NOTE: These notes have been read and edited by PB.

Conversations with PB as recorded by Robert Geyer

About the Ithaca group, PB: More people are coming to it - it's growing. It will move more quickly now. There are families growing, and it will grow at a faster rate. Meditation is getting better in most countries and will continue to do so.

Astrologically we are moving into the higher planets, in addition to the Chaldean. But when the light shines, the shadow also appears and begins to be active. It is the Aquarian age. Uranus, Neptune, and Pluto. There is a realization that astrology has captured a great deal of faith. People have accepted astrology even though many don't turn to philosophy. They want to know about themselves at first. This leads to the question of why, and later the questions of karma, rebirth, etc.

G: Some say that gurus developed diseases from taking on karma of their devotees. PB: I don't see it that way. How could they take on the karma of 100 or 1000 devotees? G: When a sage or guru adjusts the karma of an individual, is he not acting in accord with the will of the World Mind - in other words, the sage's help is already contained in the person's karma? PB: I don't know; you will have to ask a sage.

On grades of enlightenment, PB: The Overself is a general term used for a level above the ordinary. I have not dealt with the levels within or above the Overself in my books. You will have to ask a sage about the grades of enlightenment.

On Mahesh Yogi, PB: He charges high prices for his meditation instruction. There are the same prices for everybody. The waiter's wife had to quit because she couldn't afford it. That's one of the several reasons why I won't have anything to do with him.

In a department store, overrun with people during a sale, PB: It's the bad combinations of animalism and materialism. People will either be made nervous wrecks or very strong to withstand it.

July 15, going up to Mt. Pelerin to see the Dalai Lama - after reading a pamphlet on him where he stated that we may have to burn temples to save real religion, PB: He's very courageous and outspoken to make statements like that.

PB: It is absolutely necessary to have some solitude to develop. Even Shankaracharya turned over the role to a younger man because of his age and so that he could be free from the administrative demands of being head of the religion. He is primarily a spiritual leader. A person must have some privacy.

PB: Michael Van Walt said that Mt. Pelerin is the best monestary in Switzerland. He regarded Tony's place as the most earnest, sincere, with the finest outlook - the broadest. The Dalai Lama is looking forward to the visit. He doesn't want to be labelled just a Buddhist. He is interested in Truth. He has the right attitude, not wanting to be labelled. It is good that the Dalai Lama has developed that point of view. He may

stay 3 or 4 or 5 days. He wants a rest. It will be the best place to rest. He gave me his darshan - he held my hand for two minutes. They must respect their privacy. They cannot exploit him.

I mentioned Sidney's dream of both of them being at the temple. PB: It is a dream come true in a certain way. Tony is there. It is a remarkable dream. You have two good friends for the Center, the personal secretary and Van Walt.

PB: The original idea behind Theosophy was to be non-denominational. Blavatsky wanted the headquarters in Tibet because she met masters there. Theosophy lost most of its influence in the end but was useful while it lasted - a good introduction. Turning Krishnamurti into an avatar largely ruined it. It spread ideas all over the world - 100,000 members at one time.

PB: The Tibetan religious leaders hope that the Chinese may relax their control over Tibet and eventually permit the Dalai Lama to return if they give them the proper conditions. They have faith.

July 23 Two thousand years ago Julius Caesar complained of the noise in the city. They haven't learned anything since then.

Aug. 6 PB on meditation: You must do what attracts you. G: It seems that all I can do is to keep trying to get the mind as quiet as possible and then wait until the Self chooses. PB: Then you do understand. You must keep on remembering that. (pause) You can try to control your thoughts. You are continouously producing thoughts. It is you who is producing them, and it is you who must find out how to bring them under control. You must be patient.

G: Have you a central theme for your "summing up" book? PB: It is what the name suggests, a summing up. It's been nearly 30 years since my last book and some people learn more as they get older based not on opinion, but on knowledge. Somepeople as they get older write silly things; they get sillier. Somerset Maugham wrote a book called Summing Up when he was about 80, and it summed up his views of his life's work. What a person must learn is discrimination- between what is real and what is unreal, between the Reality, and the appearance.

PB: That was a brainy idea. G: I wish I could get my ideas from somewhere else. PB: You need both.

July 23 PB: Origen tried to be philosophical and Christian at the same time. He tried to remain a Christian and make it philosophic - he was in between the two. There was a schism then. Bishop Cyril urged the masses in the other direction - he incited them to murder Hypatia. Origen tried to lead people the direction of philosophy, but the current was directed the other way. He still was able to maintain himself within the

Christian church though. The others tried to stamp out the other school, but ... well, I won't talk about it any more.

On the Logos, PB: It can be seen in different ways. There can be conceived logi or one Logos. For instance it can be seen as a point of contact with a man's higher self - not visible - formless, which manifests itself as intuition.

PB: I encouraged Tony's idea to leave NYC to the country for the better atmosphere away from the noise of the city, where he could study in peace and quiet. He read voraciously. He used to use my library, among others. It is a remarkable thing, a man who was a long-shoreman with no help, is now teaching the teachers (college profs.)

PB had written something the previous night that the Mystery of Mysteries was unthinkable, unutterable. Commenting on it, PB: At one point I used the term agnostic mysticism. Mysticism is puzzling enough, but using the term agnostic makes it even more so. Shankara's teaching can be called enlightened agnosticism. Shankara criticized the Buddhists because they had nearly become agnostics - this was long after the Buddha. It wasn't his teaching. He was largely responsible for wiping Buddhism out of India. The Mohammedans did the rest. They were convinced that they were agnostics, and they were determined to wipe out this heresy. Shankara did it with words; the Mohammedans did it with a sword. G: The concept was staggering. PB: You will have to accommodate yourself to the different atmosphere.

About reports of interviews, PB: I requested when I went to Ithaca that people give me a record of what they had heard in their conversations with me. There are often mistaken reports given. G: Usually after an interview people give a talk before the group. PB: I know, and I allow it, but there is often distortion of what was said. For instance I had been invited by Maharishi Mahesh Yogi to visit with him, which I did; he asked me to stay for the whole day, and come back the next day, which I did. There was a whole group of people being initiated, and he asked me to join them to witness the ceremony, even though it was supposed to be a secret, private affair, which I also did. Suddenly he surprised me by performing the initiation ceremony on me, even though I had never asked him to or had approached him to be my guru. The subject was never brought up. He went through the whole thing, which I allowed him to do. It didn't last very long, and he gave me a mantram, which I can't remember; I didn't care to. Over a year later someone from America told me that he had heard that I had been initiated by Mahesh Yogi, and that I had become his disciple, which was not at all true. I had allowed him to perform a ceremony on me, which I never asked for, and I had never asked him to be my guru. I try to dispell these silly rumors about me whenever I can, but there were people who believed that I was his disciple, and there are probably some who still believe that. I have never attempted to have any contact with him. He had reasons for saying that. That's why I ask people to send me a copy of their notes so that these errors can be corrected.

G: It would support his movement if they thought you followed him. PB: No, it isn't that alone. Atmananda claimed that I was his disciple. It's because I'm polite and show interest in their teaching. I want to know what they're saying, what their ideas are. They will reveal more to me if I come to them open and interested in their teaching. I am a researcher. I don't always agree with them, but I never express openly my disagreement with them. I may ask more question, but what I want to do is to understand what it is that their teaching is saying. People go to them for different reasons. F went to see the Dalai Lama because he is the ruler of a country. I have had an interest in all forms of Buddhism all my life, including Tibetan and tantric Buddhism. He is the head of that group, and presumably knows the most about it. F saw him for her reasons, and I learned something else.

PB had mentioned a statement in the Bhagavad Gita which mentions that to the Knower the day is as night, and the night is as day. I asked him to comment on it. PB: Arjuna was having explained to him the meaning of the higher state of consciousness. So he says that people ~~are~~ think that this waking state is the superior state. Otherwise they are in darkness in dream and sleep. It can be regarded symbolically or literally. In deep sleep the person is in Nirvikalpa Samadhi only he doesn't know it. The individual and world disappear at that time. But there is something; something is there and that is the mystery. You and the world are no longer there. You can say that nothing is there and something is there: Nothing in the sense that it is void. Intelligence tells us afterwards that something was there. G: how would you describe your experience mentioned in Secret India? PB: Just as I described it in the book. My inner experience began at an early age and took different forms and stages. The discovery is that it is no discovery. It has been there always, but you didn't know it. Wei-Wu-Wei concluded that there is no training to go through. It is only necessary to discover. This teaching puzzles people more than ever. They want to know why it doesn't happen to them. He said that they must learn to accept this as the truth. Discussions go on, have gone on for thousands of years. The Zen people debate over whether there is sudden or gradual enlightenment. Wei-Wu-Wei had had a sudden enlightenment experience unexpectedly without any directed training - it just came. He also described his experience as if a bomb had exploded. G: Many of the accounts of the lesser satori experiences have been described as an explosion. PB: These things can happen; a psychic experience can reflect what takes place on a much greater scale in these experiences (highest). They can be sudden or gradual, explosive or extremely gentle.

Aug. 26 About Tony's universal approach, PB: Blavatsky had the same idea 100 years ago and the Alexandrians before that. The great souls of the religions knew of the universality beyond their own religious background. G: Ramakrishna meditated on the various avatars. PB: Yes, he knew; he was a great soul.

G: And the Dalai Lama? (from the article mentioned before). PB: Yes that is his idea also. G: May I ask, is that something you discussed with him? PB: His personal secretary told me that that is his idea. I did mention that that was the idea behind the Center's approach, and he liked it. G: Is is true that they must, since they must reach their mass audience, keep it sectarian and narrowed for the masses because a universal approach might confuse them? PB: Yes he may have to. But most people aren't interested in Truth like you fellows. They are content to have their families and houses. Look at what that man in Iran is doing. He is a fanatic. G: He's being very repressive and even killing dissenters. He has said that if you disobey me you are disobeying God. Now there is civil war there - the (Christian - PB) Kurds are rebelling, the newspapers are being shut down, and the women are rising up because they are being repressed. PB: Yes, that's what they all do - fanatics. The Maharshi said not to meddle in the affairs of others. The masses don't care about the Truth. Leave them alone. Many people don't care about religion anymore.

G: You said that one day physics and metaphysics would come together. Perhaps the scientific approach would appeal to people more now. PB: Yes for some the scientific orientation would appeal more to them.

G: On what state of consciousness the sage has in regard to thinking and pure intuition, PB: You will have to ask a sage to find that out. I'm just a researcher. (G: I persisted on the point) PB: If you ask 20 sages you would think you would get the same answer, but you don't. Each will give you his answer. Atmananda disagreed with the Maharshee. He disapproved of his condoning of yoga. Atmananda espoused pure jnana. He once told a disciple who wanted to see the Maharshee that if he went, not to come back. I asked him myself about this, why he did this.

Why do they differ if there is only 1 truth? The answer must be that there are grades of ~~enlightenment~~ receptivity to and purity of realization. Whether he is operating with thinking or intuition, his state of consciousness depends on him. G: You once said to me that men are not gods. PB: Yes, because in the highest state (Nirvikalpa) there are no men or gods. They are absorbed and not there. G: From what I have understood from Tony, the different teachings are different aspects or approaches to the Truth, more or less limited, but they are all of the same Truth. It seems that jnana and yoga should be seen as the same, should merge into the same path. PB: Yes, we can see that they are different paths, like a mountain with the Truth at the top and all the paths below it coming from different sides. They are all paths to the same goal of the one Truth. Ramana said that if you know the I you will find the Truth. Atmananda said what about the world? There are all these questions. If you let the mind be quiet, as Lao Tzu suggests, these questions disappear. You fall into the quietude of Truth. All questions disappear on the highest level. You must let the stillness overcome you. Dakshinamurti taught by silence. He never said anything or

wrote anything because the Truth can be found in Silence. The Buddha chose Kasyapa to follow him because he did not respond where the others gave their answers. When Jesus was questioned by Pontius Pilate on what the Truth is, Jesus went into that stillness completely, on all levels. And Socrates. He stood for 24 hours and never took part in any activity. He did what all the others mentioned did. He went into Wu Wei, inaction, on all levels of being - physical, mental, emotional. That is stillness. They are not in a dumb void, but in the Living Void.

G: Also Plato - the reference in the seventh Epistle - "I have said nothing about these matters in any of my writings. PB: Yes, about the Highest. They keep silent because that's where the Truth can be found. Some try to imitate them and say nothing, so people think they must be realized. Meher Baba kept silent for 17 years. The Maharshi would sometimes answer questions, sometimes not. I learned that you must get help from the outside to find what is inside. The Maharshee repeatedly said to me and to others that you have to go within and to go deeper within yourself. Many people think that if they have some inner experience through the practice of meditation, that it is self-realization. But the fact is that they have to go still deeper and deeper to attain the pure and unadulterated Truth.

I mentioned that I had finished the work on the notes of Lamsa's translation of the New Testament on Christ's "cry of desolation". I also brought up the fact that there had been an allusion to Jacques Romano. PB then began to talk about him. He said that he had met him quite a long time ago, and that he used to dine with him regularly. It was he who had first introduced him to the idea that the cry of desolation was in fact an inaccurate translation of the actual utterance. Taken from the original language (Aramaic) in which it had come from, the translation says " my God my God how thou dost glorify me," which is slightly different from the Lamsa translation, "my God my God, for this thou hast prepared me. Both translations reject the translation which now prevails in the West.

Romano was a Spaniard, well educated, and he worked for the Kodak Co. Because of his abilities with languages, (he knew about half a dozen), he was able to travel around the world, and through this was able to pursue his own private spiritual research. When Romano was younger, through a kind of clairvoyant experience, ascertained that he should set out to find his guru in some desert. He set out on his journey completely on the basis of this, went into the desert, but at a certain point came to a point of complete exhaustion, and had to give up his search. Some of the natives in the area picked him up, and later he learned that had he continued only 20 minutes further, he would have reached the man he sought. The guru was of the Sufi tradition.

Romano lived to be 97 years old, and his wife died when he was 90. She was about 30 years younger that he was, but he was very saddened over her death. Affarently he had been with her all these years, and never had a harsh word passed between them,

and she perfectly harmonized with his spiritual attitudes. He said that it had been an ideal marriage, and that he didn't want to live anymore. He had nothing to live for because it had been such a wonderful marriage. Long before then there had been a degree of persecution of the Sufis by the rulers in that area, which at that time had been under Turkish control. The Kaliph of Baghdad had beheaded the leader of the Sufi sect there because of the esoteric teaching of that group. In his spiritual ecstasy he repeatedly made the statement that "I am God," and the highly orthodox Mohammedans of that country are extrememly strict. Even Mohammed said that he was a messenger, and nothing more. Even now it would be very dangerous to say this.

In the period after his death, there was some lessening of this repression.

PB had me research an article for him written by a Jesuit which described the process of ossification in which an original spiritual idea or revelation becomes crystallized and finally dogmatized by the religious body. It becomes categorized, formalized, and made inflexible as it passes down from the inspirational level. PB admired the man's courage for saying what he had considering his position in the church. He said that 50 years ago he could never have written such an article. It is in part due to the erosion of popular support of religion that is causing a certain amount of flexibility within the church, to liberalize its outlook, and not be so exclusive of other ideas and traditions, and to accept the possibility that inspiration could still come to any person who has the qualifications. He said that there had been Jesuits who had tried to prevail upon him to write, instead of his secret books on the Orient, to write a book on A Search in Secret Europe. Apparently they knew of scattered enclaves of monks in the monestaries in Europe where they practiced meditation, not just the elementary varieties of religious prayer, etc., but that of the highest order. Some were able to attain Nirvikalpa Samadhi, right in Europe, he said. He said that there were monestaries where the monks and nuns did nothing but meditate. The more exoteric members of the community were not involved in this, yet it did exist in the higher eschelons of these groups.

There were 2 people that could be mentioned who got into trouble for recommending meditation in the high yogic sense. They were imprisoned. One was kept there for the rest of his life, and the other had an escape arranged for him. The first was Miguel Molinos, a Spaniard, whose great friend was the Pope. The second was Saint John of the Cross, also a Spaniard, noted for his theological depth. PB: What do you think Christ's counsel "be as gentle as a lamb and as wise as a serpent" means? He said that the climate had changed enough in recent years that people like Crowe, whom I was researching in the library for him, were able to not only think these things in private, but to also speak about them in public, and the fact that the Ecclesiastics are losing their constituents is causing them to be more open and flexible to new ideas and ways, but they would not have exercised such a degree of tolerance if they were not in a

position of weakness now. He said that if they were in a position of power they would be as intolerant as ever. He said that he knew of a person in the Catholic Church who was the head of an academy in Rome itself, who was going to denounce the Catholic Church for their disapproval of meditation. He was very disgusted with their refusals to be able to give a higher teaching than that which prevailed then. He intended to do this but never did, and died before anything was said in public. I asked whether there was an esoteric tradition within the higher eschelons of the established Catholic Church. He said that there were some that did understand and some that didn't. He said that there were some that the inspiration was powerful enough that they have to stand aside and let them come through. Their popular appeal is so great, and the power that they have is so strong in their character that it propels them to the fore, and the others can't really say anything. He cited Pope John XXIII as a pope who had had great popular appeal, and mentioned that a half million people greeted him when he landed in Bombay during his visit to India, that this was a tremendous show of support.

Through his connection with his Jesuit friends, PB was able to obtain a pass to the Vatican library. He said that there were all sorts of esoteric books which are banned and not allowed for public consumption. There is a black list that books can be put on, and all of his books, except the Search in Secret Egypt have been put on this list. Some of these books go back to the third century. All of these books are present, but they are not accessible to the public. It was rather unusual that he was able to obtain access to these books, particularly in view of their regard for his books.

He talked about the power of the Jesuits in previous centuries. Back during the Inquisition their strength was such that they were able to withstand much of the persecution. He said that the best Catholic minds today are the Jesuits. He mentioned Molinos and Madame Guyon. Molinos had been imprisoned for the last 12 years of his life because of his ideas. They wanted to put him to death, but it was through the influence of the Pope, whom he had a close relationship with, that he was able to have a stay of execution. That was as much as the Pope could do. Madame Guyon, who had begun the Quietist movement, also fell under their persecution for her beliefs. She was put in the Bastile for teaching meditation to the lay people.

PB's own notions of caution go back not merely to the recent past, but even as far back as the Romans, whom he had had trouble with too.

PB said that there was an Italian Abbot who was so disturbed with the rigidity of the Catholic standpoint, and was unable to operate within the freedom that his own ideas had carried him, that he wanted to resign his post as head of a monestary, which he was responsible for. But he was in a very high position, well respected, and they didn't want him to resign his post. They felt it would be a slur on the church, and look bad upon them, and so they wouldn't let him do it. Nevertheless he persisted,

but they still wouldn't let him go. He mentioned that he wanted to start a new life, get married, and live outside his present framework, although he would still remain a Catholic. However he was ~~not-able-to-get-a~~ persistent enough that they finally let him go. PB didn't mention him by name, but he knew him personally; he was a highly educated man. After he left his post, everywhere he went to get a job, he would be on the verge of getting a position, but the Catholic Church would intercede, and they would deny him the job in the educational sphere. Apparently he was not able to get a job anywhere in Italy even though he was an intelligent, capable man. The pattern of having the job taken away from him at the last minute followed him everywhere he went. He finally emigrated to a foreign country and got a post as a principal of some college. He got married, raised a couple of children, and was very successful in his new life.

I mentioned that the Center had involved itself in the communities' activities by sponsoring a booth at the Fireman's Fair in the area. Members of the group had participated, and they had managed to raise a considerable amount of money which they donated to them. PB said that was a wonderful idea. He asked if it was Tony's idea, and I said that I thought that it was. He said that Tony understands these things, that he was practical, and understands the importance of maintaining the right posture, and what people can do. I mentioned that Tony had established the Center in a completely independent way so that it would have no financial or legal connections with anything else, so that it could be entirely free of any financial leans on it. He went to great lengths to make sure that it was legally in that form. He thought that that was a very good idea, and sound judgement.

We talked a bit about how others can interfere in a person's quest. This grew out of a discussion of one of PB's students who had not converted to vegetarianism because of what he said was peer pressure by his colleagues at work whom he felt would be unsympathetic to such a stance. He also cited his wife and chidren as problems in this regard. PB said that "well, of course that's a decision that he's made on his own. I said that I didn't feel it was my place to confront him about it, and PB said that it was right that I hadn't. He said that it was a choice he had made; you can adjust your life to accommodate your convictions, or you can do the reverse, and he has obviously made his choice. I mentioned that some people had disapproved, but they didn't really interfere. He said that it was alright - disapproval is one thing, but when they interfere, it's another, and as long as they don't interfere, it's not too bad. It depends on the individual strength.

PB had become involved with Siddheswarananda, who was a Ramakrishna disciple, who was founding an order in the vicinity of Paris. PB counseled during a 17 day boat trip from India him on what to and what not to say while he was in the area so that he was able to avoid some of the problems and resistance in terms of integrating

his ideas with others while on this mission. He delivered some 14 lectures at the Sorbonne which were very successful - so much so that some 30 to 40 priests attended them, and they were well received. He was able to show parallels between the ideas of the Advaita Vedanta and the ideas of St. John of the Cross, whom PB regards as having some of the highest ideas that can be found within the Christian tradition. He was able to avoid a lot of the problems and was able to have a very successful life there.

On milk PB said that his abstainance was due to both allergy and personal preference. He said that he doesn't like the taste. He said that when Moses offered the people the land of milk and honey, had he been with them, he would have turned back because he doesn't take either of them.

PB: Sadat amazed not only his own people, but also the Israelis by offering to come to speak before the Knesset. Why did he do this? It is an unknown fact that he is a mystic, and this colored his outlook. He is one of the few politicians who can be looked up to as great. Secondly he was a great soul because he once had an illumination, and that has changed his outlook. That made him feel that the only way to come to a solution was by seeking a peaceful resolution.

Commenting about people who are waiting for a messiah to come, PB: What would they look for if a messiah should come? They probably wouldn't recognize him if he did come. The idea of the avatar is intended for the masses; it has a mass appeal. It appeals to things like miracles, spectacular things that capture the imagination. That has nothing to do with philosophy. For philosophers that is not really necessary. G: The teachings were already available in the major traditions. PB: Yes, the masses are those who benefit by the Avatar.

Sept. 8 We began talking about free will. He asked me about genetic research, and what they were doing. I tried to explain the scientist's point of view of their intentions. We discusses the controls they were imposing upon themselves. PB: The scientists have complete control over the organisms, their life and death then? G: Yes, they have created forms that are entirely dependent upon their care and support for them to continue existence, or they would otherwise die very rapidly. The strains that are created for the advanced genetic research of recombinant DNA are such that they cannot survive outside the environment that man has created for them. It is a precaution so that the organism cannot escape and spread outside the research facility and become virulent diseases. PB: Then in a sense these organisms have no free will. G: That's true. PB: Then if we transpose this to the human level, then we can see that there might be higher beings that are controlling human destiny. G: Yes, the gods are controlling humans. PB: Then in that sense there is no free will. ;G: Yes from the point of view

of the world idea everything is an accomplished fact. PB: Yes, from that point of view it is obvious, everything seems fated and fixed.

We had talked about Wei Wu Wei before, who had achieved enlightenment without any discipline or work in this life, and his teaching is that there is no need for meditation, study, etc., the long path - that they are unnecessary and can in fact be impediments. G: He would say that there is no free will, and that there is always enlightenment. PB: Has the subject of free will been discussed in class? G: It has, but I don't remember it being discussed in a long time in detail, probably since the early years of the bookstore. It was my understanding that from an untimate point of view there was no free will; from the point of view of the world idea, everything is an accomplished fact. From a practical point of view it appears that we have free will, that there is an ability of the individual to identify with the higher self. It is in the higher self that the freedom exists, which was always free, and at this level there is no question of free will; it's a meaningless question. PB: That's true. There are 3 schools of Advaita Vedanta. One of them states that one can only achieve enlightenment after death. Another states that this is possible while still alive. (I don't believe we discussed the third - G) Ramana and Shankara are of the school of thought that there was no creation and there is only Mind. G: That can be a problem, because it would seem that the statement "all is Mind" does not necessarily preclude the universe. You have often made statements that sages walk around in the world, around objects, and they can function in a world. They can perceive a world, yet they see it as not other than Mind. PB: These statements that there is nothing other than Mind, that there is no creation, can create confusion, because the statement is not finished; it is an incomplete statement. It becomes a problem of semantics. G: Tony has said that the different teachings offer differing degrees of truth. Of course there are teachings which are inaccurate, but a lot of the disagreements that occur between the different schools derive from the fact that they are speaking from different points of view and different levels, and that it is not necessarily a disagreement; it is just that they are speaking from different levels, and so there is an apparent conflict. What are your views on the matter? PB: What have I said in my books? G: It's been a long time since I read that passage, but as I remember it, you said that the individual has a measure of freedom in that he is identified with the Overself, that circumstances did have a certain degree of determinism involved in them. It is obvious that if you take the physical body, it has certain restrictions upon the person as to the types of experiences it can provide. This can be extended to the mental-emotional nature of the individual. If he has certain tendencies, you can see that he will be inclined to act in a certain way, and that his attitudes will determine his behavior. Going even higher, the idea within the soul which the personality is engendering in his life and experience is determined by that idea which is embodying him. It can again be extended to the series of incarnations that the world idea has alloted to him, so that taken from given levels, there will be different degrees of freedom, and it is obvious from the

highest point of view, God knows what is going to happen; there's not going to be anything that is going to happen outside his will, which includes your will too. PB: Well, I've learned some things since I wrote my last book, and if I write a new discussion on this, I will not speak about anything that cannot be discussed. You have to take into account the dual standpoint - the practical and the ultimate. From the practical standpoint, one can consider that there is a certain amount of free will, and from the ultimate there wouldn't be any. G: There can be problems in taking a deterministic point of view because one could adopt a fatalistic attitude, and deny any effort, and just give up. "What's the point of doing anything when it's all determined?" But that attitude to give up or not to give up is also part of that world idea, so your effort can be a cooperation, in fact a necessity, that at a certain time you will make an effort, and that too is part of the world idea. To give up at a certain point really begs the question. You can't really step outside the framework and decide whether you will participate or not.

PB: The whole discussion of fate and free will which has gone on for so many years, when we try to raise it to the highest level which we who study philosophy of Truth know, always end in the discovery that our freedom is nothing because God is everything.

That understood, again from the highest, ultimate point of view we have then to descend, to climb down to a lesser level and review the situation again. Form the non-ultimate, but empirical level, it is then that we discover where the measure of freedom which we do possess, where it is. It is no longer in the body, but in that which lives in the body, and that is the mind. Here we can do what we ourselves choose by the freedom of ours, and what was done by Sadat when he did what he did by changing the mind's outlook from what it had been in earlier years to what he did when his body was taken to Israel and gave sincere utterance to thoughts, true thoughts, which offered his hearers a higher outlook on their lives. What he offered them was the opportunity, in other words, to change their ideas, their thoughts, and embrace peace just as sincerely and truthfully with them and him. Now what he was doing was trying to change their thoughts, minds, and express their own free will instead of remaining hemmed in as they were by a situation created by their past. In short if only they would make the leap into the real Present, the true Now, a new life based on peace would come to both, for all of them. Do you not see that this could have come true if they would have used their real freedom and lept out of the prison of the past in which their old thinking insisted on staying. This is the freedom of will which not only they, but we ourselves possess, and this is the only freedom which we do possess, this change of thinking. It is a very real thing, but it requires faith. This is the answer to the fate vs. free will question. With faith they have freedom. Without it there can be no freedom.

People look around and see their limitations in the physical life. Sadat looked

around and saw not only those limitations, but also their possibilities. If he could arrouse them to see those possibilities as he had seen them in his own self, they would have changed and done what was needed to make a real peace, within a day. But the weight upon them is so heavy that the bars which constitute this weight, which are their own thoughts collected out of the past, and all that happened in their past, still keep them down. Yet it is up to them to to accept the Truth which Sadat offered to them, the Truth which would make them free to use their higher freedom. They should be grateful that such a man as Sadat was used by the Higher Power to carry this message to the Israeli people, just as Mohammed was used to carry a different kind of message more than a thousand years ago to the Arabs. If all this were not possible then I would echo the words which Ramana Maharshi once uttered in response to a question about a totally different matter, although it was a question bearing upon the right and wrong in life: "If this is not possible, then there is no hope for mankind."

Later on that day when we were having tea, I reverted to the topic of what the geneticists were doing. I was interested in how far man can interfere with nature before it becomes black magic, how much you can use medical help. PB did not respond directly to my question as far as I could see, but he did say that he had been interested in healing all his life, and that certain people did have a gift which was given to them, but it needed discovery and training. He mentioned two people - MacMillan and Brother Mandus, who had done spiritual, mentalistic healing. One of them, MacMillan, was not aware that he had this gift until it was pointed out to him by someone else; he was told that he had the gift, but that he had to develop the gift. G: There is a psychic in Ithaca who told me that after a session he was completely exhausted. This grew out of a comment that PB made that MacMillan had died at a fairly early age. PB said that he thought that his practice had worn him out. He had over-done it.

