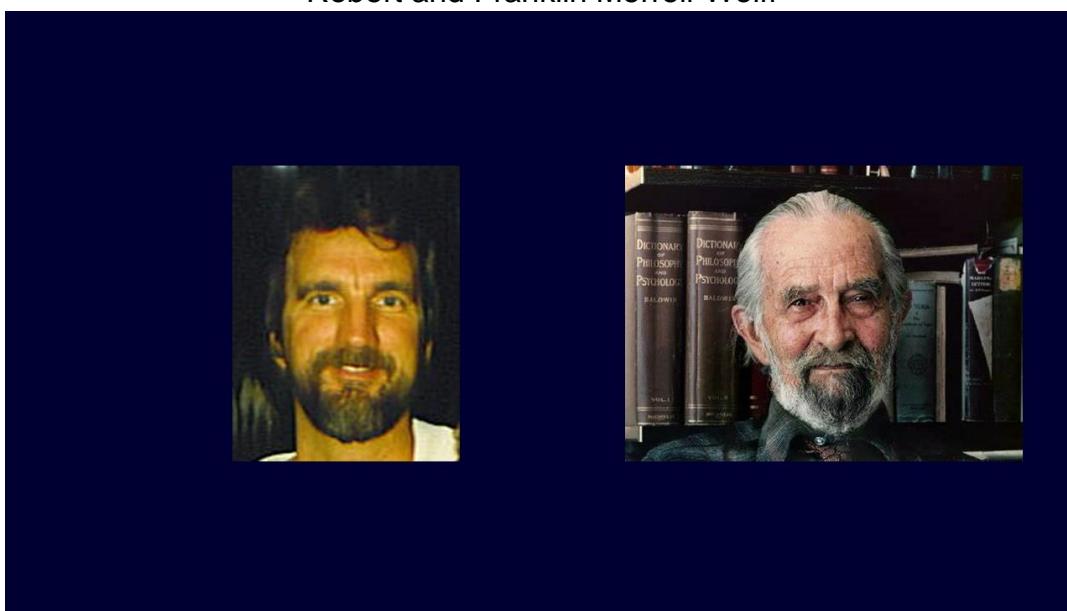


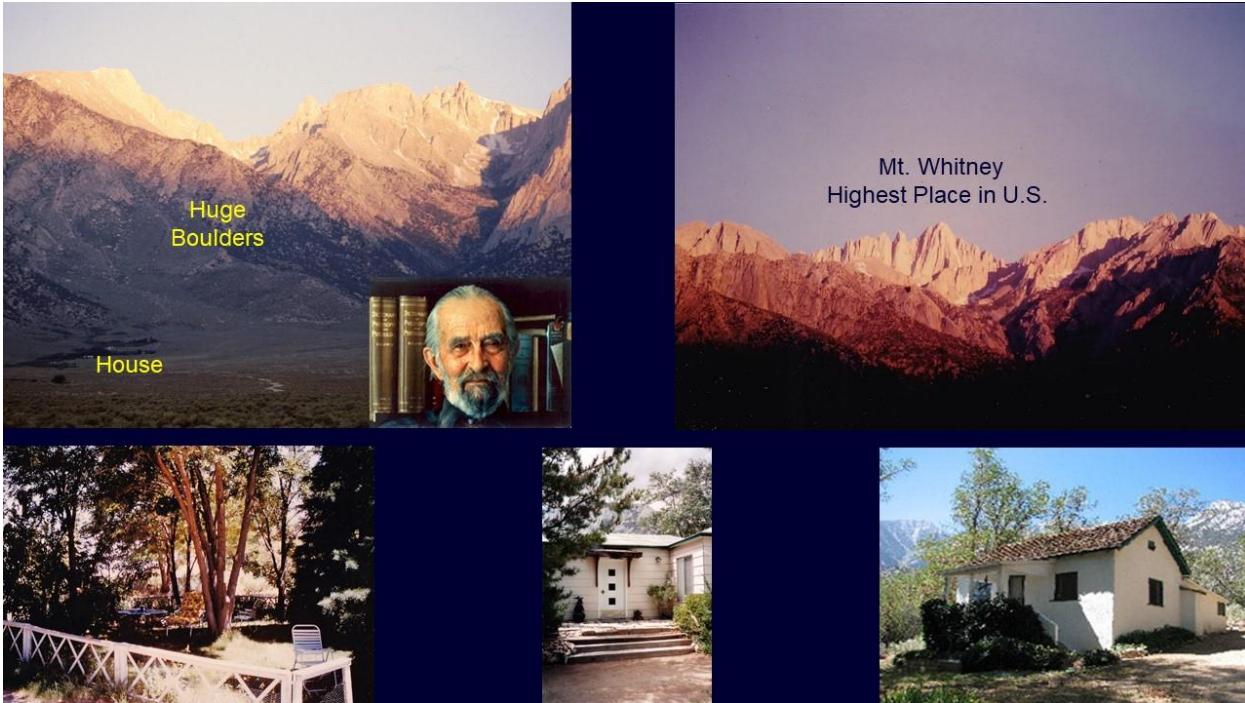
My three favorite American philosophers are **Ralph Waldo Emerson**, **Franklin Merrell-Wolff**, and **Michael David Robbins**.

I introduced Michael to Franklin Merrell-Wolff's writings and philosophy. Once when Michael was about to leave after a visit with me, I gave him copies of Dr. Wolff's *Pathways Through to Space* and *The Philosophy of Consciousness Without an Object*. Michael took to them like a duck to water. I think they influenced Michael's *Infinitization of Selfhood* book.

We often discussed Dr. Wolff, his philosophy, his rays, etc. We both recognized him as one of the wisest men we had ever encountered. We often talked about visiting Merrell-Wolff's ashram together, but never did. However, I did make it there on my own. In fact, I was fortunate enough to visit with Dr. Wolff three times during his later years.

