You still geel Reparce, Re enjoyment, yet you cannot see Re Body !! You are unaware of it!

GENOA (PB) april 1969

Head good week to pera, went fast, new like menories. Real at at at time, But now only memories and present will be like a memory. All noving pictures passing across the Mind. When they are some, only the MIND remains. So think about the MIND - and my to realise it.

hust ansies during play wire PB Becze arousing Kurdalini in Try to develop to a higher purpose + convert it. EC (fn PB)

Orden 2 pain

"hastic - laces"

I for 4 eyeles 23'

1-2-19"

O Sc 6/97

D'Agt Donothers me

Beger De laves me - so

y I can Dubdue my ego

and put up wire it ora

positive mental altitude

Gor one trate, I will be

rebound to my Opinhush

Benefit.

Ween analytical mid à la KANT)

was taken by Sterstein into

Nuclear Physics, Koraughly trained

in it, Occare cause of peak, Ken

returned to Pro. Philosophy. So now

noting 2 3 volume work to prove

conclusively via Occart or prove

conclusively via Occart or prove

matapaperies. Pacent article on

matapaperies. Disents properties of

"World Spece. Disents properties of

"World Spece. Disents properties of

"World Spece.

3 Neces ociented are now face to face wir evidence Kat world is not water But energy . . They are repe for motaphypics. Even R. scientiets discuss red in private meeting at international congresses. 20000 De for wide public - But to d Duceedo wie 5,6, it will then getter down from their own teaching. 5 JAK & Mildian was O Cuba @ Cimil Rights @ Reace Corps PB doesn't know & RFK was similar alto it is Karma obscioney. No does he know, about Martin hister King.

MKH apportunity may or may not be ITT - it is unclear.

DR ITT may be a stepping stone toward it.

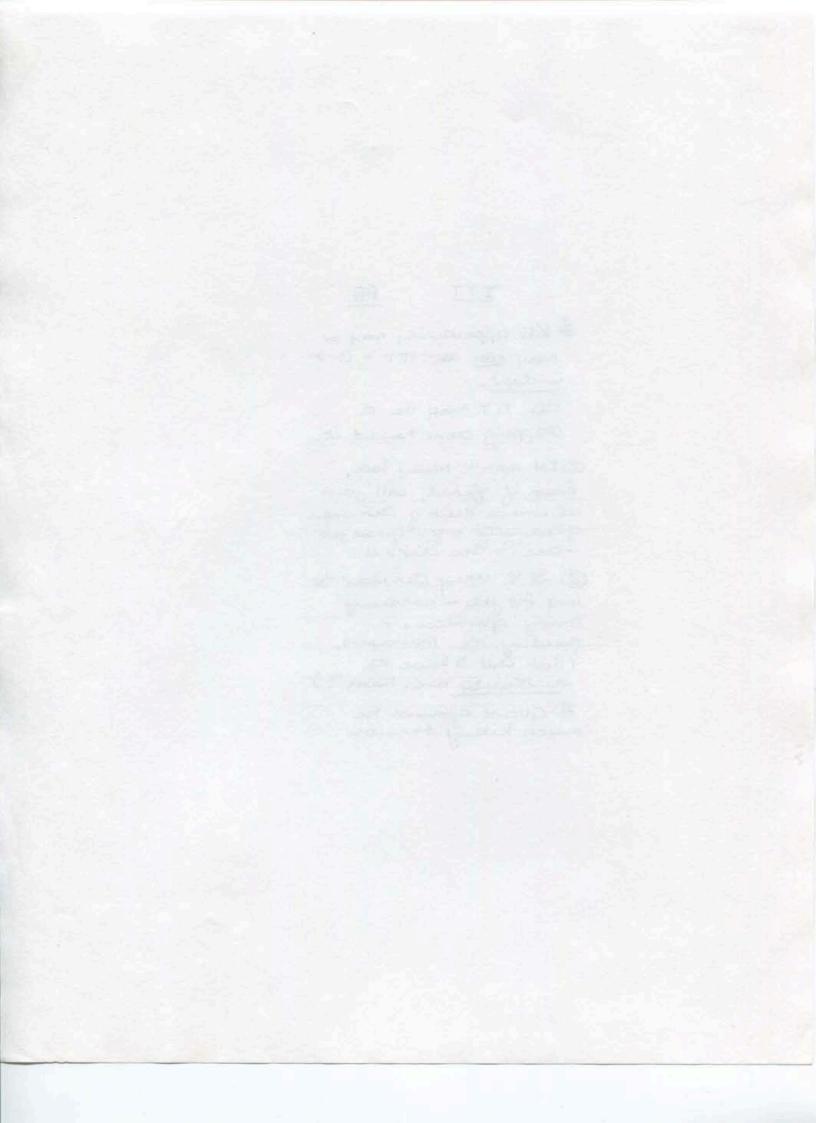
Even if ferred, will Join alumnae club y sercangue.

