

Hi All,
93

Often I've mentioned the importance of Mother and Sri Aurobindo; the Supramental Yoga. Well, I've started reading a 15 volume set by Sat Prem, called Mother's Agenda, which is a record of both the correspondence between Sat Prem and Mother, but also, a collection of Mother's lectures at her ashram in India.

In this first volume, I've found a series of merkabic-style visions; some more valuable than others in that some contain worthwhile information, while others simply flatter the Mother. And she allows herself to be seduced by them with no critical interaction with the visions and no obvious science by which to measure and evaluate the visions. However, Thelema provides such a tool and there's much of value for us. Also in this volume are the beginning hints of how, practically, to begin to influence the cells to full consciousness as is the basic work of the Supramental Yoga. This I hope to see become all that much more developed as the Volumes in this major tome proceed.

Third, there's this idea of the Supramental Manifestation that also ties into Mother's visions. Here, though she and the deceiver Sri Aurobindo take the credit for what we would call 'opening an astral gate', again, we have to note Mother's self-congratulatory propaganda of which Patrizia Norelli-Bachelet turns into a cosmic calendar point; much as we do 1904ev; the only difference being the date, which they put at 1950ev for the start of their calendar. This is the date in which Sri Aurobindo in partnership with the Mother brings to Earth this manifestation.

From the Thelemic point of view, we see the Magick of the Beast and Babalon, though there was from what I can tell, no sexual involvement between the two. There certainly was a karmic magnetism between these two working together and with Mother set to carry on the work after Sri Aurobindo's demise.

For all these thick volumes in the larger tome, there's plenty of fluff and the dialogue between a teacher and student that provides no substantial literary merit. So my examination of this tome will be oriented towards my taking from the work what is of value to my own research as shown through various working documents of the GCL and to demonstrate the parallels between the Supramental Yoga and Thelema. I will be presenting this from time to time in my coming posts on Mother's Agenda.

93/93

pj

Hi All,
93

Well, we begin our theoretical study of the Supramental Yoga, right on the first page of this enormous tome:

A few experiences of the body consciousness

With the same accuracy, one can say that all is divine or that nothing is divine. Everything depends upon the angle from which one looks at the problem.

Likewise, it can be said that the divine is a perpetual becoming and yet also, that it is immutable for all eternity.

To deny or affirm God's existence is equally true, but each is only partially true. It is by rising above both affirmation and negation that one may draw nearer the truth.

It can further be said that whatever happens in the world is the result of divine will, but also that this will has to be expressed and manifested in the world that contradicts or deforms it; these are two attitudes having, respectively, the practical effect of either submitting with peace and joy to whatever happens or, on the contrary, ceaselessly fighting for the triumph of what should be. To lie the truth one must know how to rise above both attitudes and combine them.

Here we have two ideas as taught in Thelemic doctrine; getting beyond taboo and the ordeal of the Magus. Taboo weighs down the mind and produces the mechanism for superstitious thinking as it inculcates fear in the mind; the mind killer. And the ordeal of the Magus deals with the problem of expressing truth in this dualistic world; as found in Liber B vel Magi:

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. Let Him then utter that without Fear, that the Law may be fulfilled. And according to His Original Nature will that law be shapen, so that one may declare gentleness and quietness, being an Hindu; and another fierceness and servility, being a Jew; and yet another ardour and manliness, being an Arab. Yet this matter toucheth the mystery of Incarnation, and is not here to be declared.

In describing the nature of truth, Mother says:

Because truth is not linear, but global, and not successive, but simultaneous, it can therefore not be expressed in words: it must be lived. To acquire a total and perfect awareness of the world as it is in all its details, one must first have no more personal reactions in regard to any of these details, nor even to spiritual preference as to what they ought to be. In other words, a total acceptance with a perfect neutrality and indifference is the indispensable condition for a knowledge through integral identification. If one detail, no matter how small, escapes this neutrality, this detail also escapes identification. The absence of personal reactions, whatever their end, even the most exalted, is thus a basic necessity for total knowledge.

So we could say, paradoxically, that we can only know a thing when we are not interested in it, or rather, more precisely, when we are not personally concerned with it.

The organic nature of truth is equivocated specifically to the Earth, which is a key to the Supramental Manifestation. We know the Earth here, in its aspect as BABALON. To better comprehend her abomination is to cease personal identification with the various details of life and living; to get beyond the taboos and valuations.

Supreme Reality, Supramental Truth, this body is all-vibrant with intense gratitude. You have given it, one by one, all the experiences that can lead it most infallibly towards You. It has reached a state where the identification with You is not only the sole thing desirable, but also the sole thing possible and natural.

The above is as much the ontological discovery the Zelator of the A.'.A.'. makes; realizing even those choices and preferences expressed even in the earliest years of life have consistently led to the present point in one's Initiation as if destiny had fore-ordained one's spiritual path.

Your presence becomes evident in the cells, giving the body the appearance of a multicolored kaleidoscope whose myriad luminous particles in constant motion are sovereignly reorganized by and invisible, all-powerful Hand.

This is a perfect description of the Veil of Qesheth, also in terms of the Supramental Yoga. The aethyric or "luminous particles" are the dispersed light within the veil as the "invisible, all-powerful Hand" is the L.V.X. of Tiphareth; that central light that is refracted within the veil.

93/93

pj

Hi All,

93

When Sri Aurobindo died (in 1950), his death was hailed as the onset of the Supramental Manifestation as his soul was touted as being immediately reincarnated into the vehicle of his choice. And per his promise, he will make it easy to be found. Of course, this did not happen. But then we have Mother's visions of this manifestation, occurring years later, which leads us to believe this is all much ado about what really is a personal initiation for Mother herself. And here, we may find some profundity.

On February 29, 1956ev a common meditation at the ashram gives Mother the following;

This evening the Divine Presence, concrete and material, was there present amongst you. I had a form of living gold, bigger than the universe, and I was facing a huge and massive golden door which separated the world from the Divine. As looked at the door, knew and willed, in a single movement of consciousness, that 'THE TIME HAS COME', and lifting with a might golden hammer I struck one blow, one single blow on the door and the door was shattered to pieces. then the supramental Light and Force and Consciousness rushed down upon earth in an uninterrupted flow.

The hammer in my view, is the Hammer of Thor; who is Osiris/Hercules of the Starry Gnosis...that Jesus that is victorious. The symbols are always related to the Starry Gnosis in a genuine vision; though every culture expresses them differently. Here, Mother gives herself this victory; calling herself indirectly, its avatar, which is nothing new as she and Aurobindo claimed together this office. This is not unlike Crowley who claimed the same but with what I believe far more substantial results in the Holy Books of Thelema. Though Mother does extend this benefit directly to her followers:

Only the Supramental Consciousness in an individual can perceive the Supramental acting in the earth atmosphere. Those who, for whatever reason, have developed this perception can see it. But those who are not even remotely conscious of their inner beings, who

would be quite at a loss to say what their souls look like, are certainly not ready to perceive the difference in the earth atmosphere. They still have quite a way to go for that. Because, for those whose consciousness is more or less exclusively centered in the outer being--mental, vital and physical--things need to have an absurd or unexpected appearance to be noticeable. And then they call it a miracle.

Of course for us, Horus has already taken the throne of Ra and this event is enabled by this cosmic inauguration. Most important is the idea of a consciousness that knows the appearance of itself; those that can "say what their souls look like" are those that have built the astral body. This begins with the work of the Probationer in the A.'.A.'. and becomes fully built by the Philosophus of Our Order. Those only concerned with the outside, the superstitious minded, would call all this work miraculous in their ignorance.

And the following would be as apt a description of the work of the A.'.A.'. as an order, as any I've heard:

That's how the universal movement works: through their inner effort and inner progress, certain individuals, who are the pioneers, the forerunners, enter into communication with the new Force which is to manifest, and they receive it in themselves,. And because a number of calls like this surge forth, the thing becomes possible, and the era, the time, the moment for the manifestation comes. This is how it happened--and the Manifestation took place.

We can put the two statements immediately above to Liber Tzaddi.

- [34.](#) I reveal unto you a great mystery. Ye stand between the abyss of height and the abyss of depth.
- [35.](#) In either awaits you a Companion; and that Companion is Yourself.
- [36.](#) Ye can have no other Companion.
- [37.](#) Many have arisen, being wise. They have said 'Seek out the glittering Image in the place ever golden, and unite yourselves with It.'
- [38.](#) 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.'
- [39.](#) I who am beyond Wisdom and Folly, arise and say unto you: achieve both weddings! Unite yourselves with both!
- [40.](#) Beware, beware, I say, lest ye seek after the one and lose the other!
- [41.](#) My adepts stand upright; their head above the heavens, their feet below the hells.
- [42.](#) 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.
- [43.](#) Thus shall equilibrium become perfect. I will aid my disciples; as fast as they acquire this balanced power and joy so faster will I push them.
- [44.](#) They shall in their turn speak from this Invisible Throne; their words shall illumine the worlds.
- They shall be masters of majesty and might; they shall be beautiful and joyous; they shall be clothed with victory and splendour; they shall stand upon the firm foundation; the kingdom shall be theirs; yea, the kingdom shall be theirs.
- In the name of the Lord of Initiation. Amen.

93/93

pj

Hi All,

93

A succeeding vision on September 12th of 1956ev has Mother recalling the generality of the first, and stating that this one was "intended" specifically for her.

...A light, not like the golden light of the Supermind: rather a kind of phosphorescence. I felt that had it been night, it would have been *physically* visible.

...And it was denser than my physical body: the physical body seemed to me almost unreal--as though crumbly--like sand running through your fingers.

...I would have been incapable of speaking, words seemed so petty, narrow, ignorant.

...I saw (how shall I put it?) the successive preparations which took place, in certain *anterior* beings, in order to achieve this.
...It felt as if I had several heads.
...The experience of February 29 was of a general nature; but this one was intended for me.
...I begin to see what the supramental body will be.
...I had had a somewhat similar experience at the time of the union of *the supreme creative principle* with the physical consciousness. But that was a subtle experience, while this was material--in the body.
...I did not *have* the experience, I did not look at it: I WAS it.
...And it radiated from me: myriads of little sparks that were penetrating everybody--I saw them enter *into each one of those present*.
...One more step.

What first hits me here is the use of the word "Supermind"; very Nietzschean in tone (Übermensch). This is followed immediately by the word "phosphorescence," which brings to me idea of phosphorylation as found in the cells (and in various GCL documents), and noting that Mother says this experience occurs in her body; occurring in the body and not a vision (by her suggestion). However, she feels much as a Beast by Thelemic parlance in that she echoes some better known apocalyptic books when she states she felt as though she "had several heads". Finally though, she sets herself up as the originator of the shakti-pat in that she says this physical occurrence then radiates from her and "penetrating everybody."
93/93

pj

93

Hi PJ,

Just some thoughts in red...

When Sri Aurobindo died (in 1950), his death was hailed as the onset of the Supramental Manifestation as his soul was touted as being immediately reincarnated into the vehicle of his choice. And per his promise, he will make it easy to be found. Of course, this did not happen. But then we have Mother's visions of this manifestation, occurring years later, which leads us to believe this is all much ado about what really is a personal initiation for Mother herself. And here, we may find some profundity.

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If the Beast and the Scarlet woman are universal archetypes such would then manifest through the many, meaning that these are archetypes which manifest through those individual who are ready to act as mediums for these forces whether that be Crowley, Mother, or who ever. I think Crowley's significance speaks for itself, yet there are others who can channel these forces. Though I haven't seen many that do it to the same degree as A.C. did.

This is not unlike Crowley who claimed the same but with what I believe far more substantial results in the Holy Books of Thelema. Though Mother does extend this benefit directly to her followers:

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A miracle is nothing but a testimony of our ignorance, since all things are conditioned. There is no such thing as the supernatural, just the supernormal and the supernormal is always changing since is relative to the fluxuating norms of a given culture.

Of course for us, Horus has already taken the throne of Ra and this event is enabled by this cosmic inauguration. Most important is the idea of a consciousness that knows the appearance of itself; those that can "say what their souls look like" are those that have built the astral body. This begins with the work of the Probationer in the A.'.A.'. and becomes fully built by the Philosopher of Our Order. Those only concerned with the outside, the superstitious minded, would call all this work miraculous in their ignorance.

In a way we are consciously dreaming and taking control of our imaginations... there is nothing mysterious here, except for those whose minds have been mutilated by our social conventions, they have no imagination and thus no magickal power.

93/93

Ryan

Hi Ryan,

93

Thanks for your comments.

This evening the Divine Presence, concrete and material, was there present amongst you. I had a form of living gold, bigger than the universe, and I was facing a huge and massive golden door which separated the world from the Divine. As I looked at the door, knew and willed, in a single movement of consciousness, that 'THE TIME HAS COME', and lifting with a mighty golden hammer I struck one blow, one single blow on the door and the door was shattered to pieces. Then the supramental Light and Force and Consciousness rushed down upon earth in an uninterrupted flow.

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Yes, Mother and Sri Aurobindo do act in some capacity as the Beast and Scarlet Woman; though I don't believe there was any sexual relationship between them. But their natures certainly operated in a certain polarity that let them know they had a karmic destiny together. Mother, being the more 'flighty' of the two, actually fits Crowley's description of the ideal Scarlet Woman.

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A miracle is nothing but a testimony of our ignorance, since all things are conditioned. There is no such thing as the supernatural, just the supernormal and the supernormal is always changing since is relative to the fluxuating norms of a given culture.

A superstitious generation looks for a miracle and the superstitious mind is an ignorant mind.

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inauguration. Most important is the idea of a consciousness that knows the appearance of itself; those that can "say what their souls look like" are those that have built the astral body. This begins with the work of the Probationer in the A.'.A.'. and becomes fully built by the Philosophus of Our Order. Those only concerned with the outside, the superstitious minded, would call all this work miraculous in their ignorance.

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Mother's 'flighty' imagination gave her an awesome potency in the astral. She came to become embodiment, more than Sri Aurobindo ever could, of this Supramental Manifestation. This reminds me of the quote from AL:

AL I.15: "Now ye shall know that the chosen priest & apostle of infinite space is the prince-priest the Beast; and in his woman called the Scarlet Woman is all power given. They shall gather my children into their fold: they shall bring the glory of the stars into the hearts of men."

93/93

pj

Hi All,

93

As discussed, Mother was prone to many visions. But note, she was not Hindu, but born in France and lived most of her life, quite conventionally. So the Western archetypes are really what fill her psyched. In this particular vision, we find the myth of Persephone and Demeter (discussed in our Liber LXV archives). Interestingly enough, she really doesn't seem to recognize this herself:

It went something like this: somewhere, in the center of this enormous edifice, there as a room reserved--as it seemed in the story--for a mother and her daughter. The mother was a lady, an elderly lady, a very influential matron who had a real deal of authority and her own views concerning the entire organization. Her daughter seemed to have a power of movement and activity enabling her to be everywhere at once while at the same time remaining in her room, which was...well, a bit more than a room--it was a kind of apartment which, above all, had the characteristic of being very central. But she was constantly arguing with her mother. The mother wanted to keep things "just as they were," with their usual rhythm, which precisely meant the habit of tearing down one thing to rebuild another, then again tearing down that to build still another, thus giving the building an appearance of frightful confusion. But the daughter did not like this, and she had another plan. Most of all, she wanted to bring something completely new into the organization: a kind of super-organization that would render all this confusion unnecessary. Finally, as it was impossible for them to reach an understanding, the daughter left the room to go on a kind of general inspection...She went out, looked everything over, and then wanted to return to her room to decide upon some final measures. But this is where something rather...peculiar began happening.

This "something new" I equivocate with the seduction by Hades; who in wooing Persephone, upsets the general order of things. Then as occurs next in this vision, Persephone decides to leave Hades, which in the vision is the daughter trying to get back to her room. The appeal to the manager (or manageress) is akin to Demeter's appeal to Zeus.

She clearly remembered where her room was, but each time she set out to go there, either the staircase disappeared or things were so changed that she could no longer find her way! So she went here and there, up and down, searched, went in and out...but it was impossible to find the way to her room! Since all of this assumed a physical appearance--as I said, a very familiar and very common appearance, as is always the case in these symbolic visions--there was somewhere (how shall I put it?) the hotel's administrative office and a woman who seemed to be the manager, who had all the keys and who knew where everyone was staying. So the daughter went to this person and asked her, 'Could you show me the way to my room?'--'But of course! Easily!' Everyone around the manager looked at her as if to say, 'How can you say that?' However, she got up, and with authority asked for a key--the key to the daughter's room--saying, 'I shall take you there.' And off she went along all kinds of paths, but all so complicated, so bizarre! The daughter was following along behind her very attentively, you see, so as not to lose sight of her. But just as they should have come to the place where the daughter's room was supposed to be, suddenly the manageress (let us call her the manageress), both the manageress and her key...vanished! And the sense of this vanishing was so acute the...at the same time, everything vanished! So...to help you understand this enigma, let me tell you that the mother is physical Nature as she is, and the daughter is the new creation. The manageress is the world's organizing mental consciousness as Nature has developed it thus far, that is, the most advanced organizing sense to have manifested in the present state of material Nature. This is the key to the vision.

The "mother is physical Nature" ...Demeter and the "new creation" is Spring, which in itself is a symbol of evolution/resurrection and even reminds us of the axiom: Change equals Stability.

93/93

pj

Hi All,

93

The Magickal Lodge is an iconic work in the Western Mystery Tradition. However, the misunderstanding and dysfunction in Thelemic society has rendered its work worse than ineffective, but has left scars on many people and alienated a lot of talent. Worse, most lodges are effectively, personality cults and worse; covers for criminal enterprise. Yet a lodge in its healthy aspect, is a community with a specific function. Mother writes:

Yet it is one of the most common types of human collectivity--to group together, band together, unite around a common ideal, a common action, a common realization but in an absolutely artificial way. In contrast to this, Sri Aurobindo tells us that a true community--what he terms a gnostic of supramental community--can be based only upon the INNER REALIZATION of each one of its members, each realizing his real, concrete oneness and identity with all the other members of the community; that is, each one should not feel himself a member connected to all the others in an arbitrary way, but that all are one within himself. For each one, the others should be as much himself as his own body--not in a mental and artificial way, but through a fact of consciousness, by an inner realization.

