

Hi All,

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I've begun reading the fourth of thirteen volumes of Mother's tome.  
And will continue to underscore and comment...

Read me those aphorisms again.

81 - God's laughter is sometimes very coarse and unfit for polite ears;  
He is not satisfied with being Molière, He must needs also be Aristophanes and Rabelais.

82 - If men took life less seriously, they could very soon make it more perfect....

Indeed!

... God never takes His works seriously; therefore one looks out on this wonderful universe.

For those new to this series, though the Mother (being of French origin) refers to God colloquially as "him", note she was first trained in Magick by a significant Theosophist and later came to the Supramental Yoga.

So what's your question?

*One may ask how taking things seriously prevents life from being more perfect?*

(After a long silence) Virtue has always been busy eliminating things from life and (*laughing*) if we could put together all the virtues from all the countries in the world, nothing much would remain in life!

Virtue claims to seek perfection, but perfection is a totality. So the two movements are contradictory: virtue, which eliminates, prunes, sets limits, and perfection, which accepts everything, rejects nothing but puts everything in its place, evidently cannot go well together.

**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."**

Theosophy sees the 'totality' as the One or Universal Mind and it is with this that Nuit says to make no difference between one thing and another. The hurt she says will result is the confusion of the mind when we conceive of our individual rights and wrongs with some vague, unconscious idea of universal rights and wrongs. The latter are but false absolutes.

Taking life seriously generally consists of two movements: the first is to give importance to things that probably have none, and the second is to want life to be limited to a certain number of qualities considered to be pure and worthy. With some (for instance, those Sri Aurobindo refers to here: the prudish or the puritans), that virtue becomes dry, barren, gray, aggressive, and almost always finds fault in all that is joyful, free and happy.

If I've seen it once, I've seen it a thousand times...whether it is that famous actor defending (with great anger) the Dalai Lama or the famous lineage and order wars in Thelema (my lineage is better than your lineage) or prospective candidates for the A.'.A.'. asking for instruction and then either "testing" us or after asking for instruction, presenting us with the program that they will follow (which of course, makes me wonder why they ask for instruction in the first place)...but either way, finding flaw and fault in us ... merely a projection mechanism. We of course, then celebrate their subsequent departure for all our time they didn't get to waste before failing and/or quitting anyway. And I really mean instructors trade jokes on how this or that student showed us up...so seriously did they take themselves.

There are also those born into the Fundamentalist Bible Belt culture in the U.S. Though they've come to Thelema, they carry the prudishness endemic to that culture. There's no room for anything even remotely laughter-full in how they take themselves and their spirituality. Some that have been on this list for years remember how much of a pariah I became after writing 50 Ways to Kill a Muslim...how evil I was being for the war and not being politically correct...how that justified in them the hacking of my websites, the weird trophy and death threats that were routinely sent to me...all in the manner of promoting their self-righteousness.

The only way to make life perfect (I mean here life on earth, of course) is to look at it from a sufficient height to see it in its totality, not only its present totality, but over the whole past, present and future: what it has been, what it is, what it must be - you must be able to see it all at once. Because that's the only way to put everything in its place. Nothing can be done away with, nothing SHOULD be done away with, but each thing must find its own place in total harmony with the rest. Then all those things that appear so "evil," so "reprehensible" and "unacceptable" to the puritan mind would become movements of joy and freedom in a totally divine life. And then nothing would stop us from knowing, understanding, feeling and living this wonderful Laughter of the Supreme who takes infinite delight in watching Himself live infinitely. This delight, this wonderful Laughter which dissolves all shadows, all pain, all suffering ... We only have to go deep enough into ourselves to find the inner Sun and let ourselves be bathed in it. Then everything is but a cascade of harmonious, luminous, sun-filled laughter which leaves no room for shadow and pain.

In fact, even the greatest difficulty, even the greatest grief, even the greatest physical pain, if you can look at them from THERE, take your stand THERE, you see the unreality of the difficulty, the unreality of the grief, the unreality of the pain - and all becomes a joyful and luminous vibration.

It is ultimately the most powerful means of dissolving difficulties, overcoming grief and getting rid of pain. The first two [difficulties and grief] are relatively easy (relatively), the last [pain] is more difficult because of our habit of regarding the body and its sensations as extremely concrete and positive - but actually it is the same thing, it's just that we haven't been taught and accustomed to seeing our body as something fluid, plastic, uncertain, malleable. We haven't learned to permeate it with this luminous Laughter which dissolves all shadows and difficulties, all discords, all disharmony, all that grates, cries and weeps.

**AL I.32: "Obey my prophet! follow out the ordeals of my knowledge! seek me only! Then the joys of my love will redeem ye from all pain. This is so: I swear it by the vault of my body; by my sacred heart and tongue; by all I can give, by all I desire of ye all."**

Does not the above monologue by the Mother sound like Nuit promising that this would redeem us of all pain? In the totality is the All...as soon as we start editing out of the Universe that which we personally consider unworthy, we're editing out parts of the body of God...as if we individually have some better perspective on the totality than the Universal Mind. If God is good and God is the totality, then Hitler and bin Laden are good, so is raw sewage and AIDS; as much as chocolate ice-cream and the love of a good woman. We have each, only our individual perspective to make a demon out of Hitler and bin Laden...or for the diabetic to make a demon out of chocolate ice cream.

I've had this experience even just recently. All that comes to me from people who have dedicated their lives to "spiritual life," people who do a yoga in the traditional way, who are very solemn, who see adversaries everywhere, obstacles everywhere, taboos everywhere, prohibitions everywhere, oh, how they complicate life ... and how far they are from the Divine! I saw this the other day with someone you know. With that kind of people, you "should not" do this, "should not" do that, "should not" ... At such and such time you "must not" do this, on such and such day you "must not" do that; you "should not" eat this, you should not ... And then, for heaven's sake, don't you go mixing your daily life with your sacred life! - that's how you dig an abyss.

This is almost a verbatim description of my first instructor in the A.'.A.'. He warned us not to take Christmas Day as a holiday (though the rest of the country isn't going to work and is getting together with their families and loved ones) despite even the fact that Crowley celebrated the mundane holiday. He constantly wrote us to tell us that our problems are the result of the order being attacked by the

Black Lodge. Oi veh!...the paranoia grew around him and the closer some got to him, the more paranoid they became.

This isn't spirituality ... it's politics.

So, mon petit, that's all.

You can read me another aphorism. That's enough for this one, it's settled!

What's the next one?

83 - Shame has admirable results and both in aesthetics and in morality we could ill spare it; but for all that it is a badge of weakness and the proof of ignorance.

It's the same thing! That's what I said at the end: the sense of sin, regret, remorse, all of it, oh! ... That will do, won't it?

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."**

AL II.18: **"These are dead, these fellows; they feel not. We are not for the poor and sad: the lords of the earth are our kinsfolk."**

AL II.19: **"Is a God to live in a dog? No! but the highest are of us. They shall rejoice, our chosen: who sorroweth is not of us."**

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

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

AL II.48: **"Pity not the fallen! I never knew them. I am not for them. I console not: I hate the consoled & the consoler."**

Need I say more? How the Christians sigh when they see others not conforming to their own cherry-picked Biblical values...they hate and condemn...always bringing themselves and others such pain. They teach us to feel guilty over life's pleasures as if we should never enjoy ourselves...and hence, so many can't and finally turn away from their impotency.

93/93

pj

Hi All,

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I've just a couple of small tid-bits from this morning's read:

Jan 30

Mother translated this from Sri Aurobindo's [Savitri](#):

In Matter shall be lit the spirit's glow,  
In body and body kindled the sacred birth;  
Night shall awake to the anthem of the stars,  
The days become a happy pilgrim march,  
Our will a force of the Eternal's power,  
And thought the rays of a spiritual sun.  
A few shall see what none yet understands;  
God shall grow up while the wise men talk and sleep;  
For man shall not know the coming till its hour  
And belief shall be not till the work is done.

What stands out for me is the first line; "In Matter shall be lit the spirit's glow." This is a description of the Dominus Liminis lighting the Magick lamp...at least in terms of Dr. Bucke's description of Walt Whitman after working on one of his rewrites of Leaves of Grass. I've described this part of the theory presented in his tome Cosmic Consciousness in my own articles on the Magick Lamp (see A.'A.'. page).

Feb 15

As one too great for him he worships her;  
He adores her as his regent of desire,  
He yields to her as the mover of his will,  
He burns the incense of his nights and days  
Offering his life, a splendour of sacrifice...  
In a thousand ways he serves her royal needs;  
He makes the hours pivot around her will,  
Makes all reflect her whims; all is their play:  
This whole wide world is only he and she.

Is this not the interplay of Nuit and Hadit?...and does not Hadit declare himself the adorer as Nuit yearns towards him? And does not Nuit require that he burn his incense under the starry sky before her? What becomes especially fascinating is that the Mother refers to her former Theosophical instructor (Theon)...

...Theon's explanation had been much more (what should I say?) useful to me from the standpoint of action: the origin of disorder being the separation of the primal Powers - but that's not it! HE is there, blissfully worshipping all this confusion!

The separation of the waters in Genesis is here reiterated as the separation of "primal Powers." And indeed, are not Nuit and Hadit merely symbols of primal potencies in consciousness?

93/93

pj

Hi All,

93

I've had a little more reading time today...

*(An experience Mother had the day after the last conversation, on February 16:)*

It was really very interesting. Afterwards it's just a memory, no longer the thing.... It concerned the creation of the material world, the material universe, in the light of the conception of the Supreme in love with His emanation. But the vision was all-embracing, as if I were on the other side - the side of the Supreme, not of the creation - and saw the creation as a whole, with the true sense of progress, the true sense of advance, of movement,

Mother is describing a mystic vision in which she no longer perceives from her individuated consciousness (Hadit) but perceives from the non-individuated consciousness (Nuit) or Universal Mind. This is the Samadhi that the ego-losers teach as the absolute virtue in their nihilistic abhorrence for existence; the philosophy of the Black School. The White School of Magick finds virtue in physical

manifestation as it also finds virtue in the spirit. And so this Samadhi forms the individuality with the love of the divine.

and the true way in which all that doesn't belong to the future creation will disappear in a kind of *pralaya*[[*Pralaya*: end of a world, apocalypse. ]] (it can't really "disappear" but it will be withdrawn from the Manifestation). And it was very interesting: all that doesn't collaborate (in the sense that it is a sufficient experience, an experience that has come to its end) was reabsorbed. It was like the true vision of what was rendered as the Last Judgment. It is something going on constantly, that mighty "gust" of manifestation, and there are things that have been, according to our vision of time, but that live on, that continue to exist in the future; there are things that exhaust themselves (that's in the present), and there are things that have no more purpose, that cannot keep pace with the movement (I don't know how to explain this) and enter the Non-Being - the pralaya, the Non-Being, the unmanifest - of course, not in their forms but in their essence; that is to say, the Supreme in them remains the Supreme but unmanifest.

This is a qabalistic description of the Ain Soph Aur (threefold veil of the negative). Indeed, there is no complete withdrawal of manifestation as in the 'sleep of Brahma' so poorly symbolized in the Apocalypse of John. But rather, moving from and to this unmanifested state is the cyclic process of all creation. There is no final destruction of the world...but a constant destruction and a constant creation. The eternal is truly that...eternal. The movement to and from manifestation is shall we say, a part of our racial memory...as it is part of the memory of all things. And it is in this that we can glean a bit of truth (prophecy) if we can learn to see between the two states of being and not-being. This is the Hekalotic visioning of the Merkabah mystics that ultimately led to the Enochian Gnosis.

But it was all a living, palpable experience which lasted for a day and a half. The entire universal movement was LIVED and sensed. Not merely seen but lived - and in what light! What stupendous power! With that kind of certitude at the core of everything - something very odd. It's very difficult to express. But the experience lasted so long that it became perfectly familiar. To translate it into words I might say: it is the Supreme's way of seeing - of feeling, of living. I was living things the way He does. And it gives a power of certitude of realization. In the sense that what we are heading for is already here; the road we look back on, the road we have traveled and the road yet to travel, it all lives simultaneously. And with such logic! An eternal, wonderful superlogic which makes it obviousness itself - everything is obviousness itself. Struggle, effort, fear, all of that, oh, absolutely, absolutely nonexistent. And together with this, the explanation of the feeling we have of not wanting certain things any more: they leave the Manifest. You see, it's like a sieve into which everything is thrown and where He ... to Him, everything, but everything is the same, but there is the vision of what He wants, and also of what is useless for what He wants or would prevent the fullness and totality of what He wants (contradictions of sorts, I don't know how to explain it) - so with that He just goes this way (*gesture of reswallowing*) and it goes out of the Manifestation.

In underscoring the above, does not Nuit; that Universal Mind promise us in AL...certainty in life?...not faith...but a knowledge of both the Unmanifest and Manifest existence...being and not-being which is the mystery of the Grade of Ipsissimus in the A.'A.'. The nihilist takes but one or the other...manifestation or non-manifestation...and in manifestation, craves annihilation...hence the etymological root of nihilism. Though perhaps it is one's time to end and bring to its natural consummation, the finite nature of all our individuated beings...a consummation that is in itself a sacrament. And so as noted in the Holy Books of Thelema (I can't off the top of my head remember) the non-Adept is left to wonder whether there is a true school of Magick (Black, Yellow or White); or whether they are all the same in the College of the Rosy Cross.

At the time I could have said it in a more understandable language, while now ...

*But can these useless things be withdrawn from the Manifestation without causing any catastrophes?*

I don't know how to explain it.... Putting it like this implies an arbitrary fiat, but there's no such thing: it isn't a "gentleman" who decides to withdraw certain things he no longer likes! It's not that way. They are things which, owing to their own propensity (what we might call their essential truth), had at a given moment their place in the Manifestation, and which, once they have lost their purpose, quite naturally leave the Manifestation - I could put it in fifty different ways just as poorly, I can't see how to explain it properly. But the fact was evident. It was part of such a wonderfully complete and harmonious Whole - that Harmony is beyond us, we cannot understand it, caught as we are in the sensation of opposites. But there, "opposites" do not exist, there are only things that ... Like the fact of the Supreme seemingly dominated by His creation, wholly obedient to His creation - as though He had no power, no knowledge, no vision, so things follow their course in the chaos we know. Well, when we put it like this, there is something unbelievable and shocking about it, yet it was so very natural, so very true, and part of such a perfect whole!

Again in the underscore...we are talking of a consciousness above the Abyss, which between that and the three-fold veil may be the 'in-between' state of consciousness; certainly that state before three-dimensional reality.

Only, you cannot see it unless you see the whole. At the time, everything was preexistent, although unfolding in time for the Manifestation. But it was preexistent. Not preexistent as we understand it, not everything "at a given moment".... Oh, how impossible! It's impossible to express it. I still feel what I could call the "warmth" of the experience - the reality, the life, the warmth of the experience are there. You know, I have lived in a Light! A Light which isn't our light, which has nothing to do with what we call light, a Light so warm and powerful! A creative Light. So powerful! ... Everything was so perfectly harmonious: everything, everything without exception, even the things that appear to be the very negation of divinity. And a rhythm! (*gesture as of great waves*) A harmony, so wonderful a TOTALITY, where the sense of sequence ... Sequence doesn't mean things being like this (*chopping gesture*), one being abolished by the next, it is ... At the time I might have been able to find or invent the words, I don't know, now ... now, it's only the memory of it. The memory, not the presence itself.

The experience lasted long. It started in the night, lasted through the whole day, and last night there was still something of it lingering, but then ... (*laughing*) I seemed to be told, "So then, aren't you going to move on? Are you going to stay with this experience, are you stuck there?!" It is so true: things move fast, fast, fast, and run as you may, you're still not going fast enough. *Then Mother speaks of her translation of "Savitri"*

I do it exclusively for the joy of being in a world ... a world of overmental expression (I don't say supramental, I say overmental), a luminous, marvelous expression through which you can catch the Truth.

And it teaches me English without books! Now, whenever I have to write a letter, all the words come by themselves: the CONTENT of the word (just as I told you for *moment* and *instant*), now it works the same way with all words! Yesterday I wrote something in English for a doctor here (*Mother looks for a paper*): *The world progresses so rapidly that we must be ready at any moment to over pass what we knew in order to know better*. And you know, I never think: it just comes, either the sound or the written word (it depends on the case: now I'll see the written words, now I'll hear the sound). For instance, the word *advance* came first, and with it came *quick, quickly*, repeatedly ["the world advances so quickly"]. Then came *progress*, and *quickly* was out of the picture; and suddenly *rapidly* came forward. So I understood how it worked, how it works for all words! I understood: *progress* (the idea or inner meaning of progress) calls for *rapidly*; and *advance* calls for *quickly*. Putting it like this sounds like splitting hairs, but when I saw it, it was positively irrefutable! The word was alive, its content was alive, and along with it was its friend, the word that went with it; and the word that wasn't its friend was not to be seen, it wasn't in the mood! Oh, it was so funny! For that alone it is worth the trouble.

But it's amusing because I had never paid much attention to that [the questions of language], the experience is novel, almost the discovery of the truth behind expression. Before, my concern was to be as clear, exact and precise as possible; to say exactly what I meant and put each word in its proper place. But that's not it! Each word has its own life! Some are drawn together by affinity, others repel each other ... it's very funny!

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

For every word to be a number and indeed, every letter...and each to have their own life...the Zoharic story of creation with God conversing with all the letters of the alphabet is not such a far-fetched story if one but understand the subtlety of the metaphor.

pj

Hi All,

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This morning's read of the Mother's tome...

*(Regarding an old Playground Talk of December 4, 1957, in which Mother asked: "Will there be a gradual transition from what we are now to what our inner spirit aspires to become, or will there be a break, will we have to leave our present human form behind until a new form emerges - an emergence whose process we cannot foresee, of a new form without any connection to what we are today? Can we expect this body, our means of manifestation on earth until now, to be transformed progressively into something capable of expressing higher life, or will we have to abandon this form altogether in order to take on another one not yet born on earth?" Mother adds:)*

Why not both?

Both forms will be at the same time. One does not preclude the other.

*Yes, but will the one be transformed into the other?*

It will be transformed and will be an outline, as it were, of the new one. When this outline comes into being, the other, the perfect form, will appear. Because both have their own beauty and purpose, and so both will be there.

A new hologram is being predicted here; as if the Earth herself were evolving. In the talk the Mother gives to Sat Prem on this day, Mother concerns herself indirectly with both the finite nature of the Earth and even more subtly with the living, evolving existence of its consciousness. As presented in several GCL documents (most specifically, Liber Vox Viva Voce vel Video), the holograms being an expression of the Schuman's Resonance, are the scientific explanation for the Adam Kadmon or Anthropos.

Just as they found many sorts of transient possibilities that existed between animals and man, so too there will be many different possibilities: each one will try in his own way. And all that together will help prepare for the future realization.

We have in the above statement, a reference to the many forms of life that have already been born to this planet; developed out of its archeptypal/holographic or aethyric matrix. These forms are inherent in the consciousness of this planet at this time. And that consciousness is but the electromagnetic/gravitational matrix that both moves the quantum substance of the Aethyr and is the mystery of consciousness described in my book: [The Reunion of Science & Religion](#).

The impression is rather that evolution will follow a curve drawing nearer and nearer to a higher species, and maybe all that is still too close to the lower species will fall away, just as those species fell away in the past.

This is a superior perspective on 'apocalyptic' matters. As suggested in a prior post, God does not go to sleep and destroy the entire Universe; but the Universe is constantly being destroyed and constantly being created. The 'Apocalypse' is eternal and on-going.

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*(Then Mother takes up the aphorisms to be prepared for the next "Bulletin":)*

84 - The supernatural is that the nature of which we have not attained or do not yet know, or the means of which we have not yet conquered. The common taste for miracles is the sign that man's ascent is not yet finished.

85 - It is rationality and prudence to distrust the supernatural; but to believe in it is also a sort of wisdom.

86 - Great saints have performed miracles; greater saints have railed at them; the greatest have both railed at them and performed them.

87 - Open thy eyes and see what the world really is and what God; have done with vain and pleasant imaginations.

This on-going Apocalypse is its own miracle as we'll postulate below. But first we must consider an important axiom that both the school of Supramental Yoga and the Theosophists concur; along with we who practice Magick: There is no such thing as a miracle!...God as the body of nature herself cannot do something above and outside of nature as that would be functionally impossible...what space is there outside the infinite?!

A real miracle ... It's only the mind that has the notion of miracle, because following its own logic, the mind decides that given this and that condition, this or that circumstance can or cannot be. But these are merely the mind's limitations. Because from the Lord's point of view, how could there be a miracle? All is but Himself objectifying Himself.

These are the Aha! moments in Qabalistic practice; also the connections we make with the Secret Chiefs; or those moments when we catch the winging of our Holy Guardian Angel. Jung would call them synchronicities; we who practice Scientific Illuminism (Magick) prove them out in the production of new Gnosis—as a revelation at least to ourselves. The more potent of spirit among us, produce new Gnosis that moves beyond our own private and individual appeal but has more universal import; such as the Holy Books of Thelema, the Dee manuscripts and the ancient Gnostic & Apocalyptic texts—amongst so very much more!

The first point to accept, a logical point considering the principle of evolution, is that the objectification is progressive, it is not complete for all eternity....

The Universal Mind & un-individuated consciousness infinitely creates finite points of individuation in a progressively evolving constancy that is part of that eternal process of creation with these finite points serving their time in manifestation and then finding themselves destroyed out of manifestation. And that is even where our own endpoints must culminate. But of course, there is that essence in each of us that can eternally retain some of the substance of the many pastimes (individuations) we Will experience. This is the evolutionary secret of Magick.

He objectifies Himself gradually, progressively, with, as a result, a progressive evolution. But that's just a manner of speaking. Because there is no beginning, no end, yet there is a progression. The sense of sequence, the sense of evolution and progress comes only with the Manifestation.

c.f. my article: [Gnostic Cycles](#)...The Manifestation presents each evolutionary leap; at least each Manifestation is a finite marker for each evolutionary step our race takes. Hence we are presently in the Sagittarian Manifestation (per the article) in the Age of Pisces. With the oncoming Age of Aquarius and through the following Age of Capricorn, we have much yet to conceive of before fully, we will have attained the next rung on the evolutionary ladder. And then we will find the Manifestation of Capricorn which must be the summit of the experience of our race as it is the summit of the Astrological Wheel that houses the mysteries of race (when properly reading the zodiacal mythos of the [Starry Gnosis](#)).

So looking at it that way, for a given universe, a miracle would mean the sudden appearance of something from another universe.

This of course sets up the idea of the Supramental Manifestation prophesied by the Mother and Sri Aurobindo. It is that divine emanation that will find substance and manifestation in matter; in Magick we call it the uniting of Earth and Heaven. Even the mythological construct of attaining to the Knowledge & Conversation of one's Holy Guardian Angel is built upon this metaphysical premise. Despite all rationality; it is the manifestation of our innate and intuitional sense of the miraculous...or as the Surrealists put it—the marvelous.

But then again, as the saying goes, the ENTIRE whole is found in principle at the very core of each part; so even this miracle isn't possible.

This is the nature of the hologram; that each part is an exact duplicate of the whole...that each of us are identical to the infinite; though a finite expression of it...the paradoxical mystery of being and something that it takes a sense of the miraculous to appreciate.

We might say that the sense of miracle can only belong to a finite world, a finite consciousness, a finite conception. It is the abrupt, unexpected entry - or appearance or intervention or penetration - of something that did not exist in this physical world.

Such as even the 'miracle' of child birth...this is a being that comes from the infinite to the finite...and also an alchemical secret on the creative or Briatic plane, which is of the Supernal Triad (that in-between place I postulated in my previous post on the Mother's tome).

If what belongs to the supramental world materialized abruptly, rather than through a slow evolution ... that would be something which man, as a mental being, even if his mentality, his mental domain, were brought to perfection, could call a miracle, for it is the intervention in his conscious life of something he doesn't consciously carry within him. The taste for miracles, which is very strong (much stronger in children or in hearts that have remained childlike than in highly mentalized beings), is basically the faith that the aspiration for the Marvelous will come true, that things beyond all that we may expect of normal life will come true.

In fact, for education, people should always encourage both tendencies side by side: the thirst for the Marvelous, the seemingly unrealizable, for something that fills you with a sense of divinity, while at the same time encouraging, in the perception of the world as it is, an exact, correct and sincere observation, the abolition of all imaginings, a constant control, and a most practical and meticulous feeling for exactness in details. Both tendencies should go side by side. Generally, people kill one with the idea that it's necessary in order to develop the other - which is totally erroneous.

The two can coexist, and as knowledge grows, a moment comes when you understand that they are two aspects of the same thing, namely, a clear vision, a superior discernment. But instead of the vision and discernment being limited and narrow, they become absolutely sincere, correct, exact - AND immense, embracing an entire field that's not yet part of the concrete Manifestation.

The Mother here develops her ontological postulate and fully describes in a terrific summary, the whole of the artistic and scientific processes of the A.'.A.'.—the development of the mind in its analytic and synthetic processes. For “us,” the call to a miracle is in the prophetic connection to praeter-human intelligences that bring new Gnosis.

We should turn this need for miracles into a conscious aspiration to something - something that already is, that exists, and that will be manifested WITH THE HELP of all those aspirations: all those aspirations are necessary, or rather, looking at it in a truer way, they are an accompaniment - a pleasant accompaniment - to the eternal unfolding.

And ultimately, in the above statement, this is what the Adept of Our Order comes fully to understand...so that it is the Aspiration that is developed to manifestation by our instructors who ultimately serve as mid-wives to those Aspirants who are actually at work birthing themselves to the higher life.

- there is a special power, a special joy, a special vibration in the world's intensity of aspiration to become again what it is.

But the number of miracles Sri Aurobindo performed in the Mind is incalculable.

These miracles of mind are the many revelations of new Gnosis that Sri Aurobindo gave to the world.

93/93

pj

Hi All,

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This morning's read of the Mother's tome brings us once again, to the key position in Sri Aurobindo's philosophical system. The Supramental Manifestation will bring with it a perfection of the material plane and death and even physical accidents will become non-existent. And I have been pretty consistent with my opinion on this matter, this is more the traditional 'trickery' of the ashram experience. However, inside that, there is wisdom to dispense...

"One dies only when You will it."

I don't remember in detail (I wrote it down), but the idea was like this: the Lord makes you die only with your consent - your consent is necessary for you to die. And unless He decides, you can never die. Those two things: for you to die, something (the inmost soul, that is) must consent, the soul must say yes, then you die; and when the soul says yes, it's for the Lord to decide. Ever since that experience, there had been the certainty that you can die only when the Lord wills it, that it depends entirely and exclusively on His Will, that there are no accidents, no "unforeseeable mishaps," as human beings think - all that doesn't exist: it's His Will. From that experience till this latest one [the death of death], I lived in that knowledge. Yet with the feeling of ... not quite the unknown but the incomprehensible. The feeling of something in the consciousness which doesn't understand (what I mean by "understand" is having the power to do and undo, that's what I call "to understand": the power to realize or to undo, that's the real understanding, the POWER), well, of something which eluded me. It was still the mystery of the Infinite Supreme. And when that experience [the death of death] came, then, "Ah, there it is! I have it, I've caught it! At last, I have it." I didn't have it long (*laughing*), it went away! But my position changed. It's one more thing I see from above; I rose above, my position is above.

Reading a passage from a previous day in this diary, the Mother describes childhood experiences that when related to her Theosophist guru (Theon), were used to show that she had some guardian angels that were protecting her from mishaps in this life. These sound to me as minor stories; again, a part of the life of the ashram and a way to bring a sense of awe to the guru's chelas. In Thelema, we speak of the one Augoeides or Holy Guardian Angel; that when the lower ego or shall we say, everyday

consciousness learns to observe life from a perspective of the 'above' or from the starry sky, an entirely different comprehension of the experience of living manifests in one's life.

I have always observed very carefully every time somebody died here in the Ashram, and well (one or two persons have died since that experience, in particular the old doctor's sister), well, since then it has been ABSOLUTELY DIFFERENT. It was something I saw from above. There was no longer any mystery. But if you ask me to explain ... That I can't - words, the mind, no. But the POSITION of the consciousness was different - the position of the consciousness. Altogether different.

The above reads as if Castaneda was telling us to move the 'assemblage point' to see *different worlds* in this life.

And it happened the same way every time. [[Later, Mother added: "That is to say, an extremely powerful experience but which doesn't stay, except in its effect: becoming another person, changing position. I wouldn't be able to describe the experience, but my position changed. That's what happened every time. It's very different from the other experiences: they stay, you understand them fully, they don't fade away - but they don't have the power to change your person. They are two types of experience, both very useful, but very different from each other. The experiences of the very powerful but very brief type are those that, afterwards, are expressed in the form of the other type. The other experiences are those that ESTABLISH in a certain domain of consciousness that first experience which had come only as a shock - a compelling but transient shock. And sometimes it may take long - formerly it took years between the first experience and the resulting ones; now the interval seems a bit shorter, though it still takes some time. And it follows the same course every time: something comes, has the necessary effect, and then the consciousness seems to go to sleep on that point, as if a silent incubation period were needed - you stop dealing actively with the subject - and it reemerges at the end of a long curve, but as if it had been digested, assimilated, and you were now ready for the full experience." ]]

The above reads as a perfectly brief description of the American Transcendentalist author, William James' Varieties of Religious Experience.

But it may take years to turn into a conscious power. And IN THE PRESENT CASE, the conscious power would mean the power to give or prevent death equally; to effect the necessary movement of forces - almost ... almost an action on the cells, a mechanical action on the cells. With that power, you can give death, you can prevent death.

But there is NO LONGER any of that sensation people have of a brutal clash between life and its opposite, death - death is not the opposite of life! At that moment I understood, and I never forgot: death is NOT the opposite of life, it is not the opposite of life. [[With a sort of incomprehensible comprehension, we are reminded of the words of the Vedic Rishis: "He uncovered the two worlds, eternal and in ONE nest." (Rig-Veda, I.62.7) ]]

It's a sort of change in the cells' functioning, [[Thus it is in the depths of the cells that the key is found, that the passageway is found, not in a world "beyond" but in this very world where death is not the opposite of life - where death is no more (this very world too where you fall on flints weightless and unscathed?). ]] or in their organization.... When I say all this now, I try to pull back a deep-buried memory. But that's the point. Once you have understood that (all that you understand, you can do), once you've understood that, you can do it. Then it's very simple: you can easily stop the thing from going this way or that way; you can go like that or like this or like that (*Mother seems to handle forces or shift the position of the consciousness*). Then it almost becomes child's play to make someone die or make someone live! But that is better left unsaid.

But it will surely come! In how many years, I don't know, but the thing has become plain. And to me (as I said the other day), to me it seemed quite a central secret - not the most central of all, no, but fairly central with regard to life on earth.

It's ... of course, it would mean a new phase for life on earth.

