

Report of Major Dreams

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This may be the most important meeting we have ever had in the history of the Assembly. I'm giving this morning a tape which I designated as not to be released so long as this body was alive; but in a certain sense, I have been passing through a kind of dying without dying, and there are certain things that I feel you should know in connection with what is now transpiring. The tape consists of a report of two fundamental dreams: one occurring in 1927 and the other somewhat later—both before 1936. And this I would say with strong assurance, that if the outcome in the second dream had not been positive, there never would have been the event of August 7, 1936. I suggest an interpretation based primarily upon the more or less implicit psychology of Sri Aurobindo as that seems to be true to my understanding. I have asked Robert Johnson, who is a trained Jungian analyst, to give an interpretation from that point of view afterwards. I think it will bring out the fact that there is something here that is of more importance than merely personal significance.¹

I introduce, now, another discussion of psychological interest, but this particular discussion is not for general use, at least so long as I am personally alive, in as much as it deals with some rather intimate subjective biographical material and also involves some speculative elements that are only of tentative value. This tape is primarily for the benefit of the psychologists and other individuals of more mature approach to this type of problem. This tape will be concerned, first of all, with two sleeping experiences, either dream or essentially a waking kind of consciousness during sleep, that was of particular importance in my own life.

There were two dreams, or experiences of dream-like nature, which occurred on the order of 45 to 50 years ago which remain as the only such experiences of importance enough to remain in my memory very clearly. I shall go into some detail in the reporting of these and in the discussion of their meaningful value for the waking consciousness. Both of them involve the figure of Mephisto in a very important development. One of them involving the imago of the Sage, which is sometimes called the Master, and which seems to have a superior order of numinous value. We will deal with the first of these two dreams in the chronological order.

I shall deal in some detail with the objective situation which preceded the first dream. In 1927 my former wife, her son, and two friends, one a doctor and his wife, and myself, made a trip into the country surrounding the Grand Canyon. As the trip was proposed it involved crossing the Colorado River back in the days before there was any bridging of it in the vicinity of the Grand Canyon. The crossing involved a ferry, known

¹ The following report is a replaying of the audio recording, "Jungian Psychology and Personal Correlations," part 7.

as Lees Ferry, and a passing up a road which I shall describe in some detail as it was a notorious road in those days.

The preceding year my former wife, her son, and myself, had made a trip from the south side over this road, known as the Mormon Dugway, to Lees Ferry and across it. In the trip of '27, we proposed to make the trip in the reverse order, in other words, making the crossing from the north side of the Colorado River to the south side. In 1926 we had been at the south rim of the Grand Canyon and had heard of this road; it had a notorious reputation. It was regarded as a nerve-testing trip to drive a car over it. It was even said that at one time, even though you drove with the wheels of the car next to the bank, there was a place where part of the outside wheel would go over unsupported empty space and that it really was a nerve-racking experience. When making the trip over it, I was well aware of the narrowness and crookedness of the road. It had been worked upon so that no longer would any of the tires of the car be over empty space, but there were places where the margin was extremely small—not over six inches in excess of the absolute width needed by the car. It was a road in shale formation which does not erode into precipitous forms as do the lime formations and the sandstone formations, but rather in the form of slopes; nonetheless, they were steep enough so that they were sufficiently dangerous for one if he got off of the road. In driving down the road, one saw the Colorado River below, flowing at a swift rate said to be six miles an hour. This had a psychological effect that tended to shatter one's nerves. I managed the driving by focusing so completely on the road that I did not see the river at the same time. The crossing was made without incident.

In the following year when we planned a second trip, we approached from the north side of the Colorado River. We camped one night in House Rock Valley, and the doctor who was with us interviewed three or four individuals who were coming in the south to north course on the road, and he found in each case that the driver's nerve had been shattered by his experience, so much so that the good doctor, himself, wondered whether he had the nerve to take the trip over the Mormon Dugway himself.

