

# Running Commentary Following Gertrude's Death

Part 48 of 53

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December 18, 1981

There are certain other points which I think should be made clear. The relationship between Gertrude and myself was never a biological relationship, and never, at least so far as I was concerned, intended to be such. I was, in fact, past that so far as my age was concerned. On the other hand, there may be what could be called a subtle kind of sex relationship, and I cannot exclude that possibility. Fundamentally, her relationship to me was that of a *chela* where I was the *guru*. She was definitely oriented to the work, and I felt that it was in that capacity that she came to me. Now, it is true that a strong relationship of affection can grow up between a *guru* and a *chela*, and not in merely the generalized sense that seems to be the characteristic of the *anahata chakra*. It can even be quite authentically individual in its orientation. Buddha was said to have had a favorite *chela*, namely, Ananda; and Shankara, also, a favorite, namely, Padmapada; and finally, Christ had a favorite, in the form of St. John. These are men of the loftiest type of functioning known to mankind, yet they were not merely abstract, universalistic in their attitude. They were also, and at the same time, personally human and humanly understandable, though men of extraordinary intelligence and of inclusive feeling. This is the sense in which I feel the relationship between Gertrude and myself should be understood. She was my favorite *chela*, my best beloved *chela*, and there seems to be in this, a quality of feeling that is very deep and unique.

Furthermore, she literally rendered the continuation of the work possible by the backup which she extended to me. I have the intellectual capacity, but at the age I then had attained, which was in the early 70s, was short on the drive necessary for producing. She gave this unquestionable support. It is said that the life principle is carried more strongly by the feminine than by the masculine, and it has been suggested by Robert Johnson in his psychological analysis that we had established a life-base, as it were, a life-force base, which was important for the work; that with her death this support was radically damaged and continued existence for me had become difficult; that, in fact, it was a crisis. I have been able to maintain life now for three and a half years, but I have done so by exerting the will to live primarily because I received a request from a Brother whom I greatly honor that I should live longer. I find it difficult to maintain life without Gertrude; something is lacking. I live much more on conscious willing of life than upon the spontaneous flow of life which was the case when Gertrude was with me. Robert Johnson, in his analysis, said of Gertrude that she did not feel that she contributed much, but that in point of fact she had rendered the work possible by the life-support system which she rendered possible. And with that I most heartily agree. I could not have produced what I did without that which she contributed. I supplied the ideation, but she, in large measure, rendered the drive that is required for that possible. And if there is any value in the work that was produced during those days, give full credit to her who rendered it possible for me to produce this material.

I hope to be able, if the structure of things renders this possible, to join with her when I, too, depart from this plane. I look forward to that departure. I hope that I can do it in a conscious way instead of passing through a period of unconsciousness. And if in the nature of things it should prove to be possible to be associated with her, that is what I should wish to do—at least for a season.

There is some evidence that the after-death state in *Devachan* is a solipsism. For those that don't know the meaning of this term, it is the name that was given a kind of philosophic orientation that never achieved very much understanding but which was very difficult to criticize, and that is that there is only one entity in this world and that is myself and that all of the environment and the peopled field around is an unconscious projection from myself. It's pretty unattractive, but Schopenhauer once in referring to it said it was a fort that couldn't be taken because it was really logically unassailable, but one could go around it. It's a very unattractive philosophy even though it is rather unassailable. Now, what I have read concerning *Devachan* suggests that the state in which the individual is, is very much like a solipsistic state—that they project their environment, and that includes the peopling of that environment also by projection, and that truly objective meeting and intercourse on any level is non-existent. It may seem to the individual that all his friends are there, that he is functioning in all of his pet activities, whereas, he has actually projected this condition. The value might be called soul assimilation of the values of the just past lifetime.

I hope it is possible to make a truly objective correlation on the *devachanic* level. I would like, again, to be associated with Gertrude at least for a time. I would also like to do actual effective work if that is at all possible; to combine this plane and that plane in my system of thought to determine how they are correlated; to come to a truly objective understanding of the interrelationship, and not merely be involved in a state of extreme selfishness, as one of the Brothers has said concerning this state. That's what I would wish. I do not desire to be merely enjoying myself; although, I would like some such enjoyment for refreshment. But I would like to continue with the work, and do so, if possible, in the combination that Gertrude and I had worked out together. And then I would greatly love to meet her and be with her in a following incarnation, which I have chosen to accept. In fact, I have been told that that will be the case; but I want to remember this incarnation at that time and tie the two together.