It may almost result (later, once modern science has run an ascending curve) in a MATERIAL knowledge. It wouldn't be that [Mother's experience], but the image of it: what Sri Aurobindo calls *a figure, a representation*; the closest word is "image." An image: not the thing itself but its projection, as on a movie screen.

It is clear that ... It is clear that we are drawing near to what ordinary consciousness regards as the Marvelous.

Mother, being a French woman having lived through the Surrealist movement in French literature and having even been a friend to some of these artists uses an important term for this movement...Marvelous.

93/93

pj

93

This was a great read; I'll have to coin the term "material knowledge," and buy James' book along with something by Mother (I just bought some books from amazon, so they'll have to wait for a while, lol). There are so many kinds of epistemology and it is worthwhile to explore those.

I am curious Is the 'assemblage point' like one's center of gravity?

93 93

Cammy

Hi Cammy,

93

Castaneda described what we would call the soul as forming an egg-shaped, luminous structure about the physical body. The structure was composed of luminous strands that assembled themselves from the same starting point and that starting point could be moved to any position on the 'egg.' By moving this point, one was able to perceive different realities, which was the goal of a 'man of knowledge.'

93/93

pj

Hi All,

93

This morning's read of the Mother's tome has some interesting material for discussion:

Once I told you about an experience I had, I told you that every time a divine manifestation occurs (what is called an Avatar), there's always a particular "angle of quest," in the sense of an intense NEED urging men along the road of evolution towards the Goal, the Transformation, and each avatar saw from a particular angle, believing it to be THE Goal. [[See *Agenda III*, November 27, 1962, p. 436 ff. ]] When I had that experience, I saw it was the need for Immortality that drove the Vedic Rishis.

We can interpret the "angle of quest" astrologically and in terms of what we wrote in [Gnostic Cycles](#). Each Manifestation works on a different layer in the fabric of the human soul on a racial scale and to certain degrees in the three astrological Ages that belong to each Manifestation.

Every three astrological signs (corresponding to the three ages) starts on what are called the 'angles' in the astrological wheel. The angle to the East is the Ascendant as the one to the South (above) is called the Mid-heaven (the IC and Descendant are the other two angles). The angle to the East (Ascendant) is where we started this present Sagittarian (truth) Manifestation. Its first astrological Age is Pisces (our current Age), which sits in the 12<sup>th</sup> house; but starting at the 30<sup>th</sup> degree, puts the start of this Age on the Ascendant.

And so it is the truth of our nature, the truth in nature herself and hence the maya that we have become subjected to that produces the agitation (the sand in the oyster) that leads us to seek out such truths. With Pisces itself, the 12<sup>th</sup> House ruler (ego death) dealing with psychic structures that layer over the truth and the spiritual nature of Pisces seeking to look through the mortal coil of the material body, we then seek to know the truth about the nature of death.

It came back to me yesterday, and I noted it down:  
The Vedic Rishis thirsted for Immortality,

Buddha wanted Permanence....

We have to surmise that going back into the previous Manifestation (Scorpio-sex & death), that the Rishis and the earlier Buddhas (also of whom informed HPB's Secret Doctrine—cf. our discussions on this in the list archives) sought out the seemingly identical quest from an entirely different perspective racially. The three Ages included Gemini, Taurus (the antediluvian Age from which the Sphinx and most ancient wisdom is actually derived) and Aries (the warrior Age symbolized by the martial ram of Moses and the Old Testament—the lamb belonging to Pisces). Indeed, immortality is more than the idea of living forever; but presents a depth and breadth of insight into the nature of things.

Then I looked, wondering, "And what was Christ's path?"... Basically, he always said, "Love thy neighbor," in other words brotherhood (but that's a modern translation). For him, the idea was compassion, charity (the Christians say it's the "law of Love," but we're not yet there - that will come much later). So I wrote:

Jesus preached Compassion....

The above is simply not true; Jesus never preached compassion. The idea of compassion, inculcated from the Buddhist influence on the early Christian church is a development that became a populist message for a politically aggressive church. To water down the complex message of this avatar to something so simplistic is more the result of the obfuscation of the Gnostic mysteries. The avatar of the Christ is that of human genius and that internal/external star (Augoeides) nature of the human [body/soul/spirit] complex.

Then I thought: now, Sri Aurobindo, it's quite clear; for him, the goal was Perfection. Perfection not in the sense of a summit but of an all-inclusive totality in which everything is represented, has a place. And I saw that this Perfection would come - must come - in stages. He announced something the realization of which will stretch over thousands of years. So it must come in stages. And I saw that what I find essential, indispensable (everything is there, everything finds a place, yet there is a kind of anguish - not a personal anguish but a terrestrial anguish), is Security. A need for Security - whatever you attempt, whatever you seek, even Love, even Perfection, it needs Security. Nothing can be achieved with the feeling that all opposing forces can come and sweep everything away. We must find the point where nothing can be touched or destroyed or halted. Therefore, it's Security, the very essence of Security. So I wrote:

Sri Aurobindo promised Perfection  
and to attain it, the first requisite,  
what men need today,  
is Security.

Mother presents the general theme of the 20<sup>th</sup> century ev...security is the central issue that in its "abased" way combined with the warrior nature of a by-gone astrological Age (Aries) to produce Hitler; who really was little more than someone who remained romanticized by the likes of 'Alexander the Great' and other great conquerors from that time. Always, these tyrants seek to produce security with them convincing themselves that they are the platonic 'Philosopher King.' Yet, security produces quality space in which self-perfection (the art & science of Magick/Wisdom) can be sought and practiced. War depletes such capacity; though producing also, its own Wisdom/Magick. And so it is a personal security that gets played on by those of the likes of a Hitler (including the power mongers in the U.S. government!); and it is a personal space that we need to pursue our nobility and mete out our genius.

Indeed, the message of the Christ avatar was to present an aristocracy of spirit (genius at the top of the pecking order) where those who become self-actualized attain the benefit of genius (pure will) by which they can bleed past the obfuscating narcissism to find the true nature of love.

All the global trends that result in "peace movements" of one kind or another, are nothing but this: they are expressions of the quest for Security. My own experience is a supersecurity, which can be really found only in union with the Supreme - nothing, nothing, nothing in the world can give you security, except this: union, identification with the Supreme. That's what I told you: as long as Sri Aurobindo was here in his body, I had a sense of perfect Security - extraordinary, extraordinary! Nothing, nothing could make a dent in it - nothing. So his departure was like ... like a smashing of that experience.[[See *Agenda III*, November 30, 1962, p. 440 ff. ]] In truth, from the supreme point of view, that may have been the cause of his departure.... Though it seems to me a very small cause for a very big event.... But since in the experience that Security was taking

root more and more, more and more firmly, and was spreading ...[[Mother commented further on this passage in the following conversation. ]] Probably the time had not come. I don't know. As I said, from a universal and *everlasting* (I can't say "eternal"), *everlasting* point of view, it's a small cause for a big effect.... We could say it was probably ONE of the causes that made his departure necessary.

The above is more the clap-trap of those who run Hindu-oriented ashrams. Indeed, union with the Supreme is to find that both security and the lack thereof are two sides of the same coin...there is no difference. And as Nuit says in Liber AL, making such a difference is what brings hurt. Rather, we should consider certainty (promised by Nuit) as the real message. Such certainty yields a security in our 'understanding' (qabalistic pun intended) of ourselves, which brings an understanding of the nature of the Universe. Indeed, it is the Gnostic Jesus (an emanation of the Avatar) that says that coming to a knowledge of the depth of one's personal nature yields a thorough knowledge of the depth of the nature of the entire Universe.

Consequently, according to the experience of these last few days, the quest for Security is but a first step towards Perfection. He came to announce (I put "promise" deliberately), to PROMISE Perfection, but between that promise and its realization, there are many steps; and in my experience, this is the first step: the quest for Security. And it corresponds fairly well to the global state of mind.

The quest is for personal space; individuality...to move beyond the herd nature brought to its fruition in the warrior Age by the Roman legions. The great generals were a prelude to the genius that would manifest in the Piscean Age—so poorly misunderstood by Hitler and the Third Reich.

93/93

pj

from the book Your Brain is God .

93

Cammy

"The Heart Cakra"

Scarlet

Can you float...through

the universe of your body...

and not lose your way...?

Can you flow...with fire-blood

through each tissue corridor...?

Throb...to the pulse of life...?

Can you let your heart...

pump you...

down long red tunnels...?

Radiate...swell...penetrate...to

the bumpy rhythm?

Can you stream...

into cell chambers...?

Can you center...

on this heart-fire of love...?

Can you let your heart...

become central pump-house...

for all human feelings?

Pulse for all love?

Beat for all sorrow?  
Throb for all pain?  
Thud for all joy?  
Can you let it...  
beat for all mankind?  
Burst...bleed out...  
into warm compassion  
flowing...flowing...pulsing...  
out...out...out?  
Bleed to death  
life...  
blood  
Scarlet

Hi Cammy,

93

What a marvelous piece of writing...it wonderfully captures a sense of the 'life of the cells' promulgated by the Supramental Yoga.

Floating through the "universe" of the body is also on a par with the teachings of the Gnostic Jesus; when he says: "examine yourself"—pointing out that once you discover the depth of your own being, you will simultaneously attain to the knowledge of the All. But even more apparent is the suggestion of a wave-like undulation of the body that seems aroused by our modern understanding of the wave in quantum physics.

For us in Thelema, we should especially point out that this knowledge of the diastolic and systolic duality in the Universe is as apt a description of the dance of love, which is indeed, intimately (pun intended) connected with the will. And so the 'heart chakra'—that measure of Universal Love that comes at a certain level of attainment—shows the pulse of life is all about love.

93/93

pj

93

For further clarification on this, psilocybin is 4-PO-DMT and found only in the world of fungi. It is analogous to serotonin (5-HT), melatonin (longer scientific name and I forget it), 5-MeO-DMT and 5-OH-DMT (both found specifically on two variety of frogs). These are all tryptamines that are sort of adapted for a particular purpose or set of purposes by the host. The father of these tryptamines is actually N,N-DMT. This is the one found in the human body. A dimethyl that is not bound to other particles for a particular purpose, but derived from the amino acid tryptophan. This is the one that circulated in the human body in trace amounts at all times. It is secreted by the pineal gland and higher levels are released to the brain during dream states and at death and near-death experiences. This isolated and more pure dimethyl found in humans can be found in the exact same form in hundreds of different plants. Since it is identical to the human form of DMT, our mono amine oxidase regulates the bodies intake of DMT preventing one from entering that dream state simply by eating these plants like one would a mushroom. Smoking isolated N, N-DMT allows it to hit the body faster than the mono amine

oxidase can keep up. This works, but the brain catches up within 10-20 minutes (a very intense 10-20 minutes). The South American brew Ayahuasca always contains 2 plants. 1 is a plant containing the N, N-DMT and another that contains a natural mono amine oxidase inhibitor that works similar to many modern anti-depressants that allow for more flow of serotonin into the brain. This allows the experience to be spread out for 6-8 hours. If you are interested in these things, this is the way to go, proceed with caution and intent. For more information go to [erowid.org](http://erowid.org)

93/93

Frater B.

Hi All,

93

Continuing with Volume 4...

There is a sort of review going on of all the elements of the body consciousness, with a sample of the circumstances of their various manifestations or expressions. All this is passed before me as if to show me all the points in the body's cells that were contrary to or unprepared for the reception of the divine Forces. All that comes up in the form of lived memories - things I had more than forgotten (I could have sworn they no longer existed), but which come back. Un-be-liev-able. And it's not an ego's or a person's memory, but the memory of a force in motion in the general vibrations. So I see ... fantastic things!

Interestingly enough, Wilhelm Reich learned that by playing with the muscles of the stomach (where many memories are stored), he could produce a level of self-examination in his patients that would take several years on the traditional psychologist's couch.

But it's erased immediately; as soon as I wake up, my first movement (*gesture of offering*) is to present it all to the Lord: the cause, the effect, the image, the sensation - everything. When it's all seen, I tell Him, "Now it's Yours." And then I forget - fortunately, thank God!

It goes on every night. It takes the form of all sorts of scenes, of symbols, of memories, from words to images. It comes in groups and categories of tendencies, it represents the various human tendencies in detail - it's infinitesimal. It's only because they are multiplied millions of times that they can have some importance - but they're nothing! Mere nothings. Yet that's just what blocks the way.

It really isn't of interest.

The above reads like Castaneda's idea about giving all one's life's experiences to the Eagle; that the Universe might be tricked into thinking that it has devoured your soul upon death (an allusion to Draco in the Starry Gnosis) that one may then move one's soul to travel to other worlds or incarnations, et al. The latter might also be said to be an allusion to one's soul becoming dust in order to trick Choronzon and cross the Abyss.

But it's so dull! So dull, so lackluster, so unchanging, so - uninteresting, really dull - that the slightest light shines like a bright star! The smallest, slightest, tiniest progress seems like an extraordinary thing. Like, for example, the attitude in certain cells towards a physical disorder which, naturally, like all physical disorders, tends to recur. The attitude in the cells changes - not the disorder (!), the disorder changes only because of the cells' reaction, that's what makes it change; but it recurs with clockwork regularity - that's its job. It is the way it's received by the cells, their reaction to it, that brings about the change. And there is now a difference in the cells' reaction. The result of my observation (an impersonal, general observation) is that there are two types of change (I can't call it "progress"), two types of change in the reaction: a change that goes on improving, in the sense

that the reaction grows less sharp, the cells are less affected and become not only more conscious but more IN COMMAND of the reaction (something people are not generally conscious of, but which is what brings about the cure). And, on the other hand, deterioration: under the unrelenting attack, the cells panic, become more and more affected and afraid, and it eventually results in a terrible mess and a catastrophe. Well, the whole thing is observed, studied, experienced; but ... (laughing) in ordinary medicine it's explained away in two words! You see, what I see now is the process - they don't know the process, only the result. And, well, I notice that as the consciousness grows, the cells panic less and less and a sort of mastery develops. Of course, it's a pleasing observation, if I may say so, but it doesn't even make me happy! It seems rather obvious.... Also the proportion is such that to get a really telling result, it would take years and years and years! Oh, how many years! How slow things are....

So I don't feel impelled to talk about it. I'd rather concern myself with something else - I do the work, but that's all.

The above description is a marvelous development in the explanation of the Mother's 'life of the cells'...we see a further development from the first three volumes. She is here describing how the cells seemingly handle either mental/emotional energy or the physical invasions of a virus, et al...how they react/respond...and this, from her Japa and dreams, which are showing up more and more as her main techniques. Indeed, Castaneda also calls for dream work and in my own introduction to Alchemy, I did some formal dream work (besides the traditional entry of dreams and my interpretations of the dreams into my Magickal Diary). Though what is interesting here, is that the Mother seems to be creating some intuitive/psychic and conscious relationship with her body consciousness; on a somewhat deeper level than the emotional responses we all feel from our sensory input.

93/93

pj

So then...doesn't that imply that there is an afterlife, or affirms reincarnation?

As for playing with the abdominal muscles...people who are fitter and therefore have stronger abdominal muscles are more tuned into their gut-instinct, or intuition.

93

Cammy

Hi Cammy,

93

How is it that your are gleaning the idea of reincarnation from this?

==

I don't know that those in proper physical condition or having stronger abdominal muscles are necessarily more tuned into their gut-instinctual consciousness or their intuition. Memory is stored in these muscles...not the fatty tissue.

93/93

pj

"The above reads like Castaneda's idea about giving all one's life's experiences to the Eagle; that the Universe might be tricked into thinking that it has devoured your soul upon death (an allusion to Draco in the Starry Gnosis) that one may then move one's soul to travel to other worlds or incarnations, et al."

93

Cammy

Hi Cammy,

93

The Mother isn't addressing the theme of reincarnation in her monologue here. Rather, she's showing how the surrendering of these physical memories are given to the godhead as she deepens the psychic connection that she's having with groups of cells in her body. She's specifically addressing a physical manifestation when she and Sri Aurobindo talk about the 'Supramental Manifestation.' But yes, Castaneda can be said to be addressing reincarnation...but with a bit of a leap. What I mean by this is that Castaneda isn't necessarily interested in reappearing as another human being in "the next life." Rather, he's interested in transforming into a new phylum to take on the energetic posture in order to access other worlds.

93/93

pj

"Rather, he's interested in transforming into a new phylum to take on the energetic posture in order to access other worlds."

Can you elaborate further on this? I have read things which imply that the adept, after crossing the Abyss, becomes a star (cast into the heavens, sotospeak).

93

Cammy

Hi Cammy,

93

Very interesting question!...and an astute observation on your part.

In this state of perpetual change, where according to the Hermetic Axiom, the only constant is change, evolution is but a perspective derived from both analytic and synthetic thinking processes on the nature of that change; transformation in consciousness. Certainly, with each Grade in my experience with the A.'.A.'. , by the time my Grade Work was done (along with so much corresponding experience and inner reflection) I came to a noticeable change in my day-to-day consciousness. The depth and breadth of my perception of self and not-self seems to have increased to a noticeable and quantifiable difference. And there it is reasonable to associate such change as an evolution of my nature...at least of something essential to that locality that is called my 'being.'

That locality is an amalgam of energy that in itself is but associated aethyric particles having an association that gives me my individualized sense of identity; my Atman or as Castaneda might call my luminous egg. Adding to or manipulating this energy, Castaneda claims can move one into another world and even so that don Juan and his party would simultaneously disappear; travelling together as an energy cell...and leaving no body behind as it was energetically transformed. There's more in phylum change to be found (an easily on our new website; due to go online in a matter of hours!) in the Tensegrity material on the AOM site.

Now, this luminous Atman is but the individualized extension of the non-individuated Paratman, as conceived by the Hindus. However, in the West, the Augoeides takes precedent here; so that luminous Atman has an extension to either the Nephilim (in Qabalistic lore) as a human reflection of the Guardian angels (Lucifer's legions) of our race finding pleasure amongst us after being kicked out of heaven; refusing to allow Jehovah to destroy our race.

This becomes a Jewish adaptation of the Aogoeides theory of the Greeks; from whom they even would ultimately develop their Qabalah. And the Augoeides is a principle of some star being (remember, every star as much as every constellation in the ancient Starry Gnosis had a name; commonly known amongst

Mediterranean, African and Middle Eastern cultures) that was the magickal doppelganger (sotospeak) of each of us in our human form. Making connection with this provides a viewpoint above and beyond the individuated consciousness and transforms it into a view with greater depth and breath. This is the connection by way of Nuit; the Not-I that is the perspective beyond our individualized narcissism and to an exponential degree. This is the specific connection with our Holy Guardian Angel and it is a transformation of consciousness that I don't believe can be quantitatively described.

93/93

pj

Hi All,

93

April 6 contains a further insight into the nature of Mother's work:

There is progress in the impersonalization of the physical, bodily consciousness, with consequences that are probably interesting, but impossible to explain to people who don't understand. For instance ...

*(silence)*

I am conscious of the body, but it isn't the consciousness of this body (*Mother touches her body*): it's the consciousness of THE Body - it may be anyone's body.

Mother seems to referring to the archetypal/anthropos or the holographic human body from the perspective of a Universal consciousness; developed by way of her contact with the Universal Mind.

I am conscious, for instance, of vibrations of disorder (most often they come in the form of suggestions of disorder) in order to see whether they are accepted and have an effect. Let's take the example of a suggestion of hemorrhage, or some such suggestion (I mention hemorrhage because it will soon come into the picture). Under the higher Influence, the body consciousness rejects it. Then begins the battle (all this takes place all the way down in the cells, in the material consciousness) between what we could call the "will for hemorrhage," for example, and the reaction of the body's cells. But it's very like a real battle, a real confrontation. And all of a sudden, there's something like a general issuing a command and saying, "What's this!"... You understand, that general is conscious of the higher forces, the higher realities and the divine intervention in Matter; and after trying to use the will, this reaction, that feeling of peace and so on, suddenly he is SEIZED by a very strong determination and issues a command - in no time the effect begins to make itself felt, and little by little everything returns to order.

What Mother is calling "divine intervention in Matter" shouldn't be equivocated with the traditional Christist concept of divine intervention; the latter being a divine intervention in the affairs of humanity (a superstition). Rather, this is a reference to an involution; especially connected with the idea of the anthropos into Matter (with a capital M; matter being as important as spirit) and a way of describing the Surpamental descent or Manifestation.

All this takes place in the material consciousness. Physically, the body has all the sensations - but not the hemorrhage, you understand. But it does have the sensations, that is, the effects: all the sensory effects. It goes on for a while and then follows a whole curve. All right. Once the battle is over, I take a look and wonder (I observe the whole thing, I see my body, which has been fairly shaken, mind you), I say to myself, "What in the world is all this?" But just for a second, then I forget about it. A few days afterwards, I receive a letter from someone very close, who has an ardent faith and really holds on to me with almost perfect faith, exceptional. In the letter: the whole story, the attack, the hemorrhage, how suddenly the being is SEIZED, the consciousness is SEIZED with an irresistible will, and hears words - the very words that were uttered HERE. The result: saved (he was dying), saved, cured.

Just enough time for the letter to reach me.

I remembered my episode ... and began to understand that my body is everywhere!!

Of some of the passages I have been omitting in these posts from Mother's monologues are passages where she complains that as many, many people are coming to see her, her mind is being bombarded by their prayers, hopes and fears. The Mother; just by having attained this title, was a spiritual celebrity in India. People came with their illnesses for her to cure; wrote her letters, begging for boons...et al...as is common with the popular cultural practices of the state. And in the above, it seems someone has projected him or herself (whether inadvertently or deliberately) onto the Mother and with a hemorrhage issue. Though I will say, some of her conclusions seem a bit pompous to me...yet...if so many are pulling her...how large her aura may have become...especially being ½ of the avataric being (w/the departed Sri Aurobindo)...she seems to be being hit on with some sort of egregoric force because of all this. Or maybe a psychic attack that she's not perceiving as such.

You see, it's not a question of just these cells here: it's a question of cells in, well, quite a lot of people, hundreds, maybe thousands - all that clings anywhere and in any way to the higher Consciousness. And since my mind is silent (I deliberately keep the mind absolutely still, trying not to react to all that constantly comes to it from "outside," or trying to react almost subconsciously), nothing is there to think, "Oh, it's this one's body, it's that one's body" - it's THE Body! That's what is so difficult for people to understand. It is THE body - this (*Mother touches her body*) is not my body any more than other bodies (a bit more, in the sense that it is more directly the object of the concentration of the Force). So everything, all the sensations, the movements of consciousness, the battles, all of it is everywhere. And suddenly, with this little affair, oh, I understood a fantastic number of things - and also the difficulty, mon petit!... The difficulty ... because really, after this experience, the body was not ill but very tired. But then it is seized with such things all the time! All the time, all the time, all the time, you know, they spring up, brmm! pounce on it, brmm! from this side, that side, every which way. So I have to keep still (*gesture of stopping, silent, in the midst of other activities*), and then I start waging the battle.

The burden of enlightenment/attainment is but the equal and opposite reaction that science teaches us is a natural phenomenon. As the Mother connects more and more with the Universal Mind, she is here, seemingly feeling more and more the *many* that have emerged from its anthropos.

(*silence*)

Which means the body has got its own difficulties (no aggregate of cells is free from difficulties in the present conditions of life), and I think that its capacity to keep still (to an extent) is its only safeguard ... but that doesn't reduce the difficulties at all, since the contact doesn't even depend on the physical presence![[The contact with other bodies (which in fact are not "other"). ]] But then what tremendous, prodigious power has to be EMBODIED in the physical cells to withstand all that! ...

But there too, a shift is taking place (what I told you once: those abrupt experiences that do not settle in but are first contacts[[See conversation of March 16. ]]). After the lesson was drawn from this story, suddenly something arose in the body consciousness - which isn't ONE body's consciousness but a general body consciousness - an aspiration, something so pure, so sweet ... so sweet ... something like an entreaty that Truth and Light may at last be manifested here, in this. Not "here in this" (*Mother touches her own body*): it was everywhere.

Then there was a contact[[Gesture of junction between the Supreme and this general body consciousness. ]] - there was a contact - and a pale blue Light, very sweet, very bright, and an Assurance.

It lasted only a second, but it was like a new chapter suddenly opening up.

This blue light is the Western concept for healing; first taught to me in the Golden Dawn lesson on the Banishing Ritual of the Pentagram by Israel Regardie. Drawing those blue pentagrams were said to be of a healing essence...these were also connected to another Regardie healing rite that I used to do; the Ritual of the Rose Cross.

Mon petit, you are the only person to whom I can say all this - there is not one, not one! Not one able to simply understand. Which makes things more difficult, because I am constantly weighed down by the stupidity of people's thoughts (stupidity in the sense of incomprehension), the thoughts of all those around me, who think I am ("I," what they call "I," you know, "me"), who think I am ill and ... I can't tell them a thing! If I hadn't spoken to you today, it would be gone. I would never have said anything. Well, that's the way it is.

So looking at it from an ordinary viewpoint, it's so ... fantastic, it means such a ... colossal work. Of course, it's the Lord who does it, but will this hold out? (*Mother touches her body*) I can't say.

If He wants, certainly He will find a way for it to hold out. But the thing is rather new....

One of the most significant burdens of enlightenment is a wallowing loneliness; all the sleepers around you being seen more and more clearly as the undead that they are. And it can be shocking and destructive, as one begins to remember when everyone else around oneself seems crazy, maybe it's me that's really bonkers. This in itself can take some time to sort out.

(*silence*)

My only method is a kind of shield of mental silence (in the ordinary mind), so that all the people's thoughts do not come and pester me all the time, without letup. But they creep underneath! With some people, the moment they enter the room, I feel exhausted, because of their attitude. It doesn't work through thought at all: it's a special vibration in my body.

With others, on the contrary, it's fine.

The Mother is here describing how she wards off the psychic attacks of so many invading her aura with their petty ambitions...fame has a difficult price.

93/93

pj

Hi All,

93

Continuing our read...

D. was telling me just now that he is advised to meditate with his eyes open (I know, it keeps you active somewhere), and he said that if by mischance he closes his eyes, he can't move any more! He is conscious but completely paralyzed: he can't get up, can't move, can't even turn his head!

It's dangerous.

So I advised him to be sure to keep his eyes open: it maintains a certain activity. When you close your eyes, you plunge into trance (you are perfectly conscious, but you go into trance and the body is absolutely stilled). That's what Théon had taught me: you free the body consciousness and train it in such a way that it can act on its own, so that while you are deep in trance, you can get up, write, speak, do anything - you are outside the body, there's just a link left. But it's a whole training. It's not too easy, but still it can be done.

I did it to the point that even if the link is cut (I had the experience), the body can go on speaking. Very useful.

I told D. that I will teach him later, because it's not good to be paralyzed like that: if someone came in abruptly, anything could happen.

But it requires some work.

*In my case I never went into trance in my life, I never even lost the contact with the outside.*

Didn't you ever see your body?

*Never.* [[This is in fact incorrect. Satprem remembers occasions when, while playing in his room as a child, he saw his body quietly asleep in bed - only to rush back into it. ]]

Well, it's safer that way than the other way!

I'm not sure I agree here; with my eyes shut, I have no problem moving around about my astral temple and any world I choose to enter. The Neophyte of the A.'.A.'. works at moving around the temple and viewing the body; even from the underside in an inverse temple. With the eyes open, there's just too much external stimuli that interferes with the meditative state and really prevents what I call the Rosicrucian Vision. For that matter, the astral plane in my view has no real corresponding material coordinates; though it has an affection for the material in its close association. So I really see the imagination as a factor that works with the intuition in developing the psychic.

The other extreme is an innate ability to go out of one's body, a spontaneous ability to go out of one's body. To have a trance as you understand it, concrete, absolutely material, one must be able to go out, come back in, go out, come back in [at will]. But as people generally take great pains to go out, they don't know how to get back in any more! So they find themselves in ridiculous situations.

The above is a description of insanity; one of the main reasons why the Adepts of old saw the value in an exoteric religion; some people not being ready for this type of work and need a safer way to the mysteries. Of course, today, the close relationship between the esoteric and the esoteric has been compromised and the meaning of the symbols in the exoteric have been forgotten.

But to make an argument for insanity, we can look at the distortion of the senses (Arthur Rimbaud's poetic philosophy) as a way to 'break on through to the other side (Jim Morrison's response) or to 'break it up' (Patti Smith's response).

Then, then ... suddenly (I was in bed, of course, with a first-rate fever), suddenly I felt seized by trance - the real trance, the kind that pushes you out of your body - and I knew. I knew: "It's the end; if I can't resist it, it's the end." So I looked. I looked and I saw it was a being whose head had been half blown off by a bomb and who didn't know he was dead, so he was hooking on to anybody he could to suck life. And each of those beings (I saw one over me, doing his "business"! ) was one of the countless dead. Each had a sort of atmosphere - a very widespread atmosphere - of human decomposition, utterly pestilential, and that's what gave the illness. If it was merely that, you recovered, but if it was one of those beings with half a head or half a body, a being who had been killed so brutally that he didn't know he was dead and was trying to get hold of a body in order to continue his life (the atmosphere made thousands of people catch the illness every day, it was swarming, an infection), well, with such beings, you died. Within three days it was over - even before, within a day, sometimes. So once I saw and knew, I collected all the occult energy, all the occult power, and ... (*Mother bangs down her fist, as if to force her way into her body*) I found myself back in my bed, awake, and it was over. Not only was it over, but I stayed very quiet and began to work in the atmosphere.... From that moment on, mon petit, there were no new cases!

Here's a marvelous description of the Shamanistic trance; and just because the astral has no real corresponding material coordinates, its close affection with the material plane makes it a potent, formative force. Mother is dealing with all these vampires; created by the shock and horror of war.

I told the story to our Japanese friend in whose house we were living, I told him, "Well, that's what this illness is - a remnant of the war; and here's the way it happens.... And that being was repaid for his attempt!" Naturally, the fact that I repelled his influence by turning around and fighting ... [dissolved the formation]. But what power it takes to do that! Extraordinary.

The way the news of the Mother's working; having swiftly carried itself to public attention is a synchronicity that affirms the validity of her vision.

But that feeling of being absolutely paralyzed, a prey to something - absolutely paralyzed, you can't ... You are no longer in your body, you understand, you can't act on it any more. And a sense of liberation when you are able to turn around.

The above is as apt a description of the affect a vampire will hold over an individual.

93/93

pj

Hi All,

93

Continuing with Mother's tome...

If you see everything together, you feel, you feel a sort of thrust - an overall thrust - in which a small cellular concentration seems really unimportant in itself; its importance diminishes with its lack of resistance, in the sense that the more it allows the Work to be done without hindering or distorting the movement - without hindering it or making it more complicated - the more the sense of its importance diminishes. In other words, it appears important only insofar as it hinders.

The power to destroy brings on a sense of power to the ignorant; yet, it is but one side of power. The power to create is the other and the sleeping mortal has only the illusion of these things.

