

## *Publisher's Preface*

TIME, as the reader of these pages will find, is relatively unimportant to the author. Therefore it should be understood that the dates here and there in this book mark the current record of a remarkable personal experience that was packed in a period of one hundred days and a day. A few notes added inside the next thirty months help to interpret this record, and the first of the *Addenda*, also written about two years after the body of the book, tells how the author learned to his surprise that many of his own experiences for which he had formerly known of no precedents had been paralleled and commented upon by the adepts of Tibet.

The radiant warmth that others had felt from his body when he experienced the Induction of Recognition was a phenomenon that he had never heard of or read about—but within a few months after his wife and others had called his attention to it, he learned that the Sages in frigid Tibet avail themselves of this psycho-physical heat to keep from freezing to death. Even the time-bound reader for whom

Things are in the saddle  
And ride mankind

will get a little of the thrill that comes from a novel mystery story as he reads of an American mystic's discovery of psycho-physical heat.

But dates and electrical conduction are only incidents of this record of Transformation in Consciousness. Its significance is greater—ininitely greater! And the word 'ininitely' has its fullest meaning in that phrase. For here is a writer and thinker, trained in higher mathematics and modern physics and in much that we consider distinctively Western learning, adapting and interpreting through his own so recent psychic and physical experiences the mystic lore of the Orient. The record is full of "I"—it is distinctly personal; but it has

universal application and significance. And at the same time—how unlike most records of the Road trod to Enlightenment—this Sage tells us that the Path he describes is not necessarily the only Path.

His description is penned in the hope of helping others find Enlightenment, but in his assessment this is not a Renunciation of Nirvana that can rightly be called Self-Sacrifice or Asceticism. For him the highest form of Asceticism is the true scientist's willingness to give up his bias and predilections when the evidence goes against them—unless he would say that Compassion is the supreme component of the Enlightened One's Renunciation.

Where the matter is so supremely important, the manner also counts. On the pages of this volume the reader will find: prose narrative, intimate and revealing; lyric, nay Orphic passages, which astounded their scientist author himself; and keen, analytical evaluation of the prime problem of Enlightenment and of dozens of related topics—psychology, philosophy, religion, and even government—all embraced in this harmonization of the best thought of both East and West.

R. R. S.