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Franklin Wolff

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"It is recommended for all as the testimony of one who has been there, and is highly recommended for those with an intellectual leaning toward philosophy and meta-

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THE PHILOSOPHY OF CONSCIOUSNESS WITHOUT AN OBJECT
Franklin Merrell-Wolff

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THE JULIAN PRESS, Inc. Publishers
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Caylon, December 1936
Here I am then, just off the ship, all alone, white of skin, self-conscious and bewildered, pestered by people trying to sell me things, by others promising me all kinds of pleasure or imporing me for alms, by volunteers eager to take me to the temple of Buddha or to the house where the white ladies are.

One of the least appreciated, but no doubt one of the most precious, benefits of the method of non-violence is slowness. Ghandi is careful not to speak to it of his followers.

My very love of absolute truth has taught me the beauty of compromise.

Ecstasy: A Way of Knowing
A sampling of ecstatic states, especially of spontaneous ones. A good modern companion work to Evelyn Underhill’s Mysticism (Pg. 431).

--S (Suggested by Irving Fisk)

It is late at night. A man has driven many miles to a house on the shore of a lake. He parks his car, walks down the steps to a pier jutting out into the water. On this moonless night the man looks up towards the great black umbrellas of stars over his head and a feeling of unspeakable peace comes over him. In the next instant of awareness it is morning; he has snatched an interlude together in the middle of the universe.

A young woman has just made love with her husband. They have tasted the sweetness of their passion, and a kind of space in which the Self and the content of the body seem to merge: the very word “subject” fails. The young man knows that he has actually achieved a kind of bliss... when he sees himself as a particle, as a mere fragment of the universe. The young man has known the possibility of a being in which there is nothing but the absolute.

A woman who has just been married. Her new husband is a young man who has just been divorced from another woman. She is surprised at her own emotions, and she knows that they are not her own. But for consciousness-without-an-object, there is neither subject nor object, there is only the universe. The two young people are not conscious of themselves, but of the universe... The universe has become the source of their consciousness.

The Philosophy of Consciousness Without an Object

Franklin Merrell-Wolff’s two books, written over the last 40 years and finally published last year, culminate the author’s lifetime of introspective study and offer a profound service to Western students of ultimate realities. While the account of his psycho-spiritual unfolding, found in Pathways Through to Space, and the more systematic exposition of his views in Consciousness Without An Object, actually set forth a way, method or practice for others to follow, they are the honest and generous expression of one who has fully experienced the limits of life—and can directly describe them to a Western intellectual in his own language.

--Doug Knott

Paths through to Space

The Philosophy of Consciousness Without an Object

(Reflections on the Nature of Transcendental Consciousness)

Franklin Merrell-Wolff 1973:265pp
$8.50 postpaid

Pathways Through to Space

(A Personal Record of Transformation in Consciousness)

Franklin Merrell-Wolff 1973:288pp
$7.50 postpaid

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or Whole Earth

Sanctum (conditioned existence):... consciousness of the field of objects... is predominantly consciousness in the field of tensions... the state of tension is a state of ever- becoming... ceaseless action... so the state of consciousness of objects is a state of ever-renewing promises that pass into death at the moment of fulfillment.

Nirvana (Liberation)... When an individual has at last learned the trick of dispossessing his "I" or subject from the whole universe of objects, he has, seemingly, retreated into a bare point of consciousness. But the moment he succeeds in doing this, the point is metamorphosed into a kind of space in which the Self and the content of consciousness are blended in one inseparable whole. I have called this the Spatial Void... The Nirvanic consciousness is not granular but flowing... consciousness without an object is the new, non-granular, non-equilibrium, non-equilibrium is Nirvana.

The Void (the ultimate reality, not the spatial void above): But for consciousness-without-an-object, there is neither tension nor Equilibrium... either A or (asamara) or bliss (Nirvana)... the entire universe is a universal support that remains ever the same no matter what the nature of the universe. The Void, which is consciousness-without-an-object, the Universe is creatively projected.
REVIEWS

An order blank appears at the end of the review section to enable interested readers to purchase books which are available from the A.R.E. Press. Such reviews designate a book order number.


