

Dialogue with Brugh Joy

Part 3 of 21

Franklin Merrell-Wolff

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Franklin: . . . sixty-seven . . . The one whom he knew as the Golden One, came as a child and grew up as a young lady—on a subtle level I was responsible for her appearance—and is now incarnated and veiled in a, in the great grandchild. One day he said, “The Great master is speaking tulku through Sherifa. He said the great master is coming.” That is what he said to me.

Brugh: Yeah, I love it, because it’s the sun to shine in the heart of men . . .

Franklin: It’s just the first page there. Don’t put it on the tape.

Brugh: I won’t. May Carolyn read it?

Franklin: Surely.

Brugh: There’s something in the tie-in of my own particular development, why I have been attracted to you, and this particular timing of both of our lives: the depth and profundity and the clarity and the incisiveness of your work, which sets a vibration within my consciousness. Balancing a portion that can get, being in the ambivert, and I recognize that I am, that it’s a much more difficult path because of the tendency of sometimes one aspect can get muddy and one aspect can get too, that Germanic component, stubborn. And to find that median point is very, very difficult. But anyway, as I envision my own life coming up, I sense that I’m going to be involved with centers in several different places, but a retreat site where I do my writing and my most inspirational work. And if that is something that happens to work out with the family and so on, as something that I could do that, then fine, that just, that feels good. But never from the standpoint of unless the family were in full accord, and as I say, depending on what they want to do with your material and so on. I think that because of what’s happening, as my book is going to come out next year, and because of more and more public lectures, and you know when you started lecturing, there wasn’t that aspect of television, that mass-media, as much as there is now, and what’s happening is that whereas you moved through the plane and attracted on certain levels externally and much vaster on internal levels, the externalization of the work is taking place. And I sense without any inflation of my consciousness that a portion of my beingness is going to be catapulted into the forefront of the collective awareness, and because of that I will be in a position, to not only bring through certain aspects that are coming through that I don’t claim as personal, but also to augment that which I see very clearly as valuable, and your work to me is invaluable, sections of it. There is that potential; in all honesty, there are areas of disagreement.

Franklin: Oh yes.

Brugh: And when I was last here and looked at the three pieces that were written before I went through with a very critical mind to look at where our major differences were in the feeling tones of what you presented in those two papers, and maybe I will quickly type those up and you can have a look at the critique. It’s not an attack; it’s just merely a differential between our two consciousnesses.

Franklin: I do the same thing. I write, I have a series of psychological tapes where I'm challenging ideas because, not that they . . . that they may be inadequate, I want things to be rethought.

Brugh: Exactly. Or at least challenged. And that's where I've watched you go into some unbelievable areas, where most people wouldn't even tread to go in there because of their fear of going in to that particular area and I've watched you just march right in with your consciousness and dissect it. So, there are certain areas that I think are holdovers from a certain aspect that you needed at one point in our life, particularly when you were working on the purification and on the male element that will shift as you open the anahatta once again. There was particularly in the path of the purification for the male, there was very heavy exclusion of the feminine.

Franklin: That's true.

Brugh: And this must be understood, I think, from a whole new perspective.

Franklin: Do you know the story of Shankara.

Brugh: I only know sort of a feeling about his story.

Franklin: All right, there is the life story, defined in the so-called "third volume" of the *Secret Doctrine*, which isn't the third volume, really, but it is HPB material. And John Price, who was given the job of putting it in a typewritten form after HPB's death, authenticated that it was HPB's writing. The "Mystery of the Buddha," and then the story of Shankara's life. Now, there was a persecution of Buddha's followers by the Brahmins; they were jealous of his information being given forth openly that they held secretly. And Buddha says, "They have sent, but I shall come to them." And his compassion being adequate to include not only the one that was offended against, but the offender. And he comes to them as Shankara fifty years later. Now there's debates as to Shankara's dates, and I follow the analysis of Subba Row, which is continued in this, implied in this discussion, so that his date was 510 B.C. not 700 A.D.¹ The argument that the Sanskrit in which his literature is written did not exist in 500 is very simply answered, just as you bring the Bible up to date, you see, so that it could be rewritten. That's no argument, and that's important. All right. Now the story goes that he gone to the pundits; now the pundits are those who are not inspired, not illumined, and so forth, they have the formal knowledge that correspond to what we call the colleges. He finished with everything they could teach by the age of seven. Now that's incredible. And then he feels the call to the guru. And he asks his mother if he can go, and she says he's too young, wouldn't let him go out into the world certainly. All right; he has powers. A stream goes by the house, and he presents himself with a crocodile grabbing his foot. And he calls his mother, "Crocodile won't let go unless you let me go to the guru." So, she gives permission, and he tells her if she needs him, he will return to her. He goes straight across the fields to his guru, which is there said in theosophic terms, but not in many other esoteric terms, to be Patanjali. He finds Patanjali in the state of deep black-out *Samadhi* (where the outer consciousness is blacked out) and it's raining; so, he stops the rain. Patanjali comes to, and he realized what had happened, and he been prophesied that his great chela would be identified by a manifestation of power; he recognized that this seven-year-old kid is his great chela. He stays with his guru four years and has four fundamental Realizations;

