

Bruce RADEN

3-31-70

ANS by
FRW
awm

Dear Dr. Wolff,

I hope you remember me; my name is Bruce Raden and I have been to hear you speak at the Briggs' house on your last two visits to Phoenix.

I am writing to thank you for the recording of Cantos I, II, and III of Sovietri that you made—they are beautifully read and we all (they were played at the Peoples' Meeting in March) deeply appreciate the time you took to record them. Perhaps you will have time to record Cantos IV and V?

As you know, we have been busy typing and mimeographing one hundred copies of your The Philosophy of Consciousness without an Object. It is coming along quite well! We hope to have it completed by your next visit. I should like to know if you want to add anything else to the work before binding? I thought perhaps a more recent preface or an addendum might bring the reader up on anything "new" you might have to say.

To comply with your request, I shall give a

copy to Dr. Rein'el for
critical evaluation. Also
two copies will be sent
to MAU. for Dr. Merchant
and Dr. Gozette. DeCarter
proposes to send a copy
to the philosophy department
at Stanford. It might be
a good idea to send one
to the California Institute
of Asian Studies in care
of Dr. Chaudhuri.

My own feeling is
that this book is a
milestone in the history
of philosophy not only
for its Meaning but also
for its clarity of expression.
I am grateful for having
been fortunate enough

to both read the book
and meet the author.

I'm looking forward to
seeing you this April,

Sincerely,

Bruce Rocker

P.S. My studies have led
me to the reading of
a few of the works you
mention in the book. I recently
purchased ten volumes
by Shankara, one book
by J. K. Leuba, and The
Philosophy of the Unconscious
by Von Hartmann is
indeed valuable.

P.S.S. We received your letter
indicating certain corrections
in the manuscript (part IV).

P.O.Box F,
Lone Pine, Calif. 93545
April 10, 1970

Dear Bruce:

You ask whether I remember You! How could I help but remember the person who was always there wherever I went with staring eyes and enlarged pupils; one who started the ball rolling in getting some sort of publication of The Philosophy of Consciousness without an Object; and after getting me in his debt virtually forced me to read the first three Slokas of Savitri into the tape. Rest assured you left an impression that is unforgettable. I do deeply appreciate what you have done. Some time ago I decided there would have to be a call for the book from outside my immediate circle if it was ever to be published. It must meet some need if it is to be justified. This volume is of such a nature that it can hardly be expected to pay its way, since it is oriented to the serious philosophical reader. So if it is ever to be formally published it would have to be subsidized. I expect no material return from it and I would like to see it published without copyright restrictions. But a publisher might require this for the protection of his investment.

This week I spoke into the tape a suggested Epilogue for the book, and this we will bring with us around the 24th of April. I would like your judgment of it.

We shall bring along certain diagrams that are essential to the understanding of a portion of the second chapter in the IVth Part.

If the pagination was not already established, I would have suggested an inversion of Parts II and III as that appears to be the logical order and is, indeed, the order in which they were written. Perhaps a note could be inserted suggesting to the reader that Part III should be read before Part II. There is a struggle between the systemizing tendency of the speculative mind and the spontaneity of the transcriptive mind in the first part of the second chapter on Idealism which became ironed out later. This is not satisfactory writing, but I finally left it with an explanatory footnote, which should be on the first page of the chapter, and not like the others at the end. This might even be of some ~~interest~~ interest from the psychological point of view as revealing something of the psychical process in this kind of writing. Ordinary writing is essentially simple. You just organize your material with the intellect and put it down. You know that you are going to be able to do it and all it takes is work. But in the present kind of writing the "gods" take over part of the time and the intellect at other times and, sometimes, they get together. But you can't order the "gods".

The best of luck attend you:

