

## Discussion with Franklin Merrell-Wolff, Dr. Sommers, and Others

Franklin Merrell-Wolff  
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Sommers: But, um, this is why, you know, you have now said twice that you have tried in your tapes and so on to guard against this misinterpretation. Almost every doctrine has, uh, there it has, uh, had these effects also.

Wolff: Yes, I know—I know there is a Mephisto. I know there is a Mephisto around. I know, I've met my own Mephisto—

Sommers: Mm-hmm.

Wolff: —and, uh, just as Christ met his Satan. It was, uh, quite a wonderful experience, in a way, and it was a close contest, but, uh, you never destroy him. All you can do is domesticate him and make him a cooperating power. But in the dualistic world there is no such thing as a goodness that doesn't have its shadow a darkness. How to deal with that duality is the critical problem. And religious—the history of religion shows that the dark side sooner or later comes on top. It has in Christianity. Christianity's become a perversion of Christ. And much of Buddhism has become a perversion of Buddha.

Sommers: Christianity, one could say, is almost a systematic split between . . . the way it's now organized.

Wolff: Yes.

Sommers: Almost no relationship between what is said on Sunday and what takes place Monday—

Wolff: I know. I know.

Sommers: —and so on.

Wolff: Well now—now you've got to handle that, uh, that problem. Since you cannot destroy Mephisto, since there can be no good, in the relative sense, without a corresponding evil, that even your good gets defined by its relationship to that evil, you've got to get a valid working relationship between the two poles. Uh, it complicates your problem enormously. Now, there is the higher good which is the integration of the relative good and evil into a something else where the evil is transformed into something that is no longer evil—

Sommers: Mm-hmm.

Wolff: —and the good is transformed into something which is no longer the old good.

Sommers: Mm-hmm.

Wolff: And they both become something superior which you might call, if you please, a higher good, but just because we don't have adequate terms for it.

Sommers: Mm-hmm.

Wolff: Uh, it's unfortunate. There is another term needed. We haven't got adequate language here for expressing these things. But that is a, that is a fact. Now, you cannot say, I will have nothing to do with that dark side of myself. All you do is to put blinders on your eyes and that dark side is going to manifest without your knowing it on the community. The community will see you as dark then, if you put blinders on yourself. And your good intentions become turned into something sour. You've got to recognize that pole, that he, that he is part of you. You've got to recognize that Christ is not alone Christ, he's Christ-Satan. He's both combined. But, Satan is behind. Satan no longer leads after the temptation. He said, "Get thee behind me." In other words, he is that which gives a third dimension to the ideal of the Christ and makes it a living power. Without Satan it would be an empty ideal. There, now that's heresy with a vengeance. Yeah, but I know from a traditional point of view, it's heresy.

Participant: We'll get the fagots ready. Everybody got a light?

Wolff: This is religion *and* philosophy. You can't, you can't separate them. What, what is the difference between philosophy in separation from religion and religion? Philosophy is the ideation, completed as far as possible, without action. When it becomes *commitment* of my life, then it's religion—

Sommers: Mm-hmm.

Wolff: —combined with the philosophy.

Sommers: Mm-hmm. Mm-hmm. It's an experiencing of what we think.

Wolff: And not only experience, but doing.

Sommers: And doing. Mm-hmm.

Wolff: And, uh, so I don't, uh, I don't regard, uh, pure secular philosophy as enough. Nor do I regard this, uh, sentimental religiosity, religiosity as enough, but the integration of the two, yes; that's supreme.

Sommers: Mm-hmm.

Wolff: Now, of course, in this book there are the three facets, only one of which is emphasized here because that's the purpose of this book. There is cognition. There is affection. And there is conation. Uh, cognition includes the reason, organization, or ideation—all those. But affection includes all of the feeling aspect of man. Uh, that's of course the term for it. All the feeling, uh, includes the *anandas*, the experience of joy and so on—something which Aurobindo has pointed out is neglected in Western philosophy. And third, conation includes will, doing, power, and all of that side.