Yet, as I said, at certain seconds, there rises ... something that wills. "Wills," but not in the ordinary way: something that ... it's between knowing, seeing and willing. A little something that has something of all three and is ... as hard as diamond ... (oh, how can I explain it? I don't know, there are no words for it), it has something of the emotive vibration, but that's not it; it has nothing to do with anything intellectual, nothing at all; it's neither intellectual vision nor supramental knowledge, that's not it, it's something else. It is ... a diamondlike, live force - live, living. And that's all-powerful. But extremely fleeting - it immediately gets covered over by a heap of things, like visions, supramental vision, understanding, discernment - all this has become a constant mass, you understand.

I can't help thinking of the Diamond Sutra here; but certainly, the Mother is showing something crystallizing in her psyche and she's directly connecting this with her Will.

From the standpoint of sensitivity or sensation (I don't know what to call it), when the body rests and enters the static state of pure Existence ... Before, it was (or gave) a sense of total immobility - not something motionless: a "non-movement," I don't know; not the opposition between something motionless and something in motion, not that - the absence of any possibility of movement. But now, as it happens, the body has the sense not only of a terrestrial movement, but of a universal movement so fantastically rapid that it is imperceptible, beyond perception. As if beyond Being and Non-Being, there were a "something" that's both ... I mean, that doesn't move WITHIN a space but is both beyond immobility and beyond movement, in the sense that it's so rapid as to be absolutely imperceptible to ALL the senses (I don't mean merely the physical senses), all the senses in all the worlds.

Every breath we take affects the most distant star and in the above, it seems as we've got some description of the Augoeides.

I've noticed that in that state, the Movement[[In the next conversation, Mother clarified: "It isn't a movement or a vibration... To put it accurately, one should say 'this something.'" ]] exceeds the force or power that concentrates the cells into an individual form. And that state seems to be all-powerful, although devoid of conscious will or vision (for the moment). It's a state ... (how can I explain this?) whose characteristics exceed the power that concentrates the cells into an individual body. The effect is automatic (not willed): as soon as something takes the form of a physical pain, it disappears INSTANTLY. But then, and this is most interesting, the second the body reverts to a certain state - its ordinary state, which isn't the ordinary human state, of course, but its ordinary, habitual state - it recaptures the MEMORY of its pain, and along with the memory comes the possibility of reverting to it if a certain number of conditions are not automatically fulfilled.

The Mother continues her description of her cellular work—or Supramental Yoga.

93/93

pj

Hi All,

93

Continuing my reading, and in the following passage, we get some insight into the main technique of Supramental Yoga. The Mother creates the mystical dialogue for SatPrem; but another important part of the work is in the Japa (constant repetition of one's mantra). Mantras are changed by the instructor as the student develops in his or her tutelage, as they also express a certain part of one's Will.

Nobody can give you the true mantra. It's not something that is given: it's something that wells up from within. It must spring from within all of a sudden, spontaneously, like a profound, intense need of your being - then it has power, because it's not something that comes from outside, it's your very own cry.

In a prior conversation, Mother is inquiring after SatPrem's reunion with his Tantra guru; whom gave him a new mantra. This is a tradition that Mother also indirectly warns SatPrem about by stating that it is ok to work with this guru, but that the guru can take SatPrem away from his own calling.

I saw, in my case, that my mantra has the power of immortality; whatever happens, if it is uttered, it's the Supreme that has the upper hand, it's no longer the lower law. And the words are irrelevant, they may not have any meaning - to someone else, my mantra is meaningless, but to me it's full, packed with meaning. And effective, because it's my cry, the intense aspiration of my whole being.

A mantra given by a guru is only the power to realize the experience of the discoverer of the mantra.

The Mother's instruction is quite clear; the guru in choosing the mantra for the chela only discovers the gurus impression of the chela...with little there for the chela to discover for him or herself.

The power is automatically there, because the sound contains the experience. I saw that once in Paris, at a time when I knew nothing of India, absolutely nothing, only the usual nonsense. I didn't even know what a mantra was. I had gone to a lecture given by some fellow who was supposed to have practiced "yoga" for a year in the Himalayas and recounted his experience (none too interesting, either). All at once, in the course of his lecture, he uttered the sound OM. And I saw the entire room suddenly fill with light, a golden, vibrating light.... I was probably the only one to notice it. I said to myself, "Well!" Then I didn't give it any more thought, I forgot about the story. But as it happened, the experience recurred in two or three different countries, with different people, and every time there was the sound OM, I would suddenly see the place fill with that same light. So I understood. That sound contains the vibration of thousands and thousands of years of spiritual aspiration - there is in it the entire aspiration of men towards the Supreme. And the power is automatically there, because the experience is there.

Some mantras take on the weight of an egregore; so steeped are they in our consciousness. OM (Eastern) or AUMGN (Western) is one of those terms. This can be followed-up on by looking through some of the Theosophical discussions on the AOM site.

It's the same with my mantra. When I wanted to translate the end of my mantra, "Glory to You, O Lord," into Sanskrit, I asked for Nolini's help. He brought his Sanskrit translation, and when he read it to me, I immediately saw that the power was there - not because Nolini put his power into it (!), God knows he had no intention of "giving" me a mantra! But the power was there because my experience was there. We made a few adjustments and modifications, and that's the japa I do now - I do it all the time, while sleeping, while walking, while eating, while working, all the time. [[Mother later clarified: "Glory to You, O Lord" isn't MY mantra, it's something I ADDED to it - my mantra is something else altogether, that's not it. When I say that my mantra has the power of immortality, I mean the other, the one I don't speak of! I have never given the words.... You see, at the end of my walk, a kind of enthusiasm rises, and with that enthusiasm, the 'Glory to You' came to me, but it's part of the prayer I had written in *Prayers and Meditations*: 'Glory to You, O Lord, all-triumphant Supreme' etc. (it's a long prayer). It came back suddenly, and as it came back spontaneously, I kept it. Moreover, when Sri Aurobindo read this prayer in *Prayers and Meditations*, he told me it was very strong. So I added this phrase as a kind of tail to my japa. But 'Glory to You, O Lord' isn't my spontaneous mantra - it came spontaneously, but it was something written very long ago. The two things are different." ]]

And that's how a mantra has life: when it wells up all the time, spontaneously, like the cry of your being - there is no need of effort or concentration: it's your natural cry. Then it has full power, it is alive. It must well up from within.... No guru can give you that.

We arrive at the idea of using one's mantra to find one's voice in the same way a musician might do that with a musical improvisation and equivalent to the Masonic 'lost word' (or even the 'Lost Chord' by the Moody Blues...lol).

93/93

pj

Hi All,

93

The passage quoted from this morning's read (commenting on 5 of Sri Aurobindo's aphorisms) really speaks for itself (in light of recent conversations on this list).

So I'm presenting it here w/o comment.

93/93

pj

88 - This world was built by Death that he might live. Wilt thou abolish death? Then life too will perish. Thou canst not abolish death, but thou mayst transform it into a greater living.

89-This world was built by Cruelty that she might love. Wilt thou abolish cruelty? Then love too will perish. Thou canst not abolish cruelty, but thou mayst transfigure it into its opposite, into a fierce Love and Delightfulness.

90-This world was built by Ignorance and Error that they might know. Wilt thou abolish ignorance and error?

Then knowledge too will perish. Thou canst not abolish ignorance and error, but thou mayst transmute them into the utter and effulgent exceeding of reason.

91-If life alone were and not death, there could be no immortality; if love were alone and not cruelty, joy would be only a tepid and ephemeral rapture; if reason were alone and not ignorance, our highest attainment would not exceed a limited rationality and worldly wisdom.

92-Death transformed becomes Life that is Immortality; Cruelty transfigured becomes Love that is intolerable ecstasy; Ignorance transmuted becomes Light that leaps beyond wisdom and knowledge.

It's the same idea, that opposition and opposites stimulate progress. Because to say that without Cruelty, Love would be tepid ... The principle of Love, as it is beyond the Manifest and the Nonmanifest, has nothing to do with either tepidness or cruelty. But Sri Aurobindo's idea, it seems, is that opposites are the most effective and rapid way to knead Matter so that it may intensify its manifestation.

As an experience, it's absolutely certain: when you come in touch with eternal Love, supreme Love, the first, immediate ... (what should I say?) perception or sensation (it's not an understanding, it is much more concrete) is that even the most enlightened, kneaded, prepared material consciousness is INCAPABLE of manifesting That! The first impression is that sort of incapacity. Then comes the experience of something manifesting a type of ... not exactly "cruelty," because it's not cruelty as we conceive it; but in the totality of circumstances, there is a vibration which is felt as a certain intensity of refusal of love as it is manifested here - that's exactly the thing: something in the material world refuses the manifestation of love as it exists at present (I don't refer to the ordinary world but to the consciousness at its present highest). It's an experience, I am speaking of something that has taken place. Then the part of the consciousness that has been touched by that opposition calls out directly to Love's origin WITH AN INTENSITY IT COULD NOT HAVE HAD WITHOUT THE EXPERIENCE OF THE REFUSAL. Limits are broken, a flood descends which could NOT manifest before, and something is expressed which was not expressed before.

That happened not very long ago.

Seeing that, there is obviously a similar experience in connection with what is called life and death. It's a sort of "overhanging" (it comes to me in English, that's why I have difficulty) of that constant presence of Death or possibility of death. As he says in *Savitri*, we have a constant companion all the way from the cradle to the grave, we are constantly shadowed by the threat or presence of Death. Well, this gives the cells an intensity in their call for a Power of Eternity which would not be there without that constant threat. Then we understand - we begin to understand very concretely - that all those things are only goads to make the Manifestation progress and grow more intense, more perfect. If the goads are crude, it is because the Manifestation is very crude. As it grows more and more perfect and apt to manifest something ETERNALLY PROGRESSIVE, those very crude methods will give way to more refined ones, and the world will progress without the need for such brutal oppositions. It is only because the world is in infancy and the human consciousness in its very early infancy.

Hi All,

93

From this morning's read of Mother's tome...

93 - Pain is the touch of our Mother teaching us to bear and grow in rapture. She has three stages of her schooling, endurance first, next equality of soul, last ecstasy.

This aphorism immediately reminds me of part of a verse from Liber AL. I've highlighted that part of the verse in red and include a good bit of the commentary:

AL II.70: **"There is help & hope in other spells. Wisdom says: be strong! Then canst thou bear more joy. Be not animal; refine thy rapture! If thou drink, drink by the eight and ninety rules of art: if thou love, exceed by delicacy; and if thou do aught joyous, let there be subtlety therein!"**

Crowley's Comment:

It is absurd to suppose that 'to indulge the passions' is necessarily a reversion or degeneration. On the contrary, all human progress has depended on such indulgence. Every art and science is intended to gratify some fundamental need of nature.

What is the ultimate use of the telephone and all the other inventions on which we pride ourselves? Only to sustain life, or to protect or reproduce it; or to subserve Knowledge and other forms of pleasure.

On the other hand, the passions must be understood properly as what they are, nothing in themselves, but the diverse forms of expression employed by the Will. One must preserve discipline. A passion cannot be good or bad, too weak or too strong, etc. by an arbitrary standard. Its virtue consists solely in its conformity with the plan of the Commander-in-Chief. Its initiative and elan are limited by the requirements of his strategy. For instance, modesty may well cooperate with ambition; but also it may thwart it. This verse counsels us to train our passions to the highest degree of efficiency. Each is to acquire the utmost strength and intelligence; but all are equally to contribute their quota towards the success of the campaign.

It is nonsense to bring a verdict of "Guilty" or "Not Guilty" against a prisoner without reference to the law under which he is living. The end justifies the means: if the Jesuits do not assert this, I do. There is obviously a limit, where "the means" in any case are such that their use blasphemes "the end": e.g. to murder one's rich aunt affirms the right of one's poor nephew to repeat the trick, and so to go against one's own Will-to-live, which lies deeper in one's being than the mere Will-to-inherit. (*There is a better consideration, which can be found in Liber Librae, v. 20.*) The judge in each case is not ideal morality, but inherent logic.

This then being understood, that we cannot call any given passion good or bad absolutely, any more than we can call Knight to King's Fifth a good or bad move in chess without study of the position, we may see more clearly what this verse implies. There is here a general instruction to refine Pleasure, not by excluding its gross elements, but by emphasizing all elements in equilibrated development. Thus one is to combine the joys of Messalina with those of Saint Theresa and Isolde in one single act. One's rapture is to include those of Blake, Petrarch, Shelley, and Catullus. Liber Aleph has detailed instruction on numerous points involved in these questions.

Why "eight and ninety" rules of art? I am totally unable to suggest a reason satisfactory to myself; but 90 is Tzaddi, the "Emperor", and 8, Cheth, the "Charioteer" or Cup-Bearer; the phrase might then conceivably mean "with majesty".

Alternatively,  $98 = 2 \times 49$ : now Two is the number of the Will, and Seven of the passive senses. 98 might then mean the full expansion of the senses ( $7 \times 7$ ) balanced against each other, and controlled firmly by the Will.

"Exceed by delicacy": this does not mean, by refraining from so-called animalism. One should make every act a sacrament, full of divinest ecstasy and nourishment. There is no act which true delicacy cannot consecrate. It is one thing to be like a sow, unconscious of the mire, and unable to discriminate between sweet food and sour; another to take the filth firmly and force oneself to discover the purity therein, initiating even the body to overcome its natural repulsion and partake with the soul at this Eucharist. We 'believe in the Miracle of the Mass' not only because meat and drink are actually "transmuted in us daily into Spiritual Substance", but because we can make the "Body and Blood of God" from any materials soever by Virtue of our royal and Pontifical Art of Magick.

Now when Brillat-Savarin (was it not?) served to the King's table a pair of old kid gloves, and pleased the princely palate, he certainly proved himself a Master-Cook. The feat is not one to be repeated constantly, but one should achieve it at least once -- that it may bear witness to oneself that the skill is there. One might even find it advisable to practice it occasionally, to retain one's confidence that one's "right hand hath not lost its cunning". On this point hear further more our Holy Books:

"Go thou unto the outermost places and subdue all things".

Subdue thy fear and thy disgust. Then -- yield!" (Liber LXV, I. 45.46).

"Moreover I beheld a vision of a river. There was a little boat thereon; and in it under purple sails was a golden woman, an image of Asi wrought in finest gold. Also the river was of blood, and the boat of shining steel. Then I loved her; and, loosing my girdle, cast myself into the stream.

I gathered myself into the little Boat, and for many days and nights did I love her, burning beautiful incense before her.

Yea! I gave her of the flower of my youth.

But she stirred not; only by my kisses I defiled her so that she turned to blackness before me.

Yet I worshipped her, and gave her of the flower of my youth.

Also it came to pass that thereby she sickened, and corrupted before me. Almost I cast myself into the stream.

Then at the end appointed her body was whiter than the milk of the stars, and her lips red and warm as the sunset, and her life of a white heat like the heat of the midmost sun.

Then rose she up from the abyss of Ages of Sleep, and her body embraced me. Altogether I melted into her beauty and was glad.

The river also became the river of Amrit, and the little boat was the chariot of the flesh, and the sails thereof the blood of the heart that beareth me, thereof the blood of the heart that beareth me, that beareth me."

We therefore train our adepts to make the Gold Philosophical from the dung of witches, and the Elixir of Life from Hippomanes; but we do not advocate ostentatious addiction to these operations. It is good to know that one is man enough to spend a month or so at a height of twenty thousand feet or more above the sea-level; but it would be unpardonably foolish to live there permanently.

This illustrates on case of a general principle. We consider the Attainment of various Illuminations, incomparably glorious as that is, of chief value for its witness to our possession of the faculty which made success possible. To have climbed alone to the summit of Iztaccihuatl is great and grand; but the essence of one's joy is that one possesses the courage, knowledge, agility, endurance, and self-mastery necessary to have done it.

The Goal is ineffably worth all our pains, as we say to ourselves at first; but in a little while are aware that even that Goal is less intoxicating than the Way itself.

We find that it matters little whither we go; the Going itself is our gladness, I quote in this connection Liber LXV, II, 17-25, one of several similar passages in Our Holy Books.

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

Between its wings I sate, and the aeons fled away.

Then the swan flew and dived and soared, yet no whither we went.

A little crazy boy that rode with me spake unto the swan, and said:

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

And laughing I chide him, saying: No whence! No whither!

The swan being silent, he answered: Then, if with no goal, why this eternal journey?

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

And the swan was ever silent. Ah! but we floated in the infinite Abyss. Joy! Joy!

White swan, bear thou ever me up between thy wings!"

"Be strong!" We need healthy robust bodies as the mechanical instruments of our souls. Could Paganini have expressed himself on the "fiddle for eighteen pence" that some one once bought when he was "young and had no sense"? Each of us is Hadit, the core of our Khabs, our Star, one of the Company of Heaven; but this Khabs needs a Khu or Magical Image, in order to play its part in the Great Drama. This Khu, again, needs the proper costume, a suitable 'body of flesh', and this costume must be worthy of the Play.

We therefore employ various magical means to increase the vigour of our bodies and the energy of our minds, to fortify and sublime them.

The result is that we of Thelema are capable of enormously more achievement than others, even in terrestrial matters, from sexual orgia to creative Art. Even if we had only this one earth-life to consider, we exceed our fellows some thirtyfold, some sixtyfold, some an hundredfold.

One most important point, in conclusion. We must doubtless admit that each one of us is lacking in one capacity or another. There must always be some among the infinite possibilities of Nuith which possesses no correlative points of contact in any given Khu. For example, the Khu of a male body cannot fulfill itself in the quality of motherhood (*On the material plane, of course.*). Any such lacuna must be accepted as a necessary limit, without regret or vain yearnings for the impossible. (*Although what is impossible now may not be impossible a hundred years hence. A time may come when the characteristics of one's physical body may be changed at will by purely scientific means.*) But we should beware lest prejudice or other personal passion exclude any type of self-realization which is properly ours. In our initiation the tests must be thorough and exhaustive. The neglect to develop even a single power can only result in deformity. However slight this might seem, it might lead to fatal

consequences; the ancient adepts taught that by the parable of the heel of Achilles. It is essential for the Aspirant to make a systematic study of every possible passion, icily aloof from all alike, and setting their armies in array beneath the banner of his Will after he has perfectly gauged the capacity of each unit, and assured himself of its loyalty, discipline, courage, and efficiency. But woe unto him who leaves a gap in his line, or one arm unprepared to do its whole duty in the position proper to its peculiar potentialities!

=== === ===

... I am still in a period of conflict.

There are all the time periods of conflict between outside ideas and the inner experience.

The problem is this: you can take the attitude of endurance and endure everything, to the point where you are able to turn pain into ecstasy, as he says - it's an experiment that can always be made, at any given moment. But materialist-minded people will tell you, "That's all very well, but you're ruining your body." And that's where ... (*laughing*) we would have to carry out all kinds of experiments, as they do with guinea pigs, to find out whether ecstasy has the power to restore order in the body.

You suffer from, say, a physical trouble, purely physical (morally speaking, it goes without saying, the thing is quite clear; I mean something purely material). Something is disorganized in the working or the structure of the organs. The result is pain. At first you endure, then out of endurance comes perfect equality, and out of perfect equality comes ecstasy - it's perfectly possible; it's not only possible, it has been proved. But the experiment should be carried through TO THE END to know whether ecstasy has the power to restore the body's order, or whether it ends in dissolution: you are in ecstasy and die in ecstasy. That is, you leave your body while in ecstasy. Is that so?... It's not only possible, it's perfectly obvious. But that's not what we want! We want to restore order, to eliminate disorder IN MATTER - does ecstasy have the power to restore order in the physical working and triumph over the forces of dissolution?

The only way to find out is to make the experiment!

This is the experiment of the Piscean Age...I remember seeing an old Catholic film when I was a child (such films appeared w/some regularity on commercial television and now are the purview EWTN)...guys allowing themselves to martyrdom to see if they could retain their faith through the pain. In this dire way, they found themselves an approach to the 'Truth', which is the key to the Sagittarian Manifestation, by way of sacrifice—a Piscean virtue.

Probably it's necessary because at times, when everything is in utter confusion, at times I ask for an Assurance - and I see very well, very well that if my body's cells, the body consciousness were told, "You are immortal; all those difficulties are experiences; the pain you feel has no importance; this apparent decomposition has no importance; all those things are necessary experiences, and you will go on to the end of the experience, that is, to transformation,"

93/93

pj

Hi All,

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In this morning's read, the Mother lays out the theory of the Supramental Yoga.

This doesn't yet merit comment; except to say that the Mother seems to still be focusing on the mind...really in this case, the physical brain.

93/93

pj

#### The body-mind

And there is too an obscure mind of the body, of the very cells, molecules, corpuscles. Haeckel, the German materialist, spoke somewhere of the will in the atom, and recent science, dealing with the incalculable individual variation in the activity of the electrons, comes near to perceiving that this is not a figure but the shadow thrown by a secret reality. This body-mind is a very tangible truth; owing to its obscurity and mechanical clinging to past movements and facile oblivion and rejection of the new, we find in it one of the chief obstacles to permeation by the supermind Force and the transformation of the functioning of the body. On the other hand, once effectively converted, it will be one of the most precious instruments for the stabilisation of the supramental Light and Force in material Nature.

It corresponds exactly to my own experience.

It is this mind of the cells which seizes upon a mantra or a japa and eventually repeats it automatically, and with what persistence! That is to say, CONTINUALLY. That's what Sri Aurobindo means when he says it can be a help: it keeps at things indefinitely (*Mother clenches her fist in an unwavering gesture*).

A few days ago, at the end of an activity or a situation which demanded an effort, almost a struggle, I heard (it's odd), I heard the cells repeat my mantra! It was like a choir in which each cell was repeating the mantra, automatically.... "Well, this is odd!" I thought. And it was just after that, the next day and the day after, that someone showed me this letter.

It is astonishingly true.

I heard it - I heard THE CELLS repeating the mantra. Automatically, in the difficulty (there was a difficulty), they were repeating the mantra. Like a choir, an immense choir in a church, it was very odd. As if there were lots of little voices, innumerable little voices repeating and repeating the same sound. It gave me the impression of a church choir, but with lots and lots and lots of choirboys - tiny little voices. Yet the sound was very clear, I was dumbfounded: very clear. The sound of the mantra.

*But is this the mind the Tantrics use? For instance, when you speak of the "deep blue light" in the physical mind, is it the same cellular mind?*

I don't think so.

*Because it's also through japa, mantras, the awakening of the physical consciousness, that the Tantric power operates.*

I think their power comes from a higher layer [higher than the cellular mind]. Because their action is very cerebral: its effect is always here (*gesture at the forehead and temples*), it takes you here (*same gesture*) - it's even painful!

It's cerebral.

*But how does that power act in Matter? Because they do have a power over Matter.*

Because it's very material - the brain is material! It's just a little less mechanical than the cellular mind. But it is material; it isn't the higher mind, certainly: it's a mind confined to the body (*same gesture to the temples*). But the mind I was speaking of, the body-mind, is EVERYWHERE, in every cell: every cell has it within it; whereas that power is specifically situated at the brain level. It's a very cerebral action, enveloping the forehead and the lower part of the face, not even down to the throat.

Hi All,

93

[A very short passage from this morning's read on the Mother's tome...](#)

I made an experiment: writing the letter OM. When you have written it four, five, six times, it becomes excellent!

I wanted to know why you were asked to do that work and what you could draw from it. So I sat down to write your yantram, and it became very living, I could see it in front of me - I kept seeing it all the while. "But then," I thought, "the VERY FACT of writing must have an effect." Then I started writing the letter OM carefully.... Well, when I came to the fourth, the fifth, it became excellent - excellent, as though it were creating a vibration. That's the power it has, an external power.

This is an example of the [Obeah & Wanga](#)...cf. my article on the subject.

**AL:l.37 "Also the mantras and spells; the obeah and the wanga; the work of the wand and the work of the sword; these he shall learn and teach."**

Will is action, which is the Obeah and the Wanga is the Magickal Link, which might be said to be the charged talisman. When Mother starts writing the mantra OM, she is bringing the spiritual universe into material manifestation; promoting further her own Supramental reality as she installs it that much more deeply in to her consciousness.

That "he shall learn and teach" is an address to the Major Adept. For those familiar with the A.'.A.'. system, in order to claim the Grade, one must write and publish a major writing (Wanga) on how specifically, one attained to the Grade of 6=5. For Crowley, this was MITP as Transcendental Magick was for Eliphas Levi. The Obeah of course is the Grade work itself.

The effect of this writing (cf. the Mother's comment above) on the one hand is to establish one's Magick in the world. On the other hand, this is to set one up for the 'exemption' ... a surrendering of all this

unto the Abyss. One is offering one's soul to the Universe that one truly might become as nothing in crossing the Abyss.

A bit more on this is found in Shakespeare's play, the Tempest...wherein the Wand is broken and the Magick renounced; this is symbolic of the surrendering. The effective result of the publication is that then one founds one's own school of Magick, which is the Grade of 9=2.

93/93

pj

Hi All,

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This morning's read in the Mother's tome reads; almost as if it was right out of Motta's book on Astral Attack. Both her disciple, Sat Prem and the Mother herself take a strong note against the Roman Catholic Church. This School of Magick (Supramental Yoga) founded by the Mother and Sri Aurobindo, more and more shows itself to be in accord with the Great White Brotherhood. The italics in the text are SatPrem's responses in the dialogue. And they take a positive stand; unlike so many dupes of the Black Lodge that promote the idea (even in Thelema!) that somehow all religions are 'nice,' which is a part of what got me in so much trouble with the '50 Ways.' Make special note of SatPrem's stance as a Spiritual Warrior.

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pj

That religion is perhaps the one I have fought the most. For a very simple reason: its power, its means of action (the power it uses as a means of action) is fear. And of all things, fear is the most degrading.

I saw two examples of this, one physically and the other intellectually (I am referring to things I was in contact with materially). Intellectually, it was a studio friend; for years we had done painting together, she was a very gentle girl, older than I, very serious, and a very good painter. During the last years of my life in Paris, I saw her often and I spoke to her, first of occult matters and the "Cosmic philosophy," then of what I knew of Sri Aurobindo (I had a "group" there and I used to explain certain things), and she would listen with great understanding - she understood, she approved. Now, one day, I went to her house and she told me she was in a great torment. When she was awake, she had no doubts, she understood well, she felt the limitations and obscurities of religion (she came from a family with several archbishops and a cardinal - well, one of those "old French families"). "But at night," she told me, "I suddenly wake up with an anguish and something - from my subconscious, obviously - tells me, 'But after all this, what if you go to hell?'" And she repeated, "When I am awake it doesn't have any force, but at night, when it comes up from the subconscious, it chokes me."

Then I looked, and I saw a kind of huge octopus over the earth: that formation of the Church - of hell - with which they hold people in their grip. The fear of hell. Even when all your reason, all your intelligence, all your feeling is against it, there is, at night, that octopus of the fear of hell which comes and grips you.

That brought home to me ... the magnitude of the problem - it's terrestrial. There are Catholics everywhere: in China, in Africa among the Negroes; people who don't give a thought to these things yet are under the sway and caught by the octopus.

*There's a whole part in me that very often sees itself as a warrior when I come into contact with that Christian octopus.*

*Something in me immediately feels an urge to fight against those people.*

But isn't it chiefly mental? You feel the battle of ideas.

*Yes, but almost in the way of those monks of old who went about preaching - I don't see myself preaching (!), but I see myself fighting them through speech.*

Yes, through speech, that's what I mean.

Because you have a great combative power in the mind, very great, and that's immensely useful, but on the vital level I've never seen anything in you like a warrior.

Oh, yes! To go about the world preaching, to go about fighting with ideas, like, for instance, the great sages here who fought through speech - that, of course. But not as the general-in-chief of an army!

*No!*

Not a Napoleon, I mean.

*But the urge to fight! Because I feel so strongly the Evil hidden there....*

Oh!

*And a vicious evil - a vicious evil hidden there.*

Under the cloak of charity and total benevolence: a hypocrisy. Yes, those are the things that always made me get up in arms.

Hi All,

93

This morning's read of Mother's tome provides an insight into the work of the guru. We start w/ordinary people: the 'sleepers.'

Ultimately, it's simply a question of consciousness: people (ordinary people) have a consciousness that reaches up to a certain point (a point not very far away generally), and what's beyond it, to them, is the "unconscious" (although it's full of consciousness!), but it's unconscious to them because they can't make contact. It's the same as when at night you wake up in another state of being, become conscious and have a "dream" (what people call a dream, meaning an experience), then you return to your ordinary consciousness, and as there is no contact between the two consciousnesses, you don't even remember your dream. But you can, through methodical development, extend your consciousness and make a connection between the two; and the minute the connection is made, it takes very little to remember everything. But what's difficult is to extend your consciousness.

Castaneda wrote a lot on his experience w/don Juan slapping his back and sending him into an altered state that for a long time, he never even remembered and later, would come to remember as he developed. And there are many monologues by the Mother that I have been reading through where she describes all sorts of dreaming experiences. This is all akin to astral work in the A.'.A.'.; where one comes to focus on the 'dream body' and moves into a controlled dreaming state with a certain focus on various parts of the psyche as in the practices of Liber 231. Of course, one may also keep a dream diary and begin to search the automatic function of dreams as then one can find things about oneself and one's body (health), as well as the daily issues that present themselves to us in our lives.

Basically, the guru's real power is to fill up the gaps! To bring you into contact: when you are in the higher planes, to bring you into contact with the Highest. Or to bring you into contact with your soul, your psychic being within, or to bring you into contact with the Supreme - but that not many can do.

The guru in the Eastern sense can "fill up the gaps" as the chela is then an adorant of the guru. With such preeminence in the mind of the chela, it is easy for the guru to have such power—requiring no real action on the guru's part, but to advise and maintain the adoration. The guru becomes a focal point for the chela; not unlike the way one might adore a new lover. The only difference is that the guru occupies a place in the heart that deals with spiritual aspiration. The conscious teachings (the 'tonal' experience of Castaneda) of the guru feed the intellectual need as the emotional connection then feeds deeper into the unconscious (the 'nagual' experience of Castaneda) or subconscious (even super-conscious) development.

That's what I saw when I spoke to you the other day about what I called a "bath of the Lord." The atmosphere was full, really chockfull of a Presence (you can't even call it a "vibration," it's much more than a vibration: it's a Presence), but when people enter it, they don't feel anything! Or if they do, they don't even understand, it doesn't correspond to anything in their consciousness. But if I concentrate a particular vibration on their consciousness, I bring them into contact with it. And all of a sudden they feel something, with the impression that it's a new thing - it's nothing new! What's new is their capacity to perceive the thing.

Here the guru deliberately begins to work the line of affection to (hopefully) assist the chela in his or her astral work, which as the Mother says, is the connection between the two minds. However, this is really anathema in Thelema; in much the same way as the instructors in the A.'.A.'. are not gurus and don't require such adoration. We don't want to interfere with the Will of our students and we don't pretend

to know what the will of our students are. As a matter of fact, it's one of the reasons I broke with one of my instructors. He started telling me things like: "My angel spoke with your angel and you have to do [such and such]. This is a manipulation by a distortion of the human faculty that is called by us, the Knowledge & Conversation of Thine Holy Guardian Angel. We know that having such power over another person can only lead to corruption.

