

**CLASS at Wisdom's Goldenrod, Hector, NY
with Anthony Damiani (AD)
November 10, 1982
PB PARAS; PHILOSOPHY; SAGE**

TOPIC: PB Paras

SUBJECT: Philosophy

SUBSUBJECT: Sage

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BOOKS READ FROM OR REFERENCED:

- Paul Brunton, *Notebooks*. 16 vols; Vol. 1 entitled *Perspectives [Persp.]*, published 1984-1988. Some Paul Brunton Notebook paras are, as of 2018, unpublished, and are noted as such.
- Paul Brunton, *A Search in Secret Egypt*
- Plotinos, Kenneth Sylvan Guthrie (tr.), *Complete Works*
- Plotinus, *The Enneads* (MacKenna translation, 4th ed.)
- Haritayana, Swami Ramanananda Saraswathi (tr.), *Tripura Rahasya*
- Vyasa, *Bhagavad Gita*

NOTES:

- Anecdotes about PB from Randy and others highlighted in yellow.
- PB paras are from Red Volume 12 (12v).

- Earlier transcript versions exist.

TRANSCRIBED from Audio Cassette Tapes by HP, JF, et al. in 1992 as part of the set for *Living Wisdom*. V11 version 2018. Reformatted from V11 version by JRM & JF 2019-2020, with Subheads and Table of Contents added by JRM. In 2024, IT updates prefatory matter and footer, replaces tape markers with audio file markers, adds and alters Subheads to make more accurate, completes Book List, corrects typos/errors, reformats to accord with new conventions.

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1982 11/10 at Wisdom's Goldenrod
PB Paras; Philosophy; Sage
Readable Edited Transcript

PB PARAS ON THE SAGE

[Audio File 1982 1110a Begins]

PB: "From the moment when the divine soul succeeds . . ." (25.3.379)

PB: "Those who do not know what the inward life means . . ." (25.3.482)

PB: "Once this stage is attained, neither the knowledge of reality . . ." (25.2.165)

PB: "Inner strength, divine joy, deep understanding, . . ." (25.2.169)

PB: "The man who is delivered from sin and freed from illusion, . . ." (25.4.2)

PB: "It is not every spiritually enlightened man . . ." (25.5.4)

PB: "His service of humanity is a motiveless one. . . ." (unpublished, 12v/19/279)

PB: "The sage lives a stranger life . . ." (25.3.404)

PB: "If the adepts appear to stand aloof, . . ." (25.3.224)

PB: "The adept is marked off from his fellows . . ." (25.3.195)

PB: "He is forced, by the laws of his own being, . . ." (unpublished, 12v/21/293)

PB: "It is quite customary to associate the term . . ." (25.3.380)

PB: "The serenity of his life is a hidden . . ." (25.2.262)

PB: "There is a tradition in Siam, Burma, . . ." (25.3.49)

PB: "There are no breaks in the awareness of his higher nature. . . ." (25.2.178)

PB: "To attain this advanced stage . . ." (25.2.164)

PB: "Because the fourth state is a thought-free, . . ." (25.2.163)

PB: "It is as though he had an inner, separate consciousness . . ." (24.4.126)

PB: "He makes no pretense of omniscience." (25.3.225)

PB: "Time-harried men and women, if they have not given . . ." (25.4.167)

PB: "Hitherto we have been considering the state of the man who is seeking enlightenment. But what is the state of the man who has attained it? This is also worthwhile for our closest study. For after all, he is the type we are one day destined to become, the type we are being shaped into by life itself." (25.2.1)

PB: "Whosoever enters into this realization becomes a human sun who sheds enlightenment, radiates strength, and emanates love to all beings." (25.3.146)

PB: "The sage does not *have* to be told to help mankind . . ." (25.4.31)

PB: "The effect of his presence is benign and blessed." (unpublished, 12/29/350)

PB: "How can he crimp and cramp . . ." (25.3.430)

PB: "The true deathlessness must be a changeless one. . . ." (25.2.155)

PB: "He has his own secret niche . . ." (unpublished, 12v/29/354)

PB: "In the loneliness of the divine presence . . ." (25.3.150)

PB: "Such is his freedom from common . . ." (25.3.286)

PB: "Those who are sufficiently sensitive feel, when they spend a short time with one who has learned to live in the Overself, a large relief from all their ancient burden of anxieties and difficulties and darkneses for a while. This effect is so extraordinary, its exalted peace so glowing, that although it passes away its memory will never pass away." (25.4.164)

PB: "Henceforth he is able to return his consciousness . . ." (25.2.311)

PB: "In the presence of such a man, one . . ." (25.4.199)

PB: "He does not have to enter into formal meditation . . ." (25.2.150)

PB: "It is not the invisible imprimatur of any pontifical canonization . . ." (25.3.3)

PB: "The facts about it have been heavily overweighted . . ." (unpublished, 12v/32/391)

PB: "People form quaint and queer notions . . ." (25.3.21)

PB: "Henceforth he functions as the human instrument . . ." (25.2.274)

PB: "We do not have to become the privileged, personal disciple of such a man to benefit by him. If we have met him only once, for however short a time, merely to think of him helps us and merely to know of his presence in this world cheers us." (25.4.168)

PB: "He has not wish to take charge . . ." (25.4.143)

PB: "But the consciousness of his power and knowledge is couched . . ." (unpublished, 12v/33/409)

PB: "The body of every sage is still human and shares . . ." (25.3.354)

PB: "If the illuminate detaches himself from the world . . ." (25.2.236)

PB: "It must not be thought that these men despise . . ." (unpublished, 12v/35/14)

PB: "It is a common error to believe that such a man is freed . . ." (25.3.356)

PB: "If a man has found his divine soul and it has found him . . ." (25.3.383)

PB: "His writings always repay study for they . . ." (unpublished, 12v/35/21)

PB: "The sage lives in unruffled poise, perfect balance. This a quality which singles him out in the sight of even the most materialistic of observers." (unpublished, 12v/36/1)

RC: Does anyone remember reading that story about PB and the taxicab driver in New York? I have to find that for next week.