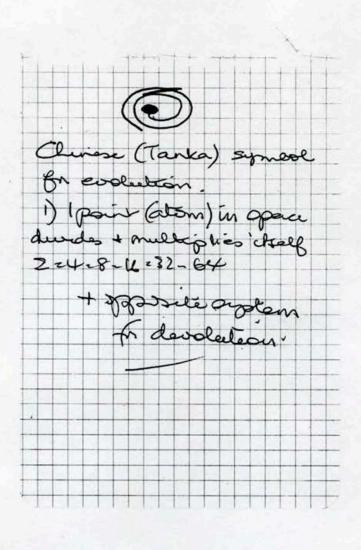
graduatis + get good job

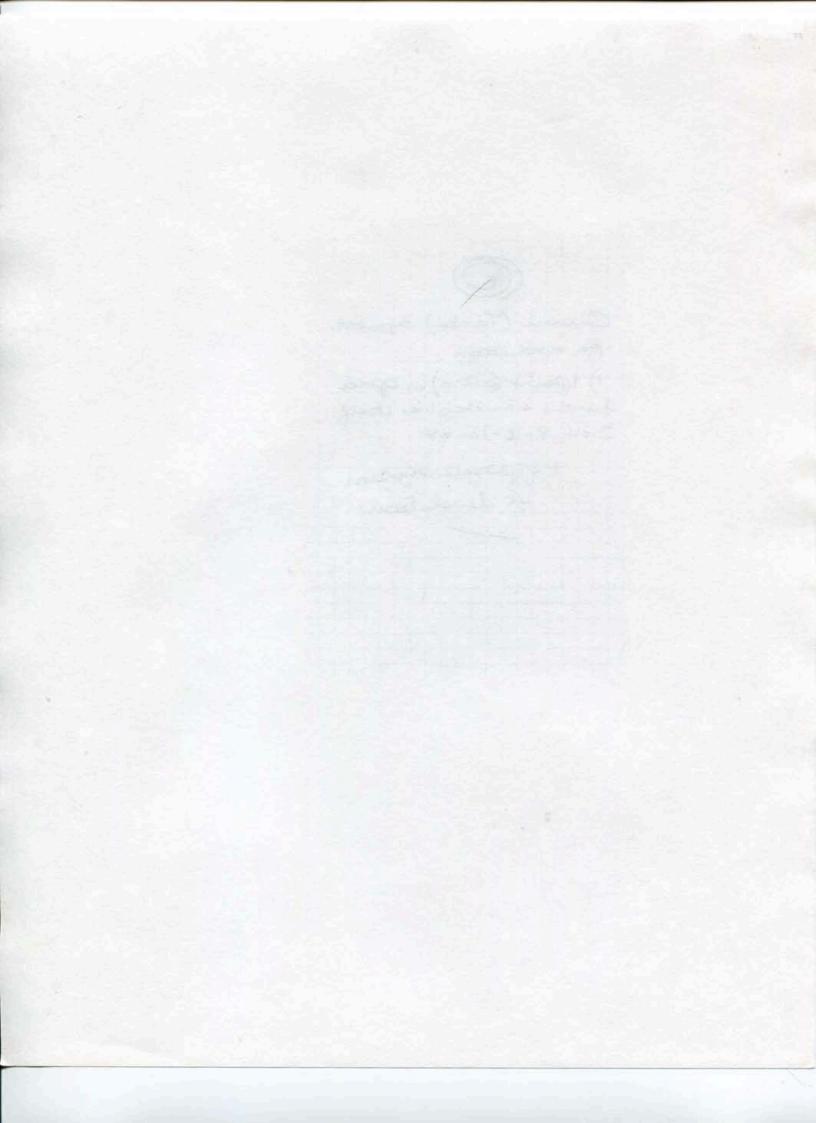
- Dee Forces auticle.

