

PB Visits 1 (Original of Berkowitz 1980 Interview)

Editor's Note: This is a subset of 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 in upstate New York. This short file only contains Dr. Michael (Alan) Berkowitz's interview notes from that visit. PB himself edited this considerably, and we have made note of these edits as usual. In particular we have tried to clarify all of PB's and Alan's indirect references; for example, when Alan refers to his job, he doesn't say what it is – it turns out that he was a college-age counsellor at this time. Additional reflections about PB's visits with the Wisdom's Goldenrod Community can be found in the file titled "PB Visits 1 (Goldenrod Interviews)," which, unlike this file, has been organized by topic.

Since these notes were not created by Alan with any expectation of their circulation beyond the Wisdom's Goldenrod community, we have had to standardize some of his 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;" "Anthony" and "Tony" have been standardized to "Anthony Damiani" at each first occurrence in a section. The topics focus on Alan's interests, and should not be taken – in the main – as indicative of PB's own areas of interest or concern.

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

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ALAN BERKOWITZ NOTES ON PB VISIT

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

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¹ The paras in this file are unnumbered.

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³ "p. 1" in the original.

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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's⁴ constant praise of silence, but even he was forced in the end to let his words be recorded and made into a [book].⁵ He constantly praised silence, meaning the stilling of the mind as the best way to speak because the inner deeper mind can [penetrate]⁶ more effectively than physical speech, which is on a much lower level [but it may need much longer time].⁷

(3-3) Advice to me on my work:⁸ 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]⁹ 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 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.

⁴ "Maharishee" in the original.

⁵ PB himself deleted "only it was done about the time he died." from after "book," by hand.

⁶ PB himself changed "speak" to "penetrate" by hand.

⁷ PB himself inserted "but it may need much longer time" by hand.

⁸ At this time Alan was working as a counsellor, which he later changed into Men's Work". – TJS '19

⁹ "and" was typed above the line and inserted with a caret.

(continued from the previous page) 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]¹² 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.]¹³

So what you tell them you must practice yourself - [with]¹⁴ them, and in uplifting them you uplift yourself.

Don't let past conditions weigh on you nor those things which weigh you down. Take a more positive attitude towards your own life. You mention your dissertation.¹⁵ 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]¹⁶ 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.]¹⁷

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¹¹ "p.2" in the original.

¹² PB himself changed "To" to "They need to" by hand.

¹³ PB himself deleted "to go and try." from after "them," by hand.

¹⁴ PB himself deleted "on them," from before "with" by hand.

¹⁵ Alan was working on his Ph.D. at this time. - TJS '19

¹⁶ PB himself changed "that is the good side" to "there are untapped resources" by hand.

¹⁷ PB himself deleted "That's all I have to say to you." from after "you." by hand.

(continued from the previous page) All the men from Wisdom's Goldenrod [whom I have met]²⁰ here are very resourceful.

(7-1) Napoleon:²¹ He was very [skilful]²² and [well]²³ 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]²⁴ dry and [too]²⁵ academic and [too]²⁶ concerned with metaphysics, [which]²⁷ had no relation to practical life. Napoleon was a man of action. [He wanted to conquer India – instead the British did.]²⁸ He set the stage for the great 19th century period of [industrial rationalism appeared.]²⁹

[The earliest translations of the Sanskrit texts appeared.]³⁰ Now we have almost all [the important ones.]³¹

He was an instrument of Karma – many of the rulers he overthrew were experiencing karmic recompense. He also [was responsible for millions of deaths.]³² This shows the yin and yang, both sides of him. He was a [just]³³ ruler and set up [democratic]³⁴ systems of government and law.

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¹⁹ "p.3 notes" in the original.

²⁰ PB himself changed "who have come" to "whom I have met" by hand.

²¹ "Napolean" in the original.

²² PB himself changed "willful" to "skilful" by hand.

²³ PB himself inserted "well" by hand.

²⁴ PB himself inserted "very" by hand.

²⁵ PB himself inserted "too" by hand.

²⁶ PB himself inserted "too" by hand.

²⁷ PB himself changed "it" to "which" by hand.

²⁸ PB himself moved "He wanted to conquer India – instead the British did." from after "all the important ones" by hand.

²⁹ PB himself changed "rationalism, when the" to "industrial rationalism appeared." by hand.

³⁰ PB himself changed "earliest translations of the Eastern texts took place." to "The earliest translations of the Sanskrit texts appeared." and inserted a paragraph break before "The earliest" by hand.

³¹ PB himself changed "of them" to "the important ones" by hand.

³² PB himself changed "killed many millions of people" to "was responsible for millions of deaths." by hand.

³³ PB himself changed "very good" to "just" by hand.

³⁴ PB himself changed "good" to "democratic" by hand.

