

Conversation with Erma Pounds

Franklin Merrell-Wolff
October 14, 1978

Franklin: A discussion on certain topics between Erma Pounds and Franklin Wolff.

Franklin: Is the plan for the transfer of one of my principles to Karl still operating?

Erma: Yes.

Franklin: I see.

Erma: Yes. Tcharchant has indicated that that will definitely occur.

Franklin: Will definitely occur. Now, in the literature there is something on what happens to the individual who has received a principle—

Erma: Right.

Franklin: —and then loses it and it seems to have caused Shankara to commit suicide—

Erma: Yes.

Franklin: —in effect. But nothing, except the statement about HPB that when she lost one-seventh of her principles, she became a psychological cripple.

Erma: Right.

Franklin: And so, putting two and two together, I assume the effect of the transfer of probably my most developed principle would make of me a psychological cripple on the other plane.

Erma: No, once you reach the other plane, it's all restored.

Franklin: It's always what?

Erma: It's all restored. You don't continue to be a psychological cripple.

Franklin: Well, but I understood that the transfer was to take place after my death?

Erma: At the moment.

Franklin: Of death?

Erma: Mm-hmm. At the moment of death, and then—

Franklin: I would be without that principle on the other plane then.

Erma: For a short while.

Franklin: For a time.

Erma: Mm-hmm.

Franklin: And during that time, I would not have the resources that I normally would have.

Erma: That's true.

Franklin: Yeah. That's what I suspected.

Erma: That's true.

Franklin: Now, since Gertrude's departure and the activation of the dream, I have felt psychologically crippled. I can't draw upon the resources I had before—

Erma: Yes.

Franklin: —in the same way. I am not thinking philosophically, as I did. I tend to think dramatically or in story form. My tapes that I've made since are very different. Yesterday it occurred to me that I was already psychologically crippled.

Erma: Somewhat.

Franklin: Hmm?

Erma: Somewhat.

Franklin: Yeah. And I was just wondering whether it could mean that they're pulling it out before hand.

Erma: That's possible.

Franklin: That thought came to me.

Erma: That's possible, Franklin. And it may be that it's more convenient all around to do it a little earlier. Time will tell about that.

Franklin: Well, at any rate, I am different; my processes are different, and I am in some respects a stranger to myself.

Erma: Well, you came very close to death.

Franklin: Yes, yes. When Brugh Joy was out there early in September—he had been telephoned to, and he came—and he gave quite a long treatment on a preparation for death. I'd been over medicated. I'd been given a certain medication by Dr. Stein.

Erma: You're just not used to that.

Franklin: And then it was transferred to Christianson. And a letter of information was—I brought up with him. He doubled it. And presently I found that I was losing all appetite; and nausea—I could hardly hold a thing down. I had the impression to stop the medication, and then I began to be able to hold food. Well, Brugh came and gave a long discussion on it and confirmed that. He reduced the medication of Stein to one-quarter. And with that I've been able to—

Erma: You were overly medicated.

Franklin: Yeah, I was overly medicated. At one time I had that rattle breathing—

Erma: Yes.

Franklin: —when I woke up one night. There was a lot of mucous in the mouth.

Erma: Yes.

Franklin: It was rattle breathing. I thought I was pretty close to going. And he so regarded it. And his whole discussion was on the preparation for departure based upon the assumptions of *The Tibetan Book of the Dead*. Now, Helen can come in on the rest of this.

Erma: Sure.

Franklin: All right, Helen.

Erma: I'll go—

Franklin: Now, the—what he envisages—and I do not claim this—is that I can make the step that renders future obligatory incarnations unnecessary. I don't claim that. But he has that view concerning my possibilities.

Erma: Yes.

Franklin: And what would be involved would be to take the pattern indicated in *The Tibetan Book of the Dead*, if it is valid, of a state of equilibrium where you—one part of you participates in the universal All and another part of you participates in the particular, the actual operations of life in the *sangsara*. But it calls for a critical balance.

Erma: Yes.

Franklin: There was a long discussion of that—

Erma: Yes.

Franklin: —and that he envisages as the sort of thing that I would be able to do. Now, whether or not I am able to do it, I had planned to try to do it.

Erma: Yes.