In a general way, that's how it works: the Lord is everywhere, His vibration is everywhere, but what's new is the capacity to feel Him or be conscious of Him. From all eternity He has been there, for all eternity He shall be there.

Obviously is one really has made contact with the undifferentiated consciousness (Paratman) one sees that all things are not different (as NUIT tells us in AL to make no difference), but are truly an expression of the divine. But it is only in such a state that one can maintain an incorruptibility. Short of that, even in one's own highest expression of the self (Atman) difference is apparent...I know that I am I and not you. In making this distinction, we make 'difference,' which NUIT tells us will bring "hurt." Of course, that hurt is but one of the joys of Hadit, which is an entirely different subject.

For the A.'.A.'. , the program of instruction is a tried and true program that eliminates any need for a guru. And the program is not in any way secret (or for sale!), but can be followed on one's own. An instructor serves to guide one through the program and as a consultant. And as well, to link the student to Our Order that we might begin to function in the world as a collection of empowered individuals; doing our Will amongst the living.

93/93

pj

So it's like an unfulfilled love relationship, a step farther than a teacher, mentor or adviser? Sounds to me like spiritual adolescence where one mimics their role model...lol. But of course, mimicking does not equal personal experience. You can't transfer or encourage knowledge by having someone copy you.

Speaking of I and not-I (Hadit and Nuit); I like the practice of joint meditation and energy (polarity?) exchanges as the interaction with "other" assists in insight into oneself, as well as astral work. Projection can be emotional (i.e. blaming the other) as well as astral...when someone feels (awake) they are not grounded/in their body and are not in the moment, chances are they are projecting outwards into some imaginary scenario or mindset.

Is lucid dreaming the same thing where you're still thinking but with your eyes closed, half-asleep and don't feel rested the next day?

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Cammy

Hi Cammy,

93

The instructor takes on a teaching or advisory role; giving the student the benefit of his or her own experience. But in the A.'.A.'. , the instructor only needs to be one Grade ahead of the student. In a certain sense, you might say that we each pull each other up by pulling ourselves up by our own bootstraps. The chain of succession then proceeds in the same manner; with each lineage responsible

for making its own contact with the Secret Chiefs. And the only proof of having made such contact is in the production of new Gnosis, as without it, there is no evolution.

One may ask why we should in each lineage bear such a responsibility? Well, the master has withdrawn himself from the current. In other words, though Crowley generated a marvelous collection of new Gnosis; including even the design of the A.'.A.'. system, his laurels are of no benefit to his heirs. If we would be mere psychopants for a 'dearly departed' master, then we are nothing but a fan club keeping the 'purity' of his teachings, which themselves, really only belong to the time he lived in. Time has evolved since then and so should we.

And certainly, imitation is a form of learning...for the beginner. This is alright as long as one is aware that ultimately, they must find their own voice...one must sing one's own song...not Crowley's or Motta's or Grant's. But what has made these other voices great is that they did not become psychopantic worshippers of the dead master; they continued to develop the Thelemic Philosophical system by appending their own Gnosis; so that the A.'.A.'. evolves organically. And seemingly unfortunate for them, they then have found their own collection of impotent psychopants.

One may notice that I did not include the likes of Phyllis Seckler or Jane Wolf; neither have I made mention of Theodore Reuss. Why?...no new Gnosis; no tome of the Major Adept; even. And the same can be said for a host of lineages today. After all, ye shall know them by their fruits. On the other hand, we have seen brilliant work by Runar Karlsen and Slobodan Skrbc. And at the risk of sounding a bit pompous, I dare include myself in their company. And for that matter, there are a host of people outside the Thelemic paradigm that are also channeling new Gnosis; some of more quality experience than others. But that is left for each of us to decide. Check out the prophecy link on the A.O.M. site. Per your question on lucid dreaming, I am not a lucid dreamer. But I do know that lucid dreaming is waking up inside your dream. To me, since that doesn't come naturally, it is simply more efficient to do astral work. Though I was once associated with a lucid dreamer who did this quite naturally and there was never a complaint of loss of restful sleep.

93/93

pj

Hi All,

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A brief read this afternoon in the Mother's tome...

The end of December.... The Force, the Power may act, mind you - only, X as an instrument is ... barely conscious. It may pass through him - I don't say it won't. Because the remarkable point in the meditations (I took a good look this time) is that at the moment of his best, most complete receptivity, I had to come down to X's most material form to find a form - all the rest, there was no more form. Which means the inner being isn't individualized: it's identified, merged. And that's precisely what **Sri Aurobindo explains so well: the difference between one who identifies with the Supreme through self-annihilation and one who can express the Supreme (*gesture of pulling downward*) in a perfected being and everywhere.** That's what makes the whole difference. Of X there remained only the outer husk, so to say (a coarse enough husk, besides, thick and heavy, with very heavy vibrations), it was there, sitting in front of me and empty: the consciousness was gone (*gesture showing the consciousness spread out or dissolved in the Infinite*). So his power acts in an almost mediumistic manner, which means that when it is X who speaks, it's something quite ordinary, but the Force can come through him.

What I put in bold print (above) is the principle difference between the Yellow School and the White School of Magick...the difference between the ego-losers (nihilists) and that materialism that is integrated with spirit.

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pj

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Were these different schools and distinctions formed via the Western Mystery Tradition?

I posted a commentary awhile back by Daniel Vrangsin on Buddhism in which he wrote:

*"I find most of Buddhism and also it's teachings to be very beautiful and also very cute since it is so naive it actually have faith that the simple minds of most humans will be able to comprehend the message as intended. From all my personal meditation/inner journeys. When all the illusions of security, purpose, importance, possessions and so on are left behind and when I finally reach my inner self..... Every single time what I found was my own ego because my own ego is me.*

*I do agree that I am of no importance at all that my existence here is very temporary. But I can't see why I should kill the ego. I think ego is a very healthy thing as long as you are aware of it. You don't have to be an asshole because you worship the self. You can still have compassion, empathy and you can even be an idealist like me. I am pretty much all those things they try to kill their own self to become but I reached my level of understanding myself and the world around me from the very opposite approach of these words. [...]*

*Ken Jones\* notes the real dangers that Buddhist ego training presents to certain types of people, producing neurotics and psychotics at worst, and mental imbalance at best. He notes the difficulty of adapting traditional Buddhist methods to swathes of society who do not conform to the model of the ego that Buddhist psychology requires of students.*

*Buddhists of course will disagree on the ego thing and the east and the west have different ways of defining what ego is. The modern western approach to destroy the ego used by some of the Buddhists I talked to was most likely not what the original Buddha meant at all. Some Buddhists I talked to were extremely focused on that thing and they had no understanding that it could be possible to reach any level of awareness without destroying my ego. To some people this is serious shit and they actually believe they have to destroy all they are cause they believe the self is non existent. The non existent self..... According to my personal opinion this is horribly naive.*

*Buddhist practices are not a universal solution to social ills or spiritual problems, but a certain type of solution for certain types of person. For making universal claims about the enlightenment of all beings, it is still stuck with a mythology about Indian, Chinese and Eastern-style sages, teachers and students; when only a certain portion of humanity that can exist in those roles. Buddhist advise is counter-productive. For something with such great social potential it still manage to fall over its own dogma and mythology when it comes to individual, personal development of people in general but it seems to work in*

*various degrees of success for some people. It is a fine peace movement, mediator, and also a intelligent social commenter. I don't get the feeling this is that evil kind of institution I think of when I use the word religion. Buddhists are also talking a lot about Karma. Look it up in a book or something because I am hereby done with Buddhism. I don't want to waste any more time writing about it."*

93 93

Cammy

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Forgot:

*"I wish to end this investigation by concluding I DON'T GET IT – NOT AT ALL. I am still as confused about what Buddhism really is as when I started – Maybe even more... And that is also the reason I hereby dismiss this religion as any threat to mankind. It is harmless to everyone except the Buddhist. I have no problems with people destroying themselves. I will not spend any of my time fighting this because I have real religions to deal with!"*

93 93

Cammy

Hi Cammy,

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First, I would refer you to my essay: [Schools of Magick](#).

These filter through all cultures, though the origin of Buddhism as a subset of Hinduism is Eastern.

And then I would refer you to the [Theosophy](#) page on the A.O.M. website; wherein I quote Crowley:

**During the last two generations the Masters of the Yellow School have been compelled to take notice of the progressive ruin of the White adepts. Christianity, which possessed at least the semblance of a White formula, is in the agonies of decomposition, even before it is actually dead. Materialistic science has overwhelmed the faith and hope of the Christians (they never possessed any charity to overwhelm) with a demonstration of the sorrow, transitoriness and cruel futility of the Universe. A vast wave of pessimism has engulfed the fortress of Mansoul. It was indeed a deadly blow to the adepts of the White School when Science, their own familiar friend in whom they trusted, lifted up his heel against them. It was in this conjuncture that the Yellow adepts sent forth into the Western world a messenger, Helena Petrovna Blavatsky, with the distinct mission to destroy, on the one hand, the crude schools of Christianity, and, on the other, to eradicate the materialism from Physical Science. She made the necessary connection with Edward Maitland and Anna Kingsford, who were trying rather helplessly to put the exoteric formulae of the White School into the hands of students, and with the secret representatives of the Rosicrucian Brotherhood. It is not for us in this place to estimate the degree of success with which she carried out her embassy; but at least we see today that Physical Science is at last penetrating to the spiritual basis of material phenomena. The work of Henry Poincar, Einstein, Whitehead, and Bertrand Russell is sufficient evidence of this fact. Christianity, too, has fallen into a lower degree of contempt than ever. Realizing that it was moribund, it made a**

supreme and suicidal effort, and plunged into the death-spasm of the first worldwar. It was too far corrupt to react to the injections of the White Formula which might have saved it. We see today that Christianity is more bigoted, further divorced from reality, than ever. In some countries it has again become a persecuting church. With horrid glee the adepts of the Black School looked on at these atrocious paroxysms. But it did more. It marshalled its forces quietly, and prepared to clean up the debris of the battlefields. It is at present (1924 e.v.) pledged to a supreme attempt to chase the manly races from their spiritual halidom. (The spasm still [1945 e.v.] continues; note well the pro-German screams of Anglican Bishops, and the intrigues of the Vatican.) The Black School has always worked insidiously, by treachery. We need then not be surprised by finding that its most notable representative was the renegade follower of Blavatsky, Annie Besant, and that she was charged by her Black masters with the mission of persuading the world to accept for its Teacher a negroid\* Messiah. To make the humiliation more complete, a wretched creature was chosen who, to the most loathsome moral qualities, added the most fatuous imbecility. And then blew up!

93/93

pj

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Is there a school for biased pseudo-skeptics? ;-) I guess that'd be the materialistic science.

*Nihilism presents the idea that nothing truly exists as it is impossible to distinguish 'existence' from 'non-existence', giving existence no substantive meaning. As nothing is real, there are subsequently no values, leading to an apology for solipsism; though the nihilist also denies the existence of the Self. And Neitzche gives a thorough account of the nature of Nihilism in his major work Will to Power, which he connects to the Buddhist philosophy that we might also relate to the Yellow School of Magick. And though Thelema and the Western Mystery Tradition hails from the White School, Crowley notes the importance of Madame Helena Petrovna Blavatsky in being sent as an Adept from the Yellow School, to aid in the faltering White School.*

[...]

*Monism is the philosophical basis for the Yellow School, which may also be called the Advaitist School. It holds the philosophical view of unity in the fabric of the Universe, despite the illusion of separateness. Theologically, this view would produce the ideology of Monotheism. The Buddhists are masters of this school and their viewpoint is easily disputed by Crowley, who writes in Magick Without Tears:*

*M. Beyond Vishvarupadarshana, the vision of the Form of Vishnu, beyond that yet loftier vision which corresponds in Hindu classification to our "Knowledge and Conversation of the Holy Guardian Angel", is that called Atmadarshana, the vision (or apprehension, a much better word) of the Universe as a single phenomenon, outside all limitations, whether of time, space, causality, or what not...But even beyond Atmadarshana comes the experience called*

*Sivadarshana, in which this Atman (or Brahman), this limit-destroying Universe, is itself abolished and annihilated.*

*(And, with its occurrence, smash goes the whole of the Advaitist theory!)*

I've never known Buddhists to be monotheists; I was under the impression they were atheists. The only link to Hinduism is that Hinduism preceded it and was the culture from which it derived. And the Hindu language, too; that it can be seen as a higher-up from Hinduism is natural, but only as a replacement for its followers. That it includes it in a sort of syncretic spiritual progress is something I think that Crowley had insight into, not Buddhists themselves.

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Cammy

93

I digress; there is a school of Buddhism in which the adherents worship Buddha.

93 93

Cammy

Hi Cammy,

93

The real difference between any sense of the divine in the East from that of the West is that in the East, God isn't perverted into the anthropomorphized form of a king that sits on a throne and rules.

That some see this as a form of atheism is only sensible in that the divine isn't personalized into any patriarchal model that would essentially be misogynistic.

93/93

pj

PJ,

93

Per the article and that quote, I do agree science is starting to penetrate the veil of spirituality or the so-called "mysteries"; however, many atheists - those that don't consider themselves to be spiritual - do think mythology is a bunch of fairy tales and likewise, religions are just "made up" for no reason or purpose, and anything that smacks of what is called paranormal or supernatural is thrown out with the bathwater (hence, my article on atheism which I renamed from "position or position ideology?" to "why so politicized?" as being anti-stereotypical).

Granted, they're not scientists; but I wouldn't expect one to be to have an opinion on the subject.

93 93

Cammy

Hi Cammy,

93

Per our previous discussions on atheism (that we may have held on the political egroup), a host of contemporary atheists are merely upset of the ridiculous assertions of Christianity...yet, as ignorant of other philosophical viewpoints as the Christians they so abhor.

93/93

pj

Hi Cammy,

93

I'm not going to pretend to understand Buddhism; except that I've always respected its examination of specific states of consciousness that the mind can attain to. Here it is important to understand the equivalence of that experience called Atmadarshana and the Augoeides of the ancient Greek Magick. From this we can understand how Buddhist thought would enter into Christianity through their Gnostic forbears. And of course, the Christian church being founded by the decadent Roman throne it should come as no surprise how vile and debased the religious current was at both its origination through to its current manifestation.

93/93

pj

Hi All,

93

With a little time beside the pool this afternoon came a little time to read more of Mother's tome... we start with a reading from Sri Aurobindo's Savitri...

"What the supramental will do the mind cannot foresee or lay down. The mind is ignorance seeking for the Truth, the supramental by its very definition is the Truth-Consciousness, Truth in possession of itself and fulfilling itself by its own power. In a supramental world imperfection and disharmony are bound to disappear. But what we propose just now is not to make the earth a supramental world but to bring down the supramental as a power and established consciousness in the midst of the rest - to let it work there and fulfill itself as Mind descended into Life and Matter and has worked as a Power there to fulfill itself in the midst of the rest. This will be enough to change the world and to change Nature by breaking down her present limits. But what, how, by what degrees it will do it, is a thing that ought not to be said now - when the Light is there, the Light will itself do its work - when the supramental Will stands on earth, that Will will decide. It will establish a perfection, a harmony, a Truth-creation - for the rest, well, it will be the rest - that is all."

(XXII.13)

The idea that the "supermind" or Universal Mind' also has a Will is compelling. This has always been present in the Hindu idea of 'parousia,' which was ultimately carried into Christianity and perverted by them into what would become the Book of Revelation. A shall we say, Thelemized extrapolation on this was carried into my article: [Gnostic Cycles](#).

Just as from mental man the supramental being was born, so also from the supramental being will be born the powers that will transform the earth....

The above is based on the concept of the Avatar, which is recognized by Grant as one who first opens the 'gate' to new vistas. The Mother and Sri Aurobindo are together said to be that Avatar for the Supramental Yoga; though Patrizia Norelli-Bachelet (who's work was the basis for my Gnostic Cycles article) pins this on Sri Aurobindo exclusively.

It's something I've already been shown, I have already been shown it; when I go like this (*gesture*) and enfold the earth, I was shown a glorious earth, lit with an inner light. So instead of a burning sun, it was a Light that allowed Life to exist - you understand, it was the Physical itself that had become luminous.

For me, the above quote has much to do with the Magick Lamp; per my articles: [The Body of Light & the Magick Lamp](#) and [Phosphorescence & the Magick Lamp](#). In that one sign of the attainment of the H.G.A. or Augoeides (the connection with one's star, which is a Sun) is this transfigurative experience, it seems quite natural that as our race evolves, and even the planets themselves evolve we would then find that light that comes forth to fortify and sustain life without the need for an external Sun.

One might say there's a completion of a cycle as we are already born of star-stuff. Even a newborn child is composed of material that is billions of years old. The Universe itself might one day become a colossal amalgam of light.

93/93

pj

Hi All,

93

Reading in the Mother's tome, she is getting more and more to the meat of the matter regarding the Supramental Yoga...

I was told something this morning (I think it was this morning, or in the night, I don't remember); it was said to the body, not to me. The body was told that it would go on till complete purification, and that AT THAT POINT it will have the choice between continuing its work or ... You see, once it has attained complete purification from the cellular point of view (not what people call physical "purity," that's not it), from the point of view of the divine Influence, which means that each cell will be under the exclusive influence of the Supreme (that's the work under way now), the body was told that that work would be done, and once it was completed, the body ITSELF, entirely under the Supreme's influence, would decide whether it wants to continue or be dissolved. It was very interesting, because ... dissolution means a scattering, but to scatter (that's easy to understand) is a way to SPREAD the consciousness over a very large area. So the cells will be given the choice either to act in that way (*gesture of diffusion*) or to act in agglomeration (*Mother makes a fist*).

Interestingly enough, the idea of purification here seems symbolic; not unlike the methods of the Jews before entering the temple—or even I dare say the Roman Catholics with the taking of 'holy water' in one's hand before making the 'sign of the cross' before entering the church.

Next, these cells as individually conscious organism (remember the symbiant mitochondria! and cf. the Breviary of the GCL) have then each, their own Wills that can then agglomerate to a specialized herd(?) or rise to a certain higher state of consciousness in obtaining a larger view; as if spread over a larger area in the cellular structure of the body.

93/93

pj

Hi All,

93

This morning, I missed some important material in my post to the list that I'm putting in now for discussion. Mother, for the first time, as I originally said, gets into the nature of the work:

The work consists, I could say, in ... either removing or transforming (I am not sure which of the two) all the body's cells that are or have been under the influence of Falsehood (not "lie" but *falsehood*), of the state contrary to the Divine. But since probably a radical purge or transformation would have resulted in nothing but the body's dissolution, the work goes on in stages, progressively (I am going very far back in time, to my first attacks).

This is a stupendous suggestion: cells of the body may be influenced by forces not connected with the Universal Mind. I really don't know how that can be; but I'll reserve my judgment for the reading of these volumes. It's taken not just this far into the fourth volume; but for me, also, Patrizia-Norelli Bachelet's work and Satprem's work.

Also, I've read over and over again, the Mother talking about attacks on her body because of the work; but have not until now connected it to this mysterious process of removal or transformation of certain of the body's cells. This is at least, the purification process described in my earlier post (below).

So that in addition to the Japa, the work reveals itself to the Mother through her dreams as she has consistently spoken of her nightly sojourns and battles to Satprem.

So the sequence is the following: first, a series of activities or visions (but those visions are always activities at the same time: both activities and visions) in the subconscious domain, showing in a very living and objective way the Falsehood that has to be removed (transformed or removed). At first, I took them as adverse attacks, but now I see they are "states of falsehood" to which certain elements in the physical being are linked (at the time, I thought, "I am brought into contact with that because of the correspondence in me," and I worked on that level - but it's another way of seeing the same thing). And it produces ... certainly there is a dissolution - there is a transformation, but a dissolution too - and that dissolution naturally brings about an extreme fatigue or a sort of exhaustion in the body; so between two of those stages of transformation, the body is given time to recover strength and energy.

These attacks of purification upon the body certainly show the spiritual warrior in the Mother. But here, we also see she is still meting out the process of the Supreamental Yoga; this being also some time after the death of Sri Aurobindo. While I still think the two were a team in many ways, the Mother really seems to be stepping out on her own accord here.

[[A few days later, Mother added: "There is also something I left unsaid: an urgent need to cease all material activity in order to enable the body to receive fully - as fully as possible - the divine Force that will replace what has been removed. There is something absolute about that need: to stay totally still, quiet, letting the Force descend - permeate the body, rather. All physical activity must be suspended in some way, and if the material organization, or the habit, tends to make it continue, a kind of material impossibility, an excessive fatigue or discomfort, comes to oblige the body to keep still. Because simply to remove or change what shouldn't be there won't do; it must also be replaced by what SHOULD be there. Otherwise, there would be a dwindling or gradual reduction of substance resulting in dissolution. What has been sublimated or removed has to be replaced by something which is the true Vibration, the one that comes straight from the Supreme." ]] And I had noticed that those "attacks" always come after the observation (an observation I made these last few days) of a great increase in power, energy and force; when the body grows more and more solid, there always follows the next day or the day after, first, a series of nights I could call unpleasant (they are not, for they're instructive), and then a terrible battle in the body. This time I was conscious - naturally, I am conscious every time, but (*smiling*) more so every time.

I knew that at issue were certain elements forming part of the body's construction (psychological construction), and that they had to be eliminated. So I worked hard for their elimination. And today, the battle was waged.

Noting that the emotions are the body's analysis of input data from the five senses; the intellect being the analysis of the emotions, the Mother seems to be going into the bestial part of her being, and before the emotional analysis takes place. But what are the elements that form part of the body's construction? And how do you eliminate or transform these elements?...is this the nature of the battle?

93/93

pj

Hi All,

93

Starting with the Mother's explanation of Sri Aurobindo's 93<sup>rd</sup> aphorism, we have here in the fourth volume, the first full description of the Supramental Yoga. The first three volumes as some of you may recall, have been for me, much more a laying of the groundwork; showing the correlation of the Supramental Yoga school with both Western Magick and the White School of Magick.

93-Pain is the touch of our Mother teaching us how to bear and grow in rapture. She has three stages of her schooling, endurance first, next equality of soul, last ecstasy.

I am immediately reminded of AL and LXV and find the following:

AL II.62: **"I am uplifted in thine heart; and the kisses of the stars rain hard upon thy body."**

THE OLD COMMENT

Next, as Hadit himself, did he know the athletic rapture of Nuit's embrace.

An "athletic rapture" is a physical rapture, which is the center of the philosophy of the Supramental Yoga.

THE NEW COMMENT

"Uplifted in thine Heart": -- compare the Book of the Heart Girt with a Serpent. (*Liber LXV.*) (See Equinox III,I.)

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

THE OLD COMMENT

Each breath, as He drew it in, was an orgasm; each breath, as it went out, was a new dissolution into death.

Note that throughout these books death is always spoken of as a definite experience, a delightful event in one's career.

Also, a "voluptuous fullness" overtly suggests physicality. In the Old Comment, make note of the dissolution into death as being connected with the "caress of Hell's own worm." There is much to come on what was revealed by the Mother watching the dead body of Sri Aurobindo for five days after his death.

AL II.70: **"There is help & hope in other spells. Wisdom says: be strong! Then canst thou bear more joy. Be not animal; refine thy rapture! If thou drink, drink by the eight and ninety rules of art: if thou love, exceed by delicacy; and if thou do aught joyous, let there be subtlety therein!"**

THE OLD COMMENT

Also he has the human feeling of failure. It seems that he must fortify his nature in many other ways, in order that he may endure the ecstasy unbearable of mortals.

There is also a charge that other than physical considerations obtain.

Specifically, the Supramental Yoga is about “physical considerations.” And in this verse, bearing more joy is the ecstasy of the agony that the Mother will describe when we get to the entry for the above date in her tome (below).

#### THE NEW COMMENT

It is absurd to suppose that 'to indulge the passions' is necessarily a reversion or degeneration. On the contrary, all human progress has depended on such indulgence. Every art and science is intended to gratify some fundamental need of nature. What is the ultimate use of the telephone and all the other inventions on which we pride ourselves? Only to sustain life, or to protect or reproduce it; or to subserve Knowledge and other forms of pleasure.

On the other hand, the passions must be understood properly as what they are, nothing in themselves, but the diverse forms of expression employed by the Will. One must preserve discipline. A passion cannot be good or bad, too weak or too strong, etc. by an arbitrary standard. Its virtue consists solely in its conformity with the plan of the Commander-in-Chief. Its initiative and elan are limited by the requirements of his strategy. For instance, modesty may well cooperate with ambition; but also it may thwart it. This verse counsels us to train our passions to the highest degree of efficiency. Each is to acquire the utmost strength and intelligence; but all are equally to contribute their quota towards the success of the campaign.

It is nonsense to bring a verdict of "Guilty" or "Not Guilty" against a prisoner without reference to the law under which he is living. The end justifies the means: if the Jesuits do not assert this, I do. There is obviously a limit, where "the means" in any case are such that their use blasphemes "the end": e.g. to murder one's rich aunt affirms the right of one's poor nephew to repeat the trick, and so to go against one's own Will-to-live, which lies deeper in one's being than the mere Will-to-inherit. The judge in each case is not ideal morality, but inherent logic.

This then being understood, that we cannot call any given passion good or bad absolutely, any more than we can call Knight to King's Fifth a good or bad move in chess without study of the position, we may see more clearly what this verse implies. There is here a general instruction to refine Pleasure, not by excluding its gross elements, but by emphasizing all elements in equilibrated development. Thus one is to combine the joys of Messalina with those of Saint Theresa and Isolde in one single act. One's rapture is to include those of Blake, Petrarch, Shelley, and Catullus. Liber Aleph has detailed instruction on numerous points involved in these questions.

Why "eight and ninety" rules of art? I am totally unable to suggest a reason satisfactory to myself; but 90 is Tzaddi, the "Emperor", and 8, Cheth, the "Charioteer" or Cup-Bearer; the phrase might then conceivably mean "with majesty". Alternatively,  $98 = 2 \times 49$ : now Two is the number of the Will, and Seven of the passive senses. 98 might then mean the full expansion of the senses ( $7 \times 7$ ) balanced against each other, and controlled firmly by the Will.

"Exceed by delicacy": this does not mean, by refraining from so-called animalism. One should make every act a sacrament, full of divinest ecstasy and nourishment. There is no act which true delicacy cannot consecrate. It is one thing to be like a sow, unconscious of the mire, and unable to discriminate between sweet food and sour; another to take the filth firmly and force oneself to discover the purity therein, initiating even the body to overcome its natural repulsion and partake with the soul at this Eucharist. We 'believe in the Miracle of the Mass' not only because meat and drink are actually "transmuted in us daily into Spiritual Substance", but because we can make the "Body and Blood of God" from any materials soever by Virtue of our royal and Pontifical Art of Magick.

Now when Brillat-Savarin (was it not?) served to the King's table a pair of old kid gloves, and pleased the princely palate, he certainly proved himself a Master-Cook. The feat is not one to be repeated constantly, but one should achieve it at least once -- that it may bear witness to oneself that the skill is there. One might even find it advisable to practice it occasionally, to retain one's confidence that one's "right hand hath not lost its cunning". On this point hear further more our Holy Books:

**"Go thou unto the outermost places and subdue all things".**

**Subdue thy fear and thy disgust. Then -- yield!"** (Liber LXV, l. 45.46).

**"Moreover I beheld a vision of a river. There was a little boat thereon; and in it under purple sails was a golden woman, an image of Asi wrought in finest gold. Also the river was of blood, and the boat of shining steel. Then I loved her; and, loosing my girdle, cast myself into the stream.**

**I gathered myself into the little Boat, and for many days and nights did I love her, burning beautiful incense before her.**

**Yea! I gave her of the flower of my youth.**

**But she stirred not; only by my kisses I defiled her so that she turned to blackness before me.**

**Yet I worshipped her, and gave her of the flower of my youth.**

**Also it came to pass that thereby she sickened, and corrupted before me. Almost I cast myself into the stream.**

**Then at the end appointed her body was whiter than the milk of the stars, and her lips red and warm as the sunset, and her life of a white heat like the heat of the midmost sun.**

**Then rose she up from the abyss of Ages of Sleep, and her body embraced me. Altogether I melted into her beauty and was glad.**

**The river also became the river of Amrit, and the little boat was the chariot of the flesh, and the sails thereof the blood of the heart that beareth me, thereof the blood of the heart that beareth me, that beareth me."**

We therefore train our adepts to make the Gold Philosophical from the dung of witches, and the Elixir of Life from Hippomanes; but we do not advocate ostentatious addiction to these operations. It is good to know that one is man enough to spend a month or so at a height of twenty thousand feet or more above the sea-level; but it would be unpardonably foolish to live there permanently.

This illustrates on case of a general principle. We consider the Attainment of various Illuminations, incomparably glorious as that is, of chief value for its witness to our possession of the faculty which made success possible. To have climbed alone to the summit of Iztaccihuatl is great and grand; but the essence of one's joy is that one possesses the courage, knowledge, agility, endurance, and self-mastery necessary to have done it.

The Goal is ineffably worth all our pains, as we say to ourselves at first; but in a little while are aware that even that Goal is less intoxicating than the Way itself.

We find that it matters little whither we go; the Going itself is our gladness, I quote in this connection Liber LXV, II, 17-25, one of several similar passages in Our Holy Books.

**"Also the Holy One came upon me, and I beheld a white swan floating in the blue.**

**Between its wings I sate, and the aeons fled away.**

**Then the swan flew and dived and soared, yet no whither we went.**

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

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

**And laughing I chide him, saying: No whence! No whither!**

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

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

**And the swan was ever silent. Ah! but we floated in the infinite Abyss. Joy! Joy!**

**White swan, bear thou ever me up between thy wings!"**

"Be strong!" We need healthy robust bodies as the mechanical instruments of our souls. Could Paganini have expressed himself on the "fiddle for eighteen pence" that some one once bought when he was "young and had no sense"? Each of us is Hadit, the core of our Khabs, our Star, one of the Company of Heaven; but this Khabs needs a Khu or Magical Image, in order to play its part in the Great Drama. This Khu, again, needs the proper costume, a suitable 'body of flesh', and this costume must be worthy of the Play.

We therefore employ various magical means to increase the vigour of our bodies and the energy of our minds, to fortify and sublime them.

The result is that we of Thelema are capable of enormously more achievement than others, even in terrestrial matters, from sexual orgia to creative Art. Even if we had only this one earth-life to consider, we exceed our fellows some thirtyfold, some sixtyfold, some an hundredfold.