Sept. 9 We began discussing Steiner, which grew out of work that I was doing today on notes from a book, The Faithful Thinker, which some of his followers had written. PB: Steiner is a genius. Anything he applied his mind to, he seemed to be able to make a contribution to: agriculture, politics, economics. G: Did you ever meet him? PB: Yes, many years ago when I was quite young. He was limited by his western orientation, and was biased against the eastern teachings - he wasn't sufficiently interested to study them. G: Were you able to discuss this with him during your meetings. PB: Very little - I was too young to criticize Steiner for his attitudes. He wrote a book called The Threefold Commenwealth in 1919, which was just after Germany had been crushed in the First World War. G: Yes, people would buy a loaf of bread then with a bushel full of German money. PB: Yes, that's true. His book was an attempt to propose a new way of setting up a new country, a new government, and a new system, to establish a state on a completely new foundation. The book sold 100,000 copies, which was quite a remarkable printing. It was widely read, mostly by the

younger people, but also by some of the older, more established people as well. I respected Steiner not only for his mind, but also for a strong sense of integrity, which I respected and could sense. The three aspects of the book were economics, spirituality, and politics. His conception of spirituality was confined to his Christian background. A relative of mine had been a publisher of his books, and who was also within the Steiner group, so I was getting a steady stream of information about Steiner from this channel. The Steiner movement broke up into two groups upon his death. His wife assumed the most important one with the greater part of the following and the physical facilities as well. The other group more or less withered and didn't go very far. Her group remained strong and carried on Steiner's ideas, and is the one which is familiar today.

The subject of PB's residence in New Zealand came up, and the fact that he had lived in places all over the world. He stayed in Perth, Australia in 1959-61 first, and then went to N. Z. in 1961-64. He attracted whatever small contingency of spiritual aspirants that was in the area. (He said that they find him out). G: I wasn't aware that there was any appreciable spiritual movement originating from that area - no literature or groups that I had heard of. PB: Well, there is a small number in N. Z. He said that N. Z. was the southern-most inhabited place on the globe. It is slightly north of Antartica. He said that he thought, and did in fact find, that there was a slightly different atmosphere because of this. I was curious as to why he chose to go there, whether it was for privacy or requests by people, etc. He said that he goes where he is told, as he went to Ithaca because he was told to. I was curious as to that condition where the sage appears to have his will aligned with God's will, and this in connection with his statements that he goes where he is told. G: Is it a relief that that personal burden seems to be taken away since a person would tend to depend and rely on that inner guidance? PB: It isn't always that easy. Sometimes I am asked to do something that I don't want to do. (I was puzzled that there seemed to be an element of independent individual will operative according to this statement - comment G).PB said that there was an element of personal will that still remained, that he could be given instruction, but the manner in which it was carried out was not necessarily determined, and he could do it as he wished. He made a comment that this would sometimes bring him into contact with people that he would find undesirable, that he wouldn't want to, but he would do it anyway. G: Are the reasons for doing something always given to you? PB: Not always. I may or may not know. [addition over]

2 anecdotal stories: During the time he was in NYC, PB experienced a strong need or craving for sweet things with sugar. He counteracted this by stocking up on large quantities of baklava. He used to frequent a particular resturant where they served it. He would buy six or seven rolls at a time, which would be a week's supply. But

[addition] I felt a need to travel to different parts of the world to investigate the inner teachings: first India, and then other places. There is both the felt need and following directions.

the resturant owner appreciated his aesthetic sense of Greek cuisine so much that with every order he would give PB a free roll.

While in Lausanne after going to the library, PB made a comment that the students there are not so stupid. Apparently they are reading his books all the time. He was once checking some books out with this one curator, and he stopped him and said, "are you the Paul Brunton?" PB replied, "I don't know; is there another one?" Curator: Are you the one who writes those books? PB: Yes. Curator: You mean that after all these years, you are writing about the same things? I could tell that you are studying the same subjects from the books you take out. PB said that he sort of shook his head as if to say, "are you still carrying on with that foolish stuff." He said that (the curator) the students in Lausanne had his books out constantly.

We talked a little about people and how they come on to his books. G: Are there any groups in Switzerland that are studying your books? PB: Not that I know of." It seemed that people were finding out about his books by word of mouth. Their professors were prescribing one set of books, and the students were reading another, on their own.

I had just had a tooth pulled (a lower wisdom tooth), and I was curious about the connection between the body and the psyche, that it seemed that tampering with something like that could produce corresponding psychic reprecussions within the rest of the body. I mentioned that when I had had two other teeth pulled, I was reluctant to do it because of this. I had gone through considerable discomfort for several weeks before it was clearly unavoidable to have it done. PB: Yes, there's obviously a connection between the physical body and the mind. That is well known." He did not go into the details of the teeth example, but he did say that it was good that it was a lower one. He did however comment on someone he heard about who had had a kidney removed, as he remembered it, and after that operation lost all will or desire to meditate. There was obviously some connection between that physical event and that psychological attitude.

PB brought up the topic of milk. PB: You're always trying to refine your diet. He said that yoghurt might be one way to break my attachment to milk. He said taht the culture in the fook had changed its properties and made it a more desirable food substance. Nothing more was said that day, but I wanted to clarify the point further. G: I realize that you can find any teaching that you want to justify what ever diet you want, but it would be easier to let go of milk if I knew why it wasn't a desirable substance. I asked if there were any psychic kinds of effects which arise from ingesting an animal product, even though it's not the flesh. PB: No, there aren't any spiritual reasons who you couldn't drink milk. The Chinese don't drink milk because they consider it baby food, and that after a certain time that adults had no need for it, and so they wouldn't drink it. He asked if many of the people in the group drank milk products, and I said that I thought that almost everyone did. He said that Tony

[insert over]
needs it for his ulcer.[1] He said that most of the Indian gurus, including Ramana, whom he had met took milk products, and it was considered alright. He asked me if there were any other animals that partook of milk other than cows and man. I said that all mammals did - that was their biological definition. He said that that was an argument in favor of taking milk then because he thought that it was peculiar to humans that they took milk.

PB asked if I had read any of Charles Lamb's stories. G: No. PB: Oh, you're missing something enjoyable. He said that they were light and humorous stories. He related one of his stories in which a Chinaman was credited with the discovery of how good it was to have roast pork. While he was in China his house burned down, destroying everything. One of his hogs had been cooked in the fire. As he was rummaging through some of the remains, he got some of the juice on his hands, and instinctively put his fingers to his mouth, and from that he discovered how delicious it was. From that point on he began cooking it and serving it, and it became very popular.

While talking about food, I mentioned that some farmers, in an attempt to escalate the price of their produce either burn or let rot in the fields their harvest, and this would drive up the price of foods. PB: That is a complete disgrace. There are people in the world starving, and they are out destroying their own crops. He mentioned that there needn't be any starvation in the world if only people became vegetarians. It takes several times the land to produce the same amount of animal food as vegetable matter.

PB mentioned to me that his leg had been bothering him - a condition of sciatica which had developed many years ago while he was in the Himalayas, from taking baths in the cold mountain waters. During one particular bath he felt a shock, and he knew that something had "snapped", and from that time on he had a recurring problem. He went to a number of doctors, but they were not able to help him. He finally found a pair of them in Chicago, and under the treatment of both of them, it went away. It was only lately that the problem surfaced again. His leg is very sensitive, and it can be aggrivated by merely walking on a cold floor. He mentioned that there was a man whom he knew in India who had a very important position as the director of all the railroad systems in India. He also was a very devoted and highly advanced mystic. He had even commented to PB in a very humble way that he knew he could do a 40 day fast if he wanted to, but had decided against it. PB said that this was an example that showed that it was indeed possible to attain a high position of prominence, and still be developed spiritually. Another individual had also had trouble with his leg, and had searched everywhere using every available medical specialist, but had had no success with them at all. Finally he went to someone who was not in the medical profession, but had a gift for healing. He didn't even have much training in homeopathic work, which he was more in line with. But after one treatment the man was completely cured, and never had any recurrence afterward.

1. [insert] There is a man I knew who suffered from ulcers. He also suffered from quick temper, which he did not manifest to people so that they would think well of him, except to his wife which she patiently bore. The pain eventually got so bad that he prayed to Sai Baba. He had not met him, but had heard of him as being a holy man who was also a healer. This man prayed so intensely that he got a real healing and was cured. The intensity of his pain created the intensity of his prayer because after that he changed his attitude towards his wife and treated her without anger. Years later he went to India and met Sai Baba, but never became a disciple.

PB recommended senna, an herb, as one well known, mild but effective laxative. It is used as a tea.

We were talking about Steiner's clairvoyant experiences of Golgatha and the crucifixion, and he said that another person, Todd Ferrier had also written accounts of the life of Christ. PB said that he knew him and that he was a very saintly individual.

The Father is the ineffable Godhead - Mind; The Son is the Soul of the Universe - WM The Holy Ghost is the soul of each individual - the Overself.

Oct. 9 We were talking about tempers. PB said that Ramana once beat his brother. Their brother had a temper, and used to berate the servants in the ashram. He would rail against one particular girl, and had beaten her twice. When he began to the third time, Ramana picked up a stick and beat him with very hard blows on his shoulders saying, "how do you like being beaten?" PB: Ramana once was listening to a song with a sad, sentimental quality, and he began to weep. There were visitors there who had come to see this great yogi, and wondered why this was happening. Ramana replied, "what do you think I'm made out of, stone?" They still have feelings.

Mahesh Yogi ate only milk, rice, and sugar. It is light, so he can continue to work. PB mildly exclaimed, " but white sugar!"

PB related a story about Albert Cliff, who was a mental healer. He was teaching a Bible class in Montreal which drew very large crowds. He thought that all the negative thoughts affect the body. He had been very active all his life in this area, but suddenly developed lukemia and eventually died. He tried all his powers on himself to cure the disease, but failed. He died in bewilderment because he couldn't understand why this had happened to him, as he could think of no negative thoughts which he had which could have provoked the illness. PB said that the teachings he gave were good, but not complete. He had left out 2 ideas - reincarnation and karma. He believed in them, but couldn't reveal this because of his Christian background. PB said that many people in these groups over-use the "treatments."

PB said that there were two schools of thought about how to deal with anger. One says to suppress it, and the other, express it. The best way is to cut it off in the first few seconds before it can take hold. He said to say NO!, even aloud to bring it down to the physical level. Then it can be nipped in the bud.

G: You had your chart read in India. Was it accurate? PB: In certain general things he was, about 80% correct. He said I would become an interpreter of Mayavada and Antadrasti (sp?) for the West, which is ~~is~~ sort of true. He also predicted a shipwreck which actually happened. Later he became famous. Some people came to me later and complained because he had given them a false reading. The astrologer gradually got worse and worse. He was probably being over-used. You have to be very careful when you make predictions.

Oct. 12 When PB was a young man he was invited to stay with Martinus to study, and he stayed 3 months. He was Danish, and also lived in Iceland. He had never been sick a day in his life when he suddenly got cancer at 60. He had to have an operation, but after it all of his strength was gone and he had to stop work. He eventually died 2 or 3 years later. He had a series of visions, which were quite genuine. The first was a ball of light coming toward him, which transformed into Christ. It was an initiation. He later studied other Oriental teachings. He wrote 7 volumes based on the visions he had - colored symbols which he had to interpret, each representing a quality of the spirit. Each vision produced a volume, which together produced the work, The Book of Life.

(the next day) Martinus was a very saintly man. He was short and broad, and very kindly. He was strictly vegetarian. G: Was he of the highest order? PB: No, not what I would call a philosopher. He was very saintly. He had an innocent, almost boy-like quality about him. When he was very young he tried to be as much like Christ as possible, to act in every way like him. He had no teacher except for someone who was an occultist. He relied on his inner intuition, a kind of higher intuition to interpret these visions. He didn't have any interest in metaphysics.

He made the claim that he had never been sick a day in his life, and said that it was impossible for him to get sick. I think that was the lesson of his illness. G: You said you must be very careful when you make any claims. PB: Yes. G: But from the way you describe him, the claim wouldn't have been made as a conceit. PB: Yes, but it suggests a knowledge of the future, and one must be very careful there. It is very difficult to predict things with accuracy. G: It is a real problem to know when your intuitions are valid, probably most often when you're just beginning. PB: Yes, there are all sorts of things that can be misinterpreted, or you can be misled. G: Then how do you know? PB: It comes with practice. You can see and study its results in acting on it. G: Then there is almost a process of trial and error that experience will provide. PB: Yes. You have to be still. It must be tested in seeing its results when it is acted upon. Life is learning.

There is a danger in making any claims in healing. You get the point don't you? G: I'm not sure that I do. PB: Well, there is the danger of a swollen ego. G: You said before that you had to make a choice at a certain point, and gave up your powers. PB: Well, the occult, which also included powers. It was either keep them, which I could have, or not. Keep them, and you stop. That's the danger. They can be fascinating and attractive. You can get a swollen ego.

Oct. 14 PB: You brought up the subject of genetics before. I have a question for you based on your knowledge of biology. Have these geneticists created new life? G: Do you mean the life force or the physical forms? PB: Created life? G: No, they have just created the forms through which the life force can express itself, a new vehicle. PB: Then they haven't gotten that far yet. G: No. If they create these life

forms which have the capacity to receive the life force, must Nature conform to this invocation if the form is adequate? PB: I only know that they will be put to a stop if man goes too far. G: In the same way the Atlanteans were? PB: Something like that, only that was different.

Sept. 26 We began talking about spiritualism. G: I saw a film that showed some people in Russia who could move metal objects by moving their hands over them. I think it was released by the government. PB: The people who did it were in the government? G: No, it was conducted by scientists there. They seem to have a lot of interest in that sort of thing. PB: Yes, sometimes they do and other times not. Being atheists they don't want it coming out. They call it science, but we know it is black magic. I knew of a Checkoslovokian man who was hypnotized from a distance, and they were using him. Uri Geller could bend metal objects and set clocks right at a distance. To use it for their own purposes, they're interested in it, that is for their selfish purposes.

On Sai Baba. PB: Do you know who he is? G: He's an Indian guru. PB: Not just a guru. G: He's supposed to be a messiah. PB: He's got a very strange appearance: short, stout, with a blue-hued skin, and a dark mop of hair. And the blue color ... G: Krishna. PB: Yes. He does those sorts of things - materializations and so forth. I got a letter from someone who thought he was the way. He said that he had to go to a little remote village by taking a 2 hour taxi ride there. When he got there he had to report to the police to register with them. While he was waiting he saw a picture of Sai Baba and a very strange thing happened. He saw a tear forming in his eye (of the picture) and instead of falling to the ground, it moved toward him and hit him right in the heart. It provoked a very emotional experience in the man. I always thought he was an emotional person before anyway. But he went into uncontrollable sobbing and even screaming. Later the police asked him what had happened and he told them. G: Did they allow him to stay after that? PB: Yes, they were mostly devotees around there. It used to be a little village but a whole community sprang up around him. One person said that they have an auditorium that seats 100,000 people. Somebody else said 50,000. G: The largest football stadiums seat 80,000 people. PB: And they are built in a rich country. What could the poor build? It's all in the imagination what they tell you. Anyway later he went to see him in the hall. He can't interview everybody, but he passes through the crowd and selects a few. He walked in the direction of the man, selecting a few as he came closer. The man was sure he was looking at him, and that he would select him. He thought that he couldn't stand another experience like the one before, and was just about to get up to run out of the hall, when Sai Baba stopped and turned around. The man was sure that he had read his thoughts and stopped because of what he had picked up.

They say he's the messiah. They become famous and then come and go. But he's been around a long time. I had an opportunity to see him years ago, but didn't. G: You've said that magical and miraculous things have nothing to do with philosophy. PB: Yes, but it's something. G: Why didn't you go to see him? PB: Because I felt then, and still do, that he's mixed with spiritualism. There's nothing new in his teaching - straight Hinduism, vegetarianism, etc., but he's doing good.

G: The karmic reprecussions of what the Russians have done must be very great. PB: It's not necessarily the Russian people. There are a few who have seized power. The ordinary peasants aren't necessarily bad.

Oct. 16 PB: I was talking on the phone to a man who told me of a waiter whom he had come to know over a period of time whom he noticed to always seem to be happy. Since he had gotten to be familiar with him, he asked him why. The waiter replied that he didn't know why, but he was always happy. If he was <u>always</u> happy, he would have to be self-realized, otherwise karma or circumstances, whatever you want to call it, would create a situation where he would feel a lack at some point, and he would become unhappy. G: It would seem that the soul would create a need to urge him on toward growth. PB: The waiter will have to wait until he has a tooth pulled or something to feel unhappy (smiling) The Tibetan Rinpoche told X that when the Chinese tortured him, he felt the pain, but there was no ego to feel the pain. G: Y told me a long time ago about a recollection of a previous life where she was being tortured and someone lifted her out of the body, and she exclaimed, "you fools, it doesn't hurt a bit." PB: Yes, those things happen. G: Ramana also was supposed to have been operated on and he removed consciousness from the body. PB: No, that was different. There are all kinds of stories and exagerations made. A highly advanced person will tell you something different from an undeveloped one. One man (Bose), who had been with Aurobindo and for certain reasons left him and went to the Ramanashram, was there at the time. [redacted] He told me that while the operation was being performed, Ramana kept quiet and didn't show any sensation. The devotees used to go to bed around 9:00, but a very dim light was left on. Around 10:00 when everyone was supposed to be asleep, he began to hear the Maharshee groaning with pain. He heard this, but he was able to control it during the day.

(later) PB: Do you think they don't feel pain? G: In my understanding, if he functions through a physical body, he will experience pain like anyone else. If he is withdrawn in Nirvikalpa Samadhi, he wouldn't. It would seem that he could withdraw consciousness from the body. PB: Yes, if he is in Nirvikalpa Samadhi, he wouldn't feel anything.. Even lesser yogis can do this. G: Perhaps I shouldn't be asking such questions, but it would seem that even in the higher levels, one could experience pain or unpleasant experiences since there is an experienced world, yin and yang.

PB: Well, there are different experiences at different levels. G: It seems to me that I remember reading in Aurobindo that he was supposed to have made some indescribable sacrifice in his life to bring the Supermind down. PB: Each person is different. (later) He has a choice. He can either dissolve into the Absolute, or come back. Then he is called a Bodhisattva. He forsakes Nirvana and comes back to this world of suffering. The Buddha, when he found a way out, realized that there would always be suffering in the world. G: Is Ramana coming back? PB: I don't know. It's something only he knows. The devotees asked Ramana if he was coming back after his death. It showed they wanted something. He had a very clever answer. G: Where could I go. PB: Yes.

PB asked me to look up authors who discussed paradox for him at the library. PB: The references I'm looking for are those like those of Lao Tzu who deal with the highest, not logical paradoxes. His paradoxes take you to the highest level - that of the Void. How can it be emptiness, and yet the source of everything? You can find the same paradoxes in the West in Plato: also in the Gita - the paradox that day is as night. It can actually be experienced. It becomes the Reality. All else is just appearance. They can give other explanations to make them feel they are getting something, but in fact there is only one Truth, one Reality. This no-thing is the Reality. Consciousness is the same thing which presents itself on different levels. Jacob Boehme said that a church building was mere blocks of stone. He said he learned more in 50 minutes than all the universities could ever give him. How could that be? It must be a different kind of experience. They excommunicated him. A group of townspeople went out to where he was living about 50 miles away and brought him back, and dared the church to throw him out again. They couldn't. The people couldn't understand his ideas - they were simple people, but they knew the quality of the man. He didn't care that he was excommunicated.

PB: A man called on me and wanted me to sponsor his movement. I asked why he chose their name for their movement, whether it was symbolic. He never responded when I refused to sponsor him. There was a lot of ego. I wanted to see the quality - whether it was him or the work which would express itself in the movement. I can't become a member of any group. I have to follow an independent path. It's the only way I can feel close to God, not muddled with other ideas. It was my destined path.

G; You mentioned in one of your books that Sirius was your true home, and that you couldn't worship the moon, that it was cold and ghastly, I think. PB: Yes, what I meant was that Sirius is a source of life, whereas the moon is cold, reflected light.

G: I remember someone making a remark once that he thought that there was a danger of being swallowed up at the point of enlightenment, that he could revert to a guna, a primal element. PB: (smiling and a slight laugh) No, there's no danger of that if he's developed. They draw back because of fear of being swallowed up. One should

not fear it if he is working in the right way of meditation. On the contrary it is amazing.

Oct. 23 Someone had sent PB a letter which contained a summary of Ernest Holmes' teaching written on two pages by Holmes himself. PB said that he had begun as a Theosophist, and had incorporated some of their ideas such as reincarnation into his own thought. He travelled to the U. S. and assimilated some of the ideas of the new thought movement into his own teaching, of which Kenneth's group, the Church of Religious Science is an offshoot. The letter mentioned that there had been a person who had been under the treatments of this school of thought of the healing power of positive thought for a period of ten years, and had had no success. He remained in the depressed state that he began with. PB quickly referred to some of the concepts mentioned in the Holmes summary sheet: happiness, abundance, good health, etc., which the person was supposed to reinforce strongly in his thinking. PB said that there must be a reason why the treatment doesn't work. He said that there is an individual will, and an objective framework into which he is placed. I mentioned that Tony had more than once used the example of a person's wishing that there was $20 in his pocket did not make it so. PB affirmed that that was true. PB then cited a man who had used his positive thought to envision himself as successful. He attained a very successful career, but ill health developed, and he was unable to enjoy the fruits of his mental work. PB said that he forgot to ask for what these schools also prescribe to be coupled with these material wishes, wishes for good health, etc., so that everything is covered. You can maintain this positive thought for a certain length of time, but eventually the opposite thought will arise, that maybe it isn't so, and doubt will begin to pop up: "Is this really possible, is this really true?" G: In a way it seems to be similar to what you have written in your notes, that that is the difference between religious belief and mystical experience or philosophic understanding, that belief will carry you only so far, but it is only when the actual experience descends that there is any certitude. PB: Yes, religion is based on belief. Some of them act as though they were gods. There is karma which is imposed upon them from birth. They act out of ignorance of the world idea.

On music - PB said that there were ~~fi~~dderent grades of instruments, and that in Indian music the table, which is the drum, is the lowest, and it is kept in the background, and that others like the sitar and the flute are played in prominence and are considered the most spiritual. Krishna palyed the flute, and that's why they identified it with the gods. G: The vina which is continually sounding in the background is supposed to be symbolic of the OM which is always present. PB: Yes, the vina is a spiritual instrument too.

Oct. 25 PB remarked of a man about 60 that he saw in Lausanne who was obviously

in poor health: They should make the study of the body and of health an integral part of all philosophy. The interaction between the body and the mind is known, but not as extensively as it should be. The physical body is a reflection of the etheric. There was a team of doctors in England just before the Second World War who were conducting experiments. They were able to find with an apparatus that they had devised, consisting of electrodes and an argon tube, that they could place these electrodes near the body and could register the etheric condition of the person. They could see how far it extended and how strong it was. They were also able to localize maladies that were present. The work had continued until the war, which broke the team up, and after the end of the war, they weren't able to get back together again. Some had been killed in the war, and others were quite old, and so they were never able to resume their work. The Kirolean (sp?) effect, which was discovered by a Russian technician, is well known. It registers the aura on specially treated photographic paper. G: Did you know these men? PB: Yes, they were interested in the higher thought, and I came to know them through that connection.

We began talking about libraries. PB: The astral libraries have a very broad selection of material. G: Someone told me a number of years ago that you used to go to these libraries and read all day long. PB: I was taken there. This was in my earlier days, but with my renunciation of the occult, this was ended. G: When you were beginning many years ago, did you have anyone helping you? The spiritual ideas didn't seem to be as widely accepted then as they are now in the West, and so it must have been more difficult than it has been for us. PB: What do you mean, visible or invisible ones? G: Either. PB: I started without any help. I had an inner guide whom I could communicate with. At first I had one which was invisible, but I could get the words easily and clearly. Later on there was another one who was visible and gave experience.

On tea, PB: In a place like Geneva it's much easier to get what you want. It is a magnet for all sorts of nationalities and cultures. There are a lot of Arabs there, and other ethnic groups, and so they serve the finer teas. They are more civilized there; here in Lausanne they are still barbarians.

After a long wait for a bus, PB: you know, it wasn't time wasted. I read somewhere that there is no time wasted. If you are waiting for something or are held up, it is an opportunity to exercise some forms of higher thought, so that there is no such thing as time wasted.

While PB was reading the press articles on the Dalai Lama's visit to the Center, he seemed amused by the statement that the Dalai Lama's strongest drink was tea, but that he preferred hot water. He said that it was very good concerning the Dalai Lama's statement that he appreciated and admired the groups views and aims and the method of study. He said that in the end it all worked out. Before he had said that it

would be a momentous occasion.

In Lausanne I brought up the subject of the clairvoyant's ability to, for example, to walk through the streets of Cairo blindfolded. I wanted to know how this was done, whether they were perceiving a subtle double of the physical world or whether they were actually seeing the physical world. I wanted to know how the subtle and the physical interfaced. He seemed not to answer the question at first, and said that there were a lot of tricksters, and that genuine clairvoyance was not common. G: Well, what does the genuine clairvoyant see? It's obvious that he can't be seeing the world with the physical eyes if they are covered, so how does the subtle vision interact in the physical? Is he really seeing the physical? PB: Well, I used to have the ability to do this at a certain point, but as I told you before, I renounced these powers, but in my experience, I could see people in the spirit world who were dead, and also I could see people in the physical plane lying in bed who were actually in the physical world. It's a gift that you are more or less born with, which you can develop. G: X is developing his now. PB: Oh yes, he's trying to learn to fly. Well maybe it will enable him to save on some air fares. X had told PB that he thought that he had succeeded in getting a half inch off the ground. He broke off all communication with PB, and is now with the Maharishi Mahesh Yogi movement, and is trying to develop siddhis. PB: It is not advisable to pursue siddhis.

Oct 27 I brought up the topic in the Wisdom where he makes the statement that you can go as high as this relationship with the World Mind but that it can't be transcended. I have not understood why this can't be done since men have achieved states of the Void and have talked about experiencing the reality of Mind itself. The enlightened man is supposed to be continually aware of Mind. PB: Who made that statement? G: I believe you did in the Wisdom. PB: Yes, the relationship between the individual and the World Mind or Mind cannot be transcended. In a meditational state the individual can become absorbed, and the individual lapses. The individual can't persist in that state of pure Mind. G: You couldn't speak of a relationship there. There is no such thing as a relationship - there is only Mind. PB: Yes, when he is not in this contemplation, when functioning in the world, we can speak of an individual. When he is withdrawn in Nirvikalpa Samadhi, one couldn't speak of an individual because he is merged, but it is a temporary experience.

You have asked an intellectual question, and I can only give you an intellectual answer. G: I do feel funny when I ask such question. It isn't within my sphere. You had before told me that as you approach closer to these realities, the concepts naturally become clearer to you. PB: Yes, you ask these questions and you think about these things because you want to think about them. G: Then what are we doing at the Center? We talk about these levels there. PB: You talk about these things because you want to talk about them. You are trying to get an intellectual understanding first. You

are also doing meditation there so you may get experiences. G: It seems like it can help clarify the understanding and get rid of some misconceptions. Tony has said that if the understanding has been clarified, if an experience ever does come, you will be able to more fully understand it. PB: Yes, that's true.

PB: The fact that the Dalai Lama came to the Center was a kind of recognition for Tony. It was quite extraordinary that he was able to achieve this all by himself, starting as a toll collector, and coming to the degree of understanding that he has. He always read an enormous amount. There should be a lot of interesting new work coming out from Tibetan Buddhism now. They will probably begin publishing more material now.

On the Tao Teh King, PB: There are some novel ideas there that you don't find anywhere else in Hinduism. For example, there is the idea that the more laws you have the worse it is. G: I only read it through once quickly, but I remember the passage where he discusses that the more restrictive and coercive the government is, the worse the kingdom will be, that a small kingdom by its humbleness, will conquer the large proud one. It seems that the book restates in many different ways the way a person should rely on the inner Self, rather than outer means, that that is the source of real strength. PB: Basically that's right.

About the Ayatollah Khomeni, PB: He was probably behind what has happened. He is a megalomeniac, a fanatic. Did you see what he said? It sounds just like what Hitler said: that I don't know where we are going, but God does, that he is leading us on. Hitler said the same thing, that he was being guided on, where he didn't know, only he called it providence. He is being led, but it is by evil forces. It has struck me how much the world has shown its ingratitude toward the United States. They came to the rescue of the western world during the first and second world wars, and they have given aid to so many countries. These people act like it's their right. It's not their right - it's a gift. G: The congress has overwhelmingly passed the resolution to boycott Iranian oil, and there is widespread support for what Carter has done. PB: Good, it shows that they have some backbone. Now the students are parading around and shouting "death to Carter". It is the highest ingratitude that they would say something like that. G: It seems that many countries of the world blame the United States for everything that goes wrong. It seems like the comment that you made about Ramana, that where there is light, there arises the shadow. PB: Yes, it's the same sort of thing. Ramana used to say, "don't meddle in the affairs of others." He was right. You asked why these things happen. It is like an anvil, and it is upon this anvil that we are shaped and formed. The important thing is how we react to what happens. We can either react positively or negatively. It is through this process that we are forged, and our character is tempered and made stronger.

(later) G: My views have grown more conservative politically, and I now feel a greater need to maintain a stronger national defense, that these opposing forces exist, and we have to act to contend with them. PB: Yes, you do. The killer of one of the Kennedy brothers is now sitting comfortably in jail. They symbolized America. He didn't really have a criminal mind. He was an idealist. It was probably because of this that he was spared and wasn't executed.

We talked about how the laws were designed to protect people from these criminal elements. G: Yes, but Lao Tzu wouldn't agree that they would protect. He would say that the more laws there are, the more lawlessness there is. PB: Yes, but it was different then. G: It does seem to follow his pattern, that the growing evidence of external law is a sign of general decay in a society. There is such a proliferation of laws now, and the lawlessness is rampant. PB: Yes, it seems so now.