One night in 1927 shortly before taking off on the trip, I lay in bed and during the time before falling asleep, in imagination, proceeded on the drive over the crossing of the Colorado River and the procedure on the Mormon Dugway. This I was doing in the form of a conceptually imagining process, but while so imagining, I fell asleep without breaking the course of the imagined driving, but with this difference, that after I fell asleep I was actually driving a car up the lower portion of the Mormon Dugway. As I rounded a curve near the bottom where I could see the top portion of that Dugway, there emerged a magnificent car with him of the pointed beard at the steering wheel. Now, somehow, which is not too easily explained, though I was driving at the lower portion of the highway, perhaps 2,000 feet away from this car that emerged at the top and coming toward me, I was able to get an intimate view of that car. It was a magnificent vehicle, utterly sound and complete, with an enormous hood implying a major power plant. It was highly polished and flawless in every detail; and at the wheel sat Mephisto, himself, expressing the last word in complete efficiency. There was no weakness whatsoever in his control of the car. There was, as it were, an intolerant perfection of manipulation in his control—intolerant in the sense that there was no consideration or sympathy with any element of imperfection in any respect. He incarnated the very essence of perfection in manipulative control. He came down this

impossible road at racing speed with perfect control all the way. I was not conscious of any fear concerning a possible collision. As I remember, I wondered how we would pass. But as he came upon me, it seemed as though we coalesced—car and all. And I woke up. That was the end of that particular dreaming experience.

An important point to note here is the shift from waking imagining to dreaming without any apparent break. The dream experience, thus, was apparently derived from the waking consciousness, not something that comes up from the unconscious in unexpected forms, but the relation of the dreaming experience in the beginning was a shift from a waking imagination. This does not seem to be the usual interpretation as to the source of dreaming consciousness, which is regarded as an emergence from the unconscious. In this case, the dreaming state in its early stage was a continuation of a waking stage of consciousness with the change from conceptual imagining to actual performance.

A few years later, but yet prior to August 7, 1936, there was another dream, or sleeping experience.

Here I enter a footnote. I use the term ‘sleeping experience’ because of certain statements made by Sri Aurobindo. Sri Aurobindo has made a distinction between the authentic dream and a kind of experience which may happen during sleep that is, nonetheless, a real or authentic experience. The impact of this sleeping experience is so important that there is some doubt in my mind as to whether it should be classed along with ordinary dream experiences, and for that reason I employ the term sleeping experience. End of the footnote.

The second sleeping experience took place inside a theater. There was the usual stage raised above the level of the orchestra seats, or the pit, and at least two aisles running back as is usual in a theater. There were means by which access with the aisles from the stage could be made. There were, also, at least one box on what would ordinarily be the balcony level; presumptively there were other boxes, but I was conscious of only this one. It was so placed that it was right over the right aisle leading to the stage and giving access to the theater seats in the orchestra. This point is important. The theater was empty except for those who played a part in the dream, or sleeping experience. On the stage there was a bed, and a young woman was lying in it, seemingly near the extreme of exhaustion. In the box, that had seats right over the right lane, there sat a figure that was bearded and represented the numinous principle, the Sage or the Master. I, myself, in my own proper person, seemed to be in some way fused with this figure that sat in the box. From that perspective I perceived the events of the dream, but was simply a passive witness. I did not know beforehand what moves the Sage would take. In the opening phase, I had the impression that the Sage had spoken to someone who sat near him and said that the events that were about to transpire were of importance to him and that he should go down to the stage. Apparently he had done so, but he was never at any time seen by me. In fact, I don’t know whether the figure was masculine or feminine, for that matter. I don’t know what particular archetype this figure would represent, as I did not even see it. I have assumed that it might be the shadow, but that is a speculation. The drama on the stage opened with the entrance of Mephisto, who began a dance of more than human possibility with a perfection of control that was also more than human.

Either during the dream or afterwards, I made a correlation of this particular dance with a certain story I had read many years before. This story was in a pulp magazine and was a piece of purely imaginative fiction which ordinarily one would say was merely imagination and no more. But an analysis of the figures in this particular story may indicate that it is really a significant representation. Many features in it were weird. The wise ruling powers of a people that were represented as existing by the story were not human beings, but large frog-like creatures. This seems rather idiotic, but when we come to the symbolism it begins to take on meaning. There was in that country a hostile entity in human shape who was collecting an army intended for the purpose of taking over the control of the country from these wise frog-like creatures. He built his army by taking control of individuals that might happen along. This control was effected by a dance which was a replica of the one I witnessed in the theater. The effect of the dance, as represented by the story, was to take over control of the individuals, to render them into the condition of being zombies, soulless entities that still were alive, and were under the complete control of the hostile entity. They could well be called bio-computers, or zombies, but utterly soulless though continuing to live. The control of these entities by the hostile figure seeking power was absolute.