Sincerely,

Franklin F. Wolf

May 3, 1970

Dear Dr. Wolff,

I am writing you this note because you expressed a wish to have some "feedback" on the ideas you have expressed in the book The Philosophy of Consciousness Without an Object. I have read the book. I have heard some of your talks about it. I think I "know about" your philosophy; however, I also feel that my "acquaintance with" the introceptual content symbolized by the conceptual formulation is not as intimate as I would like--although from time to time I do feel to a greater or lesser degree "on-the-beam" of a more or less unrestricted level of consciousness. At such times I do feel that I may, perhaps should, transcribe the content of these states by reference to some commonly held schema. But when all I am capable of saying is sheer speculation or mere recitation, I think twice about breaking into a conversation which is already of a transcriptional nature. Afterall, anything that I could add of a speculative nature to a transcriptional presentation benefits nobody. On the other hand, if a conversation is only speculative, I don't mind adding to the speculation in a detached uncategoryal way. As Plato has said, and indeed as you have said, brooding over conceptions (especially those impregnated from above by the introceptual Father) tends to arouse the introceptive function into action--for a transcriptional conceptual presentation carries a transforming power into the collective Unconscious which finds acceptance there due to the unconscious influence exerted by the as yet un-Awakened activity of the introceptive function. Indeed this same unconscious activity of the introceptive function accounts for the fact that man has a metaphysical "disposition".

I hope in the brief paragraph above to have given at least some "feedback" and not just a little static interference.

I would like to know what your opinion of a collected works of Franklin Merrell-Wolff would be. My own feeling is that a volume or series of volumes comprising all of your written and spoken (on tape) teachings would not only be fitting but also most helpful to those on the Way. If you agree, I think the Phoenix Philosophical Press would begin work immediately. If we could financially manage it, I think the complete set should be professionally printed rather than mimeographed. But that remains to be seen.

Also, if it is not too late, and if you have the time, would you please read into the tape some or all of the poetry that you have written in Pathways--Aurobindo is only one of the best.

Sincerely,
Bruce Raden

6/17/70

Dear Dr. Wolff,

A few questions have arisen in my mind which I am as yet not able to answer--if answer there be. First of all I am undecided about the relationship between what seems to me at times to be two different paths of yoga--the first path I conceive of as being oriented toward the Transcendental, and the second path seems to be oriented more toward the Descental, to coin a term. More precisely, the question is, what is the relationship between the psychological notion of the collective unconscious and the metaphysical notion of introceptual knowledge? Why is it that we speak of descending into to the unconscious but ^{of} ascending to the transcendental? Is there in fact a real difference in method and orientation here or is the descent a preliminary step to the ascent? Or are the words descent and ascent simply relative to the base of reference taken at the start and not to the direction in which ones consciousness actually travels? What can be gotten out of the collective unconscious--a new Self-identity instead of the ego-identity--or does even this "Self-identity" remain something less than the realization of what has been called the true Self, or Atman.

I am afraid that I may be only a little "off the beam" and therefore making very little sense in even trying to formulate such a problem--I may be dealing with a "seeming" problem and nothing of any consequence. What I am getting at is a distinction between the real meaning, if there is in fact a distinction to be got at, of saying that "the pearl beyond price is found in the mud" and saying that "the pearl beyond price is found in the transcendent." Can a metaphysical distinction be made between the Jungian path of Individuation and the mystical path of Self-realization? Perhaps what I am searching for is a more detailed analysis of the blanket-term

"collective unconscious" and a more detailed analysis of what is meant by what you have called the introceptive organ, faculty or function of consciousness (you have said that the third function may not be a simple function but that it may be a complex one). If it is complex, would an analysis of its complexity into its parts be of any use?

Sincerely,
Bruce Raden

PS On the tape, I heard you say that after your series of realizations you held classes in order to research mystical literature and also primarily to induce something of the mystical consciousness into the students. You also mentioned that you had devised a way of "catharsis" which proved very valuable. What was studied at these classes? What was the way of "catharsis"? and how were the classes conducted--what procedure was followed,--lecture?, discussion?

PPS I hope that you will have time to record the Savitri on tape and also some of your own poetical expression from Pathways--your time might not be available for such work--please don't feel obliged to read these on to the tape or to struggle through my peculiar set of questions for that matter.

Also, what can you add on the distinction that Jung makes in his essay "Concerning Rebirth" between natural transformation (individuation) and technical transformation (yoga)?

P.O. Box F, Lone Pine, Calif. 93545; Nov. 10, 1972

Dear Bruce:

Is it still raining in Phoenix? I hadn't seen so much rain in years as we had in Tucson, and more rain prevented us from our little trip. We just came home, not straight, but just slightly round-about.

Franklin was psychically drained before we left Phoenix, and with the damp weather on top, he has his old virus pneumonia back, only this time with oxygen starvation. We spent four nights down at a motel at lower altitude where the air would be denser and it did give him some relief, but we acquired an oxygen tank which he has to use a good deal of the time. Without it he would be in very serious trouble. Fred ~~kx~~ and Erma are on the job, long distance. It is a long, slow climb back up.