¹ See T. Subba Row, "Sri Sankaracharya's Date and Doctrine," *The Theosophist* 4, no. 12 (September 1883): 304-310.

graduates from the guru at eleven, preaches his first sermon in Benares, at that age, and begins picking up disciples.

Now I want to retreat a bit. It says in the, this account here of the history of the Buddha, that the Buddha intermediate principle, that would be a mental principle, replaced the intermediate principle of Shankara; now there is a place, Erma tells me, entities that can be the containers of these replaced principles, so they still live. Yeah, the period of tulku, as it's called, was supposed at first to be sixteen years. At the age of sixteen he writes his masterpiece, *The Commentaries on the Brahmasutras*; Vyasa, who wrote the *Bhagavad Gita*, appears to him as an old Brahmin, and raises a 1000 objections to his interpretation. He answers all of them adequately; so, he's granted sixteen more years of the tulku, and he writes many things, *The Crest Jewel* is one of them, *The Crest Jewel of Discrimination*; he was a very rational entity. I have often thought what a magnificent mathematician he would make if he lived on our day. Every idea he justifies in two ways: it is according to the *Vedas* and it is according to reason. According to the *Vedas* is like "the Bible says so"; I kind of rejected that out of my own experience, but the according to reason is the important part. When he goes up and down India, founds three mathas that still exist to this day (And incidentally, Swami Rama was the head of one of the mathas for about three years. When we spoke on the telephone to me, he says "I love you," he says "We are oriented to Shankara, we are brothers therefore." I said I know that, I know that.)

Now, at the end of 32, the tulku is withdrawn and his own intermediate principle replaces it. Now imagine what that is—the intermediate principle was not in what was going on. Now you are dealing with one of the outstanding philosophic minds of India.

Brugh: What you are dealing with though, is the replaced entity then had to deal with the overwhelming inflation, which it couldn't handle, the reason why it went into depression. And because it couldn't handle the unbelievable demeaning aspect of having that power and authority and so on withdrawn, because it had a memory of it, even though it had been set aside, then he withdrew into the cave and withdrew his life force. That's very clear. And this is the principle of what happens when the tulku is withdrawn in any great soul, when they don't understand that that is a collective area, and that the other area must be simultaneously somehow maintained and brought along as a bedfellow or as a cooperative state of consciousness, knowing fully well just as the feminine helps to complement the masculine manifestation, when the intermediate principle is withdrawn, it becomes the complementary force that helps to bring through and allow the tulku come in. What happens is that if it doesn't accept, and I know this may be something that you've never considered, but when it doesn't accept the fact that the tulku is not itself, that it is something else, then all of the problems of that level of consciousness rise up and throw it into this depression, which it may not survive and most don't. Very interestingly, a man who recently had a portion of this experience that you're describing is Claudio Naranjo. Claudio Naranjo brought through a collective state of consciousness that was enormous, way beyond his own intermediate principle. And when it was withdrawn, he went into three years of such depression he thought he would never survive it. And as he's coming out it, he finally saw that it was the personality level that attempted or thought that this principle coming through was it, it is was an unbelievable demonstration of glamour and getting caught in ego inflation. And [he] nearly died. And he is writing a book called *Up and Down the Holy Mountain*, which has to do with this very principle of what happened to Shankara, at the very end of his life, of which nearly killed Claudio, which I see in my own unconscious as a deep teaching of understanding how to

maintain the multidimensional levels, and understanding that when the tulku comes through, the personality must not identify with it and say that that is “I” speaking or that is and identify with the power of it. Otherwise it loses its own individual process and what it functions as, which it remains after that level is withdrawn . . .

Franklin: Senior, I haven’t introduced him yet, he wasn’t on this plane, but he again spoke through Sherifa, told me that if Shankara had patience, that all that had passed through him through the tulku would have become his in his own right, at that time. But he didn’t, and then in this account up here, the quotation is taken from the Tibetan, that the karma of taking your own life, even on that level where you could do it by will in some way, is death against your will at the same age in the subsequent incarnation, and by violence. And the age was thirty-three; of course at once you tie it in with the Christ.

