

## Convention 1974: Preliminary Words on the Purpose of My Work

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There was a tape prepared for this morning, but I have some preliminary words to say, and if they take up too much time we may decide to postpone the tape to the meeting at 3:30 this afternoon because the service this morning will probably be very long.

The institution of the Convention was established long ago, I think 1929, primarily by the urgency of my former associate Sherifa, and we worked for many years together. It was connected with what was known as The Assembly of Man. My understanding is that with the impulse that begins with the last quarter of this century, the organization of formal groups will not be employed, but other methods will be used; and I see much advantage in this. Now, as to the group this morning, they come from far afield. There's one or more either from Los Angeles, from Palo Alto, from San Diego, from the state of Washington, and the state of Arizona, and finally from Sussex, England. There may be others from outside that I have not known this morning because some new faces are here.

There are some things I have not so far reported in *Pathways* or at other times, I thought to speak of it this morning. Long ago, 1935 or '36, a means of communication was opened with one who was one, and is, one of the Brothers, but said that he had not dwelt upon this plane for 10,000 years. He told me that I had decided before this incarnation to take an incarnation in the West with obscurity to become Westernized to tackle the problem of making a breakthrough without the benefit of a guru upon this plane; he did tell me that I had, on another plane, a guru. As the result of the breakthrough in 1936, or rather in the period from August 7 to September 9, a lot of material has been produced. It was suggested to me by this Sage that I should write it up. I was not particularly interested in writing it up, but I started to do so and became interested.

A wealth of material poured in; not all of it got written down. This material does not leave the same imprint on the mind that external material does, that which is learned through books and by our ordinary means. It leaves a light impress and can easily vanish out of the memory. One has to employ techniques to hold it, such as a reforming of it in one's mind over and over again. If it's not put down, it often vanishes out of your memory. I've known impresses to be so light that scarcely could one repeat a statement a second time. My scholarship is limited, as scholarship goes, and by that I mean all that's gleaned from Western science, philosophy, the arts, and so forth; but what I bring to you is not the accumulation of scholarship. Scholarship has been for me language for communication of that which comes from the five original Realizations plus the functioning of the transcendental modulus, which has continued to this day. The substance comes from those sources, but such substance is not verbal in form. It's more like a flow in consciousness, and articulation into language requires the aid of all the

scholarship one can manage. But there's always the problem of a competition between these two sources. Too much dependence upon scholarship and you tend to suffocate the inner resource; with too little scholarship you become inarticulate. The problem is always one of a balance between these two.

I've been given *carte blanche* to do what I could do to establish a way to Fundamental Realization or Enlightenment from a Western base, a way that is indigenous to the cultural heritage of Western man. My task is not that of a continuation of any particular form of the *dharma*—a continuation of the *dharma*, yes, in its essence, but not of any particular form that has existed in the past. The forms are called *sutras*, *shastras*, scriptures; they are all, in their form, relative to time, place, and circumstance, but no form is permanent. A formless essence is permanent. There is an ancient figure that runs this way: that the ultimate truth, which we call the *dharma*, may be likened unto an illimitable sea, and is without form. But if you dip into that sea with any vessel, the content lifted out of the sea will take the shape of the vessel. In this case, in so far as I am concerned, the vessels are concepts, concepts which are valuable not because of their form but because of such capacity they may have for bearing the water of the sea of the *dharma*; and in future time, these concepts will have finished their work and other vessels will continue. I am not, therefore, a continuer of the forms of the past, be they Buddhist, Vedantic, or from ben-Israel group of religions, or from the Greek mystics. I am an innovator, and have been given *carte blanche* to do what I could do in rendering more available, to Western man especially, a way to that which we call Fundamental Realization or Enlightenment—a way that would not require Western man to deny his cultural inheritance and to try to assimilate himself to the cultural inheritance of another people, however noble that may be. It has been said that the right way with the wrong man leads to wrong results. It must be the right way for the right man. We have the right to our cultural inheritance. We do not need to make ourselves over into an Oriental pattern, no matter how noble that pattern may be, no matter how much we may revere it.

Now, while it is true that the Oriental sages have certain advantages which we lack, nonetheless, we of the West have our resources, and by the appropriate use of those resources, we, too, can find a way that is indigenous to us. Bear in mind, therefore, that I am not a continuer, simply, of any form. Much that I have said and written will reveal conformity or parallelity to that which has gone before. There are elements that would be familiar to the student of the Vedanta, but there would be other elements familiar to the student of Buddhism. I accept a rich inheritance from both. I have found confirmed the *Atma-Vidya* of Shankara, but later the *Anatman* of Buddhism, so that these two apparently incompatible orientations have become, with me, coordinated and reconciled. That is in the literature if you understand it, and that is based upon actual Realization. But I also parallel something of the genius of the old Greek mystics—names such as Pythagoras, Plato, and the Neoplatonists. And I've incorporated into the language elements that belong to recent Western man. And bear in mind when I say recent, I don't mean ten years ago. I go back to Descartes and everything since his day, as recent, for the little things of the present day, of the present decade, and so forth, are merely minor wavelets in a great flow of things; but in the great cultural growth, three hundred or four hundred years is a modern time.

Now I shall read to you the basis of my commission, and if you have any recorders on, for this I wish you would withdraw or cancel the recorders. Part of this has been heard . . .<sup>1</sup>

. . . is religious in the profoundest meaning of that term, but not religious in form. The goal of religion is Enlightenment—not ritual, ceremony, and the like. In that deep sense, it is religious; but my vehicle is philosophy, and I definitely avoid hieratic speech or dogmatic statement. Dogmatic statement is characteristic of far too much religiosity, for particularly the ben-Israel group of religions—that means Judaism, Christianity, and Moslemism. Where you have the categorical or dogmatic statement and there is disagreement, the resolution is not by discourse, it is by war. And the history of Judaism and Christianity and Moslemism has been a sorry one indeed, for all of these have propagated their position by war. I insist that religion must take a higher stand, not yet, of course, the highest possible, but the next step, to rise from war to dialectic—philosophic resolution of differences, not a resolution by brute compulsion.

Now, it is true, as Dr. Jung has pointed out, that the transcendental function, with which he was personally acquainted, tends to speak in hieratical forms—that means in priest-like forms—and he said that when he wrote the *Seven Sermons to the Dead*, the title is in Latin, that he had to use this kind of language though he despised it. Well, I can vouch for the fact there is a tendency for the transcendental function to be categorical, but it has cooperated with me in this maintaining of what you might call a low profile. I ask you to entertain ideas. I do not dictate them to you. And I insist on that point. I expect you to think. And I don't expect anybody to agree with anything I say unless he is honestly convinced. I speak to your uncontrolled minds, and if you find what I say is useful, take it; if not, let it go. Nothing is forced—no psychological force. Many people enjoy having formulas forced upon them so that they don't have to think. Here, I insist that everyone should think for himself. Accept that of which you are convinced, and don't be afraid to reject anything which does not convince you. This is part of my message.

Now, it will be too long to play the tape so we'll go on with the balance of the morning program and take the tape this afternoon.

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<sup>1</sup> See the audio recording, "Induction Talk," for part of what may have been read here:

On December 27, 1936, there spoke through Sherifa a great Master, the one that repeats every phrase three times. Turning to the four present and indicating Yogi—that's the way they addressed me—he said, "I would that he make the Sun to shine within the hearts of men. I would that he make the true Moon to arise within their minds. I would that he make the Star of Initiation to shine within their souls. I will direct the Fire that consumes the dross. And I will cause the Light from those Flames to descend again as a rain of Spiritual Fire falling like pearls in the mind and as dew upon the parched hearts of men."