Now, what is the significance of the wise frog-like creatures? The frog is an amphibian, in other words, a creature that is equally at home in the water and on land. If we take the water as representing the unconscious and the land as the emerging consciousness, it would imply that these creatures were fully functional on both levels; whereas, the hostile entity seeking power, being a human or humanoid, was oriented exclusively to the conscious side. And the issue that was here symbolized could very well be this: that the entity in a human or humanoid form was seeking to gain control, from the standpoint of relative consciousness, of the whole, represented by the combination of the unconscious and the relative consciousness representing the domain in which the frog-like creatures functioned. For the frog-like creatures, this was a serious challenge. I bring this in because the implication of the dance in the dream was of the same sort. The aim was to reduce the feminine entity to such an autonomous condition and the taking from her the power which she represented, on the part of Mephisto.

The dance of Mephisto grew to a furious tempo and seemed to develop a kind of magnetism which virtually compelled the young woman to leave her bed and participate in the dance. It grew in fury until it could no longer be contained by the stage, and the young woman went down from the stage to the aisle which passed under the box in which the Sage sat, and it ran around the room and back to the stage on the opposite aisle, and then over the same course again. The Sage watched intently, and it soon became evident that the young woman was losing out in the contest; and then, and then only, he intervened.

Now, I seemed to know this: that the power of Mephisto almost equaled the power of the Sage; he had only one edge of superior exertion of power. He directed at Mephisto a rapid succession of the two forces, or principles, or modes, known as love and hate. It seemed to be known that Mephisto was immune to the action of either of these qualities upon himself if exerted alone, but the rapid oscillation of these two undermined his self-control. As he passed under the Sage the final time, he looked up and I saw anger in his eyes and in his demeanor; and he shot a force at the Sage which came in the appearance of a number of bullets. These, the Sage caught in his mouth and spewed back

at him. And I woke up with a sense of victory. This sense of victory lasted for several days—a sense that the issue had been won and that it was of supreme importance. Now we'll proceed to the problem of interpretation.²

For one who has even a minor familiarity with the Jungian psychoanalysis, the archetype represented by the young woman would at once be identified as the “anima,” and the anima represents the relatively repressed qualities that are in the male individual, in other words, the feminine characteristics in the male that are relatively in the background or functioning in the unconscious. In this form of analysis, the figure is really psycho-biological. It is correlated with the physical traits that are of a feminine nature in the male but relatively in the background. And the opposite is true of the female where the figure would be that of the “animus.” But approaching from this angle, I have never found an interpretation of these dreams that is satisfactory.

Now, if one turns to the implied psychology of Sri Aurobindo's more metaphysical treatment of the subject, I find a possible interpretation that fits much better. There is in his system the concept of the “psychic being” which is defined as the portion of the Divine that is in the evolution which contrasts with the overhead Divine which is not in the evolution. I do not remember that he indicated that the psychic being was feminine and the overhead portion was masculine, but in the general Indian symbolism as represented in the relationship between *Shiva* and *Kali*, *Shiva* is the masculine aspect and *Kali* is the feminine, though both are Divine powers. The feminine is the active principle and the masculine is the passive principle as presented here. Now, the psychic being, as standing within the evolution and subject to it, would seem to be the active principle, and therefore feminine. I therefore assume that the psychic being is feminine, but not in the sense of the biological use of the term, but rather in the sense of the transcendent use of the term, in which case the psychic being in both a man and a woman would be feminine and the overhead Divine would be masculine. This develops a very different picture from that which we derive from the Jungian type of analysis, but as will be shown later, it fits an interpretation that I find, in fact, satisfactory.

Now, Aurobindo says that the psychic being dwells in the heart behind the heart. The “heart” here would be, no doubt, *anahata* in the *Tantric* system of the *chakras*—the heart *chakra* being *anahata*. If we were to think of the anima or animus, the anima, say, as being in the outer heart and the psychic being in the heart behind the heart, we would have a correspondence that might be quite reasonable. In the case of the female human being, the animus would not be in the heart, necessarily, at all, but perhaps in the head. But in any case the psychic being would be in the heart behind the heart. Here I'm adding an interpretation beyond anything I have actually seen in Aurobindo's writing. But let's regard this position at least in a tentative sense.

