

Hi All,

This morning's read in Mother's tome starts Volume 3 and should be preambled with the following from Liber AL:

**AL:II.52 "There is a veil: that veil is black. It is the veil of the modest woman; it is the veil of sorrow, & the pall of death: this is none of me. Tear down that lying spectre of the centuries: veil not your vices in virtuous words: these vices are my service; ye do well, & I will reward you here and hereafter."**

Crowley writes in his commentary to this verse:

The Angel does not even deign to show that what pious people call vices are in fact virtues: that is, tokens of manhood; or that vices means "flaws." He uses these two words in their vulgar sense. To dare the world to a duel to the death. He does not merely tempt mankind to do what Christians call evil, he says that these vices are of the priesthood of Hadit, means to invoke Him, ways of coming to truth, ladders to climb to Godhead. We shall not be punished for doing wrong, as they call it. Both here and hereafter our reward is sure.

Yet more. The veil is vile. We must not, as the master class of men do now, enjoy ourselves in every way, and pretend with utmost care that we do nothing of the sort. We must take pride in our pleasure. We must be shameless and frank. Since all that is, is God, the only error is to hinder God from being himself or doing his will, or unveiling his truth...This verse is very difficult for anyone, either with or without morality. For what men nowadays call Vice is really virtue -- virtue, manliness -- and Virtue -- cowardice, hypocrisy, prudery, chastity, and so on are really vices -- vitia, flaws.

Sat Prem (his questions are in *italic*) then reads the following aphorisms of Sri Aurobindo to the Mother:

67 - There is no sin in man, but a great deal of disease, ignorance and misapplication.

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

69 - Sin and virtue are a game of resistance we play with God in His efforts to draw us towards perfection. The sense of virtue helps us to cherish our sins in secret.

Well?

*Do you have any comments?*

No; for me the thing to be particularly looked into is the sense of virtue which ...

*"... helps us to cherish our sins in secret."*

That's not something ordinary human thought can easily grasp.

Helps us to cherish in secret the sense of sin....

But did you think of a question?

*It's not directly connected. If you have something to say...*

It always revolves around the same thing, but here it's presented in a very subtle way.

To cherish in secret the sense of sin.... No, I can't say I've had that experience, in the sense that I have never had a very pronounced love of virtue.

That's another thing I have noticed: even in my childhood I was already conscious of what Sri Aurobindo calls "living divinely," that is, outside the sense of Good and Evil.

Sri Aurobindo is right on target, most people wake up in the morning, see themselves in the mirror and say "O what a good boy am I." And in reality, in order that we might better know ourselves, it would generate a lot more self-awareness to look into that mirror and say, "I am an asshole...like everyone else." This would I believe, at least give one the chance to see past the ego's rose-colored glasses. As far as 'good&evil' is concerned...in reality, this can be nothing but a relativist ideation (cf. MITP). If evil and/or good is nothing but a perspective, these are abstract concepts that have actually no correspondence in action; and this, outside of the laws of any country. In other words, if I know a man will bring me to harm, murder may be a defensive act...but not a virtuous nor a foul act of any sort. The application of virtue or vice would be an after-thought; Monday morning quarterbacking. In pragmatic terms, it is again, simply a defensive act.

One should not infer that I am condoning acts of murder; nor that I am recommending people to act outside or irregardless of the laws of one's country. I am simply evaluating a hypothetical construct and seeing it through the 'law of action.' When Arjuna was on the battlefield at Kuruksetra (in the Bhagavad-Gita) and about to kill many of his family members, Krsna couniled him that he must act and must separate himself from the fruits (fair or foul) of that act.

This was counterbalanced by a terrible censor which never left me. [[See *Agenda I*, p. 143. ]] It took Sri Aurobindo to clear it from my path. But I didn't have the sense of sin, of Good and Evil, sin and virtue - definitely not! My consciousness was centered around *right action and wrong action* [Throughout the *Agenda*, words Mother spoke in English are italicized. ] - "this should have been done, that shouldn't have" - with no question of Good or Evil, from the standpoint of work, of action alone. My consciousness has always been centered on action. It was a vision, a perception of the line to be followed - or the many lines to be followed - for the action to be accomplished. And any deviation from what to me was the luminous line, the straight line (not geometrically straight: the luminous line, the line expressing the divine Will), the slightest deviation from that, and ... oh, it was the only thing that tormented me. And the torment didn't come from me, it came from that character hooked on to my consciousness and constantly whipping me, hounding me, ill-treating me - what people call their "conscience," which has nothing whatsoever to do with consciousness! [*Conscience* in French means both "conscience" and "consciousness." ] It's an adverse being, and whatever it can change, it changes for the worse; whatever is susceptible to being changed into something antidivine, it changes. And it is constantly repeating the same thing: "This is wrong, that is wrong, this is wrong...." But this was the only thing; there was never, never the idea of being either virtuous or sinful - never. It was a matter of doing the right thing or not doing the right thing. That's all. No sense of being virtuous or sinful, none at all! I never, ever had that sense.

It is interesting that when studying improvisation, the musician first learns that there's no such thing as a wrong note to hit; there are simply good and bad choices. And in hitting a bad note, one learns to turn incorporate that into a larger musical phrase that adds virtue to that, at first, poor-sounding note. The populist sense of virtue is as Sri Aurobindo notes, something each our egos easily apply to others, but has great difficulty applying to ourselves. Is it no wonder that in contemporary populist religion, that it becomes all about one constantly confessing one's own sins before God. But this is but mere word play and moralist conditioning. Ineed, most all populist religions today are nothing but moral paradigms. Very little, if any, spirituality is expressed in these doctrines. Stepping outside the paradigm, we must act and in action, there is no time for moralistic contemplation. Per Liber AL:

AL:II.27 **"There is great danger in me; for who doth not understand these runes shall make a great miss. He shall fall down into the pit called Because, and there he shall perish with the dogs of Reason."**

AL:II.30 **"If Will stops and cries Why, invoking Because, then Will stops & does nought."**

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

AL:II.32 **"Also reason is a lie; for there is a factor infinite & unknown; & all their words are skew-wise."**

93/93

pj

Hi All,

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Continuing with this large project into its third volume, a conversation that spans the end of the 12th of Jan. '62ev and takes up again on the 15th of the same month. In terms of Western Occultism, Sat Prem brings up what is for us, both the most sensitive and the most secret of subjects; both the Homunculus of qabalistic lore and of the IXth Degree secret of Crowley's O.T.O. and as well, the Magickal or Golden Childe.

January 15, 1962ev

*Since the physical transformation is so difficult, one is tempted to wonder whether it wouldn't be advantageous to "materialize" something, to work occultly - to create a new body by occult means....*

Sat Prem is plainly showing us by this question, that he has some familiarity with the subject.

That was the idea: for a few beings to first attain, here in this physical world, a level of realization giving them the power to materialize a supramental being.

I once told you I put a body on a vital being[. This story is also part of the lost treasures of 1957 or 1958. ] - but I couldn't have made that body material; it would have been impossible: something is lacking. Something is lacking. Even if it were made visible, it would probably not be possible to make it permanent - at the slightest opportunity, it would dematerialize. What we can't get is that permanence.

The IXth Degree O.T.O. instructions for the Homunculus works in a much more material way than what Mother is describing here. Indeed, she's really working something entirely different, yet, with certain parallels. Mother seems to be working archetypally as through sheer will, she can then materialize an idealized human. This actually makes no sense on an occult level as the formula of the above and the below is not complete and set into cyclic motion. In fact, there is no below...she's trying to get it through sheer force of Will; defying another occult dictum: To get Gold, you must start with Gold.

It's something Sri Aurobindo and I have discussed ("discussed" is one way of putting it), something we spoke about, and his view was the same as mine: there is a power, yes, to FIX the form here on earth, a power we don't have. Even people with the ability to materialize things (like Madame Théon, for instance) can't make their materializations last; it can't be done, they don't last - they don't have the quality of physical things.

And without this quality, well ... the creation's continuity could not be assured.

Yes, that's an interesting point. One might indeed wonder about it.

I knew the whole occult procedure in detail, but I would never have been able to make that being more material, even if I had tried - visible, yes, but not permanent and progressive.

To begin with, the body needs something that will allow it to last three hundred years.

It is worth reprinting here, the IXth Degree formula for the creation of an homunculus, which clearly delineates either starting with a captured ovum or an aborted or miscarried fetus that is less than three months old. Here is the 'material basis' of which it is far easier then to evoke a spirit into it that can then make the ovum or fetus progressively viable and growing.

OF THE HOMUNCULUS  
A Secret Instruction of the Ninth Degree

\*

DE HOMUNCULO EPISTOLA

Baphomet X° O.T.O. Rex Summus Sanctissimus to all His Holy and Royal Brethren of the X° upon earth, and to His Viceroy in all the Britains, Greeting and Peace.

Under the seal of the Obligation of the IX°

CAPITULUM PRIMUM

1. The homunculus is a living being in form resembling man, and possessing those qualities of man which distinguish him from beasts, namely intellect and power of speech, but neither begotten and born after the manner of human generation, nor inhabited by a human soul.
2. Thus, supposing that the re-incarnating Ego enters the foetus at the third month of gestation, it would not serve to remove such foetus from the mother, and cause it to live; for it is already human. But a foetus of two months might become homunculus.
3. A human being can only become homunculus if obsessed by a demon to such an extent that the human soul is irrevocably expelled to the same degree as in death, and freed utterly so that it seeks a new tenement, and is cut off absolutely from the old. But even this, rare as it must be except in lunacy, involves an extension of the natural meaning of the term homunculus.
4. In the third chapter we discuss Our method of producing that which, if not a true homunculus, at least serves all proper purposes thereunto pertinent.

In this next section, Crowley states that this ovum or fetus next undergoes a gestation process that comes to some sort of fruition. There may also be legal impediments to this operation as he's describing it; one of the reasons, I think, he may have kept this such an important secret...and not necessarily the only one. However, to be able to do this work does take extraordinary preparatory skill and so the true secrets of the work and its processes remain out of reach of the morally unscrupulous as they tend not to be the type that do any work of any sort.

CAPITULUM SECUNDUM

1. The classical method of making the homunculus is to take the fertilized ova of a woman and to reproduce as closely as may be, without the uterus, the normal conditions of gestation therein.
2. For: in the case of ectopic gestation, it is clearly possible for the ovum to develop for a considerable period; and a child of 4½ months weighing nine ounces, has been known to live for over an hour after delivery. These considerations encourage us. Life is indefinitely adaptable, and life originally appeared in a planet bacteriologically sterilized by temperatures of many thousands of degrees Centigrade. There is therefore every reason to hope that, starting as we do with the proper First Matter, we may be able to devise conditions of its growth in a 'culture', just as we have done in the case of the simpler organisms.

As it is written 'With God all things are possible'; and is not our Motto 'Deus est Homo'?

3. The White Tincture of the Alchemists was in this connection a replica of the Liqor Amnii, and their Red Tincture a substitute for Blood.

4. Certain truly magical aids to the physiological experiments indicated above have always been held worthy. The Adept must, however, be left to devise these, as in so small a treatise we have no place for a subject so starry vast as this.

The last sentence in the above quote gives certain hints of more traditional forms of Alchemy that are worth presenting some traditional alchemical emblems to elaborate further on this.



### CAPITULUM TERTIUM

1. We assume that Our Brethren have well studied Our Epistle De Arte Magica Secundum Ritus Gradus Nonae O.T.O. k.t.l.
2. Before introducing our own method of making the homunculus, let us refer to (A) the theory of Incarnation and (B) the method of Evocation invented by us in An VI Sol in Aries (April 1910 E.V.).

#### A

For about three months the foetus is empty of any soul. It then attracts an Ego of such a nature as (a) its own Karma i.e. naturae and tendency, and (b) the Karma of the Ego, combine to make viable. If a suitable combination is not found, the result is either miscarriage, still-birth or the birth of an idiot.

In the last case the foetus has been obsessed by some dumb non-human spirit, or by some human spirit of exceptional Karma. By Karma We mean always nature and tendency, and no more, although we use these words in a large sense to include all causes moral as well as physical. But we include not any conceptions of 'Justice' and the like in these.

If this be accepted, then clearly it is possible that a magician might find means (a) to bar the gate against any Human Ego, and (b) to cause the Incarnation of some non-human being, such as an elemental or planetary spirit, of a nature fitted to some desired end. Thus one eloquent, from an incarnation of Tiriel, or one bold in war, from the indwelling of Graphiel.

And these will be his chief difficulties (a) that Man (even when discarnate) is so spiritually powerful, that to bar him from his urgent need is a task of colossal awe; and (b) it is necessary to choose a spirit suitable to the foetus. Thus if the babe that is to be were by reason of physical heredity sluggish, melancholy and weak, it would be but nugatory to invoke into it a spirit of Nakhiel or Raphael or Haniel or Anael.

Karma is reduced to a moral play in the minds of most Western Occultists, which is a distortion of its meaning. Rather, as the Neophyte of the A.'.A.'. learns to comprehend, the nature of our tendencies and their relation to our physical makeup become symbolized by the Pantacle; revealing to us the nature of our Initiation.

#### B

The human soul is all but inexpugnable; yet We have succeeded in the temporary expulsion of a weak and wandering soul, and its replacement. For example, We once supplanted the soul of a Caliban-creature, a certain deformed and filthy abortion without moral character, named Victor Neuburg, by a soul of Isis, by a soul of Mars and by a soul of Jupiter in turn, so that this quasi-human shape, not being a poet, did yet write verses goodly and great in praise of Isis; and not being a prophet, did yet foretell most accurately the wars which even now devastate the earth; and not being generous or wealthy did yet for a season support many dependants on his bounty.

And this we did with no elaboration of thought, no Persian apparatus, no weariness or trouble at all.

Now then do We mark down the Means devised by Us Baphomet for the making of the homunculus.

#### I

Take a suitable woman willing to aid thee in this Work. Explain to her fully the precautions to be taken and the manner of life necessary. Let her horoscope be, if possible, suited to the nature of the homunculus proposed; as, to have an incarnate Spirit of Benevolence let Jupiter be rising in Pisces with good aspects of Sol, Venus, and Luna; and with no notable contrary dispositions; or so far as may be possible.

#### II

Take now a man suitable; if convenient, thyself or some other Brother Initiate of the Gnosis; and so far as may be, let his horoscope also harmonize with the nature of the work.

#### III

Let the man and woman copulate continuously (but especially at times astrologically favourable to thy working) and that in a ceremonial manner in a prepared temple, whose particular arrangement and decoration is also suitable to thy work. And let them will ardently and constantly the success of thy work denying all other desires. Thus proceed until impregnation results.

#### IV

Now let the woman be withdrawn and carried away to a place prepared.

And this place should be a great desert; for in such do rarely wander any human souls seeking incarnation.

Further let a great circle be drawn and consecrated to the sphere of the work; and let banishing formulae of the Sephiroth, and especially of Kether, be done often, even unto five or seven times on every day. Outside which great circle let the woman never go. Let the mind of the woman be strengthened to resist all impression, except of the spirit desired. Let the incense of this spirit be burnt continually; let his colours, and his only, be displayed; and let his shapes, and his only, appear so far as may be in all things.

Further let him be most earnestly and continually invoked in a temple duly dedicated, the woman being placed in a great triangle, while thou from the circle dost perform daily the proper form of Evocation to Material Appearance. And let this be done twice every day, once while she is awake and once while she is asleep.

V

And let the quickening be a feast of the Reception of the Spirit. Henceforth ye may omit the Banishings.

VI

And during the rest of the Pregnancy let there be the Charge to the Spirit (so that the whole period of all this work is as it were an expansion in terms of life of the Art-formula of Evocation) in this manner.

Let the woman be constantly educated by words and by books and by pictures of a nature consonant, so that all causes may work together for the defence and sustenance of the Spirit, and for its true development.

VII

And let the delivery of the woman be retarded or advanced so far as possible to secure a rising sign proper to such a child.

VIII

The child being born must be dedicated, purified and consecrated, according to the formulae of the planet, element, or sign, of which it is the Incarnation.

