradictions, nothing of the kind - everything happened in the best way possible.

A similar memory has recurred several times under different circumstances - not exactly the same scene and the same images, because it wasn't something I was seeing but A LIFE I was living. During a certain period, at any time, night or day, I would experience a particular state of trance in which I was rediscovering a life I had lived. I was fully conscious that this life had to do with the first flowering of the human form upon earth, the first human forms able to incarnate the divine being from above. This was the first time I could manifest in a particular terrestrial form (not a general life but an individual form); that is, for the first time, through the mentalization of this material substance, the junction between the higher Being and the lower being was made. I have lived that several times, and always in a similar setting and with quite a similar feeling of such joyous simplicity, without complexity, without problems, without all these questions. It was the blossoming of a joy of life - nothing but that; love and harmony prevailed: flowers, minerals, animals all got along together perfectly.

Because this is all a subconscious memory of the mind-body complex, it may even be a key to the composition of the body itself, as I will discuss in greater detail in my soon to be forthcoming work: [The Reunion of Science and Religion](#).

Things began to go wrong only a LONG time afterwards, long after (but this is a personal impression), probably because certain mental crystallizations were necessary, inevitable, for the general evolution, so that the mind might prepare itself to move on to something else. [122] That was when ... oh, it seems like a fall into a pit - into ugliness, darkness! Everything became so dark, so ugly, so difficult, so painful. Really ... really the sense of a fall.

This is the descent into matter, demonstrated on the Tree-of-Life as Malkuth; hanging pendant to the rest of the Tree. And note, the whole of the Qabalah is centered on the Book of Genesis; that half that the Jews have (according to AL).

But outside of this creation, a creation can be imagined (or could have been) where this disorder would not have occurred.<sup>3</sup> Sri Aurobindo saw it in approximately the same way: a sort of 'accident,' as it were - but an 'accident' allowing the manifestation a far greater and more total perfection than if it had never occurred. But this is all still in the realm of speculation<sup>4</sup>, and useless speculation at that. In any case, the experience, the feeling, is that all at once ... (*Mother makes the gesture of a brutal fall*) oh!

3. At the ending of Liber Trigrammaton, the Silver Star is concealed as a light to return to the "stainless Abode." In a certain sense, this is a condensation of the experience of our involution into matter (as the divine beings that we are!). The work of the Master of the Temple (the Avatar) and "certain holy nuns" (the Secret Chiefs) may be viewed as an allegory for the alchemical distillation of this ontology into one very potent symbol.

4. Again (as per Footnote 1 above), psychic history as bi-product of our epistemological orientation; particularly in the Western paradigm. The memories or Akashic Records being derived of the body, are as impressions upon our Pantacle, deep in our biology. But also this memory process is the work of the Major Adept; part of who's Task is the recalling of past lives. But who's to say that this should be of individuals as Crowley suggests with his identifications with Eliphas Levi and Sir Edward Kelly?

For the earth it probably happened like that, all at once: a sort of ascent, then the fall. But the earth is a tiny concentration - universally, it's something else.

The recollection of those times is stored somewhere in the terrestrial memory, that region where all the earth's memories are inscribed. Those who contact this memory can tell you that the earthly paradise still exists somewhere. [[ This is the origin of such legends as *Shangri-la*. But 'psychics' most often

confuse two planes of reality, attributing to their SUBTLE vision a physical reality which it does not have or no longer has: they have merely entered into contact with the memory of a place - for places, like beings, have a memory. ]] But it doesn't exist materially.... I don't know, I don't see it.

The memory of the Golden Age and Age of Innocence is very Western and not wholly contained in Genesis, but in many Western cultures. Greco-Roman mythology also recognizes this, along with the Egyptian Zep Tepi or beginning times when the gods visited the Earth.

Of course, these things can always be explained symbolically. Theon explained man's 'exile' like this: when the Being - the hostile Being - assumed the position of the Lord Supreme in relation to the terrestrial realization, he didn't want humanity to progress mentally and gain a knowledge permitting it to stop obeying him! ... [123] That is Theon's occult explanation.

According to Theon, the serpent wasn't the spirit of evil at all: it was the evolutionary Force. And Sri Aurobindo fully agreed; he used to tell me the same thing: the evolutionary power - the mental evolutionary power - is what drove man to gain knowledge, a knowledge of division. And it's a fact that along with the sense of Good and Evil, man became conscious of himself. Naturally, this ruined everything and he couldn't stay: it was his own consciousness that drove him out of Paradise - he could no longer stay.

Then was man banished by Jehovah or by his own consciousness ?

These are just two ways of seeing the same thing!

In my view, all these old Scriptures and ancient traditions have a graduated content (*gesture showing different levels of understanding*), and according to the needs of the epoch and the people, one symbol or another was drawn upon. But a time comes when one goes beyond these things and sees them from what Sri Aurobindo calls 'the other hemisphere,' where one realizes that they are only modes of expression to put one in contact - a kind of bridge or link between the lower way of seeing and the higher way of knowing.

A time comes when all these disputes - 'Ah, no, this is like this, that is like that'-seem so silly, so silly! And there is nothing more comical than this spontaneous reply so many people give: 'Oh, that's impossible!' Because with even the most rudimentary intellectual development, you would know you couldn't even think of something if it weren't possible!

When once, the outer symbols were aligned with their esoteric counterparts, religion, spirituality and science were one discipline. And hopefully, they are in the process of reuniting.

So, mon petit, we've had quite a little chat!

Is everything all right? ... Yes?

Oh, you know, if that could be found again.... But how? [[At first, Mother had said, 'But it's impossible.' Then, laughing, she had the word deleted. ]]

Truly, they have ruined the earth, they have ruined it - they have ruined the atmosphere, they have ruined everything; and for it to become something like the earthly paradise again, ohh! What a long way to go - psychologically, above all. [124] Even the very structure of Matter (*Mother fingers the air around her*), with their bombs and their experiments and their ... oh, they have made a mess of it all! They have truly made a mess of Matter.

Probably ... no, not probably, it's absolutely certain that this was necessary for kneading matter, churning it, to prepare it to receive THAT, the new thing yet to manifest.

The Earth is exactly like it should be; all is a part of the transformation we've yet to make. Our ideas of order, justice, etc. are not yet in line with a reality we don't yet even understand. This remains the most difficult conundrum of the mystic; to accept the world and its state of affairs as being exactly as it should be with all that is happening to serve this ultimate distillation. The wars and seeming evils of this world are necessary and should be welcomed as generations of *love under will* as much as the celebration of a wedding and good music. As it is said in Liber LXV: I -

**33. Let us take our delight in the multitude of men! Let us shape unto ourselves a boat of mother-of-pearl from them, that we may ride upon the river of Amrit!**

**34. Thou seest yon petal of amaranth, blown by the wind from the low sweet brows of Hathor?**

**35. (The Magister saw it and rejoiced in the beauty of it.) Listen!**

**36. (From a certain world came an infinite wail.) That falling petal seemed to the little ones a wave to engulf their continent.**

**37. So they will reproach thy servant, saying: Who hath set thee to save us?**

38. He will be sore distressed.

39. All they understand not that thou and I are fashioning a boat of mother-of-pearl. We will sail down the river of Amrit even to the yew-groves of Yama, where we may rejoice exceedingly.

40. The joy of men shall be our silver gleam, their woe our blue gleam -- all in the mother-of-pearl.

Matter was very simple and very harmonious and very luminous not complex enough. This complexity is what ruined everything, but ... it will lead to an INFINITELY more conscious realization - infinitely more conscious. And when the earth again becomes as harmonious, simple, luminous, pure - simple, pure, purely divine - then, with this complexity added, something can be achieved.

Again, cf. the end of Liber Trigrammaton; that which comes at the end is far greater than had nothing ever happened. Our racial experiences are the pastimes of the Universal Mind. It is the only way that that which is infinite can become more than what it already is. The dream of life is very real indeed.

93/93

pj

Hi All,

93

A little more reading of Mother's Agenda this afternoon brings me to something interesting in the March 14, 1961ev entry.

I have been honored with a form of filariasis which occurs perhaps not once in a million cases.... The doctor isn't tearing his hair out because that's not his way, but he is perplexed.

First, let's take a look at Wikipedia in order to find the nature of the Mother's affliction:

*Filariasis (Philariasis) is a parasitic and is considered an infectious tropical disease, that is caused by thread-like filarial nematode worms in the superfamily Filarioidea,<sup>[1]</sup> also known as "filariae".<sup>[2]</sup> There are 9 known filarial nematodes which use humans as the definitive host. These are divided into 3 groups according to the niche within the body that they occupy: lymphatic filariasis, subcutaneous filariasis, and serous cavity filariasis. Lymphatic filariasis is caused by the worms *Wuchereria bancrofti*, *Brugia malayi*, and *Brugia timori*. These worms occupy the lymphatic system, including the lymph nodes, and in chronic cases these worms lead to the disease elephantiasis. Subcutaneous filariasis is caused by *loa loa* (the African eye worm), *Mansonella streptocerca*, *Onchocerca volvulus*, and *Dracunculus medinensis* (the guinea worm). These worms occupy the subcutaneous layer of the skin, in the fat layer. Serous cavity filariasis is caused by the worms *Mansonella perstans* and *Mansonella ozzardi*, which occupy the serous cavity of the abdomen. In all cases, the transmitting vectors are either blood sucking insects (flies or mosquitoes), or copepod crustaceans in the case of *Dracunculus medinensis*.*

Mother first notes that the acquisition of this parasite is for her, an honor. At least for us it gave her pause to give the following lecture. But I don't know that this was all that comfortable for her. Some of the worst aspects of this disease is that it can cause a hardening of the skin and elephantitis. Certainly, her allegedly conscious cells don't seem to notice the problem, per se...or the discomfort in this is generating an even greater awareness of her body as if in some form of Mahsapithana.

Yet the cells sense so perfectly that... All the experiences in the subconscious at night are quite clear proofs that a ... a WORLD of things and vibrations is being cleaned out - all the vibrations opposed to the cellular transformation. But how can one poor little body do all that work! The body is quite aware of being a sort of accumulation and concentration of things (yet there is inevitably a selection - *Mother laughs* - because if everything had to be worked out in one center like this [her body] it would be ... it would be impossible!). Oh, if you knew how deeply and perfectly convinced these cells are, in all their groups and sub-groups, each one individually and within the whole, that everything is not only decreed but executed by the Divine, everything! They have a kind of constant awareness so filled with... a conscious faith in His infinite wisdom, even when there is what the ordinary consciousness calls suffering or pain. That's not what it is for the cells - it's something else! And the result is a state of ... yes, a state of peaceful combat. There is a sense of Peace, the vibration of Peace, and simultaneously an impression of being ... (how to put it?) on the alert, in constant combat. Taken all together it creates a rather odd situation.

Pain is a human affliction that occurs in our minds, which are far more complex than the mentality of those lifeforms inside of each and every cell; the mitochondria (composed of symbiant eukyotes and prokyotes) having a functionally positive symbiant/parasitic relationship with the life of the cell...or the simple form of which the cell represents a more complex structure.

And within ... oh! It's like waves, constantly, the equivalent of those nuances of color I was speaking about, waves of this joy of life, the joy of life rippling past, touching; but instead of being... At times, you see, the body is in a sort of equilibrium (what we, in our ordinary outer consciousness, call 'equilibrium' - that is, good health), and then this joy is constant, like swells on the sea (*Mother shapes great waves*): it seems to flow on behind everything; it comes and shows its face for a moment, then vanishes. In the very tiny things of life - yes, physical life - the joy of these things, the joy life contains, this luminous, special kind of vibration, rises up as if to remind us that it's here; it is here, it mustn't be forgotten, it's here - but it's kept down by this ... tension.

Then, from time to time, everything seems to be on the edge of a precipice; the body doesn't fall simply because it keeps its balance - but without this higher state of perfect faith, one would surely fall!  
All together, as a whole, it's something so ... peculiar! [[In other words, this coexistence or simultaneity of joy and tension, combat and peace, progress in the cellular consciousness and physical disequilibrium, form a physiological whole which is ... strange. ]]

This simply affords me personally to consider the great psycho-physical tension that I, myself am experiencing in my own steps; standing yet, before the Veil of Paroketh. I have suggested, subtly, in my writings on the Magick Lamp (cf. our A.'.A.'. webpage), that just this sort of tension, between the heights of mystical ecstasy and troughs of physical tension that become placed on both the body and in the psyche (as pain is also in the mind) ... that just this sort of tension is what produces that phosphorescent affect.