Sommers: Mm-hmm.

Wolff: It's the power of effectuation. Those three facets are involved in Fundamental Realization. They're all affected: an enormous delight; an enormous sense of a formless knowledge, you can labor a lifetime to try to give it form in idea, there's no

end to it; and then a power that dwarfs the powers of the Caesars, because it's a power that works in the very unconscious that makes it possible for a Caesar to exist. It could be used to undermine every Caesar that there is, if one—but that would be a devilish thing to do. You have no right to break the law that way. But power is there. Now, religion, as Aurobindo has pointed out, heretofore has attempted only to deal with love and knowledge—love corresponding to affection, feeling, and so on, the whole devotional side, and knowledge. Both of these are naturally pure. They don't pose difficult problems. Religion has avoided the power problem because power becomes corrupted so easily. Yet, as he points out, and I agree with him fully on this, religion must tackle the power problem, redeem it, domesticate it, because you are ineffective without power.

Sommers: Mm-hmm. I'm reminded of a little, uh, book by Paul Tillich. I don't know if you've ever heard of him, Paul Tillich.

Wolff: I think I've heard the name.

Sommers: A little book, uh, well he was from Germany. He was the first professor who was thrown out by the Nazis in 1933 and then two of your theologians here in the U.S., Richard and Reinhold Niebuhr, who were then at Union Theological Seminary invited him over. And so he came over here in '33. And, um, he wrote, among many other things, uh—I knew him personally and in my dissertation I also deal with his work and show the influences of Schelling upon him—

Wolff: Mm-hmm.

Sommers: —uh, and he wrote a little book called *Love, Power, and Justice* where he tries to, uh, point out that, uh, we usually have either power, or we have love without power, and so on.<sup>1</sup> We, we have these always separated. And, um, when you spoke I also thought of many an administrator and people that I have met, they say to me.

Wolff: Mm-hmm.

Sommers: Me, power? It's the farthest from my mind; and when they continuously execute power. But they live in this illusion that power plays no role in any form. They—

Wolff: Power . . .

Sommers: —say power is something dirty *per se*. And then they very often execute it in a very repressive way without even knowing it.

Wolff: Power, power is necessary if you are going to have effectuation. Otherwise you're just dealing with ideas and beautiful sentiments. But they're not effective without power.

Sommers: Mm-hmm. Mm-hmm.

Wolff: So, never despise the principle that Schopenhauer emphasized, namely, the will, which is the power principle. But, it needs domestication. It needs to be transformed. It needs to become a servant rather than something that feeds the ego. Now, to deal with power and not to face the egotistical temptation is as about as strong a test as

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<sup>1</sup> Paul Tillich, *Love, Power, and Justice* (New York: Oxford University Press, 1954).

any man can have. But there have to be those among this humanity who have the courage to tackle the problem of power, face the temptation, and, hopefully, master it. So they can wield power without being great egos. But this world, this world cannot be redeemed without power. And, I might say, it would be so comfortable to go the path of love or the path of knowledge, the wonderful delights of it, but you leave this world in turmoil, in a state of suffering, as Buddha said, a state of ignorance as Shankara said, a state of perverse will as the Christians put it. And shall I be saved and they be damned? No. That . . . up there, that—and that means you’ve got to be willing to take and use the power necessary to be effective. Now, it can be subtle power. It can seem—it can, it can be a power that’s not visible to the crude sight, but it can be a power that’s transforming the whole orientation over humanity. Now, that is the approach to solving the wrongness in the world can be effective. Almost every other method the world has tried has failed, been ineffective. Spiritual power must be part of it. And, you may—one may fall. One might go into *nirvana* and be perfectly safe there if he doesn’t tackle it. If he goes out in that world, he faces the danger of the fall . . . from, uh, uh, hubris, you might call, or inflation, but have the courage to face that danger—hopefully meeting it successfully. Now, uh, we need people who’ll play that part. It’s not a, it’s not a soft game; it’s a dangerous game.

