



FRANKLIN MERRELL-WOLFF: MYSTIC AND PHILOSOPHER

Franklin F. Wolff was an American Mystic, Philosopher, and Mathematician who combined an extraordinary intellect with profound mystical insight and authenticity. Born in 1887 in Pasadena, California, he was raised in San Fernando as the son of a Methodist minister. Wolff graduated from Stanford University in 1911 with a major in mathematics and minors in philosophy and psychology. He then went on to Harvard graduate school to study philosophy, where he was particularly influenced by the study of Kant's *Critique of Pure Reason*. As a result of his philosophical studies, Wolff "became convinced of the probable existence of a transcendent mode of consciousness that could not be comprehended within the limits of our ordinary forms of knowledge." Prior to completing his degree at Harvard, he returned to Stanford to teach mathematics. When it became clear to him that he must "reach beyond anything contained within the academic circles of the West" to Realize Transcendental Consciousness, he left his promising career in academia to engage in a spiritual quest. When he married Sarah Merrell, they joined their surnames to symbolize their partnership in a shared spiritual work.

Wolff's twenty years of seeking included deep engagements within the theosophical¹, Sufi, and Hindu traditions. In the later part of his quest, Wolff was drawn to the philosophical works of the Indian sage Shankara, who founded the Advaita Vedanta school of Hindu philosophy. It was while in deep contemplation of the teachings of Shankara that, in 1936,

Wolff's efforts culminated in two Transcendental Realizations which provided the foundation for his philosophy. While the first Realization confirmed the perspective of Shankara's philosophy, the second Realization was unexpected and opened Wolff's philosophical view beyond his understanding of Advaita Vedanta. His books *Pathways Through To Space* and *The Philosophy of Consciousness Without An Object* provide a detailed record of Wolff's realizations and a lucid philosophical description of Transcendental Consciousness. Wolff's long life was spent writing, lecturing, teaching, and working the land. He spent his retirement years at the foothills of the eastern Sierra Nevada near Lone Pine, California and died there in 1985 at the age of 98. [Extract from: <http://integralscience.org/gsc/>]



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¹ Mr. Wolff became an Associate of the ULT in December 1922. He appears to have deeply imbibed the Blavatsky writings as a stepping stone to Shankaracharya. — Ed., A.T.

Franklin Merrell-Wolff's Realizations

Wolff grounds his philosophy in his Realizations, and not in mere rational speculation. In his written report of his mystical unfoldment, Wolff identifies three premonitory recognitions and two fundamental, or transcendental, Recognitions.

First Premonitory Recognition: "I am Atman"

Wolff's first premonitory recognition took place in 1922, approximately 14 years prior to his transcendental breakthroughs. Wolff describes this first recognition as a noetic insight into the truth of "I am Atman". The term "Atman" is a Sanskrit term that Wolff uses to refer to the transcendental subject to consciousness (see the discussion above of the second fundamental of the philosophy). Just prior to this insight, Wolff had been engaged in the practice of discrimination of subject (Atman) and object (world). This practice of discrimination is fundamental to the teachings of Shankara, the founder of the Advaita Vedanta school of nondual philosophy. The purpose of this practice is to effect a dis-identification and detachment from the objects of consciousness, and a realization of identity with pure subjectivity. Although Wolff previously had been intellectually convinced of the truth of the proposition "I am Atman", this time he suddenly realized its truth at a deeper level than the intellect. Although this was only a veiled Realization, it nevertheless brought a sense of Light and Joy, and had persistent positive effects, such as a certain change in the base of thought, bringing clarity where there had previously been obscurity.

Second Premonitory Recognition: "I am Nirvana"

The second premonitory recognition took place in late 1935, approximately 9 months prior to the first fundamental

breakthrough. Wolff describes this recognition as the realization that "I am Nirvana". Prior to this noetic insight, his thought upon the subject of Nirvana had been involved in the confusion that Nirvana is a kind of other-world separate from the relative world of subject-object consciousness. While meditating upon Nirvana, however, it suddenly dawned on him that "I am Nirvana", where "I" is understood here to mean the inner core of subjectivity. Like the Atman, Nirvana is never an object before consciousness. It is therefore identical with the subject to consciousness, or the true "I". As with the prior recognition, this insight was accompanied by a sense of Joy and Illumination within the relative consciousness, and had persistent effects. In addition, there was a sense of a Current with profound depth.

Third Premonitory Recognition: "Substantiality is inversely proportional to ponderability"

The third premonitory recognition took place in late July, 1936, about two weeks prior to the fundamental breakthrough. Prior to this insight, Wolff experienced certain logical difficulties reconciling Transcendent Being with the physical universe. These difficulties arise from the habit of regarding objects of consciousness, i.e., any appearance in consciousness that we can ponder or experience, as in some sense substantial. Although Wolff had a prior intellectual conviction that the Transcendent Being was more substantial, the intellectual idea alone had failed to have a powerful transformative effect on his consciousness. This third premonitory recognition, however, had a profound effect on his consciousness that served to clear the way for the fundamental breakthrough that would follow in a matter of days. Wolff expressed the insight with the following proposition: "Substantiality is inversely proportional to ponderability", or "Reality is inversely proportional to appearance". In other words, the degree of true substance or reality is the inverse or

opposite of the degree of ponderability. Thus, concrete objects of experience, which have a high degree of ponderability, are the least substantial. Subtle or abstract objects of experience, on the other hand, which are less ponderable, partake of a higher degree of substantiality and reality. The effect of this insight upon Wolff was an acceptance of substantial reality where the senses reported emptiness, and a greater capacity to realize unreality, or merely dependent or derivative reality, in the material given through the senses. This insight brought about a more profound shift of identification with the transcendent supersensible reality, and a correspondingly profound detachment from the objects of consciousness. This shift was decisive in clearing the way for the fundamental realizations that were to follow.

First Fundamental Recognition: Realization of Self, Liberation

The first of Wolff's two fundamental Realizations took place on August 6, 1936. In contrast with the prior insights, which retained objective elements in his own consciousness and thus fell short of genuine identification, the fundamental Realizations unequivocally transcended the subject-object or relative consciousness. Just prior to the first Realization, Wolff had been meditating upon the teachings of Shankara, particularly the discussion of Liberation. Upon meditative reflection, he realized that his efforts to attain Liberation involved a seeking after a subtle object of experience. But any new object of experience, no matter how subtle, was something other than the objectless transcendent consciousness. Thus, Liberation does not necessarily involve any new object of experience or change in the content of consciousness. To seek such a new object or experience, therefore, is a mistake. Genuine Realization, therefore, is a recognition of Nothing -- but a Nothing that is absolutely Substantial and identical with the SELF. The result of this profound realization was the complete and instant cessation

of expectation of having any new experience or relative form of knowledge arise. The light of consciousness then turned back upon itself, toward its source, and the pure Atman was realized as absolute fullness and as identical with himself. This Recognition was not an experience of any new content in consciousness, but a Recognition of a Truth that is, was, and always will be. It is a nondual knowledge of identity that transcends space and time. Nevertheless, there were various effects experienced within the relative consciousness, that may be considered expressions of the Recognition. Because the Recognition is not the recognition of any particular effects or phenomena, they should not be confused with the Recognition itself. Some of the effects Wolff experienced were: (1) A shift in the base of reference in consciousness, transplanting the roots of identity from the relative to the transcendent, (2) a transformation of the meaning of self from a point-like principle opposed to objects of experience to a space-like identity with the entire field of consciousness and all its contents, (3) a sense of penetrating knowledge into the depths of reality, (4) a transcendence of space, time, and causality, (4) complete freedom and liberation from all bondage. Also experienced were qualities of joy, felicity, serenity, peace, and benevolence.

Second Fundamental Recognition: High Indifference, Equilibrium

Although Wolff's first fundamental Realization was an unequivocal transcendence of the subject-object consciousness, for a period of approximately 33 days there remained certain unresolved tensions preventing it from being a full state of equilibrium. This tension consisted in the contrast in valuation between the superlative Joy, Peace, Rest, Freedom and Knowledge of the Transcendent and the emptiness of the relative world. There was a distinction between being bound to embodied consciousness and not being so bound, with a subtle attachment to being not bound.

