

SETTLED INCREASE OF POWERS OF THE ASHRAM

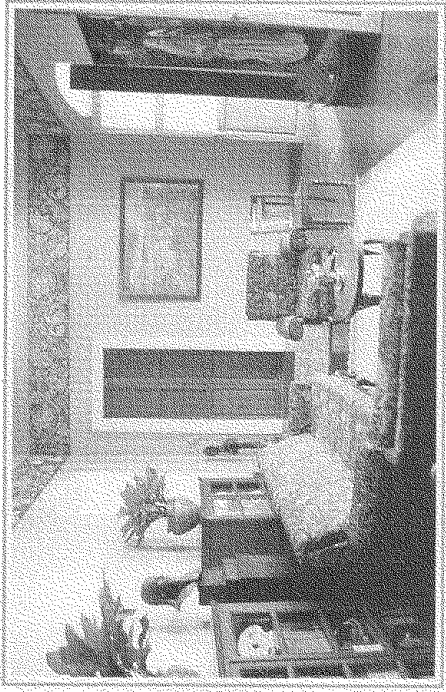
(1989 to 1994)

By
T.R. THULASI RAM
Sri Aurobindo Ashram



Inner Shrine of the Ashram as on 27th Dec 1994

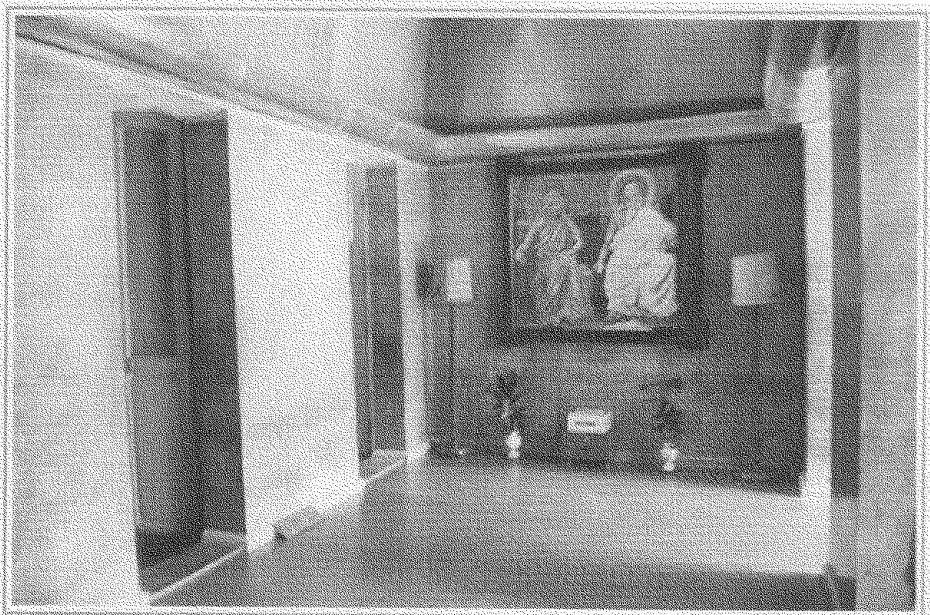
AURO-MA-RAMALINGAM TRUST, 33, Mahal 4th Street, MADURAI-625 001.



Reception Hall



Amrita's Room



Meditation Hall

Notes on the Pictures

Front Cover :

Inner shrine of the Ashram as on 27 th Dec 1994.

(Mother's terrace and Sri Aurobindo's room with high supramental power since 1989, open courtyard with SAT power since 1992 and Meditation Hall with deathless body-power of Vallalar since 1994)

Front Cover inside :

1) Reception Hall and 2) Amrita's Room 3) Meditation Hall with transforming deathless body-power of Vallalar since 1994.

Back Cover inside :

1. Vallalar's cottage with deathless body-power since 1874.

2. Thulasiram's (author) bedroom in the Ashram residence and the floor-space where Vallalar stood manifesting His new and wholly radiant deathless body and fixed on it His high transforming Grace-power.

Back Cover :

Vallalar as in His new wholly radiant deathless body as seen in vision by the author.

