

PB Visits 1 (Goldenrod Interviews)

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Editor’s Note: This is the first collection of interviews given by PB to members of Wisdom’s Goldenrod – the study center created by PB’s direct student, Anthony Damiani. We have edited some material for clarity. I was part of this group at the time these interviews took place, and have some anecdotal knowledge regarding both the people and even their interview experience.

The current order of the interviews was established by Micha-el (Alan) Berkowitz many years after PB’s passing. He had some thematic approach in mind, so the current order is neither chronological nor geographic. The majority of these interviews occurred in Switzerland – either in Zurich, Lausanne, Montreux, or La Tour de Peliz. All of these interviews predate PB’s visit to America in 1977. Interviews from that visit together with additional interviews from non-members of Wisdom’s Goldenrod can be found in the file “PB Visits 2 (More Interviews).” It is not known as to whether PB himself ever reviewed these interviews, so their accuracy should be taken with a grain of salt. Additional reflections about PB’s visits with the Wisdom’s Goldenrod Community can be found in the “Biographical and Secondary Material” section of the archives; specifically in the file titled “Notes on Visits with PB-Wisdom’s Goldenrod Members”

Since these notes were created by a variety of individuals, we have had to standardize some of their references for clarity and consistency. We have not noted these alterations in this text as it would clutter up the pages considerably. The original terms are preserved in the accompanying PDF of this document. “WG,” “Goldenrod” and “the Center” have all been changed to “Wisdom’s Goldenrod;” this center for comparative philosophic studies was created by Anthony Damiani with PB’s blessing in 1970. “Anthony” and “Tony” have been standardized to “Anthony Damiani” throughout. The individual known as Tina Kent has asked that she be identified herein under her married name, “Christi Cox.” We have honoured a similar request from Nanci Rose-Ritter, who does not wish to be identified by her first husband’s name for very sound reasons; for those same reasons references to him in these notes have been deleted.

For more information about the people and texts PB quotes or references here, please see the file titled “Wiki Standard Info for Comments.” For more information about the editorial standards, spelling changes, and formatting that we have implemented – including page and para numbering – please see the file titled “Introductory Readers’ Guide.” We have introduced minimal changes to the text; our changes deal with inconsistencies of spelling, educated guesses at illegible words, and the rare modification of grammar for clarity’s sake. Whenever there is any question as to whether what is typed is what PB wrote, please consult the associated scan of the original pages, currently to be found in a pdf of the same name. – Timothy Smith (TJS), 2020

Alan Berkowitz Notes

(1-1)¹ Alan Berkowitz – Notes on PB Visit of July 1980
(reviewed and edited by PB)

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(3-1) Tibetan Dinner: It's all very good, and they (the Tibetans) will see the practical side of what's being done by Wisdom's Goldenrod.

(3-2) On Ramana Talks: The irony of the book is Maharshi's³ constant praise of silence, but even he was forced in the end to let his words be recorded and made into a book. He constantly praised silence, meaning the stilling of the mind as the best way to speak because the inner deeper mind can penetrate more effectively than physical speech, which is on a much lower level but it may need much longer time.

(3-3) Advice to Me on My Work:⁴ You'll have to depend on intuition to help each individual person, assuming your intuitive feelings are recognised 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 recognise 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 recognise 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

¹ The paras in this file are unnumbered, unless otherwise noted.

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³ "Maharishi's" in the original.

⁴ At this time Alan Berkowitz was working as a counsellor, which he later transitioned into "men's work" – TJS '19

(continued from the previous page) 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. 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 you're 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 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.

So what you tell them you must practice yourself - with them, and in

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⁶ "2" in the original.

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(continued from the previous page) 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.⁹ 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 materialise.

So you may have to go ahead and go forward because in the end there are untapped resources 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.

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

(7-1) Napoleon: He was very skilful and well organised 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 they were studying. The answer – 'philosophy.' Napoleon's response was 'Bhah!' Philosophic studies at that time were very dry and too academic and too concerned with metaphysics, which had no relation to practical life. Napoleon was a man of action. He wanted to conquer India – instead the British did. He set the stage for the great 19th century period of industrial rationalism.

The earliest translations of the Sanskrit texts appeared. Now we have almost all the important ones.

He was an instrument of Karma – many of the rulers he overthrew were experiencing karmic recompense. He also was responsible for millions of deaths. This shows the yin and yang, both sides of him. He was a just ruler and set up democratic systems of government and law.

(7-2) Padre Pio: PB met him three times. He had some of the limitations of an

⁸ "3" in the original.

⁹ Alan Berkowitz was working on his Ph.D. at this time. – T JS '19

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¹¹ "4" in the original.

(continued from the previous page) ardent Catholic and lacked our philosophic viewpoint. He believed that you had to be a Catholic to be saved. But {he}¹² told me that the others were also children of God, including the Hindus.

(9-1) T'ai Chi and Hatha Yoga: They are somewhat similar but have their own 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. T'ai Chi includes meditation.

(9-2) Gurdjieff: Knew about the benefits of movement and incorporated it into his work. Unfortunately, however, he was ruthless as a teacher. You could call it a defective moral character. (I commented how many gurus succumb to the vital.¹³) Yes, they think they are liberated and can do anything they want. I have had conversations with his frustrated disciples who were afraid to leave because they were afraid of him. It is not right to instil fear into pupils or have that kind of relationship with them.

(9-3) Wisdom's Goldenrod: PB seemed very pleased with what he called the practical activities of the group (open house, benefit dinner, etc.).

(9-4) Rosicrucianism: PB met Spencer Lewis, its founder, who joined existing European societies and used what he learned to found his own order in the U.S. He claimed his societies traced itself back to the original Egyptian sources. He bought his way into these societies and got diplomas from them. His son took over after his death and is less business oriented and more sincere.

(9-5) Manly Palmer Hall: He has an excellent knowledge and is well [respected.]¹⁴ PB respects him. He is a gifted lecturer. In the early 20th century there

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¹² Inserted by TJS '19.

¹³ Referring to sex. – TJS '19

¹⁴ Alan Berkowitz inserted "respected." by hand.

¹⁵ Blank Page

¹⁶ "5" in the original.

(continued from the previous page) were still a few individuals who had real knowledge from the older orders but it was not passed on.

(11-1) Pope John Paul: He's trying to do a good job considering the limitations he must work with but too conservative.

(11-2) Christian Science: Mary Baker Eddy got her basic ideas from Phineas Quimby¹⁷ (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 was kept a secret from her followers because it 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. You can prolong life up to a point. The Mother was an occultist and had some powers.

I do believe that the Comte de St Germain¹⁸ 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 man and I respect him. But there are pretenders who claim his contact.

True occultism has very largely disappeared. Today much of it is fanciful. Experience without understanding is not enough. True initiation is a living experience and gives understanding. Experience can be psychic, occult, etc., and produce titillation without basic knowledge. That was made clear by Plotinus for whom philosophy became more than a word.

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¹⁷ "Horace Quimby" in the original.

¹⁸ "Count de St. Germain" in the original.

¹⁹ Blank Page

²⁰ "6" in the original.

(13-1) Philosophy: The academic is not enough. Actualised philosophy is what we need. Not only from the head, from intellectual forces. It must also get into and penetrate the heart. Moreover philosophy requires a third, will, involving the body. Head, heart and body. Books alone are not enough. They must be transferred into your experience. However, something from them may rub off as inspiration. Gurus 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 he can give to help open their minds.

(13-2) Neoplatonism: Proclus didn't go as far as Plotinus. Those who did were a limited few. Proclus differed from Plotinus in interesting ways on a number of points. But he was more limited by religious ideas. I prefer Plotinus.

(13-3) Anthony Damiani: It's not appropriate for members of the group to expect a personal, warm involvement with Anthony and ask him to listen to all their problems. That type of relationship is more appropriate to a clergyman, which he is not.

(13-4) The Quest: Some people have resistance which they may or may not be aware of which is obstructing their development. A student of the Maharshi²¹ complained after 17 years of coming that he had not experienced anything beyond the vague peace he felt after a few minutes in the Maharshi's presence. Maharshi answered that such a result 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

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(continued from the previous page) ecstasy. The highest aspirant is the one who doesn't expect anything. He does his work. He may get peace without a great mystic experience but his character has been growing and changing and what he has now is

²¹ "Maharishiee" in the original.

²² Blank Page

²³ "7" in the original.

stable. Few realise the value of this result. The others may want the thrills. I don't think Plotinus can be said to encourage this. The better aim is to get above the level where negatives can disappear of themselves. It's a level one rises to or lifts oneself up to.

The results differ from individual to individual at certain times. They are also a matter of patience. People want experiences to happen but 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 results. His method was a combination of suggestion, very light hypnosis, 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 the work went much faster and the person came away feeling better. Whatever the trouble, whether a weak character, a bad habit, or a grumbling disposition, it began to change. He made tapes which he could leave with the patient after the sessions were completed and then the patient had to do the work themselves. The results were good but the patient had also to contribute his own part. The doctor made it clear that he was a helper. There were no great promises. However, he was really a teacher also and explained every point.

(15-1) Dalai Lama:²⁴ 'So Wisdom's Goldenrod has really had a religious dedication' (re: ceremony). The Dalai Lama's talk at Wisdom's Goldenrod went into things deeply. He must have recognised that Wisdom's Goldenrod people are not beginners, they do know something. He was quite willing to be forthcoming (contrast with the abbot at Mt. Pelerin²⁵).

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(17-1) Sects of Tibetan Buddhism: We were discussing how many different sects and teachers there are among the Tibetan Buddhists: it is getting like Protestantism with so

²⁴ Referring to the 14th Dalai Lama (religious name: Tenzin Gyatso).

²⁵ PB visited this abbot and found him extremely close-mouthed and formal (PB told me this). – TJS '19

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²⁷ "8" in the original.

many sects. But that is also useful. All the different points of view will get discussed and aired. Yes, that's an important idea.

(17-2) Wisdom's Goldenrod Area: Very likely it was American Indian holy land. It may become so if it isn't, and even a pilgrimage centre 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 auras of Nature.

(This led to a discussion of attitudes towards the earth and use of natural resources.²⁸): 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, even a ruler, a conscious being. All this is a result of the materialism which has developed into psychical and spiritual ignorance. The leaders have lost the sensitivity which their own tradition could have given them. Materialism also means insensitivity.

(17-3) Von Durkheim: He spent 9 years in Japan with a Zen master. He opened a centre for people with psychological problems and is successful. He teaches some form of meditation, 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 care for good health. We must not let the Advaitic indifference to the body overcome us too. Story of Atmananda who disregarded the body and ate too much honey²⁹ - PB discussed this with him, he took the

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(continued from the previous page) 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.

²⁸ The text in parentheses are Alan Berkowitz's paraphrasing of PB; the remainder of the text is understood as verbatim. - TJS '19

²⁹ ...which PB himself brought him! PB said that Atmananda didn't believe in the importance of the body, but he loved honey. So PB brought him a 5 pound jar, which Atmananda ate. Quickly. Predictably he fell sick and his teaching course had to be postponed. - TJS '19

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³¹ "9" in the original.

(19-1) Reincarnation: There was a recent case in the U.S.A. of a four year old boy who knew all the details of his past life. His parents first disregarded him but eventually took him to the places he wanted to see. He correctly 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 Burma and the Far East. Southeast Asia also had such cases but now with the wars and disruption they are less common.

(19-2) 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 Tibetans are fortunate because they don't have all these books around so they won't attempt it without a guru and can avoid the risks. (I mentioned our studies in class³²). Someone in the group could go to study with a Tibetan master³³ and learn the practices and then explain it to the group or have a course at Wisdom's Goldenrod.

(19-3) Religious Training: Once PB 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 which is the result of their limited instructors. There was a time when this was known in all the religions. Now

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(continued from the previous page) it is all coming back and the Church is getting to learn what deeper religion really is.

(21-1) Marriage: It is good for people to have time alone occasionally. Especially married couples. It is an attachment. You can become too dependent on each other. It can be very difficult when you are trying to follow something as uncertain as the Quest. PB knows of some couples who have a perfectly harmonious relation from the

³² Referring to class at Wisdom's Goldenrod.

³³ This happened: it was Sidney Piburn. – TJS '19

³⁴ Blank Page

³⁵ "10" in the original.

beginning, but that is rare. Some can work it out in the beginning and others take a longer time. There would be something wrong if you didn't miss each other (said to me).

(21-2) Von Weizsaker:³⁶ He has gone over into the scientific equivalent of Advaita: the idea that there is one universal energy behind all material things. He had a glimpse. He believes now in Tantra yoga, and has a guru – Gopi Krishna (he's a good man). When I met Gopi Krishna he was new, but now he's well experienced and is sincere and honest. But the path of Kundalini yoga is not considered, in the Advaitic sense, to be the highest path nor is it without its dangers.

(21-3) Plotinus: PB 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 Damiani and his work. It is as if each of you has a mark. Not everyone who has come to Wisdom's Goldenrod has stayed, but those who have find this special appeal. It does not mean that you are better than the others, but that his teaching appeals to you more.

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(continued from the previous page) Anthony Damiani and the group are like an interdependent rod and piston system which drive each other along. As Anthony Damiani 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 the Dalai Lama's visit.

(23-1) 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 appreciate what they are saying, but now you hold them lightly. Thus you have a double simultaneous view, which is the apparent and the real.

³⁶ "Von Weizacker" in the original.

³⁷ Blank Page

³⁸ "11" in the original.

(23-2) Anthony Damiani: He is gaining recognition in the common eyes, although he never sought it. It is only a beginning. When he finishes the book he is working on that will bring more.

(23-3) 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.

When you pursue the philosophic goal other problems may work themselves out. It's a way of learning and study and practice.

(23-4) Krishnamurti:³⁹ He was a genius, although so 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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(25-1) Anthony Damiani and the group:⁴² 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 flexible. It will not get smaller, although it will 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 but not further without adulterating the ideas.

Anthony is a very shrewd teacher. When he worked in bookstores he was exposed to the different kinds of seekers and learned how to approach them.

³⁹ Referring to Jiddu Krishnamurti.

⁴⁰ Blank Page

⁴¹ "12" in the original.

⁴² Referring to the group of students at Wisdom's Goldenrod.

(25-3) World Problems: {Alan said that}⁴³ Tim⁴⁴ 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 judgment to a large extent – perhaps 70%. But one should not hold completely to ironclad predictions. There is always a mysterious unknown factor which must be taken into account. The astrologers know a lot but their understanding is incomplete until what has been lost is rediscovered.

(25-4) Eating: There is a spiritual group which has a twice-yearly retreat in this Vevey area which is also operating a vegetarian hotel. The public is not admitted during retreat periods. Their distinctive practice is not to talk during meals, but were to turn their minds on the higher power.

(25-5) World Problems: We were speaking of the freedom in the U.S.A. and the different kinds of groups and teachings which have been popularised. We noted the lack of true philosophy in the schools. The calming ideas of philosophy are needed in the governments also but look at the world situation. It gets

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(continued from the previous page) worse and worse. The negative emotions and attitudes poison the air. What have all the conferences and committees accomplished? There is no sense talking peace when violence is worshipped secretly or openly. The materialistic selfish rulers do not believe in a God or higher power and reject ethical standards. The hope is in the younger generation. Would Plotinus have foreseen this? In his time there were similar problems (re: Roman Empire) but there were not the same weapons or the same vast areas to deal with. Yet there are also those in the world with intelligence, idealism, foresight and knowledge who are doing all that they can to uplift the world.

(27-1) Q: Have you heard of Apollonius of Tyana?⁴⁷ What do you know?

⁴³ Inserted by TJS '19.

⁴⁴ Referring to Timothy Smith.

⁴⁵ Blank Page

⁴⁶ "13" in the original.

⁴⁷ "Apollonius of Tyanna" in the original.

PB: He had varied powers. He was considered to have healing powers and was viewed by some as equal to Christ during his time. Many stories spring up during the life of people 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 others disagree. Ramana emphatically 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 to take care of the body, but when he was sick he would not accept medical care. But some say it was because having a painful and loathsome skin disease he would not expose others to the sight. Some say that to heal would lead to inflation of the ego, but usually sages are not supposed to have an ego. There are different viewpoints and different opinions even among sages on this question.

Q: What is PB's opinion?

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

The sage does have an ego, as Ramakrishna says - 2½%⁴⁸ (PB corrected me when I said 3%) - like the ashes of a rope,⁴⁹ there is only a film left

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(continued from the previous page) which must remain as long as there is still 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 centre which they operate from (turiya consciousness or sahaja) is the same. These questions arise from the standpoint of down here looking up. Ramana's answer (and PB's) was to say, wait until you get up there to ask the question. It is not only a sage's choice but the divine power within him whether or not the healing power will operate.

Q: I said, perhaps it is a matter of what work a sage has to do, they have different work or karma.

⁴⁸ NB this is equal to the percentage of degrees occupied by the ten planets of the natal chart - a correlation PB himself agreed with. - TJS '19

⁴⁹ This is referring to Ramakrishna's metaphor. - TJS '19

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⁵¹ "14" in the original.

PB: Yes, and when they have a lot of work, they can deputise 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.⁵²

PB: In Buddhism especially Mahayana and the Tibetans, there are different subtle theories to answer this question. When you try and pursue the path of understanding you reach the limit of the reasoning or thinking mind and must realise that you cannot go beyond it unless it is illumined by the intuitive or intelligible mind. Intelligible is a good name for it. Without the guidance of intuition whatever you may say is speculation and here you may come up with different opinions and must be careful. So you must also develop the intuition or bring the intuitive mind into play.

(29-1) Fragments from above conversation: Shankaracarya of Kanchipuram⁵³ 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 religion or truth, the Sanatana-Dharma, which was later fragmented into the different religions and what we call Hinduism stems from.

30⁵⁴

ALAN BERKOWITZ NOTES
Reviewed and edited by PB

31⁵⁵

ALAN BERKOWITZ NOTES
Reviewed and edited by PB

(continued from the previous page) Sages may have different personalities and therefore different awarenesses (although the centre of that awareness is the same). The divine atom or Overself consciousness is what remains after death when the individuality of a sage is disintegrated or lapses.

PB studied under different teachers and sages. Several of his notes were written ‘under the influence’ of someone he was studying with at a particular time and reflects that point of view (he used the⁵⁶ example of the notes on sahaja which I worked on).

On the basis of what others say and your own experience you formulate a mode of approach or opinion about something like healing.

⁵² The Dalai Lama is said to reincarnate as himself. – TJS ’19

⁵³ “Shankaraychara of Kanci” in the original. Referring to Chandrasekharendra Saraswati Swamigal or the Sage of Kanchi (the 68th Jagadguru in the Kanchi Kamakoti Peetham).

⁵⁴ Blank Page

⁵⁵ “15” in the original.

⁵⁶ Inserted by TJS ’19.

One side of the argument regarding a sage's attitude, or anyone's attitude, towards the body is the opinion I heard that it is 'only' the body and that it shouldn't be dwelt upon (see other conversation on this, PB's discussion with Atmananda⁵⁷).

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

(31-1)⁵⁸ PB 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,

32⁵⁹

ALAN BERKOWITZ NOTES
Reviewed and edited by PB

33⁶⁰

ALAN BERKOWITZ NOTES
Reviewed and edited by PB

(continued from the previous page) 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 realised 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, its 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

⁵⁷ Referring to para 17-3.

⁵⁸ Alan Berkowitz inserted a line to indicate a para break between "viewpoint" and "PB" by hand.

⁵⁹ Blank Page

⁶⁰ "16" in the original.

seen through. Shankara⁶¹ also recognises 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 an illusory tree.”

This confusion is reflected in the discussion of the role of the body. Refusal to attend to the body or recognise 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 PB 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 and their possible interpretation (or misinterpretation) will hopefully avoid this problem in the future.

(33-1) Note: Another approach to the problem of the ego and the world is expressed

34⁶²

ALAN BERKOWITZ NOTES
Reviewed and edited by PB

35⁶³

ALAN BERKOWITZ NOTES
Reviewed and edited by PB

(continued from the previous page) 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.

36⁶⁴

ALAN BERKOWITZ NOTES
Reviewed and edited by PB

Alan Berkowitz Letter

37

⁶¹ Referring to Adi Shankara, also known as (Adi) Shankaracharya and Shankara Bhagavatpada.

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⁶³ “17” in the original.