S: I think I have it.

RC: Dig it out. I probably should have read this one first.

PB: "In these pages I shall attempt to trace the winding course of a sage's life, to picture his unique personality and to interpret the few scripts which have been written down or dictated by historic sages." (unpublished, 12v/36/4)

PB: "The world should be more grateful . . ." (25.3.523)

PB: "The illuminate has a cosmic outlook . . ." (25.4.6)

PB: "His attainments in the mental, ethical, and philosophic spheres must take concrete shape in the disinterested service of humanity, or he is no illuminate." (25.3.133)

PB: "The genuine illuminate will discourage . . ." (25.3.314)

PB: "His attainments . . ." (repeat)

PB: "The simple and modest outward bearing . . ." (25.3.226)

PB: "We may never hope to meet a man . . ." (unpublished, 12v/36/11)

PB: "The illuminate is conscious of both the ultimate unity and the immediate multiplicity . . ." (25.2.115)

RC: Now this is the story.

PB: "The sage lives in unruffled poise, perfect balance. This a quality which singles him out in the sight of even the most materialistic of observers." (repeat of unpublished, 12v/36/1)

PB: "P.B. called to see Mr. H.B.W. [RC reads: Mr. X] at his office on legal business. He [RC reads: This man] offered to take P.B. to his hotel, as he was travelling home in the same direction. At a very busy intersection, the back of another car got in the way of our taxi. (laughter) It would not or could not move and soon we were caught amongst and surrounded by a number of other vehicles. We were jammed on every side. Our driver became very angry with the man whose poor driving had created this awkward situation. He shouted imprecations in a loud voice. (laughter) After two minutes the taxi was able to free itself but, through [RC reads: throughout] all that period, a volume of vocal abuse poured out uninterruptedly in a strong Brooklyn accent. (laughter) H.B.W. got tired of hearing this and turned to P.B. and criticized the man. There was no partition between the driver and his passengers, so he [RC reads: the driver] was able to overhear them. P.B. replied: "What's the use of criticizing this man? His nerves are upset, his emotions are excited simply because he does not know any better and cannot help being what he is. What is the use of expecting him to behave like a philosopher and become detached from the troubles of the passing moment? He has never even heard of the existence of philosophy." The next morning the lawyer telephoned P.B. and said: "I thought you might be interested to know that after I

dropped you at your hotel the taxi driver turned to me and said: “Say, who is that guy who was with you just now? (laughter) Is he some kind of monk?” (laughter) H.B.W. asked him why he wished to know. He replied: “I heard what that guy said [to you], and when he finished speaking [RC reads: talking], something changed inside me. (laughter) I did not feel mad [at the other fellow] any more. I seemed to get very calm. [I never had such an experience before.] [RC adds: And] I can’t understand it. [RC adds: But] It’s wonderful!”” (12.6.197) (lots of laughter from class)

PB: “No man of this ethical character . . .” (unpublished, 12v/37/16)

RC: This is a quote from the *Tripura Rahasya*:

PB: “From *Tripura Rahasya*, an ancient Sanskrit work: “Some [realized] *jnanis* are active; . . .” (25.3.104)

PB: “The illuminate never achieves perfect happiness because . . .” (25.4.25)

PB: “How does the illuminate react to his own *karma*? . . .” (25.2.240)

PB: “Those who benevolently watch the world . . .” (unpublished, 12v/38/22)

PB: “We have paid, and are still paying, . . .” (25.3.535)

PB: “Could we but trace some of these . . .” (25.4.95)

PB: “Those who have malignantly attacked . . .” (25.3.485 & Persp. p. 354)

PB: “All speculation upon the motives . . .” (25.3.387)

PB: “He who arrives at this stage . . .” (25.4.165)

RC: There were a couple of times when I was with PB that other people came up to him on the street. For one reason or another they had heard about him, and they just felt that if they could just talk with him for a few minutes, something very good would happen. And every time he answered, “If anything happens, it’s because YOU made it happen.”

PB: “The illuminate is a man at peace with himself, . . .” (25.3.227)

PB: “His compassion is broad-based; . . .” (25.4.273)

PB: “The illuminate can transmit his grace directly . . .” (25.5.269)

RC: This is a quote from the Chinese of Kwan-Yin:

PB: ““Never will I seek, nor receive, private individual . . .” (unpublished, 12v/41/36)

PB: “Sometimes the interrogation . . .” (25.4.183)

RC: . . .