I promised Alix Taylor I would write to you. Did you meet her? She wants to start a magazine, a quality publication for general consumption, I gather. She has no funds but a lot of talent, I gather. She is most certainly discerning when listening to the tapes, about as much as anybody, and has great admiration for Franklin's works. ~~H~~ She has one published autobiographical novel, ~~xx~~ is under contract to Knopf, I think it is, for another, but prefers more serious stuff to fiction, more worth-while things. Main Currents Magazine published a book review she did on Carlos Suarez' "The Cypher of Genesis", a Kabbalistic work, and she seems to have been on the editorial staff, I think it was, of some magazine, I forget what. She is French, but was a member of a Theosophical Society in London.

I think she would like to team up with somebody, and since you now have the Bulletins and access to printing equipment, it seems to me you should be the logical person, if willing. The last piece of work I saw of yours looked professional and handsome. Suarez is a good friend of Alix and she feels sure that he will contribute articles, also Buckminster Fuller, another friend, would, she feels. Then there are Franklin's works to draw on. She says "Main Currents" started on a shoestring and that their contributors are not paid, yet it is a beautiful publication and features writers like Govinda, Guenther, maybe Trungpa, *Alan Watts*.

I would cooperate any way I could in helping to get this thing started if you are interested, tho I am too swamped with other things to take any permanent part in it. I did have such a baby in mind earlier, with the idea of getting somebody to launch it, and I dug out some notes I had made a couple of years ago including suggested names for a popular but worthy "Wisdom Religion" publication, one for youth and one for children, together with general depart-

ments and tables of contents - titles for articles. Alix feels the need for something you can buy on the bookstands that is not just trashy, but uplifting and solid.

Why don't you think this over and then write her? Address:

Miss Alix Taylor

P.O. Box 52, Lone Pine, Ca. 93545.

She is looking into the financial aspects too, such as cost of paper, a printing process that calls only for a polaroid camera, typewriter with changeable type, etc. Then advertising and promotion would have to be considered. It may take a little staff. She showed me an astrology magazine which is mostly typed then photographed, and the whole thing stapled together, yet it is neat. Willow might like to jump in on the art work, and others maybe contribute according to their talents. About all that is currently keeping Alix here is Franklin, until this magazine idea hit, and even so, I guess she is free to go where the action is. I'd love to see it get born and grow. Maybe Erma could advise on it too.

I would be interested in knowing what you might decide.

Yours in the Great Work,

Gertrude

Memo from the desk (?) of G. Wolff to Bruce Raden & Cie.

Subject: Bulletins.

To those interested, willing and capable of carrying on the work, worry, frustrations and financing of The Seeker, I bequeath the responsibility of formulating, publishing and distributing said journal, and the accompanying joys of accomplishment, provided recipients heed a few rules and suggestions for its continuation, to wit:

1. Purpose or goals of the publication should not be lost sight of. Primary intention is to present ~~the~~ and spread the Dharma, those teachings we feel to be of highest importance to mankind. Material should be of the highest spiritual caliber but this should not exclude interesting or clever writing or even gentle humor, so long as the greater purpose is not sacrificed.
2. Being a perfectionist, it would painful to me to see the publication put together just any old way.
3. A certain amount of editing will be necessary but we have to be careful not to render the manuscript sterile or lose the subtleties - in other words, do not throw out the baby and keep the bath. It should be a rule that the editing of any article should be submitted to the writer for correction or sanction before publication.
4. Selection of material has heretofore been made for the purpose of reaching different levels of consciousness or development. Committee may decide whether to keep this format or make it more specialized.
5. If material to be used is already copyrighted, means should be taken to avoid any infringement of the law.
6. Articles of an occult or factual nature, maybe otherwise, should be examined for factuality - truthfulness, and accuracy.
7. All activities in any way connected with production of the journal will be highly moral and ethical, the work served up with kindness, love and wisdom.
8. Committee will handle business and promotion as they see fit, ~~xxxxx~~ setting prices per issue or in groups as they wish.
9. Material from previous publications may be extracted for separate pamphlets or re-issued as desired.
10. Format of old Assembly of Man meetings included material to feed spiritual, mental and "feeling" side. This could be a good pattern

to follow in the publications.

11. Index to previous material gives sources more accurately than articles themselves, since index was compiled after more research had been made on sources of material.