⁶⁴ Blank Page

(37-1) Bridge Street
Valois, N.Y. 14888
U.S.A.
February 15, 1980

Dear PB:

Enclosed is the 'book of notes' which we have compiled containing information recorded during visits with you in Europe during the period from 1971-1975. When you were in the U.S. during the summer of 1977 you looked at this notebook and commented that there were a lot of [mistakes].⁶⁵

Subject material is organised by topic in chronological order. I also have separate copies of these notes organised by individual rather than by subject, which can be sent to you on request.

[Many]⁶⁶ members of Wisdom's Goldenrod took notes during their interviews and/or dinners with you during your U.S. visit. These notes are being organised separately and will be sent at a later date. They are currently organised by individual but can be put into subject categories if you wish. Please let me know if this is the case. This group of notes includes entries by the Columbus group,⁶⁷ Jocelyn Godwin, Jeff Cox, Bob Geyer, and a transcription of your dinner conversation with myself and Myra {Berkowitz}, Tim {Smith}, Devon {Cottrell}, Kevin {Anderson} and Betsy {Laughlin}.⁶⁸

Additional entries will be made to this second group of notes during the next few weeks. We hope then to send the completed notes on to you.

Myra and I send you our best wishes and hope that these notes will be of use to you.

Sincerely,
[Alan Berkowitz]⁶⁹

38⁷⁰

⁶⁵ Alan Berkowitz underlined "you looked at this notebook and commented that there were a lot of mistakes" by hand and drew a vertical line in the margin here as well.

⁶⁶ Alan Berkowitz inserted "Now in another notebook" by hand in the right hand margin of this letter. It originally read "Now in back of this notebook."

⁶⁷ This was originally formed around Iona Fagan, a PB student from the 1950s. — TJS '19

⁶⁸ All these people starting with Jeff Cox were very active members of Wisdom's Goldenrod, and the male dinner conversation attendants had been roommates only a few years before. Jocelyn Godwin came from Colgate University. Devon was married to Tim at the time, Alan was married to Myra, and Kevin was married to Betsy. All these marriages ended in divorce; Devon changed her last name to Holmes, Myra kept Alan's last name, and Betsy never changed her name to begin with. — TJS '19

⁶⁹ Alan Berkowitz inserted his handwritten signature next to his typed name.

⁷⁰ Blank Page

Compiled Talks with Wisdom's Goldenrod Members

39

COMPILED TALKS WITH WISDOM'S GOLDENROD MEMBERS

Introduction

(39-1) The following pages are compiled from notes taken by members of Wisdom's Goldenrod who have seen Paul Brunton. The majority are paraphrases of what PB said and were not recorded until later the same day. Verbatim statements are indicated by quotation marks.

The notes are organised by topic. The topics used are those developed by PB to organise his own notes, with some modification. Because these notes were taken by individuals and recorded from memory there is the possibility of error.

In compiling this notebook the major attempt has been to reproduce exactly the notes submitted without attention to grammar or syntax. Consequently many statements appear difficult to understand and may require clarification.

Presently there are only two copies of this notebook. The other is in my possession. They were not compiled for general distribution but with the idea of collating and preserving some of the valuable information which PB has shared with us. There are no plans at this time for any specific use of these notes.

The notes included span a period from 1971 -1975, when visits were made to PB in Europe. A collection of notes taken during PB's visit to the United States [in]⁷¹ 1977 and subsequent to it is also being compiled.

Alan Berkowitz

February 1980

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COMPILED TALKS WITH WISDOM'S GOLDENROD MEMBERS

Introduction

41

COMPILED TALKS WITH WISDOM'S GOLDENROD MEMBERS

Categories

(41-1) Notes submitted by individuals were separated into the following categories and placed in chronological order within each category.

{Editor's Note: These categories do not match either PB's original 28 categories or his final arrangement. For reference, we have added the correlation to these two 'canonical' orders

⁷¹ The original typist changed "during" to "in" by typing over the original word with x's.

⁷² Blank Page

where applicable. This is indicated by a lower case roman numeral for the old and an uppercase roman numeral for the newer version. Thus II. World Crisis = xxi/XXVI (xxi/XXVI is PB's category The World Idea). – TJS '17}

II. World Crisis ⁷³	{xxi/XXVI}
III. Religion.....	{xxii/XVIII}
IV. Messengers.....	{xviii/XXV}
V. Retreats	{ii/III}
VI. Meditation.....	{iii/IV}
VII. Special Concentration Practices.....	{iii, xvii/XXIII}
VIII. Psychic Experience and Powers.....	{xx/XXVI}
IX. Daily Life in the World.....	{xxv/XIII}
X. The Quest.....	{iv/I}
XI. Long and Short Paths ⁷⁴	{iii, xvii/XXIII}
XII. Balance ⁷⁵	{v/XX}
XIII. Physical Body (a. diet, b. sex, c. drugs, d. misc.).....	{viii/V}
XIV. Emotions.....	{vi/VI}
*XV. Intellect	{vii/VII}
XVI. Healing (a. psychosomatics, b. psychotherapy, c. herbs).....	{xxvi/X}
XVII. The Ego ⁷⁶	{xi/VIII}
XVIII. Death, Rebirth and Karma	{xiv/IX}
XX. ⁷⁷ Relativity of Consciousness ⁷⁸	{xv/XIX}
XXII. Peace in Me (Biographical, PB)	{xxiv/XII}
XXIII. Intuition ⁷⁹	{i, xii/XXII}
XXIV. Cosmic Mentalism (World-Mind) ⁸⁰	{xiii/XXVII}
XXVI. Art and Literature.....	{i/XIV}
XXVII. Asia.....	{xxiii/XV}
XXVIII. PB's books ⁸¹	{xxiv/XII}

42⁸²

COMPILED TALKS WITH WISDOM'S GOLDENROD MEMBERS
Categories

43⁸³

⁷³ Alan Berkowitz inserted a check mark by hand.

⁷⁴ Alan Berkowitz inserted a check mark by hand.

⁷⁵ Alan Berkowitz inserted a check mark by hand.

⁷⁶ Alan Berkowitz inserted a check mark by hand.

⁷⁷ There is no XIX in the original.

⁷⁸ Alan Berkowitz inserted a check mark by hand.

⁷⁹ Alan Berkowitz inserted a check mark by hand.

⁸⁰ Alan Berkowitz inserted a check mark by hand.

⁸¹ Alan Berkowitz inserted a check mark by hand.

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COMPILED TALKS WITH WISDOM'S GOLDENROD MEMBERS
Categories

(continued from the previous page) The following categories were added in addition to those of PB:

III. Religion.....	{xxii/XVIII}
IV. Messengers.....	{xviii/XXV}
XXIX. ⁸⁴ Philosophy (this section is a combination of PB's categories XXI-Overself, XIX-Mentalism, and XXV-World-Idea).....	{v/XX}
XXX. Astrology ⁸⁵	{xx/XVI}
XXXI. Psychology	{vi/VI}
XXXII. Wisdom's Goldenrod, Anthony Damiani, The "Center" ⁸⁶	{N/A}
XXXIII. Alchemy	{xx/XVI}
XXXIV. Steiner	{xx/XVI}
XXXV. Stories, Anecdotes	{xxiv/XII}

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COMPILED TALKS WITH WISDOM'S GOLDENROD MEMBERS
Categories

45

COMPILED TALKS WITH WISDOM'S GOLDENROD MEMBERS
Individuals Who Have Contributed to this Volume

- (45-1) 7/71 Christi Cox⁸⁸
- 2/72 Christi Cox
- 1/73 David Youmans
- 4/73 AnnDrea Tobin
- *⁸⁹ 5/73 Vic and Elaine Mansfield
- *1/74 Christi Cox
- *8/74 Nanci Rose-Ritter⁹⁰
- *2/75 Alan Berkowitz (includes most of Tim Smith's notes)
- *3/75 Jeff Cox

⁸³ "Categories, p.2" in the original.

⁸⁴ "XXVIV" in the original.

⁸⁵ Alan Berkowitz inserted a check mark by hand.

⁸⁶ Alan Berkowitz inserted a check mark by hand.

⁸⁷ Blank Page

⁸⁸ We have changed "Tina Kent (Christine Cox)" to "Christi Cox" here and elsewhere throughout this file.

⁸⁹ Alan Berkowitz marked this and all the following names on this page with an asterisk.

⁹⁰ We have changed "Larry & Nancy Hoetzlein" and "Hoetzlein" to "Nanci Rose-Ritter" here and elsewhere throughout this file.

*7/75 Avery and Karey Solomon
*8/75 Bob Geyer
*9/75 Tom Marino

(45-2) Individuals who saw PB during this time period but who have not contributed entries to this volume include:

*⁹¹ Evelyn and Richard Platek

Sidney Piburn

Kevin Anderson

Robert Molinsky⁹²

*⁹³ Bert Salmirs (also Michael Salmirs, Terri Salmirs, Ken Lifschitz)

*⁹⁴ Ed McKeown and Richard Goldman (notes sent to PB separately)

*Individuals marked with an asterisk gave talks at Wisdom's Goldenrod about their visit⁹⁵ which were tape recorded. The tapes are in Alan Berkowitz's possession.

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COMPILED TALKS WITH WISDOM'S GOLDENROD MEMBERS
Individuals Who Have Contributed to this Volume

II World Crisis

47

II WORLD CRISIS

Christi Cox

July 10, 1971

(47-1) City Life is dehumanised – too far from nature.

Cataclysm: overdue for many years. When it happens it will hit the whole world, but it will be better to be in the country than in the city.

Vic and Elaine Mansfield

May 1973

(47-2) There are more highly developed beings on other planets. They would defend themselves from invasion by earthlings. The space programs won't be able to land men

⁹¹ Alan Berkowitz inserted an asterisk by hand.

⁹² Now Robert Esformes. – TJS '19

⁹³ Alan Berkowitz inserted an asterisk by hand.

⁹⁴ Alan Berkowitz inserted an asterisk by hand.

⁹⁵ Alan Berkowitz deleted a comma from after "visit" by hand.

⁹⁶ Blank Page

on planets. If the beings on other planets wanted to contact us they would visit us – they {wouldn't}⁹⁷ be limiting themselves by entering our atmosphere.

(47-3) Hitler, Mussolini, and Mao: PB criticised violent revolution and materialistic revolution. He especially criticised China and the cultural revolution (pointing out the destruction of old philosophical systems and disrespect shown toward older people). He said these three men had strong occult power and strong power drives. He said Jung [told him that when meeting Hitler, he felt the presence of evil powers and hypnotic force].⁹⁸

Christi Cox
January 1974

(47-4) 'Far too much negativity in the world and we pick it up'

A nation incapable of self-governing will be governed by another. Southern countries⁹⁹ tend to be that way.

Oil shortages to wake up West – learn to live differently

48¹⁰⁰
II WORLD CRISIS
Christi Cox
January 1974

49
II WORLD CRISIS
Alan Berkowitz

(49-1) Politics: After being involved you get frustrated and realise that you must first change yourself – that is all you can do.

None of the many political systems are perfect, even Plato's. They all fall with time of their own weight and are replaced with another. Democracy has its good and bad points which are equal. It is absurd to say that all men are equal and give Plato and a half-savage in Africa one vote each. Aristocracy doesn't work because the children can never be completely moulded in the way of their parents. You can't suppress their inner character and tendencies from past lives. Even the caste system failed (is failing)

⁹⁷ We have changed "would" to "wouldn't" for clarity as the context suggests this is a typo. – TJS '19

⁹⁸ Alan Berkowitz changed "told him of Hitler's powers." to "told him that when meeting Hitler, he felt the presence of evil powers and hypnotic force" by hand.

⁹⁹ I believe he means South American countries. – TJS '19

¹⁰⁰ Blank Page

because they were too rigid about crossing caste lines. If someone grows in a lifetime he should be 'promoted' and not be told to wait until another lifetime.

Jeff Cox
March 1975¹⁰¹

(49-2) Mao Tse-tung is trying to wipe out Confucianism just like he wiped out Buddhism. Indian peasants who are poor have religion to fall back on which the Chinese didn't have - as a justification for their poverty. The Chinese need economic reform but not through violence. The people are forced to serve the state, i.e., Mao (who is a mad man). The Buddhists monks were forced to marry and people who had been questers and so not used to hard physical labour were made to work strenuously so in the evenings they were exhausted and had no energy for study or meditation. Confucius would be known as a traitor and as having supported the capitalists. The Chinese people are not told the truth about the outside world.

(49-3) Black magic should not be tolerated. The evil cults come also with the spiritual. But when the doctrine is falsified, it should not be tolerated.

50¹⁰²
II WORLD CRISIS
Jeff Cox
March 1975

51
II WORLD CRISIS
Bob Geyer

(51-1) Q: India - situation with Gandhi whether they would embrace that sort of rule.

PB: Oh, you mean a dictatorship: things were very difficult here, and that her job was very difficult. Can't make hard and fast rules; in some instances even a dictatorship is necessary. Provinces are virtually at war with each other, and were fighting for their autonomy, and she was having difficult time just keeping the country together.

(51-2) Q: Birth control especially in countries where population is severe problem if cannot control themselves -

PB: Obviously yes, that this only continues to breed starvation and misery. Government programs have failed because people are so conservative - radio inducement for sterilisation.

¹⁰¹ Alan Berkowitz inserted "Jeff Cox 3/75" at the top of the page by hand.

¹⁰² Blank Page

(51-3) PB: One of the factors in the success of Communism was the counter revolution against religious superstition; they revolt against it but don't carry it to its next step; agnosticism is the first questioning of religion, but they don't carry to the next step. Bacon said that a little learning leads to agnosticism, but that a little more brings them back to the real religion.

In the Communist countries one day the scientists will come into open revolt against the government, because their discoveries will lead them away from the agnostic point of view.

(51-4) Q: On detente - you don't think they are sincere do you?

PB:¹⁰³ "They will go along with it when it is to their advantage and break it when they feel it is necessary." Then he read out some of their promises to the people, and he said, after pointing out their flaws, "It's all humbug. Their leaders are insincere, perhaps not the people, but their leaders are. They call Americans imperialists, but they are the biggest imperialists in the world. Look at what they did to Czechoslovakia, Poland and all the neighbouring countries."

(51-5) Q: On Commies - when I finally realised what he was saying (commas¹⁰⁴) I said that term was usually used in the derogatory sense.

PB: That's the way I was using it. When it first became instituted it was only theory, but they've had 50 years to see the results of it. They're not too bright if they can't learn from history and accept it.

(51-6) Q: On Portugal - I said they seemed to be resisting this rule,

PB: That even in Poland and Czechoslovakia with over a 70% support of democracy; they fell to the Communists. However they stand a better chance because they are farther West. But once they're in power they are hard to get rid of.

(51-7) Q: On Commies -

PB: They get in at the top and hold the power, that it doesn't matter what the people want. The first thing they did in Czechoslovakia was to shut down the spiritual institutions, and only allowed the state religion: all others were banned. No more than two people could meet, and each building had an agent in it that reported all the activities to the government

¹⁰³ We have inserted quotation marks in the following paragraph to account for the switch to the third person in the next sentence. - TJS '19

¹⁰⁴ I.e., he realised PB was saying "commies" not "commas". - TJS '19

¹⁰⁵ Blank Page

Bob Geyer

53

II WORLD CRISIS

Bob Geyer

(continued from the previous page) every week; if they ever took over in America the first thing they would do would be to shut down Wisdom's Goldenrod, they would close the bookstore,¹⁰⁶ and replace the books with the works of Marx and Engels.

54¹⁰⁷

II WORLD CRISIS

Bob Geyer

55

II WORLD CRISIS

Avery Solomon

July 1975

(55-1) With regards to world karma, PB said that the world must have earthquakes and so on regardless of the good or bad deeds of people – they are part of the natural order of the World-Idea. PB said it could be peaceful if it hit you while you were asleep.

56¹⁰⁸

II WORLD CRISIS

Avery Solomon

July 1975

57

II WORLD CRISIS

Tom Marino

September 9, 1975

(57-1) PB talked of how there was much more mental interference in the world today than twenty or more years ago. He said one couldn't meditate in cities though where we lived in the country it was possible. He said California was a good spot for meditation but is no longer. He said we had to carry on our efforts despite these added difficulties.

¹⁰⁶ This is referring to Anthony Damiani's bookstore in Ithaca New York (called The American Brahman Bookstore), and the birthplace of Wisdom's Goldenrod.

¹⁰⁷ Blank Page

¹⁰⁸ Blank Page

(57-2) Questions were asked¹⁰⁹ about the world, communism, politics. PB talked about the Yugas mentioning this one as the “lowest.” He said numbers referring to the length of the Yugas were “fanciful.” He mentioned that although the general trend of the Kali-Yuga was downward, we were in the beginnings of the Aquarian Age which was an upward cycle. He said the social idealism which we now see only the seeds of, would blossom in the future – not the near future – we’d all be long dead before it came. When someone mentioned he thought we were at rock bottom now, PB said we weren’t.

(57-3) PB did make comments about the situation in Communist and other countries though when someone asked him about China – PB told him not to worry about what he couldn’t affect and to concern himself by what he could do about China – in this case by studying Lao-Tzu¹¹⁰ and Confucius. He said also to remember that the World-Mind was “behind” what has happened in China so Communism must have a place in the scheme of things.

PB spoke positively about Marx. He said he was a social idealist and wouldn’t have liked the way his doctrine had been distorted.

58¹¹¹

II WORLD CRISIS

Tom Marino

September 9, 1975

III Religion

59

III RELIGION

Christi Cox

February 2, 1972¹¹²

(59-1) Oxford Study Groups and Moral Disarmament at [Caux-]¹¹³ meditating Christians.

Vic and Elaine Mansfield

May 1973

¹⁰⁹ Tom Marino met PB with three other individuals. – TJS '19

¹¹⁰ “Lso Tsu” in the original.

¹¹¹ Blank Page

¹¹² Alan Berkowitz changed “7/10/71” to “2/2/72” by hand.

¹¹³ Alan Berkowitz changed “C----” to “Caux--” by hand.

(59-2) Grace may not be evident in the beginning, but it becomes more and more obvious until almost all there is is grace. It is extremely important to develop the devotional nature or bhakti. The ego can't pick itself up; only the Higher Self can help, so we must have a reverential attitude toward the Higher Self.

(59-3) PB started talking about the World-Mind. "When the sun rises all animals [turn to it to]¹¹⁴ pay homage to the World-Mind. The sun is the physical manifestation of the World-Mind. We must all pay homage to the World-Mind." At this point, PB seemed to go into a trance-like state.

Christi Cox
January 1974

(59-4) The church is now paying for the Inquisition, in that people {are}¹¹⁵ leaving the church, becoming mystics

60¹¹⁶
III RELIGION
Christi Cox
January 1974

61
III RELIGION
Alan Berkowitz

(61-1) The Charismatic movement: It is a combination of religious emotionalism and spiritistic forces. It is not mystical, but a religion of a peculiar eccentric kind. The mediumistic part is not good, it will eventually subside. It is a mixture of good and bad. The healing part is another subject – a mixture. Healing takes place on any level – physical, mental, up to the highest. It can be done from evil forces which are not desirable. Since the Jesus freaks are fundamental, it (i.e., involvement with evil forces) is not probable. It is a spiritism which [teaches]¹¹⁷ submission of the will. But the [will]¹¹⁸ doesn't go to God.

(61-2) Tai Chi: PB has no acquaintance with it at all.

¹¹⁴ Alan Berkowitz inserted "turn to it to" by hand.

¹¹⁵ We have inserted "are" for clarity.

¹¹⁶ Blank Page

¹¹⁷ Alan Berkowitz inserted "teaches" by hand.

¹¹⁸ Alan Berkowitz inserted "will" by hand.

(61-3) In relationship to one's parents¹¹⁹: One can keep the outward form and inside be a philosopher. Study of comparative religion will dispel ignorance, superstition, chauvinism, sectarianism, etc.

Judaism: Fate, Karma and Time are all intertwined, like a great map. When Christ came, the Jews had a chance to drop the karmic burden and character traits which caused them so much suffering. Because Christ was an avatar there was a tremendous opportunity to relieve this burden and return the religion to its inner spiritual basis - which had degenerated into blind worship of form, ritual and externalities in the name of tradition. This is merely another form of materialism - worship of the outer form. The Jews had become idol worshippers without realising it. If they would have accepted him, Christianity would have been the dominant Occidental faith and spared them untold suffering. By tenaciously clinging to the outer form the Jew, in a majority of cases, created a racial ego for himself which was forced to reincarnate over and over. They possessed the right instinct, but the wrong application. The Jew is/was right to ask 'why me?' about his persecution, but he should have pursued the inquiry deeper and not stopped with that.