(7-2) Padre Pio: PB met him three times. He had [some of]³⁵ the limitations of an ardent Catholic [and lacked our philosophic viewpoint.]³⁶ He believed that you had to be a Catholic to be saved. But [told me that the others were also children of God, including the Hindus]³⁷

(7-3) T'ai Chi and Hatha Yoga: They are [somewhat]³⁸ similar [but have their own]³⁹ 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,]⁴⁰

(7-4) Gurdjieff:⁴¹ Knew about the benefits of movement and incorporated it into his work. Unfortunately, however, he was [ruthless]⁴² as a teacher. You could call it a [defective]⁴³ moral character. (I commented how many gurus succumb to the vital.⁴⁴) Yes, they think they are liberated and can do anything they want. I have [had]⁴⁵ conversations with [his]⁴⁶ frustrated disciples who [were]⁴⁷ afraid to [leave]⁴⁸ because they [were]⁴⁹ afraid of [him.]⁵⁰ It is not [right]⁵¹ to instil fear [into]⁵² pupils or have that kind of relationship with them.

(7-5) Wisdom's Goldenrod: PB seemed very pleased with what he called the practical activities of the group (open house, benefit dinner, etc.)

³⁵ PB himself changed "all" to "some of" by hand.

³⁶ PB himself changed "(i.e., was lacking from a philosophic viewpoint)." to "and lacked our philosophic viewpoint." by hand.

³⁷ PB himself changed "he came closer than most." to "told me that the others were also children of God, including the Hindus" by hand.

³⁸ PB himself changed "very" to "somewhat" by hand.

³⁹ PB himself changed "and have equal" to "but have their own" by hand.

⁴⁰ PB himself changed "is like meditation, and is also very beneficial." to "includes meditation," by hand.

⁴¹ PB himself inserted a paragraph break before "Gurdjieff" by hand.

⁴² PB himself changed "lacking in what you mi in some way" to "ruthless" by hand.

⁴³ PB himself changed "defect of the" to "defective" by hand.

⁴⁴ Referring to sex. – TJS '19

⁴⁵ PB himself deleted "many" from after "had" by hand.

⁴⁶ PB himself inserted "his" by hand.

⁴⁷ PB himself changed "are" to "were" by hand.

⁴⁸ PB himself deleted "or do anything" from after "leave" by hand.

⁴⁹ PB himself changed "are" to "were" by hand.

⁵⁰ PB himself changed "their teacher" to "him" by hand.

⁵¹ PB himself changed "good" to "right" by hand.

⁵² PB himself deleted "your" from after "into" by hand.

(9-1) Rosicrucianism: PB met Spencer Lewis,⁵⁵ its founder, who joined [existing European]⁵⁶ societies and used what he learned to found his own order in the U.S. [He claimed his societies traced]⁵⁷ itself back to the original Egyptian sources. He bought his way into [these]⁵⁸ societies and got diplomas from them. His son took over after his death and is less business oriented and more sincere.

(9-2) Manly Palmer Hall: He has an excellent knowledge and is [well reputed.]⁵⁹ PB respects [him. He is a gifted]⁶⁰ lecturer. In the early 20th century there were still a few individuals who had real knowledge from the older orders but it was not passed on.

(9-3) Pope John Paul: He's [trying to do]⁶¹ a good job considering the limitations he must work [with but too conservative]⁶²

(9-4) Christian Science: Mary Baker Eddy got her basic ideas from Phineas Quimby⁶³ (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 two years of pain which disillusioned [her and]⁶⁴ 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.]⁶⁵

How could anybody be foolish enough to believe that they could conquer death?

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⁵⁴ "p. 4" in the original.

⁵⁵ Referring to Harvey Spencer Lewis.

⁵⁶ PB himself changed "the existing continental" to "existing European" by hand.

⁵⁷ PB himself changed "Claimed his society traces" to "He claimed his societies traced" by hand.

⁵⁸ PB himself changed "the European" to "these" by hand.

⁵⁹ PB himself changed "a good man" to "well respected" by hand.

⁶⁰ PB himself changed "him, but his is mainly a student and gifted" to "him. He is a gifted" by hand.

⁶¹ PB himself changed "doing" to "trying to do" by hand.

⁶² PB himself changed "with. I respect him." to "with but too conservative" by hand.

⁶³ "Horace Quimby" in the original.

⁶⁴ PB himself changed "her. It" to "her and" by hand.

⁶⁵ PB himself inserted "Buddha knew better." by hand.

Aurobindo [also]⁶⁶ thought he could. [You can prolong life up to a point.]⁶⁷ The Mother was an occultist and had some powers.

