

Conversation with Erma Pounds and Others

Franklin Merrell-Wolff

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Erma: . . . and this can bring about change, but it's so, it's so complicated now that there's no way to simplify it, as it is. I don't think there is.

Franklin: Now, now I know when you're in the midst of that wonderful consciousness, it's totally impossible for one to have selfish or corrupt motivation in it at all. It's so utterly pure, so utterly fine, and I think if there were some way that that consciousness could meet more people, it might have the effect of washing them more or less clean.

Erma: Mm-hmm. Just by being.

Franklin: Mm-hmm. Mm-hmm.

Jim: But how are you going to get 'em up to the point where they can be washed in that consciousness?

Franklin: Well, that's—

Erma: I think it's like picking up a little child who's at play and pretty soiled. He doesn't necessarily want the bath, but it's time for it. So you plop him into the tub.

Franklin: Yep.

Jim: Well, if you can plop him into the tub, how 'bout plopping me into the tub?

Erma: All right, just as soon as I get through.

Helen: I think Jim was saying, who are the bathers?

Jim: Yeah.

Helen: The one's that give the baths?

Jim: Seems to me like it's quite a problem to get enough up to the point where they can, where you can turn the river loose.

Franklin: I know. I know, it's quite a problem, but I have the gall to make a dash—a try at it.

Erma: If it's a problem that's mathematically sound, we can work it out, I guess.

Franklin: Yes.

Erma: I think, I think along with the problem of how to get them there is the problem, what to do with the leaky tub.

Lillian: We, we just hang the problem.

Jim: You mentioned one time this morning, or some time, about this kind of a wall between *sangsara* and *nirvana*—

Franklin: Yeah.

Jim: —and where those that have to stand right there at that wall to kind a hold it back or something?

Franklin: No, the point was . . . critical—

Jim: A lot of noise on the recorder.

Franklin: Where else?

Erma: The monster's at work again Franklin.

Franklin: I see what your question was aimed at.

Franklin: Well, I want to get back to that picture again. The higher circle, spreading over the zone that, where the discontinuity was, it's supposed to show this possibility: that a kind of consciousness that can embrace both is implied up here; and that this, there can be a bridging of the discontinuity. The discontinuity is related, then, to the locked-in condition in *sangsara* and the locked-in condition in *nirvana*. Now, the point is to have entities, who in their own consciousness neither abide here wholly nor abide here wholly, but make the bridging in here—partly in, partly out, and that thereby there may be the possibility of a flow of this into that in a massive way to bring about a transformation, not waiting to until individuals have come to this kind of realization. It's so slow. The problem's too massive to wait on that. But to bring in a sort of bath of this refreshing, purifying force into the field of *sangsara* so that there may be a cleansing of motivations and so forth, at least to the point where we can get some grip upon our well-nigh impossible problems. As it is, the problem is so complex; I don't see solutions at all. You see, when you deal with one phase of it, you make a problem somewhere else. As I watch the story of history and the story of the present day, I don't see any advance to a situation where the problematic situation has become easier. But rather, it's become more complex. It suggests that our ordinary methods will never handle it. When time is against us, as I pointed out on those two factors of the atom bomb hanging over our heads, which may be loosened unintentionally, and the galloping growth of population that carries a threat to the ecological balance, and that could be just as disastrous, that means we don't have unlimited time. Now, if something in a massive way could change the whole attitude of a large proportion of the *sangsaric* beings, those in *sangsara*, we might make possible what now appears impossible. That's the thought.

Erma: Well, the statement was made apparently by a Master of Wisdom, or not apparently by, it was made by a Master of Wisdom—

Franklin: Mm-hmm.

Erma: —that before too long, these ideas would sweep, beginning with the United States, then like a prairie wildfire.

Franklin: Mm-hmm.

Erma: He didn't say what would set it off, but that once it started, it would be like a wildfire was sweeping—

Franklin: It's just that sort of thing I see that we need now. We haven't got time, enough time to go by the old slow process. So, it brings in this idea of massive effort at redemption.

Jim: What about your thought of unlocking those that are locked into *nirvana*?

Franklin: Seduce them enough to get them out and on the job, yes. I don't know just how we'll do that, but it's a thought. And another thing, Senior suggested seduce *blackies*¹ to get into it, where they won't do any more harm—

Gertrude: Lock 'em up.

Franklin: —in a locked-in state. After all, if the redemption of all is ultimately the goal, even the *blacky*, if you can. But, I find that there are those that are not happy about that suggestion. Gene was particularly unhappy. Gertrude didn't like it too well. He says, here we're trying to do our best and we don't get in and those *blackies* get in. Well, I said don't you remember the story of the prodigal son and the attitude of the other sons when their father slaughtered the fatted calf when the prodigal came back? And the elder son said you never slaughtered a calf for me. The father said you get all my inheritance, but this here son who was lost has now returned. No, what you win is the non-fixed *nirvana*; these fellows would get a fixed *nirvana*. That's the very point—they're locked in.

Erma: Take your same symbols there and convert the straight line into a spiraling line and you have something different implied.

Franklin: Mm-hmm.