(Courtesy to Sri Aurobindo Ashram Trust for quotations of Sri Aurobindo and The Mother and the pictures of Sri Aurobindo Ashram premises.)

SETTLED INCREASE OF POWERS OF THE ASHRAM

(1989 to 1994) : by T.R. Thulasiram, Sri Aurobindo Ashram

(A Scientific research article based on the spiritual-physical powers of pictures of saints, yogis etc., and their magnets (ie., their Name - power invoked magnets) and flowers consecrated to them, by touch and sight)

This picture of *VALLALAR alias SWAMI RAMALINGAM* with radiation of Grace-Light (Arul Joti) in and out of His clothed body, and all around it from head to foot and above and below it, is that of a painting made recently in 1993-94 so as to represent truly the vision I had of Him in His wholly radiant divine body, in the later part of 1981 when He visited me in my residential house of our Ashram. Following the event, the Mother too came the day after, in Her luminous body, and holding my right hand gave me the Swami's Tamil Mantra of *ARUT PERUM JOTI*, (The Vast Grace-Light) which vibrated deep in my heart. The Swami sat on my cot-bed near my legs and then stood on the nearby floor-space, manifesting in full His body with Grace-Light. He has fixed a highest spiritual-physical power including the Supramental on the said floor-space, and a lesser power (in intensity, if not in quality) in my bedroom, cot and bed. Without walking He moved by the vibrations of His Grace-Light to the adjacent room of my father where He has fixed a similar power in his bed and cot and the nearby floor-space. I saw Him return again to my room before leaving. Thus it was more of a visit rather than a mere vision. Refer my article "*A Tribute to Gangadharan*" in December 1994 issue of The Mother India journal.

The year 1981 was significant because of the said vision which came soon after the publication of my book, "*Arut Perum Jothi and Deathless Body*" in the same year by The University of Madras, and it carried in its Appendix, the vision of the dematerialisation

of the Swamy as seen in 1978, by Gangadharan of our Ashram, and in its introductory page, the experience of three levels or degrees of Grace-Light as explained by the Mother in the context of her body-transformation during 1969-1970. The year 1981 was also memorable because of the publication in French of the Mother's Agenda or Addenda carrying the tape-recorded conversation in July 1970 between the Mother and Satprem of the Ashram on the Swami's writings on the transformatory changes in His body due to the Grace-Light and about which I had written to the Mother through Satprem. The Mother firmly held the view that Swami Ramalingam was directly in contact with the Supramental, and that She liked the Grace-Light very much, and Sri Aurobindo too had the experience of Grace-Light. She said the Swami's transformation of body was authentic and that the Grace-Light in its third degree of physical aspect was doing the transformation in her body since the coming of the New Consciousness in 1969 (Refer Mother's Agenda July 11th, 1970)

Coming to the nature of the vision of the Swamy's wholly radiant body, I must say that He came to me to vindicate and validate the title of my said book *"ARUT PERUM JOTHI AND DEATHLESS BODY"* by personally manifesting His Deathless Body with radiation of the transparent white Grace-Light, and also to uphold the Mother's finding, *SPONTANEOUSLY CONVEYED* in so many of Her words to Satprem on 11th July 1970, to the effect, that the Grace-Light must be the Supramental Force, and it is the Supreme State of Grace, in its transparent white Light. So, Satprem wrote to me in reply as the Mother's view that the Supramental Consciousness is what the Swamy calls the Grace-Light. Evidently, the Swami by His coming to me, also supported the Mother giving me the next day the transforming Mantra of Grace-Light.

It was a beautiful vision of the Supramental Light of Grace radiating from His divine body — a Light dazzling, beautiful, transparent, white and vibrantly dynamic and coming out from His body clad in with white cloth on, so as to surround it fully. The Swami was seen blissfully smiling and with wink of His eyes. I could see the Light within His eyes too. He could be seen, in full because of the pure transparency of the Light surrounding His whole body. The vision is most significant, because He had come in a *New Body with radiation of Grace-Light, and hence with His highest Grace-Power of His triple deathless body*, as He is now living in the divine physical of the earth which is behind the gross-physical and the subtle-physical, but with access to both also, with more of His earthly Presence and Power.