IX

Now then thou hast a being of perfect human form, with all powers and privileges of humanity, but with the essence of a particular chosen force, and with all the knowledge and might of its sphere; and this being is thy creation and dependent; to it thou art Sole God and Lord, and it must serve thee.

Therefore the whole of all that part of Nature whereunto it belongs is thy dominion; and thou art Magister Octinomous.

X

Be wary, Brother Adept, and choose well thine object, and spare not pain and labour in the Beginning of thy Operation; for to have come of so subtle a seed is a great thing once; to achieve it twice were the mark of a primal energy so marvellous, that We doubt whether there be one man born in ten times ten thousand years that hath such wonder-power.

XI

Now the Father of All prosper ye, my Brethren that dare lay hold upon the Phallus of the All-One, and call forth its streams to irrigate your fields.

And may the spirit of Prometheus hearken, and the Spirit of Alcides aid, your Work.

Farewell, therefore; in the name of the Secret Master Blessing and Peace from Us Baphomet X° O.T.O. Given from the throne of Ireland, Iona and all the Britains in the Sanctuary of the Gnosis this day of Sol. An X 6 in ^ 26° 40' 49" 9 in & 5° 4' 24" (Noon Sept. 20 1914 E.V.)

Crowley's operation is quite different from the classical in that the gestation is performed in a 'normal' pregnancy brought to term but conditioned in a means detailed also in Crowley's novel Moonchild. But in both methods, the work is evolutionary in contrast with the involutory approach that Mother and Sat Prem seem to be discussing. Their conversation continues a few days after the fragment presented above:

January 15, 1962ev

You spoke last time of putting a body on a vital being. Is that being still alive? Who was it?

I have spoken of this before. I told the story of the Chinese revolution, and how this being left me, saying.... It was just five years before the Chinese revolution. I've told the story.

I know I've told it - but it was never noted down.

I used to dictate. Théon taught me to speak while in trance (that is, he had taught my BODY to express itself), and I would tell him everything I was doing while doing it. And he never noted any of it down - I suspect he did it on purpose: he wasn't interested in making revelations. So it's all lost. But had it been noted down, hour by hour, minute by minute, it would have made an extraordinary scientific document on the occult - extraordinary! He never noted it down.

This scientific indiscipline makes this kind of claim by the Mother to be spurious. However, overall, what she's describing seems interestingly similar to what Dion Fortune has discussed in some of her work. But as far as I know, Ms. Fortune seems to have left no records of any actual workings to corroborate her theories. Yet for Thelemites, Kenneth Grant and Marcelo Motta have been strongly influenced by her writings.

Indeed, Mother is working on an elemental that she but neglects to contain by a sigil and within a triangle..and it seems, she naively seems to believe that mere force of will could bring material accumulation about the finer spiritual material of her evocation. These kind of elementals are often used in Magickal Attack as well detailed by Motta. (cf.

[http://www.astronargon.us/Astral%20Attack%20&%20Defense%20\(English\).doc](http://www.astronargon.us/Astral%20Attack%20&%20Defense%20(English).doc))

*But that vital being who was given a body - did it live on earth for any length of time?*

No, never.

Never?

He stopped at the subtle physical - he refused to go any farther. It was Satan, the *Asura*[[*Asura*: demon of the mental plane embodying the forces of division and darkness. ]] of Light who, in cutting himself off from the Supreme, fell into Unconsciousness and Darkness (I've told the story many times). But anyway, when I was with Théon, I summoned that being and asked him if he wanted to enter into contact with the earth. It's worth mentioning that Théon himself was an incarnation of the Lord of Death - I've had good company in my life! And the other one [Richard] was an incarnation of the Lord of Falsehood - but it was only partial. With Théon too it was partial. But with Satan it was the central being; of course, he had millions of emanations in the world, but this was the central being in person. The others ... let's keep that for another time.

Legend in pseudopigraphic lore has Satan as Lucifer; the light bringer with his legions of holy guardian angels protecting humanity and rebelling against God who intended to destroy humanity. They were then said to be trapped in the lower astral as these Sons of God became attracted to the Daughters of Men. This whole allegory is but a description of the holy nature of each of us as human beings. Satan then becomes the Serpent of Knowledge: Gnosis...L.V.X.

He agreed to take on a body. Théon wanted to keep him there: "Don't let him go," he told me. I didn't answer. This being told me he didn't want to be more material than that, it was sufficient - you could feel him move the way you feel a draft, it was that concrete. And he said he was going to set up the Chinese revolution. "I am going to organize a secret society to set up the revolution in China," he told me. "And mark my words: it's going to happen in exactly five years." He gave me the date and I noted it down. And EXACTLY five years later, it happened. Later I met people coming from China who told me it had all been the work of a secret society. They told me about it because that society used a certain sign, and instinctively, unknowingly, I had made that sign while one of them was talking to me (*Mother puts one fist on top of the other*). And the person said, "Ah, so you're one of us!" I didn't reply. Then he told me everything. But it's really interesting because the exact date was given. "The revolution will take place in exactly five years," he told me. He knew it before he left. "And that," he continued, "will be the beginning, the first terrestrial movement heralding the transformation of..." (Théon didn't use the word "supramental"; he used to talk about "the new world on earth.")[[ The reader will remember the formation of the Kuo-min-tang and the troubles in the Yangtze Valley which took place in October 1911 and led to the fall of the Manchu Dynasty in 1912. Thus it was in October 1906, at Tlemcen, that Mother had the encounter she relates here. It was also in 1906 that Mao Tse-tung, at the age of fourteen, came into conflict with his father, a prelude to his revolutionary career. ]]

But I did note that down.

What Mother is describing is the onset of the war against superstition. She's placing the Chinese revolution that would lead to the reign of Mao Tse-tung as the first battle in this quest. Certainly, Mao followed the communist dictate that religion is the opiate of the masses. But he simply brought a different form of human enslavement. Though with developments in China today, may prove to have been a prelude to something greater in this post-Mao period.

93/93

pj

Hi All,

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In my recent readings of Mother's tome, I've but a simple, yet significant quote:

And to Théon, the God of the Jews and Christians was an Asura. This Asura wanted to be unique; and so he became the most terrible despot imaginable. Anatole France said the same thing (I now know that Anatole France had never read Théon's story, but I can't imagine where he picked this up). It's in *The Revolt of the Angels*. He says that Satan is the true God and that Jehovah, the "only God," is the monster. And when the angels wanted Satan to become the one and only God, Satan realized he was immediately taking on all Jehovah's failings! So he refused: "Oh, no - thank you very much!"

Note my commentary to Crowley's *Wake World*:

**I WAS telling you how we started from the Green Palace. There are three passages that lead to the Treasure House of Gold, and all of them are very dreadful. One is called the Terror by Night, and another the Arrow by Day, and the third has a name that people are afraid to hear, so I won't say.**

*Via Vv. Oculus*

[By way of Ayin (Hebrew letter attributed to Atu XV {Devil} and the 26<sup>th</sup> Path on the Tree-of-Life) or Eye]

The 'Treasure House of Gold' is Tiphareth. The first of the three paths leading there, connects to Hod. Only upon mastering the intellect can the ego can it be transcended. There are those in ignorance whom attempt to 'lose' these things right from the start of the work and find themselves lost in dangerous cults and other forms of perversion. The Saviour is that all-seeing eye that lets in the illuminating light and empowers the aspirant in much the same way that

Prometheus (known as Lucifer—the light-bearer) brought the fire down from Olympus to fortify the human race. The perversion of the Christist dogma teaches that the Angel Lucifer wanted to be like God and was therefore cast down to rule Hell for his impudence. And at the same time, 'Satan' is said to be the Prince of this world in their dogma. Of course, they don't recognize the equivalence of the lower and higher natures and thus pervert the mystery of the Rose Cross. It is only in the perfection of the lower, that the higher can then indwell. It's castigation leads to nothing but an abortion.

**But in the first we came to a mighty throne of gray granite, shaped like the sweetest pussy cat you ever saw, and set up on a desolate heath. It was midnight, and the Devil came down and sat in the midst; but my Fairy prince whispered: "Hush! It is a great secret, but his name is Yeheswah, and he is the Saviour of the World." And that was very funny, because the girl next to me thought it was Jesus Christ, till another Fairy Prince (my Prince's brother) whispered as he kissed her: "Hush, tell nobody ever, that is Satan, and he is the Saviour of the world."**

**We were a very great company, and I can't tell you of all the strange things we did and said, or of the song we sang as we danced face outwards in a great circle ever closing in on the Devil on the throne. But whenever I saw a toad or a bat, or some horrid insect, my Fairy Prince always whispered: "It is the Saviour of the world," and I saw that it was so. We did all the most beautiful wicked things you can imagine, and yet all the time we knew they were good and right, and must be done if ever we were to get to the House of Gold. So we enjoyed ourselves very much and ate the most extraordinary supper you can think of. There were babies roasted whole and stuffed with port sausages and olives; and some of the girls cut off chops and steaks from their own bodies, and gave them to a beautiful white cook at a silver grill, that was lighted with the gas of dead bodies and marshes; and he cooked them splendidly, and we all enjoyed it immensely. Then there was a tame goat with a gold collar, that went about laughing with every one; and he was all shaved in patches like a poodle. We kissed him and petted him, and it was lovely. You must remember that I never let go of my Fairy Prince for a single instant, or of course I should have been turned into a horrid black toad.**

93/93

pj

Hi All,

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This morning's read of Mother's tome brings something that I have no comment to make upon, but seems quite significant in itself as a description of an H.G.A. experience by the Mother.

I should mention that three or four days before my birthday something apparently very troublesome happened[[A heart attack. ]] (it could have been troublesome, anyway), and it made me wonder: "Will I be able to do what I have to on the 21st?" I wasn't happy about it. "No," I said, "I can't let these people down when they're expecting so much from this day; that's not right." So throughout the 20th I stayed exclusively concentrated in a very, very deep, very interiorized invocation, not in the least superficial, far from all emotions and sentiments - something really at the summit of the being. And I remained in contact with That, for everything to be truly for the best, free from any false movement in Matter whatsoever. And that night I was CLEARLY cured; I mean I followed the action and saw myself really and truly cured. When I got up in the morning, I got up cured. All the things I constantly had to do, all the tapasyas just *to keep going*, were no longer necessary - someone had taken charge of everything, and it was all over and done with. And on the morning of the 21st, with a crowd of two thousand and some hundred people, it went perfectly smoothly, without the slightest hitch. Then in the afternoon I had that very special experience for my legs.

So on the 21st morning I could say quite spontaneously and unhesitatingly, "Today the Lord has given me the gift of healing me." (I was speaking in English about the things people had given me, and I said, "... and the Lord has given me the gift of healing me.")

This explanation is clear; and the healing was the result of tapasya. It's self-explanatory. Something was even saying to my body, to the body's SUBSTANCE, "O unbelieving substance, now you won't be able to say there are no miracles." Throughout all the work that was being done on the 20th, something was saying (I don't know who, because it doesn't come like something foreign to me any more, it's like a Wisdom, it seems like a Wisdom, something that knows: not someone in particular, but "that which knows," whatever its form), something that knows was insisting to the body, by showing it certain things, vibrations, movements, "From now on, O unbelieving substance, you can't say there are no miracles." Because the substance itself is used to each thing having its effect, to illnesses following a particular course and certain things even being necessary for it to be cured. This process is very subtle, and it doesn't come from the intellect, which can have a totally different interpretation of it; it's rather a kind of consciousness ingrained in physical substance, and that's what was being addressed and being shown certain movements, certain vibrations and so forth: "You see, from now on you can't say there are no miracles." In other words, a direct intervention of the Lord, who doesn't follow the beaten path, but does things ... in His own way.

There was also that attack (it was rather serious and threw the doctor into a fit of anxiety) which took place, I think, the day before sari distribution.[[On February 18, Mother distributed saris and handkerchiefs. ]] The next morning, throughout the distribution, someone else seemed to have taken possession of my body and to be doing what had to be done, taking care of all the difficulties; I was comfortable, serene, simply like a carefree spectator. I had nothing to worry about, someone was.... (What "someone"? Someone, something, I don't know, there's no more difference, it's not delineated like that any more; but anyway, it was a being, a force, a consciousness - perhaps a part of myself, I don't know; none of this is clear-cut; it's quite precise, but not divided, very *smooth* - *Mother makes a rounded gesture* - no breaks.) Something, then, a will or a force or a consciousness - plainly a power - had taken possession of the body and was doing all the work, looking after everything. I was witnessing everything, smiling. But it's gone now.

It came specifically for that work (I was in pretty bad shape); when the work was over, it dissolved - it didn't leave abruptly but it became inactive. Afterwards, I felt rather confident. "Well in any case," I thought, "something similar could happen on the 21st, since it just happened now."

The 19th was so-so, and on the 20th I was concentrated all day long: no contacts with anyone, nothing external, only an intense invocation ... as intense and concentrated as when you're trying to melt into the Lord at death. It was like that. The same movement of identification, but at its core a will for everything to work out in a good way here [on the material plane]. "In a good way" ... I mean I said to the Lord, "YOUR Good, the true Good, not.... The true Good, a victorious Good, a real progress over the way life is usually lived." And I stayed in this unwavering concentration the whole day, all the time, all the time: even when I spoke, it was something very external speaking. And then at night when I went to bed I felt something had changed - the body felt completely different. When I got up in the morning, all the pains and disorders and dangers had ... vanished. "Lord," I said, "You have given me a gift of health...."

And with this change, the bodily substance, the very stuff of the cells, was constantly being told, "Don't you forget, now you see that miracles CAN happen." In other words, the way things work out in physical substance may not at all conform to the laws of Nature. "Don't forget, now!" It kept coming back like a refrain: "Don't forget, now! This is how it is." And I saw how necessary this repetition was for the cells: they forget right away and try to find explanations (oh, how stupid can you be!). It's a sort of feeling (not at all an individual way of thinking), it's Matter's way of thinking. Matter is built like that, it's part of its make-up. We call it "thinking" for lack of a better word, but it's not "thinking": it is a material way of understanding things, the way Matter is able to understand.

It is interesting though, to compare this to some comments from friends on our A.'.A.'. page:

Zephyros: "This brings up a question; I've been relating the two phases of Tiphareth (Adeptus Minor Without & Within) in that the 'without' represents the HGA and the 'within' represents 'Asar Un Nefer'. Would you concur? Otherwise, what are these two phases?"

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."

**A friend from another lineage of the A.'.A.'. , Slobodon Skrbic, has responded to Runar's teaching from his own experience in a way that lends both credence to what Runar says and portrays his own unique experience:**

Slobodon: 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.

Aside from the fact that the experience of these two gentlemen gets around the superstitious tendency to alienate the H.G.A. experience by positing it as an external contact, common in the Christist conditioning, which by the way, shows how the psyche of most Thelemites still resonates with the old-aeonic consciousness. We therefore, have an over-riding affirmation that we also need to think beyond the more popular notion of discovering 'one's true will.' This has led to the most egregious error as it is most commonly mistaken as an excuse to fulfill one's desires (not necessarily a part of the nature of ones orbit; the *Pure Will*) and has led so many to the veiling of their vices in virtuous words.

**Reading from Madame Helena Petrovna Blavatsky's Secret Doctrine, we find the following:**

This Doctrine teaches that the whole Universe is ruled by intelligent and semi-intelligent Forces and Powers, as stated from the very beginning. Christian theology admits and even enforces belief in such, but makes an arbitrary division and refers to them as "Angels" and "Devils." ...yet on the whole the characteristics of the Genii and Gods are those of Eastern teachings, although concerning other things there are passages which differ widely from our doctrines. As to the Genii, the Hermetic philosophers called Theoi (Gods), Geniie and Daimones, thos Entities whom we call Devas (Gods), Dhyana Chohans, and Chitkala (the Kwan-Yin, of the Buddhists), and various other names. The Daimones are--in the Socratic sense, and even in the Oriental and Latin theological sense--the guardian spirits of the human race; "those who dwell in the neighborhood of the immortals, and thence watch over human affairs," as Hermes has it. In Esoteric parlance, they are called Chitkala, some of which are those who have furnished man with his fourth and fifth Principles form their own essence, and others the so-called Pitris. This will be explained when we come to the production of the *complete man*. The root of the name is Chit, "that by which the consequences of acts and species of knowledge are selected for the use of the soul," or conscience, the *inner voice* in man.

