

Alan Berkowitz - Notes on P.B. Visit of July 1980
(reviewed and edited by P.B.)

Also included in the collection are the
manuscript and printed editions of the

Tibetan dinner: it's all very good, and they (the Tibetans) will see the practical side of what's being done by Goldenrod.

On Ramana talks: The irony of the book is Maharishee's constant praise of silence, but even he was forced in the end to let his words be recorded and made into a book, ~~only it was done about the time he died~~. He constantly praised silence, meaning the stilling of the mind as the best way to speak because the inner deeper mind can ^{penetrate} speak more effectively than physical speech, which is on a much lower level. *but it may need much longer time*

Advice to me on my work: You'll have to depend on intuition to help each individual person, assuming your intuitive feelings are recognized and obeyed - that requires a certain amount of patience to wait for the intuition to arise. It may take some time to bring it out. It may be active in you naturally but you have to recognize its presence. If it is natural, it may come quickly, but it may not seem acceptable (obvious)... but it requires courage to believe that this feeling is telling you something. You must experiment by trusting it and trying ^{and} see how it works out. Remember if you get sensitive feelings you may get it quickly and you may not know if it is yours or the other person's. So you have to learn to separate yourself from the feelings which you receive which are not yours but the other person's.

If the other person is depressed they may unconsciously share their feelings with you and dump them on you and you may absorb it unless you recognize it and learn where it's coming from, and be detached.

The same may be true for the health conditions of a person (you can unconsciously pick them up or take them on).

All these experiences must be cleared - you must see clearly what is happening and the only way to do it with accuracy is to make yourself still, to still your mind. So the first effect is mediumistic and tells you what the other person is undergoing. But you must go deeper and not get lost in the other person, and the only way is by going into your deeper self, your spiritual self.

Some people get, not health conditions and not emotional conditions, but they get pre-cognitions. That's still something that your own inner stillness tells you. It comes out of the blue. Or it may tell you what advice to give, what advice someone needs. It simply passes it on to you.

practical side of what's being done by Goleman.

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Again, you must penetrate your deeper self which is still, calm, and quiet. So you have to take it on faith when it appears. It should be possible to do that sort of work if you train yourself, you take a little time each day for it.

There's no doubt you could do quite a fair amount in that line if you kept on with your practice.

So you can go on, keep your trying and practicing, and watch the results each time - see what comes out of it. So you have to believe in your Overself, because this is the final source of all that your seeking... it can do so many things for you in your best interest and it's a source of real joy to you if you can go along with it.

In fact you need more of it in your own character. You should ~~x~~ express more of that beautiful uplifting discovery that it is your higher side. You can let it out more, not keep it in, let it out.

If your young people are fearful, anxious, troubled, concerned, you should let them know that it is a possibility for them to find a better way and a better experience in life. ^{They need} ~~to~~ let go of doubts and believe they're made for better things, and go ahead and try it. They should not doubt themselves, their better self. They have to grow and let the things come up, develop inside them, ~~to go and try.~~

So what you tell them you must practice yourself ~~on them~~, with them, and in uplifting them you uplift yourself.

Don't let past conditions weigh on you nor those things which weigh you down. Take a more positive attitude towards your own life. You mention your dissertation. Then you take up the attitude that it will be done and done well, and justify you to keep that attitude and thus you will help it materialize.

So you may have to go ahead and go forward because in the end ~~that is~~ ^{there are untapped} ~~resources~~ ~~the good side~~ in you - the god in you, the god within which is creative. And you should get the feeling of support from it that you're not alone, it's always with you. ~~That's all I have to say to you.~~

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All the men from Wisdom's Goldenrod whom ^{I met} have come here are very resourceful.

Napolean: he was very ^{skillful} and ^{well} organized but lacking in compassion.

Once he was touring a city in Italy he had conquered and entered a classroom in the university, asking the professor what ~~h~~ they were studying. The answer - 'philosophy' Napoleons response was 'Bhah!' Philosophic studies at that time were ^{very} dry and ^{too} academic and ^{too} concerned with metaphysics, ^{which} it had no relation to practical life. Napolean was a man of action. He

set the stage for the great 19th century period of ^{enlightenment} rationalism, ^{when the} earliest translations of the ^{Sanskrit} Eastern texts ^{appeared} took place. Now we have almost all ^{of the} ^{important ones} ~~of them~~. He wanted to conquer India - instead the British did ~~it~~.