One most important point, in conclusion. We must doubtless admit that each one of us is lacking in one capacity or another. There must always be some among the infinite possibilities of Nuith which possesses no correlative points of contact in any given Khu. For example, the Khu of a male body cannot fulfill itself in the quality of motherhood. Any such lacuna must be accepted as a necessary limit, without regret or vain yearnings for the impossible. (*Motta's comment: Although what is impossible now may not be impossible a hundred years hence. A time may come when the characteristics of one's physical body may be changed at will by purely scientific means.*) But we should beware lest prejudice or other personal passion exclude any type of self-realization which is properly ours. In our initiation the tests must be thorough and exhaustive. The neglect to develop even a single power can only result in deformity. However slight this might seem, it might lead to fatal consequences; the ancient adepts taught that by the parable of the heel of Achilles. It is essential for the Aspirant to make a systematic study of every possible passion, icily aloof from all alike, and setting their armies in array beneath the banner of his Will after he has perfectly gauged the capacity of each unit, and assured himself of its loyalty, discipline, courage, and efficiency. But woe unto him who leaves a gap in his line, or one arm unprepared to do its whole duty in the position proper to its peculiar potentialities!

AL II.71: **"But exceed! exceed!"**

THE OLD COMMENT

Yet excess is the secret of success.

THE NEW COMMENT

"The Road of Excess leads to the Palace of Wisdom". "You never know what is enough until you know what is too much." So wrote William O'Neill (*Blake*).

Progress, as its very etymology declares, means A Step Ahead. It is the Genius, the Eccentric, the Man Who Goes One Better than his fellows, that is the Saviour of the Race. And while it is unwise possibly (in some senses) to exceed in certain respects, we may be sure that he who exceeds in no respect is a mediocrity.

The key of Evolution is Right Variation.

Excess is evidence at least of capacity in the quality at issue. The golf teacher growls tirelessly: "Putt for the back of the hole! Never up, never in!" The application is universal. Far from me be it to deny that excess is too often disastrous. The athlete who dies in his early prime is the skeleton at every Boat Supper. But in such cases the excess is almost always due to the desire to excel other men, instead of referring the matter to the only competent judge, the true Will of the body. I myself used to "go all out" on mountains; I hold more World's Records of various kinds than I can reckon -- for pace, skill, daring, and endurance. But I never worried about whether other people could beat me. For this reason my excesses, instead of causing damage to health and danger to life, turned me from a delicate boy, too frail for football, doomed by my doctors to die in my teens, into a robust ruffian who thrived on every kind of hardship and exposure.

On the contrary, every department of life in which, from distaste or laziness, I did not 'exceed', is constantly crippling me in one way or another -- and I recognize with savage remorse that the weakness which I could have corrected so easily in my twenties is in my forties an incurably chronic complaint.

Now onto the Mother's commentary:

...all moral pain, when you know how to take it, shapes your character and leads you straight to ecstasy.

... if you teach your body to bear pain, it grows more and more enduring and doesn't get disrupted so fast - that's a concrete result. People who know how not to be thoroughly upset as soon as they have a pain here or there, who are able to bear quietly and keep their balance, it seems that in their case the body's capacity to bear disorder without breaking down increases.

The second step is that once the body has decided to bear pain (it really takes the decision to do so), instantly the acuteness, the acute sensation in the pain vanishes. I am speaking on an absolutely material level.

And if you have calm (it requires an inner calm, which is another factor), if you have inner calm, then the pain turns into an almost pleasant sensation - not "pleasant" in the ordinary sense of the word, but there comes an almost comfortable impression. Once again, I am speaking on a purely physical, material level.

Often in Christian literature, we come across the idea that the many martyrs experienced an ecstasy through their torture that was described as the proof of their virtue and their faith.

The last stage: when the cells have faith in the divine Presence and the divine sovereign Will and trust that all is for the good, then ecstasy comes - the cells open up, become luminous and ecstatic.

For those familiar with the A.'.A.'. program, this is a sign of the Dominus Liminis; a real physical transfiguration that is described as the lighting of the Magick Lamp.

That makes four stages (this aphorism refers to only three).

The last one is probably not within everybody's reach (!) but the first three are quite obvious - I know it works like that. The only point that bothered me (I told you once) is that it isn't a purely psychological experience and that enduring pain causes wear and tear in the body. But I inquired with the doctor (I casually made him talk), and he told me that if the body is taught very young to bear pain, its capacity to bear increases so much that it can effectively withstand illnesses, which means that the illness doesn't follow its course, it aborts. That's precious.

Magick is a work of the mind; but Thelema is as much a work of the body as shown in part, above. There is a relationship with the senses of the body and perhaps the distortion thereof with the taming of the Beast (that he might focus his roar) and the 8 & 90 Rules of Art. But also of excess and imbibitions, which are obeisances unto Hadit. This shows you some of the real moral criminality behind all the taboos against all forms of inebriation in Christist society.

The last experience (which I've had these last few days), in which apparently there was a hitch (it wasn't really one) was a sort of demonstration. I told you what it was, you remember: it's like a purge of all the vibrations that are false vibrations, that aren't the pure and simple response to the supreme Influence (all that in the cells still responds to the vibrations of falsehood, either from habit or from the people around or the food taken - fifty thousand things). Then, with an aspiration or a decision, almost a prayer for purification coming from the body, something happens which, naturally, upsets the balance; the imbalance in turn brings about a general discomfort. The form discomfort takes is habitually the same: first, pains and all kinds of sensations I need not describe; if that state goes on developing, if it is allowed to assume its full proportions, it results ... in the past it resulted in a faint. But this time, I followed the process for about two hours from the moment I got up: the struggle between the new balance, the new Influence that was getting established, and the resistance of all the existing elements forced to go away. That created a sort of conflict. The consciousness remained very clear - the consciousness of the BODY remained very clear, very quiet, perfectly trusting. So for two hours I was able to follow the process (while going on with all my usual activities, without changing anything), until I felt, or rather was told sufficiently clearly that the Lord wanted my body to be completely immobile for a while so that He might complete His work.

Still, we wonder, what is this that is happening and that is poetically being described as 'the Lord's work'?

Then I felt the Lord exert a little more pressure, which heightened the intensity of the conflict, so that I had all the signs of fainting - I understood (!) ... I stood up, let my body moan a little to make it plain it didn't feel too well (!) and I stretched out. Then I was immobile, and in that immobility, I saw the work that was being done - a work that cannot be done if you go on moving about. I saw the work. It took nearly half an hour; in half an hour it was over. Which means there is really ... there is a fact I cannot doubt, even if all the surrounding thoughts and forces contradict it: I cannot doubt that the consciousness is increasing more and more - the consciousness in the body. It is growing more and more precise, luminous, exact - QUIET - very peaceful. Yet very conscious of a TREMENDOUS battle against millennial habits. Do you follow?

When it was over, I saw that even physically, bodily, there is a strength: the result is an increased strength. A very clearly increased strength.

What is most uncanny here, is the synchronistic similarity between this and the affect of the application of the IX<sup>th</sup> Degree formula. Crowley's experiments (more on his bastardization of the formula) on Aeosopus Island produced much the same result.

Now, there's a great battle against all the ideas, the habits, the sensations, the possibilities, everything, concerning death - "death" (*laughing*), not "death" in the sense of the consciousness departing (that, of course, people talk about, but ... those things no longer exist), no: WHAT THE CELLS MUST FEEL. [[After "death" or at the time of "death." ]] And all the possibilities are presented to me ... With that consciousness (the consciousness accumulated, compressed in all those cells), when the heart stops beating and it's understood that, according to human ignorance, you are "dead," how does the force that groups all those cells together abdicate its will to hold them all together?... Naturally, I was told right away (because the problem - all the problems - come from everywhere, and it's purposely that I am shown the problem and made to struggle with it; it's not just as an "idea"), I was told right away that that force, that consciousness which holds everything together in really superconscious cells (they don't have at all the ordinary type of consciousness; ordinarily, it's the inner, vital being [*Mother touches the heart center*] that's conscious of oneness, that is, conscious of being a being), that this aggregate of cells is now an aggregate OF ITS

OWN WILL, with an organized consciousness which is a sort of collective gathering of that cellular consciousness; well ... Obviously this is an exceptional condition, but even in the past, in those beings who were very developed outwardly, there was a beginning of willed, conscious cellular gathering, and that's certainly why in ancient Egypt, where occultism was very developed. exceptional beings such as the pharaohs, the high priests, etc., were mummified, so as to preserve the form as long as possible. Even here in India, generally they were petrified (in the Himalayas there were petrifactive springs). There was a reason. [[Many years earlier, Mother had told Satprem a vision she had had of one of her bodies petrified in a Himalayan cave, near a route of pilgrimage. ]]

The suggestion here is that the force that holds all the elements of the body to its cohesive structure is a physical will that generates from the Hearth Chakra.

And I saw for Sri Aurobindo (although he hadn't yet started this systematic transformation; but still, he was constantly pulling the supramental force down into his body), even in his case, it took five days to show the first slight sign of decomposition. I would have kept his body longer, but the government always meddles in other people's business, naturally, and they pestered me awfully, saying it was forbidden to keep a body so long and that we should ... So when the body began to (what's the word?) *shrink* - it was shrinking and contracting, that is, dehydrating - then we had to do it. He had had enough time to come out, since almost everything came into my body - almost everything that was material came into my body.

Almost as an aside, we see here the dynamic connection between the Mother and Sri Aurobindo; being much more than some sort of corporate affiliation, but more a psycho-physical-spiritual and actual connection that makes them co-Avatars.

But the question arose for this body [Mother's], "just to see," you know. And I saw all kinds of things, and finally the answer was always the same (you see, the problem was presented to me to enable me to understand the situation in all its aspects and see the necessities), that naturally everything would be for the best! (*Laughing*) Without a doubt. But I mean it was presented very concretely and, I could say, very "personally" to make me understand the problem. And there was that old thing I was told the other day (old, that is, a few days old! i: I was told that THE CELLS THEMSELVES would be given a free choice. So the conclusion of all that meditation was that there must be a new element in the consciousness of the cellular aggregates - a new element ... a new experience that must be in progress. The result: last night, I had a series of fantastic cellular experiences, which I cannot even explain and which must be the beginning of a new revelation.

We have in the above passage, a description of a physical evolution. In my own research, I had (back in the late 90s ev) pondered this also; along the lines of cancer being a disease that shows this process as a failure in the attempt of some people.

When the experience began, there was something looking on (you know, there is always in me something looking on somewhat ironically, always amused) which said, "Very well! If that happened to someone else, he would think he was quite sick! (*laughing*) Or half mad." So I stayed very quiet and thought, "All right, let it be, I'll watch, I'll see - I'll see soon enough! It has started, so it will have to end! ..." Indescribable! Indescribable (the experience will have to recur several times before I can understand), fantastic!

The poet, Arthur Rimbaud writes of a certain spiritual clarity to be gained from the distortion of the body's senses by way of excessive indulgence (Habit) in drugs and sex; to points far beyond the taboo limits in our Christist society.

Indescribable; you know, you become a forest, a river, a mountain, a house - and it's the sensation (an absolutely concrete sensation) OF THE BODY, of this (*gesture to the body*). Many other things too. Indescribable. It lasted a long time, with a whole variety of things.

*Will they have to go through all that suffering?*

No! That Sri Aurobindo wrote very clearly: for all those who have faith and open themselves in *surrender* and faith, the work will be done automatically. [[When Satprem suggested publishing this passage in the *Bulletin* along with the beginning of Mother's comment on the Aphorism, she observed, "I don't want to speak of that now, it isn't yet time. We need not tell them too clearly that the work is being done for them, they know it only too well! (*Laughing*) No need to insist!" **This is true servantry!** ]] As long as he was here, mon petit, all the thirty years I spent with him working, NOT ONCE did I have to make an effort for a transformation. Simply, whenever there was a difficulty, I repeated, *My Lord, my Lord, my Lord ...* I just thought of him - hop! it went away. Physical pain: he annulled it. You know, some things that were hampering the body, some old habits that had come back, I only had to tell him: off they would go. And through me, he did the same for others. He always said that he and I did the Work (in fact, when he was here, it was he who did it; I only did the external work), that he and I did the Work, and that all that was asked from the others was faith and *surrender*, nothing more.

If they had trust and gave themselves in perfect trust, the Work was done automatically.

For me, the idea of surrendering and having faith comes with the baggage of their virtues being distorted by our superstitious religions. But rather, if one considers one's faith as a developing spiritual connection with the Universe (the goal the grade work in the Grades of the A.'.A.'. program). As this consciousness establishes its presence in one's mind, it is then moved into the body itself; presumably as the work of the japa, which for the Mother is the mantra "My Lord, my Lord, my Lord"

*In your body's cells, it is therefore a universal progress that is being made, it's the earth that progresses.*

Yes.

This body was built for that purpose, because I remember very well that when the war - the First World War - started and I offered my body up in sacrifice to the Lord so that the war would not be in vain, every part of my body, one after another (*Mother touches her legs, her arms etc.*), or sometimes the same part several times over, represented a battlefield: I could see it, I could feel it, I LIVED it. Every time it was ... it was very strange, I had only to sit quietly and watch: I would see here, there, there, the whole thing in my body, all that was going on. And while it went on, I would put the concentration of the divine Force there, so that all - all that pain, all that suffering, everything - would hasten the preparation of the earth and the Descent of the Force. And that went on consciously throughout the war.

I can't help find it uncanny that the Mother here is connecting herself with the work of the Secret Chiefs in the creation of WWI. For Crowley, there is a Magick for WWII (cf. *The Butterfly Net*).

The body was built for that purpose.

At the time, there was still a lot of mental activity, and those experiences took all the forms the mind gives to things - very nice, very literary!

Here we find a strong rationale behind the requirement of the Major Adept (5=6) to write the tome upon which he or she completed their attainment. Interestingly enough, this also becomes a basis for their School of Magick, which is fully worked in the Magus Grade (9=2).

It is clear that if this experience becomes natural, spontaneous and constant, death can no longer exist: even for this, I mean (*Mother touches her body*).

I am reminded of when the Jedi in Star Wars discover a way to establish the immortality of the light body, which is why Obi Wan Kenobi says to Vader “when you strike me down, I will become more powerful than you could ever imagine.”

During all that period of concentration and meditation on what happens in a body after death (I am speaking of the body's experience after what is now called "death"), well, several times the same kind of vision came to me.... I had been told (shown and told) of certain saints whose bodies did not decompose (there's one here, there was one in Goa - fantastic stories). Naturally, people always romanticize those things, but there remains the material fact of a saint who died in Goa, left his body in Goa, but whose body didn't decompose. [[ St. Francis Xavier. ]] I don't know the story in all its details, but the body was removed from India, taken away to China and remained buried there, in Hong-Kong, I believe (or somewhere in that region) for a time; then it was taken out, brought back here, buried again. For ten or twelve years it stayed buried in those two places: it didn't decompose. It dried out, became mummified (dried out, that is, dehydrated), but it remained preserved. Well, this fact was presented to me several times as ONE of the possibilities.

Which means, to tell the truth, that everything is possible.

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pj

Hi All,

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There's been a good deal of fluff in my reading of [Mother's Agenda](#).

Finally, though, something worth commenting on...

Do you remember Savitri's debate with Death ["The Debate of Love and Death"]? ... According to it, Sri Aurobindo seems to be saying that Disorder arose when Life entered Matter.

Although God made the world for his delight,

An ignorant Power took charge and seemed his Will

In other words, that Power assumed the appearance of God's Will.

This seems to be a Gnostic idea; suggesting a demiurgic force—outside the thought of God.

And Death's deep falsity has mastered Life.

All grew a play of Chance simulating Fate.

(X.III.629)

And before, Sri Aurobindo writes:

O Death, this is the mystery of thy reign.

He seems to imply it's only on earth:

In earth's anomalous and tragic field  
Carried in its aimless journey by the sun  
Mid the forced marches of the great dumb stars,  
A darkness occupied the fields of God,  
  
A darkness occupied the fields of God,  
And Matter's world was governed by thy shape.

The shape of Death.

Thy mask has covered the Eternal's face,

It's marvelous!

The Bliss that made the world has fallen asleep.  
Abandoned in the Vast she slumbered on:  
An evil transmutation overtook  
Her members till she knew herself no more.

(X.III.627)

And so on, a whole passage. And he seems to imply that it's when Life entered inert Matter that an ignorant Power ... what I read at the beginning:

Again, being outside the thought of God...there's ignorance. The metaphysical reality of this; even in the Gnostic texts is not explained anywhere.

But we do know that upon birth, most of us retain no memory of any past lives we may have had. In Gnosticism, the demiurge then relies on other aeons (gods) to complete the creation.

An ignorant Power took charge and seemed his Will

And Death's deep falsity has mastered Life.

Consequently, according to this, Death would exist only on the earth.

That's where I am in my translation. (*Mother closes her notebook*)

[*Satprem asks:*] *What are your conclusions?*

I'll have to go to the end to understand what he wants to demonstrate.

You see, I was always under the impression that the earth was a symbolic representation of the universe in order to concentrate the Work on one point so that it could be done more consciously and deliberately. And I was always under the impression that Sri Aurobindo too thought that way. But here ... I had read *Savitri* without noticing this. But now that I read it and I am so immersed in that problem ... In other words, it's as if it were THE question given me to resolve.

I noticed it while reading.

The answer to the question should seemingly be both! Yes, the work is accelerated on this plane and can be done more consciously. But first, one needs to reach the nadir of unconsciousness; that one then begins to build consciousness in an evolutionary manner.

It would seem to legitimize or justify those who want to escape entirely from the earth's atmosphere. The idea would be that the earth is a special experiment of the Supreme in His universe; and those who are not too keen on that experiment (!) prefer to get out of it (to say things somewhat offhandedly).

The difference is this: In one case, the purpose of the earth is a concentration of the Work (which means it can be done more rapidly, consciously and perfectly here), and so there is a serious reason to stay on and do it. In the other case, it's just one experiment amidst thousands or millions of others; and if that experiment doesn't particularly appeal to you, to want to get out of it is legitimate.

Rather than considering some idea of the Earth being an exceptional planet, we should consider that one type of evolutionary experiment of the godhead is taking place here—and that on other planets, other types of evolutionary experiments are taking place.

93/93

pj

Hi All,

From this morning's read of the Mother's tome, a theme presented by Satprem arises quite similar to our forthcoming podcast:

Every time a new truth has attempted to manifest upon earth, it has been immediately attacked, corrupted and diverted by pseudo-spiritual forces - which did represent a certain spirituality at a given time, but precisely the one that the new truth wants to go beyond.

This is a perfect description of the problem established by the worshipping of dead masters. As each generation represents an evolution in human development (one way or another), so it is incumbent upon each generation to renew and redefine its relationship with the divine. Therefore, new and living masters must arise and in this age, we must each become our own master.

To give but one example of those sad "spiritual diversions" which clutter History, Buddhism was largely corrupted in a sizable part of Asia by a whole Tantric and magic Buddhism. The falsity lies not in the old spirituality which the new truth seeks to go beyond, but in the eternal fact that the Past clings to its powers, its means and its rule. As Mother said in her simple language, "What's wrong is to remain stuck there." And Sri Aurobindo with his ever-present humor: "The traditions of the past are very great in their own place, in the past...."

Both Motta and Crowley also spoke out on this issue. Jesus, Buddah, Allah/Mohammed, Krsna et al...all were pertinent in their time and place. But they are dead and gone and time has moved on. One reason to be proud of the Thelemic line of masters is that each developed the current in their own way. Crowley to Achad and C.F. Russell and then to Grant and Motta. But now all of these are dead and a new master is to arise to develop the current further. If not, then the current will remain dead and dormant until such a one comes along.

We could expect the phenomenon to recur today. In India, Tantrism represents a powerful discipline from the Past and it was inevitable that Mother should experience the better and the worse of that system in her attempt to transform all the means and elements of the old earth - this Agenda has made abundant mention of a certain X, symbol of Tantrism. Now, as it happens, we are witnessing the same phenomenon of "diversion," and today this same Tantrism is seeking to divert the new truth by convincing as many adepts as possible not to say Mother's Mantra, which is "too advanced for ordinary mortals," and to say Tantric mantras in its stead. This is purely and simply an attempt to take Mother's place. One has to be quite ignorant of the mechanism of forces not to understand that saying a mantra of the old gods puts you under the influence and into the orbit of precisely that which resists the new truth. Mother had foreseen the phenomenon and forewarned me in the following conversation. Unfortunately, until recently, I always wanted to believe that Tantrism would be converted. Nothing of the sort. It is attempting to take Mother's place and lead astray those who are not sincere enough to want ONE SINGLE THING: the new world.

Even the study of these old disciplines with the old symbols and symbolism puts us in the past. We must move to new symbols in our post-industrial age; new symbols for a new ethos and a new mythos. But this doesn't mean fashion anything that feels good and that you can put a witty name on. It doesn't mean to act indiscriminately with an appeal to populist notions.

For the Supramentalists, Mother gave way to Satprem. But now both of them are dead; as is Sri Aurobindo.

Certainly, they like we in Thelema are asking: who or what's next?

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pj

Hi All,

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Further reading into this date in Satprem's collection of the Mother's teachings gives us the following:

He clearly knows how to put mental substance into shape - but this handling of mental matter to give it a shape, everybody does it unknowingly, automatically; you only have to think a little strongly for it to be done. Only, people don't see it because they don't have the mental vision.

There's much to read on this; what I call the Rosicrucian Vision. Dion Fortune's [My Demon Lover](#) is an excellent introduction to the subject. Also, our own essay: [Mind Control](#). More directly, all our thoughts fashion themselves into actualities and as an initial study into the theory on Sex Magick will show, all acts of sex result in a Magickal Child.

There is really now a struggle against all that terrestrial formation ... against, yes, the ignorance and unconsciousness of the earth's primal thought.

It's still there; even in those who have developed their higher mind, who are able to emerge from that darkness and ignorance, it's still there - it's still there in a sort of mental or vital subconscious. And it's so dark! Thoroughly stupid, you know: it can be given hundreds and thousands of proofs, it remains unaffected - a kind of incapacity to understand. And then it constantly rises to the surface, and I am constantly obliged (*gesture of offering to the Heights*) to "present" it: "This is still there, that is still there, that ..." And I see very well that the distinction between what goes on in this body and its atmosphere, and what goes on in all other bodies is ... I don't know if the distinction still exists, but it's imperceptible. And the consciousness is aware of all those movements as if they were personal to the physical person. But the physical person (*Mother touches her body*) isn't just this body - I am not yet sure whether the physical person isn't the whole earth (for certain things, it is the whole earth), or whether the physical person is the entirety of all the bodies of the people I am in contact with.... During the last hours of the night, that is, between 2 and 4, I see precise forms; but those precise forms are themselves representative, meaning there are TYPES and those types take on the image of someone I am in contact with or was in personal contact with. But to me they are types: "Oh, it's such and such a type" - but that can be thousands of people. And the action (it's always for an action), the action on the person-type has repercussions on all that he represents.

Mother is obviously alluding to the Schumann Resonance and the Earth hologram as discussed on our GCL essay [Liber Vox Viva Voce vel Video](#).

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pj

Hi All,

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This morning's read in the Mother's tome presents the following:

The Help is ever present, in the sense that you unquestionably feel that the Force acts (the "Force," that is, the supreme Consciousness and supreme Knowledge), the Force acts with a sort of pressure on all people and all circumstances, in a favorable direction so that what happens may truly be the best - and the best hierarchically; in other words, the highest and purest (you know my definition of "pure") is a sort of center in relation to which things get organized; they get organized hierarchically, each with its "right to progress," but as if to favor what's closest to and most expressive of the Divine - that is going on constantly, I see hundreds of examples of it all the time. Yet, from the point of view of outer circumstances, there is such a tension that you feel you are close to catastrophe.

In previous volumes of this tome, we've spoken of the Mother echoing Star Wars (really, the other way around); at least in terminology. But really, the "supreme Consciousness" is that consciousness invested in all living things that can exact a "sort of pressure" that causes things to move in "all circumstances." It is as much those things that provide human intuition and response to stimuli as it is those physical forces, such as gravity, the orbiting of planets and even the synchronicity that emerges in human relationships.

And you may remember from an earlier date in my commentary to the present volume, Mother describes "pure" as those cells of the body that are ready and open to receive divine influence, which itself is an influence of consciousness; the Force. We have tied this to the expression of the phosphorylation in the mitochondria (for Star Wars, the Mitochlorians; cf. our egroup discussion on [Star Wars](#)) as found in our GCL document; [Liber Vox Viva Voce vel Video](#).

Sri Aurobindo told me that there are three difficulties, and they are the three things that have to be conquered for the earth to be ready (this is from the purely outward point of view, I am not speaking of psychological factors): government, money, health.

First we must understand that as we are the individualized expression of the non-differentiated consciousness that is often referred to as the Universal Mind or the Force, or the Supreme, we are then an inner experience of the divine. This means that all that we each ourselves consider the outer (that which is outside each our individual bodies) is really an inner experience of the divine. And indeed, all that belongs to each of us, our inner lives is the outer 'thought' (as described by the ancient Gnostics; cf. our commentaries in the [Gnosis Archives](#)) of the divine.

Of the three, health is the most directly connected to the inner transformation, but not completely so because it constantly depends on what comes in from outside: influences, vibrations - the contagion from the outside. You have to eat: everything you receive along with food - it's fantastic! There's so much that eating represents a considerable work - the physical digestion is nothing, but the work of assimilation and adaptation of all the rest is considerable. Consequently, of the three, health is the

most directly under the influence of the inner progress, but, as I said, not completely so. Therefore, that too has to be conquered.

We then discover a most curious relationship between the inner and the outer. What comes from that which is deeply inner (from the divine perspective); those fruits, vegetables, meats, air and water, or elements of the 'thought,' becomes assimilated by the divine that is our 'inner life' or the other of the divine. So that from the imaginative thought of the divine comes an elemental eucharist of the elements as expressed in the GCL's [Rosicrucian Mass](#).

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pj

Hi All,

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Today's reading from the Mother's tome produces a lesson on one of Sri Aurbindo's aphorisms that shows how facile the Buddhist analysis of desire really is. And of course, it further supports my argument that the Supramentalists are a part of the White Lodge; though the Mother herself was a student of the Theosophical (Yellow School) Society; her first guru (Theon) being a Mage:

*(Later, Mother, thinking of the preparation for the next "Bulletin," asks what the next aphorism is.)*

95-Only by perfect renunciation of desire or by perfect  
satisfaction of desire can the utter embrace of God be  
experienced, for in both ways the essential precondition  
is effected, - the desire perishes.

It's impossible to satisfy desire perfectly - it's something. impossible. And to renounce desire too: you renounce one desire and get another one. Therefore, both ways are relatively impossible - what's possible is to enter a condition in which there is no desire.

This is as plain a statement as one could produce to demonstrate the futility of systems of renunciation.

It's too bad I can't keep note of all the experiences that come to me, because just these last few days, for a period of time, there was a very clear perception of the true functioning, which is the expression of the supreme Will and operates

spontaneously, naturally and automatically through the individual instrument; I could even say (because the mind is quiet, it keeps quiet): through the body.

Will is action; it's what you do...and to understand the nature of your Will, look at what you've done. Of course, there's a difference between the nature of one's Will and the actual Will, which resides in your heart and defies intellectualism and description. It is the spontaneous sacrament of the relation between oneself (Hadit) and the world around them (Nuit).

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

The linear progress of our lives is cumulative; and so the present spontaneous communion with the Universe is informed by one's prior deeds and experiences.

I am also reminded by one of my favorite Motta quotes (as found in my essay: [Morals](#) and Magickal Integrity).

**The petty man is not ashamed of what is not benevolent, nor fears doing what is not right. Without prospect of profit, he does not dedicate himself to what is good, and without pressure from others; he does not redress his errors. However, self-correction in small things would make him chary in things of greater consequence. If good deeds are not accumulated, they will not be sufficient to create character in us; if bad deeds are not accumulated, they will not be sufficient to disrupt our lives. The petty man thinks that small good deeds are unimportant and does not do them; he thinks that small bad deeds are unimportant and does not abstain from them. Thus his evil accumulates until it can no longer be disguised, and his guilt grows until it becomes intolerable.**

And the perception of the moment when this expression of the divine Will is blurred, *distorted* by the introduction of a desire, the special vibration of desire, which has a quality all of its own and which comes for many apparent reasons: it's not only a thirst for something, a need for something or an attachment to something; that same vibration can be triggered by the fact that, for instance, the will expressed seems to be (or at any rate has been taken for) the expression of the supreme Will, but there has been a confusion between the immediate action which was evidently the expression of the supreme Will, and the result which was to follow from that action - it's a very common mistake. People are used to thinking that when they want a particular thing, that's what should come; because their vision is too short - too short and too limited, not an overall vision which would make them see that that particular vibration is necessary to trigger a number of other vibrations, and that it's the TOTALITY of them all that will have an effect, which isn't the immediate effect of the vibration that was sent out.... I don't know whether this is clear, but it's a constant experience.

Thelemites in certain circles often distinguish the different between Will and Want as 'do what thou wants' is a dangerously ignorant interpretation that is used by detractors and the Yellow Press to impugn Thelema and Crowley. And of course, those that make this 'difference' (which Nuit tells us brings hurt) seems to set up a wild paradox. And it is certainly counter-intuitive to connect alcoholism or other indulgences (those that are championed by Hadit).

AL II.22: "**I am the Snake that giveth Knowledge & Delight and bright glory, and stir the hearts of men with drunkenness. To worship me take wine and strange drugs whereof I will tell my prophet, & be drunk thereof! They shall not harm ye at all. It is a lie, this folly against self. The exposure of innocence is a lie. Be strong, o man! lust, enjoy all things of sense and rapture: fear not that any God shall deny thee for this.**"

Even all human 'mis-deeds' (including such horrific acts of murder and rape) connect with the Will; as does all desire. The awakening to oneself includes shall we say, the mapping of these vices to show how such desires came about from this cumulative enfoldment of one's life. And we must always remember, there's no promise that all wills will triumph. Some of us are 'born to lose.' This is why Liber AL tells us to strike the other king:

AL II.59: **"Beware therefore! Love all, lest perchance is a King concealed! Say you so? Fool! If he be a King, thou canst not hurt him."**

AL II.60: **"Therefore strike hard & low, and to hell with them, master!"**

We all interact; sometimes this leads to love and other times, it leads to war (another form of love). If two men both aspire to a certain woman (who can only give herself to one man), then the Will of one must lose. Other elements of the will of one could then be shown to be more harmonious to that of the woman than that of the losing gent. Both gents are the products of all their past action and so different histories have routed both to the same desire at one point (interaction); as if you were climbing the mountain from one side and I, the other. We will eventually meet at the top; but again, that exact spot that is the top is but one point and can only hold one of us. And when both of us get to this battle, we also have the luxury of better understanding all those things in our lives that have brought us to the present moment in each, our lives.

If I gave an example, it would be easier to grasp, but it must be a lived example, otherwise it's worthless.

...something about the Will and action...