Counter-acting this subtle attachment, however, was Wolff's prior acceptance of the bodhisattva vow, a commitment to the value of relative manifestation and embodiment, motivated by compassion for all sentient beings. With this motivation, Wolff resisted his strong inclination to retreat into the transcendent bliss of nirvanic consciousness. Instead, he sacrificed his strictly personal enjoyment of those transcendent values in order to maintain a relative embodiment and help liberate all sentient beings. This act of compassion and ultimate renunciation led to an unexpected second fundamental Recognition that resolved the residual tensions between the universe and nirvana. The Realization represented a complete Equilibrium, not only a relative equilibrium between objects, but also an ultimate Equilibrium between relative and absolute levels of consciousness. Because this realization does not give any more valuation to nirvana than to the universe, and recognizes no ultimate difference between the two, Wolff called it the High Indifference. It is the complete resolution of tension between all opposites, the complete transcendence of all distinctions, including the distinction between the transcendent and the relative. At this profoundly deep level of Recognition, all self-identity, both in the highest sense of the transcendental Self and the lower sense of the ego self, was no more. In Wolff's words, "I was no more and God was no more, but only the ETERNAL which sustains all Gods and Selves."

DHYANA - SPIRITUAL MEDITATION

For attaining Dhyana-Marga the learner has to acquire the art of using energy for both offensive and defensive purposes. The consciousness has to attain a state wherein attacks from the lower regions do not touch it; and also in that state the movement towards the ultimate goal is steadily continued.

The Dhyana-state is static in relation to the lower, but dynamic in relation to the higher. In it the attacks from the astral light have to be met and warded off, while a steady rising in the Divine Astral or Akasha has to be attempted. This duty is implicit in the following verses from the Voice of the Silence:

"Ere the gold flame can burn with steady light, the lamp must stand well guarded in a spot free from all wind." Exposed to shifting breeze, the jet will flicker and the quivering flame cast shades deceptive, dark and ever-changing, on the Soul's white shrine. (p. 61 or

And then, O thou pursuer of the truth, thy Mind-Soul will become as a mad elephant, that rages in the jungle. Mistaking forest trees for living foes, he perishes in his attempts to kill the ever-shifting shadows dancing on the wall of sunlit rocks.

Thou hast to reach that fixity of mind in which no breeze, however strong, can waft an earthly thought within. Thus purified, the shrine must of all action, sound, or earthly light be void; e'en as the butterfly, o'ertaken by the frost, falls lifeless at the threshold -- so must all earthly thoughts fall dead before the fane.

Build high, Disciple, the wall that shall hedge in the Holy Isle, the dam that will protect thy mind from pride and satisfaction at thoughts of the great feat achieved.

Thine "Isle" is the deer, thy thoughts the hounds that weary and pursue his progress to the stream of Life. Woe to the deer that is o'ertaken by the barking fiends before he reach the Vale of Refuge -- Dhyana-Marga, "path of pure knowledge" named.

Ere thou canst settle in Dhyana-Marga and call it thine, thy Soul has to become as the ripe mango fruit: as soft and sweet as its bright golden pulp for others' woes, as hard as that fruit's stone

for thine own throes and sorrows, O
Conqueror of Weal and Woe.

As the diamond buried deep
within the throbbing heart of earth can
never mirror back the earthly lights, so
are thy mind and Soul; plunged in Dhy-
ana-Marga, these must mirror nought of
Maya's realm illusive.

A task far harder still awaits thee:
thou hast to feel thyself ALL-
THOUGHT, and yet exile all thoughts
from out thy Soul.

The Dhyana gate is like an ala-
baster vase, white and transparent;
within there burns a steady golden fire,
the flame of Prajna that radiates from
Atman."

— *The Voice of the Silence*¹

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Path* by Mabel Collins.

¹ The material from *The Voice of the Silence* is a
collation. Location page is at end of each
paragraph. First number is for the original
edition, second for the Theosophy Company
edition. — Ed., A.T.

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Den Hemliga Läran är den teosofiska filosofins
 ryggrad.

Det mesta som finns i denna bok speglar kärnan i
 teosofins esoteriska lära.

DHARMAGRUPP II

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Teosofins Ocean av William Q. Judge

(Vårt kursmaterial är "Oceanen". Se vår studieplan
 för hela

höstterminen längre ner på sidan under

Dharmagrupp II)

Teosofins Ocean är en förenklad version av

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För en sökare finns det ingen bättre bok att studera
 om man vill lära

känna teosofins grundläggande filosofi enligt HPB
 och Mästarna.

To Him that was Crucified

WALT WHITMAN

MY spirit to yours, dear brother;

Do not mind because many, sounding your name,
 do not understand you;

I do not sound your name, but I understand you,
 (there are others also;)

I specify you with joy, O my comrade, to salute
 you, and to salute those who are with you,
 before and since—and those to come also,

That we all labor together, transmitting the same
 charge and succession;

We few, equals, indifferent of lands, indifferent of
 times;

We, enclosers of all continents, all castes —
 allowers of all theologies,

Compassionaters, perceivers, rapport of men,
 We walk silent among disputes and assertions, but
 reject not the disputers, nor any thing that is
 asserted;

We hear the bawling and din—we are reach'd at by
 divisions, jealousies, recriminations on
 every side,

They close peremptorily upon us, to surround us,
 my comrade,

Yet we walk unheld, free, the whole earth over, journeying
 up and down, till we make our ineffaceable mark
 upon time and the diverse eras,

Till we saturate time and eras, that the men and
 women of races, ages to come, may prove
 brethren and lovers, as we are.

POINT OUT THE WAY

XXXVI

Chapter VII

IV.—Genius, Initiation and the Motion of Manas

Question: — The Greeks and Romans had the idea that every man was, throughout his entire pilgrimage, under the parental eyes of a god or a tutelary deity, just as the Gita speaks of the “presiding deity and this tutelary or parent deity or Spirit was called the genius of that man. What principle of man would this correspond to?

Answer: — In this chapter the statement is made that Higher Manas is not fully incarnated in the race—the human race—let alone in the individual; that only here and there is Manas fully incarnated, and then we have such a character as Buddha or Krishna or Jesus. Yet Mr. Judge goes on to say that now and then there come men of extraordinary natures, whose whole life is lighted up by a ray direct from Higher Manas. He mentions some as great characters and Napoleon is spoken of by name.

On the other hand, genius, as popularly understood, is mentioned in a foot-note in *The Voice of the Silence* H.P.B. says that genius is without exception an aptitude or capacity brought forward from another life. Here is a man, let us say, interested in art, literature or science, and more and more of his thought, will and feeling are poured into one particular line. We can see that if he continues the same way for many lives, there will be an enormous development of capacity in a certain direction.

For purposes of illustration more than of exactitude, and to put it in terms of the principles, we may say that that portion of his astral brain or

nature which is connected with his specialty remains intact from one incarnation to another. So he doesn't start at the bottom as we do; he starts with an organization much more developed. Genius, as we understand genius, is rather an abnormality than something preternatural.

Question: — How was the mind of man given to the mindless man?

Answer: — The statements in the Ocean raise questions in our mind. For example, it is one of the teachings of the occult side of Theosophy that all real knowledge is given in silence and not through speech. The statement is made that knowledge acquired through words is merely a notion devoid of any real basis of understanding. What, then, is the value of words? They make impressions on us, and then, in the silence of our own minds, we ponder the sounds heard, the words spoken, the ideas mentioned—if we ponder them, questions will inevitably rise in our minds.

Who knows the origin of the word ponder? It has two meanings: one is to weigh, to measure, to consider, to deliberate; but the other means to lay, as a hen lays an egg, or as chickens are hatched; to ponder a thing is to meditate on it—not to do anything with it, merely to keep it in mind. The analogy is in nature. When the farmer wants to raise a wheat crop he stirs the ground; then he puts the grains of wheat into the ground and covers them up; and thereafter he does not do a thing. The sun shines and the winds blow and the rains come, and behold in the silence, internally, in the earth, something takes place—the crop “hatches it germinates.

Now, if we could grasp that this is just as true in the field of ideas as it is in a wheat field! How do great inventors make their marvelous discov-

eries? Never through processes of deduction; never by the process of reasoning. How do great writers, sculptors, statesmen, achieve their results? Never by reason; never by deductions; often without themselves knowing the process by which it is done, any more than a hen who sits on the nest of eggs understands the mystery of the hatching of those eggs.

True inspiration or understanding comes by pondering the questions arising in our own mind. If we carry them in the mind, they pass from the physical brain into the astral brain; if held, they pass from the astral brain to what we may call the Manasic brain, the Buddhi-Manasic part of our nature; then the thought germinates and, since it was rooted in an impression here, the harvest falls here.

Question: — Is that called “concentration”?

Answer: — Yes, that is concentration, meditation—we can use a thousand words for it.

Let us now take the question “How is the light of mind given to the mindless man?” and apply it to ourselves.

According to the teachings, neither Atman nor Buddhi is individualized, either in the human being or in the whole human race, and even Manas is only partly active in the whole human family—very, very rarely fully active in this or that given individual, as we have just been saying. It follows, then, that the process of lighting up Manas is still going on in us, doesn't it? If Manas is not fully lighted up here and now in us, then the process of the lighting up of Manas is going on in us all the time. And when Manas is fully lighted up, then the process of the lighting up of Buddhi will have to go on in the individual,

and then the lighting up of Atma. The conscious union of Atma-Buddhi-Manas in each individual human being has to be achieved.