**These Watchers then are what I have always associated with the Nephilim; the Guardian Spirits alluded to in the Star Ruby and referred to in translation as the Holy Guardian Angel. And as such, we are also developing an approach to them through their various internal emissaries as delineated in Liber CCXXXI. In developing this effort, we approach the very goal of the A.'.A.'. and of any true and valid spiritual path; that of becoming fully human.**

93/93

pj

Hi All,

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Yesterday morning's reading of Mother's Agenda brings up something that relates to my own personal experience; involving premonitory dreaming.

After this, he said, he believed in dreams!

It was a vision. He saw the bellboy, but instead of the elevator, the boy showed him his hearse. Then, when he saw the same boy making the very same gesture (really just like the cartoon), he said, "No, thanks! I'll walk down." And the elevator (a hydraulic one) broke. It crashed down, crushing all those inside it.

He asked me about it and my explanation was that an entity had forewarned him. The image of the bellboy indicates an intelligent, conscious intermediary - it doesn't seem to come from the man's subconscious. [[Mother elaborated "What makes me think it was an entity is the image, normally, the subconscious would have simply forewarned him of the fact itself." ]] Or else he had seen it in the subtle physical and his



subconscient knew - but then why did it present him with such an image? I don't know. Perhaps something in his subconscious knew, because the accident already existed in the subtle physical. Before it occurred here, the accident - "the law of the accident" - existed. Of course, in every case there is invariably a time-lag, sometimes a few hours (that's the maximum), sometimes a few seconds. Quite frequently things announce their presence, but to come in contact with your consciousness, it may take them a couple of minutes or just seconds. I am constantly, constantly aware of what's going to happen - utterly uninteresting things, as a matter of fact; knowing them in advance changes nothing. But they exist all around us, and with a wide enough consciousness we can know it all. For example, I know that so and so is going to bring me a parcel, that someone is about to come, and so forth. And it's like this every day. Because my consciousness is spread far and wide - it comes into contact with things. But the thing already exists, so it can't be called a premonition; it's just that to come true for us it needs a few seconds to make contact with our senses, because a door or a wall or something prevents us from seeing it.

I can remember in grade school, dreaming of events that would take place on the following day. Because of these dreams, I could allow conversations in the school yard to either happen as I dreamed them or even change them by altering what I chose to say. As I got older, it seems that this phenomenon stopped happening to me, except that up until the present day, I would occasionally find myself in a situation that I know I dreamed, but only remembered as I was in the situation. Such immediacy doesn't allow me the time to alter events I'm participating in, but there comes with it a sense of affirmation that I'm doing what I should be doing.

Overall, these events were and are infrequent, but quite curious for me as perhaps they are in my adult life, tinged with egoic involvement that obscures them. But then I remember back in that school yard how I would remember sometimes, being embarrassed in my dream, and of course, I would change what I said to avoid that embarrassment. Though I also remember once, letting the embarrassing situation happen; just to confirm the dream.

93/93

pj

Hi All,

93

This morning's read in [Mother's Agenda](#) brings up an issue of singular importance; especially in Thelemic culture. Crowley comes in history after seventeen centuries of refusal (with few, limited exceptions: Islam, Enochiana, Mormonism, [Edgar Cayce?]) to accept new prophecy. And it seems as if, since his presentation, a door has been opened for several in the Thelemic community to begin producing their own prophetic works. Over the years, I've made a small collection of these works that at present, don't seem to have anyone adding to them. And they usually introduce some important symbolic figure, such as the Beast; asserting its presence and generally ranting on about nothing. And usually these works are essentially egoic projections rendered in poetic imitation of the Holy Books of Thelema...and usually a poor imitation as usually, these authors have little if any knowledge of our holy books (with the possible exception of AL; and even there, usually, just of the first of the three books...the one that's more *politically correct*).

To begin with, I said that the vital is peopled by small entities, small formations, the remnants of human beings who have died. But there is a whole vital world which has nothing to do with that one, a world peopled by beings of the vital proper, beings of great power and even great beauty. Most people who dabble in occultism without having a deep enough spiritual life are immediately deluded by them - some even take them as the supreme God and worship them. That's generally how religions are created. They are a great success. They are the supreme God of many a religion - they are beings of the vital world, and can assume an appearance of overwhelming beauty. They are the biggest impostors in the world, and dangerous at that; it takes the spiritual instinct, the instinct of true spiritual purity, not to be deceived by them. Many religions and sects are founded on revelations and miracles, and every bit of it comes from vital beings.

It's one of the greatest problems in human life; I don't mean spiritual life, but the life of people who deal with the beyond.

There are skies (not heavens) in the vital world that are truly paradises. Naturally the real divine element is lacking, but only spiritual purity and the true spiritual sense can show you the difference. All who remain within the vital or mental worlds are completely deluded. They see marvelous things, miracles in profusion (that's where you find the most miracles!).

In [Congealing the Soul](#), I write about the need to avoid the dispersion of the soul upon or after physical death. Indeed, this is the work of the monk described in the [Tibetan Book of the Dead](#), which I also discuss in [Comments on Samapatti](#). Most people, not being trained in death (nor life for that matter!) by the ignorant egregore of populist religions will suffer the 'second death' of dispersion as they've been doing since humans first appeared on the planet. And all these fragments of soul clutter up the lower astral that the Mother refers to as the 'vital.' And it seems, they have some sort of magnetic attraction for those that would make the least effort to sensitize oneself to this astral plane. Find the right ego; one willing to be duped; and (for the pun) ipso facto, wham!...alakazam!...and dupes such as Nema (amongst

more than several others) have an instant 'holy book' (just add water). Yet we know from the fruits of several of these works, that those groups working with these are not only on the fringe of the fringe (Thelema itself being a 'fringe' philosophical system), but that these groups are walking away from the Thelemic paradigm.

In the A.'.A.'. , we are careful to cultivate what the Mother calls 'spiritual purity.' The first two Grades spend a good effort at the study of Liber LXV and Liber VII, which are certainly designed to act on this part of our emotional/astral/vital fabric. And I would add that as we refer to this system as *Scientific Illuminism*, it is important to maintain a level of skepticism both to personal experience and the hearsay of the experience of others. Without this, discrimination is lacking and one opens oneself up the pretense of ease of which spiritual attainment can be gained. There is no easy path to the virtue of spiritual attainment. And chances are that if you're having an easy time of it, you're duping yourself...or you haven't yet hit the wall of ordeals that you are about to face.

93/93

pj

Hi All,

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I am returning to my reading of the third volume of Mother's Agenda (5-29-62ev). Here are my comments for the above captioned date:

You see life, you see how it is, you are used to this sort of existence; and it's dreary and it's sad (some people find it entertaining - because it doesn't take much to entertain them!).... Well, behind it all there is a fairy tale. Something in the making, something that's going to be beautiful, beautiful, inexpressibly beautiful. And we shall take part in it.... You have no idea, you think you will forget everything when you die, leave it all behind you - but it's not true! And all who feel the call to a beautiful, luminous, joyous, progressive life, well ... they will all take part in it, in one way or another. You don't know now, but you will after a while.... There you are."

A fairy tale.

But do you feel inclined to tell a fairy tale?... It needn't be very long.

And with pictures, mon petit! Pictures of all the outer activities, like a movie.... A lovely magazine full of pictures. This seems to me the only thing that could really be said, because that's all that can be seen. So you show all this, saying: "Yes ... but someone is trying to do something with all this. Look behind it, look at the lovely image, the lovely story behind.... And he was trying to draw that story down to earth, and it is sure to come.

"And if you like, you too can help make that story come down to earth."

As I have been trying to relate through both my Enochian translation work and the writing of the article: [Babalon & the Beast](#), is that *mythos* is vitally important to us; both as individuals and in community with each other. It is the sole, essential generator of values and of the paradigm upon which we rely to prove intelligence.

**AL I.50: "There is a word to say about the Hierophantic task. Behold! there are three ordeals in one, and it may be given in three ways. The gross must pass through fire; let the fine be tried in intellect, and the lofty chosen ones in the highest. Thus ye have star & star, system & system; let not one know well the other!"**

This is actually far more important than all the 'self-help' and 'how-to' books one can conjure up to work through the evolutionary process that unfolds during our lives. Though the higher thoughts for such (as Israel Regardie might say) Spiritual Athletes as those of the A.'.A.'. , remain of vital importance, the tides of the human zeitgeist flow in mythological imagery. And it is that that is affected by the arts, human letters and other ennobling practices. Deeper, the myth speaks to the 'child' (the Magickal Childe) in each of us and captures even our adulthood; if we are wise.

But of course, as old myths (e.g. the Christist myths of the "old time") fail us, the singular significance of Crowley's skrying of Liber 418 unfolds before us. In this, he has not only established the post-industrial myth, but has connected it with the ancient truths of antiquity that were all but completely obliterated with the destruction of the Library at Alexandria.

Your first book is prophetic and most beautiful, but I must say it's something beyond most people's reach - it's really a book for us, to put us into contact with all who are interested in yoga, in the spiritual life: an elite. It is a book for an elite, not for the general public.

What I see is almost a children's book, for a whole generation aged ten to eighteen, thousands of children.... With lovely pictures.

I believe it was Pope Pius who said that if you give him children he can indoctrinate into the Roman religion, he'll give you Catholics for life. The mythos we are indoctrinated with in our childhood does stay with us for life. It takes conscious effort to break its hold on our subconscious. Motta, in his writings on this issue even wrote that though its important and though one puts great effort into it, one may not escape the Christist hold on our subconscious minds; that which is the child in each of us.

Human beings aren't that limited, after all! It is rather ... yes, it's a matter of atavism, of education, of all sorts of things; and above all, I think the main reason is that you have no desire to - it's no fun for you!

*(Satprem laughs in complete agreement)*

That 'energized enthusiasm' that moves us forward in any great accomplishment; including the Great Work, no matter how serious we are about it, comes on the strength of desire for pleasure (cf. A [Token of Babalon](#)); the philosophy of Berkeley holding some relevance for us. It is even how such a grand old game as Baseball can become such a marvelous experience for many people; creating one culturally significant institution. And it's how the stamp collector or the record collector find great fulfillment. Indeed, all the activity of human striving is evolutionary and a wondrous game to play.

But even then I was told: "It depends on YOU alone, not on circumstances - above all, don't blame circumstances; you must find it in yourself, the transformative element is within you. And you can do it wherever you are, even in a cell at the bottom of a hole." The groundwork was already done, you see, since the body never asked for anything.

Well, I think that's the best education. To the children here we give the exact opposite! But that's how it is: it's a principle - it's not practical. *Not practical?*

(Mother laughs) I don't think it's at all practical to teach them that life is for developing yourself, expressing yourself, being happy - they're unbearable as it *is!* *(Mother laughs.)*

**AL II.9: "Remember all ye that existence is pure joy; that all the sorrows are but as shadows; they pass & are done; but there is that which remains."**

That's where I find fault with the Tantric system - they have no belief in the possibility of something helping you from above. They believe in walking the tightrope. It's no good.

This complaint about Tantra might seem at first, astonishing to most Thelemites. And I think there's enough who are not comfortable with the 'idea' of God altogether. For the A.'.A.'. and at least the Adept, God is not an issue; nor an 'idea.' The ancient knowledge also affirms the involution and the evolution. For Mother and the Supramental Yoga, there is a prophecied divine descent of Supramental Being to bestow itself on the human race. This is the mythos that she and Sri Aurobindo inaugurated; celebrating Sri Aurobindo (but really both as a couple) as the Ipsissimus.

Even for those of us who marvel at the Qabalah and practice it with divine inspiration, we have found "fun" in an engaging manner. The "Childe" is always with us and is indeed a vital link to our transcendental nature.

For my taste (do I still have tastes?... I certainly have no preferences, but some things do come more spontaneously than others)

Sometimes its these side anecdotes of the Mother that provide a unique insight into the nature of her Gnosis. Here, Mother is showing how she's learned to make no differentiation in value on the items, events and experiences of her day-to-day life; and she's able to note in a "pure" way, the spontaneous nature of her orbit.

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

**AL I.44: "For pure will, unassuaged of purpose, delivered from the lust of result, is every way perfect."**

And one day, as I am walking across the veranda to give the meditation, I turn my eye and ... I see the sea. And suddenly it was all oceanic immensity - and with a sense of free sailing, from one place to another.... The sea breeze, the taste of the sea, and the sense of immensity, vastness, freedom ... something limitless. It lasted a quarter of an hour, twenty minutes. My body came out of it refreshed, as if I had gone for a long sail.

I want to emphasize that the effect is PHYSICAL: the experience is concrete and has a physical effect. That's what I would like to give you.

As several of the GCL documents have shown, the mind's intimate connection with the cells of the body are mediated by the glandular system. Ideas are concrete on one plane; this is Plato's 'ideal' or transcendental world and in Magick, the Astral Plane. There is a kinship in the focus on biology as found

in both Thelemic and Supramental doctrine from which a spiritual technology is developed. The medium is always the mythos.

It is very interesting, mon petit.... As you were telling me about it, I automatically went into that state. And there was a kind of - how shall I put it? I don't know what to call it.... It is a movement akin to will, but it has nothing to do with thought, it's a feeling: I wanted to take you into the experience. And it was shown to me - literally shown - that your whole relationship with the inner and outer worlds is situated here (*gesture above the head*); that's why it is so well expressed through intellectual activity. But here (*gesture to the solar plexus*) there's not much. And I was seeing this, you know, I was touching it. It only comes indirectly, as a consequence. And then down here (*gesture lower down*): NOTHING. It remains just the way it was formed when you came down to earth!

The Sahasrara Chakka (*gesture above the head*) connects to or is 'the divine'; the augoeiades of the Greeks, the Nephilim in Enochiana and the Holy Guardian Angel in Magick. This is the initial and archetypal involution discussed in the translation of the Enochian Holy Table of Practice.

And here (*umbilical region*) I was shown that a sort of widening of the being is needed, a widening of the vibrations - a peace, a calm within the immensity. HERE - the *prana*, that is - is where there should be a widening into peace, peace, peace and calm. But within the immensity. And that's what will loosen you up. Here (*gesture to the head and above*) the work is done and will not be undone; there is no danger, the link is quite well established. All you have to do is this (*Mother takes a breath*) and there it is.

The Manipura Chakka; the realm of the Will and personal transformation. Mother is speaking to her disciple about his development and using Tantric descriptions. Sat Prem had also formerly been a student of a Tantric master who is referred to as X. And so like Thelema, we see that the Supramental Yoga is also a bit syncretic.

To open here (*gesture to the heart*), the method is ... a bit too classical, in that you would inevitably fall back into classical learning, all the classical methods and means - it will happen by itself, quite naturally. And here (*umbilical region*): something like a *quiet ease* (there's no equivalent in French). A *quiet ease*. It has been all cramped up, and now it must widen. The inner life of the prana must be widened (the inner vital, the true vital, the being that has the experiences I told you about - the piece of glass, the glimpse of the sea); that's what must widen. And vast, vast.... It is all cramped up and it suffers. It has to be relaxed inwardly, by bringing in the Force, the Force of that new experience [April 13]: apply it there. And you ... simply let yourself go; if you could catch hold of the wave movement, that would be perfect.

Mother provides a deeper examination of the Manipura Chakka as leading to the transformation that will open up the Anahata (heart) Chakka. The Dharana experiences are in themselves prophetic visions; though they may be of a more personal orientation. They are in these experiences, quite profound visions as Crowley's StarSponge vision was for him. It is even from this that the orchestral score of the mythos is composed.

Like this: relax, relax, relax.... You're floating on an infinite undulating movement - floating, floating, floating. Shall we try? But don't get into a meditation posture! And don't tense up; just let yourself go, as if you simply wanted to rest - but not in an empty hole. To rest in a mass of infinite force ... a supple solidity.

And Mother again, brings it all back to biology; the Beast and animal nature having an intimate blending with our spiritual nature; that is itself the desire of Babalon.