The Swamy affirmed in His Arutpa songs during the last part of his life i.e., in 1872 to 1874 that he had attained deathlessness of body by transformation due to the realisation of the integral Grace-Light in himself, and said in Jan.1874, to the disciples that he would enter his secluded room and dematerialise his body and enter all the physical bodies, the world over ("I am in this body; Henceforth I will enter all the physical bodies") and that he would not be seen for a while, though he would be present universally everywhere. He further assured them that when the Divine Being of Supreme Grace-Light (Arut Perum Jothi Andavar) comes and settles on the earth, he would manifest himself in body again (in a triple deathless body) and give to those, who are prepared by Yogic discipline, the boon of transformation of body even into its deathless state. The Divine also fulfilled His own Will as expressed through the Swamy, and came and settled at the Swamy's place Vadalur, permanently since 30th Jan. 1874 onwards, according to his public statement made on the said date. The Swamy took leave of his disciples and entered his room and closed it, and dematerialised his body in the concrete presence

of the Divine, so as to enter all the bodies. The Swamy has evidently enveloped them each by Grace-Power of the dematerialised substance of his body. Therefore, all men of the earth show his Supramental power in their bodily environ (called herein the *EBP Power*) since 1874 onwards. One can feel it by comparatively seeing or touching in one's photo his or her body at first, and then the close environ around the body. One's body has negligible power, whereas the environ shows the Swamy's Supramental power itself, and especially also at the corners of one's photo. Even all the great saints, Yogis and God-men have had it since 1874, especially in their farther environ at the top corners of their photo, whereas their close environs show their own power as in their body. They have in their body and its close environ the overmental or lesser grades of their respective spiritual, physical power. Sri Aurobindo and the Mother too have in their early photos taken before 1950 and 1969 respectively, the Swamy's high Supramental power at the top corners, but not in their body as such, or in its close environ.

However, the mother may be said to have also felt the universal character of the Swamy's power of infiltration in all bodies, when She explained during 1969-70 of the *SUPERMAN CONSCIOUSNESS* period (later She called it *THE NEW CONSCIOUSNESS* to mean the Supramental) that it came directly into Her body with shadowless and transparent Golden Light and She said "It gave the impression of an immense personality at once human but with a personal divinity, and for whom the earth was small like a ball... It was as all other bodies were itself". Her words aptly fit in with the Swamy's words expressed in 1874 on the eve of or just before his dematerialisation, "I am in this body, Henceforth I would enter all the physical bodies". The Swamy's shadowless body, if not its light, had been seen by many in his times, and so, He wrote in Arut Pa songs that the people had come

to know of his deathless body.

But in the vision I had of the Swami in 1981, I saw Him in His vibrant living Body as surrounded by its radiation of the transparent white Light of Grace. As the Swami has also fixed a highest divine Power of Grace including the Supramental-physical of His deathless body on the floor-space where He stood in my bedroom, it is evident that He came to me not in his transformed and deathless golden body as on the eve of or just before his dematerialisation in 1874, but in a *NEW DIVINE BODY* which he has later re-created or re-formed with radiation of white Grace-Light. Thus he has fulfilled his promise of manifesting Himself again, after his dematerialisation.

The said vision is a great historic event by itself, because *the Mother Herself had aspired on 4-6-1969 during the so called Superman Consciousness period, for the manifestation of a glorious body (not by herself but) by someone, somewhere and somehow.* Hence by Her Grace and due to Her aspiration, I had the vision in 1981 of the Swami's full manifestation of his glorious body in my bedroom itself. But, evidently the Mother too had seen Him in body i.e. in His New Body as a *Being of Light* with transparent oval Light, in her first and eighth visions as early as in 1906-07, while in Paris. (See Bulletins Nov. 82 and Aug. 84). She did not publish her eighth vision during her life time, nor did she identify the historic person of the Being of Light, though the nature of her description of Him points to or corresponds to Swamy Ramalingam only. So too does the power of the paper written with the said description, if written in one's own hand. Evidently, the Swamy has re-formed his new radiant body in the presence of the Divine settled at his place (i.e., more or less, soon after dematerialising his old body in 1874) and thereby given the vision of His New radiant body to the Mother as early as in 1906-07, giving Her the