How does that process go on? Isn't it in everyday life by every thing we hear, see, touch, taste and smell, and by the ideas and feelings those external actions and impressions give rise to? Finally, the lighting up of Manas proceeds to the point where the man perceives that there is no answer in popular religion to his questions; no answer in science to his questions, nor any answer in psychology or philosophy. That is, there is no answer to his questions in the harvest that men reap from their actions and experiences in life. In other words, he comes at last to see that nothing which smacks of the personal can ever answer his questions.

The question no longer is, “Why am I as I am?” “Why was I born as I was?” “Why did this fall on me?” “What is to become of me?” But, Why is there anything? “How happens it that any man is in such-and-such a position?” “How happens it that all men are as they are?” “Why?” “Why aren't they animals?” “Why are there minerals?” “Why aren't we all of the same nature and order?”

When the questions begin to pass from the personal to the impersonal, then, in fact, those who watch the progress of the world—our tutelary genius, if you like, or Higher Manas in us—brings us in contact with Theosophy. That is the light of Atma-Buddhi shining in the world of Manas, and it shines by reflected light in the world of human consciousness. Then we start a class in the Ocean and then we begin to study these subjects. We begin to talk them over with each other, to think about them. So the lighting up of Manas is going on in the human

race all the time. Don't you remember how Judge speaks of another great race being prepared for final initiation? Well, our humanity is that great race. It is the fifth of the great races that is now being prepared for final initiation. Is it not easy for us to see that, as we think and ponder and study and endeavour to light up Manas in ourselves, we are making an effect on our bodies; that is, on all the lives which compose our bodies? They are spiritual beings. We have an effect on all the lives that compose what we may call our vital energies—that is, to use the Theosophical term, the lives that make up the Prana. We have an effect on all the lives which in their totality we call the psychic nature—that is, our feelings. We have an effect on all the lives that compose our mind and our use of it.

Just to the extent that we are interested in higher subjects, that we are engaged in lighting up Manas in the self—in the mortal transitory human consciousness—just to that extent we are preparing the kingdoms below us for their initiation in the next great Manvantara. Those lives which now compose our Kamic principle will be the new-born men. In that Manvantara they will be initiated from “human—animal” consciousness or Kama; they will be initiated into human consciousness. Those lives which make up the most advanced portion of what we call the vegetable kingdom—those lives in the vegetable kingdom with which man has most to do—will be prepared for their initiation into what? Into the animal kingdom; that is, another principle will become active.

The vegetable kingdom is, as a matter of fact, constituted of lives in which only two-and-a-half out of the seven principles are active. In the next great Manvantara, then, those same lives will have a principle “added.” In other

words, they will have passed from the vegetable kingdom to the animal kingdom—and to say “animal” is only to say a stage of life in which three out of the seven principles are active. But our use of those lives slowly wakes them up, and so, before the evolution of human consciousness is over, the higher animals have three-and-a-half principles active. We see that in dogs, elephants and all other animals brought into intimate and, usually, friendly relations with man. In the next Manvantara, instead of beings with three-and-a-half principles active, they will become four-principled beings—they will be the “mindless men” of the next Manvantara. When the four principles are active, it is possible for the ray of the Higher Manas in Nature to become partially focalized in their consciousness. Thus, instead of being four-principled beings, they will become four-and-a-half principled beings. Remember how The Secret Doctrine tells of mysterious and inferior races, the animals which the Atlanteans bred, who were semi-human beings? They were not merely four-principled beings; they were four-and-a-half principled beings. Take ourselves; we are really only four-and-a-half principled beings while here in a body. When Higher Manas becomes fully active, then we will be five-principled beings here in a body. And when the time comes that Higher Manas is not only fully active here in the body, but seeks union with Buddhi—that is, the mind in the whole of Nature, not only mind in human consciousness—then six principles will be fully active in the human being. So the lighting up of Manas is a continuing process

[TO BE CONTINUED]



THE COFFEE KLATCH

Coffee Maker: "Consciousness without an Object" — now there's a phrase to ponder! There are millions upon millions not arrived at the spot where that is relevant. What are we to do, leave them to their knitting? One may need a many-layered presentation, such as presented by HPB and Mr. Judge. If the world is secretly and psychologically a caste system, then those of the upper strata are duty-bound to the road of *Noblesse Oblige*, or as Lao Tzu put it "Never gallop by a poor man's house mounted — get off and walk."

Student loaded with books: You can't make coffee and philosophize at the same time — either the coffee or the philosophy will suffer.

Coffee Maker: But Student, philosophy takes the drudgery out of the mechanics of such work. Would you have me frown and emanate taciturnity into our wake-up drink?

Student: — High indifference with an undercurrent of caution might save the brew.

Collected Lady in Middle Booth: Student, I just learned why we had that blackout. It's one of those insane simplicities that are so simple they are "secret." There are dark undertones as to "why" we ran so short of "reactive energy." My! My! I could have given them some from my own supply!



Elusive Force May Lie at Root of Blackout

By RICHARD PÉREZ-PEÑA and ERIC LIPTON

It is a little-understood component of electricity, so arcane that engineers sometimes call it "imaginary power."

But it was a shortage of this elusive force, largely unknown and unappreciated by the general public but critical to the operation of the nation's electrical grid, that experts now say probably set off the largest blackout in North American history on Aug. 14.

Imaginary power, known to scientists as reactive power, cannot turn on lights or run toasters. Yet power plants and lines need it to create the conditions that allow hundreds of thousands of megawatts to flow across the continent.

Scientists often compare it to poles holding up the vast tent that is the country's power grid.

Experts now think that on Aug. 14, northern Ohio had a severe shortage of reactive power, which ultimately caused the power plant and transmission line failures that set the blackout in motion. Demand for reactive power was unusually high because of a large volume of long-distance transmissions streaming through Ohio to areas, including Canada, that needed to import power to meet local demand. But the supply of reactive power was low because some plants were out of service and, possibly, because other plants were not producing enough of it.

That troubles with reactive power could be behind the failure is not a surprise to many industry officials and other energy experts. Profound changes in the electricity markets, driven by deregulation, have made such a precarious combination of conditions more likely in recent years, industry officials, academics and power consultants say. The United States and Cana-

dian investigation into the blackout has not been completed. But among experts who have studied the failure, a consensus has emerged that market-driven problems with reactive power existed that day and played into the blackout.

"It is definitely a contributor," said Raymond J. Palmieri, compliance program manager at East Central Area Reliability Coordination Agreement, an industry group charged with ensuring the delivery of power in the Midwest, including Ohio, where the blackout started. Mr. Palmieri said it appeared that a lack of reactive power, measured in what are known as VAR's, led to low voltage on transmission lines and threatened the stability of the system.

Some power industry officials have said they were embarrassed by the events of Aug. 14, when tens of millions of people from Michigan to Connecticut lost power. Potentially more embarrassing is that the threat of reactive power problems was so widely known.

Analysts have blamed instability in reactive power that brought on voltage collapses for a blackout on the Pacific Coast in July 1996 and a 1978 blackout across France. And for years, electricity experts have warned that market changes like the breakup of utility monopolies and greater reliance on long-distance transmission have increased the need for reactive power but curbed the motivation to produce it.

A reactive power deficit alone cannot explain what happened last month, because even when such problems arise, power companies and regional agencies that monitor the grid are supposed to intervene and stabilize the system.

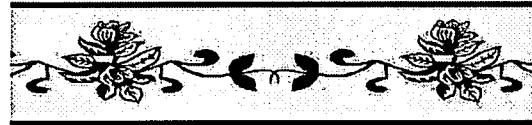
CURRENT= the flow of electrons through the wires and
VOLTAGE= the force pushing them along.

When voltage and current are "in-phase" they produce the real power measured in watts; when out-of-phase, they produce reactive power. In a capacitor circuit current leads the voltage; in a coil/motor circuit voltage leads the current.

But if the intervention is too slow, voltage on power lines can collapse suddenly, and the lights go out.

Reactive power, like ordinary or "real" power, results from the interplay of electricity's two basic elements: the flow of electrons through the wires and the force pushing them along. These two factors oscillate at slightly different moments, many times per second.

When the flow and the force are aligned, they produce real power, measured in watts, which does the apparent work in the system, running stoves and televisions. When they are not, they produce reactive power, measured in VAR's, or volt-amperes reactive. Power plants, power lines and some kinds of machinery consume reactive power, using it to maintain the magnetic fields that they need to operate.