Franklin: Yeah, to take such a step. But, in *The Tibetan Book of the Dead*, it says that this is equivalent to acquiring the *dharmakaya*. In *The Voice of the Silence* the advice is to reject the *dharmakaya* and take the *nirmanakaya* for the sake of being able to render help to the suffering people in *sangsara*.

Erma: Yes.

Franklin: But in the Evans-Wentz text, it advises taking the *dharmakaya* also for the purpose of helping all creatures.

Erma: It could be done that way.

Franklin: Mm-hmm. There are two different approaches.

Erma: Yes.

Franklin: Yes. I had discussed it in a couple of tapes. And indicated that probably, the statement in *The Voice of the Silence* was for one stage, and *The Tibetan Book of the Dead* was for another stage.

Erma: I agree with that.

Franklin: Yeah.

Erma: Either path is noble.

Franklin: At any rate, before I wanted fully to focus upon that, I wanted to get what confirmation, or otherwise, from you as to the reliability of these texts.

Erma: I consider them very reliable, Franklin.

Franklin: You do?

Erma: Yes, I do.

Franklin: Well, that covers—

Erma: It's a deep study and I'm trying to understand precisely what's indicated there—

Franklin: I know—it's not obvious.

Erma: Very deep study—

Franklin: It's not obvious.

Erma: —but I think it's very valid. And when your time comes, you could step into either realm. I agree with that, too—either the *nirmanakaya* or the *dharmakaya*—and function from either of those planes in helping humanity.

Franklin: Well, that would serve that purpose. Now, I would like to know the present status of Gertrude. Every day I talk to her—telling her what's going on, what I'm doing, and so forth—on the assumption that she may hear it. Do you have any evidence that she does hear it?

Erma: I think for awhile she did. But I believe she's moved on into a deeper area of *Devachan*, and I think that as of the last perhaps two weeks, that she would not be hearing it. She has her own path to fight through there, and a release is necessary in order for her to move on.

Franklin: I see.

Erma: Now, it's possible that if you, when you talk, speak from a *devachanic* state of consciousness—which is possible for some people—then you could reach her.

Franklin: Mm-hmm. Now, what are the characteristics of a *devachanic* state of consciousness?

Erma: Well, one would have to be unfamiliar at the moment with the present surroundings, and would have to be in a “High Indifference place,” so to speak; and it would be as if you had entered into that higher plane yourself, body-wise and otherwise. And from that point you could concentrate and could communicate. But from a physical level, it would not be possible and shouldn't be desirable, because she has—she must go on and her release is necessary. She must not be tied to the earth. She'll come back when the time comes. But I feel that she's moving rapidly inward—more and more so. And—

Franklin: I've had the impression that a portion of her is remaining with me—

Erma: That's possible.

Franklin: —and a portion of me may probably be remaining with her.

Erma: That is possible.

Franklin: And I get a feeling in *anahata*, extending into *manipura*, that's like a mini-*ananda* associated with her. And at such times I feel good, and so on. It's not always there but there are conditions under which that can happen. And I have been trying to inform her as to what I am doing, and so forth. I once asked her if she wanted to be fully separated from me and I got what seemed to be a counter-response that she wanted to be associated with me.

Erma: I see.

Franklin: It felt as though she did something like that when I put it up to her. At any rate, there are times when I feel as though I can't exist with her absent. And that probably bears upon something that Robert Johnson said in his interpretation of the dream—this is apart from the grief element, and so forth—that she was giving vital support that made it possible for me to produce and that I—with the loss of that support—my life itself is somewhat wounded.

Erma: Mm-hmm. Can you find a substitute?

Franklin: Well, I don't want to place another *imago* over Gertrude's *imago*. And in the case of Karen, that's definitely out because she came to perform the secular functions that Gertrude performed, like preparing meals—

Erma: Yes.

Franklin: —handling books, the account books, which falls in her field, taking care of the house, driving the car, all of which she does efficiently, but is not to be an object of emotional interest on my part; in fact, she would leave if that did develop, and I'm very careful to prevent that. So, so far as the heart relationship that existed between me and Gertrude, that is not extended to Karen—deliberately not extended to Karen. Furthermore, she has a life rhythm of twenty-eight, as opposed to a life rhythm of ninety-one. It's not very feasible. They're very different rhythms.