Now, what is the significance of the Mephisto figure? If we take Mephisto as understood in the Western sense, it does not seem to produce a meaning that I find satisfactory. This Mephisto, this bearded figure, does not have anything about it that is sordid, as there is something sordid in connection with the Mephisto of the Faust legend. He is an austere figure. He is an aspect of the negative principle, but connected with the mental level. There are other aspects of the negative principle connected with the vital

² See the audio recordings “Conversation with Franklin Merrell-Wolff, Dr. Rein'l, and Others,” part 2, and “Triune Constitution of Man,” for earlier reports of these dreams.

level which is very muddy and irrational; but the Mephisto in this case is highly rational—intolerantly so—and very commanding, and essentially austere with an attitude of disgust with respect to the lower manifestations of the negative principle.

Here, again, we derive from the metaphysics of Aurobindo a meaning that clarifies this. The negative principle on the mental level, according to Aurobindo, is an *Asura*—a semi-Divine entity but highly intellectual. There are other aspects of the negative principle connected with the vital nature that are distinctly very muddy. As I got the inside view of this *asuric* principle, it was completely intolerant of that muddy side of the negative principle; in fact, more intolerant of human weakness than was the Sage, who, though in this respect in agreement with the *Asura*, was much gentler and patient with human weakness, more inclined to be compassionate and willing to consider human weakness and treat it in a kindly though definitely reproving way. The *asuric* element was intolerant. The element represented by the Sage, which I would like to call the “transcendental component,” for that seems to fit its meaning, had consideration and compassion though no less insisting upon purity, though willing to be gentle and guide towards purity rather than to intolerantly reject impurity. This is a description of the character of these two figures such as I know them from some sort of insight into their inner nature.

Let us, then, for this analysis assume that the young woman represents the psychic being, that Mephisto represents the mental *Asura*, and third, that the Sage figure represents the transcendental component, or what Aurobindo calls the overhead Divine. In these terms it places the whole issue on a level well transcending the biological and represents an issue of transcendent importance. What we have here, then, is an effort by Mephisto, or the *Asura*, to take unto himself a Divine power, and thus to ascend to central or premier governance. It is a replica of the story of Lucifer. In that story, Lucifer is pictured as the brightest star of the morning who sought the supreme power to transcend the power of the Divine which led to his fall. It is this story repeated on the microcosmic level. It thus is an issue of the very highest importance. It's entirely above the bio-psychological, but belongs to a zone which might be called meta-psychology. This means in objective terms that the intellect was striving to become the supreme ruler, a position which it cannot authentically occupy. And that is true, I must confess, of my intellect as of those days. The meaning of the sleeping experience is, thus, the issue between this Luciferian ambition on the part of the *Asura* and the transcendental component which is the authentic supreme ruler, the *Atman*, in fact, or rather the *Atman-Brahman* principle.

Going beyond the actual content of the dream, the outcome of the issue between the Sage and the *asuric* form of Mephisto was not the destruction of the intellectual principle, but the subordinating it to a higher principle represented by the Sage, or what I call the transcendental component, the true royalty in the organization of the total entity. That which was represented by the *Asura* became a subordinate, vice-regal power, one that rules in the absence of the immediate presence of the transcendental component, but is subordinate immediately when the transcendental component functions. Actually, that was a happier outcome for that represented by the Mephisto image than if it had been successful in its effort to attain supreme power. It was able to function more effectively and more happily under the supremacy of the transcendental component.

This is the essential interpretation of the second dream. As to the first dream, the thing that seems to stand out was that Mephisto represented complete control over a

mundane situation, that it was thoroughly master in that situation. This pair of dreams, or sleeping experiences, has actually been of outstanding importance in my own experience. I firmly believe that if the victory had not been achieved by the Sage, there never would have been the event which took place on the 7th of August, 1936.