93/93

pj

Hi All,

93

This morning's reading of Mother's tome comes to what I have noted as one of the major conundrums for the mystic. Gnosis brings us a knowledge of the world wherein we come to see that everything in the world and our lives is built up from our individual and collective thoughts. Therefore, there is no wrong...everything is exactly as it should be! If you or I have a problem with this, this is no matter but for the happiness or lack thereof that we choose to carry in each, ourselves.

But things as they are wouldn't be changed at all. I have had a very clear experience of this: the absoluteness of all that is materially; everything we think we are doing, or are planning, or intending, doesn't change anything about anything. But then, I was intent upon understanding what difference there can be between the true and the false state, SINCE MATERIALLY EVERYTHING IS EXACTLY AS IT SHOULD BE. (We think that things are like this or like that because of certain reactions we have, but our very reactions are as absolute and decreed as the thing itself.)

My personal interest in politics and especially American politics lies in a culture that feeds on the idea that all is not well and that we need to do something to change it. And boy, do I have complaints...ROFL. But I note also that these thoughts are already blended into the collective thoughts of our race and these thoughts are as proactively manifest as your thoughts and the thoughts of all humanity. So no matter what passions we choose to engage in, humanity moves to its ever manifesting destiny. My vanity is either there for me to enjoy...or to eschew...it is my act of love under will...mine to enjoy. As Patti Smith said, my sins are my own...or rather, my vices are there for me to celebrate.

And yet....

I have had this experience, and I remember it even went on for several days; I saw all material circumstances as an absolute - an absolute that we perceive as an unfolding, but which is an eternally existing absolute. I had this experience, and at the same time I had a very clear perception of what falsehood is - the lie; what, from the psychological, the mental point of view, Sri Aurobindo, translating from the Sanskrit, called *crookedness*. [[*The Rishis distinguished between the 'straight' (almost in the optical sense: that which allows the ray to pass straight through) and the twisted or crooked consciousness.* ]] We attribute the course of circumstances to our psychological reactions - and indeed, they are used momentarily because everything collaborates either consciously or unconsciously to make things be what they have to be -

The light of the Sun is fractured into a "crookedness" that in its refraction, gives us a rainbow of colors. This is why Gurdjieff says we really live under the energy of the Sun's reflected light, which is the light of the Moon. This is the realm of our knee-jerk reactions, which explains why in the Task of the Zelator (who enters Qesheth), he or she is instructed to learn to observe and control is automatic consciousness. In part, it is our psychological reactions with our intellect rationalizing after the fact. I do see this automatic consciousness as much more than this, e.g. such as how to handle oneself in difficult and/or even dangerous situations, et al. Castaneda refers to this as acting with impeccability.

Now I no longer have the experience of that state except as a memory, so I can't formulate it accurately. But what was very clear and comes very often - very often - is the perception of a superimposition of falsehood over a real fact. This brings us back to what I was telling you some time ago, [[*Agenda I* of December 31, 1960. ]] that everything is very simple in its truth, that human consciousness is what complicates everything. But the former was an even more total experience of it.



Everything that has ever been written on the experience of Samadhi has been written after that Samadhi has been interrupted. Mother makes this point in her usual offhand manner. Though in Sat Prem's response to Mother's point, he involves himself in a central Christian issue (at least in the Bible Belt of the U.S.)...that of predestination. Indeed, those in the 'NewAge' community using tarot and other divinatory tools believe they can predict the future, which implies this idea. So it's quite a pervasive idea that exists outside Christianity as well.

*Of course, one might wonder what the meaning of everything here is, if it has all been already accomplished above, on an occult plane, and we are merely re-enacting it.*

No, no!

*We are like puppets!*

No! That's exactly our falsehood! What we see is not THE THING; it's a reflection, a distorted image in our consciousness. The thing itself exists outside this reflection, and in that existence it doesn't have the character we attribute to it. Once we have grasped this, we understand that we can get out of it - otherwise, we could never get out!

For the sleepers, there is not even the elemental consciousness of Malkuth, which comes with early preliminary steps on the path before one can really manifest as a Neophyte. And even from this perspective, the Veil of Qesheth is more a suspicion than an actuality. But the Zelator moves into the Veil and even comes to marvel at the many colors...some of them may even seduce him for a bit.

There is a universal unfolding, the true unfolding, that of the Supreme Lord who watches (this is the best way to put it) his own unfoldment. But for some reason or other, there has been a deformation of consciousness which makes us see this unfolding as something separate, a more or less adequate expression of the Divine Will. But it isn't so! It is the very unfolding of the Divine within Himself - within Himself, from Himself, for Himself. And it's simply our falsehood that makes a separate thing of it ... The very fact of objectifying (what WE call 'objectification') is already a falsehood. [[Satprem remarked that this sentence might be interpreted in an 'illusionist' sense (i.e., that the objectification of the material world would be a falsehood), and Mother replied: 'No, it's not the objectification that is a falsehood, but our conception of the objectification as being something other than THAT. When we say that "He objectifies," well, we are thinking something that is not the truth-that is no longer the truth.' ]]

Objectification is the work of the ego...marveling at some of the colors...looking at them as permanent, fixed objects...seeing certain things as absolutely true or false...as real needs and desires. But all things are in a state of constant change and even in but a few years, all our joy and all our woes will be completely gone...forgotten...as we will become. But the ego takes what is now, in this moment in error...as unchanging and permanent. The suspicion of change can cause obsession, fear and many of the worst elements in our personalities. Yet, we intuitively understand this change as well. This is what leads us to that non-objective samadhi...to act without lust of result.

But you have to have a firm head on your shoulders. You must always be able to refer to THAT (*pointing above*) and then here, silence (*Mother touches her forehead*): peace, peace, peace, stop everything, stop everything. Don't try, above all, don't try to understand! Oh, there is nothing more dangerous! We try to understand with an instrument not made for understanding, that's incapable of understanding.

Per the Gnostic Mass; "thou are that and that am I." But even more interesting to me in the above quote, is a quote from LXV:I -

**54. Then said Adonai: Thou hast the Head of the Hawk, and thy Phallus is the Phallus of Asar. Thou knowest the white, and thou knowest the black, and thou knowest that these are one. But why seekest thou the knowledge of their equivalence?**

**55. And he said: That my Work may be right.**

**56. And Adonai said: The strong brown reaper swept his swathe and rejoiced. The wise man counted his muscles, and pondered, and understood not, and was sad. Reap thou, and rejoice!**

I had a vision of a kind of infinite Eternity through which the Supreme Consciousness voyages [[In 'Questions and Answers,' February 5, 1958 (the 'Great Voyage of the Supreme'). ]]; and the path this Consciousness travels is what we call the 'manifestation.' And this vision explained absolute freedom, it explained how both things - absolute freedom and absolute determinism - could coexist in an absolute way. The image in my vision was of an eternal Infinity in which that Consciousness voyages - one can't even say 'freely,' because 'freely' would imply that it could be otherwise.

Above the Abyss, there is no difference; no difference between "absolute freedom and absolute determinism," which may be presented in terms of an analogy. If infinity is a fish bowl, we as the fish have the freedom to go anywhere we want within the bowl, but we are yet limited by the bowl. Now, Universal Mind has no limits; it is so much so that it is even what it is not. This is really a mind-boggling concept. But its projection forward into manifestation explores all these possibilities; and it will do all things and have all experiences. This is absolute predestination. And yet, it is absolutely free to do anything and everything and to experience anything and everything. As an antithesis to the Calvinistic model, this has nothing to do with our personal destinies; each of us being but one of those nodes of possibilities for the Universal Mind. We are as if in that fishbowl. In other words my destiny is affected by my capacities, talents, etc. That's my fishbowl; that I decide to utilize one talent and not another ... or even to ignore all my talents ... this is my liberty.

All who experience this say that the first movement of the manifestation, or the creation (creation, manifestation, objectification: all these words are imperfect) is CHIT, Consciousness that becomes Power. Consequently, Consciousness goes voyaging along in SAT, in Being - static, eternal, infinite and necessarily outside time and space - and this movement of Consciousness is what produces time and space within this Infinity and Eternity.

Crowley equivocates Sat, Chit and Ananda to the last three Sefirot as an unfoldment of consciousness; fully attained in the sixth Sefira. Sat is 'being' or the 'essence of being' and associated with the Netzach; Chit is 'thought or intellection,' which I find interesting in that Mother equivocates it to power, though the name of the Sefira is 'splendour.' We could draw some analogy from this if we wish, but I prefer the idea of directing consciousness, which is the nature of thought. And finally, Ananda, which is 'bliss' for Yesod; wherein all magickal work takes place (cf. The Wake World). Note that Liber AL preaches that life is pure joy.

Sat Prem's note on this follows...something that interests me as with my forthcoming book, science and religion or spirituality are once again becoming one and the same thing. And new shamans are emerging.

[[Once again, Mother's experience coincides with modern science, which is beginning to discover that time and space are not fixed and INDEPENDENT quantities - as, from the Greeks right up to Newton, we had been accustomed to believe - but a four-dimensional system, with three coordinates of space and one of time, DEPENDENT UPON THE PHYSICAL PHENOMENA DEVELOPING THEREIN. Such is 'Riemann's Space,' used by Einstein in his General Theory of Relativity. Thus, a trajectory - i.e., in principle, a fixed distance, a quantity of space to be traversed-is a function of the time taken to traverse it: there is no straight line between two points, or rather the 'straight' line is a function of the rate of speed. There is no 'fixed' quantity of space, but rather rates of speed which determine their own space (or their own measure of space). Space-time is thus no longer a fixed quantity, but, according to science, the PRODUCT ... of what? Of a certain rate of unfolding? But what is unfolding? A rocket, a train, muscles? ... Or a certain brain which has generated increasingly perfected instruments adapted to its own mode of being, like a flying fish flying farther and farther (and faster and faster) but finally falling back into its own oceanic fishbowl. Yet what would this space-time be for another kind of fishbowl, another kind of consciousness: a supramental consciousness, for example, which can be instantaneously at any point in 'space' - there is no more space! And no more time. There is no more 'trajectory': the trajectory is within itself. The fishbowl is shattered, and the whole evolutionary succession of little fishbowls as well. Thus, as Mother tells it, space and time are a 'PRODUCT Of the movement of consciousness.' A variable space-time, which not only changes according to our mechanical equipment, but according to the consciousness utilizing the equipment, and which ultimately utilizes only itself; consciousness, at the end of the evolutionary curve, has become its own equipment and the sole mechanism of the universe. ]]

This leads to the understanding that things can simultaneously be absolutely free and absolutely determined.

93/93

pj

Hi All,

93

This morning's reading from Mother's tome brings something personally rewarding to the fore. Probably the greatest amount of contention generated by Thelemic philosophy was presented by Marcelo Motta. He basically put into words something originally championed by Crowley but often ignored by the politically correct, NewAge mentality that still assaults mental clarity with the egregore of Jesus and the massive superstition that flows through almost all the human community. This bleeds into our politics and confounds all questing for liberty.

*(Mother comes in with a book by Alice Bailey, 'Discipleship in the New Age,' which had recently been sent to her. Pavitra is present and shows Mother a brochure he has received, 'World Goodwill Bulletin,' and protests against this proliferation of movements all claiming to work towards 'world union,' and proselytes making so-called 'spiritual' propaganda without having found, within and by themselves, the true spiritual foundation. Mother goes on.)*

But these people just can't get out of their education! Here is a lady [A. Bailey], quite renowned, it seems (she's dead now), who became the disciple of a Tibetan lama ... and she still speaks of Christ as the sole Avatar! She just can't get out of it!

And each one has the absolute Truth!

*(Laughing)* But it made me so angry (why, I don't know). Not anger, but a kind of ... oh, it's exasperating!

World Union today is presented as the New World Order that was first publicly coined by the first President Bush and tied into a whole line of political fascists that today, still retain their Nazi roots. A strong anti-Occultism is a major part of their platform as well. This ignorance is upheld by a worship of Jesus that breeds religious intolerance and the worst in human depravity. Though a bit laden with propaganda in its own right, I strongly recommend the reading of two Jim Marrs books: Rule by Secrecy & The Rise of the Fourth Reich.