12. Style and type of a journal may be changed as desired. I endeavored in earlier Bulletins to use large type for, altho there is a rising eagerness in the young for the teachings, we must bear in mind that many of those who are approaching the end of this phase of life are taking a second look at the meaning of life. Their eyes may be no longer young.

13. The reading public is generally either lazy, restless or in a hurry. One is more apt to read short articles than long, time-consuming ones for this reason. The same goes for long and short paragraphs. Do not crowd material.

14. Before plunging, it is good to learn what the capital outlay might be, the work involved, laws, postal costs, other headaches.

15. There seems to be a Philosophical publication in England called "The Seeker."

4/25/73

Dear Franklin,

I know that you have not been feeling well lately and I hope that this letter reaches you in better spirits. Helen Briggs says that she and Jim are planning to bring you down to Phoenix to see a doctor and ^{to} recuperate. If there is any practical assistance I can give Gertrude, Lilian, Gene or Elmer in your absence, I would be more than glad to move up to Lone Pine, seek temporary employment and help out in any way that might be required for an indefinite period of time. (I have two weeks of vacation coming to me and it is also possible to take a leave of absence from my job here in Phoenix.)

A couple of nights ago, I had the following dream: Helen and Bob Briggs and I are sitting in the Briggs' den whereupon Helen Briggs informs both Bob and myself that you were more or less planning to leave the physical plane very shortly but that you would be persuaded to stay on longer if you considered it of especial importance.

I don't know what you have up your sleeve so to speak, but I assure you that it is of especial importance for you to be available to handle any positive or negative criticism that might come up as a result of your books reaching a wider public due to their up coming publication. Once you've regained your health and vitality, I think perhaps you will be more inclined to maintain your will to live a bit longer. On the ~~xxx~~ other hand, it could be that my dream was way off the mark and any encouragement on my part totally irrelevant; I hope so. In any case, let me know if there is anything I can do for you.

Sincerely,
Bruce

P.O. Box F, Lone Pine, Ca.
93545
May 5, 1973

Dear Bruce:

That was a very kind offer you made us and we appreciate it. However, our plans at present are thus: Helen and Jim will come up and Franklin will ride back with them, while Lillian and I follow (or lead) in our Mercedes. That way we can have transportation while there. Chances are, when we are ready to come home, we can leave Phoenix very early before it warms up and head north for the high country, so be comfortable most of the way. Anyway, Franklin can take more heat than most of us, I think. I reckon Gene and Elmer and Peggy and the Geshells can make out up here without us for a spell.

Franklin is back to normal as far as getting around and doing his book work and little things, but he has no reserve energy, and sometimes he feels as if the body were trying to break up. However, I think once he has this treatment in Phoenix, the rest will fall in line and he will be his old self again. I think this condition is draining him. Erma assured us the treatment is no major surgery or anything to worry about. We intend to keep him around for quite awhile yet.

We certainly had a wonderful experience, having Erma here - and Ruthie too, who is so very sweet and such excellent company, but of course, Erma eclipses everybody. She won some new people here too, people who never even heard of her. Her presence put Franklin at ease too. We all have the utmost confidence in her, especially in company with Fred, another special one.

I have a new toy, just came yesterday - a Sears' mimeograph, hand operated. You are welcome to come play with it too. I have had calls for lectures, etc., and plan to run some off and perhaps sell them at so much per page, according to costs. Am hoping Lillian can help run them off. I'll type the stencils, but first the stuff has to be edited. She has taken off quite a few tapes, and I proofread them. Maybe you have something ready?

Yesterday we received the jackets for Pathways, which is due out end of this month. (\$7.50.) Julian starts work on "The Philosophy" early next Fall and it will probably be in two volumes. That will take longer because Pathways will just be photographed and there is nothing to photograph the other from. We do appreciate the work all of you did in getting out the mimeographed copy, and we could have sold lots more. Orders have

been pouring in for books ever since Dr. Lilly was first here. We don't, however, plan to become wealthy from these sales. They about offset inflation.

Murray Gregg, printer on our Bulletins, gave me this paper and some about index card weight, and some he calls book paper, not as heavy as this, but shiny. I thought this might be nice for covers on the lectures and the thinner, or book paper, good for the pages. He left two heavy boxes of this, mostly the heavy stuff. I have cut up the heaviest, a bit of it, for index cards, and can't think immediately for another use. Need any? This is not good for letters, just experimenting on you.