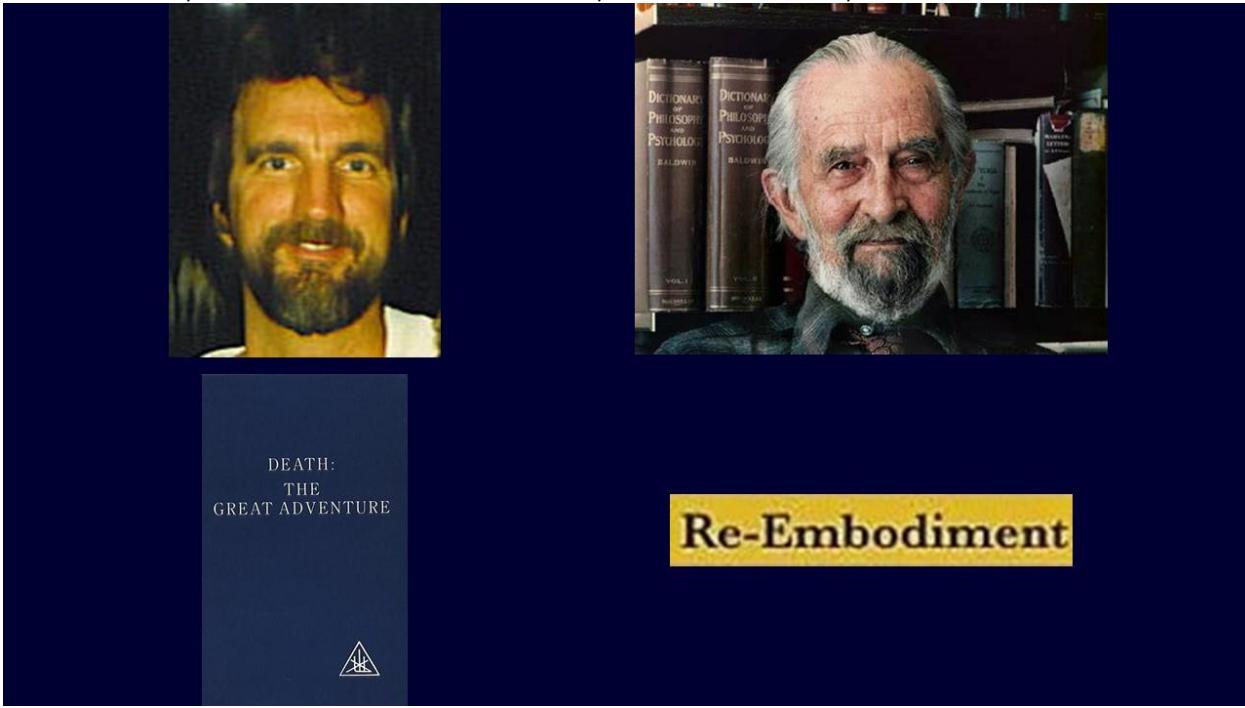
Robert and Franklin Merrell-Wolff

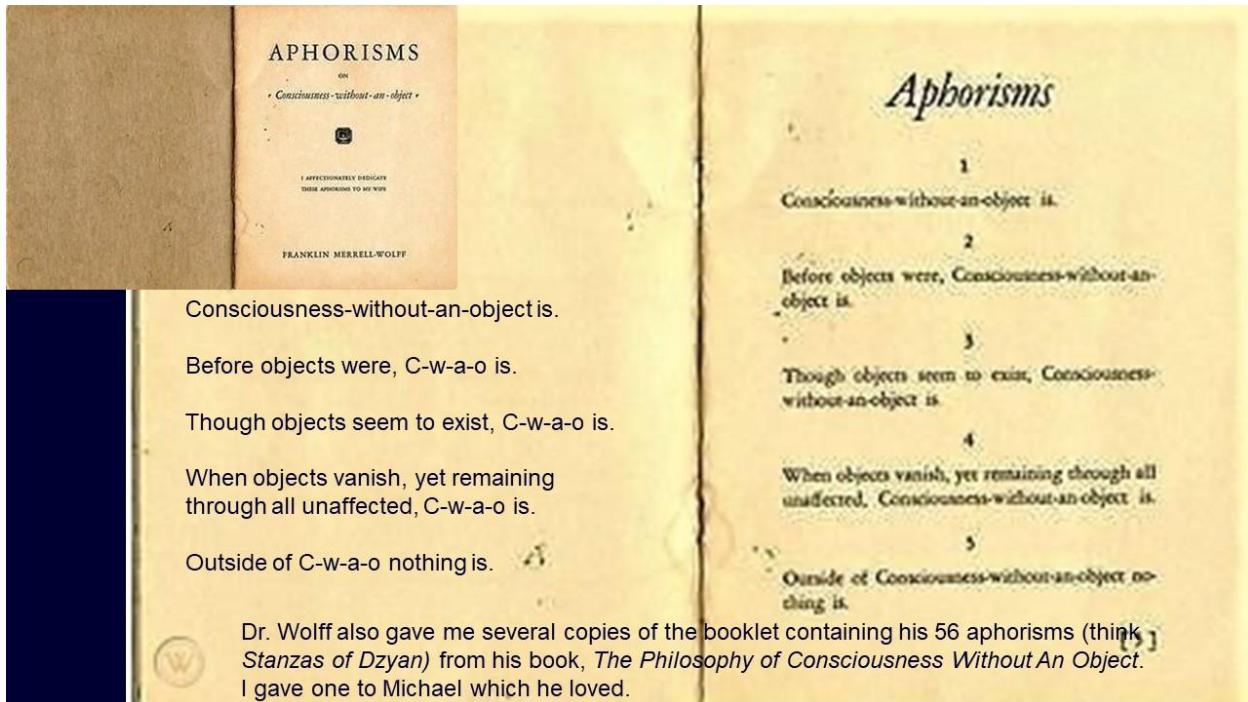




I first met Dr. Wolff in the summer of 1981 at this home in the Eastern Sierra foothills near Lone Pine, CA. At that time he gave me a copy of his book, *Re-Embodiment*, , written under his spiritual name Yogajnani. I told him I was working on my DK/Alice Bailey compilation, *Death: The Great Adventure*.