93/93

pj

Hi All,

93

Continuing with Mother's tome, I find an interesting dichotomy on the last day of May, 1962ev. Mother on the one hand shows some very Christist roots; revealing her European upbringing in a seemingly unconscious manner.

The only thing to do is not torment yourself and to say to the Lord (in all sincerity, of course), "It's up to You. Rid me of this." And it is very effective. Very effective. At times I have had old things like that dissolved in a flash; certain inveterate little habits - so stupid, but so ingrained you can't get rid of them. Then, while doing japa or walking or meditating or whatever, suddenly the flame flares up and ... (you have really had enough of it; it disgusts you, you want it to change, you really want the change) and you say to the Lord, "I can't do it on my own." (You very sincerely know you can't do it; you have tried and tried and tried and have achieved exactly nothing - you can't do it.) "Well then, I offer it to You - You do it." Just like that. And all at once you see the thing fading away. It is simply wonderful. You know how Sri Aurobindo used to take away someone's pain? It's exactly the same. Certain habits bound up with the body's formation.

This sounds much like a 12-step program, though a mystical interpretation could be drawn out from it. Yet it's as if she doesn't see that she is that god in contrast to what will follow.

*Well - everything is a bit confused.... I feel that everything is being cut away from me, on all sides; the feeling of being pushed onto a path where I'll end up regarding the world as an illusion.*

Sat Prem starts this leg of the conversation by expressing a fear of his intellect giving itself to the conclusion that the Maya is an illusion. This shows us that the teaching of the Supramentalists is consistent with the teaching of the White School of Magick. It is the Yellow and Black schools that either deride the reality of the world, it's nature or both. (cf. <http://www.astronargon.us/Schools%20of%20Magick.doc>) Mother's response then develops into an interesting display:

The vital blossoming into beauty: sweetness and beauty. I don't want to speak of "sentiments" because ... oh, that lands us right in a quagmire! No, but ... a sweetness and charm and beauty - but not there (*in the head*): here. And then rest - not a stiff and stony and stagnant rest, a rest within the undulation.... You let yourself float. [**Mother is entering into a sort of trance and, almost to the end of this conversation, will be speaking slowly, as if from far away.** ]

The "sweetness and charm and beauty" read as if spoken by Nuit in Liber AL:

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

AL I.61: "But to love me is better than all things: if under the night-stars in the desert thou presently burnest mine incense before me, invoking me with a pure heart, and the Serpent flame therein, thou shalt come a little to lie in my bosom. For one kiss wilt thou then be willing to give all; but whoso gives one particle of dust shall lose all in that hour. Ye shall gather goods and store of women and spices; ye shall wear rich jewels; ye shall exceed the nations of the earth in splendour & pride; but always in the love of me, and so shall ye come to my joy. I charge you earnestly to come before me in a single robe, and covered with a rich headdress. I love you! I yearn to you! Pale or purple, veiled or voluptuous, I who am all pleasure and purple, and drunkenness of the innermost sense, desire you. Put on the wings, and arouse the coiled splendour within you: come unto me!"

AL I.63: "Sing the rapturous love-song unto me! Burn to me perfumes! Wear to me jewels! Drink to me, for I love you! I love you!"

The rest within the undulation (as Mother calls it; perfectly describing a wave in physics) is that space 'in-between' that Martin Buber called *entertainment* (a word meaning 'to hold between'). This may also be considered the astral plane and the place of illusion for the Yellow School and of evil obsession for the Black School.

The art of letting oneself be carried by the Supreme, within Infinity.

But it is within the Infinity of the Becoming. And with none of the harshness, none of the shocks that are ordinarily experienced in life. The art of letting oneself be carried by the Supreme (*Mother clasps her hands together*) within the Infinite Becoming.

The evolutionary philosophy of eternally "becoming" is the teaching of the White School of Magick. Though to relate much of the anecdotal material that Sat Prem includes in these volumes, one could thing that the Mother was rather batty at points. Yet, as she produces some marvelous and as we have often shown, we of course, know better.

I don't know if it's the same for others (it probably isn't), but for me it is incontestably the one truly effective thing: this sense of not existing, and that the only thing existing - I mean, what one customarily calls oneself - is something that grates and resists. But with a very simple movement, you can easily eliminate that from the consciousness; this movement can be formulated in an almost childlike way: "You alone, Lord, You alone can act.... You alone, Lord, You alone can act." And then that easing off (it's relaxation, actually): you just let yourself melt, let yourself melt. This (*the head*) keeps still, it doesn't stir; you are wholly in the sensation, you let yourself melt. And ... with a sense of boundlessness. And no more distinctions.

The "boundlessness" recalls an apt description of Nuit; whose circumference is nowhere to be found, as described in Liber AL.

**AL II.3: "In the sphere I am everywhere the centre, as she, the circumference, is nowhere found."**

As well, Nuit also teaches on the problem of making distinctions:

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

AL I.22: "Now, therefore, I am known to ye by my name Nuit, and to him by a secret name which I will give him when at last he knoweth me.

**Since I am Infinite Space, and the Infinite Stars thereof, do ye also thus. Bind nothing! Let there be no difference made among you between any one thing & any other thing; for thereby there cometh hurt."**

No more distinctions. And also, even physically, something with no beginning; there is no sense of "from this moment on, from that point on" - that no longer exists. It's like ... like relaxing into an indefinite past.

I am speaking now of a BODILY sensation.

That, in any event, is how what's speaking to you here manages to get to ... the true room.

It seems to take time, the way I am telling it now, but actually ... a minute or two of silence and it's done.

Here, the Supramentalists bring this all to biology as we do in the GCL and is hinted at in the O.T.O.'s later degrees. Next here follows a perfect description of how the Japa (recitation of the mantra) works in the Supramental Yoga.

The body has been cradled by three Words....

Words that repeat themselves automatically, with no effort of will (but the body itself is quite aware that although these three particular Words happen to have been given to it, it might also have been something else - it was originally the choice of a higher Intelligence). This has become an automatic accompaniment. It is not so much the words in themselves as what they will represent and bring with them in their vibration.... I mean it would be quite inaccurate to say, "Only these Words are helpful," no, not that. But they provide an accompaniment, an accompaniment of subtle, physical vibrations, which has built up a certain state or experience, a sort of association between the presence of those words and this movement of eternal Life, that undulating vibration.

Obviously, another center of consciousness, another (how shall I put it?) ... another concretization, another amalgam, might - would of course - have another vibration.

In ordinary language, the vibration of the mantra is what helps the body to enter a certain state - but it is not particularly THIS mantra: it is the particular relationship established between a mantra (it has to be a true one, a mantra endowed with power) and the body. It surges up spontaneously: as soon as the body starts walking, it walks to the rhythm of those Words. And the rhythm of the Words quite naturally brings about a certain vibration, which in turn brings about the state.

But to say it's these particular Words exclusively would be ridiculous. What counts is the sincerity of the aspiration, the exactness of the expression and the power; that is, the power that comes from the mantra being accepted. This is something very interesting: the mantra has been ACCEPTED by the supreme Power as an effective tool, and so it automatically contains a certain force and power. [[Mother is not speaking here of only her mantra but of all mantras. As she later added: "No mantra has any effect unless it is ACCEPTED by the Power being addressed. When (like the Tantrics, for example) you do a mantra for a certain deity, if this deity accepts the mantra, that gives it power; but if the deity doesn't accept your mantra, it has no power at all. This isn't something I got out of a book, I know it from my own experience - but I believe it has been explained in Tantric texts." ]] But it is a purely personal phenomenon (the expression is the same, but the vibrations are personal). A mantra leading one person straight to divine realization will leave another person cold and flat.

What is your experience when you say your mantra? You once told me you felt good saying it....

It represents what you put into it - your aspiration, mon petit. No, to me it can represent only ONE thing.... I call it "the Supreme," because you have to call it something, but that Something is the farthest limit of our aspiration, our aspiration in every sense, in all directions, on all occasions. Something that is the supreme summit of our aspiration, WHATEVER that aspiration may be, in whatever direction, in whatever realm - beyond, really beyond, Something beyond any form of activity.

In the midst of this marvelous description of the method of the Mother's work, comes one paragraph that describes the formula of Agape:

For me, the most concrete approach to this is through the vibration of pure Love; not love for something, a love you give or receive, but Love in itself: Love. It is something self-existent. And it is certainly the most concrete approach for me. (But it isn't exclusive - it contains everything else within itself; it doesn't exclude all the other approaches, all the other contacts.)

In the Gnostic Mass, the Priest says of NUIT:

O circle of Stars whereof our Father is but the younger brother, marvel beyond imagination, soul of infinite space, before whom Time is Ashamed, the mind bewildered, and the understanding dark, not unto Thee may we attain, unless Thine image be Love. Therefore by seed and root and stem and bud and leaf and flower and fruit do we invoke Thee.

Mother then finishes her description of her method:

But the words don't matter, they're unimportant.

And yet I have noticed that to associate a certain state and a certain aspiration with a certain sound helps the body. No one told me the mantra; I had begun doing japa before we met X (it had come to me when I was trying to find a means of getting the body to take part in the experience - the body itself, you know: THIS). And this help was certainly given to me, because the method imposed itself very, very imperiously - when I heard certain Words it was like an electric shock. And then, disregarding all Sanskrit rules, I made myself a sentence; it isn't really a Sanskrit sentence, or any kind of sentence at all - a phrase made up of three Words. And these three Words are full of meaning for me. (I wouldn't mention it to a Sanskritist!) They have a full, living meaning. And they have been repeated literally millions and millions of times, I am not exaggerating - they surge up from the body spontaneously.

It was the first sound that came from the body when I had that last experience [April 13]. Along with the first pain, came that first sound - so it must be quite well rooted. [[In the substance of the body. ]] And it brings in exactly that vibration of eternal Life: the first thing I felt, all of a sudden, was a kind of strong calm, confident and smiling.

93/93

pj

Hi All,

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Continuing my read of Mother's tome by Sat Prem, I've found yet another interesting tidbit to comment upon. For those new to the list, you can find my comments to this and the first two volumes at:

<http://www.amhr.org/SupraYoga.html>.

I have seen instances of people having quite unexpected experiences, experiences out of all proportion to their normal state of consciousness, and very clearly resulting from that movement. It wouldn't be kind to name them, because ... really, you would never expect them to have such experiences! And it certainly comes from that.

These experiences seem as natural as can be in that they result from what I have called 'moving the soul.' This can come about from traditionally known techniques such as meditation, long-distance running, musical improvisation, et al. And it deepens the general idea of humans constantly striving for ecstasy; whether through drug imbibition, sexual contact and other such means in addition to the aforementioned techniques. Probably the reason for the surprise in "unexpected experiences" is because such ecstasy has only been validated in our society when coming from prayer and other religiously sanctified behaviors, when so many other means have been deplored in our Christist-oriented morality.

Yes, it has effects - far and near. The people nearest to me don't seem to be the most receptive; but with them the action is much more complex and SOLID - I mean instead of a sudden experience that's almost, as I said, out of proportion to their normal condition, something is being progressively BUILT.... I constantly find myself in the midst of constructions, immense constructions in the making. It was like that last night; I had to flounder about in something like cement, a kind of batter. And then I meet all sorts of people who are also more or less symbolic, but who sometimes have the features of a specific person. It's a whole WORLD of circumstances, symbolic down to the most minute details. I remember everything, but I would have to describe a whole world ... and an apparently uninteresting world, at that (outwardly uninteresting, I mean); but it gives me the key, from every point of view, to the present state of things, to the world now in the making.

This speaks to the mystical idea of 'Becoming' and also of what I have called the 'congealing of the soul.' (cf. [Congealing the Soul](#)). That we are becoming, we are building or congealing soul by the constant uniting of the above with the below; spirit with matter in a complex alchemical process. The Mother's dream symbolism is quite apparent as if the flour of matter is stirred by the spirit of water...a compendium of dispersed soul fragments partially coagulate in the aethyr and available for merging with other coagulates until the energy for incarnation is reaches critical mass. It is in this way the Dominus Liminus can stand before his or her H.G.A. and claim him or herself as *asar un nefer*, i.e. myself made perfect.

Last night I spent almost all my time in such a building. And all the people who help the work were symbolized there - but it's always a material help, either work or money or.... I remember being particularly struck by one character last night. (Again, there were a lot of aggravations, but someone or something was always on the scene when I arrived and it all sorted itself out - it was the exact opposite of the dreams I was talking about the other day: all the difficulties sorted themselves out when I arrived.) Then I came to a rather difficult place to cross (you had to flounder about on slippery scaffoldings) and suddenly, facing me, there was a man (of course, it was probably a symbol rather than a man, but it might really be someone physical). He was one of the workers, a master mason (when I woke up this morning, I thought of the symbolism of Freemasonry and wondered if it might give a clue to the experience). Nearby, people were coming to supervise, observe, direct, people who thought themselves highly superior ... but they were never any help in solving practical problems! They were creating more problems than they were helping to solve. Anyway, this master mason appeared to be around fifty, with a beautiful face - a worker's face, beautiful and concentrated. There was a difficult place to cross, and he had worked the thing out very efficiently, with a lot of care. Then, when it was all done and I was able to go on my way, I felt a great surge of love go out to him, with neither gesture nor word - and he received it, he felt and received it. His face lit up and he implored me, with wonderful humility, "Never let me forget this moment, the most beautiful moment of my life." (I don't know what language he used because it didn't come to me in words.) It was such an intense experience. His humility, his receptivity, his response were all so beautiful and pure that when I woke up - when I came out of the experience, at any rate - I was left with a most delightful impression.

What he represents might be partly manifested by somebody here. A beautiful face ... a man around fifty. Or it may be symbolic: such characters are sometimes put together with features from several people, to make it very clear that they represent a state of consciousness and not an individual. It's far more often a state of consciousness than an individual.

But this experience left me with a true sense of satisfaction, of fullness: his work had been perfect and his response to the divine Force, to the Grace that came to him, was magnificent.... It may be several people,[[ Several people combined in this single individual being. ]] it may be one particular person - I don't know. It happened just last night.

That Mother mentions and describes Freemasonry is interesting in its own rite, but my interest is peaked by the fact that the man in Mother's dream is 50 years old (an age I will reach next month), a number symbolized by the Argos in the Starry Gnosis (cf. [The Eagle & the Temple](#)). The Mason is building Solomon's Temple, which is but a symbol for the construction of the human soul that is again, the uniting of Heaven and Earth.

There's simply a void between two parts of your consciousness, and when your consciousness passes through, it loses touch with everything on the other side.... It's as though you had fallen into a hole, and then, ooh!  
It takes a very long time to build, but there must be a way to make a bridge - that's what I am hunting for now.

Hindu mystics have frequently brought up the idea that we are living two lives; one when we're awake and the other when we're asleep. Some have even confessed that they can't tell which one is the waking state and which one is that of sleep. Mother here, seems to be suggesting that these two states need to be united as a condition for congealing the soul.

93/93

pj

Hi All,

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Continuing again, through volume 3 of Mother's Agenda...

[for those new to the list, you can catch up on this series in our archives:

<http://www.amhr.org/SupraYoga.html>]

In the beginning of this volume, a photo-copy, written in the Mother's own hand says: "Do not take my words for a teaching. Always they are a force in action, uttered with a definite purpose, and they lose their true power when separated from that purpose." And I can't help being reminded of the direction in AL:III.47 - "**This book shall be translated into all tongues: but always with the original in the writing of the Beast; for in the chance shape of the letters and their position to one another: in these are mysteries that no Beast shall divine. Let him not seek to try: but one cometh after him, whence I say not, who shall discover the Key of it all. Then this line drawn is a key: then this circle squared in its failure is a key also. And Abrahadabra. It shall be his child & that strangely. Let him not seek after this; for thereby alone can he fall from it.**"

What one is looking for in this is context; within that context is its own understanding. But back to Mother's tome, the Rosicrucian nature of what she's saying at this point in her dialogue with Satprem is fascinating; an apt description of the passages found in the notes to the July 11 & 14 1962ev dialogues is found in Satprem's description of this volume. Of the year 1962ev, Satprem says:

It is the year when Mother, in her body, emerges into a "third position," neither life nor death as we know them, but another side of the "web" where the laws of our physics no longer hold and which strangely resembles the quantum world of Black Holes: times changes, space changes, death changes. Could this be the material place, in the body, where the laws of the world—which exist only in our heads—becomes inverted and where evolution opens onto an unthinkable bodily freedom, a third position, that of the next species on earth?... "The body is beginning to obey another law. The sense of time disappears into a moving immobility...A mass of infinite force, like pure superelectricity...An undulating movement of corporeal waves, as vast as the earth...All the organs have changed, they belong to another rhythm. Such a formidable power, so free! It's something else...something else! I don't know if I am living or dead...The nature of my nights is changing, the nature of my days is changing... The physical vibration is becoming porous...No more axis—it's gone, vanished! It can go forward, backwards, anywhere at all... Ubiquity, or something of the sort."