He was an instrument of Karma - many of the rulers he overthrew were experiencing karmic recompense. He also ^{was responsible for} ~~killed many~~ millions of ~~deaths~~. ~~people~~ - this shows the yin and yang, both sides of him. He was a ~~very~~ ^{not} ~~good~~ ruler and set up ^{democratic} ~~good~~ systems of government and law.

Padre Pio: P.B. met him 3 times. He had ^{some of} all the limitations of an ardent Catholic ^{and} ~~was lacking from a~~ ^{philosophic viewpoint}. He believed that you had to be a Catholic to be saved. But ^{told me that the others were} ~~he came closer~~ ^{also children of God, including the Hindus} ~~than most~~.

T'ai Chi & Hatha Yoga: They are ^{somewhat} ~~very~~ similar ^{but to their own} and have ~~equal~~ ^{benefits} although they may have been formulated for different goals. In Hatha Yoga it is not important to do all the asanas, but only a few of the more important ones regularly. Tai Chi ^{includes} ~~is like~~ meditation, and ~~is~~ also ~~very beneficial~~ ¹⁾ Gurdjieff knew about the benefits of movement

and incorporated it into his work. Unfortunately, however, he was ^{withless} ~~lacking~~ ^{ive} ~~in some way~~ as a teacher. You could call it a defect ^{of} ~~the~~ moral character. (I commented how many guru's succumb to the vital) Yes, they think they are liberated and can do anything they want. I have had ~~many~~ ^{was} conversations with ^{frustrated} ~~disciples~~ ^{who} ~~are~~ ^{were} afraid to leave ~~or do any-~~ ^{thing} because they ~~are~~ ^{were} afraid of their teacher. It is not ^{right} ~~good~~ to instill ~~a~~ fear into ~~your~~ pupils or have that kind of relationship with them.

WG: PB seemed very pleased with what he called the practical activities of the group (open house, benefit dinner, etc)

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Rosicrucianism PB met Spencer Lewis, it's founder, who joined ~~the~~
existing ^{European} ~~continental~~ societies and used what he learned to found his
own order in the US. ¹⁴² Claims his society ¹⁰⁰ traces itself back to the
original Egyptian sources. He bought his way into the ²² ~~European~~
societies and got diploma's from them. His son took over after his
death and is less business oriented and more sincere.

Manly Palmer Hall he has an excellent knowledge and is a ^{well-reputed} good man. PB
respects him, ~~but~~ ^{he is} ~~mainly a student and~~ a gifted lecturer. In the
early 20th century there were still a few individuals who had real
knowledge from the older orders but it was not passed on.

Pope John Paul- He's ^{trying to do} doing a good job considering the limitations he must
work with. ~~I respect him.~~ ^{but too conservative}

Christian Science Mary Baker Eddy got her basic ideas from Horace
Quimby (regarding hypnotism), Christianity (the Bible) and Hegel, to
form Christian Science. She also used the idea of autosuggestion from
the New Thought movement, as a means of improving oneself materially
and psychologically. Her teaching spread rapidly. She was a genius
but made mistakes. She died after 2 years of pain which disillusioned
her. ^{and} It was kept a secret from her followers because it ~~was~~ would have
seemed inconsistent with her teaching. She got carried away and thought
she could conquer death. *Buddha knew better.*

How could anybody be foolish enough to believe that they could conquer
death? Aurobindo ^{also} thought he could. The Mother was an occultist and had
some powers. You can prolong life up to a point. ^{research}

I do believe that the Count de St. Germain carried ^{research} further but even
he had to go at an advanced age of over 100. He died in the 1820's in
Germany. He had discovered some secrets. He went to India in the 1770's
for two years. He was a ^{remarkable and spiritual} wonderful man and I respect him. *But there are pretenders who*
claim his contact.

