

# Where Do We Go from this Point?

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This tape I shall entitle, "Where Do We Go from this Point?" The transition of Gertrude from this plane of life into that other inner plane has produced a situation of cataclysmic proportions with respect to the work. The relationship between her and myself was a relationship for the work and it proved to be very helpful, as it enabled me to produce, during the time of association with her, perhaps half a million words on tape. But the effect of the loss of her association had serious and multiple repercussions over and above the normal human affectional suffering.

Over the years, she had become what was, in effect, a kind of executive officer for my functioning. She wrote letters which were so much in accord with my normal formulation that I rarely had to correct them. The combination affected a kind of defense from invasions that might come from below the belt of rational consciousness and from the rear, while I was able to handle anything adverse that came in terms of frontal attack. This left me feeling strong—apparently even strong enough to prevent the activation of the dream while Gertrude was associated with me. Dr. Joy has said of her that she contributed total devotion: devotion to the work and to myself, which with her was one and the same. Under these conditions I felt strong. I could handle frontal attacks and with her I was freed from the danger of attacks from the rear or from below the belt of rational consciousness. Now that this defensive situation has been destroyed, I have definitely felt a weakening of the command which I held while associated with her.

Of late, I have felt vulnerable before the action of forces and ideation which has not passed my critical evaluation. My policy for a long time was to guard against all forces from below and from the rear and to leave open the impingement from on high. And I have found that those elements that come from above the head are not irrational but rather have a higher kind of rationality which differs from the rather crude rationality of our ordinary movements of consciousness. I was free from this impingement during the association with Gertrude. Now I find myself vulnerable. And the question arises, what course to take? I found that after her passing, my command of the rational powers with which I have formulated all along my books, lectures, and tapes had weakened and were not now, at that time at least, subject to my control, although of late, I have been able to recover some of this. There is thus the problem, what to do in the future with such time as I may have upon this earth; and also, what is the work to which I have been dedicated. I have viewed myself as continuing in the current of Shankara's line of influence and formulation—movement through the means of a rationally understandable philosophy. Brugh has distinguished between the vibration of one like Shankara and the essence. I merely affirm that I continue in the spirit of that vibration and do not affirm that I am identical with the essence, although there are those who have made such an identification. Now, the formulation of Shankara, or the vibration connected with him, is one line of development. There are other lines that are presumptively perfectly valid that move in other ways—I do not deny their validity. I recognize that there is more than one way of

Attainment. But there is this work that is my work especially. It was not the same as the work of Sherifa. Our activities were supplementary, not identical, and that is as it should be.

I have been told by the dream analysts that I am indeed under the operation of a process which should lead to a kind of Enlightenment other than that which I experienced in 1936. But I've also been told that this process would lead to my early death, and that was confirmed by one of the analysts. What then is the work that lies immediately before me? I do not seem to be able, as yet, to continue in the vein in which I was producing before the passing of Gertrude. I may be able to do so later. But there is something else apparently coming into the picture; I cannot now say what it is. But there remains the fact that I may not long be upon this plane. I wish to finish up what may be left here unfinished both in connection with the work and with mundane affairs. Progress is being made in the latter. And I would like to see the work which I have performed in the vein of the vibrations of Shankara, to use Brugh's terminology, continued. He has suggested that the time will come when I can turn this over to perhaps ten or twelve individuals throughout the world. And though I do not know them in terms of this outer consciousness, I know one; but I shall not name that one.

But what about the work here in the Assembly? Remember that a few years ago I offered a new designation, alternative to that of the Assembly of Man, namely, the Friends of the Wisdom Religion. This I want to see continued. There are two individuals that have been designated for continuation later, but probably considerably later than the time of my own termination. These are Robert Briggs, for continuing my own line, if he is willing to do so, and Doroethy Young was long ago designated by Sherifa to continue her line of operation when the time of Doroethy shall arrive. But there evidently will be an interim between my termination and the time when they are ready to undertake the work. To fulfill an office corresponding to that of Sherifa during this interim period, I have appointed Helen Briggs, and for continuation of my part of the work, I herewith appoint Eugene Sedwick, if he is willing to assume the task. For the future beyond, I can only hope that it will be a fulfilling of that which Sherifa and I started in Chicago on the twenty-first day of December at midnight in 1928.

In as much as Gertrude was twenty-four years my junior, I had fully expected to predecease her and had laid all my plans that way. She told me that she did not intend to marry again when I passed, and she would naturally have continued what I left. She has worked a great deal on the transcribing of the tapes, and no doubt would have continued to do so, and would have arranged for their duplication in cassette form, and thus help to continue what had been started here. I'd laid all the plans that way as that seemed to be the reasonable course of development to be expected. Since things have not worked out that way, and she has suddenly left this plane, it has resulted in a radical disorganization of the plans that have been laid—worked out by myself—both on the practical and on the level of the work. The situation now is one of a reestablishment of new courses of procedure.

In connection with future action or planning of any sort, there is one consideration that has to be regarded seriously and that is: When will this person go in—that is, pass on into the inner plane by the process commonly called death? There have been readings by two clairvoyants, one of whom who is well known to some of you. I spoke to her when I

last saw her and she said that she had two impressions: one was during the ninety-one to ninety-two age period and the other was the ninety-six age period, but as, at the time, I was looking better than I had, she felt that it might be the ninety-six age period. The other clairvoyant I do not know and the report came from Brugh. This one said that her reading was that I would pass in during the ninety-one age period. The preponderance thus favors the ninety-one period and therefore it may not be too far away. At least it suggests planning as though that were the case.