Moving onto the notes for July 11, we start with what could be aptly compared with a Rosicrucian dream visualization:

Maybe. Ah, that day [April 13] the whole creation was colored waves, but not like the colors we have here, it was.... Ah, that day! ...



For a good two hours it was absolutely.... The world, the whole creation seemed like a child at play, that's how I related to it. And what play! It was smiling, easy - VERY lovely, very easy.

It has never faded, it's always there (*gesture behind the head*), and at any moment I can immerse myself in it all over again. But what a difference when, after THAT, you come back to an awareness of what is speaking, at least as tremendous a difference as with that "to die unto death." Similarly, that "to die unto death" contained the full Power of THAT. [[Mother added: "This is what makes all the difference - the creative Power." ]] It was clear and ... stunningly powerful. And the same impression: easy, easy. There's really no question of hard or easy - it's spontaneous, NATURAL, and so smiling. And that "to die unto death" was filled with such JOY! Such joy.... I could almost have said, "It's plain as day! Don't you see how plain it is! But that's it: we have only to die unto death, and that will be that!"

That this visualization is tied in with playful or creative elements that also show a tapping into a certain mode of consciousness shows us a way of being that all creative artists know; if not to the point of their awareness, then unconsciously. This mode of consciousness is then showed to have some relationship with the immortal element of our being. Dying unto death seems very much a Tiphareth-level experience.

So I am faced with these mental formations and each one is HELD like this (*Mother grips the thing with both hands*) so that I don't simply brush it aside. Then (it's certainly a good opportunity to go completely crazy!) I slowly bring in the divine Vibration, and I hold it like this, without moving (*Mother holds this vibration tight and drives it in like a sword of light*), without moving ... until everything fades away into silence.

This has never happened before, it's brand-new. Before, there was always that Power transmitted through the higher mind (what Sri Aurobindo calls the Overmind); it was up there, dissolving, dispersing, changing, doing a whole lot of work, without any difficulty, effortlessly (*gesture above the head showing the tranquil, irresistible flowing of a stream*), nothing to it. That was my constant, second-to-second action, everywhere, all the time, for everything that came to me. But THIS is completely, completely new. It's a sort of imposition, almost like an imposition on the PHYSICAL brain (I presume it must be for changing the brain cells). And I am allowed to do only one thing (*Mother grips the mental construction presented to her*); it's right in front of me like this and won't leave me, it clings like a leech, stock-still. So I have to bring in the supreme, divine Vibration, the Vibration I experienced the other day [April 13], and hold it steadily (sometimes it takes quite a while) ... until all is hushed in a divine silence.

As Mother delves into the technical and biological aspects of this process, she also seems to be detailing more her teaching on the Supramental Manifestation, which she continues thematically on July 14...

You know, there's the same vibration here as in "to die unto death." It's something ... yes, I think we could say it is His Presence ... His creative Power.... It is a special vibration. Don't you feel something like ... like a pure superelectricity?

When we touch That, we see that it's everywhere, but we are unaware of it.

When you read those words it suddenly came to me that ... it must be the Lord's Power within material vibrations.

As the Rosicrucian mystery lies in the power of visualizing, its symbolism is a certain key to the archetypal mode of consciousness. That it's "the Lord's Power" reads as the Oath of the Abyss.

That [the sense of an individual position, of being a particular being in a particular place, watching and feeling oneself being] really vanished with the last experience [of April 13]. Before, it used to get in my way a lot. I was always wondering how to get rid of it.

In fact, this too is tied in with "to die unto death." Because, just imagine, why on earth do I invariably see the experience of the 12th to 13th on my left (*gesture to the left*)? And rather distant, as though I had returned along a LEVEL path (*horizontal gesture*) from there back to my body. Out there (*to the left*), I didn't have it any more! I didn't have it - I existed in FULL consciousness, but I no longer had my body. That's what makes me say my body was dead. I no longer had it.... The experience was far, FAR away from here (I don't mean in the garden!) ... somewhere. Somewhere very far away to the left, in the physical consciousness. And when I had traveled back here along a level path, I noticed that there was still a body. [[When one goes out of the body (and probably at death), there is always the impression of moving "upwards," or "inwards," which means into a deeper plane (either way, it is simply the expression of a change of dimension). What is striking about Mother's experience is this LEVEL movement, indicating that she had not left the physical world. We are faced with a strange enigma: a physical world WITHIN the physical world - another world, or the same one lived differently? A physical world where death no longer exists: one has died unto death. The world to come?... ]]

But this body is no longer MY body - it is A body.

The body has the separate individuated consciousness in its fullest extreme; the ego transcending the body is the congealed soul.

Except that gradually the consciousness is regaining control, but not in the same manner. And when I tried to understand this "dying unto death," I found myself over there again (*gesture to the left*), and I seemed to be told, "That was your experience."

Consciousness is transformed; but the individuated consciousness is here returning as Mother sets back to her 'normal' mode of consciousness and being in her body.

I felt MUCH more alive there than here! Much more. And even now when I want to feel that power and intensity of life, when I want to recapture my experience [of April 13], I always go off there, to the left.  
Why the left?...

Over there (*gesture to the left*), days, months, all have another meaning. Listen, there are minutes.... You know, I walk around the room repeating the Words,[[Mother's japa. ]] and sometimes I go around ten times in a second! Yet it's always the same pace; I doubt if anyone would see any physical difference. But sometimes there are ... ten, twenty, thirty rounds a second! And other times one single round will drag and drag - oh, it's endless!

And simultaneously there is an automatic perception of time - clock time - which is rather curious (everything is regulated by the comings and goings of the people around me, you see: such a thing at this time, such a thing at that time), I don't need to hear the clock - I am warned just before it strikes. I repeat one part of the japa in a particular way while lying down, because the Power is greater (these aren't meditations, they are actions), and another part while walking. So I stay stretched out for a certain time, I walk for a certain time, and at a fixed hour this one goes, another comes, and so on. But none of them are people; I don't tell them so, but they're not people: they are movements of the Lord. And it's extremely interesting - one of the Lord's movements will have this particular character, another movement will have a different type of vibration, and they all harmonize very nicely into a whole. But I know what time it is just before the clock strikes: six o'clock, 6:30, 7:00, 7:30, like that. Not with the words "six," "seven," but: it's time, it's time, it's time....

One mark of a keen mind is its ability to unconsciously measure time; not unlike Spock on the original Star Trek series. I remember as a kid, I could be out in a field playing for hours with friends...and still knew when to get home for dinner; I could tell the time, usually within five or ten minutes.

And along with this - this clockwork precision - I have that other notion of time which is quite different, it's.... Although it's a very rigid convention, our time is a living formation with its own living power here in the world of action. The other time is ... the rhythm of consciousness.

The other side of this is the creative mind. I remember the first time I experienced time distortion; seventh grade...I took home a sculpture I was working on for art class...started around 9am Saturday morning...and when I broke for what I thought was lunch time, my mother was calling down to me for dinner. Through high school, I could practice my piano and go from 9am to midnight; still thinking I've only played for an hour or two. Even today, I have to keep a clock near the piano that I'll stop to make sure that I leave my house on time for my appointments.

So according to the intensity of the Presence (there's a concentration and an expansion, I mean), according to this pulsation - which can vary, it's not regular and mechanical - walking around the room takes either no time at all, or else an ENORMOUS amount of time. But this doesn't interfere with the other time, there's no contradiction. Our time is on a different plane, something far more external; but it has its usefulness and its own law, and the one doesn't hinder the other. [[Ever since Einstein's Theory of Relativity, we have known that such an experience of time's relative nature is "physically" feasible. We need only consider the example of time aboard a spaceship approaching the speed of light: time "slows down," and the *same* event will take less time aboard the spaceship than on earth. In this instance, *speed is* what makes time slow down. In Mother's experience (which is every bit as "physical"), the "intensity of the Presence" seems to be the origin of time change. In other words, consciousness is what makes time slow down. Thus we are witnessing two experiences with identical physical results, but formulated in different languages. In one, we speak of "speed," in the other of "consciousness." But what is speed, after all?... (Moreover, the implications of this "language" difference are quite colossal, for it would indeed be simpler to press on a "consciousness button" than on an accelerator that had to take us to the speed of light.) Speed is a question of distance. Distance is a question of two legs or two wings: it implies a limited

phenomenon or a limited being. When we say "at the speed of light," we imagine our two legs or our two wings moving very, very fast. And all the phenomena of the universe are seen and conceived of in relation to these two legs, these two wings or this rocketship - they are creations of our present-day biped biology. But for a being (a supramental being, of the future biology) containing everything within himself, who is immediately everywhere, without distance, where is "speed"? ... The only "speed of light" is biped. Speed increases and time slows down, they say. The future biology says: consciousness intensifies and time slows down or ceases to exist - distances are abolished, the body doesn't age. And the world's whole physical cage collapses. "Time is a rhythm of consciousness," says Mother. We change rhythm and the *physical* world changes. Might this be the whole problem of transformation? ]]

And it's gradually becoming foreseeable that....[[Asked later about this unfinished sentence, Mother said, "I stopped because it was an impression and not a certainty. We'll talk about it again later." Was Mother hinting at a stage when she would live in both times simultaneously?... ]]

From time to time, one touches the vibration of the Supreme's Love, the creative Love, Love that creates, upholds, maintains, fuels progress and is the Manifestation's very reason for being (these great pulsations were the expression of That), and That is something so stupendous and marvelous for the material frame, the body, that it seems to be dosed out. From time to time, you are given a trickle of it to make you realize that the end (or anyway, the end of the beginning!) is That.

### And what follows here I think is evidence of the Mother having congealed her soul...

Yes, the ordinary consciousness is like an axis with everything revolving around it. An axis fixed somewhere, and everything revolves around it - that's the ordinary individual consciousness. And if the axis shifts, one feels lost. It's like a big axis (more or less big, it can also be tiny) planted straight up in time, with everything revolving around it. The consciousness may be more or less extended, more or less high, more or less strong, but it always turns on an axis. And now for me there is no more axis.

93/93

pj

Hi All,

93

More with Mother's Agenda...

One of the interesting aspects of the Supramental Yoga is the focus on the body. What follows is as succinct a description of this process, per the immediate paragraph, which is Mother's description of the 'Life of the Cells.' (a title of one of Satprem's books)

It's like an image.... You see, the body is stretched out here on the chaise longue.... You know how it is when experiments are done on animals? It's something like that - the body is there as the "subject" of an experiment. Then there's my consciousness, the part focused on the earthly experience and the present transformation (it's what I mean when I say "I"). And then the Lord.... I say "the Lord" - I've adopted that because it's the best way of putting it and the easiest for me, but I never, NEVER think of a being. For me, it's a simultaneous contact with the Eternal, the Infinite, the Vast, the Totality of everything - the totality of everything: all that is, all that has been, all that will be, everything. Words spoil it, but it's like that - automatically - with consciousness, sweetness and ... SOLICITUDE. With all the qualities a perfect Personality can offer (I don't know if you follow me, but that's the way it is). And "That" (I use all these words to say it, and three-fourths is left out) ... is a spontaneous, constant, immediate experience. So the "I" I spoke of asks that the body may have the experience, or at least an initial taste, even a shadow of the experience of this Love. And each time it's asked for, it comes INSTANTLY. Then I see the three together[[ The body, the "I," and the Lord. ]] - in my consciousness and perception the three are together - and I see that this Love is dosed out and maintained in exact proportion to what the body can bear.

Of particular interest also is the Mother's insistence that she doesn't participate in the superstitious idea of an anthropomorphic god. Also, there's the idea again, of the Oath of the Abyss in that she takes all these 'dealings' as direct issues between her "I" and "the Lord." This is much akin to the idea that after the experience of the Abyss, while one's star is cast into the heavens (a symbolic description), one's consciousness is also returned to the Ruach and the 'I' (Hadit)...in other words, one again takes on the ego that was simply abandoned to cross the Abyss (all terribly symbolic and not to be too literally taken).

The body is aware of this and is a little sad about it. But immediately comes something soothing, calming, making it vast. The body instantly senses the immensity and regains its calm.

But when it is stretched out and asks the Lord to take possession of it, it really asks with all its aspiration. And the very intensity of the aspiration brings in the possibility of a slight emotional vibration. But it is immediately drowned in ... the immobile immensity of matter, which senses the Divine Descent like a leaven that makes dough rise - that's it exactly, the terrestrial immensity of matter and the leavening action of the Divine Descent.... The intensity of these vibrations is above and beyond anything we are used to feeling - the vital seems dull and flat in comparison. And what a Wisdom! ... It knows how to make use of time - that is, it actually changes itself into time - so as to ... minimize the possibilities of damage.

It's plain to see that, left to itself in its full power of transformation and progress, this flame of aspiration, this flame of *Agni* would have scant consideration for the result of the process - the result of the process is that fire burns. And there could be mishaps in the functioning of the organs. All the organs must undergo a transformation, but were it too rapid and too sudden, well, everything would go out of whack. The machine would simply explode. But this Wisdom doesn't come from the universal consciousness (which I don't really think is so wise!), it's infinitely higher: the Supreme Wisdom. Something so wonderful! It foresees things the universal forces in their universal play would overlook - a wonder!

Take this example: someone accidentally bumps me (it does happen) with an object or a part of his body. Well, it is NEVER something external: it happens INSIDE - the body's consciousness is much larger than my body. Yesterday, the table leg bumped my foot; so there was the ordinary outward reaction (it operates automatically and in a curious way - the body jumped), and then the body-consciousness - now I am speaking of the body-consciousness - saw that an unexpected and involuntary collision of two objects had taken place INSIDE ITSELF. And it also saw that if it made a certain movement of concentration at that particular spot, inside itself, some pain or damage would result; but if it made the other movement of ... (how shall I put it?) of union, of abolishing all separation (which it can do very well), well, then the results of the blow would be annulled. And that's what happened, I did it. I was simply sitting down, and I let my body cope with the whole thing (while I watched with keen interest); and I noticed it really did feel the blow inside and not outside - it wasn't that something from outside had struck it, but that there had been an unexpected, or rather an unforeseen and involuntary collision of two things inside itself. And I clearly followed how the body made a more complete movement of identification (you see, someone with the sense of separation had moved the table, so the sense of separation accompanied the blow, and then of course there was all the regret, [[ "The regret of the person who bumped me," Mother specified. "This person's state of consciousness entered the body along with the blow. And this kind of regret for having given a blow was an ego movement. All these vibrations accompanied the blow and that's what the body had to annul in order to annul the result." ]] and so on and so forth); well, the body simply went into its usual state where there's no sense of separation, and the effect vanished instantaneously. Had I been asked, "Where were you hit, what spot?", I couldn't have told, I don't know. All I know, because of words I heard spoken, is that the table leg bumped into my foot. But where? ... I can't say; I couldn't have said even five minutes after the incident - it had utterly disappeared, and disappeared through a VOLUNTARY movement.

I am reminded here, of the nature of 'regret' as taught by Hadit ('I') in Liber AL:

AL:II.17 "Hear me, ye people of sighing!

**The sorrows of pain and regret**

**Are left to the dead and the dying,**

**The folk that not know me as yet."**

Though in this specific case and with Hadit's teaching in mind, we can see that such social niceties could also plant an unconscious see of soul dispersal if taken in by the person receiving the 'apology.' Some reference to Motta's teachings on [Astral Attach & Defense](#) would explain this further.