Brugh: Well this both you and I looked at several years ago when I told you that I was aware of this parallel within your beingness. And to me it’s never mattered whether or not you actually represent the essence of these, or whether or not you are involved with vibratory rates of these, because it’s one and the same experience regardless of whether one is the essence or vibratory rate, and the parallelism. And I think your very careful discernment that you use the word parallelism is quite wise, because of the misinterpretation.

Franklin: Yeah, I use it as a parallel; I don’t want to say public “I am Shankara”—I would most emphatically not that, and even more emphatically would not say “I am Christ returned.” It would be deadly.

Brugh: Exactly, it would be deadly to your work, and yet at the same time there’s this deep paradox with consciousness which is exciting. Anyway, it doesn’t have to be resolved at this particular level.

Franklin: Now one time when up in Michigan Bluff, Senior was there speaking through Sherifa, his voice has very different tonal range, in fact very much like Scottish pronunciation, masculine when he first come through, I didn’t see how a feminine throat could do it. One day I said, “I wonder where Shankara is today?” And he said “Look in the looking-glass, and I was the prophet.”

Brugh: And I think that’s right, this is the area that the collective human consciousness, in its outer states and even at the collective unawareness, it not prepared to take on these levels of Realization because it’s still predominantly solar plexus, and the ego, the envy, the pundits that were rejecting the release of the information—you’ve got to remember we are going through a recapitulation at this time period of many people who have held the doctrines of secrets, saying you can’t release this to mass-consciousness, when indeed that’s exactly what this time period is all about, which is to release the information that has been kept hidden from collective consciousness for so long. And one of the reasons why you released the tape to the small group of the very intimate details and so on is because you’re really releasing the inner mystery or the deepest portion of the temple teachings that were released out to a certain group of people. And this is exactly in tune with what is happening in bringing the deeper mysteries on out to the collective conscious. The collective consciousness will struggle to comprehend and just as what happened in the time when the fourth level stayed or a Christ or a Buddha came along, mankind could only as a collective rise a certain notch, as this whole thing is brought out and once again exposed, mankind goes another notch. And I think we’re going to move from the solar plexus

level into what the description of that piece is all about, which is the quickening of the anahatta. Which is what is predicted in that thing and written—that piece was written when?

Franklin: This here? Either late 1936 or early '37.

Brugh: So, what so much of the states that were in prophecy, the outer mind simply, it has to plow along and wait for it to eventuate. But we're in the eventuation process right now, part of your work of getting published; John Lilly just happened to come by and a few other things, you know, are unbelievable things that are bringing the deeper teaching on up.

Franklin: Well, coming here was not exactly a happening, but it happened in New York; Patricia Olds, a librarian at a technical library, had a copy of the first edition of *Pathways* and loaned it to him.

Brugh: Right, when he was at Arica, in Arica training in New York.

Franklin: And, then they started a process hunting to see if I was alive, he and Ceppos of Julian Press, and after a year they hadn't found it. But up here at Esalen one day, two young men told him that they knew I was alive, and could find out where I was. They got the information and the next thing you know they came up here; I'm not in the telephone book—naturally not, \$19,000 to get a telephone, and I don't want it anyhow. And the postmistress acknowledges I do have a box, but she is not allowed to tell where I live, unless I give her permission. So, he's going to write a note, and then another, a man comes in, and she says "That man can tell you." Well, the next he comes up here, and the road gets narrower and narrower—no house anywhere in sight, and he goes round to find a place to turn around, and all of a sudden the house appears. And he arrives at that door, I happened to go to it, he asks me my name and I said "yes," he says "I want to arrange a time to talk about *Pathways*." I said "Come on in," so we had four hours of conversation, republication of *Pathways* he arranged for, Ceppos did it. And then, Ceppos appeared later, and he had seen the mimeograph work on *The Philosophy*; Helen and Bruce and some others down there had gone to work on cutting . . . and it was copyrighted, and I gave a copy to Dr. Lilly, and he loaned to Ceppos, and Ceppos said "I'm going to publish that book even if only six copies." I said "How about publishing it in two parts." He said that would be best.

Brugh: I saw the original manuscript before it came out up at Esalen when John was up there, and it was very exciting.

Franklin: The second, what is I call the third part in it, is a lineup of Western philosophy and where I stand in it, is supposedly in process of coming out with the Institute of, the Himalayan Institute.