There is one conclusion which might be drawn from this issue which I reject, namely, that the victory of the transcendental component meant the ascendancy of the irrational factor in the psychology or psyche of man over the rational factor. It is not that. It means a victory, on the other hand, of the transcendental component over the rational, and, in fact, the issue could have been drawn in other terms in which it would have been a victory of the transcendental component over the irrational. The transcendental component is at once the synthesis of what we separate here in terms of rational and irrational so that they coexist at the same time implying a nondualistic state of consciousness.

Wolff: Now I will ask Robert Johnson to give . . .³

Robert Johnson: I'm much touched by the dreams which I have heard. One might ask why does one take dreams of fifty years duration as of any importance now. That leads to a brief discussion of the nature of dreams and their depth. There are little dreams which are concerned with the day in which one dreamed, there are medium depth dreams which are pertinent for some time in one's life, and there are dreams which are of such depth that one might call them genetic structure dreams, and they are as important to one's psychology throughout one's whole life as the genetic imprint would be in one's physical structure. These two dreams which we have heard are of that last nature and they're as pertinent now, probably slightly more so, than they were at the time of dreaming. It takes dreams of that magnitude a long time to come to the surface—many years at least. I find in these two dreams pertinent information for Dr. Wolff's life and philosophy right now. I was delighted to find them recorded and his commentary on them when I arrived two or three days ago. I would like to tell you what I see in the dreams, and Dr. Wolff has urged me to talk as freely and openly as I wish about them and to have this on tape as well. That astonishes me a little bit, but it is so and I concede to it.

I see the second dream as saying—and this is thinking in Jungian terms, which is my training—a highly paradoxical element. Dr. Jung warned us that the deeper one goes into the psyche, the more one must be prepared for paradox, until finally at great depth of the psyche almost nothing can be said that isn't paradoxical in nature. One mustn't be frightened of this and think that he has failed his duty, but simply take it as the only possible representation of that nondualistic world which we stand at the edge of but have little experience of nonetheless.

The dance between Mephistopheles and the exhausted woman has to be looked at in this paradoxical manner. First, to take the positive side of it, it is the dance of life itself. In Hindu mythology, it would be *Shiva* dancing the life of the universe—dancing life into the universe. *Shiva*, Mephistopheles in our own mythology, is largely the intellect and is principally that rational function which we near worship nowadays in our psychology. Mephistopheles dances life into one's life; and if this dance had not

³ There is difficulty getting the microphone set up correctly.

gone on in Dr. Wolff's life, he would not have lived, or certainly not have lived as richly as he did. But the dance goes on at the expense of the feminine; the woman is exhausted. And he who dances the dance of life very, very vividly, and produces outer works from it, does so at the expense of his feminine side without exception. And this is correct; this side of the paradox is absolutely correct, and there is no fault in it whatsoever. It is the dance of life, and the dance of life is always at the expense of the feminine in a man. Every woman in Christendom, in creation, knows that fact and is bewildered by her husband who is dancing his dance so often at her expense. The woman in the dream is exhausted. If one goes this route in life, which Dr. Wolff has done, it will be done only at the expense of the feminine component of life, and he must be near an actual flesh and blood woman in order to survive it. Almost every great creative man in history, who has done outer works, has had a woman in back of him or near him or beside him, who has supported and maintained and given devotion and given the earth life-force for that production. It had been so with Dr. Wolff, and there have been two women who virtually gave their lives for the production of his work while he did the Mephistophelean dance—which is the dance of life which has nourished us so much. It has been partly at the exhaustion of the actual flesh and blood women, but more specifically, the diminution or the exhaustion of the feminine in him.

Now, the negative side of the paradox of creation is that the dance of life, the Mephistophelean dance—and the richer it is, the more accentuated this fact is apt to be true in a life—the more the Mephistophelean element grows strong and dominating, by virtue of its creative ability, when it comes to the point of nearly annihilating the feminine, which it does in the dream, then something must happen. Either the woman dies—which would be disaster, inwardly speaking—or a power superordinate to the whole structure intervenes and takes the whole dance of life onto a new level, which is the level of the Sage, or the level of a kind of Enlightenment that we don't often imply with the use of that word. And that is what happened in Dr. Wolff's dream. So 50 years ago there was prefigured in his unconscious in his dream life, the emergency which he faces right now; and that is, what does one do when the dance of life has come to such a pitch that the feminine may collapse under it?