The first thing I did this morning was to open this book by Alice Bailey (I've had it for several days, I had to have a look at it). So I looked ... Ah, I said - well, well! Here's a person who's dead now, but she was the disciple of a Tibetan Buddhist lama and considered a very great spiritual leader, and she writes, 'Christ is the incarnation of divine love on earth.' And that's that. 'And the world will be transformed when Christ is reborn, when he comes back to earth.' But why the devil does she put 'Christ'? Because she was born Christian? ... It's deplorable.

Alice Bailey betrayed HPB and turned Theosophy into something that would have sickened its founder. Her Christianity and the Mother's comment show how Motta's teaching on the subject was/is so on point. Motta asserted that though one may even come to realize the fraud perpetuated by the Roman Church, the conditioning due to being born in a Christist culture may be quite difficult to shake off. Obviously Bailey never even tried to shake it off. She's turning Occultism into a mystical Christianity that is perhaps in this day and age, one of the strongest examples of an oxymoron.

And such a mixture of everything - everything! Instead of making a synthesis, they make a pot-pourri. They scoop it all up, toss it together, whip it up a little, use a bunch of words that have nothing to do with one another, and then serve it to you!

And they want to shove me in there, too! No thanks.

This is probably where this bizarre idea in the Occult community started; the idea that one could mix into some sort of philosophical stew, bits and pieces from any and all philosophical systems to suit one's personal predilections. It leads to the fundamentally leading argument by these people: If it's good for you, then it's good. !!!? Practical work is converted into belief systems that bring nothing but a blindly arrogant confidence to the individual; a personal satisfaction that sends them right back to sleep.

*(Satprem.) There's this passage on propaganda by Sri Aurobindo I sent to the World Union people. It should really be published everywhere. Do you remember it? 'I don't believe in propaganda...'* *[[The following is the exact text referred to, an extract from one of Sri Aurobindo's letters: 'I don't believe in advertisement except for books etc., and in propaganda except for politics and patent medicines. But for serious work it is a poison. It means either a stunt or a boom - and stunts and booms exhaust the thing they carry on their crest and leave it lifeless and broken high and dry on the shores of nowhere - or it means a movement. A movement in the case of a work like mine means the founding of a school or a sect or some other damned nonsense. It means that hundreds or thousands of useless people join in and corrupt the work or reduce it to a pompous farce from which the Truth that was coming down recedes into secrecy and silence. It is what has happened to the "religions" and is the reason of their failure....' 2.10.1934*

This type of work is certainly 'Black Lodge' (not to be confused with the Black School of Magick, which is entirely different) in that it confuses the symbols as discussed in Liber Trigrammaton.

World Union wanted to do 'a spiritual work on earth' and to create 'human unity.' I told them, 'You are taking something of an inward nature and you want to externalize it, so naturally it immediately goes rotten.'

I've seen this happen in the Thelemic community as well. People join the various organizations that claim to be Thelemic and take some introductory initiation ceremony...and the next thing you know, they're putting up their own lodge and out evangelizing to grow this lodge; even to forming their own rites and practices (efforts they don't usually make themselves do), as if their belief structure has given them some great knowledge...more confusion of symbols.

If you are a bit clear, transparent - it's enough just to be like this, at a given moment (*gesture of opening upwards*), to catch the Light, and then you can talk about it. Once you have seen it, you don't forget it. But to do....

This paucity, this narrowness.... It's relatively easy to get out of mental paucity, mental narrowness: one has only to pierce a hole, go beyond, and view things from above; and yes, immediately, it all widens. That's relatively easy. But this vital and PHYSICAL paucity, material narrowness ... ohh!

For mental narrowness, we know the means - one has only to go beyond it - we know the means. But this (*Mother touches her body*), however much one keeps bringing in, bringing in, bringing in the Light and the Force.... Yes, for a few moments one can live a universal life, even in the sensations - but in the body....

That these "sensations" or "vibrations" of the "Light and Force" can manifest in the body; this being the Universal Consciousness, we have an apt description of the situation of the Magister Templi. And as Crowley asserts in his initiatory writings, the true secrets cannot be communicated (or as Mother might say, externalized); why?...because they manifest in the body-mind/soul complex and not some secret word, which is a marvelous distraction for the magickally ignorant.

*But once you have effected the transformation in your own body, will it be transmittable to others? Will your experience and your realization be transmittable?*

It's a question of contagion. Spiritual vibrations are quite clearly contagious. Mental vibrations are contagious, and to a certain extent even vital vibrations are contagious (not often in their finer effects, but anyway, it's clear - a man's anger, for instance, spreads very easily). Well then, the quality of cellular vibrations should also be contagious.

True lineage comes by way of a magical current; transferred from person to person by a 'laying on of hands' and that is called Shakti-pat. This is the 'contagion' that Mother is addressing. If authentically transmitted, the conferee is carefully trained and readied to be able to hold such vibration with the need to seek out his or her successor in order to continue the lineage. In the West, all lines were broken with the imposition of the Roman heresy. Certain individuals starting from the Renaissance in Europe, were able to re-establish some contact with the Secret Chiefs, but just as in the Theosophical line, most of these lineages have been subsequently perverted by psychopants that obviously didn't retain the vibrations conferred upon them by the Masters. It's even becoming a bit of a tradition in the West that these lines are then shunned and new generations begin to produce their own Masters. One result of this is the tremendous politically-social infighting of the many lineages and factions within the Thelemic/Golden Dawn Occult communities.

Our habitual state of consciousness is to do something FOR something. The Rishis, for example, composed their hymns with an end in view: life had a purpose - for them, the end was to find Immortality or Truth. But at any level whatsoever, there is always a goal. Even we speak of the 'supramental realization' as the goal.

Just recently, though, I don't know what happened, but something seemed to take hold of me ... (how to say it?) this perception of the Supreme who is everything, everywhere, who does everything - what has been, what is, what will be, what is being done - everything. And suddenly there was a kind of ... not a thought or a feeling, it wasn't that; it was rather like a state: the unreality of the goal - not 'unreality,' uselessness. Not even uselessness: the nonexistence of the goal. And even what I was saying just now - this will to make the experiment lingering in the body - even this has gone!

It's ... something ... I don't know. [[Mother gradually goes into trance and 'follows the experience.' ]]

There used to be a kind of mainspring, which had its *raison d'être* and so persisted: do this to arrive at that, and this leads to that (it's more subtle, of course); but this mainspring suddenly seems to have been abolished, because it became useless.

Now a kind of absoluteness prevails at each and every second, in each movement, from the most subtle, the most spiritual, to the most material. The sense of linking has disappeared: that isn't the 'cause' of this, and this isn't done 'for' that; there is no 'there' one is heading towards - it all seems....

This Occult evangelicism that I spoke of above becomes a political rallying cry. We are conditioned by the superstitious machine to feel a need to 'serve' God. And of course, once these Neophytes feel they've found the *truth*, their self-righteousness prevails. And this is their principal distraction; their egoic narcissism. Should they prevail against this trap, they can come to a great zeal for the work as the work is done for its own sake and not for the sake of transforming the world or converting others into the herd of Jesus. How arrogant we are when we feel the world should transform to what we see as the 'true way', as if we know better...yet, can't even transform ourselves (cf. Liber Librae).

Is this, perhaps, how the Supreme sees? ... Perhaps that is what it is: the supreme perception, an absolute.

Rather curious.

An absolute - innumerable, perpetual and simultaneous.

As an addenda here, the Mother notes the consciousness of the absolute as being "innumerable," which is an echo of what Nuit says in Liber AL: "All numbers are infinite." (but don't fire thine accountant...lol).

Curious.

The sense of connection has gone, the sense of cause and effect has gone - all that belongs to the world of space and time.

Each ... each what? What is that 'that'? You can't say a 'movement,' you can't say a 'state of consciousness,' you can't say a 'vibration' (all this still belongs to our ordinary mode of perception), so you say 'thing' - 'thing' means nothing. Each 'thing' carries in itself its own absolute law.

oh, how clumsy all this is! But what is clear, completely clear, is the total absence of cause and effect and of goal, of intention - *purpose*. There is no ... (*Mother makes a horizontal motion*) this kind of connection doesn't exist; it's like this (*Mother makes a vertical motion which towers over and embraces everything at once*).

The cross is a symbol far more ancient than any modern day Christist might ever suspect. And it refers to the two planes of being and light; one vertical, which is significant in considering the evolution of humanity and considering the symbolism connected with standing erect. The other is horizontal, which is the plane upon which we operate.

And so, in an individual consciousness it's expressed by an infinitesimal point - a physical body and everything dependent on it; but it's exactly the same thing as the Supreme Point and everything depending on that. It's the same thing. It is only like the shifting of a glance - if it can be called a 'glance' - like a needle point occupying no space. [[ It seemed to us that Mother's experience, related while in a deep trance, could be likened to that of the Rishis, who spoke of 'an eye extended in heaven.' ]] And yet it is the same consciousness - 'consciousness': is it 'consciousness'? ... Something like that. It is not 'consciousness' as we understand it, nor is it 'perception'; it is a kind of will to see (good God, what words!), and with such absolute freedom and omnipotence: it can be this or that, or yet another, and it is EXACTLY the same thing.

Don't try to understand!

It is obviously untranslatable.

Again, the true secret is incommunicable or "untranslatable." It brings to us a Universal Consciousness that is omnipotent and outside the limitations of words and symbols. Though an interesting symbol also is found in the above quote. These ancient Rishis equated this Universal Consciousness (the infinite point) as the 'above' to the 'below' of human consciousness (the infinitesimal point). Then they symbolize this as "an eye extended to heaven," which brings up the eye atop the pyramid; significant to the ancient Egyptians and later the American symbolists.

93/93

pj

Hi All,

93

This morning's reading from Mother's tome deals with Sri Aurobindo's 59th aphorism:

*59 - One of the greatest comforts of religion is that you can get hold of God sometimes and give him a satisfactory beating. People mock at the folly of savages who beat their gods when their prayers are not answered; but it is the mockers who are the fools and the savages.*

It's an assault, not so much on the superstitious nature of Christism (though it's clearly implicated), but on the spiritual destruction that it exacerbates; destroying and devouring our humanity. Indeed, by saying that Christists are the true savages, we are reminded of the true nobility in Paganism. And personally, I'm reminded of Quiqueg (sp?) in Melville's Moby Dick.

'Men are such fools' (*laughing*: it doesn't get any better!) 'that they can change anything at all into a religion, so great is their need for a fixed framework for their narrow thought and limited action. They don't feel secure unless they can affirm: "This is true and that is not" - but such an affirmation becomes impossible for anyone who has read and understood what Sri Aurobindo has written. Religion and yoga are not situated on the same plane of the being, and the spiritual life can exist in its purity only if it is free from all mental dogma.'

Samadhi is a state that is beyond intellect and doesn't include the intellect. Dogmas are intellectual constructs using a sort of inductive logic, based on the essential components of a religion. For example, as has been talked about in certain political corners, all gods are not the same God; the Christian seeks redemption from sin with a merciful god, the Jew seeks to placate an angry god, the Muslim seeks honor and champion a god's prophet, the Buddhist hopes to escape sorrow and the Hindu strives for a better circumstance in the next life. As ridiculous! as all this should seem, and because of the superstitious and anthropomorphic nature of their theistic conceptualization, their dogmas employ strong inductive reasoning within the overall construct and are well-conditioned into us by birthright.

But even in all this obfuscation, the techniques and methods for Samadhi become available in the various rites and prayers that these religions schedule into their dogmatic practices. Of course, one may obtain Samadhi on an idolic image and in returning to 'normal' consciousness, sincerely believe they have

communed with that god. But this speaks more to the mind clouded by dogma as the Mother asserts. Still other stronger souls have these union/Samadhi experiences and find their intellects discovering a science beyond dogma and doctrine and the immaturity and falsity of idols.

Religion always has a tendency to humanize, to create a God in the image of man - a magnified and glorified image, but essentially always a god with human attributes. And this (*laughing*) creates a sort of intimacy, a sense of kinship!

These gods take on the parental archetype; replacing the emotional vacuum created in the weakness of the common folk when their parents die and leave them truly on their own. They really serve to interrupt any healthy response to this existential crisis.

T. has taken it literally, but it's true that even the Spanish, when their god doesn't do what they want, take the statue and throw it in the river! There are people here who do the same thing. I know some people who had a statue of Kali in their house (it was their family divinity), and all kinds of calamities befell them, so the last generation became furious and took the idol and threw it into the Ganges. They are not the only ones - there have been several cases like that. And to cap it all, one of them even asked my permission before doing it! Creating a god in the image of man gives you the possibility of treating it as you would treat a human enemy. There could be many things to say....

