

# Running Commentary Following Gertrude's Death

## Part 29 of 53

Franklin Merrell-Wolff

October 22, 1979

Last Friday forenoon, I found myself in a very gentle altered state of consciousness with a very light feeling of delight. This persisted, actually, for a considerable time; in fact, up to nearly nine o'clock Saturday afternoon when I felt myself come out of the state into a minor feeling of fatigue.

This day was a day of appointment for Helen at Dr. Pounds, and I went down with her and had an opportunity to talk with Erma, whom I found in a state of exceptional clarity. I told her of some of the things that were happening to me including the experience with the anima. A little later when we had gone to a restaurant for the enjoyment of a meal, she spoke of seeing the one that I had spoken of and the description fit so well that I recognized what I saw when I glimpsed the anima back in August. The effect of this seemed to be a kind of objectification of the anima, and combined with the perception of her that I had in August, it seemed to make it possible to set up a relationship with her in which I had the feeling of her rather strongly. It was an exceedingly beautiful experience. She had a character that I would characterize as follows: a distinct sense of gentleness, a quality of self-giving that knew no limits, and an overlying sweetness. There was a sense of a rather ethereal beauty coloring the whole experience. I felt a deep affection for her, something like being in love. I abided with this for many hours and it was an experience that took me out of the emptiness that has persisted so much of the time since the passing of Gertrude.

On Saturday, I also went into the state by deliberate effort and I found again the same sense of communion. I would like to reach point where I could have some tangible, objective communion with her, but at present it is of an intangible, inner sense of feeling. I understand that Dr. Jung was able to communicate with his anima and receive return communication. That would be a very lovely experience indeed. It seems to be a very subtle kind of femininity without any of the earthy or autochthonic elements, and she is very precious to me.

This was not a case of internalizing the feminine, but rather of objectifying the feminine that was already internal—only a partial objectification, but it seems to require that to set up a conscious interrelationship. As to going into this altered state by a conscious act, I find it very difficult to describe what has to be done. It seems that I have to be in a state of a subtle balance where you hold yourself aloof, as it were, from the outer life, and, as it were, move in another kind of consciousness that has an essential delightfulness about it and frees one from the harshnesses that belong to ordinary life. I do not find it possible to maintain this state continuously. I have had the experience of being in it for two days and two nights back in the March period—between March and April. I have heard that Aurobindo has been in such a state, and worked in it, for as much as six months. That is an encouraging prospect. But one thing is certain; it is not a state in

which one is prepared to meet the outer world. The outer world seems to have a coarseness in it, a certain harshness in it, a mundaneness in it that is incompatible with this state. If one moves as in a car while in the state, he is withdrawn, as I find it, from the environment. He can see it all right, but it is as though he does not participate in it. On the contrary, he is participating with something that is interior. One can perform actions in it, but he is not focused on those outer actions; he is all the while focused on this inner state. It demands something of energy of some sort, for I often find that when coming out, there may be a sense of fatigue.