But wil I have the authority over them?)

Davard against too neigh kelving tension

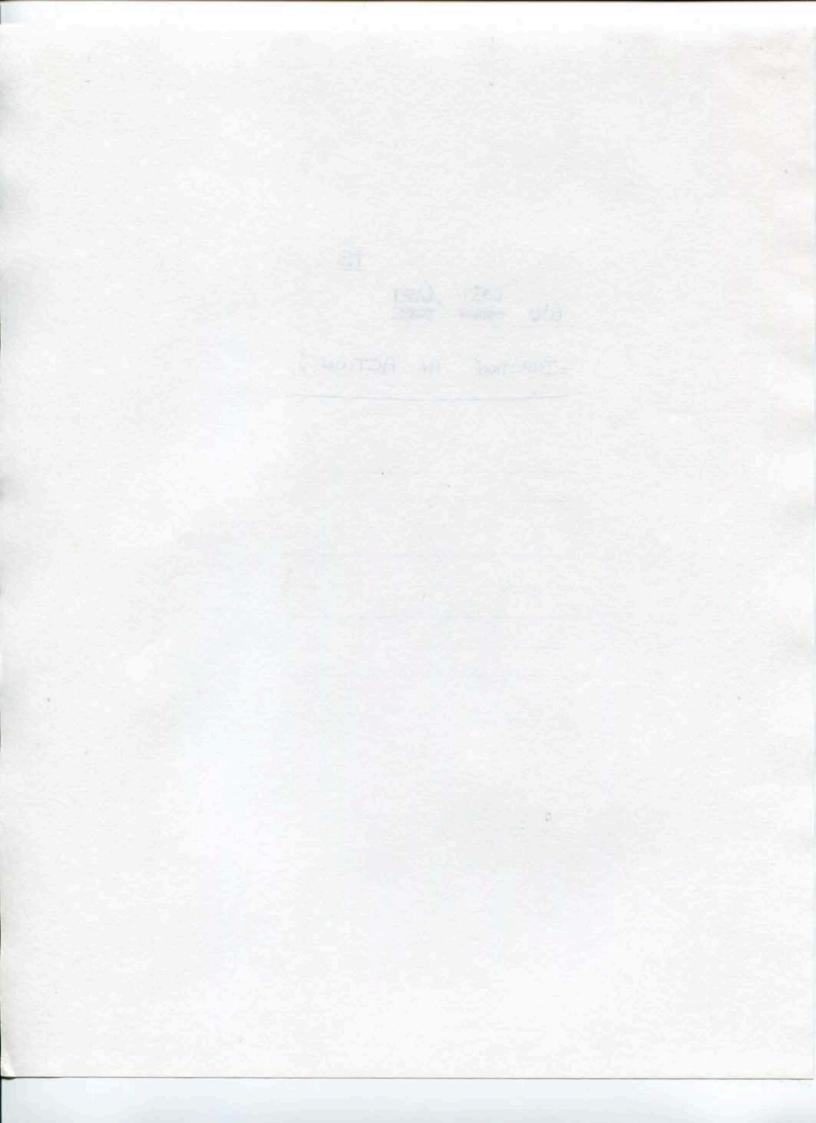






WEI WEI

= INACTION IN ACTION!



Ctd from 6

PB

Delities is Durface
treatment of world's problems,
like doctor treating disease.
But to get at nost cause of
disease we must tackle on
spiritual level in depthand develop mankind's
spiritual awareness. Our
printary duty in world is to
develop our selves spiritually.

