

FOREWORD

My association with the author of this book is of many years standing. Personally, I think that the greatest things I have observed in him are his truthfulness, his modesty, his unusual intellectual insight, and his spiritual unfoldment. He is a graduate of Stanford University, with some time spent at Harvard in the philosophical department. His power in higher mathematics is unquestionable. He has a thoroughly rounded educational background. A religious childhood home aroused in him a determination to find and reveal the hidden fallacies in religion and philosophy with the view of effecting a religious and philosophical synthesis under definite fundamentals, to the end that the veil between matter and spirit could at last be drawn aside sufficiently to allow humanity a glimpse of the Great Reality that wipes away all sense of separateness, the fear of death, and the senseless greed of men and nations; finally, mayhap, to link them all into a unity of basic thought and endeavor which would wipe out the disorder and the agony of life as it dominates men in our day of time.

On the afternoon of August 7, 1936, I was unaware of any unusual event occurring until he spoke of it to me.

Then I could see that some change had taken place. I cannot describe it, except to say that a transparency, as it were, appeared to flow through him. I soon found, however, that any nearness to him induced a sense of intense heat. Friends who came in were soon experiencing the same phenomenon. It was not outer heat, for until he came into the room we were all unaware of any undue warmth. He explains this phenomenon in the book under the term "psycho-physical heat". I soon found that he needed protection from noise and ordinary human disturbances, for his physical body seemed wracked by the gross vibratory rhythms of outer life.

Some time later - thirty-three days - his great illumination came. Of this I was deeply aware, both subtly and physically. Sleeping in the same room at a distance of ten feet from him, I was kept awake by an electrical force that was filling the room. This continued until every cell in my body was vibrating in a rhythmic tensity that was both pleasing and distressing. At midnight the room was filled with a "Light that never was on sea nor land". With my eyes open, I was in the brilliance; with them closed, I was still in a Light so great that the light of our physical sun would seem dim by comparison. When I cried out, "Franklin, are you all right?" he answered, in a strangely far-away voice, "I am all right. My subject-object consciousness is

standing on the side lines as witness, yet one with my Divinity."

Then, I understood. To have been present at such a time, to have witnessed it all, to have been baptized with the Ineffable Glory, to have experienced the descent of the Holy Power, is to have been blest indeed.

As you read the words of this book, you, too, will be blest. The words are the least part of what it contains. You, also, will find the day by day unfoldment of consciousness, as he experienced and expressed it, an interesting study. "It goes uphill all the way."

I am impelled to add that I believe he has become a God-conscious man, that he is fulfilling his aspirations, and that humanity will be the better for his having lived.

Sarah A. Merrell-Wolff

INTRODUCTION

It is a commonplace to speak of our culture as an age of enlightenment. We have attained a control of nature never equaled previously in the whole range of recorded history. In many respects, we assume conscious command in domains which formerly were regarded as exclusively under the disposal of Providence. Very widely we have displaced the ancient faith in the gods and replaced it by a rugged confidence in science and the conscious exercise of the human will. We have dared to command prodigiously where, in earlier days, men were wont to supplicate. So, indeed, it is not without good reason that we have formed the habit of viewing our time as an age of enlightenment.

Yet, notwithstanding all our many achievements, there is much in our present culture that may well cause us to pause and wonder whether the darkness of the present is not greater than the light. Nations are heavily armed, or are arming further, making every conceivable use of our science in the production of instruments of destruction until, in this day, it seems most likely that our command of the forces of nature may prove to be a veritable

Frankenstein monster which threatens to turn upon and destroy its creator. Is it possible that we have implemented the office of hate more successfully than we have the office of love? The scientific efficiency of modern governmentally administered cruelty is hardly less than astonishing. Then, viewing the effects of our culture from other angles, grave doubt arises when we see our "enlightenment" fruiting in many of the signs of growing unhappiness. As never before, we enjoy the material appurtenances of fuller living, yet the statistical record reveals a growth in the rate of suicide and of the various forms of psychosis. The growth of the latter is particularly alarming. These are not the signs of an increased happiness, but quite the reverse. And what advantage is it to have attained greater command of circumstance, to increase material wealth in unprecedented degree, and to expand by decades the average span of life, if the result of all this is a life of less happiness? There is, indeed, much to cause the thoughtful representative of the present culture to pause and question. Is there not something wrong with an "enlightenment" which, in the final total, increases the ratio of pain?

