

THIRTY-THREE YEARS LATER

Shortly after the Transformation in Consciousness of August 7th, 1936, which was described as an ascension above Space, Time and Law, I was advised by One, whom I recognized as a Sage, to be on guard with respect to a cycle involving the number 33. That it was a cycle involving time was clear, but how much time was not clear. However, 33 days later, without any effort or seeking on my part, a much vaster consciousness took possession of me that resulted in a revolution in my philosophical orientation. Since then this Realization has had a premier influence upon my writings and lectures and general orientation to Life and Consciousness. Within recent months I have awakened to the fact that August 7th of this year is also a completion of a cycle involving the number 33, in this case 33 years. The question then arose: Could this also prove significant? The answer was not long in coming. I began to find correlations in literature which I had failed to find heretofore and, also, there has been and is continuing a rich development of implications, having the most profound bearing upon that which is commonly called religion and religious philosophy. If valid, the consequences would provide a revolution in the orientation to the religious problem of far reaching import. To present this I shall first review the story of the events which led to the development.

On Aug. 7, 1936, there was an ascension in Consciousness which resulted in a state where self-identity rested above Space, Time and Law and these three were contained within the Self. The antecedents of this Transformation were reported in both "Pathways Through to Space" and in "The Philosophy of Consciousness Without an Object" and will not be repeated here. I called this state one of Recognition in the sense of Re-cognition, owing to the strong sense that this was a Consciousness I had known before, but had forgotten, and by

the word "Realization." (I find that the latter term is employed extensively by the late Sri Aurobindo for the designation of transformed states of consciousness.) This state was characterized by a simply overwhelming sense of delight, the feeling of having consummated the religious search, in the profoundest sense and the knowing that I was one with the essence of all Knowledge. No longer was I moving on the basis of faith and confidence in the Unseen, but that I now knew with unequivocal certainty. The peculiar or native quality of the unconsciousness I found I could not communicate, but a rich unfoldment of consequences from it I could communicate.

In a subsequent search through the available literature on the subject it became evident that this Realization fell into the class of what is known as mystical states of consciousness. Typical was the sense of assurance and the ineffability or incommensurability. But the consequences for thought were found to be quite various. Generally the problems, doubts or quandries with respect to the relationship of the individual to the Ground of Being were resolved very happily. Questions as to whether one was "lost" or was only a mortal being ceased. Generally, too, there was a moral elevation effected with respect to the subsequent life, with a frequent dedication to the well-being of others, as has been noted so well by Maurice Buck in his "Cosmic Consciousness." But judgments as to the nature of the Ground varied widely ranging from non-philosophical conception of Personality, as is typical of Christian mysticism and much oriental mysticism to the extreme impersonality of philosophic Buddhism and Taoism. It must be admitted, in the light of the record, that the mystic on coming out of the state tends to find that the experience, or, rather

imperience, confirms the religious and philosophical predilections held by him when he entered the state. But this is not invariably the case, for the Realization may lead to a radical reorganization of philosophical orientation. This exception is a fact of premier importance, which will be developed in the sequel.