Sommers: Usually they, uh, go the sentimental way and then the, the repressive power is completely . . . for those who have known—

Wolff: Right. Right. That’s what happens.

Sommers: —and then, um—

Wolff: The dark, the dark one’s then take over. I had a little problem here, uh, approaching our Convention Sunday last year. Um, I had planned, uh, a rather especially important talk. Uh, there were some people here—I wanted everyone present. They had a threat of a family breakup. Both of whom were close to me—the man and his wife and his daughter. He told them take the car and the stuff and get out. Well, they packed in the car and they came up here. And I took the problem on. I saw what it was and what they were doing was trying to undermine what I was trying to do, and that they were the playthings of another force that was antagonistic. Now, what was it doing? It was trying to breakup, separate, and so forth. All right I’ll use the opposite technique . . . to pull them all in. I don’t need to be afraid of this black side. I know my own Mephisto and he’s a pretty keen fellow and I could put him on the job too. And they better be careful about getting next to me. So, I sent Gene down to get this man up and I had a talk with him. I told him what was involved, and I said I want you to, uh, stay here and handle this problem, postpone it, and, uh, I want you to be present at the meeting next Sunday. There was another possible source that there might be—something may be coming in. I had that person coming in too. We had a very comfortable time with them. Now, my point was, I wasn’t going to be afraid of a negative thing. I said they better be afraid of me. You can . . . Now, that was a power play on a psychological level. We had a peaceful Sunday. Now, it wasn’t power with guns or material forces. But it was power that was dealing with psychological forces. And, uh—

Participant: How did you know?

Wolff: I didn't, I didn't—wasn't humble in the situation. I said, now here I'll take command of this and it worked. Well, now, your—these young people have got—can't despise that or they'll be ineffective litter cast off by society and produce no effect. Now, I don't underestimate the value of affection either. That comes into the picture. And of, and of all sorts of gentleness.

Sommers: Could I, um, you mentioned earlier the dissertation by—of Plato's works, uh, that I would like to send you, if I may.

Wolff: I would be delighted.

Sommers: And maybe also that, uh, little Tillich thing *Love, Power, and Justice*.

Wolff: Yeah.

Sommers: It's a very small one.

Wolff: Is this the one that has the seven letters in it?

Sommers: Yeah.

Participant: It's the Plato.

Wolff: Yeah. That's the one I want.

Sommers: The seven letters with Letter Seven.

Wolff: That's the one I want.

Sommers: And, um, I would like to do that.

Wolff: I would very much appreciate it. I was thinking I wanted that. I wanted to get the—that letter. That's something from Plato I haven't seen.

Sommers: A while ago I thought of another passage in Plato when there was that, uh, oh yes, um, it's in the *Republic*, in, uh, "Book VI." It's just before you get to the cave—

Wolff: Oh.

Sommers: —which is at the beginning of "Book VII." Um, and there he speaks of, um, you know, we were talking about, uh, the Godhead, using Meister Eckhart's term, the God which surpasses the God which is the opposite of the, of the dark and of the evil—

Wolff: Yeah.

Sommers: —uh, where the two are correlated and where the dark is the—you could say the energy within the Godhead.

Wolff: Yeah.

Sommers: Um, and, um, I think Plato came at this place, uh, in his own way close to this, um, insight, uh, he writes of the form. You know he tries to describe the Agathon, the Good—

Wolff: Mm-hmm.

Sommers: —uh, which he, uh, uses in the *Republic* in the place of God. Um, he tries to describe it, describe it as that which surpasses all forms and all Being.

Wolff: Mm-hmm.

Sommers: It is actually, um, no longer form. You have earlier talked of the formlessness, in this case, but it is not a chaotic formlessness.

Wolff: No.

Sommers: Um, so he speaks, um, um, of the *Agathon*, the Good surpassing all who see, uh, which would be all essence, and all idea or idols, which would be all form.

Wolff: Mm-hmm.

Sommers: And, uh, he also, of course, no longer sees it then as a form along form; he no longer sees it in the dualism of cosmos and chaos.