Brugh: Good, I this material that you are working on right now, and you've been working on for the last two years on death, and when somebody finally puts that whole thing together you have rewritten, without even fully consciously being aware of it, the whole *Tibetan Book of the Dead* and the American, *The Egyptian Book of the Dead*. I think you're working at a level way beyond that which is involved in what's in those two books. I sent you a letter one time stating that I thought this is what you were working on. And the more I hear the latest material, the more I recognize it's exactly what you're working on. So, it's very exciting, and this actually, the material that you're doing now, is going to be far more financially, for whoever receives the benefits of this, because it's going to be something that's going to sweep through communities,

far more than *The Philosophy of Consciousness Without An Object*, far more than that, and far more than *Pathways*. This will be almost a bestseller at some point.

Franklin: Well, now, you remember Mael Melvin.

Brugh: Sure, he was from New Jersey.

Franklin: Yeah, he was here. Now it's strange to say, after he heard this dream here, next morning he came up talking about the correlation with the Christ, of all things!

Brugh: Because it transcends the dogma and certain levels of the reactive levels, it transcends all of that, and what you're talking about and the way that you can bring it through, and the way that you are bringing it through.

Franklin: That's a little diversion from what he said, he said that Swami Rama said they were publish everything that I have done. Well, what I propose to do is have Jim take a copy of all the tapes, and send it to them, and let them do what they can with them.

Brugh: But particularly, somebody needs to take all of your tapes dealing with death because, when I first met you, you were working on death. Over two years ago, you were taking the group through a sequence of presentations then, and then you took them through again another level, and now you're taking them, you're leaving off all the information and the study part, and you're really taking them now into the direct experience, of as you're experiencing all of these processes, which now takes it out of theory and puts it into practical experience. That's really something.

Franklin: But couldn't we make that death transition less painful.

Brugh: Yes, I think you can by getting out of ideas. This is that intellect of yours that's shooting you down and those are painful bullets that are coming in. And I think if you stop the ideas and get on with the enjoyment. I'm using the word deliberately. The enjoyment of moving into your final phase, and letting whatever is to happen, happen and begin to trust that there is a higher orchestrator of all of this, just as a woman way down nowhere comes to you, just as John comes to you. Just as, suddenly I have two workshops that cancel just at the time when Gertrude is going to cross. Ordinarily I could never have made the trip to Lone Pine, to either be at that point, to work with that level, or to come up two days later, ordinarily that would have been impossible. These things are all worked out on other levels.

Franklin: In other words, there is a chess player, an unseen chess player.

Brugh: Yes there is, and a magnificent one, a magnificent one. One that I trust way beyond anything. Not that I don't value the rational; because my rational attempts to somehow articulate it, but I never allow the rational to superimpose its impression on living experience that I am having in the moment. I think you can kick back a little bit, you know, really.

Franklin: By the way, another very interesting experience early after Gertrude had passed. The thought suddenly dropped to him, then the staff came, and I walked outside, with water around and physical activity. And then I did something I've never done before, I spoke words without thinking them first: When I no longer need her, then I shall meet her.

Brugh: That's magnificent. I hope, it's on tape here, and that should be part of this thing that you're working on as far as the crucifixion because what's happening is it's clearing that final guilt pattern and recognizing that as you leave off the need for solar plexus—my

interpretation of this, quickly, is that as you leave off the, that level of thinking that you need something because you displaced it, you will meet her, in other words, you will find her inside. But not Gertrude the personality but the essence of what this whole thing represents.

Franklin: Well, that personality is somewhere.

Brugh: Yes, but it goes, I think into a pool, regardless of that, that's sort of speculative; I'd rather keep on with the moment by moment experience of what we can really deal with, which is what we're experiencing now. But I do feel that that statement is reverberational, that you just gave, and it's paradoxical, and whenever a paradoxical, unthinking statement comes through, its one to ponder, it's one to reconsider several different times—it's an blocked, uncensored statement. Which ties into what I've been feeling in a way about when you no longer need that idea that a female must supply, you will then meet the female inside, is my interpretation of that. This doesn't exclude the female coming towards you to help with your work, and to help you with the chores that need to be done, but it does very clearly indicate that if you don't need her in the emotional way, you then can meet the feminine, because all of that that you talk about as far as Gertrude was really a displacement of your own feminine principle, for a period of time. You have to own all parts of the dream, and the external dream.

Anyway, it feels very good, and I don't think we need to develop it, I think everything has been brought through very clearly. Do you have a sense of sort of like a completion as far as our work this time, as if we've sort of covered the various areas that we needed to be?