I do believe that the Comte⁶⁸ de St. Germain carried [research]⁶⁹ 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]⁷⁰ man and I respect him. [But there are pretenders who claim his contact.]⁷¹

True occultism has very largely disappeared. [Today much of it]⁷² is fanciful. Experience without understanding is not enough. [True initiation is]⁷³ a living experience [and]⁷⁴ gives understanding. Experience can be psychic, occult, etc., and produce titillation without [basic knowledge.]⁷⁵ That was made clear by [Plotinus for whom philosophy became more than a word.]⁷⁶

(9-5) [Philosophy:]⁷⁷ The

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(continued from the previous page) academic [is not enough.]⁸⁰ [Actualised]⁸¹ philosophy is what we [need.]⁸² Not only from the head, [from]⁸³ intellectual forces. It

⁶⁶ PB himself inserted "also" by hand.

⁶⁷ PB himself moved "You can prolong life up to a point." from after "some powers." by hand.

⁶⁸ "Count" in the original.

⁶⁹ PB himself inserted "research" by hand.

⁷⁰ PB himself changed "wonderful" to "remarkable and spiritual" by hand.

⁷¹ PB himself inserted "But there are pretenders who claim his contact." by hand.

⁷² PB himself changed "The occultism today" to "Today much of it" by hand.

⁷³ PB himself changed "it is not true initiation which is" to "True initiation is" by hand.

⁷⁴ PB himself changed "which" to "and" by hand.

⁷⁵ PB himself changed "understanding" to "basic knowledge" by hand.

⁷⁶ PB himself changed "Plotinus. Then philosophy becomes not a word but a living experiences (i.e., when with understanding)." to "Plotinus, for who philosophy became more than a word." by hand.

⁷⁷ PB himself inserted a paragraph break and "PHILOSOPHY" before "The" in the original.

⁷⁸ Blank Page

⁷⁹ "p. 5" in the original.

⁸⁰ PB himself changed "and the actual" to "is not enough" by hand.

⁸¹ PB himself changed "The actualized" to "Actualized" by hand.

⁸² PB himself changed "want" to "need" by hand.

⁸³ PB himself inserted "from" by hand.

must [also]⁸⁴ get into and penetrate the heart, [moreover philosophy requires a third, will,]⁸⁵ involving the body. Head, heart and body. Books alone are not enough. [They]⁸⁶ must be transferred into your experience. [However something from them may]⁸⁷ rub off as [inspiration.]⁸⁸ [Gurus can give]⁸⁹ you inspiration and point the way to understanding, but the seeker must make the effort to get the understanding. A guru can transmit [knowledge]⁹⁰ but the student must receive [it]⁹¹ 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]⁹² he can give to help open their minds.

(11-1) 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]⁹³ he was more limited by religious ideas. I prefer Plotinus.

(11-2) Anthony Damiani: It's not appropriate for members of the group to expect a personal, warm [involvement]⁹⁴ with Anthony and [ask]⁹⁵ him to listen to all their problems. That type of relationship is more appropriate to a clergyman, which he is not.

(11-3) The Quest: Some people have resistance which they may or may not be aware of which is obstructing their development. A student of the Maharshi⁹⁶ 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]⁹⁷ 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

⁸⁴ PB himself inserted "also" by hand.

⁸⁵ PB himself changed "and head, and requires the third, action (will," to "moreover philosophy requires a third, will," by hand.

⁸⁶ PB himself changed "It" to "They" by hand.

⁸⁷ PB himself changed "Some of it may" to "However something from them may" by hand.

⁸⁸ PB himself deleted "from a book but you must go beyond that." from after "inspiration" by hand.

⁸⁹ PB himself changed "A guru can do some – he can give" to "Gurus can give" by hand.

⁹⁰ PB himself inserted "knowledge" by hand.

⁹¹ PB himself inserted "it" by hand.

⁹² PB himself changed "the best" to "what" by hand.

⁹³ PB himself moved "But" from after "limited few." by hand.

⁹⁴ The original typist deleted "intimate" from before "involvement" by typing over the original word with x's.

⁹⁵ PB himself changed "expect" to "ask" by hand.

⁹⁶ "Maharishiee" in the original.

⁹⁷ PB himself changed "it" to "such a result" by hand.

mean rolling or dancing ecstasy. The highest aspirant is the one who doesn't expect anything. He goes on and does his work and doesn't [demand]⁹⁸ experiences. He does his [work.]⁹⁹ He [may get]¹⁰⁰ peace without a great mystic experience [but]¹⁰¹ his character has been growing and changing and what he has now is stable. [Few]¹⁰² realise the value of this [result. The others]¹⁰³

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(continued from the previous page) [may]¹⁰⁶ want the thrills. I don't think Plotinus can be said to encourage this. [The better aim is]¹⁰⁷ to get above [the]¹⁰⁸ level where negatives [can]¹⁰⁹ disappear of themselves. It's a level one rises to or lifts oneself [up]¹¹⁰ to.