What has happened in our day and our culture, we see so many relatively inexperienced politicians and social organizers with very little understanding of the Western Mystery Tradition using the Internet to form lodges and attempt to raise funds to foster all sorts of fantasies and false power-lust. In order to gain these funds, all are welcome to join and pay dues, which really becomes the *raison d'etre* of the Lodge. In our dysfunction, Thelema has yet to produce an Adept that has come through the A.'.A.'. program in a proper manner and no Thelemic lodge can succeed with these Adepts.

This means that before hoping to realize such a gnostic collectivity, each one must first of all become (or at least start to become) a gnostic being. It is obvious that the individual work must take the lead and the collective work follow; but the fact remains that spontaneously, without any arbitrary intervention of will, the individual progress is restrained or CHECKED, as it were, by the collective state. Between the collectivity and the individual, there exists an interdependence from which one cannot be totally free, even if one tries. And he who might try, in his yoga, to free himself totally from the human and terrestrial state of consciousness, would be at least subconsciously bound by the state of the whole, which impedes and PULLS BACKWARDS. One can attempt to go much faster, one can attempt to let all the weight of attachments and responsibilities fall off, but in spite of everything, the realization of even the most advanced or the leader in the march of evolution is dependent upon the realization of the whole, dependent upon the state in which the terrestrial collectivity happens to be. And this PULLS backwards to such an extent that sometimes one has to wait centuries for the earth to be ready before being able to realize what is to be realized.

The artificial oaths of brotherhood, bound by the severest penalties are silly contrivances that are always ignored by people who really don't know each other, nor do they have any real interest in each other. And then there are those few low lifes that show up and demand sanctuary from their brothers and sisters; really only abusing a privilege due to their own dysfunctional character. And the work of the Lodge, which is to foster an evolutionary force in humanity and the Earth is simply unknown to all in the lodge.

This is why Sri Aurobindo has also written somewhere else that a double movement is necessary: the effort for individual progress and realization must be combined with the effort of trying to uplift the whole so as to enable it to make a progress indispensable for the greater progress of the individual: a mass progress, if you will, that allows the individual to take a further step forward.

Though individualized, we are all still interconnected and the lodge becomes a sequestered quarter of people with a specific nature intrinsically common to the group. And this is why in the A.M.H.R., the A.O.M. Lodge is housed as a sub-group of the Church community and is not some separate organization...better to have no lodge than all the pretend lodges that float upon the Internet these days.

93/93

pj

Hi All,
93

In the description of the Supramental Yoga, Mother and Sat Prem are concerned with the cells of our bodies; exhorting the proposition that these cells have a consciousness that can be brought to awareness. Patrizia Norelli-Bachelet describes even how with this awareness, the cells can stop interfering with the curing of ailments as they sometimes do now in our bodies.

One of the very first results of the supramental manifestation was to give the body a freedom and an autonomy it has never before known. And when I say freedom, I don't mean some psychological perception or an inner state of consciousness, but something else and far better--it is a new phenomenon in the body, in the cells of the body. For the first time, the cells themselves have felt that they are free, that they have the power to decide. When the new vibrations came and combined with the old ones, I felt it at once and it showed me that a new world was really taking birth.

In the above, Mother is also proclaiming how she is the embodiment of this new 'manifestation'. However, so far, though she's preached this giving perfect health and a life where physical accidents are impossible, I don't see how this manifested in her; nor have I heard of any specific allusion to her in this regard. What we do get from her is:

But with the supramental manifestation, something new has taken place in the body: it feels it is its own master, autonomous, with its two feet solidly on the ground, as it were. This gives a physical impression of the whole being suddenly drawing itself up, with its head lifted high--I am my own master.

A connection is then made with Kundalini Yoga. As a matter of fact, Sat Prem is given direction by Mother to take up practice with a Kundalini Yoga master, which he does. And Mother describes Yoga:

When you do yoga, one of the first experiences--the experience of the *kundalini*, as it is called here in India--is precisely one in which the consciousness rises, breaks through this hard 'lid', here, at the crown of the head, and at last you emerge into the Light. Then you see, you know, you decide and you realize--difficulties may still remain, but truly speaking one is above them. Well, as a result of the supramental manifestation, it is THIS experience that came into the body. The body straightened its head up and felt its freedom, its independence.

The problem in all of this is that Mother is more confusing than she is revealing. It seems to me that she really can't organize her thoughts quite well. On the one hand she alludes to the cellular consciousness in a way that is extraordinary and outside the normal Yogic literature. And yet, in another breath, she seems to indicate that this is in complete conformity with what is known as Yogic experience. And then the supramental manifestation is spoken of in such objective tones that it doesn't seem to mean anything at all; until finally, Mother at least describes enlightenment in terms that is consistent with Thelemic doctrine.

And this new vibration in the body has allowed me to understand the mechanism of the transformation. It is not something that comes from a higher Will, not a higher consciousness that imposes itself upon the body: it is the body itself awakening in its cells, a freedom of the cells themselves, an absolutely new vibration that sets disorder right--even disorders that existed prior to the supramental manifestation.

And so we see here that not by divine grace but by our evolutionary development; leading the cells to awareness, they then learn to work with each other in a functional harmony. Quite consistent with the hologram theory discussed in GCL documents.

93/93

pj

93

Hi PJ,

While I find this to be a profound vision on behalf of Mother, it seems like she is trying to make some extra-ordinary out of something ordinary. Most animals seem less accident prone than our overly cerebral human race which seems to be so pre-occupied with verbal thought that we barely notice the world around us. The waking up of the cells seems to be a natural process for those of us who learn to be in the moment, and we don't need any meta-physical or deep philosophical explanations to do this. Though there may be some deep philosophical and magickal implications about the possibilities... Most

athletes, martial artists, ruffians, well trained military men seem to actually possess the powers that Mother is preaching about, yet I have met only a handful of mystics and yogi's who I could vouch for in this regard. I strongly recommend that every serious magician spend time surviving in forests on small amounts of food, expose themselves gradually to physical extremes always with the desire to 'exceed' then in time the body will wake up, especially if this practice is included as a part of one's mystical practices. Personally I think most mystical practices lead to an imbalance of the psyche without this development of the body consciousness through actual physical practices where one's instincts are needed to survive.

I do think that the new Aeon is about a re-acquaintance with our animal souls, our cells, and this means that our culture is starting to recognize the importance of the body intelligence and our conscious minds are now willing to find creative ways to work with this intelligence instead of against it. We see this beginning with the recognition of the unconscious in psychology the popularity of various forms of hypno therapy.

93/93

Ryan

Hi Ryan,

93

While I find this to be a profound vision on behalf of mother, it seems like she is trying to make some extra-ordinary out of something ordinary. Most animals seem less accident prone than our overly cerebral human race which seems to be so pre-occupied with verbal thought that we barely notice the world around us.

Unfortunately, this sort of idea is a very common Hindu practice; especially when trying to create a cult. They promise special powers, such as the ability get through the NYC subway without being mugged, et al. In Sat Prem's Life of the Cells, he talks of one student when their ashram was being attacked by the townspeople (pelting the courtyard with an unending stream of rocks and bullets), that student was able to run through the courtyard without being hit by any of these projectiles.

The waking up of the cells seems to be a natural process for those of us who learn to be in the moment, and we don't need any meta-physical or deep philosophical explanations to do this. As you state below, athletes do this, et al; and I think there's a different viewpoint from which to gauge this, as this is not what Mother is talking about and disagrees with what we know biologically. First, as stem cells, there's obviously a consciousness as we know these cells then begin to differentiate and specialize in function and nature. The two mutually symbiotic parasites that are the DNA (eukaryotes and prokaryotes) obviously direct this with some form of our own spiritual consciousness in the Light/Phosphorylation that is the central strand of this DNA; the Light originating from what I have proposed to be a Fifth Dimension (outside the four-dimensional Time/Space continuum)...cf. the GCL article: Liber Vox Viva Voce vel Video. But today, the communication between the phosphorylation and the two strands of DNA doesn't seem fully functional. This is why some medicines are designed just to keep certain cells from destroying the body while fighting disease. The facilitation of this communication seems yes, to

be something that is a part of full enlightenment; especially as we witness in Dr. Maurice Bucke's (an American Transcendentalist) book: Cosmic Consciousness. In this book, Bucke notes that those attaining enlightenment also become surrounded by a glowing light at the moment of connecting with this grace. It was something the ancients already knew, which is why there is the story of the Transfiguration in the New Testament...and something Bucke himself witnessed in Walt Whitman.

Though there may be some deep philosophical and magickal implications about the possibilities... Most athletes, martial artists, ruffians, well trained military men seem to actually possess the powers that Mother is preaching about, yet I have met only a handful of mystics and yogi's who I could vouch for in this regard. I strongly recommend that every serious magician spend time surviving in forests on small amounts of food, expose themselves gradually to physical extremes always with the desire to 'exceed' then in time the body will wake up, especially if this practice is included as a part of one's mystical practices. Personally I think most mystical practices lead to an imbalance of the psyche without this development of the body consciousness through actual physical practices where one's instincts are needed to survive. There is much yet the body can do, perhaps even without this consciousness of the cells; and as we've witnessed in the martial arts, et al. We even know what adrenalin can do in emergency situations; providing what seems to be superhuman strength in reactionary responses to dangerous occurrences. But this is all different from what I've discussed above.

I do think that the new Aeon is about a re-acquaintance with our animal souls, our cells, and this means that our culture is starting to recognize the importance of the body intelligence and our conscious minds are now willing to find creative ways to work with this intelligence instead of against it. We see this beginning with the recognition of the unconscious in psychology the popularity of various forms of hypno therapy.

This has as much to do with the Integral period that we're moving into. If you recall from past discussions, there are three types of ages; Material, Spiritual and Integral. In the Material ages, we generally poo-poo all things that are not perceivable by the senses and the Spiritual becomes senseless (pun). In Spiritual ages, we extoll the world as evil and dirty clinging only to that which is above the clouds. And in Integral ages, we are able to appreciate both worlds. It is this last age we are entering and that both Thelemic doctrine and the Supramental Manifestation have based themselves within.

93/93

pj

Hi All,

93

In an essay on 'past lives' Mother gives us some interesting tid-bits that are again in correlation with A.'.A.'. teachings. Our Order gives the task of determining one's past lives to the Exempt Adept and not to the Probationer or Neophyte. This is important to note, especially in this day of New Age quackology...lol...where everyone does their past lives and becomes convinced they were Julius Caesar or Cleopatra in their past incarnations...and assuming they even had past incarnations.

Rather it is the Adept that proves the superior quality soul and the Adept that even has a chance of having 'been here before.' Mother writes:

It is only when one is consciously identified with his divine Origin that he can speak with complete truthfulness of a memory of past lives. Sri Aurobindo speaks of a progressive manifestation of the Spirit in the forms it inhabits. When one reaches the summit of this manifestation, one has a plunging view of the path already traversed, and one remembers.

What's interesting here is the parallel with the Zelator; remembering all of his or her present life in terms of the present. And there's an interesting parallel from a scientist, David M. Keirsey in a book I am writing, to be called The Reunion of Science and Religion:

This process of death is viewed in terms of major levels of complexity with the context of massive dissipative structures. We hypothesize that within a level of major complexity there are three regimes: chaotic, ordered, and the edge-of-chaos. The role of "death" is a form of information feedback from order to chaos via the edge-of-chaos between levels of major complexity. Death can release stored information that is key to the further evolution of complexity of a surrounding dissipative structure. It is further hypothesized that in the increasing complexity of our existence, there are successive levels of selection processes.

The role of "death" as a type of process is essential in the creation of complexity. The "process of death" is a generic process that is inherent in massive dissipative structures. Thermodynamic death of complex structures will occur in dissipative structures. However, "death" is not as complete as it implies. Even in "death", there is something remaining of the original entity. Some of the parts of the entity still remain and those released parts will interact with the surrounding environment at a lower level of complexity. The potential diversity of the lower level of complexity is increased with the death. Thus, death is a form of information feedback between levels of complexity. The original entity loses weight upon death. It is this mass that returns to chaos.

Keirsey even begins to validate HPB in terms of involution vs. pure Darwinism:

The word "involution" will be used to signify the "evolution of complexity," and exclude the concept of evolution as adaptation within one level of major complexity. We assert the basic difference between evolution and involution is that involution requires multiple levels of major selection processes whereas evolution as adaptation does not.

... the Darwinian theory has centered on the study of eukaryotic multi-cellular evolution. On the other hand, the evolution of prokaryotes and the epigenetic inter-cellular mechanisms in the development of animals has been mostly shrouded in mystery.

Besides the evolution of bacteria and the transition to multi-cellular organisms, there is also the cultural evolution of the human race, which may involve a more complex selection process, such as the Baldwin effect.

Specifically, I've had to ask myself about this ridiculous idea of the memory being erased in each incarnation...as said...so that we can focus on this life. It's as if there's some being in the sky that puts you through a memory erasing machine; as much ridiculous as the Santa Claus god of most of today's exoteric religions. Rather, as the Soul complex 'dissipates' (to use Keirsey's term) off the body, Mother notes:

What remains is the memory of the INSTANTS when the psychic being emerged from the depths of your being and revealed itself to you, or in other words, the memory of those moments when you were fully conscious. The growth of the consciousness is effected progressively through evolution, and the memory of past lives is generally limited to the critical moments of this evolution, to the great, decisive turning points that have marked some progress in your consciousness.

In other words, it's not about remembering that you were Atila the Hun or that you fucked this gorgeous girl in 1236ev. But it's about critical developments in evolving consciousness. Crowley even apologizes for his assumption of Eliphas Levi as past lives of his when he writes:

One of the great tests of the genuineness of any recollection is that one remembers the really important things in one's life, not those which mankind commonly classes as such. For instance, Aleister Crowley does not remember any of the decisive events in the life of Eliphas Levi. He recalls intimate trivialities of childhood. He has a vivid recollection of certain spiritual crises; in particular, one which was fought out as he paced up and down a lonely stretch of road in a flat and desolate district. He remembers ridiculous incidents, such as often happen at suppers when the conversation takes a turn such that its gaiety somehow strikes to the soul, and one receives a supreme revelation which is yet perfectly inarticulate. He has forgotten his marriage and its tragic results, although the plagiarism which Fate has been shameless enough to perpetrate in this present life, would naturally, one might think, reopen the wound.

But here, Crowley is still claiming a little more than Mother and/or Sri Aurobindo...or at least he is describing more the experience of these moments of complete consciousness, which naturally, a child has a much easier time holding onto. In this we note that Crowley remembers Levi's "intimate trivialities of childhood." And who's to say what is what until we ourselves get to this level of consciousness. In describing the nature of these memories, Mother writes:

And when you recall these minutes of still living--much more living than most of the ordinary memories of your present life. At times, in dreams, when you enter into contact with certain planes of consciousness, you may also have memories with the same intensity, this vibrant

hue, as it were, so much more intense than the colors and things of the physical world. These being the moments of true consciousness, all assumes an extraordinary radiance, everything is vibrant, everything is charged with a quality that eludes our ordinary vision.

And in further describing this, Mother takes this even to the point of meeting with one's Holy Guardian Angel due to the intensity of these moments:

These minutes of contact with the soul are often those that mark a decisive turning point in one's life, a step forward, a progress in consciousness, and they frequently result from a crisis, a situation of extreme intensity, when a call surges forth from the whole being, a call so strong that the inner consciousness pierces through the unconscious layers that envelop it and is revealed fully luminous upon the surface. This very strong call of the being can also call forth the descent of the divine emanation, an individuality, a divine aspect that unites with your own individuality at a given moment to do a given work, to win a particular battle, to express this thing or that.

This almost sounds like a description of Liber VIII for the Dominus Liminis of Our Order...or even the idea of 'being in the zone' when performing some complex task...a situation Gurdjieff liked to manufacture for his students. This puts things out of order as far as the A.'.A.'. system goes; unless of course, we are talking about those moments after the initial contact is made with the Angel; when the Angel's presence is required.

93/93

pj

Hi All,

93

Continuing with this multi-volume tome, we come across yet, another of Mother's visions. And here we find yet another validation for the importance of the [Starry Gnosis](#), which is itself, the base of all mythologies. Regarding the Supramental, Mother has declared a missing 'zone' between the physical world and the Supramental; one that she's supposedly filling in. And really, what she's taking us into is the Astral...the place where mythological symbols hold tremendous archetypal power.

I found myself upon an immense ship, which is the symbolic representation of the place where this work is being carried out. This ship, as big as a city, is thoroughly organized, and it had certainly already been functioning for quite some time, for its organization was fully developed. It is the place where people destined for the supramental life are being trained.

Already we see an interesting corollary to Crowley's Wake World ("All the work is done in this house;" alluding to the 9th or astral sefira). It is the place where the initiates are trained for the "supramental life;" the astral or the stars; organized in a ship and alluding easily to the ARGO (cf. my article: [The Eagle & the Temple](#)). The fact that it has "already been functioning for some time," alludes to the fact that the Starry Gnosis is that ancient myth that holds the missing key to human history even over the destruction of the Library at Alexandria.

These people (or at least a part of their being) had already undergone a supramental transformation because the ship itself and all that was aboard was neither material nor subtle-physical, neither vital nor mental: it was a supramental substance. This substance itself was of the most material supramental, the supramental substance nearest the physical world, the first to manifest. The light was a blend of red and gold, forming a uniform substance of luminous orange. Everything was like that--the light was like that, the people were like that--everything had this color, in varying shades, however, which enabled things to be distinguished from one another. The overall impression was of shadowless world: there were shades, but no shadows. The atmosphere was full of joy, calm, order; everything worked smoothly and silently. At the same time, I could see all the details of the education, the training in all domains by which the people on board were being prepared.

It's as if Mother's turned the 'harmony of the spheres' into a projection of light vibrations; the red, gold and orange being refractions of the Sun itself.