(Side 1 of original cassette tape digitized as 1982 1110a Ends; Side 2 Begins)

PB: “In the serene presence of an illuminate . . .” (25.4.208)

PB: "There is an aristocracy of time . . ." (25.3.27) (about 2 minutes student discussion on this quote)

PB: "Be he a dictator holding . . ." (25.3.332)

PB: "A Chinese proverb of antiquity says, 'A dragon in shallow waters becomes the butt of shrimps.' Hence, the illuminate does not advertise his sagehood, make a noise about his wisdom, or shout his power in public, but lets most men believe he is just like them. 'The Tathagata (teacher) is the same to all, and yet knowing the requirements of every single being, he does not reveal himself to all alike. He pays attention to the disposition of various beings,' said Buddha." (25.3.446)

(AD makes a very hard-to-hear remark after the first sentence of above like "Read the rest of it.")

PB ON PLOTINUS; MORE PB PARAS ON THE SAGE

(Student discussion of 1-2 minutes.)

PB: "So wherever the illuminate goes, . . ." (25.2.298)

PB: "The self-renounced illuminate . . ." (25.3.251)

PB: "We cannot dictate the external form in which . . ." (25.3.393)

PB: "The illuminate stands on the very apex . . ." (25.3.252)

PB: "In his writing he has packed the maximum of philosophical truth into the minimum of space. Of them I would say with the Caliph Omar: 'Burn the libraries, for their value is in this book.' He has distilled into his message the essence of the highest wisdom; there is nothing else to be learnt beyond what he has given us. His attainment of truth is colossal and uncomprehended; only future ages will give him the right measurement of his full stature." (unpublished, as 14e-wrsp.1 & 25d-a.1 (12v/44/53)) (Note: find reference, although, upon reading AD comments following, maybe we should let the reader struggle and not tell our answer.)

MB: What do you think, Randy?

RC: That was my experience when I was there--was over and over again--when we DID go through Plotinus, it seemed like PB was still making new discoveries from that book, and talking about "who else has done anything." But there were a couple of times when he was struggling--he would have a thought in his (head), but he'd be struggling with the words, and it got to be a pattern after a while--a couple of times I would mention that there was something similar to what Plotinus had done, and we'd dig it out and we'd look at it, and his eyes would bug out like saucers: "That's incredibly clear--how did he do that?" And then after a few times when that kind of difficulty would happen, he'd say, "Has Plotinus written anything about this?" (laughter)

MB: Did he study or read Plotinus originally?

RC: He'd originally read Guthrie, and I think Tim gave him the first copy of McKenna, so that was all new to him, the McKenna translation.

St: (inaudible)

RC: This was written before. That was an amazing thing to see. I wish I had pictures of that--the way that he would look at the Plotinus book, the eyes-- "That's incredibly clear! I can't believe he did that! It's so precise!"

I remember one day he came out--he came in to work--and he was obviously exhausted and we'd been going over notes all morning, and he just kind of plopped down in a chair and he was trying to straighten out some notes on non-duality, "There HAS to be a way that you can talk about it" was (inaudible). And that afternoon he was all lit up with a passage from Plotinus . . . so clear. (inaudible)

RG: Could you read that again?

PB: "In his writing he has packed . . ." (repeat)

AD: Who do you think that is, Randy?

RC: Well, the only one I could think of was Plotinus.

Three St's: What about PB?

RC: I don't know.

LR: What do you think, Anthony?

AD: You know this one that was on the ego I spoke readily--on this one I won't speak at all.

RC: You mean somebody is going to have to do it?

AD: Well, why do you think you've been with it for seven years? (pause) Come on, Randy, don't stop.

PB: "The man who has attained some measure of knowledge . . ." (25.3.108)

PB: "There were four things from which the Master . . ." (25.3.253)

PB: "The adept appears without exposing his head" is the Chinese . . ." (25.3.228)

PB: "The illuminate is the conscious embodiment of the Overself, whereas the ordinary man is ignorant of that which his heart enshrines. Hence, the Chinese say that the illuminate is the "Complete Man." He is the rare flower of an age." (25.3.14)

PB: "The illuminate exerts his influence upon others spontaneously and effortlessly rather than deliberately and purposely. He need make no effort but the benign power and light will radiate naturally from him just the same and reach those who come within his immediate orbit. It is sufficient for them to know with faith and devotion that *he is* and they receive help and healing. The Overself works directly through him and works unhindered upon all who surrender themselves to it." (25.4.257)

PB: "Too long has the word "Master" been bandied . . ." (25.3.496)

PB: "There are noteworthy differences between the genuine illuminate and the false one. But I shall indicate only a few of the points one may observe in the man who is truly self-realized. First of all, he does not desire to become the leader of a new cult; therefore, he does not indulge in any of the attempts to draw publicity or notice which mark our modern saviours. He never seeks to arouse attention by oddity of teaching, talk, dress, or manner. In fact, he does not even desire to appear as a teacher, seeks no adherents,

and asks no pupils to join him. Though he possesses immense spiritual power which may irresistibly influence your life, he will seem quite unconscious of it. He makes no claim to the possession of peculiar powers. He is completely without pose or pretense. The things which arouse passion or love or hatred in men do not seem to touch him; he is indifferent to them as Nature is to our comments when we praise her sunshine or revile her storms. For in him, we have to recognize a man freed, loosed from every limit which desire and emotion can place upon us. He walks detached from the anxious thoughts or seductive passions which eat out the hearts of men. Though he behaves and lives simply and naturally, we are aware that there is a mystery within that man. We are unable to avoid the impression that because his understanding has plumbed life deeper than other men's, we are compelled to call a halt when we would attempt to comprehend him." (25.3.170 & Persp. p. 353)