True occultism has very largely disappeared. ~~The occultism~~ Today ^{much of it}
is fanciful. Experience without understanding is not enough. ~~It is not~~
~~the~~ ^{and} True initiation ~~which~~ is a living experience which gives understanding.
Experience can be psychic, occult, & etc., and produce titilation without ^{basic know}
~~understanding~~. That was made clear by Plotinus ^{for whom} ~~then~~ philosophy became ^{more than}
~~not a word but a living experience. (i.e., when with understanding).~~ The
d) PHILOSOPHY

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is not enough
 academic and the actual. The actualized philosophy is what we want. Not
 only from the head, ^{from} and intellectual forces. It must ^{also} get into and penetrate
 the heart, ^{Moreover philosophy} and head, and requires the third, ^a action ^{will}, involving the
 body). Head, heart and body. Books alone are not enough. ^{they} It must be
 transferred into your experience. ^{However bring from them} Some ^{it} may rub off as inspiration
~~from a book but you must go beyond that.~~ A guru can ~~do some~~ ^{he can}
 give you inspiration and point the way to understanding, but the seeker
 must make the effort to get ~~the~~ understanding. A guru can transmit ^{knowledge}
 but the student must receive ^{it} and can only do so according to his
 understanding, which he must expand and develop through practice. A
 guru can demonstrate the truths- the inspiration and the true ideas ^{are}
^{what} ~~the best~~ he can give to help open their minds.

Neoplatonism: Proclus didn't go as far as Plotinus. Those who did
 were a limited ~~and~~ few. (But) Proclus differed from Plotinus in interesting
 ways on a number of points. ^{He} was more limited by religious ideas. I
 prefer Plotinus.

Anthony: It's not appropriate for members of the group to expect a
 personal, warm ~~intimate~~ involvement with Anthony and ^{ask} expect him to listen
 to all their problems. That type of relationship is more appropriate to
 a clergyman, which he is not.

The Quest: Some people have resistance which they may or may not be
 aware of which is obstructing their development. A student of the Maharishee
 complained after 17 years of coming that he had not experienced anything
 beyond the ~~xxx~~ vague peace he felt after a ~~few~~ minutes in the Maharishee's
 presence. Maharishee answered that ^{such a result} it was due to karma. This means it is
 something within him, he is making it. PB's impression of this man was
 that he wanted a full blown mystic experience of bliss. It is better
 to call it peaceful rather than blissful, because bliss can be misunderstood
 to mean rolling or dancing ecstasy. The highest aspirant is the one who
 doesn't expect anything. He goes on and does his work and doesn't ~~worry~~ demand
^{about} experiences. He does his work ~~and in the end he gets what he wants.~~
^{may} He gets peace without a great mystic experience ^{but} ~~out of the blue~~ because his
 character has been growing and changing and what he has now is stable. ~~Very~~
^{results} Few realize the value of this type. ~~They want~~ The others
^(over)

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~~They~~ ^{may} want the thrills. I don't think Plotinus can be said to encourage this. ^{can} The ~~little~~ ^{aim} ~~thing~~ ^{is} was to get above that level where negatives ^{up} ~~dissapear~~ ^{can} of themselves. It's a level one rises to or lifts oneself ^{up} to.

^{They are} The results differ from individual to individual at certain times. ~~It is~~ also a matter of patience. ~~As~~ ^P people want experiences ^{to happen but} ~~to develop in~~ ~~their time~~, there is karma which comes in and ^{affects} the timing.

I knew a psychologist who took only a few cases at a time and had good ~~x~~ results. His method was a combination of suggestion, very light hypnosis (~~he was a hypnotist and had that kind of influence~~), repetition (mantra) and time- giving enough time to the patient (30-60 minutes ^{each session}). The patient would have to lie down in a sleeping posture, and the words were spoken in a very deep, suggestive, calm voice and the patient might go off for a few minutes into a short sleep. When that happened ~~it~~ ^{the work} went much faster and the person came away feeling better. ^{whatever the trouble, whether}

~~It began to work on the need which was~~ a weak character, a bad habit, or a grumbling disposition, ~~It all~~ began to change. He made tapes which he could leave with the patient after their ~~work~~ ^{sessions were} completed and then ~~the patient had to~~ ^{also to contribute his own part} and they could do the work themselves. ^{she}

~~His~~ ~~x~~ results were good but the patient had to do the work himself.