Wolff: Mm-hmm.

Sommers: Um, and so—I think hints are there for a long, long time, uh, before something can be, uh, manifest itself and can be more adequately formulated. And, um, we probably have to develop our language. Our language is still inadequate.

Wolff: Inadequate. Oh, yes. I found that. I got a lot of help from mathematics for expressing some ideas. Uh, but, uh, there are times when you just—even our grammatical form is inadequate. You can't, you can't say it in our grammar. For instance, uh, we have just in your present tense, past tense, and future tense. There is no tense for timelessness. We can use is perhaps, but that's really present tense. Timelessness isn't just present.

Sommers: Mm-hmm. There's also this problem, that some of our languages are more impoverished than the Greek language was. You know, uh, they had two terms for time—*chronos* which is, uh, quantitative time and *kairos* which is qualitative time, uh, or which is time of meaning—the . . . time, uh, which is, um. Oh, they also have the term for beginning, *arche*, which is not chronological beginning, which is *arche* in the sense of that which is forever present.

Wolff: Mm-hmm.

Sommers: As, um, I mean some existentialists have tried to capture it by saying, um, um, looking at each day as if for the first time, um, which is beginning in the sense of, um, a continuous renewal or regenerative process. And even that—I mean you need then so much circumscription, uh, simply because we do not have the precise terms . . .

Wolff: Yes.

Sommers: Of course our languages have been now for centuries shaped primarily by the marketplace, by the realm of money rather than by the realm of being.

Wolff: Yes.

Participant: Oh, no. I'll see you tomorrow morning.

Sommers: Okay. Oh, yes, and I have to . . .

Wolff: Mm-hmm.

Sommers: You know I have to ask you . . .

Participant: Yes, I know . . . I'll tell you all about it tomorrow morning.

Sommers: When do you want us to be up?

Participant: Six o'clock.

Participant: Have you talked about it?

Participant: Yes. He said—oh yeah, he was there last night and he wants to go . . .

Participant: Where?

Participant: At Mrs. Willard's.

Participant: Yeah.

Participant: Yes.

Sommers: Mm-hmm. Something very strange came up. Just before we came up we talked with Peggy, um, and, uh, I said I'm so fascinated by what has happened to me here—the landscape and the people—and, uh, and also Ingrid said to me don't just start something, you know, pursue it further. And so I said to Peggy, um, is there no job anywhere here, some opportunity? Maybe I should take a year out and do more manual work, um, until I find the right transition to the next life.

Wolff: Mm-hmm.

Sommers: Um, and she said there is this lady who is looking for someone to look after her nut trees primarily and to move there . . .

Wolff: Oh, that's Mrs. Willard. She is a person that should not. She's too old. She should not live alone. And it's a beautiful place in the Alabamas down there.

Participant: Charming.

Sommers: And I have worked until I was 16 on my grandfather's farm, uh, primarily orchards—picking apples and pears.

Wolff: Well, they have nice orchards down there. They have their own system of water. Uh, they have a caretaker's house. Then she has an independent house for a library. She has a guesthouse beside her own house. She has a cooler plant. And it's a cup in the Alabama Hills there. It keeps warm enough in the winter so that the almonds can actually set, uh, which would be impossible up here. Apricots set down there. It would be—I think that cup would be pretty warm in the summer, but, uh, it would be very mild in winter. It's a kind of a cup in the Hills.

Participant: You'd be working . . .

Sommers: Do you think I could master it without becoming the complete slave of it. I need at least two days a week to write and study.

Wolff: I think so. You talk to her about it. Why, yes, if you want to do that go down and see her. She certainly is in need. I told—last time I saw her I said, are you alone? She said, yes. I said you shouldn't be. When we get old our bones get brittle; you fall and you could have a bad time before anybody would come around. I know people, people are getting up in the seventies and eighties that shouldn't be entirely alone.

Participant: Well, Gene just said, oh that's a lot of work. Probably, you know, you have to cut out . . .