assurance, "We can be sure of accomplishing the great work of harmony before us"— though the said vision and assurance are said to be directly given to a young girl with whom the Mother was in rapport of consciousness, according to Her eighth vision and Her narration of it as an eye-witness of the girl's love-affair and union with the said Being of Light. Following significantly her revelation during her first meeting with Sri Aurobindo in 1914, that *"The Supramental had touched the earth and was beginning to be realised"* (Refer : Questions and Answers of the Mother 1930-31), the Mother had also the inspiration to write her diary on 27th June 1914, that *The divine work of manifestation will be done in deep confidence by those appointed to accomplish it, but, without straining one's energy uselessly and wanting "What is already realised"—That is, in the context, What has already been realised by Swami Ramalingam. As if in proof of this, She exclaims in joy on July 6th 1914, that "the new manifestation is at hand. The FORCE is HERE". Even "all nature exults and sings in gladness, all nature is at a festival : The FORCE is HERE". — that is to say, the Supramental Force is already Here.*

Again, the value of the event of His visit to me is not so much due to the vision I had of Him but because He used me as a humble instrument in bringing later that high power of His Newly re-created deathless body in our Ashram Premises, since April 1994. The details are given now. On 18th April 1994, I stood on the Swamy's standing floor-space (where He stood once in 1981) in my bedroom, after doing my morning meditation. Its high and integral Grace-Power entered my whole body through my feet and legs, making the mind silent and peaceful, and the heart powerful with the Swami's blissfull Presence and feel of His Compassion. In that state of a temporary possession by the Swami, I went to the Ashram and sat in Amrita's room in the folding chair as I usually do. I kept my right leg on the narrow

square-lined floor-space in the gap between the table and almyrah. Quite unexpectedly, Swami Ramalingam fixed a permanent imprint of His highest and concentrated Grace-Power on that narrow floor-space, and spread soon His Deathless body-power in the whole of *Amrita's Room*, in its floor and atmosphere; and likewise in the adjacent *Meditation Hall*. Later, I found the same power fixed also in the *Reception Hall*. These three places have been photographed in December 1994, and they would serve as proof of the said event. So, the sun-light that enters into the two Halls, has a high transforming power on the body. Palms and Soles may be exposed to the light and warmth of the sun-light.

The deathlessness of the Swamy's body implies a oneness also with the Substance of Satchitananda, as affirmed by him. His triple body i.e. the physical, subtle and causal, become of one equal power of the highest order. So the deathlessness of His new radiant body as revealed in his picture with Grace-Light, herein given, can also be proved. The spiritual-physical power including the Supramental-Physical of His body and body-form (*SUDDHA DEHA*, the pure divine physical body) is felt to be equal with that of the environing halo-form of the radiating Grace-Light (Spiritual — subtle body or *PRANAVA DEHA*), and also with that of the farther environ of a *DIVINE DARKNESS OF THE EARTHLY* atmosphere (spiritual— causal body, *JNANA DEHA*). That is to say, His physical body unlike in other cases, show an equal power with the Spiritual — Matter and Spirit, or body and Spirit, become equal powers of the highest order.

It is not as if the Swami has suddenly brought his highest Grace-Power of His deathless new body and fixed it in our Ashram since April, 1994. He has been preparing us over the years and especially from 1989 to 1994, in order to make us feel and absorb to some extent His increasing Grace-Powers settled in our Ashram

since 1989, before making us feel and/or receive His highest bodypower too in some way or the other. Since joining the Ashram in 1969, the year of Superman Consciousness, I have aspired for the fulfilment of the Mother's transformation and also prayed that Swami Ramalingam shall bring all His high or highest powers of integral Realisation and Transformation and Deathlessness of body into our Ashram, because 1) We have gathered here in the pious hope and devoted faith of receiving the Spiritual and Supramental Consciousness and the transformation of our nature and body, under the aegis and surveillance of our worthy and Great Gurus, Sri Aurobindo and the Mother. 2) The Supramental did not reach the material earth, when the Mother brought down its light in 1956, and hence it did not settle even in the Ashram premises, though we are celebrating the Supramental Day in every leap year, i.e. the reaching of its light up to the Subtle-physical of the earth (and not into its gross physical) according to the Mother's statement. 3) Sri Aurobindo and the Mother withdrew from their body without completing the transformation in their body.