Down to 30 last night but things do not seem to be hurt. I would to the garden go since I feel an urgency there too, but looks like rain or snow. Plenty to do inside or out, however. The Geshells are in their new home tho it is far from done.

We'll probably see you shortly in Phoenix. Best of everything.

Our love,

Gertie

Oh yes - I could use the heavier stuff for postal cards to mail out announcements on books, lectures, etc.

Sept. 26, 1973

Dear Bruce,

I am really having a great time here in my other-worldly activities. There is one new such activity; Franklin has started teaching me mathematics. Well, he'll soon find that his exalted opinion of my intelligence was a projection. That's O.K., though, if it helps him toward individuation.

Franklin is really fun to be with. The three levels of Franklin are ~~really~~ incredibly evident. Usually he is Child-Franklin, eg. when he is watching Matt Dillon or something on TV. He just laughs and chuckles during any humorous scenes, just like a kid. Then there's Mephisto-Franklin, the cold, disciplined intellect with its disdain for all things petty and merely worldly. AND then there is Maha Shankara, the Central Being. These three are so ~~obviously~~ interwoven that it must be confusing to a newcomer, as it was for me at first when I met him in Phx.

Elmer and I hiked from his place to the Ashrama the other day. We played we were Jim Bridger and his mule. Elmer had to be the mule because he ~~insisted~~ insisted that he alone carry the knapsack. Elmer the mule and Jim Bridger climbing through hostile Sioux territory. If you had been here you could have been Kit Carson. Or Bruce the Donkey.

Elmer says you're welcome here anytime

if you get some time off from work,
Maybe Thanks giving or something?

I hope all things are well with
you, Live long and Prosper, as that
materialistic old Spock used to say.
Speaking of Spock, say hello to Bob Briggs
and Sharon Briggs for me. Why don't
you go to their house for supper some
night? Tell them I invited you.
(I don't know why I suggested that, Its
from the Unconscious, though, so you
damn better do it.)

P.O. Drawer F
Lone Pine, Ca. 93545
Oct. 5, 1977

Dear Pam and Bruce:

First, our many thanks for the tapes which we have certainly been enjoying. Not quite finished, and I want to hear them again. Pam, you read well. There is no trouble understanding you and I can get quite engrossed and Yogi is pleased. Thank you. Also, we very much enjoyed your visit.

We started rounding out plans today for our Arizona visit and if all is well with the folks there, we take off Nov. 1st. Jim wants to come along but we need him here, so we decided to ship him out about the middle of this month to your area. He has invitations to stay at Doroethy's and Helen's and, I believe, with you. I shall write to each and find what is convenient for whom, and maybe you could all plan together. He will have to be back by the first. He is a very helpful person, whether it's a leaky faucet or gardening or making tapes, etc.

We took a bitty trip last week for three days just to get away from it all, up north over a couple of passes and back home.

No need to mimeograph the big manuscript. Swami Rama says their Institute will publish it. He also said he hasn't read it yet. We had a long talk with him on the phone. This is wonderful news for us.

Hope to see you soon.

Our love,

Bertuch

10-31-77

Dear Gertrude,

These transcripts were typed by me some time ago. If you have any desire to put them on mimeograph, here they are. These pages are to the best of my knowledge verbatim copies from the tape. In many instances, the spelling might be incorrect and the punctuation wrong. Some of the incorrect punctuation is my ~~xxxx~~ fault in transcribing and some is due to the extemporaneous nature of Dr. Wolff's recording. If you mimeograph any of these talks, please send me copies and also return the originals so that a separate record of this material might be preserved.

Thanks.

Bruce Raden

- General Discourse Upon the Subject of My Philosophy Sept. 17, 1971 11 Parts
- An Interlude May 18, 1972
- Further Thoughts On the Relation Between Buddhism and Vedants with
Special Reference to the Philosophy of Aurobindo April 14, 1971
~~7~~ 7 parts plus outline of each
- The High Indifference Flagstaff Spring 1968
- Consciousness and the Principle of Dualism May 21, 1971
- Commentary on the Mandala September, 6, 1971
- On Space answer to Robert Rein'l November 8, 1971
- On the Relationship between Universal Illusionism and Universal Realism;
Shankara and Aurobindo Flagstaff Spring 1968 plus outline
- Mathematics, Philosophy and Yoga November 17, 1966 outline of part one
plus transcript of part 2-6
- Perception, Conception and Introception February 22, 1970
plus Schematization March 1, 1970 plus outlines of each
- Collectivism and the Individual November 21, 1970
- On Government July 9, 1970
- Long Hairs November 16, 1970
- Manners Taste and Style August 30, 1970
- Population Explosion and Pollution