But during that period of time, I made a study and observation of the phenomenon: how the vibration of desire is added to the vibration of the Will sent out by the Supreme (for small everyday acts). And with the vision from above (if you take care, of course, to remain conscious of that vision from above), you see how the vibration sent out was exactly the one sent out by the Supreme, but instead of producing the immediate result which the superficial consciousness expected, it was intended to trigger a whole set of vibrations in order to reach another result, more distant and more complete. I am not talking of big things or terrestrial actions, I am talking of very small things in life. For example, you tell someone, "Give me this," and the person, instead of giving that, misunderstands and gives something else; so if you don't take care to keep an overall vision, a certain vibration may occur, say of impatience, or a dissatisfaction, along with the feeling that the Lord's vibration is neither understood nor received. Well, it's that little ADDED vibration of impatience (or, in fact, of incomprehension of what happens), it's that feeling of a lack of receptivity or response that has the quality of desire - we can't call it a "desire," but it's the same kind of vibration. And that's what comes and complicates things. If you have the complete, exact vision, you know that "Give me this" will produce a result different from the immediate one and that that other result will bring about yet another, which is exactly what should be. I don't know whether I am making myself clear, it's a bit complicated! ... But it gave me the key to the difference in quality between the vibration of the Will and the vibration of desire. And together with this, the possibility of doing away with that vibration of desire through a broader and more total vision - broader, more total, more distant, that is to say, the vision of a vaster totality.

In our desert religion culture, we have taken all the vices of Hadit and placed taboos over them, which then not only teaches us that our desires are wrong, but then actively places a barrier between each,

ourselves and the Gnosis of the nature of our Will. We hide our fetishes and foibles even from ourselves; so as not to have to come upon the idea that we are 'evil' or some such thing.

One way to get over this is in an instruction I love to give to seemingly everyone I meet: Look in the mirror and instead of pulling out that plumb (and saying "what a good boy am I), say "I am an asshole."

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pj

I am insisting on this, because it eliminates all moral elements. It eliminates the derogatory notion of desire. The vision increasingly eliminates all those notions of good and evil, good and bad, inferior and superior, and so forth. There is only what I might almost call a difference of vibratory quality - "quality" still evokes the idea of superiority and inferiority, it isn't quality, not intensity either, I don't know the scientific term they use to distinguish one vibration from another, but that's it.

But then, the remarkable thing is that the Vibration (what we could call the quality of the vibration that comes from the Lord) is constructive: it constructs, it is peaceful and luminous; while that other vibration, of desire and such like, complicates, destroys and confuses, it twists things - confuses and distorts them, twists them. And it takes away the light: it makes for a dullness, which can be intensified with violent movements to the point of very dark shadows. But even where there is no passion, where passion doesn't interfere, that's how it is. You see, the physical reality has become nothing but a field of vibrations mingling together and, unfortunately, clashing together too, in conflict with one another. And the clash, the conflict, is the climax of that kind of turmoil, of disorder and confusion created by certain vibrations, which are ultimately vibrations of ignorance (they come because people don't know, they are vibrations of ignorance), and are too small, too narrow, too limited - too short. The problem isn't seen from a psychological standpoint at all: it's nothing but vibrations.

If we look at it from a psychological standpoint ... On the mental plane, it's very easy; on the vital plane, it's not too difficult; on the physical plane, it's a little heavier, because desires are passed off as "needs." But there too, there has been a field of experience these last few days: the study of medical and scientific conceptions on the body's makeup, its needs, and what's good or bad for it. And all this, in its essence, again boils down to the same question of vibrations. It was quite interesting: there was an appearance (because all things as the ordinary consciousness sees them are nothing but appearances), there was an appearance of food poisoning (mushrooms that are thought to have been bad). It was the object of a particular study to find out whether there was something absolute about the poisoning, or whether it was relative, that is, based on ignorance, a wrong reaction and the absence of the true Vibration. And the conclusion was as follows: it's a question of proportion between the amount, the sum of the vibrations that belong to the Supreme, and the sum of the vibrations that still belong to darkness. Depending on the proportion, the poisoning appears as something concrete, real, or else as something that can be eliminated, in other words, that doesn't resist the influence of the Vibration of Truth. And it was very interesting, because, immediately, as soon as the consciousness became aware of the cause of the trouble in the body's functioning (the consciousness perceived where it came from and what it was), immediately the observation began, with the idea: "Let's see what happens." First set the body perfectly at rest with the certainty (which is always there) that nothing happens except by the Lord's Will and that the effect too is the Lord's Will, all the consequences are the Lord's Will, and consequently one should be very still. So the body is very still: untroubled, not agitated, it doesn't vibrate, nothing - very still. Once this is achieved, to what extent are the effects unavoidable? Because a certain quantity of matter that contained an element unfavorable to the body's elements and life was absorbed, what is the proportion between the favorable and the unfavorable elements, or between the favorable and the unfavorable vibrations? And I saw very clearly: the proportion varies according to the amount of cells in the body that are under the direct Influence, that respond to the supreme Vibration alone, and the amount of other cells that still belong to the ordinary way of vibrating. It was very clear, because I could see all the possibilities, from the ordinary mass [of cells], which is completely upset by that intrusion and where you have to fight with all the ordinary methods to get rid of the undesirable element, to the totality of the cellular response to the supreme Force, which renders the intrusion perfectly innocuous.... But this is still a dream for tomorrow - we're on the way. But the proportion has become rather favorable (I can't say all-powerful,

far from it, but rather favorable), so that the consequences of the ill-being didn't last very long and the damage was, so to say, minimal.

But all the experiences nowadays, one after the other - all the PHYSICAL experiences, of the body - point to the same conclusion: everything depends on the proportion between the elements that respond exclusively to the Supreme's Influence, the half-and-half elements, on the road to transformation, and the elements that still follow Matter's old vibratory process. The latter appear to be decreasing in number, to a great extent, but there are still enough of them to bring about unpleasant effects or unpleasant reactions - things that are untransformed, that still belong to ordinary life. But all problems, whether psychological or purely material or chemical, all problems boil down to this: they are nothing but questions of vibrations. And there is the perception of that totality of vibrations and of what we could call (in a very rough and approximative way) the difference between the constructive and the destructive vibrations. We can say (to put it very simply) that all the vibrations that come from the One and express Oneness are constructive, while all the complications of the ordinary, separative consciousness lead to destruction.

It is always said that it is desire that creates difficulties (and indeed it is so). Desire may be simply something added on to a vibration of will. It is also said that nothing happens except by the supreme Will, so how can the two things be true at the same time and be combined? And it's because this problem was being posed that I found ... The will (when it is the one Will, the supreme Will expressing itself) is direct, immediate, there cannot be any obstacles; so all that delays, blocks, complicates, or even brings about failure, is NECESSARILY the mixture of desire.

This can be seen for everything. Take, for example, an external field of action, in the outer world and with outer things (naturally, to say it is "outer" is simply to put yourself in a false position), but, for example, if in the highest consciousness, the Truth-Consciousness, you tell someone, "Go" (I am giving one example among millions), "Go and see so-and-so, tell him this to obtain that." If the person is receptive, inwardly immobile and *surrendered*, he goes, sees the other person, tells him, and the thing happens - without the SLIGHTEST complication, just like that. If the person has an active mental consciousness, doesn't have total faith and has all the mixture of ego and ignorance, he sees the difficulties, sees the problems to be resolved, sees all the complications - naturally, they all occur! So according to the proportion (everything is a question of proportion, always), according to the proportion, it creates complications, it takes time, the thing is delayed, or, a little worse, it is distorted, it doesn't occur exactly as it should, it is changed, diminished, distorted, or, finally, it doesn't occur at all - there are many, many degrees, but it all belongs to the domain of complications (mental complications) and desire. Whereas the other way is immediate. Examples of those cases (of all cases) are innumerable, so also are the examples of the immediate case. Then people tell you, "Oh, you've worked a miracle!" No miracle was worked: it should always be that way. It's because the intermediary did not add himself to the action.

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*(Regarding an old Playground Talk of January 8, 1951, in which Mother said: "The history of the earth seems to be a history of victories followed by defeats, and not of defeats followed by victories.... [But] in truth, the movements of Nature are like those of the tides: things go forward, then backward, then forward, then backward ... which implies, in universal life, even in earthly life, a progressive advance though apparently broken with retreats. But those retreats are only an appearance, as when you take a run in order to jump. You seem to move back, but it's only to enable you to jump higher. You may tell me that this is all very well, but how do you give a child the certainty that truth will triumph? For when he learns history, he will see that things do not always end well.")*

Ultimately, as long as there is death, things always come to a bad end.

We all die 'old and useless' at best; some never making it to old age. The greats fall and die. And let's face it, for those of us still alive, death is neither a pleasant prospect nor is it pretty when found in others; especially those we love.

Though Liber AL contradicts this; at least, seemingly as far as Crowley is concerned. Though I have to wonder that this is promising for all of us:

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Still, Crowley died alone and all but forgotten. So as far as this world is concerned, the promise made to him was seemingly unfulfilled. It was his experience and only he validate this promise. But for Thelemic philosophy, we have an opportunity to reconsider death without fear and taboo; the Greater Feast...

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Only when the victory is won over death will things cease to come to a bad end ... that is to say, when the return to Unconsciousness will no longer be necessary to allow a new progress.

The entire process of development, at least on the earth (I don't know how it is on other planets) is that way. And perhaps (I don't know very much about the history of astronomy) universes too - do they know if universes perish physically, if the physical history of the end of a universe has been recorded?... Traditions tell us that a universe is created, then withdrawn into *pralaya*, and then a new one comes; and according to them, ours is the seventh universe, and being the seventh universe, it is the one that will not return to *pralaya* but will go on progressing, without retreat. This is why, in fact, there is in the human being that need for permanence and for an uninterrupted progress - it's because the time has come.

Though I don't ever remember reading it in the New Testament, a quote from Jesus in the rock opera *Jesus Christ Superstar* with Jesus in the Garden of Gethsemane saying: To conquer death, you only have to die. But the Mother finds no enlightenment upon death; only unconsciousness. This would ring well with Ryan's father's experience of clinical death on the operating table; no white light or any of the other such near-death experiences that people often seem to report in this situation. And the Mother compares death to the experience of sleep that we go through every night. That unconsciousness allows us to restore our bodies energy and our minds to integrate the day's experiences.

She then goes on to defy Hindu wisdom (on her compound in India) stating that at some point during the Supramental Manifestation the cycle of the *pralaya* will be broken; a seemingly next step in our evolutionary progress. It has also been the goal of some Alchemists in the Western Mystery Tradition; though it seems a defiance of the law of constant change. But isn't that what evolution is all about; introducing new physical laws into Universal expression?

And certainly, Thelemic Magick is in part, about 'grabbing' one's death to provide immortality to the Khu. (cf. my essay: [Congealing the Soul](#))

So perhaps, in the example of Ryan's father, we see the true horror of Christianity; not preparing themselves for this all-important transition.

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an earlier post, the Mother sat with Sri Aurobindo's body for five days after his death and per his instruction)

In describing his impending death; not long before he died, he declared that the Mother was to remain behind in order to complete the work. And it is here; where the Mother shows herself every bit the Master. Though she clearly understands and respects the work of Sri Aurobindo, she was able to take the work a lot further. She didn't bog down the system with sycophantic hero-worship; establishing yet another dead system (pun intended). This ignorance unfortunately for Thelema, seems to infect almost all corners of our community. Whether it's those worshipping Crowley or those worshipping Motta; still those who will call on Kenneth Grant, C.F. Russell and Frater Achad for their false spiritual authority; but they never really showing the establishment of their own mastery.

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93/93

pj

Hi All,

93

Continuing towards the end of Volume 4 of the Mother's tome, we find the following:

November 23

(Kennedy is shot)

You know, what lends force to the opposition is superstitious ignorance - superstitious in the sense of a sort of faith or at least of belief in Destiny, in Fate. It's *ingrained*, as if woven into the human substance. They have the same superstition, the same superstitious belief in what is favorable to them as in what is unfavorable; in the divine Power as in the adverse power - it's the SAME attitude. And that's why the divine Power doesn't have its full force, and also precisely why the adverse force has so much power over them, because it's absolutely a movement of Falsehood, of Ignorance - of total Ignorance.

This is also and especially a problem in the Magick community; people using and not understanding the nature of those tools, such as Tarot, Yi Jing, Astrology and Geomancy. Developing the intuition is one thing...predicting the future though, requires this idea of destiny; not as potential, but as actuality.

Recently, I was following the thing down to the smallest detail, in everybody's mentality. Even in those who have read Sri Aurobindo, who have studied Sri Aurobindo, who have understood, who have come into contact with that region of light, it's still there - it's still there. It's very ... yes, it's very tightly woven into the most outward and material part of the consciousness. It's a kind of submissiveness, which may be quite rebellious, but which gives a sense, as you said, of something hanging over your head and shoulders: a sort of Fate, of Destiny.

So there is the good destiny and the bad destiny; there is a divine force which one regards as something entirely beyond understanding, whose designs and aims are perfectly inexplicable, and the submission, the *surrender* consists in accepting - blindly - all that happens. One's nature revolts, but revolts against an Absolute against which it is helpless. And all of that is Ignorance. Not one of all those movements is true - from the most intense revolt to the blindest submission, it's all false, not one true movement.

I don't know if it's in Sri Aurobindo's writings (I don't remember), but I hear very strongly (not for me, for mankind):

AWAKE AND WILL

Naturally men take "will" for their own whims, which have nothing to do with a will - they're all impulses.

"To will" means "to will with the supreme Will." And it's as if it were the key that opens the door to the future:

AWAKE AND WILL

This almost seems to be the opposite of what the Mother was saying in the last post I sent to this list. Of course, there she was talking about desire, which is really of the nature of Babalon in Thelemic philosophy. Whims also seem a bit different from impulses; though I guess there's some similarity in the two terms. But what's really interesting is here, to connect the Will with the Will of the divine or Universal Mind. In other words at the depth of one's Will is the Khabs or spiritual source that is the pure substance (hence "pure will" is proffered in Liber AL) and source of life at the depth of one's being. It may possibly follow then that the carrying out of one's Will aligns one well, with the way (Tao) of the Universe. This may bring on a sense of destiny, which is certainly an identifying quality. But if we come to believe the future is fixed, then there is no such thing as Will.

But beware of willing the wrong way because that's no longer a will, it's a whim - don't confuse the two. Will with the supreme Will.

We shouldn't hunch our shoulders - it makes us grumble terribly within ourselves and it's useless.

Oh, (*Mother holds up her head*) that feeling of the head rising above all that, of emerging above ...

## The practice of Invocation 😊

### Invoke Often!

But we're so totally enslaved to very small things - the very small things of the body: its needs (or supposed needs). I see all the entreaties that come from everywhere, and it all revolves around the same thing (even those who think they've understood that the consciousness must be general - not collective, but terrestrial - they're slaves to the reactions of their body), it all revolves around two things: sleep-food-sleep-food-sleep ... (*Mother draws a circle*). Even with those who profess that they have "no interest" in those things, they still have the power to cause reactions in their consciousness: a sleepless night or poor digestion, or an upset digestive system - there you are. It has the power to weigh down on their faith and to take away its capacity of action. It's a kind of attachment - an involuntary and mechanical attachment - to that need for sleep and that need for food. And I don't mean people who love to eat or lazy people who like to sleep - I don't even mean that, which is all the way down, that's not it: I mean those who aren't interested in food and would really like to replace sleep with something else, something more interesting, even those - all, all, all of them.

And even this body, which has been worked on and kneaded for years ... It's in the subconscious of the body. And so that was the answer, it was said to the body:

#### AWAKE AND WILL

Often, we refer to the 'sleepers' (really, ourselves!) as those who do not attempt to listen to that inner voice. Some, as the Mother points out here, replace that voice with the subconscious voice of their bodies and as the Mother points out, are slaves to that voice. I am reminded of Liber Jugorum; where Crowley gives out instructions that are not all that dissimilar from a contemporary French poet (Rimbaud) who taught that the distortion of the senses (from sleep deprivation and intense imbibition) frees one from a lower fix of mind to a greater reality.

*(silence)*

And as usual, it was full of humor. Something said: "You grumble all the time, you moan all the time, you complain all the time, what's the use? - AWAKE AND WILL!"

And that submissiveness, you know, that acceptance of the worst, with the idea that it comes from the Lord! Not only that, but almost imagining the worst as a trial, as a test to find out if you're really *surrendered* - that's another stupidity! If you need to imagine such things in order to find out if you really haven't revolted, it means there is still somewhere the germ or residue of revolt.

And the fear of being selfish, the fear of being rebellious - it means it's still there, otherwise you wouldn't have that fear.

*(silence)*

We are so small, so small. The smaller we are, the more we revolt. We want to break everything because we are so small - when you are vast, you don't need to break anything. You only have to be.

## AWAKE AND WILL

November 30

The following is simply an enjoyable passage as the Mother notes an elemental (or perhaps one of Jupiter's muses) about Satprem (the writer).

in my poetry writing days, I came to feel that Jupiter's muses were speaking through me. And we know the Mother's original training was in the art and science of Magick. Today, I'm not sure if there are any Theosophists left that understand this part of the art.

Do you believe in Muses?

*In Muses?!... [Satprem is taken aback]... I believe in inspiration.*

Because I saw ... It was so precise, so concrete, material, that for a moment I wondered whether it was physical or not. There was only the arm and shoulder of someone who stood behind you, but veiled, that is, as if behind a mist so as not to be seen. It was a woman's arm, very young, a very milky white, and a little rounded - not fat (!), but without angles. There was a hand and an arm, very white-skinned - a milky white - and I could see the beginning of a sort of silver dress. She had words and sheets of paper, and she was arranging words on the sheets, and then the words were written in black on the sheets - she had the words and the sheets separately, and she arranged the words on the sheets and then put the sheets in front of you. She was standing behind you. But not a vague and imprecise vision, it was very, very material.... (smiling) So I wondered if you have a Muse?

It was only her right arm - she wasn't very tall, but very young, and a shape without angles (I can't say plump!), a well-rounded shape. And with her small fingers she took the words and arranged them on the sheets, then when it was arranged (the sheets weren't covered all over with words: in places only), she put the sheet in front of you.

It lasted a long time.

A Muse ...

It was a being from the subtle physical, she didn't seem human at all.

And there were no letters: the words were ready-made, she took them and arranged them; then when there was a certain number of them on the paper, she would put the paper in front of you.

*(silence)*

So there's someone helping you. [[ Satprem is at the moment working on the final revision of his book on Sri Aurobindo. ]]

*(silence)*

At night, I often see beings who are like the genii of literary form - I've seen quite a number of them lately. Oh, they are extremely interested in small points and details of form so it may be very harmonious and exact at the same time. I surprised some (two or three together) almost arguing about the best way to say a certain thing. So it means you must be in the company of people like that.

They are certainly the beings that were in the past taken for the Muses, the genii of inspiration. They are the genii of the form. Not so much for what has to be said as for the way to say it.

They are a pleasant company; there is a sense of harmony, something that doesn't clash. It's a company that gives the feeling that everything unfolds harmoniously - which isn't all that common!

93/93

pj

Hi All,

Out to lunch today (no pun...lol); took my book to the restaurant and found some more In the Mother's tome to comment upon:

December 7

*(Mother first reads a letter by Sri Aurobindo:)*

"The way to get faith and all things else is to insist on having them and refuse to flag or despair or give up until one has them - it is the way by which everything has been got since this difficult earth began to have thinking and aspiring creatures upon it. It is to open always, always to the Light and turn one's back on the Darkness. It is to refuse the voices that say persistently, "You cannot, you shall not, you are incapable, you are the puppet of a dream," - for these are the enemy voices, they cut one off from the result that was coming, by their strident clamour and then triumphantly point to the barrenness of the result as a proof of their thesis. The difficulty of the endeavour is a known thing, but the difficult is not the impossible - it is the difficult that has always been accomplished and the conquest of difficulties makes up all that is valuable in the earth's history. In the spiritual endeavour also it shall be so."

Sri Aurobindo

The world seems always ready to tell us "no", "you can't", "you're not pretty, smart, talented enough." But always the story of genius is the same...success!

As my sixth grade teacher told me...where there's a will, there's a way. Often I find people with little will...half-hearted attempts at the things they do. If you are going to do...and let's face it...with each moment, you are going to do...so look at what you're doing....in this moment...then this moment is connected to your Will.

You see, *they cut one off from the result that WAS coming... by their strident clamour and then triumphantly point to the barrenness of the result as a proof of their thesis!* And it's so TRUE, it's an experience I've had so many, many times, not only for myself, but for lots of people.

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I think ("I think," like the scientists' "it appears") I can announce that something is getting organized in the Subconscious - it's beginning to get organized - in the subconscious of individuals as well as in the general Subconscious. It's less unconscious (!) It's a bit more ... yes, a bit more conscious, reflective and organized - a very faint beginning of organization, very little, but a growth in consciousness; it isn't quite so unconscious any more.

It's always the last part of the night that I spend there.... You remember that story of the supramental ship and how things were organized by the will, not by external means? Well, that's the action which is beginning to exist in the Subconscious.

The Mother suggests her connection even with the Earth itself by claiming an awareness of the subconscious in "individuals" (not being herself) and "the general Subconscious," which seems to be the holographic energy by which the Earth produces the archetypal form that becomes humanity.

Last night, for instance, early in the morning, there were several layers of cells,[[Mother means structures, not cells in the biological sense. ]] as it were, and each cell was I can't say the property, but the possession of someone: what was under his direct control and reflected his "mood," as it is customarily called, his way of being.

This comment is for me, a bit of a mind blower...what?!...has the Mother and Satprem (I've read two of his books on the cells) been referring to imaginary structures...not even body organs!?...I really don't understand this. Further reading puts things back in place soto-speak...but what are these structures? And what are structures of cells or of points in the body. In an upcoming vision, we'll see the Mother have something not all that different from Crowley's star-sponge vision. And often enough, visions are the body's way of talking to the mind.

It seems the Supramental Yoga is a deeply physical yoga that relies on an intuition of body, which perhaps, I've been taking too specifically; considering the synchronicity of my research in the GCL.

And there were many levels: you could go upstairs and downstairs.... And the impression I had of myself was that I was much, much taller and that I towered above it all; and I had a different texture, as if I were made of a different substance, not quite the same as the others'. It was as if all that were inside me without being inside me (I can't explain): I was looming over everything and at the same time acting inside. And then, according to the action, people were going upstairs or downstairs, going and coming; but everyone had his own little box - they were BEGINNING to have it, it was beginning to get organized. Each cell was more or less precise: some were very precise, others more blurred, as if on the way to becoming precise. And the whole experience, last night, had a kind of precision about it. I was like something very big, outside, and I was laughing, talking to everyone, but they weren't aware of the action [of Mother]. You see, they seemed to me this tall (*gesture: four inches*), tiny. But quite alive: they were going and coming, moving about.... And I was talking to them, but they didn't know where the voice was coming from. So I laughed, I found it funny, I said to some, "There! You see, that's your idea of things." And it was ... oh, if I compare it to last year, there is a tremendous difference of CONSCIOUSNESS, from the point of view of consciousness. Before, all the movements were reflexes, instincts, as if people were impelled by a force which they were totally unconscious of and considered to be their "character," most of the time, or else Destiny (either their character or Fate, Destiny). They were all like puppets on strings. Now, they are conscious beings - they're BEGINNING, they're beginning to be conscious.

The proportion has changed.

It's almost as if the perception of cellular structures are somehow cubist/geometric blocks, which suggests underneath everything else, a very Pythagorean idea.

And so is it some sort of move away from an organic (fractal) concept to this cubist/geometric concept that the biological evolution of humanity is moving? Satprem, in his book Mind of the Cells as well as Mother of the Divine Materialism has consistently presented the idea that the consciousness of the cells would become something that would ultimately prevent the invasion of viruses and other disease causing, alien cells...as well as taking a more conscious approach to the healing process, which sometimes, does more harm and good in the body.

And I was able to show them precisely the proportion between the conscious, willed movement, which can be observed, and that sort of almost unconscious instinct which obeys a COMPELLING Force, that is to say, you know neither where it comes from nor what it means or anything - you just tag along.

Some still had quite blurred and cloudy spaces; with others, it was precise, there were even some very precise details. And clear, clear: there was a light - the dawning of a light.

If this goes on, it will be fine. It will change a lot of things.

*It was in the subconscious of individuals?*

Of individuals, yes.

*It wasn't their waking consciousness?*

No, no! It's not individuals as they know themselves - it is their subconscious. It is in the subconscious. The subconscious is a realm just as the material world is a realm - it's in the subconscious.

There have been many efforts, concentrations, meditations, prayers to bring about the clarification and control of all those semiconscious reflexes that govern individuals - a great concentration on that point. And this experience seems to be the outcome.

There are lots of things which people don't even take notice of in life (when they live an ordinary life, they don't take any notice), there's a whole field of things that are absolutely ... not quite unconscious, but certainly not conscious; they are reflexes - reflexes, reactions to stimuli, and so on –

This is the wisdom of the 4<sup>th</sup> Way (of Gurdjieff) of which, has been incorporated into some of the work of the Zelator of the A.'A.'. as it also involves the work of the Knife. Here is one of the first points of pride for this lineage of the A.'A.'. in showing organic growth and not the dead stifle of the worship of dead heroes (Crowley as much as any dead master). From what we've observed, the Jerry Cornelius lineage is the only one besides ours to have stepped away from this trap. Of course, Motta did...but his sycophants are now stuck on this dead man.

and also the response (a semiconscious, barely conscious response) to the pressure exerted from above by the Force, which people are totally unconscious of.

Especially with the capitalization of the word "Force," it seems as if Star Wars was largely inspired by this Yoga...as much as Gurdjieff.

This is proof of a school of thought taking hold in the world.

It is the study of this question which is now in the works; I am very much occupied with it. A study of every second.... You see, there are different ways for the Lord to be present, it's very interesting (the difference isn't for Him, it's for us!), and it depends precisely on the amount of habitual reflex movements that take place almost outside our observation (generally completely outside it)

Gurdjieff was a frightening personality in how he handled his students. And he could inflict this fear to compel his students to physical tasks that would seem beyond possibility. Certainly it's one way of doing things. But we can see even in the mundane world, new athletic records destroying old athletic records. Human competition is making the body to be something more than it once was.

And this question preoccupied me very, very much: the ways of feeling the Lord's Presence - the different ways. There is a way in which you feel it as something vague, but of which you are sure - you are always sure but the sensation is vague and a bit blurred - and at other times it is an acute Presence[[Mother commented on and developed this passage in the following conversation, of December 11. ]] (*Mother touches her face*), very precise, in all that you do, all that you feel, all that you are. There is an entire range. And then if we follow the movement (*gesture in stages, moving away*), there are those who are so far away, so far, that they don't feel anything at all.

This experience made me write something yesterday (but it has lasted several days), it came as the outcome of the work done, and yesterday I wrote it both in English and in French:

"There is no other sin, no other vice  
than to be far from Thee."

Then, the entire world, the universe, appeared to me in that light, and at every point (which takes up no space), at every point of the universe and throughout the universe, it's that way. Not that there are far and near places in the universe, that's not what I mean (it's beyond space), but there is a whole hierarchy of nearness, up to something that doesn't feel and doesn't know - it's not that it is outside, because nothing can be outside the Lord, but it is as if the extreme limit: so far away, so far, so far - absolutely black - that He seems not to reach there.

As I said above, this starts out a bit like Crowley's star-sponge vision...and it also echoes the ancient Gnostic idea of the 'thought' of God and that space that "seems" outside the thought of God; where the Demiurge created the Universe. It is interesting that the Mother considers this outside/distance to be a vice; as if this distance is the distance of each our individuality—expressed in Liber AL as Hadit.

It was a very total vision. And such an acute experience that it seemed to be the only true thing. It didn't take up any space, yet there was that sensation of nearness and farness. And there was a kind of Focus, or a Center, I can't say (but it was everywhere), which was the climax of Thee - purely Thee. And it had a quality of its own. Then it began to move farther and farther away, which produced a kind of mixture with something ... that was nothing - that didn't exist - but that altered the vibration, the intensity, which made it move farther and farther away to ... Darkness - unconscious Darkness.

And something kept coming again and again to me: there is no other sin ... (because this followed a few lines I read in *Savitri* on the glorification of sin in the vital world, the words came to me because of that) ... there is no other sin, no other vice than to be far from Thee.

December 11

in some parts of the body, the cells seemed to be grating. I concentrated, I called, and I saw there was a battle - a formidable battle being waged down below.

I understand the idea of cell aggregates; though again, my GCL research is more about an evolution in each individual cell being caused only by the full activation of the phosphorylation. The Supramental Yoga as being described by the Mother is more comparable for me, needing the visions and dreams brought on by the intent laced into the Japa and its suggestible mantra. That it produces these visions and dreams, Carl Jung developed an excellence by interpreting them as reflecting the body's awareness of its biological processes. This suggests a plane of consciousness, the Subconscient as described by the Mother, with a conscious awareness that can communicate with intent. It comes for Jung, by way of symbols and dreams, which is connected with all the ideas he had absorbed in his deep study of Alchemy and the Western Mystery Tradition.

that it could be done only during the meditation and not at any other time, in activity or even in concentration, because it's not the same thing

Mother seems to combine an awareness of two planes here. On the one hand, she is talking to the Universal Mind ("the Lord"), which she in a very Hindu-like manner brings to a personality with its own Will. It's almost as an overtone that develops; when musicians gather four voices that yield a fifth voice in harmonic resonance. In context, she finds it a battle being waged on the Subconscient and asks the Supramental how to approach the work.

*(Then Mother reads a handwritten note which is the continuation of the experience she related on December 7, when she spoke of the varying nearness and farness of the Presence.)*

I address it to the Lord:

"It is as if You flowed with the blood, You vibrated with the nerves, You lived with the cells...."

It flows in the blood, it vibrates in the nerves, it lives in the cells...."

These lines could have been written into the Star Wars scene where Anakin's blood was tested for the presence of Mitochlorians. And it is for me, the phosphorylation of each individual cell and its connection to the mitochondria. The phosphorylation seems to serve as a spiritual conductor of light (L.V.X.); the fifth plane of being and the realm of what we call Spirit. This would be the thought of the Universal Mind, from which the Logos/Sun/Son emanates and even cooperates with the Demiurge in the establishment of the Universe from the Valentinian perspective.

And everywhere, you see, not just my cells, not just the cells of this body: when the experience comes, it is quite widespread; I have an impression of many bloods, many cells, many nerves.... Which means that the CENTRAL consciousness isn't always aware of it, the individual isn't always aware of it (it has an extraordinary feeling, but it doesn't know what it is), while the cells are aware of it, but they cannot express it.

They are suggestibly outside the thought of the Lord and the demiurgic consciousness that is in Thelemic parlance, the Beast. The mitochondria are a symbiant life form not unlike what is described a bit more poetically in the Star Wars film. And they are referenced in Satprem's writings (specifically; Mind of the Cells) attributed to a teaching of the Mother; that this Force induces the body into an Alchemical transformation that elevates it to the 'true physical' plane, where there is no such thing as accidents and disease—a utopian-like place that is also pronounced by Crowley to be the state where everyone is acting in accord with their Will. This readily implies a racial evolution of consciousness that the least of us would be *asar un nefer* (myself made perfect) on a grand scale.