Robert, *Death: The Great Adventure*, *Re-Embodiment*, Franklin Merrell-Wolff

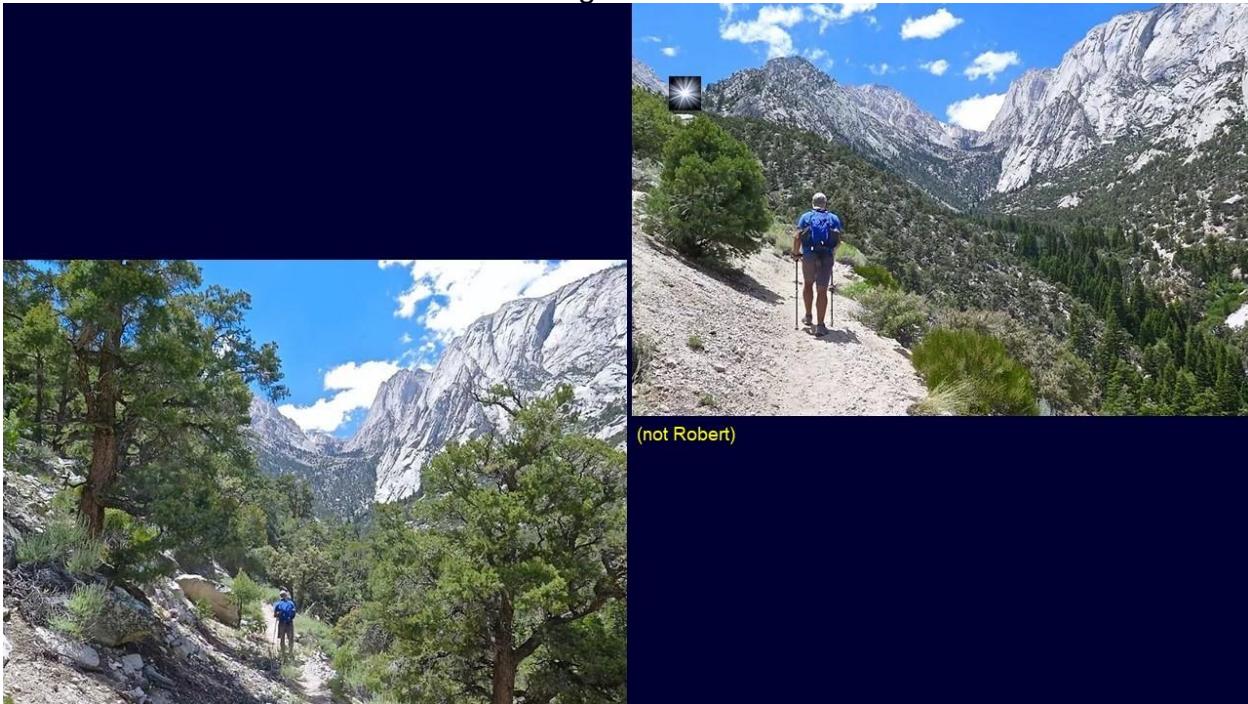




I visited Dr. Wolff and his attendant Andrea again in the summer of 1985, and this was when I hiked up into the mountains to his ashram.



Hiking to ashram



Constructing the Ashram





FATHER, INTO THY ETERNAL WISDOM, ALL CREATIVE LOVE, AND INFINITE POWER
I DIRECT MY THOUGHTS, GIVE MY DEVOTION AND MANIFEST MY ENERGY
THAT I MAY KNOW, LOVE, AND SERVE THEE.



Work on the Ashram ceased in 1950 when

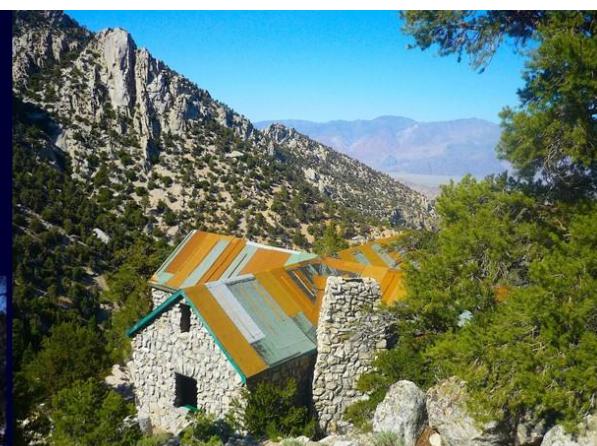
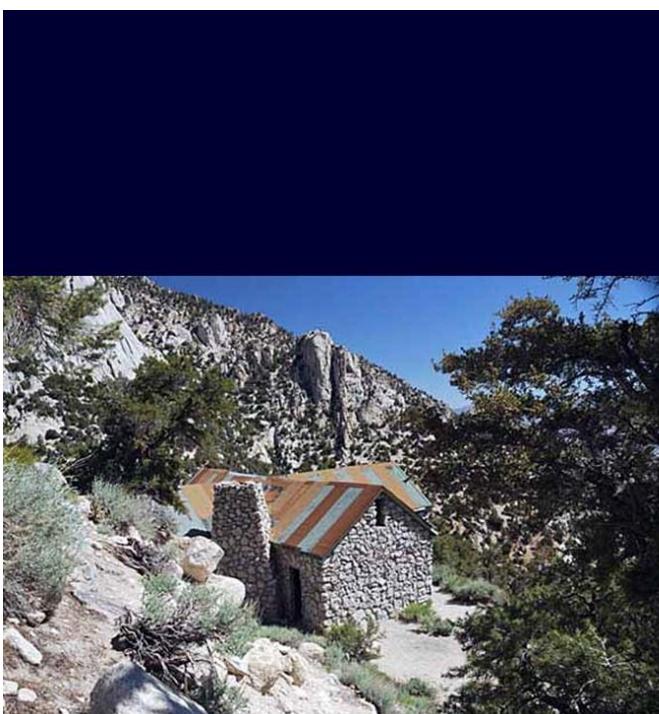


FM-W's wife could no longer make the climb



<http://boxcar0>

Unfortunately, since 1950 when construction ceased, the ashram has been desecrated and partially destroyed by unwelcome hunters who have torn out doors and window frames to use for firewood.



After seeing his ashram, I returned to Dr. Wolff's house that evening. After visiting with Dr. Wolff for a while, I gave him a copy of my recently published compilation, *Death: The Great Adventure*.