*But these idols aren't merely human creations - they are self-existent, aren't they?*

Oh, I've had some very interesting revelations on this point, on the way people think and feel about it. I remember someone once made a little statue of Sri Aurobindo; he gave it a potbelly and ... anyway, to me it was ridiculous. So I said, 'How could you make such a thing?!' He explained that even if it's a caricature for the ordinary eye, since it's an image of the one you consider God, or a god, or an Avatar, since it's the image of the one you worship, even if only a guru, it contains the spirit and the force of his presence, and this is what you worship, even in a crude form, even if the form is a caricature to the physical eye. Someone made a large painting of Sri Aurobindo and myself, and they brought it here to show me. I said, 'Oh, it's dreadful!' It was ... to the physical eye it was really dreadful. 'It's dreadful,' I said, 'we can't keep it.' Then immediately someone asked me for it, saying, 'I'm going to put it up in my house and do my puja before it.' Ah! ... I couldn't help saying, 'But how could you put up a thing like that!' (It wasn't so much ugly as frightfully banal.) 'How can you do puja before something so commonplace and empty!' This person replied, 'Oh, to me it's not empty! It contains all the presence and all the force, and I shall worship it as that: the Presence and the Force.' All this is based on the old idea that whatever the image - which we disdainfully call an 'idol' - whatever the external form of the deity may be, the presence of the thing represented is always there. And there is always someone - whether priest or initiate, sadhu or sannyasi - someone who has the power and (usually this is the priest's work) who draws the Force and the Presence down into it. And it's true, it's quite real - the Force and the Presence are THERE; and this (not the form in wood or stone or metal) is what is worshipped: this Presence.

Here, Mother describes the force contained in the idol as a source for Bhakti Yoga; through the adoration of the idol. In this case, the anthropomorphication is not as extreme as it is in the conceptualization of 'God' in Christist culture. It is only there to serve the mind to focus within the magickal current created by a certain egregore or zeitgeist that is as much dogmatic and doctrinal as it is cultural. However, though this be well-enough in several ways, there is also the problem of the departed master and the holding onto of a current that he or she has vacated. What continues is more a corruption and degradation of the original current and the master becomes the focus; not his or her teachings. This goes to the heart of the efficacy of Western spiritual lineages and their discontinuous nature (in contrast with the unbroken lineages of the East).

Europeans don't have the inner sense at all. To them, everything is like this (*gesture*), a surface - not even that, a film on the surface. And they can't feel anything behind. But it's an absolutely real fact that the Presence is there - I guarantee it. People have given me statuettes of various gods, little things in metal, wood or ivory; and as soon as I take one in my hand, the god is there.

Superstition is participating in dogmatic practices but having forgotten the purpose that these practices originally served. Such a culture is a dead culture; the functional nature of dogma no longer even being known. That is why Liber AL calls these religions black. They are confounded by the darkness of ignorance, which serves the destruction and not the fortification of the human soul.

And I have never, never had the religious sense at all - you know, what people call this kind of ... what they have in religions, especially in Europe. I see only the English word for it: *awe*, like a kind of terror. This always made me laugh! But I have always felt what's behind, the presences behind.

I remember once going into a church (which I won't name) and I found it a very beautiful place. It wasn't a feast or ceremony day, so it was empty. There were just one or two people at prayer. I went in and sat down in a little chapel off to the side. Someone was praying there, someone who must have been in distress - she was crying and praying. And there was a statue, I no longer know of whom: Christ or the Virgin or a Saint - I have no idea. And, oh! ... Suddenly, in place of the statue, I saw an enormous spider ... like a tarantula, you know, but (*gesture*) huge! It covered the entire wall of the chapel and was just waiting there to swallow all the vital force of the people who came. It was ... heart-rending. I said to myself, 'Oh, these people...' There was this miserable woman who had come seeking solace, who was praying

there, weeping, hoping to find solace; and instead of reaching a consciousness that was at least compassionate, her supplications were feeding this monster!

These idols, because of the weaknesses built into practitioners of these soul-destroying rites become material bases for such beings that would lap up the energy being surrendered the most devout in these superstitious congregations. Energy absorption and retention is the source of spiritual power that fortifies the integral structure of the soul. And even incomplete microcosms enjoy its imbibition; vampires that they are. Castaneda calls this 'stalking power,' which is a marvelous model for a spiritual warrior.

But I have rarely had an experience in churches...I have very often had the painful experience of the human effort to find solace, a divine compassion ... falling into very bad hands.

One of my most terrible experiences took place in Venice (the cathedrals there are so beautiful - magnificent!). I remember I was painting - they had let me settle down in a corner to paint - and nearby there was a ... (what do they call it?) ... a confessional. And a poor woman was kneeling there in distress - with such a dreadful sense of sin! So piteous! She wept and wept. Then I saw the priest coming, oh, like a monster, a hard-hearted monster! He went inside; he was like an iron bar. And there was this poor woman sobbing, sobbing; and the voice of the other one, hard, curt.... I could barely contain myself.

I don't know why, but I have had this kind of experience so very often: either a hostile force lurking behind and swallowing up everything, or else man - ruthless man abusing the Power.

In fact, I have seen this all over the world. I have never been on very good terms with religions, neither in Europe, nor Africa, nor Japan, nor even here.

This clearly shows us the ubiquitous nature of the superstitious egregore on this planet. Sat Prem then asks another question; Mother's answer being even more interesting (and quite a bit against the egalitarian delusion of our Christist conditioning):

*But all the same, can't it be said that whatever the appearances - these vital spiders or frightful Kalis - the Divine still acts and helps people through them? It's not all totally swallowed up and lost, is it?*

No, but this is something else. Those who are capable of personal experiences pass through everything. But not the common herd.

For those that have been disturbed by AL's assertion that the slaves shall serve, Mother here champions the Neitzchean corollary.

I could say many other things which would be almost the opposite of all I've just said! It all depends on the orientation. If I really started talking, you know, I would seem like ... I don't know what, something like a lunatic, because with equal sincerity and equal truth, I could say the most opposing things.

And experiences! ... I have had the most contradictory experiences! Only one thing has been continuous from my childhood on (and the more I look, the more I see how continuous it has been): this divine Presence - and in someone who, in her EXTERNAL LIFE, might very well have said, 'God? What is this foolishness! God doesn't exist!' So you understand, you see the picture.

You know, it's a marvelous, marvelous grace to have had this experience so CONSTANTLY, So POWERFULLY, like something holding out against everything, everything: this Presence. And in my outward consciousness, a total negation of it all. Even later on, I used to say, 'Well, if God exists, he's a real scoundrel! He's a wretch and I want nothing to do with this Creator of ours...' You know, the idea of God sitting placidly in his heaven, creating the world and amusing himself by watching it, then telling you, 'How well done!' 'Oh!' I said, 'I want nothing to do with that monster!'

93/93

pj

Hi All,

93

Continuing my reading of Mother's tome brings to the fore, hints related to Liber B and Liber Trigrammaton. In Liber B, we find first:

**1. In the beginning doth the Magus speak Truth, and send forth Illusion and Falsehood to enslave the soul. Yet therein is the Mystery of Redemption.**

**14. Let Him beware of abstinence from action. For the curse of His grade is that he must speak Truth, that the Falsehood thereof may enslave the souls of men...**

Also in Liber B, we find a reference to Liber Trigrammaton:

**17. Following which method, it shall be easy for Him to combine that trinity from its elements, and further to combine Sat-Chit-Ananda, and Light, Love, Life, three by three into nine that are one, in which meditation success shall be That which was first adumbrated to Him in the grade of Practicus (which reflecteth Mercury into the lowest world) in Liber XXVII, "Here is Nothing under its three forms."**

Mother speaks:

There is such a strong impression of facing something which completely escapes comprehension, reason, intelligence, everything mental or intellectual (even the most elevated); it's not that, it's.... And then truly, if you stand back from it and employ big words, you would say, 'All this (*Mother tilts her hand to one side*) is Truth, and all that (*she tilts her hand to the other side*) is Falsehood' - but it's the SAME thing! In one case, you have the sense of being carried - not only the body but the entire world, all circumstances - carried, floating in a beatific light towards an eternal Realization; and in the other case, it's like this (*Mother makes a gesture of being burdened*), deadening, heavy, sorrowful - exactly the same thing! Almost the same material vibrations.

And it's so subtle, so incomprehensible - there's a distinct impression of it TOTALLY eluding even the highest conscious will. What is it? What is it?

If we found that, perhaps we would have it all - the total Secret.

Yes, of course! It's the universal Problem. That is my sole concern.

We live within the totality of the Universe and it is impossible for our minds to conceive of THAT which could possibly manifest beyond this totality. That is why we refer to the Divine as ineffable. Any comprehension of what God is, outside the idea that God is the Universal Mind is NOT God, which is why we can honestly say God is NOT in the same breath that we can say God is. This "completely escapes comprehension, reason, intelligence..."

*Something that veils?*

I am up against this fact: how did Truth become Falsehood? I am not asking myself intellectually - that doesn't interest me at all! It is here, in Matter, that the thing must be found.

It is double, it is double.

How did it happen? (But not just 'how' as in a story: the MECHANISM). And how will we get out of it?

You see, all the things that have been told, even all the things Sri Aurobindo has said (he has said the most in Savitri), all that is necessarily ... (what can it be called?) mental, the super-intellectual spiritualized mind. But it is not THAT! It's a form, it's an image, it's not ... the concrete fact.

The mind of the mystic, through what we call Gnosis comes to a certain oblique apprehension of the Divine. This is viewed as pure delusion by most people, which is why Silence is the fourth power of the Sphinx. How can one communicate the experience of the Divine in rational terms to another person? One cannot. This is yet another affirmation of the fact that the true secrets are incommunicable; they can only be related as a falsity.

And with a sort of prescience I see that only the body can know - that's the extraordinary thing!

And when the body makes this movement (gesture of stepping back from physical appearances) - what to call it? This movement of fusion (is it 'fusion?'), of no longer being a separate body, of being the Divine - there is something which.... There is a sort of abstraction of something (and even that is putting it too concretely). And sometimes it succeeds, the body floats in the Light; sometimes it's only partial. Sometimes all the inner consciousness is there, full and total - but HERE things remain as they are, stupid, stupid, utterly stupid! Blind, in shifting sands, painful (and it's not a thought, it's not even a sensation; I don't know what it is).

And THERE the conscious will can do nothing. Nothing. All it could do it has done, and it continues to do all it can at each minute, and it's nothing, it is not THAT - what is it??

That is a true Secret. How splendid it will be when it is found.

And at the same time there's a kind of prescience, like a sensation beforehand, of an omnipotence - the TRUE Omnipotence. And nothing but THAT can satisfy you, nothing else - all the rest is ... nothing.

In other words, the Gnosis is experiential and NOT intellectual; one will not come to the realization that this or that doctrine is the truth; even one will come to destroy doctrine and to defy it. Even Jesus in the New Testament has said, "I have come with a sword" in order to establish his teaching, which was a 'way' (the meaning of Nazorean: the Way; what we might call the Tao).

The only 'true' doctrine must be that which provides a methodology and not a theology. Certainly, it may include a cosmology; but one thing we know, that as science advances, our cosmologies have consistently been altered to reflect this. That is, until modern times (at least) where the old and outmoded cosmology still struggles for life in the black and Christist religions.

93/93

pj



Hi All,  
93

This morning's reading of Mother's Agenda provides for me, a strange contradiction. The ideas on death and dispersion of the soul are profound, but mixed in with the cultural inanities connected with traditional Hindu ashrams suggests to me that the Supramental Yoga should not continue in the ashram tradition; if it wants to retain its credulity. Sat Prem starts off by asking the Mother a technical question:

*Is one snatched up by the vital zone upon leaving the body?*

No, it depends.

It depends entirely upon the way people die: on the way they leave their bodies, on what is around them, on the atmosphere created for them.

If they call me, then it goes well.

All of Magick is but the preparation for the destiny defining moment of death. The effort is to congeal the soul (cf. Congealing the Soul) and obtain then, the ability to 'grab' one's death, which is all about dying well.