The results differ from individual to individual at certain times. [They are]¹¹¹ also a matter of patience. [People]¹¹² want experiences [to happen but]¹¹³ 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,]¹¹⁴ repetition (mantra) and time – giving enough time to the patient (30–60 minutes [each session]¹¹⁵). 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

⁹⁸ PB himself changed "worry about" to "demand" by hand.

⁹⁹ PB himself deleted "and in the end he gets what he wants" from after "work" by hand.

¹⁰⁰ PB himself changed "gets" to "may get" by hand.

¹⁰¹ PB himself changed "out of the blue because" to "but" by hand.

¹⁰² PB himself changed "Very few" to "Few" by hand.

¹⁰³ PB himself changed "type. They want" to "result. The others" by hand.

PB himself inserted "(over)" at the bottom of the page by hand.

¹⁰⁴ Blank Page

¹⁰⁵ "p.6" in the original.

¹⁰⁶ PB himself changed "They" to "may" by hand.

¹⁰⁷ PB himself changed "The thing was" to "The better aim is" by hand.

¹⁰⁸ PB himself changed "that" to "the" by hand.

¹⁰⁹ PB himself inserted "can" by hand.

¹¹⁰ PB himself inserted "up" by hand.

¹¹¹ PB himself changed "It's" to "They are" by hand.

¹¹² PB himself changed "As people" to "People" by hand.

¹¹³ PB himself changed "to develop in their time," to "to happen but" by hand.

¹¹⁴ PB himself deleted "(he was a hypnotist and had that kind of influence)" from after "hypnosis" by hand.

¹¹⁵ PB himself inserted "each session" by hand.

into a short sleep. When that happened [the work]¹¹⁶ went much faster and the person came away feeling better. [Whatever the trouble, whether]¹¹⁷ a weak character, a bad habit, or a grumbling [disposition, it]¹¹⁸ began to change. He made tapes which he could leave with the patient after [the sessions were]¹¹⁹ completed [and then the patient had to]¹²⁰ do the work themselves. [The]¹²¹ results were good but the patient had [also to contribute his own part. The doctor]¹²² made it clear that he was a [helper. There were]¹²³ no great [promises. However he was really a teacher also and explained every point.]¹²⁴

(13-1) Dalai Lama:¹²⁵ '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 Pelerin¹²⁶).

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(15-1) Sects of Tibetan Buddhism: We were discussing how many different sects and teachers there are [among]¹²⁹ the Tibetan Buddhists: It is getting like Protestantism with

¹¹⁶ PB himself changed "it" to "the work" by hand.

¹¹⁷ PB himself deleted a paragraph break from after "better." and changed "It began to work on the need which was" to "Whatever the trouble, whether" by hand.

¹¹⁸ PB himself changed "disposition. It all" to "disposition, it" by hand.

¹¹⁹ PB himself changed "their work was" to "the sessions were" by hand.

¹²⁰ PB himself changed "and they could" to "and then the patient had to" by hand.

¹²¹ PB himself deleted a paragraph break from after "themselves." and changed "His" to "The" by hand.

¹²² PB himself changed "to do the work himself. He" to "also to contribute his own part. The doctor" by hand.

¹²³ PB himself changed "helper but there was" to "helper. There were" by hand.

¹²⁴ PB himself changed "promises, and the person but do the work themselves." to "promises. However he was really teacher also and explained every point." by hand.

¹²⁵ Referring to the 14th Dalai Lama (Tenzin Gyatso).

¹²⁶ PB visited this abbot and found him extremely close-mouthed and formal (PB told me this).
— TJS '19

¹²⁷ Blank Page

¹²⁸ "p.7" in the original.

¹²⁹ The original typist changed "in" to "among" by typing over the original word with x's.

so many sects. But that is [also useful.]¹³⁰ All the different points of view will get discussed and aired. Yes, that's [an]¹³¹ important [idea.]¹³²

(15-2) Wisdom's Goldenrod Area: Very likely it was [American]¹³³ Indian holy land. It [may become so]¹³⁴ if it isn't, and [even]¹³⁵ 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.]¹³⁶

(This led to a discussion of attitudes towards the earth and use of natural resources.):¹³⁷ If you look at what has happened in the oil areas and what [it]¹³⁸ 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]¹³⁹ a ruler, a conscious being. All this is a result of the materialism which has developed [into]¹⁴⁰ psychical and spiritual ignorance. The leaders have lost the sensitivity which their own tradition could have given them. Materialism also means [insensitivity.]¹⁴¹

(15-3) Von Durkheim: [He spent]¹⁴² 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 ([Zen]¹⁴³), 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]¹⁴⁴ - we must [not let]¹⁴⁵ the advaitic [indifference to the body overcome us too.]¹⁴⁶ Story of Atmananda who disregarded the

¹³⁰ PB himself changed "good" to "also useful" by hand.