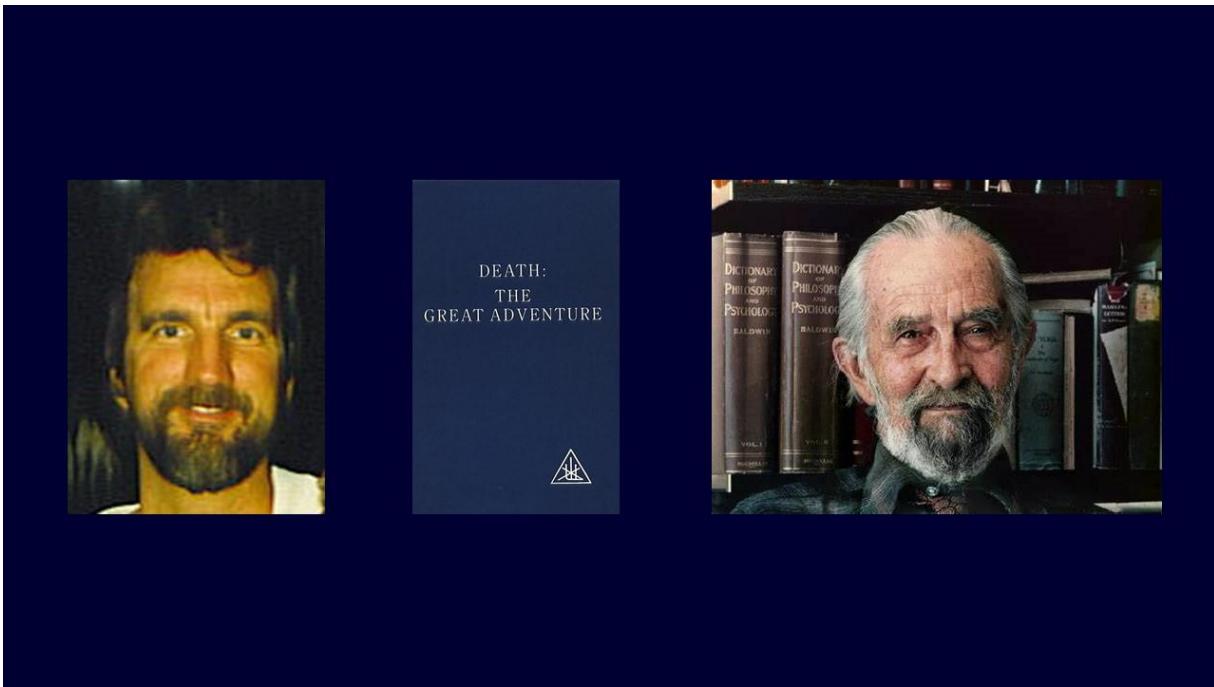
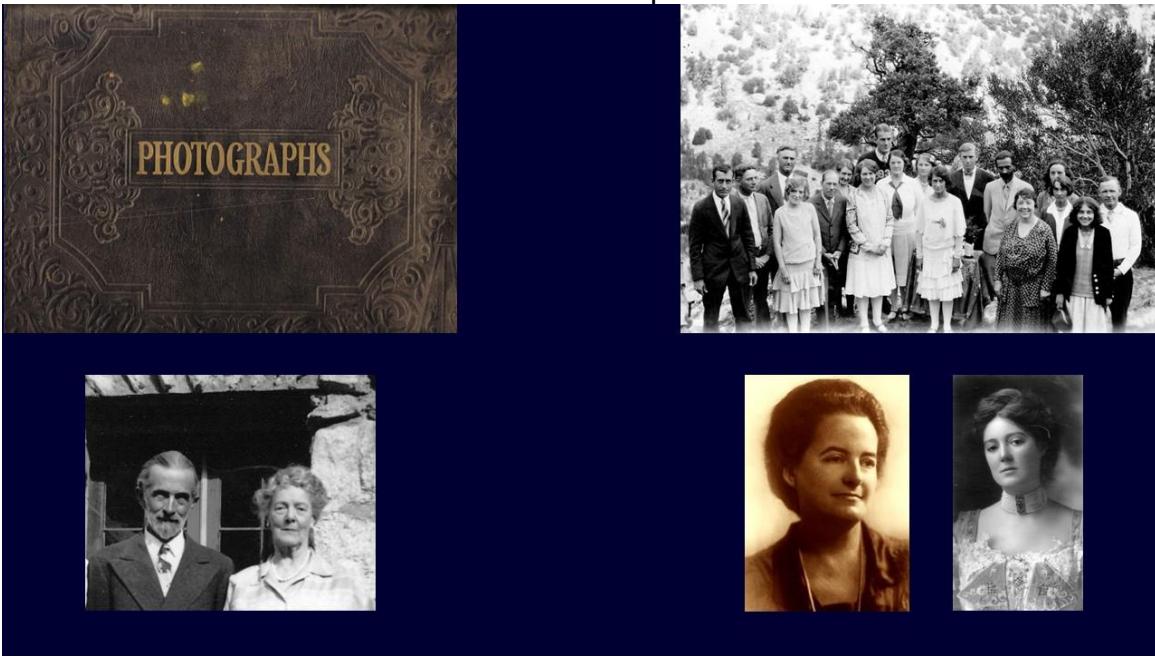
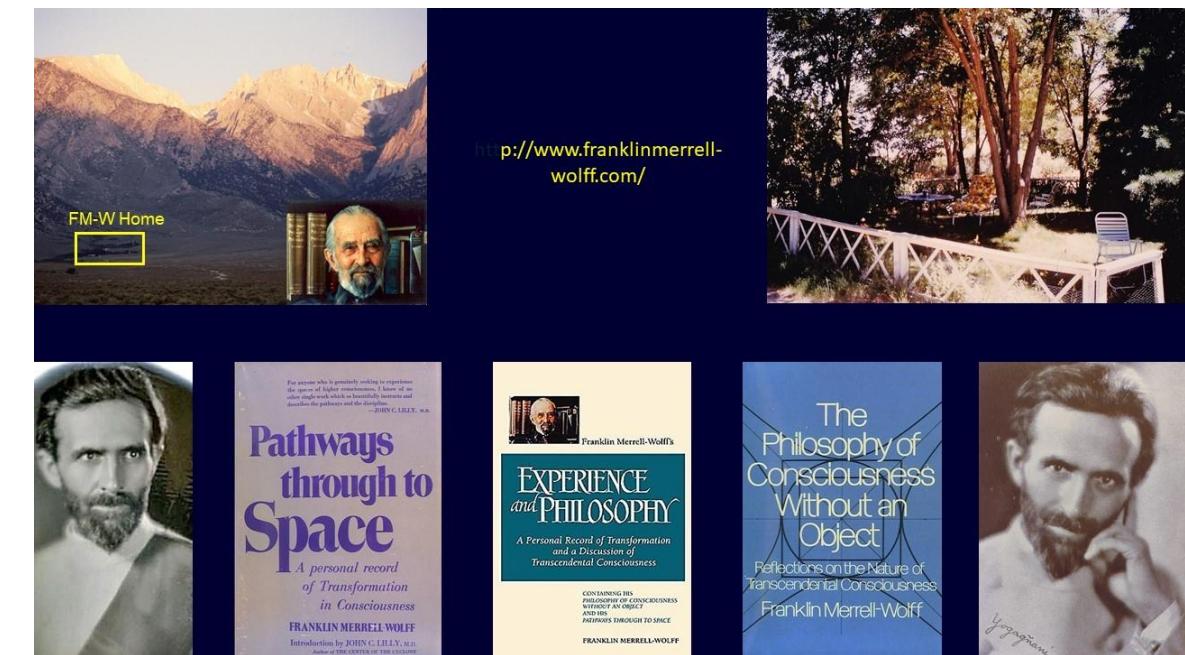
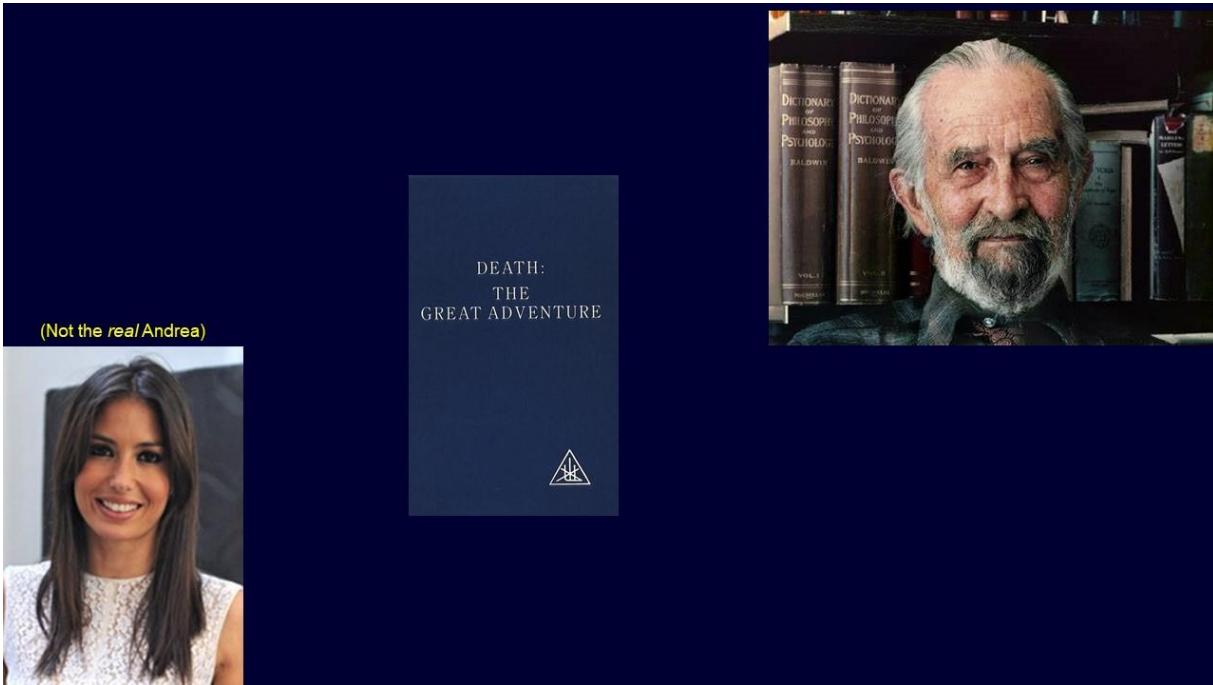