PB: "While worldly men strain their heads . . ." (25.3.229)

PB: "We must enter their presence as humble heart-open seekers; we must be teachable if we would not return empty-handed." (25.5.138)

PB: "A real maharishiee has no . . ." (25.3.254)

PB: "We must enter their presence . . ." (repeat)

PB: "So a Chinese illuminate . . ." (unpublished, 12v/49/81)

PB: "To such a man, the here and there become as one." (25.2.128)

PB: "The illuminate sees objects as other persons do, only his sense of materiality is destroyed, for he sees them too as *ideas*, unreal. The illuminate's viewpoint is *not* the yogi's viewpoint. The illuminate finds all the world in himself, says the *Gita*. This means he feels sympathetically at one with all creatures, even mosquitoes or snakes." (21.5.24)

PB: "The mystic arrives at treating all people alike through the *emotion* of love; the illuminate arrives at it through the knowledge of *reason*. The first is likely to be changeable, the last permanent because emotion is variable, reason firm." (25.4.18)

PB: "To dwell for a while in an illuminate's presence . . ." (unpublished, 12v/50/97)

PB: "When the band of sixty young men . . ." (25.4.146)

PB: "Fools make complaint . . ." (25.3.497)

PB: "The men who can save society are those whom it knows least . . ." (25.3.424)

PB: "Do you think that these ancient illuminati, full of high . . ." (25.4.7)

THE IMPORTANCE OF MAKING THIS MATERIAL PUBLIC; PB ANECDOTE ON EGYPT AND WG; EFFECTS OF THE SAGE'S PRESENCE

AD: Dickie, (Q: who's been reading) could we stop for a few minutes, and I'd like to hear comments--you know for mechanical purposes, editorial and so on, and we'd like to hear comments. Whatever you think. I know how difficult the subject is, there's nothing you could really say, but I'd really like to hear your comments.

RG: Anthony, you'd better say something first. . . . Start us off.

AD: I'll say something--I think it's about time, after 6000 years that these things are thrown out to the public, and that this is really brought out in the Western world, at least. The entire and the full range of implications it has for us. In other words, it's very urgent, because people today look at their political leaders as their saviors. And to their professors, and to all the little shoemaker gurus.

St: (inaudible)

AD: This is one time that silence isn't golden. Let's hear some remarks. We've got to think how to put these things together.

LDm: It seems to give a proper view and perspective of the humility that we should-- The view that we should have of these men, and the goal which I know I don't possess. Looking at these men, I have a lot of deluded opinions, and it seems to put it in--the awe we should hold of these types of men--the respect we should have, instead of building monuments to Lincoln or Washington.

AD: I don't mind they built monuments to Lincoln and Washington. They should build bigger ones for sages--which they'll probably tear down.

RG: But if they don't come out into the world, how is it going to happen?

AD: That shows you how insensitive our society is, not to be able to recognize them.

St: But I want to say one word for the people. (laughter)

AD: (inaudible)

St: I watched on television of the pope in Spain, and the comment he made was that "There are so many people, more than any politician ever had following him, there are today after the pope." It says something about what people are looking for.

AD: Politicians?

RG et al: No, no, the pope.

AD: Pope.

St: There were absolutely seas of people, as far as you could see, they couldn't see him, they obviously couldn't see him, but just to bask in his presence was what they came for.

(a few student comments, then silence)

AD: Do you realize what it means to have had two of the most powerful spiritual men in the world come and visit you here?

KD?: And we're all freaking out.

AD: You'll be freaking out in probably another two years, again. Go ahead, David, I'll try to hear some.

DB: I have a question--

AD: I want comments.

DB: You want comments?

AD: I want comments, I will answer no questions.

DB: For what it's worth--

AD: David, I'm going to take advantage of this opportunity while you're here. I'd like you to repeat the thing he told you when you asked him that you wanted to go study.

DB: Oh yes!

AD: Do you mind?

DB: No, no. That's one of my favorite memories.

AD: (inaudible)

DB: I was having tea with PB over in Teri and Bert's kitchen, when he was visiting here a few years ago. And we were talking about general things and so forth. The first book of his I ever read was *A Search in Secret Egypt* and just before I started coming to the bookstore it had a real powerful effect on me, and I asked him if there was any point in going to Egypt, and if there was anything there that one could gain benefit by going. And so he explained that, he said that when he had been there there was still a benign presence that one could participate in, but nowadays it was all set up for tourists, and they had lights, and you could go there and visit it as a tourist, but you had to be very careful. You had to be very careful about staying away from Egyptian antiquities because they were sometimes contaminated. He said if one were--how did he put it--if one were an experienced occultist, one could go there to do research, because one would have the power to protect oneself. (inaudible). He said if you wanted to go there for higher purposes, there are other places. He sat there just for a couple of seconds, and then he said, "Here, for example." Just the very quiet way he said it, he said, "Here, for example." And that said it all.

AD: Alright, so now could I hear some more comments? (inaudible) Any comments on these?