(8) In word when As aup only a few to over planets it is because only a few become enlightened says,

(A) New Buddla to come (Ke Mailrega) now due breigs a message of Lav E versus Gautana's brooding on transfer twoses. "... positive is rejoh Will not be a "force" But a man.

Price of construction of the reforms by bolining up opposition + tat which criptatered into latted and exploded into violence detected against ram. The 'yang + yin ' Spiritual + evil) were two balanced - rey were bore introduced onto reworld Ocene. One bestis ru orter — and wice verse. But none of the two Duffered in Tein Dudden dearco, unconcious comos were instantaneous, and they were helped the ten deat period By hiplen forces and goven a period of great happiness was revolt.

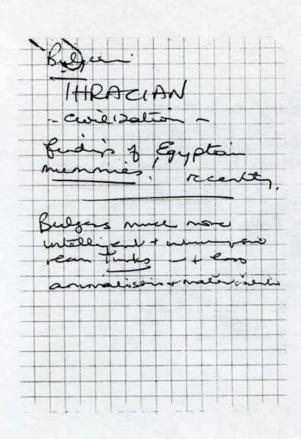
P.B. (+ Michael) were follower & Bro. M (we had come into Rein Bookshop). Then SAMPSON had rented room in Kain Bending (Key Land Balement). They went to meeting (21 yorder) + Became Converts. (Acro Karen was Ougsicious.) Sempson told Ken vegetatianism trap of the devil, to make Ken weater + Kus nore publicat to his persuations. And non-alcold Elevise to PB immediately saw eight. MOPB went to Sampson's lecture, concentrated occarle power on him + expladed

the eight Bules in hall! (Bro. M. had not objected ween they told him they work some to follow Sampson; he obviously fell may needed the experience. Please bitter rear of had allowed him to be misload pero he had had 3 warning eag ore or against Sampson (vie 0/5). He later tealised he lected intelled at such a young age. But re experience Det Pattern for his engining mind & Kencegare in evaluating holy men objectualy + lea to Secret Dais + Egypt " Therefore it lad to good final result

DUALITY CH Often dear, and shripping of the course overcoat, our oversale conscious is a pripara in the Divine Hotal wear is is a colo no questions it knows. The coay is pulged to down and suggering. But Body- Tree conscioned is relieved & all this - it peace and Buiss Quagine you're relayed totally enjoying a Beautiful Sunat, Con're gue à 1 1 1 1 1 1

SATION Cld -
Card actively knowing his
role in the Device Ream.

There is Develty Leve Bocos
we gravitate to originant
in the Eco while in Exercite
two identify with it. It's
elke putting on a costume to
play a role in a dream.
But our teal fulcum is to
go the Overself. And Man is
able, while in the Body, to
adopt this, sam that,
after Obunination, we start
have to work this, sam that,
are observed that the human
personality—But know it
gos what it is, a bod it
econor a sorvent not the
MASTER!



Sled Root ca be over - done . Cor preparation, "has been blile needed of received like telling coron is a breaking the belling coron is a breaking the butter beyone itself. In the can feel of the butter of the case of the case