After the passing of Gertrude, the first act taken up with the attorney who is handling the estate was the writing of a will. This will provides that the property shall go to Robert Briggs and Doroethy Young with an equal division. The original financial nucleus was supplied primarily by Sherifa, their grandmother; however, if any of you wish to have some particular object that is here in this household as a memento, be it a book, picture, or other item, I would grant you the right to select it and I will take up the matter with the heirs. One item is exempted, and that is the likeness in plaster of H.P.B. in which abides in a special nook in the hall in the north part of the house. I have heard that there were only my two copies of the death mask made—one was the original with the eyes closed and this one which was reproduced from that with an artist opening the eyes, and I have seen both. They were originally in what was known as the headquarters cottage at Halcyon where Mrs. La Due, or Blue Star, lived, and both Sherifa and I lived at one time. This one is reserved for Erma Pounds, if she wishes it.

I would like to have the meetings continued in this house if you wish to continue them and I authorize Eugene Sedwick to occupy the chair which I have customarily occupied. It may prove to be possible to construct a small library to which the books that we leave may be transferred, and thus rendered available for the use of the group. While there are some books that are of only ordinary secular interest, there are several volumes of superior interest, of a Theosophic sort, or of the works that were produced by Sri Aurobindo and others. In this way the library can continue to be of use.

Our activity here is tied in to the Blessed One, or the Great Buddha, through the line of descent which occurred in 1875 through H. P. B and W. Q. Judge. I, in addition, am personally oriented to Shankara, but Shankara was the first *tulku* incarnation of the Blessed One by receiving the intermediate principle of the Buddha, and that is a second line of correlation. It is not tied in through those lines that pass through Ch'an Buddhism and Zen Buddhism in the Mongoloid portion of Asia. That is another line with which we have not made a correlation.

It is my hope that this correlation will be continued. There are other lines that are perfectly valid, and that one which is represented by Dr. Brugh Joy, I believe to be valid. But it is a different line of correlation. Now, Dr. Brugh Joy has been very gracious in giving a lot of his time in helping on the problems that were produced by the departure of Gertrude, and I am under deep obligation to him for his help in this matter. He conferred on the matter with respect to the state of Gertrude's body when it was on the life-support system and helped in the decision that recovery was not possible and led to my final decision that she should be withdrawn from that system. He was over in June and we had here a reasonably long session including a report on the state of Gertrude on the other side. He was over a bit later, a third time, and also in September when it seemed that it was likely that I was then going in, and again in November, when we had a long

discussion over three days making up nearly 12 hours of tape, and, finally, recently in December—all together six times. And for this I'm under deep gratitude to him. But he represents another line and he told me that he was warned by a certain clairvoyant with whom he consulted that there was danger that his influence would divert this particular movement from its line of correlation, and I have seen some evidences of that though I think that I myself am able to take care of myself. I wish that you should keep this point in mind. He does not wish to divert this line of work from its normal correlation. We are on different specific paths and we mutually respect and honor each other.

The taping which I have been able to do since Gertrude's departure has a very different character from the main body of my tapes produced before that time. My former work was mostly philosophical. I have been held to two subjects mainly since her departure: that was statements connected with her, and, in addition, I've entered into the subject of death. There's some material of a biographical sort, but not in the older type of production. I may be able to return to material more akin to that which I produced earlier as time goes on and as I gain the power to read when, if ever, the glasses, which I'm hoping for, do arrive.

This material connected with death is a subject that should be considered seriously. There's a tendency among people to avoid the subject, but inasmuch as there is no conceivable way by which any of us can avoid the transition which men call death, it seems to me the part of wisdom to deal with it openly and as fully as possible. There is evidence that the taboo against serious consideration of this subject is departing. Some work has already been done, and, in fact, the picture as it begins to emerge is not of something very terrible, but rather of a passing into a way of consciousness that in most cases is superior to what we experience here. There are some problems. From the best sources that we have, there is evidence that the memory which is carried over is incomplete; that it often is highly fractionated—particularly the memory that's carried through to *devachan*, which is a state of consciousness. It would seem that only the highest three principles actually enter that state and material that is of an improper sort for that state is forgotten. I am a little disappointed that this should be so. I would like to be able to know all of the processes, all of the movement from plane to plane that exists. But this seems to be of the nature of the knowledge of adepts. So, the thing that I'm really aspiring toward is an adept capacity. However, concern with the problem of death, I regard as a matter of major importance, and if we can in some way reduce the sting of death for those who remain behind especially, for apparently those who pass on have the happier lot. [If so,] then we will have added something very valuable to the total value of life.

When one has lived a long life and, throughout the most of it has lived not alone in the present but with an eye and a plan for the future—and especially when one has laid those plans with a beloved companion—and there comes the time when the future here ceases to exist and all that remains is retrospect, there is a bit of sadness. I have loved this place and I have loved the companionship with Gertrude here, and the long trips that we took across the country, seeing a large proportion of this continent. It was a happy life, and inevitably there is a certain sadness with the thought of departure; but the law of change is irrevocable, and we must pass on, drop the load that we have carried, and hope that it will be taken up on other shoulders. I have enjoyed the association with you. You

all have an eternal place in my heart. We will meet again; I know not where. But the causes that we have set up together ensure our meeting again. I am not yet passing, but I know not when that will be, and I leave—and I'm preparing this statement for the time when it may come. And I leave my blessing with all of you.