

Three Fundamentals of the Introceptive Philosophy: Introduction

Franklin Merrell-Wolff
May 29, 1977

. . . presenting the tape. The tape is on the three fundamentals of the philosophy.¹ In a few more years, I shall depart this plane. I'm near to ninety, and I've been told from sources that are reliable that I do have a few more years. Hopefully, I shall be able to make the passage consciously and know that I have left this plane. However, on the basis of the best authority we have, to do that implies Adeptship. To know that you've left it and to be able to relate to it from another plane of consciousness is something I very much wish to attain.

Now, I have left an account of a transformation in consciousness which from my analysis of it in comparison with reports of other transformations seems to be exceptionally profound. I've given an introspective analysis and it is published in *Pathways* and in *The Philosophy* that is intended for the psychologist. Hopefully it will receive the serious attention of the academic world. But more importantly, I have formulated a philosophy based upon the most profound level, but yet remained conscious in the relative sense, of the fifth Realization; and the major premise of that position is that *Root Consciousness is original, self-existent, and constitutive of all things*. I strive also to establish this root principle in the speculative sense. I agree with Aurobindo that every fundamental proposition should be established in at least two ways: first is the transcriptive development from the Realization. That is authority for me, but it is not authority for the hearer or reader. Then I strived to establish it as a working principle in the sense of the speculative reason.

Now, there are three ways of viewing the universe, and these are really outlined in the discussion of the first fundamental in *The Secret Doctrine*. The three principles are there presented in the form of consciousness, substance, and dynamism. The dynamic principle is there called *Fohat*. These correspond to three philosophic groupings: those who orient to substance, or matter, or the object, known as the realistic philosophers of which Materialism is the least intelligent presentation. There are those who oriented to the dynamic principle, seeing it as the root principle. These are the Vitalists, those who are oriented to life, or the Volunteerists, like Schopenhauer, who are oriented to the principle of will. They are oriented to the energetic principle. Those who are oriented to these two classes of schools see consciousness in a derivative sense. The third class of orientation is to consciousness as the root principle, with respect to which substance and dynamism are seen as functions of consciousness—consciousness as the primary element and these others as functions of it. It is not consciousness, therefore, in the ordinary relative sense. It is consciousness as awareness, as substance, and as dynamism.

¹ See the audio recording, "Three Fundamentals of the Introceptive Philosophy," part 1.

I am very much concerned that the philosophy shall not be misunderstood. I'm very much concerned that you shall as far as possible understand it; although, I am well aware that unless one has the background of philosophic history in his mind, he will have difficulties in understanding the bearings of different statements in the philosophic presentation. I do not wish that anyone should feel obligated to the acceptance of the philosophic position unless he is freely convinced of its validity. But I'm very much concerned that it shall not be misunderstood and misinterpreted. I therefore appreciate my critics who may have brought out points in which it might be misunderstood and thus gave me a chance to guard it against such misunderstanding.

As a method in yoga, this is the premise which I assume: that a philosophy which grows out of Realization if dwelt upon tends to arouse that state of consciousness from which it is born. This is the yogic method which I have suggested. It is manifestly *jnana*, and is available not to everybody but to those who are oriented primarily to the mind, not to the body, not to the life, but primarily to the mind and to consciousness. Nonetheless, the yogic unfoldment carries with it qualities that do belong to the other parts of the nature—to the feeling side, to the conative side, which includes the dynamic and the moral side.

Now, the discussion I picked up this morning is one of the older tapes, comes from 1973, and is the beginning of a series of tapes on the three fundamentals of the philosophy. And I might give you at this moment those three fundamentals, although they will be repeated in the tape: first, that *Consciousness is original, self-existent, and constitutive of all things*. This, please note, is not relative consciousness or subject-object consciousness. I have found since the Realization references that imply a recognition of this kind of Consciousness. I did not know them before. It is recognizable as *Rig-pa* in *The Tibetan Book of the Dead*, which contrasts to *shes-rig* which is the relative consciousness that is aware of phenomena. It also is recognizable as Absolute Consciousness in *The Secret Doctrine*. So, therefore, it is not something totally new, although the presentation, so far as I know, is new. The second fundamental is that *the subject to consciousness transcends the object of consciousness*. In other words, the Self, or the *Atman*, preexists the world and not the other way around. The general tendency is to see it the other way around, to see the subject as derivative. Remember that I assert its primacy and the derivative character of the universe of objects. Third, and this is also very important, that *there are three, and not only two, organs, faculties, or functions of cognition and that these three are sense perception, conceptual cognition, and introceptual cognition*. Most philosophies, both Eastern and Western, recognize only two, and these two are sense perception and conceptual cognition. There is a wide tendency in the Oriental thought to give primacy to the sense perception; and therefore its tendency in yoga is to be aesthetic, not rational. I give a relative primacy to the conceptual order as related to the perceptual, but ultimate primacy to the introceptual order, and conceive of the royal descent as being from introception, through conception, to perception and not a direct short-circuit between introception and perception, which would seem to be the method of Zen yoga. I recognize that this way is possible. It's not the way I recommend.