Franklin: I think so; I think you've covered the ground that was in your range. Now I'll go to Erma, if she is strong enough, to see her point of view, and hopefully, possibly contact Thartchen. And make final decisions afterwards. I only know of these three persons, you, Robert and Erma that have contact on these levels, can move on these levels, most everybody else doesn't understand it. It's just a human problem to most, and that was very annoying at one time.

Brugh: That's part of the Mephisto inside of you that was intolerant to a certain level of consciousness.

Franklin: A husband losing his wife in just the ordinary pattern—it was more than that.

Brugh: No, exactly. I think Erma will gather strength to do this, because she recognizes that it's a final service to you, and for you, and for herself, by the way. She has enough strength; it should be done as soon as possible, Erma is tenuous.

Franklin: Is what?

Brugh: Tenuous, you know, her life thread is tenuous and she will have strength I think to bring through the clarity of whatever you need with it. And because of your wisdom of seeking counsel, and I don't think you get confused in seeking counsel, like many people do, where they get into a candy store and they don't know what to do with so many options. I really feel that you somehow are able to draw the essence and make your own decisions.

Franklin: Yes, I will.

Brugh: Was there anything Helen that you were thinking that perhaps we could do for . . .

Helen: No, I think Franklin had a few questions this morning, but I think you've answered them.

Brugh: And I think very clearly the body symptoms will completely subside as you let go of the ideas and worries, and get on with just simple direction of what needs to be taken care, beginning to accept and receive that which is going to come toward you. And my only other thing is, and we don't need to put this on tape . . . really is essentially an unbelievable sharing that you can bring through because you're still carrying the vibration of it. It doesn't have to be anything, and I think, because it is going to be on tape, you can select certain portions; rather than doing that one on *What is Realization?*, which was your plan, there are certain things in this tape that you could share with the general audience because this audience is working on heart level states of consciousness.

Franklin: Would this tape be acceptable?

Brugh: It would be unbelievably acceptable.

Carolyn: It would be beautiful.

Brugh: It would be so moving that it would be in perfect accord with many of the painful struggles that each of them are going through in many ways, you know, and by that I mean in the microcosmic way, within their own individual spheres of things. And that's the reason why I say you are not working on a personal area; so there are many things that are coming through, and if you—and we'll keep it open—but as I say, rather have you tap any certificates that means you take a penalty, I can the advance the sums of money that would carry you over, you know what I mean.

Franklin: Yes, I certainly appreciate that.

Brugh: So please feel free without any hesitation to call on me.

Franklin: The most serious problem is, when we just gone on a trip—we have some land in Humboldt County that had been purchased in '67 as an inflation hedge, of which a portion has been sold, and is being paid out now continuously. We dropped the lower price that I wanted net to the real estate women; before we got back home, she had an offer on it, which was bigger than that lower price. We had a letter here, so I sent back acceptance of one the alternatives she suggested. Meanwhile, Gertrude passes in. I had that information sent to her; she thought that at first that it wouldn't make any difference, but she evidently conferred with her lawyer, and found it does. Now our lawyer is working on whether he can clear that, from the hold of the state and the federal, even before the rest of the property. Actually, you see, we owned everything in joint tenancy in place of a will. Agreement made up in which everything presently held or acquired in the future, real or personal, is held in joint tenancy. So, I own her clothes and she owns my clothes—that's the way it was. That takes the place of a will between husband and wife, lawyers can't charge as much under the law as they can under a will. It had many good points; I wouldn't recommend it except for husband and wife. Alright, result is that that land was held under joint tenancy up there and she drops out. Now this lawyer says he'll go to court and get the joint tenancy agreement cancelled, so that everything is in my name. Meanwhile the sale will be held up in a longer escrow, and maybe the party will back out. But if that goes through it relieves the financial position very substantially, an increase of income of about \$3000. See I don't consider the capital; I consider the income from the capital.

Brugh: Exactly. Well I have a feeling that the buyer is not going to back out, even with the delay, because they feel the value of the property. So, that's not a concern, it's just a matter of timing and patience, letting it take place.

Franklin: I know the state and the federal are not apt to hurry up for you.

Brugh: No, not at all. Having just gone through my father's estate, they don't.

Franklin: I went through it once before; I get kind of angry at that . . . even when there is a tragedy they come down and try to make it worse.