This immense ship had just arrived at the shore of the supramental world, and a first batch of people destined to become the future inhabitants of the supramental world were about to disembark. Everything was arranged for this first landing. A certain number of very tall beings were reposed on the wharf. They were not human beings and never before had they been men. Nor were they permanent inhabitants of the supramental world. They had been delegated from above and posted there to control and supervise the landing.

These tall beings are the 'Sons of God;' the Annunaki, guardians of the human race. It's almost as if Mother is reading the ancient legend and re-writing it for her contemporary audience. She even gives them a greater description:

The tall beings on the shore were not of the same color, at least they did not have this orange tint; they were paler, more transparent. Except for a part of their bodies, only the outline of their forms could be seen. They were very tall, they did not seem to have a skeletal structure, and they could take on any form according to their needs. Only from their waists to their feet did they have a permanent density, which was not felt in the rest of their body. Their color was much more pallid and contained very little red, it verged rather on gold or even white. The parts of whitish light were translucent; they were not absolutely transparent, but less dense, more subtle than the orange substance.

We know the Annuaki; the 'Sons of God' would ultimately mate with the 'Daughters of Men' (according to the myth). And it's fascinating that in Mother's vision, these tall beings had density "[o]nly from their waists to their feet;" the necessary region of the body for mating and the place where the physical attraction would be necessary.

93/93

pj

Hi All,

93

Continuing on a theme; interestingly enough, two themes, in the following passage, Mother describes her experience with the cells in the middle of a vision that involves the 'ship' that if you remember from another post, I call the Argo.

Something quite curious took place during a recent meditation. I no longer recall when exactly, but it was at a time when there were many visitors, for the courtyard was full. After perhaps no more than a few minutes, I suddenly heard a distinct voice, coming from my right, say 'OM,' like that. And then a second time, 'OM.' What an impact it had upon me! I felt an emotion here (*gesture towards the heart*) as I have not felt for years and years and years. And all, all, all was filled with light, with force--it was absolutely marvelous. It was an invocation, and during the whole meditation the presence was resplendent.

I said to myself, 'Who could have done that?' I was not sure if only I had heard it, so I asked. The reply was, "But it was the ship leaving!" There was actually a ship which had left during the night--that is in support of those who said it was a ship. But for me, it was SOMEONE because I felt someone there and I thought, Oh! If someone, in the ardor of his soul, said that in this...what I could call an atheistic silence. Because people here are so afraid of following tradition, of being the slave of the old things, that they cast out anything closely or remotely resembling religion.

Though I haven't reached my main point here, it is interesting that she refers to the heart, which for US is reminiscent of Liber LXV. Here though, I am reminded of a previous moment in Mother's tome, where I see Mother alluding to what we would call the 'asar un nefer' (myself made perfect...the perfect ideation of self or spiritual narcissism that preceded the reception of the H.G.A.). This would be consistent with Mother's self-aggrandizement in placing herself at the center of the Supramental Manifestation ideology, though sometimes Mother's narcissism seems more the vain narcissism of a beginner on the spiritual path:

I saw there (*center of the heart*) the Master of the Yoga; he was no different from me, but nevertheless I saw him, and he even seemed slightly imbued with color. Well, he does everything, he decides everything, he organizes everything with an almost mathematical precision and in the smallest details--everything.

At the "center of the heart" (the heart being the term that connects these two passages) we find a preamble for the later vision, that per the first vision, it is the Self that is this voice, which now continues:

It was very strange, because my first reaction was one of bewilderment: how is it that someone...I was really bewildered for a fraction, not even the fraction of a second. And then...

In any event, if it wasn't a man, if it was a ship, then the ship said it! Because it was THAT--it was that, it was nothing other than an invocation. And the result was fantastic!

People immediately thought, 'Oh, it's the ship!' Well, even if it was a ship, it was the ship that said OM!

And then I wondered, 'If we were to repeat the mantra we heard the other day (Om Namoh Bhagavateh...) during the half-hour meditation, what would happen?

What would happen?

And these things act upon my body. It is strange, but it coagulates something: all the cellular life becomes one solid, compact mass, in a tremendous concentration--with a single vibration. Instead of all the usual vibrations of the body, there is now only one single vibration. It becomes as hard as a diamond, a single massive concentration, as if all the cells of the body had...

I became stiff from it. When the forest scene was over, I was so still that I was like that (*gesture*): one single mass.

The mantra she heard the other day was in a Hindu film on Dhruva; in the film the mantra was changed for a long time; so that when Mother refers to the "forest scene", she is referring to the film. But what we

have here is the beginning of the development of the formula for awaking the cells. Though for me, it almost sounds like the phenomenon of dream paralysis as well.

93/93

pj

Hi All,

93

For the ancient Jews, Satan was seated in Heaven with Jehovah as God's prosecutor; the spiritual inquisitor who tested one's metal sotospeak. I've sent several posts now, from this volume wherein it seems as if Mother is simply re-writing Western antediluvian history into Supramental propaganda. I am also reminded of a personal experience with a former instructor, Ray Eales, who used a common theme quite liberally; he's always write or say: "We're under attack from the Black Lodge." And with this, everyone in H.O.O.R. would cower. This sort of behavior, needless to say, is quite cultic. So with this preamble, Mother expounds:

As a matter of fact, my tendency is more and more towards something in which the role of these hostile forces will be reduced to that of an examiner--which means that they are there to test the sincerity of your spiritual quest. These elements have a reality in their action and for the work--this is their great reality--but when you go beyond a certain region, it all grows dim to such a degree that it is no longer so well defined, so distinct. In the occult world, or rather if you look at the world from the occult point of view, these hostile forces are very real, their action is very real, quite concrete, and their attitude towards the divine realization is positively hostile; but as as soon as you go beyond this region and enter into the spiritual world where there is no longer anything but the Divine in all things and where there is nothing undivine, then these 'hostile forces' become part of the total play and can no longer be allied 'hostile forces': it is only an attitude that they have adopted--or more precisely, it is only an attitude adopted by the Divine in his play.

This again belongs to the dualities that Sri Aurobindo speaks of in *The Synthesis of Yoga*, these dualities that are being reabsorbed. I don't know if he spoke of this particular one; I don't think so, but it's the same thing. It's again a certain way of seeing. He has written of the Personal-Impersonal duality, Ishwara-Shakti, Purusha-Prakriti...but there is still one more: Divine and anti-divine.

I would also refer you to my recent article: [Schools of Magick](#), wherein I discuss the idea that the White School perceives the Universe in terms of dualities, as mentioned at the end of the above quote. The Black School simply sees absolutes in these dualities that act in exoteric religions with Manichaeian influence. The Yellow School perceives but one duality; real and illusory in a nihilism only exceeded by the Black School.

93/93

pj

Hi All,

93

With today's posting, we'll get to the heart of everything I've been able to glean of Mother's practical technic for attaining to what Sat Prem as called 'The Life of the Cells.' What seems to go unspoken but of what every serious practitioner of a mantra has noted, the mantra takes to a life of its own; constantly repeating itself in the mind even while the practitioner goes about the mundane tasks of daily living. In this case, for Mother, the primary key to unlocking the consciousness of the cells is in the mantra: OM NAMO BHAGAVATEH and as she relates:

It is there, all around me; it takes hold of all the cells and at once the spring forth in ascension....(it is actually a Command which means: now you shall do as I wish), but it doesn't come from the heart.

This is gripping for me; the mantra meaning "do as I wish" has a parallel to Do what thou wilt. Of course, for us, the distinguishing between wishing and willing is important as the former is just an leashing of the Id (and of course, idiotic...lol). And so yes, as Mother says, it doesn't come from the heart. But I don't think the formal words of the mantra really mean something so mundane and rather are more directly in line with the Thelemic idea: Do what thou wilt. And of the heart, well: Love is the law, love under will; these are two separate streams in the Thelemic mantra. And Mother seems to be making the same distinction. And towards the end of this first volume, Mother writes:

But it's explained very well in *Savitri*, All these things have their laws and the conventions (and truly speaking, a really FORMIDABLE power is needed to change anything of the rights, for they have rights--what they call 'laws')...Sri Aurobindo explains this very well when Savitri, following Satyavan into death, argues with the god of Death (Yama: the god of Death. He is also the guardian of the Law.) "It's the Law, and who has the right to change the Law?" he says. And then comes this wonderful passage at the end where she replies, 'My God can change it. And my God is a God of Love.' Oh, how magnificent!

To that which is not of the heart, there is power, which has its own vital importance.

AL I.15: "Now ye shall know that the chosen priest & apostle of infinite space is the prince-priest the Beast; and in his woman called the Scarlet Woman is all power given. They shall gather my children into their fold: they shall bring the glory of the stars into the hearts of men."

AL II.31: "If Power asks why, then is Power weakness."

AL III.27: "Also these shall breed lust & power of lust in you at the eating thereof."

AL III.45: "Then will I lift her to pinnacles of power: then will I breed from her a child mightier than all the kings of the earth. I will fill her with joy: with my force shall she see & strike at the worship of Nu: she shall achieve Hadit."

AL III.72: "I am the Lord of the Double Wand of Power; the wand of the Force of Coph Nia-but my left hand is empty, for I have crushed an Universe; & nought remains."

Of her mantra Mother says:

For the moment, of all the formulas or mantras, the one that acts most directly on this body, that seizes all the cells and immediately does this (*vibrating motion*) is the Sanskrit mantra: OM NAMO BHAGAVATEH.

As soon as I sit for meditation, as soon as I have a quiet minute to concentrate, it always begins with this mantra, and there is a response in the body, in the cells of the body: they all start vibrating.

And more than having a life of its own in her mind, the mantra seems to Mother have seized her entire body in moments (a fascinating Alchemy):

The other day (I was in my bathroom upstairs), it came; it took hold of the entire body. It rose up in the same way, and all the cells were trembling. And with such a power! So I stopped everything, all movement, and I let the thing grow. The vibration went on expanding, ever widening, as the sound itself was expanding, expanding, and all the cells of the body were seized with an intensity of aspiration....as if the entire body were swelling--it became overwhelming. I felt that it would all burst.

Her use of the word 'power' here is significant as just before this in her lecture (as noted above), she declares power to be really as important as the heart; this power being transformative in nature that can bring about a "change in the equilibrium of the body's cells." And then Mother goes into a parallel stream of thought to my own purports that the true art of the musician is to 'move soul', which I believe to be as potent a Magick as any; especially in the area of musical improvisation.

Each time this music is played, it produces exactly the same effect upon the body. It is strange, as if all the cells were dilating, with a feeling that the body is growing larger...It becomes all dilated, as if swollen with light--with force, a lot of force. And this music seems to form spirals, like luminous ribbons of incense smoke, white (not transparent, literally white) and they rise up and up. I always see the same thing; it begins in the form of a vase, then swells like an amphora and converges higher up to blossom forth like a flower.

So of this chanting of the mantra, the vibration of the body is connected to and enhanced by sound parallel to the Western idea of the music of the spheres, as I've mentioned previously. There is a point where Mother actually relates this to practicing the piano, which is more than just personally significant for me. There are other musicians I have met over time that also relate to spiritual experiences while practicing scales et al. And even singing (at least for me) is just like chanting.

93/93

pj

Hi All,

93

Here is a distinct hint that the Supramental Yogis are of the White School of Magick. First, the material world is not rejected nor considered illusory. And it is even accepted with equal importance displaying the nature of the Integral Age as I've talked about in other posts.

And for the cycle to be complete, one cannot stop on the way at any plane, not even the highest spiritual plane nor the plane closest to matter (like the occult plane in the vital, for example). One must descend right into matter, and this perfection in manifestation must be a material perfection, or otherwise the cycle is not complete--which explains why those who want to flee in order to realize the divine Will are in error. What must be done is exactly the opposite! The two must be combined in a perfect way. This is why all the honest sciences, the sciences that are practiced sincerely, honestly, exclusively with a will to know, are difficult paths--yet such sure paths for the total realization.

The line I underlined above shows how they're in complete agreement with our ego-loser philosophy; recognizing that those that deny this world are indeed nihilists.

93/93

pj

Hi All,

93

Here's an interesting passage for those familiar with the work of Gurdjieff:

Of all forms of ego, you might think that the physical ego is the most difficult to conquer (or rather, the body ego, because the work was already done long ago on the physical ego). It might be thought that the form of the body is a point of concentration, and that without this concentration or hardness, physical life would not be possible. But that's not true. The body is really a wonderful instrument; it's capable of widening and of becoming vast in such a way that everything, everything--the slightest gesture, the least little task--is done in a wonderful harmony and with a remarkable plasticity. Then all of a sudden, for something quite stupid, a draft, a mere nothing, it forgets--it shrinks back into itself, it gets afraid of disappearing, afraid of not being. And everything has to be started again from scratch. So in the goal of matter you start realizing how much endurance is needed.

Crowley also offered some ideas on endurance exercises; but more than endurance, Mother refers to the conscientiousness of the body, which I know in its ebb and flow as a musician. For example, there's a Schubert Impromptu that I used to play from memory years ago. In the last six months, I have been sort of reviving it and trying to re-learn it mostly from memory. But several passages, on one day, I can play them and on the next, I can't find them at with my hands and have to open the music.

Then there's nights like the other night; I was improvising on some Jazz tunes, and I really thought I was hot; dead on and exceeding my own abilities...in the zone. The next day, coming home, some neighbors were sitting on the balcony and asked if I was going to play again that evening as they were planning to sit out and listen. And another neighbor the next day, stopped his car, seeing me in the parking lot...just to let me know that there was magick that night.

And I knew there was...that something came into me. This was an Alchemy; spirit in matter and matter in spirit, which brings me to another interesting quote from Mother.

Well, I saw this Secret--I saw that the Supreme only becomes perfect in terrestrial matter, on earth.

'Becomes' is just a way of speaking, of course, for everything already is, and the Supreme is what He is. But we live in time, in a successive unfoldment, and it would be absurd to say that at present Matter is the expression of a perfect Divine.

I saw the Secret (which is getting more and more perceptible as the Supramental becomes clear), I saw it in the everyday, outer life, precisely in this very physical life which all spirituality rejects...a kind of accuracy or exactitude right down to the atom.

I am not saying the 'Divine' becomes perfect in Matter--the Divine is already there--but that THE SUPREME becomes perfect in Matter.

I think it consistent with Thelemic doctrine to think of the Supreme as being we who are Kings. But that we relate this especially of "He" to the HGA or at least Asar Un Nefer. And of 'Becoming' that speaks more to the process employed in the moment, which is why Mother makes the note that ALL already is manifest; yet we 'become' through self-expression.

93/93

pj

93

The last statement makes me think of who is it... R.D.Laing or Lang who described authenticity as putting oneself into one's actions?

93/93

Ryan

Hi Ryan,
93

It might have been. I've read and written a bit on Laing as I found him quite profound...so he's certainly influenced my thoughts and feelings.

93/93

pj

Hi All,
93

The following passage from Mother's Agenda starts out with her describing what I can surmise is either the Asar Un Nefer or the HGA of Mother herself. Though later, she herself seems to describe this as what I can surmise is Isis herself. This vision is I think, the most potent of Mother's in the book:

Last night something happened to me that I found quite amusing. I was awakened by a Voice, or rather it roused me from one trance to put me into another. It happened at about 11 o'clock. Not a human Voice. I don't exactly recall its words any longer, but it had to do with the Ashram--its protection, its success, its power. And what was interesting was that when I woke up, I was in a state in which this formation that is the Ashram and the Fore that is condensed here to realize what this Voice wanted, seemed a very tiny, tiny part of myself.

That she says this voice is not a human voice leads me to surmise that she's speaking of a praeter-human intelligence. And yet, it seemed a part of herself. As shown below, this voice is connected with a feeling of power and a perception of light; though yet she's in no trance. And as she notes a few times, she's looking down, much like the way one would approach Liber Samekh; showing also a rising of the planes. That its sense comes from the navel is very Brahmanic.

I heard the Voice and awoke with the feeling of the Power, this Light, this Force of realization concentrated here which sets everything in motion (as always, it is always the same, a Power in motion). It was a dazzling white light. But then, what I found funny was that there I was, quite in my natural state, and this, the Ashram, was a tiny, tiny part of myself. And throughout the whole experience, it remained like that--a very tiny part of myself. Everything else was...I can't say deconcentrated, but an entirely general, overall activity, as it normally is every night. And I saw the Ashram quite clearly--it was something special, made for special reasons, but whereas I seemed to have an immense body, that was very small, very small. It went on for an our. That's what I found amusing; the other things just happen, and they may be interesting, but this was so spontaneous; I was watching it (I don't know where my head was), I was looking down from above...so tiny, so tiny.

What was me was up above, and the Ashram was...It began just here (*the navel*) and went that way (*downwards*), and it was encircled, to show that it was a special formation--encircled in the inconscience of the terrestrial creation. And I was everything else, with the usual vibrations of power and light. And then one current and another current and another were passing into it, into this formation, and they kept going in, and yet they did not come out, they did not leave. It was not an undulatory movement, but rather a pulsating movement--it had no beginning, it didn't go out, and yet it kept moving. It's very difficult to describe.

The ashram itself is her power source as she describes in this vision. Indeed, she states that the vision is about the Ashram; almost as if this was the kiblah for the Supramental Manifestation.

The formation represented by the Ashram was located approximately here, at the height of the navel in relation to what I was--but although the body was not delimited, it had certain attributes or undefined forms, each one of which was situated in relation to the other as though each represented one part of the body; each was symbolic of either an activity or a part of the world or a mode of manifestation. So the formation started from about here, near the navel, and went down towards the appendix...Here, I'll draw you a sketch:



The drawing looks almost like a face with some similarity to Lam. And on a personal note, it looks quite close to a drawing I did in college; I still have this. But this is a representation of the energy about Mother's navel and appendix, which she says was colored dark purple. This of course is reminiscent of Grant's Mauve Zone.