Now coming to the period 1989 to 1994 it may be said, Swami Ramalingam has brought increasing powers of His Grace in three stages and fixed them right in our Ashram premises. 1) He brought and fixed in the Ashram the Grace-Power of a highest Supramental level since January 1989, when I happened to touch in my residential house of the Ashram the Mother's picture and the Swamy's picture together in their Head and Heart, after keeping the Mother's picture on the right hand side of the Swamy. (See my 1989 distributed article, *"The Supramental Harmony Power settles in the Ashram"*). Since then, the Supramental Power got settled in the whole Ashram, and especially in Sri Aurobindo's and Mother's rooms, but not in their Samadhi. However their respective living pictures as in 1950 and 1969 carry this

Power both in their body as well as in their body-environ — which was not the case before 1989. 2) A few days before 15th August 1992, I touched in my house and also in Amrita's Room of the Ashram, the three Masters together in their Head and Feet as in their full pictures, when the greater SAT power including the power of the World of Ananda (which the Mother once in 1961 wanted to descend) settled in the Ashram and especially in its open courtyard excepting the Samadhi. For this, I kept Sri Aurobindo's picture on the right hand side of the Swamy, and the Mother's on the right hand side of Sri Aurobindo before touching them together. 3) Since April, 1994 as explained above, Swami Ramalingam has brought His deathless body-power into the Ashram, and fixed especially in Amrita's Room, Meditation Hall and Reception Hall; and it is felt to be more than SAT power, because it links SAT with the Divine of the Earth in Inconscient Matter. In fact, Swamy Ramalingam possessed in Himself and in His deathless body even before dematerialisation (as seen in his usual picture without halo) three great powers a) The Supramental Power in his body, b) SAT power in his environ and c) a greatest power or the Supreme Equality in his farther environ (i.e. at top corners) and also in his eyes implying thereby the Equality of Spirit and Body. His three respective high powers are also scientifically verifiable, 1) with the power of (APJA) Super Mind-invoked magnet or with the corresponding flower, Aster or Sunflower 2) with the power of SAT-invoked magnet or with the flower named "Satchidananda", i.e., white Ginger fly flower and 3) with the ABT-invoked magnet of Absolute Truth of Supreme Equality or with the flower of double Jasmin or white Ixora.

By following the above said method of touch, during 1992-94, the high supramental power has been brought also in the bodies of living saints namely *Sri Satya Sai Baba*, *Yogi Ram Surat Kumar* and *Swami Satchidananda* and in their respective Ashram premises at Puttaparthi, Thiruvannamalai, and Kanhangad

(Anandashram, Kerala) and also in Swami Ramdas and Mataji Krishnabai, the late founders of Anandashram and in Swami Natanagopala Nayaki of Madurai (For details refer the author's book "*THE MOTHER - UNO - VALLALAR : SUPRAMENTAL EVOLUTION*" published by *AURO-MA - RAMALINGAM TRUST*, 33 Mahal 4th Street, Madurai - 625 001, with the foreword by Swami Satchidananda.)