^{He made} ~~He made~~ it clear that he was a helper ^{only} ~~but~~ there ~~was~~ ^{were} no great promises. ^{however he was} ~~and the person must do the work themselves.~~ ^{really a teacher also and explained every point}

Dalai Lama 'So the center has really had a religious dedication'

(re ceremony). The Dalai Lama's talk at the center went into things deeply. He must have ~~x~~ recognized that the center people are not beginners, they do ~~x~~ know something. He was quite willing to be forthcoming. (contrast with the abbot at Mt ~~Pelerin~~ Pelerin)

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Sects of Tibetan Buddhism: We were discussing how many different sects and teachers there are ~~in~~ among the Tibetan Buddhists. It is getting like Protestantism with so many sects. But that is ^{also useful} ~~good~~. All the different points of view will get discussed and aired. Yes, that's ^{an} important idea - ~~the more the merrier~~.

Center area: Very likely it was ^(American) Indian holy land. It ^{may} ~~will~~ become, if it isn't, and ^{even} a pilgrimage center one day, perhaps. (I mentioned the Indian story of the hand of God creating the Finger Lakes.) It may be symbolical or a psychic understanding of what was actually there. These places are not chosen by accident. Usually the medicine men had a sensitivity to these ~~things~~ ^{auras of nature}.

(this led to a discussion of attitudes towards the earth and use of natural resources): If you look at what has happened in the oil areas and what ^{it} ~~has~~ led to in 100 years. It's because they have no respect for the globe, treating it as a dead mechanical thing when it has a living force behind it, and from the mystical point of view, ^{ever} a ruler, a conscious being. All this is a result of the materialism which has developed ~~into~~ ^{over} psychical and spiritual ignorance. The leaders have lost the sensitivity which their own tradition could have given them. Materialism also means insensitivity. Oh well, ~~let's see~~.

Von Durkheim: He spent 9 years in Japan with a Zen master. He opened a center for people with psychological problems and is successful. He teaches some form of meditation (~~not~~ ^{on} Zen), or hara practice. It is located in a good atmosphere in the Black Forest. There is an emphasis on practical treatment with body movement and meditation.

It is important to ^(good health) ~~care for~~ ^{not let} ~~use~~ the body - we must ~~use~~ the advaitic ^{indifference to} ~~terms carefully~~. Story of Atmananda who disregarded the body and ate ^{overlooked it too} too much honey - PB discussed this with him, he took the point of view that one should not pay attention to the body and dwell on it. First he thought he would be better after the weekend, but he had to postpone a lecture series for ten days until he was better. People who had come to hear him from all over India were forced to wait.

Reincarnation: There was a recent case in the U.S.A. of a ^{first} four year old boy who knew all the details of his past life. His parents ~~disregarded~~ him but eventually took him to the places he wanted to see. He correctly

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predicted the places he was going to and who significant persons were in his past. It turned out he was the reincarnation of an uncle who had died 8 years earlier (In Esoterica magazine). Cases like this were more common in the Far East. ^{Burma and} Southeast Asia ^{also} had ~~many~~ such cases ^{but} now with the wars and disruptions ^{they are} it is less common.

Tibetan tantric practices. It is not fully and scientifically clarified, but the Tibetans will tell you to do these exercises with a guru who knows the subject. Tibetan exercises are more advanced and more complicated, but seek for higher results. The Tibetan's are fortunate because they don't have all these books floating around so they won't attempt it without a guru and can avoid the risks. (I mentioned our studies in class). Someone in the group could go to study with a Tibetan master and learn the practices and then explain it to the group or have a course at the center.

Religious training: Once P.B. gave a talk in Columbus to 50 ministers about religion and mysticism. There were many of them who were impressed and came up after the lecture to say how they had never been exposed to the ideas. That is because of their limited ^{interest} training which is the result of their limited instructors. There was a time when ~~all~~ ^{churches} this was known in all the religions, ^{and} ~~now~~ ^{deeper} it is all coming back and they are getting to learn what religion really is.

Marriage: It is good for people to have time alone. Especially married couples. It is an attachment. You can become too dependant on each other. It can be very difficult ~~with~~ ^{occasionally} when you are trying to follow something as uncertain as the Quest. P.B. knows of some couples who have a perfectly harmonious relation from the beginning, but that is rare. Some can work it out in the beginning and others take a long ^{or} time. There would be something wrong if you didn't miss each other (said to me).