MB: I would say that these quotes have even more power to debase the ego than the ones that we've been reading. (laughter)

AD: Myra, you're a doll.

MB: They'll really show you where you're at, where you're not at.

AD(?) (most likely AD, softly): It's a different world, yes.

AD: No more remarks? How about you, Tim, Vic--you've been there with him. Devon--come on, you people have been with him, many of you have been with him. (pause) Go ahead, David, got to keep the ball rolling.

DB: He speaks so many times in the quotes that Richard and Randy were reading about the effect of a sage, you know, his presence. That's not at all hypothetical. I'm sure we all know that is very real--it's one of the things that I suppose I'll never be able to understand the feeling that one has in his presence.

It's just as he said--all the anxieties and cares and the burdens that accompany our daily life, just--it's not even that you say, "Oh, these things are unnecessary or irrelevant." They're just incapable of being around him.

LIVING VS. DEAD ILLUMINATI

LR: Anthony, could you say something about the efficacy of--the difference in power of a sage who's living and one that's not?

AD: Of what? A sage living in the world?

LR: (inaudible)

AD: I'm not a sage, I can't tell you things like that.

St: (inaudible)

AD: There's a little difference, but they can continue working, even if they're not physically here.

RG: There's a quote.

AD: That's what I meant when I said I'd talk to you all you want about the ego, but I won't talk about this, I have no comprehension. Alright, Dickie. I guess we just go on reading.

RG: There is a quote on that.

PB: "If "dead" illuminati can help the world as readily as those who are among us in the flesh, I would like to ask those who believe this why Ramakrishna uttered the following pathetic plaint as he lay dying in Cossipore: "Had this body been allowed to last a little longer, many more people would have become spiritually awakened." No, it is more rational to believe that a living illuminate is needed, that one who has flung off the physical body has no further concerns with the physical world, and that he whose consciousness is in the Real, uses the world (in the form of a body) to save those whose consciousness is *in the world*." (25.4.209)

(Student discussion=2 minutes)

AD: There's another quote there where he points out that the sage before he leaves, sets certain things in motion which will go on, regardless. We'll probably get to that quote.

PB: "Because he has no feeling of egoism, . . ." (25.4.258)

PB: "In that universal Mind wherein he now dwells, . . ." (25.2.266)

PB: "His eyes seem passionless . . ." (25.3.315)

PB: "The succession of saviours . . ." (25.3.35) (read twice)

JB: . . . (2 minutes)

[Audio File 1982 1110a Ends]

[Audio File 1982 1110b Begins]

DR/cont: . . . (1 minute)

THE DISTINCTION BETWEEN AN AVATAR AND A SAGE; THE SAGE AS THE END RESULT OF NATURE'S STRIVING; REVERENCE

AS: Could you find that quote that the sage is the type that we are to become? . . .

It's an ideal, but the sage is not an unattainable ideal. In fact there's a quote in Vivekananda that the whole sea of humanity is a pot of water that's being boiled away, and that at first only one or two bubbles boils away very slowly over a long period of time, but eventually all of them boil away. Then you put another pot of water on.

RG: Then there's the distinction between an avatar and a sage. . . .

AD: You have to speak louder.

RG: The avatar refers to the aristocracy.

AD: No, the avatar refers to the concurrence of the state of the world consciousness. He's an incarnation of that.

RG: Of the world's consciousness?

AD: Yes, it's a concurrence with the state of consciousness of the world at a particular moment, and he's an embodiment of that. The sage is the flower, the blossoming of intelligence, throughout eons of time.

And he speaks about it in another quote about the rare occurrence of a sage. He speaks about it, and it IS the product of Nature's striving to try to bring about such blossoms.

I don't know about a pot boiling away and everybody finally becomes a sage, but he says it takes a long time.

AS: . . . The other quote was interesting--that he is the archetype of what we are to become.

AD: He represents the actual manifestation, actualization OF the ideal man. And it is something that Nature is producing, and in this terminology it would be what--you remember? The world as the womb of the Buddhas. That's what the world is attempting to produce--Buddhas. Go ahead.

AH: These quotes are certainly helpful in regards to trying to form some kind of an attitude towards, some kind of opinion to have towards sages . . . Most times, my own attitudes towards men like this are somewhat hysterical, based on my own psychological (inaudible). (laughter) I wonder what an appropriate attitude is, generally, like is it like Louis suggested, is one of awe?

AD: Reverence.

AH: Reverence.

(JB/AH/jumble/= 1 minute)

AH: . . . What attitude should one have?

AD: To him?

AH: Yes.

AD: That doesn't mean he's not aware of what attitude you actually DO have. (laughter) He'll read you just like a book. He's like a camera, he'll pick it right up, he'll know just what the attitude is. But still the appropriate thing for a devotee or a follower or a seeker is always one of reverence.

AH: What is reverence, Anthony?

AD: You can't explain that. When you feel it, you'll know it.

AH: Is it self-effacing?

AD: No. Adoration, maybe? Worship? No--they sound hysterical. "REVERENCE"--It's quiet, it's very deep, very persistent, and nothing will shake it. (pause) A few more. We have some very interesting material later on, on HOW a sage works.