Wolff: There is work, but it's not—but, uh, as she is, nothing is being done. Now, the place is in pretty good shape the last we were down and saw it.

Sommers: Mm-hmm.

Wolff: Uh—

Sommers: Only Ingrid would, uh, come on the condition, uh, that she can find a good choir in the area which she could either direct or sing in, at least, or both.

Participant: I just, I'd take any little church choir so that I could continue in my, what I love to do because I would take a year out—

Wolff: Mm-hmm.

Participant: —from not going to college, you know, and I would take—

Sommers: Only you would study mathematics under Dr. Wolff.

Participant: Oh, the poor man. No.

Wolff: I'm doing—I'm focusing everything on what can bear on this. You see, I'm pretty near 83. I will be next month. The energy is not what they once were. And, uh, by the way we're getting down I see.

Participant: Oh. Is that on? You can always erase it.

Wolff: But I—your suggestion of writing what's your reaction to this, I would very much value.

Sommers: I would love to make a, um, a critical study of both Schelling's, um, work in this area and yours. Um, I feel this would be fascinating to me. It would also contribute to my own growth. So it would be, uh, a good experience for me. And if I have done something I would show it to you, and if, uh, it's, uh, if it's not good I will work some more and if it's useless then please tell me that.

Wolff: Oh. It won't be useless. I know enough about you already. And, uh, furthermore, it's not for me to, uh, uh—I'm having trouble with a word—censor anything. Because when I am no longer alive, I can't censor. Uh, it's a matter of what is the reaction of this going to be on people. They have a right to be themselves.

Sommers: Mm-hmm.

Wolff: And, uh, many, many reactions I haven't foreseen, which I would approve of, so far as that goes. There might be some of which I could not approve. Um, but, uh, uh, which would be a perversion, and so forth.

Sommers: Well, it would also be helpful to me. I am at, uh, this, you know, I gave a little sketch of what I have been involved in, and I am present there, hopefully that I can be a teacher there, in some . . . But I also realize in myself, that, uh, running into a lot of stupidity directly, you know, not only this or that police lieutenant who makes stupid psychological mistakes, and this and that, but also police chiefs who say, uh, when you ask them why, then they say because I said so. You know, I mean stuff like this makes me unnecessarily impatient. I just wonder, well I would not, uh,—where I would end up. My training, I must not forget, until I was 16 was in Nazi Germany, and I was trained to be a killer. And, um, though I remained highly idealistic and there was the influence of a



profoundly religious father and mother, um, but nevertheless there, you know, there was that phase. And, um, and when a colleague of mine—of course I see it when somebody else says it—a colleague of mine who is a professor of education has been a soldier and flyer for . . . , you better watch, he said to some students, I might become a killer again just like that. And then I snap. I said there are also killers of soul. You know, I mean if you can become a killer like that, just like that, then maybe you are already one, uh, in the sense of why he's a soul murderer, you know. And he says many a professor should be prosecuted for soul murder, for motivation destruction, and interest, destruction of interest. But nevertheless I sense in myself, it was very helpful to me what you said about power—

Wolff: Mm-hmm.

Sommers: —because in many ways Nazism, I think, was very sentimental. You know, people had the wrong notion when they say no kind of art or music. It was a lot of . . . poetry, and song, and music, but it was always of the sentimental variety. And then of course, bombasticism played a great role in, uh, appearances.

Wolff: Mm-hmm.

Sommers: And then, on the other hand, the cold-hearted indifference of another kind which corresponds to sentimentalism. Uh, and so what you said about power, and affection and love, and, uh,—

Wolff: Knowledge.

Sommers: —knowledge. Uh, and this—we feel this in the . . . And also facing it, uh, this is very important for me, so—but beyond this whenever I write something and you detect something, you do me a service just like, uh, if you are the dentist and you do not get the plaque out—close it up . . . You know, I mean you are still around. So if I write something, uh, even if you would feel that I would get mad or hurt, that is not the point. Um—

Wolff: Right. There is one of my *sadhakas*, that's . . . in Phoenix, he had written up some ideas connected with the conception of Consciousness-without-an-object. Its impression on me was that, uh, he made, uh, very obscure something I thought was very simple. But I said that's perfectly all right.