Nov. 16 Today we were discussing a philosopher named Teng Ki, whom PB was doing research on. He said that he was able to reconcile the mystical experience and the reason, sort of like Steiner. He said that he would follow up on an idea even if there was only a key word like mentalism. PB: It was similar to what Steiner was able to do. No doubt he was a genius, and certainly he had a scientific ability which was remarkable, but Ananda Metteya interviewed him, and he could see the depth of the man. He was an extremely developed clairvoyant, and Steiner was quite developed in some areas, but he not gone beyond a certain point. He was also colored by his Christian background, which limited him. Ananda was able to gadge him, and could see his limitations. As I mentioned before, when I interviewed him when I was younger, I could sense his humility, but I could also see certain limitations. These powers of clairvoyance are really side-issues, and they had become of more central concern for Steiner. Ananda had remarkable occult powers, although he renounced them at a certain point through the refinement of his consciousness, for him to continue to develop. But they would occur spontaneously anyway, beyond his control. He didn't do anything to bring them about, so it wasn't his fault. He had a rod which had power. G: Did it have healing powers? PB: No, it just had a power. G: Was it something like the Egyptian ankh? PB: Similar to that. His father was the most famous magician in England. He became more developed in this than his father. It was real magic, white magic. He founded an order called the Hermetic Order of the Golden Dawn, and they drew on secrets that went back to Egyptian times. G: I have a scientific curiosity about how these things happen. I'm not interested in developing these things, but how do they do it? Do they render the physical less dense, do they exert a force that pushes them upward, do they neutralize gravity, or what? PB: Well, these are very mysterious things. (silence) G: Tony once made the remark to someone that we should avoid getting involved in this. PB: Yes, they can be very tempting. G: It would seem, however, that once a person has developed and purified himself to a very high stage, so that these powers could be

used with the proper detachment, and used for good purposes, that it would seem to be a natural stage of development in fulfilling the complete human potential, such as the power of reason was unfolded at a certain point. It would then be a natural outgrowth. PB: Yes, that's true. But to be actually ready to use them, it is very rare. G: It would seem that many people feel that they are ready, and that they wouldn't abuse the powers, but in fact, they are not ready, that a higher wisdom is operating that knows when you are ready, and that's why they are being withheld until it is safe to take them on. PB: Yes, they may or may not come. It is better not to seek them.

G: I noticed in the Indian section (of his library) that there are a large number of books by Shivananda. PB: Yes, it isn't because I have any special appreciation of his teaching though. G: He gave them to you? PB: Yes, he kept giving them to me. I never asked for them. He has written some 300 books and pamphlets. Someone brought to my attention that in one of his books there was a two page section that was a direct copy of a passage from the Secret Path. G: What was your impression of Shivananda? PB: I didn't think that he was of the highest. He reached a certain advanced stage. Kenneth went there and he didn't sense any enlightenment there. But there was something there. He started out as a physician.

(from before, when discussing Lao Tzu and lawlessness) G: Well, what about capitol punishment? PB: That's the most difficult question of all. You can't make a general statement for all cases. Everyone is different. In some cases a person will reform, and in others, the person will not. Gandhi was once robbed, and he caught the man. Instead of turnign him over to the authorities, he talked to him and found out that he was stealing to feed his family, and he needed money for them. Then Gandhi said, "well, then I'll give you a job here." The man asked why he should do this for him, and Gandhi replied that it was to give him a chance. So the man took the job, and ended up working for Gandhi for 15 years, and became a devotte of his. He was spiritually converted. In that case it worked very well. In others, it wouldn't. In each case it's different. G: Ramana was robbed and beaten by thieves. Ramana didn't do anything. PB: Yes, but later they were caught in conjunction with other crimes, and they were tried along with Ramana's case. Eventually karma caught up with them.

(from before on seeking the occult powers, PB: If one falls from that height, the fall is even greater. It would be a shame, all those lifetimes of work to be lost.

Nov. 19 On a bus with PB, we brought up the Iranian situation. G: Did you know that they are threatening to try the people who have been held hostage as spies? PB: (shocked) No! The man is insane. Carter is in a really terrible position because it seems that no matter what he does, there are going to be problems. G: He seems to have handled the situation quite well so far. He has remained cool, and has been

very firm; he has been patient and hasn't acted rashly. PB: Yes, it's good. There is religion in the family. G: I think the greatest leader in the world today is Anwar Sadat, for what he has done. PB: Yes, he has done wonderful things. All the Arab nations had to do was to follow his lead, and they would have accomplished all of their ends without any trouble. But they haven't. Most people don't recognize the mystical side of him which has enabled him to do this.

Commenting on the Pachibel Canon, PB: That's very beautiful. It is mystical. It is useful sometimes to use music played very quietly as a background so that it diesn't command the attention. I look forward to getting my tape recorder and tapes out, and I can use them while I am doing my work. But it can't be played at all loud so that it is intrusive - not for the deepest work, but for the lesser work.

About rock music, PB: It's almost like an evil force because it beats on you, and it can take you away from your meditation and your concentration unless you can sufficiently withdraw.

About people from Checkoslovokia, PB: They are more intensely philosophic than other western countries, more than Great Britain. It is a combination of two things: their racial heritage being Check, which has the thinking, and also the Slovak, which is in their blood, which gives them their mystical side. These two together gives them an intense desire for the deepest philosophy. While I was there I had given several hundred interviews. G: Personal interviews? PB: Yes, that's the only kind that I give. G: When I saw you several years ago, you mentioned that there were a few who wanted to see you, and they needed two types of visas to get out. PB: That must have been 5 years ago. There was a time when Dubchek had taken power, and he brought on a liberalization of the givernment there, even thought it was under the heading of socialism, and he allowed people to go out of the country. Many left the country at that time. Later on the Communists cracked down because it was more than they wanted. They shut down Dubchek, and imprisoned him. It is monstrous what they have done - not the Russian people, their leaders. Now they are allowed to leave the country, but the exchange rate for currency is five times it's value, and it is a kind of blackmail that they are using; they can leave the country, but they have to pay the price. When they seized control again, they banned all public meetings of more than 5 people. The first thing that they did was to ban spiritual groups. Anyone who was suspected was warned to stop or they would be rounded up. They instituted a national religion which was supposed to take the place of the other religions.

About a woman who was riding on a bus with us, G: I remember her from a previous ride. She would break out into spontaneous fits of laughter, and would start singing out loud in front of everyone. She was obviously disturbed. It was tragic to see her like that. PB: I remember when I was with the Maharishi Mahesh Yogi, every once in a while he would break out into this kind of fit of laughter for no reason at all.

It indicated to me that there was something unbalanced about him,

Nov. 20 In Lausanne commenting on a booklet written by Hui Hai translated by John Blofeld on sudden enlightenment, PB: There are some discrepancies here in Blofeld's introduction. He first states that everything, the thoughts and all, are Mind. But in a later passage he says that even the mind was unreal. On the one hand he says that it is the only reality, and later he says that it is unreal. (PB handed it over to me to read. Later) G: Perhaps he is talking about the empirical mind. He talked about the Buddha mind, which was the ultimate mind, and then referred to mind, which could have been referring to the ordinary thinking mind. PB: What is he talking about? What do they mean when they say that everything is unreal, that the world is unreal. G: Again we are talking about something that is beyond my scope, but in my understanding the things are unreal in the sense that they are not eternal, immutable permanent Reality. In that sense they can be regarded as unreal. PB: And so we are back to semantics. When you use terms like unreality, you have to make clear what you mean. For the westerner it means non-existent, no reality whatsoever, and these things cause a lot of confusion. G: Since this is a subject which you mention in your notes quite often, is this a topic that you will discuss in your new book? It seems to be a point which there is widespread confusion about. PB: I have already dealt with the problems of semantics in the HTBY G: Yes, in the chapter on the worship of words, but this seems to be a problem which crops up all the time, that of the "Advaitic" point of view, and I don't think you have dealt specifically with it. PB: It is something that is going to have to be made clear once and for all, and made explicit. I knew someone when I was younger who went around saying that everything was unreal. Later he took on a post of President of the British Vedanta Society, and would travel to India and so forth to give lectures.

(Continuing on why the different sages adopt different points of view, PB: Why is there so much disagreement over this, what is real and what is unreal, if Reality is one? G: You had responded before to this same question that there must be grades of enlightenment, degrees of enlightenment. PB: There is no disagreement about the Ultimate Reality, Brahman. Socrates would push a point for further explanation. He would ask what you meant by a certain term. The difference of opinion exists because there are different degrees of receptivity of enlightenment, to light. If they are on the same level of receptivity, they will give the same answer.

You made a statement earlier that you realized that you need help from the outside to find what is within. PB: Yes, their work is to redirect you from looking without to find what is within you (pointing), to direct you to look within yourself, instead of looking outside for the Truth. Socrates had had experience much higher than many mystics and thinkers who had experienced Nirvikalpa.

Nov. 24 How is Mrs. Ybor? G: Her health has not been very good. She had heart trouble this year. PB: One thing that I discussed with her was the fact that she was shocked that everyone was calling Tony Tony. She did not think it was proper that this should be done. We decided that he should be called Anthony. He is a teacher and should be given the honor of a proper name.

PB sounded a pair of Tibetan cymbals. They gave an extraordinarily clear sound that persisted for a very long time. Afterwards, G: Are you supposed to follow the sound within, into the silence. PB: That's what you're supposed to do if you're trying to meditate. It is a help to get started. It is one aid among others.

PB talked about the Tibetan chanting, which he said had a haunting quality about it. He said that some of the Indian temples had noise that was deafeningly loud sometimes from the beating of instruments. They said it was to help crush the ego.

Nov. 29 Commenting on a suit that he had had made, PB: The local head of the district police wanted to have the suit, and I gave it to him. G: It wasn't Atmananda, was it? PB: (smiling) No. At the time I was visiting Atmananda there were two Vedantic teachers in the area. One had a much smaller following, and the other who had a large number was Atmananda. When I went to the area, I visited the Prime Minister of the state, and he asked me why I had come. I told him that I was interested in strdying the Advaita, which I had already done with Subramania Iyer and other teachers. I told him that I was going to look up Atmananda. He told me I was making a big mistake. He said, "he's just a police inspector. He worked under me." He couldn't understand why I wanted to study with Atmananda. One of the things that the Prime Minister objected to was the fact that he was married. The idea that you can't be self-realized if you are married is widespread in India. Of course Atmananda didn't feel that way, and when I told him what the Prime Minister had said, he was amused. I brought up the point with Ramana Maharshi at another time. He said to be married is to have distractions, and it requires time and energy. It makes it more difficult, but not impossible. He said there was no reason why a person couldn't be married, that it wasn't necessarily an impediment. A person might not want to devote this energy to a marriage to clear the way so that he could concentrate his energies elsewhere. That's where the statement that I made the other day about, "if that is true then there is no hope for mankind," came from, which ramana made in reference to marriage, since most people are. The Buddhists had instituted this rule, not the Buddha himself. It wasn't part of his original teaching. Later they imposed this upon themselves. The idea of monestaries also grew up later. They asked him if they could establish retreats, and the Buddha assented to it later on while he was teaching. Later on it became an institution. There are torrential rains in that area at certain periods of the year, and it gave them an opportunity to go into retreat. These things are later accretions to the original teaching. Ramana once rebuked the monks for thinking

they were superior because they wore the yellow robe. He said that celibacy is an inner attitude, not an outer one. A person can be married and be inwardly free from those attachments, and also a person can be outwardly a renunciate, and be still attached.

G: It seems almost inconceivable to me that there are beings whose sole purpose is to bring out evil in the world. PB: Yes, it is so. It is their nature to be that way. Blavatsky talked about this when she wrote about the eighth sphere, where these beings dwell. They are beyond redemption. They have degraded themselves to such an extent that there is no vestige of humanity left, and there was no possibility of salvation left for them. These entities would eventually dissolve since there was not a shred of humanity left to redeem. G: You mentioned the belt around the earth that had inspired some of the evil during the Second World War. PB: That is not entirely the same. That belt is composed of entities from the seventh and eighth spheres. The seventh contains beings which are evil, but are not entirely beyond redemption. There is a book written by an Englishman who was assigned the task of defending Nazi war criminals. The government wanted the trials to be conducted so that the proceedings would stand as just and valid. After he had been freed from his responsibilities in the cases, he wrote a book. He said that the one thing that he observed in all of them, with the one exception of Hess, he was above the others, was the singular lack of any humanity left. They were all monsters, and there was no remnant of any human quality. G: And they probably wouldn't regret anything that they had done. PB: Yes, they were conpletely committed to their attitudes. G: This kind of discussion, it's frightening to me. It makes me realize even more how much work needs to be done to achieve a higher level of evolution in which a person is able to withstand the direct impact of these higher evil forces. PB: Yes, it is many many lifetimes of work. (later) Tony doesn't discuss this sort of thing very much, does he? G: No, he generally concentrates on the positive side, of trying to understand. He has repeatedly directed us away from the fascination with the occult. In terms of the world situation it seems to me that it is more than the individual can do anything about, and all I feel I can do is to work on myself. PB: Yes, you have the right attitude. You can work on yourself and try to prepare yourself to be an instrument of the good.

PB: Is there still a bookstore? G: No, it has become just an art supply store now. PB: You see, it served its purpose, a useful purpose in its time, but it gave way to something better. It got things started, and it led to a higher purpose, which is the Center.

G: The Pope has gone to Turkey to try to reconcile the Eastern Orthodox and the Roman Catholic Churches. PB: He is going to have some difficulty. They have a legitimate case. The Pope is what they say he is, just the Bishop of Rome.

G: I heard that you had had an interview with Jung. PB: Yes, I went with Subramania Iyer to interview him. It was Iyer who had been given the interview, but he asked Jung if it would be alright if I came too, and he agreed. G: Did you discuss the Eastern teachings? PB: Not very much. He admitted something which came out in his last book, that he was something of a mystic. Toward the end of his life he was intensely studying the eastern doctrines, and he was trying to make up for the time he had lost. He deliberately kept it back until after his death. He didn't want his reputation as a scientist ruined.

On fasting, G: Is it true what I have heard that after a certain length of time of fasting, the mind naturally slows down? PB: It depends. The higher part of the mind becomes more active, and the lower part slows down. You may become weaker, but you become clearer. G: I heard that the Comte de Saint-Germain had never been seen eating. PB: No, he ate. He was very careful about what he ate though, and he would take food with him when he went out. All of his food was prepared in a special way. He had a private valet who prepared his food. He had a concentrated liquid, which he kept secret, that he drank that was very powerful. He was strictly vegetarian. He also used to eat oats for breakfast.

Dec. 5 G: I am curious where you got your information about Christ in the Inner Reality for those years before the Gospel accounts about which nothing is known. PB: There is material in the Hemis monestary between Tibet and Kashmir, which I don't regard as reliable. A man named Notovitch brought back the news of it. The Mohammedans can point out what they consider to be the grave of Christ, and I don't believe that is entirely reliable. There was one man that I knew in India who was a prince, and the family had certain information ~~passed~~ which they kept within the family because they were in a Hindu country. There was another man who was also a prince. I alluded to him in the Search in Secret India. He was a very dark-skinned man, a Dravidian, and I met him in London. He had some information because he had travelled in the far East and lived for nearly 1 year in a Christian monestary. (pause) I have also had an opportunity to meet certain unusual men. (silence). They have no written record of him for a period of 18 years. It is obvious that he must have been doing something, a man who has left such a great legacy.

Dec. 12 We discussed a maiming incident that some Italian terrorists had perpetrated. PB: You can't be sentimental about these things. You have to stand up to them. Shankaracharya told me that you have to stop them, and they have to be punished although it can't be done in a revengeful way. I must be done impersonally and calmly without anger. It has to be done in the right way so that they are educated. Steiner called such people monsters.

Dec. 14 PB brought up an Indian tribe that he was familiar with that lived around

the Great Lakes, called the Ojibway. There are not many of them left. PB had encountered them astrally in the 1930's during his psychic days, and had studied them with an individual of the tribe. He said that they had a spiritual teaching, although it wasn't of the highest, and that he respected the teacher. He also mentioned a group called the Todas from India, whom Blavatsky had written about. Now their number was only a few hundred. He said that they lived in strange tall-domed huts, with only a small hole for an entrance and no windows. They lived almost exclusively on milk products which they made themselves and some rice. He said that they were very peaceful people. They believed they were one of the 12 tribes of Israel. They looked Arabic.

On meditation postures, PB: There is no special need for the postures they prescribe. G: You said that one of the important things is to be comfortable in your books. If you're in pain, how are you going to concentrate on anything else? PB: Yes. The Japanese postures are difficult and painful to westerners. G: You said in one of your books that you learned the lotus position. PB: Yes, I mastered it after a while. The lotus posture was specially designed to bring about certain results in conjunction with the 6 chakras. It certainly helps by keeping the man more wide awake, and by awakening the chakras one by one for certain kinds of meditation experience - those connected with kundalini, etc. This posture wasn't really necessary for me. I discovered meditation on my own, out of my own reflection or intuition, or whatever you want to call it. I began lying down and meditated in that position. It is still my favorite posture.

Dec. 14 Talking about his health, PB: I turn it over to the higher power. It is any way; it's in its hands. I've been looking for another term for "higher power." I've thought about "greater power." There is the greater and the lesser. It doesn't convey exactly what I want. It still has the association of magnitude with it. It is completely different, on a different level. Transcendental perhaps. But our friend the Maharishi Mahesh Yogi has made that word popular. G: The term higher power is still evocative for me. PB: Yes, for many years I have used that phrase. Someone else used it. X uses the term "transparent." She never explained what she meant. G: Maybe she meant that the ego was transparent so that the light could shine through unobstructed or distorted. PB: Yes, but the light example has been so overused. I want something better, an original term. It is always operating anyway, but when there is no ego it is different. It's like taking off a heavy overcoat. What could I call it - weightlessness perhaps. This is one of the experiences when it happens.

On inner experience, PB: Let it take over and form its own experience. Let it do its work. All that you have studied gives you an idea of what it is like. They are frames, and hence limitations. It is best to leave to alone to form itself. St. Bernard said that he never had a mystical experience, and he was of a high order. The Advaitans say that it is not necessary to have experiences to be self-realized. Only they would

say that. Do you think it is necessary to have these experiences to know the Truth? G: It does seem that some people who have had mystical experience are not developed in some ways, and others who haven't you could regard as being better persons. It would seem that the best would be to have both. It would seem to open up new potentials in the person on a totally different level. It would seem that the experience of Mind could not be confined to ordinary sense experience. PB: No, but you can't know the form it will take. G: It doesn't seem to be an experience of anything: the Hindus say neti neti. PB: Yes, so it doesn't help to form an image of what it is. You don't have to have experience of it to know it. Understanding it is knowing it. It is pure gnana. G: Is it what you would call insight. PB: Yes, you could call it that it is an experience, and not an experience.

PB: Don't you think that there could be some danger from the radiation that a person could get from having lights shining close to him, right next to his head. There are so many electrical appliances now. They had to admit the dangers of radiation coming from TV. Either when there is too much of it, or by constant exposure, little by little, it can be harmful.

NOTES UNREVISED BY PB (ALL PRECEEDING HAVE BEEN)

On insanity, G: There seems to be a lot of crossover between the insane and the spiritual. PB: Well, you find a lot of insane people there, especially in India. Some people honor them because they are said to be mad for God. In a way they are spiritual because all they talk and think about is God, but they are nevertheless mad. They used to come to the Ramanashram. I told you once about the man who sat on Ramana's couch and wouldn't get off because he said he was self-realized, and so he should sit there too with Ramana. The people at the ashram finally took him away. Ramana used to laugh at them. G: Some people justify it because the higher knowledge is non-rational, even though it reflects itself in rational laws. PB: The higher knowledge isn't rational. It can't be restricted or confined to the rational. There are 2 kinds of non-rational - the super rational and insanity. G: Meher Baba used to go around the countryside and collect all the madmen he could find. PB: Yes, being disturbed himself he liked to have their company. They didn't like it when I made my views known. G: He also used to beat his head with rocks because he said that the mere experience of existing in the physical world was excruciating, and knocking himself senseless relieved the pain. PB: Yes, he was unbalanced. G: If a person goes insane, does he have to reincarnate as a person who can rebuild the ego with a simple life. PB: No, not if he has lived out the bad karma. G: Of course. I never thought of it that way, but it makes so much sense. Insanity is the resultant bad karma of previous actions which he must live out. PB: Of course. Insanity can't be enjoyable to anyone.

On drugs, PB: Tony wouldn't allow it in the group now would he? G: No. I think most of the people there experimented with drugs a long time ago, but noone uses them

now. PB: It leaves a scar, even if it's unconscious. G: I realize now that drugs aren't going to change a person. PB: Yes, no more than those women who take birth control pills. They are supposed to be about 80% effective. G: 99% if taken properly. PB: Yes, they may stop a child from being born, but there are side effects. G: They have shown that there are higher incidences of circulatory problems and certain cancers, and they discourage certain women from taking them. PB: Nature will bring about a reaction. They can't continue to have unrestrained sexual intercourse without producing some side effects - nervous disorders. The church prescribes the interval method, but how many children have been born that way? It isn't very reliable.

The Dalai Lama will probably be returning to the U. S. within 2 or 3 years now that the ground has been broken. He will want to meet with the spiritual leaders, and of course the political. It wouldn't surprise me if they invited Tony to visit him. G: It seemed to me that because there were a number of invited guests besides the Dalai Lama that Tony's position as a spiritual leader will probably become more public. PB: Yes, he will undoubtedly become more well-known. G: He seems to have the most developed metaphysics, the most elaborate, that I have come across. PB: Yes, there is probably noone in the West who has a higher teaching. (later) I didn't say that there wasn't anyone who wasn't teaching as high as Tony, but that there are teachings which can't go any higher. Noone can. G: Then you would say that there is a level of the teachings which cannot be surpassed? PB: Yes, what I meant was that Tony teaches Advaita, the non-dual. No teaching goes higher, although there are other teachings which lead to the same thing.

Mystical experiences usually come to people who have enlightenment, and hence mystical experience becomes associated with enlightenment. The long path doesn't give enlightenment. It can happen suddenly, like a bomb experience, or in very gradual stages. They still argue about which is correct. One minute you don't know, and the next you do.

July 18, 1977

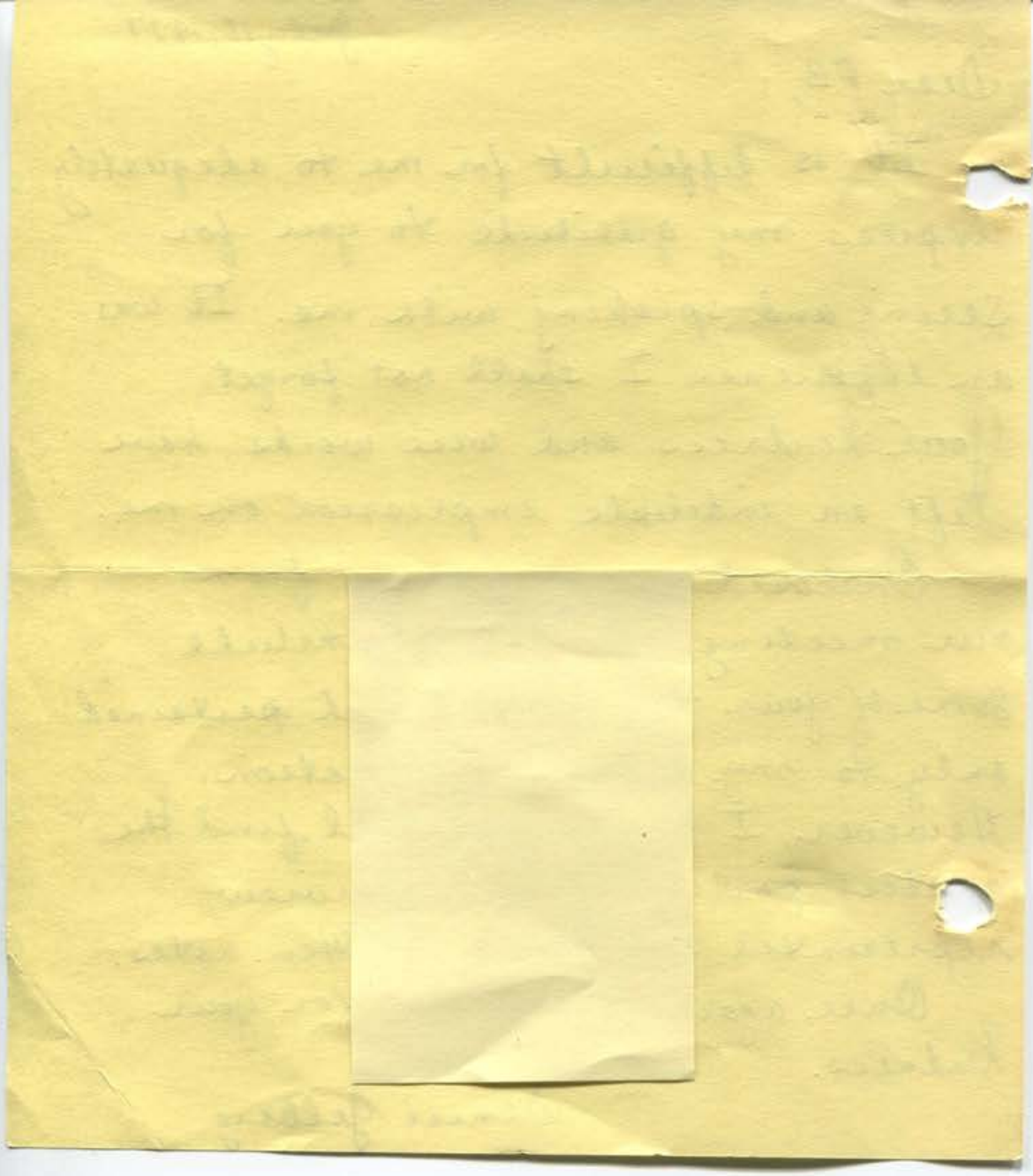
Dear PB,

It is difficult for me to adequately express my gratitude to you for seeing and speaking with me. It was an experience I shall not forget. Your kindness and wise words have left an indelible impression on me.

Enclosed are my notes from our meeting. I did not include some of your comments which pertained only to my personal situation. However, I think you will find the greatest portion of the interview represented in these written notes.

Once again, thank you for your kindness.

Denise Gelberg



KARMA -- NOTES FROM GRETCHEN HERMAN

Karman will influence the future: karma brings its consequences. From the past and from the present you are making consequences for yourself. From today in this lifetime's actions too, not only from those of former births. . . . Karma is the consequences of what you do. . . . Your own attitudes, actions, and emotions all contribute to the shaping around you, as well as what has come over from the past has contributed a great deal also, in shaping the beginning of these events. Of course there is not only the individual. There is also the world. The world also has a purpose to fulfill. . . . So to some extent you're being shaped by that. You're not a totally free agent by any means. It all converges, averages out.

Interview June 29, 1977 Denise Gelberg /

PB began by asking me how long I'd been attending Tony's classes. I told him I began 7 years ago w/ the reading of the Wisdom. He asked what else I'd read in that vein before the Wisdom. When I replied "nothing" PB seemed a bit surprised. He said the Wisdom is not a beginner's book, usually.

PB asked me if I'd read any other books written by him. I told him the ones I'd read. He asked if I had any questions about them. I did not.

I asked PB about my feeling of leading a bifurcated life: the quest and my everyday life. He said it would take time for the 2 to be less separate.

On the question of science (which arose in relation to my husband's abandonment of his career in plasma physics) PB said that it has given the tools of destruction to a humanity so animalistic in many ways. a madman can do awful things w/ the weaponry available - eg Communist aggressors. Science knows no morals. It operates in an ethical vacuum (my words). However, there are some exceptional

scientists known to PB who have seen through to a primary Source. These persons keep quiet, though, so as not to appear "soft in the head". These scientists, will, however, speak up more in the future because it is becoming necessary.

On the subject of my personal "progress" on the path, PB suggested that I cultivate the devotional aspect of my endeavor. PB then said something like this: "There is a higher Being always there. You are never alone. You can reach this Being. It's there for the taking. A lucky few - like yourself - are on the way to the attainment of this lofty Reality."

We talked about astrology. PB said that it was not necessary to study it intensively. That I should do so only if I found the time. PB said that he, himself, did not know very much about astrology. Tony, however, is attracted to it.

PB said it was essential to know the basics of metaphysics - i.e. Being, Existence, etc. because it explains you, me, and the world. Beyond the basics, though, you can leave for a later time in life.

On the ~~th~~ subject of meditation PB said it is ~~was~~ essential for developing the religious (non-denominational) aspect of the Quest. It is also important to concentrate on your actions because these, too, all contribute to and are a part of the Path.

So there were 3 essential aspects of these studies: metaphysics, good actions, meditation.

Towards the end of our interview he began to smile and look directly at me as he spoke. He told me how fortunate I was to be on the Path because, as Yeme went on, I would gain peace of mind. I would not be "thrown about" in my daily living. And occasionally, during meditations I would experience a joy, an ecstasy which would give me a glimmer of the Real. He said all people on the Quest experience "lows" during meditation. But when the upswings occur the "highs" are ever-higher.

PB said Tony was a teacher and that he was not, that was not his role. PB said he has no disciples.

I thanked him for see me and all of us. I said the membership of the group was growing all the time. He said

That was good for "them", meaning, I think, the new members.

Later in the day I recalled these comments:
On doubt:

With religion one has blind faith. In philosophy reason enters — and with reason comes the possibility of doubt.

What can one hope for?

Through meditation, the mind comes under control. With this control comes an ever growing peace of mind. Through the Quest you come to know the Divine Entity which lives within — and you become able to call on it when necessary, as needed.

On science —

Some scientists have gone beyond the atom and the breaking of the atom — beyond all material parts. They acknowledge an immaterial reality.

On his books —

Tony uses my books as well as others. He is trying to synthesize, make a synthesis

of different traditions, some old and new. (more precisely – all having some old and new, or modern parts).