MORE PB PARAS ON THE SAGE; RARITY OF A SAGE; THE SAGE AS A PRODUCT OF NATURE; THE SAGE IS POISED BETWEEN UNITY AND MULTIPLICITY; THE SPECIFICITY OF A SAGE'S ADVICE

PB: "If the adepts live in such splendid isolation, . . ." (25.3.421)

PB: "The sage is only a man, not a God. He is limited in power, being, knowledge. But behind him, even in him--yet not of him--there is unlimited power, being, knowledge. Therefore we revere and worship not the man himself, but what he represents." (25.3.15)

PB: "The atmosphere of thought and feeling . . ." (unpublished, 12v/59/244)

PB: "Merely by being just what he is, . . ." (unpublished, 12/60/14)

PB: "Why do sensitive people feel protected and secure . . ." (25.4.211)

PB: "Even if the ego still lives in him, . . ." (25.3.316)

PB: "His inner state will not be easily discernable . . ." (25.4.58 & Persp. p. 354)

PB: "Why are they so few, these sages, these serene and urbane self-realized ones? Nature works very hard and only attains her aim once in a multitude of throws. In mankind she may well be contented if she creates one sage in a hundred million people." (25.3.39)

RG: That's real good odds. (laughter)

AD: Tell us more.

VM: The world population is four billion six hundred thousand--that's 46 sages around at any one time.

AD: Just about enough to fill a trolley car. (laughter).

VM: Somehow I don't think he meant the numbers literally.

AD: Well, would you read that again?

PB: "Why are they so few, . . ." (repeat)

AD: He doesn't tell us why it's so hard.

AS: What's also strange--maybe he wasn't being literal--but when he says it's NATURE--(inaudible)

AD: That's the concept of the Tathagata.

DR?: Do you have any quotes where he uses Nature in a very exalted way?

AD: Sometimes he puts in parentheses God. Nature is a reflection of God's activities.

HS: Avery, what is the interesting thing you find there?

AS: There seems to be always this double view, that the sage is an expression of the Soul, of his own individual Soul, but also the making of a sage requires the whole cosmos. . . . The Tathagatagarbha, that's almost the primary business of the cosmos.

AD: You got the same thing in alchemy. They keep harping over and over again that unless Nature cooperates the work will not succeed.

AH: It's interesting the quote that says "The sage remains poised between . . ."

AD: You like that, huh?

AH: --Multiplicity and unity. It's like the consequence of --

AD: That's your double truth, huh?

AH: Yes. That's a consequence of Nature as unity and as multiplicity. The fruit of that is the sage remains poised in the middle.

AD: Yes, well, from his point of view the Overself is the point between the World-Mind and the multiplicity. It's the intermediate point between the two extremes--Intellectual-Principle, and the world we live in, the world.

AH: Anthony, in that quote earlier tonight: the sage remains poised there but he's prepared or able to go in either direction, in terms of his--

AD: Where his attention's called for.

AH: So while talking to a sage or asking him a question or asking for spiritual guidance or whatever, he would be able to express that.

AD: Well, he would be very precise, very precise in the guidance he gives. It would NEVER be a general thing, it is always very specific and it applies to the individual that he's talking to, and no one else. (And it's) a very profound knowledge of the particularity of your being.

AH: In some mysterious way, that knowledge might also be from the perspective of the unity that--

AD: Yes. He even gives a description somewhere, about the way the sage does operate, concerning this problem that you just brought up. I forgot where it was, but it's somewhere and we haven't read it yet. (Q: ref. 25.5.242, which is in later classes in this series.)

St (Cindy?): Anthony, all of us were blessed in getting to meet with and see PB, and there must be other reasons for having us to be with him. You know like--he helped each of us in our quest--couldn't there

also be another reason? Like are we supposed to, through our knowledge here, maybe help somebody else in this lifetime?

AD: That's not a question of general discussion. Each one will have to answer that for himself first.

PB: "When ardent advocates of erroneous doctrines . . ." (unpublished, 12v/65/25)

PB: "Convert the king, capture the statesman, and you can influence or help their people within a minimum of time and with a concentration of effort. Therefore the sage directs his attention toward such men." (unpublished, 12v/65/26) (read twice)

PB: "Those who try to read his degree . . ." (25.3.413)

PB: "He sits, poised in this great Mind." (25.2.172)

PB: "If the adept prefers to live in splendid isolation . . ." (unpublished, 12v/66/1)

PB: "His manner always imperturbable . . ." (25.3.317)

DO SAGES KNOW ABOUT EACH OTHER?

LR: Anthony, do you think among living men of enlightenment--are living illuminates aware of one another's presence? (inaudible) Not necessarily?

AD: Do you think that they form some kind of secret brotherhood, and that they're in contact with one another through the void existence, the Void Mind?

St: I think so.

AD: You don't understand the Void Mind then. Not that we can, but it's certain that would be one of the things that is automatically precluded.

LR: Well, I wouldn't say through the Void Mind, but through some akashic state of the cosmos or something.

AD: I don't put it beyond doubt that those people will meet, but as far as I've been able to understand, they don't necessarily know of each other's existence.

LR: Unless they're told for a reason.

AD: Or unless the other person should write, and they come across their writing, or something like that. But if a person prefers to keep incognito, he would remain unknown. You have to remember, he said that himself, he said an adept is not omniscient, and there are many people here who have strange ideas of the knowledge of an adept--and that's one of them, you know, that he KNOWS everything. He does not. That's not the way they come.