Erma: Well, I see no reason why the communication would have to cease if you are moving into her realm in order to communicate. But if, if the communication causes her to stay in one state of consciousness, whereas she might move further in—if that's prevented, then of course I would say that you should stop it. But having achieved where you have achieved in the High Indifference, and so forth, I would think that you could very readily step into her plane of consciousness and communicate from there. And I would suspect that's what you're doing. Moving—you're going to her rather than her being earthbound. I was concerned for awhile about that possibility, that that holding on and, and possibly preventing her from moving forward, but not if you go into her realm, which few people can do, but I suspect you could do. So, I see no harm in that.

Franklin: Mm-hmm. Yeah, if I could get the return from her; I, at times, have had intimations that I have resources within that have not “outered” in this life.

Erma: I think that’s true.

Franklin: Yeah. Might include the capacity to reach even to *devachan*, I don’t know, because I haven’t outered them. What I outered in this life was that capacity of articulation and the direct action of the pure reason, which was valuable for formulation—

Erma: Yes.

Franklin: —and there have been intimations that there were other resources there that were not outered. Would they become available after death?

Erma: I believe so. Yes.

Franklin: Mm-hmm. Now, my wish has been to pass in, but I’ve been very careful to not do anything like suicide—

Erma: No, you won’t do that.

Franklin: — because that would probably ruin the whole purpose of going in.

Erma: Right.

Franklin: Furthermore—

Erma: It would cut you off definitely from—

Franklin: Yes. Rightly.

Erma:—the field that you are driving after.

Franklin: Yeah. So I have negated that. Robert Johnson said three possibilities stood before me: one was death; the other was the finding of another companion; and the third was to go the way of another enlightening Realization, which was an austere way and which Tcharchant said would cause my death in a short time. So, he set up that combination whereby I continued along with Gertrude. Now, since it is becoming at least more tenuous, the probability of my lingering is reduced. But there’s another possibility where the unconscious might be suicidal, from what Brugh Joy says. He says that he’s noticed that persons who have an unconscious wish for death, will pick up incompetent physicians. And here while Dr. Christianson is a very competent surgeon, he may not be so competent in the medical field. And he said that I may have had an intent that led to my getting a doubling of a dose that was already too high and was really producing a process toward death itself, which you might say was an unconscious effort to commit suicide—

Erma: Yes.

Franklin: —and I wish to block that, too. While I want to go in, definitely, still, not by that route.

Erma: Mm-hmm. No, you’ll go when the time is ripe. And in the meantime you prepare yourself for it—

Franklin: That's what I—

Erma: —which you've been doing—and I think that you'll not have any problem with the subconscious causing or allowing a suicide. I don't see that at all in your future, but—

Franklin: Now, my present plans—

Erma: —the vehicle will just simply wear out.

Franklin: Hmm?

Erma: The vehicle will simply wear out.

Franklin: It will wear out, but in how many years?

Erma: Well, at one time, I thought around ninety-one or two, and then another time I got the age ninety-six.

Franklin: Yes, I remember.

Erma: So you're looking so much better than you did, and I would imagine you could stay until ninety-six.

Franklin: I'm not enthusiastic about it.

Erma: (laughter)

Franklin: (laughter)

Erma: Well, nevertheless, something to be done. Helen, may I have a glass of cold water please?

Helen: Sure. I was thinking you'd have to find someone else to, you know . . .

Franklin: There is the problem of knowing what to do with this tag-end of life. I seem to have said all that I—

Erma: Thank you, Helen.

Helen: Mm-hmm.

Franklin: —have to say. I've prepared a tape for Dr. Brugh Joy that he asked for and wanted to be delivered at a conference he'll have in Pacific Grove, near Monterey, California. I've written him that I have prepared such a tape and I may give it also to some people in Palo Alto who've become interested in my work and there's the winding up of the estate and getting everything in condition. That's all I see ahead at the moment. What beyond that, what to do with this tag-end of life.

Erma: I suspect that you'll have inspiration for more taping. You may move into a different realm and begin taping from there. A near-death state and return to the physical brings with it a higher understanding, and it's possible that you'll feel to speak about that.

Franklin: Well, I already have a tape, "Reflections Upon Death"—fifty-five minutes.

Erma: Mm-hmm.

Franklin: (laughter)

Erma: Was that since, was that since your episode?

Franklin: Yes. Since I've been here.

Erma: I see.

Franklin: On the eighth of this month I started it—

Erma: Good.

Franklin: —and it was delivered here.

Erma: Good.