On fusing the mundane + spiritual lives –

In time one, hopefully, learns to weave the two. You learn how to make adjustments. If you cannot experience this fusion it is unfortunate.

On modern society –

It functions under the childish system of rewards and punishments – with no morals or ethics. In this setting, the discoveries of modern science are very dangerous.

INTERVIEW WITH DR. PAUL BRUNTON -- Jane Burdekin

QUESTION: Now that I have several decisions facing me, I find that my old way of making decisions is no longer appropriate.

ANSWER: Yes. That is as it should be. As one matures and becomes a quester the old way of deciding simply on the basis of using reason is no longer enough. You will still base minor decisions, like buying a chair, on reason, and this is fine.

A larger decision should be brought into meditation. Or, if meditation is not sufficiently developed, try prayer to the Overself. The best time is before you fall asleep at night. Then, when you wake up on the morning, try to catch your thought as it is at that moment in the state between sleeping and waking. Take that thought and see what it tells you. If you get nothing try again the next evening. You may have to keep this up for several nights until you do get some sort of understanding of what seems or feels to be the best idea of what to do.

You will know because your thoughts and feelings will both tell you it's right. They will reinforce each other. But, if the thoughts seem unlikely, and you still feel uncertain, continue to ask the question.

The answer does not always come through your mind. The answer may come through an event. During the day when you are relaxed it will suddenly strike you. Also it may come through a dream.

If you want to check the answer you have received, ask someone who is more advanced in meditation to meditate on your decision.

P.B.'s INTERVIEW WITH PAT WITTER, ON THE BODY

Columbus, Ohio, Summer 1977

Note: (inaudible) refers to words that could not be picked up by Red or Pat from the original tape of the interview.

Pat: I'm trying to pose a philosophical, impersonal question about the body.

PB: Do you mean how to regard it, to react to it, or what attitude to take?

Pat: How best to make use of it? In the plan, how best to respond with the body that is given to me to use in this experience.

PB: Do you mean what you should do about the body? What its role is in the plan now? Is there some other thought?

Pat: The situation given to me is unfamiliar. This body is telling me something. There is a lesson there, I am sure.

PB: Have you tried to grasp what this lesson is?

Pat: No. I've tried to cope on a very mundane level. My mind is not grasping what it is.

PB: In your general readings and studies by various teachers and teachings including mine that you must have read and studied, do you remember them? Do you remember what Buddha said about the body? I can only tell you how the body is considered in...(inaudible). That is, its general situation for everyone.

The body is first of all a field of experience. You get experience through the use of the body experience, which is not got in the same way without the body. It makes sharp and definite thoughts which we have as the

result of that experience. Now every body we have in every incarnation gives us sometimes the same experiences, sometimes new ones. But generally they are the experiences which all human beings, at some time or other, realize, have to go through, which is a mixture, a mixture of pleasant and unpleasant, and of growth and deterioration. That has something to say in each place and through those different phases we begin to understand laws, the laws which are governing the cosmos, and those are laws which apply not only to the body, but so to other (inaudible)... Not only to all creatures which have a body.

Now these laws at the level of the person teach us first of all that the body is passing. In Buddha's words, it's a coming together of many causes which come together for a time and then they part again and the body is gone. The body is a result of this coming together of these combined causes. The consciousness in which this body was remembers. It is still there but not here, not on this earth level. It carries the results of this incarnation's experience. It carries them into other levels of consciousness, other planes where it digests these experiences and digests them into the essence, understanding, and also growth and development. Some of it is new. Some of it is a repetition of what we had gone through before but did not get sufficiently enlightened.

Now these lessons are not only what you think that they are, just either moral lessons or personal lessons. They are also lessons about nature in general. Nature is itself a continuous, living entity and it is also - this earth is getting its lessons too. It's also a living being getting these

so-called lessons. It is actually growing, expanding, developing and becoming something greater than itself. And we too are going through this and becoming greater, larger in activity and understanding. And these lessons are not necessarily moral lessons. They are lessons about what it is to be here as an entity. Its the life in us which is expanding. Life and consciousness. Life, consciousness, being. They are all intermingled in developing themselves. Part of that development is knowledge of cause and effect. Everything comes back to its place of origin. Everything moves in a circle.

So we as individuals move in a circle through different phases of experience which means different bodies and on different levels. The material level is one. There are higher levels. We go through all of them. In that way we all become more in our Self. More than we are now. With so-called time we should become superior beings but meanwhile this body that we have to deal with here has five limited senses and through them it gains knowledge and experience in repetition of certain actions which are regularly performed to gain the Self-cyclic movement. Thus from all these experiences there is a gathering, digesting, then brought back again for further embodiment and activity.

Something in us which we may call the Higher Self keeps these various results together and like a book keeps records. All in one book it keeps these things, holds them for further results that will come later again in time. So our place as the only self that we know in the body is part of that

Self. That's the ego. The ego consists of the body, the intellect, the emotions, and all these are effected and brought on by the (inaudible). The body most of all, but for the shortest period because it is the most intense, the others have a longer period. They are not so intense. So the body having given up what it had to give, is left behind, goes back to where it came from. Dust to dust. The consciousness, the limited consciousness of the ego, that remains. But it is no longer limited by the body, only by its own mental limitations so far as they have been experienced. But they are obviously greater than the physical limitations. The body, having served its purpose in its work for the Self, has no further concern in this body. One atom, the tiniest atom of the body, is kept and held by the Higher Self, added to the results, and it is that which is linked like a link between the body and its Divine Higher Self. That thing is not destroyed. That remains, is picked up again at the time of incarnation and again comes into play. It's here in the heart. That's why the heart is so important. It is the Divine Center. That atom remains. And though it's not part of the body since it survives the body, it is very much related to the body in the sense that with each birth it moves to the next body. And so there is this chain. We can't say that the body is therefore completely annihilated and we can't say that it isn't because all the atomic (inaudible) go back to it and there is something that doesn't and it's not a material thing and yet it's linked in this mysterious way. So we can only regard it as the servant of the Divine

atom functioning for the higher purpose for which it is here. The body is serving as a higher purpose and therefore it is a servant whether it knows it or not. The best use that you can make is the best use it is in a position to make. It still has a you and you still can work with your feelings, using them towards the purpose.

Pat: Before my body became obstreperous, I wrote.

PB: Did you write poetry or prose? Did you publish?

Pat: No.

PB: It was your private?

Pat: Now my body doesn't cooperate. I can't write. I can't study. It is not the way now. I know my body situation will change because that is the nature of experience. Where am I to devote my attention?

PB: Do you have the power of attention?

Pat: No. I just want to rest.

PB: But can you rest in your meditation? There are two kinds of meditation. One is thinking meditation, and the other you might call resting. It's thinking and letting go. The mind comes to a rest. Have you ever experienced that?

Pat: I am so busy by the whole process, that I haven't been able to grasp.

PB: Would it be possible for you to let thoughts go and not attempt to think anything at all, just to let be? Does that -

Pat: Meditation used to be very much part of my day before, and now I do not meditate.

PB: I don't mean sitting down as especially to meditate. Just sitting down and relaxing. Not attempting, but not... Don't attempt to meditate. Just sit and not try to do anything,

not even meditation. Could you do that?

Pat: Of course.

PB: If you try that and sit like that sometime without trying, what do you feel?

Pat: At peace.

PB: You ask what lesson the body can learn from this. Can you give up attempts to learn any lesson? Can you let go of lessons on this earth, let all of that business go? Can you just relax in that chair and not try anything, either to learn lessons, or to meditate, or to transmit? Can you sustain that for an hour?

Pat: Yes.

PB: What did you feel? Can you do it without feeling? You can do it if you want to. Without feeling that you are doing something wrong by neglecting this and neglecting that.

Pat: Without feeling guilty? Yes, that has come. My whole life has, as you must know, has taken a somersault.

PB: Yes, it has turned upside down.

Pat: And so if I am to be at all, indeed, if I have to be able to do just that.

PB: If you can do this, if you can let go and let others attain and if you do not make any attempt to do anything, not to study books, not to consider what is any lesson, not to meditate, not to make attempts to think this, that, to (inaudible) high-lofted (inaudible). Can you, just as if you'd become absent-minded? "I have forgotten this, forgotten that," can you do it?

Pat: Yes, I often think of how peaceful my life has become and as

a result of this limitation because I am unable to do. Somehow other people do those things that I thought I had to do. I don't have to do them anymore. It frees me. So I have let go.

PB: (inaudible)...but still is the letting go. Now could you bring yourself to believe that at this stage of your life you have nothing to learn? You haven't to strive to learn anything. You have nothing to do. You haven't strived to do. Can you just let go? Not by using the will to make yourself better. Just as if you had become absent-minded and not attempting to do anything. If you were to do that you would also find that you did really become absent-minded and forgot who you were, for a while. Now if you were willing to do this, it may sound terrible, but if you were willing to give up by letting go everything, it will come to this. Let go, and let by. Nothing more left. Then why should you not make the experiment and let go, even of your identity? Don't attempt to hold on intellect. Don't attempt to let go. To me, looking at it from the outside, this is a challenge too. It's an opportunity to learn, to do what you thought you want to do and that's why you're asking to learn the lesson. We learn not by words but by experience. You know the lesson in your attitude. It will be a game, if you want to talk in such language. It will not be a deterioration of your life but it will be the finding of what has real meaning. If you were to take that kind of view and give yourself some time every day - an hour here, an hour there, so that you get a few hours during the day in letting go, not trying to

* P.B.

The following statements represent MY understanding and memory of what was dictated to me by P.B. in the summer of 1977. They were only rough ideas of his that he didn't have time to proof read and correct and for that reason he was unwilling to give us a copy of them. He gave me permission however, through Dick Witter to share with you what I remembered.--B. Riccio

1. A lifetime of trying to prevent false impressions cannot be abandoned now. I wish that the name and person of Paul Brunton not be put forward whenever it can be avoided. I myself cannot avoid putting Paul Brunton on the books. Please protect my privacy.

2. A calm well-integrated personality is a treasure to be prized. It can be used for the betterment of mankind and it should be.

3. Great and varied differences exist among people therefore we should welcome all religions because they provide the individual with the opportunity to choose his own unique way to arrive at truth.

4. Communes are alright for some people, however, those more advanced do not benefit. After 7 years of monastic living Thomas Merton prayed to God to grant him solitude.

5. The seven WISEMEN took two gifts to the oracle at Delphi. They were maxims. One is well known, it is "Know Thyself", which points to the importance of self enquiry. The other was "Nothing too much" which shows how important is the balance needed as we follow the quest or as we live life.

6. To describe the ego as little and the personality petty is looking at it from the outside. From the inside, to the man it is extremely important. The ego is not to be destroyed but purified and transcended.

7. The slavish following of dress and customs of another country indicates the lack of balance in some of the young people today.

8. It would be wrong to try to transfer the ancient wisdom of the east to the west without making it sensitive to western life and the conditions of today.

9. Sex is an animal urge. How it is dealt with is an individual matter depending on age, knowledge, character, condition, strength etc. Most of the beliefs about it in both the spiritual and materialistic realm are confused and mixed-up.

10. There is often seen a connection between romantic delusions and subsequent neuroses (usually after marriage). Marriage can be monotonous and boring. How much better if both had looked at the realities at the beginning.

place as their associate. It then becomes healthy. Otherwise there is no discrimination between good experiences and evil ones, no protection against the misleading, the dangerous or the insane.

Whirling as practiced by the Dervishes is another way of losing everyday consciousness and gaining the mystic experience. It is comparable to the more elementary forms of Yoga like mantram muttering. But its value is as limited as the latter's. It gives no wisdom.

P.B. TAPE

An evenings discussion of questions answered, our thoughts, and rememberances two weeks after P.B.'s visit to Columbus.

Red: The first question that we had from the group was, "How do we use the concept of inspired action in our lives?" and he passed that off as "That's a self-explanatory term." The next question was "How can I obtain a balance between thinking, feeling, and doing?" Then "How can we determine when we are off balance?" He said, "To get a reasonable balance attend the weakest side. If deficient in one of the three sides you should feel it. You usually prefer to do what you do best." On the mystery of the heart he was asked about piercing the spiracle of the overself. Can you elaborate on this quote, Linda? Do you have some notes on that?

Linda: Yeah.

Red: Read that.

Linda: He said that when you have the experience for the first time of the awakening of the heart or the awakening to the center of the heart--on the question of the word spiracle he said, "Isn't it in the dictionary?" Kind of self-explanatory, I guess. Then he said, "This is an experience that comes to you either in meditation or in the awakening of the kundalini but it only happens the first time that you make that contact."

Red: And it's a physical reaction, feeling. You feel it physically when it happens. It's a one time thing. What do you have down on the question of evil?

Linda: Two pages. Evil, the question is how do we know if our psychology is operating or it's actually an evil force? He says, "Of course it is possible to make this kind of projection." That's all he says about the psychological projection. "If they were in the presence of real evil they would become extremely uneasy. That is if they are sensitive people who have been studying and meditating for a long time as questers are. You can't expect ordinary people to be sensitive but if they have been following the quest for sometime they would not feel well. It would be like the jarring of two opposing elements. In the words of an old 17th century quote, 'I do not like thee Dr. Fell, the reason why I cannot tell, but this indeed I know full well, I do not like thee Dr. Fell." This is very conversational I didn't go through to try to make the grammar right or anything. "The best thing you can do is to get away from it. If you can't do that then it depends on what experience and knowledge you have. It can't be the same for everyone. You can practice a mantra silently, keep repeating it. Take deep breaths from the diaphram, really deep so that you can feel vitalized from them. Hold the breath for a couple of seconds and do it for a number of times. You can clinch the palms, keep the fists clinched.

If you are sitting you can cross your arms. " He went like this across his chest. "The best thing is to fix your mind steadily on whatever you know or believe is your best strength, what you feel most successful with in regard to the quest and don' t get too near to the person, the farther the distance the better. If however you have not beenwith him (he means a person that you think is evil) but you have to go see him you can practice a bit of white magic by imagining a circle around you on the floor and then imagine yourself in it and make the form of a pentagram (I guess it's something like a star). As you do this do it with your mind fully concentrated, point your finger to the center of the pentagram. You must have the faith that it has some effect. Then before you leave it you make an affirmation such as I am the master, but it must not be longer than three or four words at the most. When you get to the place you have to imagine a wall of light around him again you have to use your faith in the power of the higher self to protect you. That's about all. Then wherever you can if you have a teacher you can visualize him even while you are there. If it is any matter in which you will get involved in a transaction where they are trying to get your cooperation and you suspect they may try to use their powers to get you to be under their influence, then you must be careful to suspect hypnotism. They may try to use.it so you have to be alert. Anyway try to keep positive all the time. And like I said before get away as soon as you can." Then there was quite a bit of discussion on a question that Judy brought up. It turned out to be more of a personal nature. One of the things that came out of that was a question. Is there a time, for instance, is there someone in your life who you think may be involved in evil, either knowingly or unknowingly, if there is anything that can be done about it? I think the question was, there are times when you have to step aside when you suspect that a person is being influenced by evil. The answer is, "Yes, there is a time you step aside outwardly. Of course you do what you can do spiritually. There comes a time when you try to do what you can but if it doesn't succeed because of the other person's mentality you do what you can inwardly." And we asked him another question about blood transfusion. He said,"This is a matter of your personal feeling. If you feel neutral about it don't go out of your way to give things. An ordinary person will not be expected to be sensitive to this and when you have been without eating eggs for several years you will notice it more." Now this was in our interview in reference to eggs. That's probably why he brought it in. "And even when you give blood there is a link with that person through the aura. Even if you are giving merely as a donor there is a link to some person." One of the things with respect to that question about dealing with a loved one or a friend maybe you are trying to help them and you can't. "There comes a point when your effort to be helpful becomes destructive to you. When the situation is so toxic to you, no matter how close that person is to you,

there is a time to step aside and let them go. You've done all you can do and then step aside and say...

Janie: Did he indicate how you would know?

Red: When you've done everything you can do.

Cleta: When you can no longer live with it.

Red: That's right, but you have to know that you have done everything you can do.

We talked about euthanasia, about drugs at the time of great pain at time of death, about capital punishment. Who all was there when that was discussed? What do you recall about capital punishment? My recollection was that society has to make laws. As long as the laws whatever they happen to be within that society, you should have to abide by those laws. If you don't agree with them, then you should work to change the laws. But you don't go against the law if you choose to live in that society. All very practical. All very commonsense type answers. On euthanasia, I was surprised at this reaction. Go ahead and tell what you were..

Janie: It came up when talking about putting animals to sleep. He mentioned that that was sort of the next step to the question as to how they were to humans. He really didn't aswer the question much about animals did he? He related the whole answer to humans. He was saying that in several ancient but very developed cultures that the idea of suicide was sanctioned if it were done without violence and totally voluntrailly by the person who had come to the point that he no longer wished to be alive or had come to the point of having some justification. It seemed that he was talking about people who were old and sick. Then he talked about the Essene culture, the practice that they had the person drain out the bag of raisins and they would find a place by the river where they could get some water to drink, eat 15 raisins the first day, 14 raisins the second day, etc. and by the time they worked down to where there were no raisins, their body was already going to be very weak and in a couple of days they would probably make the body seem the way ...?... very peaceful.

Barbara: They knew how to meditate. They had had instruction on that. So they would starve to death. But they would pass over ..?.. No violence. Very peaceful state. Even the kind of food that you ate at the end seemed important.

Red: But it was really important that they had had lots of training and practice in meditation to bring them to this, because that was part of the death syndrome.

Barbara: That leads right into the question about people suffering during the last part of an illness. What they could do because it seemed like it was important about the qualityof the thought that was held. He was asked what one could do when they injected drugs

until you were no longer responsible. He said there is hypnotism that could be taught to doctors who could then learn to hypnotize the patient so that he could at least go out peacefully. It would serve the same purpose because it would take the waking consciousness away. But the person would not have that artificial matter injected into the body. You take that poison. Evidently it was important that that poison not be injected.
Red: He and I had had some discussion earlier about when Roy Burkhart died and the terrible pain he had been in and that he had refused to take drugs as long as he possibly could. Even to the very end, each day it was a battle to refuse them as many hours as he could in a day. Because he felt this was a lesson he was being given and he wanted to learn it now so he wouldn't have to go through it again in another lifetime. Part of the lesson was to die as natural as possible. Again I thought it was another common-sense practical approach to it. You do the best you can.
Barbara: At the beginning of that conversation, he said that each person has to decide for himself.
Red: He suggested that there were people who could teach you auto-hypnosis and teach you to hypnotise others and it would be good to know these things.
Janie: We decided that Red should go and find someone like this to teach us all these techniques.
Barbara: I asked him a question, it was not from the same meeting, that comes to mind about a friend of mine who had died and I had rather sensed that it had been a very unhappy situation that she was going to die and what kind of help one could be at a time like this. He said that If you could picture the person, if you do have some telepathy with a person like this, you could picture the person in calmness and peace. It can be a great aid to that person. They may very well pick up your thoughts about that. And that's why the priest would come and read over the person who was dying because their soul would respond to that solace. This would give them help to pass over.
Red: We asked him if it was helpful to meditate in a group? He said it would be helpful to people in the group who were beginners, but it would not necessarily be helpful to those in the group who were not beginners. That they could benefit just as much by meditating alone as within agroup.
Barbara: They might even be held back.
Sekhar: Questions on death.
Barbara: The idea of whether the body is completely destroyed during cremation and what you do with those final ashes; whether it was possible that there was total cremation. Evidently there isn't. He didn't seem to have any comment to that statement, did he?
Red: Yes, he didn't feel it was important even if there was total cremation, that you have to have total cremation. That some humor was actually thrown in later because, when you finally get cremated and you go pick up the box, there's the ashes, nothing but calcium

that's left. He felt that was all that was really necessary. That's not you and what you did with it, it doesn't make any difference. It really isn't important that you have to get into all these games about what you do with the ashes.

Barbara: But it is important that you wait 48 hours. Three days is better, before the bodyshould be cremated.

Sekhar: Any reason?

Red: The reason: the total removal of the spirit from the body takesabout three days. This comes back from ancient customs, mostly from India and that area. Back to the Essene. If it happened the same day in an unsanitary situation, he said you do what you have to do. You have them cremated the same day. It's not that big a deal. If you have a choice, three days is an ideal choice.

Linda: Did he say anything specifically about people who die violently? Like in an explosion?

Red: He talked about violent death but not specifically where there is an explosion and someone is blown to bits. That wasn't brought up.

Barbara: This isn't on death but he talked about Tibetans and about how they very often eat meat. I had talked with someone who I felt was very advanced soul and he remembered previous lifetimes in Tibet. But it always puzzled me that he ate meat. If he were so advanced why would he eat meat. He said that Tibetans do eat meat. That is something that they have never been able to come around to. Probably because of the construction of the land where they are and vegetables don't grow, there are a lot of rocks, and animals are there.

Red: George Poberack, who was here from Brazil was a meat eater. He had had TB. He had been a vegetarian for 18 years and then he contracted TB. Where he was living, he couldn't get vegetables that were decent. He ate meat to get his body strengthened so he could recover from the TB. PB's approach to that was again very practical, the man didn't have any other choice under the circumstances. That really doesn't give him any excuse today in Columbus, Chio, but at the time, he really had to do what he had to do.

Barbara: When P.B. heard that he wasn't eating meat, he said "good". So many questions came up about food. He said we had to discuss it until we learned it. It is so very basic because that is the most intimate connection we have. He spoke about a hotel where he stayed after he closed his apartment, that was a vegetarian hotel. It turned out it was run by a religious sect. They served a different vegetarian meal every day. Their teaching was that when you ate, you did not speak; he called it food yoga, but you thought about

God during every meal. He seemed to recommend this very highly, because you could turn your thoughts to God every time you were eating. That would really be something. His diet, someone brought him some vegetable protein powder. He was very amenable to using it after he looked at the contents. As a matter of fact he put two teaspoons on his oatmeal every morning; sprinkled it on his salad at lunch. He talked about pumpkin seeds.

Red: He ground up pumpkin seed at his meals. This was ground up real fine in a powder partly because he had difficulty chewing pumpkin seeds. He was asked what was in them, he felt it helped to prevent cancer of the prostrate.

Barbara: Zinc.

Red: Because this is the biggest thing in a man as he gets older.

Barbara: I mentioned to him that people did not recognize the value of grain. He said that these Westerners did not know how to eat. They do not appreciate grain. They must be taught. He eats oatmeal every breakfast. One raw meal a day which he eats at noon. To simplify matters, he has a salad. He'll often have carrot juice with a beet and onion making a juice; grain and two vegetables for dinner. The grain might be millet or barley or rice or buckwheat; green and yellow vegetable; a great deal of bread.

Janie: I was wondering how much his exclusion of certain things had to do with his own background, adjustment problem and so forth and how much of that we can translate into our own diet?

Barbara: Well it seems, the idea that I had was that one's diet is a very personal thing and it has to be adjusted and readjusted to your own personal needs. And he knew so much about food and what he could handle and its effect on his body. He said that foods fried in safflower oil and sunflower oil, "I cannot digest as easily". But that was his body. He said when you combine garbanza beans with rice you have a whole protein. He did that. Antonio told the story that all of P.B.'s socks had holes in the toes and he thought they needed mending. P.B. did that because that was the way he liked to wear his socks. That is the same way with his menu. He has tailored his menu perfectly as to what satisfies him. He is a very individualized man.

Red: Back to death. I had heard that when you die you have a pretty good indication that this is a true death situation if you see the face of your teacher. If you don't see the face of your teacher, then you are probably not really dying. He said this is true. That is such a traumatic time that you will call out to your teacher at such a momentous time as death and that draws his mind to you. And many have reported that when they approach death of seeing the face of their teacher. And there were people who thought they were dying and didn't see the face of their teacher

and they told afterward that they really knew that they weren't dying. That it was just a frightening experience. He said at the time of death to help others. Provide prayer and meditation. Example of the priest who read from the Tibetan Book of Dead. Anything you do helps if the character of the thought is to calm them. If you have an uplifting, loving supporting type of thought of the person who is approaching death. This is helpful to them.

Barbara: Talking about retirement villages. He said that the philosophy of some of them is very good in that they teach that when people get old to put away the things of this world and to not have to be concerned with the practicalities of living. Put them aside so they can devote themselves to higher teachings. That's an old Hindu custom.

Red: He said that meditation isn't for everyone. Some people are just not suited for meditation. You should learn about it and get some instruction in it first. Do not try to go into meditation without some help. There are some who are born mediumistic by nature. Some people are harmed by meditation. They want to agrandize the ego. Conceit. To impress other people. These people are harmed by mediation.

Barbara: Those mediumistic by nature shouldn't meditate.

Margie: The question was asked about what could we do to help people who have psychic things happen which frighten them when they first begin to meditate. He replied that they were not ready to meditate if that was happening.

Red: People with proper motives can take up meditation but they should learn something about it before they try. Motivation is really important. Something was said during that conversation about dark forces and black magic affecting people when they try to meditate and he said remember, the opposite was also true. Somebody asked him about bodhisattvas and they talked about using knowledge and power; they may exist on this side or on the other side. There are bodhisattvas on both sides. They do not go as high as the buddahs but the next step or one phase below. Parallels in christianity are orders of monks and nuns who devote themselves to meditation to help the world. There work is done through silence and in secret. Buddism has greater knowledge then christianity in pity and compassion but Christ knew what this knowledge was. The buddists never persecuted others who differed from them in religion.

Barbara: We asked what was the best thing that a person could do to help the world and he said it would be to find the peace within yourself because you would then improve the aura of the world.

Red: He said that if you think you're going to help the world without first finding the peace within yourself it could drive

you crazy. Helping yourself will send out the ripples that affect other people.

Sekhar: Didn't I hear you mention in some conversation that as individuals we are really incapable of doing anything to benefit the world?

Barbara: I think he said that as far as meditating goes; I had asked the question about attracting forces to this earth, he had said in the Wisdom that if you desire to be of service to mankind that you might join in this meditation to the sun and try to attract forces to this earth which will help this earth. I said can a beginner or someone who is not very effective in meditation do this? He said that no, not really. The best thing that you can do is to find peace within yourself and that will improve the aura of the world.

Red: This question was asked on three different occasions in three different directions and the answer was always the same.

Barbara: He made the point also when we were talking about names of bookstores that we be very careful and not choose one that would put anyone off. He felt that avalokita was not a good name for a bookstore or even Philosopher Stone because it reeks of alchemy. The name should be something that is very familiar to people so that it won't incur any hostility. He suggested as a name for the bookstore simply Philosopher's Bookstore.

Red: When he talked about meeting someone evil he talked about the clinched fists; the crossed arms; fix mind steadily on whatever you know or believe in as your highest or best strength within you with regard to the quest; never to get too near. He said in regard to the five pointed star or to the pentagram to do this vigorously to really get involved when you do it. In fact he gave the direction to take the first point to the northeast and to go clear to the floor.

Barbara: Oh, it's not mental then it's physical?

Red: No, well it's a mental thing but when you do it this way you get into it and it really becomes a psychological... when he talked about the wall of light, I had that you surround yourself with a wall of light.

Barbara: Was the pentagram in the circle?

Red: I don't recall that, just put it in front of him. But he vigorously showed how to draw the pentagram. He talked about the first point going to the northeast so this would have you facing the north if you drew it. I understood that it would be one point

of the star at the top and two at the bottom. He said hold the thought of strength at the end and point to the center, Have faith that it will work. Gain feeling of power while doing it. Make affirmation that I am the master...etc. Imagine a wall of white light around you. Use faith. Invoke the power of the higher self to protect you. This light is to remind us of the higher self. Visualize your teacher if you have one while you are there. He told Bo Carlson that if somebody who is into the occult tries to hypnotize you to never look into their eyes, both eyes as the same time. Only look into one of their eyes because the p erson will have trouble getting your attention if you just look in one eye. He talked about karma being the body, the appearance, the character brought over from the past or there is new karma. He said that the date of your death is usually alloted. An astrologer can predict from your horoscope when that is. New currents modify the old situation. You can set up new counter currents in this birth and modify the old ones or get rid of them. I questioned him later about this and I must have copied this wrong because you can't get rid of it. You can modify it but you can't get rid of it. We make our own karma to a large extent. When we function it is the "I" the ego, individuality. This is as far as conscious mind carries us. If the ego by it's own creative thoughts can do what...this is where he got into talking about Christian Scientists. He said Christian Scientists believe that if you are sick it is a mortal error because you were born perfect. The error is within us. Mary Baker Eddy saw that the whole world was consciousness or thought. God want's us to be good. Our wrong thinking causes illness. If the ego by its own creative thought could do what Mrs. Eddy said using thinking... (tape ended) Reincarnation gets involved there, it changes what you can do with your own ego power. You can do a lot and he thought they had a great idea as far as it went but that wasn't the answer. He said that you have to judge every theory by its practical results to test it. Even in Mary Baker Eddy's life, her last years were overshadowed by sickness and pain and she finally had to admit the fact that she couldn't do what she had preached and she took morphine. He said, "Why didn't she show the results with her knowledge. If it were an accurate theory it would have produced accurate results in her." If we don't get well that is failure which demonstrates belief not faith. He said, "I know the powers of the Mind (capital M), in some fields so it must have some indication in the medical field also." He said that with authority. "The mental body and the astral body where primarily thought and feeling originates. The etheric body is where most illness starts. The physical body is where sickness and health manifest. The etheric body is semi-material so it is concerned with sickness. Even though the physical body is sometimes not effected by certain forces, the etheric body can be effected. Radiations affect the etheric body if not the physical body.

Charlie: Did he amplify what kind of radiation he was talking about?

Barbara: I think that he said from another person.

Red: I had the feeling that he meant that plus all radiations. I think like X-radiations etc. I accepted that immediately but then I was thrown when he then mentioned something about radiation from another person.