The Samadhi structure shows the least spiritual-physical power as compared to the other premises of our Ashram. But the said progressively increasing three distinct powers can be felt comparatively on all days and hours—excepting on Darshan days and Poosam days (Pushya Star days) and excepting collective meditation times i.e. the godly hour between 9.30 to 10.30 a.m. and 7.30 to 8.00 p.m., when the said distinct powers become unified into one greatest harmonious power of the whole Ashram including the Samadhi. On information, some senior members of the Ashram have also verified and testified to the said settled increase of Ashram powers. Comparatively the available pictures in the Bulletins of the Ashram from 1988 to 1994-95 may be studied (after removing the spectacles, if any) in the first case of the settled Supramental Power by comparing the Meditation Hall as on 29.2.88 (Supramental Darshan day) and that as on 30-8-1989 (Relics day picture); in the second case of the settled SAT power by comparing the open courtyard in the relics picture as on 30.8.89 and that in the relics picture in Aug. 93 Bulletin; in the third case of the settled highest Grace-Power of deathlessness of the Swami's body by comparing the "Meditation around Samadhi" picture as on 21.2.1988 and that on 24.4.1994. Note that Samadhi picture as such shows the least power on non-darshan days. Note that in comparing any two said pictures of power-difference, one shall see them alternately without glasses, and proceeding from the picture of lower power to that of the higher power. See them also alternately to feel it. Note also the fact that the high power prevailing in the Ashram on the usual four darshan days of the year is not obtaining on the Supramental Darshan day of the leap

years. It is evident that the temporarily ruling power on the usual darshan days until 1988, has been that of Swami Ramalingam and He has chosen to make His Powers settle permanently now from 1989 onwards, as explained above, but with the addition of His deathless new body-power also since April, 1994 onwards.

The Swamy's deathless body-power of his newly re-created or re-formed radiant body, as seen in his fully haloed picture with Grace-Light is felt to be the same power as in His secluded and living Room in Siddhi Valagam Shrine at Mettukuppam (near Neiveli), or as in its tiled over-roof. It also agrees with the Power in Amrita's Room of our Ashram, and that in the said floor-space of my bedroom. The said fully haloed picture of the Swamy may be comparatively studied with the Swamy's picture without halo which is representing his body, before dematerialisation, with the said three-powers.

Be that as it may. The said three Masters are in active collaboration in the common divine Mission of Supramental Evolution of the Earth. Some devotees of the Ashram have also seen in their visions, the three Masters together. See my Feb.1992 distributed article "*UNO AND THE NEW WORLD ORDER: THE HOUR OF GOD AND THE WHOLE DAY OF GOD*". But the underlying divine Principle and Power for fulfilment is the Grace-Light. Hence the said Masters, any two or any one of them has to be remembered always with the transforming Grace-Light. Or, one may call and chant the Mantra of ARUT PERUN JOTI for fulfilment. "*ARUT PERUN JOTI, ARUT PERUN JOTI; TANIP PERUNG KARUNAI, ARUT PERUN JOTI*".