One need not be an analytic psychologist to see that something is very wrong. But it may well require the best skill of the psychologist, of the philosopher, and of religious genius to diagnose the wrongness and discover the

effective cure. Of these two problems the diagnosis is the simpler and has now become clear in its basic outlines. Ours is a sick culture because it is one-sided. We are, concurrently overly developed and cruelly starved. In two respects this one-sidedness is especially notable. In the first place, our culture is oriented, almost exclusively, to the objective component of consciousness. Combined with this is the second abnormality of a highly developed intellectuality insufficiently balanced by a corresponding culture of the effective functions of consciousness. The result is that our unbalanced "enlightenment" has produced, not a true civilization, but an intellectual barbarism.

Far more difficult than the question of diagnosis is the problem of cure. Here we have a problem of pathology that falls quite outside the range of medical materialism. Indeed, medical materialism is one of the more serious aggravators of the disease. It is, rather, a problem for the compound field of psychology, philosophy, and religion. But, in this case, it must be clearly understood that it is not the objective, or materialistically scientific, psychology-without-a-psyche which has anything to offer for the solution of this problem in pathology. In this respect, the psychology-without-a-psyche stands in the same class as medical materialism and has done its part in intensifying the disease. It is that higher form of psychology, which has a psyche as well as giving the

psyche recognition, which has something to offer. But this psychology is a good deal more than an exclusively objective science. In comparable degree, it overlaps the domains that heretofore have been exclusively religious or philosophical.

Man is a subject or self, even more primarily than he is an object. Consequently, a neglect of the needs of the objective man is less serious, in its fundamental effects, than a corresponding neglect of man as subject. Yet, it is just in the latter respect that our culture has failed most egregiously. Somehow this failure must be corrected, if the West is not to sink to greater depths than any that have been known to the Orient. If, on the other hand, the West can master its disease, then there lie before it possibilities of real cultural achievement greater than any so far attained by East or West. But it is by no means certain that the West will succeed. The possibility is there, but only the appropriate conscious effort and the acceptance of the saving bath of humility will transform this possibility into an actuality. It means that western man must recognize the needs of himself as subject and proceed to satisfy those needs, not less fully than he has heretofore concerned himself with objective affairs. He must be humble enough to find himself in this aspect of his compound nature, a relative child in contrast with his more mature objective development. Admittedly, this is not an easy thing to do, but there is no other way to forestall a disaster which threatens to be only the greater because of his one-sided

"enlightenment."

Because of its unbalance, western knowledge is a dangerous thing. We know too much for our own safety. But once a door of knowledge is opened it is impossible to cure the malevolent effects of that knowledge by seeking to close the door. The only cure for a defective knowledge is a greater knowledge which is so directed in its development that it serves as a corrective of the former. Thus, for us, overly developed knowledge of the object must be corrected by at least a corresponding unfoldment of the Knowledge of the Subject. By this means, a one-sided objective "enlightenment" can be transformed into the genuine saving Enlightenment which, alone, affords the valid orientation to Truth and Reality. This higher Enlightenment is the supreme achievement possible to man as man. It is no mere palliative but the final cure of all ills. Western man, in the form of his most cultured representatives, has gone so far that he may be no longer served effectively by mere palliatives. The penalty for having gone so far as he has is that he must continue to the culminating Goal, if he would avoid sinking into darkness. As for the mass of men, the demand is not nearly so rigorous. The mass of men in any culture is, in its essential nature, but little more than primitives who are sustained on a level above themselves by the various leaders of the race. For them, new gods can be created that will embody the sustaining force necessary, until they have developed the needed maturity for accepting genuine Enlightenment.

The present work is offered as a contribution to the cure of the great western sickness. Only in a very subsidiary sense is it to be regarded as an addition to knowledge of objective fact. It deals, almost exclusively, with consciousness in the sense of the Subject and, in that still more profound sense, of Consciousness which is neither subjective nor objective. Of the three grand domains of Consciousness, only the objective is well-developed in the West. The subjective has been given but a slight recognition, while the profound synthetic Domain, which is neither subjective nor objective, hardly exists as an imaginative dream for western man. As a consequence, it is, perhaps, inevitable that the meaning conveyed here will seem obscure. But whether or not the reader finds the meaning obscure, he will find that it carries a healing value, if he but persists in trying to understand. With continuation of such effort, understanding will be brought to birth, in some degree at least. But this understanding will not come from the printed word in the sense that is valid of writings dealing with strictly objective material. The understanding will come out of the Subject of the reader himself, in such a way that it will be his own private Knowledge. In this, the printed word will serve merely as a catalytic agent which serves to bring forth the latent understanding of the reader.

