

# Convention 1979: Psychological Report

## Part 2 of 2

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June 1979

The next outstanding event took place in the period from the ninth to the tenth of March. I have reported this on the tape elsewhere, and have given an hour's discussion to it, but so will give here a much briefer recapitulation.<sup>1</sup>

We had shopped that morning and found that we could acquire the glasses that I needed for reading by going up to Bishop, and as a result, I did not enter into the afternoon nap until about four o'clock. After a brief nap, I woke up at about quarter to five and found myself in a state of light trance with that combined consciousness I have spoken of before: relative consciousness on one side, as it were, and a trance consciousness at the same time on the other. The sense in the trance consciousness included the sense of a reestablishment of the interlock between Gertrude and myself.

Now, I shall have to say something about this "interlock," as I call it. It was an interconnection between Gertrude and myself that I developed through the years that gave to me a certain power which I did not hold by myself. It included a capacity to prevent the invasion of influences that had not been reviewed by my own critical evaluation. I was in a strong position. The interconnection seemed such that something like a unity of conscious function was established between us. Gertrude could write letters for me in my own style, and I rarely had to correct them, and yet keep her own thinking separate from it—a magnificent secretarial capacity. In this relation, I was able to produce without undue effort and I produced in the philosophic form which was part of my training and of my life work. When the death occurred, I felt the breaking of this interconnection and I became at once vulnerable to influences that did not pass my critical evaluation; and I was unable to produce in philosophic form. What I did do, subsequently, was to produce some biographical material to report states of consciousness and to make a tape or two that were more or less in dramatic form, but not genuine philosophic formulation.

But when this interlock was reestablished on the period that began at quarter to five on the afternoon of March 9, I felt that capacity return to me; and the tape which you heard this morning was the tape that I then was able to produce. And you can judge for yourselves whether the material was indeed of the caliber of previous material. In addition to reestablishing this interlock, there was a subtle sense of reestablished companionship (to be sure, not as complete as it had been, for obvious reasons). If Gertrude is indeed a *devachanee*, she is a three principled being, not a seven-principled being as she was when embodied here, and that would make the relationship less

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<sup>1</sup> See the audio recordings, "Running Commentary Following Gertrude's Death," parts 21-24.

complete. But what it did affect was a recovery of capacity on my part with respect to formulation in philosophic terms on a difficult subject matter.

Also, it brought back another capacity which has been very important throughout the years since 1936 and which capacity had been lost with her death, and that was the capacity to turn from the off-beam state of consciousness—the ordinary consciousness—to the on-beam state of consciousness, and do this at will. The on-beam state of consciousness is something that involves a subtle element of trance and can produce inductions. Any formulation I make from the off-beam state of consciousness does not produce inductions. The difference is very important. Both this capacity and the philosophic one was lost at the time of Gertrude's death and the dissolution of the interlock that we had. It was regained with this reestablishment of that interlock. Now, this happened without my having put forth any specific effort for it. It was spontaneous so far as I could discern. However, I suspect inner help with respect to this.

The state of trance lasted for about twenty hours. It broke at the time of the afternoon nap on March 10. I came out of that nap, which was longer than usual, with a deep sense of fatigue; the psychical kind of fatigue that I have found associated with trance experiences. This was, however, more profound than I thought the trance warranted. Twenty hours was a longer period than I had experienced before. It took about five or six hours before I recovered from this sense of deep psychical fatigue. A little later there was a still lighter trance which seemed to be connected with my effort to penetrate into the commentary in *The Secret Doctrine* which follows the statement of the first fundamental.

A very curious fact is connected with these two experiences. The cat, Harvey, was upset in both cases. He caterwauled and behaved peculiarly as though he was in some sense suffering. In fact, his behavior is an indication of a state that's so subtle that one may overlook it. But he seems to get it and apparently for him it's a painful experience. These are interesting facts.

But now, because Gertrude is three principled at present, not seven principled, the interlock is not as complete as it was during her lifetime. I recovered, through this experience, capacity, but not incentive and drive. I often sit before my desk and I find no drive or incentive to produce. It is as though a necessary force is lacking.

For several years, Gertrude and I had made a special trip in May which served several purposes. The trip involved a run from our home to Santa Barbara, thence to Monterey, then to Palo Alto, finally up the coast into the coast redwoods of Humboldt County, and finally returning by one or another of northern routes that were available. This trip served several purposes. In part, I had an annual contact with my remaining immediate family relatives; I had a service—an annual service on the car at the place where it had been purchased; delivered a tape in Palo Alto to some students who have shown interest in my work; and thence up the coast where we spent a few days enjoying the coast redwoods; and finally returning home. Actually we had just returned from such a trip, where the driving had been done by Gertrude, in 1978, and returned home only five days before her sudden death. Well, I proposed to make this trip again this year despite the fact that my single sister and my sister-in-law had passed in in January, and

there was a certain demand for a tape at Palo Alto. Jim Bowie drove the car; and the car acted perfectly throughout the trip; and Jim drove professionally.

