

Attainment and Renunciation of Nirvana

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This tape was started on July 18, 1974, and is designed for the Convention which will be held on August 11, 1974.¹

We honor the good man who can be gentle or firm as justice and compassion shall dictate. We profoundly respect the man who can transcend the pairs of opposites and enter into *Nirvana*. But we revere the man who having entered the threshold to the state of *Nirvana*, renounces it and makes of himself a channel so that the illuminating Light of that state may be spread to all creatures as far as *karmic* law permits. Goodness, though difficult to attain, nonetheless, is not sufficient to transcend the *Sangsara*, the universe of objects, or the evolution. The reward of goodness is the realization of a heavenly state which may be long continued and then a favorable birth in a later life. Transcendence of the pairs of opposites is a much more difficult task, for it implies the achievement of a state of very fine and difficult equilibrium between the attractions or pulls in the two directions of the pairs of opposites. It transcends all heaven worlds that are possible, for these heaven worlds belong only to the better aspect of the *Sangsara*. It leads to the ultimate Liberation, to the state in which one no longer is compelled to incarnate because of *karmic* obligation. It is the Great Release. But transcending this is the achievement of what is called the Great Renunciation, where one no longer thinks of the *nirvanic* treasure as a personal possession, but thinks of him as a custodian of that vast treasure for the sake of the human whole in so far as *karmic* law permits him to so serve humanity.

But how is the state of *Nirvana*, or rather the state of the threshold of *Nirvana*, to be attained if goodness alone is not enough? One way is this: that by the record of a really good and meritorious life the attention of the competent guru is attained and he initiates, or can initiate, the aspirant into the *nirvanic* state; but it must be granted that the attainment of this state is not alone dependent upon the guru, although most usually it is so. If one can achieve that very fine and subtle balance where neither pull in either direction causes him to waiver, where there is no craving whatsoever, no reaching out, but just a simple letting the balance carry him in, then it may be entered.

¹ Although this is a brief statement, there is no evidence that this audio recording was left unfinished.