There have been very, very few cases, a quite minimal number, when people have called (not very sincerely) and their call hasn't had much effect. But even these people have a protection. There was a woman here, an old woman who was not very sincere (she didn't live here - she only came to visit) and the last time she visited she fell ill and died. Then I saw that she was completely dispersed into all her desires, all her memories, all her attachments ... and it had all been scattered here and there, into all sorts of things (one part of her was seeking, seeking where to go and what to do); anyway, it was rather pitiful. Afterwards I was asked, 'How did it happen? She was calling all the time.' I replied that I had not heard her call - it must not have been very sincere, only a formula.

Mother and Sat Prem have set themselves up as co-avatars of the Supramental Yoga. This is alright in itself; but not if these two become the focus for the adherents of this yoga. We each should focus on ourselves and no guru and no god should come in to interfere with the natural course of one's *pure will*. Making them out to be what Buddhists (Yellow School) would call a *refuge* is a disavowal of personal responsibility and the condition of the slave mindset. The French-born Mother it seems, has succumb to the Hindu zeitgeist (as she is working in her ashram in Pondicherry, India), of which this one of several *fakir-ish* contrivances to hold the attention of the weak minds that usually move into these quarters.

[[Among Mother's papers we have found the following, which indicates that a state of dispersion after death is rather frequent (it concerns a disciple's mother who did not herself live at the Ashram): 'She has left her body without being at all prepared for the change of condition and has found herself disoriented and rather dispersed. She will need some time to recover from this dispersion before anything useful can be done for her.' ]]

Mother is suggesting here, that even after death, one has a chance to congeal the soul; lest one face the *second death*; consistent with the Christist idea of *Limbo* or *Purgatory* and with the Buddhist ritual of guiding the recently deceased through the *bardos*.

But it's very rare that people get no response.

Not long ago M.'s sister died (psychologically, she was in a terrible state - she had no faith). Well, on that day, [[May 17, 1959.]] just when I came to know that she was passing away, I remember being upstairs in the bathroom communicating with Sri Aurobindo, having a sort of conversation with him (it happens very often), and I asked him, 'What happens to such people when they die here at the Ashram?' 'Look,' he replied, and I saw her passing away; and on her forehead, I saw Sri Aurobindo's symbol in a SOLID golden light (not very luminous, but very concrete). There it was. And with the presence of this sign the psychological state no longer mattered - nothing touched her. And she departed tranquilly, tranquilly. Then Sri Aurobindo told me, 'All who have lived at the Ashram and who die there have automatically the same protection, whatever their inner state.'

I can't say I was surprised, but I admired the mighty power by which the simple fact of having been here and died here was sufficient to help you to the utmost in that transition.

But there are all sorts of cases. Take N.D., for example, a man who lived his whole life with the idea of serving Sri Aurobindo - he died clasping my photo to his breast. This was a consecrated man, very conscious, with an unflinching dedication, and all the parts of his being well organized around the psychic.

Worship of the top guru in an ashram is an egoic problem for that guru and almost always leads to their fall from enlightenment. Remember, though one may work hard and finally obtain enlightenment, one can *fall* from this as one begins to *toy with old sweetnesses*:

**AL:III.43 "Let the Scarlet Woman beware! If pity and compassion and tenderness visit her heart; if she leave my work to toy with old sweetnesses; then shall my vengeance be known. I will slay me her child: I will alienate her heart: I will cast her out from men: as a shrinking and despised harlot shall she crawl through dusk wet streets, and die cold and an-hungered."**

[[In Sri Aurobindo's and Mother's terminology, 'psychic' or 'psychic being' means the soul or the portion of the Supreme in man which evolves from life to life until it becomes a fully self-conscious being. The soul is a capacity or grace particular to human beings on earth. ]]

As I will more fully describe in my upcoming book: The Reunion of Science & Religion, the mind and the soul; the soul itself being fully composed of the Aethyr, are intimately entwined in the body (though the mind is centered in the brain). Assuming the dispersion is evaded, then the evolution of the soul is possible. With the dispersion, the second death is suffered and the dispersed parts return to the Aethyr elements to be fabricated into newly forming souls.

93/93

pj

Hi All,

93

A second reading of Mother's tome today...

The conversations on this date center around themes again, related to Liber B.

Aphorism 62 - I heard a fool discoursing utter folly and wondered what God meant by it; then I considered and saw a distorted mask of truth and wisdom.

*Is there really no such thing as utter stupidity or absolute falsehood? Is there always a truth behind?*

Practically speaking, there can be no absolute falsehood, since the Divine is behind everything.

We might even go a bit beyond Liber B; at least in my very limited understanding of the holy book...to say that there can be no truth or falsehood, which is perhaps an implicit meaning in the verses. If the Divine is behind everything, then there can be no truth or falsehood. Such distinctions must be below and not above the Abyss. However, Mother does anthropomorphosize the Divine quite often in her monologues. If we take this out, then everything is divine...everything is the Divine; truth and falsehood being the divine manifestation into duality. Here then, Liber B holds a greater prescience for me.

It's like asking if certain elements will disappear from the universe. What can it mean, the destruction of a universe? Once we are out of our stupidity, what can we call 'destruction'? Only the form is destroyed, the appearance (that, yes - all appearances are destroyed, one after the other). It is also said (it's written everywhere) that the adverse forces will either be converted - that is, become aware of their own divinity and become divine - or be destroyed. But what does 'destroyed' mean? Their form? Their form of consciousness can be dissolved, but what about the 'something' which brings it - and everything else - into existence? How can that 'something' be destroyed? This, mon petit, is difficult to comprehend. The universe is a conscious objectification of That which exists from all eternity. Well, how can the All cease to be? The infinite and eternal All, without limits of any kind - how can anything be thrown out of it? There is nowhere to go! (You can rack your brains over it, you know!) Go where? There is only THAT.

Consciousness itself is in itself an abstraction...the idea of the form of consciousness being somehow a different qualia than consciousness itself is interesting...though I daresay here, not too plausible. But then the Mother didn't have access to the information that we have today in modern physics. If brain waves are a different manifestation of sub-atomic particles, and there being no real distinction between them (a modern paradox), then all is consciousness. Perhaps the only true differentiation in 'form' would be manifested consciousness and potential consciousness (that which comes from the AIN).

And even when we say 'there is only that' we are situating it somewhere - which is perfectly idiotic. It is everywhere - so how can anything be thrown out of it?

Of course, one can conceive of a universe being thrown out of the present manifestation - that, yes; one can conceive of successive universes, with what was in the first universes no longer being in the others - it's even obvious. One can imagine how a whole sum of falsity and untruth (what for us, NOW, is falsity and untruth) may come to no longer belong to the world in its future unfolding; one can comprehend all that. But 'destroy'? Where can it go to be destroyed? When we say something is 'destroyed,' it's only a form which is destroyed (it may be a form of consciousness, it may not be a material form, but it's always a form). But how can the formless be destroyed?

Therefore, to speak of an absolute falsehood disappearing would simply mean that a whole set of things will live eternally in the past but not belong to the coming manifestations, that's all.

You can't get out of THAT, can you? There you are!

Modern physics, especially in the study of Black Holes presents the idea of a multiverse; universes involuting through Black Holes in a continuity. Such knowledge of which the Mother could not have had access.

*But will these things simply remain in the past?*

We are told that when you ascend both beyond Nirvana or Nothingness and beyond Existence (the two SIMULTANEOUS and complementary aspects of the Supreme), there is a state of consciousness where all simultaneously and eternally exists. Thus - although God knows, it may be yet another stupidity - we can conceive of a whole set of things passing into Non-Being, and for our consciousness this would be disappearance or destruction.

Is it possible? I don't know. We would have to ask the Lord! But He generally doesn't answer such questions - He just smiles!

You know, there comes a time when, really, you can no longer say anything; you feel that whatever you say is, if not absolute rubbish, then the next thing to it, and that in practice it's best to keep silent. That's the difficulty. And in some of these aphorisms you get the feeling that he has suddenly captured something beyond - beyond anything which can be thought. So what to do?

*(silence)*

Naturally, when you come back down here you can - oh, you can say many things!

Jokingly you can say (you can always joke, although I hesitate to do so, because people take my jokes so seriously) but you can very well say, without being totally in error, that you sometimes learn much more listening to a madman or a fool than to a reasonable person.

Personally, I'm convinced of it! There is nothing more deadening than reasonable people.

*At any rate, this simultaneity of past, present and future can't be a physical simultaneity, can it?*

Ah, no! Not here.

**Relativity says: Yes, here!**

*I've heard about a curious theory which says one could reincarnate into the past.*

Reincarnate into the past?

*Yes, reincarnate from now, so to speak, into a past epoch of history.*

This, too, is a manner of speaking.

Reincarnate? No. One can relive the past; that, yes - very well, very well.

The flow of time is 'forward' and it is intimately connected with matter, as expressed in the Theory of Relativity. And I am remind here of the Swan in Liber LXV:

**LXV:II.21 Who art thou that dost float and fly and dive and soar in the inane? Behold, these many aeons have passed; whence camest thou? Whither wilt thou go?**

93/93

pj

Hi All,

93

Today's reading in Mother's tome leads presents some of Sri Aurobindo's aphorisms as then explained by Mother:

**63 - God is great, says the Mahomedan. Yes, He is so great that He can afford to be weak, whenever that too is necessary.**

**64 - God often fails in His workings; it is the sign of His illimitable godhead.**

**65 - Because God is invincibly great, He can afford to be weak; because He is immutably pure, He can indulge with impunity in sin; He knows eternally all delight, therefore He tastes also the delight of pain; He is inalienably wise, therefore He has not debarred Himself from folly.**

The Holy Fool and his folly are part of the mystery of the first Atu (numbered zero) and the question is asked by Sat Prem to the Mother:

*Can God truly be said to be weak or to fail? Does this actually happen, or is it simply the Lord's play?*

That's not how it is, mon petit! This is precisely how the modern Western attitude has become twisted compared to the ancient attitude, the attitude - it isn't exactly ancient - of the Gita. It's extremely difficult for the Western mind to comprehend vividly and concretely that ALL is the Divine. It is so impregnated with the Christian spirit, with the idea of a 'Creator' - the creation on one side and God on the other! Upon reflection, one rejects this, but ... it has entered into our sensations and feelings, and so - spontaneously, instinctively, almost subconsciously - one credits God with all one considers to be the best, the most beautiful, and especially with what one wishes to attain, to realize. (Each individual, of course, changes the content of his God according to his own consciousness, but it's always what he considers to be the best.) And just as instinctively, spontaneously and subconsciously, one is shocked by the idea that things one doesn't like or doesn't approve of or which don't seem to be the best, could also be God.

Each man makes God in his own image and for himself. That Christism is conditioned into our minds from the moment we're born into this culture, this affects Thelemites as well. Many have poo-pooed Motta (and yours truly for that matter!) for his intense criticism of Christianity. Such criticism in politically incorrect; as much so in the emerging so-called, new religions that want to put forward the idea that every

religion is recognizing the same God. This is absolutely not true! All these religions have different aims and different functions for their gods; based on their cultural imperatives. The Divine is not separate from humanity in any way; indeed, we are all and everything is God. This is what is meant by omnipresence, omnipotency and omniscience. It is so obvious that only superstition can hide this essential truth from us.

I am putting this purposely into rather childish terms so that it will be clearly understood. But this is the way it is. I am sure of it because I have observed it in myself for a VERY long time, and I had to.... Due to the whole subconscious formation of childhood - environment, education, and so forth - we have to DRUM into this (*Mother touches her body*) the consciousness of Unity : the absolute, EXCLUSIVE unity of the Divine - exclusive in the sense that nothing exists apart from this Unity, even the things which seem most repulsive.

In Greek terms, this sort of idea on what God is...is expressed as Abraxas...or ABRASAX (cf. The Gnostic Mass).

Sri Aurobindo also had to struggle against this because he too received a Christian education. And these *Aphorisms* are the result - the flowering - of the necessity to struggle against the subconscious formation which has produced such questions (*Mother takes on a scandalized tone*): 'How can God be weak? How can God be foolish? How....' But there is nothing but God! He alone exists, there is nothing outside of Him. And whatever seems repugnant to us is something He no longer wishes to exist - He is preparing the world so that this no longer manifests, so that the manifestation can pass beyond this state to something else. So of course we violently reject everything in us that is destined to leave the active manifestation. There is a movement of rejection. Yet it is He. There is nothing other than He! This should be repeated from morning to night, from night to morning, because we forget it every minute. There is only He, there is nothing other than He. He alone exists, there is no existence without Him. There is only He!

