

ETHYL

OXIDE

16pp.

copies of the typescript exist. It represents dictation by A.C. to
deak Missip in the latter's handwriting together with additions
in A.C.'s handwriting.
O.P.V. or Mudd did not write them
P.1. Yorks.

E May & Oxide

These notes, dictated without adequate preliminary
consideration, need to be rewritten by O.P.V.
(Refer to "Psychology of Hashish" for parallels.)

They should be divided into proper sections:

1. The Summary of results already obtained.
2. Proper conditions for making the Expts
successful. (1) from experience (2) from
theoretical indications.
3. Probable results. ~~What~~ What to aim
at, + how to regulate the sequence.
~~What~~ Main types of objective.
4. How Eth.D assists the mind: classify
the various effects of its action.

— and so on. You should be able
to make a better classification than
the above.

This is the original MS of this essay of which copies
copies of the typescript exist. It represents dictation by A.C. to
deak Missip in the current handwriting together with additions
E. H. Oxide's recommendations in A.C.'s handwriting.
O.P.V. or Hudd did not rewrite them
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♀ May 9, 1923 ... 10⁴ P.M.

I.

Experiments conducted (at odd times beginning July 1916 c.v.) on my own person, have convinced me that the particular technical administration of Ethyl Oxide in combination with certain mental exercises enables the experimenter to ascertain

(1) The value of the relation of a given thought ^{a faculty} with the sum of ~~his~~ mental characteristics.

(2) The final opinion of the experimenter on any given subject. (In the popular phrase, "what is at the bottom of the flask.")

While of course complete unconsciousness has often been reached, ^(in typical operations etc) it has never been ascertained what occurs in this state, ^(of anaesthesia induced by ether) to the normal healthy individual when there is complete identity between the last thought before losing, and the first after regaining, consciousness.

It suggests itself that knowledge on this point might throw light upon

- (a) The psychology of the dying.
- (b) The post mortem consciousness, assuming that after bodily death, the individual "awakes" to another form of life.

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period of unconsciousness so that

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The following conditions appear in the light of experience and reasoning to be favorable to the experiment.

1. The experiment must take place in suitable conditions, physical and psychological, that distraction is minimized. (e.g. choose a quiet spot and time, let the mind be free from care or preoccupation.)
~~Let the subject be thoroughly awake & alert, free from~~

2. The process of intoxication should be exceedingly gradual. The resuscitator should be applied to the neck of the subject, but no attempt made to exclude air from the lungs. The criterion of intoxication is given by the time occupied, which should not be more than two hours from the beginning of the moment of losing consciousness. If properly done, a very small amount of Ethyl Oxide is required.

(The time will vary with the robustness of the subject; one can awaken up when he knows how to maintain full control of the thought-stream.)

3. The experimenter should already be expert at analyzing his thoughts; so as to be able to detect the character of any thought and to understand precisely why it has occurred & its necessity. (He should have

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The experience must take place in
order of relations, physical and psychological,
that each and every is minimized. (e.g.
experience of great spot and time. Let the
mind be the ~~subject~~ ^{object} of concentration.)

~~Let the subject be a thing, make a bet, see from~~

2. III. Process of notation should
be made by gradual. The restriction
should be applied to the work of the
brain, there no attempt to exclude
from the range. The extension of
the extension is given by the
the subject, which should not be
smaller than the human mind. The
the number of leaving em-
perience from 2 of fresh down, and in
order of 2 of ethyl Oxide is required,

(The mind will vary with the relations of the
subject to the ~~subject~~ ^{object} of the thing, often
permanence in person's awareness)

(2) In analyzing his thoughts, so as to be
able to detect the character of any thought
or ~~of~~ detect and precisely why it has
experienced its mediant. (We should have

some experience in detecting the subconscious links between successive ideas." the words of the mind are mountain-tops³ (4c)

(b) in controlling his mind so as to be able to reject any thought which is not in the logical sequence of his chosen subject of meditation. (For example, an apparently alien thought sometimes belongs, importantly, to the course of the analysis.)

(c) in concentrating his mind so that during the whole period of the experiment he is able to maintain uninterruptedly the analysis of the chosen subject of his investigation. (The beginner should select a problem which really interests him as deeply as possible.)

4. He should already be expert in Mantra Yoga to the point where, having gone to sleep repeating his mantra, it should spring instantly to consciousness on awaking, without any effort of recollection.