It's form was elongated, slanting downwards (it always has this form). At the top it looked like a head, then the lines disappeared down below. it had no openings. And then, it was surrounded by various dark sheaths, a very dark purple which is the color of protection. A sparkling light was entering into it--it kept entering, but without making any holes. It passed right through everything, through the purple--through everything. It passed through and entered inside, where there were sparklings of every color, like a cascade. There are always these cascades of force--similar to a cascading stream whose waters neither flow on nor disappear, but accumulate: an accumulation of energies, a condensation. And they accumulate without taking u any more space through a kind of compression. And inside, it's moving, vibrating, vibrating, vibrating, it keeps coming and coming--you don't know where it comes from, but it keeps coming and accumulating.

In the next paragraph, Mother clearly notes it's a divine force, but from our perspective it's seeming quite praeter-natural.

It was a force with a sparkling white light at its center, the light which is the force of the Divine Mother, and as soon as it was well packed and concentrated inside, or condensed, it took on all the colors--vibrations of every color...Like a materialization--these colors were like a materialization of the Divine Force when it enters matter. (Just as matter is a condensation of energy, well, this seemed to be a condensation of Divine Force. That's really the impression it gave.)

Mother then relates how this vision reminds her of "tantric formations." This suggests a knowledge of Tantra, much as Kenneth Grant relates in his writings; forming visions as a focus, rather than just some athletic approach to sexual behavior.

It reminded me of tantric things. I have seen tantric formations and how forces are systematically separated by them--each vibration, each color. It's very interesting. They are all one, and yet each is distinct. That is, they are separated in order to be distinguished and for each one to be used individually. Each one represents a particular action for obtaining something in particular. this is the special knowledge the tantrics have, I believe. Or its' the reflection of their knowledge. And my impression is that when they do their pujas or say their mantras, what they are trying to do is recombine all that into the white light. I'm not sure. I know they use each one separately for a separate purpose, but when they speak of their puja 'succeeding,' it may mean that they have been able to recombine the light. But I say this very guardedly. For I would have to see X do his puja one day to really know--from afar I'm not so sure. It's merely an impression.

Next, as I stated at the beginning of this post, Mother describes this as what we might say is a vision of Isis; the "Divine Force" here being a "sparkling white."

This is what I am constantly seeing now, but along with this Divine Force or this Divine Consciousness that Sri Aurobindo speaks of when he says, 'Mother's Force is with you.' When it comes, it is sparkling white, perfectly white and perfectly luminous. And as it accumulates inside, it makes living vibrations of very color. and it goes on and on and on. Sometimes it lasts half an hour, three-quarters of an hour, an hour--nothing goes out. And it keeps constantly entering. And it piles up. It's as if it is all being accumulated or compressed together.

And finally, here, she describes this as a watching intelligence, much as our idea of the Nephilim or Watcher angel (HGA).

So, the observing mind, the intelligence that watches, looked at all this--'Ah, that's what it's like' (an intelligence that watches without interfering in the least). It's like a spectator talking to himself.

93/93

pj

93

My comments in red.

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In LXV ch. I were are told: "...There must ever be division of the word. For the colors are many, but the light is one." I am also reminded of the Veil of Qesheth, the rainbow colors of fractured light that is encountered in the astral triad. It seems that this fractured light must be worked with and expereined, hence the pujas to various deities, then the aspirant reaches a point beyond this fractured light and enters into the direct brilliance of the sun in Tiphareth.

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93/93

Ryan

Hi Ryan,

93

I heard the Voice and awoke with the feeling of the Power, this Light, this Force of realization concentrated here which sets everything in motion (as always, it is always the same, a Power in motion). **This is a clear reference to the Kether, which for me is where the angel resides.**

This seems to me to be quite appropriate. Recalling the dialogue and debate with our Luminist League friend, I had argued well, that the Atman belongs in Tiphareth on the Tree; the Atman being the Asar Un Nefer, which necessarily is exclusive of the concept of the H.G.A. The reason I make this distinction is that the Angel is at the very least, a concept that really evolves out of the Pseudopegripha teachings related to the Book of Genesis and its derived Qabalah. The Guardian Angels as legions of the Watchers (noting the Watcher stars of the Starry Gnosis as an aside), which we may say are the four Archangels of Lucifer (the primary Watcher assigned to protect and nurture the human race), would be less than human or less than complete microcosms. This being said, the Paratman as argued again in my intercourse with Dale, would be that star (or spark of the intimate fire; to use a more traditional Qabastic phrase). And its significance is that the H.G.A. then informs this that the individuality may then unfold; this being the nurturing.

The issue in this context then becomes of what substance is the Angel itself created; that being incomplete in its nature. And it seems to me that this may be of the same Aethyr that all substance is derived as the Universal Mind (as I usually, state, for want of a better label) involves itself into matter. This then must also then represent an evolutionary attachment of complexity to the already complete microcosm that the individual already is. And as such, has an intimate connection with the Gnosis of that Universal Mind, which allows the individual to see beyond the scope and breadth of one's individuality. In essence, it is the door out of the solipsistic conundrum that materialistic philosopher's have yet to fully understand.

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This suggests a complete identification with Asar un nefer... the formulation of the angel in the ether.

The creation of the Angel from aethyric substance as is the working theory of Liber Samekh seems to me to only possibly be able to result in the building of an 'ideal self'; due to the essential narcissism and solipsism that really accompanies the entire development in the Outer College of the Golden Dawn (Probationer through Philosophus). It seems to me that this couldn't possibly be otherwise as the entire motive is of the Self; no matter what transcendental trances one's mind is able to apprehend, which then must have some illusory or delusory quality and especially due to the interaction of an integral egoity. And it must be that perfected and ideal self (the Asar Un Nefer) that would more perfectly receive the non-linear (due to its association w/Kether) and non-lingual-based intercourse (not really a dialogue, which requires language) with the Angel. This solves the problem of the conundrum invoked by the instruction of Crowley from MITP:

Let me declare this Work under this title: "The obtaining of the Knowledge and Conversation of the Holy Guardian Angel", because the theory implied in these words is so patently absurd that only simpletons would waste much time in analysing it. It would be accepted as a convention, and no one would incur the grave danger of building a philosophical system upon it.

The 'conversation' so-called must be then pre-lingual or sub-lingual; clearly suggesting a higher plane of consciousness, which is why I mock my former instructor Ray Eales when he stands before his students demonstrating verbally, his conversation with his Angel. This must be at least as much a fraud (due to failure) as those that rigged tables to rise in the seances of the early 20th Century ev in the U.S. (and

which unfortunately, HPB was also caught committing). And this also substantiates the statements of Runyar and Slobodan (who's Tarot I'm writing a commentary on at this time) on our A.'.A.'. page:

Runar: "The Asar Un Nefer comes first, its the state of Samadhi and illumination. When transgressing this, the candidate's consciousness rises above and starts seeing the Samadhi from the outside as the HGA. Here is the turning point, and I saw it!!! It's impossible to describe. It's like a hole in reality. It's the main point. It's IT."

Slobodan: Tiphareth does not mean Samadhi, but Dhyana. The Sun truly seen as Light of ALL. It is not AsarUn Nefer - cause after that experience remains a "relation" of two "sides" in Love - "Lovers". I can agree with explanation of "hole in reality" - "I" perceived it through Lam - whole new "dimension" that led me "behind" the Light. Silly explanation of unexplainable experience. AsarUnNefer is Re-Ligious "object" - Re-ligere is Re-Uniting of parts of the "body" - and Samadi destroys the differences - IT brings Unity. Oneness with Light - there is no more "Lovers" but Oneness of Hermit - "He" is alone.

The overt disagreement between these two is also explained by this; in other words, as Crowley clearly states, no doctrine should be built on the idea of the H.G.A. It is in itself an allegory or parable. This then brings me back to the original pseudographic scheme I presented atop this post, it also must be one large parable. The literalism that comprises most in the Thelemic community and seemingly all the well-known outer orders as well as most A.'.A.'. lineages is at the very least, entirely misleading and feeds on the superstition that reigns rampant in our culture; the Christism in our culture as coined by Motta.

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Immediately the verse from Liber Lapis Lazuli I 36 comes to mind: 'Thou art a beautiful thing whiter than a woman in the column of this vibration.'

Yes, overall, as she describes the whiteness of the light, I feel the presence of Isis in her words.

The ashram itself is her power source as she describes in this vision. Indeed, she states that the vision is about the Ashram; almost as if this was the kiblah for the Supramental Manifestation. **Though it may be trivial, I find it interesting that her and Crowley both employ the concept of a kiblah.**

Yes, the materialization of the current is essential in the true dualism of the White School. This can be said to be the model or archetypal motive of Kether in Malkuth; a manifestation of the L.V.X. Note also, the base materialization that is matter, which Mother calls the inconscient is for us the equally infinite N.O.X. that must ultimately be through its evolution, Malkuth in Kether. What surprises me still and as I think I've mentioned before on this list is that no other Thelemic group, philosopher or metaphysician even attempts to contemplate this. Yet all these groups speak glibly of the N.O.X. with a blind acceptance due to its signs being employed in the Star Ruby and Reguli.

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The Mauve Zone was coined by Kenneth Grant to represent the Nightside of the Tree.

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The formulation of the H.G.A. in the ether.

I think also the cascade of colors is a presentation of the Veil of Qesheth.

And finally, here, she describes this as a watching intelligence, much as our idea of the Nephilim or Watcher angel (HGA).

I'm curious as to what the actual relationship is between this Isis like archetype and the H.G.A. This

may be the archetypal nature of mothers personal H.G.A. What do you think? The fact that archetype is female in character may lend insights into the relationship between the individual lower ego on this plane and the H.G.A as it manifests on the etheric plane.

Isis is the gate of Initiation and this is a truly important concept presented well in the Chemical Marriage of Christian Rosencreutz. And I think this settles on something of the nature of the Vagina itself; noting that it really has both a positive and negative charge. What do I mean by that? Well, the 'hole' or zero; hence negative that is its more obvious design is really entirely surrounded by the serpent that is the clitoris (itself actually larger than the male penis).

The misnomer that the male is superior to the female or that the ovum itself is impregnated by the sperm even still reigns in most Thelemic theoreticians. Indeed it may be argued that the male is somewhat less, though I won't personally go that far as the body/mind complex is so much more than our genitalia (a mistaken and unconscious assumption that most into Sex Magick seem to make).

Isis then becomes the archetype of NUIT as the H.G.A. would be the archetype of Hadit. And of course, Ra-Hoor-Khuit is the energetically active Aethyr as Haar-Pa-Kraat is its pleyable nature.

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."

93/93

pj

Hi All,

93

Continuing with this thread there's another vision of Mother's that starts with some direct corollaries to Liber LXV and seems to make the myth of the Deluge a Supramental event. For us, this is essentially a Merkabah vision in its own rite as it highlights all myths that though they seem to tell the story of a people, they really are a parable for each as a single person, thus the H.G.A./LXV references:

Something interesting happened last night exactly between ten and eleven. I was in some kind of vehicle. I didn't see the vehicle but I was in it. Someone in front of me was driving, though I could only see his [back](#); I didn't bother about who it was--he was simply the one meant to do it.

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.

Crowley is also riding behind the head of the swan in his vision and upon its [back](#). Also, there's the implication of the back of the head indicating the cerebellum; the integral part of mystical visions.

It was as if the doors of destruction had been flung open. Floods--floods as vast as an ocean--were rushing down onto...something...the earth? A formidable current pouring down at an insane speed, with an unstoppable power. It was brackish water--not transparent, but brackish.

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!

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

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

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

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 corollation with both Mother's vision followed by line 36 of LXV (both above), I see as uncanny. The vision of the Earth is necessarily blinded to the larger view; it's the darkness or N.O.X. of inconscient matter. From that which is above to that which is below, what comes below this is the allegory or the two waters.

And it was imperative to reach a certain spot BEFORE the water. Had the water reached there ahead of me, nothing could have been done. Whereas if I got there first (I say 'I', but it was not I with this body), if I got to the other side before the water, I would be completely safe; and from this safe position, I would be able, I would have a chance to help those left behind.

The first chapter of the Book of Genesis comes to mind here; noting Genesis is the basic source of the Qabalah. The two waters being separated describe then, the L.V.X. and the N.O.X. as separate movements; one rising from the infinite (N.O.X.) and one descending or incarnating from the infinite (L.V.X.).

6 And God said, Let an expanse be in the midst of the waters, and let it be dividing between the waters and the waters.

7 And God made the expanse, and He separated between the waters which were under the expanse and the waters which were above the expanse. And it was so.

And this vehicle was going faster than the flood (I saw and felt it by its motion)--a formidable flood, but the vehicle was going still faster. It was so wonderful. In places there were some especially difficult and dangerous spots, but I ALWAYS go there before the water, just before the water barred the way. And we kept going and going and going. Then, with a final effort (there was no effort, really, it was willed), with a final push, we made it to the other side--and the water came rushing just behind! It rushed down at a fantastic speed. WE had made it. Then, just on the other side, it changed color. It was...it changed in color to a predominant blue, this powerful blue which is the force, the organizing force in the most material world. So there we were, and the vehicle stopped. And then, after having been looking straight ahead the whole time we were speeding along, I turned around and said, 'Ah, now I can start helping those who are behind.'

The desire to help those "who are behind" is much like the nature of the Watcher Angels (Secret Chiefs/Hidden Mahatmas) or Boddhisattvas. It in the changing of color that I find an allusion to the Veil of Qesheth; though in this case reflecting the sky that holds the rainbow due to the color of blue also hinting at the mother of pearl. Blue is also the color of healing and physical renewal (immortality) in its normal attribution.

The water was flowing off towards the right. From time to time there were these fissured dips or depressions along the vehicle's path where the water rushed through, and in fact it must have rushed through each one just as soon as I had sped past. It was most dangerous, for if you had reached there a second too late, the water would already have flooded in and you would no longer have been able to get across; it was such that with even only a few drops, you would no longer get across. Not that they were very wide, but...And the water was pouring in ('pouring in'...our words are very small), it was pouring in, and I could see it ahead, but then the vehicle would arrive at full speed and instead of stopping, in a wild roller coaster-like movement it would plunge through, vroom!--just in time, exactly like a roller coaster. I always arrived just in time to get through. And then again the same thin, broken here and there (in this ways there were many fissures, though I've only drawn two; there were quite a few, five or six at least), and against we would dart across, then race on until we should reach the spot where I have drawn the water turning.

The above reads like a story of the perils of Noah in his Ark. It's almost as if we're getting a description of the Ark on its initial embarkation. It's interesting that this Ark shares the same name as the Ark of the Covenant of the ancient Israelites; being also a take on the Sekhet Boat of the Egyptians and in which here Mother simply refers to as the vehicle that she's in. From this, the vehicle itself becomes as if the voice of Adonai.

Right at the end, there was a place where the water had to turn to run down--this was the Great Passage. If you got caught in that, it was all over. You had to reach this spot and cross over before the water came. It was the only place you could get across. then a last plunge, and like an arrow shot from a bow, full speed ahead, I crossed over and there I was.

And once on the other side, without even a rise in ground level (don't know why), it was immediately safe. and the current went on and on, waves upon waves, on and on, as far as the eye could see, but it was channelized here at the Great Turning and as soon as it went past this point, the inundation was total, it spread out over something...over the earth. and the current turned--it turned--but I was already on the other side. And down below, everything was finished, the water flushed down everywhere. Only, as soon as I was on the other side, it could not touch me--the water could not get across, it was stopped by something invisible, and it turned away.

The "Great Turning" seems an allusion to that momentous event that begins the story of Genesis. But getting back to Liber LXV first we should note that though Mother is on the 'other side' of the divide and yet is really not going anywhere at all, though she experiences "waves on waves" as if describing the aethyric force.

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!

Moreover, it seemed that everything had already been prepared, as if the way had been made to divert the water.

There, down below me, below the vehicle, I had the impression that it was the earth, it really seemed like the earth, and the water was rushing down towards it.

The vehicle's path was not on earth, but up above (probably in interstellar regions!), a special path for this vehicle. And I didn't know where the water was coming from; I couldn't see its origin, which was off beyond the horizon. but it came raging down in torrents--not precipitously like a waterfall, but rather like a rushing torrent. My path passed between the torrents of water and the earth below. And I saw the water before me, everywhere, in front and behind--it was so extraordinary, for it looked like...it was everywhere, you see, except along my path (and even then, there was some seepage). Water speeding everywhere. But there was a kind of conscious will in this onrush, and I had to reach the Great Passage before this conscious will. This water resembled something physical, but there was a consciousness, a conscious will, and I had to...it was like a battle between the will I represented and that will. And I passed each fissure just in time. Only when I reach the Great Turning did I see the will that impelled this water. And I reached there just before it. And passed through at a fantastic speed--like lightning. Even time ceased...I crossed over like a flash of lightning. Even time ceased...I crossed over like a flash of lightning. And then, suddenly, respite--and it was blue. A square.\

The "interstellar regions" Mother mentions would be precisely the "Duant, the starry abode" that formed an essential part of the Magick of the ancient Egyptians. The battle of wills seems to be leading mother to both sides of these separated waters; much as in LXV, Crowley also takes part of the lower waters and the "Mysteries Averse," which again would seem to be an allusion to the unconscious and the N.O.X.

LXV:II.2. So came I to Duant, the starry abode, and I heard voices crying aloud.

LXV:II.3. O Thou that sittest upon the Earth! (so spake a certain Veiled One to me) thou art not greater than thy mother! Thou speck of dust infinitesimal! Thou art the Lord of Glory, and the unclean dog.

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.

At the time, I didn't know what it all meant. Then this morning, I thought, 'It must have something to do with the world situation.'

It had all the dimensions of something almost...the earth seemed small in comparison, you see. it was similar to what happens here when water is unleashed on earth, during floods for instance, but on a much greater scale.

What was pleasing, and really quite interesting, was this tremendous speed, like an arrow, and I always arrived in time, just in time, just in time. Once I had crossed over to the other side (I clearly felt that nothing would be left, for it was such a powerful deluge), the danger was finished, there was no long ANY possibility at all of being touched--this was the main feeling. Everything was stopped. Nothing could touch.