I felt that several times: when the experience comes, it isn't limited to one body. Only, the consciousness - the observing consciousness - isn't the same everywhere: there are DEGREES of consciousness, and here [in Mother's body] it appears to be a MORE CONSCIOUS center of consciousness, that's all; but otherwise ... For the consciousness itself it's that way too: at times it is very much awake, at other times not so awake.... Ultimately, all this is an experience of Oneness, of multiplicity in Oneness, and this experience depends on the degree of nearness and intensity. But it is the all - the all which is one - and seen from the standpoint of the Lord's consciousness.... You know, what we call "the Lord" is that which is fully conscious of itself; and the more the consciousness diminishes, the more you feel it's no longer the Lord - but it is the Lord all the same!

That's how it is.

But the consciousness isn't - is NO LONGER individual AT ALL. I am positive about that. A consciousness ... which is becoming more and more total. And now and then - now and then - when everything is "favorable," it becomes the Lord's Consciousness, the Consciousness of everything, and then it's ... a drop of Light. Nothing but Light.

This seems to me to be a marvelous description of attaining NUIT.

93/93

pj

Hi All,

With finally coming to a point in reading Volume 4, a beginning understanding on how the Supramental Yoga actually works in praxis, leads me to combine and append my comments on the *December 7 & 11* post, with its second vision of the Supramental Ship or Supramental Boat that I sent to the list today (without fully commenting on this) with a previously sent post on the Supramental Ship. It's a bit odd, but I remember reading on this either earlier in this volume or in the previous volume of the Mother's tome. However, I couldn't find it at first; later finding it in Volume 1. The similarity and importance of this, I didn't see at the time, but the Rosicrucian vision ties in also with the Argos of Greek my mythology (that I did note in the sidebar of Volume 1), as well as the Jonah's Ark and the Sekhet Boat of the Egyptians.

So I went on the net and found the narration that I remember reading; finding it also interesting that this vision has also been singled out by another. This seems a central vision of the Mother, as it describes the Supramental World. And I found two electronic books that seem a companion to the 13 volume set I've been reading. [Questions & Answers 1957-1958](#) and [On Thoughts & Aphorisms by Holy Mother](#). So first here, are my original comments from my original reading; as found in our archives:

Hi All,

93

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

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

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

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

silently. at the same time, I could see all the details of the education, the training in all domains by which the people on board were being prepared.

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

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

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

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

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

93/93

pj

Hi All,

93

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

Something quite curious took place during a recent meditation. I no longer recall when exactly, but it was at a time when there were many visitors, for the courtyard was full. After perhaps no more than a few minutes, I suddenly heard a distinct voice, coming from my right, say 'OM,' like that. And then a second time, 'OM.' What an impact it had upon me! I felt an emotion here (*gesture towards the heart*) as I have

not felt for years and years and years. And all, all, all was filled with light, with force--it was absolutely marvelous. It was an invocation, and during the whole meditation the presence was resplendent.

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

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

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

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

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

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

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

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

What would happen?

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

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

The mantra she heard the other day was in a Hindu film on Dhruva; in the film the mantra was changed for a long time; so that when Mother refers to the "forest scene", she is referring to the film. But what we have here is the beginning of the development of the formula for awaking the cells. Though for me, it almost sounds like the phenomenon of dream paralysis as well.

93/93

pj

Now, here's the vision that the Mother narrated (below her pic). These provide an avid description of a Supramental World or seeming Utopia that the Mother describes as a perfect world where physical accidents don't happen and disease does not visit upon any being. She claims that the work of transforming the cells is the route to entering this world and that she is living in it.



## The Supramental Boat—the Mother's Experience Narrated on 19 February 1958

Mother reads her comments upon an experience she had on February 3:

Between the beings of the supramental world and men, almost the same separation exists as between men and animals. Some time ago I had the experience of identification with animal life, and it is a fact that animals do not understand us; their consciousness is so constructed that we elude them almost entirely. And yet I have known pet animals—cats and dogs, but especially cats—that used to make an almost yogic effort of consciousness to reach us. But usually, when they see us as we live and act, they do not understand, they do not see us as we are and they suffer because of us. We are a constant enigma to them. Only a very tiny part of their consciousness has a link with us. And it is the same thing for us when we try to look at the supramental world. Only when the link of consciousness is established shall we see it—and even then only the part of our being which has undergone transformation in this way will be able to see it as it is—otherwise the two worlds would remain apart like the animal and human worlds.

The experience I had on the third of February is a proof of this. Before that I had had an individual subjective contact with the supramental world, whereas on the third of February I moved in it concretely, as concretely as I once used to walk in Paris, in a world *that exists in itself*, outside all subjectivity.

It is like a bridge being thrown between the two worlds.

Here is the experience as I dictated it immediately afterwards:

*(Silence)*

The supramental world exists permanently and I am there permanently in a supramental body. I had the proof of this even today when my earth-consciousness went there and remained there consciously between two and three o'clock in the afternoon. Now, I know that what is lacking for the two worlds to unite in a constant and conscious relation, is an intermediate zone between the physical world as it is and the supramental world as it is. This zone remains to be built, both in the individual consciousness and the objective world, and it is being built. When I used to speak of the new world which is being created, it was of this intermediary zone that I was speaking. And similarly, when I am on this side, that is, in the field of the physical consciousness, and I see the supramental power, the supramental light and substance constantly penetrating matter, it is the construction of this zone which I see and in which I participate.

I was on a huge boat which was a symbolic representation of the place where this work is going on. This boat, as large as a city, is fully organised, and it had certainly already been functioning for some time, for its organisation was complete. It is the place where people who are destined for the supramental life are trained. These people—or at least a part of their being—had already undergone a supramental transformation, for the boat itself and everything on board was neither material nor subtle-physical nor vital nor mental—it was a supramental substance. This substance was of the most material supramental, the supramental substance which is closest to the physical world, the first to manifest. The light was a mixture of gold and red, forming a uniform substance of a luminous orange. Everything was like that—the light was like that, the people were like that—everything had that colour, although with various shades which made it possible to distinguish things from each other. The general impression was of a world without shadows; there were shades but no shadows. The atmosphere was full of joy, calm, order; everything went on regularly and in silence. And at the same time one could see all the details of an education, a training in all fields, by which the people on board were being prepared.

This immense ship had just reached the shore of the supramental world and a first group of people who were destined to become the future inhabitants of this supramental world were to disembark. Everything had been arranged for this first landing. At the wharf several very tall beings were posted. They were not human beings, they had never been men before. Nor were they the permanent inhabitants of the supramental world. They had been delegated from above and posted there to control and supervise the landing. I was in charge of the whole thing from the beginning and all the time. I had prepared all the groups myself. I stood on the boat at the head of the gangway, calling the groups one by one and sending them down to the shore. The tall beings who were posted there were inspecting, so to say, those who were landing, authorising those who were ready and sending back those who were not and who had to continue their training on board the ship. While I was there looking at everybody, the part of my consciousness which came from here became extremely interested; it wanted to see and recognise all the people, see how they had changed and check which ones were taken immediately and which ones had to remain to continue their training. After a while, as I stood there observing, I began to feel that I was being pulled back so that my body might wake up—a consciousness or a person here—and in my consciousness I protested, "No, no, not yet, not yet! I want to see the people!" I was seeing and noting everything with intense interest... Things continued in this way until suddenly the clock here began to strike three, and this brought me back violently. There was a sensation of suddenly falling into my body. I came back with a shock because I had been called back very suddenly, but with all my memory. I remained quiet, without moving, until I could recollect the whole experience and keep it.

On the boat the nature of objects was not the one we know on earth; for instance, clothes were not made of cloth and what looked like cloth was not manufactured: it formed a part of the body, it was made of the same substance which took different forms. It had a kind of plasticity. When a change had to be made, it took place, not by any artificial and external means but by an inner operation, an operation of consciousness which gave form or appearance to the substance. Life created its own forms. There was *one single* substance in everything; it changed the quality of its vibration according to need and use.

Those who were sent back for fresh training were not of a uniform colour, it was as if their body had greyish, opaque patches of a substance resembling earthly substance; they were dull, as if they had not been entirely permeated with light, not transformed. They were not like that everywhere, only in places.

The tall beings on the shore were not of the same colour, at least they did not have that orange tint; they were paler, more transparent. Except for one part of their body, one could only see the outline of their form. They were very tall, they seemed not to have any bones and could take any form according to their need. Only from the waist down had they a permanent density, which was not perceptible in the rest of their body. Their colour was much lighter, with very little red, it was more golden or even white. The parts of whitish light were translucent; they were not positively transparent but less dense, more subtle than the orange substance.

When I was called back and while I was saying "Not yet", each time I had a brief glimpse of myself, that is, of my form in the supramental world. I was a mixture of the tall beings and the beings aboard the ship. My upper part, particularly the head, was only a silhouette whose contents were white with an orange fringe. Going down towards the feet, the colour became more like that of the people on the boat, that is, orange; going upwards, it was more translucent and white and the red grew less. The head was only a silhouette with a sun shining within it; rays of light came from it which were the action of the will.

As for the people I saw on board the ship, I recognised them all. Some were from here, from the Ashram, some came from elsewhere, but I know them too. I saw everybody but as I knew that I would not remember them all when I returned, I decided not to give any names. Besides, it is not necessary. Three or four faces were very clearly visible, and when I saw them, I understood the feeling I had here on earth when looking into their eyes: there was such an extraordinary joy.... People were mostly young, there were very few children and they were about fourteen or fifteen, certainly not below ten or twelve—I did not remain long enough to see all the details. There weren't any very old people, apart from a few exceptions. Most of the people who went ashore were middle-aged, except a few. Already, before this experience, some individual cases had been examined several times at a place where people capable of being supramentalised were examined; I had a few surprises and noted them; I even told some people about it. But the ones whom I put ashore today, I saw very distinctly; they were middle-aged, neither young children nor old people, apart from a few rare exceptions, and that corresponded fairly well with what I expected. I decided not to say anything, not to give any names. As I did not remain until the end, it was not possible for me to get an exact picture; the picture was not absolutely clear or complete. I do not want to say things to some and not to others.

What I can say is that the point of view, the judgment, was based *exclusively* on the substance of which the people were made, that is, whether they belonged completely to the supramental world, whether they were made of that very special substance. The standpoint taken is neither moral nor psychological. It is probable that the substance their bodies were made of was the result of an inner law or inner movement which at that time was not in question. At least it is quite clear that the values are different.

When I came back, simultaneously with the recollection of the experience I knew that the supramental world is permanent, that my presence there is permanent, and that only a missing link was necessary for the connection to be made in the consciousness and the substance, and it is this link which is now being forged. I had the impression—an impression which remained for quite a long time, almost a whole day—of an extreme relativity—no, not exactly that: the impression that the relation between this world and the other completely changed the standpoint from which things should be evaluated or appraised. This standpoint had nothing mental about it and it gave a strange inner feeling that lots of things we consider good or bad are not really so. It was very clear that everything depended on the capacity of things, on their aptitude in expressing the supramental world or being in relation with it. It was so completely different, sometimes even altogether contrary to our ordinary appraisal. I recollect one little thing which we usually consider to be bad; how strange it was to see that in truth it was something excellent! And other things we consider to be important have in fact absolutely no importance at all: whether a thing is like this or like that is not at all important. What is very obvious is that our appraisal of what is divine or undivine is not right. I even laughed to see certain things.... Our usual feeling of what is antidivine seems artificial, seems based on something that's not true, not living—besides, what we call life here did not seem living to me compared with that world—anyway, this feeling should be founded on our relation between the two worlds and on how things make the relation between them easier or more difficult. This would make a great difference in our appraisal of what brings us nearer to the Divine or what separates us from Him. In people too I saw that what helps them to become supramental or hinders them from it, is very different from what our usual moral notions imagine. I felt how... ridiculous we are.

And the Mother comments on this:

(*Mother speaks to the children:*) There is a continuation of this, a kind of consequence in my consciousness of the experience of

third February, but it seemed a little premature to read it now. It will appear later in the April issue,<sup>1</sup> following this.

<sup>1</sup> *Bulletin*: April 1958. The text is given in an appendix to this talk.

### **19 February 1958**

One thing—I must insist on this—seems to me at the moment to be the most essential difference between our world

and the supramental world—and it is only after having gone there consciously, with the consciousness which normally operates

here, that this difference has become apparent to me in all its enormity, so to say—everything here, except what goes

on within, very deep within, seemed to me absolutely artificial. None of the values of the ordinary physical life are based on truth. And just as to clothe ourselves we have to obtain some cloth and sew clothes to put on when we want to wear them, so too to feed ourselves we need to take things from outside and put them inside our bodies in order to be nourished. In everything our life is artificial.

A true, sincere, spontaneous life like the one in the supramental world, is a springing forth of things from the action

of the conscious will, a power over substance which makes it harmonise with what we decide should be. And one who has the

power and the knowledge can obtain what he wants, whereas one who does not have them has no artificial means of getting

what he desires.

In ordinary life, *everything* is artificial. According to the chance of birth or circumstance, you have a higher or lower

position or a more or less comfortable life, not because it is the spontaneous, natural, sincere expression of your way of being and your inner need, but because chance circumstances in life have brought you in contact with these things. An absolutely worthless man may be in a very high position and a man with a marvellous ability to create and organise may find himself toiling in an absolutely limited and inferior situation, whereas he would be a completely useful person if the world were sincere.

This artificiality, this insincerity, this complete lack of truth became so shockingly apparent to me that... one wonders how, in so false a world, we can have any true evaluations. But instead of making you sad, morose, rebellious, dissatisfied,

there is rather the feeling of what I was saying at the end, of something so laughably ridiculous that for several days I

was seized with uncontrollable laughter when I saw things and people!—an uncontrollable laughter, absolutely inexplicable

except to myself, at the ridiculousness of things.

When I invited you to a journey into the unknown, a journey of adventure, I did not know I was so close to the truth, and I

can promise those who are ready to attempt the adventure that they will make very interesting discoveries.

## *Appendix*

A few days after the experience of February 3, Mother had other experiences which were a kind of continuation of the

first one:

Each person carries with himself in his atmosphere what Sri Aurobindo calls the “Censors” ; they are in a way permanent

delegates of the adverse forces. Their role is to criticise mercilessly every act, every thought, the slightest movement of the consciousness, and to bring you face to face with the most hidden springs of your actions, to bring to light the slightest vibration of a lower kind accompanying what seem to be your purest and highest thoughts and acts.

This is not a question of morality. These gentlemen are not moralising agents although they know very well how to make

use of morality! And when they are dealing with a scrupulous conscience, they can harass it without mercy, whispering to it

at every minute, “You should not have done this, you should not have done that, you should have done this thing instead,

said that thing; now you have spoilt everything, committed an irreparable mistake; see how everything is irretrievably lost now through your fault.” They may even take possession of some people’s consciousness: you chase away the thought, and there! it comes back two minutes later; you chase it away again and it is still there, all the time hammering away at you.

Every time I meet these gentlemen I welcome them, for they compel you to be absolutely sincere, they track down the most

subtle hypocrisy and make you at every moment face your most secret vibrations. And they are intelligent!—their intelligence

infinitely surpasses ours: they know everything, they know how to turn against you the least thought, the least argument, the least action, with a truly wonderful

subtlety. Nothing escapes them. But what gives a hostile tinge to these beings is the fact that they are first and foremost defeatists. They always paint the picture for you in the darkest colours; if need be they distort your own intentions. They are truly instruments of sincerity. But they always forget one thing, deliberately, something that they cast far behind as if it did not exist: the divine Grace. They forget prayer, that spontaneous prayer which suddenly springs up from the depths of the being like an intense call, and brings down the

Grace and changes the course of things.

And each time you have made some progress, have passed on to a higher level, they make you face once again all the acts

of your past life, and in a few months, a few days or a few minutes, they make you go through all your exams once again

at a higher level. And it is not enough to brush the thought aside and say, "Oh! I know", and throw a little cloak over it so as not to see. You must face it and conquer, keep your consciousness full of light, without the least tremor, without a word, without the slightest vibration in the cells of the body—and then the attack melts away.

But our ideas of good and evil are so ridiculous! So ridiculous is our notion of what is close to the Divine or far from

the Divine! The experience I had the other day, on the third of February, was for me revelatory, I came out of it completely

changed. I suddenly understood very many things from the past, actions, parts of my life which had remained inexplicable—in

truth, the shortest way from one point to another is not the straight line that men imagine it is!

And all the time the experience lasted, one hour—one hour of that time is long—I was in a state of extraordinary joyfulness,

almost in an intoxicated state.... The difference between the two states of consciousness is so great that when you are in one, the other seems unreal, like a dream. When I came back what struck me first of all was the futility of life here; our little conceptions down here seem so laughable, so comical.... We say that some people are mad, but their madness is perhaps a great wisdom, from the supramental point of view, and their behaviour is perhaps nearer to the truth of things—I am not

speaking of the obscure madmen whose brains have been damaged, but of many other incomprehensible mad men, the luminous mad: they have wanted to cross the border too quickly and the rest has not followed.

When one looks at the world of men from the supramental consciousness, the predominant feature is a feeling of

strangeness, of artificiality—of a world that is absurd because it is artificial. This world is false because its material appearance does not at all express the deeper truth of things. There is a kind of disconnection between the appearance and what is within. In this way, a man with a divine power in the depths of his being may find himself in the position of a slave on the external plane.

It is absurd! In the supramental world, on the other hand, it is the will which acts directly on the substance and the substance is obedient to this will. You want to cover yourself: the substance you live in immediately takes the form of a garment to cover you. You want to go from one place to another: your will is enough to transport you without needing any conveyance, any artificial device. Thus, the boat in my experience had no need of any mechanism to move it; it was the will which modified the substance according to its needs. When it was time to land, the wharf took shape of itself. When I wanted to send the groups ashore, those who were to land knew it automatically without my having to say a word, and they came up in turn.

Everything went on in silence, there was no need to speak to make oneself understood; but the silence itself on board the ship did not give that impression of artificiality it does here. Here, when one wants silence, one must stop talking; silence is the opposite of sound. There the silence was vibrant, living, active and comprehensive, comprehensible.

The absurd thing here is all the artificial means one must use.

Any idiot at all has more power if he has more means to acquire the necessary artifices; whereas in the supramental world, the more conscious one is and the more in touch with the truth of things, the more authority does the will have over substance. The authority is a true authority. If you want a garment you must have the power to make it, a real power. If you do not have this power, well, you remain naked. No device is there to make up for the lack of power. Here, not once in a million times is authority an expression of something true. Everything is formidably stupid.

When I came down again—“came down”, it’s a way of speaking, for it is neither above nor below, neither inside nor

outside; it is... somewhere—it took me some time to readjust myself. I even remember saying to someone, “Now we are going to fall back into our usual stupidity.” But I have understood many things and come back from there with a definitive force.

Now I know that our way of evaluating things down here, our petty morality, has no relation with the values of the supramental world.

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These surface things have nothing dramatic about them. They seem to me more and more like soap-bubbles, especially since

the third of February. There are people who come to me in despair, in tears, in what they call terrible psychological suffering; when I see them like this, I slightly shift the needle in my consciousness which contains you all, and when they go away they are completely comforted. It is just like a compass needle; one shifts the needle a little in the consciousness and it is all over. Of course, it comes back later, out of habit. They are nothing but soap-bubbles.

I have known suffering also, but there was always a part of myself which knew how to stand behind, apart.

The only thing in the world which still seems intolerable to me now, is all the physical deterioration, the physical suffering, the ugliness, the inability to express that capacity for beauty which is in every being. But that too will be conquered one day.

There too the power will come one day to shift the needle a little. Only, we must rise higher in consciousness: the deeper one wants to go down into matter, the higher is it necessary to rise in consciousness. That will take time. Sri Aurobindo was surely right when he spoke of a few centuries.

[We next come to the post I sent the other day with the comments I presented...](#)

December 7

*(Mother first reads a letter by Sri Aurobindo:)*

"The way to get faith and all things else is to insist on having them and refuse to flag or despair or give up until one has them - it is the way by which everything has been got since this difficult earth began to have thinking and aspiring creatures upon it. It is to open always, always to the Light and turn one's back on the Darkness. It is to refuse the voices that say persistently, "You cannot, you shall not, you are incapable, you are the puppet of a dream," - for these are the enemy voices, they cut one off from the result that was coming, by their strident clamour and then triumphantly point to the barrenness of the result as a proof of their thesis. The difficulty of the endeavour is a known thing, but the difficult is not the impossible - it is the difficult that has always been accomplished and the conquest of difficulties makes up all that is valuable in the earth's history. In the spiritual endeavour also it shall be so."

Sri Aurobindo

The world seems always ready to tell us "no", "you can't", "you're not pretty, smart, talented enough."  
But always the story of genius is the same...success!

As my sixth grade teacher told me...where there's a will, there's a way. Often I find people with little will...half-hearted attempts at the things they do. If you are going to do...and let's face it...with each moment, you are going to do...so look at what you're doing....in this moment...then this moment is connected to your Will.

*You see, they cut one off from the result that WAS coming... by their strident clamour and then triumphantly point to the barrenness of the result as a proof of their thesis!* And it's so TRUE, it's an experience I've had so many, many times, not only for myself, but for lots of people.

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I think ("I think," like the scientists' "it appears") I can announce that something is getting organized in the Subconscious - it's beginning to get organized - in the subconscious of individuals as well as in the general Subconscious. It's less unconscious (!) It's a bit more ... yes, a bit more conscious, reflective and organized - a very faint beginning of organization, very little, but a growth in consciousness; it isn't quite so unconscious any more.

It's always the last part of the night that I spend there.... You remember that story of the supramental ship and how things were organized by the will, not by external means? Well, that's the action which is beginning to exist in the Subconscious.

The Mother suggests her connection even with the Earth itself by claiming an awareness of the subconscious in "individuals" (not being herself) and "the general Subconscious," which seems to be the holographic energy by which the Earth produces the archetypal form that becomes humanity.

Last night, for instance, early in the morning, there were several layers of cells,[[Mother means structures, not cells in the biological sense. ]] as it were, and each cell was I can't say the property, but the possession of someone: what was under his direct control and reflected his "mood," as it is customarily called, his way of being.

This comment is for me, a bit of a mind blower...what?!...has the Mother and Satprem (I've read two of his books on the cells) been referring to imaginary structures...not even body organs!?!...I really don't

understand this. Further reading puts things back in place soto-speak...but what are these structures? And what are structures of cells or of points in the body. In an upcoming vision, we'll see the Mother have something not all that different from Crowley's star-sponge vision. And often enough, visions are the body's way of talking to the mind.

It seems the Supramental Yoga is a deeply physical yoga that relies on an intuition of body, which perhaps, I've been taking too specifically; considering the synchronicity of my research in the GCL.

And there were many levels: you could go upstairs and downstairs.... And the impression I had of myself was that I was much, much taller and that I towered above it all; and I had a different texture, as if I were made of a different substance, not quite the same as the others'. It was as if all that were inside me without being inside me (I can't explain): I was looming over everything and at the same time acting inside. And then, according to the action, people were going upstairs or downstairs, going and coming; but everyone had his own little box - they were BEGINNING to have it, it was beginning to get organized. Each cell was more or less precise: some were very precise, others more blurred, as if on the way to becoming precise. And the whole experience, last night, had a kind of precision about it. I was like something very big, outside, and I was laughing, talking to everyone, but they weren't aware of the action [of Mother]. You see, they seemed to me this tall (*gesture: four inches*), tiny. But quite alive: they were going and coming, moving about.... And I was talking to them, but they didn't know where the voice was coming from. So I laughed, I found it funny, I said to some, "There! You see, that's your idea of things." And it was ... oh, if I compare it to last year, there is a tremendous difference of CONSCIOUSNESS, from the point of view of consciousness. Before, all the movements were reflexes, instincts, as if people were impelled by a force which they were totally unconscious of and considered to be their "character," most of the time, or else Destiny (either their character or Fate, Destiny). They were all like puppets on strings. Now, they are conscious beings - they're BEGINNING, they're beginning to be conscious.

The proportion has changed.

It's almost as if the perception of cellular structures are somehow cubist/geometric blocks, which suggests underneath everything else, a very Pythagorean idea.

And so is it some sort of move away from an organic (fractal) concept to this cubist/geometric concept that the biological evolution of humanity is moving? Satprem, in his book Mind of the Cells as well as Mother of the Divine Materialism has consistently presented the idea that the consciousness of the cells would become something that would ultimately prevent the invasion of viruses and other disease causing, alien cells...as well as taking a more conscious approach to the healing process, which sometimes, does more harm and good in the body.

And I was able to show them precisely the proportion between the conscious, willed movement, which can be observed, and that sort of almost unconscious instinct which obeys a COMPELLING Force, that is to say, you know neither where it comes from nor what it means or anything - you just tag along.

Some still had quite blurred and cloudy spaces; with others, it was precise, there were even some very precise details. And clear, clear: there was a light - the dawning of a light.

If this goes on, it will be fine. It will change a lot of things.

*It was in the subconscious of individuals?*

Of individuals, yes.

*It wasn't their waking consciousness?*

No, no! It's not individuals as they know themselves - it is their subconscious. It is in the subconscious. The subconscious is a realm just as the material world is a realm - it's in the subconscious.

There have been many efforts, concentrations, meditations, prayers to bring about the clarification and control of all those semiconscious reflexes that govern individuals - a great concentration on that point. And this experience seems to be the outcome.

There are lots of things which people don't even take notice of in life (when they live an ordinary life, they don't take any notice), there's a whole field of things that are absolutely ... not quite unconscious, but certainly not conscious; they are reflexes - reflexes, reactions to stimuli, and so on –

This is the wisdom of the 4<sup>th</sup> Way (of Gurdjieff) of which, has been incorporated into some of the work of the Zelator of the A.'.A.'. as it also involves the work of the Knife. Here is one of the first points of pride for this lineage of the A.'.A.'. in showing organic growth and not the dead stifle of the worship of dead heroes (Crowley as much as any dead master). From what we've observed, the Jerry Cornelius lineage is the only one besides ours to have stepped away from this trap. Of course, Motta did...but his sycophants are now stuck on this dead man.

and also the response (a semiconscious, barely conscious response) to the pressure exerted from above by the Force, which people are totally unconscious of.

Especially with the capitalization of the word "Force," it seems as if Star Wars was largely inspired by this Yoga...as much as Gurdjieff.

This is proof of a school of thought taking hold in the world.

It is the study of this question which is now in the works; I am very much occupied with it. A study of every second.... You see, there are different ways for the Lord to be present, it's very interesting (the difference isn't for Him, it's for us!), and it depends precisely on the amount of habitual reflex movements that take place almost outside our observation (generally completely outside it)

Gurdjieff was a frightening personality in how he handled his students. And he could inflict this fear to compel his students to physical tasks that would seem beyond possibility. Certainly it's one way of doing things. But we can see even in the mundane world, new athletic records destroying old athletic records. Human competition is making the body to be something more than it once was.

And this question preoccupied me very, very much: the ways of feeling the Lord's Presence - the different ways. There is a way in which you feel it as something vague, but of which you are sure - you are always sure but the sensation is vague and a bit blurred - and at other times it is an acute Presence[[Mother commented on and developed this passage in the following conversation, of December 11. ]] (*Mother touches her face*), very precise, in all that you do, all that you feel, all that you are. There is an entire range. And then if we follow the movement (*gesture in stages, moving away*), there are those who are so far away, so far, that they don't feel anything at all.

This experience made me write something yesterday (but it has lasted several days), it came as the outcome of the work done, and yesterday I wrote it both in English and in French:

"There is no other sin, no other vice  
than to be far from Thee."

Then, the entire world, the universe, appeared to me in that light, and at every point (which takes up no space), at every point of the universe and throughout the universe, it's that way. Not that there are far and near places in the universe, that's not what I mean (it's beyond space), but there is a whole hierarchy of nearness, up to something that doesn't feel and doesn't know - it's not that it is outside, because nothing can be outside the Lord, but it is as if the extreme limit: so far away, so far, so far - absolutely black - that He seems not to reach there.

As I said above, this starts out a bit like Crowley's star-sponge vision...and it also echoes the ancient Gnostic idea of the 'thought' of God and that space that "seems" outside the thought of God; where the Demiurge created the Universe. It is interesting that the Mother considers this outside/distance to be a vice; as if this distance is the distance of each our individuality—expressed in Liber AL as Hadit.

It was a very total vision. And such an acute experience that it seemed to be the only true thing. It didn't take up any space, yet there was that sensation of nearness and farness. And there was a kind of Focus, or a Center, I can't say (but it was everywhere), which was the climax of Thee - purely Thee. And it had a quality of its own. Then it began to move farther and farther away, which produced a kind of mixture with something ... that was nothing - that didn't exist - but that altered the vibration, the intensity, which made it move farther and farther away to ... Darkness - unconscious Darkness.

And something kept coming again and again to me: there is no other sin ... (because this followed a few lines I read in *Savitri* on the glorification of sin in the vital world, the words came to me because of that) ... there is no other sin, no other vice than to be far from Thee.

December 11

in some parts of the body, the cells seemed to be grating. I concentrated, I called, and I saw there was a battle - a formidable battle being waged down below.

I understand the idea of cell aggregates; though again, my GCL research is more about an evolution in each individual cell being caused only by the full activation of the phosphorylation. The Supramental

Yoga as being described by the Mother is more comparable for me, needing the visions and dreams brought on by the intent laced into the Japa and its suggestible mantra. That it produces these visions and dreams, Carl Jung developed an excellence by interpreting them as reflecting the body's awareness of its biological processes. This suggests a plane of consciousness, the Subconscious as described by the Mother, with a conscious awareness that can communicate with intent. It comes for Jung, by way of symbols and dreams, which is connected with all the ideas he had absorbed in his deep study of Alchemy and the Western Mystery Tradition.

that it could be done only during the meditation and not at any other time, in activity or even in concentration, because it's not the same thing

Mother seems to combine an awareness of two planes here. On the one hand, she is talking to the Universal Mind ("the Lord"), which she in a very Hindu-like manner brings to a personality with its own Will. It's almost as an overtone that develops; when musicians gather four voices that yield a fifth voice in harmonic resonance. In context, she finds it a battle being waged on the Subconscious and asks the Supramental how to approach the work.

*(Then Mother reads a handwritten note which is the continuation of the experience she related on December 7, when she spoke of the varying nearness and farness of the Presence.)*

I address it to the Lord:

"It is as if You flowed with the blood, You vibrated with the nerves, You lived with the cells...."

It flows in the blood, it vibrates in the nerves, it lives in the cells...."