5. He should be sufficiently expert in Yoga to be able to discover the concealed meaning of any thought. (This is the essence of the process. One begins by considering any particular opinion or feeling proper to one's character, and proceeds to eliminate the accidental circumstances which have determined its form; until

4.

one discovers its root in one's original nature. For example, one begins by reflecting that one dislikes a given colour or is attracted to a given system of philosophy. These phenomena are merely symbols of the shape of one's soul, so that an aversion to red might be connected with one's fear of death, or one's sympathy with Herbert Spencer significant of one's intellectual habits. (Psychanalysis assists me to some extent: but avoid accepting the conclusions of other people, or allowing any theory to prejudice the analysis.)

III

1. Ethyl Oxide appears to assist the mind to distinguish between thoughts proper to its own nature and those suggested to it by some combination of circumstances.

2. It sometimes enables one to perceive at a glance each and all of the forces bearing upon the problem and to extract unerringly their resultant. (In other words, one is able to make up one's mind quite definitely on any point without fear of having omitted some consideration. It thus informs one what is one's True Will,

or the nature of one's inmost Self, in reference to any chosen subject.)

3. The course of analysis usually proceeds logically up to a certain point; but it often happens that at the last moment, when one feels that an irrevocable event is imminent, the whole analysis is suddenly perceived as camouflage - although perfectly sincere - and is violently rejected and replaced by an apparently disconnected assertion, usually of extreme simplicity. Subsequent conscious analysis should reveal this as the true cause of the false chain of thought.

4. ^{in my opinion} The first experiments should ~~perhaps~~ be directed to straightening out any kinks in the consciousness of the experimenter: i.e. he should seek to discover who he really is, his true relation with the Universe as opposed to the conscious idea of himself which he has created. He should thus get rid of fear, desire, false idealism, and in particular of the doubt which exists (as I suppose)

.x or has been imposed on him by his early training & experience. i.e. analyse away W.A. bluntness, fear, spectacles, false idiosyncrasies, & prejudices.

x or has been imposed on him by his early training & experience. i.e. analyse away wish-phantasies, fear-species, false idiosyncrasies, & prejudices.

on the nature of one's inmost Self, in reference to any chosen subject.)

3. The course of analysis normally proceeds logically up to a certain point; but it often happens that - at the last moment, when one feels that an irreversible event is imminent; the whole analysis is suddenly perceived as camouflage - although perfectly sincere - and is violently rejected and replaced by an apparently disconnected assertion, normally of a heroic simplicity. Subsequent empirical analysis should reveal this as the true cause of the false chain of thought.

4. The first experiments should ~~in the first~~ be directed to straightening out any links in the consciousness of the experimenter: i.e. he should seek to discover who he really is, his true relation with the Universe as opposed to the conventional idea of himself which he has created. He should thus get rid of fear, desire, false idealism, and in particular of the doubt which exists (as I suppose)

in practically all men as to their ^{own} ultimate validity. I mean that we all have moments when we wonder whether we really exist, or merely persuade ourselves that we do. Also whether we are absolutely

straight with ourselves - see Sir Palamede, sections about Humboldt

and the thought that insisted that he was Sir P. & Sir P. an inventor.

5. Deep-seated personal complexes such as above indicated, should be abolished before exploring the objective universe else they disturb the analytical faculty at ~~the~~ critical moments. This being achieved, one may proceed to ask such questions as the following: What is my real conception of time, space, causality, truth etc.?

It will be found that the definitions of such ideas, however well they satisfy the normal mind, appear in the light of this analysis, as of a totally different order. For instance, time and space may lose all their accepted characteristics and appear as arbitrary modes of discrimination between aspects of an idea. Such logical axioms as A is A may be recognized as false.

6. Having perceived the Universe as "Nothingness with twinkles" etc. (See Star Spunge Vision records) and sub-
(see comment on Ch. I. 159)

sequently understood that this form is determined by the structure of the nervous system and thus really a phantasm of it, one may begin again from that standpoint to enquire why the nervous system itself should be conceived as it is, from anatomical indications which themselves depend on the same sensory perceptions which in turn depend determine the form of the original vision.

i.e. Having got "The Universe as I see it is an image of my nervous system" ask: "Why do I see the universe system as I do? What is the ultimate meaning of this image?"