Practically speaking, three things can happen to such a person at such a moment: one is that he can die, and simply call it the end of his life; the second is that he can find an actual woman to infuse and provide that earth, feminine energy which is necessary for him to continue his work; or, as in the case of the dream, a superordinate faculty can intervene and take one off to a realm of consciousness or a kind of Enlightenment which is beyond any masculine or feminine, or rational or irrational, or creative or destructive, or any other pair of opposites which one might want to speak of. If that can take place, which is extremely rare anywhere, and doubly rare in the Western world, then one would have the highest possible consciousness which mankind can attain to. It is beautifully figured in the dream as the Sage, or he who sits dispassionately above this dance and its opposites and wisely keeps his fingers out of it, for the most part, unless disaster is about to overtake the dance, in which case he sends out the pairs of opposites which we're capable of hearing, which is love and hate; neither by itself would have been effective, but the two together overpower that powerful, but still limited, figure Mephistopheles—the intellect. Mephistopheles, in the meantime, has grown so strong that he can retaliate and shoots at the Sage; but the Sage sends the bullets back, so to speak, but not to kill, but only to temper.

So, I see in the dream three possibilities for Dr. Wolff at this moment, prefigured years and years ago, before which I stand in considerable state of awe: one can find the end of one's life without much reconstruction; or one can find support and strength from feminine source; or one can go to that place of consciousness, not necessarily requiring the loss of one's body, which would be a very, very high place of Enlightenment.

Wolff: Now we'll close the . . . and I'll withdraw.

Participant: —and that on the highest duality there is struggle and conflict.

Robert Johnson: Not so at all, because the Sage has no struggle and no conflict in him at all.

Participant: But there is a Sage and there is Mephisto so you have the duality . . .

Robert Johnson: On the Sage level there's no duality, but on the Mephisto level there certainly is. But one rarely touches anything beyond that. The nondual principle is capable of using duality, but is not bound by it.

Participant: Not bound by it. Yes.

Robert Johnson: God can see our dilemmas and is aware of them, but he is not caught in them. All of what I said, I told Dr. Wolff before. We had an intense conversation here a couple of nights ago, so he knows everything I was going to say this morning. I would not venture this without his supervision or without his previous knowledge of it because it's intensely personal material. I suggest that you keep it private among this group. It's a terrible time for Dr. Wolff, now—

Participant: Yes.

Robert Johnson: —and he needs you desperately. He needs all of us desperately because he must take one of these paths.

Participant: The third path is the one suggested by . . .

Participant: Yes.

Robert Johnson: Yeah. I hope he can do it.

Participant: —'cause it's rare.

Robert Johnson: It would be easier to die.

Participant: Much easier . . .

Participant: Uh, Robert.

Robert Johnson: Yes.

Participant: I don't understand what it means when you say he can take the third path. To our general understanding that path is available to him all the time.

Robert Johnson: Yes. It's available to all of us all the time. We all sit with the Sage viewing the dance of our lives. It's open to anyone, anytime, but it's very, very rare to take it.

Participant: I see. Well, Dr. Wolff has stated that he may move into this consciousness at will. That's the difficulty that I see.

Participant: I think Robert is speaking of even higher levels than that.

Robert Johnson: Apparently so. It's bewildering to talk about levels of Enlightenment, and I don't like the concept, but, practically speaking, it seems to be our experience; and what is required of him now is a level of consciousness or a disinvolvement with the pairs of opposites very, very rarely experienced.

Participant: Well, in other words, he needs to find the High Indifference again. He has once, but he's moved out of it, apparently, and needs to find it again.

Robert Johnson: I'm not sure whether it's again, or not. This is terribly deep waters to swim in and our Mephistophelean consciousness doesn't do very well at this. My guess is that it would require something of him that he has never had before. Aurobindo prepared the way for this. His Enlightenment, so to speak, came in 1910, or whenever it was, but then there were other levels of it succeeding, several times throughout his life.

Participant: Didn't Aurobindo's Enlightenment come as a series, as a result of a series of very, almost traumatic experiences, for example, his jail—when he was jailed by the British?

Robert Johnson: That seemed to be the first one.

Participant: The first one.