Photo album and pictures



Then Andrea showed me an old photo album that had pictures of the early group which had formed around Dr. Wolff as well as various spiritual leaders from the early part of the 20th century. I really enjoyed the ones of Dr. Wolff's beloved first wife, Sherifa (organizer of The Oriental Esoteric Society in Washington, D.C.) with Alice Bailey who she knew. A few months later, he left his 98-year-old body for the last time, while Andrea was reading to him from *Death: The Great Adventure*.



Franklin Merrell-Wolff Official Website:
<http://www.franklinmerrell-wolff.com/home/our-mission/>

Franklin Merrell-Wolff Fellowship: <http://www.merrell-wolff.org/>

The Life and Teachings of Franklin Merrell-Wolff by Thomas MacFarlane:
<https://www.youtube.com/watch?v=-x86SyxPRcc>

[A message from Duane Carpenter to Robert Borel sent 2-23-22:]

Dear Robert,

Thank you for your important contribution with your deep recognition of MDR's work and personal friendship. This is all important occult history that you are sharing and should be preserved for the present group, as well as future generations. I am familiar with Dr. Wolff's philosophy and studied it extensively which like MDR's contribution leads to the no-nothing theory of "Pure Being" or complete abstraction from form life or what the Buddhist call the "The Unborn Pure Light of the Void" which is not light as man understand the term, but complete negation of the material planes and a return to Pure Will and unconditional Darkness so eloquently outline and shared by other luminaries such as HPB, AAB.

Your comment Robert:

"... My 3 favorite American philosophers are **Ralph Waldo Emerson**, **Franklin Merrell-Woff**, and **Michael David Robbins**. I know how much **Michael loved Merrell-Wolff**. When he was leaving from a visit once, I gave him copies of FM-W's *Pathways Through to Space* and *The Philosophy of Consciousness Without an Object*. Michael took to them like a duck to water. I think they influenced Michael's *Infinitization of Selfhood* book. We often talked about visiting **Merrell-Wolff's ashram together**, but never did. (However, I did make it there on my own.)"

<http://www.franklinmerrell-wolff.com/educate/ashrama/>

Michael is clearly one of those few people who not only understood these deeper truth shared by Franklin but elaborated extensively of how to reach these austere heights through his momentous lectures, meditations and group work.

Michael clearly carried the same passion for complete negation and a return to a primal state of unconditional Love or Divine Will. His immense contribution through his many lectures and arcane volumes of important insights was only exceeded by his auric Power and Spiritual Presence that far exceeding anything he produced academically. People of MDR's stature are rarely recognized in the generations that they lived just as the prophets of old were rarely understood until long after their departure from this side of the great divide.

One of the keynotes of Franklins work was to build an ashram and retreat center high in the mountains of California. (Mount Whitney) where the energy was according to him the most potent, and a perfect place for lectures, meditations and deep group fusions. This is a subject I talked with Michael about on numerous occasions. My suggestion to him was to have at some future point another center here in the US that could be more accessible to a larger group of people when he was travelling in the US or to be used by him and the group members whenever they were also free to visit.

Harold Moses and his wife graciously hosted MDR while in the US but there is clearly a need for a larger and more expanded facility.

Michael's response to my suggestion was brief and right to the point "Built it, and I will come" This is not to say that Michael had any plans to leave his lovely home in Finland that has provided creative and nurturing space for him and Tuija to work, and which would continue to be the official center with all of its important activities.

A secondary center could provide a convenient meeting place for group members here in the US and those who wanted to know more about the USR, the Morya Federation school, as well as Michael and Tuija's other important group activities. The internet has conveniently provided a high level of communications between the faculty members and their students that has worked well but there is an additional stimulation that can be experienced by the direct physical presence of group members with each other as well as faculty.

Michael thought that California would be an ideal place with its powerful energies and convenient location. Let us explore a few things DK said about California and the preparatory as well as the advanced future schools prophesized to appear after the turn of the century.

Preparatory Grades

1. Greece or Syria leading to
2. Middle West, U.S.A.
3. Southern France
4. Scotland or Wales
5. Sweden
6. New Zealand

(LOM 309)

Advanced School

- Egypt
California
Italy
Ireland
Russia
Australia

2. "The United States will have a preparatory school somewhere in the southern part of the Middle West, **and an extensive occult college in California in a place later to be revealed.** This school will be one of the first started when the Great Lord begins His earthly career, and during the next five years the seeds of it may be laid if students rightly apprehend the work to be done. (Letters in Occult Meditation written in 1922 page 308)

All through the 80's and 90's Michael and I talked about the different externalizing esoteric schools, and the stringent requirements for their activation as well as what would be required for their eventual success. MDR wanted to see an advanced Preparatory Occult School or College first which he eventually organized and achieved. I have no doubt as the years have transpired that the Morya Federation went far beyond its original outline and began training disciples to work in new and more advanced ways that may have departed from a preparatory school curriculum and became a seed for the future of a potentially advanced Esoteric Schools. Studies around the Divine Will and Spiritual Being that MDR continuously outlined and was clearly experiencing in his personal life support this observation. This advanced type of work

that was to come would be far less about academics and building the lower mind, but more about alignment with the soul, as well as the upper spiritual triad on its own plane. MDR's advanced meditations and group alignments in some respects clearly falls in my opinion into the category of an advanced school.