Does it imply, my imprisonment in this circular argument? "

7. A discreet scribe should be employed to record the progress of the analysis. The time should be carefully noted. Apparently senseless exclamations often prove the most valuable indications of discoveries which are perhaps unintelligible to the experimenter himself even at the time.

8. The really vital problem* is this: "What happens to a man when he is unconscious?" It should be possible to throw some light upon this question by accurate observation of the last-conscious thought and its successor on awakening. Given an experimenter

*Note: sleep & death are equated. What is it that which with sleep or release? Does the fact indicate a self behind the sleeping? I cannot see that self by ordinary sleep?

Note: sleep & death are negative. What is it then which with dreams or relaxes? Does the fact indicate a Self behind the Conscious? if so, cannot we reach that Self by exploring sleep?

does it imply, my imprisonment in this 'circular argument'?"

seemingly understood that this form is determined by the structure of the nervous system and thus really a phenomenon of it, one may begin again from that standpoint to enquire why the nervous system itself should be conceived as it is from anatomical indications which themselves depend on the same sensory perceptions which in turn depend determine the form of the original system. ^{1.3. Having got "No Universal or/acc it is an average system or/acc? What is the ultimate meaning of this word? It is not the same as the word used in the text."} 7. A diagram should be employed to record the progress of the analysis. The time should be carefully noted. Apparently, perceptions (and actions) often pass the most valuable indications of discovery which are perhaps unintelligible to the experimenter himself even at the time.

8. The really vital problem is this: "What happens to a man when he is unconscious?" It should be possible to throw some light upon this question by accurate observation of the last-conscious thought and its successor in awakening. Given an experimenter

trained to maintain a Mantra through sleep, any difference between these two thoughts should be due to something that has happened in the unconscious state..

9. The analysis should proceed constantly to deeper levels of the mind. It is essential to reach the subconscious strata and make them articulate. The final thought should represent the nature of the man stripped of all terrestrial conditions forever. (It is generally admitted that intoxication helps to reveal the true self of a man, and that at the moment of death he will not utter a lie. This process should reach deeper yet by willed intelligent elimination of any sources of error.)

10. The experimenter should make a point of analyzing away any thoughts symptomatic of the Will to Live; i.e., he should treat the unconscious state as a real death, in order to make sure that his last thought is not contaminated by considerations of his conditioned existence. (The Will-to-Live is an

expression of the bodily & material complexes, not of the True Self; otherwise, one would never consent to go to sleep as one does. 9.

11. Ethyl Oxide may also be used in connection with magical Invocations to "loosen the guides of the Soul." The method is to exalt the consciousness to the utmost by ~~the~~ means of the proper ceremonies and incantations, and then, selecting some short but intense conjuration, ^{the dramatic climax of the ritual} to use it as a mantra, at the same time concentrating the Will upon entering into direct communication with the Intelligence invoked. The moment of entering unconsciousness should be the climax of this process, so that as one loses oneself, one becomes that Intelligence. There is thus no true unconsciousness, but the arising of a new consciousness, and on coming to oneself, one should bring with one the memory of his nature and message.

12. The nature of scientific, mathematical, and philosophical conditions may be investigated with every prospect of success. For instance, it should be easy to discover whether a statement such as "Twice 2 is 4" really asserts

* See The Paris Working where the Mantra began a striking actual sexual experience, & had to be kept going in the Theater by physical & moral interference, see also its off. See also like HAA & P. 31.

Expression of the body's needs and desires, out of the true self; otherwise, one will never create to go & sleep as one does. 9.

11. Elyah's Guide may also be used in connection with magical suggestions to "loosen the guides of the Soul." The method is to exalt the consciousness to the utmost by the means of the proper ceremonies and incantations, and then, selecting some spirit but ^{some} ~~the~~ ^{definite change} ~~the~~ ^{initial} inspiration, as the same time concentrating the Will upon entering into direct communication with the Intelligence worked. The moment of entering consciousness should be the climax of the process, so that as one loses oneself, one becomes that Intelligence. There is thus no time consciousness, but the arising of a new consciousness, and in coming to oneself, one should bring with one the memory of his nature and message.