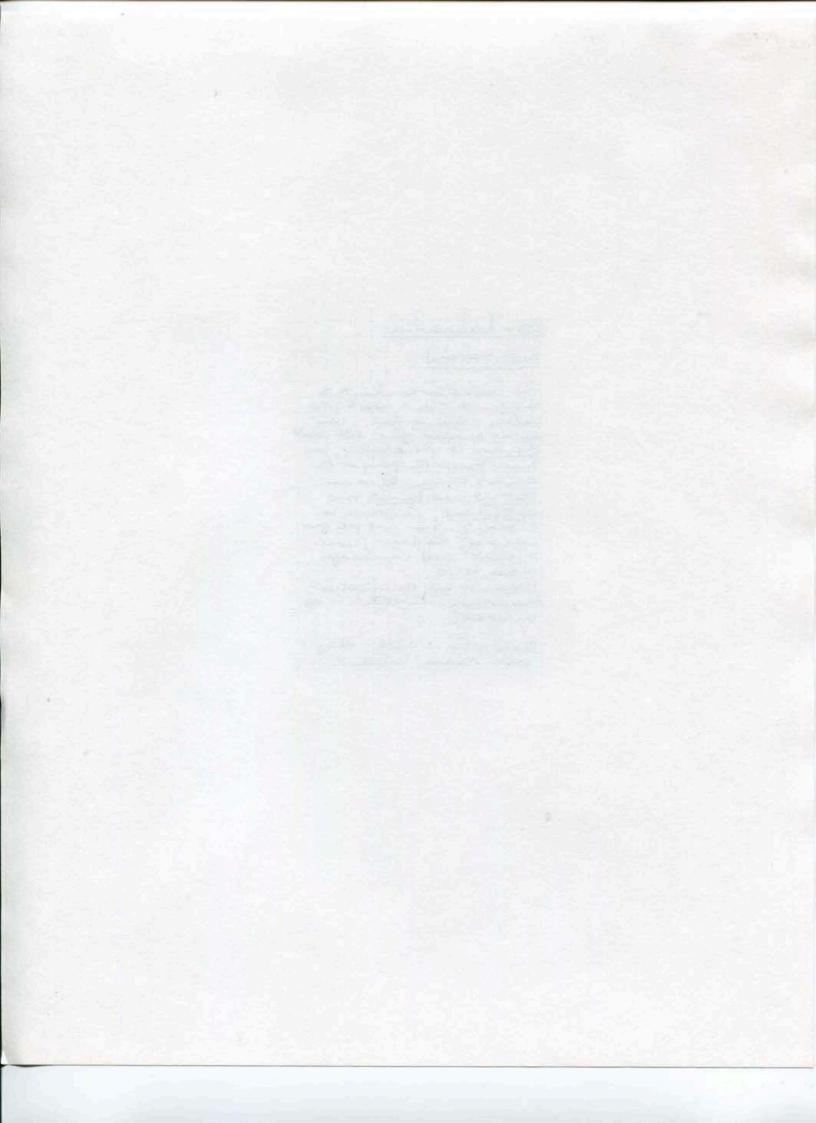
MEDITATION

The modulation is akin to a Beggan subside a rich man's Palace awaiting food. We can't demand it immediately; we must evail the going of the patient and hundle and expectant to price is and will give helpents' and rencessafes grace to us.

The must not be impatient, and unportant.

Madiration is vital along using the care of the control of the control of the control of the control of the must not be impatient.

Madiration is vital along using the control of the control



# OPB never abodied the transcript.

- 2) He said he wanted to
- 3 Dangers of mis witerpretation
- He labored carefully over his writings (even correspondence) and his notebooks for the public.
- (3) Hewould not have approved release of Kese notes.
- 6 A let should be omitted (News Osborne, Malarshi, ek. (tootharshi!) B always toned down.
- Then OK to share among Draca group - But NOT to publish for public.
- (8) het Tim down gently.

too many personalities.

Would explain to True 4/20/82

- use No- Int ما عدم الع المعاملة عالم المعاملة على المعاملة ا B. always toward chause. الدادة طاع إعسادها to namy part and sol

our Touy for address + name - what are Keinpuly plans?

Dear Kenneth, public whinted?

- wake my ted changes

The accompanying MS is a very april 1482 Stat aucu only roughly edited selection from our conversations with PB. It represents about 1/3 of the total motes taken devine our 6-month stay in Switzerland, and about 1/2 of what might be readable by Theis. Most of These notes were taken down by to the Devon and myself in PBO presence (I take shortherd, Denn is a trained secretary). We were astonished when we discovered The amonging consistancy setween our motes as the what was raid. as equill see from the converstehan Attock "Dangers of misquoting PB", This activity was discurred with him early in our nisit. Descrip our stay our evenings were entrely treken up by working on the pais, so it wasn't with we

retired to Itheca that we had an apportunity to despe up our modes and send Them to PB

(No) The consulate constituent fortunan the water on the

3

- which we diet. We have hoped that AB would be able to check them over for alterations, verisions, deletions and corrections, but unfor directely this never huppened. although the thought of pablishing these inster has been in our minds for months, it reelly worn't white March Met Down and & could agree that eyes, there was some of This meterial which really demanded to be shared with others. We have compilly revewed all that PB said to us, and although he womed against The danger of miggeording him, he did not specifically wan against gooding him at all. We are also anene Mut although our literal accuracy as do what was said is high, PB would undoubtobly have mensed, V changed, or withdrawn some of the mederal. So whenever a parage brings question to our minds, we have blanked it out flow our miles.