Sommers: In long German words, that long.

Wolff: But as I—

Sommers: Nietzsche once said many of us, we—all we do is stir up shallow water, you know, and stir it up to make it muddy so you think it's very deep.

Participant: I've begun to feel that way about a lot of things.

Wolff: Well, you know, he's, he's thinking about the possibility of taking over the caretaker's job down at Mrs. Willard's.

Participant: I know. I think that would be wonderful.

Wolff: I . . .

Participant: She is really lucky.

Wolff: If he can get . . .

Sommers: Ingrid needs to find a choir and, um—

Wolff: —and he wants a couple of days, you see, for his own work. Uh, I think she would meet that condition. She really very much needs a person, and I think she'd understand it. She's rather an understanding person. She is a student herself.

Sommers: If I would have Friday, Saturday, Sunday, or, you know, or maybe, just, well I don't know. But I don't want to get rusty either—

Wolff: No.

Sommers: —in the head. But, if I could find this, uh, combination, this would be, uh, I think this would be a good—

Wolff: I think so.

Sommers: —experience for me.

Wolff: Well, I'll tell you what. Now you're going over to Paradise starting tomorrow.

Sommers: Yes.

Wolff: You could make, I guess, in one day all right; and, uh, then, uh, you could come back and occupy the little house. I mean the ranch house during the interim when you are trying to get oriented down for a job or something.

Sommers: Well we thought, uh, we'd briefly see her in the morning.

Wolff: Uh-huh.

Sommers: This is what, uh, Peggy suggested and, uh, Gene evidently is willing to show us the way. Um, and did he say he would go over with us?

Participant: He probably will.

Participant: Yeah. I said to him . . . He said he just has been over there last night.

Participant: First of all, then you don't want to go over . . .

Participant: Oh, yeah . . .

Sommers: Yes. But we do not, you know, plan on something which we haven't seen. We would like to get some . . . of her. I don't want to cheat the person either.

Wolff: Oh no, you should see it first.

Sommers: If there is something I can't do, I can't master, or somewhat.

Wolff: Oh, goodness. You could master that.

Sommers: And, uh, now Ingrid would want to find a choir and, um, then, um, Miss Eaton said that, uh, most likely she could take the honor with her friend Darlene . . .

Wolff: Darlene, yeah.

Participant: Merrick.

Sommers: Merrick. We had heard her once and Ingrid thinks very highly of her.

Participant: Oh, I think—well we have a recording of her.

Sommers: And so . . .

Participant: She has these big hands. And she just plays these little things. You know, I just marvel . . .

Gertrude: She's so very sensible.

Participant: Yes.

Sommers: So I had suddenly a very good feeling about this when, when this came out tonight. So, then, of course, uh, I could disturb you some more too.

Wolff: Oh, I've enjoyed this contact with you. It's mutual there. Furthermore, your bringing out that point, uh, about Schelling, a certain, uh, fellow spirit—but I didn't know that he was—uh, was, meant a good deal to me. You know—

Sommers: Even in language, there is—the language is almost identical, I think.

Wolff: Of all things.

Sommers: —uh, in different points, and so on.

Wolff: That's interesting.

Participant: Are you writing a book about Schelling?

Wolff: You know—

Sommers: I'm a translator. That's the problem.

Participant: Oh.

Sommers: Uh, this is what I must complete, this one little work. And earlier ones I've started, his *History of Modern Philosophy*, which is, of course, criticism of modern, the modern period. Uh, where he fits in with Descartes and—

Wolff: Yes.

Sommers: —and all the way down to Hegel. And, um, and yet I never, uh, completed that either because when you teach twelve hours a week, and then I was chairman of the department, and you have so many administrative sessions and meetings, you use a lot of your vital energy for—

Wolff: Right.