Barbara: I remember that he said that you give off radiations just sitting here.

Red: "Do not listen to negative testimony from the body. Listen only to the body." I got the impression that he meant don't let false symptoms throw you off because you may have projected them. Pay attention to what is really going on. It's like a patient giving a doctor a false history, kind of unconsciously leading him astray so that he gives him the wrong diagnosis. You are in a position of doing that all the time that you're awake. You're listening to what's going on and get carried down the primrose path by your own subconscious or your own ego.

Barbara: I remember that he talked a lot about Suzuki. He knew him and he said that he was very developed but he wasn't very refined in his own personal habits sometimes. He remembered that when he had tea with Suzuki that he would hold the sugar cube in his teeth and drink the tea through it. He said that the ancient Egyptians would have sleep temples where the people would come and sleep. And that would heal them. He talked about pyramid power. Someone said that it was a big fad here in the United States and he said that he had sent away for a pyramid and it turned out to be a cardboard one. He had set it up and put a razor blade in it and left it for a week but he didn't notice any difference. It wasn't any sharper. He seemed to always be experimenting with different things. He asked me which of Shackley's products I liked best and why? Many things like that.

Red: I was talking to him downtown oneday, waiting on Poberack and I said to him that I...I gave him a quote of Suzuki's. In the quote I used the word...I was quoting the definition of Upaya. I told him what I remembered reading and I questioned him about whether that was correct. In the quote I talked about how it was using the skillful means of the world. I went on shooting off my mouth about what I knew about Zen Buddhism. And he listened very patiently and he said, "Did he say in the world?" That was the only question he asked. I said I don't know, which is the best thing I could have said. I went immediately home and got the quote out and read it. There was no mention of the world. Everything I said was exactly correct except that I had stuck the word "world" in. Then I read it to him later in the day.

Barbara: You said I read it again and it has an entirely different meaning for you.

Red: Oh, that's right. About last fall I had read It and the meaning was very clear. After he nailed me I went and reread it again. And it was very metaphysical understanding. It was very psychological the first time and very metaphysical the second time. He was very kind and said, It often happens and this is the way that philosophical books are and then we started talking about his books. And I told him that this happened to all of us when we read the Wisdom and reread. Every time we read it it appeared that we had a step higher understanding. We talked about how that's the way it should be, and that understanding was very deep. It required that you do that. That you should continue to reread philosophical readings that you're studying, not just his but others too. Because as you grow in your understanding you will get new understanding from what they have to say. I asked him what to read and he said, "Read the Scriptures." I asked him what are the Scriptures and he talked about the obvious Hindu Scriptures. And then I said what about the Greeks? And he said Plotinus and Plato, the Neo-Platonists. All the Greeks and everything Antonio is teaching except astrology is Holy Scripture. Astrology is a semi-sacred in that it isn't inspired.

Janie: In my interview I was mentioning to P.B. that I found myself resisting certain things that the group would study. I mentioned that Blavatsky was one of the things that was difficult for me to get into. And he said tell me do you also have difficulty with the way Antonio is now working with the astrology chart in metaphysics. And I said yes that is difficult for me to understand also. He said you know that is really interesting, every woman in this group and Red is the only man so far, but it seems that every woman is having trouble with that same thing. I have the feeling he had repeated this over and over. He said that the important thing to understand is that you can't expect to understand it all at once. Just to get a little bit at a time and realize that the purpose is to stretch your mind.

Barbara: Another thing that was brought up talking about experiences that did strengthen your mind. And he said but none of those experiences are spiritual. He differentiated the mind strengthening experiences from what is spiritual.

Red: We started out one night talking about women's lib.

Barbara: Oh yes, he really talked quite positively. We were talking about women being called Ms. because they wanted to be identified as a person whether or not they were married. He said that makes sense.

Red: He said that Hypatia probably was the beginning of women's lib. Everybody went yea! I said P.B., you should tell them the

NOTES FROM DR. RICHARD (RED) WITTER FROM P.B.'s TALKS

Columbus, Ohio, Summer 1977

A. PB's Prayer before Meals

We would sit at the table and he would position himself. He would take a deep breath and it was a diaphragm breath. You didn't see his chest enlarge but you could see the whole body take this air in. He would bow his head and when he expelled the air, that was the words of the prayer. It was a yoga type exercize.

"For this food, to nourish the physical body, and to sustain vitality, and for the Grace of Presence, we are grateful, O Mind of the World. Amen. Please begin."

The pauses would sometimes be quite extended, and the pauses became the beauty of the prayer. Like when Antonio talks about listening to Japanese music, and the beauty is between the notes.

Common alternatives PB used:

"...and for the Grace of Presence..."

"...and for Grace..."

"...and for the Grace of Peace..."

"...and for the Grace of Thy Presence..."

"O Mind of the World" reminded me of a summer quiet thunder rolling across the clouds in the distance.

B. What to do if you meet someone who's evil

PB spoke about this on two occasions. The first was in response to a question. The second time was to Bo Carlson. PB said to Bo, "You will meet evil people," and Bo felt that the "you" possibly meant everyone.

Before you go:

1. First, you practice a mantra, any good spiritual mantra that works for you.
2. Take deep breaths from the diaphragm several times and hold for a few seconds.
3. Clench your fists, and cross your arms.
4. Fix your mind steadily on whatever you know or believe is your highest point or your best strength within in regard to the Quest.
5. Don't get too near the person. Keep as much distance as possible. For example, in a business situation try to stay on the other side of the room or keep a desk between you - anything you can do without causing too much attention.

Practice white ritual magic before the meeting:

6. Imagine a circle on the floor around you. Really image this.. You actually stand and "draw" this circle around you as a real psychological and spiritual thing. You build yourself up.
7. Make the sign of the five-pointed star, energetically. Facing northeast, start at the floor and go diagonally up to the top point in the northeast, and continue, drawing a standing star in the air. Make it huge, lifesize. Do it like you mean it.
8. While you're drawing the five-pointed star, hold the thought of strength. Draw vigorously, gaining strength and power as you draw. And at the very end, put a point right in the center. And, have faith that it will work.
9. Make the affirmation, "I am the master." Repeat this.
10. Imagine a wall of white light around you. Use faith. Invoke the power of the Higher Self to protect you. This light is to remind us of the Higher Self.
11. Visualize your teacher, if you have one, while you are there.

12. Suspect hypnosis.

13. Be alert. Keep positive at all times.

14. When you meet the person, walk from the ball of your foot to the heel of your foot. Put the foot down definitively, one after the other.

15. When you look at him, never look in both his eyes at once. Look only in his left eye. This is because your strength comes from the right eye, and an evil person knows that and may use it to hypnotize you.

C. Miscellaneous notes

<u>On karma and the body</u>

A positive force helps resistance.

Karma is body, appearance and character brought over from the past. Or, that plus new karma.

The date of your death is usually allotted and a good astrologer can predict it from your horoscope.

New currents modify the old situation. We can set up new countercurrents in this birth that modify the old ones, or get rid of some of the old ones. We make our own karma to a large extent.

When we function it is the I or ego, individuality. This is as far as conscious knowing carries us. If the ego by its own created thoughts could do what Mrs. Eddy or Norma Hussler, PB's friend, say... Christian Science says if you are sick it is a mortal error and that error occurs within us. Something in our character or outlook is at fault. But that is a weakness of Christian Science, which puts all this guilt on you by saying that God created you perfect, but you made yourself sick.

The mental body and the astral body are primarily thought and feeling.

The etheric body is where most illness starts. The physical body is the manifestation.

Do not listen to negative testimony from the body, it's only the body. Hold the picture of yourself in health. The body is doing God's will by functioning healthily.

If every action were preordained, the world would be static. We would go on repeating ourselves.

On seeing the face of the teacher when you die:

You will call out to your teacher at such a momentous time as death, and that draws his mind to your mind.

On Hitler

Hitler spent hours in a trance trained by advanced practice. He was a medium for evil forces and he personally chose this.

On how the teacher or guru is chosen

For somebody to feel that a man is the guru for them would simply mean that his physical, intellectual, emotional and spiritual personality has appealed to them. They assume that he is the best guru for all seekers. This is the absurdity. to which exaggerated guru worship leads its devotees. The guru is chosen in much the same way that anyone falls in love. Either his person attracts or it does not. Just as another man is unable to fall in love with the object of your choice so he is unable to feel your emotions and remains unattracted to your guru.

On the dangers of meditation

Meditation isn't for everyone. You learn about it and get some instruction first. There are some who are born mediumistic by nature and these people may attract spirits that might interfere with their meditation. Some people are harmed by meditation. Those that want to aggrandize the ego, conceit, impress other

people; for them meditation is harmful. People with proper motives can take it up but should learn something about it before they try.

About dark forces

If you hear about dark forces and black magic, etc., remember: the opposite is also true. It's very easy to get caught up with all these stories about the evil forces but wherever there is bad, nature requires that there's balance. They talk about parts of the world where evil seems to supersede everything, don't forget that in that same part of the world there has to be a balance. There's just as much good going on that's not being reported. Nature demands a balance.

On the Boddhisattvas

They use their knowledge and their power, and they can exist both on this side and the other side. They do not go as high as the Buddhas, but they are the next step below, one phase below. Their parallel in Christianity is the orders of monks and nuns who devote themselves to meditation to help the world, work done through silence and in secret. The early Christians knew about this. Buddhism has greater knowledge than Christianity in pity and compassion, but Jesus knew this pity and compassion. Buddhism is the only religion that never persecuted others who differed from them in their religion. All other religions persecuted anyone who didn't agree with them.

Questions from the group:

Q: How to help someone at the time of their death?

A: At times of death, to help others, provide prayer and meditation, for example, reading from the Tibetan Book of the Dead. Anything you do helps if the character of the thought on them is uplifting - love and support.

Q: Is it helpful meditating as a group?

A: It's probably not as helpful to most of the advanced people as to the

beginners, for whom it is very helpful. For the advanced, it's not harmful, but not necessarily helpful.

Q: How do we use the concept of inspired action in our way of life?

A: That's a self-explanatory term.

Q: How can I attain the balance between thinking, feeling and doing? How can we determine whether we are off it?

A: If deficient in one of the three sides they would feel it. We usually prefer to do what we do best. To get a reasonable balance, attend to the weakest side.

INTERVIEW NOTES FROM LILLIAN LEWIS

The differences in personal points between persons are not so wide as to obscure similarities. These differences are not sufficiently strong to separate one from others in really important things. Beyond a point one gets nearer and nearer to what others do.

Does the sense of I refer to the Self or some principle which observes the Self? The "I" thought changes and refers to I am this or that and refers to the picture of the self as ego. The first of our thoughts is I. But the feeling of "I, I, I" as Ramana refers to it exists behind the I thought. This sense of I-ness doesn't change and persists after death also.

The work of the Path is divided into the long and short path. The attitude needed for the short path is the total reversal of the attitude needed for the long path. On the long path, one has to do certain things to improve, educate, and purify oneself. One must seek out one's faults and shortcomings and remedy these to a certain extent. One practices exercises and brings religious reverence to the feelings -- the basic feeling of giving reverence to the Higher Power and feeling its grandeur. That's the Long Path. But to understand the change needed for the short path, one must forget that one is trying to do anything for oneself. One has to forget not by forgetting the ego but by planting your attention on the higher Self -- to come to feel closer to it -- almost to identify yourself with it -- to feel the light and joy of the Higher Self. The Higher Self is identified as the stability where the light predominates. It is a ray which enters your heart and it is always there. But it is deep within you. Just look for it. On the short path you have to believe that you are now in its presence. Look away from the ego, look on the goal, light, peace, wisdom. Dismiss all negative thoughts. They will undoubtedly come up. You are then actually practicing a gigantic form of autosuggestion.

The pressures and efforts here are not needed as in the long path they are needed. You have to think it's there -- its Nature that is -- there is no straining. "The Higher Self" is very very alive. It is the channel thru which

INTERVIEW NOTES FROM LILLIAN LEWIS

the life principle enters you. It is Life. It knows very well what it is doing. One must let it be. Being is for it. A combination of Action Consciousness and Power. It being present and you becoming aware of its presence. Let it be. Your action is then a non-action. It is a living feeling, understanding thing. But they are all together.

Meditation is included in the long path -- it teaches you concentration so you're able to be able to constantly practice in that attitude. One learns discipline through meditation. Concentration is only the beginning. But on the short path you don't try hard. There's no strain or strenuousness.

What effect has homosexuality on one's spiritual growth ?

This sexual attitude is not commonly considered to be healthy. Many feel that so long as this preference affects none but the party involved it is O.K. But when considered with regard to one's spiritual development, it is seen as a distortion of energies, and this distortion enters other parts of one's thinking. The more recent wide occurance of homosexuality is due to a new atmosphere of submission. These people are prey to dark forces and this is due to past karma. The action of these forces can be seen to affect a people in a manner analogous to the time of Hitler when Germans especially their youth where prey to dark forces. History recalls similar sexual attitudes among the Greeks and North Africans.

This pattern of thinking can be successfully changed by physical exercise to stimulate will-power. A two-fold concentration + breathing exercise is used whenever these unwanted thoughts arise. They should be nipped in the bud followed by diaphramatic breathing concurrent with a specific idea held in the mind. A mantram, as a meaningful idea, is used to give control and this invokes higher powers.

First inhale by drawing the breath slowly, initially filling the abdomen then the chest, expanding deep within. Upon inhaling, repeat the words I DRAW IN THE DIVINE STRENGTH. The breath should be held up to one minute. The exhale deals in a negative way. The aforementioned inhale is reversed along with the repetition of the following idea, I EXHALE ALL WEAKNESS. The exercise should be repeated 6-7 times.

Spoken to Janice Kovar

Reply to question, "Why does all this happen?"

We find ourselves here and we ask, "What are we doing here, where have we come from, and where are we going?" Science tries to base itself on observable facts and verifiable evidence. To achieve that guarantee, it refuses to lose itself on what falls outside that realm of experience. Hence, the writings of Plato, Plotinus, and other metaphysicians, would not be recognized in scientific quarters. Science concerns itself with the physical rather than the metaphysical. It has set limits on what it can discover. These others refuse to set limits. Science refuses to try.

Now. Why. . .why? The scientists can only say "how". If you ask them why, they can only tell you how the animal develops organs to meet needs. They tell you how, but the why is within these limits of observable facts.

You are asking why we creatures find ourselves within a developing universe. The entire work of all the galaxies and solar systems, if you go into the details of how each minute organism contains within itself what is almost a universe, is staggering, staggering. How could you bear the answer to your "why?" when you can't even solve the smallest of whys. You can only make up theories.

We can get these answers. I am here, you are there. Why are we both here? I am here and so are you, as a necessary result of the bodies we possess. These bodies are driven by some force we call nature. Bodies are driven, couple,

Science is Limited

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produce children, and we appear. That you can understand. The parents have to do it, by their own natures. Only the few struggle against it. They are the minority. Animals try to fulfill this nature. Since we have animal bodies, we also are driven by it.

But we are not only animals. We are driven to think about Truth, Justice, God. We have therefore sooner or later, the urge, a higher urge, and that is the urge which raises such questions as you just raised. Why? We can raise such questions but the animals can't. We can't find the answer to "Why?" without a search, incarnation after incarnation. And what do we find in the end? We find the answer to what has been pushing us through these various forms, up through the animal and human forms. We find a stage where this desire to repeat its own existence in other bodies, this constant rebirth, is satisfied. It has constant fulfillment. It is free from this power. It knows that by escaping the body. It knows either before death, or certainly at death, that it is very much alive or very much awake. Knowing that it is now a conscious being, it has a certain liberation, which gives it some knowledge of what it is, and that consciousness is there. It has its first experience of mentalism consciously. It's had some sort of answer. The Self-realized man gets a full answer. He knows the conscious mind and what it is, without the identification with thoughts. Now it is the pure Mind which can separate mind from its thoughts, mind from its contents.

So that's a partial answer. You are here to find that. You have that opportunity. When you know that, you have the answer; you'll be a full human being. That's why you're here.

But as to why the universe has to go on and on, beyond what you can even talk about in terms of time, you have to stop.

Concerning an interview with Mark Scorelle:

The question is a difficult kind of question. He's been there seven or eight years and I can't understand why he's still at a loss about this. It comes to this: He quoted something in the Wisdom and wanted me to reconcile with one of the standard texts. From Chapter three where is discussed momentariness of some of our experiences, the momentariness of consciousness, that it is a moment to moment thing, a shooting of a stream of bullets rather than a continuity. That caused questions in his mind as to how the Real can be the Real, as it is supposed to be unchanging. I told him that it is simply the difference between Hinduism and Buddhism, the eternal quarrel. As long as their histories have impinged on each other there has been this argument between them, and the basic reason why Shankara attacked Buddhism and the basic reason for the conversion of many Buddhists to Hinduism. What he didn't do was done by Mohammedan invaders, who slaughtered all the Buddhist monks they could find because they were regarded as atheists.

So Buddhism and Buddhist psychology, and the Buddha himself put this moment to moment characteristic as the most permanent feature of the universe and the consciousness. Hinduism, or at least the later Hinduism which was propagated in the Upanishads and used by Shankara in his writings, made the Self or Great Brahman as the feature of Universal Existence and of the Universal Consciousness. But the two were looking at two different sides of the same thing. One approached from the outside and the other approached from inside. Both

were correct from their standpoints, but it was necessary for the completion of the final knowledge to bring them together, to put the two together in a complete whole, each supplying what the other chose to leave out, so there was therefore no real conflict of Truth. The two are necessary for the full understanding of the situation just as the 'Who Am I' question needs the 'What is the World' question to complete it, or should we say 'What is the nature of the world?' And that is why I emphasized ~~understanding~~ independence in my books and advised people to study all religions but join none.

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Kenneth Fung

In the following transcript of my interview with PB, material in parentheses is approximated, paraphrased, or summarized, usually because my notes were incomplete. Otherwise, the text represents more or less accurately PB's actual words. --Ken Fung

(PB wanted to know if I had shown much interest in my Oriental heritage. He spoke of the antiquity of both the Indian and Chinese traditions, and remarked that although he had had a much deeper involvement with the Indian tradition, he was finding himself more and more drawn to the Far Eastern teaching. In any case, he emphasized the necessity of taking a world view in respect to both time and place, sifting from the wealth of material what was useful for us today. While many treasures remain, he added, much of the heritage of India, China, and the civilizations of Central Asia has been lost, destroyed, or lies buried beneath the sands.

I asked him whether he thought, in the light of recent events, that humanity might be nearing the end of its time on earth, or whether 'earth' might represent some sort of permanent principle. PB seemed to emphasize the lon-term nature of our relationship with the earth, and along with that, the perennial character of the teaching.)

What really matters will come back, in forms born of the time.

There have been ages of disruption and of creation.

The wheel turns. (Humanity's) relationship (to the earth) changes with time.

Cultures come; they rise and fall. (Technology may have increased our capacity for destruction today, but) there have been great ages (of transition) before. (There have been times when the earth's axis has shifted dramatically, bringing about) vast geological (and climatic) changes, (the emergence of) entirely new inhabitants, the arising of new lands, new civilizations.

But all have had their primitive eras too. (This holds)true for India and China. (It is all part of) the endless history of the universe.

(The procession of change is periodic in character:) As if the Eternal Being is trying to come out of its eternal stillness and silence into an expression, through eternal forms, of variety.

But of course it never completely succeeds.

The Timeless can never exhaust itself; nor can it ever become the timed.

So in a way it is what we must expect - the great appearance of Maya:

That which is, is what it is(; it never ceases being that which it always is). Yet it seems to be ever on the move.

A great game of 'as if' - as if it were trying to express.

(I suggested this might be the 'opposite' of our 'as if' exercise. PB added a third 'as if':)

But of course for us, whether we are questers, gurus, or scientists, we have to take it all as if it were real.

So everybody is playing the 'as if' exercise. Only we know a little more about it - or a lot.

(In response to a question concerning the value of music, PB said it could be a powerful help on the quest, and could function as a 'lever':)

Of all the arts, music offers the most to someone who has become sensitive enough to recognize that there is something beyond

him which is drawing him. If he cultivates the best that music has to give, it will reinforce whatever else he takes in as part of his quest.

Music by itself is not enough. In that sense it's just like yoga. Yoga alone is not enough. It has to be accompanied at some stage by jnana. The same is true for music. (Nevertheless,) the work music does at its highest level can do what yoga does for the yogi. In that sense (it can be) a powerful help.

Because what the Hindus call realization

is a triple union

of an immense feeling,

an extremely sharp and subtle knowing,

and a divinely quieted being.

That is also what Lao tzu called:

He who knows does not speak.
He who speaks does not know.

Lao tzu is (here) talking of knowing. The man who knows Tao has to arrive at this three-fold station - an arriving which is not an arriving, not (~~with any~~ a) desire to travel and get to a certain point, (for in arriving there is that) final recognition that you always were at that point.

(I remarked that the dissemination of phonograph records has made easily available some of the 'best that music can offer.' PB replied:)

(That is) true. But remember, the light has a shadow. And remember, so much that is harmful is also disseminated in this way.

(PB left to get his cap from inside the house, for the afternoon rays of the sun were still quite strong. When he returned to the garden where we were sitting, we talked briefly about the Buddhist schools, which PB said had come closest to the views of Western science in dealing with the nature of the universe, while other schools were adaptable to other disciplines, ie. psychology. PB remarked,)

Anyway, things are a real mush now.

(I made the comment that the collective psyche seemed to be full of apocalyptic fantasies. Not only fantasies, PB added, but real horrors and dreams, too. I said that we at the Center felt that we have been especially fortunate in many ways. PB added,)

Whatever is to be the future, you are better prepared.

(I asked PB about the problem of disciplining the emotions. PB said,) yes it it necessary to discipline the emotions, but (one) shouldn't interfere with the higher ones, those that take you somewhere. There you're being led to a more impersonal attitude. (Nevertheless,) nearly all of the emotions are full of the ego, and those are the ones which need restraint and balancing.

(How can one deal with them in meditation? PB answered:)

The most effective way is to get into the act at the very beginning. Don't give them a second chance. The moment you're aware of what is happening, pull yourself together and say 'no'. Use the word with emphasis and force. If possible, aloud. If not, at least whisper to yourself. And again, a number of times if necessary, give it the same reply.

(A personal question concerning diet elicited the following lengthy reply from PB:)

I wasn't aware that I had given the question of diet so much importance. (If I have it's because) I simply wanted to reinforce the following of a meatless diet and its importance. Not because it will make them become more holy more quickly, or more healthy, (although good health is certainly desirable), but because of its, if you like, Buddhistic aspect of cultivating compassion. Not so much towards other human beings, but towards the animals, who are being hunted and destroyed without any necessity. That is why I thought it necessary to emphasize the humanitarian point of view. They don't understand its importance. (I have) told them this before - in Europe and America....

You spoke earlier of apocalyptic visions. Those who fear the future, that it may materialize in horror or destruction, whether they be simple people who never heard of the quest, or simple churchgoers with orthodox beliefs, or if they are questers, all hope that somehow it will be averted. And some pray for peace, or meditate on peace as well - in Europe they are meditating for peace. But underneath it all, whether thought consciously or not, they are really asking for mercy (--beginning, of course with the assumption that everything is ultimately God's willing).

Yet the majority of people living in the world show no mercy to the animals they slaughter, or pay to have slaughtered for them, in order to have their daily food. This is a slaughter which is totally unnecessary because we can live perfectly well without it. It is therefore totally inhumane. This unspoken request to the Divine Being, the Governor of the World, for peace or protection, is a request for mercy. Yet humanity denies mercy to those animals who are slaughtered on their behalf. They (too) are living creatures with feelings, who feel, maybe to a lesser extent in many

cases - but it's all relative - that they suffer.

So we are hypocrites. If we want mercy we must give it. That is the law of karma. And if we kept enough awareness of what humanity is making for itself of earned suffering, we would be more actively concerned in making humanity aware of the responsibility. That is the prime reason I talked about food. All the other questions - health, digestion - came up later - although of course we want to keep healthy.

So that's it: we play a role in our own life fortunes in history. Humanity continues to its own fate. And because the payment for the slaughter is included in the price of the meat, it doesn't exempt humanity from its responsibility. So many decent, more or less ordinary people trying to be good don't have a ghost of a thought about this. All sorts of silly arguments have been offered against this by so-called intelligent people....

The poor whales! At least three quarters of them have been killed off. Now large fleets are being sent out by the Russians - they want the blood. They have a right to live also.

(I remarked that so many people today seem out of touch with living nature.)

Yes. They lose their own natural habits.

And what is self-realization, except unfolding that touch with Nature to its fullest extent. Unfolding ourselves is unfolding one commonly with Nature, and the attainment that is sought by questers is not anything more than that: becoming truly natural, being ourselves in its finest interpretation. People make a tremendous fuss about it, as if it's something almost unnat-

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ural. It's simply being what we are, and we've forgotten what we are. There's a Zen phrase that runs something like, "Usual nature is Zen nature."

That's in relation to the question, 'Who am I.'
Now, what about the world?

I mentioned in The Hidden Teaching that the average ordinary person considers the world to be a material thing, and as it includes the body, the both of them together to be material.
Then he gets religious, metaphysical, studies esoteric things or metaphysical things, and finally arrives at the understanding that the nature of the world is immaterial.

But he can't stop there - he's got to go on. . . .

NOTES FROM DINNER AT SMITH'S HOUSE, JUNE, 1977

ALAN BERKOWITZ
MYRA GINSPARG BERKOWITZ
TIM SMITH
DEVON SMITH
KEVIN & BETSY ANDERSON

PB was greeted at the door and then he asked, "Where do I go?" He was led into the living room. When the living room curtain was about to be drawn to keep the glare off PB's face he said not to close them "for the sun is very welcome."

PB said that it had been two years since he had seen the three boys (referring to Alan, Kevin and Tim) and said that a lot had happened since then [to them]. He asked to be introduced to the women (Myra, Betsy and Devon). Introductions were made and then he asked individuals about themselves. After this he began by asking if anyone had any questions.

Alan - I have a question about the notes people wrote up of their interviews with you.

PB - Yes. I've read some of it and there are some serious mistakes. They will have to be gone over for corrections. Has everyone read them?

Alan - No. No one has read them, except the people who wrote the sections, and they've only read what they wrote, not all the others.

PB - Now I've got Paul Brunton's books out of the way, and the publishers have agreed to correct the major mistakes and the other mistakes will have to wait for the future. There are other changes which have to be made because those books were written along time ago and since then there have been changes in views. Now I can look to the future and I have time to start on the new book. It will be a combination of things I've written in the past and had not published and also some new things. I've gotten older and have learned more. Some people get older and get worse; some people grow older and get better.

Even though views and opinions change, there are only three truths that do not change. Mabel Collins mentions these three basic truths in one of her books. It was in one of her books, probably Light on the Path.

I can't remember the exact wording since I read it several years ago, so I'll just have to say it in my own words.

First: Man is immortal; second: God is eternal; third: Man's end is glorious. But I think what Mabel Collins said is that "Man's soul is immortal." Man's end is to know God. God is glorious.

Previously, one learned about the inner life first and then of the outer world. However, because we live in an age of science and power, I've had to reverse the order. You have to first know the world as God and then know that the Self is God.

Half of the world is living under the rule of materialism, from a science of the last century. Materialists believe that the world is this matter and that man's end is the grave. The state of the world is like that of the last years of Atlantis, but in a different way.

In the East they're tearing down the philosophic and religious traditions. They're destroying the teachings and the teachers. There's already been a darkening of the scene in the East. There, the youth are throwing out the light, but here [in the West] they're picking it up.

The momentum of science that has produced all these monstrous weapons has not yet fulfilled itself.

-The future is obscure.

-There will be a further influx of knowledge on both sides.

-You may be among the pioneers and forerunners [of a new age?], [if it breaks in our lifetime?].

First you must find the awareness in your self and then you can teach it to others. Whatever light that comes to you, receive it gratefully, and then pass it on. You must pass on the fruit of your labors to others who may not have the mental capacity, the heart or even the will to seek God. Until it comes to you, however, you must develop yourself through study, meditation and the application of what you know to your lives.

When I was young there were few books on these subjects and few places to go to learn things like this. Now, there are many places in the U.S. where one can study these things. It doesn't matter if their teachings and dogmas are different. What is important is that they believe in a higher plane of existence - a higher state of consciousness, and that they are striving to reach it.

The youth are the ones who must do it, because they are the ones who have the drive and energy necessary for it.

This is certainly an exciting time to live in and a rare opportunity.

In the old days, the pace of life was much slower; incarnations were more leisurely. Nowadays, the pace is so hectic that its like having many incarnations in one lifetime.

Kevin - PB, would that account for the hectic pace of our lives - the fact that we work a forty hour week, go to class... (etc.)?

PB - Yes, that would help account for some of it.

Myra - PB, in your books you wrote that before the end of the century science would recognize that the world is really mental and not material. Do you think that will still happen?

PB - Actually, there are some very intelligent scientists who have the knowledge now. They're capable of demonstrating or proving mentalism with complex mathematical formulas which, of course, we can't understand. But the majority of scientists, let us say, the official scientists, would ridicule them, so they don't let out what they know. The official scientists haven't developed the ideas necessary to understand it.

The forulas are mathematical and have to do with, let us call it, radiation.

The science that the world knows now is of the early part of this century or the last part of the previous century. Materialism hasn't finished its course. But, more and more light is coming in. Mankind hasn't lost its chance yet. There will be a turning point.

-The majority of the world is under materialism but there are some areas like Ton'y small community [ ].

-A lot is going on behind the scenes.

[While PB was talking, the sun was setting and the light in the room was gradually growing dimmer. We all rose to go into the kitchen for dinner.] As PB was entering the kitchen he said, "I didn't come here to give a lecture or a sermon, but it seemed as though this was something which needed to be said."