There are some reflections a little further on ... (*Mother leafs through the text and stops at Aphorism 68*). Oh, he has such wonderful things to say!

God is the *Totality*; the Universal Mind and we are each holograms of that god, as microcosms and perfect images of the Universe itself as it is a perfect image of each of us.

**68 - The sense of sin was necessary in order that man might become disgusted with his own imperfections. It was God's corrective for egoism. But man's egoism meets God's device by being very dully alive to its own sins and very keenly alive to the sins of others.**

(*Mother laughs*) Marvelous!

In any case, there it is - asking that kind of question is still taking the attitude of those who make a distinction between what is Divine and what is not Divine, or rather what is God and what is not God. 'How can He be weak?' It's a question I could never ask.

This is the problem of the West; that we don't know the nature of our own divinity; our very own kingdom and Sat Prem then asks a question that seems to indicate the perspective of Deists in the West (particularly important in the American Revolution):

*I quite understand. But when one speaks of the Lila, the divine play, it implies that He in some way remains in the background and doesn't really 'get into the act,' as they say - that He's no really part of the game, but simply watches.*

Yes, yes He is! He is totally involved in it. He Himself is the Play.

It must be remembered that there are all these gradations of consciousness: when we speak of God and his Play we are speaking of God in his transcendent state, beyond everything, beyond all the degrees of matter; when we speak of the Play we are speaking of God in his material state. So we say that God transcendent is watching and playing - in Himself, by Himself, with Himself - his material game.

The work of this is described in the AOM literature on the Enochian Holy Table:

*Ga is the Enochian Entity claiming to be the conductor of that transformative force that is the Prince or Tiphareth. At Tiphareth is the archetype of humanity individualized into the partakers that God transformed into originally as Kether.*

But all language - all language! - is a language of Ignorance. All means of expression, all that is said and all the ways of saying it, are bound to partake of that ignorance. And that's why it's so difficult to express something concretely true; to do so would require extremely lengthy explanations, themselves, of course, fully erroneous. Sri Aurobindo's sentences are sometimes very long for precisely this reason - he is trying to get away from this ignorant language. Our whole way of thinking is wrong!

Even if we could imagine some form for an individualized divinity to manifest within, in must ultimately be ineffable and incomprehensible. It then remains NOT and outside the totality that is the Universe;

outside our comprehension and so much so, that it must be incorrect to even imagine this anthropomorphication.

All the believers, all the faithful (those from the West in particular) think in terms of 'something else' when they speak of God - He cannot be weak, ugly, imperfect, He is something immaculate - but this is wrong thinking. They are dividing, separating. For subconscious thought (I mean thinking without reflecting, instinctively, out of habit, without observing oneself thinking), what is generally considered 'perfection' is precisely what is seen or felt or postulated as being virtuous, divine, beautiful, admirable - but it's not that at all! Perfection means something in which nothing is missing. The divine perfection is a totality. The divine perfection is the Divine in his wholeness, with nothing left out. The divine perfection is the whole of the Divine, with nothing subtracted from it. For the moralists it is the exact opposite: divine perfection is nothing but the virtues they stand for!

Mother is derailing the entirety of the Manichaeian philosophy that pervades the West; integral to the *Christist Egregore*.

From the true standpoint, the divine perfection is the whole (*Mother makes a global gesture*), and the fact that within this whole nothing can be missing is precisely what makes it perfect. [[Mother later clarified this point: 'It is impossible for anything to be missing because it is impossible for anything not to be part of the whole. Nothing can exist apart from the whole. But I am taking this now to its extreme limit of meaning - not down-to-earth, but to the heights, to the extreme limits of meaning. I will explain: everything is not necessarily contained within a given universe, because one universe is only one mode of manifestation - but all possible universes exist. And so I always come back to the same thing: nothing can exist apart from the whole. If we give the whole the name of "God," for example, then we say that nothing can exist apart from Him. But words are so earthbound, aren't they?' (*Mother makes a down-to-earth gesture*.) ]] Consequently, perfection means that each thing is in its place, exactly what it should be, and that relationships among things are also exactly what they should be.

War is an expression of God; famine and pestilence...along with Gucci and Pierre Cardin...Nancy Pelosi and Rush Limbaugh...the Devil and Jesus; Allah and Mercury...Hitler and you and me...the rocks, ammonium nitrate, sewage and apple pie...the whole of the totality.

Perfection is one way to approach the Divine; Unity is another. But Perfection is a global approach: all is there and all is as it should be - that is to say, the perfect expression of the Divine (you can't even say 'of His Will,' because that still implies something apart, something emanating from Him!).

It could be put like this (but it brings it down considerably): He is what He is and exactly as He wants to be. The 'exactly as He wants to be' takes us down quite a few steps, but it still gives an idea of what I mean by 'perfection'! Divine perfection implies infinity and eternity - all is coexistent beyond time and space.

All is as it should be...all things operate under the Universal law of love under will.

93/93

pj

Hi All,

93

Continuing my read in Mother's tome, an addendum was placed at the end of the chapter for July '61ev that was previously published as shown below and referenced in a conversation the Mother had with Sat Prem on this date. As I read it, I couldn't help seeing parallels with Liber LXV and wonder if this wasn't Mother's vision of her own Holy Guardian Angel. I will leave the text entirely in-tact as it appears in the book and slip in what I think may be relevant quotes from our holy book.

93/93

pj

ADDENDUM  
(Extract from the 'Cosmic Review' of 1906)  
A VISION  
(of Mother's)

**LXV:III.40 I am become like a luscious devil of Italy; a fair strong woman with worn cheeks, eaten out with hunger for kisses. She hath played the harlot in divers palaces; she hath given her body to the beasts.**

**LXV:III.41 She hath slain her kinsfolk with strong venom of toads; she hath been scourged with many rods.**

**LXV:III.42 She hath been broken in pieces upon the Wheel; the hands of the hangman have bound her unto it.**

**LXV:III.43 The fountains of water have been loosed upon her; she hath struggled with exceeding torment.**

**LXV:III.44. She hath burst in sunder with the weight of the waters; she hath sunk into the awful Sea.**

From sleep, I now emerge awakened.

I slept upon the westward waters and now I plunge into the ocean to fathom its depths. Its surface is the green of beryl, silvered by moonbeams. Below, the water is the blue of sapphire and already faintly luminous.

**LXV:III.1 Verily and Amen! I passed through the deep sea, and by the rivers of running water that abound therein, and I came unto the Land of No Desire.**

**LXV:III.27 If I say Come up upon the mountains! the celestial waters flow at my word. But thou art the Water beyond the waters.**

**LXV:IV.30 I came to the house of the Beloved, and the wine was like fire that flieth with green wings through the world of waters.**

Reclining on the waves' silken folds, I descend; rocked from one undulating wave to another in a gentle rhythm, I am borne straight towards the west. The deeper I go, the more luminous the water becomes, great silvery currents coursing through it. Cradled from wave to wave, for a long while I descend deeper, ever deeper.

**LXV:III.53 Behold! I am a butterfly at the Source of Creation; let me die before the hour, falling dead into thine infinite stream!**

**LXV:III.55 This is the world of the waters of Maim; this is the bitter water that becometh sweet. Thou art beautiful and bitter, O golden one, O my Lord Adonai, O thou Abyss of Sapphire!**

**LXV:III.56 I follow Thee, and the waters of Death fight strenuously against me. I pass unto the Waters beyond Death and beyond Life.**

**LXV:III.60 I have descended, O my darling, into the black shining waters, and I have plucked Thee forth as a black pearl of infinite preciousness.**

All at once, as I gaze above me, I glimpse something roseate; I draw nearer and discern what appears to be a shrub, as large as a tree, held fast to a blue reef. The denizens of the waters glide to and fro, myriad and diverse. Now I find myself standing upon fine, shining sand. I gaze about me in wonder. There are mountains and valleys, fantastic forests, strange flowers that could as well be animals, and fish that might be flowers - no separation, no gap is there between stationary beings and mobile. Colors everywhere, brilliant and shimmering, or subdued, but always harmonious and refined. I walk upon the golden sands and contemplate all this beauty bathed in a soft, pale blue radiance, tiny, luminous spheres of red, green and gold circulating through it.

How marvelous are the depths of the sea! Everywhere the presence of the One in whom all harmonies reside is felt!

Ever westward I advance, without weariness or hesitation. Spectacle succeeds spectacle in incredible variety; here upon a rock of lapis lazuli stretch fine and delicate seaweed like long blond or violet tresses; here great, rose-hued fortress walls, all streaked with silver; here flowers seem chiseled from enormous diamonds; here goblets, as beautiful as if carved by the most gifted sculptor, are filled with what appear to be droplets of emerald, alternately vibrant with light and shadow.

**LXV:V.22 Even as the diamond shall glow red for the rose, and green for the rose-leaf; so shalt thou abide apart from the Impressions.**

**LXV:V.23 I am thou, and the Pillar is established in the void.**

**LXV:V.24 Also thou art beyond the stabilities of Being and of Consciousness and of Bliss; for I am thou, and the Pillar is 'stablished in the void.**

**LXV:V.25 Also thou shalt discourse of these things unto the man that writeth them, and he shall partake of them as a sacrament; for I who am thou am he, and the Pillar is 'stablished in the void.**

**LXV:V.26 From the Crown to the Abyss, so goeth it single and erect. Also the limitless sphere shall glow with the brilliance thereof.**

**LXV:V.27 Thou shalt rejoice in the pools of adorable water; thou shalt bedeck thy damsels with pearls of fecundity; thou shalt light flame like licking tongues of liquor of the Gods between the pools.**

**LXV:V.28 Also thou shalt convert the all-sweeping air into the winds of pale water, thou shalt transmute the earth into a blue abyss of wine.**

**LXV:V.29 Ruddy are the gleams of ruby and gold that sparkle therein; one drop shall intoxicate the Lord of the Gods my servant.**

Presently I find myself between two rock walls of sapphire blue, upon a path flecked with silver; and the water becomes ever purer and more luminous.

A sudden turn in the path and I come to a grotto which seems fashioned of crystal, scintillating in prismatic radiance.

**LXV:I.4 Therefore thou writest that which is of mother of emerald, and of lapis-lazuli, and of turquoise, and of alexandrite.**

**LXV:I.5 Another writeth the words of topaz, and of deep amethyst, and of gray sapphire, and of deep sapphire with a tinge as of blood.**

**LXV:IV.43 Yea, though the flower wave bright in the sunshine, the root is deep in the darkness of earth.**

Standing there between two iridescent pillars is a very tall figure; his face, framed in short blond curls, is that of a very young man; his eyes are sea-green; he is clad in a pale blue tunic, and like wings upon his shoulders are great, snow-white fins. Beholding me, he steps aside against a pillar to let me pass.

**LXV:II.1 I passed into the mountain of lapis-lazuli, even as a green hawk between the pillars of turquoise that is seated upon the throne of the East.**

**LXV:IV.58 Thou art like a lonely pillar in the midst of the sea; there is none to behold Thee, O Thou who beholdest all!**

Scarcely have I crossed the threshold when an exquisite melody strikes my ears. The waters are all iridescent here, the ground aglow with glossy pearls; the portico and the vault, hung gracefully with stalactites, are opaline; delectable perfumes hover everywhere; galleries, niches and alcoves open out on all sides; but directly ahead of me I perceive a great light and towards it I turn my steps. There are great rays of gold, silver, sapphire, emerald and ruby, radiating outward in all directions, born from a center too distant for me to discern; to this center I feel drawn by a powerful attraction.

Now I see that these rays emanate from a recumbent oval of white light encircled by a superb rainbow, and I sense that the one whom the light hides from my view is plunged into a profound repose.

**LXV:I.3 For the colours are many, but the light is one.**

For long I remain at the outer edge of the rainbow, trying to pierce through the light and see the one who is sleeping encircled by such splendor. Unable to discern anything, I enter the rainbow, and thence into the white and shining oval. Here I see a marvelous being: stretched on what seems to be a mass of white eiderdown, his supple body, of incomparable beauty, is garbed in a long, white robe. His head rests on his folded arm, but of that I can see only his long hair, the hue of ripened wheat, flowing over his shoulders. A great and gentle emotion sweeps through me at this magnificent spectacle, and a deep reverence as well.