7-26-78

Dear Robert,

On Friday, 7-21-78, Franklin had a heart attack. He seems to be doing well now. That morning, Jim Mugridge was bringing Franklin over to our house so that we could drive him back up to Lone Pine. Franklin was apparently very excited about getting back up to Lone Pine and had not slept well Thursday night. Thinking that he was having an attack of hyper-ventilation, Jim took Franklin to the emergency room at John C. Lincoln Hospital. The doctors there diagnosed a heart attack and put him in the coronary care unit. I believe he will be going back to Helen Brigg's house on 7-30-78.

Pam and I visited Franklin Friday night. He reported that he believed the psychical tension he was experiencing due to the passing of Gertrude had impacted on his heart and that now that the grief had worked its way through to the physical he has regained a sense of inner peace and clarity. My impression is that he is wavering between thinking and feeling--sometimes very detached and withdrawn into thought and other times very outgoing and clinging. What I mean by clinging is that he seems to think that his dreams and your comments on them indicate that he should attach himself to a young woman capable ~~of~~ of carrying his anima or psychic being as he prefers to regard it. While it is obvious that he needs attention and help around the ranch since he can't see and cook and clean etc. I don't understand this need for vital transfusions as he puts it. The three alternatives that you put forth in your taped interpretation of his dreams don't strike me as being mutually exclusive, i.e. hiring a nurse-housekeeper-companion for the day to day household routine doesn't preclude the possibility of his reaching a higher degree of integration or his inevitable death. Franklin claims that he hasn't the strength to go what you described as the third way)(the higher integration) and he seems frightened of death (he in fact has a dread of sleep). He says that the third way is too

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austere and implies a crossing of the desert. I don't see it that way. I asked him why he regards the third way as desert instead of a garden. I asked him why he ~~don~~'t think of the third way as life promoting and energy giving rather than life denying and psychically fatiguing? He gets quite perturbed at the question and adamant in his decision to take a companion. I think he has a perfect right to live out his life in peace and companionship but I don't understand his apparent need to be pampered and waited on. He seems insistant on having a young, affectionate companion. In most old men this is usually considered amusing and cute, but it seems so out of character for Franklin. His Mephisto dream in the theatre 50 years ago is still evidently not resolved.

He is desperate to get back up to the ranch, but no word from the doctors yet about when they advise travel. I guess my letter is sufficiently confusing to convey some of the psychic atmosphere around here!

When we were in Lone Pine, I mentioned to you that I had written a mass of intuitions on the subject of Wagner's Tristan & Isolde and Parsifal. I haven't expanded on them and they are paradoxical in places. I am enclosing a copy of this 'stuff' for your interest. If you can make anything out of it, let me know. This was written in 1971 during a time when I was reading a lot of Jung's books. These notes came to me without reflection upon my first listening to Wagner and remain disconnected and incomplete.

P.S. I am sure Franklin would like to here from you either by mail of telephone or visit. If you are able to visit in Phoenix, and need a place to stay, let us know. Pam and I have room and you are welcome .

Some notes on Tristan and Isolde
in the light of analytical psychology
by BR

5/1/71

The following is a short sketch of what might be a valid psychological interpretation of Wagner's opera Tristan and Isolde.

The two ego complexes in the story are Brangaene and Kurwenal for it is these two characters that in the opening of the first act express the acceptable social attitude for each of their "lords" to conform to 1) Brangaene in her speech to Isolde on the couch beginning with "Sit down here!" and 2) Kurwenal's speech in answer to Brangaene beginning with "Let her tell Dame Isolde this:--" This means that Tristan could therefore be construed as an animus projection on the part of Brangaene and Isolde an anima projection of Kurwenal. But this is no simple transference neurosis because it is immensely complicated by the fact that it is a mutual transference the projection on each side immeasurably reinforced by the counter transference also on each side. So here we have Kurwenal unconsciously identified with Isolde through projection but also with Tristan through introjection which compels Kurwenal to be that which Brangaene-Isolde desire. It is this combination that brings about the greatest possible "illusion" of love since the conscious attitude on the part of both is completely overthrown--which is demonstrated by the betrayal ~~xxxxxxx~~ by Brangaene (when she substitutes the love potion for the death potion) and ~~xx~~ by Kurwenal ~~x~~ (when he follows Tristan to Kareol). You might ask, "But who was betrayed here?" And the answer might be in both cases King Marke (who represents the Self) and Brangaene and Kurwenal themselves (who represent the ^{ego} consciousness.)