The Jews in all their travels were so closed that they never learned or assimilated the great wisdom of the ancient civilisations that were available to them - the Chaldeans, Egyptians, etc. They were also overzealous and selfish in refusing to share their own faith with others. (Except for Moses, who practically lifted the Pentateuch¹²⁰ from the Egyptians.) God must get bored with the mindless repetition of the same prayers mumbled day after day without comprehension, rushed through to the end. Even the desire for the promised land - or liberation, was misinterpreted materialistically to mean matter - earth - and now look at the problems Israel has.

This is not to negate or wholly criticise the Jewish character. These characteristics are limited only to the sphere of religion. In other areas the Jews have shown positive virtues - philanthropy, intelligence, etc. There is still enough real within the religion - Hasidism, the Qabalah,¹²¹ the Essenes, that with appropriate inwardisation and spiritual uplift the faith could be genuinely preserved and still maintain the externals and rituals.

Bhaktis: Jews are bhaktis and as such are limited to wanting to love and be loved by God, i.e., dualism. They do not want Mind-in-Itself like you do. But when the Bhakti achieves his fullest growth he will be spurred on by suffering and questioning to fulfil the intellect. This is how Grace will manifest in his heart - nagging him on to a higher philosophic enquiry.

The Brahmins have a similar problem to the Jews now.

The persecutor also created a karmic effect which will have to... It may come in another form - such as being born deformed, as a hunchback, etc.

¹¹⁹ Alan Berkowitz's parents were devout Jews.

¹²⁰ "Pentatuch" in the original.

¹²¹ "Quaballa" in the original.

(continued from the previous page) For those of us who are seeking to become philosophers religion is no longer necessary. But it must be preserved and purified as a vehicle for those souls which are not ready for philosophy. Not to do so for them and to dismiss religion because we no longer need it is selfishness on our part.

Of the Christian tradition, St Thomas and St John of the Cross had a valuable philosophic contribution, but it has to be weeded out from their religions and other material.

(63-1) He doesn't say grace at meals for the same reason that Christians say it. They say 'Lord make me thankful for food.' That's wrong - they are asking for something which should be voluntary. PB does it for us before meals because we don't have a chance to meditate here. It is also good after working all morning or afternoon to have a break. This way a pause allows the work to be mentally dropped and rests the mind. "One should drop the work mentally and think only of the Divine."

During the Cuban Missile crisis the world was on the brink - it could have gone either way. Grace saved the world. Khrushchev was more of a human being than the other Russian leaders - they are machines. Kennedy had some enlightenment when he was on the raft alone after PT 109. About the quote in the wisdom saying how advanced souls helped out in WWII? They cannot change the karma of the world, but they can help - like an umbrella shields you from the rain, but it's still raining. They are like a small light in the darkness. Grace cannot be completely understood, but a little. It only exists from an ontological point of view. Ishvara or World-Mind is tied up in the evolution of its creatures and wanting to help, does so through enlightened men, some publicly, some incognito. Grace is effortless - it is natural like the nature of the sun is to shine, or like a flower naturally gives off perfume which someone wears. Many of the sages are hidden or in caves but they have an effect. Later he added - "It is not necessary to bring it in - you mentioned it." The Buddha never mentioned it. He was reacting to prevalent misinterpretations of Hinduism which misunderstood Karma as fatalism.

Jeff Cox
March 1975¹²⁴

¹²² Blank Page

¹²³ Alan Berkowitz inserted "III Religion" at the top of the page by hand.

(63-2) Chanting and hatha yoga are elementary. Bhakti is emotional and therefore fluctuates a lot whereas philosophy is more stable.

(63-3) Charismatics: These people are much better off than many so-called normal people. Their character is what is important. The psychic phenomena they experience is possible due to the intensity of their concentration. These phenomena will gradually pass.

(63-4) Tantra: C. Trungpa is a red hat and red hats marry whereas yellow hats don't. Red hats can drink, etc. The idea is to hold on to the higher consciousness¹²⁵ even while indulging in sensual pleasure. It is said that - 'That by which some men fall, other men rise.' Most fail on this path and when they do they are worse off. The same with kundalini - if it doesn't hit the thousand petalled lotus it goes back down and can get stuck in the lower 3 centres. The results of this are the opposite of what was desired.

64¹²⁶

III RELIGION

Jeff Cox

March 1975

65

III RELIGION

Avery Solomon

July 1975

(65-1) On Tantra: It is a very dangerous way, although it can be done.

(65-2) On Zen: They apparently aim directly at one thing - realising the absolute. They do not aim at metaphysical understanding. "In the end, the personal guru must lead you to the God that is within - which must be your ultimate goal."

(65-3) On the relation of religion and philosophy: "One should pray to the God within and not to the external form." Philosophy transcends Religion. All the Questions of religion are really beside the point;¹²⁷ they are not the concerns of philosophy. Philo-Sophia is lover of wisdom - not of any particular tradition. You can get a background from all religions in preparation for philosophy. A synthesis of all religions would be

¹²⁴ Alan Berkowitz inserted "Jeff Cox 3/75" by hand.

¹²⁵ "consc." in the original.

¹²⁶ Blank Page

¹²⁷ We have changed a comma to a semicolon. - TJS '19

very valuable. Many of the groups of new Christians are half-good and half-evil. Even the tradition of prayers won't help them to avoid the evil.

66¹²⁸

III RELIGION
Avery Solomon
July 1975

67

III RELIGION
Bob Geyer

(67-1) Q: Tangka – told him about its situation at Wisdom's Goldenrod¹²⁹

PB: It was about the Buddha's last sermon, and asked me if I knew what he has said.

Q: I mentioned the "be a lamp unto thine own self," "carry out your work with diligence, etc."

PB: The Buddha was necessary to counteract the rampant superstitious aspects of the religions that existed in India at that time, as they even do now: the Hindus and Mohammedans¹³⁰ kicked him out because of his teaching.

(67-2) Q: Asked about Aurobindo's supermentalisation of the physical, and what he meant by it.

PB: Wasn't sure, but thought it meant to bring higher forces down into the Physical which would make it imperishable.

Q: I said that he made the statement that he almost conquered hunger when he was in prison

PB: {said}¹³¹ that he didn't, and that he certainly ate after he got out. He did not accomplish the supermentalisation obviously, that he died.¹³²

68¹³³

III RELIGION
Bob Geyer

¹²⁸ Blank Page

¹²⁹ This is a Tangka of the Dying Buddha's last words: "Be a lamp unto yourself." It was given to Wisdom's Goldenrod by PB, and still resides in the meditation hall.

¹³⁰ "Mohammudans" in the original.

¹³¹ Inserted by TJS '19.

¹³² This section is continued in para 77-7.

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IV Messengers

69

IV MESSENGERS

Christi Cox

July 10, 1971

(69-1) Vivekananda good to read for positive thinking.

Vic and Elaine Mansfield

May 1973

(69-2) PB spoke of the three gurus who lived on the "Holy Mountain"¹³⁴ in Montreux. PB admired the first, Krishnamurti,¹³⁵ for not taking the role of world guru. "If one has a guru he'll be a copy of the guru and not be an individual." Krishnamurti has modified his rebellious teachings a lot. A second Krishnamurti¹³⁶ lives down the mountain. He's like a youthful first Krishnamurti - very rebellious. The 3rd guru is a Bulgarian.¹³⁷

Christi Cox

January 1974

(69-3) 'The Infinite Way' by Joel Goldsmith was written in trance inspiration.

(69-4) A spiritually realised person can help someone else to get a glimpse but not lasting realisation.

(69-5) Remember that the teacher is only human. Each teacher slants the teaching and to this extent is individual.

(69-6) Guru is there to guide you to freedom and when you are free you leave the guru, have love and devotion for the guru but don't get unbalanced.

(69-7) {The} teacher needs to withdraw from the student at times so {the} student {is} not so attached.¹³⁸

Nanci Rose-Ritter

¹³⁴ I believe this is called the Saanen region. – TJS '19

¹³⁵ Referring to Jiddu Krishnamurti. "Krishnamurdi" in the original.

¹³⁶ Referring to Uppaluri Gopala Krishnamurti. "Krishnamurdi" in the original.

¹³⁷ See para 81-1 for a variation on this story. – TJS '19

¹³⁸ We have edited this sentence for clarity. It originally read: "Teacher needs to withdraw from the student at times so student not so attached."

Summer 1974¹³⁹

(69-8) Many western students approaching the quest get their thinking confused with the eastern attitude towards the guru. The Indians worship the guru as if he were a god, but he is not – he is only human too. Some Indians even think the guru can do the work for them. They are happy that way, so let them think so, but we should not be deceived. One must do the work oneself: no one can do it for you. The teacher can show you the path, but you must walk it yourself.

The guru is one who agrees to take on a responsibility for the student's development: not only will the guru aid in the student's spiritual growth, but in his psychological and practical development as well.

Modern popular gurus, such as Maharishi Mahesh Yogi, are beneficial in showing meditation to the masses, but all their promises of great results are misleading.

(69-9) PB's path is an independent one. He has not taken anyone as a student, nor has he agreed to be guru for anyone. He also will not work in collaboration with any of the popular teachers of meditation.

70¹⁴⁰

IV MESSENGERS
Nanci Rose-Ritter

71

IV MESSENGERS
AnnDrea Tobin¹⁴¹
April 1973

(71-1) Blavatsky: In a general way her writing is good. There are specific and particular instances which are not invalid but can't be taken literally as they say – partly because she made one or two mistakes in her attitude towards a western country. She was from Russia, lived with foreigners and had to reach them, and made some mistakes – she later acknowledged them, but the harm was done. The first was getting mixed up with the American and British spiritualist groups. She thought she could make a beginning (with them). She soon realised they were limited – she was going beyond... She split with them, went to India, to the nearest group (Arya Samaj¹⁴²) – that turned against her because they thought she was a Buddhist. She had to learn from experience. The writings of that time contain certain misunderstandings, although the general tenor is

¹³⁹ Alan Berkowitz inserted "Hoetzlein – summer '74" at the top of the page by hand.

¹⁴⁰ Blank Page

¹⁴¹ AnnDrea was very unbalanced by this date and her notes should be taken with a large grain of salt. – TJS '19

¹⁴² "Aryo Somaj" in the original.

correct. The Secret Doctrine is much more correct because she had learned. Isis Unveiled not quite so. She presented magical phenomena, the critics took it sensationally. She had to learn. The Secret Doctrine is composed from her notes, carrying errors, and wrong emphasis, etc. The general teaching is good, but not the specifics.

72¹⁴³

IV MESSENGERS
AnnDrea Tobin

73

IV MESSENGERS
Alan Berkowitz

(73-1) Plotinus: PB asked if we had studied it. He said it is generally accepted that Plotinus had a deeper understanding than Proclus.

(73-2) Ramakrishna and Blavatsky initiated a spiritual revolution.

(73-3) Lao-Tzu and Confucianism: Confucius didn't teach meditation yet the Chinese looked up to him as a sage. Lao-Tzu taught meditation, but he respected Confucius. "The essence of Confucianism is character building and moral conduct." Chou Tun-i blended both - meditation, practical action and character building. Confucius didn't disapprove of meditation, he just didn't mention it. Most Chinese are not suited to meditation - they are not as contemplative as the Indians. Wang Yangming¹⁴⁴ was the completion of what Chou Tun-i started.

(73-4) Some people have to go from group to group and teacher to teacher. Others think they don't need a teacher. There has to be an inner commitment and recognition (to a teacher).

Jeff Cox
March 1975¹⁴⁵

(73-5) Guru and God: Ramana, Sri Aurobindo, Krishnamurti never had gurus. PB's opinion is that they are not absolutely necessary. The Indians and in particular the bhaktis thought it was absolutely necessary. He went to see Atmananda, and Roger Rao¹⁴⁶ was there. Roger was overly enthusiastic in terms of devotion to the guru. After

¹⁴³ Blank Page

¹⁴⁴ "Wang Yang Ming" in the original.

¹⁴⁵ Alan Berkowitz inserted "Jeff Cox 3/75" at the top of the page by hand.

¹⁴⁶ This does not seem to be the right name. It is possibly referring to Krishna Rao. - TJS '19

a talk by Atmananda (who was an Advaitist) some disciples were speaking aloud to one another. Roger Rao said that if the guru said that something (which was black) was white, you should believe the guru even if God said it was black. To rely too much on the Guru is a hindrance sometimes. Balance is necessary. The real authority is within you – Thou art That – it doesn't much matter if the Guru is That, you have to be That. That is the short path, to look within for God and not outward. You must understand for yourself, do the work yourself.

74¹⁴⁷

IV MESSENGERS

Jeff Cox

March 1975

75

IV MESSENGERS

Avery Solomon

July 1975

(75-1) PB mentioned that he had spoken to Maharishi Mahesh Yogi and advised him “not to go about it like that” – that is, so openly, with posters and the like. He said, though, that the Maharishi helped spread basic mantra-yoga, which leads to the higher yoga, but he had aroused some hostility in people. PB said “traditionally there was a begging bowl – not a demand for money.” He mentioned one story of a guru who had charged quite a lot of money, and had to turn away someone who needed guidance, but could not afford the fee. When asked about it, the fellow said, “If it was her karma to get help from me, her karma would also have provided her with the money to do it.”

(75-2) PB spoke several times of Pythagoras¹⁴⁸ and referred to him as “a very wise man.”¹⁴⁹

76¹⁵⁰

IV MESSENGERS

Avery Solomon

July 1975

77

IV MESSENGERS

Bob Geyer

¹⁴⁷ Blank Page

¹⁴⁸ “Pythagorus” in the original.

¹⁴⁹ Avery is a professional mathematician. – TJS '19

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(77-1) {Bob asked about}¹⁵¹ beings like Ramana whether they continue to work, whether they are reabsorbed, or if this was an individual matter, he¹⁵² said that it was an individual matter, that in some sense they don't have freedom, that their will must conform to the World-Idea, and that it is bound to that; most people will resist this, but the World-Mind is the ultimate ruler; that even men like Ramana will submit to that will. {PB added}¹⁵³ that the lower form of will is then encompassed by a greater form of rule, to the ultimate ruler, the World-Mind, and that they willingly conform to that.

(77-2) I asked if the sage's perception is the same as ordinary human perception except that the range of experience or thought is greatly extended, and most importantly, that he is aware that everything perceived is Mind. He¹⁵⁴ said that he didn't know, but that he subscribed to the point of view that the {sage}¹⁵⁵ perceives the {world}¹⁵⁶ much as others understand this; they walk around in the world.

I asked if the blotted out point of view corresponded to nirvikalpa samadhi. I asked if the state of sahaja was one in which both nirvikalpa and savikalpa could be held together. He said, in sahaja one is continuously in the state of awareness that all is Brahman.

(77-3) On sages: Some people think of them as stones; but they can produce emotions; e.g. of Ramana producing tears over the death of someone's child, emotions are there but put in their proper place.

(77-4) On the development of Christ: St Pantaneus,¹⁵⁷ St Thomas and one other from a Mideastern country who went to India. He¹⁵⁸ said that Christ also went there, but this can't be proven. He wants to expunge his comments about Christ's development from the Inner Reality because he can't document his statements. That St Thomas was in India is well documented; there are monuments built by the Syrians where he entered and left India that are still there. There is a group of Christians from St Thomas's coming, but they worship him as the Christ. PB said that his comments about Christ were not necessarily drawn from his own clairvoyant vision. PB said that the Egyptians used to sail to India every year when the winds blew in that direction, and would return when they changed. He said that hundreds of boats crossed the Arabian Sea each time.

¹⁵¹ Inserted by TJS '19.

¹⁵² Referring to PB.

¹⁵³ Inserted by TJS '19.

¹⁵⁴ Referring to PB.

¹⁵⁵ We have deleted "he" from after "sage" for clarity.

¹⁵⁶ We have deleted "as" from after "world" for clarity.

¹⁵⁷ "Pantaneus" in the original.

¹⁵⁸ Referring to PB.

(77-5) Huang-po:¹⁵⁹ I said that I had read Blofeld's¹⁶⁰ translation; PB said, Yes, I wonder if he understood it; PB said that Huang-po was talking about the Universal Mind.

(77-6) Krishnamurti: Reading nothing; I said that he read mystery novels; PB said that he¹⁶¹ doesn't want to be influenced by any of the spiritual or philosophic writers; perhaps he only wants to be influenced by criminals and detectives.

(77-7) cont. on Aurobindo:¹⁶² he¹⁶³ asked me what I thought about his writings after he asked me if I had read the Life Divine, and I said that I thought that it was {a}¹⁶⁴ very poetical expression of metaphysics, and that the schemata that he presented was vast. I then asked him what he thought. He¹⁶⁵ said that there was no doubt that he¹⁶⁶ could withdraw within himself and completely shut off thinking, but as I explained in The Hidden Teaching Beyond Yoga, there is something beyond yoga, and he wasn't sure that Aurobindo had transcended his yoga of being able to shut off the mind.

78¹⁶⁷

IV MESSENGERS

Bob Geyer

79

IV MESSENGERS

Bob Geyer

(79-1) On taping him: he said no; that he has no personal relationships, and that he can't speak to a group. There are many levels within the group, and that he can't say anything to us as a group.¹⁶⁸ He doesn't have a group of his own, and therefore doesn't feel that it is appropriate for him to speak to us. He said that he has no relationship to us, perhaps Anthony Damiani does, but he doesn't. The teacher is there only to guide and assist and give advice, and that these things are necessary. But each student must realise at some point that he must do everything himself; people shouldn't rely on the Guru outside, and that salvation has to come from within themselves. One day they will realise that everything they need is within themselves. So the teacher is there only as a temporary measure, and eventually they will have to stand on their own two feet.

¹⁵⁹ "Huangpo" in the original.

¹⁶⁰ "Blofield" in the original.

¹⁶¹ Referring to Krishnamurti.

¹⁶² This para is a continuation of para 67-2.

¹⁶³ Referring to PB.

¹⁶⁴ Inserted by TJS '19.

¹⁶⁵ Referring to PB.

¹⁶⁶ Referring to Aurobindo.

¹⁶⁷ Blank Page

¹⁶⁸ Referring to the members of Wisdom's Goldenrod.

Then he gave an analogy of a colt that has just been born; how he struggles and struggles to get up, and falls down many times, but eventually he gets up, and it's very soon after he is born. He also said that to those people that he has seen it has been individual instruction, and that he hasn't taught to a group - it's been entirely individual.

80¹⁶⁹

IV MESSENGERS
Bob Geyer

81

IV MESSENGERS
Tom Marino
September 9, 1975

(81-1) PB mentioned he lived at the foot of Guru Mountain. Krishnamurti¹⁷⁰ held convocations at the top. Another guru, also named Krishnamurti¹⁷¹ who had a teaching much like the famous Krishnamurti¹⁷² (more violent than Krishnamurti's in the sense of rejecting things like gurus, meditation).

He talked of an English guru further down the mountain whose teaching resembled the American Quakers. In the Quakers one prayed for a message from God and when one gets one, one announced it before the congregation. One didn't get a message every time. In this group one was expected to get a message every time. PB said that this type of thing was a beginning toward meditation because it made people turn towards God.

He talked a bit about Krishnamurti (the original) being the Theosophists' Karma. He gave Krishnamurti's story - how he was found on a beach at a very young age by Annie Besant and Leadbeater - his parents were poor Brahmans, they agreed to let the Theosophists train him. When he was 15 or 16 there was a worldwide convention of Theosophists in Holland, Krishnamurti was supposed to announce himself as the Messiah (for a new age?) instead he denied this. His teaching became one of rejecting all gurus, spiritual authority and meditation. I asked PB if he felt that Krishnamurti behaved wrongly. He said no only he should have had a more balanced attitude. Denouncing himself as a Messiah was a good and courageous act but the end result was to confuse everyone. He was the Theosophists' Karma in that he was to correct them, he shouldn't have been so totally negative - he should have seen the good points. PB said he thought Krishnamurti had changed for the better over the years, he now even approved of meditation. The other Krishnamurti was more like the old Krishnamurti.