Erma: Then there isn't a division between; they still exist as separate conditions or states, but if the states of consciousness moving from the upper circle, centered in the upper circle, moving between the two is a spiraling line rather than a straight line—

Franklin: Yes.

Erma: —then you have drawn the two together while they remain separate.

Franklin: Yes, now, this is only intended to express one part of the idea—

Erma: Yes.

Franklin: —namely that the closure, that this overlaps this point of discontinuity in here and the line was put in simply to bring out that fact. That is all it was intended to do. Yes, the actuality may be a good deal—and I would expect it to be—a good deal more complex than that.

Helen: Well, it seems to me that that gives, gives us—puts a great responsibility on our shoulders, and if there's a time—I mean time is of the essence now—

Franklin: Yes.

Helen: —to hurry up and get to the place where you can help.

Franklin: Yes.

¹ The reference to “blackies” and “blacky” here is to those entities that employ “black magic”—that is, the use of esoteric knowledge for selfish or ignoble ends.

Lillian: That's right.

Jim: Assuming a person has reached the point where they are—can be a *nirmanakaya* or even possibly a *Tri-Kaya*, would it be possible for them to work with those that are locked in *nirvana*?

Franklin: I have hopes that that's possible. I can see some really superior ability being wasted in there. They proved their ability when they got in there. I can't say how it's goin' to be done, by any means. You can ask many questions I can't answer. As a matter of fact, each, every question I succeed in answering unlocks a couple more.

Jim: Well—

Gertrude: How many are in there?

Jim: —why, why couldn't we have a massive effort from the present *nirmanakayas* and *Tri-Kayas* on that problem?

Franklin: Well, there might be. Erma can say a little more about what's being done on the inside with respect to this.

Erma: That's passing the buck.

Jim: Well, no, it's a—we're faced with a shortage of time according to what they say—

Franklin: Yes. I think so.

Jim: —and I foresee a long, long time to get a massive, a massive influx up to the *Nirmanakaya* level.

Franklin: Yeah.

Erma: I think Jung just touched a portion of it when he talked of this—he talked of the *collective unconscious* and what might be done by planting in the collective unconscious—

Franklin: Mm.

Erma: All right. Now, if you do this, you're, you're not tampering with minds, because that's above and beyond what we call mind. It touches on it and becomes that, but it's above and beyond that too.

Franklin: Yes.

Erma: So, the whole thing of *nirvana*, *sangsara*, and *paranirvana*, any name that you can think of to call any designated place, which is nothing more than a state of consciousness, is a part of mind. So, if you get into this area which Jung calls collective unconscious and start working there by deliberately planting seeds, then you get out of the limitation of the mind of the race which is containing all of these designations; whether it's the highest or the lowest, they exist in the mind. You get above that and drop your pebbles into that stream; raise the level of the stream above mind and then it's going to overflow into the stream called mind—which is the same stream with just another diversion in it. The overflow would be a different type of material. It's more of the collective unconscious wisdom-knowledge, which is brought moving into a mind realm

for the race and becomes eventually conscious at the level of thinking or conceptual mind. I mean, the way I understand it, this is the way that it can be done.

Franklin: Well, I'm—

Erma: The only way that it can be done.

Franklin: I've had the feeling right along in here that it's planting a seed in the collective unconscious—

Erma: Mm-hmm.

Franklin: Part of it might be through myself directly, but part of it could be from any persons who hear and get the conception. That it could plant there, just anywhere. We don't know just where, but once it's in there and imbedded in there, it could spread.

Erma: Mm-hmm. And then another thing that I think is true is that this collective unconscious does not belong just to this race mind. The collective unconscious, as I understand Jung, belongs to all minds—

Franklin: Oh, yes. All humanity.

Erma: Yes. And this includes beings of seventh round planets. It includes the beings of even other solar systems and other universes. It is not something that is confined to this particular race.

Franklin: No. I look upon it as a sea.

Erma: Humanity is a pretty wide subject.

Franklin: Yeah. I look at it as a sea—a sea that has what you might call zones: so that there's a racial unconscious in that sea; there is the various individual "unconsciousnesses" in it; then the whole human race; and beyond that even part of all creatures whatsoever, of all stages of evolution. And out of that there emerging—Jung uses the figure of islands in it when they're very young, they're very, there are islands that are very easily submerged; as you get stronger, it may become a continental quality that is strong enough to face the unconscious without being swamped by it; that you can reach a point where you're partly in the ordinary conscious field, as Jung uses the term, and partly in this other so-called unconscious, which I view as simply another kind of consciousness.

Erma: Not unconscious at all but other-conscious.

Franklin: Yeah, other-conscious. And that that's a desirable thing to achieve. Neither the going overboard into the unconscious, which is equivalent to a kind of insanity, or the closing it out as, in the case of the materialist where he makes everything of this small consciousness here, but a combination of the two: living in a balance, where you don't let the unconscious swallow you, nor do you affirm this. Of course, you know you can't affirm this against that larger power, you only affirm it enough so that it holds its own. You maintain a balance in there. Now, I know that that power from the other side—call it the unconscious or call it by other names—can carry a very dissolving force on this consciousness, and it could wipe it out. I saw that happening, but I was able to stop it. But it's holding yourself in between there.