This body-consciousness has a will; it is constantly, constantly calling upon the Lord's will: "Lord, take possession of this, take possession of that, take...." There's no question of taking possession of the will, that was done ages ago, but: "Take possession of these cells, those cells, this, that...." It is the BODY'S aspiration. Well, the blow wasn't caused by this will acting in the body; the blow didn't come directly from the body, but from something that had slipped in through an unconscious element; and the body simply erased, or absorbed, digested this unconsciousness - and the thing vanished without a trace!

93/93

pj

Hi All,

93

Again reading from the third volume of the thirteen volume set of Satprem's conversations with the Mother; the first thing that I take note of is something reminiscent of the banishing rite used in Western Magick as the Mother describes consciousness.

I began with consciousness. Of course I had no idea what it was. But my first experience was of the consciousness here (*gesture above the head*), which I felt like a Light and a Force; and I felt it there (*same gesture*) at the age of five. It was a very pleasant sensation. I would sit in a little armchair made especially for me, all alone in my room, and I ... (I didn't know what it was, you see, not a thing, nothing - mentally zero) and I had a VERY PLEASANT feeling of something very strong, very luminous, and it was here (*above the head*). Consciousness. And I felt, "That's what I have to live, what I have to be." Not with all those words, naturally, but ... (*Mother makes a gesture of aspiration Upward*). Then I would pull it down, for it was ... it was truly my *raison d'être*.

When working on my Probationer visualization, I saw a 'little green man'; kinda like a little 'Blue Meanie' (for those familiar with the Yellow Submarine). My memory today sees him dancing around something and mock worshipping it while laughing at me and my troubles. It's certainly something I've reflected on; often-enough over the years.

But there was another side to this "someone": it was watching me more and more, and as soon as I said one word or made one gesture too many, had one little bad thought, teased my brother or whatever, the smallest thing, it would say (*Mother takes on a severe tone*), "Look out, be careful!" At first I used to moan about it, but by and by it taught me: "Don't lament - put right, mend." And when things could be mended - as they almost always could - I would do so.

My journey from the world of art to the world of Thelema has proven to be notable enough in its own rite. Lately though, these days, or shall we say in the last few years, I seem to have come 'round circle' on the spiral upwards; returning to the importance of creative experience and again, becoming an artist as a musician...even thinking about reviving my interest in drawing. This level of being, the Mother refers to as the *Vital*.

Then at a very young age (about eight or ten), along with my studies I began to paint. At twelve I was already doing portraits. All aspects of art and beauty, but particularly music and painting, fascinated me. I went through a very intense vital development during that period, with, just like in my early years, the presence of a kind of inner Guide; and all centered on studies: the study of sensations, observations, the study of technique, comparative studies, even a whole spectrum of observations dealing with taste, smell and hearing - a kind of classification of experiences. And this extended to all facets of life, all the experiences life can bring, all of them - miseries, joys, difficulties, sufferings, everything - oh, a whole field of studies! And always this presence within, judging, deciding, classifying, organizing and systematizing everything.

The Vital seems much like the Will in Thelemic doctrine; Will being action...

So I had all this preparation. And I am giving you these details simply to tell you it all began with consciousness (I knew very well what consciousness was, even before I had any word or idea to explain it), consciousness and its force - its force of action, its force of execution. Next, a detailed study and thorough development of the vital. After that, mental development taken to its uppermost limit, where you can juggle with all ideas; a developmental stage where it's already understood that all ideas are true and that there's a synthesis to be made, and that beyond the synthesis lies something luminous and true. And behind it all, a continual consciousness.

What is especially interesting in the above quote, Mother notes that "all ideas are true," as I've underlined; this being very reminiscent of the teaching in AL:I.56 "Expect him not from the East, nor from the West; for from no expected house cometh that child. Aum! All words are sacred and all prophets true; save only that they understand a little; solve the first half of the equation, leave the second unattacked. But thou hast all in the clear light, and some, though not all, in the dark."

This seems to suggest that prophecy is all about a certain level of consciousness that is but a developmental step along the way to a higher and more integrated state of being for one's consciousness. And it kinda answers a question I've had for the longest time; wondering why the path of prophecy (Peh) is below the Veil of Paroketh (on the Tree-of-Life), when it seemed to me like it was the highest in the human quest to contact the Divine. The subsequent integrated consciousness is the

result of the Tiphareth experience; leading one from there, onto an even higher calling of union with the Divine.

From the standpoint of *shakti*, this is the normal course: consciousness, vital, mental and spiritual.

... the vital is very impulsive, practically ungoverned.

The impulsive seems consistent with the foibles of the 'crazy' artist or the 'absent-minded' professor; these qualities seeming to most people to characterize such people as confused or in a dream state...not unlike the little girl in the [Wake World](#).

The Shakti!

Some receive it from above; for others, it rises from below (*gesture to the base of the spine*). As I once told you, the old system always proceeds from below upwards, while Sri Aurobindo pulls from above downwards. This becomes very clear in meditation (well, in yoga, in yogic experience): for those who follow the old system, it's invariably the *kundalini* at the base [of the spine] rising from center to center, center to center, until the lotus (*in an ironic tone*) bursts open here (*gesture at the crown of the head*). With Sri Aurobindo, it comes like this (*gesture of descending Force*) and then settles here (*above the head*); it enters, and from there it comes down, down, down, everywhere, to the very bottom, and even below the feet - the subconscious - and lower still, the inconscient.

It's the Shakti. He said, you know (I am still translating it), that the shakti drawn up from below (this is what happens in the individual process) is already what could be called a "veiled" shakti (it has power, but it is veiled). While the Shakti drawn down from above is a PURE Shakti; and if it can be brought down carefully and slowly enough so that it isn't (how shall I put it?) polluted or, in any case, obscured as it enters matter, then the result is immediately much better. As he has explained, if you start out with this feeling of a great power in yourself (because it's always a great power no matter where it awakens), there's inevitably a danger of the ego meddling in. But if it comes pure and you are very careful to keep it pure, not to rush the movement but let it purify as it descends, then half the work is done.

As we can glean from the above quote, the L.V.X. is that Shakti that comes from 'above' and the N.O.X. is that Shakti that comes from 'below'. Then in what follows next, we can see plainly that the Aspiration (of great concern in assessing the Probationer of the A.'.A.'.) is intimately entwined with the Logos or the "divine center" of our being.

It is the individual consciousness. Aspiration is almost always an expression of the psychic being - the part of us that's organized around the divine center, the small divine flame deep within human beings. You see, this divine flame exists inside each human being, and little by little, through all the incarnations and karma and so on, a being takes shape around it, which Théon called the "psychic being." And when the psychic being reaches its full development, it becomes a kind of bodily or at any rate individual raiment of the soul. The soul is a portion of the Supreme - the jiva is the Supreme in individual form. And since there is only one Supreme, there is only one jiva, but with millions of individual forms. This jiva begins as a divine spark - immutable, eternal and infinite too (infinite in possibility rather than dimension). And through all the incarnations, whatever has received and responded to the divine Influence progressively crystallizes around the jiva, which becomes more and more conscious as well as more and more organized. Ultimately it becomes a completely conscious individual being, master of itself and moved exclusively by the divine Will. That is to say, an individual expression of the Supreme. This is what we call the "psychic being."

Throughout the selected quotes from this day in [Mother's Agenda](#), the idea of light in the mystical process, as I've considered even on a biological level (consistent with Mother's theory of the cells) in [The Body of Light and the Magick Lamp](#) and [Phosphorescence and the Magick Lamp](#).

Yours is more than a psychic being. As I have told you, your psychic being is accompanied by something which has come for a special purpose, with a particular intellectual power - a luminous, conscious power - which has come from regions higher than the mind, regions Sri Aurobindo calls the Overmind, to do a special work. It is here (*gesture enveloping the chest and head*) and, along with the psychic, it's trying to organize everything. This, in your psychic, is what you are feeling. It must have great power.... Don't you feel a kind of luminous force?

And in a footnote to another part of this text, Satprem describes this as a "Force" not unlike the way that it is presented in Star Wars and not unlike Levi's formulation of the Aethyr.

.[Of course! We can dip into it with our head or with the tips of our toes, but everything bathes in this same river of Force (except what's shut up within the walls of our minds). At certain moments, or in certain places, we are less hardened and it naturally "enters" there. And so we call

it the Shakti "From above" or the Shakti "from below" or "from within." But when the walls tumble down, there is neither high nor low - we are drenched in it. ]]

93/93

pj

Hi All,

93

Continuing with a brief quote from the last part of the dialogue for 7-25 in Mother's tome, and then another from 7-31-62ev...

Thought, by comparison (thought as we now know it), is much more material. Thought - formulation in words - is much lower down on the scale.

Some thoughts.... Are they thoughts?... It's something much higher than thought, much higher than ideas.... It is the VISION OF KNOWLEDGE in an extremely luminous region where vibrations are very precise and very strong; and this is obviously what, as it descends, translates into sounds and words (but this is much lower down). In the form closest to the Origin, they are luminous vibrations.

Connecting Gnosis (Knowledge) with light (illumination) is iconic enough in its own rite...but the vision of light that is so well and marvelously described here.

I have the feeling that, consciously or unconsciously (I don't know which), this gentleman has become a tool of Catholic resistance. It is very strong in the Old World and in America as well, although there it's more Christian than specifically Catholic. But it's terribly strong in France: it tries to take advantage of every opening and to block whatever might take a new turn.

Those influenced along the Motta lines in Thelemic doctrine would find this critique of what Motta has coined as 'Christism' to be very simpatico with our perspective.

93/93

pj

Hi All,

In the following quote, we can see Mother describing consciousness in a way that seems literally physical/biological and/or in a most materialist manner...

*Ever since I was very young, I have always thirsted for the same thing: I have always wanted to be conscious. So what makes me furious is that I am not conscious - it infuriates me.*

For a long, long time, that was also the one thing I felt was worth living for - Consciousness. When I met Théon and came to understand the mechanism, I also understood why I wasn't conscious at a certain level. I think I've told you how I spent ten months one year working to connect two layers - two layers of consciousness; the contact wasn't established and so I couldn't have the spontaneous experience of a whole spectrum of things. Madame Théon told me, "It's because there's an undeveloped layer between this part and that part." I was very conscious of all the gradations: Théon had explained it all in the simplest terms, so you didn't need to be, as I said, a genius to understand. He had made a quadruple division, and each of them was divided into four, and then again into four, making innumerable divisions of the being; but with that mental simplification you could make in-depth psychological studies of your own being. And so by observation and elimination I eventually discovered that between this and that (*gesture indicating two levels of Mother's consciousness*), there was an undeveloped layer - it wasn't conscious. So I worked for ten months on nothing but that: absolutely no results. I didn't care, I kept right on, telling myself, "Well, it may take me fifty years to get anywhere, who knows." And then I left for the country (I was living in Paris at the time). I lay down on the grass, and all at once, with the contact of earth and grass, poof! There was a sort of inner explosion - the link was established, and full consciousness came, along with all the ensuing experiences. "Well," I said to myself, "it was worth all the trouble!"

93/93

pj

93

Don't you think this touches on the importance of the grade structure and grade work outlined in the A.'.A.'?

The inability to attain a certain state of consciousness as reflected in other unfulfilled pre-requisites. This is the danger of being 'grade happy' and the turning all of the steps into mere 'metaphors' or formalities. The inability to find the proper materials for a magickal tool in a certain grade reflect an inner defect, since the magician is performing external tasks as a kind of sympathetic magick by which he or she affects his or her inner states and qualities through a synchronicity between the task and the state of consciousness represented by the sephiroth attributed to that grade.

By cutting corners in our work and and saying, well 'he really meant this...' we increase the risk of moving on to another task that we will not be able to perform.

From this reasoning one can see the real danger behind false assumption of the higher grades. A.'.A.'. history is fully of people who miraculously jump to M.T. without first attaining 5=6! And we wonder why most Thelemites are nut cases!

I prefer to run from the Ipsisimus since I believe there is much more to learn from a life time neophyte or zealator than from any other such pretenders. I suspect that such individuals are treading a more sincere path.

93/93

Ryan

Hi Ryan,

93

I'm not really sure what you mean here...Mother is in the passage you're referring to, simply describing consciousness in terms of a materialist, which on a lot of levels, she really was. Though your reflections on the A.'.A.'. program (along with the lunacy of many Thelemites) are quite accurate, I don't see how they tie into this quote.

93/93

pj

Hi PJ

93

In the quote she discusses how she wasn't able to bridge the two layers of consciousness because she still had a preliminary task to perform as a **prerequisite**, much in the same way that the shifts in consciousness achieved in one grade cannot be properly facilitated if the previous work was not done properly, or in the case of many initiates not even done at all as in the case of self proclamation of higher grades.

93/93

Ryan

Hi Ryan,

93

Yes, I see...as you really didn't provide the particular statement that you were referencing, I had misread your supposition.



In my reading, though the Mother's speaking style (at least in the English translation) seems to ramble as if she was some cheap Hindu guru. But as I'm now in the third of thirteen volumes, I can see her now, more articulately going through every possible detail in the progression of her work. And at such levels, there really are not too many words that can adequately describe the experiences one encounters. Your contrast with the egoicism of so many pretenders in the Occult community today, is dead on, of course. And it really was worth pointing out the Mother's devotion to her work.

93/93

pj

Hi All,

93

Continuing with my read of Mother's Agenda; the first quote (9-15-62ev) I present (immediately below) seems to parallel, in my own induction, the idea of the Magick Lamp, by presenting Gnosis as light. Even for that matter, there is a parallel with Plato's concept of ideal forms.

Somewhere in the overmind (beyond the higher mind and from the overmind onwards), things are luminous IN THEMSELVES. Light doesn't have to strike them: things themselves are luminous. And this makes a considerable difference in vision. Things are no longer lit from outside, they are luminous in themselves. This is the main difference in the quality of the light.

The next is most fascinating; apparently Mother was experimenting with automatic writing as was very popular at the beginning of the twentieth century ev...

*Prayers and Meditations* came to me, you know - it was dictated each time. I would write at the end of my concentration, and it didn't pass through the mind, it just came - and it obviously came from someone interested in beautiful form.

The Japa (chanting of the mantra) serves in much the same function as Crowley would describe in the writing of his Class AB texts (inspired by Samadhi). Next, Mother relates her experience with a Western Mage in France; before she connected with Sri Aurobindo (9-26-62ev):

I am unfamiliar with the purely Hindu traditions, but the gods are the beings the Vedas and people of Vedic times were in touch with - at least I think so. I learned what I know about the gods before coming here, through the other tradition, the Chaldean. But Théon used to say that this tradition and the Vedic (which he knew well) were outgrowths of a more ancient tradition common to both. The story goes, according to him, that the first Emanations, who were perfectly independent, separated themselves from the Supreme in their action, creating all the disorder - that's what caused the creation's disorder. Afterwards the gods were emanated, to repair the evil that had been wrought and to organize the world according to the supreme Will. Of course, this is a childlike way of putting it, but it's comprehensible. So all these gods work in harmony and order. That's what the ancient tradition says.

Note that the antient wisdom would settle in the Fertile Crescent with the Chaldeans as well as the Indus Valley for the Hindus. And of course, the Hebrews would draw heavily from the Chaldeans in the formulation of their Qabalah.

I've had conscious contacts with all the beings of the tradition Théon made known to me, and with all the beings described in Indian tradition; in fact, as far as I know I've had contacts with all the deities of all the religions. There's a gradation (*gesture of levels*). These beings are found all the way from ... there are even some in the vital; in the mental realm, man has deified many things: he has readily made gods out of whatever didn't seem exactly like him. If you are eclectic, you can have contacts with them all. And they all have their own reality and existence.

Contact with these beings would of course lead to the art of invocation while simultaneously providing the context by which the early spiritualists would begin to map the layers of the mind/soul and by reflection, the heavens themselves; culminating in the [Starry Gnosis](#).