Again a reference that I've already used above; the limited scope in the lower not able to understand the nature of renewal or immortality necessarily implies that transformative process that the lower simply perceives as death. And I am reminded of a line that Jesus says in the rock opera, Jesus Christ Superstar: "To conquer death, you only have to die."

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

I turned around and saw all this water rushing down, and I thought, 'Now let's see if we can do something here.' There was someone behind who interested me, someone or something--it was still something; it was very likeable and had something of the blue color that was here on the other side. Not really individuals, but more like beings representative of something that was following me quite closely.

And another re-used reference as if this story is unfolding upon itself; a recursive vision. The blue being the sky-color called the Mother of Pearl and the sky being the Duant and these beings being again the Secret Chiefs or Watcher angels.

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.

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

When I was there, it also was there, but it could not keep up, it kept losing ground--as my speed increased, its decreased. It could not keep up. But it interested me in a special way. 'Oh, he's so close (he or it); he might just make it,' I thought.

The allusion between this vision and LXV becomes astounding as the connection of the following verse from LXV with the above sentence needs no explanation:

LXV:II.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.

That some are "speeding past" seems reminiscent of the Arrow of Qesheth that I argue in my article on the [Veil of Qesheth](#), is the "force" (a term Mother uses in this vision) that creates the impetus to cross the Abyss.

And at that moment, I saw that all this destructive will with its instrument of water, symbolically water, had rushed past and was spreading out everywhere. But there was still a chance of saving all those who were along this path. And that's immediately what I thought of, it was my first wish: 'Let's see if they can still get across, if I can manage to get them across.' I remembered some especially dangerous spots (while speeding past, I had remarked, 'Oh, here we might still be able to do this, there that could still be done'--my consciousness moved at the same speed, and I noted everything along the way), and once I was firmly there on the other side, I started sending back messages.

The sending back of messages is much the same as when we say one is having a conversation with one's angel.

Down below, the water was having a grand time; it was...it was hopeless. But here, along this path, there was still a hope, even...even after the water had passed; I probably had a certain power at my disposal to help others cross these fissured places. But because I woke up, I didn't see what it was. So that stopped everything. Probably because I woke up rather abruptly, I could not see what it meant.

If we read symbolically into the fact that Mother then "woke up", we can understand easily the corollary of Silence and Joy, which is the true nature of consciousness.

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!

All this is a translation in human language, actually, because really it was...

And again, per my last post in this thread, the conversation is non-verbal.

And it happened quite early in the night--at such an early hour, they are not visions or things you observe: they are things you do. I've been seeing for a long time that nights are actions. They are no longer images or symbols or representations--they are all actions. And they take place certainly not on a human scale.

93/93

pj

Hi All,

93

Continuing with my read of Mother's Agenda, the topic of the cells again appears in her dialogues. This time, a brief quote regarding something I've always felt ever since I first started vibrating the words of power in the Star Ruby. I should note that when I was taught to vibrate, I was taught the method used by the Buddhist Monks that enables one to produce multiple tones simultaneously; a full body vibration method. If you're interested in this, there may or may not be something on YouTube if you look up David Hykes and the Harmonic Choir. I've seen one of their performances and it's astounding.

It's an almost physical discipline. Moreover, I have seen that the japa has an organizing effect on the subconscious, on the inconscient, on matter, on the body's cells--it takes time, but by persistently repeating it, in the long run it has an effect. It is the same principle as doing dally exercises on the piano, for example you keep mechanically repeating them, and in the end your hands are filled with consciousness--it fills the body with consciousness.

Naturally, I can completely relate to the above quote. More than that, I have observed in my piano students the transfer from an unconscious state to a conscious state as I came to realize that this is also

how I learned to play. In an attempt to guide the student to using the correct finger as the student is attempting to play a passage, say finger number 2, I'll have the student call out the number 2 when seeing the corresponding note in the music. At first, the student doesn't do this and the wrong finger keeps striking the note. This is the state of unconsciousness.

So I'll say to the student: Most people think they're awake because they can tune into the unending stream of thoughts that flow through the mind. But that is not being awake; rather, that stream of thoughts is an hypnotizing agent that lulls one into a walking state of unconsciousness. By forcing yourself to think the number 2 at this note, you interrupt that stream and you'll find that the hands will respond to your direction. Without this, your hands are just lucking out when hitting a correct note occasionally and that's why you're struggling.

Should I get the student to actually do this, the correct finger then hits the note. Even the counting 1-2-3-4 induces a greater consciousness and I can only imagine the full body effectiveness of a percussionist at a drum kit! Sometimes, I've even sat in a chair to imitate this; a marvelous surging runs through me with this.

In a later passage, Mother takes this yet further...

Doing Japa seems to exert a pressure on my physical consciousness, which goes on turning! How can I silence it? As soon as my concentration is not absolute, the physical mind starts up--it grabs at anything, anything at all, any word, fact or event that comes along, and it starts turning, turning. If you stop it, if you put some pressure on it, then it springs back up two minutes later...And there is no inner consent at all. It chews on words, it chews on ideas or feelings--interminably. What should I do?

Yes, it's the physical mind. The japa is made precisely to control the physical mind.

93/93

pj

Hi All,

93

More on the study of the cells in Mother's Agenda:

I looked and saw the realm which is under the influence of thought--the power of thought on the body is tremendous! You cannot imagine how tremendous it is. Even a subconscious or sometimes unconscious thought acts and provokes fantastic results!...I've studied this. I've been studying it IN DETAIL for the last two years--its incredible! If I had the time one day to explain all this, it would be interesting. Even the tiniest mental or vital reactions--so tiny that to our ordinary consciousness they don't appear to have the LEAST importance--at upon the body's cells and can create disorders...You see, when you observe carefully, you suddenly become aware of a very slight uneasiness, a mere nothing (when you're busy, you don't even notice it), and then if you follow this uneasiness to see what it is, you perceive that it comes from something quite imperceptible and 'insignificant to our active consciousness--but its enough to create an uneasy feeling in the body.

Which is why--unless you are intentionally and constantly in what here is called the Brahmic consciousness--it is practically impossible to control. And this is what gives the impression of certain thing happening in the body independently of...not only of our will but of our consciousness--BUT IT IS NOT TRUE.

Only, there is all that comes from outside--that's what is most dangerous. Constantly, constantly--when you eat, you catch it...oh, what a mass of vibrations! the vibrations of the thing you eat when it was living (they always remain), the vibrations of the person who cooked it, vibrations of...All the time, all the time, they never stop--you breathe, they enter. of course, when you start talking to someone or mixing with people, then you become a bit more conscious of what is coming, but even just sitting still, uninvolved with others--it comes! There is an almost total interdependence--isolation is an illusion. By reinforcing your own atmosphere (*Mother gestures, as if building a wall around her*), you can hold these things off TO A CERTAIN EXTENT, but simply this effort to keep them at a distance creates (I'm thinking in English and speaking in French)...disturbances. Anyway, now all this has been SEEN.

But I know in an absolute way that once this whole ass of the physical mind is mastered and the Brahmic consciousness is brought into it in a continuous way, you CAN...you become the MASTER of your health.

The wall that Mother builds around herself during her remonstrations is akin to the Magick Circle; an effort to control the environment. And the way she speaks about food and the environment is completely Alchemical; as I would tell my Probationers in the A.'.A.'. , try to eat one piece of food every day that's living as you consume it...a piece of fruit or even an active yogurt culture. This is why Will should be said over one's meals that as every mundane thing you do in a day is a Magickal act.

Health is the first work of the Shaman and of the Alchemist and it is the first Magick that we know; hence the second sentence I underlined above. In the first underlined sentence, Mother speaks of the disorder of the cells from unhealthy 'vibrations' in the environment. Thinking a long similar lines some time ago, I became interested in that disorder and developed a working theory that cancer was a disease resulting from the inability of some cells to adapt to the transformation of our bodies as we are evolving in this seemingly toxic environment that we are creating around us.

This led of course, to my working of several GCL documents with a whole story behind all that as I've discussed from time to time.

93/93

pj

Hi All,

93

On October 30, 1960 ev, Mother is involved in a mediation at the ashram "on the occasion of [Sat Prem's] birthday" and leaves this fascinating account:

As soon as the meditation began, I started seeing quite familiar scenes from ancient Egypt. And you, you looked a little different, but quite similar all the same...The first thing I saw was their god with a head like this (*gesture of a muzzle*), with a sun above his head. A dark animal head with...I now it VERY WELL, but I don't remember exactly which animal it is. One is a hawk(1), but the other has a head like...(Mother makes the same *gesture*)

Like a jackal? [Sat Prem prompts]

Yes, like a jackal, that' it. Yes, that's what it was. With a kind of lyre above its head, and then a sun(2).

1. *Horus*, the sun god, child of Isis and Osiris

2. According to tradition, *Anubis*, the jackal-headed god, helped Isis to rebuild the body of her spouse, Osiris, who had been killed and dismembered by his brother Set. Osiris was the first god to rule over men. Owing to certain special rites, Isis, helped by Anubis, succeeded in bringing him back to life. So we are not very far from the legend of Savitri and Satyavan.

Horus of course, is intimately connected with Thelemic doctrine, as is the story of Osiris to the Western Mystery Tradition (perverted of course, into the myth of Jesus by the Black Lodge). And as I've related a couple of times in my commentaries on this tome, the Supramental Yoga is a doctrine of the Great White Brotherhood. They they lean into their own paradigm overall, they are akin to us and there's much that we can each learn from the other. With this in mind, we turn to Wikipedia for the story of Savitri and Satyavan to learn of the similarity in the myths:

The oldest known version of the story of Savitri and Satyavan is found in "The Book of the Forest" of the [Mahabharata](#).

The story occurs as a multiple embedded narrative in the Mahabharata told by Markandeya. When Yudhisthira asks Markandeya whether there has ever been a woman whose devotion matched Draupadi's, Markandeya replies by relating this story:

The childless king of Madra, Aswapati, lives ascetically for many years and offers oblations to Sun God Savitr. Finally, pleased by the prayers, God Savitr appears to him and grants him a boon: he will soon have a daughter. The king is joyful at the prospect of a child. She is born and named Savitri in honor of the god. Savitri is born out of devotion and asceticism, traits she will herself practice.

When Savitri reaches the age of marriage, no man asks for her hand, so her father tells her to find a husband on her own. She sets out on a pilgrimage for this purpose and finds Satyavan, the son of a blind king named Dyumatsena, living in exile as a forest-dweller.

Savitri returns to find her father speaking with Sage Narada who announces that Savitri has made a bad choice: although perfect in every way, Satyavan is destined to die one year from that day. In response to her father's pleas to choose a more suitable husband, Savitri insists that she will choose her husband but once. After Narada announces his agreement with Savitri, Asvapati acquiesces.

Savitri and Satyavan are married, and she goes to live in the forest. Immediately after the marriage, Savitri wears the clothing of a hermit and lives in perfect obedience and respect to her new parents-in-law and husband.

Three days before the foreseen death of Satyavan, Savitri takes a vow of fasting and vigil. Her father-in-law tells her she has taken on too harsh of a regime, but Savitri replies that she has taken an oath to perform these austerities, at which Dyumatsena offers his support.

The morning of Satyavan's predicted death, Savitri asks for her father-in-law's permission to accompany her husband into the forest. Since she has never asked for anything during the entire year she has spent at the hermitage, Dyumatsena grants her wish.

While Satyavan is splitting wood, he suddenly becomes weak and lays his head in Savitri's lap. Yama himself comes to claim the soul of Satyavan. Savitri follows Yama as he carries the soul away. When he tries to convince her to turn back, she offers successive formulas of wisdom. First she praises obedience to Dharma, then friendship with the strict, then Yama himself for his just rule, then Yama as King of Dharma, and finally noble conduct with no expectation of return. Impressed at each speech, Yama praises both the content and style of her words and offers any boon except the life of Satyavan. She first asks for eyesight and restoration of the kingdom for her father-in-law, then sons for her father, and then sons for herself and Satyavan. The last wish created a dilemma for Yama, as he indirectly granted the life of Satyavan. However, impressed by Savitri's dedication and purity, Yama granted life to Satyavan and blessed Savitri's with eternal happiness.

Satyavan awakens as though he has been in a deep sleep and returns to his parents along with his wife. Meanwhile at their home, Dyumatsena regains his eyesight before Savitri and Satyavan return. Since Satyavan still does not know what happened, Savitri relays the story to her parents-in-law, husband, and the gathered ascetics. As they praise her, Dyumatsena's ministers arrive with news of the death of his usurper. Joyfully, the king and his entourage return to his kingdom.

As Osiris died as was restored by Isis, so Satyavan dies and is restored by Savitri; both using intermediaries--Anubis or Thoth (depending on which account of the myth one takes) and Yama. Yama is the most fitting here (and in relation to Anubis) as he is the god of death. And what is really significant is that he is also considered the first mortal to have died and found his way to the "celestial abodes" or as we might say, the [Starry Gnosis](#). All that much more fascinating is that this is the method of the ancient Egyptian Magick and the reason for the funerary rites of the [Book of the Dead](#). Yet we do not regularly find this story when studying Hinduism as most interpretations are Yellow School-oriented and focused only on one small section of the Mahabharata epic; the Bhagavad-Gita.

And this god was very intimately related to you, as if you were melted together; you were like a sacrificial priest and at the same time he was entering into you.

And this lasted quite long (it's what I saw most clearly and what I best remember). But there were many, many things--old things that I know--and certainly a VERY INTIMATE relationship which we had in the days of Egypt, at Thebes...And what came is that everything, even apparently accidental things, is organized by the same Consciousness for the same ends--it's obvious.

The above caption describes a solar-oriented Initiation...connected with what is really considered the origin of the solar mythos; Egypt. As it was perverted into Christianity, Western society has lost touch with its origins and significance, which is barely even recognized despite the popularity of South American myths now becoming popular in New Age circles. And indeed, South America, though unknown to the Indo-Europeans (and vice-versa) shared in the same astrological mythos as I discuss in my article: [Sacred Space](#).

But I found this interesting, so I began looking, and I LIVED the scene, all kinds of scenes of initiation, worship, etc., for quite some time. When that lifted, a light much stronger than the last time (*during the last meditation*) came down, in a wonderful silence...And it came down with a very hieratic quality and ... (how can I put this?) Egyptian in character--very occult, very occult, very, very distinct, very specific, like this (*gesture indicating a block of silence descending*).

And then there came a long moment of absolutely motionless contemplation...with something that now escapes me--it may come back.

Then suddenly I went into a little trance. And in it I saw you, but you were...physically, you were on one plane, and then I saw another man on a different plane (I saw him quite concretely; he was rather tall, broad-shouldered--not so tall as broad, with a dark, European suit). And he took your hands and started shaking them enthusiastically!--but you were quite indifferent, just as you are now, dressed in Indian fashion and sitting cross-legged. he took both your hands and started shaking them! And then I distinctly heard the words: 'Congratulations, it's a great success!--it had to do with your book (L'Orpailleur, which had just been published).

It would be easy to argue that I'm reading too much into the above caption; and you would probably be closer to a correct opinion than I am. However, I can't help the feeling that the "broad-shouldered" European that is met in this vision is none other than the Master Therion. From the Thelemic perspective, he is the true avatar; though the avataric nature of Mother in conjunction with Sri Aurobindo is not without its equivalence.

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?

Crowley's commentary: The Angel asks why one who possesses absolute Sight and Lordship and power to soar (the Head of the Hawk) who has creative energy able to fertilize Nature, his mother, sister, and wife (The Phallus of Asar) one who knows the pairs of opposites, and the fact of their identity, should trouble to calculate the equations which express the relations between the illusory symbols of diversity.

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

And at the same time, I saw all sorts of people and things who were touched by your book--all kinds of people, obviously French, or Westerners in any case...women, men. There was even one woman (she must have been an actress or a singer or...anyway, someone whose life was...she was even dressed for the stage, with some kind of tights--a beautiful girl!) and she said to someone, 'Ah, it has even given me a taste for the spiritual life!'...But then, just before that, there was this powdering of golden light coming down. And as it descended, it was white with a touch of gold (but it was white) and it came down in a column, with such POWER!...And then, just at the end, this powdering of gold came and settled into this white light which had remained there the whole time--oh, it was so...abundant. A great power of realization. I had a hard time coming out of it! At the start, I had decided to come out of it at half past, so I came out, but still not completely....

The woman is to me, Isis-Mother Nature transformed to the Spiritual; an Alchemical process involving the light. The more I become acquainted with Mother's visions, I see the importance of

her connection with Sri Aurobindo. She was the visionary vehicle as he as the Mage directing; much in the same way Crowley employed his Scarlet Women. Indeed, I don't think that I am so far-fetched as to say that Sri Aurobindo, though already dead at this time, was still working through Mother.

93/93

pj

On the aura and biorythm.

93

Cammy

http://news.yahoo.com/s/livescience/20090722/sc_livescience/strangehumansglowinvisiblelight

Strange! Humans Glow in Visible Light

The human body literally glows, emitting a visible light in extremely small quantities at levels that rise and fall with the day, scientists now reveal.

Past research has shown that the body emits visible light, 1,000 times less intense than the levels to which our naked eyes are sensitive. In fact, virtually all living creatures emit very weak light, which is thought to be a byproduct of biochemical reactions involving [free radicals](#).

(This visible light differs from the infrared radiation - an invisible [form of light](#) - that comes from body heat.)

To learn more about this faint visible light, scientists in Japan employed extraordinarily sensitive cameras capable of detecting single photons. Five healthy male volunteers in their 20s were placed bare-chested in front of the cameras in complete darkness in light-tight rooms for 20 minutes every three hours from 10 a.m. to 10 p.m. for three days.

The researchers found the [body glow](#) rose and fell over the day, with its lowest point at 10 a.m. and its peak at 4 p.m., dropping gradually after that. These findings suggest there is light emission linked to our body clocks, most likely due to how our metabolic rhythms fluctuate over the course of the day.

Faces glowed more than the rest of the body. This might be because faces are more tanned than the rest of the body, since they get more [exposure to sunlight](#) - the pigment behind skin color, melanin, has fluorescent components that could enhance the body's miniscule light production.