¹⁶⁹ Blank Page

¹⁷⁰ Referring to Jiddu Krishnamurti.

¹⁷¹ Referring to Uppaluri Gopala Krishnamurti.

¹⁷² See 69-2 for a variation on this story. - TJS '19

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IV MESSENGERS
Tom Marino
September 9, 1975

V Retreats

83
V RETREATS
Vic and Elaine Mansfield
May 1973

(83-1) PB took down the name and address of Chapel House in Hamilton, N.Y., saying that people often asked him about places like this. He said it sounded like a body without a soul. Since a body always seeks a soul, he said a teacher will probably move in after a while.

Christi Cox
January 1974

(83-2) Doesn't approve of groups, but in certain cases justified, so many people need the teaching, it cannot be given individually.

(83-3) There is a use for ashrams. Otherwise, where are they to go who want to renounce the world and live a life of celibacy?

Alan Berkowitz

(83-4) Yogis like running water for meditation.

84¹⁷⁴
V RETREATS
Alan Berkowitz

VI Meditation

85
VI MEDITATION
Christi Cox

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¹⁷⁴ Blank Page

February 2, 1972¹⁷⁵

(85-1) There are special beings who help with meditation – one goes up to meet them and they come down to meet one.

Vic and Elaine Mansfield
May 1973

(85-2) When you get quiet in meditation, stop the mantra. It is like getting off a train when it has gotten you where you want to go.

Meditation can be used for self-healing.

Westerners want immediate results from meditation. They need to develop patience.

The best places to meditate are in the mountains or near water, away from the sound of automobile traffic.

Meditation on a sound is dualistic yoga. Ignore the sound by becoming physically active when it comes up. Mantra is the best technique to use.

In early meditations, one reaps benefits of meditations in earlier lives.

Christi Cox
January 1974

(85-3) The mystical states that come through emotion alone are not complete – need jnana. Emotion-based experiences fade away – jnana is permanent. Emotion experiences: the ego wants to take possession of God, doesn't want knowledge, wants joy. So it gets it, but one day it passes away.

Don't over-meditate, don't get too attached to teacher, purify.

Meditation takes you to a certain point, then you need jnana. Jnana is: to study and to reflect. To reflect is to think about your experience and synthesise. Synthesising you have to do on your own and bring feeling together with the head.

Meditation brings out problems in psyche 'everybody knows that.' In mystery schools, first purification – very important.

If you don't meditate so much you won't lose anything – it's all there waiting for you.

Kids can learn to meditate at any age, for a few minutes.

86¹⁷⁶
VI MEDITATION
Christi Cox
January 1974

¹⁷⁵ Alan Berkowitz inserted "2/2/72 Tina Kent" at the top of the page by hand.

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87
VI MEDITATION
David Youmans
January 1973

(87-1) Satori refers to several different levels of mystical experience, but in general, a distinction could be drawn between a realisation of the personal self and that of the Universal Self, in much the same framework of saying that first one must still the individual mind and then the World-Mind.

There are varying degrees of satori, and in reading an author one must be careful to know what he means in the use of the words.

In the beginning of one's meditation practice it is important to meditate in one spot to strengthen the magnetic field, and also to avoid ideas that have negative associations for that individual.

88¹⁷⁷
VI MEDITATION
David Youmans

89
VI MEDITATION
Nanci Rose-Ritter
Summer 1974

- (89-1) 1) Concentration
 a) Mantra
 b) Gazing
 c) Breathing
2) Waiting
3) Ecstasy

Each of the forms of concentration have their faults and merits. One must find the form that suits him best. But remember that all three (mantra, gazing, breathing) are elementary forms of meditation.

Formal meditation is not the only means to exercise concentration, some people can concentrate naturally. There are many ways, such as on nature or art. (Everything in nature is drawn to the sun, and we are each a ray of the sun.)

90¹⁷⁸
VI MEDITATION

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¹⁷⁸ Blank Page

Nanci Rose-Ritter
Summer 1974

91

VI MEDITATION

Jeff Cox

March 1975¹⁷⁹

(91-1) Savikalpa samadhi is the highest state of bliss (ananda). Beyond ananda is nirvikalpa. But when you are not meditating and are going about your activities it is Sahaja. Animals are in sahaja for that is their natural state. They are everything they can be as an animal. Man is usually not in his natural state.

(91-2) If you want to be a pure Advaitist you shouldn't talk or teach. You should live in the bottom of a cave and have your food sent down.

PB thinks the Indian culture was older and its teaching touched the highest point earlier; although the Chinese civilisation was as old, they were more practical. The Indian mind was in general more inclined to metaphysics.

Man is more than a metaphysician - unfortunately man also has an emotional self, a physical self, an intellectual self and a metaphysical, spiritual self. Metaphysically there is only the One but few can make it in one leap, without much preparation. To go from non-entity to entity is difficult in one leap. Suzuki thought Zen was superior because it was more direct. PB said that the Indians also had the more direct esoteric teaching but that it was well hidden.

(91-3) St Bernard¹⁸⁰ had no visions and ecstasies - this depends on karma and will pass. To know, feel, see the truth by insight, this doesn't pass.

(91-4)¹⁸¹ Philosophy includes all paths; you have to come from both sides (jnana and bhakti). Bhakti is preliminary and won't give you knowledge of God. The mature bhakti will by the descent of grace be made desirous to know about the God he worships.

(91-5)¹⁸² Ramakrishna said all paths lead to the same goal. When the intellect gets dry then it turns to bhakti for refreshment.

¹⁷⁹ Alan Berkowitz inserted "Jeff Cox 3/75" at the top of the page by hand.

¹⁸⁰ Referring to St Bernard of Clairvaux.

¹⁸¹ Alan Berkowitz inserted a comment in the left margin of this para. It is unreadable due to a hole punch.

¹⁸² Alan Berkowitz inserted "to 3" in the left margin of this para.

(91-6)¹⁸³ Most people don't study philosophy because it would point out their errors to them.

92¹⁸⁴

VI MEDITATION

Jeff Cox

March 1975

93

VI MEDITATION

Avery Solomon

July 1975

(93-1) "There is a possibility that through pure jnana, transcending thinking through a very sharpened intellect itself, directed toward the absolute and finely balanced – it may suddenly lapse, and stillness takes over. Then the enlightenment comes. Then there is a conviction of the knowledge of the absolute. The absolute swallows you up."

"The mind must be turned to one thought as the preliminary to meditation. You must stop the functioning of manas."

94¹⁸⁵

VI MEDITATION

Avery Solomon

July 1975

95

VI MEDITATION

Bob Geyer

(95-1) Either you get something or you don't. There is no getting nothing; nothing is one thing that can happen; it is the negative result; there is no standing still.

(95-2) The Void: I said that there seemed to be many differing opinions in class¹⁸⁶ about what the Void meant; he¹⁸⁷ asked me what some of them were, and I said, pure Being in its unmanifest condition, (which was {my view}¹⁸⁸), non-being, and perhaps some couldn't distinguish between it and Mind.

¹⁸³ Alan Berkowitz inserted "to 29" in the left margin of this para.

¹⁸⁴ Blank Page

¹⁸⁵ Blank Page

¹⁸⁶ Referring to class at Wisdom's Goldenrod.

¹⁸⁷ Referring to PB.

¹⁸⁸ We have changed "mine" to "my view" for clarity.

PB: It is a state which the yogi attains in meditation; he said that it corresponded to meditation without seed, Nirvakalpa samadhi. He said that he was trying to expunge that term from his writings because it seemed to create too much misunderstanding, and that he was trying to find a more suitable term. He said that it couldn't be the absolute, because it always remains the same whether in its activity or in its repose, and that the void comes and goes, since it is {a}¹⁸⁹ state.

(95-3) The Void: Does this not correspond in a microcosmic way to the interiorised aspect of the World-Mind? I stated this this way because of his earlier comment that it was a yogic state so I qualified it in terms of a microcosm.

PB said yes, but human categories do not apply at this level. He then restated that it corresponded to nirvikalpa samadhi.¹⁹⁰

I then asked him about its relationship to the Absolute. PB said that the Absolute has no relationship to the world; it's only an indirect one. Mind provides the ground for the World-Mind, and that It has delegates to carry out that work. That is Ishvara's work.

(95-4) The Void:¹⁹¹ The World-Mind does not exist in the Void; the World-Mind is still created, even though it is the first and greatest creation; of the Absolute – the Void is beyond this. There is no thing, just as you can empty your mind of contents, so also the universe can be emptied of all contents. The World-Mind is ever-active and must be conceived that way; it is completely uncreated and unmanifest.

I asked if it corresponded to Platonic One-Being –

{PB asked:}¹⁹² Is it created?

I said: Yes, the first of the One.

He said: Then it can't be the Void.¹⁹³

(95-5) If you meditate the results should come; you have to be patient, but even if it takes years, the results will come if you are trying.

96¹⁹⁴

VI MEDITATION

Bob Geyer

¹⁸⁹ We have inserted "a" for clarity.

¹⁹⁰ The original typist deleted "the Absolute" by typing over the original phrase with x's. We have further edited this sentence for clarity. It originally read: "He then restated that it corresponded too the Absolute. it to nirvakalpa smadhi."

¹⁹¹ We have added and altered the punctuation in this para for clarity.

¹⁹² Inserted by TJS '19.

¹⁹³ Bob Geyer answered incorrectly here... Plotinus' Nous is not created by the One – PB's answer applies to Bob's statement, not Plotinus (whose doctrines were well-known to PB). – TJS '17

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VI MEDITATION

Tom Marino

September 18, 1975

(97-1) He talked of someone's mystical experience (this person had said he had a mystical experience many years previous in which he felt at One with the World and felt Great Peace). He mentioned that feeling at One with the World was a misinterpretation, the experience was of Oneness – that Oneness with the world was a psychological reinterpretation. He also said that Ecstasy when experiencing a mystical state was from the novelty of the state – in other words from the fact the state was new, not from the state itself. After a while one becomes accustomed to it.

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VI MEDITATION

Tom Marino

September 18, 1975

VII Special Concentration Practices

99

VII SPECIAL CONCENTRATION PRACTICES

Christi Cox

January 1974

(99-1) 'As if' is a game to play, 'as if' realised. Meditation does the same thing in a slower way.

Practice living in the Now – the Eternal Now. Must experience this, the intellect doesn't do it. Act 'as if' we were enlightened.

'As if' game works because the mind has its own power.

100¹⁹⁶

VII SPECIAL CONCENTRATION PRACTICES

Christi Cox

January 1974

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VII SPECIAL CONCENTRATION PRACTICES

Alan Berkowitz

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(101-1) Special concentration practices (As if).

It is an imaginary exercise. All lights have shadows. If you forget that it is an exercise and think that you are really the witness that's paranoia.

At the beginning you imagine it physically - as if your eyes were on top of the ceiling looking down on everything including your body. One must start with the body, which is a part of the Self. Then next the witness appears within the ego, looking through it and finally it transcends it. It is a series of relative stages.

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VII SPECIAL CONCENTRATION PRACTICES

Alan Berkowitz

VIII Psychic Experiences and Powers

103

VIII PSYCHIC EXPERIENCES AND POWERS

Christi Cox

February 2, 1972

(103-1) Lack of being in the body = mediumism

104¹⁹⁸

VIII PSYCHIC EXPERIENCES AND POWERS

Christi Cox

February 2, 1972

105

VIII PSYCHIC EXPERIENCES AND POWERS

Bob Geyer

(105-1) On inner experience: Do you take your waking psychology with you into this state?

{PB;}¹⁹⁹ Yes.

106²⁰⁰

VIII PSYCHIC EXPERIENCES AND POWERS

Bob Geyer

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¹⁹⁹ Inserted by TJS '19.

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IX Daily Life in the World

107

IX DAILY LIFE IN THE WORLD

Vic and Elaine Mansfield

May 1973

(107-1) Children and parenting: The parent has to let nature use him as an instrument of love for the child and still remain detached.

There is a delicate balance between spoiling and disciplining a child – this is different with each child. A child must be disciplined, but hitting and spanking may not be the best way. If the child doesn't learn discipline now the world will teach it later, and the world will be much more painful than a parent could ever be. "It's easier to nip evil in the bud." "You must praise the good things the child does and discourage negative behaviour."

There is a delicate balance between duties as a parent and duties to the self.

A child must have religious education. This is best given at home. Give this education at a level the child can understand, but give it intelligently and without superstition so the child doesn't have to unlearn things.

"Free schools don't work."

Questers' children will usually be questers. "A quester looks for this (kind of family) so far as he has free will.

In children, we must always encourage the positive qualities by praise and have patience.

(107-2) Teaching: In India teaching is a sacred profession, because there is an emphasis on educating the whole man.

(107-3) Helping others: A person can help others if he has the capability of seeing their mistakes. First you must know yourself and the other person must want help.

108²⁰¹

IX DAILY LIFE IN THE WORLD

Vic and Elaine Mansfield

May 1973

109

IX DAILY LIFE IN THE WORLD

Christi Cox

January 1974

(109-1) Marriage with one who is against or interfering with the Quest may be broken up by the Overself {in order}²⁰² to help you.

A part of you has to live in the world, it is not you but a part projected from you - you become the Witness of it - you observe it.

Develop intelligence by doing a little study every day - the subconscious mind takes over and helps. Don't overdo.

Marriage partner must be compatible in terms of aims and also physically.

Nanci Rose-Ritter
Summer 1974

(109-2) We may seem strange to other people, i.e. those who don't meditate, because we're turning in the opposite direction. We're going into ourselves, and they're going out of themselves; they can sense this difference. At the same time, though, we can become closer in our feelings towards them, i.e. more sympathetic and understanding. They may feel as if we're moving farther away and, in a sense, we are; at the same time we are coming closer in our understanding. It may seem like a contradiction. If you don't feel this sympathy with others developing, then perhaps you're doing something wrong in your meditations. The feelings of superiority and difference are natural, but also false. These feelings are superimposed by the ego.

110²⁰³
IX DAILY LIFE IN THE WORLD
Nanci Rose-Ritter
Summer 1974

111
IX DAILY LIFE IN THE WORLD
Avery Solomon
July 1975

(111-1) Besides having children there might be other reasons for being married. One was for the spiritual development which the two people could aid each other in their relation - an introduction of the higher ego. Another was for balance - perhaps the person had been a monk in a previous life and needed to balance out his outlook now through marriage.

(111-2) The Buddha told his disciples not to relate any of their experiences to the lower order of monks - to prevent their becoming inflated.

²⁰² Inserted by TJS '19.

²⁰³ Blank Page

(111-3) Prayer:²⁰⁴ Prayer came up on three occasions: 1) In describing an accident one of us had which we quickly prayed about, PB commended²⁰⁵ this as “quick thinking” and very valuable. 2) In connection with someone’s illness he suggested also “meditating on the white healing light.” 3) He mentioned praying for a valid reason, with good cause and high purpose.

(111-4) Birth Control: If a soul wants to be born badly enough it will, even if birth control is used. The main harm comes not to the child but karmically to you. 1. Primarily, overindulgence may produce obstacles to your meditation. 2. It may dissipate your energy – a certain amount of energy is given for survival in the physical world. You dissipate a certain amount in over-indulgence. Birth control cannot allay these karmic returns.

As human beings we must bring the animal nature under control. Watch your inner state for signs of remorse or hostility toward your partner. If so, you may have overdone it. The animal nature must be restricted and be brought under control, especially when it interferes with meditation.

112²⁰⁶

IX DAILY LIFE IN THE WORLD

Avery Solomon

July 1975

113

IX DAILY LIFE IN THE WORLD

Bob Geyer

(113-1) Use of spiritual ideas in daily life – is very good – great efficiency in the way of life.

(113-2) Elaine’s²⁰⁷ questions about children’s training. {PB said that}²⁰⁸ moral instruction is important.

(113-2) Earth shoes:²⁰⁹ {PB}²¹⁰ noted wide toe; compared with his Italian pointed shoes; said that’s a very sensible shoe.

²⁰⁴ The original typist changed “On Prayer” to “Prayer” by typing over the original word with x’s.

²⁰⁵ The original typist changed “commented” to “commended” by typing over the original word with x’s.

²⁰⁶ Blank Page

²⁰⁷ Referring to Elaine Mansfield.

²⁰⁸ Inserted by TJS '19.

I pointed out that the toe was raised and went over the ideas behind the Earth Shoe - {its design}²¹¹ moves weight from toe to heel, and straightens the spine.

He said that this was the best feature of the earth shoe; he said it's good for physical reasons, and spiritual reasons too. Sole was too thick, and rubber sole didn't permit the foot to breathe, but that there were certain improvements over the regular shoe; {PB}²¹² put on my shoes and walked around for a while. {PB recommended}²¹³ loose clothes too.

114²¹⁴

IX DAILY LIFE IN THE WORLD

Bob Geyer

115

IX DAILY LIFE IN THE WORLD

Tom Marino

September 18, 1975

(115-1) About education, PB said educators should treat children individually – realising that each child had a different Karmic history (individual karmic difference), so had to be treated differently. He also said the educational system was imbalanced as it only trained the intellect.

(I asked him if he didn't like the educational system - he said no,²¹⁵ and then went into the ways it should be improved.)

He said the feeling side had to be developed along with the intellectual, otherwise we were creating "animals with intellects." Spiritual matters should also be taught to children.

116²¹⁶

IX DAILY LIFE IN THE WORLD

Tom Marino

September 18, 1975

²⁰⁹ Referring to a brand of hippy shoes popular in the 1970s - and still being made today. It was one of the first shoes to have a lower heel than front, on the theory that this was better for posture. – TJS '17

²¹⁰ Inserted by TJS '19.

²¹¹ Inserted by TJS '19.

²¹² Inserted by TJS '19.

²¹³ Inserted by TJS '19.

²¹⁴ Blank Page

²¹⁵ Meaning "no, he didn't like the system," not "no, he was disagreeing with Tom's comment." – TJS '17

²¹⁶ Blank Page

X The Quest

117

X THE QUEST
David Youmans
January 1973

(117-1) There are usually glimpses given to the quester along the way as incentive for still greater aspiration. In certain cases the realisation is completed fully at one particular time, in one vision, and that from then on the vision is not lost, it is eternal. There may also be cases of continual peeling off of veils, so that eventually a man comes to realisation without any glimpses, or very few, the doctrine being slowly infused into his being. This latter is closer to natural evolution, but can also apply in cases where there has been a successful attempt to consciously speed up the process through the various yoga methods.

118²¹⁷

X THE QUEST
David Youmans
January 1973

119

X THE QUEST
Vic and Elaine Mansfield
May 1973

(119-1) Only karma and grace decide what will be realised in this life - one can only keep working on the quest.

Don't worry. Be detached from even the quest. Take your peace now. Don't let anything rob you of your peace.

Patience is the key word. Much is lost because of lack of patience. We lose patience when we get near the goal, but each of us has a second wind or inner reserve to draw on if we have patience. Many people stop near the end.

There are many risks on the path but also many risks in leading life blindly. Experience is the best teacher, especially in spiritual matters.

Christi Cox
January 1974

(119-2) "The Quest is unnecessary - you cannot increase the amount of God within. It is hard to fall completely off the Quest, though some with great will do, because it is too hard or their guru disillusioned them."

120²¹⁸
X THE QUEST
Christi Cox
January 1974

121
X THE QUEST
Alan Berkowitz

(121-1) One day PB mentioned about 5 times people who had suddenly woken up to, or returned to the quest because of suffering, death, disease, etc. He said, "Each of us asks, why me?" We fail to realise that it is not only us, but that it is a universal and necessary part of life.

About the spiritual evolution of the world: "It will come because it must."

Talking about emotionality: The long path must develop and purify character. The short doesn't have to, but you must do the work. One is always looking to the Overself and not the ego in the short path. Most Questers are on the long path and must undergo discipline, purification, character development, etc. But it is good to insert a little of the short path into it also.

Dealing with problems, questions: If you put your intelligence to work, you can work it out intelligently, that's the difference between Questers and others - others go in blindly, Questers go in with consciousness.

122²¹⁹
X THE QUEST
Alan Berkowitz

123
X THE QUEST
Tom Marino
September 18, 1975

(123-1) Q: When the student experiences "resistance" is that to be taken as something to force oneself through and to bear or is it an indication that the student's path is different from the one offering "resistance?"