12. The nature of scientific mathematical, and philosophical conditions may be investigated with every method of process. For instance, it should be easy to discover whether a statement such as "Twice 2 is 4" readily asserts

* See The Paris Working, where the Mantia began or starting actual sexual intercourse, & had to be kept going undisturbed by physical & moral interference, even through the orgasm itself. See also Liber HHH & 831.

anything about the nature of things, or defines a mental limitation, or is a simple tautology. One might also enquire whether one really believed in an external universe, whether one's idea of the Ego was a convenient fiction or no, what one really meant by Zero, infinity, $\sqrt{-1}$, and so on. (This is particularly important because all truths, so-called, may be rationally resolved into necessary forms of the mind, so that if, for example, it should turn out that mathematics was no more than a system of symbolizing the facts of logic, one might save much time and eliminate an obvious source of error.)

13. Ethyl Oxide helps one to confine the area of conscious sensation to any desired limit. Thus, one can concentrate one's attention on a finger, and so analyze the sensation of the minutest muscular movements such as convey no appreciable impression to the normal mind. One becomes conscious of what the parts of the body feel themselves: e.g. the cells of the nostrils

consciousness, & to deter-
mine whether the ego
is a single unified

or an illusion
conflict of ideas
complex elements
& realized
as an unit
for mere
conscience's
sake.

feel a definite pleasure at the free passage
of air. (This is as far as I have gone;
but it seems as if this line of research
might prove fruitful in the right hands.)
It should enable me to distinguish between local & centralized

14. The analysis of sensations facts
enables one to separate them from
the ideas of pleasure and pain. One
can thus remember events normally
lost in oblivion through the operation
of Freudian protection. One can also
destroy any given fear which tends
to oppress the mind and prevent it
exercising its functions freely.

Tradition asserts that we forget our
previous incarnations because the
shock of death erects a barrier.
Without assenting to this theory,
I will say that having trained
myself to face the fact of Death
without mental disturbance I
found myself able to recall my
last death, and so to pick up
many memories of my previous life
as Elphas Levi; also that having
overcome the 'first' obstacle it
became progressively easier to recall

lives previous to that. This hypothesis is supported by the fact that I find it difficult to remember my magical mistakes, and am (in particular) barred even now from remembering the details of a tremendous magical catastrophe in the remote past whose effect was to hurl me from a series of incarnations in which I was a high Initiate, and of which I remember many incidents, to climb painfully, once more, to my present state. There is thus a definite gap in my magical memory, a shape of shame and horror which I have not yet found courage to unveil.

15. Ethyl Oxide helps me to classify and understand one's mental faculties and their inter-relation. In particular, one can clear up the confusion caused by the fact that in one state of mind A is A is absolute, in another, untrue. One also learns how one faculty implies, and is involved with, another. This assists me to purify each from

its accidents, to develop it, and to coordinate it with the others to the best advantage. One also learns not to ^{use} ~~conf~~ separate orders of ideas, and generally, to correct wrong thinking.

16. Ethyl Oxide helps me to diagnose the diseases of the mind. In early experiments, especially if one's Magical Training be imperfect, the stimulation of the drug is almost certain to call up emotional complexes or intellectual prejudices. These must of course be noted, analyzed, and destroyed, before attempting any serious research. The ability to inhibit any such interference when under the influence of intoxication affords a reasonable guarantee that one has mastered any such seditious elements in the soul.

17. The delicacy of the mental equilibrium produced by skilful administration of the drug, enables

one to make accurate measurements of the elements of consciousness. One should make a systematic examination of these, and draw, so to speak, a map to scale, of the mind. This should be done actually, by means of diagrams or descriptions, and corrected from time to time as fresh information comes to hand. It is particularly important to understand and estimate the components of each faculty, somewhat as is done in Buddhist psychology.

The question of the Skandhas is important. One must assimilate fully the fact of Nama-Rupa being a sheath of Sensation, & that of Perceptum & so on: and be sufficiently practised to dig out the ^{Vijnanam} concerned in any overt thought or impression without having to perform a conscious analysis, & so be distracted from the main subject of the meditation.

18. The experimenter will learn to recognize instinctively when he has reached the desired result. It comes as a climax with the force of a revelation. I believe it to be useless to continue the experiment after this has occurred. One should start entirely afresh. i.e. suppose one gets a 'revelation' in the course of the work, which is however not the one required, one should accept defeat for the moment. The point is that a genuine 'revelation' exhausts the species of Energy involved for the time being. The parallel case is the occurrence of orgasm in sexual intercourse. A perfect orgasm should leave no lust: if one wants to go on, it simply shows that one has failed to collect every element of the personality, and destroy it utterly in a single explosion!