Since this faint light is linked with the body's [metabolism](#), this finding suggests cameras that can spot the weak emissions could help spot medical conditions, said researcher Hitoshi Okamura, a circadian biologist at Kyoto University in Japan.

"If you can see the glimmer from the body's surface, you could see the whole body condition," said researcher Masaki Kobayashi, a biomedical photonics specialist at the Tohoku Institute of Technology in Sendai, Japan.

The scientists detailed their findings online July 16 in the journal PLoS ONE.

- [5 Myths About the Male Body](#)
- [5 Myths About Women's Bodies](#)
- [The Enduring Mysteries of Light](#)

- Original Story: [Strange! Humans Glow in Visible Light](#)

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Hi Cammy,
93

This is absolutely magnificent to discover!

This is precisely what Dr. Bucke (an American Transcendentalist writer) has worked out in his book, Cosmic Consciousness, a must read for Thelemites in my view. And also directly related to the post I'll be giving from Mother's Agenda tomorrow.

93/93

pj

Hi All,
93

Like a said in a reply post to Cammy yesterday, the significance of the scientific article she forwarded, showing us to be emitters of light is important. It ties first to the phosphorylation that is the strand of light connecting the two strands of DNA as discussed in my GCL article: [Liber Vox Viva Voce vel Video](#). And I'll quote from that article:

For each cell, if you separate the two strands of DNA, you will discover a connecting link, a 'phosphorylation' or 'fizz of light' (Hadit) that is the connecting current of the two strands. We have modeled here in the actual cell structure of the human body, the Caduceus.

Let's connect this now, to Dr. Maurice Bucke, the American Transcendentalist writer and personal friend of Walt Whitman (whose poem, Song of Myself, I recently sent to this list) who is the author of that all important book, Cosmic Consciousness. Dr. Bucke noted that when reaching a certain state of consciousness, light was actually visibly emitted from the person and perceivable to anyone around him. To quote from this book, touted by fellow Transcendentalist William James (on Crowley's A.'.A.'. reading list) and P.D. Ouspensky (added by me to the reading list):

There seems to the writer to be sufficient evidence that, with cosmic consciousness, while it is actually present, and lasting (gradually passing away) a short time thereafter, a change takes place in the appearance often subject of illumination. This change is similar to the caused in a person's appearance by great joy, but at times (that is, in pronounced cases) it seems to be much more marked than that. In these great cases in which illumination is intense the change in question is also intense and may amount to a veritable "transfiguration." Dante says that he was "transhumanized into a Gd." There seems to be a strong probability that could have been seen at the moment he would have exhibited what could only have been called "transfiguration."

We already know from science that the difference between sound, light and solid objects is one of vibration. And from that, mystics have built the awareness of what is called 'Shakti-Pat'; the vibration of the one with cosmic consciousness being transmitted from that person to others, often called disciples and creating a lineage of descent. It is with these ideas in mind that we should consider Mother's lecture, which I'm about to present. But before I do, we should note also that Castaneda also spoke of this light body; referring to it as a luminous egg.

AL II.49: "I am unique & conqueror. I am not of the slaves that perish. Be they damned & dead! Amen. [This is of the 4: there is a fifth who is invisible, & therein am I as a babe in an egg.]"

In the following, Mother relates how her vibrations are igniting Sat Prem's (her disciple) cells.

The physical vibration is important. The circumstances relating to the work of transformation make the physical vibration important. I feel it, for as soon as I want to do something with someone on the physical plane (physical, mind you), it all comes into the body. and the body is imply seized...I see that absolutely physical vibrations are being used all the time. It's really so different. All the work which is done at a distance (*gesture indicating action stemming from the mind*)--it acts of course, but...

You know, even now, all this (*Mother touches her body, her hands*) feels so vibrant and alive that it's difficult to sense its limits...as if it extends beyond the body in all directions. It no longer has any limits.

But it's still not luminous in the dark. What is normally luminous in the dark is something else...I had that when I was working with Theon (after returning to France, we had group meditations--though he didn't call it 'meditation,' he called it 'repose,' and we used to do this in a darkened room), and there was...it was like phosphorescence, exactly the color of phosphorescent light, like certain fish in the water at night. It would come out [of the body], spread forth, move about. But that is the vital, it originates in the vital. it is a force from above, but what manifests is vital. Whereas now it is absolutely, clearly the golden supramental light in...an extraordinary pulsation, vibrant in intensity...But probably it still lacks a...what Theon used to call 'density,' an agent that enables it to be seen in the dark--and then it would be visibly gold, not phosphorescent.

But it is very, very concrete, very material.

I wonder if at night...Sometimes it's so intense that I wonder if it doesn't radiate. But I can't see as my eyes are closed! Again last night, for a large part of the night, it was...the body has no more limits--it's only a great MASS of vibrations.

Overall, I think this is an essential understanding to adeptship that Crowley doesn't really talk about, nor do today's self-proclaimed Adepts in Thelema seem to apprehend either. And there is an old saying in the mystical world, when one proclaims oneself to be an Adept, one probably isn't...or...if you see the Buddha on the road kill him. And especially considering the dangerous arrogance and nasty politics of so many so-called Thelemites, I like to say, if one calls oneself a Thelemite, run for your dear life!...lol.

93/93

pj

The funny thing is a male coworker told me about this and said "we always knew that." And then a female coworker parroted the same, and that ended the conversation (work is not really a place to discuss metaphysical things). But those movies showing "colored heat-detection devices" aren't quite talking about the same thing. Sure heat gives off light, but a few people can actually see infrared radiation without a device...the aura that surrounds the body and it given off by the subtle bodies (astral body or etheric double).

Also there is a small trend in astrology to read one's biorhythm which is the rise and fall of energy throughout the day; hence, it's linked with metabolism.

93

Cammy

Hi Cammy,

93

Metabolism as much as any other thing is a key factor and yes, we're really talking about what has been called the aura. For that matter, scientists have measured the weight of the soul in the body; showing that it has a material nature (discussed in my articles: [Testing the Night of Pan](#) & [Scientific Proof for Levi's Aethyr](#)). But for that blast of light associated with enlightenment, Dr. Bucke lists several interesting factors that he calls "the marks of the Cosmic Sense," which he lists with some explanation in his book:

- a. The subjective light.
- b. The moral elevation.
- c. The intellectual illumination.
- d. The sense of immortality.
- e. The loss of the fear of death.
- f. The loss of the sense of sin.
- g. The suddenness, instantaneousness, of the awakening.
- h. The previous character of the man--intellectual, moral and physical.
- i. The age of illumination.
- j. The added charm to the personality so that men and women are always (?) strongly attracted to the person.
- k. The transfiguration of the subject of the change as seen by others when the cosmic sense is actually present.

93/93

pj

Thanks, that's really cool. I'll have to get that book in the near future :)

I have found that in my knowledge of the thyroid gland (and one of your GCL documents about the glands and sex magick; I forgot the name) it regulates metabolism and pretty much everything else...moods, heart rate, the brain...the amount of energy one has and how they use it (and when and where) is everything! That's why it's very important to care for one's body and health. It's the details that factor into the big picture. And it's been said that we become more of

emotional sponges when we are down...to put it in the context of the article about light: we "bask in the light" of others, find inspiration and exchange energy...more or less depending on the attraction. And then when we're happy and active we give off more energy.

Those factors of enlightenment you listed (marks of the cosmic sense) seem to be simultaneous rather than a hierarchy...i.e. they all develop and grow at once.

And yes I agree that soul can have a material or concrete nature. As Paul Thomas discussed in a different thread (to paraphrase), boring routine towards a worthy aim brings results...results are concrete. However, scientific "proof" must have subjective creativity as well, which can't really be defined. As we know there are different sides or personal points of view to one story, and several people doing the same thing will have their own experiences, like in skryings. Even in a relationship, the 2 or more people involved will say different things about their personal likes, dislikes, and problems etc.

I've found that in memorizing something or doing a routine where spontaneity takes time to show, the changes are subtle and may not be very apparent to an outside onlooker. It may start as imagining success and confidence. And it may not be fully acknowledged mentally or have "faith" that they know how to do it or not; the body will act on its own accord (I call this "autopilot"). Almost like one is watching oneself do it, and then sees the end result.

As Liber AL says: "Also reason is a lie, for there is a factor infinite and unknown, and all their words are skew-wise."

and "Certainty, not faith, while in life..."

93

Cammy

Hi Cammy,

93

A couple of things here are noteworthy.

I do think that this enlightenment can be spontaneous with all these marks happening simultaneously. But also akin to the graded system of the A.'.A.'. , each mark can be carefully cultivated. Yet, it may also be possible for a sudden awakening of the Kundalini by such things as the startle of a car crash; heard outside one's window...or even just lying around on a lazy afternoon; without having had the least interest in Magick or Mysticism before. And some manage to hold onto this (cf. William James Varieties of Religious Experience). And they've described this as 'everything remains exactly as before, yet it's completely different...a paradoxical conundrum for logic to apprehend.

93/93

pj

93

Actually Crowley hints at this with his instructions for the magick lamp and he describes a similar experience to that of Mother's when he performed the Bornless ritual in the kings chamber with his wife during their honey moon. He described a phosphorescent light which both he and rose could see and he said it was strong enough that he could read in such light. This is described in his Confessions.

93/93

Ryan

Hi Ryan,
93

I wouldn't consider this a hint...after receiving Liber AL he became appalled by its content and remained a Buddhist for three years. The fact that light was present does show that at least something was happening by force of the ritual. But this is not the same as a transfiguring quality with all or any of the other associated qualities that Dr. Bucke lays out for us. Crowley would later claim that this moment, was the Magus Grade level consciousness occurring without his conscious knowledge and the Word of the Magus was then pronounced. But his actual Initiation, per his claim, would happen much later. I see how this can present grounds for what you say, but I would say this light was the light of another light being, the praeternatural intelligence that began contacting Rose.

93/93

pj

I tell everyone I'm an atheist...lol...it will still get blank stares and some dumb Jesus questions, but it still shuts people up faster since that statement shows I reject conventional religion. After all, like an atheist, I don't believe in God although I have a personal (and certain) idea of what divinity means - awareness and power of the individual.

93

Cammy

"Marks of the cosmic sense" sound like qualities of the soul or even the personality...and the stronger the personality (the more "life") one has the more attraction (or unattraction) the person will cause. Motta wrote in the book we recently finished translating, *Astral Attack & Defense*, that the aura of advanced magickians provokes violent reactions in the profane; hence, they stay away from the masses (or the "sheeple" as I call them...lol)

Here is an excerpt from Soulmates, my comments in red:

Soul-work is usually a long process of taking the raw material life gives us, then making something out of it. The alchemists called the raw stuff prima materia. In one of Jung's books on alchemy he describes the rawness of the soul with graphic imagery: The prima materia is, as one can so aptly say in English, "tantalizing": it is cheap as dirt and can be had everywhere, only nobody knows it; it is as vague and evasive as the lapis that is to be produced from it; it has a "thousand names." And the worst thing is that without it the work cannot even be begun...It is the most despised and rejected thing, "thrown out into the street," "cast on the dunghill," "found in filth."

This tantalizing cheapness is the universal love of the Great Whore Babalon, the Scarlet Woman. And yet she is Mystery ("nobody knows it") with many names. It is the boring monotony of ritual to create something spontaneous and beautiful - "what? i have to DO that? but it's hard!" (the "most despised and rejected thing") One pouts at studying and long fruitless hours, the simple waiting of incubation and the process of creation itself. And it can take many attempts before finding success; there is a need for bravery and to pursue it without "lust of result." Israel Regardie once said, "Fear is failure and the forerunner of failure." Liber AL also says a lot in reference to the Scarlet Woman.

The phrases he quotes come from alchemical texts describing the prima materia. Raw soul is to be found everywhere--in the family that fate has given us, in friends new and old, in the first scintillating sign of attraction to another person. It's cheap, ubiquitous, and is often considered trite and insignificant. The truth is, the whole world and all of life are nothing but the raw materials for soul-making.

Liber AL chI "...the little world my sister." And alchemy states that in order to get gold, you must start with gold. In other words, you must find the value in what you already have, and treasure it (like a jewel). Then you can move on to greater and better things.

This idea has many implications for relationship. Intimacy doesn't appear ready-made, it must be refined into something truly valuable. We may have an intuition early in a friendship or romance that the possibilities are promising, but still what is given is rough and unshaped. The joy of life consists in taking its ubiquitous raw material and making sparkling gems and intricate tapestries out of it.

Liber AL: "Be not animal; refine thy rapture!" As for the jewels, there are many verses in Liber LXV that allude to this.

93

Cammy

Hi Cammy,

93

I really like the excerpt that you sent and want to offer my own commentary on this.

Soul-work is usually a long process of taking the raw material life gives us, then making something out of it. The alchemists called the raw stuff prima materia. In one of Jung's books on alchemy he describes the rawness of the soul with graphic imagery:

The prima materia is, as one can so aptly say in English, "tantalizing": it is cheap as dirt and can be had everywhere, only nobody knows it; it is as vague and evasive as the lapis that is to be produced from it; it has a "thousand names." And the worst thing is that without it the work cannot even be begun...It is the most despised and rejected thing, "thrown out into the street," "cast on the dunghill," "found in filth."

In the New Testament, Jesus refers to the stone the builders rejected; stating that it would be the stone upon which he will build his church (community). Also, the body is said to be the temple (church/community) of the living god. Applying this to the "prima materia", which is as much dirt as it is dung for the Alchemist and from this Soul is built (church/community - N.O.X.!!!) provides for us an insight into the nature of parables and how they teach an initiate and yet hide knowledge from the uninitiated. HPB also provides this information on the nature of parables and of course, the Thelemic response and Crowley's teaching on the matter is to say: Mystery is the enemy of truth.

The phrases he quotes come from alchemical texts describing the prima materia. Raw soul is to be found everywhere--in the family that fate has given us, in friends new and old, in the first scintillating sign of attraction to another person. It's cheap, ubiquitous, and is often considered trite and insignificant. The truth is, the whole world and all of life are nothing but the raw materials for soul-making.

Indeed our life's experiences, what we do adds to and expands and energizes or detracts from and diminishes the vitalization our Soul. People feel this intuitively, even those that are of the superstitious mindset and prey to the forces of Christism. Motta addresses this in a quote I've sent to this list before and will repeat here:

The petty man is not ashamed of what is not benevolent, nor fears doing what is not right. Without prospect of profit, he does not dedicate himself to what is good, and without pressure from others; he does not redress his errors. However, self-correction in small things would make

him chary in things of greater consequence. If good deeds are not accumulated, they will not be sufficient to create character in us; if bad deeds are not accumulated, they will not be sufficient to disrupt our lives. The petty man thinks that small good deeds are unimportant and does not do them; he thinks that small bad deeds are unimportant and does not abstain from them. Thus his evil accumulates until it can no longer be disguised, and his guilt grows until it becomes intolerable.

This idea has many implications for relationship. Intimacy doesn't appear ready-made, it must be refined into something truly valuable. We may have an intuition early in a friendship or romance that the possibilities are promising, but still what is given is rough and unshaped. The joy of life consists in taking its ubiquitous raw material and making sparkling gems and intricate tapestries out of it.

All relationships take work; even it is said in Alchemy that the Alchemist and his lab are one. This shows that there is a relationship between the Alchemist and the material products of the lab. Such a sensitivity like this is developed by working in the lab and is the Magick of the Alchemical Operation that modern medicine has yet to fully understand; though it is at least beginning to examine the psychology of the patient. It remains that the psychology of the doctor participating in the process is also important.

93/93

pj

Hi All,

93

During my Zelator period, I came to a moment when I discovered the ontological thread running through my whole life. I stumbled upon old diaries; written when I was in high school and as well, had already begun recollecting grade school and high school experiences through my practice of meditation. And what I found was what I can only describe as exactly the same person; only a more immature version (assuming I've matured...lol). Though I had no idea of the sophisticated soul I would develop, it seemed and seems to me that deep down, I've always known this and had been working toward becoming what I am today, though I was completely oblivious to this at the time...as if some guiding force was prompting me right from the start.

In the West, we use the word ontology and in the East they use the word Karma, which is a word actually misused in the West; due to the confusion with the concept of sin and atonement. Not that this same confusion doesn't exist in some of the exoteric sects in the East; especially where Buddhism and Hindus have each influenced the other during the last 2, 500 years. And of course, those older Hindu forms from which the karmic doctrine developed, are the ones that share in the Western ontological perspective. In other words, karma does not involve a universal scorekeeper that rewards goodness and punishes evil. Karma is simply what you do; ontology, the existential stream of ones lifelong activity.

In her monologue of November 5, 1960, Mother gives her own unique take on this:

These things from the past...it's rather odd--now, once they come and I've spoken of them, they get erased. As if they were returning one last time to say goodbye before going for good.

One day, as an experiment, I tried to remember something from the past, for I was interested in what it contained; I tried--impossible! It had been cleaned out, it was gone. So I understood that these things come, they show themselves (you have to be ATTENTIVE and know what purpose they have served) and then they go away.

I have so totally forgotten a whole world of incidents and events that when someone reminds me of something (the people around me have lived with me, so they've seen things and remember something else--it no longer has any connection with me at all. And it's the same with everything, whether near or far, which has brought to my consciousness whatever it had to bring, lost is utility and--disappeared. Only, these memories probably still have some utility for the others, so they remain. But for me it's completely erased, absolutely, as if it had never been. It's the only way to forget.

People often try to forget the past, but it doesn't work. Only once it has brought all the lessons that it was meant to bring into your life (it's decanted, so you see the thing in its deepest truth), is its utility finished, and it disappears.

I am convinced that at heart *Karma* is simply all things we haven't used in the true way that we drag along behind us...If totally and clearly we have learned the lesson which each event or each circumstance ought to have brought, then it's finished, its utility is gone and it dissolves.

It's an interesting experience to follow and observe.

Mother relates the idea of lessons learned and only implies by this the ontological evolution of her life. But the inference is easy to make; the only difference with my own observation being one of perspective. And those 'lessons' not yet "used" are really the activities of the present moment in the stage of development one is presently working...the Karma. When I came to my own realization of this, it was a sense of 'I have always been on this road' and even 'I have always been here and only needed to recall this.' It brings on a sense of destiny and even through other incarnations; though in but a small way for me. And it is the only sense of this, so far, that I've developed.