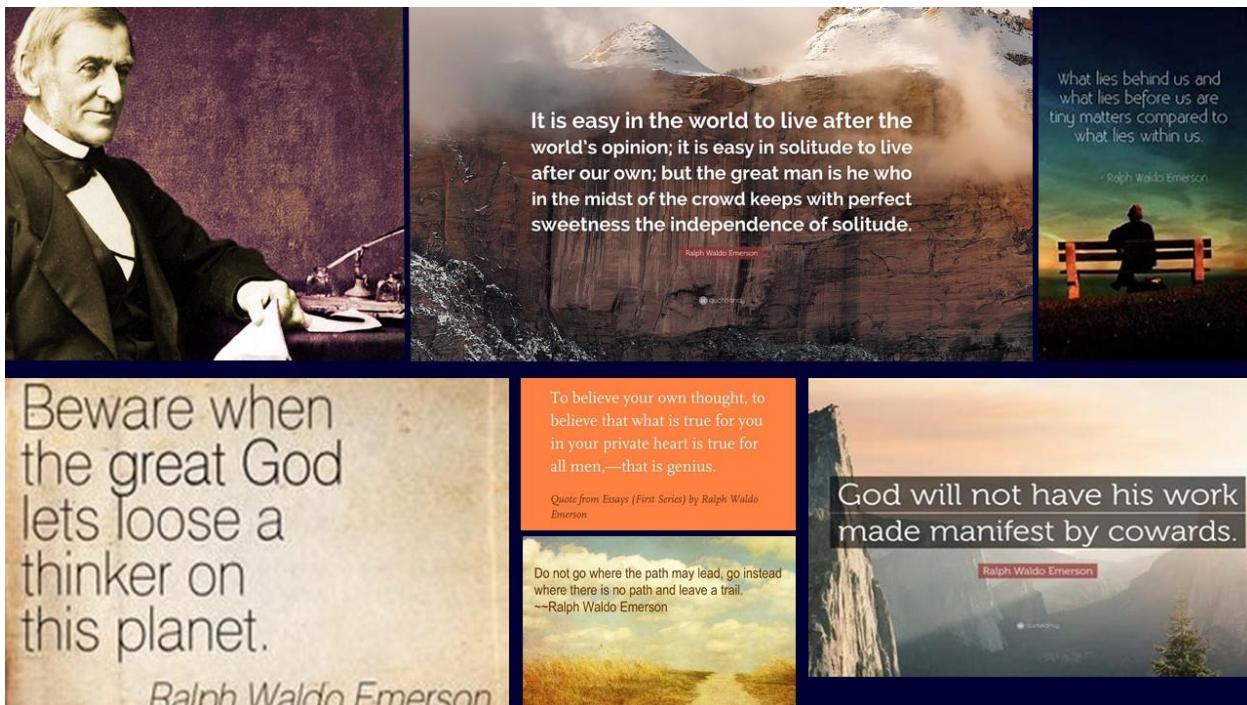
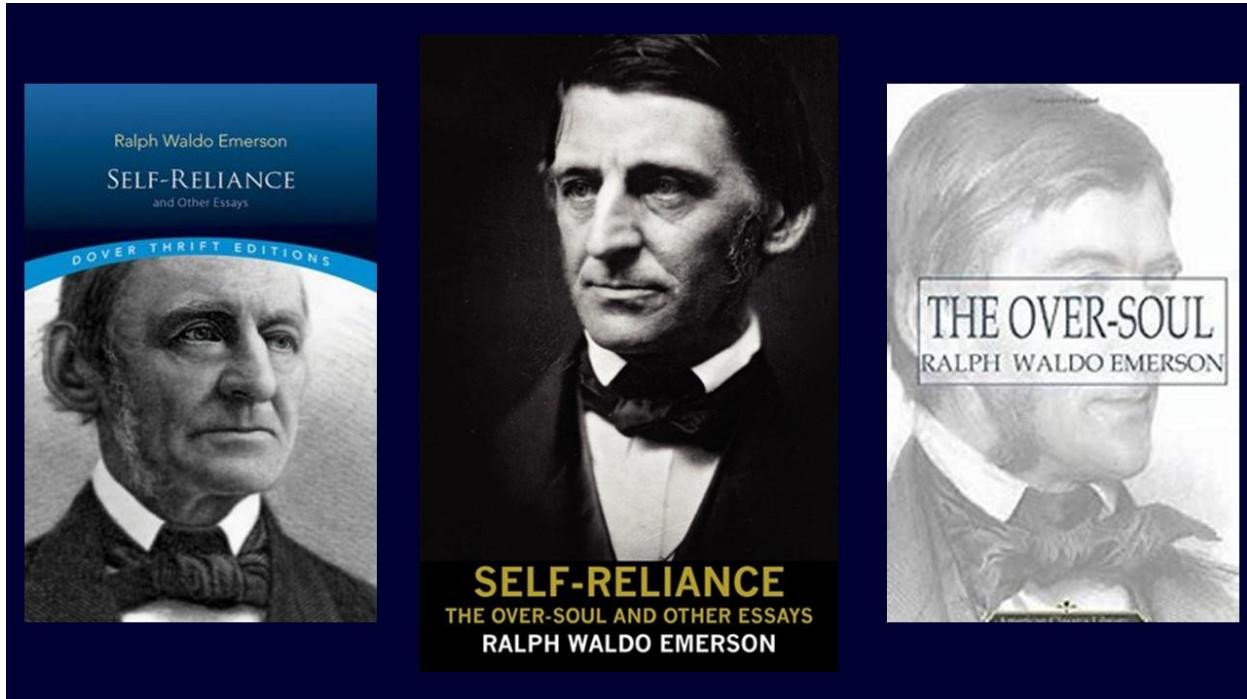
The fact of the small number of students who have passed through the Morya Federation is not any indication of any type of limitation on their part, but how stringent and demanding the curriculum MDR and others had created and outlined right from the start.

No claims can be made here but those who worked closest with MDR can attest to the clarity of many of these statements. In spite of his embodied authority, which naturally comes with all advanced spiritual workers and those of initiate status, MDR was personally a model of immense humility and like AAB never made any extravagant claims about either himself or his work. Claim making as many of those reading this know is often found in many new age and occult communities at this time.