LR: I know you mentioned that PB kept the picture of the Dalai Lama around.

AD: Yes? Well, PB kept a lot of foolish pictures around.

(inaudible student comments=less than 1 minute)

THE WORK OF THE SAGE; THE SAGE'S COMPASSION

PB: "Such is the power of his noble presence . . ." (unpublished, 12v/66/4)

PB: "The first work of the sage is to plough up the field of his pupil's mind, to make it fit to receive the fresh seed." (25.5.99)

AD: 'Plough' isn't the word. 'Jackhammer' is the word.

RG: That's a Libran way of putting it.

RG: "The first work of the sage is to jackhammer up the concrete of his pupil's mind." (laughter)

RG: The Virgoan method.

PB: "The first work of the sage is to plough . . . mind, . . ." (repeat)

AD: Yes. You remember the story about the--what was it?--the concrete mind is one which is all mixed up and permanently set. (laughter) Oh, you caught it, Jack.

PB: "He is not working for this generation, nor for this country, nor for any millennium, but for an infinite duration of time. Therefore he is, he must be, infinitely patient." (25.3.256)

St: I give up.

AS: That's incredible--an infinite duration of time.

AD: He's working for the World-Idea.

LR: Therefore, what?

RG: Therefore he is, he must be, infinitely patient. He waits a long time.

PB: "His answers came only after a noticeable pause . . ." (unpublished, 12v/66/10)

PB: "The sage makes the highest conceivable sacrifice in willing to return to earthly life for times without end solely for the benefit of all creatures." (25.4.8)

PB: "If the sage has to reincarnate perpetually because of his sympathy for the suffering world, if he cannot get freedom from this suffering cycle of rebirth, what is the use of the Quest and its labours?"

Reply: True, he can't get outer freedom, but he does get *inner* freedom, of mind and heart." (25.4.47)

(pause)

RG: This is a controversial quote but it's starred so I'll read it.

AD: Dickie, I'd like to make this one comment. Let's call it a dream or a vision I had. I'm only making this because it's in reference to this remark he made.

And that was that PB knew he was going to pass on, and in that knowledge there was a big drop coming out from his eye. It was a real tear, glistening, golden. (Q: said very quietly)

And he felt very bad because he had to leave us behind. And nothing personal in it that HE was leaving, because he doesn't (think like that). That's the way I think. Well, it's a little bit of an indication

of the way these sages feel about when they have to leave, and their willingness to come back and continue helping their students (inaudible). Except in the case of Ramakrishna, but you know he tended to be very emotional. This is the British reserve. One tear. One teardrop. Let's have a few more, Dickie.

THE RACE OF SAGES; TYPES OF SAGES; MORE PB PARAS ON THE SAGE

PB: "Do such men of realization live among us today? Once I thought so, but now I must honestly confess that I have no proof of the existence of even a single one. Perfect men must have existed in antique times, if the accounts which have descended to us are correct; they may even exist today, but in the course of my world wanderings I could not find them. I found remarkable men, who were perfect enough in their own line, but the broad mantle of realization did not seem to fit their shoulders. I have resigned myself, however, to the acceptance of the probability that the race of realized sages is extinct today." (25.3.376)

MB: What about the one for every hundred thousand?

RG: Hundred million.

AD: He's speaking about the legend of or the race of sages.

MB: "The RACE of sages."

AD: The race of sages. It's a little different than the production of an individual sage.

MB: There's no guarantee that that one for every hundred million will show up.

What about the legend--that even PB talks about it--about certain adepts who don't reincarnate but who live for a very long time, thousands of years, tucked away in a cave somewhere in Egypt, and come out once in awhile and (inaudible). Are those sages or are they some other entity or other--?

AD: I don't know what you're referring to. He generally doesn't speak very favorably of people who hide in caves.

MB: I mean like Ra-Ma-Hotep. He speaks about him having been alive for a long time--more than a normal lifetime. (Q: Reference = *A Search in Secret Egypt*.)

AD: Yes, but--I think that from these quotes you'll gather that these people are not sages--philosophic sages in his sense of the term. They're still at the level of a very advanced yogi. They're not sages. After awhile you'll get the distinction of what he means by a philosophic sage.

MB: It does seem that he's talking about something different. With the advanced yogi it's a different kind of development. It's not necessarily a stage in the development of a sage.

AD: When he speaks about a sage's--who has this unbroken continuous awareness of the Self (as/is) absolute. That's what a sage is, to him.

MB: Mm-hm.

AD: Who philosophically is capable of communicating that if his role is to be that of a teacher. But he does not consider the adept, or that person who is proficient in a certain line of work. Regardless of his

proficiency, if he doesn't have this unbroken continuity of awareness of the self, he doesn't consider him a sage. He has a very strict philosophic definition of what sagehood is.

MB: But the other way around, that one who IS a sage, who does have that unbroken continuity of consciousness, will that one always be someone who tries to teach others or will he have that quality of--

AD: He says that they have a choice. Some will, some won't.

MB: They won't all necessarily mix with mankind to teach.

AD: Yes.

AH: But it's very clear that if they're not teaching, they're helping mankind equally to one who is?