In due course we stopped at Palo Alto for delivery of a lecture, presumptively a taped lecture. But a certain individual came down from a place in Mill Valley which we had called the Convent—some members of which had been over to visit us earlier—and had invited us to stop there when we should pass through that area. This individual was professional in a certain line of treatment involving the *chakras*, and she did give me such a treatment and I felt in such shape that I would attempt an extemporaneous talk instead of delivering a taped lecture. This I did successfully.

Now, here was the problem. I have found that extemporaneous lecturing is very exacting in its energy demand. A production of a taped lecture is much less exacting. One produces it at his desk and does not have the problem of adjustment to an audience; and he may produce for a restricted time, like fifteen or twenty minutes, and then pick up the work at another hour. But an extemporaneous lecture of an hour's duration before an audience is quite another matter. One has the complex problem of translating his fundamental thought into exact, proper and effective form. There is the problem of syntactical development, correct sentence structure, correct paragraphing, watching the logical development, and all of that—a complex process. In a great deal of extemporaneous, impromptu speech, one may fall into what is called “stream of consciousness thinking,” a term originated by William James, and incidentally as a footnote, this idea led to the production of a book called *Ulysses* that was produced entirely in terms of the stream of consciousness thinking—an interesting experiment.

Now, stream of consciousness thinking is not formal, directed thinking. Formal, directed thinking follows principles of logic and syntax and has an intelligible and really proper form. Stream of consciousness thinking may be completely disconnected. One may even produce, as an exercise, a production that is syntactically correct but semantically meaningless, just as is the case with the poetry that has been produced by computers. On the other hand, if there is a factor of inspiration operating—if one happens to slip on-beam while in the midst of the discourse—there may be profound material coming forth in this stream of consciousness form of formulation. Under the right conditions, it can lead to valuable formulation. But one, when so speaking, is subject to the influence of the audience. If there is hostility on the part of some members in the audience or a question mark attitude, the formulation may become almost, if not entirely, impossible and the labor of continuing may be very exhausting. It is, therefore, something in which I have not engaged in the last thirteen years because of its demand. I am not content to speak in a purely stream of consciousness form. I feel that good workmanship requires that the formal rules of acceptable discourse should be maintained, that logical connections should never be forgotten, and the rules of syntax never neglected. The total operation, therefore, is extremely exacting.

Nonetheless, because of certain help received, I decided to try on this occasion to give an extemporaneous discourse. It went very well and at the end I received a treatment that reinforced my energy. Later we were guests of these women at Mill Valley; and there a group had been arranged and I gave another extemporaneous talk, and also a third over

at Dr. Moss's headquarters. In these cases, I had strong support and I succeeded in putting forth what seemed to be an acceptable discourse; but, I could not have done it without this support. I no longer had the support of Gertrude, and here is an important factor: I seem to have plenty of one type of energy, even in old age, but there's another type lacking and if it does not come from some other supportive force, it would be impossible to put forth a discussion of this sort; it is even difficult to produce a discussion on tape. Here is a problem with which I am dealing at the present time.

After this stop in Mill Valley, we traveled northward up to Humboldt County where we spent three nights. I took up some business matters with the real estate agent in Garverville concerning property that had been sold; and then spent two nights at Weott, which had been discovered by Sherifa and myself some twenty or thirty years before. I showed Jim some of the most interesting items to be seen in the area, including a redwood mill, and a drive through some of the back country as well as among the redwoods. Something happened, however, that I had not foreseen. Over many years, both during the life of Sherifa and of Gertrude, we had stopped here at a given motel many times and had become on very friendly relations with the owners of the motel. But the owners had passed in; Sherifa had passed in; and Gertrude had passed in; and, unanticipated by me, this fact hit me very hard. As a result, I terminated the period in the area and returned home. The trip was eventless throughout. I had hoped to pick up something of the trace of Gertrude, for we had spent many days up in this country. But I found the trace—or “footprints,” as the writers of *The Tibetan Book of the Dead* put it—erased, and the impact of death and of the corresponding loneliness, I found unusually strong, and I felt the need of getting away.

The trace of Gertrude remains in our home and in the yard outside; the touch of her hand is everywhere. And, as far as is possible, I retain the various objects that have been produced by her, planted by her, or otherwise handled by her, unaltered in their positions except when it is necessary to remove something. In this way, I find that something of the old home remains; that it is not completely barren; that there is something that is supportive of the old life. As far as possible, I continue the life pattern which we had together, though naturally this is limited. As a result of this policy, I find life here more tolerable than anywhere else.

Returning to the event of March 9 and 10: there is another process of premier importance that has been affected by the reestablishment of the interlock between Gertrude and myself. To introduce this subject onto the tape, I shall have to make a reference to some reading I did earlier today. This was in Dr. Jung's glossary, in his *Psychological Types*, and I was reading on the subject of *thinking*. He referred there to the type of thinking that we have, such as he referred to, in the introductory chapters of his book on the unconscious. There are two types of thinking which he refers to—in the book on the unconscious, he called them “directed thinking” and “fantasy thinking”—but in his glossary he remarks that further study of the subject has led him to term the fantasy thinking rather as “intuitive.” This kind of thinking happens of itself. It is a process that just continues without any labor upon the part of the individual. On the other hand, directed thinking calls for conscious labor; and if the subject matter is difficult, it may call for intensive labor—very hard to do.