Brugh: Yes, that's true, and not only that, but there is unbelievable inconsiderations, as I put it. I'm already sensing that there is a healing, I don't know what you're seeing in his solar plexus-heart area, but I'm already sensing that the tide is being stemmed, that you're quickening in another level of consciousness. Please remember when your table top gets cluttered with ideas and so on to sweep that off and put what's important, just what's important, not all of the other areas in our psyche, those idea levels, because I really feel that's the only thing that can make this painful for you. That you really can rise up out of the sangsaric state and that painful state, and really hit a state of compassion, which doesn't resonate at the level of the problem or the pain, but really comprehends and feels, but not the emotional pain. I think you've already gone through that, and just watching you feel this morning is why we just needed to be together and talk and share. Many, many openings. But please also Dr. Wolff, feel free, don't feel obligated about completing something in December with me from the standpoint of work, because of what I sense I'm doing with you right now, there is a much deeper compensation that has gone on, that is out of something in the past rather than the future. It's like a balance is being struck moment by moment in our interaction right now and it doesn't have to be externalized in some future event. That if you feel that you would like to share, it would be a wonderful opportunity and a wonderful environment, and as I say, I have a feeling you're going to have somebody that take care of your needs, and can drive you there, and so on and so forth, or we can do what Plan B was, which was to fly you up there.

Franklin: Well of course, if this young woman does come into the picture. She handles a car doesn't she?

Helen: Yes.

Franklin: And of course if my eyes are back, I might get a driver's license again, but I might have to relearn some of the elementary driving principles.

Brugh: Well, I'm delighted to hear that you're going on and I think the sooner the better as far as the eyes, because there was a certain; you made a very revealing statement and that was "Now that Gertrude's gone, I'm going to have to do something about my eyes." And I think you need to listen to that and go ahead and do something about the eyes, so that there's more of a participation and independence going on rather than having this other woman serve you because of the inability to see fully. I think you need to go ahead and risk; if you happen, I just don't see that this is moving toward your disfavor, I see it moving as something that will help you strengthen.

Franklin: Modern technique apparently has changed the whole possibility in cataract operation. The last man, Heller was his name?

Helen: Yes.

Franklin: Looked at it, he's s modern; he says that he can make the one suture incision, which is quite modern. The man who operated on this had five or six sutures. And that they put

in a plastic lens which he said could give possibly even 20/20 or at any rate 20/50; that wouldn't be enough to drive, 20/40 is the minimum on driving.

Brugh: That could be corrected; how about, and what do you see Carolyn, in honesty?

Carolyn: I see an improvement in the eyes. It might not be perfect vision, but it would be enough to give you the confidence to use the physical vision that will be given to you through the operation. I think a confidence is part of that, so that you will use the resource of the cataract removal.

Brugh: Right, so I think as soon as possible move ahead with this because your strength is still, despite what you've been through, I have a feeling you've been through the nadir, and that you are now coming out of a dip, your strength I feel, without programming you for this, I just feel will start to return as you have the confidence to now see clearly exactly what lies before you, and the cataract surgery is part of this. And mustn't be delayed; there is a tendency in your consciousness to delay the cataract surgery because if you have help to do all sort of things, there is no sense doing that.

Franklin: No, that wasn't the reason, there is another reason. When Segal did it, I don't know, I think it's connected with the anesthesia he used.

Brugh: Right, your fear of the aspect of what happened . . .

Franklin: An invasion.

Brugh: Yes, and I think you're prepared for this because of the last experience.

Franklin: Well of course, I would be in my mind.

Brugh: This time, whereas last time you weren't.

Franklin: No, I had no reason to suspect it. Robert says that there is danger when you use an anesthetic. But why, why in the world? Is it something around that man? He was totally unsympathetic, mechanical.

Brugh: Yes, but it just wasn't that. You can't displace that action; you're too much in the collective to, you accept that these experiences must be recorded because they're part of portions of consciousness that one has to—the unexpected, feeling like an innocent victim, is one of the oldest of human fears, and it's very startling because one says, “How on earth could I, as the entity that I may be, be subjected to an experience like this?”, and we tend to project out the negative onto somebody else, not only, but something within us that attracted that force, and we have to find that and somehow embrace and integrate it and understand it rather than it deny it or displace it. And I really felt that just as I've been through some terribly painful experiences of which I initially projected out onto somebody once I saw and owned it back inside, all of the parts, and then came the deep revelation. So there is, I don't see this as a negative, I see it as, it's almost as if you had to enter into it veiled, to shock your consciousness that such a thing could exist. You go through the ordinary reaction which is to project out, then as you own whatever attracted it to you, because it had to be attracted to you.

Franklin: Yeah, it wanted to destroy me.

Brugh: OK, and then you have own . . .

Franklin: He tried to, yes, I was out there.