These lines could have been written into the Star Wars scene where Anakin's blood was tested for the presence of Mitochondria. And it is for me, the phosphorylation of each individual cell and its connection to the mitochondria. The phosphorylation seems to serve as a spiritual conductor of light (L.V.X.); the fifth plane of being and the realm of what we call Spirit. This would be the thought of the Universal Mind, from which the Logos/Sun/Son emanates and even cooperates with the Demiurge in the establishment of the Universe from the Valentinian perspective.

And everywhere, you see, not just my cells, not just the cells of this body: when the experience comes, it is quite widespread; I have an impression of many bloods, many cells, many nerves.... Which means that the CENTRAL consciousness isn't always aware of it, the individual isn't always aware of it (it has an extraordinary feeling, but it doesn't know what it is), while the cells are aware of it, but they cannot express it.

They are suggestibly outside the thought of the Lord and the demiurgic consciousness that is in Thelemic parlance, the Beast. The mitochondria are a symbiant life form not unlike what is described a bit more poetically in the Star Wars film. And they are referenced in Satprem's writings (specifically; Mind of the Cells) attributed to a teaching of the Mother; that this Force induces the body into an Alchemical transformation that elevates it to the 'true physical' plane, where there is no such thing as accidents and disease—a utopian-like place that is also pronounced by Crowley to be the state where everyone is acting in accord with their Will. This readily implies a racial evolution of consciousness that the least of us would be *asar un nefer* (myself made perfect) on a grand scale.

I felt that several times: when the experience comes, it isn't limited to one body. Only, the consciousness - the observing consciousness - isn't the same everywhere: there are DEGREES of consciousness, and here [in Mother's body] it appears to be a MORE CONSCIOUS center of consciousness, that's all; but otherwise ... For the consciousness itself it's that way too: at times it is very much awake, at other times not so awake.... Ultimately, all this is an experience of Oneness, of multiplicity in Oneness, and this experience depends on the degree of nearness and intensity. But it is the all - the all which is one - and seen from the standpoint of the Lord's consciousness.... You know, what we call "the Lord" is that which is fully conscious of itself; and the more the consciousness diminishes, the more you feel it's no longer the Lord - but it is the Lord all the same!

That's how it is.

But the consciousness isn't - is NO LONGER individual AT ALL. I am positive about that. A consciousness ... which is becoming more and more total. And now and then - now and then - when everything is "favorable," it becomes the Lord's Consciousness, the Consciousness of everything, and then it's ... a drop of Light. Nothing but Light.

This seems to me to be a marvelous description of attaining NUIT.

93/93

pj

Being Yourself Sucks!

*Everybody tells you to be yourself. Society proclaims that if you just be yourself, everything will work out. We get fed this crap from the moment we're born, as in the Disney animated movie Aladin in which Robin Williams (as the Gene, disguised as a bee) actually tells the unconfident hero, "Bee yourself!"*

*Why this repetitive brainwashing? Because it is what we want to hear. We want to believe that who or what we are will be celebrated by people everywhere, if we're just honest about ourselves. Now while we all may want to believe that, none of us really do. Perhaps we might at first, but it doesn't take long to rid ourselves of that delusion.*

*By the time we reach kindergarten (if we're lucky enough to retain our innocence of that long) we discover something called "teasing". And another wonderful social tradition called "bullying" follows closely in its wake.*

*Teasing and bullying are hurtful, but they aren't unnatural. If they were, they wouldn't have survived so long. Each teaser and bully is just another person who lacks confidence in the value of their selves, and seeks to boost that self-image by making others look less valuable (if you can't raise the bridge, lower the river) or by shifting attention toward someone else so no one will be watching them.*

*Perfectly natural I say, and hurtful as hell. So we all learn in short order not to reveal who we really are to anybody, least of all ourselves. It doesn't start out that way. It is nothing more than Pavlov's dogs really. We act, others react. We associate the hurt with certain kinds of behavior and avoid that behavior. We look around and see what brought about praise to others and try to copy their behavior, mannerisms, and eventually manners of thought so we can garner the same rewards.*

*In time, we have created such a shell of falsehoods we can't even tell who we are anymore. That's what the teenage years are all about - "finding yourself", which you wouldn't have to do if you hadn't gone and lost yourself to begin with!*

*Now if you have a child with a physical or mental "defect" - something real, not just a made up difference amplified by a bully's taunts - well now you've got a real problem. Here's this worthy kid who is NEVER going to be treated kindly (or at least not equally) by his peers because he really isn't equal, which simply means he is not the same as them.*

*No two of us are completely alike, of course, and normality is just the mean average of everyone's abnormalities, but it truly is a mean average. Slide too far off the top of the bell curve, and you become a target for every bottom-feeding insecure taunter who wants to use you as a ladder rung to claw one more soul closer to the summit.*

*In paradise, everyone can "be yourself", but not in this world. Fact is, you can only expose parts of yourself in different contexts, and some parts you can never show. But then again, why would you want to? We all have dark thoughts and deep secrets. We're all ashamed of this or that (or at least we should be!)*

*We can show one face in public, another in private, one to our friends, one to our family and a third to our mate. But there are some faces we can't even show to ourselves. We don't dare, lest the very cogitation of some inner truth may risk knowledge of it slipping out through some cracks we haven't yet figured.*

*This is the real world. And so, we learn to play different roles. And for some of us when we are 3 or 30 we start to question our part in the Grand Scheme. We go beyond asking ourselves who we really to acknowledge facts about ourselves we wish we not really true.*

*And in so doing, we grow a pain inside - a feeling of being trapped, limited, constrained by our roles. And we break out, we make changes, we risk friendships and careers, marriages and even perhaps our lives -*

*all to kill the pain of acting as we aren't and not acting as we are: the double-edged sword of insincerity.*

*When we brave souls (or selfish souls, depending on who wins and who loses as a result of our actions) open up to the world to reveal our inner natures we shoot ourselves in the foot. Why? Because we aren't content to be who we really are - we want to embody the ideal self we've always held inside!*

*To compensate for the confinements of living a lie, we imagine an alter ego for ourselves: the person we'd like to be. But this Perfect Being or Super Hero is just another fabrication that bears little resemblance to the truth. And yet, it is that shining avatar that provides us with the motivation to break out of the false shell we have been wearing for all those previous years.*

*Without that false image, we could never muster the courage or determination to risk it all to stop being who we aren't. And that is the key to another door of tragedy. Rather than really trying to be who we are, we go through all the heartache and devastation of ripping off the old skin to try and climb into a new one that is equally false!*

*It may take us years or even decades (if we are lucky enough to realize it at all in our lifetimes) to grasp that we have simply exchanged one confining role for another. But by then, we've established a new career, new friends, perhaps even a new mate and family. And even if we see the fallacy of trying to live as our utopian creations, are we really willing to go through all that loss and torment again? How much can life ask of us?*

*Well, each of us has to answer that question for himself or herself. Who are we really? All differences between ourselves and our shining avatar aren't equally uncomfortable. After all, should we not aspire to become better beings, and is not one of the best ways to do this to practice being the kind of person we'd like to be?*

*True enough. But be realistic. Go back to the serenity prayer "God, grant me the serenity to accept the things I cannot change, Courage to change the things I can, And wisdom to know the difference." Don't just apply this to obstacles in your life, but to assessing your own nature as well.*

*In the end, all of life is a compromise. There is no black and white; there is no cut and dried. Only by embracing shades of gray and perpetually re-evaluating contexts as we change and grow can we maximize the expression of our natures, minimize our deceptive presentations, and find the best balance between being ourselves and acting in consideration of others.*

*-Melanie Ann Philips*

93

Cammy

Hi Cammy,

93

Over and over again, in my adult years I have listened to many talk about their childhood hurts at the hands of their society. And I have seen how this plays out in the adult world; teasing becoming slander to gain a position in business or politics and thievery and power struggles to parallel the bully. And quite frankly, the one thing that is far more open in the adult world...they don't beg you to become yourself...but demand you capitulate to them.

The A.'.A.'. and its representatives are those few forces in the Universe that require those around them to be themselves. And often enough this is quite disturbing to others; like an alarm clock waking one out of a sound sleep.

93/93

pj

Hi All,

93

Here's my comments on selections from this morning's reading in the Mother's tome:

You know, there are, broadly speaking, two categories of people: those who by nature receive, are receptive; who receive and like to receive and to feel they are receiving; and those who like to give and like the feeling of giving. So those who like to receive have the experience of receiving, while those who like to give (*laughing*) have the experience of giving. But basically, it's all the same thing: it's the Force circulating. The Force circulates, and you get the feeling ... (how can I explain it?) ... it depends on the position of the consciousness with regard to the individual ego.

This reflects ideas on polarity that were being tossed about in Occult circles in the latter part of the 19<sup>th</sup> Century ev. A read of some of Dion Fortune's work would do well here. Refer also to my essays: [Sexual Polarity in Magick](#) and [Qabalistic Magnetism](#).

And, as I said, the Force circulates; it circulates: it isn't something which goes out like that, like a little beam which you send out, which reaches its goal and stays there - that's not it. It's a thing (*round gesture*) that spreads out with waves of concentration. And I've noticed this for everybody (I did my first study on myself), but the ego must be completely ... (*gesture of palms upward, immobile*) ... must become nonexistent, must stop interfering, at any rate, in order to feel that great, universal Pulsation.

Here is an appending to the Mother's description of the Force; here, it being a pulsation of the Universal Mind that the individualized thought generated by the ego can interrupt. This is quite different than the Yellow School philosophy that requires the absolute destruction of the ego to formulate an identification with the godhead. Rather, the Mother is discussing a passive or meditative state that can yield to the subtlety of the wave. It's not that much different than the artist or improvising musician 'getting in the zone.'

It is simply the art of putting yourself in the right place in order to be in the path of the Force.

You see so clearly it is egoism; egoism which wants personal, individual perfection: instead of wanting overall progress, it wants personal progress, it still makes breaks where there are none, separations where they do not exist. And you see how a movement going through [Mother] should be accepted when that is its place and when it is the right time for it to be useful, so that the WHOLE may follow its road - it's very, very interesting.

Because the Mother is describing an overall philosophy of a Supramental Manifestation; the concern is more on the human community in Supramental Yoga; though it is individuals that administer to the work. There's one point in description of the Supramental Boat where the Mother describes herself as

spread out all over humanity and the Earth; not unlike Babalon in Thelemic philosophy—though Babalon is about desire (cf. my earlier post on desire and Will). Thelemic philosophy concerns itself more with the individual, which will have its own cumulative effect. In my view this is the White School working both angles; passive and aggressive and not unlike the polarity introduced at the start of this post.

That way, you can gauge precisely how much is left of the old habit of personal reaction, especially in the emotive part of the universal being: it's the emotive part that still remains the most personal, even more so than the purely physical, material part. As soon as the emotive part comes into play, it "personalizes," because it ENJOYS individual reactions; it is the part that LOVES to feel it loves, that LOVES to feel its own emotions, and because of it there remains a faint personal coloration. And when there occurs a somewhat darker or backward movement, the body is indignant and doesn't understand that it's part of the whole, that the whole must go forward together and you can't separate a piece of it to perfect it - it can't be done! It's impossible. It's not that it shouldn't be done - it CANNOT be done. Everything goes together.

The force of love then is suggested here; that while having some macrocosmic dimension, belongs to the individualized consciousness. This force of love comes under the force of Will that is the greater force that the Mother originally speaks of. It has a powerful effect over that which is supports...and gives me a wonderful poetic expression of what is stated plainly in Thelemic philosophy: Love is the law, love under will.

I see someone like N., who obviously is an exceptional subject in the sense that he vibrates with the intellectual vibration (Sri Aurobindo used to say, and it is obvious, that of all those around him, he was the one who understood best), well, even for him ... it goes off at a tangent. It's not that he understands nothing, but it's at a tangent. It's a mitigated understanding, very slightly distorted, and which relates everything to the sense of the person, of the [Mother's] individual, so the thing loses all the ESSENCE of its value.... What I would like to be able to communicate is precisely that absence of individual. But when I express myself, I am forced to say "I," the sentence always has a personal turn, and that's what people see. When I have my experience, it is there, living; you yourself feel it, and with a little movement of adaptation you eliminate the distortion that comes from the language, but others don't do it.

The way the world is now physically organized, with the difference and specialization in the forms, in sexes, encourages a kind of opposition between the two poles, the union of which results in creation. So, naturally, each pole has enormous difficulty understanding the other (although it thinks and believes it does), especially understanding the pole I place underneath (*gesture signifying the basis of the world*), which is the effectively creative pole, that is to say, what is expressed by woman. She feels very well that without this (*gesture above*) the full understanding isn't there; but this, which is above, doesn't AT ALL understand the creative power of that which is below - it knows it in principle, but doesn't understand it. And there is a lack of adaptation, a sort of conflict, which shouldn't exist. It never existed - never - between Sri Aurobindo and me, but I could see it didn't exist because he had adopted the attitude of complete *surrender* to the eternal Mother (the stage, in the creation, of complete surrender). I would see it, and it embarrassed me! It embarrassed me, I thought, "But why does he think he has to do that (*laughing*), as if I couldn't understand!" On the contrary, I thirst for the other attitude - for identifying myself this way instead of that way (*Mother presses her fist upward against her hand above*): for identifying myself from below upward instead of from above downward. It was an aspiration, which has been there ... almost for eternities ... for the universal creative Force to identify itself with the Creator. And to identify itself not through the descent of the Creator, but through the ascent of the Force - the conscious ascent. But Sri Aurobindo willed it that way, so it was that way ... and then I was very busy with my work. For the thirty years we lived together, it went on that way, perfectly smoothly; and I kept my aspiration quiet because I knew that it was his will. But since he left and I was obliged to do his work, so to speak, things have changed. But I didn't in the least want the Creator, because of my taking up the work, to be obliged to adapt himself to the creative Force (that won't do at all!), and my whole aspiration has been for the creative Force to consciously BECOME the Creator. It's becoming increasingly that way. And at the last meeting [with Sri Aurobindo], for a time (not the whole time, but some time), it was that way. Then I understood; it made me understand the play of all the forces in the two

elements - the two poles - and how they could be joined, through what process that opposition could disappear so that the total Being might exist.

Naturally, in human beings, the two are extremely mixed up. Among all the human beings you cannot find two who are one really male and the other really female - that doesn't exist. It's very, very mixed. But the goal is a totality; a totality in which each thing is in its place and plays its part, not in opposition but in perfect union - in identity. And the key to this is beginning to come.

93/93

pj

Sri Aurobindo wrote somewhere, I don't remember where (I am translating, it's not the exact sentence): "The body's cells must burn with the divine Flame."

It's obviously somewhere where he explains transformation. The body's cells must burn with the divine Flame. And you feel it - you FEEL it. It's when they begin to be aflame, to burn with a flame that is clearer and clearer, purer and purer ... - when all the smoke is gone.

Hi All,

93

This morning's read in the Mother's tome was more a matter of disgust for me. I was surprised to find a real Yellow-School philosophy manifesting; outside the usual utopian claptrap that infects ashrams. The idea that things aren't as they should be is to say that the collective thoughts of the Universal Mind are incorrect; implying the perfect God to be imperfect.

**December 18, 1963**

*(Mother reads a letter by Sri Aurobindo:)*

"It is equally ignorant and one thousand miles away from my teaching to find it in your relations with human beings or in the nobility of the human character or an idea that we are here to establish mental and moral and social Truth and justice on human and egoistic lines. I have never promised to do anything of the kind. Human nature is made up of imperfections, even its righteousness and virtue are pretensions, imperfections and prancings of a self-approbatory egoism.... What is aimed at by us is a spiritual truth as the basis of life, the first words of which are surrender and union with the Divine and the transcendence of ego. So long as that basis is not established, a sadhak is only an ignorant and imperfect human being struggling with the evils of the lower nature."

The 'asar un nefer' is the perfection of one's art...those perfect moments (in the zone)...the beauty of the body and of the world...these are all perfections derided by this nihilist statement.

**December 21, 1963**

*(Regarding the "joys" of Tantric discipline, when Satprem was still at his seven thousandth, or was it seven hundred thousandth, Tantric yantram. Satprem unfortunately did not keep the beginning of this conversation.)*

... It's true, in fact, off and on I have fits of revolt, but more and more I'm settling into a kind of nothingness - not many things have meaning. I was very attached to life, I loved life, I found it beautiful - that's gone.

And besides, that's the almost essential condition for being capable of living another life while remaining here. It's essential, mon petit, as long as one has the "taste for life," one is tossed and shaken about.... I consider it a GREAT progress.

That's very good.

The taste for life is, we could say, like a foretaste of what will be, but it isn't at all suited to what is.

(silence)

You see, when you have the certitude - the certitude - that Ananda, joy, blossoming are the Truth of your being, when you have that inner certitude and look at life as it is, it appears incredible (not the certitude, but life as it is!), an incredible deformation. We KNOW things are not as they should be (God knows we know it!), but to keep deliberately ignoring those denials in order to keep ACTIVELY in the consciousness the vision of what should be - that, I feel, is true creative power.

True creative power is to find life is pure joy and to express than in the natural way that is the working of one's Will...an action that shows one's involvement in life.

All utopian (Supramental Boat mythologies) yearning comes from a dissatisfaction about life.

I should look only at WHAT SHOULD BE, and the body would be forced to follow.

And interestingly enough; declaring "what should be" ... we have to ask...according to whom? It's a fascistic, counter-libertarian statement.

It may seem to be mixing apples and oranges to make such a social statement about something dealing with the individual body...but the two are not wholly separate.

Which means there are movements of elimination, of rejection, movements (for a second) of transformation, and also movements of construction - it seems the time has come to step into the movement of construction.

The body consciousness is still very timid, very timid in the sense that it doesn't have confidence in itself. It feels that if it isn't constantly vigilant, watching, watching, observing, discerning, some things (*gesture below*) may get through that shouldn't get through. That's what hinders. And that is why this certainty comes more and more: no criticism, no criticism at all, none at all, don't see what shouldn't be - see only WHAT SHOULD BE.

It's a great victory to be won - a great victory.

The implication that the body is being manually prepared or manually and creatively evolved has been becoming even more clear. However, in all that the Mother has said through now, four years of statements that I have read, has been anything but clear. She has made no clear statement of "what should be." This nebulosness combined with such nihilism seems to me such a contradiction of what I have read to date, I can't help but wonder that some force has been leading the thinking of the ashram outside its norm.

From my earliest childhood (when I was five, my memories at five) and for more than eighty years, I have always been surrounded with people who brought me an abundance of revolt, discontent, and then, more and more so, cases (certain cases have been very acute and still are) of sheer ingratitude - not towards me, that doesn't matter at all: towards the Divine. Ingratitude ... that is something I have often found very, very painful - that it should exist. It's one of the things I have seen in my life that seemed to me the most ... the most intolerable - that sort of acid bitterness against the Divine, because things are as they are, because all that suffering was permitted. It takes on more or less ignorant, more or less intellectual forms ... but it's a kind of bitterness. It takes sometimes personal forms, which makes the struggle even more difficult because you can't mix in

questions of persons - it's not a personal question, it's an ERROR to think that there can be a single "personal" movement in the world; it's man's ignorant consciousness which makes it personal, but it isn't: it's all terrestrial attitudes.

This discontent with life is what brings us to spiritual study...and when we truly learn, we find that discontent has been transformed into a proactive content, which is why certain proofs of attainment are necessary in the A.'A.'. Often enough, contentment breeds complacency and contempt...a danger of most gurus, surrounded by the many willing slaves that serve them. This is also why Hadit hates both the consoled and the consoler.

And yet, of all movements, the one that gives perhaps the most joy - an unalloyed joy, untainted by that egoism - is spontaneous gratitude.

It is something very special. It isn't love, it isn't self-offering.... It's a very FULL joy. Very full.

It is a very special vibration unlike anything other than itself. It is something that widens you, that fills you - that is so fervent!

It is certainly, of all the movements within the reach of human consciousness, the one that draws you the most out of your ego.

And when it can be a gratitude without motive, that vibration (basically, the vibration of what exists towards the Cause of existence) ... then a great many barriers vanish instantly.

*(Mother contemplates that vibration of gratitude for a long time)*

When you can enter that vibration in its purity, you realize immediately that it has the same quality as the vibration of Love: it is directionless. It isn't something going from one thing to another, it doesn't go from here to there (*gesture from low to high*) or there to here ... it is (*round gesture*) simultaneous and total.

I mean it isn't something that needs the two poles in order to exist; it doesn't go from one pole to the other or from the other to the one: it's a vibration which in its purity is the same as the vibration of Love, which doesn't go from here to there or from there to here - the two poles of existence.

It's almost as if a brief mind-fart has passed and the Mother is reclaiming her equanimity. But yet we find a counter here...something with the quality of love that isn't love?! If it looks like a duck, walks like a duck and quacks like a duck...it must be a duck.

Or Love is love is love...a Universal force that should never be denied.

It is the Holy Spirit itself.

Isn't it in the Christian scripture that the one true sin is to deny the Holy Spirit...to deny love.

Love is the law, love under will.

93/93

pj

Hi All,

93

Well we come to the end of a volume of a very large project; one that seems to be ending in a sort of cliff hanger. It seems the ashram or the Mother is under some form of a magickal attack. We saw in the last few days, philosophical thinking seems to have drifted towards a Yellow School perspective, which is certainly an inconsistency at the least.

**December 25, 1963**

There is at the moment an entire study going on in the subconscious on the cause of illnesses. I am not seeing very pleasant things....

There is a whole zone in the most material vital which penetrates, as it were, the subtle physical - that's where illnesses are formed. You see swarms of completely *crooked* formations - a lack of sincerity. And it expresses itself in images: I see all kinds of people and do all kinds of things in a special zone - the same people who are elsewhere are here too under a special aspect. It's a mixture of the deformation of consciousness, the deformation of language, the deformation of forms - swarms and swarms! ... For hours.

Liber Trigrammaton talks about the Black Lodge corrupting the symbols; the source of disease can be of this mysterious dark source of energetic consciousness. And it exists to serve in that it does make us stronger as we come through disease and other difficulties in this life.

But I was always accompanied by a form, not a very precise one, but which was the materialization in that realm of the Lord's Presence. I remember having for the work entered a huge room, completely bare, without anything, in a half-light, when suddenly I felt something grabbing hold of me here (*gesture at the nape of the neck*), something I even felt physically (I was lying in my bed, but I felt it physically). So I pointed it out to that Form which was accompanying me everywhere - so attentive, so close - to explain and show things to me; I complained, saying, "Look, something has grabbed hold of me, it even hurts physically." So I saw a kind of arm come and take that thing on my neck, pull it away and present it to me: it was like one of those big bats that are called *flying fox* (there are some here, they eat little birds, chicks ...), it was clinging to my neck! He said, "Oh, it's nothing! It's only that." (*Mother laughs*) And it was a big thing like this (*about three feet*) which had grabbed hold of me here and had its two claws still out (he had wrenched it off my neck). It had become flat and almost inert, but it was still as vicious as anything.

It was quite simply an "incident" - to mention just one.

But the remarkable thing is that my physical pain went away immediately; I felt a pain in the nape of my neck, like a weight that hurt and pressed on the nerves, and it went away instantly: "Oh, it's nothing, just that"!

We find in the above passage, what seems like some malevolent entity attempting some form of possession with what is attributed to Sri Aurobindo; the hand that removed the pain.

Then He seemed to lead me to other places, where I saw a sort of scorpion with a very odd shape (it was also a sort of entity in that realm and it gave other illnesses) trying to climb up somewhere. There was also a truncated snake which had been cut through, and out of the cut something like its life was escaping, yet it was still alive. All kinds of horrors. But there wasn't the slightest feeling of disgust: it was more like a consciousness studying, observing, and the "I" that observed was the force exerted by the consciousness on the play of those things.

It isn't a pleasant realm. It's the realm that's just like this (*Mother places one hand over the other*), immediately beyond ... (how can I put it? It's neither higher nor deeper inside) beyond the subtle physical, and it's the realm in which formations of illness MATERIALIZE. I spent more than three hours of the night in it.

It seems here like some parallel manifestation of the sacred space revealed through Liber 231; the Qliphotic dome. It presents an intuition that the N.O.X. is a dark, mysterious source of energy that in the Supramental Yoga as well as the A.'A.' system, the battlefield with the L.V.X is taking place in the body. These two must be at odds; but where they meet, life is manufactured.

It's a kind of study ... a useful one, maybe. And I noticed, I remember having complained, "Oh, it hurts!" (Apparently I was sound asleep, but I was very conscious of my body.) So it interested me, and I turned to the Lord: "It hurts quite a bit." So He extended his hand, took that thing away and presented it to me, saying, "Oh, it's only that"! ... It wasn't pretty. But then, INSTANTLY, the pain went away. I had been feeling some pain in the evening before going to bed (the nerves ached, the neck muscles hurt, it was like something weighing down heavily and clinging to me painfully); I saw His hand take it and present that animal to me, and I heard the voice say, *Oh, it's only that* (He speaks to me in English), *it's only that - gone!*

Exactly what Sri Aurobindo did when he was here: his hand seemed to come, take hold of the pain, and the illness went away.

Only, these nights are a little ... tiring. Nights of work, of struggle. And then during the day, there is that avalanche of people and things.... If you don't go mad, it's a sure sign you had no predisposition to madness! (*Mother laughs*)

Well.

This is almost as the phenomena connected with U.F.O. abduction; the sleeper complaining that they've woken up but can't move their bodies. Throughout the texts though, the Mother talks of doing her real physical work in her sleep. The symbolic visions that she experiences is so Jungian as if to seem to take its cue from his work.

### **December 31, 1963**

The world grew full of menacing Energies,  
And wherever turned for help or hope his eyes,  
In field and house, in street and camp and mart,  
He met the prowling and stealthy come and go  
Of armed disquieting bodied Influences.  
A march of goddess figures dark and nude  
Alarmed the air with grandiose unease;  
Appalling footsteps drew invisibly near,  
Shapes that were threats invaded the dream-light,  
And ominous beings passed him on the road  
Whose very gaze was a calamity:  
A charm and sweetness sudden and formidable,  
Faces that raised alluring lips and eyes  
Approached him armed with beauty like a snare,  
But hid a fatal meaning in each line  
And could in a moment dangerously change.

But he alone discerned that screened attack.

(II.VII.205)

These lines of Sri Aurbindo synchronously are handed to the Mother at this time; from someone I believe, visiting the ashram...and of course, there's no such thing as coincidence.

It makes you wonder.... It's like something gluey surrounding you, touching you all over; you can't go forward, you can't do anything without encountering those black and gluey fingers of Falsehood. It was a very painful impression.

And last night, there was the Answer, as it were. This morning, when I got up, I didn't remember clearly, but in the middle of the night I knew it very well. (It's not going from sleep to the waking consciousness: it is coming out of one state to enter another one, and when I came out of that state to enter the so-called normal one, I remembered very well.) I was as if made to live the WAY of turning that Falsehood into Truth, and it was so joyful!... So joyful. In the sense that it's a vibration similar to joy that is capable of dissolving and overcoming the vibration of Falsehood. That was very important: it isn't effort, it isn't righteousness, or scruple or rigidity, none of that, none of that has any effect on that sadness (it is a sadness) of Falsehood - it's something so sad, so helpless, so miserable ... so miserable. And only a vibration of Joy can change it.

It was a vibration that flowed like silvery water - it rippled and flowed like silvery water.

Which means that austerity, asceticism, even an intense and stern aspiration, all sternness, all that: no action. No action - Falsehood stays put in the background.... But it cannot resist the sparkling of joy. It's interesting.

And it appears here as if the Mother has come through it; her denial of austerity and asceticism seem to indicate a break with the previous notions associated with the philosophy of the Yellow School of Magick. Here training with Theon was connected with Theosophy; hence there is energy of the Yellow School residing in her. But it seems her absorption of the energy of Sri Aurobindo has brought her to the White School.

*(silence)*

And in his text, Sri Aurobindo says that the Lord joins the contraries, the opposites, puts them together so they fight each other, and that this will and action give Him a sardonic smile (I am commenting).

A tract he reached unbuilt and owned by none:

There all could enter but none stay for long.

It was a no man's land of evil air,

A crowded neighbourhood without one home,

A borderland between the world and hell.

There unreality was Nature's Lord:

It was a space where nothing could be true,

For nothing was what it had claimed to be:

A high appearance wrapped a spacious void.  
Yet nothing would confess its own presence  
Even to itself in the ambiguous heart:  
A vast deception was the law of things;  
Only by that deception they could live.  
An unsubstantial Nihil guaranteed  
The falsehood of the forms this Nature took  
And made them seem awhile to be and live.  
A borrowed magic drew them from the Void;  
They took a shape and stuff that was not theirs  
And showed a colour that they could not keep,  
Mirrors to a fantasm of reality.  
Each rainbow brilliance was a splendid lie;  
A beauty unreal graced a glamour face.  
Nothing could be relied on to remain:  
Joy nurtured tears and good an evil proved,  
But never out of evil one plucked good:  
Love ended early in hate, delight killed with pain,  
Truth into falsity grew and death ruled life.  
A Power that laughed at the mischief of the world,  
An irony that joined the world's contraries  
And flung them into each other's arms to strive,  
Put a sardonic rictus on God's face.

(II . VII. 206)

I was asked for an illustration for H.; I saw the image, the Lord's face with a sardonic smile. And then, after last night's experience, this morning suddenly that expression of the face changed, and I saw the image of the true, the true sorrow of Compassion - I don't know how to explain it.... The sardonic smile changed: from sardonic it grew bitter, from bitter it grew sorrowful, from sorrowful it grew full of an extraordinary compassion....

*(silence)*

So we could say that Falsehood is the sorrow of the Lord. And that His Joy is the cure for all Falsehood.

Sorrow had to be expressed so as to be erased from the creation.

And sorrow is Falsehood - the Lord's sorrow, sorrow in its essence, is Falsehood.

So to live in Falsehood is to hurt the Lord.

It opens up horizons....

And His Joy is the cure for everything.

That's the problem seen from the other angle.

So, if we love the Lord, we cannot give Him cause for sorrow, and necessarily we emerge from Falsehood and enter Joy.

That's what I saw last night. It was all silvery. All silvery, silvery....

There was even the vision of how the vibrations were in the cells: vibrations that were silvery, sparkling, rippling, but very regular, and precise ... (how can I put it?). It was the contradiction of Falsehood in the cells; like little flashes of silvery light.

But that [Falsehood] is the great obstacle, the extreme difficulty. It's something gluey which entered the creation and sticks to everything, and which has become a material habit too, because it's not only Mind that has Falsehood in it: there's Falsehood in Life, in Life itself. In the completely inanimate, I don't know.... Maybe it came with Life? (According to *Savitri*, the origin of Falsehood lies in Life.) But it's as though Unconsciousness, in order to go towards Consciousness, to return to Consciousness, had taken the path of Falsehood and Death instead of the path of Truth.

And Falsehood is this: the sorrow of the Lord.

In this Universe of duality, it seems that Sorrow and Joy should be; to the Master of the Temple—the mystery of which is that Sorrow equals Joy.

93/93

pj