Sommers: —unnecessary stuff.

Wolff: That's why this Mr.—Dr. Rein'l dropped the administrative work. He was the head of the department. He didn't want to bother with it anymore so he dropped it. He was probably their best man. Well, uh, I appreciated that what you brought out about Schelling. I want to make this point. An experience like the *High Indifference* is like having a secret. Not because, uh, you won't express it, but because you can't really communicate it—only partially can you communicate it. And therefore you're living with a secret that gives you a loneliness. Um, until I found the similarity to Buddha it was pretty strong and wasn't very pleasant. Um, but gradually when you find that the same thing has been emerging, it doesn't matter if it's 2,000 or 2,500 years ago, or any period ago, it doesn't have to be somebody that's living today, uh, you feel you have a

community that you belong to. And to add somebody like Schelling would be quite a, quite an addition. Jung tells of that experience. He had, uh, uh, the period of confrontation with the unconscious for several years. Uh, he said at times it was like hot lava flowing over him. Uh, even though he was doing well in his professional work and had a reputation, he was oppressed by these experiences that were flooding in on him. Among the figures that arose in a dream, was first the figure of Elijah and then later it transformed into Philemon, who acted as a guru—that's a spiritual teacher, gave, uh, instructions and so forth. Well, he didn't know whether it had happened to anybody else in the world. Finally he met a Hindu and—an educated Hindu—and he asked, uh, the Hindu about their guru-chela formal education in connection with yoga. And the Hindu said quite matter of factly, well my guru is Sri Shankaracharya. Jung was astonished. He said you mean the man who made commentaries on the Vedas hundreds of years ago? Yes, the same. He's a spiritual guru. Most people have a living guru, but, uh, some have a spiritual guru like that. And then Jung thought about his Philemon and he said I realized I hadn't dropped out of the human race. Well, he, he was in a very lonely state. He was having experiences he didn't know anybody else ever had.

Sommers: Well, it, uh, takes incredible energy and power to bear something alone. Because there are all these normal people around you and do not write about it, do not see it, and, uh, you—I could imagine that, uh, one would have moments or doubting one's sanity even, you know.

Wolff: Well, you could if you—you see, uh, you have a solitary experience. Um, you look for those that might have something similar. You have a very clear assurance at the time. During the lucid interval the assurance is very powerful, but you're only, uh, in a lucid interval a relatively brief time—a matter of hours perhaps but not, uh, not continuously. There are energies involved such that the organism couldn't stand it, as a matter of fact. And, uh, then you're out of it and then questions come into your mind. Well, have I understood this correctly? And so on.

Sommers: I've always this problem . . . is there's light there too.

Wolff: Yeah.

Sommers: To listen and to follow you takes a great deal of concentration. And your eyes are swollen. And then the light, uh, thank you very much.

Participant: We're going to have to get our lighting revamped here.

Sommers: Well, not really . . . I'm extremely sensitive to light.

Participant: No, well, most people object to these lights here. I'm going to make a change in—

Sommers: And it doesn't bother me when I'm not involved in something that demands a great deal. But when it demands, and then especially when I have the new lights above me. It's a very demanding exchange.

Participant: The . . .

Sommers: Then, uh, pooh, these lights get too much for me.

Wolff: Yeah. Um, yeah, well that could be out any—just speak anytime. By the way, since you're going in the morning, maybe we better take up the practical mundane affair of going there and see what the best way to go is.

Participant: You know, what we thought of maybe doing is go over to the coast and then go up the coast and take an extra day.

Sommers: We would like to take maybe two days. Uh, Roger, who was here Sunday, uh, today described to us a route which, uh, which may very, uh—

Participant: Good sense?

Sommers: —good sense. I do—I have it written down in my, in my notebook. Where is that . . . ?

Wolff: Well, now, let me get one of our larger scale maps here.

Sommers: So, we have this down. The only question, uh—

Participant: You didn't bring the California map?

Sommers: No, only this one.

Participant: Yeah, well we have another one. See, that is more detailed.