PB stressed the need for patience and talked of how one can't "force" oneself. (When one encounters obstacles be patient.)

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XI Long and Short Paths

125
XI LONG AND SHORT PATHS
Timothy Smith
February 1975²²¹

(125-1) Before, in the books, PB had to introduce people to the Quest and the preparations for the two paths - now we are ready to hear about the two paths - the short and the long.

St Bernard expressed the long path thus:

Despise the world - (for it is unsatisfactory)

Despise yourself - (for it is also unsatisfactory)

Despise yourself because you despise yourself - (for even to despise yourself is to give the ego undue attention and concern)

This is the end of the long path. At this point one must turn around to the positive way which is the short path:

Glorify the world - (for it is an emanation of Brahman)

Glorify your Self

Glorify yourself because you glorify your Self

Rather than concerning oneself with the ego and its developments, its ups and downs, you should turn 180 degrees around and face the sun which is the Overself. The ego is like a whirlpool, a vortex of thoughts, and it is the strength of our clinging that holds it together. The ego is perpetuated on the long path which will not take you to enlightenment. On the long path you are always measuring your own progress. The long path is endless for new circumstances bring new temptations, new problems to deal with, and no matter how spiritual the ego becomes it does not enter the light but remains in the grey. On the long path the surges of interference arising from the lower self and the negativity which enters from the environment must be dealt with. This requires development of character. On the short path one ignores negativity, and turns 180 degrees away from the ego to the Overself - things will become brighter and brighter. The short path will establish you in peace more and more. The work of the long path eventually brings the grace which then puts you on the short path. The short path is shorter in time for you turn and face your goal directly. Because of the pressures of these times, it is recommended that both paths be done together (rather than just the long) in order to help circumvent obstacles.

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²²¹ Alan Berkowitz inserted "XI" and 3/75" at the top of the page by hand.

The parable of the cave in Plato is analogous to the short and long path. On the long path you back out of the cave but continue to look into the cave, into the darkness of the ego. On the short path you walk forwards toward the opening of the cave where the light is, the Overself.

There are two exercises suggested for the short path, one called the remembrance exercise, and the other the "as if" exercise. The short path begins with the effort of remembering the Overself. The remembrance exercise overlaps the "as if" exercise and is a necessary preparatory exercise before the "as if" can be learned. The remembrance exercise is mentioned near the end of the Wisdom. It is like a mother who has lost her baby and no matter what she is doing she can't forget about the child. When you are active the remembrance should be held in the rear of the mind, and when you have free time, it should come to the fore. In the beginning, it requires effort like any other practice, but eventually it will continue of its own accord. One danger of the remembrance exercise is that it can become automatic too soon and thus be merely mechanical and hollow. The remembrance must be a warm, felt, living thing if the spirit of the exercise is not to be lost. By turning towards the Overself, grace can operate more readily in all matters.

The "as if" exercise requires that one should feel and act and think everything as he imagines the Overself would. It is not just a mental exercise but involves the feeling, physical activity, and imagination. The Overself contacts you primarily

126²²²

XI LONG AND SHORT PATHS

Timothy Smith

February 1975

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XI LONG AND SHORT PATHS

Timothy Smith

February 1975

(continued from the previous page) through intuitive feeling but also through intuitive thoughts and action. Actions which are done uncalculatingly and which later prove to have been correct are actions which spring from a source other than the ego. In the beginning, the exercise is an imaginative one, but every so often one will get short glimpses which will gradually be prolonged and which are not imaginative but the real thing. As these glimpses of the Overself come, one must open up to them, be passive and receptive to them, you must surrender yourself to them and prolong them. This exercise should be accompanied with study on the nature of the Overself - so that you can know something of what the Overself is like and what it is that you are trying to do.

However, the Overself is truly ineffable and can never be grasped through any secondary means.

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XI LONG AND SHORT PATHS

Timothy Smith

February 1975

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XI LONG AND SHORT PATHS

Avery Solomon

July 1975

(129-1) Try to imagine an inner and outer circle. Both are really the same mind. You must give up the attachment to the inner circle, the ego. It may be painful but it has its compensations. It can be a gradual letting go of attachment or a violent wrench – if the person does not begin letting go himself. If it is gradual, it could be kept – and only the attachment given up. If he is more heroic, the aspirant may pray to be set free, and the ego may be wrenched from him. It is according to karma.

The short path is a combination of bhakti and jnana. On the long path there is struggle and will. On the short path the feelings are steady – there is no struggle or up and down emotions. You should try constantly to remember – as often as possible, the thought of The Overself – even 50 times a day, continually turn back to that feeling. Here he gave the analogy of the two lovers, and of Plato's Cave.

He said, when I asked, that in the 4th exercise in the Wisdom, on sudden dropping of the normal attitude, that you use your will – it differs from the remembrance in that respect. Most people need a combination of both – longer at first. PB's way is to use both – according to the individual. Most people look for the emotional or mystical experience, but on the short path it is the smooth flow, not the violent ups and downs.

130²²³

XI LONG AND SHORT PATHS

Avery Solomon

July 1975

131

XI LONG AND SHORT PATHS

Tom Marino

September 18, 1975

(131-1) The Long Path is concerned with Ego, Character Development and Study - Its result was "equanimity," that is, a calmness unmoved by thoughts and emotions. The Short Path involves the 180 degree turn. It is the "As If" exercise (You act "as if" you were your Higher Self). "One day the Intuition comes and you know what the Higher Self is."

How do you know how your Higher Self acts? That is why study and meditation are important so the intuition can come. "As is" is just part of the "Short Path." The other part involves turning around and directly facing your Higher Self. A good time to turn to the Short Path was when you've reached despondency on the Long Path. "Your Higher Self is always with you even in your darkest hour."

132²²⁴

XI LONG AND SHORT PATHS

Tom Marino

September 18, 1975

133

XI LONG AND SHORT PATHS

Bob Geyer

(133-1) Short Path - All this concern with the ego, it's a never ending affair; in the short path, you look to the Overself directly, and after a while this gaze becomes habitual; turn your attention away from the ego, and don't be preoccupied with it; turn it to the Overself; it's a little game you play, and after a while it becomes habitual and more natural.

I asked about the ego adopting the point of view and that of the Witness.

He²²⁵ said, that the Witness position was an intermediate position, and that the short path was adopting the position of the Overself, and that you do what you do as you feel the Overself would and as if you were the Overself, not as a witness, but as being it.

{I asked if it}²²⁶ was obvious to the person that he was ready for the short path.

He²²⁷ said that if the person is intuitive he can tell, but that the person can be on the short path and not be aware of it.

134²²⁸

XI LONG AND SHORT PATHS

Bob Geyer

²²⁴ Blank page

²²⁵ Referring to PB.

²²⁶ We have changed "If is" to "I asked if it" for clarity.

²²⁷ Referring to PB.

²²⁸ Blank Page

XII Balance

135
XII BALANCE
Christi Cox
January 1974

(135-1) "Keep your sense of humour and keep relaxed," keep balance, don't become obsessed by Quest. In Zen, they know how to keep balance, make jokes about the Quest. The Zen life is 'the usual life.' Balance is: feet on the earth though head in the clouds.

Nanci Rose-Ritter
Summer 1974

(135-2) One should not become fanatical about anything; it defeats the purpose.

136²²⁹
XII BALANCE
Nanci Rose-Ritter
Summer 1974

137
XII BALANCE
Jeff Cox
March 1975²³⁰

(137-1) Many unbalanced people are attracted to the quest but not the philosophic aspect - only the occult or mystical. They shouldn't be meditating but first get their feet on the ground. They want to get lost in their fantasies.

138²³¹
XII BALANCE
Jeff Cox
March 1975

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XII BALANCE

²²⁹ Blank Page

²³⁰ Alan Berkowitz inserted "Jeff Cox 3/75" at the top of the page by hand.

²³¹ Blank Page

Avery Solomon
July 1975

(139-1) "You have to learn to discriminate the Real from the Unreal." Yin and Yang are important - even the painful experiences are often necessary. PB mentioned an incident with Meher Baba²³² - it was unpleasant - Baba was obviously not all he had claimed, but PB still had to go through with it and he learned from it. You cannot be too naive - he mentioned Ramakrishna's example of sending a boy to buy a pot.²³³

You must learn to walk the razor's edge - balance of life "in the world but not of it."²³⁴ Studying and the intellect are useful to a point - but continued too far will be a hindrance.

140²³⁵
XII BALANCE
Avery Solomon
July 1975

XIII Physical Body

141
XIII PHYSICAL BODY
Diet
Christi Cox
July 10, 1971

(141-1) Uric acid in meat causes rheumatism.

Christi Cox
February 2, 1972

(141-2) Bodily things are not the cause of emotional difficulties but can help or hurt. Your body is what you eat.

Yogurt good for cleaning stomach
Garlic, onions, spices only medicinally
Hot drink, food in morning
No mushrooms

²³² "Meyer Baba" in the original.

²³³ The boy came back with a poor quality pot. When Ramakrishna scolded him, the boy retorted that he had assumed God would provide him with a good pot. Ramakrishna replied: trust God, but never trust a pot seller! - TJS '17

²³⁴ We have inserted quotations marks for clarity.

²³⁵ Blank Page

Sugar bad, honey good in moderation
Never vinegar internally, but good in bath
Raw celery hard to digest, also tomato skins
Can use soup powder for a spice
Dried fruit OK for desert - not much value but has good fruit sugar
Make sure dried fruit is organically grown, unsulphured
Very little butter
Almonds skin poisonous - blanch
Millet good, flaked grain is good, flaked grains cereal for breakfast

Drugs
Christi Cox
February 2, 1972

(141-2) LSD extremely dangerous - effects can hit up to 4 years later

142²³⁶
XIII PHYSICAL BODY
Drugs
Christi Cox
February 2, 1972

143
XIII PHYSICAL BODY
Sex
David Yeomans
January 1973

(143-1) There exists two emotional bodies in the person, one tending toward the animal nature and the other toward the higher pursuits. A quester will usually be more receptive to other people's influences, thus emotional relations at whatever level should be avoided with people with coarse and crude tendencies. Eating in restaurants was a similar problem because of the indifferent way in which the food was prepared and the general atmosphere of such places. Sexuality was given priority in this discussion because it is the most intimate of human relations, one in which one could absorb more impurities psychically from an insensitive person than in any other level of relationship.

One should not have sexual relations with anyone of a lower vibrational level (i.e., magnetic purity) than one is at oneself. It is not until about 28-30 years of age - the Saturn cycle - that the individual can start to consciously bring the sexual energy under control for use of the reason. There is nothing wrong with sex per se, it is only one's

thoughts about it. Sex impulse is a thing in nature which is provided for us. The individual's own attitude is the important thing.

144²³⁷

XIII PHYSICAL BODY

Sex

David Yeomans

January 1973

145

XIII PHYSICAL BODY

Diet

Vic and Elaine Mansfield

May 1973

(145-1) PB was incredibly open about diet. He suggested we eat eggs in a restaurant and he spiced his food very heavily with Indian spices (we were burning up after eating it). He said there was no need for us to follow a strict diet like his - dairy products were fine.

PB was very concerned about digestibility in food. He said this aspect is ignored by most nutritionists.

PB asked if we wanted sage tea. He said you must acquire a taste for it. "Sage tea makes you sage." He laughed, "There has to be some reason for that name."

Drugs

Vic and Elaine Mansfield

May 1973

(145-2) Experience on drugs is valid to the person having it, but it is like a reflection in the mirror of real mystical experience. It is like a person in a picture show who thinks the movie is real. Leary²³⁸ and Alpert²³⁹ have done much more harm than good.

Miscellaneous

Vic and Elaine Mansfield

May 1973

(145-3) PB said that used furniture has mental deposits from other people and he does not like to use it. Also, houses where evil has taken place carry the mental deposits of that evil in the walls.

²³⁷ Blank Page

²³⁸ Referring to Timothy Francis Leary.

²³⁹ Referring to Ram Dass (born Richard Alpert).

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XIII PHYSICAL BODY
Miscellaneous
Vic and Elaine Mansfield
May 1973

147
XIII PHYSICAL BODY
Diet
Christi Cox
January 1974

(147-1) Coffee and tea {are}²⁴⁰ both stimulants but the down from coffee much more severe. Milk neutralises tannin.

Sex
Christi Cox
January 1974

(147-2) In some ashrams, very controlled quantity of food given out - less food, less sexuality.

Some monks try life-long celibacy, "but it doesn't work out as well as they think it will." Must be balanced - a few months celibacy is good. Chastity can be compared to the chastity athletes go through - after they get the gold medal, "they can have a fling."

Miscellaneous
Christi Cox
January 1974

(147-3) A long lip (from nose to upper lip) indicates will-power.

You can train mind and body little by little for less sleep. Need 6 hours. Meditation at the deeper level is like sleep.

148
XIII PHYSICAL BODY
Miscellaneous
Christi Cox
January 1974

²⁴⁰ Inserted by TJS '19.

(149-1) Sweeteners:

Honey may be considered the most desirable of the sweeteners from a nutritional and digestive viewpoint. Honey contains formic acid, produced in the stomach of the bee. This makes it easily digested, but because it has been produced in this manner, it is slightly undesirable to a strict vegetarian.

Jam, if made without sweetener or with brown sugar, is often preferable to honey, particularly in tea. Fruit is a natural sweetener. Homemade jams, made with honey or raw sugar are also good; one should try to avoid processed jams.

Sugars: Brown sugar is the most nutritious and digestible of the sugars. Raw sugar would be considered next best. White sugar lacks nutritional value and is clogging to the digestive system.

(149-2) Dairy Products of all kinds will eventually be excluded from the yogi's diet:

Cheese is needed by young people for the extra protein they must get. It is a good meat substitute. The best cheeses are the soft cheese, i.e. cottage and ricotta, as they are not made with rennet. Other cheese should be avoided, especially strong smelling cheese. Moulded cheese should not be eaten.

Milk is not as necessary as the nutritionists and dairy companies would have us believe. It also contains too much cholesterol.

Eggs should not come into a vegetarian diet but, if one must use them, the unfertilised ones are not quite as bad.

(149-3) Rice: The husk of the rice grain is the most nutritious part, thus, making brown rice more nutritional. It is difficult to digest, however, whereas processed white rice is easier to digest but not as nutritional. Two good compromises would be to use any husked, unbleached (converted) rice, such as Uncle Ben's, or to use white rice and supplement it with rice germ. As long as one finds the brown rice digestible, it is best. A young person will usually find it digestible, but as one gets older the switch to white rice may have to be made.

(149-4) Beans: Especially thick shelled (such as brown beans), are difficult to digest. They may be the cause of drowsiness and inability to get up in the morning.

(149-5) Mushrooms are associated with the darker principle of nature, being on the borderline between parasitic and vegetative fungi. Indian yogis do not eat mushrooms simply because there are some poisonous varieties.

(149-6) Vinegar should not be ingested because it may contain harmful bacteria due to the fermentation process from which it is made. Vinegar is good to use in the bath water for psychic reasons.

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XIII PHYSICAL BODY

Diet

Nanci Rose-Ritter

Summer 1974

151

XIII PHYSICAL BODY

Diet

Nanci Rose-Ritter

Summer 1974

(151-1) Alcoholic Beverages are good for medicinal use, but should otherwise be avoided. Wine or beer may become an occasional exception for social reasons, but one should not meditate for at least two or three hours afterwards. One should not drink any hard liquors.

(151-2) Animals definitely feel fear when they are about to be killed (in a slaughter house).

(151-3) Leather: There is no longer a good substitute for leather on the market, in terms of strength and support in shoes. It is more important what one puts into the body, rather than what one wears.

(151-4) Meat Products may come into one's diet through various unexpected ways. A few to watch out for are:

- When eating out, make sure fried foods are cooked in vegetable oil, rather than lard.

- Bones or small bits of meat may be used in some dishes as flavouring, especially soups.

- Baked goods, particularly pastries, are often made with lard.

(151-5) In a Foreign Country, the safest thing to order when eating out is fried potatoes or mixed vegetable salad.

(151-6) Soaps made with lard should be avoided. Three suggested brands of non-animal soaps are: Mysore (an Indian soap made from sandalwood), Marseille,²⁴² and Castille.

152
XIII PHYSICAL BODY
Diet
Nanci Rose-Ritter
Summer 1974

153
XIII PHYSICAL BODY
Sex
Nanci Rose-Ritter
Summer 1974

(153-1) Nature blindly uses everyone to her own end, and this is what we owe to Nature for giving us those animal bodies.

For some people, however, sex becomes a dull repetition, even a distraction from higher feelings. For these reasons a person might decide to bring control over these drives, and then it is simply a battle one must fight.

For young people, there is a vast amount of energy available which, if rechannelled, will be useful for the rest of one's life. If one waits, however, until the energy begins to die out of its own accord, then that energy will be lost

Drugs
Nanci Rose-Ritter
Summer 1974

(153-2) Certain drug experiences may be images of real spiritual experiences, but they are only images or reflections, and should never be taken as the real thing.

Once one has given up the use of drugs, it often takes a number of years to get over the effects of their use.

154²⁴³
XIII PHYSICAL BODY
Drugs
Nanci Rose-Ritter
Summer 1974

²⁴² "Marselle" in the original.

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(155-1) On giving up eggs: "It must be a sacrifice for some of them to give up eggs."

About salt: "They will have to learn to sacrifice, little by little."

Being a vegetarian is relative, if you have to eat eggs to give up meat, it is OK, but eggs are not part of a pure vegetarian diet. Chicken farmers have a lack of compassion for chickens and will accrue bad karma – family tragedy. They pray to God and yet abuse chickens to which we are gods... The body will gradually tell you to get purer, and what to stop eating, but many people are not receptive to the intuition, they suppress it and are not even aware of it.

(155-2) Tea is better than coffee. If you like coffee substitutes they are better than coffee also. Coffee and tea are both poison. Chocolate is poison. On eating both tahini and butter at Wisdom's Goldenrod: "Why so much fat?" Beets have a medicinal value.

Sex

Alan Berkowitz

(155-3) PB criticised those who advocate an exclusively monastic life and maintain that the only way to gain spirituality is through celibacy. He said that they are yogis and not philosophers, philosophy is higher than yoga. They miss the original meaning of the restrictions. Their goal is to remain in thought-free trance. He knows of many swamis who are blameless in India and after a few months or years in America succumb to all the promiscuity that is being thrown in their faces. They are not used to such permissiveness in India. But their attainment was not real. In India, with a more traditional society, they are not tempted. PB knows personally three prominent hatha yogis who cannot control their own anger and desire – the two great evils. If your thoughts are impure that is the same – the physical promiscuity is merely the materialisation of those thoughts. Part of the contemporary problem began with Freud – who was both good and bad – who was justly rebelling against an over-repressed psychology. The opposite extreme of complete sexual freedom presently in vogue is just as bad. We have to deal with – "control and understand the sexual energy." It is part of nature and the perpetuation of the species. We cannot deny it, but we must not let it rule our lives. The few philosophers – not academics or yogis – that PB knew understood the problem. Now psychology, tantra and other disciplines are being used to justify and rationalise sexual promiscuity. The Indians are better off in this context (monasticism) than the Christians because they had available a more complete tradition with greater knowledge.

Drugs

Alan Berkowitz

(155-4) They are much worse now because they are artificial and more powerful. Some are affected in an 'exalted' way, others very negatively, others neutrally, like me. In the east they were natural drugs and the effect was much less severe. Extreme addicts are so because "it's associated with the past." It is an old tendency they haven't shaken off. The chemical drugs will accelerate it.

156²⁴⁴

XIII PHYSICAL BODY

Drugs

Alan Berkowitz

157

XIII PHYSICAL BODY

Diet

Jeff Cox

March 1975²⁴⁵

(157-1) Salt is corrosive; people with heart problems often can't eat it; it causes hardening of the arteries; is tamasic for it is a mineral; don't need it in our climate; one of PB's first teachers knew of a Japanese guru who wouldn't take students whose systems were full of salt. They had to cleanse their bodies for one year.

(157-2) The Jewish practice of draining the blood from the animal is the first step to vegetarianism.

(157-3) Milk is taken from the cow in a much more natural way in the orient. The cow is lead from door to door along with her calf. If someone wants milk, the cow is milked at the door and then the calf is given the remainder. PB is allergic to milk products but also finds it to be a less desirable food although it is acceptable to most vegetarians. The fermenting process to make cheese is not so good especially if one eats a lot of it.