Near-Death-Experience forcing Science to Rethink Its Views of Matter

In the Summer of 1991, Pam Reynolds learned she had a life-threatening bulge in an artery in her brain. Neurosurgeon Robert Spetzler, director of the Barrow Neurological Institute in Phoenix, told the 35-year-old Atlanta mother of three that in order to operate he would have to stop her heart. During that time her brain function would cease. By all clinical measures, she would be dead for up to an hour.

While Reynolds was under anesthesia, leads from a machine that emitted a clicking sound were plugged into her ears to gauge her brainstem function (the brainstem plays a part in controlling hearing as well as other involuntary activities). Additional instruments tracked heartbeat,

breathing, temperature and other vital signs. Her limbs were restrained; her eyes were lubricated and then taped shut.

As Spetzler powered up the surgical saw to open the patient's skull, something occurred that never registered on any of the sophisticated monitoring devices. Reynolds felt herself "pop" out of her body. From a vantage point just above Spetzler's shoulders, she looked down on the operation. She "saw" Spetzler holding something that resembled an electric toothbrush. A female voice complained the patient's blood vessels were too small. It appeared to Reynolds that they were about to operate on her groin.

That couldn't be right, she thought. This is brain surgery. Reynolds assumed that whatever they were doing in her skull had triggered a hallucination.

But even though her eyes and ears were effectively sealed shut, what she perceived was actually happening. The surgical saw did resemble an electric toothbrush. Surgeons were, indeed, working on her groin: Catheters had to be threaded up to her heart to connect to a heart-lung machine.

Spetzler gave the order to bring Reynolds to "standstill" — draining the blood from her body. By every reading of every instrument, life left Reynolds's body. And she found herself traveling down a tunnel toward a light. At its end, she saw her long-dead relatives and friends. Time seemed to stop. Then an uncle led her back to her body and instructed her to return. It felt like plunging into a pool of ice water. After she came to, Reynolds told Spetzler all that she'd seen and experienced.

"You are way out of my area of expertise," Spetzler said. And 12 years later, he still doesn't know what to make of it.

Reality or Illusion?

Today, medical advances have allowed doctors to resuscitate people who in

earlier times would have been irretrievably dead. In effect, medical intervention has pushed back the boundaries of what we call death. Nobody anticipated the number of patients who would come back with tales like Pam Reynolds's — tales of out-of-body experiences, travels down tunnels and encounters with angels or deceased loved ones. This phenomenon has been labeled near-death experience (NDE).

At first, virtually all doctors dismissed such reports. The conventional medical explanation was hallucination, brought on by changes in the dying brain. Yet there was a problem with this interpretation. Such hallucinations could only occur if the brain maintained some function. Once flat lined, the brain would be roughly analogous to a computer with its power source unplugged and its circuits detached. It couldn't hallucinate; it couldn't do anything at all.

That apparent paradox — that perceptions occur during NDEs when there is no functioning brain through which to perceive them — has scientists, theologians and ordinary folks groping for answers.

Such experiences should simply not happen if currently accepted scientific theories about life, death and consciousness are accurate. The NDE, some argue, should move science to make room for the possibility of a soul.

Others are still skeptical. I asked British researcher Susan Blackmore, Ph.D., what she made of Pam Reynolds's NDE. "If the case you describe is true," Blackmore wrote back via e-mail, "the whole of science would need rewriting."

Blackmore, however, assumes the account isn't accurate. Citing nearly 30 years of research into paranormal claims, she says that in every earlier case she's investigated, the evidence simply wasn't there or she found an alternative explanation.

In her book about NDEs, *Dying to Live*, Blackmore notes that aspects of the near-death experience, including the tunnel and out-of-body experience, can be induced by strictly physiological events. During brain surgery, for instance, under local anesthesia, patients sometimes report seeing things from an "out-of-body" perspective. Others have reported similar experiences under the influence of LSD, opium, hashish and anesthetic drugs. Blackmore points out that the brain is awash in its own opiate-like substances, called endorphins, during periods of stress. She contends that evidence leads to the conclusion that out-of-body experiences and all other components of NDEs, no matter how real they seem, begin and end with a dying brain.

But cardiologist and NDE researcher Michael Sabom compared what Reynolds said she saw and heard with Spetzler's surgical transcript and found that, during the period Reynolds experienced the tunnel, she had no brain activity at all. For all intents and purposes, Pam Reynolds's brain was dead. And a dead brain can't misfire. Neither can it hallucinate or react to anesthesia or other drugs. "She met all clinical criteria for death," according to Sabom. "She had no blood in her body. She had no vital signs at all. So, was this death? And, if it was death, what was this experience that she had while in this state?"

"It's Not Really Me"

Barbara Rommer, an internist in Fort Lauderdale, Fla., first encountered a patient who had had an NDE during her residency in the early 1970s. Since 1994, she has interviewed more than 600 people who reported having near-death experiences and has written a book on the topic. Though her view doesn't fit that of many of her peers in the medical profession, the interviews convinced her that there is something that lives on after we die.

"As I was interviewing these people, they wanted to speak to other people who

had had the same experience," she says. In response, she began a monthly support group for people who have had NDEs, one of the largest such groups in the world. I wanted to hear their stories, so I attended one of the support-group meetings. Dozens of ordinary-looking, mostly middle-aged men and women gathered to share experiences about what, for many of them, was a life-altering spiritual journey.

Robert Milham says his heart stopped during a heart attack: "The pain was gone. I was suspended over my body. I was looking at myself, and they were putting paddles on me." After a life of selfishness, he says his brush with death made him a more giving person.

Soft-spoken technology entrepreneur Ken Amick tells of an NDE after an allergic reaction during which he reports he stopped breathing and turned blue. "I could see in color. I could hear. I could feel emotions like fear, like relief." He pauses, as if experiencing it again. "So, what's that blue thing lying on the table? That's me. I know that's me. It scares me to look at it. But it's not really me, it's just my body."

These folks do not offer medical documentation that they were clinically dead, but that is somewhat beside the point. It is the near-death experience and what it means that fascinates them. Rommer says that these people find comfort in knowing they're not alone and not crazy.

New Evidence

While most medical researchers wouldn't be caught dead uttering the word soul, some find the idea that NDEs are triggered by the dying brain to be inadequate. They speculate that NDEs may be evidence, not of an afterlife, but of something just as stunning: Consciousness does not reside solely in the brain.

In a study published in December 2001 in the British medical journal *The Lancet*, Dutch cardiologist Pim van Lom-

mel recounts the NDE of a clinically dead, 44-year-old cardiac-arrest victim. He was rushed by ambulance to a hospital where doctors restarted his heart with defibrillators. A nurse removed the man's dentures so a breathing tube could be inserted in his throat. Once stable, the man was moved to intensive care. A week later, the man saw the nurse who had removed his false teeth and recognized her — though during their only prior encounter, his condition had ranged from coma to clinical death.

"You took my dentures out of my mouth," he told the nurse, and then accurately described other details he claimed his disembodied self had viewed.

In an attempt to gauge the frequency of NDEs, van Lommel and his fellow researchers interviewed 343 others who had suffered cardiac arrest and survived. "Eighteen percent have a story of a very clear consciousness," van Lommel says. These patients described everything from a general feeling of peace to full-fledged NDEs.

A study by British researchers at Southampton General Hospital, published in the journal *Resuscitation*, found that 11 percent had memory recall of the unconscious period. Six percent of those resuscitated after cardiac arrest reported NDEs. Both van Lommel and the British researchers believe that these findings suggest consciousness could exist in the absence of a functioning brain. So where is consciousness? Is it in every cell of the body?

"I think so," says van Lommel. "We know that each day, 50 billion cells die." Eventually, almost all the cells that make up "me" or "you" are new. And yet, we don't perceive ourselves as being any different from what we always were.

To van Lommel, it follows that "there must be a kind of communication between all our cells." In other words, all our cells — not just brain cells, but trillions

of others in muscle, skeleton, gut, skin and blood — "talk" to one another in a kind of network that keeps our experience of consciousness going seamlessly even as billions of cells die and billions of others are produced. If that's so, then those cells still alive when someone is declared brain-dead may perceive events that are otherwise inexplicable.

That hypothesis may lead us away from the interpretation of NDEs as evidence of an afterlife. But it opens up fascinating horizons and a Pandora's box. What does it mean if the mind persists after the brain is dead? Should we, for instance, rethink the harvesting of organs for transplant from the "braindead"?

The NDE may force us to reexamine questions we thought we had the answers to: What is death? Where is consciousness? Can science find the soul?

