

In reference to your tape to Dr. \_\_\_\_\_ on space, two questions arise in my mind. The first question concerns the relationship, if any, between absolute Abstract Space as Pure Substance, Universal Consciousness, and the principle of dynamism requiring both of the above making the unified triune, and Sri Aurobindo's notion of the Absolute Transcendence. If I understand correctly, you are saying that consciousness is the container of all objects and concepts, and we usually deal with the contents of consciousness rather than with consciousness itself. Are consciousness, substance, and dynamism contents in absolute Abstract Space? Ought then we to deal with the container-Space? Are the above, namely, substance, consciousness, and dynamism what Sri Aurobindo designates as *Sachchidananda*? Am I correct in assuming that Being-Consciousness-Bliss are not so much qualifying attributes of Brahman as they are the terms that express the apprehension of Brahman by man? Is absolute Abstract Space transcendent in the sense that, "World lives by That; That does not live by the world"? (Quoted from *The Life Divine* p. 23.) Is there a distinction here as that between panentheism and pantheism, namely, between the Transcendent as the container of all and Universal Substance or Space as the container of all?

The second question I have concerns *Fohat*. According to the tape, *Fohat* unites Universal Consciousness and Universal Substance. "It is the 'bridge' by which the Ideas existing in the Divine Thought are impressed on Cosmic Substance as the Laws of Nature." (Quoted from *The Secret Doctrine*, vol. 1, p. 44) You stated, I think, that *Fohat* "is the basis of the whole energetic side of Being," namely, it is the "principle of dynamism". Its manifestation consists of all the forces of nature including light and electricity. If I am correct, the creative principle of directive knowledge is for Sri Aurobindo the Supermind. If Supermind is the intermediate link between the unity of *Sachchidananda* and the diversified world of mind, life, and matter, it seems that it

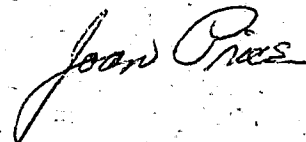
has the same function as Fohat. Is this assumption anywhere near accurate?

There is another philosophical problem that is often of main interest to many of us. This is the problem of free will. Do you agree with Sri Aurobindo that our present notion of free will is tainted with excessive egoism, and imagines freedom to be the capacity to act with complete independence, in isolation, without any determination other than its own choice. Yet, we have no nature with those characteristics. Our nature is part of the cosmos and subject to the supreme Transcendence. The only freedom to be attained is that which is gained by becoming the instrumentality of the Divine. Then one would not be subject to any determinism, because one would be united to the source of all determination. Man's will becomes free when it is surrendered to Brahman's Will?

Perhaps you would be so kind as to (if time permits) give us a helping hand with the free will problem. Often in our discussions the free will problem turns into an irrational hodgepodge. It seems to be such a difficult problem to approach. For example, in my ethics class I find it a bit frustrating to know exactly where to start so the students get some clear and distinct notion without a great deal of confusion. I'd be forever grateful if you could shed some light on this subject.

Your book, Consciousness Without an Object, and the tapes are well received. We are grateful to you.

Sincerely,

A handwritten signature in cursive script, appearing to read "Joan Pines".

Jan. 15, 1981

Dear Franklin,

Have been thinking about you for some time, so decided to write. I remember you having said that your enlightenment and other spiritual experiences were without visions, purely the clear light. Since my childhood, I have been something of a visionary, so was interested to hear what experiences you had. While reading your books, I could get some idea. I decided that it must be similar, but higher than some of the states of contemplation I slipped into and only realized their significance after the fact. That's not quite true, because they were very significant during the experience, but then it had nothing to do with me as a person, so it is after the fact that I as a person come in to analyze the experience.

The other morning while walking before sunrise with my dog in the mountains, a rather lengthy vision occurred. Afterwards, I thought to myself, I must write this to Franklin so that he can get a better idea of what happens to people who don't move directly into consciousness without an object, but move within a vision or series of visions.

Here it is:

For some months there has been directly in front and out in a straight line from the third eye or the intuitive center, the figure of a woman dressed in a flowing white robe. This figure represented putity and I knew that she was to purify my consciousness. I thought she must be Saraswati (The Mother had given me that name in 1969). There were long hours during the day when I would not remember to see her at all and at times she seemed almost to withdraw. I knew than that it was because not enough concentration on my part had been centered on her, so I would call her back....sometimes in desperation.

This morning in the mountains, it was very dark and cloudy. My dog and I walked down the dirt road and I was saying my mantra. I suddenly looked up and there was an entire reversal of consciousness. Prior to this I had always tried to bring the Light into this small being. This new consci&usness merged out of the body into the whole expanse of the universe. Instead of bringing the universe in, I moved out into it. I felt light, free, knowing what the yogis had said about expansiveness.

Then the image of the pure Divine Mother expanded with the universe.  
~~How the world was~~

Her arms were out sideways as if encompassing all. There were steps leading to her with gold pillars on either side. I saw the steps as the Chakras of Consciousness. Then I looked back and saw my body walking and the world, which all (in which all) were dark and distorted in purity. I was moving out of the purple colored step which held snakes, vipers, crawling things. With only one leg in the mire, I pulled it out and moved to a Rose Colored step, peaceful and serene. There was a feeling of having conquered the dark forces. I knew they would come again, but I also knew they would never have the power they might have had in the past. This experience of knowledge and power lasted for some time. Then the vision of the Great Mother loomed beautifully at the top of the stairs and there was the feeling of love, wisdom, knowledge, virtue, goodness, truth....and this goal which she represented I knew would be reached, because this was the goal for all humanity and all of the evolving world.

Then I saw the world as a bright blue globe and the Great Mother of wisdom separated from it, but still with her arms outstretched as if magnetically bringing it toward her. And the earth moved closer to her and became a lighter color, then it moved into her and as she assimilated the earth globe, a bright golden Light assimilated her and I was somehow conscious that this was the masculine and feminine Lord of the universe. And the whole universe gradually moved toward her and she assimilated globe after globe and in turn she was assimilated by the Spiritual Being of Light. And I saw the universe as one body and there was consciousness such as has never been experienced by this being before. There was no individuality as such, yet there was CONSCIOUSNESS and it was beautiful and wise and all-knowing. And afterwards I thought, "No wonder man cannot understand, it is impossible to explain."

Some other things happened as the experience began to fade, but it was this that I wanted to share with you. There was no object of consciousness at all, and believe me I can appreciate the work it must have been for you to explain the implications of this high consciousness to others. I am not for one minute saying that this experience was as complete as yours, but I know it was similar even though it began by vision, because afterwards, I KNEW what you had meant by Consciousness without a subject and without an object.

The total experience, which surprised me greatly, lasted for more than an hour. It seemed upon return that no time at all had elapsed.

So I want to thank you for having written all that you did, because it was one of the first things I related to after coming out<sup>?</sup> (down from) this experience.

We are starting school again. Today was our first day of classes for the new spring semester. We had about three weeks vacation which I spent in retreat at my mountain cabin. It was a glorious time... but now is the time for me to perform for the students....They are beautiful people. How graced one is to be able to teach (?) what one loves.

Hope your Christmas was beautiful and that the new year is fruitful.....

*Much Love,  
Joan Price*