[At Dinner]

PB - This is a very peaceful place. The house is quiet with all the trees around it.

Tim - Yes, but the neighbor works on big trucks.

PB - Well, there you have it - the yin and the yang. (He paused) It's all relative. You could have had a neighbor with 100 deisel trucks.

This reminds me of a Quaker house - low ceiling and timbers - middle-class - they don't speak much at meals. I used to have meals with some Quakers in the county where William Penn and George Fox lived [?].

The men and women sat together - they were considered equal. The older men and women were the elders and they sat in a row across one side of the church. Everyone else sat in a semi-circle. The women wore old fashioned costumes with bonnets.

I went to their meetings for thirteen Sundays. You know what they do at the meetings? If someone is moved to speak he stands up and says something. If not - quiet. So, on the thirteenth Sunday I stood up and spoke, which earned me an invitation at the head Quaker's house - what are they called? -elders? I can't remember now. I didn't stand up again, but once was enough to earn me dinner invitations to several different houses.

Betsy - PB, may I ask a question?

PB - Yes, you may.

Betsy - It's come up in our discussions - the question of the difficulty of the quest for women. There has been some mention of the fact that women are inferior. Could you help make it clearer?

PB - Yes, women are inferior from a certain point of view. But where theyre weak in some areas, they're stronger in others. Women have a

greater capacity for faith and belief whereas men are better able to think. Women are more emotional by nature; they are built that way - to express emotions. Men have emotions also, but in women they are stronger. And this is good. For behind the emotions there is something higher - the feeling, which is the source of faith in Higher Power [?].

Previously, women didn't have a chance to develop their reasoning - they didn't have time to devote to studies and meditation and they weren't given the kind of education that men were. Women were only taught the basic truths, but men were allowed to go further. You can see that this is changing now.

Women tend toward the religious and the mystical. In their devotions they often need an image such as that of Jesus or Krsna which causes their emotions to become inflamed and then they go into ecstasis. Their faith and devotion is helpful for certain kinds of meditation.

So you see that what they lack in one direction, they gain in another.

[Lambs Quarters, a spinach-like garden weed, was served for dinner and there was some discussion about whether it was a well known food or not in this area - whether we were "experimenting" by eating it - or if it was a sure thing. PB said that he liked it because he found it more digestible, more tender than spinach. He didn't eat the stems of spinach as he found them too tough.]

PB - I can see why Tony chose this area. He chose well - the scenery is nice - but you don't have the winter climate. The Red Indians lived in this same climate and didn't have such an abundance of clothing, but they had hardened their bodies to the climate.

[Some discussion followed about the weather and when it was mentioned that the seasons all over the world seem to be changing, PB said that he had heard such reports but after all, "Everything's changing."]

Myra - It's sometimes written that while the quest isn't denied to women that women cannot achieve ultimate liberation.

PB - Where did you read that?

Myra - I think it was in T. Subba Row's Esoteric Writings, or perhaps it was somewhere in Aurobindo.

Kevin and Alan - No - all he said was that there was a different loges for women.

PB - Who was T. Subba Row?

Kevin and Alan - He was a Hindu.

Myra - a theosophist.

PB - Oh yes, T. Subba Row was an early theosophist.
-It couldn't have been Aurobindo. Do you know why? Because of the Mother. Aurobindo told his followers that he and the Mother were equals. Only some of his followers did not believe this and after Aurobindo's death they left the ashram. They would not follow the Mother...
As for your question. We have an example in history if you go back over a thousand years to Alexandria. Hypatia was equal to any of the men in these affairs. Do you know who she was? (Some did, and others hadn't heard of her before.) Do you know how she died?

Kevin - Yes. She was stoned to death.

PB - Do you know by whom?

Myra - It was the Christians, I believe.

PB - It was the Christian mobs, led and incited by Cyril, the Bishop of Alexandria, who killed her not merely because she represented the Pagan religion, but because she made mistake. She criticized doctrines that were then held by the church, although she did not name the church itself.
She taught some of the same doctrines Tony is teaching you, although similar in principal but not in all the details. But, Tony is safe...

Tim - I've read in different places that a person incarnates alternately as a man and a woman [ ].

PB - Some people say you change every other incarnation, some say every seventh and some say every ten, but really there is no fixed number. Some men incarnate as a woman and sometimes a man will keep the same sex for many incarnations. It depends on the individual. [The masculine and feminine attributes are like a passing phase - what is significant is the individual (?)]

Myra - I read a novel about Hypatia which was perhaps not a very good account of her. It seemed to be written from the Christian point of view without any appreciation for the neo-Platonic philosophy.

PB - Yes, that's because the author, Kingsley, was a reverend...so you would expect some bias.

(Some discussion about the Christian mobs.)
PB - The lower grades of Christians are merely excited by drama. That is why they focus on Jesus' death and portray him with blood streaming, etc. They have no understanding of Jesus, what he taught and what he stood for.

Myra - You once recommended a book to someone by Todd Ferrier called The Master, as more accurately portraying the spiritual meaning and life of Jesus. Todd Ferrier founded an Order in England which has published probably more than 30 books of his compiled lectures. The Order also has followers in other countries including the U.S. I read parts of his books and was wondering if his portrayal of Jesus is accurate.

PB - I met Todd Ferrier. He was a saint, really. He was a very lovable man. But, he claimed to have opened the third eye and to have had clairvoyant visions of events of the past.

Many people have claimed to have had visions of Jesus. Many artists have had visions of Jesus and have painted him. Many of them look different. Some show him with a beard, some without - though mostly with a beard...

Many mediums have claimed the presence of Jesus at their seances. In England, right after WWI spiritualism was very popular. There might have been fifty mediums in England or more likely 500 of them. In one night if only 12 [out of the 500] were "visited" by Jesus in the same night, Jesus would have had quite a task! So, what could this mean?

Devon - Do you mean that Jesus really was in all those places?

PB - No, for what would that say about Jesus? So - you see, you must use reason. Faith alone is not enough.

Devon - PB, I have a question. I realize that at the highest level a jnani will have bhakti and a bhakti will have jnana - but it seems that for the aspirant there are different paths. They speak of Jnana, Bhakti and Karma. It seems that from our point of view that they are distinct lines or threads which are followed. .How does one find one's self [placed] on one of these paths?

PB - There are not really three distinct threads, as you call them. It's not like a mathematical proportion - someone has 4% bhakti and so forth. If you've got one, you've also got the other two. One may have an emphasis on one of these threads from his past history, but really one must have all three. You can't be all one - all brain or all feeling; you've got to use one to check the other, and that way we make fewer mistakes.

A jnani can respect a bhakti guru and a bhakti can respect a jnani guru. No one really follows only one of these threads.

Devon - PB, if this is so, then what did Ramakrsna mean when he said that Bhakti was the path for the Kali Yuga?

PB - Ramakrsna said that early on in his career, before he was initiated by an advaita guru. Later in his life he changed his viewpoint. For example, he initially believed that within 21 days after attaining liberation death of the body would follow. But, later he changed this. There are different theories about what happens to the ego after liberation. Some say it disappears, some say that it remains but there's no identification with it. Ramakrsna used to compare the ego of a sage with a fried seed that will no longer sprout. He later admitted in one place to one of his disciples that a sage retains a trace of the ego. A sage either leaves,

or stays around and does what the gods want him to do. He needs a little ego [1%?] or why else would he want to stay in the world and get knocked about?

- Ramakrsna recommended bhakti for the Kali Yuga because we are so embedded in materiality, that bhakti is simpler.
- Ramakrsna had a way of bringing the great truths down into these simple stories that people could understand.

Alan - I have a question which has been bothering me for a long time, since my last visit to you.

PB - Is it still bothering you?

Alan - Yes.

PB - Then we had better get it cleared up.

Alan - How can someone who has total awareness make mistakes?

PB - You are confused. What do you mean by total awareness? Total awareness of what?

Alan - -of whatever is the content of consciousness.

PB - Have you ever met anyone who knows everything? Total awareness is like being in nirvakalpa samadhi - there is no perception of the external world at all. But it is not a natural state for man. You can only stay in that state for a short time. When a self-realized man looks at the world he doesn't see Maya, he sees Reality. People think that the self-realized man will be able to read your past 300 incarnations or see the future - a kind of clairvoyant state. That's just phenomena - part of Maya.

You're doing what everyone tries to do - trying to poke your limited human mind into God's unlimited consciousness.

Myra - This reminds me of the same question which keeps recurring in

different forms: Does the World Mind know sense particulars?

PB - Yes. The World Mind knows sense particulars - but perhaps not in the same way you know them. How could it be the Mind of the world and not know the world. Think of a computer, and what it can calculate in 3 seconds...how much more can the World Mind know. You can't know God because the human consciousness can't know God, but you can shift. You can transcend human consciousness.

Devon - Then it must be the individual mind which is the limitation - that whatever knowledge is known must be known through a vehicle - a upadhi - which necessarily limits consciousness.

Tim - I am having trouble understanding the nature of Shakti.

PB - Shiva and Sakti are just symbols. You must get beneath the symbols. Sakti is the power of God to create a world and then roll it up. Siva is awareness. But actually they are one. - the many powers are just outpourings of the one power.

-People mean different things when they say the word "God". (gave examples) You must try and get there and see for yourself.

-the Moslems call God the All-Merciful. But He is not all-merciful to everyone.

[At the very end of dinner]

PB - May I help you wash up?

CHARLENE & RICHARD MACDOWELL (Notes)

PB: Perhaps you have some questions.

R: Are there any changes I could make in my course of study?

PB: You must tell me what studies are.

R: I've read your books, Jungian psychology...

PB: Well, Tony of course founded this place and he teaches what interests him. Of course I've known him for many years. He's been interested in what I've written but he's also interested in other branches of the field, other writers, so I'm not familiar with everything he's teaching here.

But on the fundamentals, which is some philosophy, some psychology, some metaphysics, some meditation we hold some common threads, and on that I can of course, say something.

The basic need is first of all to understand that a balanced approach is necessary - you must keep your equilibrium in this work. You probably know that there is unfortunately a tendency to go off balance among a section of those who are interested in these subjects and you should avoid following their example. First thing, keep your feet on earth while you look up towards heaven, and use your common sense; otherwise there are temptations to err on one side or the other, become fanatical or extreme and even to get sidetracked into undesirable areas and subjects which can even be dangerous. So, we must have a certain amount of caution and prudence. That's a preliminary warning. Well, apart from that, since we are seeking an all-around knowledge and understanding of, first of all, our own being and especially our inner being and our own self- especially the highest and best layers of that self - we have to learn to be prepared to have to stretch our minds because we're entering uncommon studies (though they're getting more known now) and unfamiliar territory. So, you'll be compelled if you want to go on with it, to push yourself, push your mind as far as you can stretch it in these directions, and not attempt a work which cannot be done only with the equipment which is needed for ordinary studies. And there I particularly refer to those two fields: first, of meditation and second, of metaphysics. In every case, I use words, which may be used in ordinary study, in a certain conventional way. But I try to use them in their original meaning. For instance, I call this philosophy and you hear of all sorts of philosophies and I take the word philosophy as it was used by the men who invented it, from Greeks, making up the name from two Greek words. It is love of wisdom, the word wisdom there originally had not only the inclusion of the meaning of ( ) very knowledgeable and balanced knowledge but also profound penetration into the meaning of life-here what we are finding as purpose in life and what is the wisest purpose we can find and what is the meaning of self, what is our nature in its fullest extent and not merely the physical, emotional and intellectual.

So, you mustn't limit yourself to the thought that this is merely another attempt to add one more philosophy, but it's an attempt to be as comprehensive as we can, as wide, and take in the meaning which is behind all philosophies; at least what they hope and believe to find as the best. So, we cannot label ourselves, we cannot say this is Christian philosophy, this is Trukish philosophy, that this is British or American philosophy. They may come into it offering contributions and fragments, but we want something which is above all these limitations of what a particular group or tribe believe. We consider ourselves as human beings looking for a philosophy for all human beings, where what religion, what race, is not the important matter for us. So we can't limit ourselves, so we search and try to understand what has been understood and taught, not only in the past by ancients, by the medieval people or by the modern people and then we try also to use our own thinking process and think for ourselves, not only about what we've studied, but what we've experienced in life. So we try to bring it all together and using that for our own search and quest as one human being, each one has in the end to search and judge, think for himself and come to his own conclusions, and not just copy any particular group, even if it's his own group, he has to still dig for himself, and there's only one place for that and that's within himself. So that's philosophy.

Metaphysics we look upon as beginning where physics ends. We're not scientists, who're trained in the work of science (some maybe, it maybe their job) but we're just using intelligence and we try to take science as it is a respected attitude, but we think it's attitude is not enough. It's not wide enough. And so we look into things in areas where science refuses to enter but which we think, since it deals with things which have come up with the experiences of quite a number of human beings and in their thinking we must look into them also and not limit ourselves to the investigations of official science so that is done through and so we go beyond physics and hence meta, meaning beyond, we go beyond in theory and practise. And so on, with psychology we don't belong to any particular school of psychology. We look into most of them and also the ancient thought and we go through them and then we look into our own study and experience of ourselves and of others how to be taught to become psychologists. And we may find

bits of different teachings from different people but you also find some original thought. We have to learn always to think for ourselves as well and not depend solely on what others say. Then you're at the mercy of them. That's altogether with the investigation of the self and with the teachings which have been given us by religions of the world we don't reject them, we don't accept them but we look into them we try to see what of them seems sound. We try to test them and inspect them but we don't judge them. We again look for what seems sound to us as individuals and we can let the rest go whether it is true or not. We find according to our ability to weigh a thing and you have to weigh it. So, we come out of the knowledge of ourselves. But then, what about this - the world is outside us- science explores the world outside and the world within as far as it can. We therefore, cannot ignore the world without. And we have to deal with it as well and find out what meaning it has for us. We try to find the meaning of self and now we have to find out the meaning and place of what is outside of ourselves, the world, and with that and self we get two halves of life. There's nothing else but ourselves and what we find outside us - the two constitute the life experience. So we cannot limit ourselves to pure mysticism on the one hand which is occupied either with finding what it can inside and inside our consciousness or inside religion, but we have also to understand our experience in the world. What is the world? What am I? The two have to be put together to make the complete whole. And that is allness. The allness of the experience is as much the field we can or need to cover. What is the meaning of the world and what is the meaning of life, and what am I? All that we look into and to the extent that we can we find that. We may not fully cover that aim but we try. Secondly, since it is an investigation on living also, not merely a study, we have to bring in our body and its behavior and its conduct, its reactions in the world. How we do it, why we do it and what should we do, how should we behave, how should we conduct ourselves and our relations with others; all that has to be looked into, not only with the intellect, but just as much with the feeling nature. We have to feel also because we are human and we do feel. We have feelings, we have

passions, and we have intuitions. We have to make use of all of this and learn how to make use of it properly and if possible in harmony with that mysterious mind power that we could call God and which seems to be behind the universe. Everything in the universe, including us and our relationship with God. All that must also be found. So the mind, the emotions, and the thoughts, the intuitions, everything gets thrown into the work. It's a search with one's whole being. It takes time. It will take a lifetime with most of us, but that's alright, we'll do what we can and leave it at that. And we don't feel that we're missing anything. It's in itself, has a satisfaction even if we don't succeed. We feel we're moving in the right direction. It's true that you will find some people who feel they've found very little or there's something else which is a better use of their energies and they follow something else which offers better results.

C: Mataji, in her new book has an image of a dewdrop, just looking at a small crystal clear drop of water and the purpose that it serves, the sun shining on it and through it, and she says "we can't all be great rivers and big streams, but just serve..."

PB: That's her autobiography.

C: Yes. It just inspired me and made me begin to realize my individuality. It's a freeing feeling, for when you envy others or when you try to force yourself to fit into a certain path, it just doesn't feel quite right - it's very suffocating. But when you start to accept yourself, it just seems like everything is possible; to do what you can. I've felt very inspired recently and not at all confined which I used to and, it's just fallen away.

PB: Yes, you will get periods and moods when that occurs. Although it's punctuated with most people, by the opposite kind of periods when you seem frustrated and things are difficult. But this is all in the beginning stage and there are obstructions to be overcome.

C: They serve their purpose.

PB: Everything serves a purpose, but one has to learn patience. It's a very necessary thing in this study and especially in meditation you can't expect to go through it in a few weeks, or months and reach the goal. That happens but only to those very few geniuses. But normally, one must be prepared to exercise great patience because your're asking for one of the greatest things: the control of thought. Normally, the thoughts are very much addicted to wandering around and how could one deny that fact? So they have to be trained this way. It's very difficult to do it by yourself and so you do what you can and your own higher self will come in at a certain stage of your efforts and complete the work or carry it further - it will help you. But you have first to try to help yourself to show the earnestness of your intentions. So, all this has to be done with balance in life and mind so that your're able to cope with the world and do what you have to do with the world to earn your living and all that sort of thing. And yet you have to also be able to forget it at certain times of the day when you can steal five minutes or half an hour and forget all that, turn 180 degrees around, a look at something which is quite of a different nature; to look at yourself. And thus you establish eventually a contact or communion with your higher self. You can call it God or what you like; it is a part of God in you. It's the contact you have with God, a cable which runs between and through that which has a chance eventually of fulfilling itself each reincarnation.

All that's just a brief glance, at a part of what philosophy covers, but we're trying to deal with it as a reality, as something that is not merely a theory, something that is to be lived and therefore it has its rewards. And the greatest reward is first of all, the peace of mind it bestows. There are other rewards and you'll discover them later. But the first thing, coming as a human being, and every human being has cares, difficulties and anxieties, is to let all that go, that is, to feel as if a great weight has gone off your shoulders. That is peace of mind. And then there is a further gain which is possible, but not so easy as getting the peace. And that is finding the truth - the truth is the knowing, feeling, and understanding of what is; the reality which is. And that is the

only reality; this thing which connects you with God and which is the element of God in you. The ability to commune with that at anytime is also worth a great deal and is something that everyone will eventually have to do. It's the purpose of human life.

Have you any more questions which crop us as a result of your reading my books?

R: I find it difficult to understand something that is so far beyond my own experience. I find that I'm frustrated because I know that the philosophy has an infinite basis and I keep trying to make a finite basis for it in my concepts to understand them.

PB: Yes, well, that is true of course - the finite and the infinite. Apparently the finite mind can never grasp what is infinite. That is true on this side and level. So, at a certain point, you give up trying what seems impossible. How can the little finite mind take hold of what is immeasurably greater than it. What transcends it is on a different level or not even on a level; beyond levels. So, it seems impossible and it is. Therefore, at a certain point, you have to learn to let go of your efforts. You don't try anymore. At a certain point, you let go and you turn the whole problem over. You give up and say "I can't manage this, I can't grasp this and I know no way of understanding what is beyond my puny capacity. So I turn it over to <u>you</u>." Whatever great mind is behind us, you turn it over to that, you let go and you try to wait as calmly as you can and keep as quiet as you can, not trying to do anything. It'll be impossible perhaps for you to stop you thoughts, but you can quieten them down, and wait. And you can go on doing this once a day, and leave it at that. Put your feeling into it too, and leave it at that. Leave your request with the higher power, 'cause the action has now to come from it - not from you. And it will begin soon to open the way for you to understand with your intuition. With that you can feel, know and be simultaneously at one point what you cannot with the intellect. That is what you should do. When you're baffled, acknowledge it and let it go.

R: It's quite difficult.

given. But, there's not escape - if you drop it you can drop it for the rest of your life. Well, you don't escape - it comes back in another way.

R: I think that's what we discovered when we were living in Boston. The lessons were so painful - we just had to return.

PB: Well, there you are. Some come back more quickly and others take a very long time, but they have to come back. But, you can make your own pace - you can go slowly or quickly according to your own strength. Your're not asked to be a genius, to do too much quickly, and it's life itself which is helping you find that pace.

PB: Are you vegetarians? Good. I've been a vegetarian for 60 years and my health is better than most people my age - but it's also a moral question. We have to realize we can't be indifferent to the sufferings of living beings even if they're not so developed as us, they're still living beings - we have animal bodies and they have animal bodies, they suffer and we have no right to breed them just to be slaughtered, no moral right. There's so much nonsense being dissolved now with the research now going on - things are changing rapidly.

R: I was reading several books by Rudolf Steiner and they talk about the holocaust. Is this a psychological meaning?

PB: Don't they explain?

R: They talk about famine and warfare.

PB: Yes, well that's very physical, isn't it? He intended that in a physical sense. He predicted that for the future, didn't he? Well, if you look at what science has discovered or at least theorized about of the past history of the planet, that sort of thing has happened before, a number of times. We've had geological periods - the various parts of the planet have tumbled to dust; what was under the ocean pops up again above the ocean and what was above the ocean goes down below the ocean and the axis of the earth changes, and the climates change. They have enough evidence to justify these discrip-

tions. Eruptions, fires, earthquakes, floods have happende before, and we shall not be surprised if they happen again. Everything must undergo change - there's not a thing in the universe which must not change either slowly and imperceptibly or suddenly and rapidly. That's the nature of the universe and Buddha himself pointed it out. He didn't go into detail, but it's certainly very true. Science is coming nearer and nearer in its study of atomic structure, towards seeing something of the nature of the universe. It was Buddha who said that the universe was based on a moment to moment existence. It's not a continuity but something that by itself is unsubstantial. There's no one continuous piece of matter which makes the earth. There's something that is oscillating and they call it an energy force and the Indian metaphysicians say the whole world is Maya, illusion, though they mean mental illusion. But whatever they say, there's still something which is and as far as we know it, it always is.

I seem to have delivered an enormous number of lectures, though most of them are quite interesting. I have to give a number of interviewsand though I'd like to stretch them out, I have limited time.

End of tape.

Michael Wakoff

(If we) start in the normal way, as science does, this gap you talk about, it persists. If we start the other way, that is, from ultimate consciousness, and work back to the limited little consciousness, there is some chance, a better chance of understanding. But there's no guarantee that it will be the complete understanding, since that demands something from you - which is a higher faculty than intellectual logical ratiocination. Then these two can come together and you can start again to work up again a second time, but not alone. That is the difficulty. If it didn't exist, the world long ago would have accepted mentalism. So we acknowledge the fact that it is a very, very(?) difficult act of perception to attain. And the perception is a kind of experience, an altered experience - what they are beginning to call altered consciousness, an alteration of consciousness. To know for yourself that you are living in a thought world, not a physical one, and that you yourself are a thought-of item. Anyway that is what the situation is.

So now we come back to the question which is - obviously - the nature of consciousness must be dealt with first. And the cosmic consciousness as you call it must be recognized as existent. Even though you feel(?) you can't function in it, or consciously function in it, it is in fact itself the being which is the functioner, the functioned... (or rather) the cosmic consciousness is that in which everything is functioning; but only(?) that cosmic being is the only one fully aware on this level. Fully is the key word there. So when that is recognized as being there, on that ultimate level, even though you can't stretch your own mind to see whether it is there or not, it is then possible to forsee that projections can appear out of it which take their lesser place and perform their lesser functions. Until we come down to you(?), to the human projection. So here we are, trying, as such projections, to find out what we are, where we came from and where we are going, what we are trying to do, and especially what is the moving force in us.

Now these questions have been asked many times in history, and many answers have been given. But as I said before, discursive thinking alone can carry us, but only to a certain point, which is not far enough, but deeper than expected because of the mind's power to stretch itself. I mean by that, the increasing recognition of psychical, extrasensorial and mystical phases of experience. So, I mentioned before that we have to develop a second way of knowledge, which is direct, and one could say, revelatory. It reveals what is at first glance. And it does not have to go through the various steps which a scientist is obliged to go through. Such revelation becomes possible by the power which is behind the current phase of human development and is pushing it to these further phases. We humans will, can, and must work out this advance because we are destined to do it, and it is in fact the very next scene in the picture. So, mentalism can be partially understood and can become partially acceptable by the play of our thinking

capacities as they are now. And it is already becoming more largely understood and therefore more acceptable by the revelatory movement of that second sense.

Now, the question is asked, what is the relation between cosmos and human? Well, just as there are the most wonderful developments in the animal kingdom all through the millions of years of history, so there have been in the human kingdom during its lengthy lifetime - since every form of imagination is possible. We should not be surprised that the World Mind has the capability and uses it, to make us humans feel very much alive, very active shaping our own personal lives and histories in the belief that we ourselves are doing it, and in a way responsible for it. Men even have experiences where they imagine that they have united with God - sometimes they imagine a visible God taking a form, sometimes it is formless but pure light, and sometimes it is not even light, but pure being. (Did they go beyond being? No, nowhere to go.)

All these are movements of the mind and in the mind. All this is possible, so too (?) pictures of the tremendous variety of forms, the lives and histories are also possible, the workings of the human body, its appearances, its outside features and inside organs are all part of the play of this mind.

I mentioned earlier that humans think they are the agents rolling out the scroll of their own lives and that they are, as Shakespeare says, but players performing their entrances and exits. That's what we are, but they believe they are doing it. And of course, to all outward appearances they are. yet the actuality is that the whole performance is the work of the World Mind, including these appearances and exits of each human being. All these arguments and discussions through which these students are wrapping themselves round have to be left at that. That is mentalism. (If they want to solve it further, they have to get nearer the World Mind. It can't be solved in the college alone.)

All these are movements of the mind and in the mind. All this is possible, so too (?) pictures of the treacherous variety of forms, the lives and histories are also possible. The workings of the human body, the appearance, the outside features and inside organs are all part of the play of this mind.

I continued saying that although they are the agents rolling out the scroll of their own lives and that they are, as Shakespeare says, but players performing their entrances and exits. That's what we are, but they believe they are doing it. And of course, to all outward appearances they are. Yet the actuality is that the whole performance in the realm of the World Mind, including these appearances and exits of each human being. All these examples and discussions through which these students are wrapping themselves round have to be left at that. That is mediation. (If they want to solve it further, they have to get nearer the World Mind. It can't be solved in the college alone.)

Jocelyn Godwin
March '78
Uncorrected

PRAYER

Prayer doesn't do much good until you're able to work somewhat on higher planes, meditate properly. Until then it's good for oneself but not necessarily for others. Keep sending thoughts out after better meditations.

ENLIGHTENMENT

There are many degrees and types of enlightenment, but they're not worth worrying about until one gets there. The Theosophical Masters were right in teaching of the further tasks of enlightened persons, relative Nirvanas, etc. "One of the Theosophical Masters was a Buddhist, one a Hindu; yet they both taught the same thing, transcending their differences. The Dvaitins "won't let the Soul get squeezed out!"

KARMA

The disciples of Ramana and Ramakrishna couldn't comprehend why their masters died of cancer. "But of course the body is subject to Karma. It can't go on living for ever. The disciples decided to explain it by saying that if the master had taken on their karma to help them. But if this could have been done, Jesus and Buddha would have taken the karma of the whole human race, and everyone would have been enlightened. They wouldn't have had any reason not to do so, if they could. But that's not how it works. If there were no karma, there would be no world."

The QUEST

One should make one's spiritual progress in the most economical and harmlsss way possible. The Chines were in this way more balanced than the Indians, more down to earth.
One must sail over phenomena and perceive the underlying harmony. Reformers, fanatics, are always misleading: PB's seen the damage done by sectarianism. "EVERYONE'S DOING HIS JOB -- INCLUDING ISHWARA!" There is no need for harsh practices, denials, disciplines. These come of their own accord. Above all, keep balance.
Always avoid negativity in speech and thought. It does no good to oneself or others.

ASTROLOGY

Astrology as we know it is the mere remnant of a once great science, which Mankind couldn't have discovered on their own. It was given them. It needs very precise observation, and this the Chaldaeans and other ancients were able to do with stone instruments. Later PB mentioned some national rulerships: GB Aries, France Leo, Switz Virgo.

BUDDHISM

PB was to lecture for Christmas Humphrey's Buddhist Socity. Three weeks before the lecture he dreamed of lecturing, saying:

> "The religion which has been called the Light of Asia may and as the light of the whole world."

He used it as his concludion, making his dream come true.

BUDDHISM AND HINDUISM

B has no Great God: H. has. For the Buddhists, even Ishwara passes. But Buddha had to modify his doctrine for religiously minded people. He realized that the truth lies beyond the realm of personality. Dualistic experience, which personality inevitably involves, can't grasp the unitary and the unchanging. The ego must be eroded away and transformed into something different before Nirvana is reached, which is far beyond the reach of egoic perception or conception. The truth is a paradox: both sides have to be seen as complementary and necessary to each other, but the two have to be perceived as one. "Nirvana"=no duality.

ISLAM

(Replying to suggestions that the Jews, having missed out on Christianity, might have got a second chance with Islam)
"Yes, but that was really a religion brought to a very primitive, idolatrous Arab people. Mohammed had to make it simple, appealing, give them a book to worship to make them intellectualize. But the Jews could certainly have become Moslems: they are very close. It was the Sufis, in districts far from Mecca, that later deepened Islam. JG: "They say the Koran has cabbalistic meaning, though." PB: "Well, you can always read in whatever you're looking for."

THE JEWS

The Jews should have accepted Christ as the reformer and raiser of their religion. E.g. the Jewish law says "an eye for an eye"... but Jesus said "Love your enemies." Instead the Jews rejected him and paid the consequences. Pigheaded sentimentality, this Jerusalem business. JG: "Let's hope they don't drag us all into Armageddon." PB" "Yes, that's a possibility." Sadat had gone out of his way to try for peace, but was rejected. The Jews should never have been given Palestine: reparations, yes.

They could have spread Christianity everywhere they went as they wandered round the world: instead, all they took with them was commercialism.

Souls are attracted to certain racial vehicles if they live much in that consciousness. E.g. some Jews are Jews far too many times. They get stuck in the samskara.