The other two characters whose names begin with "M" are Merod and Melot--both symbolizing unconscious factors at odds with Kurwenal's phantasy image of himself i.e., both deal Tristan a wound as a means of compensating for ~~xxx~~ Kurwenal's inflation (mana-personality).

In act 3 Kurwenal bears the wounded Tristan to Kareol "the land of his (Tristan's) forefathers." This is symbolic of entering the collective unconscious, the land where Tristan was born and actually belonged, and according to Kurwenal where Tristan was to recover from his wounds and death--i.e., Kurwenal thinks that he can recover from his "loss of soul" (loss of his anima through having been projected on Brangaene personified as Isolde) and restore his dying mana-personality Tristan (the animus projection Kurwenal has introjected.) Kurwenal lives only for Isolde --"the one in whom alone Tristan is permitted to pass away and vanish". Tristan says that Isolde "has called me out of the Night", i.e. finding his own soul unconsciously projected has awakened within the unconscious the mana-personality. Kurwenal has sent for "she who once had healed the wound Morod dealt you...to heal the hurt that Melot's weapon had wrought." These two wounds to the mana-personality come from elements in the psyche seeking to compensate for Kurwenal's inflation.

Tristan says of Kurwenal --"when I was forced to betray ^{the} noble lord with what good will did you betray him then. Not belonging to yourself, mine alone, you suffer with me, when I suffer, but that which I suffer you cannot suffer!" This line indicates to us that Kurwenal has indeed been assimilated by the mana-personality Tristan and has been unconsciously compelled to betray Marke and suffer with Tristan that pain which belongs to the dying Tristan. Tristan then sings of the "misery of yearning" and curses the "terrible draught". This passage sung by Tristan is just as much Kurwenal's statement of his own suffering for as Tristan says--"you suffer with me when I suffer." Kurwenal is suffering the withdrawal

of his anima projection precipitated by the dissolution of the mana-personality. In the midst of this, Tristan sees the ship (which Kurwenal as yet still hopes for; but as Tristan notes--"what's that Kurwenal, you don't see her?--do not let that which I see so plain and clear escape you" Tristan (the man=personality) is clearly still struggling for survival (not yet wholly depotentiated) and Kurwenal the ego complex, is still more than willing to give the lead back to his unconscious mana-personality. This is understandable after learning from the second act of the ~~image~~ numinous quality of the love they shared. So the ship is coming i.e., the unconscious is asserting itself. Kurwenal is "joyful" and Tristan says "she generates life in me still." But at this point we know that Tristan is doomed to his fate for in this passage he calls Isolde his "wife"--something that cannot be for the anima serves as a principle of relation--it should be the "and" between Tristan and Isolde or more correctly Kurwenal and Brangaene, but as ^{seen} in act 2 this "and" is lost and rather than serving as a relating principle of between consciousness and unconscious, the two are merged together in a mutual unconsciousness--Night. If the "and" remains, out of the tension of the opposites can be forged a Self-consciousness through the transcendent function. On this point I want to quote Dr. Jung's comment found in Serrano's book page 58:

✕ The affair of the King and the Queen of Sheba seems to contain everything; it has a truly noumenal quality.... But if you should ever meet the Queen of Sheba in the flesh, beware of marrying her. The Queen of Sheba is only for a magic kind of love, never for matrimony. If you were to marry her, you would both be destroyed and your soul would disintegrate."

This same fact is also pointed out at the close of Haggard's She-when Aeshya disintegrates before Leo. I want to emphasize this point. Isolde complains of being "defrauded" and "boycotted", but she also should have known that the two could only live given the existence of a certain psychic tension between the opposites which is morally enforced through loyalty to Marke (Self-consciousness)--but which now no longer served to keep apart the two opposites, which combined and neutralized the energetic content of them both.

