

Running Commentary Following Gertrude's Death

Part 47 of 53

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This is a continuation of the personal report. There are certain items that I think should be made clear that I wish to take up at this time.

After the passing of Gertrude, which took place so far as my contact was concerned on the 28th of May, 1978, after this event, Dr. Brugh Joy, either with or without Carolyn, was over to our place several times and there were many very valuable discussions that were recorded on tape. I estimate that there was a total of about twenty hours of taped discussion. Dr. Joy's motivation was of the very best. He was trying to help me face the adjustment problem that resulted from the death of my wife, Gertrude A. Wolff.

Now, in those discussions he frequently drew upon material connected with the Tantric type of yoga. This is the yoga that makes use of the *sushumna*, *ida*, *pingala*, and the *chakras*: *muladhara*, *svadisthana*, *manipura*, *anahata*, *visuddha*, *ajna*, and *sahasrara*. It is known as the Tantric form of yoga. Now, the one known as *manipura*, is connected with the region of the solar plexus, although some authorities say it is a point in the spine, and the *chakras* are supposed to carry certain qualities. At the base of *muladhara* where *kundalini* normally rests, it is supposed to be a support for the subtle body. As it rises, next step would be *svadisthana*, which *chakra*, among other things, is connected with the sexual side of man; then *manipura* above that is connected with feeling in the form of emotion; then *anahata*, which is called the heart center, and is said to be a feeling center that is non-emotional and quite impersonal; then *visuddha* is connected with the throat, and is involved in formulation; *ajna* is just above the eyebrows and behind that; and the top or crown *chakra* is placed at the top of the head. And in the usual theory of Tantric yoga the process is the raising of a force known as *kundalini*, which normally abides in *muladhara* at the base of the spine, to raise it up through *sushumna*, which is the *nadi*, or subtle nerve connected with the spine. But these relationships are in the subtle body, not the gross physical body. Then adjacent to the straight column that corresponds to the spine, there are two weaving *nadis* that weave in and out around the central *nadi*, or *sushumna*, and they are known as *ida* and *pingala*—*pingala* being connected with a sun force and *ida* with a moon force. The theory of *kundalini* yoga is quite elaborate. It is not the form of yoga to which I have been oriented. It is known as the Tantric form of yoga and seems to involve the idea that one can by certain practices cause the *kundalini* to rise to the crown and there it unites with what is called the "lord"; and there is at that time supposed to be a basic yogic awakening.

Now, in my personal orientation I have merely studied the theory of *kundalini* yoga as it has been developed in the works written and published by Arthur Avalon, but

I have never been a practitioner of the *kundalini* yoga.¹ I never felt drawn to it and I knew that H. P. Blavatsky was definitely critical of it. I also know that while Sri Aurobindo does refer to the *kundalini* yoga, he does not advocate it or teach it. He was oriented to the three forms of yoga found in the *Bhagavad Gita*, namely, *jnana* yoga, *karma* yoga, and *bhakti* yoga, and he recommended a practice involving all three of these yogas which he called the synthesis of yoga. Shankara was oriented also to the *Bhagavad Gita* and concentrated upon the *jnana* yoga, or yoga of knowledge. I also was so oriented, although I do not criticize Sri Aurobindo's conception of the synthesis of yoga. But my orientation has not been to the *kundalini* type of yoga, though I have been interested in the perusal of its theory.

Now, in the discussions which took place between Dr. Brugh Joy and myself, and which were recorded on tape, there has been a very frequent reference to the *kundalini* yoga on the part of Dr. Brugh Joy. He seems to be a depth student in this specific field. Now, the relevance of this preliminary discussion is certain identifications that Dr. Joy made with respect to myself in relationship to Gertrude.

There is some evidence that even though an individual has not practiced what is known as the *kundalini* yoga, he might have practiced it in past lives; and it has also been stated that if the yoga had achieved the raising of the *kundalini* through the crown, that in a new birth in a new body it would continue to be so raised. I cannot vouch for this from personal knowledge. It is thus simply something that I have read or otherwise heard. I therefore do not exclude the possibility that though I did not practice the *kundalini* yoga in this lifetime, I might have done so in past lifetimes. At any rate, I do not have knowledge of this. This is a matter of possibility only.

Now, connected with the *chakras* there are qualities. And as I said before, the quality of emotion or the emotional type of feeling is connected with *manipura*, whereas, a different more mature, more impersonal, and the non-emotional type of feeling is connected with *anahata*, or the heart center. Now, in the discussions between Dr. Joy and myself, he maintains that I, in my feeling attitude with respect to the loss of Gertrude, was in an emotional state connected with *manipura*. I did not think that I was in an emotional state, for I was not expressing myself in any extravagant form. I merely had the depressed feeling that was caused by a loss of a very close companion that had a deep effect upon me, but I was not engaged in physical expression which is usually the mark of an emotional state—at least in so far as my *Dictionary of Philosophy and Psychology* indicates. Nonetheless, Dr. Brugh Joy made the identification that my feeling attitude toward Gertrude was emotional and that if I could make the transition up to *anahata*, I'd come into a state of a kind of release that would not be—which would free me from the depressed state which I unquestionably was in and in considerable degree remain in to this day.

In this identification of the feeling relationship between Gertrude and myself as being only emotion, I feel an injustice has been done and I wish to protest it. And I shall, therefore, go into the consideration of what the real relationship was.