¹³¹ PB himself inserted "an" by hand.

¹³² PB himself deleted "- the more the merrier" from after "idea" by hand.

¹³³ PB himself inserted "American" by hand.

¹³⁴ PB himself changed "will become," to "may become so" by hand.

¹³⁵ PB himself inserted "even" by hand.

¹³⁶ PB himself changed "things" to "auras of Nature" by hand.

¹³⁷ The text in parentheses are Alan's paraphrasing of PB; the remainder of the text is understood as verbatim. - TJS '19

¹³⁸ "it" was typed above the line and inserted with a caret.

¹³⁹ PB himself inserted "even" by hand.

¹⁴⁰ PB himself inserted "into" by hand.

¹⁴¹ PB himself deleted "Oh well, let's see." from after "insensitivity" by hand.

¹⁴² PB himself changed "Spent" to "He spent" by hand.

¹⁴³ PB himself deleted "not" from before "Zen" by hand.

¹⁴⁴ PB himself inserted "good health" by hand.

¹⁴⁵ PB himself changed "use" to "not let" by hand.

¹⁴⁶ PB himself changed "terms carefully" to "indifference to the body overcome us too." by hand.

body and ate too much honey¹⁴⁷ – PB discussed this with him, he took the point of view that one should not pay attention to the body and dwell on it. First he thought he would be better after the weekend, but he had to postpone a lecture series for ten days until he was better. People who had come to hear him from all over India were forced to wait.

(15-4) 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]¹⁴⁸ disregarded him but eventually took him to the places he wanted to see. He correctly

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(continued from the previous page) predicted the places he was going to and who significant persons were in his past. It [turned out]¹⁵¹ 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]¹⁵² the Far East. Southeast Asia [also]¹⁵³ had [such cases but]¹⁵⁴ now with the wars and disruptions [they are]¹⁵⁵ less common.

(17-1) 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]¹⁵⁶ around so they won't attempt it without a guru and can avoid the risks. (I mentioned our studies in class¹⁵⁷). Someone in the group could go to study with a Tibetan master¹⁵⁸ and learn the practices and then explain it to the group or have a course at the Wisdom's Goldenrod.

¹⁴⁷ ...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

¹⁴⁸ PB himself inserted "first" by hand.

¹⁴⁹ Blank Page

¹⁵⁰ "p.8" in the original.

¹⁵¹ PB himself changed "turns out" to "turned out" by hand.

¹⁵² PB himself inserted "Burma and" by hand.

¹⁵³ PB himself inserted "also" by hand.

¹⁵⁴ PB himself changed "many such cases" to "such cases but" by hand.

¹⁵⁵ PB himself changed "it is" to "they are" by hand.

¹⁵⁶ PB himself deleted "floating" from after "books" by hand.

¹⁵⁷ Referring to a class at Wisdom's Goldenrod.

¹⁵⁸ This happened: it was Sidney Piburn. – TJS '19

(17-2) 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]¹⁵⁹ which is the result of their limited instructors. There was a time [when]¹⁶⁰ this was known in all the [religions. Now]¹⁶¹ it is all coming back and [the Church is]¹⁶² getting to learn what [deeper]¹⁶³ religion really is.

(17-3) Marriage: It is good for people to have time alone [occasionally.]¹⁶⁴ 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 beginning, but that is rare. Some can work it out in the beginning and others take a [longer]¹⁶⁵ time. There would be something wrong if you didn't miss each other (said to me¹⁶⁶).

(17-4) Von Weizsaker:¹⁶⁷ He has gone over into the scientific equivalent of [advaita: the]¹⁶⁸ idea that there is one universal energy [behind all material things.]¹⁶⁹ He had a glimpse. He believes [now]¹⁷⁰ in tantra¹⁷¹ yoga, and has a guru - Gopi Krishna (he's a good man). When [I]¹⁷² met Gopi Krishna he was new, but now he's well experienced and is sincere and honest. [But the]¹⁷³ path of Kundalini yoga is not considered,¹⁷⁴ in the advaitic sense,¹⁷⁵ to be the highest path [nor is it without its dangers.]¹⁷⁶

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¹⁵⁹ PB himself changed "training" to "interest" by hand.

¹⁶⁰ PB himself deleted "all" from after "when" by hand.

¹⁶¹ PB himself changed "religions, and now" to "religions. Now" by hand.

¹⁶² PB himself changed "they are" to "the Church is" by hand.

¹⁶³ PB himself inserted "deeper" by hand.

¹⁶⁴ PB himself inserted "occasionally" by hand.