Reader's Digest
August, 2003

CORRESPONDENCE

{As Franklin Merrell-Wolff is a readable mystic and mathematician, we have inserted his "Preface" to *Experience and Philosophy* as a "letter" to his prospective readers.}

Preface

Some years now have passed since the precipitation of the inner events that led to the writing of this book. It may be said now 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, in whatever domain, such as achievement in government, in business, in science, philosophy, mathematics or the arts. All these stand as values far inferior to these greater values which come from Fundamental Realization.

It remains true to my present state of consciousness that I would say that no accomplishment, in the world field, can be effective in solving the wrongness which is so evident in that field, without the insight and resources which are derived from Fundamental Realization. Therefore, it follows that all the efforts of man to solve his own problems, make life richer, and free it from the manifest evils which we see all about, is ineffective in the sense of achieving an effective resolution. As we look at the report recorded in the pages of history, we see the evils which were there in the past are still here today, and even find that those evils have become, if anything, greater than they were before.

As we advance in our scientific knowledge, we not only implement the powers of good that may be in the world but we also implement the powers of evil, with the result that the old difficulties, the old wrongnesses, return again, if anything, in amplified form. Therefore, if we are to resolve in any durable way these difficulties that call for the function of Redemption it is necessary that more and more of this human whole should attain the perspective and the resources that come from Enlightenment.

The traditional solution to the wrongness has been in the form of a retreat from the world field, but it is here suggested that this is not the only possible way. There may be such a thing as transforming the very field of outer action to such an extent that that field itself becomes redeemed and transformed with the result that noble purpose is not distorted into ignoble effects. The task before us is religious in the deepest meaning of that word. But as we look upon the record of traditional religion it must be judged that traditional forms of religion have failed egregiously. This applies to all the religions that we know, less to some than to others, but so far the record of traditionalistic religion is one of essential

failure. As it appears to me, that which is needed is a seeking for the ultimate Attainment on the part of as many people as possible—Attainment which is the very Essence of the religious search.

Furthermore, the seeking of this Attainment is not simply for the sake of one's own individual Redemption but for the sake of the Redemption of humanity as a whole and, in addition, of all creatures whatsoever, however humble they may be. He who forgets his own Attainment and his own Redemption in seeking for the Attainment and Redemption of all creatures, is following the Path which is most certain to involve that very Attainment and Redemption for himself. The motive should always be the good of all creatures, not one's own private good.

Pathways through to Space is a record of transformation in consciousness written down during the actual process itself, and thus, while it supplies a peculiarly intimate view, yet it loses thereby something of the objective valuation that only distance can contribute. In *Philosophy of Consciousness without an Object* a recapitulation of the record, written after the fact, forms the second chapter.

The perspective in this case is naturally more complete. As a result, the interpretative thought, which follows as the implication of the transformation, possesses a more explicit logical unity. The earlier writing was, of necessity, more in the form of a stream of ideas, composed as they welled up into the foreground of consciousness, rather than a systematic development. The writing was true to the thought of the day or the moment and synoptic in form in so far as it was related to the development of conceptions. Many problems were left incompletely handled, and this was done knowingly, with the intention subsequently to develop the thought more fully. The present book was planned to fill the gaps left in the earlier work.

However, despite my intention to write a logically organized system, I found, somewhat to my embarrassment, the thought persisted in growing in directions I had not foreseen. Formal systematic organization broke down again and again as the flow burst over the dams of preconceived structure. As a result, the present work is only somewhat more systematic than the *Pathways*, but falls short of the requirements of a completed system. Clearly the time is not yet ripe for the rounding out of all parts. Some problems have received a clearer elucidation, but in the process others have arisen that remain unfinished.

He who knows the Awakening becomes something of a poet, no matter how little he was a poet before. No longer may thought remain purely formal. The poet pioneers, while the intellect systematizes. The one opens the Door, while the other organizes command. The functions are complementary. But in this combination there are difficulties as well as advantages. The thought that seeks the rounded system, which shall stand guarded on all sides, ever finds new Doors opening in unexpected places, and then, reorganization becomes necessary. The vistas appearing through each new Opening are far too valuable to be ignored, and besides, Truth cannot be honestly denied. So the system is never closed. I beg the critic to indulge this flaw, if flaw it is.

In the present volume I have found it even logically impossible to disregard the personal factor. By preference I would have written as Spinoza wrote, but in this day we are no longer free to disregard the epistemological problem. No longer can we take conceptions at their face value as carriers of Knowledge. Since the work of Kant we must ever question the authority of all conceptions. Always it is asked, what do the conceptions mean? And in general, they mean a somewhat which is not itself a conception. How,

then, is the acquaintance with this somewhat, itself, attained? When the reference is to ordinary experience, the problem is simple enough and may often be assumed, but the Way of Consciousness that becomes available through the transformation is far from the beaten track, so it cannot be taken implicitly, if one would do the reader justice. For that reason a review of the process of transformation is introduced to provide the ground on which the more systematic discussion rests.

Today it is not necessary to prove that there are states of mystical consciousness possessing positive individual and social value. Too many writers of proven intellectual and scientific competency have given serious attention to the subject and have not only demonstrated the actuality of mystical states of consciousness but have found the results for feeling and character development excellent, at least in many instances. I can list the names of men like William James, John Dewey, Bertrand Russell, James H. Leuba, and Alexis Carrel, to say nothing of the great German Idealists who have either written directly from the awakened mystical sense, or at least, know full well its actuality. But with the exception of William James and the German Idealists, there is a general tendency among such students to claim that no true knowledge of reality, of the "thing-in-itself," can come from the mystical experience. As a result, the primary problem of the present work is the demonstration, as far as may be, of the actuality of noetic value springing from mystical or gnostic roots. I was forced, therefore, to give serious attention to philosophical and psychological criticism and to develop my thesis with an eye to the pitfalls indicated by such criticism. Much of this criticism is distinctly challenging and may not be lightly brushed aside. To him who has the poet's insight or the intuitive feeling of the unfettered religious nature, much of the critical

part of the discussion will appear unnecessary and many modes of formulation unduly devious and recondite. To such I would say: "Be patient, and remember I am not writing only for those who believe easily. Know you not that there are men of intellectual power and honesty in this world who view you patronizingly as little, well-meaning, but credulous children? I would command for you respectful attention even though there may be much honest disagreement."

FRANKLIN MERRELL-WOLFF



Jerome,

Did you read about the kangaroo that knocked on a door during a storm and led the family to where a man lay injured?

It wasn't a pet, but the family had looked after it since it was young because it was blind in one eye.

Or "Nodding" disease? Children in southern Sudan are seen to convulse (sharp nods of the head) while eating. They stop growing and become mentally retarded. Not accounted for by chemical warfare or diet or food production.

Harry



Dear Jerome,

Yes, please put me on your mailing list for Aquarian Theosophist.

I'm not sure if you mean snail-mail or e-zine, but if it is snail-mail, I'll send the money. My address is: Mark Jaqua, 4082 County Road J, McClure, Ohio 43534-9741

I downloaded almost all of the AT, until the server cut me off for hogging the line I suppose. I was reading one of them

on non-violence, which is something I've had to think about a lot the last couple of years.

This never hits home until heavy violence is used against oneself. It just wrecks the human psychology at its roots when in a situation in which it is not supposed to occur — *i.e.*, in War, it is expected, but not going down the street minding one's own business, and those who are supposed to protect one against such stuff don't give the least dam, or participate.

To not do anything about it is to commit psychological suicide, or to be of elevated and deep enough mind to come to terms with it, and integrate it. No one can be a good Theosophist or Buddhist, if he is driven out of his mind, or loses his contact with his Self, the *antaskarana* ceases to be able to function, as a result of trauma....

One can tell himself to "let Karma deal with it." (and of course it may be a result of one's own violent karma). But is this the right attitude? Shouldn't one do everything he is legally and physically able to do to right the wrong — just as he would if it were for someone else? Since we create our own future, and the future of humanity — What type of world are we creating when we just "Leave it to Karma?" What is Karma, if it isn't the determined-upon actions of individual people?¹ I personally from the base of common sense believe in Violence only as a last resort in defense of myself (I don't have a buddhist monk's vow....) or of others. What about using violence in War — such as in Iraq (there's worse dictators of course, horrible as Hussain was...I guess it is really bad in Zimbabwe (?). What about the ghastly and horrible suffering in some of these coun-

¹ Yes, I agree, you have to do what experience and discrimination tell you at the moment. IF you have no overriding urge to non-violence when the event is looming, then maybe it's more honest to come out of the woods with both barrels booming.

tries — just unbelievable — from oppressive gov'ts — is it Theosophical to take a vow of non-violence, "Leave it to Karma" and leave the slaughter and worse continue — when with relatively little bloodshed one can stop the immediate problem? Regardless, and relative to the fact also that it might not destroy the causal residue on the astral and mental — but perhaps with right motivation it may affect this also.... Common sense says one can't rule out violence as a last resort in extreme cases. Its just not black and white simple. One can say a country's people, for instance, should liberate themselves, but setting an example may set them on an upward course....

