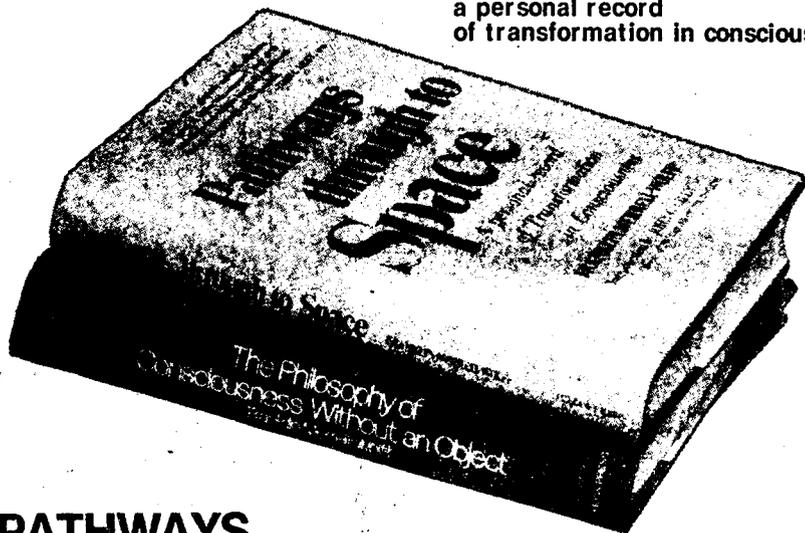


a personal record
of transformation in consciousness



PATHWAYS THROUGH TO SPACE

Franklin Wolff

"Merrell-Wolff deals with morals, dimensions, the occult, Kant, Nirvana, Knowledge in a depth of perception that may very well make this a classic of mystic literature." -Jay Bail, *Book Magazine*.

"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."

-John C. Lilly, M.D., author of *The Center of the Cyclone*.

"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-
-A.R.E. Journal. \$7.50

THE PHILOSOPHY OF CONSCIOUSNESS WITHOUT AN OBJECT

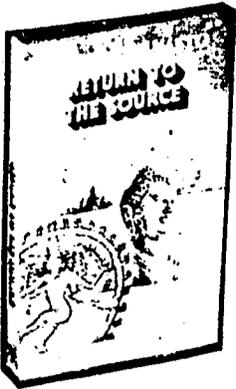
Franklin Merrell-Wolff

The author shares with the reader his life-long study and search for realization, clarifying the meaning and understanding of the different levels of consciousness. Because the author is well grounded in both Oriental and Occidental schools of philosophy and in addition is quite familiar with the domain of higher mathematics characteristic of our Western and scientific spirit, his philosophical presentation is an

integration of East and West. This book might be regarded as a pioneer effort in clearing the way for Western man to rediscover the truth of his own cultural heritage at a time when the poverty of traditional Western religiosity is being traded for a non-discriminating fascination with the East, and is the keystone which completes the arch leading to a self-contained system of consciousness. \$8.50

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Return to the Source
Lanza Del Vasto
1943; 319pp.
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Simon and Schuster
630 Fifth Ave.
New York, NY 10020
or Whole Earth

Ceylon, 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 imploring me for alms, by volunteers eager to take me to the temple of Buddha or to the house where the nice 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 of it to 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).

—SB
[Suggested by Irving Fisk]



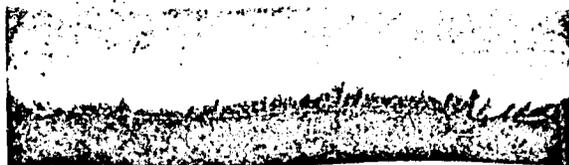
Ecstasy
(A way of Knowing)
Andrew M. Greeley
1974; 150pp.
\$2.45 postpaid
from:
Prentice-Hall, Inc.
Box 500
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Salt Lake City, UT 84118
or Whole Earth

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 toward the great black umbrella 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 no idea what happened to all the hours in between.

A young woman has just made love with her husband. They have snatched an interlude together in the middle of the afternoon. It was the best sex they ever had, and she lies exhausted in his arms. Suddenly, a new and very different kind of pleasure takes possession of her. She smiles first and then laughs; her entire body takes on a peculiarly delightful glow. This new pleasure makes intercourse seem mild in comparison. The whole of the universe has somehow flooded her being.

A troubled young man has been listening to Beethoven's Ninth Symphony on a phonograph in his apartment. He turns off the music and begins to work on a term paper, but he makes little progress. The doubts, the fears, the thoughts of self-destruction that have harassed him before return. Then, in counterpoint, he hears the hymn of the Ode to Joy, and something, perhaps someone, takes possession of the room and of him. The doubts, the fears, the anxieties are dispelled forever; the young man *knows* there is nothing to worry about.