¹⁶⁵ PB himself changed "long" to "longer" by hand.

¹⁶⁶ Referring to Alan.

¹⁶⁷ "Von Weizacker" in the original.

¹⁶⁸ PB himself changed "advaita. The" to "advaita: the" by hand.

¹⁶⁹ PB himself inserted "behind all material things" by hand.

¹⁷⁰ PB himself inserted "now" by hand.

¹⁷¹ PB himself deleted a para from after "tantra" by hand.

¹⁷² PB himself deleted "first" from after "I" by hand.

¹⁷³ PB himself changed "The" to "But the" by hand.

¹⁷⁴ PB himself inserted a comma by hand.

¹⁷⁵ PB himself inserted a comma by hand.

¹⁷⁶ PB himself inserted "nor is it without its dangers" by hand.

¹⁷⁷ Blank Page

(19-1) 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]¹⁷⁹ 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]¹⁸⁰ appeal. It does not mean that you are better than the others, but that [his teaching]¹⁸¹ appeals to [you more].¹⁸² Anthony and the group are like an interdependent rod and piston system which drive each other along. As Anthony has grown through shifts and changes so has the group. It has brought you further along the path. Now you are able to read and understand things which were not available before. [Now you are better prepared for the Dalai Lama's visit.]¹⁸³

(19-2) 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]¹⁸⁴ appreciate what they are saying, but now you hold [them]¹⁸⁵ lightly. Thus you have a double simultaneous view, which is [the apparent and the real.]¹⁸⁶

(19-3) 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.

(19-4) Difficulties in life: Maharshi used the analogy of life as a hammer being beaten [into shape]¹⁸⁷ on an anvil. [Whatever the]¹⁸⁸ painful experiences you have [they]¹⁸⁹

¹⁷⁸ "p.9" in the original.

¹⁷⁹ PB inserted "of it" by hand.

¹⁸⁰ PB himself inserted "special" by hand.

¹⁸¹ PB changed "this" to "his teaching" by hand.

¹⁸² PB himself changed "your specific nature" to "you more" by hand.

¹⁸³ PB changed "This is why the Dalai Lama has visited you." to "Now you are better prepared for the Dalai Lama's visit." by hand.

¹⁸⁴ PB himself changed "to" to "and" by hand.

¹⁸⁵ PB himself changed "the whole world" to "them" by hand.

¹⁸⁶ PB himself changed "spoken of as the razors edge" to "the apparent and the real" by hand.

¹⁸⁷ PB himself inserted "into shape" by hand.

¹⁸⁸ PB himself changed "The" to "Whatever the" by hand.

¹⁸⁹ PB himself inserted "they" by hand.

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]¹⁹⁰ out. It's a [way of]¹⁹¹ learning and study and [practice.]¹⁹²

(19-5) Krishnamurti:¹⁹³ He was a genius, although [so]¹⁹⁴ 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]¹⁹⁵ nature [and its resources.]¹⁹⁶

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(21-1) Anthony Damiani and the group:¹⁹⁹ 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]²⁰⁰ is [remaining flexible.]²⁰¹ 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]²⁰² not further without adulterating [the ideas.]²⁰³

¹⁹⁰ PB himself changed "things often work" to "problems may work themselves" by hand.

¹⁹¹ PB himself changed "very wonderful" to "way of" by hand.

¹⁹² PB himself deleted "So that is life" from after "practice." by hand.

¹⁹³ Referring to Jiddu Krishnamurti.

¹⁹⁴ PB himself changed "also" to "so" by hand.

¹⁹⁵ PB himself inserted "inner" by hand.

¹⁹⁶ PB himself inserted "and its resources" by hand.

¹⁹⁷ Blank Page

¹⁹⁸ "p.10" in the original.

¹⁹⁹ Referring to the group of students at Wisdom's Goldenrod.

²⁰⁰ PB himself changed "own. It" to "own yet it" by hand.

²⁰¹ PB himself changed "becoming flexible and individual." to "remaining flexible." by hand.

²⁰² PB himself changed "and" to "but" by hand.

²⁰³ PB himself changed "yourself" to "the ideas" by hand.

Anthony is a very shrewd teacher. When he worked in bookstores he was exposed to [the]²⁰⁴ different kinds of seekers and learned how to approach [them.]²⁰⁵

(21-2) World Problems: {Alan said that}²⁰⁶ Tim²⁰⁷ 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]²⁰⁸ 70%. But one [should not]²⁰⁹ 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]²¹⁰ what has been lost [is]²¹¹ rediscovered.

(21-3) Eating: There is a spiritual group which has a [twice-yearly]²¹² retreat in [this Vevey]²¹³ area which is also [operating]²¹⁴ a vegetarian hotel. [The public is not admitted during retreat periods.]²¹⁵ Their distinctive practice [is not]²¹⁶ to talk during meals, but were to [turn]²¹⁷ their minds on the higher power.