Von Weizaker: He has gone over into the scientific equivalent of advaita. ^{behind all material things} The idea that there is one universal energy. He had a glimpse. He believes ^{now} in tantra yoga, and has a guru - Gopi Krishna (he's a good man.) When I ~~first~~ ^{but} met Gopi Krishna he was new, but now he's well experienced and is sincere and honest. The path of Kundalini yoga is not considered, in the advaitic sense, to be the highest path ^{or is it without its dangers.}

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Plotinus: P.B. asked me if I had read Plotinus and the following discussion ensued. Plotinus presents a large view in which much detail is given. It is said that Plato was his teacher, and although this is true, he re-lived and experienced the Platonic doctrine within himself. Consequently the Plotinian system is a specific expression ^{of it} which appeals to a certain type of person. This is why many of you have been attracted to Anthony and his work. It is as if each of you has a mark. Not everyone who has come to the center has stayed, but those who have find this ^{special} appeal. It does not mean that you are better than the others, but that ^{teaching} this appeals to your ^{more} specific nature. Anthony and the group are like an interdependant rod and piston system which drive each other along. As Anthony has grown through shifts and changes so has the group. It has brought you further along the path. Now you are able to read and understand things which were not available before. ^{Now you are better prepared for} ~~This is why~~ the Dalai Lama has visited ~~you~~.

On the experience of a sage: You study and try to understand but at some point you merge into the stillness and can put all books down. You can look at them again ^{and} to appreciate what they are saying, but now you hold ^{them} the whole world lightly. Thus you have a double simultaneous view, which ^{is the different and the real} ~~is spoken of as the razors edge~~.

Anthony: He is gaining recognition in the common eyes, although he never sought it. It is only a beginning. When he finished the book he is working on that will bring more.

Difficulties in life: Maharshi used the analogy of life as a hammer being beaten ^{into shape} on an anvil. ^{whatever} The painful experiences you have ^{they} give you the opportunity to apply whatever philosophic understanding you have developed and thus grow from the situation. ^{problems must} ~~themselves~~

When you pursue the philosophic goal other ^{way of} things ~~often~~ work out. It's a ~~very wonderful~~ learning and study and practice. ~~So that is life~~.

Krishnamurti: He was a genius, although ~~also~~ dogmatic. His system worked for him but it may not work for others as well. The Theosophists wanted to make him an avatar. You can't make an avatar, it can only be sent by God. When he saw what they were doing he rejected it. But he was under phenomenal pressure which led to or precipitated a breakthrough, an eruption of his own ^{inner} nature and its resources.

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The group: The group has gone farther than might have been expected in the beginning. It is acquiring an identity and individuality of its own ^{yet}. It is ^{remaining} becoming flexible and ~~individual~~. It will not get smaller, although it will ~~be~~ never be one of the larger groups because Anthony is selective and interested in quality. Anthony's stepping back will continue later on in the year as he works seriously on his book. Although the book may not appeal to the majority of seekers that is not important because there are plenty of books for them. There is a need also for more advanced books and work. You can go down only so far to accommodate the common level ~~and~~ ^{but} not further without adulterating yourself ^{the ideas}.

Anthony is a very shrewd teacher. When he worked in bookstores he was exposed to ^{the} all different kinds of seekers and learned how to approach them ~~and the different types, good and bad.~~

World Problems: Tim says that astrologers predict an upheaval later this year and next. PB said that his understanding of the world situation is in accord with that judgement to a large extent ^{perhaps} (70%). But one ^{should} cannot hold completely to iron clad predictions. There is always a mysterious unknown factor which must be taken into account. The astrologers know a lot but their understanding is incomplete ^{and} what has been lost ^{must} be rediscovered.