Some may think the idea of an advanced school is premature since the preparatory schools are in many respects not fully formed or functioning, and this may in fact be true, but there is always overlapping between different cycles and different levels or types of occult work at this time. According to the next quote by DK this extensive occult college, the seeds of which could have begun as early as 1922 was written almost a hundred years ago so. It is for this reason it may not be unreasonable to assume that these preparatory esoteric schools which would include the Morya Federation are emerging and the advanced esoteric schools are also embryonically developing and may not be so far behind. They however may not be so visible or easily recognized owing to their advance nature of their work and their desire to be anonymous.

Footnote:

"This is that vital and magnetic fluid which radiates from the sun, and which is transmitted to man's etheric body through the agency of certain deva entities of a very high order, and of a golden hue. It is passed through their bodies and emitted as powerful radiations, which are applied direct through certain plexi in the uppermost part of the etheric body, the head and shoulders, and passed down to the etheric correspondence of the physical organ, the spleen, and from thence forcibly transmitted into the spleen itself. **These golden hued pranic entities are in the air above us, and are specially active in such parts of the world as California, in those tropical countries where the air is pure and dry, and the rays of the sun are recognized as being specially beneficial.**"
(TCF 91)



In my tribute to Michael, I quoted Ralph Waldo Emerson, writing in his journal: “Blessed is the day when the youth discovers that Within and Above are synonyms.”

Although I don't remember specifically discussing Emerson with him, I just know in my heart that Michael must have loved the writings (and Wisdom) of the New England Transcendentalist. If you've not read Emerson's essays, 'Self-Reliance' or 'The Oversoul', do yourself a favor and do so. One of the greatest thinker/writer/philosophers ever.

I'll attach a synopsis of 'Self-Reliance' compiled by my old friend, Marilyn Ferguson, author of *The Aquarian Conspiracy: Personal and Social Transformation in Our Time*.

Here are a couple of quotes from "The Oversoul":

There is a difference between one and another hour of life, in their authority and subsequent effect. Our faith comes in moments; our vice is habitual. Yet there is a depth in those brief moments which constrains us to ascribe more reality to them than to all other experiences. For this reason, the argument which is always forthcoming to silence those who conceive extraordinary hopes of man, namely, the appeal to experience, is forever invalid and vain. We give up the past to the objector, and yet we hope. He must explain this hope. We grant that human life is mean; but how did we find out that it was mean? What is the ground of this uneasiness of ours; of this old discontent? What is the universal sense of want and ignorance, but the fine inuendo by which the soul makes its enormous claim? Why do men feel that the natural history of man has never been written, but he is always leaving behind what you have said of him, and it becomes old, and books of metaphysics worthless? The philosophy of six thousand years has not searched the chambers and magazines of the soul. In its experiments there has always remained, in the last analysis, a residuum it could not resolve. **Man is a stream whose source is hidden. Our being is descending into us from we know not whence.** The most exact calculator has no prescience that somewhat incalculable may not balk the very next moment. I am constrained every moment to acknowledge a higher origin for events than the will I call mine.

As with events, so is it with thoughts. When I watch that flowing river, which, out of regions I see not, pours for a season its streams into me, I see that I am a pensioner; not a cause, but a surprised spectator of this ethereal water; that I desire and look up, and put myself in the attitude of reception, but from some alien energy the visions come.

The Supreme Critic on the errors of the past and the present, and the only prophet of that which must be, is that great nature in which we rest, as the earth lies in the soft arms of the atmosphere; that Unity, that Over-soul, within which every man's particular being is contained and made one with all other; that common heart, of which all sincere conversation is the worship, to which all right action is submission; that overpowering reality which confutes our tricks and talents, and constrains every one to pass for what he is, and to speak from his character, and not from his tongue, and which evermore tends to pass into our thought and hand, and become wisdom, and virtue, and power, and beauty. We live in succession, in division, in parts, in particles. Meantime within man is the soul of the whole; the wise silence; the universal beauty, to which every part and

particle is equally related; the eternal ONE. And this deep power in which we exist, and whose beatitude is all accessible to us, is not only self-sufficing and perfect in every hour, but the act of seeing and the thing seen, the seer and the spectacle, the subject and the object, are one. We see the world piece by piece, as the sun, the moon, the animal, the tree; but the whole, of which these are the shining parts, is the soul. Only by the vision of that Wisdom can the horoscope of the ages be read, and by falling back on our better thoughts, by yielding to the spirit of prophecy which is innate in every man, we can know what it saith. Every man's words, who speaks from that life, must sound vain to those who do not dwell in the same thought on their own part. I dare not speak for it. My words do not carry its august sense; they fall short and cold. Only itself can inspire whom it will, and behold! their speech shall be lyrical, and sweet, and universal as the rising of the wind. Yet I desire, even by profane words, if I may not use sacred, to indicate the heaven of this deity, and to report what hints I have collected of the transcendent simplicity and energy of the Highest Law. . . .

. . . O, believe, as thou livest, that every sound that is spoken over the round world, which thou oughtest to hear, will vibrate on thine ear! Every proverb, every book, every byword that belongs to thee for aid or comfort, shall surely come home through open or winding passages. Every friend whom not thy fantastic will, but the great and tender heart in thee craveth, shall lock thee in his embrace. And this, because the heart in thee is the heart of all; not a valve, not a wall, not an intersection is there anywhere in nature, but one blood rolls uninterruptedly an endless circulation through all men, as the water of the globe is all one sea, and, truly seen, its tide is one.

Let man, then, learn the revelation of all nature and all thought to his heart; this, namely; that the Highest dwells with him; that the sources of nature are in his own mind, if the sentiment of duty is there. But if he would know what the great God speaketh, he must 'go into his closet and shut the door,' as Jesus said. God will not make himself manifest to cowards.

Ralph Waldo Emerson Works

<https://archive.vcu.edu/english/engweb/transcendentalism/authors/emerson/essays/index.html>

* * *

Emerson: With self-trust new powers shall appear

Recently we quoted a brief excerpt from Ralph Waldo Emerson's essay, "Self-Reliance" (1841). Because Emerson's views seem so relevant today, we are publishing a longer abridged excerpt of the famous essay.

To believe your own thought, to believe that what is true for you in your private heart is true for all men—that is genius. Speak your latent conviction, and it shall be the universal sense. We should learn to detect and watch that gleam of light which flashes across our own minds. Yet we dismiss without notice our own thoughts, because they are ours. In every work of genius we recognize our own rejected thoughts; they come back to us with a certain alienated majesty. Tomorrow a stranger will say with masterly good sense precisely what we have thought and felt all the time, and we shall be forced to take with shame our own opinion from another.

The power that resides in each of us is new in nature. We but half express ourselves and are ashamed of that divine idea which each of us represents. God will not have his work made manifest by cowards.