JUNG

PB knew a psychiatrist who felt that he had to "go beyond Jung", but he had to make a living and there was no way except through a conventional school of thought -- so he became a Jungian. Eighteen years later he realized that he had taken the wrong course, and died soon after.

Jung fled from the opportunity PB offered him to see holy men: he told Hesse that once you've seen you've seen the lot. Cf. the symbolism of Jung's "dying" dream.

JUNG and the JEWS

JG mentioned the rumor, repeated especially by Freudians, that Jung was anti-semitic. PB said that he had been accused of the same, simply because he wrote that the Jews should have accepted Christ, and that they paid the penalty for hot doing so. "With their skills and brains, they could have taken Christianity everywhere they want, instead of taking money-lending. What a chance they missed!" When they reached the Promised Land they threw out the inhabitants. Now history repeats itself.

MUSIC

PB asked if there was any spiritual music being written today. We decided that Stockhausen was deluded and deluding. Atonal music may be the sounds of the astral plane, but of the lowest, negative level. PB has heard horrible noises there, but heavenly ones on the highest astral plane, and much more heavenly ones on higher planes still, where one dissolves in the music.
Beethoven heard this, lying, looking at the sky.
The old masters, in art and music, are still unequalled.

PYRAMID POWER

Someone sent a clipping about a gigantic pyramid discovered underwater in th Bermuda Triangle. PB very interested. He was surprised the Bermuda Triangle Pyramid "still has power" (speaking of the strage disappearances, etc.), but the Great Pyramid does: look at those lights people have always seen around it. The effect of the actual pyramid shape may be an explanation in material terms for other forces attached.
The second pyramid of Gizeh is later than the first. The Egyptians were decadent for their last 3000 years: initiation went on, but less effectively. About 600 BC the Babylonians carried off all the Egyptian magicians and astrologers, and made them work for them.

JESUS

After reading a Time article on the recent redating of the NT closer to Jesus' time (hence making it more reliable), PB remarked that people over-symbolise the Gospel story. "They want to symbolize everything."

STATE OF THE WORLD

"A reform school for ignorant, unruly, uncouth adolescents."

A- and H-bombs are playing with fire. What if someone like Amin gets one in 50 years? It's just the same as Atlantis.

If we're in such a mess after all these spiritual teachers have done their best, it's going to take a long, long time before the Kali Yuga's over. There never was a real Golden Age, but things were better in prehistoric ~~tim~~ past.

Carbon-12 dating is quite unreliable: the earth has changed poles more than once, and matter alters.

GOOD & EVIL and the Russians

Whenever good spirituality grows, so does the black kind; "It's the old conflict". The Russians are currently practising a resurgence of Atlantean black magic: they have means of hypnotizing people from a distance, and PB knew a man who was sure this was happening to him. The Russians are responsible for the economic insecurity of the West. They make trouble everywhere they can, in the hope that the West will collapse and they can move in.

N

NOISE

Noise and the love of it are very harmful spiritually. The state of mind of young perople who like to sit stoned and listen to loud rock music is the "nadir of materialism."

VERSAILLES

V was built by predecessors of the Freemasons according to spiritual and cosmic principles: proportions, measurements in tune with the underlying earth forces. The French kings knew this, "but it didn't do them much good in the end."

Napoleon, though, just believed in astrology and Fate. His mission was largely to restore France after the Revolution and reform feudalism, but he got ego-possessed and made himself Emperor, invader, etc. He could have done nothing but good. So could Mussolini. But they all get carried away by their own grandeur.

TONY

PB "Does he still smoke?"
JG "Yes. The traditional explanation at WGR is that he's paying a karmic debt for having been Sir Walter Raleigh, and bringing tobacco to the Old World."
PB "For having been with Sir Walter Raleigh?"
JG "No, for having been him"
PB "Oh, I hadn't heard that before. (grins) He doesn't show any inclination to explore the world."

The Count of ST GERMAIN

PB once had a pair of his cufflinks, in the days when he (PB) was "quite a dandy."
St. G. wrote a little book ca. 1780, of very high devotional teaching. A copy was in HPB's private library in London in the 20's. St. G. was a very high adept. He spent 2 years in India, though he had probably learnt yoga already from the Gipsies. He learnt alchemy, too, and was close to the French court.

AUROBINDO

A and the Mother taught that a divine descent would spread thru humanity and make every atom of our bodies immortal. JG: "Bleah!" PB: "Quite - what a prison."

KRISHNAMURTI

PB can't take his negative attitude: once K said to him: "I am against everything you stand for." This was on their second meeting in India. But now he's mellowing. K is responsible for much of the unrest among the youth, anti-establishment feeling. He is an enigma: the Theosophical Society's Karma. Leadbeater especially, and Besant over-reached themselves to think that they could make an Avatar. The TS dimished from 100,000 to 12,000 as a result.

SHANKARACHARYA

He has now retired, having handed over to a rather disappointing successor. He lives in a village hut, mouni. Why? 1. It is a discipline, but he doesn't need that. 2. It is suitable for the 4th ashrama and the end of life. 3. It spares him company. 4. He is probably working on inner planes: first the ones that affect this earth, but gradually getting farther away until finally he'll leave the body. He is an outstanding example of the highest type of Sage. There are sages of many degrees, but the gurus of today just don't compare to him.

PEOPLE

Flinders Petrie, the great Egyptologist, diad "a convinced occultist. He used to do astral travel - a very Egyptian thing to do, but kept quiet about it"

Prime Minister McKenzie of Canada was also a secret occultist, and worked with spiritx guides.

PEOPLE - Queen Frederika

The King of Greece read S.S.I., then a Danish journalist friend of PB went to interview the Queen and PB was mentioned. This led to their meeting.
Q.F. has inherited Kaiser Wilhelm's willx and impetuosity. He caused World War I, and could have avoided it. Hence the danger of herditary monarchy: bad traits get passed on down the ruling family.
PB is a Republican! (not the US sort...)
Queen F was hurt by the bare factual statement in THTBY that 'thrones had toppled': she hurled the book across the room. He had to explain that he wasn't anti-royalist in saying so.

PEOPLE - WEI WU WEI
W W W was a gentleman farmer in France (Irish ancestry) who was suddenly enlightened at the age of 60, and has no ego. He writes very deep, metaphysical books. But he still gets cross at his wife if the car won't start! He still eats meat, too. In the course of this, PB had cause to say: "But I don't claim to be illuminated!"
W W W lives now in Monace. His wife happened to phone PB ("Women love to talk when they get on the telephone")

PEOPLE
MANLY HALL

At his best on Japanese art. He has matured since his early writings.
H. SPENCER LEWIS of AMORC looked and acted like a businessman when he saw PB. He has documents proving that his is the TRUE line of Rosicrucian descent!! What stupidity.

PEOPLE - GURDJIEFF
A lady acquaintance got in with a guru in Paris who got her and others to give him money, and other help. One day she called on him unannounded and found him enjoying whisky and a cigar: she later learnt that he also enjoyed sex with his students. "But they got their moneysworth and learnt their lesson!" Yet the guru taught Vedanta and gave good lectures. "Anyone can lecture." JG: (prod) "He sounds like' Gurdjieff." PB: Yes G was very odd. He once made a girl devotee borrow $2000 to lend him. She had to persuade her parents to take it from their life savings. He promised to repay in a year. When she came to ask for repayment he flatly refused, saying that it had been a gift. JG: "The Gurdjieff people would probably say that he thereby taught he a valuable spiritual lesson." PB: "Yes, they would. But it isn't a guru's place to play Satan to his students." Gurdjieff was halfway between Black and White Magic: neither wholly one nor the other.

PEOPLE

...Spalding, who wrote a 5 volume set of "Teachings of the Masters of the Far East," had never been there. When challenged by PB, he said he'd been on the Astral Plane. Spalding described in his books the life of the Masters in Tibet: they don't bother to have staircases there, just float up to the second floor! PB said that"the Masters aren't like that." Spaoding also ran a guided tour to "meet the Masters", but his party never got to meet anyone and he was sued. Once he impersonated PB and got people to lend him money as such. He utterly took in the Mother (Aurobindo's) and promised to publish and do other work for her. She was thrilled, and gave him money which he never returned. JG: "She should have been a better judge of character" PB didn't think replied by saying that he never thought much of her: she never lost her French grande dame ways.

CROWLEY and other PEOPLE

A very advanced man, but PB distressed that Weiser is publishing and selling his works.

THE BHIKKU →

Alan Bennett started out with Crowley, did magic, alchemy, etc., but left all that to become a Buddhist monk and a very compassionate man.

Not to be confused with J.G.Bennett, whose story is a sad one of failure: he started out with Gurjieff, the formed his own group with a center in England, then joined Subud, then finally died "in the arms of the Holy Roman Catholic Church." The last being a safe, comfortable resort, but an admission of defeat.

PEOPLE

After PB had read in Time of Mr Desai's tenets and practises, conversation turned to the urine cure. PB topped all my stories with the one about an army man who believed that one's own urine was the best medicine and could cure anything. Being a soldier and a hero, he took a heroic course to prove it: he cut off his own leg and healed it, using only urine. But he was disappointed to find that the world did not instantly adopt his method.

HUXLEY

Aldous Huxley studied, practised, meditated, etc., but had no mystical experiance. Very disappointed, so he tried Mescalin...Aha! He rushed into print, and regretted it later: He only knew true mysticism while he was dying.

(Note: isn't the story that A.H. took a dose of LSD when he knew he was dying, and expired on a trip??)

BLAVATSKY

How the Secret Doctrine was written; HPB had a whole trunk full of notes and handed them to G.R.S. Mead to do the best he could with them. They do contain lost works of wisdom, regained clairvoyantly.

PEOPLE

When PB left India once, he left his books behind with a Brahmin, a devotee of Ramana's. On his return he asked for them back. "I don't have them any more", said the Brahmin. Eventually the story came out: the B's son wanted desperately to be a photographer. If only he could have a certain sort of camera, his career would be made. The B didn't have any money, so he sold PB's books and bought the camera. Some of them were very rare. "And this was meant to be a spiritual man, and a follower of Ramana Maharshi!"

GOETHE's FAUST at the Goetheanum

We were there for the Walpurgisnacht and prison epsodes. PB said afterwards that he didn't enjoy the play: too negative. What a pity we hadn't been there the previous day, for Heaven!

STEINER

PB spoke highly of Steiner as a "genuine clairvoyant" and a "creative genius". There were some things he didn't agree with him about, of course, but "when you see the hogwash that's being put over today as the teachings of the Great White Brotherhood, you appreciate the integrity of a man like Steiner." PB had a relative who was very big in the Anthroposophical movement, and through him had a brief interview with Steinerin 1919 after a lecture in London.

LEN

PEOPLE

A Norwegian girl studying at the Goetheanum: had quite naturally found the timeless state, and although she sometimes fogets it in the midst of activity, it is with her all the time. The difficulty is to bring this state, experienced in meditation, into active life. That took Ramana three years. That is Sahaja, the Natural State. But you can't expect it to be exactly the same as when there's no perception of the external world. PB was interested in the girl's experience because it is very unusual in the West, and she had not had to work for it. Even as a child, she felt herself different, more serious, than others, but learnt to keep quiet about her peculiarities.

TONY's work

At lunch with Claire Pierpoint, PB expressed himself quite strongly about Tony and the astrology with which he had "become infatuated". I explained to Claire what I thought Tony was doing: finding a symbolism that would unite and correlate all systems. PB said that was all very well, but where did it get you? You might as well stick to the systems themselves. He had the impression that many of Tony's students, especially the women, weren't interested in it anyway.
The next day he returned to the subject and said that he didn't mean to give a negative impresssion. Tony is a self-taught genius, he said, "and he <u>is</u> a genius".

QUESTERS in Czechoslovakia

PB has a group of followers in Czechoslovakia who have been circulating some of his works translated and published there before the war, but since banned. He has been there and given interviews quite recently to 150 people. Meetings of more than five people are banned, so all this has to go on underground, but the impulse there is strong, especially among the German-descended Czechs. 80% of the people are against the government, which is so paranoid that it places incredible restrictions on people: anyone in a high position has to sign a statement each year to say that they entirely agree with Communism. One of PB's devotees is in charge of a factory, and has managed to give classes in Yoga, described as "physical culture", even introducing meditation.

FOOD & Drink

Appenzeller cocktail ℞ (rather like red Vermouth, but stronger): PB drinks before oily or greasy meal.

Made from 30 Herbs

Ed McKeown

January 19, 1977

Wisdom's Goldenrod, Ltd.
5801 Route 414
Valois, New York 14888

Dear P.B.:

Enclosed are typed copies of some of the notes taken during our visit with you, as well as some quotations which Randy Cash and I found in The Gospel of Sri Ramakrishna and Shankaracharya's Vivekachudamani. You mentioned that quotations from these men might be useful for documenting the Nirvikalpa article. If the selections enclosed are inadequate, or if you could use more, we would be happy to do more research.

The items enclosed are:

A. The Summary
B. The first discussion on the Overself
C. The second discussion on the Overself
D. The 'advanced' path beyond the Long and Short Paths
E. The Confusion about India
F. Quotes from Ramakrishna
G. Quotes from Shankaracharya

We also found a little information on Elbert Hubbard. We think he was called the "Sage of Aurora", or possibly of East Aurora. He was born in Bloomington, Illinois, on June 19, 1856, according to Jones' Sabian Symbols in Astrology. Tony has volume twenty-three of his Journeys to the Homes of Great Teachers. It includes chapters on Booker T. Washington, Thomas Arnold, Erasmus, Hypatia, St. Benedict, and Mary Baker Eddy. It was published in 1908 by "Roycrofters" in East Aurora, New York. Tony said to ask if we could send it to you. (There may also be, in the Cornell and Ithaca libraries, other volumes which we could Zerox.)

Further, a travel agency in Ithaca informs me that the Queen Elizabeth II makes numerous trips from Cherbourg and Southampton to New York City from mid-April through early September. The voyage takes about five days. There are also Polish and Italian liners, but the lady I spoke with suggested that the Queen Elizabeth would be much more comfortable.

May I thank you again for your kindness to us during our Christmas visit with you.

Sincerely,

Ed

Ed McKeown

PB's GRACE

"For this food...to nourish the physical body... and maintain its strengh/vitality...and for the gift of truth/peace/presence...we are grateful... O Mind of the World...Amen...Please begin."

PB's Career

Had he written science fiction under a pseudonym, as rumor had it? No! He wrote a couple of early books pseudonymously (he wouldn't tell the name), which were inspirational but not spiritual; they are superseded by his later writings. He literary editor of the Occult Review, and used to write book reviews, poems, articles, also pseudonymously. A couple of years after meeting Steiner he wrote there about him(1921, presumably). He was offered the job of running Rider's, but declined because he could never be tied to a regular job.

page 21 miss

What effect has homosexuality on one's spiritual growth ?

This sexual attitude is not commonly considered to be healthy. Many feel that so long as this preference affects none but the party involved it is O.K. But when considered with regard to one's spiritual development, it is seen as a distortion of energies, and this distortion enters other parts of one's thinking. The more recent wide occurance of homosexuality is due to a new atmosphere of submission. These people are prey to dark forces and this is due to past karma. The action of these forces can be seen to affect a people in a manner analogous to the time of Hitler when Germans especially their youth where prey to dark forces. History recalls similar sexual attitudes among the Greeks and North Africans.

This pattern of thinking can be successfully changed by physical exercise to stimulate will-power. A two-fold concentration + breathing exercise is used whenever these unwanted thoughts arise. They should be nipped in the bud followed by diaphramatic breathing concurrent with a specific idea held in the mind. A mantram, as a meaningful idea, is used to give control and this invokes higher powers.

First inhale by drawing the breath slowly, initially filling the abdomen then the chest, expanding deep within. Upon inhaling, repeat the words I DRAW IN THE DIVINE STRENGTH. The breath should be held up to one minute. The exhale deals in a negative way. The aforementioned inhale is reversed along with the repetition of the following idea, I EXHALE ALL WEAKNESS. The exercise should be repeated 6-7 times.

Jeff Cox, September 1978

Sugars overdone in the diet are unbalancing. The body must remain in an undisturbed state.

Mothers are more attached to their children than fathers. Even spiritual parents are attached.

Milk is more mucus forming than cheese.

Anthony probably knew Plotinus. Alexandria was an important time and a lot of us were there. Anyone with any brains benefitted from being there.

Experience is what is important, not just arguments about the existence or non-existence of the soul. You must experience the soul and then decide if it is real or not and not be body bound.

Drugs are the wrong path for the right symptom but meditation is of course better.

PB relates a story of a secretary he hired who knew nothing of quester subjects. She worked for a few months and then one morning she didn't show up at the usual time. A few hours later she came and went to work. PB asked no questions as he figured it was not his business. Shortly before lunch she asked if he wanted to know why she was late. He said yes he was curious. She said that after she woke up she had a trance. She felt as if she couldn't move and so remained in her chair. She said that now she could understand what he was writing about.

I mentioned that Anthony said Steiner had never got out of his imagination and PB said that meant the astral but that Steiner was not entirely ignorant of the higher manas but that it had got mixed up with the lower.

Anthony is self-made and has made great advances and is becoming a budding Plato. Someday someone should write a book about Anthony's life but not until he finishes his book. Some of his students will mature into writers.

Animals are content with only food and have also the drive to mate. They conceptualize but not like us. They have astral but not causal bodies. I asked if only in the physical body that one could be realized? He said it was the opinion of men that you had to be embodied to be realized.

Breathing deeply will breath away my cold and raise the kundalini heat.

He told me about the recent Sai Baba who taught Vedanta and did some magic tricks producing rings. Some were fake jewelry as Indra Devi received but refused to believe even when a jeweler told her

so. Another man got a ring valued at $2000. The rings were said to be dematerialized from various locations which were unknown--shipwrec etc. and brought to him. These manifestations inspired the faith of his followers and also increased their numbers.

We spoke of other types of magic such as healing. Jesus healed to give the people a sign of spiritual reality. PB mentioned a woman who at age 48 was told she would die of cancer. Her husband was a doctor and tried the orthodox means to cure her but none worked. The woman didn't give up but took the struggle upon herself and studied herbal cures (she found misteltoe has some effect when properly prepared) and faith healing and other methods. She cured herself through her great strength of faith. This opened up her husband to other types of healing methods. Faith is a great part of any healing. If a person doesn't want to live, his life energy will wane and he will die. Afterwards this lady dedicated her life to helping others with cancer for very little money, enough to cover her travel expenses. This was the result of a vow she had made while she was sick. The question of faith healing in general came up--whether it is a good idea. Theosophists say it is an interference with one's karma. The cures don't always work, sometimes there is a relapse. Vedantists also don't care for the use of occult powers yet they go to doctors.

Healing is a type of white magic. Black magic must be avoided. PB told how the Tibetans thought they could keep out the invading countries with talismans. Tibet had received warning prior to the Chinese invasion. Earlier this century Great Britain had tried to set up a trade agreement with Tibet but Tibet refused. So the English invaded (lead by Younghusband) and went as far as Lhasa, then left. They were much kinder than another invading country would have been. The Tibetan flintlocks and priestcraft were not enough.

The Chinese invaded Tibet to use it for strategic position. Before the invasion, the Tibetans appealed to the US and UK for aid but couldn't get it. However they wouldn't permit China to invade India.

The Greeks had temples where people went to sleep to get ans ers or healing. Sometimes it didn't work.

Nehru went along with Gandhi's stand of non-violence, because he would gain politically. Gandhi believed he could change crooks by appealing to them, rather than by locking them up. He cited a case of a man who was caught entering his house at night. Gandhi's servants held him and he asked if gandhi would call the police. When gandhi said no the man was shocked. Then gandhi lectured to him and the man was converted from his ways and became part of Gandhi's staff. But most people won't learn in this way and must be punished.

I asked about after-death experiences--if one in the astral was lock in his own imagination or contacted others or both. PB agreed with the latter. The body is a burden and prevents strong imaginative powers from working.

All opinions end in Mind. PB listens and accepts all points of view. Some are higher than others. There are 3 schools of Advaita. Buddhists say there is no real soul yet the elements stay together a long time. PB still gets a toothache.

William J. Macmillan (The Reluctant Healer--autobiography; also another book on his methods). He was told to develop healing power which he had potentially. He mediatated each morning for an hour to an hour and a half. He forgot his body and his ego and contacted the higher. Then he was ready to work. He only took patients whom doctors couldn't cure. When he met them, he intuitively knew whether he could cure them or not. If so, he asked them to lie down. He lightly massaged the sick area. Heat was aroused in the area--this was kundalini heat. He then had the patient sleep for about a quarter of an hour. Each patient required about 1 hr. and he scheduled 8 a day. After these he felt exhausted. He regarded himself as a professional and charged money as a regular doctor would. This may have contributed to his early heart attack--to charge for use of spiritual powers as anyone using common things would. PB spoke to him about it but MacMillan wouldn't change. PB would have worked half time healing and half time at another job. Or maybe putting out a bowl for donations--however, people should know enough to give without a bowl etc. PB wrote the forward to his autobiography.

As realization proceeds, the 3 states join. Waking becomes continuous in the dream and then dream in the sleep and then the 3 in the 4th.

PB and another man took notes of certain answers which Ramana gave to questioners. This went on for sometime. Then one day, Ramana's brother asked them for the notebooks. He wanted to publish the material to raise money for the ashram. The other man was a monk and therefore forced to relinquish his work, but PB refused, saying he was a writer. Ramana's brother kept the work in a safe for many years before it got published. PB consneted to have two chapters from Search in Secret India published in a seperate work by the ashram for their profit. This was a gift. But PB wouldn't consnet to allowing the whole book's royalties to go to the ashram as they desired. Ramana saw all this but couldn't be bothered. He might have left the ashram except for a reason which is a secret which only PB, Yogi Ramaiya and Ramana knew.

Antonio-Anthony: PB thoughts 'Antonio' was not appropriate for the West as it was too romantic. Anthony was the name PB preferred as it was respectful whereas Tony is too buddy-buddy.

Monks like to have few possessions for they are a burden. The more you have, the more anxieties and problems. I mentioned it was a little late for me to do it and he asked what do they do in India? I said they see that the wife is cared for and leave. He said they send the wife home to the parents and become monks.

Both men and women can get liberated. His marriage was a mistake because he is so independent. He was home very little. I mentioned the raising of children and he said oh no.

PB likes colored lights--color is life. Auras are colored. Orange is actually vitalizing. Red too passionate. Gold and yellow are etherial. PB liked to meditate under the red or blue light.

On walks, PB complained a couple of times of the body being a burden and didn't know if it was worth the trouble any more.

I asked him about the individual character of the fixed stars--though the knowledge there was causal. He said he didn't know but that some saucers come from stars. They often hide in clouds and mist. They are from another plane.

Green tapestry is the color of Muhammed. He said the etheric varies from green to blue.

The road isn't straight --one has to call oneself back to the higher. He said ther is no rush, the Self can't be lost. Sometimes one is very close to It without being It.

PB told a story of a friend of his in London who was a dentist. His practice was on the first floor, he lived on the 2nd and PB on the third. He was involved in spiritual ideas and discussed them with PB. He used to ask PB to come to the reception room and talk to his nervous patients to take their minds off the forthcoming operation. His fiancee was not too congenial to these ideas--she had a catholic background. Her father and his father were butchers, so there was that problem as well. This man eventually had some bad troubles because he got involved with a back-to-nature group who gathered on someone's private land--naked--and praised the glories and beauties of the body etc. He had an affair with someone's wife who indignantly told her husband who in turn sued the dentist for £1000 and won. This was the end of his relationship. I mentioned that it is surprising that questers are susceptible to such mishaps. PB said there was a big difference between a verbal understanding and an actual one. Many questers fall under the weight of temptation.

A 50ct. piece falls to the floor and he says forget it. I point out that it will get him 3/4 the way home--he says he has a celestial address.

Yogananda wanted PB to write a forward to his book. PB stayed at his ashram as a guest for a while. Yogananda liked to cook (had a belly) and prepared a meal for PB. PB didn't care for certain passages in the book and didn't want to do it. He didn't say what the reason was.

Evans-Wentz wanted to form a retreat center in India with Satchidtananda and PB. He would provide the land, Satchitananda the guruship, and PB would write about. PB thinks highly of Evans-Wentz.

How a person deals with sex is indicated by the chart.

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I asked if we could have PB's manuscripts and the other material he has written over the years on scraps of paper etc. He said they would have to be typed. I said we would organize them, type them and index them so as to make them accessible to those who use our library. He agreed.

At tea we were served loose tea in a pot with no place to pour the tea once it was done. He said it was barbarous to soak tea for too long and after 300 years since tea was brought to the West we should have learned something. He said he would have to find a collapsible tea pot to carry with him, so he could pour off his tea.

Noise bothers PB. You should cut and not tear vegetables. They emit little screams. Would you like to be broken or cut?

Some crazy people get on the quest. Meditation should not be too quickly started as it may accent eccentricities. People who have big or weak egos are susceptible to delusions. I asked if PB had box numbers in order to keep his address unknown. He said yes.

Advance is slow and like yin and yang--you do a little and you receive a little. All experience is valuable. In the end it depends on the higher self. After death one has the experience of the higher self. Meditation is not learned overnight. A long time with no mental control sets up tendencies that take a while to change.

It is of little use to study spiritual subjects if one is unbalanced.

For this food to nourish the physical body and to strengthen its vitality, and for the Grace, of benignity, we thank Thee--Oh, Mind of the World.

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PB's comments concerning questions raised by Rita Lustgarten about correlations between Greek terminology and terminology in PB's books:

I avoid Sanskrit terms because the Indians have a wealth of pundits who look for precise terminology, much of which is difficult to translate into equivalent English without using an entire English phrase for a single Sanskrit word. I don't want to get involved in all those contradictions of Indian and Greek philosophers. I am trying to stick to English and to keep it down to a minimum number of words and meanings. She apparently finds something beyond Mind, because she is trying to equate some of the Sanskrit terms, which stretch so far above each other, and she finishes with something which is above Mind. She had some difficulty because PB has less terms there and she finishes with more using the other languages. Also the term Overself came into the discussion. She and others are confused about the use of the term.

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Paramatma as Mind, the three could be generalized by the term Overself. The Professor favored that because I had used it already at the time when I did not attempt to deal with Metaphysics but with Yoga, and since most of the western students came in through Yoga in the beginning, he felt it would be better to remain with Overself as a general term covering the three terms until the student is ready or wants to go beyond yoga. I followed his advice because I had the highest regard for him and we, a small group of Professor Hiriyanna's students, considered him a Self-realized man with a knowledge of Sanskrit. I am not inclined to make any changes. One could introduce more terms and work out the equivalents with the various Sanskrit terms which are liberally used such as the five sheaths in Vedanta, the five bodies, and the four and the One in Plotinus and the other Greek terms. Anyway, I am afraid I left Mrs. Lustgarten frustrated and dissatisfied, left her to work it out by her own efforts.

I am not attempting to teach comparative religion. That's not my job. Working with my own ideas and my own experiences, I refuse to get involved in the arguments and discussions they have had in religious and theological circles. In other words, the teachings are based partly on experience, and partly on the teachings of others. By experience, I mean real experience, not only personal experience, but experience of the Real, and their own perceptions, so far as these have been recorded in the ancient texts and more modern works. I've sometimes used them for quotations to support the teachings, but

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SUMMARY

A

Section I

1. What am I? This was the ancient question of thinking man, leading to the discovery of the inner mystic man, in religious language: the Soul, or for us students of philosophy, the Overself. At this stage the human being transcends the animal being and is in conscious communion with his divine source. He knows now that just as the animal served him, he must serve the Overself.

2. We can draw from this that the man who knows his inmost self is divine and experiences the world through nature as divine, can stay at peace with both, or in both, that he need not be afraid of venturing into the world, and especially that staying inside in meditation is not basically superior to staying outside in the world of activity. Both are expressions of the same ultimate thing. Henceforth he has no use for such illusions as materialism nor such hesitations as scientists make when refusing to move into metaphysics.

3. The third and final stage reconciles the inner stillness with outer activity, the unseen within with the visible world outside until the supreme Unity is worshipped whether in contemplation or in motion. There is harmony for the emotions, the thoughts, etc. The meaning of the Upanisadic statement is justified. Tat Tvam Asi equals That Thou Art. That, which is within you, Thou art in the world outside. Why, then, reject the one or the other metaphysically when both are unified in Reality?

SECTION II

1. What is the consciousness of a self-realized person? Physically, his body has been purified, or will be subjected to a process of purification during a period varying with each person, subsequent to the enlightenment. Emotionally, and as reflected in his nervous system, the feelings will be held by a higher power, and the passions will be dissolved: a finer quality of feelings will arise, something much more delicate and more sensitive. The thoughts also will be held by the higher power, but they will not be obliterated, only tranquilized. An awareness of Presence in him and with him, of what cannot be compared with awareness of the presence of another but unenlightened human being will be always there. This is something very real and never absent. It is the source of everything positive in his outlook. It is also the enlightener of others who are able to draw to themselves the radiant emanation which is there.

2. The Indian controversy between Jivanmukta and Videhamukta schools is very ancient and apparently insoluble by argument, only by personal experience. It can however, be said indisputably that enough enlightenment comes out to a living person to set him substantially in a separate category from all others. This justifies Sri Shankaracharya's assertion that jivanmukta is attainable even were it not as full and complete as he believed. All the sages and seers who claim to have enjoyed a bliss or at least a peace and an understanding which the intellect by itself does not ordinarily give, can hardly be accused of making empty statements. There is no need for the philosophic minded to get

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caught into such arguments. The differences, misunderstandings, disagreements, and conflicts between the two schools of thought, as between all schools based upon materialistic or trancendental doctrines, dissolve by themselves the more mentalism is understood. It is a great reconciler and light-giver and harmonizer.