Kurwenal and Brangaene must now assume moral responsibility for their betrayal. With the death of Tristan, Kurwenal now has greater energy at his disposal, but owing to his not having as yet affected the assimilation and re-orientation, he mistakenly slays Melot, who he takes as an enemy. This action is understandable, since Meolt (an unconscious compensating factor, and therefore carrying a double valence--positive and negative) had been seen in his negative role earlier in the development. Kurwenal does not yet know of the positive side of Melot and The Self-consciousness he is on the threshold of realizing, but instead, he is rash and fails to carry the meaning of his unconscious suffering ~~and~~ through into the ego consciousness and proposes to resist Marke, the very one who "comes to confirm his highest faith and loyalty" and his friend "to free from guilt"

Brangaene had explained everything to Marke and he was willing to "unite" the lovers. Such a union under the self is suggested as a possibility but without Marke the lovers were doomed to death i.e. unless united under the Self, Tristan and Isolde remain unconscious archetypes oriented to the Night and only active in the Night. Marke however holds out the possibility of activating their unconscious identity by Day--but he arrives too late and is not understood

by the extraverted conscious of Kurwenal who then confuses the intentions of the King. Tristan has died (the mana-personality is depotentated) and Kurwenal goes down in a battle he need not have fought (in connection with this state of affairs I refer to the Light on the Path page 13--the first four statements in the Hall of Learning:

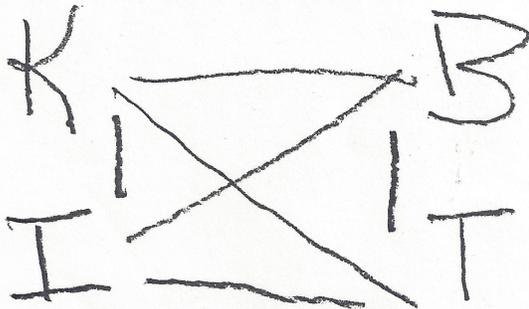
- 1 Stand aside in the coming battle, and though thou fightest be not thou the warrior.
- 2 Look for the warrior and let him fight in thee.
- 3 Take his orders for battle and obey them.
- 4 Obey him not as though he were a general, but as though he were thyself,.....

Kurwenal did not understand how he stood with Marke--afterall he had betrayed him in favor of Tristan. Kurwenal did not know the wisdom and compassion of Marke nor did he understand what meaning could be gotten out of his resolving the transference. Isolde "sinks down--unconscious". Clearly the integration of personality has not yet been achieved--

on to Parsifal!

P.S. Don;t forget to comment about the roles of Brangaene and Kurwenal as faithful and loyal servents of Tristan and Isolde. What did they do right and what did they do wrong. What could they have done to consciously promote the individuation process? This is very complex but more than anything in the play needs to be grasped. Perhaps a paper on the relationship between Brangaene and the introjected Isolde and the projected Tristan and a paper on Kurwenal and the introjected Tristan and PPS. Marke presents the possibility of a meta-psychological relationship i.e., a conscious complementation united under self-consciousness rather than the unconscious transference neurosis.

projected Isolde, would help unravel some of the complexity.



also trace the relationship between K+I & B+T

In connection with the Night and Day theme a quote from Psychological Types page 321--(of the images) "They stand not in the sun and nowhere are they lit by the sun. But ~~that~~ they shall and must (come) out of the Night. That would be the masterwork, to bring them up into the Sun; there would they live."

August 21, 1978

Dear Bruce Raden:

Thank you for your kind letter of July 26. I have wished to answer before this but events were too full for me to reply. I hope many of the problems are solved by now and that Franklin is safely in Lone Pine. I would have flown with him there with pleasure but schedule was not possible.

When I spoke of three possibilities for Franklin I was confining my thought entirely to his dream and not expressing my own hopes or wishes. For him to take a young woman as companion now seems not wise but perhaps it is the only one he will accept. I also hope he would take a housekeeper and behave in a manner consistent with his years and his wisdom. The possibility of a higher enlightenment is the only one that has any reality to it. That enlightenment to me would be to take events as they are, to be the wise person he is and bring the practical events of his life into alignment with the fate which follows him. I have a much less grand view of enlightenment than most people do. But this is also the hardest task for anyone to accomplish. Franklin puts up his resistance as all of us do.

Your notes on Parsifal and Tristan and Isolde have touched me deeply. You are a far better scholar than I and I can learn much from you.

A trip would be a pleasure if I could find time to come to Phoenix. But at present I can't find the leisure for it. Also I would like to go to Lone Pine where I hope I could encourage Franklin a little.

Please have my appreciation for your kind invitation, the notes, and your letter keeping me informed of Franklin and the events around him.

I appreciate your kindness,

Robert Johnson