Now, I am myself conscious of these two types of thought activity. In certain periods, which I call “lucid” periods, a thinking process starts of itself and develops the handling of a problem or a set of relationships very clearly and very impressively. It seems very much as though it were in the full verbal form and construction of directed thinking, but in point of fact, a deeper study of it reveals the fact that it is not so. It is a kind of shorthand thinking that sees whatever subject matter is placed before it in a very clear light and the development is easy and spontaneous. Much of my taped material is drawn from such production as a preliminary event, but it involves a second act of objective articulation which is more or less laborious. In this case, the thinking is directed, conscious thinking, requiring effort, and never achieves the complete purity of the spontaneous thinking; at best it approaches that purity. The external, objective articulation calls for the complex process of word recall, syntactical organization, and most important of all, logical development. This process takes definite effort in the objective level. In contrast, the spontaneous thinking does not take a conscious output of effort, although manifestly something of energy must be involved.

Now, in connection with the reestablishment of the interlock between Gertrude and myself, it had an important effect upon this spontaneous thinking. During the interval between her passing and the ninth of March last, there was little—or none at all—of this spontaneous thinking; but since then, it has arisen again. Connected with this kind of thinking there is a certain quality of subtle delight; it is a happy process. What seems to have happened is that the reestablishment of the interlock opened the way for the reestablishment of this kind of thinking. Material is coming down to that level, but it takes, for me at present, an extreme effort to give it objective articulation. In other words, the reestablishment of the interlock has helped to produce a partial return of old capacity, but not full return. There seems to be an energy demand—in the second stage of giving objective articulation to the inner thought—a demand for energy which I find difficult to supply. I am, therefore, by no means on the level that I was before May 28, 1978.

When Robert Johnson was here soon after the passing of Gertrude, he made an analysis of the archetypal dream which had been dreamt on the order of 45 or 50 years before.<sup>2</sup> Among other points brought out by him, there was the following: that I personally was in a state of inner crisis; that there were before me three possible alternative courses of action: the first was to die; the second was to find, if possible, another companion; and the third was to go the way that would lead to a possible enlightening Realization probably transcending the one of 1936, and being of a character that is rare anywhere in the world and doubly rare in the West. Further, he asserted that in as much as the dream was archetypal it was of collective importance; that indeed the process through which I would have to pass would be repeated by the others that fell within this sphere of influence.

Now as to the three alternatives offered: insofar as the way of death is concerned, I have rejected, in principle, the idea of suicide. That would indeed defeat any purpose that I might have in mind. And since the request by the Brother who asked me to live

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<sup>2</sup> See the audio recording, “Report of Major Dreams.”

longer, I have rejected, in principle, legitimate death that is not exactly forced, and thus have reaffirmed the will to live. As to the second possibility, that of taking a third companion, there was on one occasion, when the Brother that I referred to earlier spoke to me, he stated that if I took the third course, it would mean my death within a short time. This statement I brought to the attention of Robert Johnson, when he was over here at a later time, and he concurred with that statement. Tcharchant, the Brother, did not seem to regard this as the true and proper course and did something that seemed to reestablish the relationship between myself and Gertrude; and, I had a very fine time for some hours. But we ran into a difficulty in that she could not go down in sleep as far as I could and this fact tended to break the relationship that had been established. There was effort on my part, subsequently, to reestablish it with apparently some success. This is a relationship I would prefer. In the event of March 9, this year, there was a reestablishment of the interlock—or at least that is the strong impression I had. It seemed to be a more fundamental move than the earlier one and it seems to have been more successful.

But as I have shown in the earlier portion of this report, it reestablished certain capacities, but did not reestablish both incentive and drive. I do not close this option with respect to a further completion of it, but it is not the course I am currently following. In point of fact, the course of the past year has been more in accord with the third option. But this has proven to be essentially a path through the desert in the psychical sense. It is a path of essential barrenness and dryness—the latter word being taken in the sense in which it is spoken of in connection with mystical functioning. Most of the time my experience is of this barrenness and dryness. But it is a desert with some oases in it, and these oases constitute the material that I reported in this tape, in the earlier portion.

These high points are valuable, but my impression is that they do not reach to the level that I had known before May 28, 1978. The life is difficult and I have to use various devices to enable me to continue. I use music a great deal, particularly vocal music—music that had been played when Gertrude was here. The orientation to vocal music is strange since throughout my life my orientation has been primarily to instrumental music. I refer to the tapes again and again. I try to produce them even though it's much more difficult to produce them in a serious form. I try to keep my mind focused on problems. But if I slip away from all of these aids, there is a tendency to fall into the sense of barrenness and dryness and then the drawing towards death tends to arise in my consciousness. It becomes more difficult to ward it off.

The last six months have proven to be less difficult than the first six months. What lies ahead, I do not know. I would like to finish my task here and go over to the other side to reach again those who have been close to me. It takes a good deal of effort to continue to live, and there still remains a good deal of barrenness.