(157-4) PB doesn't like prunes as much as figs, dates and dried bananas (unsulphured). Tree ripened fruit is the best. Regular bananas are much less digestible. Dried bananas are first tree ripened and then sun-dried.

(157-5) PB saves everything that is possibly usable.

(157-6) One should pay attention to one's²⁴⁶ animal nature only as much as necessary.

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²⁴⁵ Alan Berkowitz inserted "Jeff Cox 3/75" and "139" at the top of the page by hand.

(157-7) The body and mind are closely related; students of philosophy need to care for their diet.

(157-8) It is hard to follow eating with study as part of the mental energy must go to digest food.

(157-9) Nuts are fibrous and sometimes need grinding (can use a coffee grinder). Food must be digestible.

(157-10) Dulse and seaweed have fishy overtones because of the association with the smell of rotting. They are a good source of iodine.

(157-11) Honey is the last of the dairy products; it is an animal by-product.

(157-12) It is more natural to eat dried fruits in the winter and fresh fruit in the summer.

(157-13) Garlic, onion, leek, chives (in order of strength) are rajasic. Garlic odour is offensive. Garlic is a good medicine, good for colds – PB uses onions for colds as these are strong enough for him.

(157-14) PB likes small red radishes for they are high in vitamins.

(157-15) Once the body is purified it can respond to natural instincts as to what should be eaten. Each person's diet is different.

(157-16) Rhubarb and almond skin contain weak poison.

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XIII PHYSICAL BODY

Diet

Jeff Cox

March 1975

159

XIII THE PHYSICAL BODY

Diet

Bob Geyer

(159-1) Rennetless cheese: Good; he wondered what they used instead.

²⁴⁶ "their" in the original.

(159-2) Eat what suits one's own body, not what other people say.

(159-3) Canned vegetables: Someone said that canned vegetables were more nutritious than frozen, and he said, I never said that, they're dead, they cook the life out of them. {They built a new canning}²⁴⁷ plant in New Zealand, and they brought out the colour by high temperatures, but killed everything. What people want these days is funny.

Later {PB added regarding canned foods: they have}²⁴⁸ no vitamins, but still have minerals and nutrients, and _____²⁴⁹

(159-4) Peeled vegetables: shame that vitamins are lost from this area; {PB prefers this peeling to eating the poisons in the skin};²⁵⁰ devil if you do and devil if don't; also washed out fluids from canned vegetables, steam instead of cook because already are cooked.

(159-5) Fresh vegetables even in the winter, very surprised that they were always available; large country, can get from California. Get fresh if possible, it is a great advantage.

(159-6) Breads: Whole grain breads are best, even unbleached isn't as good because the husk and germ have been milled out.

(159-7) Cooking is only to be used to make things more digestible. Raw foods are most desirable. Weleda spices

(159-8) Yin and Yang: He balanced uncooked food with cooked, so this is one of the principles he considers in his diet.

(159-9) Milk: PB was evasive about the question and didn't seem to want to answer the question; he said that he didn't say that it wasn't a desirable food, and that we shouldn't be drinking it. I then took the other extreme side and said, then there was then nothing undesirable about it? He then said that he didn't say that either. He said that if he went into the question, then he would have to explain why some of the great saints and sages didn't consume milk. His own personal reasons were that he didn't like the taste of milk and he was also allergic to it. Then he went into the ancient practice of animal sacrifice. He said that in old times the wandering groups of nomads used to perform these sacrifices, and that for them it was a tremendous sacrifice to give

²⁴⁷ Inserted by TJS '19.

²⁴⁸ We have changed "(later)" to "Later PB added, regarding canned foods: they have" for clarity. – TJS '19

²⁴⁹ A blank space was left in the original.

²⁵⁰ We have changed this from "prefers this to poison" to "PB prefers this peeling to eating the poisons in the skin" for clarity. – TJS '19

up one of their goats since it was their source of food. He said this in reference to Ramakrishna's eating fish. He said that this was an old Bengali custom, and that the temple priests performed animal sacrifices, and since he was a temple priest, that he probably did this also. He said that this was unnecessary now and that these old terms didn't apply now.

160²⁵¹
XIII THE PHYSICAL BODY
Diet
Bob Geyer

161
XIII PHYSICAL BODY
Miscellaneous
Bob Geyer²⁵²

(161-1) Identity with the body: How is it established? One starts with the body, but that isn't all - he looked off and smiled.

(161-2) Only one vegetarian restaurant in Switzerland and that it was very unusual that there were so many in Ithaca, and in America in general; people are catching on to a better way.

(161-3) Lots of people in Ithaca who grow organic vegetables and he said that this was very good; said that we might be able to hire a farmer to grow all the organic vegetables for the group. Very desirable.

(161-4) Fasting: I mentioned that I always get a headache. He said of course, all the poisons are coming out and that it's natural to get headaches. He said there are spiritual fasts and there are health fasts, the former strengthens the will (and fosters detachment?). I asked if you should drink water because I had heard different reports, and he said not on the first day, but you can after that. He said that in spiritual fasts the principle benefit is derived between the third and fourth day.

162²⁵³
XIII THE PHYSICAL BODY
Miscellaneous
Bob Geyer

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²⁵² Alan Berkowitz inserted "Bob Geyer" at the top of the page by hand.

²⁵³ Blank Page

(163-1) Some people start using drugs, and are lured into them by the initial pleasant experiences, and if they don't get off them in time and ignore the warning signs it can trap them, and they get to a point where they can't get off them.

(163-2) Huxley, in his writings, later on his deathbed regretted what he had written; he said that some of the younger people are vulnerable, and don't know that they are being misled; he just shook his head and said what a pity, what a pity. The initial pleasurable experiences draw them on to the harder drugs, and then they can't get out.

I asked if this could not also apply to other habits which are unnatural, which the body and mind do not want, but can be formed if the warning signs are not listened to; he said yes, of course. He said that with the mind there are also early warning signs which are sometimes faint and sometimes stronger, but if you don't pay attention to these warnings, you get drawn in and it becomes progressively difficult to get out.

(165-1) Salt is harmful to eat but a little bit won't hurt you. You could get the amount your body needed from vegetables. Even people who have heavy manual labour jobs can be vegetarians. He had confirmation from doctors who themselves weren't vegetarians that this is possible. Sources for protein for vegetarians - dairy products, beans.

(165-2) If one had allergies eating raw food would help though fasting was better. If one couldn't fast then eat raw food. If one had allergies, it was likely that one always would.

XIV Emotions

167

XIV EMOTIONS

David Youmans

January 1973

(167-1) There are two kinds of resignation, one with bitterness and emotionality and one with indifference.

Intuition involves the purification of the emotional nature, a refinement of feeling.

Questers being more sensitive and more passive than other people have to be aware of absorbing other people's auras.

There are three aural bodies: 1) the etheric double, 2) the emotional, whose colour changes with change in emotion, and 3) the light body, which is usually gold or orange.

168²⁵⁶

XIV EMOTIONS

David Youmans

January 1973

XV Intellect

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XV INTELLECT

Tom Marino

September 18, 1975

(169-1) Thinking is necessary. It is this which separates us from the animals. It is important to know when to drop thinking, many miss this point and go on too far.

(169-2) Each one has "his Spiritual Mission in Life." This implies/means contemplation for most. (Some could do their Mission with some work in the world but that was unusual.)

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²⁵⁶ Blank Page

(169-3) Thought has to be brought under control. "Catching your thoughts is like catching your breath."

(169-4) Times when thought was most likely to stop:

- 1) When you are doing nothing in particular.
- 2) When you've brought thought to a completion (you shouldn't push on at that time).
- 3) After some work has been completed.

170²⁵⁷

XV INTELLECT
Tom Marino
September 18, 1975

XVI Healing

171

XVI HEALING
Vic and Elaine Mansfield
May 1973

(171-1) Hatha Yoga: Hatha Yoga is beneficial to many people - different exercises are good for different people at different times (he would not give any specific guidelines). Hatha yoga can give a temporary opening of kundalini. It is especially good for sick people. Inverted postures are especially beneficial for older people. PB recommended two books by Swami Kuvalayananda, *Pranayama* and *Asanas*.²⁵⁸ He said this Swami was good because he mixed medical knowledge with knowledge of yoga.

(171-2) PB was interested in the massage technique of Roling and said it sounded like it might be helpful.

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XVI HEALING
Vic and Elaine Mansfield
May 1973

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XVI HEALING

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²⁵⁸ Alan Berkowitz underlined "Pranayama" and "Asanas" by hand.

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Christi Cox
January 1974

(173-1) If someone going through difficult time, hold him (his image) in the white light. Imagine it coming in through the head, picture him being well, invoke a blessing. This is best done at the end of meditation when there is some measure of the higher peace.

(173-2) Deep slow breathing helps with anxiety.

174²⁶⁰
XVI HEALING
Christi Cox
January 1974

175
XVI HEALING
Alan Berkowitz

(175-1) c. Herbal medicines:

About medicinal herbs, honey: Eventually you will learn to use them so you only take them every few years or so, when the need or symptom arises. In England are schools where one can gain knowledge of homeopathy and naturopathy. Something about one day also having a nutritionist in the group.

176²⁶¹
XVI HEALING
Alan Berkowitz

177
XVI HEALING
Bob Geyer

(177-1) Use of pressure points is becoming widely known in the world now, referring to acupuncture, now they're using pressure points, but of course this process takes longer.

(177-2) On modern medicine: PB doesn't oppose them, they study for 8 years; he also realises their limitations. Can cut dosages such as antibiotics way down from what they prescribe; I asked about how far you should rely on their methods, e.g. transfusions. He said you can do what you like. I then said but you're putting part of another human being into your body; he then said you can put another human being into your body if

²⁶⁰ Blank Page

²⁶¹ Blank Page

you want. There are certain compensatory things involved, but he made the point that these things should be used with restraint.

178²⁶²
XVI HEALING
Bob Geyer

XVII The Ego

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XVII THE EGO
Christi Cox
January 1974

(179-1) Whether or not to kill the ego? First catch it, as Socrates says.

If you are in Eternal Now, you have no memory – memory is tied up with ego. Ego is built of memory – if you remove memory, you weaken ego. ‘Let the past go – forget it. That is one way to weaken the tyranny of the ego.’

180²⁶³
XVII THE EGO
Christi Cox
January 1974

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XVII THE EGO
Jeff Cox
March 1975²⁶⁴

(181-1) The ego is a circle within the larger circle of Self. The sage knows everything is Brahman but that doesn't mean that he doesn't see the world, through the smaller circle of ego.

(181-2) Egoism is a malignant disease and is based on ignorance: when ignorance goes, the disease goes.

(181-3) The Advaitins give up everything and trust in the higher power. PB studied astrology for a while but he thought it was too binding – people rely on it too much, to the point of letting it determine their actions for the day. Grace can come at any time.

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²⁶⁴ Alan Berkowitz inserted “Jeff Cox 3/75” at the top of the page by hand.

Grace is hard to define. PB put astrology aside and lived his life according to principles. Now he thinks it was not balanced to have done this. He said he should have viewed the chart once a year impersonally, in a calm and detached manner. The realised man maintains a trace of ego except when in Nirvikalpa samadhi. He has to work through the body and mind which are individual and different from one person to the next. They are like water pipes of different size and composition. Some people have a big pipe, some a small one, some a rusty one so the water tastes like rust. This pipe is the channel by which the sage communicates. The ego is a circle within the larger circle of Self and this must not be forgotten. Live your life according to principles but also consider astrology as it has its place but don't rely on it, don't get hung up in it. Ramakrishna saw he had to have a little of the lower self. When Totapuri²⁶⁵ came Ramakrishna saw he still had something to [learn.]²⁶⁶

182²⁶⁷
XVII THE EGO
Jeff Cox
March 1975

183
XVII THE EGO²⁶⁸
Bob Geyer

(183-1) Individual Mentalism: About the ego and how it can block and interfere with something when it is trying to get in, he said, but that's what the ego is always doing; it's only when certain situations arise that it becomes obvious and you become aware of it.

He said that some people try to do away with the ego, but this is not the proper attitude; it must be put in its proper place; even the sage if he relates to the world must use the ego, but he has put it in its proper place.

184²⁶⁹
XVII THE EGO
Bob Geyer

XVIII Death, Rebirth and Karma

185

²⁶⁵ Referring to Ishwar Totapuri.

²⁶⁶ Alan Berkowitz inserted "Cross index #30" in the margin left of this para.

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²⁶⁸ Alan Berkowitz changed "XIX" to "XVII The ego" by hand.

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XVIII DEATH, REBIRTH AND KARMA
David Youmans
January 1973

(185-1) Those in a coma should not be fed intravenously, but should be allowed to die peaceably.

186²⁷⁰
XVIII DEATH, REBIRTH AND KARMA
David Youmans
January 1973

187
XVIII DEATH, REBIRTH AND KARMA
Vic and Elaine Mansfield
May 1973

(187-1) Only the very evil have anything to fear from death. One is helped in death by beings on the other side. These beings help one be born on the other side the way a midwife helps here.

(187-2) The prayer of a strong-willed person can be of some help in death, but the after death experience mostly depends on the development a person has gone through in this life and how open that person is to help. There is some limited volition or free will on the other side as there is on this side.

(187-3) One can tell if one had a previous life in a certain place by going there.

188²⁷¹
XVIII DEATH, REBIRTH AND KARMA
Vic and Elaine Mansfield
May 1973

189
XVIII DEATH, REBIRTH AND KARMA
Tom Marino
September 18, 1975

(189-1) Tom asked a question concerning the fate of people at death.
PB said "Do you mean is there a continuation?"

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²⁷¹ Blank Page

Tom replied yes.

PB said that Questers went through death more consciously, successful in life with their Quest or not. Death was quite different for Questers, the Faithful and disbelievers. The faithful person gets what he believes in, and sometimes will get a "Glimpse" of his Higher Self for a while.

(189-2) The unsuccessful Quester in most cases "achieves what he failed to achieve in Life" - the Glimpse of the Higher Self.

(189-3) After the Glimpse there is a prolonged period of Sleep. After which the Quester wakes up in the afterlife to resume his efforts (progress). "We spend more time out of the body than in." It is easier to learn after death - easier to make progress - physical handicaps are removed - sufferings removed - one didn't have such an obstacle in matter.

(189-4) Things are not so pleasant for the wicked but in the end it is for their own good.

190²⁷²

XVIII DEATH, REBIRTH AND KARMA

Tom Marino

September 18, 1975

XX Relativity of Consciousness

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XX RELATIVITY OF CONSCIOUSNESS

Bob Geyer

(191-1) On sleep: Dream is not really necessary; deep sleep is really much more desirable, and more refreshing to the body and the whole being; even in the rare instances where in dream you get instruction, if you are intuitive, you grasp the meaning, and there is no need for the dream to play itself out.

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XX RELATIVITY OF CONSCIOUSNESS

Bob Geyer

XXII Peace in Me

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²⁷³ Blank Page

XXII²⁷⁴ PEACE IN ME
PB
Vic and Elaine Mansfield
May 1973

(193-1) PB answers all letters mentally. He doesn't have time to answer each letter in writing. We can ask Anthony our questions.

Christi Cox
January 1974

(193-2) "My authority stops with writing books"

194²⁷⁵
XXII PEACE IN ME
PB
Christi Cox
January 1974

195
XXII PEACE IN ME
Biographical, PB
Alan Berkowitz

(195-1) He answers all letters mentally after he receives them, but many of us are not receptive enough to receive the thought.

(195-2) I said that people don't realise how much work PB has. He said "yes, and besides, I have to take care of PB."²⁷⁶

196²⁷⁷
XXII PEACE IN ME
Biographical, PB
Alan Berkowitz

197
XXII PEACE IN ME
Biographical

²⁷⁴ Alan Berkowitz inserted "PB XXII" and deleted "22" from the top of the page by hand.

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²⁷⁶ Alan Berkowitz inserted a quotation mark by hand.

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Jeff Cox
March 1975²⁷⁸

(197-1) PB told a story of a group of people who used to meet in the Soho district of London. The group was rather informal, they met to exchange various ideas on the occult and other topics. There were artists and writers in the group. One time PB and a few of these people went to Devonshire to live outdoors and pursue their spiritual practices. They camped by a river. After some time there was a bad storm and the river flooded the camp. Most of the people were discouraged by this and left. PB and Frederick Fletcher²⁷⁹ went to the ocean near there and lived in separate caves. F. Fletcher was an expert on Blavatsky's Secret Doctrine, and he used to read to PB. PB received a message informing him that a lady he knew had had a vision of him and was concerned about him. PB returned to London to see her but at that time he couldn't see any meaning for him in the lady's vision. A year later something bad did happen but PB is not sure if the incident was related to the vision or not. F. Fletcher returned shortly after since winter was coming and he didn't want to remain alone. He eventually became a Buddhist in Burma and was called 'the venerable' by the Buddhists there (as a sign of their respect for him). Kenneth Hurst visited him when he passed through there on business. F. Fletcher wanted his ashes given to the Buddhist Society in London. When he died also left were his glasses which had one lens missing - due to his poverty, he hadn't been able to replace it. Kenneth had the ashes with him and he stopped to visit PB in Australia (Perth). However, the customs weren't allowing animals or plants to be imported so there was some question about the ashes, because they were the remains of an animal body. After spending a while trying to persuade customs to let him take the ashes, Kenneth lost his temper (which he can do) and demanded that they check the laws. The laws didn't say anything about ashes and so they had to allow Kenneth to take them. Then Kenneth went to the British Buddhist Society but Christmas Humphreys²⁸⁰ (who was the leader of the society) didn't want the ashes because he'd have to build a memorial. Kenneth insisted that because F. Fletcher was one of the first westerners to become a Buddhist and also because he was venerated by the Buddhists, Humphreys should take the ashes. When Humphreys again refused Kenneth threatened to blacken his name by writing articles on the incident. With that Humphreys finally submitted.

Frederick Fletcher once tried to go to Lhasa in Tibet with gifts for the Dalai Lama. The Tibetans wouldn't allow foreigners in for fear of being dominated (especially those from Great Britain which was an empire then). They got as far as Gyantse²⁸¹ (the same

²⁷⁸ Alan Berkowitz inserted "Jeff Cox 3/75" and "Jeff Cox at PB's" and "#22" at the top of the page by hand.

²⁷⁹ "Fredrick Fletcher" in the original.

²⁸⁰ The name "Christmas Humphreys" also appears as "C. Humphrey" and "Christmas H." in this para.

²⁸¹ "G?" in the original.

town as PB reached) and were finally turned back even though they said they were Buddhists and should be allowed to go.

(197-2) PB had an affinity for China, Japan, and India but not for Tibet. He didn't like the climate of Tibet. He remarked that he was a great student of Buddhism.

(197-3) PB visited Madame David-Neel²⁸² in her 99th year (she died at 100). She still had a sharp mind but had to remain reclined on the couch. She took only liquid food – mainly soup. She was living on a mountain top in France which had similarities to Tibet. It was hard to get water there. PB noted that she had 3000 books – where are they now? She thought that China might revive because the people were so practical. But PB thinks she was over optimistic as the period we are in is a climactic one.

198²⁸³

XXII PEACE IN ME
Biographical
Jeff Cox
March 1975

199

XXII PEACE IN ME
Biographical
Jeff Cox
March 1975

(199-1) PB showed me a small book (Upadesa Saram) made by Ramana – stitched and written in small Tamil figures. It was a memento for PB.

(199-2) In one of the Search books is mentioned a man who went into the desert for 40 days to fast. He had a revelation there and returned. In London one night PB ran into one of this man's students whose husband was away. PB asked her where she was going (10 PM). She said to a meeting and that she went every night. PB looked at her under a street lamp and could tell by her eyes that she had been hypnotised. PB sent her home. PB mentioned to some of the people in the Soho group what had happened. The Brahmin (who is mentioned in the early chapters of Search in India) put a curse on this man while he was lecturing one evening.

(199-3) There are no questers in Montreux but one in Lausanne. This was perhaps for PB's protection.

²⁸² "Madame David-Neale" in the original.