**LXV:IV.48 O day of Eternity, let Thy wave break in foamless glory of sapphire upon the laborious coral of our making!**

**LXV:IV.49 We have made us a ring of glistening white sand, strewn wisely in the midst of the Delightful Ocean.**

Has the sleeper sensed my presence? For now he awakens and rises in all his grace and beauty. He turns towards me and his eyes meet mine, mauve and luminous eyes with a gentle, an infinitely tender expression. Wordlessly he bids me a sublime welcome and my whole being joyously responds. Taking my hand, he leads me to the couch he has just left. I stretch out on this downy whiteness, and his harmonious visage bends over me; a sweet current of force enters wholly into me, invigorating, revitalizing each cell. Then, wreathed by the splendid colors of the rainbow, enveloped by lulling melodies and exquisite perfumes, beneath his gaze so powerful, so tender, I drift into a beatific repose. And during my sleep I learn many beautiful and useful things.

**LXV:II.17 Also the Holy One came upon me, and I beheld a white swan floating in the blue.**

**LXV:II.18 Between its wings I sate, and the aeons fled away.**

**LXV:II.19 Then the swan flew and dived and soared, yet no whither we went.**

**LXV:II.20 A little crazy boy that rode with me spake unto the swan, and said:**

**LXV:II.21 Who art thou that dost float and fly and dive and soar in the inane? Behold, these many aeons have passed; whence camest thou? Whither wilt thou go?**

**LXV:II.22 And laughing I chid him, saying: No whence! No whither!**

**LXV:II.23 The swan being silent, he answered: Then, if with no goal, why this eternal journey?**

**LXV:II.24 And I laid my head against the Head of the Swan, and laughed, saying: Is there not joy ineffable in this aimless winging? Is there not weariness and impatience for who would attain to some goal?**

**LXV:II.25 And the swan was ever silent. Ah! but we floated in the infinite Abyss. Joy! Joy! White swan, bear thou ever me up between thy wings!**

**LXV:II.26 O silence! O rapture! O end of things visible and invisible! This is all mine, who am Not.**

Of all these marvelous things, understood without the noise of words, I mention only one.

Wherever there is beauty, wherever there is radiance, wherever there is progress towards perfection, whether in the Heaven of the heights or of the depths, there, assuredly, is found the form and similitude of man-man, the supreme terrestrial evolver. [["Evolver": a word coined by Mother. ]]

**LXV:II.4 Stooping down, dipping my wings, I came unto the darkly-splendid abodes. There in that formless abyss was I made a partaker of the Mysteries Averse.**

93/93

pj

Hi All,

93

Recent readings in Mother's tome presents a description of some of the sheaths of the body, which we might say is the result of Sri Aurobindo's mahasapithana, but is certainly part of the work of the Philosophus in the A.'.A.'. Though I will say here, at least Mother and Sat Prem seem more concerned with the metaphysical, rather than the physical bodies.

*Another detail. In several places, Sri Aurobindo speaks of the 'circumconscient' or 'environmental consciousness' through which we enter into contact with the external world. Is this the same as the 'subtle physical,' the subtle envelope? What is this circumconscient?*

*Yes, there is subconscious, conscient, subliminal and circumconscient.*

Mother at first, doesn't really understand Sat Prem's questions, which Sat Prem clarifies. So here at least, according to Sat Prem, Sri Aurobindo ultimately details three etheric sheaths.

You see, the subtle physical extends a long way beyond the body.

In the conversation, Mother seems almost caught by surprise by Sat Prem's question. And her response here seems to be more a spontaneous distillation of her own observations, both in working with Sri Aurobindo and her own natural astral capacities.

Then comes what Theon called the 'nervous sub-level,' which lies between this subtle physical and the vital. And it acts as a protection: if it is stable, harmonious and strong, it protects you - it protects you even physically - from contagious diseases, for instance, and even from accidents.

This may at first, come off as the usual ashram clap-trap; *'people who are spiritual like us, won't be mugged on subway platforms'* ... et al. But there is observable phenomena to support the idea of a certain immunity that a lot of doctors seem to display when working with patients who have communicable diseases; and we know many stories of the 'lucky drunk' who can take a fall that would seriously hurt another person, and bounce right back up without suffering any harm.

So it's true that as long as this envelope is strong and undamaged, you are protected. But for instance, if you are over-tired or worried or flustered - anything that brings disorder into the atmosphere seems to make holes in this envelope, and all kinds of things can enter.

Perhaps in A.'.A.'. terms, we might note the work of the Knife for the Zelator; cutting those thoughts and controlling those tendencies that both distract from and weaken the metal of the Aspiration. The character weaknesses that Mother includes with physical duress disrupts that structural integrity of what we might call the auric field about the body; one of the layers of soul.

*But isn't this the subtle physical?*

It surrounds the subtle physical.

*First there is the subtle physical and then the circumconscient?*

Yes; the subtle physical is visible - visible. You have seen heat vibrations when it's very hot, haven't you? That's the subtle physical - one form of it.

The subtle physical is right here (*gesture on the surface of the skin*). Some people are sensitive in the subtle physical; you move your hand near them and they feel it immediately. Others don't even notice - it depends on the subtle physical's sensitivity.

Mother presents what I'm sure we've all easily observed when looking at others; whether through sunlight or the angle of a lamp, we see a certain halo about someone we're looking at. It's the radiation of heat, but for those more sensitive to the aura, other qualities, especially colors have been observed. A magnetism seems also to communicate an energetic response, both tactilely through the skin and



visually, by direct eye contact. Dion Fortune developed her work on *Polarity* by investigating these energies. (See our articles: [Sexual Polarity in Magick & Qabalistic Magnetism](#))

And the circumconscient surrounds it like an envelope. If there are no tears in it, this envelope is a magnificent protection. [[We are not sure, finally, if this envelope and the circumconscient are one and the same thing, but this is how Sri Aurobindo speaks of it: 'The first thing one sees when one has broken the barrier is the vital-physical body. It is around the physical body and with the physical it forms as it were the "nervous envelope." The force of a disease has to break through it to reach the body - except for the attacks on the most material parts. You can then feel the disease coming and also feel in the nervous envelope the part of the body which it is going to, or intending to, attack because what is in the nervous envelope has a material counterpart in the body. Thus it is the vital-physical which is first attacked and then the force takes the form of a disease in the system. I had myself the experience of fever all around the body.' (A.B. Purani, *Evening Talks with Sri Aurobindo*, Volume 1, p. 232) ]] And it's not dependent on any spiritual or intellectual rationale, but on a harmony with Nature and life, a kind of stability in the material being. People with strong envelopes are almost always in good health and succeed in what they do. It isn't something mental - when they do a work it comes out nicely, if they want to meet someone, they meet him. Things of this nature. The circumconscient must be that.

We may also note that we've heard of people overcoming cancer from simply changing their emotional and mental disposition. And from another viewpoint, sometimes ignorance truly is bliss...lol. I can remember one winter, when in college, I used to hitch-hike to my campus. And this particular winter, I was really angry with the brutal cold and didn't want to acknowledge it. I would stand out on that highway in the early mornings, carrying my book bag and portfolio case, no jacket or coat, with my thumb out and I felt little more than a breeze.

*Is it through this envelope that we come into contact with others ?*

Ah, yes, I should think so! When you are sensitive, *mon petit*, it becomes almost unbearable to be in a tightly packed crowd - it's all mixed up, and it's horrible. There is a suffocating sense of intrusion, as if you were inside things you hadn't chosen to have near you!

We might even acknowledge such sensitivity as a part of the siddhis that come with the practice of asana, pranayama and meditation. But note that quite naturally, even the least spiritual amongst us, so readily observes this "circumconscient" layer in what we call today, the 'first impression' of another person; that new person on the job, for example, who instantly gets a new friend and/or a new enemy. We seem to intuitively know that we like another person or simply despise that person. In Thelema, we address this as the 'law of attraction.'

93/93

pj

Hi All,

93

This morning's reading in Mother's tome brings a lot of material to discuss. She confirms some of my own insights and visions and shows me yet further, how much commonality Supramental Yoga with Thelema. Also in this, as well as in some of the recent posts I've contributed, Mother shows how well conditioned she is in Western Culture. She seems to me, more and more an integral figure in Eastern and Western spirituality.

There is also what Theon and Madame Theon used to say. They never spoke of 'Supermind,' but they said the same thing as the Vedas, that the world of Truth must incarnate on earth and create a new world. They even picked up the old phrase from the Gospels, 'new heavens and a new earth,' [[II Peter 3.13. ]] which is the same thing the Vedas speak of. Madame Theon had this experience and she gave me the indication (she didn't actually teach me) of how it was to be done.

The Roman creed: the 'Our Father' says: "Thy will be done on Earth as it is in heaven." It is interesting that both the Vedas and Mother espouse this idea. And we could argue this in a philosophical context for comparison, merit and value. And it is also interesting to see the Western conditioning in both Mother and Theon; who was her first real Magickal guru and in the Western Mystery Tradition...someone she would be done with before she connected with Sri Aurobindo.

She would go out of her body and become conscious in the vital world (there were many intermediary states, too, if one cared to explore them). After the vital came the mental: you consciously went out of the vital body, you left it behind (you could see it) and you entered the mental world. Then you left the mental body and entered into.... They used different words, another classification (I don't remember it), but even so, the experience was identical. And like that, she successively left twelve different bodies, one after another. She was extremely 'developed,' you see - individualized, organized.

She could leave one body and enter the consciousness of the next plane, fully experience the surroundings and all that was there, describe it ... and so on, twelve times.

Reminiscent of the '12 Labors of Hercules', we have a presentation of the Zodiac and the twelve types or layers of etheric bodies associated with it. These manifest in the psychic components of ourselves that play out in life as shall we say, the many different hats that we wear.

I learned to do the same thing, and with great dexterity; I could halt on any plane, do what I had to do there, move around freely, see, observe, and then speak about what I had seen. And my last stage, which Theon called '*pathétisme*,' [[A word coined by Theon, which might roughly translate as 'the sublime.' ]] a very barbaric but very expressive word, bordered on the Formless - he sometimes used the Jewish terminology, calling the Supreme 'The Formless.' (From this last stage one passed to the Formless - there was no further body to leave behind, one was beyond all possible forms, even all thoughtforms.)

The "formless" is of course, the Ain Soph Aur...'that fire, formless and void that dashes through the Universe.'

In this domain [the last stage before the Formless] one experienced total unity - unity in something that was the essence of Love; Love was a manifestation more... 'dense,' he would always say (there were all sorts of different 'densities'); and Love was a denser expression of That, the sense of perfect Unity - perfect unity, identity - with no longer any forms corresponding to those of the lower worlds.

The formula of AGAPE is the motion forward into incarnation (cf. [A Token of Babalon](#)); the 'desire' that moves the NOT to project the archetypal image; discussed in [Liber Ged](#). That the Mother describes love as "more...dense," describes this archetypal image of the AIN that in Qabalah is called the Adam Kadmon.

Lately, I've come to see the legend of the Nephilim as a mythological rendering of this important qabalistic concept. The Anunaki (Suns of God) or legion of Lucifer's angels who would protect humanity through the deluge; against God's wishes, would find the Daughters of Men to be desirable (note them of desire a.k.a. Babalon) and mate with them--their children being the Nephilim. In other words, these Prometheus' brought their fire (spirit) from heaven and instilled it into the human soul.

This explains the Thelemic mythological structure of the Holy Guardian Angel as a Universal consciousness that is the nature of the spirit.

It was a Light! ... An almost immaculate white light, yet with something of a golden-rose in it (words are crude). This Light and this Experience were truly wonderful, inexpressible in words.

As I will explain in my soon to be published (online) work: [The Reunion of Science & Religion](#), the source that is the AIN projecting to the more dense Aethyric--Adam Kadmon (Jesus for the ancient Gnostics) dwells within the Fifth Dimension; where modern physics has shown light emanates from. Also, her description of this light, including the symbolism of a "golden-rose" is both Alchemical and Rosicrucian--the Rosy Cross.

Well, one time I was there (Theon used to warn against going beyond this domain, because he said you wouldn't come back), but there I was, wanting to pass over to the other side, when - in a quite unexpected and astounding way - I found myself in the presence of the 'principle,' a principle of the human form. It didn't resemble man as we are used to seeing him, but it was an upright form, standing just on the border between the world of forms and the Formless, like a kind of standard. [[By 'standard,' Mother means a sort of model or archetype. ]]

Mother indeed, has come to the same essential realization that I've found. She simply describes it in a dry, more scientific (?) manner; akin to Vedic science.