¹ Arthur Avalon is the *nom de plume* of Sir John Woodroffe.

When Sherifa passed in, I found myself in a state in which I seemed to be bleeding a subtle kind of blood. There is some reason to believe that it was a *pranic* outflow, as it were. It was caused in some way by reason of the fact that it seems I had been supporting her and keeping her alive and that when she passed in, this flowage continued. This is theoretical speculation. What I do know is that I had this sense of something like a subtle bleeding, but when I was near certain women, it would stop. In reflecting upon my course of action after Sherifa's death, it seemed to me that if I did nothing at all but just continue as I was that that bleeding carried a threat to life itself. If I were to continue to do any work, I would have to achieve association with someone who had this unconscious power of stopping that bleeding. I finally decided that I would try to continue with the work, whereas the other course of action seemed to be to terminate at that time. I therefore made a search for someone who would be willing to go with me, who in fact wanted to continue with the work and wished to be associated with me, and at the same time had the power of stopping this apparent bleeding of *prana*, or life force. In that search, I found Gertrude. She was not only willing, but showed every evidence of being happy to go with me. And the result was that we had, ultimately, nineteen years of association; and in that period I have produced a great deal, in fact I think about half a million words on tape. And it's very probable this never would have happened if I had not found someone who could companion me. She stopped the bleeding and there was no manifestation of it since we became associated.

That is the reason for our becoming associated. There was no emotional feeling on my part with respect to her beyond a certain approval of her. She had been one of our associates in the work. She was a person of obvious character, had musical understanding and musical ability, and had been a very loyal student. My relationship, therefore, was a working relationship. We were duly married, for that is the appropriate way in this society for those who wish to function together when they are of opposite sex. The relationship was exceedingly happy. Affection grew in me over time. In the beginning, I merely liked her, but at the end the affection had become quite deep. The relationship was remarkably frictionless. There never was an emotional argument between us of any sort. If we had any difference of opinion, it was entirely upon a non-emotional level on subject matter that was quite impersonal. She was qualified in her field and I deferred to her judgment in anything that involved the field of music. She also had a general artistic sense. We may have had some discussions, which were not filled with affect in any way, upon impersonal subject matter, but there never was any stress whatsoever of which I was in any way conscious. It was a most perfect, frictionless relationship such that I would not have thought it was indeed possible.

As to our respective psychologies in terms of the Jungian type psychology, I was clearly an introverted thinking type with intuition, rather than sensation, as my primary auxiliary function in major work, though I could deal with the objective, sensible situation. As to Gertrude's psychology, it seemed to be atypical for a woman. She was clearly introverted also, but her functional type was not clearly feeling. It seemed to be more a thinking type, and that is atypical for women. Early in our contact, while we were both in Chicago prior to our journeying back to the California home, I remarked to her that she thought like a man, and she said that she had been told that before. She seemed to reason her way through the problems of life, the problems that arise day after day, and so on. Never have I found the strangeness that I have often noticed in women when viewing

them from the perspective of a masculine thinking type. She was not, therefore, the typical feminine intuitive. She seemed always to have good reasons for the courses of action which she chose. I would be inclined to classify her as a feminine thinking type, therefore. On the other hand, she had strong affection, and her attitude toward me had the depth which one could call devotion. There was no friction. It was utterly simple and straight forward. There was no disagreement. If there was a good reason for choosing one course or another, it would be formulated, in any situation, by each one without any feeling of irritation, so far as I am concerned certainly. And I did not detect irritation on her side, though she would have to give her own statement as to this for it to be complete. We, therefore, had a very comfortable existence together—really remarkably so. I know that she was a perfect backup so far as my work was concerned.

Now, we lived most of the time ten miles from town at the top of the alluvial fan of the eastern Sierra Nevada at an altitude of about 6,000 feet. The result was that most of the time we were alone together—a situation that historically can result in difficulties. There were no such difficulties. I found living with her always comfortable, and I found no indication from her that she found it otherwise, though of course she would have to speak for herself in this matter. I do not think of the relationship as purely emotional, in the sense that Dr. Brugh Joy has used that term in the discussions on the tape. There was warmth always, but the development was in the direction of depth, not surface. This is part of the Jungian psychology. An extraverted attitude tends towards spread, wide inclusion, at the price of superficiality. The introvert tends towards depth or height—the vertical dimension otherwise, which tends towards profundity or height at the price of narrowness. The third possibility is the neither introverted nor extraverted attitude, or rather that which is called ambivert, where the development is very much equal, and at the price of mediocrity. There's always a price. I found it ideal. And over the years, Gertrude seemed to prosper in it. If she was not happy in it, I think she could not have avoided expression of that fact. But there was not the slightest expression of such a fact on her part ever heard by me. She said she loved the mountains, and as we had trips together, she seemed to enjoy them as I enjoyed them.

I am reporting this to offset an implication or statement by Dr. Brugh Joy in the tapes in which he speaks of the relationship as merely emotional, thereby implying something inferior to that of the *anahata* type of feeling. I don't find that the relativity of the *chakras* fits the facts. On the other hand, the Jungian psychology does seem to fit the facts. It was an affectional relationship that developed in the dimension of depth rather than spread, and was essentially profound. I make this statement as a corrective of the impression produced by Dr. Joy's statements on the tapes. I feel that I owe this injustice to our relationship in case anyone may become interested when we have both departed from this realm.