AD: Assuming that they've decided to do so and not retire. Even in Buddhism, you have the same--you know you have the Bodhisattva, the Pratyeka Buddha, the Sravaka Buddha. They're different kinds of sages. Some will take on the role of helping the World-Idea, working with it, in an infinite duration of time, and those who want to retire, who want to rest (in/on) the Void. I mean the choice is something that will come up in due time for the individual. But he can't predetermine that.

Devon(DC): There's one quote where he distinguishes the saint, the prophet, the mystic, the sage, and the philosopher. The philosopher is the top end of all of them, he's the one who also teaches the people. The sage doesn't necessarily--in this particular quote--(inaudible)

AH: The sage's presence in the world helps the world, no matter what he's doing, isn't that so?

AD: Yes, but the point she was making here was that the sage or that person who has an unbroken continuity of self-awareness. There are two types of them: the one that has been geared to teaching, and the other one that has not been geared to teaching. And he's making the distinction here, but they're both sages, insofar that they have an unbroken awareness of the self.

So the Maharishi for instance had that all the time, but he didn't particularly care to go into teaching anyone. Whereas someone like PB does play that role, does fulfill that role--both roles--the sage and at the same time, the teacher.

DC: Could I read you that quote?

AH: Please.

PB: "THE SAINT: has successfully carried out ascetic disciplines and purificatory regimes for devotional purposes. THE PROPHET: has listened for God's voice, heard and communicated God's message of prediction, warning, or counsel. THE MYSTIC: has intimately experienced God's presence while inwardly rapt in contemplation or has seen a vision of God's cosmogony while concentrated in meditation. THE SAGE: has attained the same results as all these three, has added a knowledge of infinite and eternal reality thereto, and has brought the whole into balanced union. THE PHILOSOPHER: is a sage who has also engaged in the spiritual education of others." (Persp. p. 351; see also 25.3.102 for a variation of this para. The above is copyedited to match the *Perspectives* version.)

NH?: What about Emerson--he wasn't really teaching.

AD: How do you know that?

NH?: I don't know, he doesn't give an indication of it.

AD: He worked with a group of people that he fostered their spiritual development. He doesn't have to use those words, don't make the mistake of thinking that they have--you know--labels as to what they're doing; they could be doing the very same identical things and never use one word that we're familiar with.

Well, let's cover more--

By the way, do you notice the attitude that people were listening to these remarks with?

AH: It's more reverential than the attitudes we had towards the ego. (laughter)

AD: Well, you asked what sort of attitude we should have towards the sage. I think you can get a trace of it here. They can't even talk, and usually they're willing to, at the drop of a hat, put you in a corner. A little more, Dickie.

PB: "The world play is but an illusion of the mind, but the integral vision of the sage enables him to act his part perfectly in the very heart of the world's tumult. The knowledge that all action is ultimately illusory does not prevent him being dynamically active. Supreme calm and silence reigns in his centre, but his harmony with Nature is such that he joins the world-movement spontaneously." (25.4.50)

PB: "Judge the sage if you must . . ." (25.3.135)

PB: "It is essential to find a reliable guide . . ." (25.5.71)

PB: "There is profound power, there is ample security . . ." (25.3.233)

RG: The next one is a very long quote.

AD: Which one is it, Dickie?

RG: "Bergson was right"--with double stars.

AD: Well, let's make it our last one.

RG: The one you wanted to finish with?

AD: No. There's one about three pages long, where he gives a description about the way he operates, how he takes in a person. It might be after the yellow page.

RG: I'll read this one first.

PB: "Bergson was right. His acute French intelligence penetrated like an eagle's sight beneath the world-illusion and saw it for what it is--a cosmic process of continual change which never comes to an end, a universal movement whose first impetus and final exhaustion will never be known, a flux of absolute duration and therefore unimaginable. And for the sage who attains to the knowledge of THAT which forever seems to be changing but forever paradoxically retains its own pure reality, for him as for the ignorant, the flux must go on. But it will go on here on this earth, not in the same mythical heaven or mirage-like hell. He will repeatedly have to take flesh, as all others will have to, so long as duration lasts,

that is, forever. For he cannot sit apart like the yogi while his compassion is too profound to waste itself in mere sentiment. It demands the profound expression of sacrificial service in motion. His attitude is that so clearly described by a nineteenth-century agnostic whom religionists once held in horror, Thomas Huxley: "We live in a world which is full of misery and ignorance, and the plain duty of each and all of us is to try to make the little corner he can influence somewhat less miserable and somewhat less ignorant than it was before he entered it." The escape into Nirvana for him is only the escape into the inner realization of the truth whilst alive: it is not to escape from the eternal cycle of rebirths and deaths. It is a change of attitude. But that bait had to be held out to him at an earlier stage until his will and nerve were strong enough to endure this revelation. There is no escape except inwards. For the sage is too compassionate to withdraw into proud indifferentism and too understanding to rest completely satisfied with his own wonderful attainment. The sounds of sufferings of men, the ignorance that is the root of these sufferings, beat ceaselessly on the tympanum of his ears. What can he do but answer, *and answer with his very life*--which he gives in perpetual reincarnation upon the cross of flesh as a vicarious sacrifice for others. It is thus alone that he achieves immortality, not by fleeing forever--as he could if he willed--into the Great Unconsciousness, but by suffering forever the pains and pangs of perpetual rebirth that he may help or guide his own." (25.4.17 & Persp. p. 359)

AD: Let's stop here.

[Audio File 1982 1110b Ends]