(21-4) 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]²¹⁸ the lack of true [philosophy]²¹⁹ in the [schools. The calming ideas]²²⁰ of philosophy [are needed in the governments also but look]²²¹ at the world situation. It gets worse and worse. The negative emotions and attitudes poison the air. What have all the [conferences]²²² and committees accomplished? There is no sense talking peace when

²⁰⁴ PB himself changed “all” to “the” by hand.

²⁰⁵ PB himself deleted “and the different types, good and bad” from after “them” by hand.

²⁰⁶ We have inserted “Alan said that” for clarity. – TJS ‘19

²⁰⁷ Referring to Timothy Smith.

²⁰⁸ PB himself inserted “perhaps” by hand.

²⁰⁹ PB himself changed “cannot” to “should not” by hand.

²¹⁰ PB himself changed “and” to “until” by hand.

²¹¹ PB himself changed “must” to “is” by hand.

²¹² PB himself inserted “twice-yearly” by hand.

²¹³ PB himself changed “the” to “this Vevey” by hand.

²¹⁴ PB himself changed “run as” to “operating” by hand.

²¹⁵ PB himself inserted “The public is not admitted during retreat periods.” by hand.

²¹⁶ PB himself changed “is that they are not allowed” to “is not” by hand.

²¹⁷ PB himself changed “fix” to “turn” by hand.

²¹⁸ PB himself changed “On” to “We noted” by hand.

²¹⁹ PB himself deleted “(which leads to action)” from after “philosophy” by hand.

²²⁰ PB himself changed “schools: There is both sides, there is the good side” to “schools. The calming ideas” by hand.

²²¹ PB himself changed “which we hope will prevail. But will it? Look” to “are needed in the governments also but look” by hand.

²²² PB himself changed “commissions” to “conferences” by hand.

[violence is worshipped secretly or openly.]²²³ The materialistic selfish [rulers]²²⁴ do not believe in a God or higher power and [reject ethical standards.]²²⁵ The hope is in the younger generation. Would

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(continued from the previous page) Plotinus have foreseen this? In his time there were similar problems (Re: Roman Empire) but [there were not]²²⁸ the same weapons or [the same vast areas to deal with. Yet]²²⁹ there [are]²³⁰ also those in the world with intelligence, [idealism]²³¹ foresight and knowledge who are doing all that they can to [uplift the world.]²³²

(23-1) [Plotinus]:²³³ It is possible that Plotinus contradicted himself? Some of the passages I have read seem to suggest so. But this is not necessarily bad – it shows a development of thought. As Emerson pointed out, ‘consistency is the hobgoblin of metaphysics.’ A contradiction of two passages written at the same time is more serious. If he was confused this is not to say that his understanding had not increased or developed further.

The same may be said of my work. If a term has a variable meaning wouldn't it be better to have more than one term? That's the problem I have with Indian

²²³ PB himself changed "one does not have a sincere attitude" to "violence is worshipped secretly or openly" by hand.

²²⁴ PB himself changed "individuals" to "rulers" by hand.

²²⁵ PB himself changed "and think they can do what they will" to "reject ethical standards" by hand.

²²⁶ Blank Page

²²⁷ "p.11" in the original.

²²⁸ PB himself changed "they did not have" to "there were not" by hand.

²²⁹ PB himself changed "amount of influence as today. But" to "the same vast areas to deal with. Yet" by hand.

²³⁰ "are" was typed above the line and inserted with a caret.

²³¹ PB himself inserted "idealism" by hand.

²³² PB himself changed "work for the good. We will see how far they let it go before they intervene." to "uplift the world." by hand.

²³³ PB himself inserted a bracket around this para and "cut out" in the left margin of this para by hand.

Philosophy in its use of the term Real. This brings in semantics which is an important [subject.]²³⁴

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

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

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(25-1) Q: Have you heard of Apollonius of Tyana?²³⁷ What do you know?

PB: [He had varied powers.]²³⁸ He was considered to have healing powers and was viewed [by some]²³⁹ equal to Christ during his time. Many stories spring up during the life of [people]²⁴⁰ 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]²⁴¹ disagree. Ramana [emphatically said]²⁴² 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]²⁴³ 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.]²⁴⁴ Some say that to heal would lead to inflation of the ego, but [usually]²⁴⁵ sages

²³⁴ PB himself deleted "Although I do respect Plotinus it is irksome to find contradictions." from after "subject." by hand.

²³⁵ Blank Page

²³⁶ "p12" in the original.

²³⁷ "Apollonius of Tyanna" in the original.

²³⁸ PB himself inserted "He had varied powers." by hand.

²³⁹ PB himself inserted "by some" by hand.