On August 7, 1936, Franklin Merrell-Wolff Awakened. This process of Awakening continued for several months, culminating in his ability to enter a state of infinitely expanded consciousness which he calls the Ineffable Current of Bliss, the Current of Ambrosia, the High Indifference, and which has been called by others Samahdi, Nirvana, Cosmic Consciousness, or the Kingdom of Heaven. He has written a record of this Awakening as an aid to seekers everywhere.

Trained in higher mathematics and philosophy, his approach to the Awakening is intellectual, comparable to the path of Jnana Yoga. His record is part diary, part discourse, part poetry. The diary chapters include details of his experiences entering into, in, and leaving the Awakened State, his feelings and emotions about these experiences, and remarks about the difficulty of translating them into words. The discourses cover a wide range of metaphysical subjects connected with the Awakening. The teachings and philosophy of Shankara, Gautama Buddha, and Jesus are discussed extensively, as are the later philosophies of Kant, Hegel, Spengler and others. The similarities with the philosophy contained in the Edgar Cayce readings are many and the differences few. It is in poetry that the author says he is best able to give a rendering of the High Indifference, and the beautiful poetic interludes spaced throughout the volume do give glimpses of this High Flight of the Soul.

Originally published in 1936, the book was discovered by Dr. John C. Lilly in 1971. After spending a year searching for the author, Dr. Lilly found him in the mountains of California and got his permission for this republication. In his preface to this edition, Mr. Merrell-Wolff states that “...the value of this unfoldment remains as high as it ever was. It is true that I would place this treasure far above anything which may be obtained in the ordinary world field...”

For the greatest benefit, as well as maximum enjoyment, this book should be read slowly, a little at a time, with reflection and digestion of each section. It is recommended for all as the testimony of one who has been there, and is highly recommended for those with an intellectual leaning toward philosophy and metaphysics.

Rufus Mosely
It has been said that no mystery exists where there is knowledge and faith. Franklin Merrell-Wolf, a sensitive and developed scientist-thinker, confirms this in the simple, straightforward account of his personal transformation in consciousness. This self-realisation came over a period of time through study, meditation, and purposeful living under the overshadowing guidance of the teachings of Shankara, one of India’s great esoteric masters.

H.P.B. wrote that occultism agreed with the monotheistic Vedanta ideas of Shankara that “the knowledge of the Absolute Spirit is like the effulgence of the sun (heat in fire) not fire itself but the Spirit of the Fire which in the beginning was Self, the Essence, Absolute Knowledge.” Mr. Merrell-Wolf’s liberating experience seems to prove that the fire of knowledge, allied with love, can burn up all action on the plane of illusion, bringing joy, an unsurpassed freedom of spirit and dedication to give one’s attained light to others who seek for truth.

The author’s own search was pursued by study in philosophy, mathematics, religion and psychology, and each field contributed to his growth in consciousness. He believes that it is possible for every seeker for the spiritual to attain an awakening through faith, self-discipline and the use of that facet of knowledge which is most natural for his particular need. Man’s great tragedy is his failure to recognise his own divinity. The one solution is realisation of that divinity and this comes not through experimental knowledge by sense or deduction, but through identification. Genuine knowledge through identity is infallible.

Mr. Merrell-Wolf has coined two helpful words to express transcendental values, “introceive” and “introception”, to describe the power whereby the light of consciousness turns upon itself towards its source. The key to immortality is “Be ceaselessly creative while remaining eternally identical.” Other aids to creative mental effort are cited: an emptying of the mind of preconceived ideas, the use of a seed thought or given phrase, and study into the nature and possibilities of knowledge. Man can become a “sun” through supreme realisation, for as we draw near to God, He will draw near to us.

This book brings us hope that, through the temple of knowledge, peace and understanding will eventually come to man. As each seeker endeavours to find his true self and see his part in the Whole he is working towards that fourth-dimensional consciousness expressed by the author in these words: “I sought a goal, the existence of which I had become convinced was highly probable. I succeeded in finding this goal, and now I know, and can also say to all others, ‘It is absolutely worth anything it may cost, and immeasurably more!’”