Franklin: At the moment, I'm ending.

Erma: Well, then just bask in the sunlight and wait for something to happen.

Franklin: That's all I've been doing.

Erma: At your age you've earned a little rest and you can take it. Meanwhile, I think that you still serve to stimulate some people, and—

Franklin: Apparently they're trying to make me live longer. They're giving me treatments.

Erma: Yeah.

Franklin: (laughter) I wish they wouldn't do that.

Erma: (laughter) Well, we'll sure miss ya.

Franklin: (laughter) Well, but I'm bound to go sometime.

Erma: Oh, yes. That's one thing we can all count on—

Franklin: Yeah.

Erma: —that we'll eventually be gone.

Franklin: No exception to the rule on that—

Erma: No.

Franklin: —with respect to a body made of flesh, bone, and the rest. Well, I think that covers the main points . . .

Erma: —and she's having difficulty with herself, and with her family, and accepting her *dharma*, and thinking that it's lying over the hill somewhere. And he wrote a letter saying that she needed perhaps to have a little regression, and that that would maybe clear out the field. I don't like the idea of attempting regression myself particularly for another person.

Franklin: You mean regression through hypnosis?

Erma: Something like that. Yes. I would prefer that we would get together and talk and she would perhaps do her own remembering.

Franklin: I see. Well—

Erma: Then he sent a Dr. Nelson, and I'll see him in another week or so. He came to the office and simply said that Dr. Brugh Joy had asked him to look me up and to make an appointment. So, he's sending people over here, for what reason is beyond me.

Franklin: Well, he learned of you through me.

Erma: I thought so.

Franklin: (laughter)

Erma: But if I can help them, I'll be glad. But I don't have any particular plan to help. I think it will just have to be a spontaneous interchange.

Franklin: Well, this I can tell you about Dr. Brugh Joy. He evidently was a fine medical doctor. The only one I found who knew anything about pseudo-hemophilia—something which caused me to have a hemorrhage and I had the prostate operation. And Dr. Welch had never had an experience of that kind before and he never heard of this thing. However, it's in the medical dictionary. My brother had it diagnosed at Stanford hospital—women are subject to it as well as men. The bleeding comes after a certain stage in healing has been finished. Then it breaks out.

Erma: Hmm.

Franklin: And, the—it is hereditary. And it's my brother who gave me that information so it was definitely what bore upon me. But Dr. Joy was the only one I've ever met that knew about it. It's so rare. He's been over to our tape meetings at various times in past years. He's very generous. He has made substantial contributions to our work, and he expresses substantial interest in our work and in me personally. In fact, he says he has a personal regard that somewhat keeps him from being objective in dealing with me. When Gertrude had her stroke and she was on a mechanical support system that did her breathing for her—her heart was beating, you could see that—I sent for him as a consultant. He did come over—explicitly. But before he saw Gertrude, he said that he came over mainly to prevent me from committing suicide. He said he realized I had hidden within me the capacity to cut off the life-force—from the past lives. And he did check on Gertrude; and he and the attending physician came to agreement that the possibility of recovery was nil. Then, I made the decision that she should be withdrawn from that support. I had your opinion and Brugh's both that it was adverse. And then—

Erma: She was ready to leave and it would have been cruel to have kept her in that condition.

Franklin: In that condition. Yes. I'm—it's an awfully hard thing to do because it's the last hope but, nonetheless, the last service I could render her. Then she was in state up at our house for twenty-four hours. And I spoke to her body there—I was told by Brugh that she could really hear everything I said to the body and that you verified that. Well, then he came over with Carolyn, his associate, and Helen and Bob were present at the time, and he gave a report on the condition of Gertrude at that time—which was early in June. And, then he came over another time, and there's about three hours that I have of his work on tape—we might listen to some of it, you can form an idea about him—in

which he's urging upon me to take the course that would lead to the androgynous state, where the feminine principle that you depend upon is entirely within yourself. I think it was on the ambitious side, a program for me, not a program for him—

Erma: (laughter)

Franklin: (laughter) —and not to have the displacement of the inner women by having another woman companion. That was the burden of that. Then he came over the third time when this death threat was on and I have on tape about seven hours of his discussion on these points, which would probably tell you as much about him as anything could. So we'll—if you wish, I'll turn to that.

Erma: All right.

Helen: He had a woman teacher that he . . .