²⁴⁰ PB himself deleted "like this" from after "people" by hand.

²⁴¹ PB himself changed "some" to "others" by hand.

²⁴² PB himself changed "felt" to "emphatically said" by hand.

²⁴³ PB himself inserted "he" by hand.

²⁴⁴ PB himself inserted "But some say it was because having a painful and loathsome skin disease he would not expose others to the sight." by hand.

²⁴⁵ PB himself inserted "usually" by hand.

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]²⁴⁶ all the different [explanations]²⁴⁷ and take note of them.

The sage does have an ego, as Ramakrishna says – 2½%²⁴⁸ (PB corrected me when I said 3%) – like the ashes of a rope,²⁴⁹ there is only a film left which must remain as long as there is [still]²⁵⁰ incarnation, [after death it disintegrates.]²⁵¹ 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]²⁵² to ask the question. It is not [only]²⁵³ 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.

PB: Yes, and when they have a lot of work, they can deputise [part of]²⁵⁴ 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.²⁵⁵

PB: In Buddhism [especially Mahayana]²⁵⁶ and the [Tibetans, there are]²⁵⁷ 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

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²⁴⁶ PB himself changed "study" to "listen to all" by hand.

²⁴⁷ PB himself changed "viewpoints" to "explanations" by hand.

²⁴⁸ Anthony Damiani noted that 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

²⁴⁹ Ramakrishna's metaphor – TJS '19

²⁵⁰ PB himself inserted "still" by hand.

²⁵¹ PB himself inserted "after death it disintegrates" by hand.

²⁵² PB himself changed "here" to "there" by hand.

²⁵³ PB himself inserted "only" by hand.

²⁵⁴ PB himself inserted "part of" by hand.

²⁵⁵ The Dalai Lama is said to reincarnate as himself. – TJS '19

²⁵⁶ PB himself inserted "especially Mahayana" by hand.

²⁵⁷ PB himself inserted a comma and "there are" by hand.

²⁵⁸ Blank Page

(continued from the previous page) the intuitive or intelligible mind. Intelligible is a good name for it. Without the guidance of intuition whatever you may say [is]²⁶⁰ 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.

(27-1) Fragments from above conversation: Shankaracarya of Kanchipuram²⁶¹ 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]²⁶² fragmented into [the]²⁶³ different religions [and]²⁶⁴ what we call Hinduism stems from.

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]²⁶⁵ of a sage is disintegrated or lapses.

PB studied [under]²⁶⁶ different teachers and [sages. Several]²⁶⁷ of his notes were written 'under the influence' of someone he was studying with at a particular time and reflects that point of view (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.]²⁶⁸

One side of the argument regarding a sage's attitude, or anyone's attitude, towards the body is the opinion [I heard]²⁶⁹ that it is 'only' the body and that it shouldn't be dwelt upon (see other conversation on this, PB's discussion with Atmananda²⁷⁰).

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,

²⁵⁹ "p 13" in the original.

²⁶⁰ PB himself deleted "only" from after "is" by hand.

²⁶¹ "Shankaraychara of Kanchi" in the original. Referring to Chandrasekharendra Saraswati Swamikal or the Sage of Kanchi (the 68th Jagadguru in the Kanchi Kamakoti Peetham).

²⁶² PB himself inserted "later" by hand.

²⁶³ PB himself deleted "many" from after "the" by hand.

²⁶⁴ PB himself deleted "which" from after "and" by hand.

²⁶⁵ PB himself changed "ego" to "individuality" by hand.

²⁶⁶ PB himself deleted "many" from after "under" by hand.

²⁶⁷ PB himself changed "sages, and many" to "sages. Several" by hand.

²⁶⁸ PB himself deleted "and when it operates" from after "healing" by hand.

²⁶⁹ PB himself inserted "I heard" by hand.

²⁷⁰ See para 15-3.

(continued from the previous page) 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, 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 seen through. Shankara²⁷³ 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

²⁷¹ Blank Page

²⁷² “14” in the original.

²⁷³ Referring to Adi Shankara, also known as (Adi) Shankaracharya and Shankara Bhagavatpada.

lead to misunderstanding because [they]²⁷⁴ 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

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

(31-1) Note: Another approach to the problem of the ego and the world is expressed in the Hidden Teaching Beyond Yoga, where a distinction is made between existence and reality, corresponding respectively, to the lower and higher standpoints. To say that the ego or world are illusory is to say that they are not real, not to say that they are non-existent, which would contradict our own experience.

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²⁷⁴ A blank space was left in the original because the original typist couldn't read PB's handwriting, or because PB himself left a blank in the para. PB himself inserted "they" into the space at a later point.

²⁷⁵ Blank Page

²⁷⁶ "15" in the original.

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