EVELYN M. HOLT
The Essential Aurobindo by Sri Aurobindo, edited by Robert McDermott (Schocken Books) 258 pp. $2.95.
The Essential Aurobindo offers the reader a compendious selection from the writings of Sri Aurobindo (1872-1950). Aurobindo, a poet, political activist and Indian philosopher, is currently the subject of a good deal of critical study, and the importance of his work as an Eastern philosopher may well find its Western counterpart in the systematic thought of Royce, Whitehead and Heidegger, with an autobiographical facet comparable to that of Kierkegaard.

Among the American scholars concerned with Sri Aurobindo's reassessment is this work's editor, Robert McDermott. Dr. McDermott, chairman of the Philosophy Department at Baruch College, City University of New York, has compiled a balanced edition from the major essays and poems of Sri Aurobindo. This edition places Sri Aurobindo's life and philosophical system in the context of Indian political liberation, as well as its philosophical background.

In McDermott's view, Sri Aurobindo rivals his contemporary, the poet Tagore, as well as the political leader Gandhi and the philosopher Radhakrishnan, by his ability to "exemplify the ideal blending of social-political activism and spiritual discipline." This is not a casually offered opinion, for McDermott provides the reader with numerous comparative examples, documented by scholarly notes. In addition to his editorial and explanatory contributions, Dr. McDermott has prepared an annotated bibliography for those who seriously wish to pursue further their study of Sri Aurobindo's writing. Beyond this academic level, McDermott himself founded and established a small, Aurobindo-inspired community, at Mount Tremper, New York, to empirically evaluate the yoga of Sri Aurobindo. The outcome of his endeavor "profoundly influenced my appreciation of Integral Yoga as an individual and communal discipline."

What makes Aurobindo's work outstanding in the corpus of Indian thought is that his yoga is employed not to exclude the world, but rather that the spiritual Self be released in the world. The eventual outcome would be the replacing of ignorance by a "supramental Truth-Consciousness." The purpose of his yoga is "an inner self-development by which each one who follows it can in time discover the One Self in all and evolve a higher consciousness . . . which will transform and divinize human nature." —Frank Bosha

Pathways Through To Space: A Personal Record of Transformation in Consciousness by Franklin Merrell-Wolff (The Julian Press, Inc.) 288 pp. $7.50

Nearly thirty-seven years ago, Dr. Franklin Merrell-Wolff wrote this volume documenting his quest for and subsequent achievement of enlightenment. Through the efforts of Dr. John Lilly, Pathways Through To Space has now been reprinted, affording the student of mystic thought access to an important work.

This journal is dedicated to "those who, having found the emptiness of life external, hunger for the Life that is Everlasting," and chronicles the "infallible transition" of Merrell-Wolff's consciousness. The premise of his transformation rests upon the actuality of the function of Dhyana, which he interprets as "a higher function of consciousness, not within the range of current Western psychologic methodology." Yet, Merrell-Wolff does not dismiss Western epistemology, but reconciles it with his own ideology, seeing a "great deal of truth in all of the philosophical views." His success in the process of this reconciliation is, to a degree, attributed to his years of studying advanced mathematics, at Stanford University. And still, he notes, there is a temptation to "fall back upon the relatively inchoate expression of poetry where the conceptual demands are less exacting."

Nearly four decades after Dr. Merrell-Wolff underwent his transformation, this experiential journal is now available to the serious seeker, as a perceptive and inspiring guide. —Frank Bosha

Frank Bosha
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March 1974 60¢

THE SUNSET’s waning rays sparkled on two rings on my left hand, mute reminders of the mystery of Marilyn Rosen’s death. The jewelry would play a major role in my interview with Peter Hurkos. If he were truly psychic he could answer this question concerning the 24-year-old divorcee’s death:

Did Marilyn Rosen commit suicide or was she murdered?

Marilyn’s mother had called the Herald Examiner; I took her call and heard a strange tale. Her dead daughter had appeared to her and said, “I was forced to drink drugs mixed with alcohol. I was murdered. I did not take my own life.” Mrs. Dixon wanted to know if our newspaper could recommend a reputable psychic.