We could soly undertake such a publication of using a lengthy introduction - making the nature of these

conversations as alow as possible - that they represent our meeting with PB, mil that they are representative of his interests or news per se.

To, we are their long of grouping together the deferent ancesa hans according to topic - I histe there are chart 12 topies wiall - I Budollin I Himbush II Chris Ramby I Greek I Occalt Mysteres II People VII The world Situation VIII The Booky IF The Andriduct I meditation II Reclization, and II Philosophy of the Real. to, there are some of and Thought and feelings on his project, and we would like to hear your comments and suggestion as well. But Down and I regard the some we spent with PB as a very unique, uplifting and unforgetteste perial of our liver, and we'd like to shave some of the with the wild.

Your is Peca

# PB Interviews

In dealing with things which are possibly incorrect in parts, one shouldn't throw away reason. Between misunderstandings, revisions, or simply an ill-chosen word, mistaken notions of PB's statements can arise.

Evolvental St

in parts, one shouldn't throw away result. Servers in parts, one shouldn't throw away result. Servers almoderateralings, revisions, or simply an ill-chosen word, sintaken notions of Ph's statements can achie.

# Dangers of Misquoting P.B.

PB: Why are you always writing down everything?

D: So we can remember better. (etc.)

P.B. told us about someone from the group who had only met him a couple of times who came to him and wanted to write a book about him. P.B. had said no, he wanted someone more qualified, and also someone who knew him well. P.B. warned us against mis-quoting him, saying it would be very bad if we told someone something and they passed it on to someone and eventually it got to India where they mis-quote everything anyway. P.B. said he would like to see our notes before we showed them to anyone and some should not be shown. It would be easier for him in installments but if we give it to him at the end, "its all the same." It should be double spaced. He said some things we may feel we want to leave out of our final notes. And yes, we may continue writing notes.

P.B. said he himself had been a big note taker.

Ramana had said, "There goes Paul Brunton with his little notebook, always writing. He writes something in it every day." He said when he used to take notes (at Ramana's) he would remember the important points and then write these down later. He said he usually forgot one half of what had been heard. But he hadn't wanted to do all that work in the evening, at the end of the day.

Ph. So we can remember better. letel.)

P.B. told on about common from the group who had only set bim a couple of times who came to bim and womend to write a book about him. P.B. had said no, be wanted somethe more qualified, and also someone who have bid well. P.B. varied as aquing allocating him, anying it would be very bad if we told someone some thing and they persent if on to steeme and seminarily at the tolder would like to see our notes before anyway. P.B. said he would like to see our notes before we thought to see our notes before we thought to see our notes before we there is anyone and some quoted to show. It to bim at the and some quoties but if we give to be double speed. He said now quings we say had we double speed. He said now quings we say had we had no leave out for her had our final notes, and year, on day

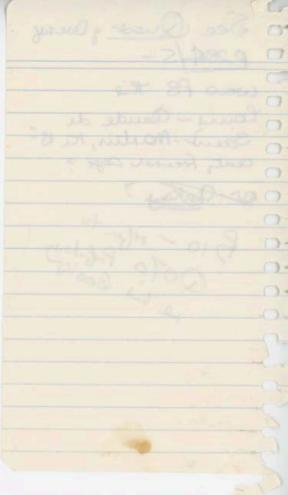
E.S. maid he himself had been a hig note taker. Streets had said, "There goes Paul Streets with his little notehood, always writing. He writes sessibling in it svery day." He said when he used to take notes in it swears to be would remember the important points and then write them down later. He said he devaily forgot one half of what had been beard, But he hear't sanded to do all that work is the evening, at the end of the day.