At that time nobody had ever spoken to me about it and Madame Theon had never seen it - no one had ever seen or said anything. But I felt I was on the verge of discovering a secret.

Afterwards, when I met Sri Aurobindo and talked to him about it, he told me, 'It is surely the prototype of the supramental form.' I saw it several times again, later on, and this proved to be true.

But naturally, you understand, once the border has been crossed, there is no more 'ascent' and 'descent'; you have the feeling of rising up only at the very start, while leaving the terrestrial consciousness and emerging into the higher mind. But once you have gone beyond that, there's no notion of rising; there's a sense, instead, of a sort of inner transformation.

H.G.A.=Tiphareth=Transformation.

And from there I would redescend, re-entering my bodies one after another - there is a real feeling of re-entry; it actually produces friction. When one is on that highest height, the body is in a cataleptic state. I think I made this experiment in 1904, so when I arrived here it was all a work accomplished and a well-known domain; and when the question of finding the Supermind came up, I had only to resume an experience I was used to - I had learned to repeat it at will, through successive exteriorizations. It was a voluntary process.

That this realization comes to Mother in 1904ev is a marvelous synchronicity; leading me to speculate, was a real astral gate opened to humanity at that time. It is weird that Patrizia Norelli-Bachelet would reason this gate to have opened in 1950; basing her dating also, on Sri Aurobindo's work that Mother's work pre-dated. They were as they postulate, co-avatars (sotospeak).

When I returned from Japan and we began to work together, Sri Aurobindo had already brought the supramental light into the mental world and was trying to transform the Mind. 'It's strange,' he said to me, 'it's an endless work! Nothing seems to get done - everything is done and then constantly has to be done all over again.' Then I gave him my personal impression, which went back to the old days with Theon: 'It will be like that until we touch bottom.' So instead of continuing to work in the Mind, both of us (I was the one who went through the experience ... how to put it? ... practically, objectively; he experienced it only in his consciousness, not in the body - but my body has always participated), both of us descended almost immediately (it was done in a day or two) from the Mind into the Vital, and so on quite rapidly, leaving the Mind as it was, fully in the light but not permanently transformed.

We can equate the "Vital" with the etheric body in our own cosmogony.

This lasted for a few months. Then we descended into the Physical - and all the trouble began. [[In January 1925, mother had an inflammation of the knee. On May 25 of the same year, Sri Aurobindo noted in a letter, 'The condition here is not very good. I am at present fighting the difficulties on the physical plane.' (Cited by A.B. Purani, *Life of Sri Aurobindo*, p. 203.) Note that in 1925 the Nazi Party was founded. ]] But we didn't stay in the Physical, we descended into the Subconscient and from the Subconscient to the Inconscient. That was how we worked. And it was only when I descended into the Inconscient that I found the Divine Presence - there, in the midst of Darkness.

As the mind (astral work) leads to the Vital (etheric), we can work on apprehending the consciousness of the physical body that is indirectly perceived by our emotions. Mother describes this as a descent into the "Subconscient" and then, the "Inconscient." And ultimately she says she found the Divine in the N.O.X. that is the deepest level of the material strata of Universal being as the L.V.X. is the subtlest strata of the transcendental Fifth Dimension. This is why in Thelema we say that an Adept should stand with his head above the heavens and his feet beneath the hells. They both seem to meet on the 'other side' at this transcendental source. Per Liber Tzaddi:

**I reveal unto you a great mystery. Ye stand between the abyss of height and the abyss of depth.  
In either awaits you a Companion; and that Companion is Yourself.  
Ye can have no other Companion.  
Many have arisen, being wise. They have said 'Seek out the glittering Image in the place ever golden, and unite yourselves with It.'  
Many have arisen, being foolish. They have said, 'Stoop down unto the darkly splendid world, and be wedded to that Blind Creature of the Slime.'  
I who am beyond Wisdom and Folly, arise and say unto you: achieve both weddings! Unite yourselves with both!  
Beware, beware, I say, lest ye seek after the one and lose the other!  
My adepts stand upright; their head above the heavens, their feet below the hells.  
But since one is naturally attracted to the Angel, another to the Demon, let the first strengthen the lower link, the last attach more firmly to the higher.**

It wasn't the first time; when I was working with Theon at Tlemcen (the second time I was there), I descended into the total, unindividualized - that is, general - Inconscient (it was the time he wanted me to find the Mantra of Life). And there I suddenly found myself in front of something like a vault or a grotto (of course, it was only something 'like' that), and when it opened, I saw a Being of iridescent light reclining with his head on his hand, fast asleep. All the light around him was iridescent. When I told Theon what I was seeing, he said it was 'the immanent God in the depths of the Inconscient,' who through his radiations was slowly waking the Inconscient to Consciousness.

Developing this theme, I am also reminded of a sequence of verses in Liber LXV:I --

**18. So also the light that is absorbed. One absorbs little, and is called white and glistening; one absorbs all and is called black.**

**19. Therefore, O my darling, art thou black.**

**20. O my beautiful, I have likened thee to a jet Nubian slave, a boy of melancholy eyes.**

**21. O the filthy one! the dog! they cry against thee. Because thou art my beloved.**

**22. Happy are they that praise thee; for they see thee with Mine eyes.**

**23. Not aloud shall they praise thee; but in the night watch one shall steal close, and grip thee with the secret grip; another shall privily cast a crown of violets over thee; a third shall greatly dare, and press mad lips to thine.**

**24. Yea! the night shall cover all, the night shall cover all.**

But then a rather remarkable phenomenon occurred: when I looked at him, he woke up and opened his eyes, expressing the beginning of conscious, wakeful action.

I have experienced the descent into the Inconscient many times (you remember, once you were there the day it happened - it had to do with divine Love [[We aren't sure, but this may refer to the experience of July 12, 1960, or to that of November 5, 1958, 'the almighty spring' (in fact, they are probably one and the same experience) which gave rise to the 1959 New Year Message: 'At the very bottom of the Inconscient, most hard and rigid and narrow and stifling, I struck upon an almighty spring that cast me up forthwith into a formless, limitless Vast, vibrating with the seeds of a new world.' ]]); this experience of descending to the very bottom of the Inconscient and finding there the Divine Consciousness, the Divine Presence, under one form or another. It has happened quite frequently.

But I can't say that my process is to descend there first, as you write. Rather, this can be the process only when you are ALREADY conscious and identified; then YOU DRAW DOWN the Force (as Sri Aurobindo says, 'one makes it descend') in order to transform. Then, with this action of transformation, one pushes [the Force into the depths, like a drill]. The Rishis' description of what happens next is absolutely true: a formidable battle at each step. And it would seem impossible to wage that battle without having first experienced the junction above.

Mother is essentially describing what we call Invocation and Evocation; first the Invocation of the H.G.A. (that which comes down from 'above') in order to have consultation before the evocation of forces that themselves are a descent into the psyche of the Mage; the parts of the psyche that develop of the body--their objectivation being created in the Triangle of Art. There are of course, other forms of evocation and other non-psychoic spirits and elementals that are external to the individualized being; i.e. Enochian spirits, Salamanders, Undines, et al.

'It is by rising to the summit of consciousness through a progressive ascent...' (that's what I meant just now by 'leaving the body,' but without going into details), 'that one unites with the Supermind. But as soon as the union is achieved, one knows and one sees that the Supermind exists in the heart of the Inconscient as well.'

Per my comments above, the Supermind resides in both the L.V.X. and the N.O.X.; one reaching to the infinity of heights and the other reaching to the infinity of depth. This shows what Blavatsky means when she says that Darwin was only partially correct. Yes, there is evolution; the move upwards to the heights and from the depth. But there is also the involution; movement from the height to the depth.

When one is in that state, there is neither high nor low. But GENERALLY, (I emphasized this to make it clear that I am not making an absolute assertion) 'it is by REDESCENDING through the levels of the being with a supramentalized consciousness that one can accomplish the permanent transformation of physical nature.' (This can be experienced in all sorts of ways, but what WE want and what Sri Aurobindo spoke of is a change that will never be revoked, that will persist, that will be as durable as the present terrestrial conditions. That is why I put 'permanent.') 'There is no proof that the Rishis used another method, although, to effect this transformation (if they ever did) they must necessarily have fought their way through the powers of inconscience and obscurity.'

Yes, the Rishis give an absolutely living description of what you experience - and experience continually - as soon as you descend into the Subconscient: all these battles with the beings who conceal the Light and so on. I experienced these things continually at Tlemcen and again with Sri Aurobindo when we were doing the Work - it's raging quite merrily even now!

As soon as you go down there, that's what happens - you have to fight against all that is unwilling to change, all that dominates the world and does not want to change.

Evocation can be allegorized as a battle; the Mage secures certain protections for him or herself, and as we are in this case dealing with psychic components anthropomorphosized into objectified spirits in the Triangle of Art, we are facing those egoic elements whose nature is not about change. Rather, the ego pretends that the world will remain exactly as it is in this moment and becomes threatened by change, which is a fear it must overcome in order to acquiesce to the law of change (change=stability). Think of acquiescence as learning to swim in water...one must acquiesce to the water in order to float and move about. The Aethyr is a sea of sub-atomic particles that we are swimming in. And one can come through consistent temple work, to clearly apprehend this.

It is because that we are dealing with psychic elements so carefully in evocation. These psychic elements can be hyper-energized in the psyche; distorting the personality--inflicting what is called possession on the operator. It is why it is said that one shouldn't negotiate with these spirits.

But I myself have never had it in trance, and neither did Sri Aurobindo - neither of us ever had trances! I mean the kind of trance where contact with the body is lost. That's what he always said, and one of the first things I told him when we met was, 'Well, everybody talks about trance and samadhi and all those things, but I have never had them! I have never lost consciousness.' 'Ah,' he replied, 'it's exactly the same for me!'

It depends upon the level of development, that's what Theon used to say: 'One goes into trance only when certain links are missing.' He saw people as made up of innumerable small 'bridges,' with intermediary zones. 'If you have an intermediary zone that is undeveloped,' he said, 'a zone where you are not conscious because it's not individualized, then you will be in trance when you cross it.' Trance is the sign of non-individualization - the consciousness is not awake and so your body goes into trance. But if your consciousness is wide awake you can sit, keeping full contact with things, and have the total experience. I could go out of my body with no need of trance, except when Theon wanted me to do a particular work. That was a different business - the vital force (not the consciousness, the vital force) had to go out for that work, so the body had to go into trance. But even then.... For instance, very often when I am 'called' and go to do something in response, my body does become still, but it's not in trance; I can be sitting and, even in the middle of a gesture, suddenly become immobile for a few seconds. [[Seconds that could last for half an hour! ]] But I was doing another type of work with Theon - dangerous work, at that - and it would last for an hour. Then all the body's vital energy would go out, all of it, as it does when you die (in fact, that's how I came to experience death). But it isn't necessary to have all those experiences, not at all - Sri Aurobindo never did. (Theon didn't have experiences, either; he had only the knowledge - he made use of Madame Theon's experiences.) Sri Aurobindo told me he had never really entered the unconsciousness of samadhi - for him, these domains were conscious; he would sit on his bed or in his armchair and have all the experiences. Naturally, it's preferable to be in a comfortable position (it's a question of security). If you venture to do these kinds of things standing up, for instance, as I have seen them done, it's dangerous. But if one is quietly stretched out, there is no need for trance. Besides, according to what I've been told (not physically), I believe that the Rishis practiced going into trance. But I suppose they wanted to achieve what Sri Aurobindo speaks of: a PHYSICAL transformation of the physical body permitting one to LIVE this consciousness instead of the ordinary consciousness. Did they ever do it? ... I don't know. The Veda simply recounts what the *forefathers* have done. But who are these *forefathers*?

In my own work, with the attainment of each Grade that I've managed thus far, I came to a new level of depth and scope of mind that I equated with the Sefira that attainment of that Grade completed. For example, on attainment of Neophyte, I came to a consistent consciousness of the etheric that is the Gnosis of Malkuth; that one comes to by completing one's Probationer Grade. The last sentence in the above quote seems to allude to our antediluvian (pre-deluge and prehistorical) ancestors that Plato called the Atlanteans and of whom there are many names.

93/93

pj