I told her I had an assignment to see Peter Hurkos who is well-known for his ability to psychometrize and asked her to send me something her daughter had worn. “I will wear it, pretending it’s my own. We’ll see what Mr. Hurkos can pick up,” I said.

(Continued on page 36)
KINGDOM OF DARKNESS
By F. W. Thomas

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Walter Gibson is a skillful trained magician whose works on Houdini and Blackstone are well known. Unfortunately his bias is quickly evident in this volume. The fortune-teller’s gimmicks are all equally improbable to him and all such systems of amusement merely curious diversions with no relevance to the “real world” of modern unsuperstitious man.

The result is a hodgepodge of time-wasters from abandoned number games to divination by roulette to the damnedest perversion of the I Ching anyone ever read. Some of his material on the I Ching seems to be made up out of whole cloth and the rest reduced to the same idiotic level as the rest of the book with never a hint that the I Ching is one of the greatest books ever to appear in the Orient.

It would take someone who has studied the Tarot to say whether the nearly 200 pages devoted to the Tarot deck and to playing-card divination is any better or more reliable. Likewise it would take an expert on palmistry to comment on the more than 30 pages devoted to that subject. What is abundantly clear is that the authors do not distinguish between the various techniques they describe nor between different practitioners or approaches to those techniques. The resultant mélange of dredged-up superstition and modern research serves neither the scholar of popular folklore nor the would-be practitioner. The authors make no attempt to separate fact from fiction, to provide sources nor to discuss the possible dangers of playing with such techniques.

Happily the volume is unlikely to be taken seriously, do real harm or actually lead anyone astray.—Tom Collins.

If it weren't for this book's subtitle—A Personal Record of Transformation in Consciousness—potential readers might assume it involved space travel. Merrell-Wolff has a special meaning for space which he amplifies as the narrative unfolds.

The author, ostensibly having transcended the subject-object type of consciousness, bravely returns to try to help others follow a similar path to cosmic consciousness. He is keenly aware of the problems involved in trying to define the undefinable and to communicate the ineffable. Despite the inadequacy of language Merrell-Wolff makes a heroic attempt to assist anyone who desires to achieve the transcendent state.

The book is written in the form of a diary of the author's transformation including all thoughts, feelings, comparisons, problems, blissful joys and even some succinct spontaneous poetry.

I did not find this an easy book to read and understand, even on the second reading. It is definitely not for the beginning student in metaphysics. You will have an easier time digesting the book if you have studied with an esoteric mystery school or are familiar with Eastern mysticism. As preparatory reading I certainly would suggest Bucke's Cosmic Consciousness, James' Varieties of Religious Experience and some basic material on Hindu and Buddhist philosophy. I also advise you to read his glossary at the end before starting the text. In my estimation, the author has explained and reevaluated many of the stereotyped concepts of transcendent consciousness and how to achieve it.

Merrell-Wolff feels there is not only one path to ultimate consciousness but possibly many. Each person is at a different point in his evolution and slight variations of a
given method may assist him to liberation or to being "born again," as Jesus put it. The author appeals to our minds and intuitions rather than to our emotions as so many others do. His book is an incisive attempt to make sense out of a confusion of world views and the prevalent misunderstandings of the teachings of Jesus, Buddha, Shankara and others who have achieved higher levels of consciousness. — Paul Severson.


Robert Adleman draws the title of his book from the term some physiologists, neurosurgeons and psychiatrists give to the part of the brain that remains a mystery to them. He leads us down a fascinating path in an effort to explain the enigma of the black box. But he is quite convinced that the occult has nothing whatever to do with the mystery.

Adleman believes more in what he calls ISP (inner sensory perception) than in ESP. He echoes Albert Einstein's reply when asked about ESP: "I agree that it exists but it probably has more relation to physics than to psychology." Adleman notes that the Russians do not connect ESP with psychology but look for answers in physics, biochemistry and allied areas.