Robert Johnson: Mm-hmm. And that's the one that sent him off at 180,000 degree different path from what he had been on. But there were others not so much publicized, or not easily spoken about. So for all practical purposes, there seem to be different levels of Enlightenment, and a new one is required of Dr. Wolff now. I don't like this terminology and I'm embarrassed with it, but I don't know anything else to do with it.

Participant: Apparently, there are levels upon levels of Enlightenment.

Robert Johnson: It would seem so.

Participant: Probably never ending.

Robert Johnson: No.

Participant: Of course, we were erroneously conditioned years ago that Enlightenment is final, terminal.

Robert Johnson: Yes.

Participant: There's no qualification to Enlightenment.

Robert Johnson: Yes. The sheep and goats.

Participant: Mm-hmm.

Robert Johnson: We must be the goats, unfortunately.

Participant: Interesting.

Robert Johnson: Christianity fell into the same trap by saying that if you're saved, you're saved, and that's it. That's a simplistic view of it.

Participant: Robert, you were saying last night what you proposed represents very highly personal material for Dr. Wolff and the same time it's something everybody shares in.

Robert Johnson: Yes. That's the nature of very, very powerful dreams. They're not personal property. And when I commented on that, Dr. Wolff said then it's time to let this material be known because it's not entirely personal property; though, it is played out in the person of Dr. Wolff. But it will be played out in each of us in its own way, at its own level, and its own time. Within my training, thank God for dreams that can give one some guidance for this experience. This dream is such a magnificent guide. He had to wait 50 years for it to be pertinent; but it's worth waiting.

Participant: If Gertrude has now died, does that represent the fact that his inner feminine has also been dominated, in this particular instance, by the Mephisto figure?

Robert Johnson: His inner feminine has been much dominated by Mephisto.

Participant: Has she died, now?

Robert Johnson: No. Gertrude did a constant series of transfusions which kept the feminine going for Dr. Wolff. Now he's suddenly without that, which is the present emergency.

Participant: That doesn't symbolize an inner death?

Robert Johnson: No. It's an inner emergency, though. It's as if a life support system has suddenly been withdrawn from him. And when one is used to that for 20 years or so, it's a terrible shock suddenly to have one's life-force diminished in that way.

Participant: This seems to put Gertrude in almost a totally subordinate position as an independent psyche, however.

Robert Johnson: No one is independent. And their work is a joint work which Gertrude never appreciated adequately. No one could tell her that—look, this is your work as well as Dr. Wolff's work. Women often feel that way—

Participant: Yes. I understand.

Robert Johnson: —but it's not so. It is a joint work.

Participant: That's what you said in your book . . .

Robert Johnson: Yes.

Participant: I suppose she had her work and, he, his work . . .

Robert Johnson: Yes. Her work was in the kitchen, she thought, and of very small significance.

Participant: Ah.

Robert Johnson: But in the sense of what we are talking about now, there's no small work at all because without it the life . . .

Participant: In love with love.

Robert Johnson: Yes.

Participant: Franklin's just on the scene . . . powers.

Participant: Yes. Yes.

Robert Johnson: As the Virgin Mary kneels in sorrow at the foot of the cross; that's her place and that's her job, which seems such a lowly one, but an absolutely essential one.

Participant: Mm-hmm.

Robert Johnson: One possibility for Dr. Wolff, now, is to find somebody to provide that life support for him again. That's—

Participant: . . . that it absolutely is necessary for him to take the third step.

Robert Johnson: No. It would be in the place of the third step.

Participant: That's what I understand, and that is the third step is the goal—to make it without that feminine—

Participant: That's right. Yes.

Participant: —and I understand that is one of the greatest opportunities that could come to him.

Robert Johnson: One of the greatest disasters, personally.

Participant: It can be personally—

Robert Johnson: Yes.

Participant: —but, to the real one . . .

Robert Johnson: Yes.

Participant: Dr. Brugh Joy, according to Dr. Wolff, Dr. Brugh Joy projected Dr. Wolff into the pangs of the desert.

Robert Johnson: Yes.

Participant: He committed me to the deserts; which is, of course, a kind of a, almost a spiritual dryness, isn't it?

Robert Johnson: Yes, indeed. Well, it's like dying. Well, psychologist that I am, I commit him to a choice among three paths.