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(199-4) PB was flying on an Australian airline. The stewardess was walking down the aisle and talking to each person in order to make them more comfortable. When she came to PB, she asked what he did – he reluctantly said he was a writer (now he can say he’s retired). He hoped she would drop the subject but she persisted with questions. He said he was a travel writer. She then asked what places he wrote about and he said India. She said she hadn’t seen any of his books on India – what did he write on? He finally said yoga. She immediately took a superior attitude and said that the Australians were humanitarians and were practical people. Not escapists like the Indians. PB didn’t fly on the Australian airline again.

(199-5) The way PB writes: He makes a synopsis and a skeleton of what he wants to say. Then he fills it in with ideas and titbits he’s always collecting. Then he stylises it and gives it the literary touch.

(199-6) PB is a researcher; he states the ancient doctrine in terms suited to the times.

200²⁸⁴
XXII PEACE IN ME
Biographical
Jeff Cox
March 1975

201
XXII PEACE IN ME
PB
Avery Solomon
July 1975

(201-1) On PB: “I have to take care of him and feed him in addition to keeping house.”

(201-2) PB had been asked to write a forward to Atmananda’s book, but had to decline due to possible hard²⁸⁵ feelings at Maharshi’s ashram. It was too bad that there was such feelings among these men. He thought the book had much in it that was valuable and was close to mentalism.

(201-3) PB spoke of the Alps as being “very young.”

202²⁸⁶
XXII PEACE IN ME

²⁸⁴ Blank Page

²⁸⁵ The original typist changed “bad” to “hard” by typing over the original word with x’s.

²⁸⁶ Blank Page

PB
Avery Solomon
July 1975

203
XXII PEACE IN ME
Bob Geyer

(203-1) On typing letters: Yes it is a help; it's difficult with all these different handwritings.

(203-2) Food: If it were up to him he would eat nothing but finely shredded organic, uncooked vegetables.

(203-3) On the hostile beings he experienced in the great pyramid: I asked if this was not the same group of forces that encircled the earth that he referred to in the Shadows of Evil chapter, and he said yes.

I said that he didn't avoid them, and he said yes, this was part of his²⁸⁷ past karma that he²⁸⁸ had to work through.

He referred to two diseases that he had, one which he got over quickly enough, and another which recurs to him from time to time, which he said was most unpleasant. He said that the main attitude was to completely avoid these forces if possible, and if you do encounter them and can't avoid them, to maintain calm with all that you can and not to let them be an influence to you.

(203-4) On his coming to Ithaca: PB said that yes, that possibility exists; at the present it's out of the question, and in the future it isn't probable, because he has so many other pressing things to do; he said as he gets older, it's more difficult for him to travel around.

(203-5) On all his possessions:

PB: I have all of these possessions; someday I'll have to become a yogi; all these possessions can really become such a bother. At one point I²⁸⁹ had gotten everything down to one suitcase, but returned with two.

I offered that it seemed that his work demanded that he own certain possessions for his writing.

He said, yes that's true, that there were certain demands that were made on him, and that was the way he had to do it.

I related the story of the second loincloth, which he said he had never heard.

²⁸⁷ "me" in the original.

²⁸⁸ "I" in the original.

²⁸⁹ "he" in the original.

He then related a story about the Maharshi which was similar. They decided that the Maharshi should have his own cow, so they bought one for him; they then had to build a shed for the cow, and then a shed for the feed, and have someone look after the cow, etc. and it went on and on.

204²⁹⁰
XXII PEACE IN ME
Bob Geyer

205
XXII PEACE IN ME
Tom Marino
September 18, 1975

(205-1) We²⁹¹ asked PB why he chose to live in Montreux? He said he hadn't lived anywhere for 50 years. He found the Swiss well-disciplined, which he liked, and the location central. When Cynthia Piburn²⁹² remarked that Switzerland was the only place she and I could think of where there were mountains and lakes together he remarked, "Yes it was hard to think of another place that had quite this set-up."

206²⁹³
XXII PEACE IN ME
Tom Marino
September 18, 1975

XXVI Art and Literature

207
XXVI ART AND LITERATURE
Christi Cox
February 2, 1972²⁹⁴

(207-1) He said his tangka of Wang Yangming²⁹⁵ has extraordinary power

Vic and Elaine Mansfield
May 1973

²⁹⁰ Blank Page

²⁹¹ Referring to Tom Marino and Cynthia Piburn.

²⁹² "C." in the original.

²⁹³ Blank Page

²⁹⁴ Alan Berkowitz inserted "TINA 2/2/72" at the top of the page by hand.

²⁹⁵ "Wang Yang Ming" in the original.

(207-2) PB suggested Sir Edwin Arnold's²⁹⁶ version of the Bhagavad Gita, "The Song Celestial."

208²⁹⁷

XXVI ART AND LITERATURE
Vic and Elaine Mansfield
May 1973

209

XXVI ART AND LITERATURE
Bob Geyer

(209-1) Period around the time of Beethoven²⁹⁸ was a great flowering period in the West; there were great poets, Keats, Wordsworth; great composers Handel, Beethoven, Mozart, Bach; philosophers; Kant, Leibniz, perhaps Hegel; also a great time of revolutionary change – in America, because it broke away from England at that time it allowed it to develop more rapidly than it would have otherwise under British rule.

I said that some astrologers have attributed this to the coming into manifestation of Uranus.²⁹⁹ He said yes, but Uranus was always there anyway.

(209-2) Music: I commented on his statement about Beethoven having experienced the Real several times and asked if other composers such as Mozart or Bach might have had a similar realisation.

He³⁰⁰ said that yes it's possible. He said the Mozart didn't go as deeply as Beethoven. Beethoven had a very undisciplined personality, but in spite of this he had made this attainment. Beethoven had the ability to concentrate on an internal idea; to introvert and concentrate on this. I brought his later work as an example of this and PB said yes.

(209-3) I asked about modern composers. I said that it seemed to me that they seemed to be wrapped up in form and had lost the inspirational aspect. He replied yes. He then started talking about some of the contemporary composers such as the Beatles, and he said that they have made a beginning in trying to catch some intuition about music, and he referred to the beat as having the droning effect of a mantra, but he said that the idea is only partially formed.

²⁹⁶ "Sir Edward Arnold" in the original.

²⁹⁷ Blank Page

²⁹⁸ "Beethoven" in original.

²⁹⁹ Bob means that the planet Uranus was first observed in the West on 3/31/1781; astrologers have associated revolution and also radical change with this planet. – TJS '17

³⁰⁰ Referring to PB.

(209-4) On Sibelius: they say he was mystical. The drab gloomy Norwegian woods have this quality, but this is nature mysticism.

(209-5) On Scriabin: He asked my opinion, and I said I thought it was vital music, but not spiritual music. He then said yes, it isn't spiritual music. He commented that he was a Russian theosophist, and that he remembered that his music was very experimental. He then said that he was imaginative, and with a smile he said that many theosophists were imaginative. He said that perhaps it was psychic and had mystical overtones, but that it wasn't spiritual music.

(209-6) The Lipatti recordings of Bach, especially beautiful.

210³⁰¹
XXVI ART AND LITERATURE
Bob Geyer

211
XXVI ART AND LITERATURE
Tom Marino
September 18, 1975

(211-1) (Besides thinking) our feeling nature had also to be developed. What in its lower aspect is emotionality and instinct reaches its highest development in aesthetics. Paths for this development are art, music, poetry, and appreciation of Nature.

212³⁰²
XXVI ART AND LITERATURE
Tom Marino
September 18, 1975

XXVII Asia

213
XXVII ASIA
Vic and Elaine Mansfield
May 1973

(213-1) The Arabic civilisation was more advanced in metaphysics, logic, mathematics, religion, etc. in the Dark Ages. It was too bad they didn't take over all of Europe.

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214³⁰³
XXVII ASIA
Vic and Elaine Mansfield
May 1973

215
XXVII ASIA
Bob Geyer

(215-1) I asked if the ego was not more of a problem for the Western man and he said not really, that the World education fosters a certain amount of individuality, but that the Eastern man has just as much.

216³⁰⁴
XXVII ASIA
Bob Geyer

XXVIII PB's Books

217
XXVIII PB'S BOOKS
Vic and Elaine Mansfield
May 1973

(217-1) There are many misprints in the paperbacks. Christ came from a higher plane, not planet.³⁰⁵

His present work will be published sometime. His other books didn't deal with the whole Path (that is, Vedanta). He couldn't publish the last part of the Path when people weren't ready. Now more are ready.

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XXVIII PB'S BOOKS
Vic and Elaine Mansfield
May 1973

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XXVIII PB'S BOOKS³⁰⁷

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³⁰⁵ This refers to a misprint in PB's book "The Wisdom of the Overself". – TJS '17

³⁰⁶ Blank Page

(219-1) After PB's death a biography will be published. Also, in the making is a book on the body. "In a new book that is being prepared the author will describe these exercises in detail" footnote in *Spiritual Crisis*,³⁰⁸ German edition.

The Secret Path: It is mostly for beginners, people who are not interested in delving deeply into these things.

A Message from Arunachala: He (18 months ago) has drawn up a draft for a major revision of it in which one-half will be deleted and at least as much information substituted which is of a more practical and less critical nature.

The Spiritual Crisis: It was written as a reaction to the post-WWII period. The first half was too critical. Most of the text had been written during and prior to the war. Most people could not take a critical look at themselves and resented the negative attack on their values and civilisation. Very few people like to be told that they are wrong. Some will accept it, but no one likes it. The return to a simpler way of life – similar to what Lao-Tzu prophesied under similar circumstances was largely rejected. But balance must reign, Yin and Yang interact to adjust out imbalances and restore harmony. The practical practices in the book were intentionally vague because one day another book will cover it.

He recommended twice Blavatsky's *A Guide to Theosophy*.

220³⁰⁹

XXVIII PB'S BOOKS

Alan Berkowitz

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XXVIII PB'S BOOKS

Epilogue from *Search in Secret Egypt*³¹⁰

(221-1) At Bob Molinsky's³¹¹ request, PB gave these meanings which Jeff Cox wrote as completely as possible as PB was speaking.

(221-2) {7 WAYS:}³¹²

Many Houses: In temples there are chapels, shrines, crypts, auditoriums, and each serves one purpose. The many houses are to get a rounded experience, to fulfil

³⁰⁷ Blank Page

³⁰⁸ "fn. in *Spir. Crisis*" in the original.

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³¹⁰ Alan Berkowitz inserted "XI + 28" at the top of the page by hand.

This section is a commentary explaining some of the more obscure phrases in the Epilogue of *Search in Secret Egypt*. This section was included in subsequent printings of the book. – TJS '19

³¹¹ Referring to Robert Esformes. – TJS '19

³¹² We have inserted "7 WAYS:" per the published version.

you as a man, to build up the different sides of your nature. You must harmonise them. Each house is one side of your being - also what is outside (society is the house of others).

Track into the Desert: The hermit withdraws to find peace (in nature) after turning from the world (first outwardly and then inwardly), from finding satisfaction in human things (society and human nature).

Street that Grows Red Flowers: The astral, the passions which beset a person who has to attain self-purification. The flowers of passion are inherited from the animal nature, but we are not animals alone, so we must control them. This street is our heritage from the animal - we must claim our manhood, by controlling the animal.

Ascent of High Mountains: Aspiration is essential to lift you from the level where you are. This is the longing for the higher being. You need courage to do it. Because you are lifting yourself out of the herd who are satisfied with small satisfactions, you climb alone.

Descent of Dark Caves: These are phases where you don't see your way at all. You are groping and surrounded by darkness. The darkness is the uncertainty - i.e., whether you are going forward or backward. When this becomes acute, it is the dark night of the soul, where there is great spiritual dryness, deadness. You are inwardly dead and your aspiration calms down and is quite still. This darkness must be borne (as it too will pass).

Path of Ever Wandering: This is the path of inability in being satisfied with what has been achieved. Must go on seeking - the thirst for knowledge. May go through different teachings and assimilate something from each. During this time you are a wandering scholar and seeker.

Way of Sitting Still: In the end you must drop all aspiration, the visiting of centres and gurus. Must be still and let the God within lead and deliver grace. You must rely on the God within.

Depending on your past history, you must travel these paths more or less.

(221-2) {7 STEPS:}³¹³

Tears: We must all go through suffering to show us that the world is not what it seems to be, i.e., a pleasurable place.

Prayer: Pray for guidance and help.

Work: You must work on yourself to make yourself better.

Rest: Now the balance is turned and you have reached the middle point, the end of the long path and the beginning of the short. You rest from your efforts on the long path (the disciplines). Sum up what you have gained. Now you can rest from those efforts, this gives peace. You're now on the short path.

³¹³ We have inserted "7 STEPS:" per the published version.

(continued from previous page) Death: The death of the ego is revealed on the short path. The life that is developed in the Overself is causing the ego to die without your efforts.

Life: The stage where you get the conscious union with the life, mind, and power – the conscious being behind the universe (Ishvara³¹⁴). There is harmony with Ishvara and his will.

Pity: After the harmony and oneness with Ishvara,³¹⁵ you have the insight and inner peace. Now comes the feeling that you are all right, but what about the others who are not finding or looking. Compassion or pity awakens. This is the last step, because you then have to retrace your steps and place yourself in others' shoes and lift them to that which they can do next. This is done in various ways – publicly, secretly, through lectures, writing, institutions. Some remain unknown, others known.

(223-1) 7 LESSONS:

Pleasure: Is the easiest to learn; there is temporary joy, but is always followed by pain. Having expanded from pleasure there follows the contraction by pain.

Pain: Gives valuable counterpart to the lessons of pleasure.

Hate: Hatred breeds only more hatred – it never ends. We must learn about karma, and that hate boomerangs. Must learn to take the opposite of hate, which is compassion or love. The effects of hate afflict others as well as yourself. Nations also suffer in this way.

Illusion: Wake up to the illusory nature of the world and your personal life; this is the short path. We have metaphysics to understand it intellectually, and enough experiences to see it in life and to begin to see through it. Now you are moving into the consciousness of the Overself. You see how the illusion is so little in comparison with the Real.

Truth: This is the hardest to bear. It needs to be faced for oneself, about oneself – the truth that the personal life has in the end to go (for there is no immortality for the personality). This has to be faced and accepted and is the truth of the whole universe – all is doomed to disintegrate. But it goes by merger, by being lost in the great ocean of Being, so it is not a total loss.

Love: The great harmony, the music of the spheres, the cosmic harmony. The tremendous meaning in the intent of God which may not always appeal to man. This is the loving relation between men and between man and God.

³¹⁴ "Isvara" in the original.

³¹⁵ "Isvara" in the original.

Peace: Here no further demands or desires are made and you are satisfied with the being that you are within you. There is no more forced reincarnation (for we bring ourselves back through our desires). When freed from these you have the peace. This is not appreciated until the experience is had. Older souls have had it all, and therefore appreciate the peace – it is a matter of the age or maturity of the soul.

(223-2) At the end of the Epilogue, the “Governor” is Ishvara;³¹⁶ corresponds with the insight; i.e., to see the world as the work of his hands.

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XXVIII PB'S BOOKS

Epilogue from Search in Secret Egypt

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XXVIII PB'S BOOKS

Avery Solomon

July 1975

(225-1) The Hidden Teaching contains a synthesis of several views including Buddhism, which the Hindu's reject, but not only their views – it is not limited to any or a sum of these. The views of the Hidden Teaching and Vedantic epistemology can be reconciled, but from a higher point of view which transcends both and puts them in perspective.

226³¹⁷

XXVIII PB'S BOOKS

Avery Solomon

July 1975

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XXVIII PB'S BOOKS

Bob Geyer

(227-1) I asked if he was producing any new work, and he said, “Oh yes, I'm always working; it's been 25 years since I wrote my last book, and I've gotten older and learned a lot since then.” I asked about the content, and he said that he has a lot of the ideas, but it hasn't been put together yet.

He remarked to me that I need more food than he did. “You have a big body and I have a small one. I eat less and can get small suits,” and we both laughed.

I then asked half-jokingly if the subtle body of the previous life determines the physical body of the next.

³¹⁶ “Isvara” in the original.

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PB said "If you have a row of candles and light successive ones, is it the same flame or a different one? In a way it is and in a way it isn't." He then said that the atom they talk about isn't the physical, but it's related to the physical.

I then asked if he meant the heart atom, and he said yes.

He then looked off into space and then said, "I'll have to reword that to make it clearer." He then asked me if he had made reference to the fifth ventricle in his books, and I said that I thought he had.

I said that I felt that he had clearly distinguished between the physical and subtle hearts in the Quest,³¹⁸ to which he said yes.

He then said that some of Ramana's disciples maintained that the heart he was referring to was the physical organ on the left. Then he said some of your anatomists should have been around when the ancient scriptures were written, and there wouldn't have been all this confusion. He then said, "It couldn't be the physical heart he was referring to could it?"

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XXVIII PB'S BOOKS

Bob Geyer

XXIX Philosophy

229

XXIX PHILOSOPHY

Christi Cox

February 2, 1972

(229-1) Don't worry if you don't understand metaphysics - you have to gradually stretch the mind.

Christi Cox

January 1974

(229-2) Definition of 'spiritual' - 'egoless realisation of the Overself'

'Philosophy has beliefs too, but it wants its beliefs to be truthful beliefs'

Antahkarana has a foot in both camps - through it one has glimpses

230³²⁰

XXIX PHILOSOPHY

Christi Cox

³¹⁸ Referring to the Quest of the Overself.

³¹⁹ Blank Page

³²⁰ Blank Page

January 1974

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XXIX PHILOSOPHY

AnnDrea Tobin

April 1973

(231-1) Either/or view will not work to solve... or trying to grasp the infinite in a finite box... The 'total glance' is a trap; the World-Mind is envisioned as a gigantic individual with greater area and knowledge. It's an infinite mind with no limits, its way of knowing itself is different. In and through an individual is quite different. The World-Mind knows as a fully realised being - enlightened. The faults in logic are due to the individual boxing. It's insoluble from the intellect. Have to enlarge the consciousness. See the Gita: The Cosmic Vision given. The intellect reaching its limits, a seemingly impossible task, must try and try and give up. Then the World-Mind will give its child the vision. One should encourage the intellectual efforts.

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XXIX PHILOSOPHY

AnnDrea Tobin

April 1973

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XXIX PHILOSOPHY

Alan Berkowitz

(233-1) To gain a balanced philosophic point of view one must study all sects and teachings - comparative religion, mysticism, and philosophy. Then one realises and sees that each is a necessary (but incomplete) stage on the way. In their proper place each has a value. Study of the Buddhists will balance out the Hindus. Most claim to be the highest point of view. You must study them all to see which ones are.

(233-2) Talking³²¹ about drugs in terms of a loosening of the World Image, and an increase in one's personal contribution.

PB: "It's like a dream within a dream - you know that's possible, dreaming that you're dreaming." He³²² referred to the Yoga Vasistha,³²³ where a king dreams that he's a beggar, the dream beggar that he's a king, etc. But that's all within the World-Image.

Q: I asked about the phrase 'the Overself cannot transcend its relationship to the World-Mind' - what then does liberation mean?

³²¹ lightly edited for clarity.

³²² Referring to PB.

³²³ "Vasistha" in original.

PB: The Overself is a general, vague term used in the early books to indicate that man has a higher self. It was not meant for fine, Advaitic distinctions. In later books it became necessary to make it more specific. Now he³²⁴ hardly uses the term at all. From an absolute point of view there are no questions, no Overself, nothing to transcend. It is. This is Advaita. In some of the non-dual Vedantic Schools, a relation is preserved. The World-Mind is Ishvara, Ishvara is a being, not being itself.

About the transition from Mind to World-Mind: "That's maya."

World-Mind³²⁵ and Mind: Mind is pure knowingness with stillness. The knowing that they teach you in school is without the stillness. Conceive of Brahman as that pure stillness and of that as your goal. When you get there you can worry about what is next. The theosophist's have Para or 'beyond'³²⁶ Brahman, which is absurd. That's like saying super-duper, it's still duper. It's better to use English and not Sanskrit because we are familiar with the English words and know their meaning. The World-Mind is a channel for Mind. World-Mind or Ishvara is a living being or God within Mind. One time it was another being. Maybe one day you will be a God too. World-Mind knows its own nature as Mind.

Q: But how come I don't know my own nature as the Overself?

PB: You must have patience. Your understanding will grow and as it grows these things will be easier. You are like a ray of the Sun and one day you will realise that whether you want to or not, because that is part of the World-Image. Eventually you will be saved no matter what you do. Salvation is inevitable.