There is almost nothing about non-violence specifically in Theosophy.

Blavatsky said she did Not believe in "Turning the other cheek," as "this only invites the crime to be committed again." I think it is a mistake to directly identify Theosophy with the non-violence movement, laudable and idealistic as the latter may be.

Some thoughts!

— Jake

=====

Dear Jake,

Thanks for the permission, it will give the Correspondence column a little spice!---I'll probably edit the part you mentioned. That 101 article was experimental, as I don't agree with every single word he said myself, although I found myself in general agreement that there are a lot of ways to skin a cat besides "killing" it — though some of those "ways" could very legitimately be frowned on in Occultism. When to meet looming Karma head-on and when not to is still a big issue for almost all of us. Gandhi used to say that the best Satyagrahas were usually x-military men rather than those with a past of pacifism, so it is a tangled issue!

I suppose everything hinges on what one actually means by the "leave it to Karma" phrase. Duty is a fierce matter in occultism and becomes all-consuming so

far as one's physical evident life is concerned. There is an interview on non-violence which was printed in Volume I of *Lucifer* (reprinted in *The Aquarian Theosophist*, Vol. I, #8, p.1).

entangled,
Jerome

April 1893 A.W.W. wrote regarding Mr. Judge [reprinted in the *Path*, Vo. X, p. 127, July 1895]:

"I attended the American Theosophical Convention held at New York in 1893. Sitting near the door in the crowded room I had to pay particular attention to speakers at the other end. The subject of the hour was the religious Parliament to be held at the World's Fair [Chicago]. A good deal of enthusiasm prevailed as Mr. Judge was relating what had to be done and speaking of the importance of the matter. I was regarding him very closely and only thinking of what he was talking of.

"As he went on I observed a form taking shape near his right shoulder, rather nearer to Mr. Judge than to the chairman, Dr. Buck. This shape became definitely that of a man of impressive appearance. I had seen no pictures of the Masters and could not connect the form with any picture, but I then at once felt it was one of them. Since then I saw the picture of Mahatma K.H. identically that of the being I have described. It is for me proof of the existence of these beings and of their interest in such movements as ours."

—A. W. W.

[This extract from a letter by Mr. R. Crosbie, dated Oct. 14th 1914 to Mr. Frederick Weed Flint of New York relates to an incident at an E S Meeting in Boston in 1891.]

"I will now state something that occurred at a general E.S. meeting in Boston

after the Convention of 1891 — a few days [May 6th 1891] before the passing of H.P.B. [May 8th 1891]. W.Q.J. and A. B. were present. After exacting a promise that no one present should speak of what he was about to say, W.Q.J. said:

"You know me as Wm. Q. Judge, born in Ireland, but I have to say to you all that this body is not mine. It is a borrowed body for purposes of the work. My own body is of a different sort and race. How long I shall retain hold of this ordinary body depends upon your loyalty and devotion to the lines laid down. Should these fail I go to another field."

[It was at this meeting that Mr. Judge's appearance metamorphosed into the appearance of his Hindu body. He had asked A.B. to pronounce the WORD in a special way, but she demurred and he did it himself. After the event he exhorted the audience to silence upon what they had seen. — Ed., A.T.]



DNYANESHVARI

XXXV

[The *Dnyaneshvari* is mentioned many times by Madame Blavatsky, always in glowing terms. The following rendition is extracted from Manu Subedar's translation. The great Sage, Dnaneshwara Maharaj sang this work to his people when he was quite young. He did it in their native language, Marathi, about 700 years ago. It is his commentary on the *Bhagavad Gita*.]

CHAPTER TEN

Shri Krishna says to Arjuna: Fix the fact in your mind that I am all-enveloping. I am the beginning, the middle and the end of the entire universe and constitute the cloth. If this omnipresence is realized, there is no object in fixing attention on the different forms. Nor has anyone the time to go into these details. But as you are anxious to hear some of them, I will tell you. Amongst the various branches of learning, I am spiritual learning (Adhyatma-Vidya).

Amongst the alphabets I am the letter "A". Of the compounds, I am Dwandva (union of two). I am the destroyer (Kala), who consumes everything from the meanest fly to the destroyer, who ends the entire world including the mountains Meru and Mandara and who turns everything into water at the time of the great destruction, overcoming all powers, eating up the wind and whose interior the sky is easily contained; such god of destruction, whose prowess is immeasurable, is Myself. I am the creator of the universe. To all living beings, I give life and maintain them all. I am also the death that destroys. It may be a matter of humor, if I were to tell you the seven feminine forms that I have. I am fame, ever new, and I am prosperity accompanied by generosity. I am speech that adorns the throne of justice and pursues the path of thought. I am memory that recalls objects of the past. I am intelligence that is diligent in search of one's welfare. I am also firmness and forgiveness. The seven great impulses with feminine names are in this way My forms.

I am Samaveda of all the Vedas and amongst the rhymes I am the Gayatri, the highest incantation. Of

the months I am Margsirsha. Of the seasons, I am the spring which brings forth plenty. Of the methods of defrauding others, that which is called gambling is My Vibhuti. Remember that I am the light of all things which have luster, and I am that easy success which matures to all human beings. I am the activity of activities, in which abide clean and honest intentions. I am the truth of those who are resolved not to abandon truth on any account. I am the foremost of the Yadavas. He who is born of Devaki and Vasudev and who went to Gokula for the Gopis and who destroyed the Rakshasi Putana on the pretext of sucking her, is Myself. He who removed all the Daityas from the face of the world, even before the expiration of his childhood and who put to shame Indra himself by holding on his hand the mountain of Govardhana; who removed the misery of the river Yamuna and who saved Gokula from fire and who maddened the Brahmadev over the matter of the calves in the first part of his youth, and who destroyed the insolent demon Kansa, is Myself. What is the use of saying this any further? You have heard of some of these things and have seen them. He who has shown his bravery amongst the Yadavas, is My form. Amongst the Pandavas, who claim their descent from the moon. I am Arjuna. You pretend to be a Sanyasi and eloped with my sister Subhadra, but I am not angry with you because you and I are identical. Of the sages, I am the great sage Vyasa and of the poets, I am the leading poet Ushana. Of the punishments I am that which is evenhanded for all from the meanest fly to Bashmadev. I am ethics, the foremost of the shastras, which follows the teachings of Dharma in a discriminate manner. Of the methods of conceal-

ment, I am the invincible Mauna, viz., virtue of silence, before which Brahmadev himself bends. I am the wisdom (Dnyana) of the sages. It is as impossible to speak of all My forms as it is to count the drops of rain on the blades of grass on the face of the earth or the number of waves in the ocean. I have described a few of them, as you expressed a desire too hear about them. Very briefly, realize that I am the seed from which emanate all human beings. Hence, make no distinction between the rich and the poor. Eschew all feeling regarding the high and the low and regard all things as My form. Remember again to look for My form wherever you find magnificence and sympathy. There is only one orb of the sun, but it lights up the whole heaven. Similarly, do not regard him whose behests are carried out by everyone as either alone or poor. The Kamaduk (the cow of plenty) does not carry with her all that she can bestow, and yet she gives promptly whatever is asked of her. Similarly, all magnificence is contained in My forms. Wherever many men obey one, you will find My form. But be sure not to keep in your mind the distinction between the high and low, as it is a great error. The entire world is nothing but Myself. Setting up a distinction would be a reproach to your intelligence. You can get nothing out of churning ghee, which is a product of churning. It is of no use boiling nectar to make it concentrated. The wind is neither the left nor the right side. An attempt to distinguish the front and the back will only hurt the eyesight. In My form there is no room for distinction of high and low. My forms are Infinite. Even a small particle of Me can envelop the whole universe. Therefore, devote yourself

wholeheartedly to Me, abandoning all feelings of separateness (distinction).

Thus spoke Shri Krishna, the radiator of all wisdom (Dnyana) and the companion of the solitude of the sages.

Arjuna says to Shri Krishna: You are asking me to eschew distinction. This speech of yours indicates that there is such a thing as distinction and that we are making it. I, who am ignorant, cannot argue with You and my ignorance will disappear in the same manner, as darkness disappears when the sun rises, though the sun has not warned darkness. If a man utters your name once or hears it, then from his heart the feeling of distinction would disappear. When I have secured your very presence here, how can I see any distinction anywhere? Who will feel hot, when he enters the orb of the moon? You, however, know best and what you say is proper.

Shri Krishna says to Arjuna: What I said was to test you, but I find that you have grasped the secret of my different forms.