Eating: There is a spiritual group which has a ^{once-yearly} retreat in ^{the} area which is also ^{operating} ~~run as~~ a vegetarian hotel. Their distinctive practice is ~~that~~ ^{turn} they are not allowed to talk during meals, but were to ~~fix~~ ^{turn} their minds on the higher power ^{the public are not admitted during retreat periods.}

World Problems: We were speaking of the freedom in the U.S.A. and the different kinds of groups and teachings which have been popularized. ^{one noted} the lack of true philosophy ~~(which leads to action)~~ in the schools. ^{There} ~~is both sides, there is~~ ^{calming ideas} The good side of philosophy ^{are needed in the governments also} which we hope will prevail. But will it? Look at the world situation. It gets worse and worse. The negative emotions and attitudes poison the air. What have all the ^{conferences} ~~commissions and committees~~ accomplished? There is no sense talking peace when ^{violence is worshipped secretly or openly} one does not have a sincere attitude. The materialistic ^{rules} selfish individuals do not believe in a God or higher power ^{respect ethical standards.} ~~and think they can do what they will.~~ The hope is in the younger generation. Would

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Plotinus have foreseen this? In his time there were similar problems
 (Re: Roman empire) but they ^{were} ~~did not have~~ ^{the same vast areas to deal with.} the same weapons or ~~amount of~~
~~influence as today.~~ ^{But} there ^{are} also those in the world with intelligence, ^{idealism}
 foresight and knowledge who are doing all that they can. to ^{uplift the world,} ~~work for the~~
~~good. We will see how far they let it go before they intervene.~~

Plotinus: Is it possible that Plotinus contradicted himself? Some of
 the passages I have read seem to suggest so. But this is not necessarily
 bad - it shows a development of thought. As Emerson pointed out, 'consistency
 is the hobgoblin of metaphysics.' A contradiction of two passages
 written at the same time is more serious. If he was confused this is not
 to say that his understanding had not increased or developed further.

The same may be said of my work. If a term has a variable meaning
 wouldn't it be better to have more than one term? That's the problem I
 have with Indian Philosophy in its use of the term Real. This brings in
 semantics which is an important subject. ~~Although I do respect Plotinus~~
~~it is irksome to find contradictions.~~

The value of semantics increases for me when applied to such subjects.
 The same problem exists in the Wisdom of the Overself. I wouldn't be
 suprised because I've fallen into it - I have it because of hasty
 writing and not having enough time. Now I write more slowly,
 am aware of the problem, and guard against it, although not perfectly.
 It is more important in metaphysics than in mysticism, or even more, ~~in~~
 than in common language and literature.

If Anthony deals with these contradictions (or apparent ones) in
 Plotinus that will make his work more valuable.

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? Have you heard of R Apollonius of Tyanna? What do you know?

He had varied powers He was considered to have healing powers and was viewed equal to Christ during his time. Many stories spring up during the life of people ~~like this~~ thought to be magicians and after it. There are similar

stories about the healing powers today of Sai Baba. Many people feel that a sage automatically has the healing power but ~~some~~ *others* disagree. Ramana *emphatically* ~~felt~~ *said* that it was occultism and would not use it, even when he was sick and could have helped himself. Ramakrishna also. Plotinus says that

it is ~~okay~~ *be* to ~~take~~ care of the body, but when he was sick would not accept medical care. *insistently* Some say that to heal would lead to inflation of the ego, but *he* sages are not supposed to have an ego. Their are different viewpoints and different opinions even among sages on this question.

Q- what is P.B's opinion?

My opinion is to have no opinion. I am only an observer, a researcher. I *listen to* ~~study~~ all the different *explanations* ~~viewpoints~~ and take note of them.

The sage does have an ego, as Ramakrishna says - $2\frac{1}{2}\%$ (PB corrected me when I said 3%) - like the ashes of a rope, there is only a film left which must remain as ~~long~~ *still* as there is incarnation *after death it disintegrates*. As soon as you enter the plane of relativity variety automatically springs up. It is human nature, personality. Different sages have different personalities, although the center which they operate ~~from~~ *is* (turiya consciousness or sahaja) is the same. These questions arise from the standpoint of down ~~and~~ *only* here looking up. Ramana's answer (and PB's) was to ~~wait~~ *wait* until you get up ~~there~~ to ask the question. It is not a sage's choice but the divine power within him whether or not the healing power will operate.

I said, perhaps it is a matter of what work a sage has to do, they have different work or karma. P.B.: Yes, and when they have a lot of work, they can deputize *part of* it to others who can help with it.

Q: I asked a question about reincarnation - what is the continuous principle, the divine atom or the subtle body which is the historical instrument? Example of Dalai Lama.