He said there was one thing he regretted. He knew a guru in England who had a very few students, who had wisdom and powers. When he knew he would be dead within a year he started arranging his affairs. He had a stack of notes written by himself on matters he spoke to his students about. Because they were drawn out of him they were more pertinent and on a wide range of topics. P.B. happened to visit him after not having seen him for several years, and this guru offered the stack of notes to P.B. to do whatever he wanted to.

P.B. refused. He said it was out of pride. He didn't have the humility to receive it. P.B. said, "You must be humble enough to receive."

He cold thank win one thing he requested. He know a quite in England, who had a very few sindence, who had vished on and poduce. When he knew he would be dead within a year he started arranging his affaire. He had a started arranging his affaire. He had a spake at his bill rendence whiteen by himself on sections he upoke the his rendence about. Receive they sink draws out of him they were more portioned and on a wide range of topics. F.H. happened to what him after not having seek of notes to F.H. to do whatever he wanted the stack of notes to F.H. to do whatever he wanted the stack of notes to F.H. to do whatever he wanted the stack of notes to F.H. to do whatever he wanted the laws the hamility to receive it. F.H. said. Too must

See Quest y Questy P284/5was PB This Louis - Claude de Saud-Martin, K. 18 Centy Freund Doge ? as Cartany? B10 - refor to Q070 Piddory



# Spiritual Notes from Portugal 1966

- 1) NCN-DUALITY to the ultimate term for the ultimate thing reached by the ultimate path is MIND.
- 2) MIND is that which enables us, as hunan beings, to be AWARE—whether awareness of the world outside, or the self within (ERO), or of Awareness-in-Itself.
- 3) Higher Mentalism is concerned with MIND-what it is, and how to discover it. The path of discovery is nothing else than exerences of AWARRIESS.
- 4) The basis of all existence, whether universal or human, is a Grand Mystery. Human intellect cannot fathem it—being too finite, too limited, too conditioned. But there is a creative energy projected which projects itself forth from this Mystery, making universes and men, physical galaxies and mental beings. It is possible for us to enter into some kind of personal subtle communication and/or relationship and sacred communion with it.

## 5) THE AS-IF EXERCISE

That which IS, by its very nature, is out of time—while thinking invloves a series of points in time. Thinking is finite and limits swareness to finite objects. Therefore, to contact the infinite we must go beyond thought. Because human intellect is too finite, it follows that out thoughts cannot encompass it.

Since that which IS cannot be taken hold of by thinking of any kind, a part of the essential requirement for contact with it is the non-acting of the thinking function. The

mind must be emptied of all its contents in order that its true nature—avereness—should be revealed. At present, it is always entangled with some thought so that avereness by itself is lost in that thought. Self disappears in the ego thought, and the 'I' mistakes the object for the subject—whether the object be the world outside it, or thoughts inside it.

As a part of the practical technique for attaining the inner awareness of this timeless reality is the practice of the AS as exercise. With some variations it has already been published in WOTO, and an unpublished variant has been included in descriptions of the Short Path as "identification withthe Overself." The practicer regards himself no longer from the standpoint of the quester, but from that of the Realized Man. He assumes, in thought and action, that he has nothing to attain because he bases himself on the Vedantic truth that Reality, of which he is a part, is here and now; is not reached in Time, being timeless, and therefore he is as divine as he ever will be. He rejects the appearance of things which identifies man only with his ego, and insists on

the true identification with his real being, which is the real 'I'—which is part of the universal 'I' whose nature is undying

pure awareness.

And all this is realized not be any logical thinking but by instantaneous and extremely vivid and powerfully compelling insight.

### 7) Maditation:

It ddes not matter if there is no response. Sometimes there is , sametimes there is not. But such response is only from the top part of the ego.

Regular meditation, whether with or without response, creates a channel through which supporting help comes in daily life.

Let all thoughts die (positive and negative) then there seamin remains the awareness. It is always there, it is the Real. The Awareness is what counts, such moments live.

In "the dark nights of the Soul" there is no response.

pao es planta una fontre n' . es ... vi es en el entre de caracter de caracter

minuted who has been been because

The attitude is as important as experiencing the Oneness,