93/93

pj

Hi All,

93

In today's essay from Mother's tome, we find her dealing with the natural breakdown of cellular mitosis at what she calls the subconscious level; that level of consciousness that is purely biological and yet, unavailable to normal, waking consciousness. We might call this the emotional level and that place where we deal with the knowledge that we will one day, die; the existential crisis. BTW: It is an exercise of Liber HHH; Section AAA for the Zelator. Noteworthy here is that the cells are on a long-term path to the ultimate destruction of the physical body; wherein it will no longer be capable of housing and congealing the Soul, which we know Magickally, must learn to congeal itself; independent of the physical body.

AL II.46: "Dost thou fail? Art thou sorry? Is fear in thine heart?"

AL II.47: "Where I am these are not."

The Bene Gesserit Rite

(from Frank Herbert's Dune)

I must not fear.
Fear is the mind-killer.
Fear is the little-death that brings total obliteration.
I will face my fear.
I will permit it to pass over me and through me.
And when it has gone past I will turn the inner eye to see its path.
Where the fear has gone there will be nothing.
Only I will remain.

Mother first equates consciousness with the human body and describes taking herself "down into [this] place." And there she finds the fractured nature of the individual, yet semi-aware nature of each of the cells; projecting an aggregate consciousness of fear.

I went down into a place...a place simply in the human consciousness, thus necessarily in my body...I have never seen anything more timorous, fearful, feeble and mean! It's...it must be a part of the cells, part of the consciousness, something that lives in apprehension, fear, dread, anxiety...It was truly, truly dreadful.

Mother then shows how this consciousness of fear leads to the disease or dysfunction of the body and theorizes that she can get to the root of its cause, which then would give her the power to not only heal herself, but to heal others. This power has always been linked to the idea of human immortality as portrayed by Jesus in the New Testament (really the legend of Apollonius of Tyana).

And we carry that within us! We aren't aware of it, it's almost subconscious--for you see, the consciousness is there to prevent us from yielding to that--it's cowardly, and it can make you fall sick IN A MINUTE. I saw it, I saw things that had been cured and overcome in myself (cured in the true manner, not in an outer way, and then they return! It's cured, but then it begins again.

This "true manner" certainly comes across as the manner in which the ancient shamans cured disease; getting to the spiritual source of the disease and uprooting whatever spiritual cause they find there.

So then I went in search of its origin. It's something in the subconscious--in the cells' subconscious. Its roots are there, and on the least occasion...And it's so very, very ingrained that...For example, you can be feeling very good, the body can be perfectly harmonious (and when

the body is perfectly harmonious, its motions are harmonious, things are in their true places, everything works exactly as it should without needing the least attention--a general harmony), when suddenly the clock strikes, for example, or someone utters a word and you have just the faint impression, 'Oh, it's late, I'm not going to be on time'--a second, a split second, and...the whole working of the body falls apart. You suddenly feel feeble, drained, uneasy. And you have to intervene. It's terrible. And we're at the mercy of such things!

Dealing with disease as a spiritual, rather than a distinctly physical issue; something that modern medicine is beginning to realize, necessarily implies emotionality as the emotions are the analysis of the stimuli affecting the body...the impressions on the Pantacle as one in the A.'.A.'. might say. And so with healing comes the bringing forth and purging of those negative emotions that ultimately are physically as well as psychically destructive.

To change it, you have to descend into it--which is what I'm in the midst of doing. But you know, it makes for painful moments. Anyway, once it's done, it will be something. When that is done, I'll explain it to you. And then I'll have the power to restore you to health.

This is yet another reason why Christianity is so abhorrent as it overtly promotes negative emotions, which ultimately must bring on disease. For more on that, I'll refer you to our archives on Nietzsche and Ryan's commentary on [The Antichrist](#).

AL II.5: "Behold! the rituals of the old time are black. Let the evil ones be cast away; let the good ones be purged by the prophet! Then shall this Knowledge go aright."

AL II.6: "I am the flame that burns in every heart of man, and in the core of every star. I am Life, and the giver of Life, yet therefore is the knowledge of me the knowledge of death."

93/93

pj

93

Hi PJ and everyone else. OK, I'm jumping in here, drawn by the Frank Herbert quote that has been one of my favourites for decades. As someone who has struggled/worked with chronic anxiety and PTSD since adolescence, this little passage has proved invaluable to me. I'm not big on mantras (or gurus - that's a totally **other** story!), but the mindful repetition of these lines has gotten me through some tough places. And while I do not want to diss Christianity totally (having had my own experiences of Jesus and still having my own ideas about what "all that" is about), you're right, PJ, when you say "it overtly promotes negative emotions" - at least, in the mainstream (I myself maintain that this is not the essence of this system, but was basically called a heretic before I realized (years ago) that I had to distance myself from any organized "Christian" group) After a brush with cancer back in the late 80's, I was told by "friends" in the church I was then affiliated with, that even though I may have thought I had beaten it, it would come back because "that's what it always does"! Talk about laying a bad trip on someone's head (as we used to say back in the 60's)...that's when it began to dawn on me that any system that required me to actively work **against** obvious parts of it in order to remain physically, emotionally and mentally healthy was not something I should be involved with. (Yes, I'm slow, but I get there!) Furthermore, as a practitioner of holistic bodywork, I know first-hand how negative states of mind can contribute and even cause illnesses on all levels...and paradoxically (or not!), how the alleviation of this negativity can result in many forms of healing.

So - nothing new or "deep" here - just a few thoughts that confirm some of the things you mention.

93/93

suzan

Hi Suzan,

93

As the system attached to the doctrine discussed on this list is called Scientific Illuminism, any scientific or experiential confirmation provides for us, valuable insight.

Thanks,

93/93

pj

Hi Ryan,
93

Apparently, I stand corrected...in our phone conversation, you told me that Crowley did also exhibit this phenomenon of light at the successful completion of the Abra-melin Operation and that it is described in Confessions. Well, I've found it on pages 532-533. In this, he notes: "For over three weeks I bore the stigmata of my Operation physically. I visibly radiated light. People used to turn in the street to look at me; they did know what it was, but the impression must have been irresistible."

93/93

pj

Hi All,
93

Continuing with my comments on Mother's Agenda, today's theme follows-up on our discussion on light and has a particularly Qabalistic bend in that what Mother is describing in the following lecture seems to be a description of the Lightening Flash that is said to be the generating force of the Sefirot.

How strange it is! ... You have the feeling of ascending, of a progress in consciousness, and everything, all the events and circumstances of life follow one another with an unquestioning logic. You see the Divine Will unfolding with a wonderful logic. Then, from time to time, there appears a little 'set' of circumstances (either isolated or repeated), which are like snags on the way; you can't explain them, so you put them aside 'for later on.' Some such 'accidents' have been quite significant, but they don't seem to follow this ascending line of the present individuality. They're scattered along the way, sometimes repeated, sometimes only once, and then they vanish. And when you go through such an experience, you sense that they are things put aside for later on.

We might consider this akin to the ordeals that accompany the Grade Work. By invoking change in ourselves, we are immediately putting ourselves at odds with our ego in that the ego is quite happy to keep things as they are. For that matter, this is also echoed forth into the Universe as even the tiniest breath is felt by the most distant star. I've often seen Probationers especially, go through immediate convulsive reactions from the world around them; usually not noticing the correspondence to things going on inside themselves.

And then, all of a sudden (especially during these last two years when I have again descended to take all that up), all of a sudden, one after another, all these snags return. And they don't follow the same curve; rather, it's as if suddenly you reach a certain state and a certain impersonal breadth that far surpasses the individual, and this new state enters into contact with one of those old 'accidents' that had remained in the deepest part of the subconscious - and that makes it rise up again, the two meet ... in an explosion of light. Everything is explained, everything is understood, everything is clear! No explanation is needed: it has become OBVIOUS.

Like the sand in an oyster, it is these very ordeals that really create the pearl that is one's Initiation. And per Liber Librae, the greater thy trials, the greater thy victory.

This is entirely another way of understanding - it's not an ascent, not even a descent nor an inspiration ... it must be what Sri Aurobindo calls a 'revelation.' It's the meeting of this subconscious notation - this something which has remained buried within, held down so as not to manifest, but which suddenly surges forth to meet the light streaming down from above, this very vast state of consciousness that excludes nothing ... and from it springs forth a light - oh, a resplendence of light! - like a new explanation of the world, or of that part of the world not yet explained.

And this is the true way of knowing.

What Mother relates here is even an allegory of the lightening flash in nature, as it actually surges from the ground up as much as from above. In this sense, Malkuth creates Kether as much as Kether creates Malkuth, which of course, would make one wonder, how far off was Achad really, in reversing the Tree-of-Life. This would be much akin to the Gnostic Sophia generating the Demiurge, Yaldabaoth and creating the material Universe that itself is on an ascendent climb to the spiritual. After all, it is the Divine Sophia that is the Daughter who ascends to the throne of the Mother and awakens the eld of the father.

93/93

pj

Hi PJ,
93

Thanks for sharing this quote. I'm glad to know I wasn't imagining things lol. I think all of these issues lead into another fascinating and equally important one, what is the magick lamp of the Dominus Limnus? Some may say shhh.... it's a big dominus limnus secret; however I would like to explore this topic anyway, since 'mystery is the enemy of truth...'

Personally I feel that the light of this lamp is intimately connected with the light produced by experience of the angel... yet do not believe that the lamp itself is a mere metaphor for this light, rather I believe it must be a device that may also attract this light and I think mother's reference to the phosphorescent effect may give a lead on this

93/93
Ryan

93

Hi Suzan and PJ,

Yes this mind body connection is the key, yet the spontaneous thought in our unconscious and it's expression in emotional responses seems to be a greater key still to both healing and magick.

This descent into fear as described by Mother seems to touch on certain initiation rituals in the order and the skrying of the Holy Table of practice in particular. It seems that the work with the Holy Table may give the aspirant an opportunity to visit this dimension of the cells as needed for further advancement on the path.

93/93
Ryan

Hi Ryan,
93

How is it that you make this connection between the cells and the Holy Table?

93/93
pj

Hi PJ
93

I've been exploring a really cool alchemy website that contains a large amount of valuable reading material in the historical, philosophical, and even better practical lab work. They have an excellent section on lamps which has given my imagination an image of vast research possibilities for future work. Here's the link for those of us who may be interested: <http://www.levity.com/alchemy/>

on this link: <http://www.alchemywebsite.com/physical.html> there is a list of several texts giving details

for some really cool experiments and if you scroll down you will see perpetual lamps and phosphorus. It's interesting to note that phosphorus was discovered by the German Alchemist Henning, who found it by accident. He was boiling his urine for several days in hope of producing the philosophers stone. :-)

93/93

Ryan

93

In your book on Enochiana you wrote that the experience of scrying the table was supposed to be a descent into blackness and fear.

I don't have page numbers on my manuscript but it is on the first line of the second paragraph of the second page under The Holy Table.

93/93

Ryan

Hi Ryan,

93

Yes, that was a tid-bit I got from Runar.

You've made an interesting parallel here.

93/93

pj

Hi Ryan,

93

I like the creative thinking here and find your idea about the Lamp to be very insightful. Crowley does say in Liber 13: "Further, he lights the Magick Lamp." And the idea is that it is lit by the Aethyr. Well, the light that is the phosphorylation inside of every cell in our bodies is also that aethyric substance that from the Aethyr, composes our bodies as much as our minds and is indeed our Souls. The lighting of the lamp is that enlightenment.

Though it is interesting to note other instructions in Golden Dawn documents easily available on the net. And we could make a discussion of this as it would be appropriate here. And I guess, whether the light is ignited by the presence or mingling with the Angel or of the experience of the Asar Un Nefer; well, I guess that's open for debate as well.

93/93

pj

Hi Ryan,

93

In Hindu Tantra, some drink their urine in order to replace lost nutrients and cure disease. And generally, in the deserts of the Middle East, many wash their skin with their urine for hygienic purposes and to cleanse wounds.

Then of course, there's the stone the builders rejected...

93/93

pj

Hi Cammy,
93

A friend of mine sent me the same article a few days later, so I sent him some of our discussion on this elist. He thought you might be interested in the following (below)...

93/93

pj

----- Original Message -----

From: [Keith Karagan](#)

"...But those movies showing "colored heat-detection devices" aren't quite talking about the same thing. Sure heat gives off light, but a few people can actually see infrared radiation without a device...the aura that surrounds the body and it given off by the subtle bodies ... "

Just to clarify, the measurement were not infrared (Heat). The experiment was in a light tight room measuring photon emissions (light) - An infrared image was also taken as well - apparently as a reference of some sort.- unless I've misread the article. The capture of the differences in light emission for the 20 minute period was repeated at some interval (every three hours, I think) and the apparent variance in the emission was attributed to the metabolic cycle of the subject. The mention of this relating to what some may call an aura is supposition on the part of the author, but interesting and certainly plausible.

I would think, based on Cammy's other comments IRT metabolism, that this would be of significant interest. She may want to look at the study in more detail.

-k

Hi All,
93

Nearing the end of the first volume of this fiftenn volume set, Mother gets to what we in Thelema would call the formula of resurrection and note that it's a formula of natural law; much akin with how we view the Book of the Law. She starts out be referring to Sri Aurobindo...

He wrote this in a letter, I believe, and he spoke of this system of compensation - for example, those who take an illness on themselves in order to have the power to cure; and then there's the symbolic story of Christ dying on the cross to set men free. And Sri Aurobindo said, 'That's fine for a certain age, but we must now go beyond that.' As he told me (it's even one of the first things he told me), 'We are no longer at the time of Christ when, to be victorious, it was necessary to die.'
I have always remembered this.

This is very important and pertinent to recent discussion here. As AL teaches us, the formulas of the old time are "black" or ineffective and leading to confusion; just as the conditions of the old time are no longer with us. We are now in the post-industrial era; all the myths that empowered the old formulary have become nothing more than fairy tales today. Yet there are those formulas that with a bit of tweaking, shall we say, can be brought into our emerging mythos.

But things are PULLING backwards - phew, how they pull! ... 'The Law, the Law, it's a Law. Don't you understand, it's a LAW, you can't change the Law.'

- 'But I CAME to change the Law.'

- 'Then pay the price.'

(silence)

Every action has an equal and opposite reaction. And this is quite pertinent to our discussion of the last few days. In establishing the new mythos, we are already swimming against the stream of the old times; the old aeon in Thelemic parlance. Though the master has removed himself from the old system, it's husk; it's egregore is as a blind robot and it comes at us readily enough. Look at the majority of people in

so-called Christendom; we are a scourge to them, just in who and what we are...and what we do is to disturb their sleep and work against their mindless automatism.

But this doesn't come about because we act directly on them; those individuals that comprise the collective citizenry. Not at all; as a matter of fact, should we attempt this, it can but recoil in our faces and strike directly back at us. Rather, we act subtly in the Aethyr itself; really, it's what Liber Reguli is all about...besides it being an hexagram ritual.

What can make them yield?

Divine Love.

It's the only thing.

Sri Aurobindo has explained it in *Savitri*. Only when Divine Love has manifested in all its purity will everything yield, will it all yield - it will then be done.

It's the only thing that can do it.

It will be the great Victory.

(silence)

Love is the law, love under will. The fact that on an essential level we are all ONE, we each individually, affect the whole. But when we act in direct defiance of another's will, rather than indirectly through the menstruum of the Aethyr, we contradict our own (natural) law and are really conforming to the old ways. In the old ways, it was said: "Not mine, but thine be done." And this we would indeed be forcing upon others...much as the Inquisition and the Crusades did. Rather, we need to build the paradigm of the new and emergent ethos and act as lamps in this darkness; loving one another with burning hearts as we are taught in AL.

On a small scale, in very small details, I feel that of all the forces, this is the strongest. And it's the only one with a power over hostile wills. Only ... for the world to change, it must manifest here in all its fullness. We have to be up to it ...

Sri Aurobindo had also written to the effect, 'If Divine Love were to manifest now in all its fullness and totality, not a single material organism would but burst.' So we must learn to widen, widen, widen not only the inner consciousness (that is relatively easy - at least feasible), but even this conglomeration of cells. And I've experienced this: you have to be able to widen this sort of crystallization if you want to be able to hold this Force. I know. Two or three times, upstairs (*in Mother's room*), I felt the body about to burst. Actually, I was on the verge of saying, 'burst and be done with.' But Sri Aurobindo always intervened - all three times he intervened in an entirely tangible, living and concrete way ... and he arranged everything so that I was forced to wait.

To this affect, we cannot do anything but establish our own wills...it is enough. And the only White Magick is that Magick that leads us to the fulfillment of the Knowledge & Conversation. Conversion is the way of the old times; to convince and/or forcibly convince others of our "truth" is to be seduced and duped by the Black Lodge. To quote from the Editorial page of the A.M.H.R. (Ben Hecht's Child of the Century):

I know that a man who tries to convert me to any cause is actually at work on his own conversion, unless he is looking for funds under the mask of some fancied nobility.

Then weeks go by, sometimes even months, between one thing and another, so that some elasticity may come into these stupid cells.

So much time is wasted. We are ... oh! We are so hard! (*Mother hits her body*) As hard as a rock.

But three times now, I've really felt that I was on the verge of ... falling apart. The first time it brought a fever, a fever so ... I don't know, as if I had at least 115! - I was roasting from head to toe; everything became red hot, and then ... it was over. That was the day when suddenly - suddenly - I was ... You see, I had said to myself, 'All right, you must be peaceful, let's see what happens,' so then I brought down the Peace, and immediately I was able to pass into a 'second of unconsciousness - and I woke up in the subtle physical, in Sri Aurobindo's abode.'

There he was. And then I spent some time with him, explaining the problem.

But that was really an experience, a decisive experience (it was many months ago, perhaps more than a year ago).