This region just overlooks the earth and the mind (including the very highest mind). But evolution - I mean TERRESTRIAL evolution, with its particular rhythm which is more condensed, more concentrated and, you could say, more focused than universal evolution as a whole - this

terrestrial evolution has, with the human species, created a kind of higher intellectuality capable of passing through the overmental region, the region of the gods, and reaching a higher Principle directly.

**And it is with this that the concept of light evolves:**

But this overmental region, this region of the gods with the power to govern the universe and, PARTIALLY, the earth, does have its own reality. You can come into contact with it and use it; the Vedic "forefathers" used it, occultists use it, even Tantrics use it. But there's another path which, distrusting the gods, bypasses them through a kind of intellectual asceticism, as it were, wary of forms, of images, and differing expressions, which rises straight as an arrow, proud and pure, towards the supramental Light. That is a living experience.

We can also think of the Universal Mind in the Supramental Yogic nomenclature as the 'overmental' and the 'supramental' being the tingle of diving energy behind it.

This is just what I am observing these days. To me, the overmental consciousness is a magnified consciousness: far lovelier, far loftier, far more powerful, far happier, far ... with lots of "far more's" to it. But.... I can tell you one thing: the gods don't have the sense of Oneness. For instance, in their own way they quarrel among themselves, which shows they have no sense of Oneness, no sense of all being one, of all being various expressions of the Divine - the unique Divine. So they are still on this side, but with magnified forms, and powers beyond our comprehension: the power to change form at will, for example, or to be in many places at the same time - all sorts of things that poor human beings can only dream of having. The gods have it all. They live a divine life! But it's not supramental.

The Supermind is knowledge - Pure Knowledge. Yes, it is knowing - knowing what is to be known.

Adding to this, the idea of the invisible sefira; Da'ath; something that leads us off the Tree-of-Life (and unfortunately where Grant and his successors have mainly concentrated on but the negative aspect of this 'nightside') as addressed in my article: [The Reign of the Demiurge](#); giving us the idea of an 'escape' from the Tree-of-Life or perhaps even addressing the idea of immortality itself.

There is no longer a play BETWEEN oneself and things, it's.... Truly, the sign of the Supermind is Oneness. Not a sum of a lot of different things, but, on the contrary, a Oneness ... at play with Itself. There's nothing of the way gods relate to each other and the world, for they are still part of the realm of diversity, though FREE from Ignorance. They don't have Ignorance, they don't have what we human beings have here. They have no Ignorance, they have no Unconsciousness, but they have the sense of diversity and of separation.

Interestingly enough then, the Mother seems to reduce this all down to the idea of Samadhi, which I find a bit unfortunate; although she may be essentially correct when she says, "the sign of the Supermind is Oneness."

It's like the message of the Gita as Sri Aurobindo explained it: not overmental, but supramental. It is Oneness, the experience of Oneness.

The experience of the gods has never been more than a distraction for me - an amusement, a pleasant diversion; none of it seems essential or indispensable. You can treat yourself to the luxury of all these experiences, and they increase your knowledge and your power, your this and your that, but it's not particularly important. THE thing is altogether different.

We can do without the gods. We can have access to the Supermind without any of these experiences, they're not indispensable. But if you want to know and experience the universe, if you want to be identified with the Supreme in His expression, well, all this is part of His expression, in varying degrees and with varying powers. It's all part of His experience. So why not treat yourself to that luxury? It's very interesting, very interesting - but not indispensable.

The dispensability of angels and gods interestingly enough, presents the idea, indirectly, of the eschewing of the Siddhis; a common theme in a lot of Hindu circles.

I think that once you are identified with the Supreme and He has chosen you to do a work on earth, then He quite naturally grants you all these things, because it increases your power of action, that's all. That's all.

As for me, there are no more problems, no more problems!

This classification [of the planes of consciousness] is very convenient and necessary at a given moment, especially when you are ascending and awakening; but afterwards...

**From this, the Mother gives a parallel instruction to Crowley's teaching on the inertia of the Universe:**

The one significant point is that the Overmind has ruled the world through the different religions. And it is the dwelling place of all the gods, all the beings humans have made into gods in their religions. Those beings exist in their own world, and some humans, coming in touch with them, have been overwhelmed by their powers and their superiority, and have made gods and religions out of them.

But it's better not to emphasize this [in your book]. As I have said, we can bypass that plane, or even pass through without knowing it. It interested me to read in the Vedas that if you don't ascend the way you're supposed to, if you try to bypass the gods, then unpleasant things happen to you and your way is blocked - do you remember that?[[This must refer to the colloquy of Rishi Agastya and Indra (*The Secret of The Veda*, Cent. Ed., X. 241), commented on by Mother in the 1961 *Agenda* (Vol. II, p. 37). ]] That gives you an idea of what it is. It's like an intermediary zone, far superior to the earth, but still intermediary. Some have tried to cross it without stopping; and there, they say, you run into trouble. Personally, I am not sure, I can only speak of my own experience: there was always a sense of fraternity - as you can imagine! I knew them, I was on friendly terms with them, so there was no question of bypassing them or not!

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

Returning to the Mother's description of the light, the parallel to Crowley's 'mother-of-pearl' (the gleaming light of the soul) is uncanny:

For when I try to remember, I see a light, you understand - it came with a light. It was a white light fringed with blue. So maybe you said some word and I heard it "elsewhere."

I still see the same thing: it was white and fringed with blue; I said bluish, but to be exact, it was white fringed with blue.

Then we read the following (from 9-29-62ev):

"Beyond the shadow of a doubt, modern scientific perception comes much closer to expressing universal reality than, say, Stone Age perceptions did. Yet even science will suddenly find itself completely surpassed and probably turned upside down by the intrusion of something that DID NOT EXIST in the observed universe...."

The trouble is, Sri Aurobindo said the thing was INSIDE already, involved. He always says it's "involved" and then evolves.

*Yes, but "involved" simply means unmanifested. The intrusion of the new, supramental element is the intrusion of that involved, unmanifested element.*

If it weren't already there, involved, it could never come out! That's obvious.

As HPB relates, there is an involution and an evolution; two processes constantly occurring in simultaneity. Might also infer that the L.V.X. and the N.O.X. may be symbols of these processes.

*Then you say:*

"This change, this abrupt transformation of the universal element, will most certainly bring about a kind of chaos in the perceptions, from which a new knowledge will emerge. That, in the most general terms, is the result of the new Manifestation."

In my article, [Gnostic Cycles](#), I refer to a time span called Manifestations that each become labeled with astrological signs. We might then deduce that the Supramental Manifestation is to be an earmark of time.

It's not a question of "new things," as if they didn't exist before, but they were unmanifested in the universe. Nothing can exist which doesn't already exist in the Supreme from all eternity. But it is new in the Manifestation. The element isn't new, but it is newly manifest, newly emerged from the Nonmanifest. Something "new" ... what does that mean? It makes no sense! It is new FOR us, in the manifestation, that's all. We always talk nonsense when we speak. But at any rate (*laughing*), some nonsense is closer to the truth than other nonsense! This nonsense is closer to the truth.

93/93

pj

Hi All,

93

Continuing with the next of Sri Aurobindo's affirmations, which is the theme of this volume:

*78 - When knowledge is fresh in us, then it is invincible; when it is old, it loses its virtue. This is because God moves always forward.*

God moves forward, like the ancient Egyptian images of their gods; always with the hand pointing forward.

Sri Aurobindo is speaking here of knowledge through inspiration or revelation. In other words, when something suddenly descends and illuminates your understanding: all of a sudden, you feel you know a certain thing for the very first time, because it comes to you directly from the domain of Light, the domain of true knowledge, and it comes with all its innate force of truth - it illuminates you. And indeed, when you've just received it, it seems as though nothing could resist that Light. And if you make sure to let it work in you, it brings about as much transformation as it can in its own domain.

That this knowledge comes with an "innate force of truth," we see here something of the nature of this Sagittarian Manifestation that we live in (cf. [Gnostic Cycles](#)).

It is a fairly common experience. When it occurs, and for some time afterwards (not very long), everything seems to organize itself quite naturally around that Light. Then, little by little, it blends with all the rest. The intellectual awareness of it remains, formulated in one way or another - that much is left - but it's like an empty husk. It no longer has the driving force that transforms all movements of the being in the image of that Light. And this is what Sri Aurobindo means: the world moves fast, the Lord moves ever forward, and all that remains is but a trail He leaves in His wake: it no longer has the same instantaneous and almighty force it had at the MOMENT He projected it into the world.

That light filling the lamp that especially in the Supramental Yoga is the physical body.

It is the higher Knowledge, Truth expressing itself, what he calls "the true knowledge"; and that knowledge transforms the whole creation. But He seems to let it rain down constantly, you see, and if you don't hurry up (*laughing*), you get left behind! But have you never felt a sort of dazzling flash in your head? And then: "Aha! That's it!" Sometimes it's something that was known intellectually, but it was drab and lifeless; and then all at once it comes as a tremendous power, organizing everything in the consciousness around that Light - it doesn't last very long. Sometimes it lasts a few hours, sometimes a few days, but never longer, unless one is very slow in one's movement. And meanwhile, you know (*laughing*), the Source of Truth is moving on and on and on....

I can't help thinking here, about the light bulb that goes on over the head in the old cartoons...and how human intuition brings us to a comprehension of the light of Gnosis.

But any transformation in the being, on any plane, always has repercussions on the planes below. There is always an action. Even those things which seem purely intellectual certainly have an effect on the structure of the brain.

This is essentially a restructuring of the neuron pathways in the brain; a fascinating phenomena that each thought and experience actually brings us all towards.

And these kinds of revelations happen only in a silent mind - or at least a mind at rest. Unless the mind is absolutely tranquil and still, it doesn't come. Or if it does come, you don't even notice anything with all the racket you're making! And of course, these experiences help the tranquillity, the silence and receptivity to become better and better established. This sense of something utterly immobile, but not closed - immobile, but open and receptive - gets more established the more you have these experiences. There is a big difference between a dead, lackluster, unresponsive silence and the receptive silence of a quieted mind. It makes a big difference. And it results from these experiences. All the progress we make is always, quite naturally, the result of truths coming down from above.

It has an effect: all these things have an effect on the way the body functions - the workings of the organs, the brain, the nerves and so forth. And this will certainly take place long before there is any effect on the external form.

Actually, when people speak of transformation, they're mainly thinking of a picturesque transformation, aren't they? A beautiful appearance - luminous, supple, plastic, changing at will.... But they don't give much thought to this other thing, this rather ... anesthetic transformation of the organs! And yet it's certainly what's going to happen first, long before the appearance is transformed.

93/93

pj

Hi all,  
93

*78 - When knowledge is fresh in us, then it is invincible; when it is old, it loses its virtue. This is because God moves always forward.*

God moves forward, like the ancient Egyptian images of their gods; always with the hand pointing forward.

Reality then is movement and thus the moment of movement as it is occurring now. All else is but a trace and a shell...not the thing in itself.

Sri Aurobindo is speaking here of knowledge through inspiration or revelation. In other words, when something suddenly descends and illuminates your understanding: all of a sudden, you feel you know a certain thing for the very first time, because it comes to you directly from the domain of Light, the domain of true knowledge, and it comes with all its innate force of truth - it illuminates you. And indeed, when you've just received it, it seems as though nothing could resist that Light. And if you make sure to let it work in you, it brings about as much transformation as it can in its own domain.

This requires having a well fashioned magick cup to capture this immortal dew... I believe that it is no coincidence that the laymen of the Abramelin operation and the cup of the mage are both made of silver. It is on silver the cup of understanding that the voice of the Angel, yeah our kahbs is able to manifest. And this cup is the open and stilled mind...

That this knowledge comes with an "innate force of truth," we see here something of the nature of this Sagittarian Manifestation that we live in (cf. [Gnostic Cycles](#)).

It is a fairly common experience. When it occurs, and for some time afterwards (not very long), everything seems to organize itself quite naturally around that Light. Then, little by little, it blends with all the rest. The intellectual awareness of it remains, formulated in one way or another - that much is left - but it's like an empty husk. It no longer has the driving force that transforms all movements of the being in the image of that Light. And this is what Sri Aurobindo means: the world moves fast, the Lord

moves ever forward, and all that remains is but a trail He leaves in His wake: it no longer has the same instantaneous and almighty force it had at the MOMENT He projected it into the world.

That light filling the lamp that especially in the Supramental Yoga is the physical body.

The lamp is that light captured and maintained in the open vessel, which must be the magikal body of the magician after it has been made pure and fortified by the magician.

It is the higher Knowledge, Truth expressing itself, what he calls "the true knowledge"; and that knowledge transforms the whole creation. But He seems to let it rain down constantly, you see, and if you don't hurry up (*laughing*), you get left behind! The dagger allows us to clear the shells from our pentacle while the pentacle is that matter which receives and stores the impressions of that light, manifesting it as food for the spirit. In a way it then recycles the light and becomes the fuel which is consumed producing more light; hence the ever burning lamp of the rosicrucians.

But have you never felt a sort of dazzling flash in your head? And then: "Aha! That's it!" Sometimes it's something that was known intellectually, but it was drab and lifeless; and then all at once it comes as a tremendous power, organizing everything in the consciousness around that Light - it doesn't last very long. Sometimes it lasts a few hours, sometimes a few days, but never longer, unless one is very slow in one's movement. And meanwhile, you know (*laughing*), the Source of Truth is moving on and on and on....

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This is essentially a restructuring of the neuron pathways in the brain; a fascinating phenomena that each thought and experience actually brings us all towards.

Hence the pentacle, it leaves impressions on the pentacle which is the matter of the work, the material substance of body and brain... it is these crystalized impressions which feed the flame which produces this light.

And these kinds of revelations happen only in a silent mind - or at least a mind at rest.

Hence the work of the Practicus who builds the cup and learns how to destroy thoughts...

Unless the mind is absolutely tranquil and still, it doesn't come. Or if it does come, you don't even notice anything with all the racket you're making! And of course, these experiences help the tranquillity, the silence and receptivity to become better and better established. This sense of something utterly immobile, but not closed - immobile, but open and receptive - gets more established the more you have these experiences. There is a big difference between a dead, lackluster, unresponsive silence and the receptive silence of a quieted mind. It makes a big difference. And it results from these experiences. All the progress we make is always, quite naturally, the result of truths coming down from above.

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93/93

Ryan

Hi All,

93

Actually, I don't have much to say about this passage in Mother's Agenda; but it does follow well on the heels of the comments that Ryan sent last night.

79 - God is infinite Possibility. Therefore Truth is never at rest; therefore, also, Error is justified of her children.

80 - To listen to some devout people, one would imagine that God never laughs; Heine was nearer the mark when he found in Him the divine Aristophanes.

Yes, he means that what is true at one moment is no longer true at another. And that's what justifies the children of Error.

*Perhaps he means there's no such thing as error!*

Yes, it's the same thing, another way of saying the same thing. In other words, what we call error was at one time truth. Error is a timebound notion.

*But there are things that really might seem like errors.*

Momentarily.

That's exactly the impression: all our judgments are momentary. One moment one thing, the next moment something else. And errors exist for us because we see things in succession, one after the other; but that can't be how the Divine sees them, because everything is in Him.

Just try for a moment (*laughing*), try and imagine you're the Divine! Everything is in you; you simply play at bringing it all out in a certain order. But for you, in your consciousness, it's all there simultaneously: there is no time, neither past, future, nor present - it's all there together, every possible combination. He's just playing at bringing out one thing and then another; but the poor devils down below see only a small part of the whole (about as much as this) and say, "Here's an error!" How is it an error? Simply because what they see is only a small part.

It's clear, isn't it? It's easy to understand. The notion of error belongs to time and space.

The same goes for the feeling that a thing cannot both BE and NOT BE at the same time. And yet that's the way things are: something both is and is not at the same time. The notion of time, of time and space, is what brings in the notion of error.

*What do you mean, something both is and is not at the same time?*

Something is, and simultaneously its opposite exists. Well, for us it can't be both yes and no at the same time; but for the Lord it's CONSTANTLY both yes and no at the same time!

It's the same with our notion of space. "I am here," we say, "therefore you are not here." But I am here and you are here and all is here! (*Mother laughs*) But you can't understand this unless you go beyond the notion of space and time.