Arjuna says to Shri Krishna: I know nothing about that, but the whole world seems to be filled up by You. What I now want is that, which has been born in my mind, should abide there to express itself outside. I now desire to see the whole universe in You in my two eyes.

[TO BE CONTINUED]



SYNCHRONICITY

Today we are used to seeing all events on the background of the causality

principle. We always ask: "What cause had such and such an effect?" However, Carl G. Jung experienced a class of events which are not at all causal but final or teleological. They are directed to a specific goal in our lives, do not have any cause¹ and are therefore genuine creation acts. In a religious language we would speak of miracles. The principle behind them the Catholic church calls the providence of God. Carl G. Jung speaks of synchronicity.

If dreams are observed over a longer period of time, parallel to them one notices more and more outer events which seem to be similar and to have the same meaning. Such meaningful double events show us that a world exists, in which inside and outside coincide or belong even to the same "psychophysical reality" (Wolfgang Pauli). Out of this Beyond new creation wants to happen.

A further concept I developed is the so called synchronistic life. Almost everything in my creative life happens synchronistically because I have learned to dwell in some sort of altered state which I call Eros consciousness. Like this real miracles can happen and my creative work is accelerated and deepened, mostly in a totally unforeseeable way.

...the Sufis, the mystics of Islam - say these words of wisdom: "Die before you die!" By this they mean that in such people a new *conscious* orientation should take place which effects so that the consciousness then would much more be connected to the principle of synchronicity instead to causality. This letting go of old tried and true, this giving up of the power principle, of "Where there's a will there's a way!"² works like an *elixir vitae*. Such

¹ Synchronicity does not destroy causality but rather unveils our lack of understanding, our ignorance. The same applies to the word "miracle." — Ed., A.T.

² There is more than one kind of will in man. Stubbornness blinds while patience endures and unfolds. All humans filled with confidence in the

people begin a second life which falls under the principle of synchronicity. I call it *Synchronicity Quest*, which means that they begin to let themselves be lead by coincidences and to take assistance from their dreams in order to learn to understand wherein the way of life further leads. In greatly critical moments synchronicities come to pass which show the real goal of life, which can not be found by will and causalistic thinking.¹

Experience shows that such synchronicities work negentropically, meaning that they build new psychic energy fields out of which further new life possibilities emerge. People grow in this manner and those who take their dreams and synchronicities seriously have a chance to lead a life filled with a new and deeper meaning. Thereby they have simultaneously overcome the paradigm of causality while entering into a new age of synchronicity which appears on the horizon of the new millennium.

Dr. Remo F. Roth

Synchronicity Quest

"(...) Jung found further that the mandala does not only mirror an inner state of order, but that its harmony or disharmony encompasses also the surroundings of the individual. Thus a mandala needs a symbol in which the outer and inner world merge. There is for Jung an ultimate reality beyond matter and psyche which he called the *unus mundus*, its empirical manifestation is the principle of synchronicity because in synchronistic events the

One Self — inside them, over them, through them, live by the "synchronicity principle" without every knowing what the words mean. There is more than one way of weaving one's way through the seven principles of *Cause-and-Effect*, hence it would be presumptuous to suppose we have abandoned Causality when in truth a newer principle is now active in the said human's breast. The awakening to our connections above is exhilarating, invigorating, and purifying, but neither a miracle nor a denial of the lower. "Where's there's a WILL to accomplish our DUTY owed to all mankind, then ways and means will follow in due course."

¹ Granted that they cannot be found in a Newtonian-type causality, but this is not a miracle but *growth into a higher principle*. When activity from the Higher Ego is impressed upon the lower it may look like a miracle to the lower.

inner world behaves as if it were outside and the outer world as if it were inside. As the mandala symbolism expresses the holistic order of matter and psyche it should have been investigated by physicists as well as psychologists because the mandala reappears in their hypothetical models of the atomic world. The atomic model of Niels Bohr is already a cosmic mandala and the models which the physicists construct nowadays to visualize the quarks are also mandalas. It is therefore a merit of Dr. Remo Roth's book to pick up that neglected subject which is of the utmost importance, and I hope that it will provoke further widespread serious discussion of the subject (...)"

From the foreword by Marie-Louise von Franz
<http://www.psychovision.ch/synw/sumsynqu.htm>

"SELF-INDUCED AND SELF-DEvised"

[Reprinted from *The Theosophical Movement*, April 1949.]

TO learn any subject properly it is necessary to go to its fundamental basis. In studying a language we go to its roots and its grammar. In studying geometry we learn certain fundamental laws, axioms and postulates. In studying mathematics we learn certain fundamental rules. The next step is to learn how to apply those rules. The architect learns how to apply the rules of geometry, the mathematician how to apply the rules to the deep problems of his subject, and so on, and we all know that to build a house without this knowledge, or to do even the simplest additions without it would result in chaos.

Yet, when it comes to "soul-life," the moral principles of action, humanity (and Theosophical students are part of humanity and suffer from the same failings) ignores laws and rules, axioms and postulates, and "acts as it thinks fit."

Soul or moral rules and laws are called "ethics," and ethics have largely left daily life at this era of evolution, though they are, in fact, the principles and fundamental bases of right action. Today humanity says that it is only concerned with Science, the science of the material world

of so-called "facts," and it is not realized that ethics are also scientific facts. The absence of this last concept is a real danger, the real danger, for the present-day world.

Until ethics are seen to be scientific they will not be applied. Because it is not realized that humanity is composed of units, each unit living in accordance with some principles of action, and that these actions make up part of the sum total of actions under due mathematical rules and laws, we have begun to think in terms of mass movements, mass decisions, mass observations, etc.

Whereas it is good for us to think of the world as one world and to act for the best good of the whole, yet, unless we reiterate certain fundamental propositions as to what is best for the whole and how it can be attained, we will fail — as we are failing. Our troubles have arisen, we know, from past wrong actions — like a bad building designed wrongly from the start — but just what is the right process now? Though we all know from experience that it is easier and better to have a new house, rightly constructed and built, than to patch up one whose foundations are faulty and superstructure bad, with dry-rot spreading, when it comes to world conditions, without knowledge of principles, and experience in their application, humanity is at sea.

A longer view than immediate peace is therefore necessary both in world and personal problems. Nothing but a scientific approach to moral behaviour will give us success, since all men act, think and feel, and as they do so make or mar the vast interwoven pattern of the Whole.

Students of Theosophy should be at the heart of the reconstruction of principles, but how many are? How many build their lives on the Three Fundamental Propositions of the Philosophy they are supposed to be studying? How many have learnt that

human evolution is a self-induced and self-devised evolution and that all other evolution, when once the man stage has been reached, is human-animal or animal-human, that is, self-assertion or self-preservation? Truly human evolution is by self-surrender, self-control control of the animal-human and the human-animal by the truly human, the Manasic Being. But how?

The student's first true awakening is perhaps when he sees the implication of the words of the Third Fundamental — "self-induced and self-devised ways and means."¹

Ways and means to what? The Third Fundamental tells us to become the holiest of archangels — a Dhyani-Buddha. In terms of application, what is a Dhyani-Buddha? *The Secret Doctrine* (I, 573) tells us that a Dhyani-Buddha is the Adept's "elder 'twin Soul,' the 'Father-Soul.'"

It is only at the last and supreme initiation, however, that they learn it when placed face to face with the bright "Image."

For this great achievement no special gifts are possible; it is only personal merit

¹ "Ways and Means" is something of a stretch if we compare it to the actual wording in the 3rd Fundamental: "In other words, no purely spiritual Buddhi (divine soul) can have an independent (conscious) existence before the spark which issued from the pure Essence of the Universal Sixth principle, — or the over-soul, — has (a) passed through every elemental form of the phenomenal world of that Manvantara, and (b) acquired individuality, first by natural impulse, and then by self-induced and self-devised efforts (checked by its Karma), thus ascending through all the degrees of intelligence, from the lowest to the highest Manas, from mineral and plant, up to the holiest archangel (Dhyani-Buddha). The pivotal doctrine of the Esoteric philosophy admits no privileges or special gifts in man, save those won by his own Ego through personal effort and merit throughout a long series of metempsychoses and reincarnations." (SDI, 17) To us this means each person strives by his own individual efforts to discover the "science of ethics" from within-without, never vice-versa. — Ed., A.T.

that will win the prize.¹ What is personal merit? To dwell on this phrase will help us to see that it is while in a human body that the goal must be reached. In order to make of the personal man the instrument of the Dhyani-Buddha, certain qualities must be built up in it and who can tell what we need as well as we ourselves? Who knows, as well as we know, just what needs adjustment in us? Teachers and philosophy may point the way, but we ourselves must tread it.