Brugh: Right, what inside of you wants to destroy yourself has to be looked at. Where is the destructive component of your own beingness? Where is that aspect that is attempting to destroy? And you know where it is inside; you know the area that you could activate if you wanted to.

Franklin: I certainly wouldn't have attempted the way that fellow, the idea that fellow had.

Brugh: I know.

Franklin: He threw a knife out there on the . . .

Brugh: And would have killed Gertrude.

Franklin: Yeah, killed Gertrude and he'd ruin me . . . put that knife out-of-sight. He had no . . . I was stronger when I was awake and vertical; there is no doubt that my will was stronger. But the trouble is that in the horizontal position, or in darkness, or in sleep, you run into a weak phase. I didn't sleep; I slept only catnaps during that period—twenty-five days. Robert helped, he understood it. He said I can take half of it. And apparently did; he had to struggle for half-a-day, and it tapered out, and finally disappeared. Now he says, "Don't throw it out entirely, assimilate something of it."

Brugh: That's true, and I think he did help take off the heavy impact, but at the same time, one can't deny that there is, there has to be an equivalent force within you, just as the action of the dancer is inside of you also. Which you're willing to own, because you see that level, but this other part, which was so shocking to your outer mind, is very hard for you to integrate.

Franklin: A dirty fighter, it wasn't like Mephisto. Mephisto was keen.

Brugh: Right, there's an admiration on that level; but you're seeing a little bit lesser aspect of it still; anyway, part of your aspect of, in the weakened condition that you were in, there's still an undercurrent of fear of even that occurring at this point in time. And I think as you begin to gather your confidence, and confidence is a good word, reestablishing your connection back with the feeling of coming into fulfillingness as far as you complete these tapes, and so on. That concern becomes less and less of a problem and also the fact that you're going to approach the anesthesia without going out, which is very important.

Franklin: Oh no, neither one, the last was not out.

Brugh: I've always felt that one never has these experiences unless one has the resources to overcome them, yes it's true that we could be subdued by them, but we also have the resources to overcome, and that's the confidence level you need to have . . .

Franklin: Well I did overcome it this time, and I overcame another one earlier.

Brugh: I don't know of anyone that you haven't overcome, Dr. Wolff. You know, if you really access it, every one that has been presented to your psyche, you have mounted and overcome, and I think it's time that you draw upon that confidence as you enter into this particular phase, and stop all the business of worrying about where all the problems may lie, but know that in the event of anything arriving, and arising, you have the ability to handle it.

Carolyn: In other words, you should trust the chess player in the sky, because she's your feminine principle, and will really help you.

Franklin: Yes, also I am in the habit of doing chess playing too.

Brugh: Yes, it's going to be marvelous.

Helen: I was wondering if 113 had anything . . .

Carolyn: In regards to Franklin?

Helen: To Franklin.

Franklin: What is it?

Brugh & Helen: 113.

Helen: I was thinking of the dream someone had. And the figure is 113, and I wonder what significance.

Carolyn: I don't get any direct significance out of it. I think he was looking for the numbers in a lot of ways. But nothing looming.

Helen: I don't know if it was a date or a time.

Franklin: No, perhaps the Jarvis amendment?

Brugh: That is equally desirable.

Helen: No, it was a month before the Jarvis amendment.

Carolyn: It's not a date of passing, if that's what you're wondering.

Helen: That's what I was wondering.

Carolyn: It's not.

Brugh: No, it has do, I think, with the numerological value of five, and five is a very independent, drawing off sources way beyond that which is ordinarily known. So, it has to do with the significance of five and not the passing date, at all. It also, you see, it contains not only five but it contains thirteen, which is the mastery number, which has to do with initiation. There is energy in five when it contains the thirteen and the two, which are opposites. Thirteen, you see, it was 113, so its 1-1-3, and because of 1-1-3 I'm looking at it is the polarization of 1-1 and the aspect of thirteen; it also contains eleven, if you look at, one portion is eleven and the other portion thirteen, which are both master numbers: one is a master number, one is an initiatory number, and there all sorts of things in why that comes out to be a five. So I really feel the significance is the numerological significance and not anything that has to do with precognition about dates of events. Nor does it have to do with age; because apparently they were even thinking that may mean an extension of life on into, because I'm reading . . .

Helen: It wasn't my dream; it was a dream that was told to me that related to Franklin . . .

Franklin: 113; you were thinking January 13?

Helen: Yes.

Brugh: They were thinking of January 13; and that isn't, I think it's the 5 and the combination that it was trying to bring through, the significance of the vibration of five.