So I explained the problem to Sri Aurobindo, and he replied (by his expression, not with words, but it was clear), 'Patience, patience - patience, it will come.' And a few days after this experience, 'by chance' I came upon something he had written where precisely he explained that we are much too rigid, coagulated, clenched for these things to be able to manifest - we must widen, relax, become plastic.

But this takes time.

I don't really see what we can do ... I mean, it's you who does, of course, but I don't see what we can do to help change things.

Nor do I!

I have quite the feeling that I myself 'do' nothing at all, absolutely nothing. The only thing I do is this (*gesture of offering upwards*), constantly this, in everything - in thoughts, feelings, sensations, in the body's cells, all the time: 'You, You, You. It's You, it's You, it's You ...' That's all. And nothing else.

In other words, a more and more complete, a more and more integral assent, more and more like this (*gesture of letting herself be carried*).

That's when you have the feeling that you must be ABSOLUTELY like a child.

Mother then goes on to continue with her work. As Sat Prem asserts and Mother concurs, we can really do nothing at all but this work. And I say, not only is that all, but that is enough. We must not assume that the wheels of time are so small as to cover only the limited time we have here on Earth in this life. Nor should we make the mistake of pretending that by doing this work, there will be no affect on future generations. Crowley died thinking he had failed to bring Thelema to the world...and look how much influence he's actually had in these last hundred years!

And oh how Hadit can be found in Mother's remark that the feeling we develop "must be ABSOLUTELY like a child"...the Magickal Childe.

93/93

pj

Hi All,

93

With a start, we have a referential quote on 'descending' into the cells from a prior lecture. But that's not where things really lead; as we shall see.

(Soon afterwards, concerning the conversation of November 5 on the subconscious roots in the cells that can make everything fall apart in a second: 'To change it, you have to descend into it ... it makes for painful moments ... Once it's done, I'll have the power ...')

When was this? November 5? And now it's December 17 ...

Well, it's still continuing!

There should be machines to graph the curves, for it's so ...sometimes it goes like this (*gesture of a very steep ascent*) and at such moments you feel, 'Ah! now I've caught the thing.' And then back it falls - toil. Sometimes it even feels like you're falling in a hole, really a hole - and how are you ever going to get out? But that ALWAYS precedes a rapid ascent and a revelation or illumination: 'Ah, how wonderful! I've finally got it!'

And that goes on for weeks and weeks.

The hint is already here; the descent being followed by an ascent in an overall cycle.

To have the exact curve or the REAL history, we'd have to note down everything at each minute, for it's a CONSTANT work that's taking place. You see, the outer activities are becoming almost automatic, whereas this goes on behind - I'm speaking, yet at the same time this is going on behind.

Like the Scientific Illuminists that we are, everything goes into the diary. And as I've found in my own experience, it's just so hard to get all the details when there's really so much that happens experientially in each moment of every day.

It's a sort of oscillation - really, it's so interesting - between two extremes, one of which is the all-powerfulness and capital or primordial importance of the Physical, and the other its utter unreality.

And it's constantly going back and forth between the two (*seesaw motion*). And both are equally false, equally true.

The use of the term oscillation really describes how dualities existentially manifest; reality manifesting with its opposite. This is an essential teaching of the White School in contrast with the all-negating Yellow and Black schools; who hold to some permanence in the maya. This permanence itself is an extreme or absolute.

It goes back and forth between the two all the time - a kind of curve like an electric arc between them; it goes up, it goes down, it falls and then climbs back up. In a flash comes the clear vision that the universal realization will be achieved along with the perfection of the material, TERRESTRIAL world. (I say 'terrestrial, for the earth is still something unique; the rest of the universe is different - so this blown up speck of dust becomes of capital importance!')

That the material Universe is as important as the spiritual Universe; indeed, they both being one Universe is an important ideology of the Integral Age, which espouses both; unlike the ideologies of the Spiritual Age and the Material Age. Yet each operate in a cycle; each oscillate in turn in both larger and smaller cycles.

Then, at another moment, eternity - for which all the universes are simply ... the expression of a second, and in which all this is a sort of - not even an interesting game, but rather ... a breathing in and out, in and out ... And at such a moment, all the importance we give to material things seems so fantastically idiotic! And it goes in and out ... In this state, everything is obvious and indisputable. And in the other state, everything is obvious and indisputable. But between the two there is EVERY combination and every possibility.

Mother literally describes these three ideologies here and then goes on to show that the Supramental School is of the Integral Age where "EVERY combination and every possibility" is manifest.

93/93

pj

Hi All,

93

This is my last installment for Volume I of Mother's Agenda; onto Volume II, which will probably be some time before I begin posting on this again. And since I have some free time this afternoon, I figured I'll get the book back onto the shelf by getting this out today; instead of waiting till morning.

The two quotes come from two different days in the book, but both deal with the cells. In the first, she's talking about the effects of her japa (the chanting of her mantra) while walking...

Quite interestingly, all kinds of mental formations come like arrows while I'm walking for my japa upstairs (*Mother makes a gesture of little arrows in the air coming into her mental atmosphere from every direction*); and yet, I'm entirely in what I could call the joy and happiness of my japa, full of the energy of walking (the purpose of walking is to give a material energy to the experience, in all the body's cells)

The idea is that the spiritual energy is fusing with the physical/material basis in much the same way as the astral body is said to be an exact duplicate of the physical body; right down to the clothes one is wearing at the moment. This I think readily allows an inductive conclusion regarding the importance of the physical body. This body affects how the world perceives us and how we perceive the world. It is of integral import to the nature of our experience, which shape the psyche. If all this should be but illusion or maya as the Yellow and Black schools assert, then the Supramental Yoga is a delusion. Yet the White School in this Integral Age (at least) asserts the importance of the physical and material along with the spiritual. They are inseparable as Malkuth is in Kether and Kether in Malkuth; but only a different manner for each.

And when I sat down here, the consciousness of the column of Light started coming. There was no more personality, no more individuality: there was only a column of Light descending right into the very cells of the body - and that's all.

Then it gradually became conscious of itself, conscious of BEING this column of Light. And then the ordinary consciousness slowly returned.

So what of this light?...descending down...the L.V.X. Mother seems to be describing at least an Atmadarshana here. And I here also, a reflection of the Gnostic Mass: "Let thy light crystallize itself in our blood, fulfilling us of resurrection." Indeed it is as if she is making her physical body the eucharist. A brief quote from Crowley on this Alchemy is a great way to end my comments on this volume:

The magician becomes filled with God, fed upon God, intoxicated with God. Little by little his body will become purified by the internal lustration of God; day by day his mortal frame, shedding its earthly elements, will become in very truth the Temple of the Holy Ghost. Day by day matter is replaced by Spirit, the human by the divine; ultimately the change will be complete; God manifest in flesh will be his name.

93/93

pj

Below is an article from www.primals.org which ties into the connection between psychotherapy, the soul (wholeness of the ego) and the cells...much of what we've been discussing in this thread. The quote "cleanliness is next to godliness" comes also to mind.

93

Cammy

Are the Formation and Resolution of Traumatic Memories Detoxification Events?

by Jim Pullaro

Our physical survival and health depends upon the ongoing accomplishment of two things: a) our environment must be continuously integrated into every cell of our body and, b) any aspect of our environment that threatens this cellular integration must be removed. The process of integration is called nutrition and the process of defending against dis-integration is called detoxification. Sidney MacDonald Baker, M.D. defines detoxification as "the biochemistry of handling potentially harmful chemicals that appear within the system and which must be neutralized before they pass from the body." He has estimated that approximately 80% of an individual's daily energy expenditure is dedicated to detoxification. We see by this that the process of detoxification plays a huge part in health maintenance.

On the cellular level, the process of detoxification involves synthesis, rather than the breaking down of dis-integrative molecules. In other words, other molecules are added to the dis-integrative molecule, thereby making it bigger and less toxic. The unwanted molecule is then capable of being safely transported through, and discharged from, the body via the various organs of elimination. The first step in the detoxification process involves identification of a molecule as being disruptive and its encapsulation or separation from normal cellular processes.

The ongoing processes of successful cellular integration and detoxification take place below our normal awareness and it is experienced as health. When these processes are disturbed beyond a certain threshold we experience this cellular dis-integration as illness.

It is clear that the active maintenance of physical health involves consciousness. The physical body must be self-aware on the cellular level and it must be continually involved in achieving physical health. Janov refers to this as "first-line consciousness."

Human beings have developed a consciousness of individual self. An aspect of this level of self-awareness involves being able to record memories of our experiences and being able to have these memories available to consciousness, so that we can learn from past experiences and react in an informed way in the present. The ability to remember gives us a sense of continuity as individuals. It contributes greatly to our sense of self. This is why the disintegration of this ability (as in Alzheimer's disease) is so frightening. If we are to survive as an individual, this consciousness must be protected from dis-integrating events.

The evolution of human self-consciousness, therefore, required the simultaneous evolution of a protective mechanism, which guards against its dis-integration.

It is known that nature adapts existing structures to the introduction of novel survival challenges. An example of this would be the foot. The foot did not evolve for the purpose of movement on

land. Rather, an existing structure, the fin, was used in a novel way, to permit land movement. The fin's continual use in this way brought the foot into existence.

Did nature use an existing structure in a novel way, to protect our newly emerging consciousness of self from dis-integration? I believe that it did. That structure is the primitive amygdalic memory system.

This memory system is ancient. It is possessed by all primates. In human beings, it is the primary memory system during our existence in the womb and for the first five years of our lives. It is not until after this age, when the myelinization of hippocampal structures of the brain is complete, that we begin to encode higher level, conceptual memories.

Amygdalic memory encodes our experiences in the womb and during the first five years of our lives in terms of pleasant and painful sensations and emotions. To recall such memories is to re-experience these sensations and emotions.

Doyle Henderson has theorized that this memory system is the substrate of our entire adult emotional life. Our experience of emotion derives from the automatic retrieval of the contents of this system. What this means is that if the sum total of our early experiences is pleasant, we are capable of experiencing a pleasant adult emotional life. If the sum total of our early experiences is painful or distressing, our adult emotional life will be experienced as distressing. The person whose amygdalic memory system is devoid of pleasant experiences will become a psychopath or sociopath. The person whose memory system is devoid of painful or distressing experiences will be capable of becoming a deeply sensitive and loving human being, one who is capable of the fullest ability for self-actualization and altruism. The majority of human beings form a continuum along this bell curve. Henderson believes that this memory system becomes deactivated upon the maturation of the hippocampal memory system, somewhere in the fifth or sixth year. Thereafter, all encoded memory is completely conceptual and logical in nature. Whenever a conceptual memory does elicit a feeling or emotion, it is because this memory has linked up with an amygdalic memory.

The work of Joseph LeDoux and Bessel van der Kolk, M.D. suggests that the amygdalic memory system may become activated after this period in the case of traumatic experiences. It is hypothesized that this memory system becomes activated by highly charged emotional experiences, which threaten to be disruptive of higher order human consciousness, and that the experience is prevented from being recorded in hippocampal memory by the presence of high levels of cortisol, which are a result of the highly stressful nature of the traumatic experience. Van der Kolk feels that this is the essence of dissociation. By shunting traumatic experience into amygdalic memory, our experience is still recorded, while higher order (third-line) consciousness is preserved.

I am suggesting that the activation of amygdalic memory, in the event of traumatic experience, is an example of nature's adaptation of existing structure to novel experience.

There is, however, a problem inherent in this adaptation. The use of amygdalic memory to record experience (after hippocampal memory is mature) represents an encapsulating event. That is, this

process effectively prevents the integration of our memory of the traumatic experience into the whole psychic structure. The automatic shunting of a traumatic experience into amygdalic memory and its simultaneous blockage from hippocampal memory formation can, thus, be seen as the first step in a detoxification process: the identification of a dis-integrative event and its encapsulation.

Thirty years ago, Janov hypothesized that suppressed pain was continually rising to consciousness as a consequence of the body's natural healing processes. It is as though (he says) the body wants this pain to enter consciousness in order for there to be understanding and resolution (healing). He even speaks of suppressed pain as being a "foreign object," which resides within us, and is treated as such by the body's defense mechanisms.

Earlier we spoke of the detoxification process as being a synthesizing event. In order for toxic molecules to be neutralized and safely removed from the body, they have to be combined with other molecules, thereby making them less toxic.

We can think of encapsulated traumatic memories in the same way. The encapsulated memory is recognized as a "foreign object" or toxin and treated accordingly. The forces of detoxification automatically and cyclically initiate a process of synthesis. That is, the encapsulated memory is constantly being presented to consciousness in an attempt to link this memory up with the higher order functions of hippocampal memory. Once this synthesis occurs, the toxin is neutralized. We call this event "resolution." We can now define resolution as the termination of a detoxification process.

Those of us who engage in the primal process recognize that our traumatic memories are continually rising to consciousness for resolution. That's why we pay close attention to "what's coming up" for us during the day and during the night (in dreams). It's as though our body is continually conversing with us, in its attempt to heal emotional wounds. It is constantly saying: "look at this" or "look here." It is an indictment of our repressive upbringing that we can so successfully ignore this conversation. Indeed, we go out of our way not to pay attention. Aletha Solter, Ph.D suggests that we are trained from the cradle up in ways to ignore this conversation. This cluster of learned techniques is reinforced by society and coalesces as an integral part of our core personality.

Elnora Van Winkle has hypothesized that the biological substrate of emotional, behavioral, and stress-related problems is an actual toxic condition within the neural network of the amygdalic memory system. A traumatic experience occurs and is encoded in amygdalic nerve circuits. The normal biological response to that experience is suppressed (initially, and over and over again). The nerve cells that comprise this circuit are enervated by this constant suppression. Unexpressed neurotransmitters are absorbed by and accumulate in the cell body. Sensing an accumulation of unexpressed neurotransmitters, the body cyclically initiates detoxification crises in its attempt to correct this condition. During a detoxification crisis, levels of toxic substances are marginally reduced, but not cleared, due to neural enervation. So the cycle continues. The repeated flooding and clogging of post-synaptic receptors by toxic levels of neurotransmitters causes alternating periods of overactivity and underactivity in the brain. This is the cause of the

manic-depressive cycle. As Van Winkle says: "Childhood abuse in itself is enervating, but the primary cause of mental illness is the continual suppression of emotions."

In order for enervated amygdalic neural networks to be able to clear toxic levels of neurochemicals, they must be stimulated. In other words, we must begin using the atrophied nerve networks again. This occurs when emotions are directed toward the right thing/person. Van der Kolk's work suggests that traumatic memories, unlike the memories stored in the hippocampal system, can only be activated in the presence of a highly emotional state. (This is the reason, according to him, that conventional talk therapy is not very effective in treating emotional trauma.) If this happens, the chain of neurons that hold the repressed memory can, thus, be stimulated to fire.

Van Winkle's work places primal therapy into the realm of naturopathic practice. If emotional, behavioral, and stress-related problems are caused by neural toxification, then the practice of primal therapy becomes yet another natural method of supporting the detoxification processes of the body. When someone chooses to engage in this form of experiential therapy, he is supporting the processes whereby good mental health is actively achieved.

Hi Cammy,

93

Thanks for this!

Yet again, you've managed to present something quite appropriate; showing in some detail, the discoveries of Mother from a more contemporary scientific viewpoint. Mother's constant bemoaning of the pain she was experiencing is corroborated by this article as much as her walking meditation in a quote that was included in my last message, but interpreted a little differently:

Quite interestingly, all kinds of mental formations come like arrows while I'm walking for my japa upstairs (*Mother makes a gesture of little arrows in the air coming into her mental atmosphere from every direction*); and yet, I'm entirely in what I could call the joy and happiness of my japa, full of the energy of walking (the purpose of walking is to give a material energy to the experience, in all the body's cells)

This giving of 'material energy to the experience, in all the body's cells' seems but a poetic way of rendering what the article you submitted was detailing. And yet Mother's investigation of this was 48 years ago; quite a bit ahead of our modern scientific understanding. The intuitional function of the psyche would be so in tune with the body should be of no surprise for anyone that's read Gurdjieff. The Supramentalists simply take this and bring it into a more coherent model.

I've taken some joy in connecting their philosophical system with the White School with so much coming from India belonging to the Yellow School and its more ubiquitous presence in the U.S., which obviously is a strong stumbling block for Thelemites as it alienates them from the spiritual community. We are too easily pegged as promoting something ugly or evil as we eschew the false vanity of altruism and the other knee-jerk niceties of what really is a nihilistic system when examined honestly.

The Black Lodge of course, chimes in here yet that much more swiftly and forcibly as it has a general hold of the Christian current in our country. And it's absolutism and extremism much more swiftly labels us as evil while truly blinding the Christian to any deeper introspection and indeed, inspection of anything outside the walls or their dogmatism. It is why it's the eyes of Jesus are what is pecked at in Liber AL; the blindness is so damned foreboding.

93/93

pj

For me the eyes of Jesus represent the failure and succumbing to sorrow, dogma or whathaveyou and the fear of getting out of it, because to peservere through the herd is a daunting task. The scarecrow says: there is no escape.

And how many times have there been people who fail in understand what is right in front of them and their senses? "For those who have ears, let them hear." - Gospel of Thomas.

I wholeheartedly agree with Paul Thomas that there needs to be more stringent driving criteria. The issues one has will bother them (like sand in the oyster which creates a pearl - see Liber LXV) until something happens - whether instigated by them or not. It seems people subconsciously look for death - if not the emotionally transformative kind, then the literal.

93

Cammy

Hi Cammy,

93

Yes, the Black School has developed this concept of fearing God, though they refer to him often enough as a loving and merciful god. This sort of contradiction shows a strong ability to introduce confusion into the thought processes in those that adopt this mindset...the superstitious mindset. I'll refer you to the ontology shown in [Liber Trigrammaton](#) for more on this. And for those interested, you might enjoy my commentary on the [Gospel of Thomas](#).

93/93

pj

Thanks.

The same type of mindset could be said to be adopted by dysfunctional families and their upbringing (if you can call it that - maybe it should be called downbringing?) of their children. I like the comments on the Will to Die and the Black Brotherhood in Liber Trigrammaton.

93

Cammy