*VAST GRACE-LIGHT, VAST GRACE-LIGHT;
SUPREME COMPASSION, VAST GRACE-LIGHT.*

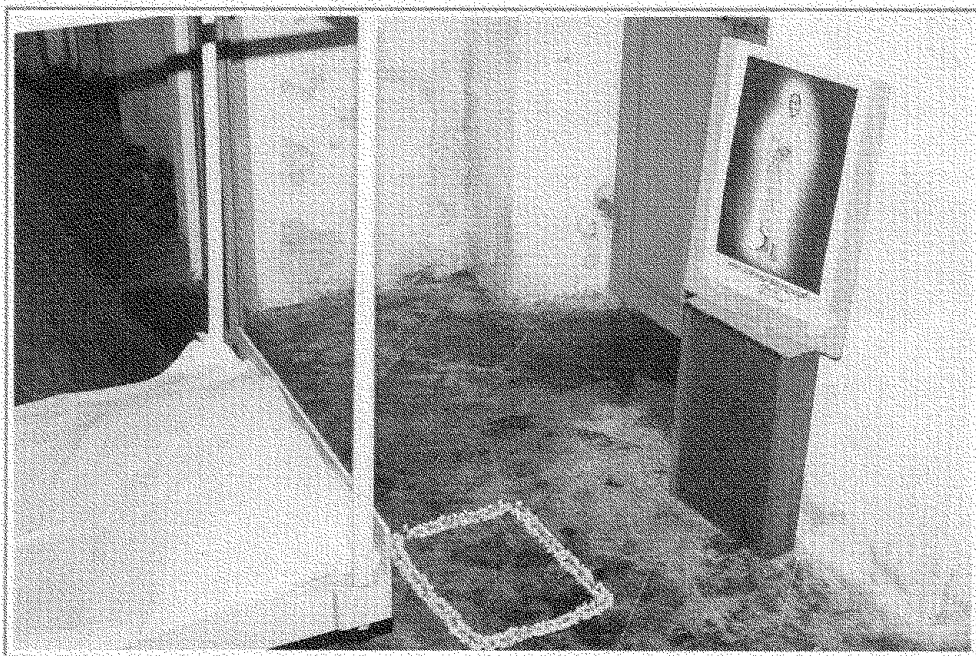
T.R. Thulasiram

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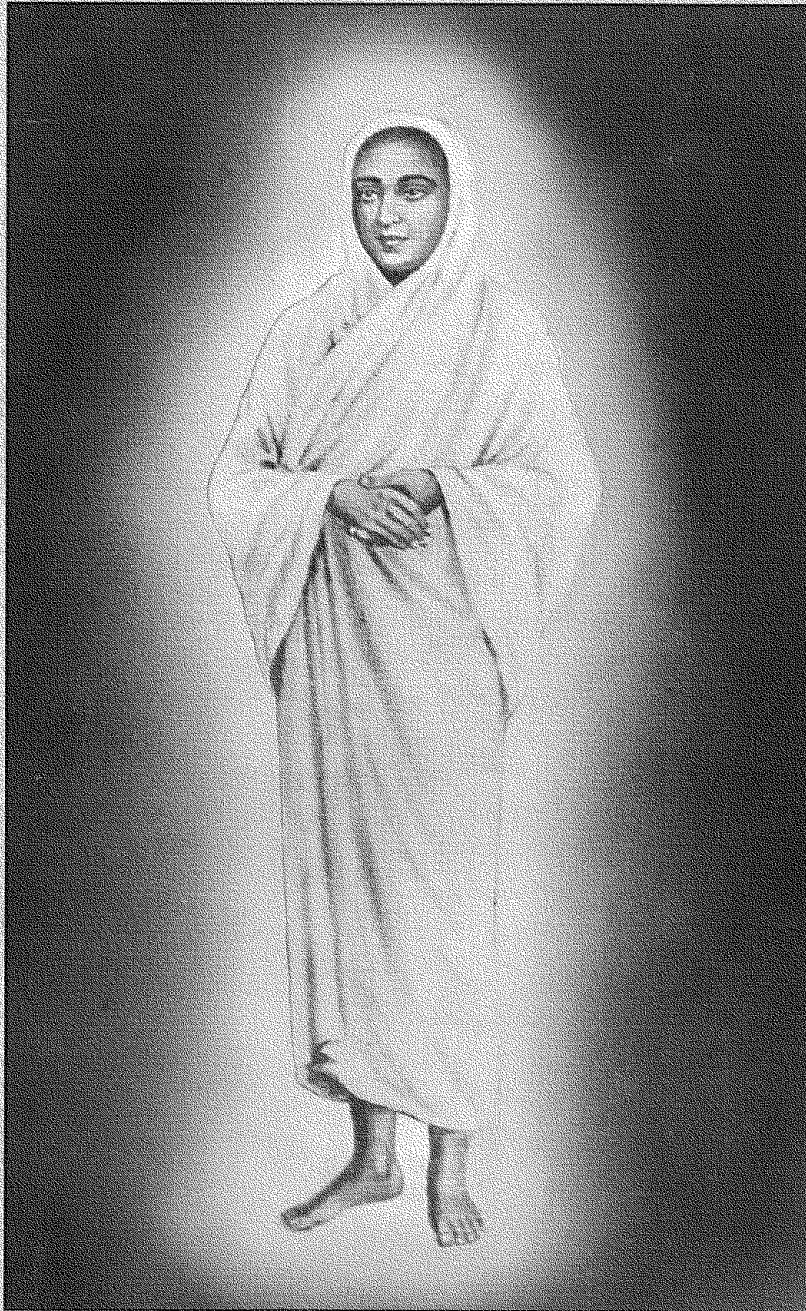
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Vallalar's Cottage



Thulasiram's (author)
bedroom



**Vallalar as in His New wholly radiant deathless
body as seen in vision by the author**