Franklin: Well then, I say "Hooray, I only have to keep alive until January 13."

Brugh: That's true, you know.

Franklin: . . . that occasion seems to be mnemonic in memory; many things, I am struggling to hold things in memory that I didn't have to before. Somehow the vision enables me to pick up recollections from what I see. Now I have to hold it by a deliberate effort to remember until I can drop something, and that is a something of a strain. Now I think 20/40 is the minimum to get a driver's license.

Brugh: Yes, but that portion, whether you drive or not to me is superfluous. If you have somebody else that drives you, that's no big thing

Franklin: No, it isn't a big thing.

Brugh: What's more important, is whether or not you can see to do some of the things that you need to do that ordinarily is just terribly frustrating for you.

Franklin: Yes, yes, it is . . .

Brugh: And the other aspect is that the, I still feel very clearly that you've already done all the components of the historical aspect and that the idea now is to bring through direct experience regardless of whether we fully comprehend it, recording it as accurately as possible. Because this is what is of value, which has so rarely been done by the person, it's usually has been done by a scribe, of detailing these things. And what you're doing is bringing through this very personal, deep process with this . . .

Franklin: Yeah, I am putting it here, recording what happens, and not thereby implying a judgment, just what the consciousness doing at the time.

Brugh: Exactly, exactly. You are bringing it through moment by moment, and this will be when it's finally looked at, will be formidable. As I say, it will transcend anything you've done because there it isn't the implication of it has to be justified by past tense or future tense. It will be justified because it is a direct experience of what you're having and no judgment made, and that's exciting.

Franklin: Yeah, judgment will be for someone else who evaluates it.

Brugh: And hopefully it won't be judgment, it will be discernment.

Helen: You said something to someone about Sherifa being present at Gertrude's going in.

Brugh: Yes, that there was a helping of the crossing of Gertrude by Sherifa. But that happens because on other levels we have so different facets of our beingness, it's not as if all of Sherifa was involved with that, but a portion comes to help the soul across. And particularly in the relationship of the service that is all tied up on another level.

Helen: And then the other question was: You said Erma was really tenuous, do you see her going in?

Brugh: Hmm, uh.

Helen: You do?

Brugh: Hmm, hm. How old is Erma?

Helen: Who is going to take her place?

Franklin: Twenty-five, I think.

Helen: No. Erma.

Brugh: Erma.

Helen: Erma is, now wait a minute, let me figure.

Franklin: That was at least the information that was . . .

Helen: Fifty-three, I think.

Brugh: But her health is somehow very tenuous.

Helen: I know.

Brugh: Very interestingly, part of Erma's whole functioning is tied into Dr. Wolff. Her life force may or may not precede Dr. Wolff, I don't know, but it's so close, and there is a tie-up in there. Anyway, it's tenuous, my feeling is that I can just go by a very quick response, and that is that I don't see Erma in the life plane for an extended period of time. That she has served her function very well, and done it through a body that has been frail. And that it's taken enormous amounts of energy to hold her here because most of her isn't in this plane. You see, very interestingly. She operates on another whole level, and there's a portion of her that's also tired of being in this plane.

Helen: Yes, I know . . .

Brugh: So she will only hold it as she feels that there's a definite purposing that's involved with a plan that she committed to way before the incarnation. And as soon as that has been completed, then Erma can release, and she can stay for a while, but I really feel that she'll withdraw.

Franklin: Before the close of the quarter-century?

Brugh: Yes, oh she will close before, I think she'll close before '84; she will close before 1980, possibly. But she's going to close in the fairly near future. And in resolving way, I don't see any sadness involved with this; I think she feels very complete in that particular patterning. It was as if she really has thought through what she really needed to bring through. Also, you see, this opens the door for others to bring their strengths through, because when you have such a resource, then that's closed off from one's own beingness, because one seeks it from that instead of then saying as when Eunice, the teacher, the first teacher that I had, died within nine months after I was meeting her, I was suddenly brought into the realization of I can either continue to seek this externally or really hear what she taught and feel it inside and allow it to begin to come through. So, it was, as devastating as the physical loss was I recognized it as the opportunity to then own that aspect inside and begin the process of allowing it to come through. So I think Erma, who has been unbelievably invaluable, and will bring this other component clearly to you, by the way, I she her functioning very well in helping you in this question that you are going to present, and it sort of completes her work with you, by the way.

Franklin: Oh, is that right? Hmm.

Brugh: She will still be able to, this is sort of a very key, because of the magnitude of it, and so on, she will be able to be heightened into the level to tap what is necessary, and then I feel that that completes the contract.