SECTION III Nirvikalpa as a State and as a Goal

The statement is that there is no world, under the teaching of Mayavada, for the realized soul. There is no dispute that the world is not what it seems to be. The further statement by the exponents of Mayavadic doctrine, that it is not there, is only valid in an absolute sense. When a man enters into the state of Nirvikalpa Samadhi successfully, his consciousness of himself and of the external world disappears. It is a wonderful condition, from which he emerges all too soon. By insisting that the relative world is not there, when in experience and relative fact it is, the standard taken is that of the absolute. This has created confusion.

The yogi in nirvikalpa samadhi has certainly achieved his goal, but this is not the philosopher's goal, although it is often, but not necessarily, a part of it. While non-duality is certainly the highest truth, both nirvikalpa samadhi and ordinary wakefulness are not ultimate states, but relative ones.

But would the enlightened man have the right to deny the existence of wakeful consciousness while he is in it and assert that it is not there? Is there not here a confusion between the two levels, the absolute consciousness and the relative consciousness?

(more)

Has the sleeper who entered deep sleep and awakened, the right to say that because he is in a state of waking consciousness that he has lost the consciousness of deep sleep?

Would enlightenment, if established and not merely episodic, be diminished or even lost if the so-called Maya world and body are seen through for what they are?

The confusion is between yoga and philosophy. Yoga achieves its goal in the actual experience of Nirvikalpa samadhi, but the philosopher would not be satisfied with Nirvikalpa alone. There must be Knowledge (Jnana) of That which IS.

SECTION IV

1. What is Sahaja Samadhi? Comparison with glimpses.
2. Life in the world for the monk, the householder, and the philosopher.

(end)

The term Overself was rarely used in the later books. Only in the Wisdom was the term used for the World Mind or World Idea differentiated out. The Overself is the deputy of the World Mind in us. There are the terms World Mind and World Idea, but a term equivalent to Atman is needed. It is said that Atman is equal to Brahman, but why are there two words?

The nearest term is 'Our Higher Individuality', but that doesn't catch the flavor. It indicates something higher than the selfish personality. But there is individuality. My individuality is different from yours. In the Absolute sense, there is only absolute mind. The moment you come down to any detail, Mind is active and inactive. Mind in itself has no activity. Out of it comes that point which is the beginning of activity, World Mind. After that comes the individual. Mind in itself is still inactive.

The Wisdom was as far as I could get at the time. There were things still to be explored, completed. The Atman which is Brahman is not the Overself, as that term is used in the books to indicate that which is higher than the selfish person. They (his audience then) needed to meditate, study, reflect, to get glimpses from down here. When they get up there, they will see there is more to it.

The Overself is a vague generalization of everything higher than the lower self. Realization is of Atman -- not of the World Mind. You're trying to realize you, your being. Your being is . . . well, it's you. Even when you come to the last phase, 'What is the World?', 'What am I?' is the last realization of the I as Divine. Do you know that the world is divine? That's much easier after individual realization. Then you realize that Atman is Brahman.

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The completion of Vedanta's 'Who am I?' is the recognition of 'What is the world?' and the identity of the two. A is B and B is A; the two are the same. You can't reject one or the other. You must harmonize, be completed. Advaita understands this. Why throw out the world with one mantra and bring it back with another?

To know intellectually is one thing. To feel it is another. On the higher level there is still feeling, but it doesn't prevent you from seeing it as God's. The one is completed by the other. It's all Divine, Maya or not.

(end)

Now, we have to come back to this problem we were discussing yesterday. The Overself has mysteriously disappeared and another gentleman, the World Mind, has taken over. It's best, to get it straight, to begin from solid ground.

We can consider the question from two ends. The extreme lower end here is the ego consciousness of the average man. At the upper end is MIND (emphasized capitals). I think you know what that is. So now we have to find the connection between these two extremes. Starting with Mind, what emerges from Mind? A point emerges from it. It emerges by itself apparently. It eventually appears. The point becomes World Mind, becomes a center from which we're all brought into being, into space and time, however vast it is. Everything evolves out of that point; all the kingdoms, vegetable, animal, etc. There is a Being, a conscious entity, expressing itself in all these ways. As you've been brought up on Indian foods, we can use Indian names. This is Ishvara, the Ruler and God of the Universe, the World Mind. The nearest equivalent term for Mind is Brahman, or Parabrahman (not Brahma). Atman can be used if you want a correlation with Overself as Ishvara is correlated with World Mind.

So now we've got the ego left down there and World Mind up here.

I have said that the deputy of the World Mind, the Overself, exists in every human heart. The World Mind is Jehovah, Allah, Ishvara, God. We live in his world. Ishvara is the center. These are all names, which are just words, bubbles, bubbling in the air. We can't give any form to what we can't imagine. This is all just symbolizing.

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But World Mind is consciousness, a conscious being. The ego is a conscious being. The link between them is the Overself. We call it the Overself because that is felt in the heart of the living being and it is present in the consciousness, in the fragment of consciousness, which the ego has. They talk of self-realization, and the idea generally given is that self-realization means attaining the consciousness of the Overself, of becoming aware that the Overself is there, feeling that it is part of your being and that your being is part of it. There are all sorts of names for realized souls, but what is actually there? Even the Vedantins, the highest Indian school, and the Advaitins, the highest of the Vedantins, have two schools rather than a position of unity. They differ on one point. What is that point?

It is this: when a man attains realization, is he able to attain it while still alive in this body and functioning, or can he only do so by dropping the limitations -- the body, the individual thinking principle, and personality -- which hang onto him, the limitations which they impose? Is it that they prevent the full realization from entering consciousness?

According to this view, full realization can only be attained when the full personality as well as the body, pass away. That is, he must die, can only attain realization after death.

Shankara says there is the possibility of the jivanmukti, the idea of liberation with the continuation of life. Ramakrishna maintains that one must die within twenty-one days. I raise the point to show you there is no agreement concerning what happens when man attains realization. Does he die the minute before, or continue to live? There is a mystery.

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The great reputed gurus have this difference of opinion which shows there is something really mysterious about it which has not been cleared up. Otherwise, the Indian philosophy remains faultless, in the logical sense. It cannot be refuted.

They don't raise these points because you can't settle it. Each school lets the situation stay as it is.

Now we come to this mystery. There are two points. If, as Shankara maintains, jivanmukti is possible, what is the man doing if he is active in life and not a mummy? What is happening there? If God is functioning through him, is God functioning without the use of intervening instruments? They tell you the ego has to be killed out to attain realization. We understand by that that there is no ego functioning in the case of a realized person, that there's no ego left.

Now we come back to elementals. What is the ego? As you've done the 'What am I?' formula, you know sometning about ego analysis. There are the emotions, the thinking, and the body. Some throw in will, but that doesn't matter. You've got the essentials in body, emotions, and thinking. That is why Ramakrishna said you can't function after twenty-one days. The body is part of the ego and the body dies. Ramakrishna also said another interesting thing which nobody seems to draw attention to.

(I'm giving you two main schools to show the mysteries.)

Ramakrishna said, when pushed by a questioner who was a businessman, to enable him to carry on his functions and continue his existence, God lets him keep a small amount of the ego, but only a small amount, so it won't dominate. Through that he attends to his affairs, he gets his bagels baked. Otherwise, why bother

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with bagels? His thoughts would be elsewhere. What would be the difference between him and other bagel takers? His full attention isn't on bagels. Ramakrishna, as a realized soul, is describing his own experience. He wouldn't let his teaching contradict his experience.

The Shankara school has a different view, although they also depend on experience -- that of the original Shankara.

They say the higher power -- Atman -- is using the body and mind, is directly using it, not through any small amount (of ego) business, in what we would call intuition, intuitively, the intuition coming directly from God.

I was there when they had a trial in the Ramana ashram, concerning who owned the land. Two managers quarrelled. The first had been with Ramana in the early days and the second was the younger brother of Ramana who had become a widower and who was favored by the people in the ashram because he was Ramana's brother. He became the new owner and the older man took the matter to court. They brought lawyers in and had a hearing in Madras. Asked to testify, Ramana refused to come to Madras. Because he was a holy man, his testimony was taken by deposition. He was asked: Your brother claims this is family property. What is your relationship to this? Does it belong to you as founder of the ashram? Ramana said, No, I don't own anything. The brother's lawyers got into the act and after two days Ramana agreed to admit that he was the head of the ashram, but he wouldn't sign a statement. The lawyers said, we have to have an owner. If you won't admit ownership, the older manager will take over. He agreed to it, but wouldn't sign a name and admit to an ego.

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(If you have a name, you have an ego.) They let him make an 'X' and he accepted. The point is, he is regarded as jivanmukta. He recognized the Shankara school as authoritative. The investigation went on, and ended. He was complimented by his disciples for handling the investigation so smoothly. He said that had he relied on intellect alone, he couldn't have done it. He had followed intuition.

There are two schools: whether it's intuitional and God is using a medium, or whether there is actually an ego there, is unresolved. You take either one of these two views. Here, the traditions govern. Those in the various traditions espouse the traditional views. If the self-realized person becomes realized after death, you can't discuss it with him, because you can't get in touch with him. We have to rule him out because we can't communicate with him. He's considered as realized the moment before death, by tradtion. (Aside to question: Samadhi is a living state. Mahasamadhi is the great state from which you never return, or death.)

We have then the jivanmuktis, those who continue to live and function. Whether they function intuitively or not, something is there which enables man to function as a human being. And this something must therefore have something of the nature of individuality (not personality). Else how could it perform individual functions, which can only be performed by individuals? There is some kind of an individual. It may not be the ordinary unenlightened individual, but there is something there. Otherwise they have to explain how the functions are performed. God can't perform individual functions. Why should he do lesser things which lesser beings do? The hierarchical system is going

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on all the time. There are all these creatures in the universe so utterly different from each other. They do what they have to do. The human being is no exception. If God didn't want them there, they wouldn't be there.

Coming down to the ego, it performs certain functions: body, emotions, thinking principle. He needs that; if not, he wouldn't have to perform those functions and be living. God would not attend to those functions without the individual creature. If he could do it directly himself, he wouldn't have used creatures. What does he need the world for?

Now we come back to this mystery. You are taught in the theory of Maya that the world does not exist. The world is pure illusion, your illusion. You are taught -- even in the Sanskrit texts there is the flat statement -- that the sage does not see the world. What do they mean? Seeing also includes activity. They say he sees only Brahman. A number of gurus carry the same thought into discussions with disciples, saying that the sage doesn't recognize a disciple, a second person, what is not there. His own ego doesn't exist, so these others don't. This is the atmosphere.

So if the sage is a self-realized person who is not seeing a mayavic world, and not functioning in it in his own consciousness, what is he doing? If he's doing it for humanity he's acknowledged their existence. If he's identified with God, nothing else exists. So they include in the definition of Maya, its inexplicability.

It all becomes very much simplified if you look in a more scientific, objective way. The swans we fed this morning supposedly can drink milk and leave the water in the bowl. The paramahamsa, as a great swan, supposedly can separate the real from the illusory.

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We can't kick science out. Science deals with facts. It may make mistakes, but there is the necessity to keep trying. If scientists become obstinate and won't go beyond science, that's the fault of the individual scientist if he wants to cling to his materialistic views.

Other scientists are taken to the edge of science and have to deal with Mind. The physical brain is in Mind, too. Mind is the only thing we're certain of. The only matter we know is in Mind.

If we do that, we've got no reason to fear acknowledging the world. Why deny its existence. It's there all day long. You just haven't examined it. You have to examine it to satisfy your scientific nature as well as your spiritual nature. Let the world be there, only know what it is. Then you won't have to be a materialist, because there's no matter.

Thus we have a single and double nature. As Mind, there is only one. Just as the point came out of the parent nothingness, so the ego comes out of the Overself. It will go back. Why be afraid of the ego? If it tyrannizes, you're lost. If it's kept down where it belongs, you won't be deceived by the world. The sage is not afraid of the ego. He knows the world is Pure Consciousness, mere forms of appearance -- tables, chairs, etc. They don't take you away from God. God is Mind. God is still there. He's not been dethroned.

So all I'm trying to say is that there is something there which is there when realization is attained. There's some sort of individual entity there, whether you call it a transformed or purified ego, or whatever.

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Thoughts and feelings are there, but no longer there as before. It's the New Man (as Nicoll calls it in his Christian writings.) This is really in one sense different from the ego as it normally is and that is carrying on the activity. Yet we can't quite call it the Overself, because all this is the effect of the Overself's being there. We have not given any separate name other than Self-realized to indicate that there is ego there, but transformed and enlightened. We don't have to do it. We're in another world. But it would help science and psychology if there were more precise terminology to indicate what is happening there.

The Overself is not dropped out, but the effects of its working create a new situation. It is the Overself in action. But the Overself is our link with World Mind. We need a link with the Overself at that stage.

Anyway this has to be reflected about and thought over many times until you begin to understand and you'll see how much it clears up for you.

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The Short and Long Path is P.B.'s way of trying to say what others have said in their way. There is another 'path' or 'way' -- neither is the precise term -- which belongs to an advanced level of understanding just as the teaching of the Long and Short Paths ends the beginning level of understanding. This has been mentioned in P.B.'s books in hints and clues. Things have to be explained in their own time. The teaching of the Short and Long Paths started after the war, in its time. There has to be developed as well these two ideas:

1) Ramana's 'Who am I?' which is the old style of mystic digging in -- questing from outside to inside. He framed it intellectually. Most average mystics have worked at it through religious devotion and dependence on a teacher. 'Who am I?' or 'What am I?' as its reformulation, is only part of the story. After you've come in through meditation, and discovered the Divine Self, which is you,

2) You must come out again and face the world and relate what you found there with what you find outside -- in your ego and world of activity.

These two must be brought together. This is not Sahaja. Sahaja is different, a settled way of practicing living -- not a quest, but an harmonious understanding. Here, you're trying to integrate what you've found within, to harmonize in understanding (intellectually, emotionally, and in every way) that the Divine you've experienced within is in the outer world. It is the Divine Substance, Divine Stuff. You must see the unity of the two. 'Tat Tvam Asi', 'Thou art That'. That Divinity you found in the Universe, you will find in the Heart. That Divinity you found in the Heart, you will find in the Universe. That becomes the theme of what you're working on, to see the Unity, the Harmony.

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There are three stages here:

1) You are Divine

2) The World is Divine, his Stuff is Pure Consciousness, pure even from you.

3) The two are brought together as one Stuff, which is one Consciousness.

You can simplify it be saying, 'Realize God and you're finished.' But you're studying philosophy and have to be a little more specific.

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1. The greatest source of religious fervor and philosophical knowledge and mystical practice which existed after the fall of Atlantis, was India, so its light and knowledge and faith were more extensive, more abundant, stronger, than anywhere else.
2. The reputation earned by India over thousands of years caused her to be held in highest repute among most of her neighbors so that venturesome pilgrims came from thousands of miles.
3. How is it that a condition of obvious decay and deterioration set in in India later?

We have seen this happen in Egypt, in China, in Persia, and in Chaldea, and need not be surprised that India has not escaped although its inner greatness survived longer than that of any other country. The World Idea instigates the birth, the growth, the movements, and the dissolution of entire civilizations, their historic rise into power, and their historic fall into infirmity under the effects of the law of karma.

4. The World Idea is behind it all. Everything is subject to change, to movements of population, of culture, and religion, and to karma. India has not escaped and the Indians mourn the loss. Those more spiritually minded leaders and persons among them who are trying to revive and reawaken its ancient spirituality wish to do so under not only a nostalgic longing for their own historic greatness, but also under a patriotic loyalty to their religion. Because of this, they have established a number of schools merely to teach Sanskrit and to thus keep Sanskrit culture alive, as well as the religion written in Sanskrit, and to spread it.

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However great is their love for their ancient religion, they feel it would be sacriledge to attempt to reform or adapt its customs, especially, as well as its beliefs, to modern life and modern thought. For those Indians who have been educated in modern knowledge, especially for those sent to the West for modern vocation, there is a sad, regretful, turning around from the religion of their parents, which arouses a sense of helpless guilt.

5. The unfoldment of the World Idea in our own and recent times has been remorseless all over the world. India has suffered greatly under the effects, just as populations of the Christian Near East suffered when the Mohammedan invaders took possession of their lands, and as the Israelites suffered the Roman destruction of their temple and the dispersion of their people. Parallel with this state of affairs, we have witnessed a movement of Indian t oughts on religion into Europe and America, just as the Greek and Christian t:ought was dispersed from the Byzantine empire into Rome.

6. This has been greatly beneficial to us in the "est. A knowledge of the working of the World Idea and of all these cyclic changes which it involves, and of the astrological precession of the equinoxes which astrologically registers effects every two thousand years approximately, brings about great changes in thought.

New cultures and civilizations come up and arise in influence and power and we're witnessing today the beginning of the same thing. More people today have access to more culture, more varieties of religion, mysticism, and philosophy in more places

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around the world than ever before. Those who seek truth have now the possibility of a wider choice or variety among the different forms in which it appears. This has been made possible by the wonderful inventions of printing, communication devices, electronic recordings, and television.

7. Religious life suited to the new era begins to appear and its spread cannot be resisted any more than the spread of Christianity could be resisted when the Roman Empire paved and prepared the way for it. Thus came the military power of Rome and later came the spiritual power. Truth is Truth, always and unchangeable, but the forms it takes do change and must suit each new era. Those who imbibe oriental wisdom today have to receive it in a form adapted to their own needs, times, and circumstances.

8. To copy ancient Sanskrit tradition exactly as it was many thousands of years ago will not and cannot be successful. It must reincarnate in new bodies to be successful, although it may be received and exist if it does not.

A hint has been given to Indians. What the Westerners do with these ideas is another matter. If a people choose to remain loyal to ancient tradition, we must be tolerant of that. It isn't possible for students of philosophy who believe there is a fatal cyclic movement in history to ignore it. For them, it is now a necessary recognition of what they need to learn today; a reception of new ideas and especially a willingness to work at the molding of their new forms.

All that is basic and essential will not be discarded, will still be valued for what it is.

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Quotations from Vivekachudamani of Shri Shankaracharya
Advaita Ashrama, Calcutta, Distributed by
Vedanta Press, Hollywood, California

521. The universe is an unbroken series of perceptions of Brahman; hence it is in all respects nothing but Brahman. See this with the eye of illumination and a serene mind, under all circumstances. Is one who has eyes ever found to see all around anything else but forms? Similarly, what is there except Brahman to engage the intellect of a man of realization?

524. Beholding the Self alone in all circumstances, thinking of the Self, the One without a second, and enjoying the Bliss of the Self, pass thy time, O noble soul!

526. To the sage who has realized Brahman, the mind, which is the cause of unreal fancies, becomes perfectly tranquil. This verily is his state of quietude, in which, identified with Brahman, he has constant enjoyment of the Bliss Absolute, the One without a second.

536. Satisfied with undiluted, constant Bliss, he is neither grieved nor elated by sense-objects, is neither attached nor averse to them, but always disports with the Self and takes pleasure therein.

539. The knower of the Atman, who wears no outward mark and is unattached to external things, rests on this body without identification, and experiences all sorts of sense-objects as they come, through others' wish, like a child.

544. Though doing, yet inactive; though experiencing fruits of past actions, yet untouched by them; though possessed of a body, yet without identification with it; though limited, yet omnipresent is he.

545. Neither pleasure nor pain, nor good nor evil, ever touches this knower of Brahman, who always lives without the body-idea.

549. In reality, however, he rests discarding the body, like the snake its slough; and the body is moved hither and thither by the force of the Prana, just as it listeth.

551. The man of realization, bereft of the body-idea, moves amid sense-enjoyments like a man subject to transmigration, through desires engendered by the Prarabdha work. He himself, however, lives unmoved in the body, like a witness, free from mental oscillations, like the pivot of the potter's wheel.

554. Through the destruction of limitations, the perfect knower of Brahman is merged in the One Brahman without a second -- which he had been all along -- becomes very free even while living, and attains the goal of his life.

564. As darkness, which is distinct (from sunshine), vanishes in the sun's radiance, so the whole objective universe dissolves in Brahman.

565. As, when a jar is broken, the space enclosed by it becomes palpably the limitless space, so when the apparent limitations are destroyed, the knower of Brahman verily becomes Brahman Itself.

PB asked us if we knew anything about the Jains. I said a little, that they were very tolerant of other religions.

PB: They're not interested in other people's religion. It's a religion without a God. They don't worship any God and yet they have temples and rituals.

Tim: Are they eclectic?

PB: Their religion is rather mathematical. It makes a great feature of the fact that the Universe is run by relativity--everything is relative to everything else. They have seven levels, everything goes round 7 times, going up higher and higher. They practice meditation and they try to improve themselves, but it's all directed towards the ideal human being, not to any God. And they honor him if they have one. They put up his statue, not to worship, but to admire what he stands for, and the one that has attained that kind of perfection, the man they admire the most, they've put up his statue. He's about 10 times the size of an ordinary man. I went to see it.

Also they have a very high ethical code, not only are they vegetarian, but they don't want to injure any animal, not even the smallest insect. They won't kill even mosquitoes. They know that the air is full of bacteria, to them, believing in relativity, they believe that each being's life, no matter how small, is as important to it as theirs is to them. So they wear a linen bandage over their mouth when they go in the streets so as not to breathe in the bacteria and kill it. So as not to kill at night time they carry a lamp to make sure they're not treading on any little worm. Their idea of relativity seems very sound, but they're not a large sect--not more than one million. Probably 1/4 of that. Naturally having so mathematical a belief, they tend to develop their intellect.

Tim: What is their perfect man?

PB: It's perfection in character and self-control, and they're very virtuous for the reasons I mentioned. He is compassionate and he regards life as sacred, but they're not atheists, they don't deny God, they say nature seems to be running itself, there doesn't seem to be any need to introduce an alien idea. They're certainly not atheists, but they don't see any evidence for the presence of God.

Tim: Is their perfect man a kind of sainthood?

PB: They don't think in terms of religious holy men. It's virtue from a human standpoint. They think reason can be used to explain many things which religion ascribes to saints, holy men, and to Gods. So naturally they have a high ideal of honesty. They think it's linked up with truth. And strangely enough their profession is usually merchants and they're noted for their honesty. So they have meditation like the yogis, only everything being 7 fold to them, there are 7 grades of consciousness and through meditation they can rise to the 7th grade. Even the 7th grade is still a human form of consciousness. One does not change one's (~~mantram~~ humanity). They're still human, but the highest. You haven't reached the stages of angels or godhood, but you've fulfilled yourself as a human. The fact that you're a human being is what doesn't change. But your consciousness will be superior to that of others.

They make diagrams of a geometric type, somewhat similar to (what the) yogis have as mandalas. They use these diagrams for some of their meditations.

(In reference to WWII) The Japs committed many outrages ... Yet there are people who are born with the gift of healing. But that doesn't mean that they are able to heal everyone of everything; no one can do that.

What did Plotinus have to say about the ego? Did he say it was nonexistent or illusion?

Tim: No, he said it was a composite due to the Soul's presiding over body, it passed when the body passed, or sometime after that.

PB: Buddha says it's a coming together of elements which leave at death. Yet it has some sort of use while in the body. They all agree that it's a temporary coming together, so sometimes they call it a fiction. It's not really a fiction, though it's not the Real Self. To exist for 70 years is hardly a fiction. That's the point I try to make. Maharshi says there's no ego. So then what is it that exists. If there's no ego then there's only God, and what has taken form in different forms and different character that must still be God. Then God can occupy a variety of forms all the time, so nothing exists there, no individual being, no ego. but [saying] he doesn't exist you can't exist and talk about a non-existent thing without deceiving yourself, so there they go on and the Princess will confirm it cause she's had the samadhi experience where you disappear altogether yet you come back. When she came back she can only echo that there is no ego. Yet because it disappears in a different form of consciousness at one time that doesn't mean that it has no existence at any time. They call this a superimposition. It's all words, that's what Tony has been rebelling against--now he's talking about the other Hindu teaching where they give it some kind of existence for some time.

Tim: Tony has pointed out that it was a mixture of levels (to confuse the ego and the non-existence of the ego).

PB: Yet, it's a question of how things look from two standpoints, the Real and the Unreal.

You can go further. Why say there's only two states of consciousness. Actually there's 7 states of consciousness each different from the other. It's the same being passes through them, so why not acknowledge that there's a level where there's no level, the ego goes, since that only lasts for a limited time. After death may be different but while it's here it's there, but either there's a gigantic self deception or a lie. Why not admit it, but [Sankara says] that's an illusion, a hypnotic state--then there's maya. But no one denies that. But we would deny that the hypnosis can exist for 70 years without a change. We're told that our experience of the world is a super imposition on the Real Being. That's what we're told. But why did we imagine it, why did, what makes us do it, who, who hypnotizes us and what makes us believe. These are questions which they don't answer, because there's no one There, that is what we're told by Advaita. If they would rephrase their understanding they might be able to speak of the Truth, what actually is happening, but they have got a doctrine, they've got to defend it. We mentalists (have) defined it in a different way, when we say there is no past you can't get hold of it at any time. So that's one way of looking at it to see that it's just a thought which flew by. We use that to defend the mentalness of things and it's perfectly legitimate.

... But we don't say that the thing never existed. Thoughts are only pictures and they can come up and go, like the cinema film, but we know

it's a cinema film, we try to talk of Real, if by Real they mean what is present in all these things we have to take two points of view; the temporary and the permanent. If you go into it more deeply you'll find there's seven points of view. Each is correct, each is different and yet not different.

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Helen Smith

(Some questions came up while I was going over this, and I put them in.)

When you meet an author, you find that he doesn't meet your expectations. You build up an image, a picture of him, and when you meet him, it's not what you expected...All I am is your expectations...Our expectations, our desires--the wishful part of us--color the world, delude us...You build up a world out of your expectations and desires and that deludes you...

The sense world is an appearance, like the snake on the rope. It is not the Reality. The Hindu philosophers call it Maya, illusion. (But isn't the world real?) Because you have an experience of it? Yes, even the Hindu philosophers can't deny that you're having a real experience. But it's only a small part of the Reality. This world changes constantly. When you die it's gone. When you experience the Reality--it's like two experiences--of the Reality, and of the sense world....The senses delude us...This world is just an appearance, illusion.

(There must be something that doesn't change, doesn't come and go...) It goes like when you go to sleep...

The scientists have gone so far into the atom. They have reached a limit; they can't go any further. They can't get at the Source of the atom, but they know it's there. Their equations and experiments prove it to them. They have discoevered this invisible force, this energy, but they don't want to admit it, to pursue it.

They don't like abstract thought. They think it's mere speculation. Metaphysics goes beyond science(?).It's logical thinking based on (what?). It's abstract thought, as opposed to concrete thought. Scientists don't trust what they can't see. They want to feel secure. We can't blame them for that. But we can blame them for not following out their conclusions, their thinking.

Some of the scientists have understood this; some of the men who developed nuclear physics have admitted the existence of this invisible force. They don't want to call it God, but they admit that it exists. Compared to the energy, the power, the force, in the Source of the atom, an atomic bomb explosion is very small. It's only part...

So you research and study, to find this mysterious X-factor, that it exists...

(Do you have any comments about schools? I wonder what could be done to improve them.)

They need to know about, to work with the law of karma. (How? Does this mean trying to individualize education as much as possible?) The children have different mental capacities,different characters, different heritages--different homes and past lives--different bodies--even the kind of physical body they have

affects the kind of education they shold get. They shouldn't all get the same education.

There is a need for reform. We can't have a perfect system, but we can have a better system, and we should try to. We have to sort out, and keep what is good, and drop what isn't. There are many new ideas, but not all of them are helpful, not all of them are an improvement.

People who want to improve education should make a school, as a model of what education could be, based on truth. First they must find a sponsor, then teachers with the mentality to use fresh ideas, and then parents who are willing to send their children to the school, and then they need to convince the government that the children are getting an education. At first it will have to be private.

(What kinds of things should be taught?) There are things that must be passed on, shared. Of course they must learn to read, to write...What you're aiming at in teaching is success not so much in terms of grades, but in what kind of character they have.

(Why is food so important? You seem to talk about it a lot to people who visit you.) They ask me questions, so I tell them...

We deal with it everyday, so we should know about it. But it's only one of the things. They shouldn't become food fanatics. Or any kind of fanatics. No kind of fanaticism.

There's so much rubbish sold today. They add things to the food, but it just improves the appearance of it. It's just an illusion, on the surface. Underneath it's rubbish. It's a sham. Even the poor people used to eat much better... Whole grains, fresh vegetables...They ate very simply, but they knew what they were eating. They did it themselves. Now the standard of living is higher and people can afford to eat more variety, more expensive foods. But they are deluded by their desire for the taste; they get addicted to the taste.

We have to live in the body, work in the body, even think in the body. So we should make a study and find out what the body needs. Find out what foods you can digest, what food gives you energy, and what foods make you feel dull. Your body chemistry may be different from mine. Your body may need more of what mine needs less of and less of what mine needs more of. So you have to make a study, and see how different foods affect you. Make a study, once, and then follow it. They shouldn't become food fanatics.

They don't learn about it in school...It makes for an increase in juvenile delinquincy. (All this rubbish on the market; not knowing how to eat.) It's one of the things.

What happens when people drink alcohol? They lose their morality, until the alcohol is gone, until it is out of their system. But that's an extreme example. There are other, solid foods that can help meditation. (What are they?)

Food affects spirituality, morality, thinking, health, juvenile delinquincy, meditation. All these things. So it is important. But it's only one of the things.

Body and mind, mind and body are intertwined and affect each other.

It's an old truth, that you can help others only as much as you can help yourself. The way to help yourself is to make yourself over, after an ideal.(How do you do that?) The most balanced ideal comes from philosophy.