"Trust thyself." Every heart vibrates to that iron string. The great have always done so. We now must accept the same transcendent destiny. We must be guides and benefactors, advancing on Chaos and the Dark.

Society everywhere is in conspiracy against the manhood of every one of its members. Society is a joint-stock company in which the members agree, for the better securing of his bread to each shareholder, to surrender the liberty and culture of the eater.

The virtue in most request is conformity. It loves not realities and creators, but names and customs. Whoso would be great must be a non-conformist. He who would gather immortal palms must not be hindered by the name of goodness, but must explore if it be goodness. Nothing is at last sacred but the integrity of your own mind.

I do not wish to expiate but to live. My life is for itself and not for a spectacle. What I must do is all that concerns me, not what the people think. This rule may serve for the whole distinction between greatness and meanness.

Do your work, and I shall know you. Do your work and you shall reinforce yourself.

The other terror that scares us from self-trust is our consistency; a reverence for our past act or word. But why should you keep your head over your shoulder? Why drag about this corpse of your memory? Suppose you contradict yourself; what then? Never rely on your memory, but bring the past for judgment into the thousand-eyed present. Live ever in a new day.

A foolish consistency is the hobgoblin of little minds. A great soul has nothing to do with consistency. He may as well concern himself with his shadow on the wall. Speak what you think now in hard words, and tomorrow speak what tomorrow thinks in hard words again, though it contradict everything you said today. Ah, so you shall be sure to be misunderstood. Is it so bad then to be misunderstood? Pythagoras was misunderstood, and Socrates, Jesus, Luther, Copernicus, Galileo, Newton, and every pure and wise spirit that ever took flesh. To be great is to be misunderstood.

There will be an agreement in whatever variety of our actions, if they are each honest and natural in their hour. These varieties are lost

sight of at a little distance, at a little height of thought. One tendency unites them all. The voyage of the best ship is a zigzag line of a hundred tacks. See the line from a sufficient distance and it straightens itself. Your genuine action will explain itself and will explain your other genuine actions. Your conformity explains nothing.

Greatness appeals to the future. If I can be firm enough today to do right and scorn eyes, I must have done so much right before as to defend me now. Always scorn appearances and you always may. The force of character is cumulative. What makes the majesty of the heroes of the senate and the field, which so fills the imagination? The consciousness of a train of great days and victories behind. They shed a united light on the advancing actor. He is attended as by a visible escort of angels. That it is which throws dignity into Washington's port and America into Adams's eye.

Honor is venerable to us because it is no ephemera. It is always ancient virtue. We worship it today because it is not of today. We love it and pay it homage because it is not a trap for our love and homage. It is self-dependent, self-derived, and therefore of an old immaculate pedigree, even if shown in a young person.

Though I would make humanity kind, I would make it true. Let us reprimand the smooth mediocrity of the times. There is a great responsible Thinker and Actor working wherever we work. We belong to no other time or place but to the center of things.

When we trust the self, who is the Trustee? What is the aboriginal Self on which we may ground universal reliance? This primary wisdom is intuition. In that deep force, the last fact behind which analysis cannot go, all things find their common origin. For the sense of being which in calm hours rises is not different from things, from space, from light, from time. It is one with them and proceeds from the same source. We lie in the lap of immense intelligence. We are receivers of its truth and organs of its activity.

Whenever a mind is simple and receives a divine wisdom, old things pass away—teachers, texts, temples fall; it lives now and absorbs past and future into the present hour. All things are made sacred by relation to it. The soul is light: where it is, is day; where it was, is night. History is an impertinence and an injury if it be anything more than a parable of my being and becoming.

We dare not say "I think," "I am," but quote some saint or sage. These roses under my window make no reference to former roses or to better ones; they are for what they are. We postpone or remember. We do not live in the present, but with reverted eye lamenting the past. Headless of the riches that surround us, we stand on tiptoe to foresee the future. We cannot be happy and strong until we too live with nature in the present, above time.

If we live truly, we shall see truly. It is as easy for the strong to be strong as it is for the weak to be weak. When we have new perception, we shall gladly disburden the memory of its hoarded treasures.

And now at last the highest truth on this subject remains unsaid; probably cannot be said; for all that we say is the far-off remembering of the intuition. When good is near you, when you have life in yourself, it is not by any

known or accustomed way; you shall not discern the footprints of any other. The way, the thought, shall be wholly strange and new.

Life only avails, not the having lived. Power resides in the moment of transition from a past to a new state, in the shooting of the gulf, in the darting to an aim. This one fact the world hates; that the soul becomes.

Inasmuch as the soul is present there will be power. To talk of reliance is a poor external way of speaking. Speak rather of that which works and is. Who has more obedience to it than I masters me, though he should not raise his finger.

Those who are plastic and permeable in this way, by the law of nature must overpower all cities, nations, kings who are not. Power is, in nature, the essential measure of right. The poise and orbit of a planet, the bended tree recovering itself from the strong wind, are demonstrations of the self-relying soul.

We must go alone. Live no longer to the expectation of others. Say to them, "Oh, father, mother, wife, brother, friend, I have lived with you after appearances. Henceforward I am the truth's. From now on I obey no law less than the eternal law. I appeal from your customs. I must be myself. I cannot break myself any longer for you. If you can love me for what I am, we shall be the happier. If you cannot, I will still seek to deserve that you should. I will not hide my tastes or aversions. I trust that what is deep is holy.

If you are noble, I will love you. If you are not, I will not hurt you and myself by hypocritical attentions. If you are true, but not in the same truth with me, cleave to your companions. I will seek my own.

I do not do this selfishly but humbly and truly. It is alike your interest, and mine, and all men's, however long we have dwelt in lies, to live in truth.

So may we give these friends pain. Yes, but I cannot sell my liberty and my power to save their sensibility. Besides, all persons have their moments when they look out into the region of absolute truth. Then will they justify me and do the same thing.

The populace think that our rejection of popular standards is a rejection of all standards. But the law of consciousness abides. I have my own stern claims and perfect circle. It denies the name of duty to many offices that are called duties. But if I can discharge its debts it enables me to dispense with the popular code. If anyone imagines that this law is lax, let him keep its commandments one day.

And it truly demands something godlike in him who has cast off the common motives of humanity and has ventured to trust himself for a taskmaster. High be his heart, clear his sight, that he may be doctrine, society and law to himself, that a simple purpose may be to him as strong as iron necessity is to others.

We are afraid of truth, afraid of fortune, afraid of death and afraid of each other. But with the exercise of self-trust, new powers shall appear. We will be the word made flesh, born to shed healing to the nations.

A greater self-reliance must work a revolution in all our offices and relations; in our religion, education, pursuits, modes of living, property, speculative views. Nothing can bring us peace but the triumph of principles. Nothing can bring us peace but ourselves.