The process is twofold: First the principles or the laws of growth must be learnt; secondly, when and how these can be or are not applied can be known but by our own self-analysis. Following self-analysis comes the endeavour to find those ways and means which will help us, and for this it is we ourselves who, knowing the idiosyncrasies of our nature, must take ourselves in hand and devise for ourselves the necessary ways and means.

With the starting of self-reformation on these lines begins the process of self-integration, self-rule, self-education, self-growth. Without this knowledge the self-rule and the self-control will become the rule and the control of the situation by the personality, and, while "other dependence" is vile, the sublimation of the personality and the setting of its rule and its control over those of the truly human man will drive us further than ever from the goal.

To know ourselves by self-analysis — a scientific and unemotional analysis — to be able to compare ourselves with the ideal, step by step, as we learn any difficult subject, with our eye on the goal, will stimulate in us the desire to find out those self-induced and self-devised ways and means which we need. We do not have to guess on this Path any more than we have to guess at mathematics and geometry, but we do have to learn and to *apply*. Individual responsibility is a fact; individual application of right prin-

ciples alone will in time destroy the present mass control, for, as a little leaven leaveneth the whole lump, so one human soul becoming a self-integrated being will awaken other souls to self-responsibility.

An Allegory of Manifestation

From an old Sanskrit Manuscript:

Toward the close of Pralaya (the intermediate period between two "creations" or evolutions of our phenomenal universe), the great IT, the One that rests in infinity and ever is, dropped its reflection, which expanded in limitless Space, and felt a desire to make itself cognizable by the creatures evolved from its shadow.

The reflection assumed the shape of a Maharaja (great King). Devising means for mankind to learn of his existence, the Maharaja built of the qualities inherent in him a place, in which he concealed himself, satisfied that people should perceive the outward form of his dwelling. But when they looked up to the place where stood the palace, whose one corner stretched into the right infinitude, and the other into the left infinitude — the little men saw nothing; the palace was mistaken by them for empty space, and being so vast remained invisible to their eyes.

Then the Maharaja resorted to another expedient. He determined to manifest himself to the little creatures whom he pitied — not as a whole but only in his parts. He destroyed the palace built by him from his manifesting qualities, brick by brick, and began throwing the bricks down upon the earth one after the other.

Each brick was transformed into an idol, the red ones becoming Gods and the grey ones Goddesses; into these the Devatas and Devatis — the qualities and the attributes of the Unseen — entered and animated them.

HPB comments on this story as follows:

¹ Personal merit purifies and enriches the vehicle until it is a fit transmitter of such an event. — Ed., A.T.

The outward form of idolatry is but a veil, concealing the one Truth like the veil of the Saitic Goddess. [*Isis I vi*]

Only that truth, being for the few, escapes the majority... Yet, while for the great majority the space behind the veil is really impenetrable...those endowed with the "third eye" (the eye of Siva), discern in the Cimmerian darkness and chaos a light in whose intense radiance all shape born of human conception disappears, leaving the all-informing divine Principle, to be felt — not seen; sensed — never expressed.

This allegory shows polytheism in its true light and that it rests of the One unity, as does all the rest...The direct [and the] refracted rays of one and the same Luminary. What are Brahma, Vishnu and Siva, but the triple Ray that emanates directly form the Light of the World ?

The three Gods with their Goddesses are the three dual representations of Purusha the Spirit, and Prakriti — matter; the six are symbolized by Svayambhuva the self-existence, unmanifested Deity. They are only the symbols personifying the Unseen Presence in every phenomenon of nature." (Blavatsky: Collected Writings, Vol. 7, p. 272-74)

Ibogaine

DANIEL PINCHBECK

An African root bark may offer clues to addiction — if only it were legal to study

In 1962, a young junkie named Howard Lotsoff ordered Iboga, a plant used in West African rituals, and tried it for extra kicks. After consuming the bitter root-bark powder, he experienced a visionary tour of his early memories. Thirty hours later, when the effects had subsided, he found that he had lost all craving for heroin, without withdrawal symptoms of any kind. He then gave it to seven other

addicts, who were using either cocaine or heroin; five stopped taking drugs immediately afterward.

Thus were Ibogaine's anti-addictive properties discovered accidentally. A little more than two decades later, Lotsoff patented the Ibogaine molecule for purposes of addiction treatment, but the FDA wouldn't approve it; Ibogaine was subsequently declared, along with LSD and a number of other psychedelic molecules, an illegal "Schedule I" substance, with potential for abuse and no medical value. Despite the dedicated enthusiasm of a ragtag group of countercultural activists and left-over Yippies, the National Institutes of Health (NIH) discontinued research into the substance in 1995.

Now, suddenly, through a combination of anecdotal evidence, underground activism, journalism and scientific research, interest in Ibogaine is approaching the proverbial tipping point: Articles have appeared in publications ranging from the *Journal of the American Medical Association (JAMA)* to *The Star*.

Outside of the U.S., new clinics have opened in Mexico, Vancouver and Europe, offering reasonably priced and medically supervised opportunities to try Ibogaine as a method of overcoming addiction. In fact, at one new Vancouver clinic, the treatment is free.

The Ibogaine Therapy House in Vancouver, British Columbia, opened last November. "So far, we have treated 14 people quite well," says Marc Emery, the clinic's founder as well as the head of the B.C. Marijuana Party. "They all say that their lives have improved." Emery, nicknamed "the Prince of Pot," is funding the free clinic with proceeds from his successful hemp-seed business. "Ibogaine stops the physical addiction without causing withdrawal, and it deals with the underlying psychological issues which lead to drug use."

Iboga is the sacred essence of the Bwiti religion of Gabon and Cameroon. Most members of the tribe ingest it just once in their lives, during an initiation ceremony in which massive amounts of the powdered bark are consumed. Through this ritual, each participant becomes a *baanzi*, one who has seen the other world. "Iboga brings about the visual, tactile and auditory certainty of the irrefutable existence of the beyond," wrote the French chemist Robert Goutarel, who studied the Bwiti.

The Iboga bark's visionary power is produced by a complicated cocktail of alkaloids that seems to affect many of the known neurotransmitters, including serotonin and dopamine. Its complex molecular key may lock into the addiction receptors in a way that resets patterns and blocks the feedback loops that reinforce dependency. In an essay on Ibogaine, Dr. Carl Anderson of McLean Hospital, Virginia, has speculated that addiction is related to a disrupted relationship between the brain's two hemispheres, and that Ibogaine may cause "bihemispheric reintegration." Ibogaine also accesses REM sleep in a powerful way — many people need considerably less sleep for several months after an Ibogaine trip.

Six years ago, I became a member of the Bwiti. I had heard about Ibogaine from a clerk at an anarchist bookstore in New York's East Village. On a magazine assignment, I went to Gabon and took Iboga in an initiation ceremony. It was one of the most difficult, yet rewarding, experiences of my life. I had heard the substance described as "10 years of psychoanalysis in a single night," but of course, I did not believe it. As the African tribesmen played deafening drums and sang around me until dawn, I lay on the temple's concrete floor and journeyed back through the entire course of my past up to that point, witnessing forgotten scenes from childhood. The experience lasted more than 20 hours. At one point, I was shown my ha-

bitual overuse of alcohol and the effect it was having on my relationships, my writing and my psyche. When I returned to the U.S., I steadily reduced my drinking to a fraction of its previous level — an adjustment that seems to be permanent.

Last winter, I had the chance to try Ibogaine for a second time. I took it at the Ibogaine Association, a clinic in Rosarito, Mexico, just a half-hour's drive from San Diego, that's been open for 18 months. I went because I was contacted by a recovering heroin addict who had been inspired to take Ibogaine after reading my account of it. Three months after his first treatment in Mexico, he was still clean — after a 12-year dependency. He gave Dr. Martin Polanco, the clinic's founder, a copy of my book, *Breaking Open the Head*, and the clinic offered me a free treatment. I was curious to see how the Iboga experience differed when it was removed from its tribal context. My new friend wanted to take it again to reinforce the effect. We went down together.

Polanco estimates that his clinic has treated nearly 200 addicts since it opened. About a third of its patients have managed to stay clean; many have returned for a second treatment. "Ibogaine needs to be much more widely available," he says. "We still have a lot to learn about how to administer it, how to work with it." Polanco plans to set up several nonprofit clinics, including one for Mexican addicts who cannot afford the price for foreigners. "This is something that should be nonprofit," he says. "After all, it is a plant. It came up from the earth. It does give you some guidance. It shows you how you really are." He chuckles. "That can be scary." ... (extract from *LA Weekly*, Aug. 22-28, 2003, article by Daniel Pinchbeck who is also author of *Breaking Open the Head*, published by Broadway Books, 2002)