As the significance of this book is oriented primarily to the Subject it is, of necessity, written in terms of the first personal pronoun. For Knowledge of the Subject is Know-

ledge of the "I". To have written otherwise would have effected an objective transformation of the material which would have been equivalent to a falsification. In part, this "I" refers to a personal existence, i.e., myself, who, in space and time, witnessed and passed through a transformation of consciousness. But the ultimate Subject is as impersonal and universal as the objective universe, yet it still remains Consciousness-as-"I". The reference in this second case is not to any individual or empiric personality. It is the "I" which underlies the "I" in all men. If this distinction is not understood, much of what is written here will seem quite impossible. Repeatedly, I have striven to make this distinction clear and I hope the reader will not fail to bear this in mind.

First of all, the book is a record of a Transformation in Consciousness, in so far as that record could be observed and interpreted by the intellect. In this respect, the book is written in the form of a diary of subjective events. Further, the whole record is written during, rather than after, the process of Transformation. I have not found any similar contribution either in western or oriental literature. Generally, only the fruits of the Transformed Consciousness are given formulation. Where, on the other hand, autobiographical material is presented it seems to be written exclusively after the completion of the process of Transformation. In such a case, the basis of the new perspective is definitely established, and

the record of the changing base is lost. For my own part, I would have found such a record of the changing base invaluable had it come into my possession in the days when I was seeking, more or less blindly. It is hoped that the present record will fill a gap that is not covered by a consciousness speaking exclusively from the level of a completed attainment.

As might be expected, the record reveals a process of maturing. From the perspective of the final stage the earlier portion would have been written differently. Already, I have done just this as part of a work to be published later, and the difference of treatment is very marked. But I have made it a policy not to change the earlier writing in the light of the more mature view which emerged subsequently, as I felt that such a course would veil an important value of the record. Thus, the final editing has involved only minor polishing without change of meaning, except in the case of the Section on "The High Indifference", wherein the difficulties of formulation were exceptionally great.

Interspersed between the sections devoted to the record proper there are several brief discussions of ideas that developed concurrently with the transforming consciousness. These expositions claim no pretensions of being exhaustive. On the contrary, they are scarcely more than suggestive. Throughout the whole cycle the flow of ideas was exceptionally rich and I found it impossible to capture them all within the framework of formulation. Subjective ideation is, at times, exceedingly subtle and may flow into and out of the mind without leaving a persistent impression. Often this material does not at all fit

into the established conceptual forms. The result is that much effort is required to translate the more abstract ideation into the language structure. At best, only an imperfect success is attained in this. Throughout this process two streams of mentation are discernible, the one subtle and subjective, the other objective enough to be embodied in words. But the latter process is much the slower and tends to obscure the former with the consequence that many values were lost to the objective consciousness.

This book, taken as a whole, is not written for any single class of readers. It covers a fairly diverse range of interest. The common denominator of the book is myself. In this work I have used myself as a sort of laboratory of research. What I found in that laboratory I have reported as faithfully as I could. In a research of this kind the material covered is not of that objective sort ordinarily studied by scientific method. The difference of material necessitates difference in method. Thus, since subjective material is more of the nature of value and significance, rather than of existences, mere fact occupies a distinctly subordinate position. Actually, meaning occupies the prior, and fact the derivative, position. This is a distinction of the utmost importance, and no one is in a position properly to evaluate the subjective factor in consciousness if he disregards this relationship.

I have employed the upper case initial letters rather extensively. I am aware that this is not considered to be good

literary practice, but, since by this means I have been materially aided in effecting clarification of meaning, I have considered the practice justified. In any case, the adaptation of language, oriented to objective material, to the expression of a non-objective Significance affords great literary difficulties. Thus, under such circumstances, the sacrifice of clarity to literary convention, or even to literary beauty, seems to me an utterly false valuation. In this book, language is servant, and only that.

The meaningful content of this work is not new. Just because it is ancient or, rather, timeless, it is therefore valuable. But the approach is, in many ways, something new. So also are many of the interpretative intellectual symbols that have been introduced. This distinction is important. The ancient Truth becomes hidden through the decay of symbols. So, from time to time, new approaches and new symbols become necessary, that the Ever Unchanging may not be lost in the myriad phantasmagoria of Becoming.

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Jerome, Arizona

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