Quietly {PB said}³²⁷ - "That's what the Salvation Army says" smiled, and got up from table.

(233-3) Mind plays many tricks - it takes on many forms on many levels and each of those forms seems real when you experience it. The ego is one of those forms and it is very tricky. The ego knows all the tricks.

{PB}³²⁸ mentioned a few times the controversy over Shankara's dates of birth and death. {He}³²⁹ thought it was interesting that it couldn't be resolved.

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XXIX PHILOSOPHY
Alan Berkowitz

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XXIX PHILOSOPHY

³²⁴ Referring to PB.

³²⁵ "WM" in the original.

³²⁶ Quotes inserted by TJS '19.

³²⁷ Inserted by TJS '19.

³²⁸ Inserted by TJS '19.

³²⁹ Inserted by TJS '19.

(235-1) Q: Is it necessary to understand Mind, World-Mind, and the Overself to gain a conception of the Absolute?

PB: "All three must be understood. Yes, of course. Both (World-Mind and Mind) are from our present relative finite point of view; both are Absolute. Mind alone is the Absolute of Absolutes; no second thing, or the use of a channel to control the world, is necessary. From the human point of view, both are Absolute. From the human relative standpoint, anything that transcends our point of view is Absolute. An analogy is that we are to the World-Mind as the World-Mind is to the Absolute. This is not to be taken literally."

(235-2) Q: If the One equals Mind, Nous equals World-Mind, and the Soul equals the Overself, must all three be understood to understand the Absolute?

PB: Why did Plotinus split it into three if it wasn't necessary for us? Eventually you rise to the point where there is only the One. In studying, using the intellect, all three are necessary. Understanding the One is not a matter of discrimination, because it can only be risen to in the silent mind - the stillness. In having that experience, he (Plotinus) could only have had it in the silent mind; the stilled, silent mind; the higher intellect - when he wasn't trying. Otherwise, if trying had anything to do with it, for that experience, he could have had it more - forty times instead of four. That's why we say it's grace. These experiences are not the ..., although they are to be welcomed, are not to make us forget that one is still to go on until the philosophic goal is realised, in its fullness and not at times only, and that must include the active outer and the inner life... Consciousness has to find a way of being in both, not only when the mind is stilled in contemplation alone. That

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XXIX PHILOSOPHY

PB's Parting Statement: Timothy Smith and Alan Berkowitz
April 1975

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XXIX PHILOSOPHY

PB's Parting Statement: Timothy Smith and Alan Berkowitz
April 1975

³³⁰ Alan Berkowitz inserted "PB's Parting Statement: Tim and Alan's Visit, APRIL 1975" at the top of the page by hand.

³³¹ Blank Page

(continued from the previous page)³³² is called living in the Eternal Now, the presence of the Now is always here, whether active or contemplative. You live in both time and the Now, and time is in the Now; it is swallowed up by it – the Now includes it. But to the outside observer, he is only acting in the time world.

“So the philosophic quest requires patience, because you wait and you don’t know when the grace is coming. People complain – lots of people complain. That is one of the qualifications. If you haven’t got patience, that creates mental tension and unnecessary mental suffering. That is where these exercises like ‘as if’ are useful – they help to curb the impatience.

“So in the end, all dreams come to an end; so the dream stops and you wake up. But do you know any dreamer who stops the dream for himself? It’s always stopped for him. That’s why we need patience – it’s in the hands of a higher power. You have to learn to submit to its wisdom. You prove that you’ve given it over when you cease to worry about it. Beyond that you can’t go. You’ve done what you can and you turn it over. You cease to worry and you are patient; then you find peace of mind.

“So whatever the position you find yourself in, however difficult or unpleasant, you always have to remember that the final message of philosophy is this message of heavenly hope. No matter what the circumstances or situations are, it’s a message of heavenly hope because it can’t end in failure – that’s impossible.”

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XXIX PHILOSOPHY

PB’s Parting Statement: Timothy Smith and Alan Berkowitz

April 1975

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XXIX PHILOSOPHY

Jeff Cox

March 1975³³⁴

(239-1) Cosmic Mentalism: The World-Mind has a soul and thus has limitations too.

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XXIX PHILOSOPHY

Jeff Cox

March 1975

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³³² Typed note at the top of the page reads “Notes, cont.”

³³³ Blank Page

³³⁴ Alan Berkowitz inserted “Jeff Cox 3/75” and changed “XXIV” to “22” and finally to “29 Phil” at the top of the page by hand.

XXIX PHILOSOPHY
Avery Solomon
July 1975

(241-1) The brain mentioned in the Wisdom is, of course, the subtle brain. There is an almost simultaneous arousal of the subtle brain and physical world. "Perhaps it could be measured with very accurate instruments." The brain too, though, is within the World-Idea. The description given is not a metaphor, but the best explanation of what is not really [in our]³³⁵ experience. It was not meant to be in complete detail. When man has developed the 6th sense it may be possible to communicate more details. There is no end to the details - they go on and on without end. The mind wants to know these. The point here is to realise that all the world and the body are within Consciousness or the Mind.

(241-2) On Life as used by the Greeks: Life is Shakti and it emanates on all levels - as prana, for example. Both life and intellect must be aspects of Being - which is the ground of all. They emerge from it and must eventually be resolved into it. "This is the real trinity, not the one the Christians speak of as Father-Mother-Son."

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XXIX PHILOSOPHY
Avery Solomon
July 1975

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XXIX PHILOSOPHY
Bob Geyer

(243-1) One day the scientists will actually reaffirm the metaphysical principles.

I asked him about the release of staggering knowledge that he mentioned in his book; he said "yes yes, {physics}³³⁶ and metaphysics will one day come together."

(243-2) I asked if Darwinian evolution explained the evolution of forms of vehicles through which the soul can inhabit, he said yes of course; he said that there are an infinite number of forms through which the Infinite Being can express itself.

(243-3) I asked him about the distinction between the Overself and the World-Mind, and that he had stated that they were essentially the same but that they differed in scope and power. I asked if this distinction really applied at their own level. He replied that this was a distinction for beginners, and that people liked to refer to their higher

³³⁵ The original typist changed "an" to "in our" by typing over the original word with x's.

³³⁶ We have deleted the duplicate phrase "one day" from before "physics" for clarity.

self, and that this distinction was made for that point of view but from their point of view you can't make a distinction.

(243-4) I asked if the distinction that some schools make between pure consciousness and that which is known is not the same dualistic distinction between spirit and matter, and he said yes. But the Advaita takes this problem and goes beyond it.

(243-5) On Anthony Damiani's comment that the Hindu schools, particularly the Advaita, is the most complete explication of philosophy, he said that he would probably agree with this but that there were a lot of hidden schools that were not as accessible or open, but that in general he would agree with this.

(243-6) On some of the schools that contend that there is no creation, he said that these men walk around in the world, and to say that the world doesn't exist is kind of silly. He said that they can get into these word problems, but that he doesn't bother himself with them. I asked if this was why he wrote the Hidden Teachings from the most empirical point of view possible, and he said yes. You start from what you know or experience and work from there; whether you say it's all within you or all without, it doesn't really matter - it all reduces to the same thing. If it's internal everything reduces to the mind or thought.

(243-7) On the karma of the World-Mind that he³³⁷ had commented on earlier, that the World-Mind was not subject to karma. I said that it was my understanding that the World-Mind manifested a universe because it had to, that it was inherent within its own nature to do so. He said, well if you are speaking of it that way, that's really a different kind of karma, carrying out the work of the Absolute; if you want to call that karma, then that's fine.

(243-8) On the distinction between the Overself and the World-Mind - The World-Mind knows everything; even the greatest sages and saints do not; the term Overself can be expanded as it grows; he said that men are not gods.

244³³⁸

XXIX PHILOSOPHY
Bob Geyer

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XXIX PHILOSOPHY
Tom Marino
September 18, 1975

³³⁷ Referring to PB.

³³⁸ Blank Page

(245-1) Cynthia Piburn³³⁹ mentioned she had difficulty in believing the world is illusory and that interfered with her study of Philosophy. It made it seem abstract since the World seems Real.

PB answered, "Then one can think of the Real World as the World or Realm of Cause and the World we see as the World of Effect. Metaphysics is not abstract because it deals with Real Causes. In order to effect real changes one had to understand the cause."

(245-3) Ways the Glimpse can come: From being inspired from art, at work, being at One with the World, in moments of peace. He³⁴⁰ repeated what he had said earlier how the Quester in dying achieves what he failed to achieve in life.

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XXIX PHILOSOPHY
Tom Marino
September 18, 1975

XXX Astrology

247
XXX ASTROLOGY
Christi Cox
July 10, 1971

(247-1) Astrology should not be used for 'fortune telling' - the future is not fixed.

Christi Cox
January 1974

(247-2) There is an Indian Book with everyone's horoscope and past and future incarnations in it. 8 or 9 copies of this book are in existence - only 4 or 5 known of, PB has seen this book.

Nanci Rose-Ritter
Summer 1974

³³⁹ "C." in the original.

³⁴⁰ Referring to PB.

³⁴¹ Blank Page

(247-3) It is important to approach the teaching from several view-points. It is good to carry on the traditional argument between the Hindus and the Buddhists. Once it is seen how everyone differs, you can begin to think it out for yourself.

248³⁴²

XXX ASTROLOGY
Nanci Rose-Ritter
Summer 1974

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XXX ASTROLOGY
Alan Berkowitz

(249-1) Sun conjunct Mercury is good for the intellect. Aspects greater than 12 degrees (in reference to the sun) don't apply.

One day astrology and other mantic sciences will be used in order to choose leaders and politicians, like the choosing of the Dalai Lama in Tibet.

On Readings: If the client misunderstands what you're saying it's not your fault. You have to feel psychologically competent before you attempt in it. In a spiritual reading of the chart look at Uranus and Neptune aspects. Good aspects to Uranus is karma or willing yoga, to Neptune is through surrender or to receive. Uranus also equals thinking. One can do a spiritual reading of a chart (i.e. it is possible). You have a responsibility not to say certain things you see if the person will not be able to handle it. One can specialise in a particular branch of astrology.

Astrology enables you to work intelligently and cooperate with these forces that are within you and outside you, so a harmonious decision will be arrived at.

(Tim)³⁴³: Can one see in a chart the individual path?

PB: It must be so, because each person is a unique individuality.

250³⁴⁴

XXX ASTROLOGY
Alan Berkowitz

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XXX ASTROLOGY
Bob Geyer

(251-1) Aspects over 7 degrees are not strong, except for the sun and moon, because they are more powerful. I then asked if the entire myth of the person was governed by

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³⁴³ We have moved "(Tim)" from after "path?" for clarity.

³⁴⁴ Blank Page

the sun and that the other planets more or less _____³⁴⁵ out this myth, he said it is true that the sun is very important and may remain the dominating factor, but the moon, the midheaven and the ascendant, and the other planets are also important, and should be taken into account.

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XXX ASTROLOGY
Bob Geyer

XXXI Psychology

253
XXXI PSYCHOLOGY
Christi Cox
July 10, 1971

(253-1) Ramana's treatment of the mad was according to individual case, not a general indifference (in reference to an incident in biography).

Christi Cox
January 1974³⁴⁷

(253-2) Subrahmanya Iyer³⁴⁸, a teacher of PB's, PB took to visit Jung. They talked for 3 hours. Jung said he had to keep quiet about his interest in these things for professional reasons.

(253-3) 'Politics of Experience'³⁴⁹ is an example of someone flipping out after a mystical experience. Such cases 'usually recover after a time' and go on the Quest.

Christi Cox
January 1974³⁵⁰

(253-4) [Psychotherapy]³⁵¹: 'Power and the Psychoanalysts' by Guggenheim.³⁵² In German. Analysis a difficult, dangerous profession. One gets infected, also analysis mostly fails.

³⁴⁵ A blank space was left in the original. Probably "play out" was meant.

³⁴⁶ Blank Page

³⁴⁷ Alan Berkowitz changed "2/74" to "1/74" by hand.

³⁴⁸ "Subraman Iyer" in original.

³⁴⁹ Referring to "The Politics of Experience and The Bird of Paradise" by R.D. Laing.

³⁵⁰ Alan Berkowitz changed "2/74" to "1/74" by hand.

³⁵¹ "XVI Healing" was deleted from before "b) psychotherapy".

Nanci Rose-Ritter
Summer 1974

(253-5) Everyone has some psychological imbalance; no one is exempt, [except]³⁵³ for someone who has completed the philosophical discipline. There is truth to G. Bernard Shaw's statement, "Earth is the lunatic asylum of the universe," which Shaw said half seriously, half in jest.

254³⁵⁴
XXXI PSYCHOLOGY
Nanci Rose-Ritter
Summer 1974

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XXXI PSYCHOLOGY
Alan Berkowitz

(255-1) The Freudians can never help anybody. The Jungians are better. There is a great need in our time for good psychologists. Doctors see only the body, they only describe the external symptoms. When the doctors and psychologists cannot help "nature must do the curing."

Psychosynthesis is like an Irish stew - Assagioli³⁵⁵ (PB met him) was into theosophy, then yoga and finally Alice Bailey.

Jung was a genius, a creative genius. His system is good for a beginning but is incomplete by itself.

256³⁵⁶
XXXI PSYCHOLOGY
Alan Berkowitz

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XXXI PSYCHOLOGY
Avery Solomon
July 1975

³⁵² At the time of this interview many people were reading a book called "Power in the Helping Professions" by Guggenbuhl-Craig. - TJS '19

³⁵³ Alan Berkowitz inserted "except" by hand.

³⁵⁴ Blank Page

³⁵⁵ "Assagoli" in original.

³⁵⁶ Blank Page

(257-1) On Jung: "Near the end of his life he became more spiritually interested in eastern teachings."

258³⁵⁷

XXXI PSYCHOLOGY

Avery Solomon

July 1975

XXXII Wisdom's Goldenrod, Anthony Damiani, The "Center"

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XXXII WISDOM'S GOLDENROD, ANTHONY DAMIANI, THE "CENTER"³⁵⁸

AnnDrea Tobin

April 1973

(259-1) Last year I told Anthony I was suspending appointments until a later time. Now the later time has come. It's not practical for me to make further appointments. The suspension remains. The answer is being based on the general situation. Anthony is there and their direct contact is with him. What they need, he can give them. And it's not an essential thing (to see PB).

They get overwhelmed. They imagine a great hermit sitting in the Alps in meditation, and then they can't write. Refer him to Anthony. They don't have to see PB for development or problems or getting the teaching - they're getting it there.

Anthony is their direct guide, and the one they have to deal with. He is leading the group. Outwardly, I'm not doing that. My relationship with Anthony is one thing, it's not with the group.

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XXXII WISDOM'S GOLDENROD, ANTHONY DAMIANI, THE "CENTER"

AnnDrea Tobin

April 1973

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XXXII WISDOM'S GOLDENROD, ANTHONY DAMIANI, THE "CENTER"

Christi Cox

February 2, 1972³⁶⁰

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³⁵⁸ The original typist changed "XX PEACE IN ME (P.B.)" to "XXXII Tony & The Center" by typing over the original words with x's.

³⁵⁹ Blank Page

³⁶⁰ Alan Berkowitz inserted "TINA 2/22/72" at the top of the page by hand.

(261-1) Anthony teaches 'astrology, Jung and PB studies' - these should be taught in colleges.

Vic and Elaine Mansfield
May 1973

(261-2) Two types of people come to a place like Wisdom's Goldenrod; some are consciously or instinctively looking for healing and some are looking for truth.

It is good that Wisdom's Goldenrod is near water.

Whatever one gets from a class is good. Even if one doesn't understand most of the class, just one idea may have a great impact at a later time.

It is good to tape the classes for those who are not there.

Christi Cox
January 1974

(261-3) Anthony doing a service to bring about a situation where high class egos can come in (the kids born to members of the group).

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XXXII WISDOM'S GOLDENROD, ANTHONY DAMIANI, THE "CENTER"
Christi Cox
January 1974

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XXXII WISDOM'S GOLDENROD, ANTHONY DAMIANI, THE "CENTER"
Bob Geyer

(263-1) On retreat areas: legally set up as a non-profit organisation with the provision to buy property.

{I said that}³⁶² Anthony's thinking of constructing two small buildings behind Wisdom's Goldenrod, he³⁶³ said, this seems to be a logical development of what has gone before, these retreat areas fit in with it.

I said that he also was thinking of buying a cottage on the lake, that he³⁶⁴ thought that there was one up for sale and also that Anthony owned shorefront property.

PB said: Oh, Anthony owns shorefront property?

³⁶¹ Blank page

³⁶² Inserted by TJS '19.

³⁶³ Referring to PB.

³⁶⁴ Referring to Anthony Damiani.

I then said that the cottage could be used for members of the group, for visitors, or for women, since they really don't have a place of their own where they can stay.

He said, no doubt this could be arranged, one for the men and one for the women.

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XXXII WISDOM'S GOLDENROD, ANTHONY DAMIANI, THE "CENTER"
Bob Geyer

XXXIII Alchemy

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XXXIII ALCHEMY
Christi Cox
January 1974

(265-1) One cannot find new things in alchemy, only what one already knows.

266³⁶⁶
XXXIII ALCHEMY
Christi Cox
January 1974

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XXXIII ALCHEMY
Alan Berkowitz

(267-1) The alchemists knew what they were doing. They were the secret inheritors of an ancient philosophic tradition.

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XXXIII ALCHEMY
Alan Berkowitz

XXXIV Steiner

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XXXIV STEINER
Vic and Elaine Mansfield

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May 1973

(269-1) Steiner made the mistake of thinking the East was basically different from the West in terms of doctrine.

Christi Cox
January 1974

(269-2) Steiner did not understand the highest truth, but he was modest, humble, very intelligent genius. In theosophy, he got mixed up between the division between Christianity and Hinduism.

Alan Berkowitz

(269-3) He³⁶⁸ made a great and innovative contribution in many areas but did not make out well when he turned to the East. He understood yoga and concentration but not philosophy – the Advaita. “He was a genius, an original creative genius” He should have stayed away from the East. He was very free from the past – after the Goetheanum³⁶⁹ burnt down he was planning a new one the next day. He blamed the Jesuits – he probably incurred their enmity by his Christian teachings. “Like his Guru Goethe he was too immersed in scientific methodology.” He was more jumble than most European occultists. He had highly developed clairvoyance and was more discrete and moral with it than most others, he didn’t get inflated. But this strength was also his limitation because clairvoyance and other occult powers are limited to a dualistic framework – that of the observer and the observed. Occult powers aren’t safe to use until you give them up – then you are safe.

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XXXIV STEINER
Alan Berkowitz

XXXV Stories, Anecdotes

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XXXV STORIES, ANECDOTES
Vic and Elaine Mansfield
May 1973

³⁶⁸ Referring to Rudolph Steiner.

³⁶⁹ “Goetheanium” in the original.

³⁷⁰ Blank Page

(271-1) PB told of an anthropologist-scientist who saw Ramana. He said Ramana was a nice old man lying on a couch, but he didn't see anything special about him. PB said if one isn't ready he won't have a big experience right away when he sees the guru. Only a ripe soul will have this experience - this depends on karma.

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XXXV STORIES, ANECDOTES
Vic and Elaine Mansfield
May 1973

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XXXV STORIES, ANECDOTES
Bob Geyer

(273-1) Story of man who jumped out of his apartment window 5 flights up; he pointed out the building and said that he saw two men outside his door through a peephole, carrying what he thought were guns; in great alarm he yelled to his neighbours for help, but nobody came so rather than face these men he jumped out his window and landed on an awning 5 flights below. It turned out the men were Jehovah's Witnesses and what they were carrying were Bibles. He then laughed and said that's the way Maya is; you attribute reality to what is unreal. He then related this to the old tale of the snake and rope.

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XXXV STORIES, ANECDOTES
Bob Geyer

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XXXV STORIES, ANECDOTES
Tom Marino
September 18, 1975

(275-1) As dinner closed we were supposed to share two oranges for desert. PB gave them to me to cut open. One looked bad, one looked good. I cut open the one that looked good and it was rotten inside. PB told us not to touch it. I cut open the one that looked bad and it was good inside. PB used this as an analogy. "Don't be deceived by appearances. What you see isn't real. The Real World is invisible." We all laughed.

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³⁷² Blank Page

³⁷³ Blank Page

XXXV STORIES, ANECDOTES
Tom Marino
September 18, 1975