Erma: I think you get to the point maybe somewhere where you don't so much walk a razor's edge as you "wobulate."

Franklin: How do you mean?

Erma: I say you don't so much walk a razor's edge where you could be following a path between these two realms as you might say that you walk a wobulating path.

Franklin: Right. Precisely.

Erma: You're here and there—

Franklin: Yeah.

Erma: —and neither.

Franklin: Yes. You're here and there, and you're more here and you're more there at one time or another.

Erma: But only but only as you view from one port—or one point or the other, because the weight would seem to rest on the left foot, but the total body's involved, and it's included on its other side too, and then, back to the right foot again. You walk a wobulating path; that is, it's a razor's edge, but it isn't a straight razor's edge. It's a, it's an oscillating razor's edge.

Franklin: Yes.

Erma: And this oscillation still allows for the division of two with just as much land allotted to each division as a straight line would allow, but it eliminates the falling here or there. It, it's a little longer path, maybe, between the two, but it allows a perfect view of both of them at the same time and yet allows each to exist separately.

Franklin: Mm-hmm.

Erma: So, it's a—it isn't not so when the earth's path fall through if you're worrying about moving underneath the unconsciousness—

Franklin: Mm-hmm.

Erma: —or so-called unconsciousness. The earth has its processional movement; it has its motion in the, in the solar system within the universe, but as it moves and follows its particular path it wobulates, and the wobulating is the key to retaining sanity between realms.

Franklin: Mm-hmm. Mm-hmm.

Erma: Usually though, before you wobulate, you walk on a straight edge. And that's cutting.

Franklin: Well, too rigid.

Erma: It is too rigid.

Franklin: Well, in other words, it's a dance instead of a rigid walk.

Erma: Mm-hmm. It has a certain rhythm and a certain flow—

Franklin: Mm-hmm.

Erma: It accomplishes the same goal and comes from the same source; allows exactly the same division as the straight line that you have, mass-wise—

Franklin: Mm-hmm.

Erma: —or area-wise. But it's much safer than this one.

Franklin: Yeah. I know that there is that variation on it. Morya knew more of what the variation.

Erma: When do you to take another powder?

Franklin: Eleven o'clock, according to his orders. Three-quarters of an hour, hum?

Erma: We mustn't stay too late.

Helen: Well, these that you speak of, as part of humanity that are in the seventh round; it seems to me they could implant a great power that they have.

Erma: Yes. And I think they do that. Venus is said to be in her seventh round. And then there are beings here who are said to be like unto what those in the seventh round or maybe the sixth round will be, but they are still limited because they cannot move ahead of the round the race is. But they can, they can establish a focal point because of their type-like development so that, we'll say consciousness such as—I'm not saying it is, but such as Venusian consciousness could flow through and broadcast from that focal point. After all, seventh round there and seventh round here can be quite similar, except that we are not in the seventh round. But if we get a person whose consciousness is like unto seventh-round consciousness, yet with the limitation of the race and the rounds of the planet to which he belongs, he can still focus as a focal point, or you might say, imagining a long tube from point perfection to point near-perfection or half-perfected, and this end of the tube is completely blocked until you get someone who represents a type of consciousness which will come. He is not yet that consciousness because he cannot be seventh round until that round is actually given. But he opens a door, and then what is this is also here, but localized. Now, this is where the seed comes from, as I see it. We can plant seeds, but we've got to get the seeds first.

Franklin: Mm-hmm.

Erma: We've already been planting seeds for millions of years and the soil is deficient and the rains are few.

Franklin: Mm.

Erma: So now it's a matter of a new seed that will grow in poor soil and won't require as much moisture and attendance. And that has to be new. And it's shot down then from the storage place to the farmer who goes to do the planting, or the human agriculturalist. But he has to open the door to allow the thing to come through.

Franklin: Mm-hmm.

Erma: Then if you have this happen he is the receiver of the grain, we'll say, and then what next, he has more than he can possibly use himself, so he disperses it.

Franklin: Mm. Mm-hmm. Oh Gertrude, how about calling Vasant.

Gertrude: Oh, I will.

Franklin: This is a good hour.

Erma: Mm-hmm. I think we should go along Franklin—

Fred: Yeah.

Franklin: Right.

Erma: —I think you should get maybe a little rest

Gertrude: Well, I could call her later on, couldn't I?

Erma: Well, I wouldn't wait too much later. I think, let's see, this is—

Gertrude: Oh, and Lil.

Erma: —Monday?

Franklin: Tuesday.

Erma: Tuesday.

Gertrude: It can't be.

Erma: Well, she'll be teaching tomorrow, so she'll be going to bed before too long.

Gertrude: I think it's about eight o'clock.

Erma: No, it couldn't be.

Gertrude: Uh-huh.

Erma: Well, I think we should run along. Fred's had a long night last night—had a few calls during the night, and Franklin's had his calls during the night.

Gertrude: Well, I've gotten to see so little of you.

Erma: Well . . .