The fundamental Western procedure of bunching telepathy, clairvoyance, psychokinesis, reincarnation, astral projection, faith healing and the like under one umbrella is for the birds, according to Adleman. He writes, "We are going to be precluded from any real understanding of any of these events until the parapsychologists are no longer permitted to preempt and shoehorn all of the existing evidence into a form that sustains this grouping. I
BOOK REVIEWS

PATHWAYS THROUGH TO SPACE: A Personal Record of Transformation in Consciousness
By Franklin Merrell-Wolff
The Julian Press, 1973, $7.50

"For anyone who is genuinely seeking to experience the spaces of higher consciousness, I know of no other single work which so beautifully instructs and describes the pathways and the discipline", says John C. Lilly, author of The Center of the Cyclone, who contributes an introduction to this book.

Written by a sensitive and developed scientist — thinker, it is an outstanding contribution to mystic literature. For those who are familiar with the works of Gurdjieff, Ouspensky, Lilly, Castaneda, and Laing, this work will serve as a spectrum broader and as an inspiration for more expansive experiences. It is a coherent practical guide to the achieving of higher levels of consciousness.

The book is an account of the experiences of the author during a period of one hundred one days, with a retrospective review dated two years later. Its appeal is to mind and to intuition, not to emotion. In Merrell-Wolff's formulation the East and West are synthetized and the opposition resolved. Philosophy, mathematics, and science are combined with the mystical expansion of consciousness of the East. The result is a book of inestimable value for all who are striving to enlarge their perception of life's meanings. A glossary of special terms used is appended.

THE GREAT UNIVERSE, Discourse on Society
By Shrii Shrii Anandamurti
Ananda Marga Publications, 1973, $3.25 pb

In The Great Universe, Discourses on Society, Anandamurti probes the pressing problems that beset society: war, pollution, corruption, poverty, overpopulation and inequality. His major premise in offering a cure to these ills is that the solution lies not in striving to satisfy selfish desires but in expanding consciousness, to think in terms of the Universal. Viewing the physical, material world not as illusion or temptation but as the starting point on the spiritual journey towards unity, Anandamurti offers practical and workable guidelines to constructive social living. At a time when proper leadership is essential, he calls for spiritually evolved individuals to assume the leadership of society, replacing corrupt politicians inspiring mankind's march towards absolute truth.

The Great Universe is the west's first opportunity to hear the wisdom of Anandamurti, a teacher with two or three million disciples around the world. The publication comes at a time when Anandamurti's life hangs by a thread. In jail for two and a half years on direct orders of Indira Ghandi without charges pressed or bail granted, reports an impartial British lawyer and member of Parliament upon concluding an extensive fact-finding tour in India. Anandamurti was allegedly poisoned by government doctors, began fasting on liquids only over a year ago in protest, and is presently critically weakened. In this light, The Great Universe should be read as a message of inspiration for the New Man seeking to build the New Civilization.

Dharmaraja

SYNERGIC POWER beyond domination and permissiveness
By James H. & Marge Craig
Proactive Press, Berkeley, 1974

James H. and Marge Craig have brought their collective understanding of political psychology to bear on the concept of "power", a concept which has consumed their interest since the Vietnam conflict and led to their creating the Center for the Study of Power in 1968. Defining "synergy" as "creative cooperation", the Craigs apply this definition to the concept of power and emerge with a new concept: synergetic power, the "capacity to generate creative cooperation."

Moving beyond traditional views of power as either "directive" or "absent", dominating or permissive, the Craigs model synergetic power as relating to these traditional concepts systematically, using a "power triangle" that represents a field. Through this evaluative model and other techniques, synergetic power becomes a viable tool to achieve a humanistic, cooperative restructuring of society.

Marshall Neel

BOOKS RECEIVED RECENTLY

Keyes, Ken, Jr. & Burkan, Bruce, How to Make Your Life Work or Why Aren't You Happy? Living Love Center, 1974, $1.00 pb.
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Ostrander, Sheila & Schroeder, Lynn, Handbook of Psi Discoveries, G. P. Putnam's Sons, 1974, $8.95.
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White, John (editor), Frontiers of Consciousness, Julian Press, Inc. 1974, $8.95.