P.B. In Buddhism, *especially Mahayana* ~~and the Tibetans~~ *there are* different subtle theories to ~~answer this question~~ answer this question. When you try and pursue the path of understanding you reach the limit of the reasoning or thinking mind and must realize that you cannot go beyond it unless it is illumined by

But some say it was because having a painful and loathsome skin disease he would not show others to the sight

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the intuitive or intelligible mind. Intelligible is a good name for it. Without the guidance of intuition whatever you may say is ~~only~~ speculation and here you may come up with different ~~experiences~~ opinions and must be careful. So you must also develop the intuition or bring the intuitive mind into play.

fragments from above conversation:

- Shankaracharya of Kanci also says he does not use the healing power but many claim to be healed by him. He says that there was originally only one great ~~relig~~ religion or truth, the Santaya ^{or N} dharma, which was ^{later} fragmented into the ~~many~~ different religions and ~~which~~ what we call Hinduism stems from.

- Sages may have different personalities and therefore different awarenesses (although the center of that awareness is the same). The divine atom or overself consciousness is what remains after death when the ^{intuitively} ego of a sage is disintegrated or lapses.

- P.B. studied under ~~many~~ different teachers and sages, ^{Several} and ~~many~~ of his notes were written 'under the influence' of someone he was studying with at a particular time and reflects that point of view (ex. of the notes ~~on~~ on sahaja which I worked on).

- On the basis of what others say ^{and} your own experience you ~~formulate~~ formulate a mode of approach or opinion about something like healing, ~~and when it operates.~~

- One side of the ~~Argument~~ ^{I heard} regarding a sage's attitude, or anyone's attitude, ~~towards~~ towards the body is the opinion ^{I heard} that it is 'only' the body and that it should not be dwelt upon (see other conversation on this, PB's discussion with Atmananda).

- Although Ramana would not 'come down' to discuss things ~~like~~ like healing, occultism, etc., occasionally he would make doctrinal statements which were consistent with a Hindu viewpoint,

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P.B. often mentioned in our discussions the importance of semantics: the necessity for words to adequately represent the ideas they are meant to stand for. Lack of clarity in use of terms creates confusion and misunderstanding which can be especially detrimental in the application of philosophic ideas to daily life.

The problem is illustrated by the Advaitic statement that the ego is illusory. Some take this to mean that it is, or should become, non-existent. Yogic practice often speaks of the nullification of egoity. If this statement is taken literally (as some do) it can create tremendous practical and psychological problems. It is necessary, in explaining this statement, to distinguish two levels of reality, the empirical (vyavaharika) and the ultimate, or transcendental (paramarthika). Denial of the empirical validity of the ego represents a confusion of these two standpoints. The illusoriness of the ego (or world) is from the higher standpoint in which it is seen to have no independent self-existence or ultimate truth. From the empirical standpoint, however, the term refers to a valid experience which has operational validity. Even the sage- one who has realized the transcendental perspective on the ego's nature - has and operates through an ego-complex. Manifestation implies perspective or point of view, which means egoity.

Ramana spoke to this problem in the statement: The world is only unreal as world- that is, it's reality or truth is its ultimate or transcendental nature. Our taking the empirical to be real in itself or true is what constitutes the illusion which must be seen through. Shankara also recognizes the empirical necessity of the ego in practical life in answer to the question - why does Shankara run up a tree away from a tiger if it is illusory? Answer: "The illusory Shankara ran away from an illusory tiger by climbing up an illusory tree."

This confusion is reflected in the discussion of the role of the body. Refusal to attend to the body or recognize its importance also reflects a confusion of the two viewpoints.

The above represents a reasoned analysis to a semantic problem. Many such problems exist for the student of philosophy and many texts and books exist which can lead to misunderstanding because they lack of semantic clarity. This is true for P.B. himself, who feels that lack of semantic clarity in his earlier books, which were written under great time pressures, caused some individuals difficulty. Careful attention to the use of terms

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and their possible interpretation (or misinterpretation) will hopefully avoid this problem in the future.

Note: Another approach to the problem of the ego and the world is expressed in the Hidden Teaching Beyond Yoga, where a distinction is made between existence and reality, corresponding respectively, to the lower and higher standpoints. To say that the ego or world are illusory is to say that they are not real, not to say that they are non-existent, which would contradict our own experience.

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