A mother bends over her baby's crib. The child is peacefully asleep, and she notices as though for the first time the shape of his tiny ear. It is the greatest work of art she has ever seen. Peace and joy surge through her, and a pale, misty blue light seems to absorb both her and her child for a time that seems both an instant and eternity.



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P. 745

Pathways Through to Space

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*, do not actually set forth a way, method or practice for others to follow, they are the honest and generous expression of one who from all indications has truly experienced these ultimates of life—and can directly describe them to a Western intellectual in his own language.

—Doug Knott



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

both from:
The Julian Press, Inc.
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New York, NY 10011
or Whole Earth

LEARNING

Samsara (conditioned existence): . . . consciousness of the field of objects. . . is preeminently consciousness in the field of tensions. . . the state of tensions 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 dissociating 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 of 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. . . neither Agony (samsara) or bliss (Nirvana). . . like space, it is the universal support that remains ever the same no matter what the nature of the supported might be. . . out of the Great Void, which is consciousness-without-an-object, the Universe is creatively projected.

Whole Earth Ecology - Sept 1974
First Edition

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.

PATHWAYS THROUGH TO SPACE, *A Personal Record of Transformation in Consciousness* by Franklin Merrell-Wolff, with an introduction by John C. Lilly, M.D., Julian Press, Inc., New York, 1973. 288 pp. \$7.50. (H272)

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

270

A.R.E. JOURNAL

] 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

Send to
Franklin Merrell-Wolff

the Beacon

January-
February
1974

Pathway through to Space, by Franklin Merrell-Wolff with introduction by John C. Lilly, M.D., published by the Julian Press, Inc., 150 Fifth Ave., New York 10011. Price: \$7.50.

It has been said that no mystery exists where there is knowledge and faith. Franklin Merrell-Wolff, 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-Wolff'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-Wolff 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

Pathways through to Space
FRANKLIN MERRELL-WOLFF
JULIAN PRESS

For anyone who is genuinely seeking to experience the spaces of higher consciousness, I know of no other single work which so carefully instructs and describes the pathway and the discipline.
JOHN C. LILLY, M.D.

Pathways through to Space

A personal record of Transformation in Consciousness

FRANKLIN MERRELL-WOLFF

Introduction by JOHN C. LILLY, M.D.
author of THE CENTER OF THE UNIVERSE

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 "ineffable 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



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 helped establish 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

FATE

TRUE STORIES OF THE STRANGE AND UNKNOWN

March 1974 60¢

The Mysterious Nazca Markings Sharon S. McKern 44

The Silver UFO Ruth S. Madden 58

Mysticism vs. the Psychic Lawrence L. LeShan 70

Ancient Egyptian Gods Come to Chicago Patrick Butler 84

Peter Hurkos Speaks Out Wanda Sue Parrott 36

My 8 Years in a Haunted House Mildred C. Hatt 54

Another Wesley Poltergeist. . . David Edwards 67

The Healing Hands of Miriam Garabrant Marvin Grosswirth 76

FEATURES

I See by the Papers Curtis Fuller 7

The New Theta 43

Ship Goes Down with Captain 57

Ghostly Founding Fathers 60

True Mystic Experiences The Readers. 61

Rain Feeds Chickens 83

My Proof of Survival The Readers 95

New Books David Techter 103

Report from the Readers The Readers 123

Peter Hurkos speaks out

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)

FATE TRUE STORIES OF THE STRANGE AND THE UNKNOWN
 Vol. 27 - No. 3 Issue 288

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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 damndest 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.

PATHWAYS THROUGH TO SPACE by Franklin Merrell-Wolff, The Julian Press, New York, N.Y., 1973, 288 pages, \$7.50.

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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 transcendental 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

NEW BOOKS

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.*

THE BLACK BOX by Robert H. Adleman, Nash Publishing Co., Los Angeles, Calif., 1973, 170 pages, \$7.95.

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

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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 broadener 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 synthesized 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.

Louis K. Acheson, Jr.

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 Gandhi 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

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- Chaudhry, J. P., *Man and Love*, J.P. Publication, 1973, Rs. 10/-
- Clark & Sohn, *Introduction to World Peace Through World Law*, World Without War Publications, 1973, \$1.50.
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- 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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- Lowry, Richard J., *Dominance, Self-Esteem, Self-Actualization: Germinal Papers of A. H. Maslow*, Brooks/Cole Publishing Co., 1973, \$1.50.pb.
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