It's something that can be very concretely sensed, if we stop seeing things the way we usually do.

Many of these aphorisms were surely written at a time when the higher mind suddenly surged into the Supermind. It hasn't yet forgotten how things look in the ordinary way, but it now sees how they are in the supramental way. And as a result, there's this kind of thing, that's what gives this paradoxical form. Because the one is not forgotten and the other is already perceived.

*(long silence)*

Actually, if you look at things closely, you're forced to conclude that the Lord is acting out a tremendous comedy for Himself, that the Manifestation is a comedy He's playing with and for Himself!

He has put Himself in the role of spectator and He's watching Himself. And to watch Himself, He has to accept the notion of time and space - otherwise He can't watch Himself! And immediately the whole comedy begins. But it's a comedy and nothing more! And we're the puppets, eh! That's why we take it so seriously. But as soon as we stop being puppets, we realize it's a comedy.

*For some people it's a real tragedy, too.*

Yes, because we make it tragic. WE make it tragic.

I've been focusing on this lately. I've been looking at the difference between similar events in the lives of human beings and the lives of animals. If you identify with animals, you clearly see that they don't take things tragically at all - except for those which have come into contact with man. (But then they're not in their natural state; it's a transitional state, they are beings in transition between animal and man.) And naturally the first things they pick up from man are his defects - that's always what's easiest to pick up! And then they make themselves unhappy ... for nothing.

So many things, so many things.... Human beings have made an appalling tragedy out of death. And I saw, with all these recent experiences, I saw how many, many poor human beings have been destroyed by the very people they loved the most! Under the pretext that they were dead.

People give them a very bad time.

93/93

pj

Hi All,  
93

This passage from Mother's tome gets to the heart of the matter, per the Supramental system for me. Basically, we all have not just an intuitive approach to the goings on of our bodies, but also we find a body consciousness that seems to function independent of our brains and yet follows our volition. Artists and Athletes work directly with this layer of being. And of course, in a Rosicrucian context, those who develop their intelligence are at work on the congealing of the Soul.

Some quite interesting discoveries are being made: that the cell is immortal, and that aging results merely from a combination of circumstances. This research is tending towards the conclusion that aging is merely a bad habit - which seems to be true. Which means that when you LIVE in the Truth-Consciousness, Matter is not in contradiction to that Consciousness.

And this is just what I am realizing (I don't think it's anything unique or exceptional): the closer one draws to the cell itself, the more the cell says, "But I am immortal!" Only it must become conscious. But this takes place almost automatically: the brain cells are very conscious; the cells of the hands and arms of musicians are very conscious; with athletes and gymnasts, the cells of the entire body are wonderfully conscious. So, being conscious, those cells become conscious of their principle of immortality and say, "Why would I want to grow old? Why!" They don't want to grow old. It is very interesting.

93/93

pj

Hi PJ  
93

I see how this could be interesting to an Alchemist. Though there are a few problems on the communicative level here: first: What does she mean by the cells being immortal? If these means that the same cell literally never dies, what about our current understanding of equilibrium in the body? Isn't the apparent death of our cells really a part of the motion allowing our bodies to exist in the first place? Is it desirable to have our cells live forever?

I am in the process of formulating my own opinions here, but I am more interesting in what other people might think about this.

On one hand I think this could be possible and desirable depending on the person who is concerned. The formula of change = stability could be applied to allow this to happen. The disruptions in the plenum we call subatomic particles are constantly changing and if we accept that the forms in matter are the work of holographic archetypes projected in the ether, the real problem behind the cells would be a vacillating mind. The remedy would be to develop an unwavering dharana where the unstable program in our cells is replaced by an ardently projected idea of cellular immortality that is unwavering. This would ultimately depend on real developments in the soul since such an unwavering projection would be intimately dependent on one's stability of character, hence their virtue. This leads us to the morals behind magical integrity which so many magicians think they can wish away due to its inconvenience. So many powers can be temporarily attained by developing our chi or prana, yet without virtue, such abilities to manipulate subtle matter would constantly be fluctuating with one's moods.

This is why I think discipline, any discipline is must be the first key, not for what is attained with that discipline but with the consistency of character that will very slowly result.

It is because of this that I despair for all those probationer wannabes that can't even send a monthly letter, or simply quite as soon as things get uncomfortable.

93/93

Ryan

Hi Ryan,

93

I see how this could be interesting to an Alchemist. Though there are a few problems on the communicative level here: first: What does she mean by the cells being immortal? If these means that the same cell literally never dies, what about our current understanding of equilibrium in the body? Isn't the apparent death of our cells really a part of the motion allowing our bodies to exist in the first place? Is it desirable to have our cells live forever?

But our cells do live forever; the process of mitosis (cell splitting) is unending. Yes, ultimately any one individual cell does die; but only in that it has been split so many times that only a fragment of any new cell can belong to the original. Even after the death of the body, the cells are still there and still active; through the decomposition of the body, which is little more than a change in the mitotic pattern.

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I think you've described the Supramental Yoga quite well here. It is the mind that unites all the various consciousnesses (one for each and every cell in the body!) to a unity of action. Sat Prem describes this well in his book: [Mother of the Divine Materialism](#).

This is why I think discipline, any discipline is must be the first key, not for what is attained with that discipline but with the consistency of character that will very slowly result.



It is even why moral behavior is also important, as that is the disciplined relationship of the individual with the community...Hadit w/Nuit.

It is because of this that I despair for all those probationer wannabes that can't even send a monthly letter, or simply quite as soon as things get uncomfortable.

Though everyone you might talk to would tell you that they clearly understand the difference between desire and will, pretty much all of them won't really have the slightest clue...though the words ring so pleasantly in their heads.

93/93

pj

Hi All,

93

Continuing with the Mother's tome, something both Platonic and Merkabic turns up. Satprem begins by asking:

*I once went into the world of music, and what I heard there was so wonderful, so incredibly beautiful that the impact remained with me for hours after I woke up. It was incredible. Where is that world located?*

And the Mother's response:

I know it very well, I have been there frequently. It's at the very summit of human consciousness, on the borderline between what Sri Aurobindo calls the lower and the higher hemispheres. It is very high, very high.

This could be as succinct a description of the Hekaloth (heavens) as even an ancient Merkabic mystic might have given.

I have studied this realm extensively.

It is a world of creation with several levels or degrees.

In Merkabic literature, I've found sets of five and seven heavens...not four; though we know of the four 'worlds' of the Qabalah...

The first zone you encounter is the zone of painting, sculpture, architecture: everything that has a material form. It is the zone of forms, colored forms that are expressed as paintings, sculptures, and architecture. They are not forms as we know them, but rather typical forms; you can see garden types, for instance, wonderfully colored and beautiful, or construction types.

Again here, Mother has offered a succinct description that could also apply to Plato's world of ideal forms.

Then comes the musical zone, and there you find the origin of the sounds that have inspired the various composers. Great waves of music, without sound. It seems a bit strange, but that's how it is.

Beyond the musical zone lies thought: thoughts, organized thoughts for plays and books, abstractions for philosophies. But what used to interest me particularly were the combinations that give birth to novels or plays.

That is the third zone.

They are combinations of pure thought, not formulated in any language, but they are automatically expressed in each one's brain according to his particular language. It is the domain of pure thought.

Mother is adding a lot of dimension to Plato's ideal world; perhaps reflecting the idea of 'many mansions' as Jesus alludes to in the New Testament, or the seven heavens of Merkabah. Indeed, don't we notice certain themes running through certain groups of creative people, such as the Surrealists and Dadaists of the Cabaret Voltaire or the American Transcendentalists. I've noticed even in eras of Rock-n-Roll that certain cultural templates were hit that all in all with so many other examples could all be found guilty of plagiarism in a modern court of law.

Mother then says the following:

These formations are at anyone's disposal—nobody can say, "It's MY idea, it's MY book." Anyone capable of ascending to that zone can get hold of the formations and transcribe them materially.

This is why the idea of 'Intellectual Property' as discussed in our editorial is a moral flaw; a restriction that even Thelemites impose upon each other!

Higher up, there is a fourth zone, a zone of colored lights, plays of colored lights. That's the order: first form, then sound, then ideas, then colored lights. But that zone is already more distant from humanity; it is a zone of forces, a zone which appears as colored lights. No forms - colored lights representing forces. And one can combine these forces so that they work in the terrestrial atmosphere and bring about certain events. It's a zone of action, independent of form, sound and thought; it is above all that. A zone of active power and might you can use for a particular purpose - if you have the capacity to do so. That's the highest zone.

And the highest is the many-colored light. ☺

93/93

pj

Hi All,

93

For further elaboration on the Supramental Yoga:

*(Satprem reads a passage from his manuscript in which he says in particular: "We cannot take one step up without taking one step down.")*

That's what I am experiencing in my body now - exactly what you say: each step forward forces you to make ... not a step backward, but a step into the Shadow. And on the physical level it's terrible.

This reads to me much as a description of one form of the N.O.X.

But your book shouldn't give the impression that it's always that way - that the Light can't be established on earth until all the Shadow is transformed. In fact, the very work of transformation is to change all this shadow into its aspect of light. [[Mother is alluding to the passage in *Savitri* where Sri Aurobindo speaks of "the dark half of Truth." ]]

Not to reject it: to transform it.

This transformation is about the subconscious being made conscient.

*(silence)*

It's very, very true [one step up, one step down], very true, because it's true even for the most material body-consciousness. And you realize the difficulties that represents.... As soon as the body becomes more conscious of the divine Presence and Light, it's immediately as though you touched the dregs of unconsciousness and ... yes, of unconsciousness and material inertia. And that makes the work very hard, very hard.

And just last time, when I told you I wasn't very well, it happened during the night, and it was the equivalent of what you write here, but purely material, in the body. In your book you describe it rather psychologically, like a phenomenon of consciousness, that is; but here it's a phenomenon of the cells.... So hurry to bring me the triumph! *(Mother laughs)* I was telling myself just this morning how exhausting it was, this perpetual battle - oh, what a battle....

So when you write of the victory, perhaps I too will do a victory dance!

And here we see the body as the densest matter; representing the N.O.X.

93/93

pj

Hi all

93

For me, this is an excellent analysis of the nature behind some of the ordeals in the order. While some are directly connected to the interaction of our angel and secret chiefs, there is much connected to the unconscious and the inertia of the old self as it resists the new developments.

93/93

Ryan

Hi Ryan,

93

Certainly, as soon as the Probationer signs his or her Oath, he or she is telling nature, "I'm going to be annoying and try to wake up." Like a noisy person next to you while you're trying to sleep, one becomes disturbing in this land of sleep called planet Earth. Also, like the practice of a musical instrument, one is telling one's fingers to move in a certain manner, when those fingers are used to not being told what to do. And the fingers will rebel; not liking being told what to do. Per Liber LXV:

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

**38. He will be sore distressed.**

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

93/93

pj

Hi All,

93

This may be my last entry for Volume 3 of Mother's Agenda, as I've only 14 pages left to read. And a fitting ending as we see the Mother and Satprem making similar complaints as Motta made about Christianity. We start though, with Mother showing Satprem a manuscript written by her former Magick instructor: Theon...

*(Mother shows Satprem some pamphlets printed during Théon's time, "Fundamental Axioms of Cosmic Philosophy," which have just been found among some old papers.)*

This is pretty funny! *(Laughing, Mother reads.)*

"In his physical state, man is the supreme evolutor.

"There is but one law, the law of Charity, and it is one with Justice.

"There is but one disequilibrium: the violation of this law.

"The cause of disequilibrium is excess.

"Perpetual evolution towards perfection....

"Mortality is the result....

"Mortality"! What a word!

Per the above, what drivels people of the Western Mystery Tradition are capable of writing! I've seen so much of this sophomoric literature throughout the plethora of Thelemic websites as well.

*Infant mortality!*

"Mortality is the effect whose cause is disequilibrium. It is accidental and temporary...."

According to Théon, you know, the world has been created and destroyed - creation and *pralaya* - six times. And each time, a particular attribute was manifested, but since that attribute couldn't reach fulfillment, the world was "swallowed up again." Now it's the seventh time, and the attribute is Equilibrium. And when Equilibrium is established, there will be uninterrupted progress - with no disequilibrium, naturally: that is, a deathless state, with no disintegration.

This is highly reminiscent of the 'root races' HPB talks about in her [Secret Doctrine](#); as well, this is what Patrizia Norelli-Bachelet (also of Pondicherry) refers to as 'manifestations' in her book: [The Gnostic Circle](#) (cf. my article: [Gnostic Cycles](#)).

It was in both French and English. He called it "Fundamental Axioms of Cosmic Philosophy." It was the work of a certain French metaphysician who was well known around the turn of the century - his name began with a B. He met Théon in Egypt when Théon was with Blavatski; they started a magazine with an ancient Egyptian name (I can't recall what it was), and then he told Théon (Théon must have already known French) to publish a *Cosmic Review* and the "Cosmic Books." And this B. is the one who formulated all this gobbledygook.

And indeed, Theon did have a connection w/HPB! The Mother was originally trained by a Theosophist; is it no wonder I've been so interested in showing that the Supramental Yoga is a part of the White School of Magick (cf. my article: [Schools of Magick](#))

Théon also told me that when B. came to Tlemcen (they first met in Egypt, then again in Tlemcen), he saw the house Théon was building and asked, "Why is your house painted red? Does it have some mystical significance?" And Théon replied, "No, it's because red goes well with green!"

Here, Theon is showing that he understands the complementary color scheme presented in the Western Mystery Tradition (cf. the Tattwas of the Golden Dawn).

Madame Théon, who was English, was the one who wrote, but she used to write stories, while this ... this looks like Barley's work to me, because I read something at the end, on the last page, which is rather.... It's pathetic, actually, it's all really pathetic.

"The only legitimate cult is the cult of man...."

Yes, that's the superman, whom he calls "psycho-intellectual." The superman - the only legitimate cult....

Here we see the idea of a novel showing the validity of a philosophical system, such as Crowley employed in writing such novels as [Diary of the Drug Fiend](#) and [Moonchild](#). This technique is also used by existentialist writers; including Sartre and Camous (sp?).

It was obviously a tool for demolishing old notions. It's the idea that man is divine, that he can become divine again through evolution: he was originally immortal and is to be immortal again.

*One wonders how people in Europe can break through that Christian carapace; it seems extremely solid - it's terrible, really!*

Oh, indeed it is.

Even in America, mon petit, they're in its grip. They're always falling back into their Christianity.

It's going to be very hard.

*I don't know why, but every time I come into contact with a Christian thought, it fills me with anger.*

Oh, I understand! Because it's true, you know, that an Asura is behind it all - not Christ! Sri Aurobindo considered Christ an Avatar (a minor form of Avatar). One emanation of the Divine's aspect of Love, he always said. But what people have made of him! ... Besides, the religion was founded two hundred years after his death. And it's nothing but a political construction, a tool for domination, built with the Lord of Falsehood in the background, who, in his usual fashion, took something true and twisted it.

It's a real hodgepodge, that religion - the number of sects! The only common ground is the divinity of Christ, and it became asuric when he was made out to be unique: there has been but ONE incarnation, Christ. That's just where it all went wrong.

Mother is speaking this about the same time Motta would develop his theory of the egregore, which is very similarly themed.

*Of course! Nothing is more terrible than idealists, they're the worst. They're worse than the bad people.*

Oh, if you mean the puritans, the Protestants ... dreadful! They're the worst. Catholicism still retains something of the occult sense, and after all, they have a certain adoration for the Virgin, which keeps them in contact with something that's not asuric.

The last Pope, who's dead now [Pius XII], had broadened both his own mind and Church doctrine a lot: he was a devotee of the Virgin.

But the Protestants turned back to the Father, and so their worship became exactly the worship of a one and only, personal God, an asuric God. And they have fabricated and distorted everything: like asceticism, for instance, and all that sort of thing - everything they touched was twisted and spoiled.

The Virgin is but one aspect of Babalon. Yes, through superstition, Catholics keep a sense of the Occult; but their desecration of the sacred feminine is still horrific. And yes, the Protestants are still much worse with their myriad of uneducated interpretations of the Old and New Testaments.

93/93

pj